

# BAPTIST FEATURES

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NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION

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## Signs For The Deaf Help Hearers, Too

NASHVILLE--(BP)--Hasn't your pastor at some time reached back into Hebrew or Greek to shed new light and understanding on important words used in Bible passages? It made the scripture have a richer meaning.

Just so, signs for the deaf, not generally understood by hearing folk, can be a source of enrichment to the hearers when they know them. The signs explain key doctrinal and Bible words. The reason for certain motions of the hands and arms is most interesting.

Signs for the deaf are becoming more commonplace in Southern Baptist churches these days. The ministry to the deaf is expanding and more churches have 'silent' classes and an interpreter to follow the preacher's sermon on Sunday mornings.

It's estimated 250,000 deaf persons live in areas served by Southern Baptists, according to the Home Mission Board of the Southern Baptist Convention, which stimulates the increasing ministry to the deaf.

Many of these deaf are Baptists. Already conferences for them are being scheduled at Southern Baptist summer assemblies in Ridgecrest, N. C., and Glorieta, N. M. each year.

Roy L. Cissna, missionary to the deaf for Missouri Baptist Convention, Jefferson City, Mo., prepared a typical list of signs and their origins and meanings for Baptist Press.

Take the word 'forgive' as an example. To sign it for the deaf, the interpreter holds the left palm of his hand up and draws the right palm over the left palm. Next the interpreter reverses the order and draws the left palm over the right palm which is now facing up. This represents the act of wiping off both sides of a slate. When God forgives sin, he wipes clean both sides (palm up, palm down) of the slate.

The symbol for love is to press the chest with both hands and arms which are crossed at the wrists. This is the natural sign for love and embracing.

For the word 'confess,' the interpreter puts both hands on his heart with his fingers pointed toward the floor. He slides his fingers upward a few inches, then holds his hands out before him, palms up, as if holding something in them. Meaning: When we confess sins, we take them out of our hearts (the sliding motion indicates removal) and present it (hands out) to the view of God.

A pecking motion at the elbow indicates 'temptation,' which keeps pecking away at a person trying to get him to yield.

For 'saved' the interpreter's arms are bound together, then freed, as a symbol of the freedom from sin's slavery which salvation brings to the believer.

When the interpreter punches the palm of his left hand with fingers of his right hand, he is indicating the name of Jesus. The punching effect symbolizes the nail prints Jesus received in being hung on the cross.

The Bible is the 'Jesus Book.' The interpreter makes the sign for Jesus. Then he makes the sign for "book" by putting his hands together, palm to palm, then opening the hands as if opening a book.

The verb 'preach' requires the interpreter to touch the thumb and forefinger of his right hand together about at the level of his head. The other fingers are extended. He moves his hand forward and down a few inches. This can represent the preacher taking a word from the gospel and giving it to the people.

State Conventions Spend  
\$265,000 On Negro Work

ATLANTA, Ga.--(BP)--State conventions affiliated with the Southern Baptist Convention spent \$265,000 on work with Negroes with 25 full-time workers and 100 part-time workers in one year. Nine states, all in the North and Northwest, have no work with Negroes.

Of the 17 states which have work, Mississippi engages in the most diversified and spends the most money, more than \$48,000.

These figures are part of the first total study made of Southern Baptist work with Negroes through every channel of the denomination's life. The study, made for the SBC Advisory Council on work with Negro Baptists, has just been released for publication.

The study covered work by churches, associations, state conventions, SBC agencies, and other SBC groups. This is the third in a series of seven news releases dealing with this study, made in 1959 for work done in 1958 and just released. The survey was conducted by the research and statistics department of the Baptist Sunday School Board.

This release presents the work of the state conventions. Succeeding reports will present the work of the three SBC boards, education work commissions, and other groups, and a final projection for the future.

By far the most frequent activity of state conventions is to use summer student workers; 12 of the 17 did. Nine of the states rendered these services: institutional, scholarships, gifts to schools, and free literature. Other services were extension classes, camp funds, goodwill centers, aid to mission pastors, and kindergartens. There were 11 other services.

Eleven of the states sponsored institutes and clinics, mostly for vacation Bible schools, evangelism, and student unions. Other clinics were for church organizations, stewardship, and revivals.

The most frequently employed personnel were directors of Negro work (seven) and leaders (seven). Three had full-time Baptist Student Union directors. Twenty-one had part-time Sunday school workers, 11 had a part-time missionary, and 10 had a part-time student leader.

All state conventions replied to the survey except one. Those without any work were Arizona, California, District of Columbia, Indiana, Kansas, Maryland, Michigan, Ohio, and Oregon-Washington.

SOUTHERN BAPTIST CHURCH MUSIC CONFERENCE

Riverside Baptist Church  
Miami, Florida  
May 16-17, 1960

THEME: "Unto Full-Grown Christian Church Musicians"

PROGRAM

MONDAY MORNING 10:00 - 12:00 - Meeting of Executive Council

MONDAY AFTERNOON

2:00 Devotional Moments Eugene Bartlett, Okla.; Charles Segó, Tex.  
Presentation of Program Dwight F. Phillips, Tex.  
Welcome to Miami F. Eugene Brasher, Fla.  
Response W. R. Howard, Tenn.  
Roll Call of the States  
Report of Membership Committee T. W. Dean, Tex.  
Report of Special Committee on Relations Paul McCommon, Ga.  
"Growing Through Stewardship and Enlistment" W. Hines Sims, Tenn.  
Solo, "Sound An Alarm" by Handel Edgar Nolte, Mo.  
President's Address  
Hymn  
"Growing in A Common Ministry" Lory Hildreth, Tex.  
Moments of Meditation Mrs. Cecilia Pate Ward, La.  
"The Twenty-Third Psalm" by Creston

MONDAY EVENING

7:30 Devotional Moments Carl Perry, N. C.; Charles Segó, Tex.  
Program by Stetson University Choir, Director, Harold M. Giffith, Fla.  
"Growing a Singing Congregation" V. F. Forderhase, Tex.  
Solo James Berry, N. C.  
"Growing in Spiritual Leadership" J. Winston Pearce, Fla.  
Program by Travis Ave. Church Bell Ringers, Fort Worth, Tex.  
Director, Saxe Adams, Tex.

TUESDAY MORNING

9:30 Devotional Moments Kenneth Osbrink, Fla.; Charles Segó, Tex.  
Report of Budget Committee W. C. Morgan, Miss.  
Report of Executive Council Joe Santo, Jr., Okla.  
Report of Registration Committee D. Neil Darnell, Tenn.  
Panel: "Next Year with our Childrens' Choirs" Loren R. Williams, Tenn.  
Nettie Lou Crowder, Bill F. Leach, Tenn., and  
Writers of Units of Work for Children  
Program by the Nurses' Glee Club East Tennessee Baptist Hospital,  
Knoxville, C. L. Huling, Director  
Growing in Concern for Unreached Millions" Mrs. Hugo Culpepper, Ky.  
Missionary Hymn by Ross Coggins (Indonesia) William J. Reynolds, Tenn.  
" Send Me, O Lord, Send Me"

TUESDAY AFTERNOON

2:00 Devotional Period Leroy McClard Ark., Charles Segó, Tex.  
Solo John Sims, Ky.  
Report from Seminary Workshops  
"Growing Through Combined Efforts" Departmental Conferences  
Paul Bobbitt, N. C.; Eugene F. Quinn, Ky., Hugh T. McElrath, Ky.

2 - Southern Baptist Church Music Conference

Hymn

Report from the Conferences

Introduction of New Officers

Choral Worship, "The Southwestern Singers"

R. Paul Green, Tex., Director

Dramatic Monologue, "Yes, I Remember Bethlehem" by Frederick Speakman

Sterling Lorenz Price, Mo.

"The Hallelujah Chorus"

from

"Messiah"

Adjournment