

Western Recorder

December 21, 1961

RETURN POSTAGE GUARANTEED
WESTERN RECORDER
MIDDLETOWN, KENTUCKY





GLEANINGS FROM THE FIELD

Vine Street Calls New Pastor

The Vine Street Baptist Church, Louisville, has called as pastor **Walter C. Jackson, III**, pastor of Mount Moriah Baptist Church, Mount Eden, Kentucky, and he began his new duties December 13, 1961. Jackson is a native of Pennsylvania, and is now doing graduate work at the Southern Baptist Seminary. His wife, the former **Jacqueline Jean Rhoads**, is a native of Kentucky and is a graduate of Georgetown College. They have two children—Jerry and Jeffery.

Father of Elroy Lamb Dies

Mr. Hoyt Elroy Lamb died at Murray Hospital, Murray, Kentucky, early Wednesday morning, November 29. He was retired and had undergone a long period of illness prior to his death. He was 69 years of age at the time of his passing. He was the father of Dr. Elroy Lamb, pastor of the Lexington Avenue Baptist Church, Danville, Kentucky, and of Mrs. Sarah Rodman, Greenville, Tennessee. The wife of the deceased died some years ago. In addition to his son and daughter, he is also survived by two grandchildren and four sisters and one brother. Burial was at Hazel Cemetery, Hazel, Kentucky.

OBU Has Mother-Son Deans

A father-son combination is common, but Oklahoma Baptist University, Shawnee, Okla., has an unique mother-son combination—both deans. **Mrs. Mary Louise Neptune** is dean of women, and her son, **Dr. William E. Neptune**, is dean of liberal arts. "They are both indispensable," Dr. James Ralph Scales, president at OBU, flatly stated. "The son was here first, but the mother came a year later as a graduate assistant in math and head resident in the largest of the dormitories for women. When the dean of women resigned a year ago, Mrs. Neptune was the obvious successor."—*Southern Baptist Educator*.

Mrs. H. C. Wayman Dies in Florida

Mrs. Margaret Biggenstaff Wayman, widow of the late Dr. Harry Clifford Wayman, in other years professor on the faculty of Southern Baptist Theological Seminary, president of William Jewell College and Des Moines University, and pastor of the First Baptist Church of Newport, Kentucky, died on December 1 following several strokes. Services were held at Sarasota, Fla., on Monday, December 4. She is survived by one daughter, Mrs. Webb, wife of Pastor H. L. Webb of the First Baptist Church, St. Cloud, Florida.

Ashby Going to Franklin

William R. Ashby has been called to the First Baptist Church of Franklin, Kentucky, as minister of music and education. He will begin his duties the first of the year. Mr. Ashby is a native of Louisville, grew up in Baptist Tabernacle, and is a graduate of Georgetown College and Southern Seminary. At Franklin he will be associated with **Pastor J. V. Case**, and will be working in the beautiful new building of the First Church, picture of which was shown on page one of the *Western Recorder* of January 28, 1960. His wife is the former **Sylvia Naylor** of Lancaster, Ky. They have three children, Ricky, Randy and Robbie.

Tract Available on Suicide

A 12-page tract, entitled "**Some Facts About Suicide—Causes and Prevention**," has been issued by the Publications and Reports Section, National Institute of Mental Health, U. S. Public Health Service, Bethesda 14, Maryland. It was prepared originally for the staff of the Suicide Prevention Center in Los Angeles, Calif. The tract is prepared with the prospect of placing it in the hands of people who have dropped hints of their intention to do away with themselves, thereby hoping to prevent their suicide. The tract may be purchased for ten cents a copy or \$5.00 for 100 from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D.C.

Perfect Attendance Records

Mrs. Harold Blanton, her four children and a younger brother who makes his home with the family, received pins for two years of perfect Sunday school attendance at Turkey Creek Baptist Mission October 8. Mr. Blanton, who is not a member of the church, was given a pin for a year's perfect attendance. This family lives almost four miles off the highway in Turkey Creek Hollow. During part of the winter months their road becomes impassable and they have to walk at least one and one-half miles in order to reach their truck. Druscilla Merida, a fifteen-year-old, Knox County High School student, also received a pin for three years of perfect attendance.

Townsend-Warren Wedding

Announcement has been made of the approaching wedding of **Mrs. Sibyl Brame Townsend** and **Dr. C. C. Warren** in a private ceremony in January at

Yazoo City, Miss. The ceremony is to be performed by Dr. Webb Brame, retired, father of the bride-to-be and formerly pastor of the Yazoo City's First Baptist Church. Mrs. Townsend is well known as a teacher and writer, and is the widow of Dr. Carl M. Townsend, who was the prominent pastor of the Campbellsburg Baptist Church, Campbellsburg, Ky., during 1929-1933, and of the Hayes-Barton Baptist Church, Raleigh, N. C., from 1933 until his death in 1948. Dr. Warren is now the director of the 30,000 Movement among Southern Baptists. He is a former president of the Southern Baptist Convention, and has been pastor of Lexington Avenue Church, Danville, Ky.; Immanuel Baptist Church, Little Rock, Ark.; and the First Baptist Church, Charlotte, N. C. His first wife was Mrs. Mary L. Strickland Warren, who died Nov. 12, 1960.

Vol. 135 No. 50 December 21, 1961

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

WESTERN RECORDER KENTUCKY BAPTIST BUILDING Middletown, Ky.

Published Weekly by the
KENTUCKY BAPTIST CONVENTION
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Entered as second-class matter at the Post-office in Middletown, Ky., accepted for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES—Individual subscriptions, United States, \$2.25; Foreign, \$2.50. Church budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures. Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

THE ENEMY WITHIN

Is Self-Criticism Going To Destroy Us?

By W. O. Vaught

Pastor, Immanuel Baptist Church, Little Rock

The days through which we are now going are probably the most critical Southern Baptists have ever faced as a denomination.

In one sense the days of our "pioneering" are over. We are now a big, strong, powerful denomination. With more than 32,250 churches, we have approximately ten million members and vast resources invested in church buildings and institutions. Many believe that our techniques for church growth and expansion and education and evangelism are unsurpassed.

But a new, sinister enemy has arisen within our ranks. Probably no one or no certain group is responsible for the growth and power of this enemy. One day this enemy was not there. The next day we looked around and there he stood full-grown.

The enemy to which I refer is self-criticism—criticism of our seminaries, our publishing houses, of the authors of many books, of denominational leaders, of seminary presidents and professors, of fellow pastors, etc. Great volumes of material are being written and circulated criticizing almost everything pertaining to our denominational life. Where is all this criticism leading us?

I am not trying to pass judgment on this criticism as to whether it is justified or not. I am rather suggesting that possibly we need to look at the end result of our criticism and see if any good purpose is being accomplished by our present course.

Seminary Trustees Need Trust

Take our Southern Baptist seminaries, for example. They are the largest and approximately 6,000 students are attending these seminaries of ours, preparing to take leadership in our denomination of the future. We run these seminaries through the trustees we elect from the people who make up our Southern Baptist Convention. These trustees are from every state affiliated with our Convention and represent both laymen and preachers. They are our own people, duly elected and commissioned to promote the life and progress of these institutions. All points of view and all different aspects of our Southern Baptist life are represented on these boards. If we can't trust these, our very own men and women, then whom can we trust?

The seminary presidents and faculty members are elected by these trustees and are responsible to them. We must

invest new faith and trust in these boards of trustees. We must pray for them, give them our confidence, and let them know that we are standing behind them in their decisions. If this method will not work, then the structure on which we have built our denomination is inadequate and insecure.

"Blow the Chaff Away"

Our criticism has reached another area. I refer to some of our publications, such as the book, "*The Message of Genesis*," written by Dr. Ralph H. Elliot, of Midwestern Seminary, in Kansas City, Mo., and published by our own Broadman Press, in Nashville. In my judgment, there is much in this book with which many of us will not agree. However, there is much to lift our horizons and give us a clearer picture of the life and people from which this sacred record sprang.

Again, let us remember that some of the most dedicated leaders in this nation are in charge of our Sunday School Board, and our editorial work is done by some of the best trained men and women on earth. We must have faith in these leaders and trust them and pray for them. If they make mistakes, time and patience and an understanding spirit will correct them.

On page 59 of Dr. Elliott's book in trying to explain the age given Methuselah and other contemporaries, he says, "In all probability, the Priestly writer simply exaggerated the ages in order to show the glory of an ancient civilization." To me, this is a very weak attempt to solve a difficult problem of interpretation. Twenty years from now the professor may wish to give some other explanation to the solution to this problem. But because I do not accept this interpretation am I going to throw away all the very fine material that is presented in this book? There does come a time when, in reading, we must learn how to retain the wheat and blow the chaff away.

This same kind of analysis applies to the book, "*Life in the Son*," by Robert Shank, of Louisburg, Mo. In his study of the Doctrine of Perseverance he has given a very thorough presentation of the Scriptures which seem to him to teach the possibility of apostasy on the part of God's redeemed. With a very thorough use of the Greek language he has attempted to show how the Bible

teaches clearly that the once-saved man can fall away and be lost.

With his main thesis I do not and cannot agree. Baptists through the centuries have believed differently from his presentation. However, this book has caused me to survey the whole Doctrine of Perseverance with new appreciation. My predecessor here at Immanuel Baptist Church, the late Dr. Otto Whittington, used to remind us that no train can be run on one rail, that it takes two rails to carry the load. I fear that Robert Shank has been standing on one side of the mountain and has interpreted the whole in the light of what he has seen only from one side view. I believe a full view of the Cross and the Doctrine of the Grace of God gives an entirely different explanation to the Doctrine of Perseverance. But though I disagree with what Dr. Shank has written, I am convinced that I cannot help our cause by condemning that with which I do not agree.

Destruction Possible From Within

I have said all the above in order that I might say this—Southern Baptists can destroy themselves from within if they continue this bitter self-criticism. We can become so critical that we lose sight of the message our Lord sent us here to proclaim.

I am sure that in the time of the Apostles there was great emphasis on polytheism. Possibly if we present-day preachers had lived in that time, we would have had a series of sermons denouncing the gods of "Jupiter," "Mars," "The Moon," etc. But what did the Apostles do? They went forth proclaiming Christ and Him crucified. With this positive message they tore the doors off a rotten, sinful empire and established the Kingdom of God in the hearts of men in every nation.

Jesus has something to say about this problem we are facing. In the Sermon on the Mount he said, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Or as Moffatt translates this verse, "Why do you note the splinter in your brother's eye and fail to see the plank in your own eye?"

It may be that each of us needs to do a good bit of cleaning up around our own doorstep and in our own heart. Jesus also said, "Let him that is without sin cast the first stone." I have been reading these verses to myself these days and I trust I will have the grace and strength to live by them.—The Arkansas Baptist.

The Jas. D. Johnstons Move

Mr. and Mrs. James D. Johnston, Southern Baptist missionaries now on furlough from Nigeria, have moved from Shreveport, La., to Dade City, Fla., where their address is 717 South 13th Street. He is a native of Anchorage, Kentucky; she is the former Marie Havens, of Shreveport.



GUEST EDITORIAL

Peace Among Men

The forgotten word of the English language is "peace." Oh, its sound is heard many times a day; its form is seen in almost every written sermon or speech; and its reality is the quest of both individuals and governments. Patrick Henry borrowed a thought from Jeremiah that is applicable to our times: "Men may cry, peace, peace, but there is no peace." Webster can give us a definition; but as for the real meaning—ah, there is another story. Somehow, this precious reality has become the misplaced jewel in our experience. We do not remember where we laid it. Oh yes, we want it; we say that we would die for it; but who among us knows what it is? Who has experienced it? Strange, somewhat, are the words often heard in the funeral service, "He has found peace!" Is that only where this sought for treasure is to be found? If so, we may as well die then, "and decrease the surplus population."

"Man that is born of woman is of few days and full of trouble," said Job. Can it be that "Double, double, toil and trouble; Fire burn and cauldron bubble" is to be the whole lot of man? How contemporary are Wordsworth's words, "The world is too much with us; late and soon, Getting and spending, we lay waste our powers: Little we see in Nature that is ours; We have given our hearts away, a sordid boon!" Another has aptly stated that "The acids of modernity have etched strange and bizarre patterns on the plates of our lives."

But this *status quo* does not have to be maintained. The situation can be different. Peace can be experienced by individuals, and consequently increasingly so by communities and nations. However, this rare gem is not for sale on the world's market; neither is it hidden somewhere to be discovered in the "scientific processes." Again, it will never be the outcome of the deliberations of those sitting around conference tables. *God has reserved this jewel as His personal gift to His children—and only then and through them to communities and to the world.* "... not as the world gives, give I unto you . . ." said Jesus. In other words, the world is powerless in this area of life. The prerogative is God's alone.

Furthermore, life's setting in which peace is to be placed is good will, "peace on earth among men of good will" is an interpretation in point. Men of good will are the "those" who are "well pleasing" to God. Billows may be bellowing on the surface of a life; yet, underneath in the heart of good will, as in the depth of the sea, the strength of serenity and calm can be known. This is a peace that comes to the heart once cankered by unforgiveness and hostility when Christ's love breaks through and heals. Good will among men prevails. This is the peace that comes to the soul once

tossed to and fro by the tides of insecurity and doubt when Christ's power flows in to anchor and assure. Good will prevails. This is the "peace that passes all understanding"—and promotes understanding among men. Again, good will among men prevails.

Exchanging gifts, working on programs, buying, selling, or busying ourselves in other ways at Christmastime in a spirit that expresses a grudgingly, miserly, selfish, hostile attitude is a reproach to the true meaning of God's gift. The object, especially during the Advent season, of all our endeavors and gifts should be, *at all cost*, to become a setting of good will in which God's gifts of peace may preside. Any action, carelessly or stubbornly expressed that brings frustration, unhappiness, and division is demonic and contrary to every Christian objective. True giving costs supremely; God gave His Son. Christmas is a time of goodwill, giving, and peace. Thoughtfulness, fair play, and good taste are Christmas graces, also—"decently and in order." The expressing of the Christmas spirit begins at home or it is not Christian. "Peace on earth among men of good will." This is as true of the church and community in Barboursville as it is for missions in Bangkok or a business in Berlin.

Barboursville, Ky.

Jesse A. Hatfield, Jr.

An Editor's Song

A personal testimony from an editor might be the least proper and the most unexpected thing. Reflection upon the year 1961, however, sets the editor's heart singing. Mostly responsible for this song of gratitude, next to the Lord, are the readers of the *Western Recorder*. Those who read, love and support the *Western Recorder* are dearest to the editor's heart. This is an honest confession of selfishness.

The rest of the world is important also, but the editor's personal world is his readers. They are his congregation. He lives for them. He feels a divine compulsion in their direction.

This year has been the fastest, finest and fullest of fun of them all. The Lord has showered blessings beyond description upon the editor, the paper, and all those working with its production. Even criticism has served as a challenge for a more responsible and effective ministry of the paper.

The paper is in its greatest height in history so far as circulation and income go. Only the Lord can judge its ministry which is conducted daily with sincerity and prayerfulness.

To the editor the prospect ahead is a bright and happy one. This is so in spite of the tragic convulsions of modern civilization. To the children of God the future is always as bright as the promises of God and as sure as the faith of man in God. The editor wants to join every reader in claiming these promises and laying hold on this faith. Thanks a million, dear readers, for 1961!



Realizing Responsibility

Editor:

It is in regard to the letter by Mr. Robert L. Perkins that has caused me to try to write these lines. Almost he persuaded me to join ranks with those who recommend the withdrawal of funds from Christian Education. And THIS! The very thing he was fighting. I could not help but think as I read his letter, "There are always some children who, on the Fourth of July, and at Christmas, love to set off a pack of little firecrackers. They don't make a big noise as does one big firecracker, but they sure do make a lot of little pops and draw attention."

It is time for prayer and time for God's people to think in terms of what God has given them the talent and privilege of doing. One of the great fears of my ministry (one that I have hardly dared to put in words), has been that in some way I might lead some one to think the wrong thing. We are indeed, each responsible to God for our personal beliefs. But God has given unto some of us a privilege of leading many others in their thinking and if we lead them wrong we are responsible to God for this. Surely this is a time when we can be neither for, nor against because of any personal reasons, but we *must be what God would have us to be, and teach what God would have us to teach.* Many of my people are asking me questions, and I know that this same thing is happening in many other churches.

Surely all will admit that Christian Education is a MUST! As Southern Baptists, we have placed a great trust in the hands of some of our number to teach, and to others, as trustees, to see that our schools are properly doing the job. If any are not doing the job, *in either of the above capacities*, then may God give us the grace and wisdom to place men in these positions who will! IF they are doing their job, then they surely deserve our prayers and encouragement. Brethren, we must not spend our time in criticism.

Guthrie, Ky. Harry L. Winters

More on Moody

Editor:

The article in Baptist Forum, *Western Recorder*, December 7, by one Bro. Perkins, Murray, Kentucky, relative to Dr. Dale Moody and his individual beliefs *seems* to sneer at those who object to some of his recent deliverances. It is crystal clear that any man who is in a

position of leadership in Baptist ranks and is given to making off-color statements, is inviting criticism not only on himself, but the institution with which he is connected. Sometimes smart men are ambitious to appear wiser than that which is written. It is unjust to intimate that those who object belong in the ranks of the ignorant. At the masthead of the *Western Recorder* is a solemn exhortation, "Earnestly Contend for the Faith which was Once for All Delivered to the Saints." If any man in the Baptist ranks holds views that differ essentially with the generally accepted views of Baptists he should seek a group where he can be congenial.

Pineville, Ky. John A. McCord

Editor:

If I may interrupt the "Perkins Series" currently running in the Baptist Forum column (November 30 and December 7 issues), I would like to present some facts in defense of those of us under attack.

In reply to the letter "For Truth and Freedom", a few things need to be said. It has been a question in the minds of many of us for some time as to just what Dr. Dale Moody was trying to do, and so we are glad to learn that he is now giving "swimming lessons" to those of us whose "frail home church barks" are likely to be "overturned in the sea of modern scientific thought." It is a bit difficult to understand just what "home church" barks are to represent in this instance, but it would appear to be a slur on the New Testament teaching of the local church and a boost for the universal church of which it is said that Jesus Christ is pastor. It is a rather striking fact that many who are so strong on the "universal" church are extremely weak in their support of the local church.

In the "Truth and Freedom" letter, the parallel was drawn between defending a person charged with unorthodoxy and defending the civil right of a Communist. This statement is grossly misleading in its implications. No one, so far as we know, objects to the defense of a person charged with unorthodoxy. As Baptists we believe that a man has the right and privilege to think for himself and choose his own personal beliefs, and we are all agreed that Dr. Moody has this same right. It is not to his personal beliefs that objection is being made, but to the fact that he is passing these beliefs, which we consider heretical, on to the young preachers in his classes at the Seminary while we,

through the Cooperative Program, are paying his salary to do so.

We are glad also to learn that we who oppose some of Dr. Moody's teachings are not in a static condition, for last week in the Baptist Forum two of our number were denounced as meddlers in business which was of no concern to them and of being "non-cooperative" Baptists, while this week's letter from the same source has advanced us to the rank of witches and judges. It is refreshing to know that at least we are not in a rut.

Mrs. Perkins says, "I accuse those who would purge, those who will hunt witches, or judge, or attempt to force to conformity those whose individual priesthood brings them to a slightly different conclusion." It seems that everyone who stands against false teachings of any kind have come to be labeled either "witch hunters", "heresy hunters" or "non-cooperative Baptists". We do not mind being called "witch hunters" or "heresy hunters" so much for we are occasionally successful in our hunting. But we do resent the name "non-cooperative", which is a dirty word indeed among Southern Baptists. Since when does a person become a "non-cooperative" Baptist simply because he disagrees with the teachings of a seminary professor? Practically all the Baptist churches in this area support the Cooperative Program all the way. We believe the Cooperative Program is the best Program Baptists have ever had. But because we refuse to close our eyes and button our lips to what we honestly consider to be false and misleading teaching, we are branded with the name "non-cooperative" Baptists.

We are not interested in "forcing to conformity" any individual so far as his private life and religion are concerned, but we do believe that the teachers in our Baptist schools should conform to the Word of God. Dr. Moody's individual priesthood does not, and cannot by any stretch of the imagination, license him to pass on to the students of Southern Seminary teachings which are in direct contradiction to the teachings of the Bible.

Mrs. Perkins apparently feels that it is an indication of "little faith" on the part of anyone who seeks to adhere to the teachings of the Word of God. We are not disturbed about defending God's Word, for, as Spurgeon very aptly said, we had as well defend a lion. Mrs. Perkins also very naively assumes that Dr. Moody has the truth while everyone who opposes his views is in error. Now who is judging? No, we have no fear that the "truth" as presented by Dr. Moody will destroy the Truth as it is presented by God's Word. Neither do we consider "the freedom as it is in Christ Jesus" to mean that a teacher

(Continued on Page 8)



Kentucky's greatest resource and her greatest export is her people. Shown are the new officers for The State Convention of Baptists in Ohio. C. Hoge Hockensmith, center, Irvine native, and University of Kentucky B.S.U. product, was re-elected president. The other four officers are graduates of Georgetown College. Left to right, they are Willard Jarvis, second vice president; Paul Payne, first vice president; Joe Hunt, assistant secretary, and Frank Kuriger, recording secretary. Ray Roberts is executive secretary. (Columbus Dispatch Photo)

The Message of the Manger

By John R. Sampey, Jr.

The Message of the Manger brings the answer to one of the most profound questions with which the mind of man has wrestled through the centuries, namely, "Is the universe friendly?" The struggle of primitive man against the awesome and overpowering forces of nature caused our early ancestors to conclude that the universe is not friendly. Many scientists today look upon life on the earth as a miracle, surrounded as we are by the infinite reaches of outer space with their deadly radiations and blazing suns. Timidly man probes the unknowns of outer space by sending aloft lower animals in pioneer voyages in rocket ships to see if life can exist at all even a few hundred miles from mother earth.

Into such a gloomy atmosphere from past and present thinking comes the Message of the Manger like a bolt of lightning. In the Babe of Bethlehem the Creator of the universe sent his only son in order to assure man that behind and above the frightening realities of the physical universe of matter and energy there beats the heart of a compassionate Heavenly Father. An angelic choir announced first the glad news to the frightened shepherds on the hill above the sleeping village of Bethlehem, while wise men of the east traveled hundreds of miles to lay their gifts of gold and

frankincense and myrrh before the bit of divinity cradled in a manger.

John 3:16 expresses the Message of the Manger in words of matchless wonder: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

On this Christmas eve of 1961 may all who name the name of Jesus rededicate their lives and their all to carrying this Message of the Manger to every nation, tribe and individual of this panic-stricken planet, hurtling toward a nuclear holocaust without Christ and without hope.

One Quarter-Million Is Calvary's Aim

LEXINGTON, Ky., Dec. 5—A budget of \$252,692 was adopted by the Calvary Baptist Church here for the year 1962. As of November 30, almost 90% of this amount has been raised by pledges or estimated gifts, by using the Baptist denomination's program of church finance, the Forward Program.

More than \$90,000 of the proposed spending will go into Calvary's new auditorium seating 2,300, and church facilities being constructed on East High Street near the present church. The new structure is scheduled to be completed in the Spring of 1962.

The church's Forward Program steer-

ing committee was composed of H. A. Ritchie, general chairman; Mrs. Anna Roberts; Guy Myers; Grover Jones; W. G. Survant; Mrs. L. R. Cooke, Sr.; Mrs. Homer Forte; Kenneth Littrell; Mrs. Richard Lamb; and Mrs. Waller Mitchell.

Calvary has a present membership of 2,278. The church was organized in 1875 and has been known as the Second Baptist Church, the Pilgrim Baptist Church, the Upper Street Baptist Church, and, since 1906, has been called the Calvary Baptist Church. Franklin Owen is the minister.

Central, Maysville, Has Successful Bond Drive

Central Baptist Church, Maysville, recently launched an \$80,000 Bond Drive which was completed in 11 days. This was to the delight of the leadership of the church which expected the drive to require one or two months.

The Maysville church used the services of Church Financial Management Consultants of Dallas, Texas, in setting up the bond program. Ira G. Waters was the representative of the Texas organization which helped the Maysville church.

Pastor W. L. Crumpler reports that the membership enjoyed the project and enthusiastically entered into it. The pastor heartily recommends the method used by the Maysville church. The \$80,000 will be used to finance the building program which is already well under way.

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WESTERN RECORDER

Baptist Beliefs -- Election

By Herschel H. Hobbs

The doctrine of Election is one of the most vital in the Bible. It is also one of the most misunderstood. The word "election" does not appear in the Old Testament (KJV), and is found only in six verses of the New Testament (Rom. 9:11; 11:5; 7, 28; I Thess. 1:4; II Pet. 1:10). The word "elect" appears four times in the Old Testament, and sixteen times in the New Testament. The word translated "elect" is sometimes rendered "chosen."

"Election" does not mean that God acts out of His own will to the neglect of man's will. Nor does it refer to the salvation of a few or the election of individuals. It is no excuse for fatalism. Election is not mechanical. It involves a God who is love and a man who is morally responsible. It never appears in the Bible as a violation of human will.

Thus there are two elements involved in election. God is sovereign in that He can do that which He wills and which is in accord with His nature. He is not only omnipotent; He is love. Furthermore, man, made in God's image, possesses free will. He has the power of choice (Gen. 3:1-6), is capable of a sense of guilt (Gen. 3:7), and is responsible for his choices (Gen. 3:8-24). To our finite minds God's sovereignty and man's free will appear to conflict. But in the infinite mind of God there is no conflict.

Doctor E. Y. Mullins describes the God-side of election. He "keeps the

THE SANDS THAT DESTROY

By Paul Sullivan

I was travelling in Southern Ohio recently and stopped in to visit a factory engaged in the manufacture, decoration, and lettering of monuments. (We at one time called them tombstones but evidently quit about the time an undertaker became a funeral director.) I had understood that granite was one of the hardest substances known to man so I was, quite naturally, interested in the type of tool used to letter the names on these stones. Much to my amazement, I discovered that they blast sand under air pressure through a nozzle to cut the letters in the stone.

Did you ever notice sand closely? It is tiny little stones, thousands of them. Thousands of tiny stones under pressure can cut the hardest of giant stones. How much like the Cooperative Program that is. One small church cannot do too much but thousands banded together

[Sullivan is now pastor of the New Hope Baptist Church, Trigg County, after returning to Kentucky from an Ohio pastorate.]

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reins of government in his hands. He guides the universe to his own glorious end. That end embodies the highest ideals of holiness and love." But on the man-side, man by his free will may accept or reject God's sovereign will. He is responsible for his choices.

When reduced to its simplest elements election is twofold. First, God elected a plan of salvation which He accomplished in Christ. Man may either reject this plan or accept it. Romans 8:29-30 means that an omniscient God knew beforehand who would reject or accept his salvation. But His foreknowledge does not make Him responsible for man's choice. God proposes to *justify*, or declare righteous, all who accept His plan. He will *glorify* all such in the end.

Second, God elected a people to make known His elected plan of salvation (cf. Gen. 12:2-3; Ex. 19:5-6; Matt. 21:33-41; I Pet. 2:4-10). Salvation is not merely a privilege to be enjoyed. It is a gospel to be shared. To refuse to do so does not deprive a Christian of his salvation, but he loses the privilege of being used in God's glorious redemptive purpose.

Thus election is to both salvation and evangelism. In both the free will of man determines the final result. By free will men can elect to be saved, but elect to be barren Christians. God forbid! Men can also elect to be both saved and fruitful Christians. In these the sovereign will of God and the free will of man find their divinely intended relationship (John 15:16).

under the power of the Holy Spirit can cut the name of Jesus Christ into the granite hard heart of a lost world.

The Cooperative Program is without question the best possible way to support the cause of Christ that we have yet discovered. Most all of us in the Southern Baptist Convention believe this and yet all of us are contributing to its death. We seem bent on its destruction.

The Cooperative Program was designed to support Baptist work through a consistent contribution by local churches through their various state conventions or associations to be dispersed to the areas that needed it. The churches were not in a position and are not now to know what causes are the most needy.

Yet this is the problem we face. We are forced to choose what cause we think is the most important because we are solicited by virtually every cause that is supported by the Cooperative Program to take a special offering es-

pecially for them. In addition we are asked to take a special offering to supplement the Cooperative Program. Then in addition to these offerings many of our associations have taken on their own pet worthy causes in the last few years in the form of camps, schools, etc., all of which require a special offering.

In other words we are going back to supporting our work the way we did many years ago before we had a Cooperative Program. I propose that we start supporting the Cooperative Program again. And if we have something worthy to support, let it get its support, all of it, from the Cooperative Program. And in every church that feels it should do more than it is doing, let them increase their percentage of gifts through the Cooperative Program.

If you don't think we are killing the plan, work out your budget carefully in your church and take your pledges. Urge your people to give their tithes and offering through the church. Then elect about nine treasurers and have one to solicit special offerings for the pastor's salary and another for literature and so on down the line and see what happens to the financial program of your church.



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Religious News in Review

Among Kentucky Baptists

Robert Young, associate pastor of Walnut Street Baptist Church, Louisville, is the new president of the **Louisville Baptist Pastors' Conference**. Young and Roy A. Hamilton, pastor of Immanuel Baptist Church, who was elected as vice-president, will serve a six-months' term.

Bethel College has bought a two-story, 12-room house to be used as the president's home. The large stately dwelling which is adjacent to the campus is the first president's home owned by the 107-year-old Baptist school in Hopkinsville.

Carl B. Martin has accepted the pastorate of the Russellville Second Baptist Church. He comes from the Immanuel Baptist Church, Crossville, Tennessee.

Clyde Livingston has moved from the pastorate of the Hebron Baptist Church, Caldwell Association to the New Hope Baptist pastorate in Bethel Association.

Edward Clark, music minister of the First Baptist Church, Owensboro, has accepted the same ministry with the First Baptist Church, Nashville, Tennessee. Ed and his wife, Suzanne, are both natives of Danville.

Baptists Elsewhere

E. Warren Rust, native Kentuckian and former pastor of the Vine Grove Baptist Church, has been elected president of the Tennessee Baptist Conven-

tion. Rust, a native of Covington, Ky., is now pastor of the First Baptist Church, Cleveland, Tennessee.

Churches in the **Vanga** area baptized almost 8,000 new converts in 1960, according to **Norman Riddle** of the American Baptist Foreign Mission Societies. Riddle believes 1961 will be an even greater year for evangelism in the Congo.

Edgar Williamson, special consultant for enlargement in the Baptist Sunday School Board's Sunday School Department, Nashville, has told 28 Sunday School state secretaries that there is a potential additional membership of two million in Southern Baptist Sunday schools by 1964.

Five regional music clinics have been scheduled for 1962. There are: Mobile, Ala., February 12-13; Fayetteville, Ark., May 14-15; Amarillo, Tex., May 17-18; Washington, D.C., Sept. 10-11; and Evansville, Ind., Nov. 19-20.

Fred B. Moseley of Atlanta, who has directed city missions work for Southern Baptists for two years, has been elected executive secretary of the **Baptist General Convention of Oregon-Washington**. Moseley, who takes the new post January 1, succeeds **R. E. Milam** of Portland.

QUOTE OF THE WEEK: "Some people are so busy falling for everything that they don't have time to stand for much" (Survey Bulletin).

C. L. Jenkins Accepts Ohio Pastorate

Charles L. Jenkins, pastor of the First Baptist Church, Albany, Kentucky, for the past six years, has resigned and accepted the pastorate of the Meadow Dale Baptist Church, Dayton, Ohio. His last Sunday was November 26. During his pastorate at Albany he became greatly endeared to the hearts of the membership of the church, as well as to the entire county. "Certainly it was with reluctance that we received his resignation, but we pray that the Lord will lead Bro. Jenkins to reap a glorious harvest in his new field of labour," writes one of the members.

Correcting Errors

Two errors occurred in the item about the **Ralph Avenue** decisions, as published in the Western Recorder of December 7. There have been 19 decisions within one week's time, and of these, 16 were for church membership and 3 for rededication. We regret the errors.

Leo Garrett to Address Evangelistic Conference



J. Leo Garrett

J. Leo Garrett, professor of Christian theology at Southern Baptist Theological Seminary, will bring five Bible Studies during the State Evangelistic Conference at Walnut Street Baptist Church, Louisville, during January 15-17. The subjects to be studied

under Dr. Garrett's direction are: "Repentance," "Forgiveness and Reconciliation," "New Life," "Discipleship," and "Sanctification." The heart of evangelism will be revealed in these studies.

Kentucky Pastors Move Elsewhere

Reports received just before press time indicate that two well-known Kentucky Baptist churches are losing their present pastors. **D. Perry Ginn**, pastor, First Baptist Church, Princeton, has resigned to accept the pastorate of the Sevier Heights Baptist Church, Knoxville, Tennessee, and **Tom Dunlap**, pastor, First Baptist Church, Henderson, has resigned to move to the pastorate of the First Baptist Church, Natchez, Mississippi. More complete details will appear in a subsequent issue.

CLASSIFIED ADS

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WESTERN RECORDER



KENTUCKY SOUTHERN COLLEGE

NEWS

Vol. I

DECEMBER, 1961

No. 8

Season's Greetings

This season of the year, that commemorates the birth of our Lord, should have a special meaning for every Christian. It should be a time for taking inventory and the evaluation of one's blessings, opportunities, and responsibilities. The New Year, yet untarnished by our mistakes and aims undertakings, should challenge every Christian soul to use it to the fullest for the service and glory of God.

In our search for knowledge and help in the solution of life's problems for another year, our constant effort should be to seek the answer in the "truth" as it is in Christ. Only in this framework can the Christian find real and lasting happiness and spiritual prosperity.

The administrative staff of Kentucky Southern College uses this means to wish for all of our friends and supporters the very best during the season of Christmas and the coming New Year. Our prayer would be that the Holy Spirit might use each of us in the working out of His will in each of our lives.

The information in this issue of KSC NEWS is included to help answer many of the questions concerning our philosophy, purpose, aims, etc. This means is also used to express appreciation for the continuing support of our many friends. So, from the entire staff, we wish each of you a very

MERRY CHRISTMAS

and a

HAPPY and SUCCESSFUL NEW YEAR

ROLLIN S. BURHANS, *President*
BRUCE HEILMAN, *Vice President*
CECIL LEA, *Director of Promotion*
JOHN JEFFRIES, *Administrative Assistant*
META M. HERREN, *Office Secretary*

Baptist Forum

(Continued from Page 5)

has the freedom to teach in a Baptist Institution, doctrines which are contrary to Baptist beliefs.

It is also interesting to notice that although Moody has the freedom to teach whatever seems to him to be right and true, we who do not share his views are "egoists" and "scared people" whose weak faith will not endure the mighty onslaughts of the profound truths expounded by Dr. Moody. Is the "freedom" to be on one side only?

One would inquire as to what way the recent teachings of Dr. Moody have "undergirded" the faith of God's people? It would seem that the word "undermine" would be more appropriate.

Neither do we, as Mrs. Perkins implies, teach that the Bible is a book of science. We do believe, however, that in so far as the Bible touches on science, it is accurate in every way. The issue in question however is not a scientific but a theological question.

Mayfield, Ky.

Jack Jones



Dr. Frank Dolbeare

FIRST FACULTY MEMBER

The Board of Trustees of Kentucky Southern College in their monthly meeting Friday night, Dec. 8, elected the first of several new faculty members. He is Dr. Frank A. Dolbeare whose field is Biochemistry. Dr. Dolbeare, a native of Louisville, received his Bachelor of Arts degree in Chemistry and his Ph.D. degree in Biochemistry from the University of Louisville. He also did work in chemistry at the University of Indiana. In addition to his educational background, he has served as a laboratory analyst for Spencer Chemical Company, Charlestown, Indiana; Chemical analyst for the U. S. Government, Indiana Arsenal; laboratory analyst and technician for Colgate-Palmolive Company, Clarksville, Indiana and Clayton & Lambert Company, Louisville.

In the announcement, Dr. Rollin Burhans, Kentucky Southern College President, stated that the college trustees and administration felt very fortunate in obtaining a man with the background, training, and experience which Dr. Dolbeare has and who also believes in the Christian philosophy of education as established by the Board of Trustees.

The subject of Dr. Dolbeare's thesis was "Hume and Sulfhydryl Relationship in Hemoglobin." This was also the subject he used this past summer at the Fifth International Congress of Biochemistry meeting in Moscow at which there were about 10,000 scientists from all over the world.

Dr. Dolbeare is 28 years old and holds membership in the American Chemical Society, the International Congress of Biochemistry, and Sigma Ki, Louisville

(Continued on Page 3)

The Purposes and Objectives of KSC

PHILOSOPHY

The founders of Kentucky Southern College believe that there is a body of knowledge which every educated person, regardless of avocation or vocation, should possess and that the primary task of the liberal arts college is to identify and impart this knowledge in such a way as to demonstrate the unity of knowledge.

This knowledge properly understood will open new horizons for the student and free his mind and spirit to develop a depth of knowledge and understanding concerning himself, his society, his universe, and Ultimate Reality. Armed with this array of knowledge, the student will possess the basic elements required for personal integration, lasting usefulness and creative, social living.

However, merely to possess the facts of man, nature, and society and to understand how to manipulate them for desired ends is not enough. Kentucky Southern College contends that an education that stops with the identification, selection, and impartation of this body of knowledge cannot solve the basic problems of the individual, the community, the nation, or the world.

The overwhelming majority of educators in public and private, in sectarian and non-sectarian schools ignore the basic bias in human nature and assume that given the facts, knowledge will result; given knowledge, wisdom will ensue; given wisdom and man will manipulate his own destiny toward constructive, worthwhile social ends.

Such a position, from our point of view, is superficial, inadequate, and abstract—not to say false and evil—producing miseducation and frustration for the individual and the community.

A person may possess knowledge and understanding in great depth but unless he has proper motivation to do that which he knows will work for the unification and integration of life, he will continue to perpetuate the evils that threaten to destroy life.

The New Age demands new men—men in whom the original bias has been readjusted, in whom the original split has been healed. It insists that a man must be changed in the **core of his being**: changed in mind, will and affec-

tions; changed in perspective, motive and purpose; changed in his competencies, understanding and loyalties.

To achieve this change, education needs an integrating core of conviction around which learning may be systematically oriented and all aspects of life may be tied together in a meaningful whole. The Christian Faith contends that Jesus Christ is the center around which all life must gather and all Truth cohere. The Christian Faith is a universal Faith in that its principles and concepts are as wide as humanity and its concern encompasses all life. Every realm of knowledge, every aspect of life, every fact of the universe find their place and their answer within the Christian Faith.

This is true because Christian truth embraces all Truth and nothing true is outside the scope of Christian Faith. Thus the distinction between Religious truth and secular truth is false—there is no distinction—where the truth is, insofar as it is the truth, **there God is**; and where God is, the Christian Faith is not an alien.

Jesus Christ is to education what breath is to life. He is the point of departure for all search of truth and He is the point of final return for all seekers after Truth. Thus, the "Ancient Mind," the "Modern Mind" and the "Contemporary Mind" are brought under the judgment of Divine Revelation. And with Jesus Christ at the heart and center of our academic enterprise as the Inspiration, Pattern and Goal, adequate motivation and proper perspective will be provided for creative social living.

In the light of the forgoing discussion, the Founders of Kentucky Southern College conclude that the educational philosophy upon which the new college is being established clusters around three words **knowledge, understanding, and will**. The educational formula, therefore, for the new age is: **Knowledge and Understanding** energized by a dynamic **will** born of faith in and devotion to the Living God as revealed in the Life and Teachings of Jesus Christ. Knowledge and understanding may be developed in any quality academic institution, but the dynamic will so essential for proper motivation is supremely energized and nurtured in the atmosphere of a Church-related college.

PRIMARY PURPOSE

The broad general purpose of Kentucky Southern College is to engage in a living experiment to test the proposition: **that academic excellence and Christian commitment provide an ideal educational experience for the development of the mature personality.**

The mature personality may be defined as that person whose native capacities are fully developed and harmoniously integrated so that he feels at home in his total environment—with himself, the world of men, the physical universe and Ultimate Reality—and whose intellectual insight, moral strength and spiritual motivation are adequate for effective moral and intellectual leadership in our democratic society.

The two distinguishing marks of the mature personality are **personal wholeness and creative, social living**. Within his own person freedom and responsibility, personal awareness and social concern, individual initiative and creative imagination, sane scholarship and Christian commitment combine to produce the fully mature and adequately motivated personality. Such a personality becomes morally committed to helping create the kind of society in which every individual shall have the opportunity to become what man at his best is meant to be. The essence of that kind of man—the man **whose existence means the good of society**—is seen in Jesus Christ, the true Man and the perfect Example.

Furthermore, the mature personality possesses a set of intergrated values which are rooted not only in the noblest values of this sensory world, but primarily in the values of moral duty and the transcendental values of the Christian faith. His **supreme value** is human personality. His **supreme passion** is to do the will of God. His **basic motivation** is love to God and love to man. His **moral reference** for all conduct is the Holy God, Creator and Redeemer as revealed in the scriptures and exemplified in the Life of Christ. His **primary loyalty** is Jesus Christ. His **ultimate objective** is the Kingdom of God.

Persons with the Christian system of values and a deep sense of moral duty possess values which no calamity or circumstances can take from them. In any situation they can maintain their peace of mind, their conviction of human dignity, their self-respect, and their sense of duty. With these inviolate they can survive any trial and become a redeeming force in a decadent society.

OBJECTIVES AND AIMS

What specific objectives are necessary for the realization of the college's primary purpose? Among those objectives and aims which shall guide the educational procedures at Kentucky Southern College are these:

- (1) to identify, select and impart to the student that body of knowledge which every educated man should possess;
- (2) to deliberately, consciously and continuously use the basic concepts of the Christian faith as a probing, comprehensive, integrating force in the achievement of the unification of knowledge and the integration and motivation of personality;
- (3) to strive, without apology, to inculcate in the student loyalty to the social, economic, political and religious values of a society of free men;
- (4) to cultivate the positive and attractive traits of character and to curtail and eliminate the negative, repellent and anti-social traits;
- (5) to teach the student to speak and write with precision, accuracy, vigor, clearness and persuasiveness; communicating his thoughts to others accurately and coherently, with words well chosen;
- (6) to develop in the student the habit of exact, critical, independent and reflective thinking, thus preparing him for more intensive study in the graduate or professional school;
- (7) to create in the student the habit of forming value judgments only in the light of all available and relevant evidence;
- (8) to aid the student in developing accuracy in observation, quickness and certainty in seizing upon the main points of a new subject and discrimination in separating the trivial from the important in great masses of facts;
- (9) to create in the student a love of learning and a desire for intellectual growth as a life-long process;
- (10) to offer a quality education at a minimum expenditure of time, cost, and space.

FIRST FACULTY MEMBER

(Continued from Page 2)

Chemical Honorary Society. He is married and is presently living in Waltham, Massachusetts, where he has a fellowship for post-doctoral work at Brandeis University.

MEANS AND METHODS

The implementation of an Educational Philosophy which calls for the development of the mature personality in an educational experience which combines academic excellence and Christian commitment requires: (1) the calling together of a strong Christian faculty; (2) designing of an outstanding curriculum; (3) the enrolling of quality students who have the desire and the ability to do excellent work; (4) making available to the faculty the finest tools as aids to education; (5) the building of a campus specifically designed to clothe our philosophy and house our program; and (6) the structuring of the entire academic program so as to achieve the effective integration of the total academic life.

The criterion by which all policies, procedures, activities, courses, and relationships in the college community are judged will be: does this aid in the **development of the mature personality?**

FACULTY

The quality of any college's product depends more upon the faculty assembled than upon any other single factor. Knowing this, Kentucky Southern College is seeking only those faculty members who combine within themselves academic excellence and Christian commitment. The faculty member must be strong in the very way we want the student to be strong.

Academic excellence requires that the professor have the highest possible level of professional training. Although not mandatory in all cases, the doctoral degree will be essential to qualification for most faculty positions. Other factors would be considered, also, such as, the kinds of degrees earned, experience in educational work, scholarship as evidenced by scholarly publications and contacts with learned societies.

Christian commitment demands that the faculty member shall acknowledge Jesus Christ as Lord and Saviour and believe in the fundamental teachings of Evangelical Christianity. He shall be conscious of and concerned with the significance of Christianity to the subject and to the student.

This college shall seek only those faculty members who believe in the importance of good teaching; who believe that each student should have the opportunity to progress to the highest possible level of educational attainment; and who are concerned for their students, who cooperate with their colleagues, and who serve their community.

CURRICULUM

No school can offer every course for the simple reason that man's life is too brief and his mind is too limited to comprehend, much less marshal and interpret the bewildering array of discovered facts. Furthermore, it is not the duty of any college to teach everything, but it is the duty of every college to teach well all that it teaches.

Lest the good become the enemy of the best, Kentucky Southern College deliberately limits its offerings to that body of knowledge every educated person must possess if he is to have a quality education. This body of knowledge is composed primarily of the **what** and **why** disciplines. These disciplines are concerned with intellectual content and values which make a person more capable of wise and ethical judgments. The **How** disciplines belong in the graduate and technical schools rather than the liberal arts college. However, the **How** cannot be altogether avoided even in the liberal arts college since it is the connective between knowledge and its practical expression in life. It is the motive that will tie together our knowing and our doing. By the same token in the limited **How** courses that may be offered such as Business and Teacher training, the **What** and **Why** which provide the basic knowledge of those fields upon which that vocation depends for its development cannot be ignored.

Through the process of identification, selection, and coordination, knowledge may be gathered into a creative synthesis and a curriculum may be structured which will help to achieve the maximum development and harmonious integration of the students' native capacities so that he will have a sense of wholeness in his Universe.

The structuring of the curriculum, therefore, will have four major areas of concern:

- (1) The Humanities: which interpret

man to himself and establish personal values;

- (2) The Social Sciences: which establish the relation of man to man;
- (3) The Natural Sciences: which demonstrate the relation of man to the physical universe, and
- (4) The Interrelation of the disciplines: which seeks the unification of the knowledge discovered in the Natural Sciences, Social Sciences, and Humanities with the Christian Faith serving as the integrating, comprehensive force.

It is at this point, the Interrelation of the Disciplines in the light of Christian Faith, that Kentucky Southern College's curriculum will differ from other Church-related liberal arts colleges.

Ours will be a conscious, deliberate, united, and continuous attempt to achieve the unification of knowledge and the integration of personality by a specially designed course of study which will use the Christian Faith as a probing, comprehensive, integrating, cohesive force. This course will span the entire academic period and will be required of all students.

The Christian Faith, when properly understood, provides the basic elements for making education a living, purposive, redeeming experience. For example, it provides:

- A **Universal Reference** for all moral conduct—the Creator, Sustainer, and Redeemer who is a righteous and holy God;
- A **Point of View** from which to approach mankind—the sacredness of human personality regardless of race, color, or creed;
- A **Dynamic Spirit** which provides adequate motivation—Love to God and man;
- A **Standard of Greatness** which makes for social solidarity and unity—sacrificial service;

A **Norm of Social Action** which makes for understanding and good will—the Golden Rule;

A **Perfect Example** of what man at his best should be—Jesus Christ;

A **Binding Loyalty** which unites all the powers of mind, body, and soul into a dynamic whole—devotion to the Lord Jesus Christ;

An **Ideal Society**, an ultimate goal toward which to work for the full realization of all man's potentials and where men will live together in peace and harmony—the Kingdom of God.

The Christian Faith teaches that man was created for one great cooperation based upon the Fatherhood of God and the Brotherhood of man. And that this Fatherhood and Brotherhood are discovered, created, and sustained in and through Jesus Christ.

Thus understood and used, Christian Truth may become the unifying force of higher education.

KENTUCKY SOUTHERN COLLEGE

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Kentucky Southern College News

KENTUCKY SOUTHERN COLLEGE NEWS published monthly by Kentucky Southern College, Middletown, Kentucky.

Cecil LeaEditor
Rollin S. BurhansPresident

BUSINESS OFFICE: Whitsitt Hall, Southern Baptist Seminary, Louisville 6, Kentucky.

MAILING ADDRESS: (Change of address undeliverable copies, Forms 3579): 9001 Shelbyville Road, Louisville 7, Kentucky.

Stewardship Promotion

Introducing Program Personalities

By Thomas B. Chaney

Stewardship promotion leaders from four states will be featured speakers in nine regional conferences in January and February. At these conferences, the new Stewardship Cultivation Program will be introduced. George E. Bagley, associate executive secretary for Alabama Baptists, and Lyman Smith Allen, pastor of Immanuel Baptist Temple, Henderson, will speak in the meetings at Benton, January 22; Greenville, January 23; and Elizabethtown, January 25.



Harold G. Sanders

Featured during the second week will be L. Gordon Sansing, associate executive secretary of the Mississippi Baptist Convention, and Wilbur Webb, pastor, First Church, Sebree, Ky. They will speak at Ferguson, January 29; Nicholasville, January 30; and at Fort Mitchell, February 1.

Ralph Douglass, associate executive secretary, Arkansas Baptist Convention, and Thomas H. Francis, superintendent of missions, Green Valley Association, will be featured at Paintsville, February 5; Hazard, February 6; and Ashland, February 8.

Dr. Harold G. Sanders, general secretary, Kentucky Baptist Convention, will deliver the inspirational message at as many conferences as possible.

Dr. Robert J. Hastings, secretary, Stewardship Department, will lead each one of the conferences.

Post-Convention Tour Of Hawaii Planned

Arrangements for a tour of the Hawaiian Islands, including a visit of Southern Baptist work in Hawaii, following the Southern Baptist Convention in San Francisco next spring, have been announced. The tour is being arranged by Hawaiian travel agencies in cooperation with the Hawaii Baptist Convention.

The tours will originate in San Francisco and other west coast cities. Prices range from about \$450 upwards according to accommodations and length of stay in Hawaii. Further information and reservations can be secured from Southern Baptist Post-Convention Headquarters, P. O. Box 1492, Honolulu, Hawaii.

To Appear On Evangelistic Conference Program, Louisville



Gordon Clinard

Gordon Clinard, professor of preaching at Southwestern Seminary, Fort Worth, Texas, will deliver four addresses during the State Evangelistic Conference at Walnut Street Baptist Church, January 15-17. Dr. Clinard is greatly concerned about the quality of preaching in our day. He will therefore speak on the following subjects: "A Prepared Message," "A Prepared Messenger," "Our Supreme Resource," and "Preaching For a Verdict." Preachers hearing these messages will return home with a new evangelistic zeal.

Huff Resigns at Beth Haven

Leslie M. Huff has resigned as pastor of the Beth Haven Baptist Church, Valley Station, Ky., to become pastor of the First Baptist Church, Lewisburg, Tenn., and will assume his new duties the first of the year. The Beth Haven was started as a mission of Beechland Church five years ago, and was organized into a church in May, 1958. Brother Huff was the first and only pastor the church has had. Its present membership is 693; its Sunday school membership is 1,054; and its Training Union enrollment 506. At Lewisburg Huff will succeed Grant Jones, now gone to Springfield, Tenn. The Lewisburg membership is 1,250. Huff is a graduate of Howard Payne College, Brownwood, Texas, and Southern Seminary, Louisville, Ky.

No Western Recorder Next Week

In accordance with a custom of many years, there will be no issue of the Western Recorder the last week in the calendar year—which is next week. This will allow a little break in our round-the-clock, week-in-and-week-out, month-after-month activities in the Western Recorder office and print shop, thereby permitting our staff to take off Christmas Eve, Christmas Day and New Year's Day. Our next paper will bear the date of January 4, 1962.

Book Stores Close Two Days

The Baptist Book Stores will be closed December 29-30 for inventory. It would be well for Baptists who can anticipate their needs during that period to make their orders and purchases prior to those dates, so they will have no delay in fulfilling their needs. The stores will then be open for business as usual again on January 3 of the new year.

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KENTUCKY BAPTISTS AT WORK



Woman's Missionary Union

A CHRISTMAS WISH

"We are thinking of you today. It is Christmas time. And we wish you joy. And the days after Christmas we shall wish you joy. Mayhap we cannot tell you about it from day to day for you may be far away and we may be entangled with the things of life. But it makes no difference—our thoughts and our wish will be with you. Whatever of joy or success comes to you we shall be glad. Clear through the year, without pretense, we wish you the Spirit of Christmas.

—"Henry Van Dyke."

This adaptation of words by Henry Van Dyke expresses our Christmas wish to Kentucky Baptists and especially to our missionaries around the world.

OFFICERS AND STAFF
KENTUCKY W.M.U.

Brotherhood

Christmas Greetings To Kentucky Baptists

By Forrest R. Sawyer



F. R. Sawyer

The personnel of the Brotherhood Department—Jim W. Allen, associate secretary; Miss Barbara Isbell, office secretary; Mrs. Evelyn McMakin, office secretary; and Forrest R. Sawyer, secretary of this department of state missions—send Christmas greetings to Kentucky Baptists. This Christmas season requires that we put Christ in Christmas as never before.

We request the earnest prayers of Kentucky Baptists as we approach a new year with those responsibilities attendant upon the work of men and boys in Royal Ambassadors, Christian witnessing, personal stewardship and world missions as exemplified by the cooperative mission effort.

Foundation

Some Pertinent Facts

By A. M. Vollmer, Exec. Sec'y.-Treas.

Recently a letter from the Foundation secretary of another State revealed the fact that a couple in that State was in the process of preparing their wills in which they contemplated making the Children's Homes in Kentucky beneficiaries in their wills. They were seeking information through that state secretary as to the method they were to pursue.

It is encouraging to learn that Baptists in other states are including in their wills our Kentucky Baptist Institutions. While the couple was not identified, it is assumed by the writer that they are former residents of Kentucky. The secretary of the Kentucky Baptist Foundation and the officers of our Children's Homes greatly appreciate this evidence of interest on the part of these friends.

During the week of December 11 samples of material for use during JANUARY, which has been designated as Will-Making-Month, has been mailed to the pastors in Kentucky, offering them, free, as much of the material as they can wisely use in their churches,

promoting an interest in the making of Christian Wills among their members. We hope the pastors will cooperate in this effort, as many of them have in the past.

On December 11 the directors of the Kentucky Baptist Foundation met in Louisville in their December meeting. Among the statistics that were given then was the comparison of the book value and the market value of the Foundation's assets. These figures revealed that the book value of the total assets now with the Foundation is \$1,620,858.10, as compared with the current market value of \$2,138,175.00, showing an excess of \$517,316.90. This is indicative of the wisdom exercised in the investment of the trust funds being administered by the Kentucky Baptist Foundation. A safe place for your gifts and bequests is with the Kentucky Baptist Foundation, where they will witness for you in life and after death.

Church Music

Music in Our Church

By R. G. Humphreys, Hodgenville

Music is one way of glorifying God. It is one of the oldest means of expression in man's history. It has been called "the one universal language" and "the language of the heart." Music may express ideas but more often it expresses feelings and moods.

The role of music in the church can be great. Better than anything else, song builds the proper psychological environment for the sermon. It can lead a congregation to unity of thought and feeling about God. It can be one means of expressing that thought and feeling. It can teach attitudes and truths through the words of songs. Music is an avenue through which all of us may experience some of the beauty that is ours in the best cultural heritage of humanity. It is thus one means of acquainting our children and ourselves with some of the deepest thoughts and feelings about God men have expressed.

Music is a way of serving God. It is not the only way, but it is one way. It requires both time and talent. Some of us are robbing God of the use of this talent. If you feel you should be more loyal to God in this area of your life, join one of the choirs of the church and thus "serve the Lord with gladness and come before His presence with singing."

Sunday School

CHRISTMAS GREETINGS

Your Sunday School Department would like to take this opportunity to express deep appreciation to all the Sunday school people in Kentucky for the wonderful cooperation and interest shown during the past year.

May the Lord grant your Christmas to be a joyful one and may you profit spiritually during the ensuing year as you work in your Sunday schools!

May God's richest blessings abide with you and yours!

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GORDON H. SATHER

MRS. WAYNE CATLETT

FRANCIS R. TALLANT

MRS. LYMAN AUSTIN

MRS. CHARLES HARDY

IMPORTANT DATES TO REMEMBER

January 8-12.....	January Bible Study Week
January 15-17.....	State Evangelistic Conference Walnut Street Baptist Church, Louisville
February 22-23.....	State Vacation Bible School Clinic First Baptist Church, Danville

Training Union

Churches Challenged to Lengthen and Strengthen At "M" Night

By Stanley Howell

Over 25,000 Kentucky Baptists, representing 1,082 churches, met on "M" Night to launch the Training Union program for 1962. The emphasis in the meetings held in 65 associations reporting "M" Night was designed to increase the quality of work being done and help lengthen the reach of this ministry.

At least 6 other associations scheduled "M" Night for a later date. The 65 associations that reported are listed below:

Association	Directors	Attendance
Anderson—C.F. Marlowe		119
Bell County—Don Coleman		282
Bethel—Kenneth Bond		337
Blackford—George Holland		93
Boone's Creek—Bill Eckler		267
Bracken—Eugene Snapp		228
Breckenridge—Ted Huckaby		75
Caldwell County—Merlin Alsobrook		274
Campbell County—William G. Crawford		485
Casey County—David L. McFarland		293
Central—Ralph Benningfield		406
Christian County—James William Nixon		708
Crittenden—Normanerguson		170
Daviess—McLean—Charles McKinnis		658
East Lynn—Wesley Powers		78
East Union—Ralph N. Hopkins		34
Enterprise—Cohen Campbell		159
Franklin—Floyd Shelton		136

Fulton—H. C. Sams	240
Gasper River—Sam B. Kent	172
Goshen—William L. Cook	77
Graves County—Ralph Alexander	703
Green Valley—Floyd J. Gaines	650
Greenup—Fred Noble	351
Henry County—Mason G. Smith	107
Laurel River—Steve Day	149
Liberty—Kenneth Calvert	110
Lincoln County—Raymond Smith	364
Little Bethel—Guy Buchanan	532
Little River—Homer Wilson	555
Logan County—Carl Lee Carpenter	336
Long Run—Bill Tucker	5,022
Lynn—William L. Wilson	165
McCreary County—William Goodan	57
Mercer—Charles Chandler	237
Monroe—Clyde England	54
Mt. Zion—Warren Hale	243
Muhlenberg	650
Nelson—Harvey Rogers	375
North Bend—James R. Armstrong	747
Ohio County—Drexel Phillips	204
Ohio River—Willard Mott	168
Ohio Valley—Sam Crawley	203
Owen County—O. V. Jones	304
Pike—Fred Thompson	376
Pulaski County—Verner Barnett	447
Red River—James Rose	148
Rockcastle—J. William Hall	185
Russell County—Paul Lawson	94
Russell Creek—Phil Hargrove	356
Salem—Elwood Morgan	568
Severn's Valley	403
Shelby County—Hugh Riddle	560
Simpson—James O. Hatter	291
South Concord—Zool Decker	55
South District—Leon Greer	440
Sulphur Fork—E. G. Freeman	204
Tate's Creek—Paul Prather	746
Taylor County—Homer Kirtley	879
Three Forks—Jesse Bourne	426
Upper Cumberland—C. A. Cornelius	393
Warren—Hayward Casey	428
Wayne County—Robert Trueblood	89
West Kentucky—R. P. Hocker, Jr.	214
West Union—Harry Hollis	775

TOTAL ATTENDANCE 25,643

*Had larger attendance than last year.

Child Care Ministry

Outcome of Thanksgiving Offering Looking Good

By Sam Ed Bradley

General Superintendent
Board of Child Care
Middletown, Kentucky

Early reports from the 1961 Thanksgiving Offerings are very encouraging. Practically every church sending in contributions shows an increase over the amount given last year.

However, one of the most encouraging aspects of the reports thus far is the large number of churches sending in contributions this year which did not give anything to the Thanksgiving Offering last year.

Thank you, Kentucky Baptists! Unless we have a big "let down" in the next few weeks, you will prove that you have big arms and lots of love for homeless children.



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Disappointed

By Pastor Winn T. Barr
First Baptist Church of London, Ky.

I have felt that the admittedly obscure passage of I John 5:16 was either a warning against prayers for a dead saint (chastened to the ultimate of physical death), or possibly against prayer for a sick unbeliever (for the healing of the unsaved who need to be convicted of sin). Now I am told on scholarly Baptist authority that it forbids prayer for a saint who has ceased to be a saint, though there are many unobscure passages which teach that it is impossible for a saint to cease to be a saint! And then I hear this denounced as heresy in various public ways, and in turn defended on grounds of freedom and charity. I read about a theological revolution among Baptists. I hear appeals to the Bible as our only creed. I am disappointed all the way around.

Is the Bible Our Creed?

Is it really accurate to claim the Bible as our creed? There is no identification in that, for many other denominations vehemently claim support of Scripture. And we fall short of accepting all the Bible. We don't know all that's in the Bible. We don't believe all that's in the Bible. We don't obey all that's in the Bible. We accept most of it, maybe, but not all; more than others do, perhaps, but not all! How can we say the Bible is our creed, when others say the same, and we don't live by all of it? All we can claim is that it is the only authoritative source of knowledge of God's will. It is not our creed in the sense of being our common ground for cooperation.

Our basis of fellowship and operation obviously is not the Bible, but an interpretation of the Bible: namely, our view of regeneration and baptism. There are many different interpretations of regeneration and baptism; but we operate on the understanding that regeneration is what causes a man to worship Jesus, instant God-given recognition of Jesus as God and Saviour; and we interpret baptism as profession of faith in Christ by immersion in water. Our churches examine applicants for membership at these two points; regeneration and baptism. This is the common denominator of our denomination embraced in the familiar words by which we define our churches, "baptized believers". Why not admit that we have this simple little creed of experience? Is it not a working creed whether we call it one or not?

Are the Articles of Faith Our Creed?

Again, is it right to apply our articles of faith to church members as a creed? Above and beyond regeneration and baptism, our members as such are free; our churches grant religious liberty and the right to private interpretation. No one is our master but Christ. No one has

dominion over our faith. "Ye need not that any man teach you." The articles are only an expression of majority interpretation.

Is it right, however, to release denominational servants from the articles of faith? Since the articles are an expression of majority will, are not denominational servants bound to respect them, as surely as the "majority rules"? They are under contract to do a job for the denomination. The articles, then do become a creed to those employed by the denomination—at least to those who handle doctrine. A man does not have the same freedom as a denominational servant that he has as a church member. True, there is such a thing as academic freedom, in fields where the convention has not declared itself. Of course, a man is completely free in research. But in his teaching utterances, academic freedom does not give him leave to depart from the will of the majority in matters on which they have declared themselves, as long as he is employed by the majority. Academic freedom in official utterance exists only outside the articles of faith. If this be untrue, if the majority can have no assurance that their wish will be respected, what will happen to our cooperation in education?

If for all practical purposes regeneration and baptism are a creed for church membership, and if the articles of faith are a creed for doctrine-handlers employed by the denomination, who then is free and who is not free? First of all, people are not free to enter our churches honorably without regeneration and baptism. Once they become church members, however, they are free, each having a vote but morally obliged to cooperate with the majority as long as agreement outweighs disagreement. Pastors are free to preach their honest convictions, but are obliged to execute the will of the majority. Churches are free to cooperate or not, to give or not, to affiliate or not. Again, they should as long as agreement outweighs disagreement. Conventions are free. They can change the wording of their articles of faith anytime they take a proper vote to do so. Denominational servants are free in research and undeclared areas of doctrine, but they are not free in official utterance where the denomination has a declared doctrinal position. They, too, are obliged to respect the majority opinion

as to what God's will is. If the majority does not rule, who will?

But it seems to me that the test of freedom comes at this point: What happens to the minority after the vote is taken? When the minority has the right to cooperate or not cooperate, it is free. When the minority is in some way forced to cooperate, it is not free. We could conceivably have majority rule without freedom. The test of a Baptist body is not whether a vote is taken; it is what happens after the vote is taken. Are the dissenters forced to conform in their own actions? Or is cooperation voluntary? That is the crux of it. We Southern Baptists practice a system of equal voice, decision by majority vote, freedom of the minority to refuse cooperation, and the right and privilege of the minority to cooperate; but we do not have freedom of the minority to obstruct the majority! When the minority deliberately obstructs execution of the majority will, that majority has the right to withdraw fellowship or employment as the case may be. The minority is not free to obstruct persistently the majority will, but it is free to separate. Absolute and final freedom, then, is maintained in the right to separate.

New Testament people were baptized believers. Baptized believers were free. They reached their group decisions by majority vote as to what they considered God's will. The majority did not coerce the minority, but when the minority obstructed them, they did withdraw fellowship and employment from them. This was the New Testament way. I thought this was the Baptist way.

Edmond Keith, Kentuckian, Returns for State Evangelistic Conference



Edmond D. Keith

Edmond D. Keith, a native Kentuckian, will be in charge of the music at the State Evangelistic Conference at Walnut Street Baptist Church, Louisville, January 15-17. Keith is now associate secretary of the Church Music Department of the Georgia Baptist Convention. He is widely known for his research in hymnody, having written many articles about the origin and history of hymns. He will bring an address on "Music and Revival" on Tuesday afternoon of the Conference.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

GOOD NEWS OF GREAT JOY

December 24, 1961

Luke 2:1-16

Our emotions respond instantly to the recital of the matchless and deathless story of the birth of Christ. His birth has meant far more to the people of the world than that of any other person.

I. The Arrangements For the Saviour.

Luke 2:1-5.

Some seven hundred years before the Saviour was born, Micah had foretold that he would be born in Bethlehem in Judea (Micah 5:2). Like all other events in the divine chronology, there was a time appointed for the birth of Christ. The way for the incarnation was prepared by the Jewish religion, the Grecian culture and Roman conquest. The time which God chose for Christ to be born was very much like our own. Then, as now, people were disillusioned and desperate.

Just prior to the birth of Jesus Christ, Joseph and Mary were in Nazareth, which was some sixty miles north of Bethlehem. In order that they might be at the proper place at the right time, God caused Caesar Augustus, the Roman emperor who was wanting and needing more money, to issue a decree that all the world over which he had control should be enrolled, every one in the city where he was born, with a view to taxation and perhaps military service. Thus we see God employing men of the world as instruments in the working out of His plans. Often men serve His purpose without being aware of it.

As the people were going "every one into his own city," Joseph and Mary, in obedience to the decree of the duly constituted authority, wended their way to Bethlehem, in order that the scriptures might be fulfilled with reference to the birth of the Saviour. Late one afternoon Joseph and Mary arrived at the inn in Bethlehem. When not even an improvised corner could be found in the inn to shelter and protect the expectant mother, Joseph and Mary were granted permission to stay in the stable.

II. The Advent of the Saviour.

Luke 2:6-7.

While Joseph and Mary were still in Bethlehem, "the days were accomplished that she should be delivered," and Jesus Christ was born. Mary did not have a doctor, nurse or an attendant in the hour of her great need, but "she brought forth her firstborn son." That there were none to help was but a part of the humiliation connected with the incarna-

tion of our Lord. When the Saviour was born, Mary "wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." What foreboding in those words! Lack of hospitality was the experience of our Lord throughout His earthly ministry. "He came unto his own and his own received him not" (John 1:11). A more lowly birth could hardly have been imagined. His birth is very unique; there has never been another like it in all the annals of history.

This world has never had room for Christ. Nevertheless, they should have made room for Him in that inn, even if it had been necessary to remove all others. Likewise, every one of us should make room for Him in our lives no matter what else or who else must go. Do you have room for Him in your thoughts, your reading, your conversation and your life?

III. The Announcement to the Shepherds.

Luke 2:8-14.

At that time there were lowly shepherds in the Judean hill country, watching over their flocks by night. While these humble shepherds were guarding their sheep and protecting them from robbers and wild beasts, they were visited by the angel of the Lord. As the glory of the Lord shone round about this heavenly messenger, the shepherds were frightened. No wonder these men were filled with fear. Most anyone would have been under the circumstances. Seeking to calm the shepherds, who had been the first to hear the news that Christ was born, the angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The angel not only told the city in which Christ was born, but he gave to them a sign by which they might recognize Him—"Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Thus the angel revealed intimate knowledge and announced the most wonderful news that was ever given to man. Instantly the heavenly hosts sounded forth a paean of praise to God because of the birth of a Saviour. The angelic host sang the praises of God because of His wondrous gift of the Prince Who had come to bring peace to the hearts and minds of the people of this sin-cursed world.

IV. The Action of the Shepherds.

Luke 2:15-16.

Stirred profoundly at hearing that lovely carol and its wondrous message, immediately after the departure of the visitor from heaven the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Without waiting until daylight, they entrusted their sheep to God's care and went at once to see for themselves the One whose coming had made possible the good news of great joy, concerning Whom the angel had told them. When they arrived soon thereafter at their destination, they did not find any magnificent building with royal surroundings, but they found a lowly Babe surrounded with the common things that were usually kept in barns. Upon seeing the newly-born Saviour lying in a manger, the shepherds manifested humble and reverential joy.

When they returned from their trip to Bethlehem the shepherds were "glorifying and praising God for all the things they had heard and seen." They rejoiced because they had seen the Son of God Who was to bring so many and such wonderful blessings to the people of the world. Let all Christians behold the love which God displayed at Bethlehem when Christ was born and join with the angels in singing:

"Joy to the world! The Lord is come;
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."



Season's Greetings

from

GEORGETOWN COLLEGE

Georgetown, Kentucky

Jewell Gives Degree To Lyndon Johnson

LIBERTY, Mo. (BP)—The importance of trusting in God was emphasized by Vice President Lyndon B. Johnson at a speech in Achievement Day ceremonies at William Jewell College (Baptist) here.

"No matter how much we develop scientific training in our institutions of higher learning," he said, "we shall never forget, as you here can never forget, our trust in God."

The vice president was the principal speaker at the event. He and Gov. John M. Dalton of Missouri received honorary law degrees and six alumni of the college were honored. About 1,200 persons heard the address by Johnson, entitled, "Education in the Space Age."

Johnson said if every college did as well for its graduates as William Jewell, "I can assure you that a tremendous and a massive victory will have been won

for the free world. This is education not merely in terms of lading out information. It is education in terms of character building. It is education in Godliness. It is education in the humanities.

"It is education for free men, born into a free world, to live as free men should live. It is my conviction that none of this concern with religion, with literature, with humanities generally, should ever be dismissed," he continued.

"It is as wrong in my judgment to neglect the humanities as it is wrong to neglect science. The peril of this neglect is great in either case. In fact, I hold such neglect either of the humanities or of science to be fatal."

Alumni honored included Lt. Gov. Hilary A. Bush of Missouri, class of 1927; Chester B. Cunningham, director of satellite tracking stations in Lima, Peru and Santiago, Chile, class of 1932; Missouri State Senator William B. Waters, class of 1937; and Claude H. Rhea, Jr., dean of church music at New Orleans Baptist Theological Seminary.

Texan Preaches at Gamaliel

Tom Berry, Dallas, Texas, was the the evangelist assisting Pastor C. Wyman Copass in a revival at the Gamaliel Baptist Church, Gamaliel, Ky., recently. There were 25 conversions, 8 other decisions and 19 additions to the church. This brought the total additions for the year to 76. Mrs. C. Wyman Copass was the organist.

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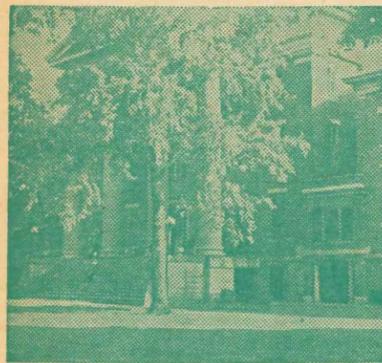
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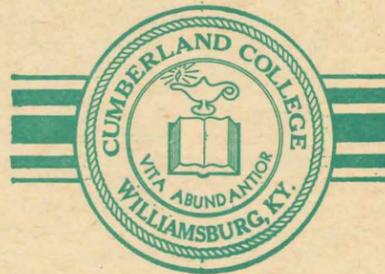
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President

Displaced Latins Draw Baptists' Attention

ATLANTA (BP)—Southern Baptists will intensify efforts to give relief and resettlement to the more than 100,000 Latin American refugees in Miami who have fled unsettled conditions at home.

The Convention's Home Mission Board meeting in its annual session here, voted additional funds and extra personnel and established a standing committee to deal with the problem.

"Latin Americans, mostly from Cuba, are entering Miami at the rate of 2,000 a week," Missionary Milton S. Leach, Jr., of Miami, told the mission board. "Only about 450 are moved out each week, and the unemployment and consequent need are staggering."

Reports from other denominations engaged in like efforts show that the Cuban refugee problem is increasing rather than decreasing. Fifty-five per cent of the Cuban refugees in Miami are on relief.

Many unaccompanied children have been sent to the city, with the parents simply placing them on planes, knowing no one in the United States and having no one to meet the children when they arrive.

Last year the Home Mission Board gave \$10,000 for relief, which supplemented aid of churches and others in the Miami area.

Again \$10,000 was allotted, and the denomination will be asked to raise \$50,000 more as part of the Annie Armstrong Offering for Home Missions in March, sponsored by the Woman's Missionary Union, Convention auxiliary.

Also all undesignated gifts beyond the offering's goal of \$2,910,000 will be divided equally between the church site fund and refugee relief.

H. D. Bruce Named Executive of the New Houston Baptist College

HOUSTON (BP)—Trustees of the proposed Houston Baptist College here named Harvey Daniel Bruce, retired president of East Texas Baptist College in Marshall, Texas, as temporary executive officer until the Baptist school can find a president.

Bruce will help plan the curriculum, plan construction of major buildings, and coordinate an entire program of preparation for opening the Baptist arts college here in the fall of 1963.

The unexpected move was interpreted by some Baptist leaders as an effort to keep from further delaying the college's scheduled opening.

A decision by Ralph Phelps to remain as president of Ouachita Baptist College

in Arkadelphia, Ark., after announcing that he would accept the presidency of the Houston College might have delayed

Bruce is a native of Cave City, Kentucky, and is a graduate of Bethel College, Russellville, Ky.; of Furman University, Greenville, S. C.; Mercer University, Macon, Ga.; and Southwestern Baptist Seminary, Fort Worth; and holds honorary doctorates from East Texas Baptist College, and Howard Payne College, Brownwood, Texas. His 18 years as president of East Texas College came to a climax with his retirement in 1960, when he was made president emeritus. The school's opening, had not Bruce been named to assume temporary executive duties, observers said.

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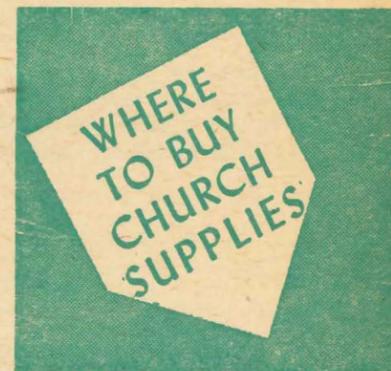
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Bowling Green.....	Burrell H. Howard	VI 2-5136		Foster Newman	EM 6-0920
Campbellsburg.....	Richard Clark	LE 2-7547		Ralph Willis	GL 4-0155
Corbin.....	Eula Rose	1166	Madisonville.....	Elgan Myers	TA 1-5813
Elizabethtown.....	C. A. Huffman	RO 5-2554	Owensboro.....	Al Chamberlin	MU 4-3605
		RO 5-6706	Paducah.....	Cave Thomas	2-1744
		RO 5-7512	Paintsville.....	Wayne Preston	789-4536
Elizabethtown.....	Rudy Mays	RO 5-6027	Pleasure Ridge Park.....	Chet Clark	WA 1-9062
		RO 5-6836	Radcliff.....	Robert W. Shipp	EL 1-3201
Elkton.....	Wes Campbell	CO 5-2669	Ravenna.....	Francis B. Eckler	723-3865
Frankfort.....	Dorothy T. Hulette	CA 7-2327	Salyersville.....	Carma Cain	FI 9-3231
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Lothair.....	District Office	GE 6-3645		Blakeley Ins. Agency	2458
	Clay Ford, Mgr.		Sturgis.....	Robert W. Shipp	TR 7-2168
			Vine Grove.....	Culver Ins. Agency	WE 8-3357
			West Point.....	Harold E. Conn	9-2241
			Wheelwright.....		

Preferred Risk Mutual INSURANCE COMPANY

For further information write:

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