

Western Recorder

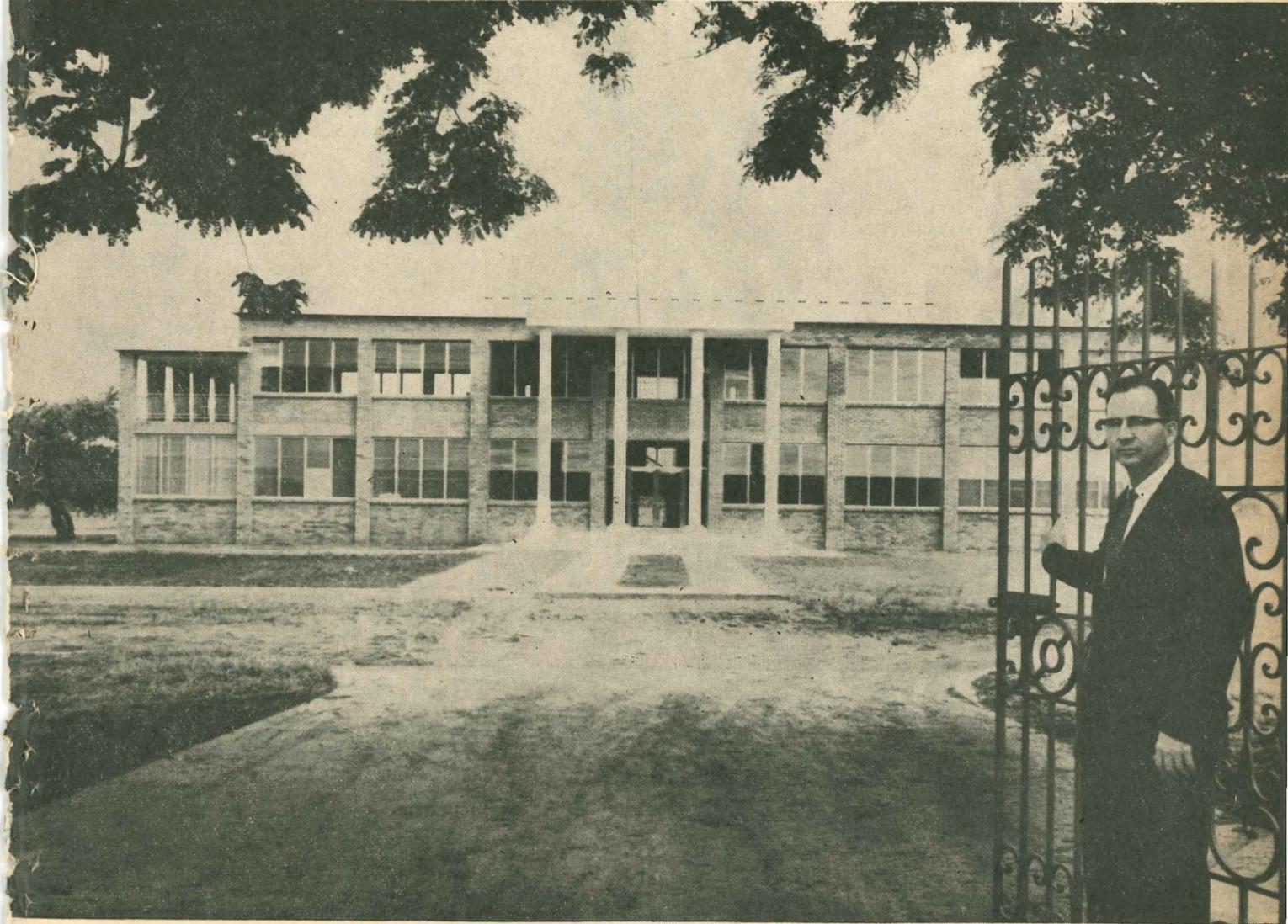
September 17, 1959

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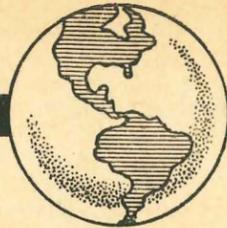
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Dr. Ben H. Welmaker, president of the International Baptist Theological Seminary, Cali, Colombia, opens the entrance gates to the school's new campus. The building is the Hickerson Administration Building, dedicated to the memory of Julius R. Hickerson, Jr., Southern Baptist missionary who died in a plane crash in 1951. Mr. Hickerson was to have been the seminary's first president.



GLEANINGS FROM THE FIELD

CHRISTIAN LIFE COMMISSION

►The Christian Life Commission has voted to ask its secretary, A. C. Miller, to call a seminar on the United Nations for Baptist leaders next year and he plans to arrange this in New York City at some time while the U.N. is in session.

►The Christian Life Commission, S.B.C., has elected Brooks Hays, director of Tennessee Valley Authority, as the first permanent observer to United Nations for the Southern Baptist Convention. A. C. Miller, secretary of the Christian Life Commission, has been elected alternate U.N. observer. Hays was a member of the United States delegation to U.N. in 1955.

MISSIONARIES IN THE NEWS

►Mr. and Mrs. William A. Cowley, Southern Baptist missionaries to Nigeria who have been in the States on furlough, have returned to their field of service. Their address is Baptist Mission, Box 300, Yaba, Nigeria, West Africa. Mr. Cowley is a native of Meade County, Kentucky.

►Rev. and Mrs. James F. McKinley, Jr., Southern Baptist missionaries to East Pakistan, announce the birth of a daughter, Katherine Sue. The McKinleys also have another daughter. Their address is P. O. Box 99, Ramna, Dacca, East Pakistan. Both are natives of Kentucky, he of Nora and she, the former Betty Jane Cecil, of Louisville.

PEORIA MAN IN KENTUCKY

►Russell Pitman, pastor of the Morgan Street Baptist Church of Peoria, Illinois, has been preaching in a revival at the Eden Baptist Church, Somerset, where J. S. Hollingshad is pastor. Eight people were saved and there were three rededications. Brother Hollingshad, a second year student at Clear Creek Baptist School, has baptized 26 people since he became pastor of the church November 2.

A POET IN OUR MIDST

►Sandra Gilbert Spears, a senior at Georgetown College, has received from Audrey Wurdemann Auslander and Ruby Altizer Roberts of the Lyric Foundation a \$25.00 prize for her poem "Until I Saw Him." The poem was submitted to *The Lyric Magazine* during its annual nation-wide poetry contest for college students. Last year Miss Spears had several poems selected by the *Plume*, the Georgetown College creative writing magazine. She is a daughter of Dr. and Mrs. Woodridge

Spears of Georgetown, Kentucky. Dr. Spears is Professor of English at the college.



Charles H. Mitchell, former pastor of the Buckner Baptist Chapel, Buckner, Kentucky, and the Immanuel Baptist Church of Washington Court House, Ohio, has been called as pastor of the Mt. Olivet Baptist Church, Mt. Olivet, Kentucky. He assumed his new responsibilities on September 1. Mitchell is a native of Ashland, Kentucky, where he was a member of the Unity Baptist Church. He is a graduate of Georgetown College and the Southern Baptist Theological Seminary. His wife is the former Gwendell Vick of Paragould, Arkansas. They have two children: Mike, 8 years old, and Mark, 2 years old.

LILLY SCHOLARSHIPS AT S.W.

►Six graduate students at Southwestern Baptist Theological Seminary have been awarded doctoral scholarships with funds provided by the Lilly Endowment, Inc., of Indianapolis, Indiana. Four of the six received scholarships of \$1,000. They are John Alexander, Frederick, Okla., New Testament; Leon McBeth, Plainview, Tex., church history; Lavonn Brown, Cyril, Okla., preaching; and Hardy Clemons, Lubbock, Tex., theology. Two men received awards of \$500 each: Dan Kent, Grapeland, Tex., Old Testament; and William Pinson, Jr., Lancaster, Tex., Christian ethics. Immediate purpose of

the scholarships is to attract capable and devoted young persons to the graduate level of theological schools, according to G. Harold Duling, executive director of the Lilly Endowment. Their ultimate purpose is the strengthening of scholarship and teaching in American theological schools.

Western Recorder

Earnestly Contend for the Faith which was Once for All Delivered to the Saints—Jude 3.

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WESTERN RECORDER

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DOES IT MATTER WHAT WE BELIEVE?

First John 4:1

By J. T. FORD, Pastor

Wieuca Road Baptist Church, Atlanta, Georgia

Two Hollywood actresses were discussing horoscopes. One said to the other: "I did not know you believed in astrology." "Oh yes," her companion replied, "I believe in everything a little bit." Sad to say, this seems to be a fairly common attitude of our time. Everything seems so transient and inconstant, we assume that we had better "believe in everything a little bit."

But a generation without great convictions will always be frustrated and insecure. It has no basis of judgment and no standard of comparison. People today read the books on happiness, positive thinking, the new psychology, assuming that they have found a new magical formula for life! Sometimes they try it for a few weeks, but their minds are shallow and their lives are lacking in depth. When results are not forthcoming immediately, they are off after another Pied Piper. They believe everything a little, but nothing with the gripping conclusiveness that gives life zest and purpose.

Browsing through Greene's play, "The End of the Affair," I was interested in Sarah's confession: "I believe the whole bag of tricks; there's nothing I don't believe; they could subdivide the Trinity into a dozen parts and I'd believe. They could dig up records that proved Christ had been invented by Pontius Pilate to get himself promoted and I'd believe just the same. I've caught belief like a disease. I've fallen into belief like I fell into love. . . . I've fought belief for longer than I've fought love, but I haven't any fight left."

This is too typical to be funny. One has only to look about to recognize that this spirit is prevalent in our time. If advertising is any criterion, this generation will believe anything if you repeat it often enough—and especially if you dangle cheap, temporal rewards enticingly enough! Call these people gullible, stupid, dense—or whatever you please. But let's be objective. My purpose in preaching this sermon is to try to save you and me from the same peril! We are wide open to the doctrines of hatred and prejudice, and the demagogue has a field day in our midst. Empty men or shallow men prove to be the most vulnerable of all. Doubters of religion, half-hearted believers, nominal church members—these are the worst threat of all to an aggressive Christianity. And this is the best seed bed for communism.

A Distorted Christianity

The men of Athens wanted to hear any new thing and even raised an altar to

an unknown god. But to believe that any religion is better than no religion is nonsense. And people who take just what suits them end up with a distorted Christianity that is not Christian at all. Most of the false religions have taken some part of the teaching of Jesus Christ and made it the whole. We are in danger of believing too many partial truths, and we are guilty of trying to practice a compromised, maimed gospel!

An interesting example of the pressure to tone down the exclusiveness of the gospel is found in A. J. Cronin's popular novel, *The Keys of the Kingdom*. Father Chisholm, in many ways an admirable and lovable character, states the creed of a modernized, compromised gospel. A Nun, Mother Maria-Veronica, is troubled by the fact that Dr. Tulloch, who rendered such a sacrificial ministry to the Chinese during the Plague, was an atheist, and died one. Then Father Chisholm comforts her:

"There is one thing most of us forget. Christ taught it. The church teaches it . . . no one in good faith can ever be lost. No one. Buddhists, Mohammedans, Taoists—the blackest cannibals who ever devoured a missionary—if they are sincere according to their own lights, they shall be saved. That is the splendid mercy of God. So why shouldn't he enjoy confronting a decent agnostic at the judgment seat with a twinkle in his eye: 'I'm here, you see, in spite of all they brought you up to believe. Enter the kingdom which you honestly denied.'"

I suppose that passage has been read and admired by multitudes of Christian people. BUT IT IS WHOLLY CONTRARY TO THE GOSPEL and would rob every Christian church of its basic excuse for existence. It would reduce the gospel to a simple sincerity in whatever a man does or whatever a man believes, however good or bad, false or true it might be. If this is the gospel, then we have no message to proclaim, and Paul must rewrite his passage, "Whosoever shall call upon the name of the Lord shall be saved." THIS IS ABSOLUTELY INCREDIBLE! AND IT POINTS UP A CALAMITOUS SCHIZOPHRENIA OF OUR CULTURE. It is inconsistent to and irreconcilable with the scientific trend of our time—a tremendous exactitude in thinking and acting, in planning and procedure, in mind and matter.

Belief Is Basic

What a man believes is important in any realm. Purity of truth must be

zealously pursued in the spiritual order and in the temporal. Intellectual honesty and logical procedure are demanded in both physics and metaphysics! An open mind is a good thing; an open window is too; but we need a screen to keep the bugs out!

Foolish indeed would be the physician who, when asked for a prescription to cure your ills, jovially remarked: "Oh, it doesn't make any difference; take any good medicine—in any quantity—and have faith, and you'll be cured right away!" Crazy indeed would be the traffic agent, who when asked about a schedule from Atlanta to Chicago, would reply: "Oh any good train, plane, or bus will get you there; just get on one and relax and believe and you'll end up in Chicago!" Stupid indeed would I be, and utterly unworthy of my office as a Christian minister, if I should say: "Oh it doesn't matter what you believe—just so you're sincere; don't worry about it; just go on and do the best you can and you'll come out all right!" It isn't like that at all: WE ARE RESPONSIBLE CREATURES; IT DOES MAKE A DIFFERENCE WHAT WE BELIEVE.

Sometime ago on a TV program a woman refused to take \$25.00 because in order to get it, she had to break a mirror. She believed that breaking a mirror was bad luck. Now if the proposition had been made to me, I would have broken the mirror and claimed the \$25.00! I don't share her superstition. The difference between us is a difference of belief. And belief is important. It is important because belief is a conviction which impels or restrains action. Life is made up of acted out beliefs. That is why I bring your attention this morning to this all important fact: IT DOES MATTER WHAT WE BELIEVE!

I heard of a young couple preparing to go on a vacation. They began looking for a "baby-sitter" with whom to leave their precious children for a week. Friends told them about a nice, gentle old lady who had all the marks of dependability, but explained that she did not believe in medicine! Imagining the possibility of acute appendicitis when they were hundreds of miles away, the young parents dropped the gentle old lady from their list—because of her beliefs!

Consider an election for public office. One particular candidate seems to stand out. He seems intelligent, educated, able in political science. He makes a good impression. You could really go for this man. Then, suddenly, the news leaks out that he is a card-carrying Communist. That does it! You look for another candidate—all because of what this man believes!

A friend of mine has a daughter of marriageable age and maturity. She recently shared with her parents the deep affection and interest she feels in behalf of a certain young man. He is educated,

(Continued on Page 6)



The Marion County Situation

The second in a series of three articles on the Marion County school situation appears in this week's *Western Recorder*. This latest report on the nationally publicized school squabble was done by Mr. Gainer E. Bryan, Jr.

Mr. Bryan formerly was the director of public relations for Kentucky Baptists and now is editor of the *Maryland Baptist*, Southern Baptist publication for Maryland. He made an on-the-scene report of the Marion County situation about two years ago and returned recently for a week's investigation. The articles are a report of his findings.

The *Western Recorder* editor is basically in agreement with Mr. Bryan's conclusions, but the Catholic vs. Protestant angle might have been slightly overplayed in the lawsuits and in other discussions concerning the Bradfordsville School. Along with any Catholic favoritism shown by the School Board, the affair has been shamefully characterized by unfriendliness and downright animosity between two non-Catholic communities.

The best solution seems to be a central high school for Marion County. This is in keeping with fairness to all sections of the county and is also in keeping with progressive educational trends.

It is hard to believe that the Marion County School Board could not find funds to build a central high school if it wanted to do so. Scores of Kentucky counties poorer than Marion County have done so. In fact, Marion County is far ahead of many Kentucky counties economically, and the tax on liquor alone is considerable. This legally wet county furnishes much of the drink for surrounding dry counties and collects the taxes on this huge volume of alcoholic beverages.

The submission of a bond issue for school construction to voters for their rejection seems to be another maneuver by the School Board to plead helplessness in the face of a court order to build a central high school. It is a sure thing that as long as the Marion County School Board continues to pour the tax money into schools, public in name but largely parochial in operation, there will never be funds for a central high school.

In the light of these practices, Mr. Bryan is right in calling for a return to regional schools and the reopening of Bradfordsville.

Now Is The Time

No time of the year is more important for a Baptist church than these days when nominating committees and budget committees are busy preparing for the year ahead. The effective ministry of the church largely depends upon the work of these committees.

The nominating committee should always remem-

ber that the level of the church cannot rise above the spiritual leadership, and for this reason the spiritual qualifications far outweigh any other qualification in the search for Sunday school teachers and leaders in other church organizations. No committee should suggest any name for a responsible place in the church life without careful consideration and sincere prayer for divine leadership.

The budget committee should keep several things in mind while planning the financial program for the coming year. The committee which thinks little will likely produce littleness on the part of the church members, while a committee which keeps in mind the great needs of the world in our day will likely help the church membership to become big in heart and in spirit. A committee which tries to see how much can be saved for local causes and forgets the world wide needs is not worthy of the responsibility entrusted to it. There should be no reason, not even an extensive building program, for a church not being generous in sharing in the world wide Baptist witness.

Several things specifically should be included in every new budget. First of all, it should be remembered that since the last budget was prepared the cost of living has taken another jump, and for this reason those who are full-time workers in the church should receive some added compensation next year. Most of the members have had an increase in income and it would be only fair that those who work in the church full-time should also receive some help in trying to balance their budget. This goes for the janitor as well as the pastor.

Every church should also be sure that their giving through the co-operative plan is increased for the coming year. The report so far this year for Kentucky Baptist churches is not too good and the fairest plan is to set aside a certain percentage of the church income for use beyond the local church. The two-plus suggestion which many churches are following means that the church would give 2% more for missions this year than last year with the goal of adding 2% more each year between now and 1964.

Many churches should consider another item in next year's budget. The Baptist World Alliance meets in Rio de Janeiro, Brazil, and it would mean a lot to the Kentucky Baptist work in years to come if a good number of our pastors as well as laymen from Kentucky could be present for this world fellowship of Baptists. The cost for the trip will be from about \$1,000 to \$2,000 according to the type of arrangements made.

South America is one of the most strategic mission fields in the world today and Southern Baptists were important pioneers there and have placed great emphasis upon the work there in recent years. Those who visit Rio for the Alliance could arrange stopovers in most of the mission fields of Southern Bap-

tists, and this first hand contact would provide great information and inspiration for pastors and other leaders in days ahead.

At least four well known Kentuckians are planning tours under the sponsorship of the official tour agency for the Baptist World Alliance—the Brownell Tours. These are W. C. Boone, general secretary of Kentucky Baptists; J. Chester Badgett, pastor, First Baptist Church, Campbellsville, Kentucky; Harold D. Tallant, pastor, First Baptist Church, Madisonville, Kentucky; and George W. Phillips, former pastor, First Baptist Church, London, and now engaged in mission work in Lexington, Kentucky. Those interested in making one of these tours should make immediate contact with one of these tour leaders. It is understood that there are spaces left in all of the tours at this time.

Not all of the churches by any means in Kentucky would be able to include this in next year's budget but there are a number of churches which ought to give serious consideration to this. There could be no better way to show appreciation for a pastor.

Any way around it should pay off. If the preacher is popular and doing a fine job, nothing could mean more to him from the church. If, by chance, the pastor is not too popular, his trip to Rio might result in his receiving a call from another church.

Boomerang or No Boomerang

The action of members of the Laurel River Baptist Associational Executive Board suggesting a letter writing campaign against nominating a Roman Catholic for president or vice president by either of the leading political parties and the *Western Recorder* editorial on this action received more coverage than could have been expected. The *Louisville Courier-Journal* and the *Louisville Times* made rather prominent news stories out of the incident and the *Courier-Journal* also gave an editorial to it.

The news stories were fairly and accurately reported but the editorial showed the kind of superficiality and the lack of understanding that make it needful to point out the dangers involved in a Roman Catholic president or vice-president.

The editorial began with an inaccurate statement. It stated that the Laurel River Association passed the resolution, which is not so. The *Western Recorder* editorial, quoted from by the *Courier-Journal* editorial, stated clearly that it was an action in which members of the Executive Board of the Laurel River Association spoke for themselves and not for all members of the Association. This is the Baptist way of recognizing every person has the right to speak for himself. This *Courier-Journal* writer might speak for others in his organization, and the officials of his church might speak for him, but no Baptist ever speaks for another Baptist.

It is always highly questionable journalism to select one statement for a quotation from another person's article and disregard the other facts stated in the article.

The *Courier-Journal* editorial had two main contentions. The first was that such opposition to Catholic candidates might boomerang and result in both parties selecting a Catholic candidate for the top place. This might be so, but by the same argument we could never afford to mention juvenile delinquency, the nefarious liquor traffic, the rising divorce

rate, or other dangers for fear of boomerang and increased participation.

Since when has it become a virtue to remain silent—boomerang or not—when one is convinced that a possible course of action might endanger the cherished American way of life?

The other contention of the *Courier-Journal* editorial was that such an attitude was religious prejudice and unfair to potential candidates. The answer to this is that objection to a Catholic head-of-state for the United States is not based upon prejudice toward a religion or a person but upon principle. It is fear of Roman Catholic philosophy and world view which have been clearly demonstrated in history and is equally evident today.

I have utmost respect for every person and his right to whatever religion he chooses. I would not suggest that millions of American Roman Catholics cannot be and are not good citizens. Many Roman Catholics are among the finest people I know.

I furthermore believe one potential candidate is sincere when he says he sees no conflict between his Catholic religion and the ability to serve loyally as president of the United States. But sincerity does not remove the danger.

I am perfectly willing to let any other potential candidate be judged on his record alone. But I insist that a good Catholic's record includes these facts: As a Catholic he is spiritually subservient to the pope, the head of a foreign state, the Vatican, to which a number of countries sends ambassadors. As Christ's supreme vicar on earth, the pope's word in spiritual affairs is as God's word and his power to excommunicate any Catholic—which means relegation to hell or purgatory—is recognized by all true Roman Catholics.

Let's illustrate the possible difference between the position of a Catholic and a non-Catholic president. If Mr. Elston, President Eisenhower's pastor, called him in and told him to support or sign a certain bill for the sake of his church, the president could and should tell his pastor where to get off and still remain a good Presbyterian. On the other hand, if the pope called on a Roman Catholic president to support or sign a bill calling for free transportation to all parochial schools in the United States, the Roman Catholic president would comply or quickly be out of good standing with his church.

You say it couldn't happen? If a bishop can demand the withdrawal of a Catholic girl from a beauty contest, as recently happened, why couldn't the pope make demands upon the head of a state? The pope wouldn't do it? Check your history! The Church of England started when the pope attempted to dictate to the King of England.

The *Courier-Journal* sends its staff members to foreign countries to learn first hand of the state of world affairs. I suggest that that newspaper send a competent observer to Spain and report on the non-Catholic churches that are padlocked, or to Italy where construction of a new evangelical church has been stopped by city officials, or to Mexico where priest-incited mobs break up non-Catholic services, or to Columbia and other South American countries where persecution of non-Catholics is easily observable. The facts could be learned from American for-

(Continued on Page 8)

DOES IT MATTER WHAT WE BELIEVE?

(Continued from Page 3)

handsome, promising. But the father has learned through "masculine" sources that this suave young man has played fast and loose with the laws of morality and bears little evidence of respect for the sanctity of marriage or the monogamic ideal. Would you want him to marry your daughter? It's only a matter of what he believes!

Religious Beliefs are Basic

It is a curious and tragic fact that in the past 25 or 35 years the whole generation has begun to wonder even whether their Christian beliefs were really important. There has been a tendency to emphasize the living of the Christian life, at least in a nominal sense, with little or no emphasis upon believing the Christian faith. What a man is counts—definitely. And what a man does is crucial and terribly important. Society will hold him responsible. **But what a man believes is the basis of all of his living and all of his action! For belief by definition is that conviction which conditions decision, which motivates action, which makes me what I really am, which impels me to do what I end up doing.**

No matter how many times you might have heard somebody say, "It doesn't make any difference what a man believes so long as he is sincere," you can just mark it down that it actually makes all the difference in the world! The fact is, if a man believes the wrong thing, the more sincere he is, the more dangerous a man he is. And this truth could not be any more applicable to any realm of life than the religious realm.

Lordship of Christ

This leads us to a contemporary appreciation and application of our text: **"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."**

This verse in its larger context refers to a group of false prophets or teachers who were receiving a wide hearing and leading many people astray. This deception was not difficult because there were so many who had little or no basis by which to tell the true from the perverted faith. These peddlers of pious platitudes became a real threat to the fellowship and power of the early church. It appears that they ridiculed and discounted Christian morality as a distinguishing mark of Christianity, and did not hesitate to break the fellowship of the church over its dogmas.

The worst facet of this controversy had to do with the person and nature of Jesus Christ. The Apostle indicates a distortion and sometimes a complete denial of this central truth of Christianity. From

sources outside the Bible we know that there was a group which taught that since matter was evil and hence foreign to God, that the Christ, the divine son of God, could not have been identified with Jesus of Nazareth, a mortal living in a material body. Christ the Son "only seemed to be" Jesus, the Man. With no room in their system for the incarnation of God in Jesus of Nazareth, these Gnostics felt no sympathy at all for the Christian claims as to the authoritative lordship of Christ.

This is the crux of the matter. The only way to be saved from the peril of "believing a little of everything" and therefore mostly nothing, is to arrive at a central and solid source of authority. The Christian must come back to Christ. He is still "the way, the truth, and the life." We must rediscover and disseminate "the word of God in Christ Jesus." A fundamental claim of Christianity was made by this same author in John 1:14: "The word became flesh and dwelt among us."

The Authority of the Word

We need to consult this Word when we are challenged about our ideals. We need to find out what Jesus had to say about ethics and inter-personal relationships. We need to know that our beliefs are consistent with revelation: the laws of the universe are a source and substance of knowledge to be sure; natural revelation will continue to be the source and basis of much of man's knowledge about himself and his environment. But just as today we are discovering that there is no real clash between religion and science—revealed religion and reliable science—so we are increasingly assured of a complete compatibility between natural revelation and divine revelation. And if men today will just let God speak, then they will know what to believe about the things that really matter in our lives.

Dear friends, I call upon you to rediscover the mind of Christ. As the Christmas season approaches, let us read his words with new appreciation for their relevance and significance in our modern day. **It is not safe to believe just anything—it never was—it never will be! It is perilous to life and destiny.** "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ whereof ye have heard that it should come; and even now already is in the world." (I John 4:2-3). Paul sums it up in I Thessalonians 5:21: "Prove all things; hold fast that which is good."

Most important of all is what a man believes about his soul's salvation—the eternal relationship of the life of man and the life of God. The Scriptures make it clear, absolute, unmistakable: "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

Georgetown College Housemother Goes to Foreign Mission Post



Mrs. Carman Ashby

Mrs. Carmen Ashby, beloved housemother of Georgetown College for a number of years, has accepted appointment by the Foreign Mission Board as housemother at Morrison Academy, Taichung, Taiwan. She'll be in charge of the high school sons of missionaries on the island. Mrs. Ashby flew from Lexington August 18 and arrived in Taiwan on August 23. She stopped over for two days in Anchorage, Alaska, for sight seeing. She also stopped at Tokyo and at other Japanese cities where she was treated by Southern Baptist missionaries. In Taichung she will report to Dr. Thomas Means, principal of Morrison Academy. Her term of appointment is for two years.

Mrs. Ashby is a native of Minden, Louisiana, but has been in Kentucky since 1930. She came to Georgetown as housemother in 1951. During the summers since 1952 she has served as housemother for Ridgecrest staffers at Ridgecrest Baptist Assembly in North Carolina. A signal honor was accorded her this summer when the Ridgecrest staff dedicated their staff annual to her. This is the highest honor to come to a fellow staffer.

The best wishes and prayers of the many hundreds of Georgetown students influenced by her life will go with Mrs. Ashby to her new post.

►Dr. and Mrs. George H. Hays, Southern Baptist missionaries to Japan who are now in the States on furlough, have moved from Luray, Mo., to Jacksonville, Fla., where their address is 1201 E. 14th St. Mrs. Hays is the former Helen Mathis, a native of Louisville.

Friends Report on Miss Flora E. Dodson

A first hand report on the beloved Kentucky missionary, Miss Flora E. Dodson, who has been hospitalized in Rome for the past year, has been received from Rome by Mrs. Katherine Mittlebeeler through her son who is spending the summer in Europe. The son, Emmett, is on the staff of the American University of Washington, D. C., and, for the third summer, is conducting a student educational tour.

At the request of his mother, Emmet visited Miss Dodson in the hospital in Rome and sent the following report:

It was possible for me to visit Miss Flora Dodson, in the Salvator Mundi International Hospital, which is on the opposite side of town from our hotel. The hospital is operated by an order of Nuns of a variety of nationalities, and most of the patients are of various nationalities. Also during the summer many of the patients are tourists, especially American and British.

Miss Dodson has been in the same hospital, and in the same room, for almost a year. She was on her way home to the U. S. from Hong Kong, to begin her period of retirement, when she broke her hip in Rome.

She had been in Rome only one day, after coming here from Naples, and knew no one in this city. She has been in two or three casts and should be ready for a change in casts in four or five weeks.

She was improving until the beginning of June, but at that time another disease developed—the exact nature of which she did not disclose—which set her back considerably. So now she doesn't know how long she will have to stay here. A doctor told her she would never be able to walk again.

Since she knows so few people in Rome, she has few visitors. One of her few regular callers is the Rector of an American Episcopal Church in Rome, the only American church in the city. He came in when I visited her.

She says she has been getting good treatment, though she is unable to communicate with most of the nurses. She has had a British and an Italian doctor and seems to have respect for their professional ability.

This state of affairs is likely to go on indefinitely, since she can't be moved and won't be able to walk. What she lives on, I don't know."

Miss Dodson Writes to Relatives

Some loved ones of Miss Dodson, recently received a letter written in very shaky handwriting from her. The entire letter is printed below in order to give Miss Dodson's many friends this personal word and another glimpse at her indomitable spirit. The letter was pro-

vided by Mrs. Edgar Sampson, Jr., of Louisville:

Dearest Cousin Mattie, Miss Louise and Gertrude:

Haven't had anybody to write for me so I'll try to scribble a line today to tell you the good news. The doctors, including the top specialist of all Europe, think the crisis is passed and there need not be abdominal surgery now.

The "No Visitors" sign on my door may have to stay there for some time yet. (My mission folks could come in, of course, but they really are just overloaded all the time so cannot come often). There may be backsets along, but they believe the trend of the road will be up.

For nearly eight weeks the battle has raged already, and for about five of those weeks doctors and nurses hopelessly fought on day and night. I heard and overheard snatches of their conversation and I myself knew that I was lingering along the River's Edge, and it would be so easy just to slip across—but all the time I was so perfectly at peace for the Lord was right there with me, and too, I felt as if I were floating on a cushion of prayer. So all their fears and doubts didn't disturb my spirit at all. It was as if they were looking from the other side, but I had a private line of communication with the Lord and He told me "not yet."

So even then I smiled when one of the Italian nurses (who speaks almost no English) came with such sadness and sorrow and sympathy and told me they were going to "dispatch me to the morgue" and how terribly sorry she and everybody in the hospital were. I could not talk to her but my heart said "No, the Lord says not yet."

A Dutch woman here in Rome, whom I have never seen and I do not know how she heard of me, told a friend of mine here (an Episcopalian woman who helps read my mail and writes some letters for me) that she, the Dutch woman, was praying for me and then added "Why, that woman cannot die, a million people around the world are praying for her."

Of course, that is an exaggeration, but how thankful we are that people recognize the healing is from the Lord. Praise His Holy Name! Paul's paean of praise in Romans 8:31-35 I could shout from the housetops.

Now, my precious ones, I hope you can make out this scribble, and if you could maybe send it to some other friends. Satan still has his imps thinking up new ways to torture me it seems—so I'll still be depending on your wonderful prayer help.

August 1

Just didn't get my letter of July 27 sent. Seems Satan has been working

overtime on me, but we know he cannot go any further than the Lord permits.

Have had an abscess in right ear and also the gland under that jaw. It started like mumps (but I had mumps years ago) and moved up into ear and down into neck. It has been very, very painful but is better now.

Then last Tuesday the orthopedic doctor came and examined my hip and said all the healing of the broken bones that had been accomplished during these four months has been wiped out by this sickness. He said I'd have to go back into cast again after my strength gets built up again (four to six weeks to do that, they say)!

At present I'm not even thinking about that for do not believe I can do it and no need to even bother about it.

Now I'm partly British. Have some British blood in my veins. Have had some blood transfusions, about three pints and some two people in the British Embassy here were the only people found with my rather unusual type of blood.

The doctors now think I did not have hepatitis, but I'll tell you about their diagnosis later. It was the complete blockage of intestines that brought the other trouble—possibly from adhesions in my intestines from these months on my back.

The road is up, I believe, from now on.

Oceans of love and prayers,
Flora

She may be addressed by her friends: Miss Flora E. Dodson, Ospedale Salvator Mundi, International Hospital, Rome, Italy.

Sand Spring Baptists Call Hugh Brooks

The Sand Spring Baptist Church, Lawrenceburg, Kentucky, has called as pastor, Hugh Brooks, who is now serving as pastor of the Parkwood Baptist Church, Louisville, Kentucky. Mr. Brooks has accepted the Sand Spring call and will begin his new duties on September 7.

The new Sand Spring pastor is a native of Corbin, Kentucky, a graduate of Eastern Kentucky Teachers College and the Southern Baptist Seminary. His experience includes pastorates at Viney Fork Baptist Church in Madison County, Waddy Baptist Church, in Shelby County and he has also served as student director of the Bethany Baptist Church in Louisville.

Mrs. Brooks is the former Carolyn Ann Bowling of Paris. David, age 4 and Mary Katherine, age 1 are the Brooks children.

The Sand Spring church is one of the largest and best known of all rural Baptist churches in Kentucky. It is located on U.S. Highway 127, two miles south of Lawrenceburg.

Daley Observations

(Continued from Page 5)

eign missionaries on furlough who are afraid to describe conditions in the country where they serve for fear of being denied return to the country.

It would take a smaller expense account to go a few miles from Louisville to Marion County, Kentucky, where a Catholic dominated school board and

school superintendent for years have used public funds for parochial schools. This situation has been described in the language of court proceedings and attested to by court rulings.

Some make a fetish out of being tolerant. It sounds real sweet to be understanding toward all views. To be tolerant is right and good; to be asleep and ignore facts is dangerous. Some so-called *understanding* is really *lack of understanding*.

A Solution to the Bradfordsville Case--Part 2

By GAINER E. BRYAN, JR., Special Correspondent

[For further information of Mr. Bryan and these articles, see editorial on Page Four.—Editor.]

The Bradfordsville school case has dragged on in the court for years, but it could not be settled. There is a solution that would please a majority of the citizens of Marion County—Protestant and Catholic—and would conform to court findings. That is to re-establish a system of regional schools in the county and re-open the Bradfordsville high school.

These are my conclusions after re-visiting Marion County, Ky., talking to citizens of all stripes and rereading court documents and newspaper accounts.

Marion County is the original seat of Catholicism in Kentucky. The original Catholic settlers emigrated there from Maryland in 1785. A visit to that county and area is like a trip back into the Middle Ages—the countryside is dotted with the towers and battlements of monasteries, nunneries, priories, etc. Nuns in their peculiar costumes stroll the tree-shaded grounds. Today the Catholics occupy the western half of Marion County almost solidly.

The eastern half of the county is predominantly Protestant. Lebanon, the county seat, is located just north and east of center. Bradfordsville, the largest community in the county outside of Lebanon with a population of 500, is situated about in the center of the southeastern sector. The people in and around Bradfordsville are Methodists, Christians, Baptists, etc.

In 1936 there were two public high schools in the county—Bradfordsville, and St. Charles near the community of St. Mary's in the western section of the county. The W.P.A. that year built a new twelve-grade building for each school. There was also the Lebanon independent (city) school, not a part of the county system.

In 1937 the state board of education made a survey of all the schools in Kentucky. Concerning Bradfordsville High, it recommended that several smaller schools be consolidated with the Bradfordsville school and forecast an eventual 15-teacher school. It also recommended that the curriculum be enlarged

and that agriculture and home economics be included.

The present county school superintendent, Hugh Spalding, was elected in 1939, and he and four members of the county school board began to try to implement the recommended policy. Prior to this time, parents of children living along and near the Danville pike east of Lebanon (a predominantly Protestant area) had been sending their children to the independent high school at Lebanon. A. C. Glasscock, a Baptist, was the board member for that section.

He opposed the comprehensive program for the eastern half of the county (his area and the Bradfordsville area). He maintained that his constituents wanted to go to high school in Lebanon rather than at Bradfordsville. When the county school buses began to take children from his area to the Bradfordsville high school, witnesses testified in court he told the children not to get on the buses. (Mr. Glasscock denied to me that he ever told children not to go to Bradfordsville high school. He prefers to state it this way, "I may have told them their expenses would be paid if they went to the Lebanon school.")

Witnesses swore in court that Mr. Glasscock and some of his constituents then devised a plan to force a majority of the county school board to abandon the program recommended by the state board. They raised money and went to Campbellsville, according to the witnesses, and hired a lawyer to bring suit to stop the nuns from teaching in the public schools of Marion County.

This apparently was a plan to force a change in school board policy. It was effective because St. Charles High School and the county elementary schools in the western half were—and still are—staffed largely by garbed nuns and operated, in effect, as parochial schools. The Catholic superintendent and three Catholic board members didn't want their program for the Catholic population upset. Faced with this threat, on May 17, 1941, the five-man board reversed itself by majority vote and adopted the policy

that ultimately closed the Bradfordsville school.

Jesse K. Lewis, attorney for the Bradfordsville citizens, said in his brief to the Kentucky Court of Appeals, "This action . . . demonstrated that the three Catholic county board members were more concerned with retaining the Catholic nuns as teachers in the public schools attended by the Catholic children than they were in promoting the sound educational policy and practices as recommended in the 1937 survey."

The deterioration of the Bradfordsville school dates from that decision.

Mr. Glasscock denies that he hired a lawyer to bring suit throwing out the nuns. "The people of my school district did," he said, "but I counseled them against it. My counsel has always been against those who would create hate." However, he freely admits that the Catholic members of the school board were once hostile toward him, and the record shows that he and they became allies after this turning point. He sided with them and the Catholic county superintendent in starving the Bradfordsville school and building up St. Charles and later St. Francis High Schools in the Catholic section of the county.

I concluded from talking with Mr. Glasscock that he is not sympathetic with the wishes of his fellow-citizens in Bradfordsville, but that he follows the Catholic "party line" completely. He professes that it would be "unfair and un-Christian" to force the Catholics to take over their Catholic-owned, nun-staffed, county-financed St. Francis high school, for example, and pay the bills to operate it as an honest parochial school.

The Bradfordsville citizens charged in their suit that after 1941 Mr. Spalding and the Catholic-dominated school board followed a deliberate policy of making their school substandard so it could be closed. The lone dissenting vote of the Bradfordsville member on the school board was powerless to stop them.

Bradfordsville High School lost course after course, such as agriculture and home economics, while the same courses were being taught under the most favorable conditions at St. Charles. This discouraged children from the eastern end of the county from attending there. They were unable to get needed laboratory equipment, but St. Charles was well supplied.

School buses were routed so as to take the high school population of the eastern section to St. Charles and Lebanon schools over longer distances and at greater public expense. Students from Casey County adjoining Marion County were nearer to the Bradfordsville school than they were to their own county high school in Liberty, the county seat. They had attended the Bradfordsville high school for years. The Marion county school board discontinued the buses that had hauled them and thus curtailed their attendance.

The buses were so routed as to segregate Catholics from Protestants—to take Catholic children away from the vicinity of Bradfordsville and past the Lebanon city school to St. Charles and to transport Protestant children from the western section past St. Charles to Lebanon to school.

Due to these discriminatory practices, the Bradfordsville High School enrollment gradually decreased. The population of the eastern half of the county is as great as that of the western half of the county. While grade school enrollment at Bradfordsville remained stable and was the same as that at St. Charles, high school enrollment declined to 62 at Bradfordsville by 1953, compared to 271 at St. Charles. During this same period the number of high school students transported to the Lebanon City High School from the eastern end of Marion County increased from 62 to 148.

In 1951 the county board of education established another county high school at Loretto in the western side of the county and only six miles from the St. Charles School. The Catholics of that community had built a new building at a cost of \$212,000. When completed, they rented it to the county board of education for the nominal sum of \$450 a year. The school was named St. Francis and staffed entirely with garbed nuns. A large cross is emblazoned on the front. (The county school board voted August 11, 1959, to lease this school for another year. It is still staffed entirely by nuns.)

To combat these erosions of their school and community, Bradfordsville citizens lodged repeated pleas and protests with the county school board, to no avail. They made trips to Frankfort, the Kentucky state capital, to see state education officials and even the governor. However, they received no effective aid in Frankfort.

They then filed a suit to stop garbed nuns from teaching in the public schools of Marion County and, in effect, operating these schools as parochial schools. P.O.A.U. backed this litigation. Judge Ardery of Franklin Circuit Court ruled in favor of the nuns. He said it was not against the laws of Kentucky for them to teach in their garb. The Kentucky Court of Appeals sustained the ruling. (A. C. Glasscock told me that the court's rulings came as a great surprise to him, Mr.

BAPTIST FORUM



YES, MAM

Editor:

Thank you for your editorial concerning the Lottie Moon offering and other special offerings. I believe it will stir up so much righteous anger, that our Kentucky churches will give more generously in December than ever before.

I believe in the Cooperative Program, but kindly state in another article how much of the Cooperative Dollar ever reaches the Foreign Mission Field. Of course the Advance Program is beginning to help. So little of the Cooperative Dollar was going to Foreign Missions, that we women were forced to take action. "Go ye into all the world."

1414 Cedar St. Mrs. O. N. Magruder
Owensboro, Ky.

Answer:

Your answer is that 13.07 cents of every dollar that comes through the Cooperative Program in Kentucky go to Foreign Missions. Admittedly this is not enough but it is much more than any other of 19 Southwide causes receives and is only exceeded in 14 state causes by State Missions and Kentucky Baptist Schools. State Missions includes the direct missions program (nearly 100 missionaries in Kentucky), Evangelism, Brotherhood, and Royal Ambassadors,

Spalding and the members of the school board. He feels that the law is clear in prohibiting the teaching of garbed nuns in public schools and is at a loss to explain the rulings.)

(To be continued)

(Continued on Page 12)

Cooperative Program Receipts Drop

By WILLIAM C. BOONE, General Secretary-Treasurer

August was low month in receipts for the Cooperative Program. Only \$147,256.89 came in, whereas our monthly Budget goal is \$191,666.66.

For the ten months of the General Association year we have received a total of \$1,801,672.34. While this is a gain over the same period last year of \$27,606.45, it is still \$115,994.32 short of our goal for this year!

This is a serious situation, and calls for the best efforts of all our churches during September and October. Our total goal for the year is \$2,300,000.00. We need \$498,327.66 by October 31 to reach the goal.

We earnestly appeal to churches which have not given anything through the Cooperative Program this year to take an offering now; to churches which are behind in their budget allocation to the Cooperative Program to strive to collect these funds and send them in. Every phase of our work will suffer if we fall short of our goal. Let us pray and let us tell our people of the situation. We know they will respond.

KENTUCKY BAPTISTS AT WORK

BAPTIST STUDENT UNION

Do You Really Know All The Answers? Start With The Student

By J. CHESTER DURHAM



J. C. Durham

We need to know something about the student who enters college today. The undergraduate begins as a boy and leaves as a man. Between the ages of seventeen and twenty-two he crosses the last dramatic threshold of personal growth. As a freshman he is sure that all things are known or are known-about; as a senior he wonders.

In adult life there are new adjustments to be made, new troubles to be met, and wisdom to be learned. But instead of four years, there are fifty years or more for learning the ways of goodness and creating the works of love. The undergraduate, on the other hand, must make peace with the moral purposes of an institution during four hectic years.

DID YOU KNOW that this student who has to make so many adjustments so quickly may or may not be equipped to make these adjustments?

DID YOU KNOW that fifty per cent of our Baptist boys and girls have had no vital relationship with their home church for at least two years before they reach the college center? **THEY ARE ALREADY UNENLISTED!**

DID YOU KNOW that most of our Baptist young people have only a hazy idea of why they are Baptists or what we believe? **THIS IS BEFORE THEY ENTER COLLEGE.**

DID YOU KNOW that most of our Baptist young people have very shallow convictions on questions of right and wrong? **THIS IS BEFORE THEY ENTER COLLEGE.**

DID YOU KNOW that the things these students have learned up to this time are inadequate for the new situations prevailing in the college situation? Therefore, all of them have to develop a great many highly refined, complex, and complicated skills.

DID YOU KNOW that the college

student is trying to introduce himself into a new situation, to gain acceptance and to know what is expected in one new situation after another? He is also trying to learn how to manage his own feelings, particularly when he looks around and sees the great variety of behaviors that are represented in a college culture. We must realize that these intimate, highly emotionalized, different areas of life cannot be left to chance. This calls for the kind of well trained, prepared and sympathetic B.S.U. Directors who can listen, who can counsel without being preachy, who can give support and acceptance, and who can help.

DID YOU KNOW that college young people are in a particularly strategic position in that they have a two-way look at life? The college student quite characteristically looks back and appraises families, church life, and the way he lived before coming to the campus, not divorced from the family life, church life, etc., out of which he is only now emerging. Many of them do not have a sense of wanting to repeat and continue the way of living that they have been exposed to before college, but rather have a determination to change, to repudiate the old ways that they have seen in effect.

SUNDAY SCHOOL

Coming Major Events

By ROY E. BOATWRIGHT



R. E. Boatwright

Here are three major events that you will want to include in your church calendar for all Sunday school workers.

The State Vacation Bible School Clinic will be held with the First Baptist Church of Shelbyville, February 25-26, 1960. All Vacation Bible School workers will profit by attending.

The First Southern Baptist Sunday School Convention has been scheduled for three days, March 29-31, 1960 at Fort Worth, Texas. Perhaps this will be the greatest Sunday School Convention ever held. Make reservations as soon as possible.

The First State Sunday School Convention held in the past ten years is

scheduled for September 5-6 with the Severns Valley Baptist Church, Elizabethtown, Kentucky. We are fortunate in securing many outstanding personalities for this convention.

UNIT A MONTH PLAN

Starting the first of October, we are encouraging as many churches as possible to join the plan of starting one unit per month for the next twelve months. By securing a large number of churches to participate in this program, many new departments and classes will be started which will result in hundreds of additional people enrolled in Sunday school and many won to Christ. Your church can join this plan and work toward starting at least one new unit each month starting with October 1959 through September 1960.

BROTHERHOOD

Layman's Day and Royal Ambassador Focus Week

By FORREST R. SAWYER



F. R. Sawyer

There are two matters approaching that should claim the attention of every Kentucky Baptist church. One is Layman's Day, scheduled for October 11; the other is Royal Ambassador Focus Week, that will be observed the first full week in November.

Layman's Day can be profitably observed by every Kentucky Baptist church whether its Brotherhood is organized or not.

In every church, it can be a day to recognize and express appreciation for that church's laymen. It can be used to emphasize the need of a total enlistment of the manpower. It can be used as a day to challenge men to find a place of service in the life of their church. It can be a day of consecration and rededication.

Last October, the Green Acres Baptist Church, in Long Run Association, Brother Grady Randolph, pastor, used its Brotherhood to spearhead a LAYMAN'S DAY SOUL WINNING CRUSADE. This crusade directed the men in their Christian witnessing efforts. They began its preparation in September, which resulted in

the week prior to Layman's Day, on the second day in October, being used for concerted personal witnessing. On Layman's Day morning, Brother Randolph had completed his sermon and the invitation had been closed and there were seventeen additions to the church.

Reports came from other churches that observed Layman's Day that were equally important though none reported their numerical results as experienced Green Acres.

Information relative to Layman's Day, its why, how, what, when, and where, has been mailed to every Kentucky Baptist church and it is an excellent day to challenge men at the beginning of the church's associational year.

Your Brotherhood Department would urge church leadership to study the potentials of the day and engage in its observance.

Information and materials relative to ROYAL AMBASSADOR FOCUS WEEK will be prepared and mailed to Kentucky Baptist churches in the not too distant future.

The Honorable Mr. Eugene Siler of the Williamsburg Baptist Church states, "Our boys are the trustees of the future and we strongly believe they should be

Christian trustees with our co-operation and help."

A Royal Ambassador Chapter is an excellent way of causing a thing to come to pass.

CHURCH MUSIC

111 Juniors Attend Cedarmore Music Camp

By EUGENE F. QUINN



E. F. Quinn

A total of 118, including seven faculty members, were enrolled in the Cedarmore Music Camp of August 3-6. Seventeen churches were represented in the enrollment; ten associations were involved. The association with the largest representation was Long Run; the church with the largest

enrolled was Harlan Baptist Church.

A total of 99 members of choirs, principally of Junior choirs, was enrolled.

The Juniors learned to lead the singing, to use their voices better, to read music, to sing better together as a choir, to play the piano better and to enjoy recreation as good sports during the week.

Rev. Raymond Cosby of Garfield preached a very effective series of sermons in response to which one Junior boy indicated his feeling that God was leading him into the ministry of music. He is the son of James Driver, minister of music of the First Baptist Church of Ashland, Kentucky.

SCHAFFER JUNIOR MUSIC CAMP ENROLLS LARGEST ATTENDANCE EVER

Rev. Paul Bobbitt, director of Schaffer Junior Music Camp, reports with rejoicing the largest attendance of boys and girls for their camp in the several years that it has been in existence.

The total attendance of Juniors was 86, with nine faculty members and eleven other counsellors for a grand total of 106 in the camp. At the concert on Friday 225 people were present.

Nine churches in five associations were represented by Juniors in this camp, which was held August 10-14.

The most significant evidence of the working of the spirit of the Lord during the week was the profession of faith of four Junior boys during the week. A total of nineteen other boys and girls indicated God's leadership into a Christian vocation. Besides these, there were ten rededications of lives to Christ.

The Third Baptist Church of Owensboro had the largest number for any single church with thirty Juniors attending. Daviess-McLean Association had forty-two Juniors enrolled out of the total.

Rev. Ross Hanna of Quapaw, Oklahoma, was the camp missionary. Mr. Harry Hampsher of the First Baptist Church of Murray, Kentucky, directed the combined choirs and led the hymn study. Mr. R. W. Grobe of Madisonville, taught the theory and conducting class and directed the boys' choir. Mr. Wayne Halley of the First Baptist Church, Paducah, taught theory and conducting to the older Juniors. Miss Edna McPherson of Beaver Dam Baptist Church, Beaver Dam, Kentucky, directed the girls' choir and taught hymn study for the younger Juniors.

Thank God for such a wonderful camp!

Departments Plan for United Study Course

These secretaries of three state departments of Kentucky Baptist work (Eugene F. Quinn, James H. Whaley and Roy E. Boatwright) are planning together the development of some new Church Study Course for Teaching and Training in Kentucky, which begins October 1, 1959.

Each of the departments has already

WOMAN'S MISSIONARY UNION

1959 Woman's Missionary Union Regional Meetings

By MRS. GEORGE R. FERGUSON



Mrs. Gabe Payne

Mrs. Gabe Payne, of Hopkinsville, Kentucky, is to be the missionary speaker for the two weeks of regional meetings. Mrs. Payne, with her husband who is a medical doctor, was in the group sent recently by our Foreign Mission Board on a world tour of our mission fields to conduct a survey of our mission needs. She is a vivacious, dynamic speaker and has a wealth of information that you will not want to miss hearing.



Mrs. Carl W. Liebert

You will want to come to these meetings, too, to hear and become better acquainted with our new state president, Mrs. Carl W. Liebert, who will speak in each meeting.

SCHEDULE

Sept.	Region	First Week		President
		Church		
22	Northeastern.....	Shelbiana.....	Mrs. C. B. Coots	
23	Southeastern.....	Harlan.....	Mrs. D. M. Aldridge	
24	South Central.....	High St., Somerset.....	Mrs. W. B. Morris	
25	Southern.....	Tompkinsville.....	Mrs. C. P. Ford	
Second Week				
Oct. 6	Southwestern.....	First, Benton.....	Mrs. W. C. White	
7	Western.....	Floral (Schaffer Camp).....	Miss Nina Jett	
8	Central.....	Sand Springs, Lawrenceburg.....	Mrs. T. L. Bell	
9	North Central.....	First, Lexington.....	Mrs. J. S. Woodward	

Theme: "By My Spirit, Saith the Lord"

been recommending joint training schools in churches and associations, in which classes in Sunday School, Training Union and Music are taught. After October 1 of this year all awards will be earned toward one unified study course system.

All awards and diplomas earned before October 1 will be transferable to the new study course system. Sunday School awards will be credited to Cate-



gory Number 17 in the new study course; Training Union awards will be credited to Category Number 18; and music awards will be found in Category 19.

DISTRICT CONFERENCES JOINTLY PLANNED

The three departments are planning joint conferences in various sections of Kentucky during the week of January 25-29 for the purpose of explaining every detail of the new study course system. Any question before that time may be written to either Dr. Roy Boatwright, Mr. James Whaley or Mr. Eugene F. Quinn for an explanation of materials related to the course.

TRAINING UNION

Standard Unions And Departments

By JAMES H. WHALEY, SR.

Congratulations are extended to the following unions and departments for being standard:

- Calvary Baptist Church, Lexington—**
Christ Followers' Union. Leader: Mrs. D. N. Harper; Director: Mrs. U. W. Franklin.
- East Baptist Church, Paducah—**
The Jesus' Friends' Junior Union. Leader: Miss Dorothy McIntosh.
- First Baptist Church, Greenville—**
The Primary Department. Leader: Mrs. Cecil Chumley.
- First Baptist Church, Henderson—**
Adult Union No. 2 of Adult A Department. President: William G. Crowder.
Adult Union No. 3 of Adult B Department. President: Roy Hughes.
Married Young People's Department. President: Mrs. Donald Cates; Counsellor: Mrs. Charles Hazelwood.

- Perryville Baptist Church—**
Adult Union Leader: Mrs. Julian Garrison.
- First Baptist Church, Shelbyville—**
Junior Union II, Leader: Mrs. J. W. Kays.
- Sorgho Baptist Church—**
Willing Workers' Union, Leader: Miss Minerva Wiles.
- Tunnel Hill Church, Shelbyville—**
Junior Union, Leader: Mrs. W. J. Van Meter.

STANDARD ASSOCIATIONAL ORGANIZATIONS

Franklin Association—
Jack Strange, Associational Director.

AWARDS OF MERIT

We are happy to extend congratulations to the following people for securing the Training Union Award of Merit. These awards are earned by completing all the seals on the age group diploma:

- Eastwood Church, Bowling Green—**
Wendell Sams—Intermediate Award of merit.
- Quinton Baptist Church, Bronston—**
Robert Flynn—Junior and Intermediate Award of Merit.
Mrs. Sam Flynn, Jr.—Junior Award of Merit.
- Mrs. Frank Gibson—Three Adult, two Junior, Awards of Merit.
- Mrs. Hubert Gibson—Adult, Intermediate, and Junior Awards of Merit.
- Victory Memorial Church, Louisville—**
Rev. B. B. Steele—Adult Award of Merit.

THE BAPTIST FORUM

(Continued from Page 9)

of this challenging land. Dr. Kathleen Jones, Miss Ruth Ford, Miss Everley Hayes, Dr. Winfield Applewhite and others had worked to produce a hospital which I stepped into almost as if I were back in America!

Robert L. Lambricht, M.D.
Kediri, Java, Indonesia

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 6, 1959

	S.S.	Add.	T.U.
Louisville, Walnut St.	1312	6	241
Missions	201	--	119
Madisonville, First	1015	2	254
Louisville, Carlisle Avenue ..	983	9	250
Palmyra	42	4	20
Corydon	44	--	30
Louisville, Ninth & O	981	--	288
Mayfield, First	950	--	209
Mission	98	--	209
Hopkinsville, Second	927	--	236
Owensboro, Third	898	2	240
Elizabethtown, Severns Valley	790	--	178
Missions (2)	69	--	278
Louisville, St. Matthews	729	9	207
Louisville, Parkland	729	--	179
Somerseset, First	712	4	235
Mission	77	--	145
Lexington, Grace	690	4	145
Branch	19	--	173
Newport, First	691	1	173
Chapel	51	--	27
S. Newport Mission	51	--	13
Louisville, Beechland	658	1	170
Mission	143	1	40
Campbellsville	555	--	165
Missions (4)	120	--	48
Ashland, First	554	3	104
Missions (3)	218	8	--

CLASSIFIED ADS

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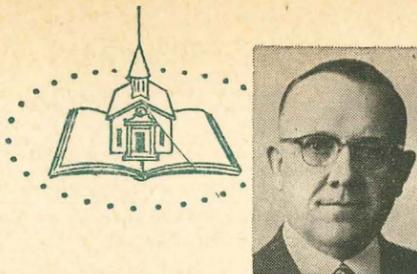
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Corbin, Central	501	--	106
Mission	77	--	27
Henderson, Immanuel	493	--	--
Missions (2)	129	--	--
Lexington, Rosemont	491	3	131
Ashland, Unity	485	--	104
Owensboro, Hall Street	463	--	--
Louisville, South Side	452	--	45
Evansville, Calvary	451	--	179
Louisville, Rockford Lane	446	--	149
Franklin, First	445	--	127
Mission	65	--	31
Owensboro, Eaton Memorial ..	438	--	163
Hazard, First	424	--	98
Lawrenceburg, First	424	--	59
Tyrone Mission	61	--	--
Bellevue	422	--	81
Central City, First	420	1	176
Louisville, Bethany	414	3	80
Mt. Washington	409	--	91
Jeffersonton, First	385	2	81
Paducah, East	385	3	154
Louisville, Farmdale	382	--	93
Mission	73	--	39
Owensboro, Buena Vista	375	--	111
Louisville, Valley View	374	6	87
Corbin, First	369	--	81
Louisville, Bethlehem	367	--	103
Barbourville, First	366	--	180
Missions (3)	243	--	--
Louisville, Deer Park	364	8	51
Chapel	100	--	34
Walton, First	351	--	148
Louisville, Valley View	340	2	93
Versailles	331	--	66
LaGrange, DeHaven Memorial ..	330	--	70
Louisville, Shawnee	325	--	99
Frankfort, Thorn Hill	320	--	--
Benton, First	318	--	108
Ashland, Pollard	310	--	130
Missions (2)	78	--	--
Campbellsville	--	--	--
S. Campbellsville	309	4	84
Shepherdsville, Little Flock ..	300	2	100
Louisville, Green Acres	298	2	109
Middletown, First	277	2	202
Dawson Springs, First	276	--	55
Louisville, Audubon	274	--	42
Sonora	272	--	62
Williamson, East Williamson ..	254	--	90
Mission	253	--	61
Carrollton, First	105	3	61
Junction City	222	3	76



SUNDAY SCHOOL LESSON

By H. C. Chiles

PEACE COMES FROM GOD For September 20, 1959

Zechariah 7:8-12; 8:4-8, 12-13

Zechariah, whose name means "the one whom Jehovah remembers," was "the son of Berechiah, the son of Iddo," the latter of whom was a priest who returned from Babylon with Zerubbabel. Zechariah was both a priest and a prophet He had been born while his people were in exile during the Babylonian captivity. Upon their return from captivity the people had started to rebuild the Temple in Jerusalem, but they had grown discouraged and quit in 537 B.C., soon after they had laid the foundation. It was Haggai the prophet who had stirred the people out of their lethargy and influenced them to resume the task of rebuilding the Temple. Then God selected Zechariah and used him to animate the flagging zeal of the leaders and the people, and to encourage them to complete this important project. It was truly remarkable that his voice should have the double appeal of both a priest and a prophet.

Within a couple of months after the laying of the corner stone of the Temple God graciously gave Zechariah a series of visions. The central purpose of these visions was to encourage the people to complete the construction of the Temple in Jerusalem, and to teach them that the way to peace and prosperity is through

faithful obedience to the will of God. Zechariah had visions of a glorious Jewish state that would rise from the ruins of a devastated land, with a renovated and rebuilt Jerusalem as its capital. He sincerely believed that God had called him to encourage the downhearted Jews with this inspiring message of future bliss and grandeur. In unfolding the glorious future of Jerusalem, Zechariah looked forward to the time when Christ would return to the city which would then be the religious center of the world and there He would be worshipped as the universal King.

A delegation from Bethel approached Zechariah and pointedly asked him if they should continue the fasts which they had observed while in captivity. They actually wanted to know if they should fast and weep, as had been their custom during the years of exile. In answer to their sincere inquiry the prophet made it clear that their fasts had been without spiritual value because they were not accompanied by repentance toward God on account of the sins which had brought about their downfall. He let them know that faithful obedience to the commandments of God, as expressed through His prophets, was much more important than fasting. He told them

that they should turn to God in penitence, thanksgiving, faith and devotion.

Zechariah emphasized the kind of righteousness which is always acceptable and pleasing to God. He taught them to deal justly with all men, and to show mercy and compassion to their less fortunate brethren. They were forbidden to exploit or oppress anybody. It was their duty, as it is ours, to practice the virtues which are enunciated in the Scriptures. All who do so will be graciously blessed of God. Those to whom Zechariah spoke and wrote knew what God wanted them to do, but they were so stubborn that they refused to do it. They refused to listen, they ignored his warnings and they exhibited shameful contempt, so the wrath of God was visited upon them. Since they had refused to heed God's message they did not have any right to expect Him to do for them what they desired. It is ever a mark of folly to disobey God. When men disobey God they cannot have peace until they repent and are forgiven. It is impossible for a person who is out of harmony with God to enjoy peace.

In the memory of many of us, leaders of various nations have sought desperately and repeatedly to establish peace and bind the peoples of the world together in the bonds of love. The Peace Palace at the Hague, the Peace Palace in Geneva and the United Nations' Building in New York stand today as symbols of the efforts of man to procure and maintain peace. Among all who have longed for men to live together in harmony perhaps none have surpassed the Old Testament prophets in this desire. They were convinced, however, that if this end were to be achieved God would be responsible for it. Peace with God is enjoyed when we are submissive to His blessed will and obedient to His commandments.

Lexington Hotel and Motel Rates for General Association Messengers

HOTELS	Single	Double
Lafayette Hotel (Headquarters), 200 E. Main.....	\$ 5.00 & Up	\$ 8.00 & Up
Kentuckian Hotel, 153 Union Station Viaduct.....	6.00 & Up	7.00 & Up
Phoenix Hotel, 120 E. Main St.	3.00 & Up	8.00 & Up
Campbell House, Suburban, Harrodsburg Rd.	8.00 & Up	12.00 & Up
MOTELS		
Avalon Motel, 917 Georgetown Pike	5.00	6.00 & Up
By-Pass Motel, 273 New Circle Rd., N. E.	5.00 & Up	6.00 & Up
Day's Motel, 1506 Versailles Road	5.50 & Up	6.50 & Up
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Hilltop Motel, Georgetown Pike	4.00 & Up	5.00 & Up
Holiday Inn, New Circle Road, N. E.	9.00 & Up	10.00 & Up
Howard Johnson Lodge, Nicholasville Pike	10.00 & Up	11.00 & Up
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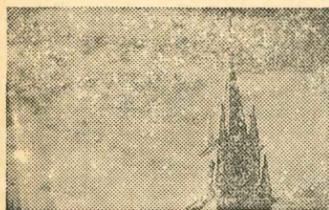
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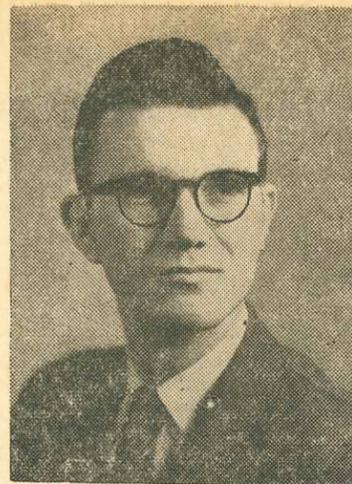
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The Glasgow Baptist Church has called Andy Reese to be its assistant pastor, in charge of the Columbia Avenue Chapel, Glasgow, and will also share in the administrative organizational and visitation ministries of the Glasgow Church. Native of Meade County, he is a graduate of Georgetown College and Southern Seminary, being awarded from the latter institution the B.D. in 1951 and the Th.M. in 1953. While a seminary student he was pastor of Tates Creek Church, Richmond, for four years. Since 1953 he has been pastor of Cave City Church. He was married in 1950 to Miss Viola Hawkins, a 1950 graduate of Eastern State College, Richmond. They have two children, Elizabeth Kay and James Andrew. R. Trevis Otey is pastor of the Glasgow Baptist Church.

Historic Utica Baptist Church Burns

The 72-year-old sanctuary of the Utica Baptist Church was completely destroyed by fire. Curtis H. Warf, pastor of the church, estimated the loss at \$60,000.

The fire was discovered about 6:00 p.m. on a Sunday afternoon. The sanctuary light had gone out in the middle of the Sunday morning service and two members who were investigating the cause of electrical failure discovered the fire. Fire departments from Owensboro, Calhoun, and Livermore responded to a call for help and battled the fire for more than two hours. The efforts of the fire departments resulted in saving the \$40,000 adjoining educational building.

Passers-by helped in saving as many of the furnishings of the sanctuary as possible. The organ and two pianos and most of the pews were saved.

Pastor Warf says that the sanctuary will be rebuilt and that services will be held in the school building until a new sanctuary is provided.

The Utica Baptist Church was or-

ganized in 1854. The first structure was of logs which was destroyed by a tornado in 1885. The present structure was erected in 1887 with an addition in 1929.

The educational building which was saved from the fire was built in 1956. Mr. Warf has been pastor of the Utica Baptist Church since January, 1958.

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It's Moving Time at Midwestern Seminary

KANSAS CITY, Mo. — (BP) — Early September is the target date set for the complicated process of moving year-old Midwestern Baptist Theological Seminary from its downtown Kansas City, Mo., campus at Calvary Baptist Church to a new, 125-acre site in suburban Kansas City, North.

Maintenance men have already begun packing the 16,000 library books, several hundred chairs, and numerous desks, filing cabinets and miscellaneous items.

Construction work at the new campus has rolled along on schedule, uninterrupted by the national steel strike.

Seminary President Millard J. Berquist predicts that all 4 buildings included in the first phase of the multi-million dollar construction will be ready for occupancy by September 15, date of fall registration.

Indications are that enrollment for Midwestern's second year will top the 300 mark, which would double the 1958 registration.

In spite of the swelling enrollment, every student who has come looking for outside work has been placed, said

Registrar V. Lavell Seats. Hallmark Cards, and Ford and Chevrolet Assembly Plants have provided most of the student employment.

Missouri and Kansas Baptist Churches have continued through the summer months calling Midwestern students as pastors. The seminary now has students in pastorates as far away as Oklahoma and Arkansas.

All professors and most students now have homes near the new campus. Mushrooming housing developments in the area provide a wide choice of rental and permanent living facilities.

Single men have been able to find reasonable sleeping rooms and bachelor apartments.

►Pastor Maurice L. Bates has completed his first year at the Squiresville Church of Owen County, Kentucky, by baptizing his fifteenth new member. Also five have been added to the church by letter and four await baptism. A Men's and Young Men's Brotherhood, R.A.'s and Y.W.A. have been started and G.A.'s revived. Family night once per month has been started. Three revivals have been held and Pastor-Evangelist Roy Gabbert of Mackville, Kentucky, painted a baptistry mural while there.

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Beloved Member of First Baptist, Ashland, Dies

Curtis C. Queen, beloved member of the First Baptist Church, Ashland, died on June 7, 1959. The great loss sustained by the church was taken note of in resolutions prepared by the deacons of the First Baptist Church. Brother Queen gave more than twenty years of his life as a teacher in the Junior department

of the Sunday School. He was a valued member of the deacons and had served as chairman of this group. He also filled many other important church offices and served on several church-wide committees where he gave wise counsel and spiritual guidance.

The resolutions passed by the deacons described the great loss in the passing of Mr. Queen and express sympathy to the bereaved family.

►John Caylor, recently retired editor of the Home Mission Board's publication, Southern Baptist Home Missions, will become associate pastor of the First Baptist Church, Little Rock, Arkansas, effective the middle of October. He is being succeeded at the Home Board by a Kentuckian, Walker Knight, who has been associate editor of The Baptist Standard, Dallas, for some years.

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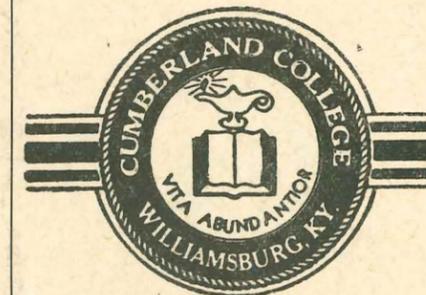
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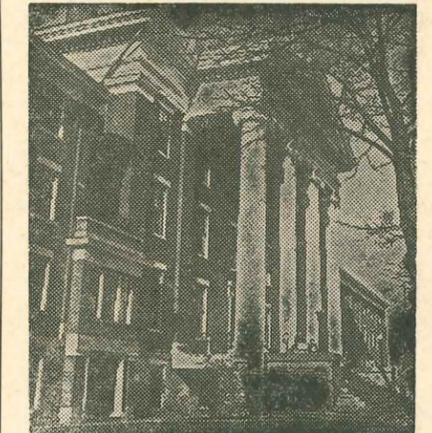
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