



Old Giddings Hall at Georgetown College  
Will Bow to New Science Facility





## GLEANINGS FROM THE FIELD

**MISS JO ANN SHELTON**, director of program music for the SBC Radio and Television Commission, Fort Worth, Texas, has been invited by the Foreign Mission Board to participate in a three-week concert tour of East Africa from September 17 to October 8. She will present sacred music concerts in Kenya, Uganda and Tanzania in conjunction with an area evangelistic crusade in those countries. She went on a similar concert tour of British Guiana in 1965.

**ARGENTINE BAPTISTS** are well organized and ready to move forward in the Crusade of the Americas, according to Baptist Pastor Samuel Libert. An Argentine, he is regional coordinator for southern South America for the giant evangelistic crusade, scheduled for 1969. Argentine Baptists made plans for their participation in the crusade during a recent conference at the International Baptist Theological Seminary in Buenos Aires.

**WALTER M. AVERETT**, pastor of El-raine Baptist Church, Jackson, Mississippi, since 1960, will join the faculty of Clear Creek Baptist School at Pineville, Kentucky, this fall. A Th.M. graduate of Southern Seminary at Louisville, he has taught Old Testament, church history and comparative religions at Golden Gate Baptist Seminary in California.

**PROFESSOR PARRY RAYMOND JONES**, who has taught at Cumberland College, Williamsburg, Kentucky, since 1909, was presented the honorary doctor of laws degree during graduation exercises at Cumberland this summer. Jones, who has announced his forthcoming retirement, was informed also that the college's new chemistry wing of the science building will be named for him.

**CLAUDE KIRKPATRICK**, businessman and industrial consultant in Baton Rouge, Louisiana, has been named administrator of Baton Rouge General Hospital, an institution of the Louisiana Baptist Convention.

**MISS CARY ANN GERON**, librarian assistant at the Baptist Seminary in Ruschlikon, Switzerland, has been named circulation librarian at Golden Gate Seminary in Mill Valley, California.

**EDD FOLEY** has resigned as pastor of the Horse Cave, Kentucky, Baptist Church after a five-year ministry there. The church is in Liberty Baptist Association.

**PASTOR GEORGE R. CARTWRIGHT** of the Geneva Baptist Church, Henderson, reports a revival with Earl A. Northern, pastor of the Trenton Baptist Church, serving as the evangelist. In addition to six additions to the church membership, Pastor Cartwright reports the best revival attendance in 15 years.

**BOB W. BROWN**, pastor of Trinity Baptist Church, Lexington, Kentucky, was the evangelist in a summer revival with Pastor William E. Cropper and David's Fork Baptist Church of Lexington. Brown preached also in recent revival services at First Baptist Church, Winchester, where Dalton Leath is pastor.

**FORREST H. WATKINS**, pastor of First Baptist Church, Stuart, Florida, since 1964, is a new consultant in the general administration unit of the Sunday School Board's Training Union department. He will work in the area of new member orientation.



Watkins

**ANDE CLARK**, former assistant pastor of First Baptist Church, Shelbyville, and a recent B.D. graduate of Southern Seminary, Louisville, has been named part-time director of Baptist student work at Peabody College in Nashville. Clark will serve here while studying for an advanced degree in English at Vanderbilt University in Nashville. A native of Paducah, he is a graduate of Georgetown College. He served as Kentucky BSU president and as a summer missionary to East Pakistan. The new student work director at Peabody is married to the former Frances Patrick of Booneville, Kentucky.

**GEORGE H. JACKSON**, promotion manager for the *Alabama Baptist* for the past six years, has been named associate director of the Howard College Extension Division for Christian Training—the extension program of Samford University in Birmingham, Alabama.

**THE NEW COLUMBUS BAPTIST CHURCH**, Corinth, Kentucky, has passed resolutions commending Dr. James C. Bryant, who has resigned as pastor of the church to accept a university teaching position in Tallahassee, Florida.

**RICHARD H. KINNEY**, newly-appointed missionary associate of the Foreign Mission Board, will serve as business administrator at the Baptist Theological Seminary in Ruschlikon, Switzerland.

**ALBERT E. GRIFFIN** has resigned as assistant pastor of Central Baptist Church, Winchester, Kentucky, to become pastor of Great Crossing Baptist Church near Georgetown, effective September 15. George A. Price, Jr., business and circulation manager of the *Western Recorder*, has served as interim pastor at Great Crossing for the past seven months.

**THE CAVE SPRING, KENTUCKY, BAPTIST CHURCH** is now without a pastor. Thomas Cox resigned, effective September 1.

**MR. AND MRS. I. GRUNDY JAMES, JR.**, missionary appointees to Chile, may be addressed at 4212 S. Church Way in Louisville. Both are natives of Louisville. Before missionary appointment, he was assistant principal of a high school in Lexington.

**J. B. SENTERS**, pastor of New Prospect Baptist Church near Manchester, Kentucky, for the past seven years, has suffered a heart attack. He is now hospitalized at the Barbourville, Kentucky, General Hospital.

### WESTERN RECORDER

"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" —Jude 3

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# The Changing Role of The Baptist College Trustee

by BEN C. FISHER

THERE NEVER has been a greater need for a clearer understanding by Southern Baptists of the nature of trusteeship and the new role of the trustee in the rapidly-expanding and changing program of higher education in the United States. The future of Southern Baptist colleges and universities may well depend on how well and how quickly we are able to communicate to our Baptist constituency the new and enlarged responsibilities of trustees.

The real change has not been so much in the general nature of these responsibilities as it has been in the amount of time and participation which the modern college requires of its board members. For many years, college trustees have, in general, been responsible for electing a president, carrying out the purposes for which the institution was founded, approving the budget, managing all funds and properties, approving all policies under which the school operates, and acting as a court of last resort, dealing both with the institution and its

constituency.

Formerly trustees could expect to meet once or twice a year and approve routine recommendations by the president and his staff. This has changed. Today's college trustee finds himself involved in time-consuming and responsible decision-making unknown a generation ago.

There are three areas which require more and more of the modern trustees' time and thought: finance, long-range planning and development and educational purpose. Rising costs, worn-out equipment, inadequate buildings, along with the explosion of the student population, have given a new importance to the role of the trustee in finance and long-range planning, while rapid development in technology, the demand on the part of an increasingly industrialized and urbanized society for special training, and constant pressure for re-

*Mr. Fisher is executive secretary of the Council on Christian Higher Education, North Carolina Baptist State Convention.*

search is forcing all colleges to make what can be survival decisions as to where the main educational emphasis will be.

Unfortunately, for the past several years some persons have charged that only wealthy men and women are really wanted by college administrators on the board of trustees. This unhappy myth ought to be put to rest once and for all, for this is not true. The strongest boards of trustees are now and always have been composed of men and women from a variety of professions, backgrounds and training. These include ministers, lawyers, doctors, businessmen, educators, farmers, bankers and many others. This type of governing board with its diversity of interests and backgrounds is uniquely American; it is a reflection of a democratic background out of which American higher education arose.

Nothing could be more fatal to a college than to select only men and women of wealth to serve as trustees. As a matter of fact, an imbalance in any direction

(CONTINUED ON PAGE 13)

# Others Besides Baptists Practice Scriptural Baptism

by WAYNE E. WARD

THE OVERWHELMING response in mail, telephone calls and even editorial comments has made it impossible for me to answer everyone in a personal letter. Almost all the comments have been positive and encouraging. However, my remark that some people besides Baptists are practicing scriptural baptism has brought several letters of sharp disagreement. I welcome this because I am just one man, trying to apply the New Testament to a confused world, and I know that I can often be wrong. In any case, some discussion of differing viewpoints can clarify the whole question and help people to make up their own minds about the truth.

A few people have said, "Don't you know that there is only one true church, the Baptist, with an unbroken institutional connection from the time of Jesus to the present day? And don't you know that Jesus gave the authority to this church to perform baptism?"

In response to this, I can only say that I believe with all my heart that there have always been genuine born-again Christians, baptized in Jesus' name, and gathered into the fellowship of New Testament churches. I believe that Jesus promised this, that the power of the Holy Spirit guarantees it, and that the evidence of nearly 2,000 years of history confirms it.

However, I know that these groups of Christians went by many different names and that there is no institutional or organic connection between most of

them. They were simply called into being by the redeeming power of God and guided by the New Testament in their practices. None of them were perfect; in some ways all of them fell short of perfect obedience to the New Testament, just as we do today! Sometimes they were groups of believers that formed inside of the great "state church." Some of them came out and took new names—others stayed in the older, organized churches and tried to be the leaven which would permeate the whole lump.

Wherever these genuine disciples of Jesus are gathered together in fellowship with him, carrying out his commands—there is a New Testament church. And when they are practicing baptism according to the example and commandment of Jesus, we had better examine it carefully before we reject it. To repudiate as invalid what Jesus has made holy would be blasphemy.

New Testament baptism is the immersion in water of a regenerated Christian believer, upon the authority of Jesus Christ exercised through a genuine New Testament church, to show forth the death, burial, and resurrection of Christ, and the believer's own death to an old nature and resurrection to walk in a new life (Romans 6:1-4).

Although some Baptists do not agree with this, I think it is absolutely important that the public interpretation of the meaning of baptism by the church which performs it must be consistent with the New Testament or it is not scriptural bap-

tism. This is because baptism is a public declaration, as well as a personal spiritual experience. If the public interpretation contradicts the New Testament, we would be undermining the true meaning of baptism by receiving it.

Two or three people have said to me, "I dare you! Just name one group besides Baptists which is practicing scriptural baptism!"

I have found many Independent, or Bible churches which are much more consistent in following the New Testament than many Baptist churches. The churches of the Brethren are often more faithful to New Testament baptism than some Baptists have been. They simply will not receive a person until there is clear evidence of conversion, a radiant testimony of salvation, and a disciplined life. By comparison, many Baptist churches could not even be considered disciplined New Testament churches at all! And there are churches in many other denominations which are more faithful to scriptural baptism than many of our Baptist churches. Remember, the church is **not** the denomination, but the real New Testament congregation of believers.

The point is—you cannot go by the Baptist name or any other denominational name. We must examine carefully the experience and background of people who come to us and determine whether they are truly regenerated and scripturally baptized before we receive them.



**Needed: Mercy Mission to Alaska**

It is not ours to understand natural disasters which bring havoc upon the just as well as the unjust. It is ours, however, to respond with compassion and relief toward those suffering from such calamities. The case in point is the tragic flood of August 15 in Fairbanks, Alaska, which severely damaged nine Baptist churches and also the homes of practically every member of these churches.

Personal acquaintance with situations always add to one's appreciation and concern. Three years ago next month I was in Fairbanks for a 15-day visit and revival with Pastor J. T. Burdine and the University Baptist Church. I shall never forget the vivid impressions of the visit.

A thin layer of snow already covered Fairbanks when we arrived on October 17th. By November 1st the Chena River, along whose banks Fairbanks is built, was frozen over for the long, hard Arctic winter.

Two impressions among others were deeply ingrained upon me as a result of the Fairbanks visit. One was the overall difficulty of Baptist work in Alaska due to factors peculiar to Alaska, and the other was the extreme difficulty of building any kind of adequate facilities for churches.

Most families in Fairbanks live in trailers or in unfinished houses. Building a house is a do-it-yourself project for nearly every family. This is because of the unbelievably high cost of materials, and the even more unreasonable cost of labor. The story is the same for churches. Members generally tithe their income, but this is scarcely enough to pay church expenses since memberships are so small. When a church manages, through their own sacrifices and usually a loan from the Home Mission Board, to get together enough money to buy building materials, they generally do not hire construction workers. They get a foreman, if they don't have one among their members, and build a church building themselves.

This was the case at University Baptist. A loan from the Home Mission Board had provided materials for a first unit on a new site, and Saturday by Saturday members along with Pastor Burdine worked on the building. I saw men working in an unheated building in sub-freezing temperatures.

The August 15th flood left seven feet of water in the University Baptist Church building. The members, who could respond to the clean-up task, face the same or worse clean-up job at their own homes with the winter freeze only a few weeks away.

From what I remember about the situation, the outlook for Fairbanks Baptists is very, very dismal.

This is where we come in. Most of our churches in Kentucky would have a record high income this year along with other blessings beyond measure. The least we can do is to come to the aid of our fellow Baptists in their suffering and need.

One hundred expense-paid workers are needed right now to repair nine churches in Fairbanks before the hard winter arrives. There are enough churches or associations of churches in Kentucky to provide all these 100 workers, though this is not necessary because other states will doubtlessly respond.

Many Kentucky churches or associations of churches can find in their membership a carpenter, plumber, painter, electrician or other skilled worker who could get away for a month, or six weeks, to go on this mercy mission. These churches also have or could raise in a matter of minutes the needed funds for such a project. Such churches should have an emergency business meeting on the nearest Wednesday or Sunday, and have the workers in an airplane for Fairbanks the next day. Associations could have a special meeting of the Executive Board and do the same. From Kentucky the cost of getting a worker to and from Fairbanks would be around \$500. More than that amount would be wonderful to help Fairbanks Baptists pay for materials.

This is the only hope for Fairbanks Baptists. And it affords us an opportunity to give tangible expression to the words of concern we so glibly mouth. Such a venture could give new life to a Kentucky congregation.

**Baptist Extravagance Is Out of Place**

North Carolina Editor Marse Grant sounds a timely word of caution in a September 2nd *Biblical Recorder* editorial. Grant's concern is the temptation which affluence presents to Southern Baptists. His concern is well founded.

The occasion for Grant's fear was the receipt, from a respected and conscientious Baptist, of a copy of a smorgasbord menu served recently to the members of one of the Southern Baptist Convention boards on a special occasion. The menu smacked of luxury and extravagance characteristic of a state dinner at the White House, but completely out of bounds for any Baptist group.

Grant discreetly did not reproduce the menu, nor name the agency. He felt that it would be unfair to

single out one agency, since others might also be doing the same thing.

As it turns out, it is better to know the facts than to permit rumors to circulate. The occasion was an annual meeting of the Southern Baptist Convention Sunday School Board held in July at Ridgecrest Baptist Assembly. This is the meeting each year at which newly-elected members of the Sunday School Board are welcomed.

A well-informed former member of the Sunday School Board from Kentucky has been asked about such occasions and menus. He confirmed that such a feast is a practice at this special meeting each year, but that the meal is at no cost to the Sunday School Board. The cafeteria chain which provides the catering service at Ridgecrest serves the smorgasbord on a complimentary basis, and no Sunday School Board funds are involved.

This throws a different light on this grandiose display of extravagance. The Sunday School Board ought not be held accountable for such luxury; though the wisdom of accepting such extravagant favors might be questioned. At least, it was a mistake not to have a note on the menu explaining the source of such bounty. Without such an explanation a false impression is left upon the young people on the staff at Ridgecrest, as well as upon others who might happen to see the menu.

While this explanation exonerates the Sunday School Board, the occasion gives opportunity for a greatly-needed word of caution to all of us. In some instances, excessive spending for food and hospitality for members and staffs of denominational boards is a fact. It is not universal by any means, but the practice by some makes it a temptation for all.

So far, waste and extravagance are not serious problems of state or convention Baptist agencies and

institutions. The temptation in this direction resulting from today's affluent society is what we need to guard against. It begins in our families with expensive houses, multiple cars, color televisions, boats, summer cottages, etc. It shows up in churches with luxurious buildings and overly expensive trappings. No wonder it appears occasionally in denominational agencies and institutions.

This is not to say that poverty vows and austerity must characterize Baptist denominational agencies. There is a niggardliness and false frugality that are superficial and unbecoming. On the other hand, there can be an extravagance which is contrary to our Lord's example and inconsistent with our appeals for sacrificial giving on the part of church members. The emphasis upon eating and other costly hospitality among Baptists at all levels today needs careful examination.

Our greatest human resource as a denomination is the host of simple, trusting Baptists who faithfully and regularly give their tithes and offerings with complete confidence they will be used most judiciously for the Lord's work all over the world. They would be shocked and disillusioned if they happened to see without explanation the smorgasbord menu served Sunday School Board members at Ridgecrest last July. This is where the danger lies.

There is already too much of a tendency to regard denominational workers, especially on the high level, as living off the fat of the land while always asking for more offerings. This charge must never be true, nor can there even be appearances that it might be true. After all, denominational agencies and those connected with them are servants, while the Baptists who provide their resources are the masters. Does the servant live above the master? Not for long!

**Austin Resigns as Head of Kentucky Baptist Foundation**

After a brief but brilliant career of three years, James C. Austin tendered his resignation in August as Executive Secretary-treasurer of the Kentucky Baptist Foundation, effective August 31, but offering his services on a consulting basis for a limited time. His resignation came as a surprise to most Kentucky Baptists who had come to appreciate his fine gifts and great vision for the service which the Foundation could render Kentucky Baptists through their institutions and agencies who benefited from the increasing assets of this agency. The Executive Committee of the Foundation, C. Wells Burr, chairman, recommended acceptance of his resignation at a meeting on August 17 and sent their recommendation to Harold G. Sanders, Executive Secretary-treasurer, for the Executive Board. Dr. Sanders presented their recommendation toward Dr. Austin's resignation to the Administrative Committee meeting August 31 in Middletown.

The Administration Committee, Othar O. Smith, chairman, on August 31 accepted his resignation on behalf of the Executive Board with regret and with appreciation for his productive ministry. His salary will be continued to December 1. Dr. Sanders and Dr. John C. Huffman, President of the Convention, praised Dr. Austin and the Foundation Directors for a period of unprecedented growth during Dr. Austin's leadership. Asked the reason for his resignation, Dr. Austin wrote: "Due to the rapid growth of the Foundation assets and expanding operations during the past three years and conflicting ideas with Foundation directors regarding methods, policies and procedures, I herewith submit my resignation. . ."

"To avoid the necessity of an extra audit," he continued, "I herewith resign as Treasurer effective at the end of this fiscal year, August 31, 1967. Beyond this date I will continue to serve the best interest of the Foundation in

every way I possibly can." The Executive Committee felt that his consulting services could be completed by November 1.

When asked about his future plans, Dr. Austin replied: "I have had several attractive interviews considering other service, but I am not at this time ready to share my future plans."

Dr. Austin, a native of Virginia, has served as a development officer for the Southern Baptist Theological Seminary, as a pastor, and just prior to returning to his present post, was Director of Endowment and Capital Giving for the Stewardship Commission of the Southern Baptist Convention in Nashville. He is used widely as a speaker, evangelist, and consultant. Speaking of his attitude toward people in his work for the Foundation, he lamented, "I guess I just have a pastor's heart."

Harold G. Sanders, Middletown  
John C. Huffman, Mayfield

## Baptist Dentist Fights Obscene Literature--and Wins

by LARRY JERDEN

BAPTIST PRESS STAFF WRITER

A Christian dentist in Smyrna, Tennessee, recently became concerned about a rising flood of obscene literature in his community, and did something about it.

Morris L. Frank is a deacon in the First Baptist Church, Smyrna. He is also a Sunday School teacher and the church's Training Union director.

But more important, he is concerned. "For three or four years," Frank said, "the circulation of obscene literature in Smyrna went from bad to worse. The 'girlie' magazines were bad enough," he observed, "but soon paperback books started appearing on the stands.

"Some of these," he quipped, "made *Playboy* look like a Sunday School quarterly by comparison. This hard-core pornography was what moved me to act."

His first attempt at controlling the problem was simply personal contact with the dealers.

"Oftentimes the men who run the local drive-in markets or drug stores are Christians," he said, "but are not aware of the material on their bookshelves. Others have not really let themselves face the damage they are doing to their community."

Frank went around to everyone in town who sold offensive books and

magazines, pointing out the harm he felt they were doing. Some removed the most offensive materials at once, others did so that night.

It became apparent, however, that to keep the materials off the stand would take more than the good will of some dealers. Frank didn't think it was necessary to prosecute under the state laws, or to publicly embarrass anyone through the press. Such display was not the goal of his concern. The removal of the harmful literature was.

Feeling that the church should do something about the problem, Frank bought some of the most offensive material, initialed and dated it in the presence of the dealer, and brought it to the next regular Brotherhood meeting. Frank presented a film about pornography to the layman's group then read some of the most offensive passages aloud to the members.

"With that," he said, "I think I hit home." The Brotherhood voted to make the same presentation to the city council.

With copies of the state laws on obscenity in the councilmen's hands, Frank presented the film and again read from the books. This time, passing them around, but posing the same question: "Is this what you want your sons and daughters reading?"



CHECKING THE RACKS—Morris Frank, Baptist dentist of Smyrna, Tennessee, examines books and magazines on a drive-in rack in his city in an attempt to check the flow of obscene literature.

Mayor Sam Ridley, also a Baptist deacon, led the vote to enforce the laws of the state. The next day Ridley and the chief of police called on all merchants of the literature, telling them of the council's decision.

"By nightfall," said Frank, "the stores almost looked like Baptist Book Stores."

Frank made some points for others to consider. "Most Christians honestly don't realize what is on the newsstands," he said. "Those who would most likely do something about it just turn their backs in disgust when they see it displayed. That is maybe solving their problem—but it helps no one else."

"There is often no need to prosecute. The change in Smyrna was made with the majority of the citizens unaware it was happening—but they all benefited. Sometimes open publicity in the press can help, but it may be better handled quietly, and out of court."

Frank pointed out that courts can be used when all other forms of persuasion fail. But suits rarely make friends—persuasion often can.

"Some people aren't crusaders," he said, "but anyone can talk to a friend who is." (BP)

### Campbellsville President Granted Leave This Year

Dr. John M. Carter, president of Campbellsville College, will be on leave from the school this year. He plans to study college administration in a major university. The leave was granted in recognition of Carter's 20 years as president of the Kentucky Baptist institution. During his absence, Dr. J. K. Powell, executive vice-president of the school, will serve as interim president.

## Baptist Editor Calls For U. S. Withdrawal From South Vietnam

Saying the United States has fulfilled its commitment in Vietnam, an editorial in the *Arkansas Baptist Newsmagazine* at Little Rock advocated pulling out of the Vietnam war.

The editorial charged that the Ky regime in South Vietnam has "no intention of permitting the people to have a fair and open election" and said that the present military dictatorship has discredited itself in its strong-handed manipulation of the elections.

"So we can thank Ky and Company," said the editorial, "for further opening the eyes of Congress and the American people to the utter futility of our continuing to pursue a war for liberation of a people so completely dominated by military junta as are the South Vietnamese."

The editorial pointed out that the number of American troops in Vietnam has risen from 20,000 when President Lyndon B. Johnson was elected on a promise not to widen the war, to more than 450,000 now with a call for more and more men.

"Any commitment we may have had in this fight has been met a thousand times over," said the editorial.

The *Arkansas Baptist Newsmagazine* is the first Baptist state paper to advocate pulling out of the war in Vietnam. Most other papers have generally endorsed the U.S. policy in Vietnam, or have taken no stand.

Editor Erwin L. McDonald said in the editorial he agreed with a recent *New York Times* editorial which questioned the wisdom of continuing the Vietnam escalation.

The *Times* editorial said: "Our quarrel is with the concept that expanding the scale of warfare brings the United States closer to attainment of its war goals. Indeed, it becomes increasingly questionable that anyone in Washington is at all clear on what it is this country is seeking to achieve in Vietnam. (BP)"

### HERBERT C. CRALLE FUNERAL HOME

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PARADE FOR THE CRUSADE—Baptists of the South American country of Uruguay launched their participation in the 1969 Crusade of the Americas with a parade down the main street of the city of Paysandu. The old-timers were represented by this car and its back-seat passengers—Mr. and Mrs. B. W. Orrick—pioneer Southern Baptist missionaries to Uruguay (now retired).

## Knoxville Association Board Asks For Open-door Membership Policy

The executive board of the Knox County Baptist Association adopted a resolution at Knoxville urging each church in Knoxville to accept church members regardless of race or color.

The resolution stated that the board was bringing "moral persuasion" to bear on the churches "to consider in the light of the teachings of Christ as revealed in the New Testament the opening of their churches for attendance and membership to people of all races and color."

An inter-racial committee of the association brought the resolution, saying that Baptists have expressed "moral persuasion" in the area of evangelism, education, stewardship, liquor, gambling, pornography and separation of church and state, and that it should deal with the moral issue of race relations with equal vigor.

During an earlier board meeting, a young Negro girl had appeared in a religious drama presented by Western Heights Good Will Center.

Lewis Rhodes, pastor of Broadway Baptist Church in Knoxville, commended the performance, and observed that all Baptist churches should be open to people of all races. The Broadway Baptist Church is one of the few Southern Baptist churches in Knoxville that has Negro members.

The Knox County Baptist Association has voted to open its membership to Negro Baptist congregations, but none have sought membership.

Presenting the resolution on behalf of the inter-racial committee was Kenneth McMahan, pastor of Oakland Street Baptist Church, Knoxville.

Another Knoxville pastor, Jimmy Stroud of Park Lane Baptist Church, had presented a motion at the Southern Baptist Convention in Miami Beach asking that the SBC recommend that its churches accept Negro members, but the motion was ruled out of order because it was introduced on the last day of business and no time was available for its consideration. (BP)

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### Kentucky YWA's at Glorieta

A summer trip to the annual YWA Conference at Glorieta Baptist Assembly in New Mexico was a "mountain-top experience" for 35 young women from Kentucky. Accompanied by Miss Sydney Portis, state YWA director, they visited several mission points and tourist attractions while traveling to and from the conference. Cities they visited included Denver, Albuquerque, Santa Fe and Tulsa.

# BAPTIST FORUM



(CONTINUED FROM PAGE 5)

## About The Riots

Dear Editor:

Congratulations on your editorial, "The Challenge of the Current Riots," in the *Western Recorder* of August 3. You have stated the facts well. However, the conditions under which the Negro lives also apply to many whites, and no matter what is done to improve their situation it will not last long. You can give some new homes, and in six months they will look like rats' nests.

The United States Supreme Court is as responsible, if not more so, than any one else for these riots. When the Court gave the Communist party a clean bill of health, it told them to go forth to violate the laws, stir up race hatred, and in general do as they please without being arrested and punished. Carl and Ann Braden moved back to Louisville from Atlanta, Georgia, after that decision, and have been active in these demonstrations. Recently when a reporter asked Braden about his organization's activities in eastern Kentucky, he laughed and said the law couldn't touch him. A demonstration is one thing, a riot another.

I spent 24 years on the road, 12 as general chairman of the Brotherhood of Railway Clerks, etc., on the Southern Railway System, and 12 years as vice grand president in the Southeast. We represented the Negroes as well as the whites, and we never had any trouble. My experience has been if you treat a Negro as a human being and with respect, he will be a true friend.

We are face to face with the situation, and there is no way to back away from it. If the federal government would stop paying political debts and put com-

petent people on these various relief jobs and programs, the situation would improve. I do not believe the average Negro cares to live in a white community any more than I care to live in millionaires' row.

Let's hope and pray that a solution will be found to the problem, because if a race war breaks out it will be just what the Communists want. May GOD help us.

Leo W. Reigel Lyndon, Ky. 40222

## "Bro. Adams," Not "Bill"

Dear Editor:

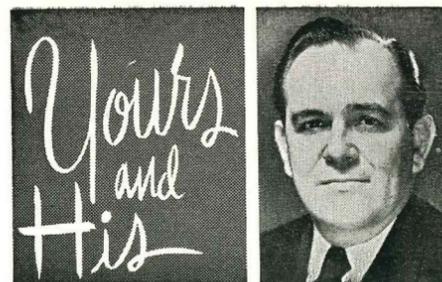
In the August 17th issue of the *Western Recorder*, L. H. Coleman, in his article "Loss of Respect for the Minister," listed as one of the causes over-familiarity, and made a statement that was sorely needed and long overdue.

And I quote: "Too many ministers are referred to as 'Bill' or whatever happens to be his first name. Instead of saying 'My minister is Rev. Adams or Mr. Adams,' an increasing number would state, 'My minister is Bill Adams.' This places the minister on the same level with the milkman and the service station attendant."

I take my hat off to Mr. Coleman, and say "Bravo" and "Amen." May his tribe increase. This fad or trend has long troubled me. It smacks of slang and worldliness, to say the least.

We cannot win the respect and confidence of the world by lowering our standards and meeting them on their level, but only as we live and act unlike them, hoping to raise them to our level by winning them to Christ by our precept and example.

B. G. Lively Horse Cave, Ky.



## Sorry, No Final CP News

We write this column on August 31, and therefore we cannot give you the latest news on Cooperative Program receipts for the Convention year which ends in the post offices at midnight tonight—we will get most of the last ones on Friday, September 1. We were thrilled with receipts of \$27,000 on Tuesday and over \$40,000 Wednesday. But, the prospect dimmed when we remembered that we must receive nearly \$100,000 today and another like amount tomorrow to reach the goal. If not, what? We must draw on the schools and student centers reserve fund to fill it out—only they suffer this year. So, plan to do the thing in your new budget for world missions—20% in dollars or 5% more of your total new budget will do it.

## Lift Up Your Eyes

This word of our Master is the theme of the 1967 September Week of Prayer and Offering for State Missions September 11-15.

Every church with or without a WMU should study the WMU materials for women, young people, and children—YWA, GA, Sunbeam; pray, and take a special offering for State Missions in Kentucky.

## \$120,000 State Goal

Mrs. George R. Ferguson, Kentucky WMU executive secretary, tells us that the Kentucky state goal for state missions this year is \$120,000. She encourages all WMU's and churches without them to pray and study about the work of Baptists in the Blue Grass state.

## Objects for Prayer, Offering

How will the \$120,000 be used for missions in Kentucky? Salaries of state missionaries, \$20,000; Annie Allen Fund for building churches, \$45,000; Cedar-moore, \$15,000; Negro work, \$1,480; BSU international retreat, \$2,000; foreign mission appointees, \$1,000; state missionaries' children scholarship fund, \$3,000; summer student workers, \$2,000; missionaries' library fund, \$1,000; Clear Creek School, \$1,200; WMU conference, \$2,500; YWA activities, \$1,400; GA activities, \$7,100; Sunbeam conference, \$300; Week of Prayer expense, \$3,000; mountain mission conference, \$500; pastors and laymen's conference, \$200; world missions conference, \$500; other youth work, \$700; miscellaneous, \$4,050; undesignated, \$6,820.

## COVER STORY

# Giddings Hall Will Give Up Its Science Education Function

Magnificent old Giddings Hall, Georgetown College's oldest building, will soon be in its last year of service as a science education facility.

The hall will yield to a new Science Center in the fall of 1968. It appears to be a reluctant deferment of duty, because Giddings Hall has provided recitation, lecture and laboratory space for science education since its completion in 1840.

The building is named for Rockwood Giddings, who left the pastorate of Shelbyville's First Baptist Church in the 1830's to become president of Georgetown when it was less than 10 years old. He recognized the need for a permanent academic building and set about soon after taking office to find the funds to pay for it.

Georgetown historians claim that clay for the brick used to construct Giddings was located on the college campus. The bricks were baked near the site of construction. Most of the labor on the building was furnished by college staff members and students.

Georgetown is studying the new role that Giddings Hall will play. It prob-

ably will be refurbished for a new classroom assignment—perhaps a humanities building.

The science building that will take over Giddings Hall's oldest function is scheduled for completion during the summer of 1968. It will be a 52,000 square foot, three-level structure—the largest classroom ever erected at the Baptist college.

The design of the new Science Center and the brick chosen for the new science facility are complementary to Giddings Hall. Every building on Georgetown's campus has deferred to the precedent set by this old building. The brick chosen for all of the school's major buildings closely matches the mother academic facility.

## Goodwin Accepts Pastorate In Springfield, Tennessee

Jack H. Goodwin, pastor of Van Buren Baptist Church, Louisville, for the past five years, has accepted the call of Eastland Heights Baptist Church, Springfield, Tennessee.

During Goodwin's ministry, the Van Buren congregation completed its move to a new location. When the state highway department bought the church's property on Story Avenue, it purchased the property of Summit Park Mission at Brownsboro and Kenilworth Roads.

Extensive improvements have been made to its new facilities in recent months. Former members of the mission were received into the fellowship of the Van Buren congregation.

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## 10th Anniversary Celebration Set by Thixton Lane Church

Thixton Lane Baptist Church, Louisville, will observe its tenth anniversary Sunday, September 17, with special afternoon services at 2:30 p.m.

The congregation was established as a mission by Little Flock Baptist Church of Shepherdsville in September, 1956, and was organized into a church the following September.

Benny Bissell, Thixton Lane pastor, said all friends and former members of the church are invited to attend this special anniversary service.



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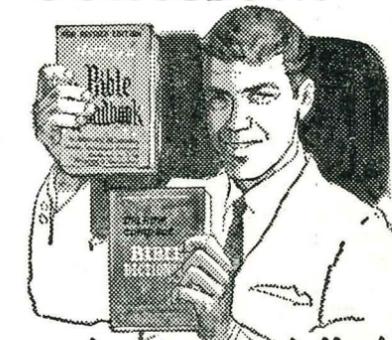
## Brotherhood Convention Meets Oct. 5-6 at Ashland

This year's Kentucky Baptist Brotherhood Convention will be held at Unity Baptist Church, Ashland. The sessions will convene on Thursday evening, October 5, at 7:15 p.m. (daylight saving time) and last through the following day.

Presiding at the sessions will be Dr. Charles Chatham, director of the state Brotherhood group, and P. A. Stevens, assistant director.

Chatham is a member of First Baptist Church, Shelbyville, and Stevens belongs to Louisville's Southside Baptist Church.

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by LeRoy Ford. This book depicts the essential factors in the learning process. Clever "stick figure" drawings show how learning takes place and how it can be improved. (26b) Paper, \$1.50



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## Kentucky Men to Tour Mission Work in Mexico

Five laymen and two Baptist ministers from Kentucky will be included among the 31 Baptist men from 10 states who will tour Baptist mission work in Mexico September 4-15.

The Kentucky laymen are O. Clyde Carroll of Louisville, a member of Crescent Hill Baptist Church; Howard Stamper and Wyatt Shely of Lawrenceburg; Dr. Roy G. Wilson of Campbellsville, a physician who is a member of Campbellsville Baptist Church; and Henry Corum of Manchester, a member of Horse Creek Baptist Church. Also making the trip will be Calvin D. Fields, associate secretary of the Brotherhood department of the Kentucky Baptist Convention, and Byrd R. Ison, pastor of Midway Baptist Church.

The men will inspect mission work in such cities as Saltillo, Mexico City, Morelia, Guadalajara, Leon, Durgano and Torreón. All will have opportunity to give their Christian testimonies during night services at the mission points.

## Mr. and Mrs. Mack Shultz Leave for Bahia, Brazil

N. Mack Shultz, former pastor of Brookview Baptist Church, Louisville, and Mrs. Shultz have moved to Feira de Santana, Bahia, Brazil, where he teaches in the Northeast Baptist Bible Institute. They were appointed to Brazil by the Foreign Mission Board in 1966.

## Clear Creek Alumni Meet

Several former students spoke at the annual alumni Homecoming Service at Clear Creek Baptist School, Pineville, August 15-17. Among other activities, the visiting alumni attended a presentation of the outdoor drama, *The Book of Job*, at Laurel Cove near Pineville.

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## Volunteers Needed to Help Restore Fairbanks, Alaska

An urgent appeal for a minimum of 100 volunteers to help repair flood-ravaged church buildings in Fairbanks, Alaska, was issued at Ridgecrest Assembly during Home Missions Week.

The Home Mission Board also announced a moratorium on church loans interest and payments due for six congregations that hold loans with the board.

Glendon McCullough of the Home Mission Board staff returned from Alaska late Saturday evening with the report that eight out of nine Baptist churches in Fairbanks were under water "up to or above the pews." The ninth, the First Baptist Church downtown, had a basement full of water and ruined records and hymnals.

"Plumbers, electricians, furnace workers, carpenters, masons and other specialists are needed by Labor Day for a minimum of two weeks, possibly as many as six," McCullough told a Sunday evening audience of about 2,000 pastors and church leaders.

Warren Wolfe, director of the Home Mission Board's Christian Service Corps Ministry, said the appeal for men was being issued jointly with the Southern Baptist Brotherhood Commission. Home Mission Board executive secretary Arthur Rutledge and Brotherhood director George Schroeder sent letters to associational missionaries, asking them to request pastors in their areas to appeal for volunteers on Sunday, August 27.

Rutledge said churches, associations



**BAPTIST EVACUEES**—Several SBC officials in Fairbanks to attend the annual meeting of the Alaskan Baptist Convention were evacuated to higher ground because of the flood waters. Waiting for the waters to subside are (left to right) Donald Ackland of the Sunday School Board, Nashville; Glendon McCullough of the Home Mission Board, Atlanta; Mrs. Porter Routh of Nashville; E. H. Westmoreland, pastor of West Main Baptist Church, Houston; and Porter W. Routh, executive secretary of the SBC Executive Committee, Nashville.

or individuals are asked to cover the expenses of the volunteers, freeing the Home Mission Board to use its emergency funds to assist with pastors' salaries and building materials.

The volunteers are asked to work without pay and to bring their own basic tools. (Materials are available) Alaska Baptists will provide room and Board. (BP)

## Texas Baptist Congregation Wins Development Award

"The people in our city learned very quickly that our church cares," said Don Dyer, pastor of Plymouth Park Baptist Church, this year's national winner in Southern Baptists' church development awards program.

The 11-year-old suburban church in Irving, Texas, sponsored a day of recognition for local police, mission Bible schools and a kindergarten program which hopefully will lead to the development of a complete weekday ministry.

In the participation, each church usually starts with a survey of its ministries, its opportunities and its potential. Church members share in planning projects, staffing them, checking on progress and reporting to the church.

A "record of progress workbook" prepared by each participating church becomes the basis for judging. This year the administration of this program and its award were transferred from the Home Mission Board's department of rural-urban missions to the Sunday

School Board's church administration department.

Plymouth Park completed 184 of its 1966 self-designed projects, and took top honors in the competition's category IV for churches with membership over 400.

The awards were presented during Home Mission Weeks at Glorieta and Ridgecrest Baptist Assemblies.

Plymouth church increased its membership in the year with a total of 432

additions, baptizing 125 new believers. Sunday School gained 713 new members.

"Since we entered this program in 1965, our church has had someone to unite with the church every Sunday," Dyer said.

This quick growth has created certain problems, according to Dyer, such as a need for more trained leadership. In an effort to combat these problems, a training program has been instituted including a one-time orientation session for new members, a 10-weeks (once a week) class for new Christians and classes on Sunday morning and Sunday night for teachers.

This church contributes to the support of five other churches—one each in California, Utah and Wyoming, and two on Long Island, New York.

The members filled 140 boxes with Christmas gifts for servicemen in Vietnam and paid the shipping costs. In terms of finances, the present \$250,000 budget is an increase of \$64,000 over the previous year. (BP)

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# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 17, 1967)

## INTERNATIONAL SERIES

### FAITH IN GOD'S PROVIDENCE

Acts 27:21-26, 33-38

God's protecting and preserving providence was vouchsafed to Paul repeatedly, as it has been to us. Knowing that he could not get a fair hearing before the prejudiced Jews, Paul appealed his case to Caesar, thus making it necessary for him to be taken to Rome as a prisoner, under the guard of a centurion, Julius, and his soldiers. The journey across the Mediterranean Sea was very hazardous.

At Fair Havens the captain held a conference with reference to the possibility of reaching a safer harbor at Phenice and there spend the winter. But, being an experienced traveler on the Mediterranean Sea, Paul advised the captain to wait for better weather and warned him that to proceed at that time would likely mean the loss of many lives and numerous possessions.

As they were crossing the Mediterranean Sea, a violent and tempestuous wind struck the ship. That great storm grew in its fury for many days, until hope of safety had fled from those on board. After the ship was driven by a merciless sea for many hours, they decided to attempt to relieve the situation by tossing the freight overboard.

When all hope was lost and despair had gripped the hearts of the men on the ship, and with a feeling of complete helplessness they were about to jump into the sea, Paul told them that a heavenly visitor had encouraged him with a message from God, assuring him that he and those on the ship would escape drowning, provided they remained aboard. The secret of Paul's calmness in that terrible storm was his recognition of God's ownership. He was convinced that he and those who were associated with him were safe because his Heavenly Father ruled the storm.

Paul boldly declared his absolute faith in God, in spite of the predicament and desperate situation in which they found themselves. Even though he was a prisoner, Paul was the happiest man on that ship, which goes to show that good cheer is not dependent upon external conditions but upon an internal state of mind and soul.

Paul boldly declared his faith in God

in the statement, "I believe God." This faith in God filled Paul with good cheer, for he knew that God was wholly responsible for the preservation of the lives of these men. Paul's remarkable demonstration of faith was a tremendous encouragement to the others. Is your faith an inspiration to those who know you?

The violent storm caused the members of the crew, the passengers and the prisoners to be extremely seasick. Possibly the high waves had washed over

their supply of food. Perhaps cooking was almost an utter impossibility. People who are violently seasick are not anxious to eat. Tossed about by the waves, those aboard ship had not eaten for 13 days.

As the fourteenth day was approaching, Paul besought all of the 276 who were aboard to partake of food and to replenish their physical strength and be ready for action. After he had expressed thanks, Paul began to eat and invited the others to follow his example. When they had dined sufficiently, they lightened the ship by casting the surplus wheat into the sea, thereby increasing their prospect of riding out the storm.

## LIFE AND WORK SERIES

### CHRIST JUDGES HIS CHURCHES

While John was in exile the glorified Christ appeared unto him. This vision overwhelmed the Apostle, but the Lord comforted him and commanded him to "write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Christ revealed Himself as walking in the midst of the candlesticks (churches) and as holding the stars (pastors) in His hand. This pictures His abiding presence with intimate knowledge of what is going on within His churches, and His protecting, upholding and sustaining His ministers.

#### I. The Church at Ephesus (Revelation 2:1-7)

##### 1. Christ's Commendation Of It. (Verses 2, 3 and 6)

Always careful to praise the praiseworthy, Christ commended the members of the church at Ephesus for seven things: enthusiasm toward achievement (verse 2a), steadfastness in service (verse 2b), patience in trial (verse 2c), intolerance of evil (verse 2d), zeal for truth (verse 2e), faithfulness to duty (verse 3), and hostility to error (verse 6).

##### 2. Christ's Complaint About it (Verse 4)

The weakness behind all the zeal and service of these church members was one which only a spiritual expert could detect. Christ complained that they no longer loved Him as they did at first. He commended the excellent in them, but informed them

that He missed the emotion, enthusiasm and energy of their first love. When there is a lapse of love a Christian has less concern about his personal sins, less serious views of sin, gives less attention to private devotions and public worship, has less interest in spiritual things, and lacks interest in the salvation of others.

##### 3. Christ's Counsel To It (Verse 5)

Christ urged the members to remember the days of their first love when they found so much joy in the Lord and in their church life, to repent, and to reproduce the love and work of their former days.

#### II. The Church At Sardis (Revelation 3:1-6)

##### 1. The Christ.

Here Christ presents Himself to the church at Sardis as being the possessor of spiritual perfection, the protector of pastoral privilege, and the provider of church power.

##### 2. The Church.

In the days of the Apostle John there was a strong and influential church in Sardis. Christ knew what this church had been, had done, was, and would be. He was not influenced by the appearance, but considered it as it was when this letter was written.

##### 3. The Complaint.

There were three things about this church concerning which Christ complained—her fatal formalism, fearful failure, and feeble footing. Real love, fellowship, and a passion for souls

were lacking. Services were held in it, but they were not pleasing to the Lord. The church had a reputation of being what Christ knew it was not. They listened to the preaching of the Word, but went out and forgot it.

#### 4. The Correction.

Christ called on the members to remember the good teachings which they had received, to repent of their sins, and to retain what they had heard and received.

#### 5. The Compensation.

To those who overcame and remained faithful Christ promised a wonderful compensation. Regardless of what others may do, we can walk in happy fellowship with our precious Lord Who will reward us for our faithful service.

## The Changing Role of the Baptist College Trustee

(CONTINUED FROM PAGE 3)

seriously affects the progress of a school. For example, it would be bad for a Baptist college to have a board of trustees on which there was no ministerial representation and equally as bad for a Baptist college to have a board of trustees where the majority of the trustees were ministers. This same thing could be said for any category, including lawyers, doctors and businessmen. Again, it is important to emphasize that diversity and variety are now demanded in the composition of a working and workable board of trustees.

However, a financial crisis through which the private school and the church-related college are now passing make it imperative that all trustees assume responsibility both for giving money and for raising money. In a recent article in *Time* magazine, King Brewster, Jr., president of Yale the nation's third oldest and second richest private university, pointed out that the cost crisis is not confined to the nation's small institutions and the church-related liberal arts colleges. Even the giants of American education, including Harvard with an imposing \$900,000,000 endowment, are facing serious financial difficulties, he said.

For this reason the typical Baptist college trustee has assumed a new role as fund-raiser and financier, and this duty must be faced realistically. Let it be quickly pointed out that this does not change the basic theory of the

composition of the board. We know, for example, one minister on a board of trustees whose salary is small and whose annual pledge probably doesn't exceed \$50.00. The significant fact is that he does give what he can; but of far more importance is that he has been able to use his time and influence to lead many individuals and corporations to give large amounts to the school which he represents.

The trustee also plays an important role in the process of accreditation, a matter which will be fully discussed in a later article. Although the denomination elects trustees, once they have been elected the accrediting agencies expect and require that the responsibility for conducting the affairs of the college or university be left in the hands of the board.

Because college trusteeship has as-

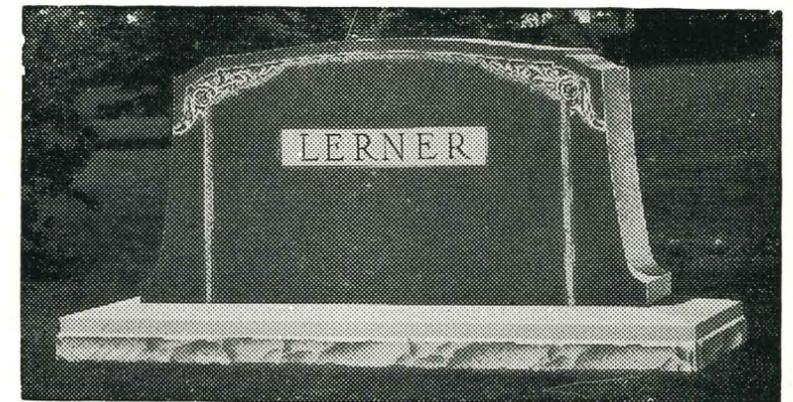
sumed such a new and significant role in American higher education, the manner of selection and election of trustees becomes more and more important in the struggle for both excellence and survival.

### Bible Study Book Featured In Review and Expositor

Luke, the book to be studied throughout the Southern Baptist Convention during the January Bible Study emphasis, is the subject of the fall issue of the *Review and Expositor*, faculty journal of Southern Seminary at Louisville.

The issue features articles by several New Testament scholars and professors, including four teachers in the field at Southern Seminary.

This issue of the quarterly publication will be available beginning in October.



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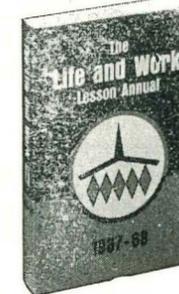
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# KENTUCKY BAPTISTS AT WORK

## Training Union

### Leaders Announced for September Conferences

by Eldon Boone

Outstanding Southern Baptist leaders from Tennessee, Florida, and Kentucky will lead Training Union workers across Kentucky, September 25-29, in the five Area Leadership Conferences announced last week.

Workers attending sessions of the Training Union Leadership Conferences will receive information relating to the latest and best methods of training church members through the Training Union organization.

Conference leaders by age-groups include:

**Nursery Leaders**—Miss Florrie Anne Lawton, director of nursery work, Training Union department, Baptist Sunday School Board.

**Beginner Leaders**—Mr. Dan Padgett, minister of education, Hendricks Avenue Baptist Church, Jacksonville, Florida.

**Primary Leaders**—Miss LaVerne Ashby, director of primary work, Training Union department, Baptist Sunday School Board.

**Junior Leaders**—Mrs. R. C. Epperson, Florida approved junior worker; and Mr. James Whaley, secretary, Training Union department, Kentucky.

**Intermediate Leaders**—Mr. Bob Taylor, consultant on intermediate work, Training Union department, Baptist Sunday School Board, and Mrs. Orrin Stites, approved intermediate worker, Florida.

**Young People's Leaders**—Mr. Carlton Carter, consultant on young people's work, Training Union department, Baptist Sunday School Board.

**Adults**—Mr. Charles Ragland, Training Union department, Florida.

**General Officers**—Mr. Eldon Boone, Training Union department, Kentucky.

Workers with mentally retarded will study under qualified leaders in different sections of the state.

Identical conferences will be offered at each of the five locations. Workers are encouraged to attend the Leadership Conference nearest them.

Sept. 25—First Baptist, Somerset  
 Sept. 26—Central Baptist, Lexington  
 Sept. 27—Ninth & O Baptist, Louisville  
 Sept. 28—Third Baptist, Owensboro  
 Sept. 29—First Baptist, Paducah

## Annuity

### Kentucky Member of Annuity Board Gives His Testimony

by VERLIN C. KRUSCHWITZ  
 PASTOR, SEVERNS VALLEY CHURCH

"When I found that I had been selected as one of Kentucky's two members of the Annuity Board, I felt I had been shipped to a denominational Siberia. I and my church were sharing in the Minister's Plan, but there was little thrill in the thought of being a member of the Board.



Kruschwitz

"Several annual meetings, where the work of the Annuity Board was thoroughly explained, and a personal in-depth study of its program have completely reversed my thinking.

"To be a part of planning better retirement programs for denominational servants, assistance in case of disability, and help for a widow and dependent children in case of death is an exciting experience.

"To assist one in fighting inflation through the **Age Security Plan** and/or the **Variable Benefit Plan** helps me to know that another of God's servants will have it a bit easier when retirement comes.

"To offer low cost term insurance through the **Life Benefit Plan**, and protection against hospital and major medical costs through the **Health Benefit Plan** permits me to be a bit more at ease concerning my brethren who have availed themselves of these programs."

## Church Music

### Details of Church Music Institute Announced

by Eugene F. Quinn

Details for a special church music institute to be held at Southern Baptist Seminary campus from 8:00 p.m., October 23 until 12:30 p.m., October 26, has been announced by Dean Forrest H. Heeren. The lecture-discussion periods will center on two subjects which will be considered in depth during the institute.

One subject is "The Use of Psalmody in the Baptist Church." This seminar will be led by Hugh T. McElrath, assisted by Clyde Francisco. It will cover the formal composition of psalm, the metrical psalms and the survey of several useful editions, and the Gelineau approach to psalm-singing.

The other seminar, entitled "The Creative Use of Music in Evangelism" will be discussing evangelism in the inner city, in the "average" middle-class church, mass evangelism, and evangelism through mass media. Wayne Dehoney, Kenneth Chafin, Wayne Ward, and Donald Hustad will direct these discussions.

In addition to these seminars, Julius Herford, the well-known conductor-musicologist who has specialized in problems of interpretation and is also known as Robert Shaw's principle teacher, will direct an eight-hour lecture-demonstration of Monte Verdi's Vespers (1610).

The Institute promises to be the richest contribution made by such an institute in the history of its annual occasion.

### Louisville Churches Sponsor Choir Retreat

The youth choirs of Beechmont, Beechwood, Eighteenth Street, Highland, and St. Matthews Baptist churches in Louisville participated in a retreat at Camp Kavanaugh August 3-5.

Philip Landgrave of Southern Seminary led the retreat as the choir rehearsed 13 anthems in concentrated effort to learn them so that they could contribute to the worship services of their church this fall more quickly and more often than would have been the case, had they not had the retreat before September.



Mr. and Mrs. Gilbert Blakeman

## Sunday School

### An Unsurpassed Record For Kentucky

by Roy E. Boatwright

Mr. Gilbert Blakeman and Mrs. Blakeman have attended Sunday School Week at Ridgecrest for many years.

Mr. Blakeman has not missed in 35 years. Mrs. Blakeman has 18 years to her credit. During this period of time the Blakemans have witnessed the growth of Ridgecrest from a tiny summer assembly to its present status of one of the largest in the nation. Over the 35-year period several million people have been added to the Sunday school rolls of Baptist churches in the Southern Baptist Convention.

Mr. and Mrs. Blakeman have been Sunday school enthusiasts and are very efficient workers.

Ridgecrest brings its blessings to any who attend and especially to those who attend regularly.

This past summer about 180 people from Kentucky attended Ridgecrest Sunday School Weeks.

Mr. and Mrs. Blakeman are members of the First Baptist Church of Frankfort. Herman Bowers is pastor and Ben Steele is minister of education. They attend Cedarmore Sunday School Week regularly as well as Ridgecrest.

## Woman's Missionary Union

### WMU Regional Meetings September 19-29

by Mrs. George R. Ferguson

Indonesian government officials warned Dr. Kathleen Jones, Southern Baptist missionary, that few people would go to her for treatment because she was a "Christian woman doctor." But she and two missionary nurses, working in a pioneer clinic on a Kediri riverbank, treated 10,000 persons, (mostly Muslim) during the first year of Baptist



Dr. Jones

medical work in the island nation.

The year was 1955. Today, Dr. Jones is still assigned to Kediri, on the island of Java, but her medical ministry is now based in a 120-bed Baptist hospital. She has also opened a clinic on the Indonesian island of Sumatra.

Dr. Jones will be the speaker in each of the eight regional meetings during this month, when she will tell of this work and other mighty dealings of the Lord in the face of communism.

## Regional Meeting Schedule

**Northeastern**, September 19, First Church, Pikeville, Mrs. Charles T. Pack, president;

**Southeastern**, September 20, First Church, Middlesboro, Mrs. K. S. Clendaniel, president;

**South Central**, September 21, Greensburg Baptist Church, Greensburg, Mrs.

Roscoe Halcomb, president.

**North Central**, September 22, First Church, Newport, Mrs. Fred H. Turpin, president.

**Southwestern**, September 26, First Church, Hopkinsville, Mrs. T. A. Thacker, president.

**Southern**, September 27, First Church, Russellville, Mrs. David Smith, Jr., president.

**Western**, September 28, Mt. Carmel Church, Ohio County, Mrs. Robert S. McGinnis, Sr., president.

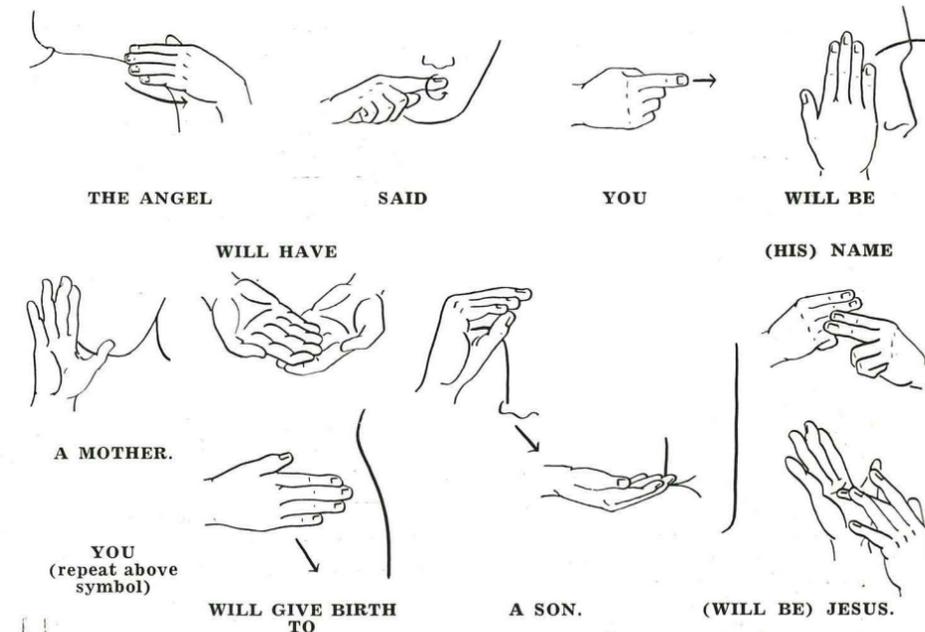
**Central**, September 29, Deer Park Church, Louisville, Mrs. William Willis, president.

## Conferences

The State President and the state WMU staff will be present in each of these meetings and will conduct conferences on all phases of WMU plans.

## You Can Talk to the Deaf

By Bill Goble



### THE (AN) ANGEL

Place fingertips on shoulders then move hands forward and outward in flapping motion, shows wings in motion

### SAID (SAY, SPEAK)

Index finger positioned on right hand, palm down, index pointing-left; right index makes small circles outward from mouth

### WILL BE (FUTURE WILL)

Right open hand, palm facing right side of head, tips forward; move hand forward and slightly upward

### A (THE) MOTHER

Thumb of right "A" hand placed at chin, palm left, leave thumb touching chin while other fingers open up into "five" hand

### WILL HAVE (GIVE BIRTH TO, BORN)

Left open hand, palm toward body, tips right; right open hand, tips left,

palm facing and touching stomach; move right hand up and out so back of right hand rests in left palm. Shows baby has arrived

### A (THE) SON

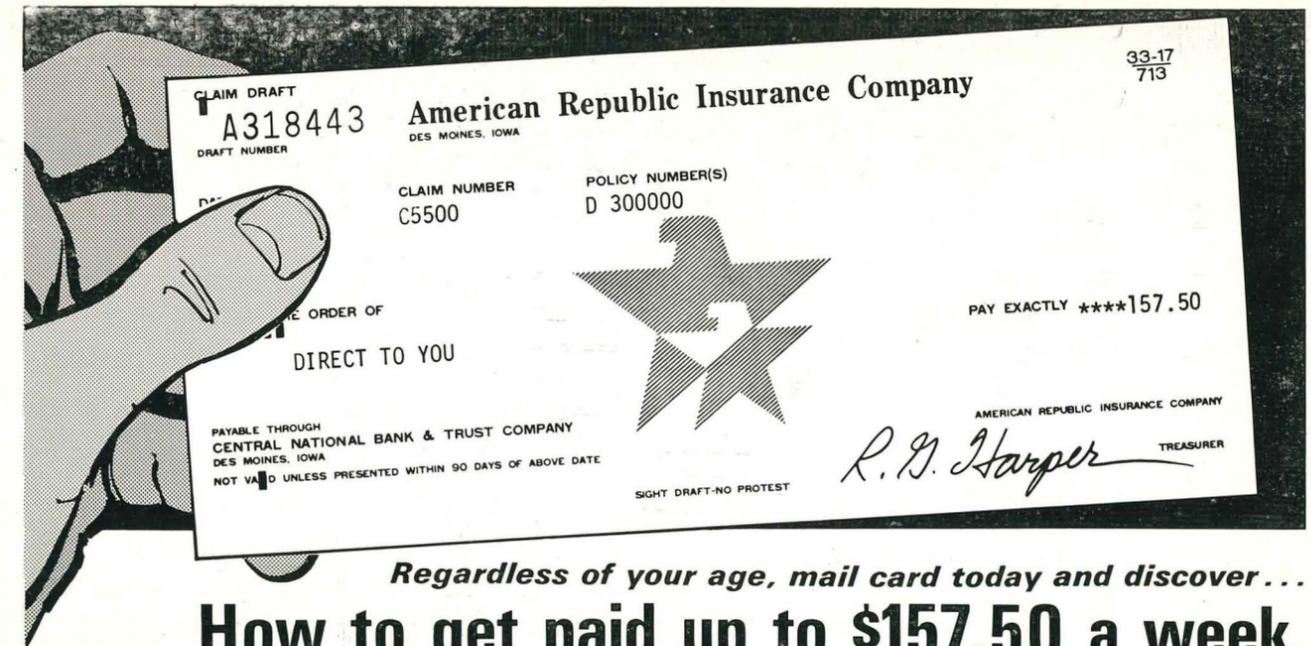
With right hand, palm down, tips left, grasp imaginary brim of a cap between thumb and finger tips, then bring right hand down, with palm up, placing it in crook of left arm, as if holding a baby

### NAME

Both "H" hands; left palm right; right palm toward body, tips left; place right "H" fingers crosswise on left "H" fingers

### JESUS

Both "Five" hands, palms facing, tips up; extend little finger slightly beyond the others; put tip of right middle finger into palm of left hand, then put left middle finger into right hand; shows nail prints



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