



WESTERN RECORDER

DECEMBER 19, 1963





GLEANINGS FROM THE FIELD

GENEVA CALVERT, Louisville, Kentucky, has written a Christmas story conveying the season's message which appears in December *Home Life*, Southern Baptists' Christian family magazine. "Twas the Monday Before Christmas" tells the story of a brother and sister who made personal sacrifices in order that they might give to a friend. They, in return received an unusual gift from their parents.

THREE FORKS BAPTIST Association commended the River View Baptist Church because it has voted and implemented the action of the church to receive members into the church without "regard to race, color or creed." William E. Turner is pastor of the River View Church.

CHARLES A. MADDRY, former pastor of the Highland Baptist Church, Louisville, died November 30, 1963, at his home in Charlottesville, Va. Maddry, 55, was pastor of the University Baptist Church at Charlottesville. He was a graduate of Wake Forest College in North Carolina and Southern Seminary, Louisville. He was buried in North Carolina.

THREE LIBRARIES were registered by Kentucky churches with the church library department of the Baptist Sunday School Board, Nashville, in the month of October. The libraries (listed by town, church, pastor and librarian) were: Bremen, Bethlehem, Robert F. Travis, Mrs. Marie Phillips; Carrollton, First, Troy Morrison, Vesta Egerton; Finchville, Finchville Baptist, Harry Hollis, Jr., Mary E. Lewis.

BILLY GRAHAM, pastor of the Cedar Grove Baptist Church, Franklin, Kentucky, was ordained by the First Baptist Church, Clarksville, Tennessee, on December 1. He is a student at Belmont College, Nashville.

ADRIAN LAMKIN, pastor of the Smiths Grove Baptist Church for the past four years, has been called as pastor of the Bethlehem Baptist Church near Springfield, Kentucky. Lamkin, a native of Kentucky, has had pastorates at Stanford, Hardinsburg and at the Calvary Baptist Church in Lawrence, Kansas. He has also taught for the Southern Baptist Seminary Extension in Hardinsburg and Bowling Green.

The Cover

Christmas is a good time to give a Bible. "And ye also shall bear witness . . ." John 15:27. (Photo by the Home Mission Board, SBC.)

THE SULPHUR FORK BAPTIST ASSOCIATION, which is comprised of 18 Baptist churches in Oldham and Trimble Counties, has approved the following statement regarding the racial issue: "We affirm our belief in the Fatherhood of God, recognizing the dignity of Man by virtue of creation, and the brotherhood of Man by virtue of redemption. We therefore believe that all true Christians are brothers in Christ, regardless of racial or social distinctions. We confess our need of God's love and the working of His grace in us to free our minds from those prejudices or discriminations which are contrary to the spirit of Christ. We further urge all members of the churches of our fellowship to humbly seek this spirit and to thoughtfully and prayerfully consider the following scriptures: John 3:16, Galatians 3:27-29 and Matt. 7:12."

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

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Second-class postage paid at Middletown, Kentucky.

Cost of making cuts must be borne by those sending pictures for publication.

CARL DUGGER, pastor of Fairview Baptist Church, Taylor County Association, reports the "Greatest revival in the history of the (Fairview) church." J. V. Mullen, Jr., pastor of the Pleasant Valley Baptist Church, Green County, was the evangelist. There were 24 professions of faith, 21 rededications and one transfer of membership by letter.

TOM CORTS, assistant to the president, Georgetown College, conducted a "Crusade in Depth", November 29-December 1, 1963, at the First Baptist Church, Nicholasville. The Nicholasville church is presently without a pastor. Their former pastor, Billy Craig, is now the pastor of East Baptist Church, Louisville.

PHILLIPS MEMORIAL Baptist Church, Brandenburg, has passed a resolution expressing appreciation for Mrs. L. H. Powell. The resolution pointed out the many years of faithful service Mrs. Powell had rendered to her church.

BROADMAN PRESS will publish a book in commemoration of the Jubilee Advance Year, 1964. *Baptist Advance* will be released at the time of the meeting in Atlantic City, New Jersey, next May. The book is a record of Baptist backgrounds in North America and of the origins, growth, and accomplishments of the seven Baptist bodies that will be taking part in the celebration.

MELVIN AND SHIRLEY TORS-TRICK, Southern Baptist missionaries to Chile, arrived in the States December 12 for furlough. They may be addressed at 2294 Ralph Avenue, Louisville 16, Ky. Both are natives of Louisville; she is the former Shirley Lee.

THE DISTRICT OF COLUMBIA Baptist Convention, in a near unanimous vote, agreed to accept for membership in the convention a Negro Baptist church. By this action, Shiloh Baptist Church becomes the largest church in the District of Columbia Convention. It has a total of 8,000 members with active membership listed at 3,000.

JAMES AND MAYME BROWN, Southern Baptist missionary associates, left the states November 26 for Nigeria. Mr. Brown, a pharmacist, will serve at the Baptist Hospital in Shaki. He is a native of Williams, Ky. Mrs. Brown is the former Mayme Joseph, Breathitt County, Kentucky.

THE mid-afternoon sun was bright, but beginning to lose its warmth as a carriage slowly and cautiously made its way to the foothills of the Kentucky mountains.

There were no roads to help select the way; small trees must be cut and large stones moved or carefully avoided.

The day was November the eleventh, 1810, and a small group of six people—three married couples—was nearing the end of a long, but greatly anticipated trip to a location which had been selected previously; and would be their home.

David and Martha Tandy, the eldest of the three couples, had arrived in America from England, and joined David's sister, Elizabeth Tandy Cullen and her husband, James.

David is twelve years older than his sister and there is a strong bond of family relationship and love between them.

When he heard that the Cullens were planning to settle in a remote part of Kentucky and take up life in an almost uninhabited area, he and his wife decided to join them.

Elizabeth's health and well-being had always been a matter of concern to her brother. The dampness in London had affected her as a child and his desire to be qualified to care for his sister had been one great reason for his becoming a doctor.

David Tandy was now a splendid physician, having practiced since his graduation in London. It was during his internship in a London hospital he met and married Martha, who was a graduate nurse on duty at the time.

James Cullen and Elizabeth were in their mid-twenties; and James, after finishing school, had entered the Episcopal Seminary in England and become a minister. The primary reason for coming to America, since their lives were so plain and beautifully laid out for them in England, was Elizabeth's health. They wanted more than anything to have a family and thought perhaps a change of climate might help to build Elizabeth into a strong and healthy person.

THIS LOCATION for their permanent home in the Kentucky mountains had been carefully selected after months of searching. High on the side of the mountain, about thirty miles from the Virginia border, they had found a small plateau surrounded by a heavy growth of beautiful and stately forest trees. A small spring of crystal-clear cool water trickled down the mountain side and, temporarily, in an indentation of the rock formation, formed a small pool.

The plateau was slightly covered with a sprinkling of small trees and low undergrowth. During the few summer months which had passed since the location was selected most of the land had been cleared. A few of the choice trees

were left to develop into shade for future comfort.

The earth was dark, rich and loamy; and now a small part of it was developing a crop of corn, potatoes, and a few other vegetables for the full harvest.

Early each morning these summer days, after having partaken of a wholesome, crudely prepared breakfast the three men had labored every hour with which they were given the strength.

The third couple in this group, to whom you have not been introduced, is Otto and Delsa Erhart, both born and reared in Germany. Otto with his huge, strong, massive form appears never to tire. His strength knows no end. As a child in Germany, he worked in the fields with his brothers and father, and he walked the hills from dawn until night as a sheep herder.

As he grew older he became a carpenter, and moved to a small town in Northern Germany. There he met and married Delsa Hoffmann. Delsa was a school teacher, and a fluent speaker of four languages. For the past eleven years she had been the loving and understanding wife of Otto and she had

By

ROWENA BURNETT FREEMAN

(Member St. Matthews Baptist Church, Louisville, Kentucky)

given to him a few of the basic and fundamental principles of education. He can now read German, and a small amount of English. He speaks broken English with a guttural accent.

During the summer months the clear ring of steel of the ax blade could be heard reverberating through the forest as Otto felled the large, straight bodied trees which were to be used in building the first structure on the plateau. As the little group arrives on this clear, cool November day the building is completed and ready for occupancy.

It is a rather large building, rectangular in shape, divided into three small bedrooms and at the rear a kitchen and a spacious storage room. In the center of the room a heating unit was placed. An open fire place standing about twelve inches from the floor on large flat stones found in the area, and an adequate round tin flue to carry out the smoke and impurities of the room. Otto had helped to construct many fireplaces such as this in Germany.

The rooms were divided off for privacy with a partition which gave complete circulation of heat above. A few small pine logs, and some dry grass to use as a starter, were adequate to warm the entire building in a matter of a few minutes.

The furniture was meager and, for the greater part, hand-made, but com-

fortable. Otto had constructed most of the crude pieces with loving care. This building would be used by the three couples as a home until spring, and then a small house would be constructed for each of them. On the front of the building, and just over the door, was a panel of clear gleaming pine and on it were the words "THE LORD'S HOUSE"—It was eventually to be their church.

WHEN THE GROUP reached the steep incline of the mountain the horses were unhitched from the carriage. After having been unloaded, the carriage was secluded in a thick group of trees. Pine branches were cut, placed carefully so as to hide it completely from view. The path up the mountain side is steep and all things must be carried.

The men led the horses and a cow up the rocky path. The women walked slowly and carefully. Just as the sun was setting behind the mountain they opened the door of their new home, and walked in.

Otto lighted a fire on the hearth and they all knelt in a prayer of thankfulness for their safe journey. Great days of joy and adjustment lie ahead. Days and weeks pass swiftly—food is plentiful—squirrel, deer and rabbits are abundant. The potatoes are harvested, the corn is safely put away. A small, warm shelter from the sweeping mountain winds has been built for the horses and the cow. The cow is safely guarded as she is their only source of milk for the future. She should, with good luck, present them with a calf and a full flow of milk by mid-December.

The forest is now crimson with oak trees and the gold of the sugar maple is beyond the realm of imagination. The red berries of the dogwood and holly are gleaming in the sun and inviting the many birds to stop and partake of what nature has provided.

Occasionally a squirrel peers from a leafy nest he has built high in a forest tree and gives a few sharp barks of warning. The days are closed contentedly and thankfully with a warm meal and as the small group gathers around the open fire, the room is filled with the mellow, golden light of the burning pine logs.

Each night Pastor Cullen brings his much read and worn Bible and reads. This is a simple life; a worshipful, reverent atmosphere prevails and good night is said with a prayer.

The appearance of Elizabeth has both changed and improved. The fresh, pure mountain air has brought color to her cheeks and the respiratory trouble which came as an after effect of the London dampness, has so greatly diminished that there is hardly a suggestion of it now. She has also become round of bosom

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Baptists at Crossroads in Education

The inevitable has happened. Outright government grants as well as loans are now available for Baptists and other church related colleges. The \$1,200,000 appropriation of Congress for grants and loans to colleges in America including church-related institutions is now official. The pressures which have been building up for years have finally broken the dam.

Let it be said that some senators and congressmen stood valiantly against this breach in the wall of separation of church and state. We ought to be very proud of them and ought to let them know of our gratitude.

Senator John Sherman Cooper stood to the end in the Senate. Along with Senator Ervin of North Carolina, he tried every way possible to block government grants to church schools. In the House of Representatives at least two Kentucky congressmen, Eugene Siler and Gene Snyder, vigorously opposed the legislation. It happens that all three of these are Baptists. This does not mean that only Baptists opposed this legislation, but it does give cause for gratitude that Baptist convictions in these men prevailed over political expediency.

The availability of funds provided in this legislation will pose real problems and heart-searching for Baptists. It will be a temptation hard to resist. It makes for a higher education crossroads for Baptists. To stick to historic Baptist convictions will likely mean that we will be left behind other denominations in building and maintaining colleges. To keep up with these we will almost surely have to take advantage of government assistance.

Baptists will not be in agreement on what course to take? We have no high ecclesiastical council to decide for us. Each state Baptist group will have to look at the issue and decide how to proceed. For example, we will have to decide as Kentucky Baptists whether to seek available government loans and grants to build academic facilities on our Baptist college campuses.

Arguments hitherto unheard will probably be voiced. One of these will be to take all we can get by loans and grants and thus stay in the higher education business on an equal basis with others. So far, no Baptist group has taken the position that outright government grants are proper for Baptists, but this position will be more tempting from now on. After all, we have not had outright grants available before now. However, we have resisted such grants for Baptist hospitals.

From now on we will be hearing more and more

about Baptist colleges rendering a public service and as such they deserve public funds. An interpretation will be offered that we are doing for the government what the government would have to do if we were not doing it, and thus we are entitled for payment for services rendered.

Maybe Baptists ought to go this way. If we do, we must give up the historic claim that we have Baptist colleges for the purpose of imparting religious convictions and Baptist principles as well as to teach English, history, science, etc. We simply cannot be true to elementary historic Baptist convictions and take government money to propagate our faith.

At this point as Baptists we will have to re-examine our purposes and decide whether under God we are called to perform a public service like education or to propagate the gospel.

Our Baptist colleges were started to meet specific Baptist needs in connection with our efforts to spread the gospel. They were then and have been since then, considered indispensable for preparation of our youth for specific God-given ministries. This is our chief basis of appeal for nine million dollars now from Kentucky Baptists for our Kentucky schools. If they are our schools for our purposes under God's directions, let public tax funds stay out of them. If not, let's not boast of separation while we gradually become married.

Christmas 1963

Who but feels a soft heart glow with thoughts of Christmas? The glistening Christmas tree, the wide-eyed exhilaration of pajamaed children from Santa's visit, the warm glow of the hearth, the merry laughter of children and grandchildren at Christmas homecoming, sleigh bells in the snow, the aroma of mince-meat and roasted gobbler, Christmas music and sermon, the candlelight service—all these are Christmas 1963 as they have been Christmas for us since we could remember.

But there's another side to Christmas 1963. It will be for most of us a holiday from work, but it will be no holiday for sadness and sorrow, heartache and hopelessness. What, for example, is Christmas 1963 for Mrs. John F. Kennedy, Caroline and John John, for Mrs. Lee Oswald and her two children? These are but representative of thousands in our own land to whom the holidays will be more like hollow days.

What about the friends and loved ones of the 81 persons whose bodies were scattered last week in snowy fields amid the wreckage of the ill-fated airliner? And the thousands of others who will wait in

vain the Christmas visit of loved ones who will die in accidents on the way home?

What kind of Christmas will 1963 bring to thousands in South Bend, Indiana, permanently laid off from the only jobs they ever had? How will Christmas 1963 look to many little children whose Santa Claus hopes are left in the tavern by an alcoholic father?

How will Christmas 1963 be remembered by too many young women who at a party given in the name of Christmas will throw away the most precious gift that came to them from the Christ of Christmas?

What will Christmas 1963 be to millions behind the Iron Curtain where Christ is made fun of and the millions more behind the Bamboo Curtain where God is mocked?

In this year, nearly 2,000 years after the birth of Christ, just as in the year before his birth, the world has sadness, sorrow, broken hearts and hopelessness. The big difference between now and then is what the birth of Christ brought to all the peoples of the earth. His gift is not exemption from all these earthly experiences but victory amid them. Christmas 1963, therefore, is a time of soul rejoicing for what happened in Bethlehem long ago, and a time of dedication to the privilege of telling all men what first the angels announced that night.

A Good Beginning

Regardless of one's political allegiances, it must have been reassuring to all Kentuckians to note the religious atmosphere surrounding the inauguration of Kentucky's new governor, Ned Breathitt. This was especially meaningful in these days of ban on Bible reading and prayer in our public schools and signs of removal of all religious elements from public life.

The emphasis upon faith in God and dedication to eternal principles seemed to be more than a formal part of the inauguration ceremonies. The traditional

early morning religious service for the new governor, his family, and associates held at the First Methodist Church in Frankfort, was marked by an air of true worship and sincere prayers. These prayers asked protection for the young governor against the political pitfalls that have befallen too many office holders and embarrassed those who supported them.

James Shepherd, pastor of the church the governor and his family will likely attend, asked the Lord to deliver the governor from "selfish ambitions". Praying that he be "fearless to seek, to know and to do what is right", Shepherd also implored the Lord to deliver the governor from "friends who in the name of politics or even friendship persuade him from that holy path."

The family Bible held by his daughter as he was sworn in is obviously more than a sentimentality for the new governor. The Breathitts are a church going family and the governor is a Sunday school teacher kind of churchman. The official duties and other pressures of the office will be a strain not only on the governor's religious convictions but upon his very church attendance. Let us pray that his pastor and friends can be as complimentary about the governor's church life four years from now as today. He has solemnly promised more than once he will not do anything as governor to embarrass the God-fearing people of Kentucky who supported him.

Highly commendable was one of his first executive orders that banned the serving or using of alcoholic beverages on state property, especially during the Christmas season when office parties make for temptations.

In his inauguration address, Governor Breathitt asked for "your help, your prayers and your understanding". Can we as fellow Christians and fellow Kentuckians give him less? There is no way to give him more.

would only be swapping money, I suggest that each of us should labor in that portion of the vineyard which God has entrusted to us.

May the Lord bless you and keep you!
Shelbyville, Ky. Fred T. Moffatt, Jr.

Thank God For Another Christmas!

Dear Editor:
In this season for the observance and the remembrance of our Lord's birth, let us meditate upon our ideals for setting a pattern to strive for the betterment of man, not a pattern to destroy man.

Science does not tell us what to do with our ideals; to do greater good, or to do greater evil. We are ourselves, we live to enhance our pride, we think only of ourselves, we want to be on top of the deck in the stack. What does it take—to take man away from himself; away from self into the service of mankind?

We were conceived by a God who cares and who loves; a God who is ever-present and not merely a figure sus-

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BAPTIST FORUM



(Editor's Note)

A number of Baptists receive solicitations from benevolent institutions and have asked what to do about such requests. The following answer from a Kentucky Baptist pastor to a request from Father Flanagan's Boys' Home is considered by the editor to be a proper response.

Answer to a Solicitation

Reverend Nicholas H. Wegner
Father Flanagan's Boys' Home
Boys Town, Nebraska
Dear Reverend Wegner:

I have a copy of your annual appeal for funds to support the work you do at Boys Town. Having moved to Shelby-

ville only ten months ago, I compliment you upon learning my new address so quickly. While I am sure you receive thousands and thousands of dollars every year from people who are not Roman Catholics, I want to point out to you that here in Kentucky my denomination has three children's homes, caring for between five and six hundred youngsters, and we are committed to support them. We do this through our Baptist churches and would never ask other people to help discharge what we feel is our own responsibility.

Now I could send you \$10.00 for your work and, to be fair, you could send me a like amount for ours, but as that

Dallas Agency Director Hears "Chilling Sound"

DALLAS (BP)—The most chilling sound of the four days that followed the assassination of President John F. Kennedy here was not the crack of a gun nor the weeping of mourners, a Texas Baptist leader said.

Jimmy R. Allen, Dallas, director of the state Baptist Christian Life Commission, said it was "the cheer which came from the crowd across from City Hall when word came that Lee Harvey Oswald had been murdered."

He branded the demonstration against the man accused of killing President Kennedy as "hatred laid bare in all its ugliness."

Allen, who addressed people of 14 denominations during a union Thanksgiving Day service, exhorted Americans to reestablish freedom from hate "if we are to give thanks for our freedom and be free to free others."

The sermon was hailed as "full of faith and truth" by President Lyndon B. Johnson who read the account of it in the *New York Times*.

"We must have more preaching like that if the wounds of our nation are to be healed and its spirit resorted," President Johnson said.

Allen said the recent world-shaking tragedy here could have happened anywhere, and the stigma cannot be laid at the feet of Dallas as if the collective will of the people had wished it.

"However, something far deeper and more disconcerting is the fact that so many in our nation were not surprised that it happened here. What has grown up in a city of great pride, achievement, orderliness and stability which would cause a Billy Graham or Adlai Stevenson to seriously attempt to dissuade any President of the United States from visiting for fear of violence to him?" Allen asked.

Allen said the expression of hate in violence is usually felt in a community only when a permissive atmosphere is created.

"The disrespect for other persons and for democratic processes which has grown to alarming proportions in American communities encourages the venting of hatred both by young and old. Constant attacks on persons of other races through the medium of jokes downgrading them, not only reflect un-Christian prejudices but also encourage all kinds of hatred," he continued.

"In some quarters it is not only permitted but considered righteous to attack the Supreme Court on every opportunity. Politicians are ridiculed as corrupt to such a degree that many good men refuse to enter political activity because of public attitude.

"Seldom has the lack of relevance of our churches in contemporary society been so dramatically demonstrated as in these last few days," Allen said.

Hate cannot be prevented simply in remorse over a deed dastardly done, Allen said. The only genuine solution is repentance.

Calling on Americans to examine their direction and redirect themselves under God's guidance, the Christian life leader said there must be a revival of Christian behavior.

"The absence of hate is not necessarily the presence of love," he said, "But the presence of Christian love in any heart is the absence of hate."

Allen said responsibility for an atmosphere of hate goes to opinion makers which include—

"—every preacher who studiously ignores the hatred in the hearts of his people while he talks eloquently of the dimensions of the temple in ancient Jerusalem . . .

"—every citizen who tolerates the Jack Rubys of the community as they contribute to its moral decay because the tourist trade they draw increases profits . . . (Ruby is being held in the shooting of Oswald.)

"—every editorial writer who slashed away at respect for leadership by appealing to the prejudices of his reader instead of appealing to the court of reason in a fair presentation of his political point of view . . .

"—and every Christian who rejects his responsibility to think and act for Christ with a shrug of the shoulder and a muttered "What's the use?'"

Arkansas Minister Starts Oswald Fund

by the Baptist Press

A Baptist minister in Smackover, Ark., is one of several ministers across the country who have started funds to help the widow of Lee H. Oswald, accused slayer of President John F. Kennedy.

The Baptist minister is Lewis E. Clarke, pastor, Maple Avenue Baptist Church in that city. Two businessmen there joined the venture.

Clarke said his sponsorship of the fund was inspired by his six-year-old son. During a family devotion, the national tragedy was a main topic of their petitions. The six-year-old closed by praying God's blessings on Mrs. Oswald and her two small children.

The young Oswald family was evidently short on finances. The Russian-born widow does not speak English. A lapsed insurance policy, taken out in Lee Oswald's name, still had over \$800 value, with Oswald's mother as beneficiary.

A Methodist minister in Houston re-

portedly collected about \$1,000 for the young Mrs. Oswald and her children. A Fort Worth woman said she collected another \$2,000. Religious News Service told of ministers in Benton, Ill., and Plainfield, N. J., both Presbyterians, who started funds to help the wife and children of the man who Dallas police say gunned down the President.

The Associated Press quoted Oswald's mother as claiming her son's widow has received about \$2,000 in contributions.

Baptist Church Provides Christmas Radio Service

FORT WORTH (BP)—National Broadcasting Co. (NBC) will broadcast by radio on Christmas Day a worship service in a Baptist church here.

The hour-long service will come from the University Baptist Church where James G. Harris is pastor. It will begin at 11:05 a.m., Eastern Standard Time (10:05 Fort Worth time).

Harris will deliver a sermon, "Hail the Incarnate Deity," taken from a Charles Wesley hymn title.

Announcement of the network radio broadcast was made by Paul M. Stevens, Fort Worth, director of the Southern Baptist Convention's Radio and Television Commission, co-sponsor of the production.

Music will be provided by the Junior and Adult choirs of University Church, directed by Joseph King, minister of music; and by the Baptist Hour Choir, directed by Miss Joe Ann Shelton, Fort Worth. Miss Shelton also will sing a solo, "Jesu Bambino," followed by the choir presentation of such songs of the season as "While Shepherds Were Watching," "Forth We Go to Bethlehem," "O Little Town of Bethlehem," "Christmas Day" and others.

Harris' message will trace the beginnings of man, the birth of Christ, Christ's humanity and death and Christ's ultimate triumphant resurrection.

Committee To Find New Executive Named

ATLANTA (BP)—C. G. Cole of Atlanta, president of the Home Mission Board of the Southern Baptist Convention, named 12 members of the agency as a committee to nominate an executive secretary.

The action came following the announcement by executive secretary Courts Redford of his retirement effective December 31, 1964.

The committee was instructed to report at the August meeting of the board, both to name a successor to Redford and to suggest ways of honoring him for his more than 20 years of leadership.

Named to the committee were Bert I. Cherry, Carbondale, Ill., chairman;

David C. Hall, Phoenix, Ariz.; Joe Welton Bailey, Waco, Tex.; W. Harold Hicks, Little Rock; Volus Norsworthy, Oklahoma City.

Lloyd N. White, Coral Gables, Fla.; Mrs. Roy W. Babb, Nashville; William A. Mitchiner, Oxford, N. C.; G. W. Bullard, Baltimore; James H. Robb, Pittsburgh (representing Baptists in Ohio and two adjacent states).

John W. Hughston, Jr., Atlanta, Mrs. John J. Hurt, Jr., also of Atlanta, and Cole (ex-officio).

Chairman Cherry announced the committee will hold its first meeting January 16 in Atlanta.

Baylor Drops Color Bar In Athletic Program

WACO, Tex. (BP)—Baylor University's athletic council has ruled here that any student who qualifies to enter the University may compete on the school's athletic teams.

The unanimous vote to permit integration of Baylor athletics followed less than a month on the heels of the board of trustees' vote to integrate the world's largest Baptist institution of higher learning.

Integrated athletics is not expected to give Baylor an advantage in the Southwest Conference, however, said George Wright, Baylor sports publicity director.

Although a number of outstanding Negro athletes will graduate from high school this spring, most of the other schools in the conference are moving to integrate their athletic programs also.

Wright said several Negro athletes have been recommended to Baylor, and thorough investigation of their potential will be made. However, rules do not permit the granting of scholarships until season's end.

"The same moral and scholastic principles will be applied to Negro and White athletes," Wright pointed out. "Where the other factors are equal, we will naturally take the man who is the better athlete."

Scholastic requirements are that an applicant finish in the top half of his class or show unrealized potential on the entrance examination, said Baylor President Abner McCall. Coach John Bridgers, Baylor athletic director, does not request exceptions be made for athletes.

McCall said there have been few inquiries and no completed applications from Negro students since trustees voted to integrate.

"We don't expect many until next September," he added, "although there may be some Negroes to enter the school of graduate work next semester."

"The direction we follow in implementing the new policy will depend

Two Baptist Historians Challenge "Pope Peter"

by the Baptist Press

Two Southern Baptist historians have said any reference to the Apostle Peter as the first pope is "reading back into the past something that happened later."

Baptist Press sought their comments after two major national news agencies and a national television network said without qualification that Peter was the first pope. This came in news accounts of Pope Paul VI's planned visit to the Holy Land.

Controversial facts or opinions are normally attributed to a source in news reporting, rather than given solely on the authority of the newspaper or news agency.

The *Dallas Times Herald*, in a report carrying a United Press International credit line, said, "The visit to the Middle East, the birthplace of Christianity," will be the first by a pope since the time of St. Peter—1,900 years ago."

And later in the same story, it stated without qualification, "Not since St. Peter, one of Christ's 12 apostles and the first pope, who left Palestine and established a papacy in Rome, has a pope returned to the Holy Land."

The United Press International account in the *Raleigh Times* (N.C.), again on the news agency's own authority, stated, "Peter, Christ's apostle, and the first pope, died a martyr's death in the Eternal City in 64 A.D." It was dated, Vatican City.

Baptist Press could find no United Press International story which qualified the statement, or carried it as a quotation from another source than on its own authority. It is possible, of course, that this was done since a major wire service story is usually rewritten or revised several times.

A bureau chief for United Press International said Baptist Press should consider the copy reported here in the context of Roman Catholic beliefs, not implying that Peter as the first pope is an unquestioned historical fact.

This, he said, was because the story covered the closing of the 1963 session of Vatican Council II.

The Associated Press evidently carried one account citing Peter as a pope on its own authority, and another account attributing this controversial historical point to a Catholic source.

The services prepare at least two versions of major stories, one for morning newspapers and another for afternoon

largely upon the applications received," McCall said, adding that he sees no insurmountable problems in integrated dormitories or other areas.

newspapers. Their radio and TV wire copy is specially rewritten to suit the voice rhythm of news announcement, and slightly revised to meet frequent newscasts during the day.

Also, locally employed wire editors sometimes make changes in wire copy and still retain the logotype crediting the national news agency which provided the story for a newspaper.

The time sequence of the Associated Press accounts, if they were published unedited, could not be learned by the Baptist Press.

In the *Nashville Banner* (Tenn.), the Associated Press' account, given on the agency's own authority, said: "Pope Paul's trip to the Holy Land will be the longest trip ever made by a pope since St. Peter . . . left for Rome after the death of Christ."

The account in the *Louisville Times* (Ky.), credited to Associated Press, gave qualification rather than putting it on the agency's own authority: "Pope Paul said that it would be the first time that a pope had been in the Holy Land since Peter left for Rome after the death of Christ."

Milton Bracker's byline appeared from Rome on the *New York Times*, News Service story, as it was carried in a sister paper, the *Chattanooga Times* (Tenn.).

The *New York Times* News Service gave qualification. It said, "Roman Catholics believe St. Peter, who travelled from the Holy Land to Rome and was martyred about 64 A.D., founded the papal line as the first bishop from Rome."

The Huntley-Brinkley evening newscast and the morning Today show on the National Broadcasting Co. (NBC-TV) gave their own authority to the statement Peter was the first pope.

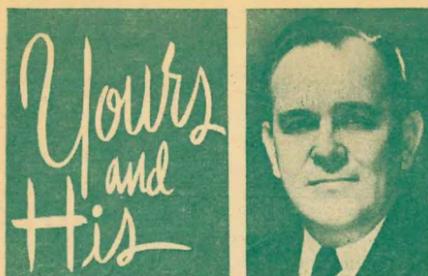
The Baptist historians contacted by Baptist Press were C. Penrose St. Amant of Louisville and Davis C. Woolley of Nashville.

St. Amant, dean of theology and professor of church history at Southern Baptist Theological Seminary, said,

"The chances are Peter actually did go to Rome although the evidence for this is not solid. There is really no evidence to my knowledge that he was anything remotely resembling what we later call a pope.

"For example, Peter is not referred to in the letters which Paul wrote from Rome. Actually papacy in the Roman Catholic Church is a result of a rather long process of historical development.

(Continued on Page 10)



Joyous Christmas

There is only one message at Christmas time. That message is a message of joy, proclaimed by the angels when they came that glorious night to herald the Saviour's birth in Bethlehem.

All the mighty, tender drama of Christmas, the pageantry and color, tells the sweet story: "For unto you is born this day in the city of David a Saviour".

Read again the story—in every element of the scene we find the message repeated. The angels proclaimed it from heaven as all the shining hosts around the Great White throne rejoiced that there had come at last, after ages of sinning and wondering and doubt and desperation, the means of man's redemption.

Not only did angels proclaim it, but the stars witnessed to it, the shepherds affirmed it, the wise men gave proof to it, the human family testified to its certainty, and God Himself confirmed it—"For unto you is born this day a Saviour"!

Gladness—An the Other Half

It is a time of gladness, of the laughter of children, the singing of carols, and the ringing of the church bells. But a serious Christian can hardly celebrate Christmas with abandon without thinking of the other half of the world without Christ and all He brings into human lives.

It is a time of gladness, but there are many hearts heavy with the burden of the world's grief and pain. It is a time of children's laughter, but there are millions of fatherless and homeless. It is a time of feasting in warm homes, but multitudes are cold and naked and hungry. It is a time of love and giving, but there are few left to love these homeless ones of earth, and fewer still reaching out hands to give food and care that means life. It is a time of worship, but two-thirds of the human race know not our Saviour!

Merry Christmas—tell others the story of Christ and His love.

Yours and His,

Harold G. Sanders

K. B. C.

Henry Beach Resigns as Pastor of Ninth and O, Louisville

Dr. Henry Beach resigned as pastor of the Ninth and O Baptist Church December 8 to become assistant to the president of Kentucky Southern College. The position is a new one.

Beach will have charge of development, including student recruitment and financial work for operational needs, scholarship aid, and endowments.

At the 1955 meeting of the Long Run Association of Baptists, he made the motion which resulted in the establishment of Kentucky Southern.

Effective December 22, Dr. Beach's resignation will enable him to take up his new position on January 1. He has volunteered to serve the 3,700-member church until they can select another pastor.

A native of Kentucky, Beach was pastor in Owensboro prior to coming to Louisville. He served as pastor of the Third Avenue Baptist Church before accepting the pastorate of Ninth and O in 1957. He is a graduate of Georgetown College and Southern Seminary.

Ninth and O Baptist Church is Kentucky's second largest Baptist congregation.

Postponed Series of Evangelistic Services Prove Fruitful

The Hyland Baptist Church, of Henderson, had planned a series of revival services for the period September 29-October 6. On September 28, the day before the meeting was to begin, the son of the pastor was fatally injured in an automobile accident in Henderson. The church officers felt that the meeting should be postponed until a later time. The postponed date was set for November 17-24.

Speaker Announced for State Evangelistic Conference Walnut Street Baptist Church, Louisville

January 13 - 15



Robert G. Lee

Dr. A. B. Colvin, secretary of the missions - evangelism department for Kentucky Baptists, has announced that Dr. Robert G. Lee and Mr. R. C. "Tip" Fleming will be among the speakers for the annual conference on evangelism.

Dr. Lee is the pastor emeritus of the Bellevue Baptist Church, Memphis, Tenn., where he served as pastor for 32 years. Mr. Fleming is a prominent Kentucky layman from Somerset.



R. G. Fleming

The meeting resulted in many dedications of life and service. Eight were received on a profession of faith as candidates for baptism and five were added to the membership by letter.

The evangelist was Dr. A. M. Vollmer, executive secretary - treasurer of the Kentucky Baptist Foundation. The music was under the direction of John Boggess. Robert Bozarth is the pastor.

This church is one of outstanding loyalty to the program of Kentucky Baptists. Its gifts through the Cooperative Program exceed \$4,000.00 annually.

New Film On Willmaking

A 28-minute color movie on the importance of making a will is to be released on January 1, 1964. January is designated "Make Your Will Month." The Stewardship Commission has worked with Family Films of Hollywood, California, to produce this film.

Merrill D. Moore, executive director of the Stewardship Commission, announced the film will be circulated by the state foundation offices.

Contact your foundation office if you wish to schedule a showing in your church. Dr. A. M. Vollmer, executive secretary of the Kentucky Baptist Foundation, may be addressed at the Baptist Building, Middletown, Ky. If this new film is not available, you may wish to request *Treasures in Heaven* as a second choice.

God's Will Through Yours tells the poignant story of a young widow, Gale Atkins, and her ten-year-old son, Davie. Gale's father prepared a handwritten will leaving everything to her and Davie. He failed to have it dated and witnessed which made it worthless. The difficulty which results for all concerned causes the Bradley family next door to rethink their whole philosophy of stewardship. They prepare wills that leave a major portion of their estate to the Lord's work.

Bethel College Trustees Vote to Relocate

The Trustees of Bethel College adopted the following resolution at their regular meeting on Tuesday night, December 10, according to Bethel President P. Harris Anderson:

Resolution

WHEREAS, the decision has been reached to locate a Community Junior College Extension of the University of Kentucky in Hopkinsville; and

WHEREAS, this is to be implemented by the fall of 1965; and

WHEREAS, this decision places Bethel College in an untenable position as a Hopkinsville institution; and

WHEREAS, Hopkinsville is deemed by educators to be too small adequately to support two colleges; and

WHEREAS, the establishment of a second junior college will dilute the financial support and the commuting student enrollment of Bethel College from Hopkinsville and the surrounding area.

THEREFORE, BE IT RESOLVED, by the Trustees of Bethel College, meeting in regular session at Hopkinsville, Kentucky, on December 10, 1963, as follows:

1. That Bethel College Trustees now recognize the necessity of seeking a new site in another community.

2. That a strong committee of the Trustees work with the college president, to investigate possible offers of other western Kentucky communities as to a suitable site and adequate financial and student support, and that said committee be prepared to report by February 1, or earlier, its findings, on which basis a final Trustee decision may be made as to where Bethel College may project its future.

Campbellsville College Fully Accredited As 4-Year College

Campbellsville College has been admitted to membership in the Southern Association of Colleges and Schools, President John M. Carter announced recently. This accreditation was announced at a meeting of the Southern Association in Memphis, Tennessee.

Campbellsville had formerly been an accredited Junior College, but in 1957 it received approval from the Kentucky Baptist Convention to become a Senior College institution.

The magnitude of this step may be noted by comparing the last year as a junior college (1957-58) with the present. The number of faculty members has increased from 21 to 36. The number of those on the faculty holding doctoral degrees increased from two to eleven, with three additional professors now completing their doctorates. Student enrollment expanded during this period from 397 to the present 729. Total volumes in the library increased from 10,498 to approximately 20,000, with 4,000 new books being added each year. The college increased from one to three full-time librarians.

In its last year as an accredited junior college, Campbellsville spent \$204 for instructional purposes for each pupil. Now it spends \$450 per pupil as required by the Southern Association.

Campbellsville is the second of Kentucky Baptists' five liberal arts schools to become an accredited senior college. The other, Georgetown, is the oldest of the Kentucky Baptist Colleges.

Few colleges have experienced such phenomenal growth as that of Campbellsville.

WHAT THEY SAY ABOUT CEA

I enthusiastically support the Christian Education Advance program of our convention. I believe that our Christian witness will become a mockery unless it is sustained and shared in a climate of intellectual and moral responsibility. Christian education is a necessary part of providing this kind of climate.



Edwin F. Perry

Further, I believe that Baptists must educate or die. Free faith cannot survive without education which places God at the center.

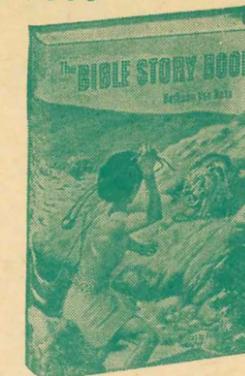
Mrs. Perry and I graduated from Baptist colleges. We have a son and daughter enrolled in Baptist colleges. It is important to us, and to all Baptist parents, that we be assured that our young people are getting substantial and qualitative education under Christian auspices.

In recognition of the desperate needs of our schools and colleges for immediate capital funds, I am happy to be one of thousands who will support the Christian Education Advance.

Edwin F. Perry

Broadway Baptist Church
Louisville, Kentucky

For that "Special" child on your list Give . . .

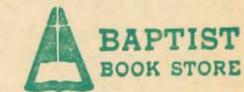


by Bethann Van Ness
illustrated by
Harold Minton

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KENTUCKY BAPTISTS AT WORK

Stewardship

Uncle Deak Writes

Dear ed:
I jest cant get over it. Ever Sunday the same thing happens. Jest after Sister Hestle's piana solo and its time to take the oferin Bro. Sorcey's middle youngin Jeff gets up and clunks out the back door. Its been goin on fer months now and it looks like theres no stoppin it. The precher keeps tryin to get people to think bout missions jest fore the oferin so's we'll think on where our moneys goin. But ever Sunday all we can think on is where's Jeff goin. Precher got a good idea if we could jest keep Jeff set. Lord knows we shore need to think on Him more'n we do.

Uncle Deak

(Released by the Stewardship Commission, SBC)

Church Music

Music Textbook Awards 1962-63

by Eugene F. Quinn

	Earned in SBC	in Ky.
Miscellaneous Books	19	20
The Advanced Vocalist	304	462
The Beginning Music Reader	7361	275
The Beginning Organist	2684	181
The Beginning Vocalist	2684	49
Christian Hymnody	644	13
Church Music Manual	758	4
The Church Pianist	172	18
Graded Choir Handbook	490	31
Hymn Playing	684	34
Music in the Bible	792	15
Practical Music Lessons I	974	1
Practical Music Lessons II	228	4
Technique of Conducting	177	

Reservations For Sunday School Week, Ridgecrest



Roy E. Boatwright

Reservations should be made for Ridgecrest Sunday School Weeks during the month of January, preferably the first fifteen days.

Sunday school dates at Ridgecrest are July 16-22, July 23-29, July 30-August 5, 1964. Write to Mr. Williard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

The Progressing Music Reader	528	54
The Progressing Vocalist	633	24
Song Leading	1569	87
Music in Worship	733	75
The Associational Music Ministry	105	4
The Advanced Music Reader	64	6
Know Your Hymns	1582	71
You Can Lead Singing	988	86
You Can Learn to Sing	2799	214
You Can Learn to Play Hymns	628	2
You Can Learn to Play the Organ	293	25
You Can Read Music	2823	165
Hymns We Sing	1492	51
Makers of Music	3227	150
Makers of Hymns	4163	208

Specialist To Relate Orchestral Instruments To Church Services

A specialist on orchestral instruments will conduct conferences February 12 and 13 at Louisville on "Utilizing Orchestral Instruments In The Church".



Robert S. Douglass

Dr. Robert S. Douglass, a graduate with a Ph.D. degree from North Texas State University, will conduct the conferences on the afternoon of the above dates.

Dr. Douglass is eminently qualified for this contribution through his services as a minister of music in various churches and his work with band and choral courses in the public schools of Texas.

In his conferences on Thursday afternoon he will use an instrumental ensemble for demonstration purposes.

Woman's Missionary Union

Christmas 1963

by Mrs. George R. Ferguson

The officers and staff of Woman's Missionary Union greet you during this wonderful season and wish you much happiness and joy.

Christmas has a blessed message for women. Virginia Ely reminds us: "That night the angels sang that song of 'peace on earth good will toward men,' a veil fell from a woman's face, and in its place a crown was given her to wear, adorned with gems surpassing fair."

Because of the coming of the Babe of Bethlehem, the beloved word *home* has richer, fuller meaning.

Because of the message of the angels, *captives* are set free, and we look with faith and hope to the day when "clouds of war will be swept by, and in the sky the carolling hosts will sing again of 'peace on earth, good will toward men'."

It is the task of Woman's Missionary Union to give this message to the world. Are you committed to help?

Make Christmas 1963, Christmas for Christ!

BAPTIST HISTORIANS

(Continued from Page 7)

Woolley, executive secretary of the Southern Baptist Convention Historical Commission, agreed with St. Amant and added, "There was no use of the word 'pope' whatsoever in the early church in Jerusalem and Peter was not even considered the head of the church at Jerusalem.

"This was an entirely different concept of the first century Christians. This is the thing that has grown up across the years, and nobody has seemed to challenge it much, and just let it ride until it has come to this day in which they claim Peter to have been the first pope." The emergence of the pope coincides with the emergence of the Roman Catholic Church and the Roman Catholic Church does not really emerge historically until the Bishop of Rome became the chief bishop in the church," St. Amant continued.

"And therefore to speak of a pope in the sense in which the term is now used and to use this to describe Peter is what the historian calls 'secondary elaboration.' You are reading back into the past something that happened later."

FROM THE TIE:

A Cold Wind Blows at Christmas

by Duke K. McCall

Some things appear in stark relief only when set over against other things. Man's sin is never so hideous as when set over against God's glory. A child determines the degree of a parent's love by comparing the treatment received and affection demonstrated with that given another child.

This is what makes the Christmas season a dangerous time. The sudden burst of thoughtfulness, the gifts of gratitude and love, the expressions of appreciation not only warm some hearts, but their absence also breaks others.

Shakespeare described it:

Blow, blow, thou winter wind!
Thou art not so unkind
As man's ingratitude.

I have been trying to check my Christmas card list. An accidental oversight is not so bad as the omission of people just plain overlooked.

Packages for overseas friends and loved ones have been mailed. Our Lottie Moon expression of love for our foreign missionaries and unnumbered lost people is ready.

What about the associational missionaries? What about our people on the staff in the Baptist State Convention office? God bless the State Secretaries, but they are not the ones we forget. What about the faculty members in our Baptist colleges and seminaries (drop some "old" professor a note on the back of a Christmas card and tell him that his course or his personality or his dedication or his vision or something really did "take".)

WHAT ABOUT THESE ministerial students? The loneliest Christmas I ever spent in my life was my first year at Southern Baptist Theological Seminary in 1935. This year, as always, there will be lonely students, whose Christmas meal will not be turkey, but hamburger. Tuition and other fees and costs have gone higher and higher for ministerial students, as well as others. Overall in our convention, we Southern Baptists are doing less and less to help with the personal finances of these young people whom God has called into his work as ministers and missionaries.

If you do not know one of these students by name, make a year end Christmas gift to aid missionary and ministerial students in some college or seminary. Often it requires more personal sacrifice to prepare for missions or the ministry than is required on the field of service—and folks forget even to put the ministerial student on a prayer list.

The Trustees will try to say Merry Christmas to the unsung and uncomplaining 60 hour a week Seminary staff members. Again a note from some

alumnus to the fellow who helped you find an apartment or a job or otherwise helped you through college or seminary might lift the burden of inadequate pay and make the dedicated service seem worthwhile.

Then I have been thinking about the pastors no longer in active service who were God's prophets and spiritual counsellors to us. In my case, Dr. A. U. Boone and R. J. Bateman have gone on to glory so I will just breathe a prayer of thanks to God for them.

Finally, I have been thinking about a Christmas present to God, who in Christ Jesus provoked this season of gratitude and remembrance. I know it is customary to suggest that a gift to your church or some religious institution would be an appropriate expression of gratitude to God. I believe there is an even better gift than that. I have made up my mind to take the time and make the effort to win somebody to Christ during this Christmas season. I believe that is the gift God wants most from us.

To be sure I cannot do it alone, but the Holy Spirit who provides gifts for men, will help with the gift I want to present to God.

Let the carols ring; let the tinsel glitter; let the Christmas trees glow; flood the mails with expressions of gratitude; crowd the stores shopping for presents! The way to uncommercialize Christmas is to use all these activities as the occasion for a personal witness to Christ, who is the Babe of Bethlehem, the Saviour of the world, my Lord and my God.

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Cumberland College

Williamsburg, Kentucky

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J. M. BOSWELL
President

(Continued from Page 5)

pendent in history. Let our love be genuine. Hate what is evil, hold fast to what is good, love one another with brotherly affection, and out-do one another in showing honor.

Therefore, on Christmas day, we pray that our homes will be filled with life—new life, life renewed. Let us dedicate ourselves to remove this world from peril, make goodwill abundant, and thank God for another Christmas.

Louisville, Ky. Archie P. Crump, Sr.

Oswald Fund Inquiry

Dear Editor:
Since the tragic assassination of the late president, Mr. Kennedy, many

hearts have been turned to help the wife and family of Officer Tippitt. I am grateful for these generous people.

I wonder if anything has been or could be done for the wife and family of Lee Oswald. They are people, like the rest of us, for whom Christ died and this may be our mission opportunity. We must remember that were it not for the grace of God, any one of us might be Lee Oswald.

I would like, if possible, to have Mrs. Oswald's address put in the Recorder. I feel there may be some who would like to help her.

Covington, Ky. William F. Barnard
(Editor's Note)
Knowing the difficulty of finding Mrs. Oswald's address under the circumstances, we asked help from Dr. E. S. James, editor, Baptist Standard, Dallas, Texas. His staff members went through

the Dallas police department, the Federal Bureau of Investigation and finally to the Secret Service. The Secret Service says that Mrs. Lee Oswald's affairs are in the hands of Jim Martin, Resident Manager, Six Flags Inn, Arlington, Texas. Apparently any communication for Mrs. Oswald will reach her through Mr. Martin.

Opposition To Arkansas Hospital Deal Continues

LITTLE ROCK (BP)—The Arkansas Baptist State Convention's executive board was told here, in view of the narrow margin favoring it, Arkansas Baptist Hospital should not lease a mental health unit which will be built partly with federal funds.

Those appearing before the board in its first post-convention meeting used the same arguments opponents gave, unsuccessfully, a few weeks earlier at the annual convention.

There, the proposal to create a \$1½ million mental health unit, to be operated by the Baptist hospital in Little Rock, passed by 35 votes out of more than 500 cast. Another 400 messengers did not vote on the issue.

Walter L. Johnson, pastor, University Baptist Church, Fayetteville, one of the original opponents of the action, pressed his view at the board's post-convention meeting here. He said the agreement violates the principle of church-state separation.

One board member moved the convention be recalled into special session to consider the hospital issue again, but only seven of about 60 board members—a near full attendance by the board members—sided with his motion.

It was apparent the hospital will continue with its plans to lease the mental health unit from the private corporation after it is built.



SUNDAY SCHOOL LESSON

By H. C. Chiles



DIMENSIONS OF FREEDOM For December 29, 1963

Galatians 5:13-26

Paul knew that salvation from sin and satisfaction in God are obtained through Jesus Christ alone. By experience he learned that in Christ man is free for the first time. Truly appreciating the freedom which Christ gives, Paul wrote this urgent request to the Christians in Galatia: "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1). This exhortation is applicable to all believers in Christ in every generation.

I. The Use of Freedom. Galatians 5:13-15.

Freedom is what many are clamoring for today, but when they use that term they usually really mean "license." The fact that Christians have been set free from the law through the gospel of Christ does not give them license to sin. There is a vast difference between freedom to do what we please and freedom to do what God would have us do. When one is set free in Christ, he does not have any desire to make that freedom an occasion for selfish and carnal living. Due to a lack of a personal knowledge of Christ as Saviour and the teachings of the Scriptures, there are some who look upon grace as something which abolishes all restraint and allows the Christian to live carelessly, or to break the laws of God with impunity. In this opinion they are wrong. People do not have the right to say that since they are saved by grace they may live as they please in obedience to the lusts of the flesh. Grace delivers from legalism in order to enable the Christian to fulfill the law of love in his life. So far as his relation to others is concerned, the Christian must remember that the law is summarized in the words: "Thou shalt love thy neighbor as thyself." Love for one's neighbor always leads to the consideration of his welfare. The idea that when one is free from the law he is free from restraint is erroneous. That notion not only leads to the indulgence of the flesh, but also to the expression of selfishness in "biting" and "devouring" one another. Freedom from the law should always result in loving service to others.

III. The Works of the Flesh. Galatians 5:19-21.

In unfolding the meaning of two sets of desires in the same person, Paul contrasts the characteristics of the life in which the flesh holds precedence and the one in which the Holy Spirit has the pre-eminence. He makes it clear that there is a battle between the flesh and the Spirit in the life of every Christian, and each strive to destroy the power of the other. In other words, flesh and Spirit lead in opposite directions.

By the works of the flesh is meant the operation of the carnal nature. Those who choose to live according to the impulses and desires of the flesh will be practicing the sins of sensuality—adultery, fornication, uncleanness or impure thinking and living, and lasciviousness; the sins of false religions—idolatry, witchcraft; the sins of the temper—hatred, contention, jealousy, wrath, strife, factions, envyings and murder; and the sins of dissipation—drunkenness and revellings. Those who habitually

II. The Will of the Holy Spirit. Galatians 5:16-18.

In every Christian there is a conflict between the flesh and the spirit or the old nature which he possessed prior to his salvation and the new nature which

was imparted to him when he was saved. A saved person has a conflict within about which an unsaved person knows nothing.

The believer in Christ has a carnal nature and a spiritual nature, and the desires of each are antagonistic. The Law does not enable one to overcome the flesh and the lusts thereof, but the indwelling Spirit does provide that power when it is needed. The flesh and the Spirit are so completely opposite that if a child of God is walking in the Spirit there is no possibility that he will be under the control of the flesh at the same time. One who is led by the Spirit is a person who has yielded himself intelligently, willingly and cheerfully to His direction. The Christian is not under law, either as a means of justification or as a rule of life.

When one is under the direction of the Holy Spirit, his manner of life will be the very opposite of fulfilling the lusts of the flesh. To walk in the Spirit is to live daily under His guidance and control. What God wants of us, His children, is a life fully yielded to the Holy Spirit. Yielding to the Spirit gives the indwelling Christ an opportunity to reveal in the outward life what He is within the believer's heart. The believer delights to praise Christ. His love for Him constrains him to strive to do His will.

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practice such things as a settled course of conduct are strangers to God's grace and Christ's salvation.

IV. The Fruit of the Spirit. Galatians 5:22-26.

Paul contrasted the "works (plural) of the flesh" with the "fruit (singular) of the Spirit." The works of the flesh are separate acts performed by an individual, but the nine-fold fruit is the creation of the Holy Spirit. When the Holy Spirit comes into one's life, he begins to bear fruit. There can be no fruit apart from Him. The flesh can produce works, but it cannot produce fruit. Works are wrought, but fruit is grown. Works can be produced by man, but only God can produce fruit.

The nine virtues, which constitute "the fruit of the Spirit," fall into three groups:

1. Those related primarily to God:

(1) Love—The Holy Spirit produces in the heart of the believer a deepening sense of God's love and the disposition to love Him in return.

(2) Joy—The fruit of the Spirit is not just merriment but real joy. Joy dwells in the heart of love. Where there is no love there cannot be any joy. Without the proper relationship to the Lord there cannot be any real joy.

(3) Peace—Real peace is not derived from circumstances, but is the product of the Spirit. Peace is enjoyed when one realizes the presence of God in all the circumstances of life, whether painful or pleasant.

2. Those related primarily to others:

(1) Long-suffering—Concerning this Lightfoot said, "It is a patient endurance under injuries inflicted by others." This quality is certainly unnatural to man. It is so easy to be impatient with the faults of others, and to become critical, easily offended and eager for reprisal. Strife within the membership of a church is a sure way to destroy its effectiveness. The sure way to prevent such a possibility is to "walk in the Spirit," for walking in the Spirit will deliver one from pride in what he is, or has, or can do. As Alexander Maclaren said, "It takes two to make a quarrel, and no man living under the influence of the Spirit can be one of such a pair."

(2) Gentleness—Gentleness is that ability, given by the Holy Spirit, to hold all turbulent feelings in check and manifest a kindly disposition toward others. The power of gentleness is irresistible.

(Continued on Page 12)

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SUNDAY SCHOOL LESSON
(Continued from Page 13)

(3) Goodness—Goodness, or effective uprightness in heart and life, means Godlikeness, and it always finds expression in deeds.

3. Those related primarily to ourselves.

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THE LORD'S HOUSE

(Continued from Page 3)

and fairly heavy with child.

Today the first snow came, quietly and swiftly. The great, white flakes quickly blanketed the ground. "THE LORD'S HOUSE," with its roof of white purity, seemed to fill a place of dignity among the heavily laden forest trees. The low branches of spruce and pine bowed down to the very earth to form places of seclusion for small animals.

The rabbits burrowed in and slept in warmth and contentment. The snow is now deep and covered with a crunchy top which crackles as the men walk about in their heavy, high boots to care for the livestock. It is now only seven days until Christmas. The cow gave birth to a fine male calf and in a few days the lack of milk for the family will be taken care of. There will be milk and butter and cheese. The Lord is good. The night of December the twenty-second closed down cold and windy. The moon was full and bright, so bright that the shadows of the tall stately forest trees were black upon the snow. In THE LORD'S HOUSE the pine logs burned and cast their warm, golden glow—everyone slept.

Elizabeth was awakened by a light crunching of the snow, and arose to look from a small window. She saw the form of a young girl standing in the moonlight near the door.

She called James quietly, trying not to awaken the other two couples, and together they went to the door and opened it. There stood a young Negro girl in her late 'teens—cold, frightened, and poorly clothed.

She told them she was lost and wanted to rest. Then she reached into the darkness and took the hand of her husband and brought him into the light. She was Lila Evans, she said, and he was her husband, Andrew.

They were not slaves trying to escape, but a couple who were homesick for their families, and loved ones. They were trying to walk home from Stoney Gap Mountain, Virginia, to her mother's in Kentucky to spend Christmas. They had no mode of transportation other than to walk.

Elizabeth and James brought them into the house and warmed them by the large fire. The other two couples heard the conversation and came in. After having some food, a comfortable place was provided for them to sleep. The storage room adjoining the kitchen had been filled with wood for the fire for the winter. The four men quickly moved the wood outside and the room was given to Lila and Andrew.

His features were those of a pure African—wide nostrils, dark brown eyes, heavy brow, and a set of perfectly white teeth. The three couples agreed that Lila and Andrew should stay until the

deep snow melted before trying to complete their journey.

The next two evenings before Christmas were spent by all of the people in THE LORD'S HOUSE preparing for Christmas. Lila and Delsa popped corn and strung it for the Christmas tree, which the men had cut and set up in the room near the front window. Holly berries and branches of holly were brought in for decoration. Martha baked a beautiful Christmas cake, and the icing was pink with peppermint candy. Custard was made from the rich creamy milk of Rachel. The cow had been named Rachel because of a seven year wait in being able to buy her.

Every night after dinner the Bible was read and they all joined in singing Christmas songs as they sat around the fire. Delsa played an accompaniment on a zither she had brought from home, Lila and Andrew sang a negro spiritual in true African tone.

Christmas night came, and a new blanket of snow began to pattern itself on forest, house and fields. The moon came up clear and bright and Elizabeth knew the time was quickly arriving for her to deliver her baby, two weeks premature. She awakened her husband, and he called her brother and wife who were doctor and nurse. Otto slept through it all.

Lila and Andrew dressed and sat in the darkness of their room humming comforting and strength giving spirituals. It was not until a slap on the back-side brought forth the wail of a new born that Otto awakened. He hurriedly put on his boots and heavy coat and departed from the back door. In a few minutes he returned carrying a cradle in his clumsy arms, which he had made previously for the baby. The baby was a strong healthy boy and was named David James Cullen.

Lila quietly appeared, dressed in a fresh, clean gingham dress, and took the baby in her arms. She sat by the fire and rocked the baby and watched it as it slept.

As the fire of nine logs sent forth its spicy aroma and flickering light, Christmas morning came. Elizabeth closed her eyes and thanked the Heavenly Father for the fulfillment of her life time dream. She gave thanks for the new life just beginning, and dedicated her son to the Lord.

The men had gone into the deep snow outside to feed and care for the livestock. Delsa prepared breakfast, Elizabeth drifted into a much needed sleep. Faintly she could hear the soothing voice of Lila as she sat by the large, warm fire gently holding the baby in her arms and crooning a Christmas lullaby. Her voice carried a rich velvety tone which is found only in the pure African.

As Lila watched the baby sleep she knew that in a few months she would hold in her arms a baby of her own.

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