

"Little Town of Bethlehem" (Ky.) Presents Nativity Scene

It's Christmas time again, and once more the little town of Bethlehem, Kentucky, in Henry County is planning its own unique observance of the blessed event.

From December 22 through December 25 of this year, 6:30 to 9:30 p.m., the local villagers will stage their annual "living nativity" scene. The presentation is now a long-standing community custom, going back to the season of 1960.

The three village churches—Bethlehem Baptist, Bethlehem Methodist and Point Pleasant Christian—started the nativity scene that year after discussing the possibility of establishing some kind of community project for the surrounding area.

Because the little town is named after

the city where Jesus was born, they felt they should do something to turn the attention of people to the real meaning of Christmas each season. The nativity scene seemed to be the logical answer to their search for a project.

The annual scene of Mary and Joseph tending the infant Jesus—surrounded by angels, shepherds, wise men and farm animals—is similar to the thousands of other nativity scenes staged around the world at this time of year. One unique thing about Bethlehem's presentation, however, is its use of real animals and real people as characters in the tableau—all except for the infant in the manger. A large doll plays this role.

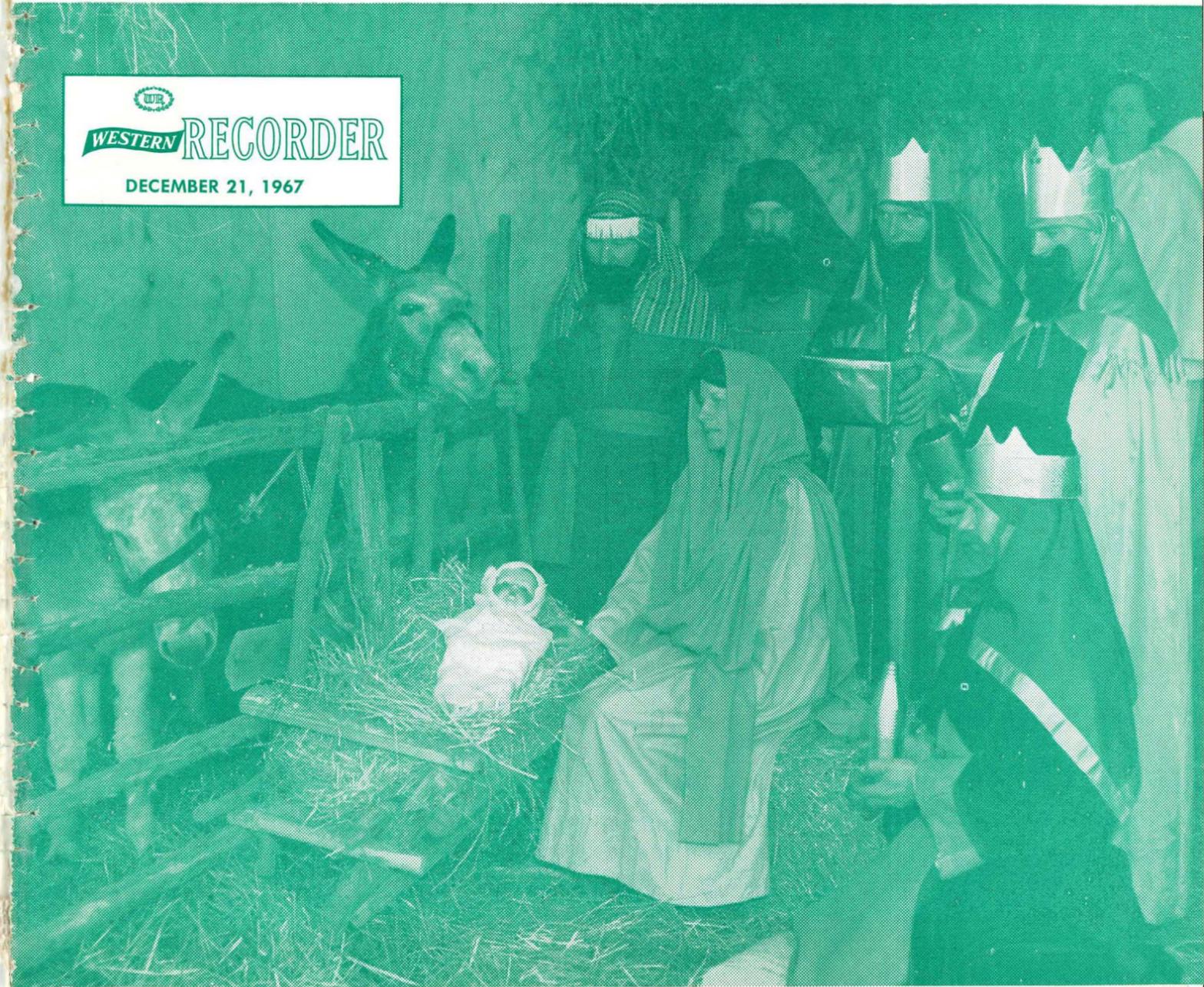
Bethlehem's annual version of the

birth of Christ is truly a town project. Everyone pitches in to help. The women prepare the costumes for the characters; the men build the "manger" and cattle stall on a vacant lot next to the post office; local farmers offer their animals for use in the scene; and of course, the residents volunteer to appear as characters.

Thousands of persons from northern Kentucky and southern Indiana and Ohio have visited the Christmas scene since it was initiated in 1960. Alvin L. Roberts, publicity chairman for the project, said it seemed to grow in popularity each year. He estimated that between 5,000 to 10,000 people visited the presentation last December.

—Living Nativity Scene at Bethlehem, Kentucky


WESTERN RECORDER
DECEMBER 21, 1967





GLEANINGS FROM THE FIELD

STANLEY FAULKNER, pastor of Oak Ridge Baptist Church, Crittenden Association, reports a successful revival with James Murphy, pastor of the Demossville, Kentucky, Baptist Church, as evangelist. Pastor Faulkner reports 14 conversions, many dedications, two transferrals of letters and three commitments for full-time Christian service.

PASTOR JAMES BRITT of Eastwood Baptist Church, Bowling Green, reports that the church has adopted and subscribed the largest budget in its 14-year history. Harold G. Sanders, executive secretary of the Kentucky Baptist Convention, spoke at a fellowship dinner promoting next year's stewardship emphasis.

THREE SOUTHERN BAPTIST dentists, Dr. Neal Goss of Panama City, Florida, Dr. Bobby Joe Evans of Decatur, Georgia, and Dr. Don Gillis of Douglas, Georgia, held dental clinics in remote rural areas of Guatemala in South America recently. They treated about 400 patients and pulled about 1,000 teeth during the mission tour.

THE EXECUTIVE BOARD of the Elkhorn Baptist Association of Kentucky has expressed appreciation to Kenneth Fendley for his 13 years of service as clerk-treasurer for that Baptist body. Fendley, who recently resigned the post, is director of public relations for Georgetown College.

THE FIRST BAPTIST CHURCH of Dallas, Texas, largest congregation in the Southern Baptist Convention, is considering building two new structures at a cost of \$3,000,000 to house its ministry to the deaf, a dining hall, classrooms and multi-floored parking.

A SOUTHERN BAPTIST seminary professor said at Atlanta that students need to experience the "hard realities" of the mission field before they complete their theological studies. Cal Guy, professor of theology at Southwestern Seminary, Fort Worth, Texas, urged the Home Mission Board to consider experimenting with a missions internship for college graduates prior to their seminary studies.

THE 21 SPANISH-SPEAKING Baptist congregations of Miami, Florida, have staged a city-wide evangelistic crusade. A total of 114 persons of the 6,000 who attended made professions of faith in Christ.

B. G. OLSON, director of university relations and assistant to the president at the University of Alaska for the past four years, has been named executive vice-president of William Jewell College at Liberty, Missouri.

J. H. WARE, 74, emeritus Southern Baptist missionary to China and Hawaii, died December 3 at Winston-Salem North Carolina. He was an alumnus of Southern Seminary at Louisville.

JAMES H. DUKE, Jr., has resigned as pastor of Vine Hill Baptist Church in Nelson Association, effective January 7. His future plans are indefinite.

MISS ETHEL HARMON, Southern Baptist missionary to Nigeria for 29 years, recently participated in several activities at Clear Creek Baptist School in Pineville, Kentucky. She taught the mission study book, *Arrows To Atoms*, spoke in chapel services and addressed the Woman's Missionary Society of the Baptist school.



Miss Harmon

A SERIOUS WATER SHORTAGE may force some adjustments in procedure, though not in principle, for immersion-believing Baptists in the state of Victoria, on the southeast tip of Australia. An average baptistry needs 500 to 600 gallons of water to fill it. J. G. Manning, leader of Baptist work in Victoria, has urged the churches there to pursue "all practical economies" in baptismal services.

DAYTON KELLEY, former director of public relations and chairman of the journalism department at Mary Hardin-Baylor College, Belton, Texas, has been named assistant director of Baylor University's historical and research materials, the Texas Collection.

SOUTHERN BAPTIST strength in the Wisconsin-Minnesota area has reached more than 6,000. Latest available figures for the two states includes 2,525 members in 16 churches in Wisconsin and 3,631 in 26 churches in Minnesota.

CECIL T. UNDERWOOD, for 22 years pastor of Morningside Baptist Church, Savannah, Georgia, has been named administrator for a Baptist home for elderly persons in Atlanta. The home is called Peachtree on Peachtree Inn, Inc.

THE BAPTIST CONGREGATION in Luxembourg, one of Europe's smallest states, has disbanded. With its demise, there remains no Baptist witness in the tiny, overwhelmingly Roman Catholic country of 331,000 citizens nestled between Belgium, France and Germany. The church had steadily declined since its organization in 1963.

DON HUSTAD, professor of music at Southern Seminary, Louisville, led the morning worship service at the Nicholasville, Kentucky, Baptist Church on December 3. He played several hymns on the organ, weaving them together with words of explanation. Hustad was head of the music department at Moody Bible Institute for several years and served as campaign organist for many of the Billy Graham Crusades. Earl Hobman is pastor of the Nicholasville church.

THE JAPAN BAPTIST CONVENTION has launched a prayer movement for world peace, especially peace in Vietnam, and has appealed to Baptists in America and around the world to join them. The "prayer-for-peace" movement was revealed in a letter from Japan Baptists to H. Franklin Paschall of Nashville, Tennessee, president of the Southern Baptist Convention.

DR. HARRY B. McCARTY, dean of the Baylor University College of Dentistry at Dallas, will retire at the end of the current academic year.

WESTERN RECORDER		
<small>"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" — Jude 3</small>		
KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40243		
Vol. 141	December 21, 1967	No. 50
C. R. DALEY, JR.	Editor	
G. A. PRICE, JR.	Business and Circulation Manager	
GEORGE W. KNIGHT	Assistant Editor	
C. HENRY REED	Superintendent of Printing	
<small>Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown. Second class postage paid at Middletown, Kentucky.</small>		

Discovering the REAL Message of Christmas

by TAL D. BONHAM

"Our rocket has by-passed the moon. It is nearing the sun, and we have not discovered God. We have turned lights out in heaven that no man will be able to put on again. We are breaking the yoke of the Gospel, the opium of the masses. Let us go forth, and Christ shall be relegated to mythology."¹

These words were spoken arrogantly over a Moscow radio station on Christmas Day, 1960. If Christ is ever "relegated to mythology," however, it will not be at the hands of atheistic Russians who believe that missiles are superior to the Master. It will be at the hands of so called "Christian America" which has forgotten the real message of Christmas.

A DREAM COME TRUE

The message of Christmas is the message of a fulfilled dream. Jesus is called the "son of David" (Matthew 1:1). The Jews had long looked for the fulfillment of prophecy that would make their dream of a Savior come true. They had dreamed a dream of which there was no interpreter (Gen. 40:8). David had welded Israel into a nation and made her a world power. The Jews had dreamed that a son of David, a child born of the lineage of David, would deliver them again. In this sense, Jesus was the fulfillment of their dreams. The very name, "Jesus" was the Greek form of the Hebrew for Joshua which means "the one who delivers."

A man dreamed that he was in the stable in Bethlehem and saw the Christ Child. He asked, "What are you doing here, Little One?" The answer was, "I am not doing anything, here! But I shall go from here soon. I shall speak parables that shall haunt the world. I shall climb the hill, rise on a cross, and the world will not be able to forget. I shall overwhelm the grave. I shall establish the church. I shall come again someday to reign as King. My birth in the stable is not as important as the fact that I shall be born in men's hearts around the world."

So it is today. Our dreams for the best things in life are fulfilled in Christ. Ralph Waldo Emerson expressed it well when he said, "The name of Jesus is not so much written as plowed in the history of the world."

THE MIRACLE OF THE AGES

The message of Christmas is the message of a miracle. Some, under the false claims of scholarship, claim that the Virgin Birth of Christ is of little importance today. But it is important! A very real part of the message of Christmas is lost when the miraculous ele-

ment of Christ's birth is taken out of Christmas.

At first glance, one sees in Matthew 1:18-25 some matters that need further explanation. It says that Mary was "espoused to Joseph" (v. 18). Then, it says that Joseph tentatively planned to "put her away" (v. 19). Then, later in the passage, Mary is referred to as Joseph's "wife" (v. 20). But these factors need not cause one to despair and to doubt the Virgin Birth of Christ.

There were three stages in the Jewish marriage: (1) the engagement, (2) the betrothal or espousal and (3) the marriage, proper. The engagement was often made when the couple were only children. The match was made by the parents or a professional match-maker. It was often made without the couple even seeing each other. The betrothal lasted for one year. It was what might be called "a legal engagement." Divorce proceedings were required for its termination. The couple were known as hus-

A CHRISTMAS SERMON by Tal D. Bonham, pastor of South Side Baptist Church, Pine Bluff, Arkansas.

band and wife but they did not live together as husband and wife.

This was the stage of marriage at which Mary and Joseph were when it was discovered that Mary was "with child of the Holy Ghost" (v. 18). Mary and Joseph were espoused. The actual marriage had not yet taken place. However, the betrothal could be broken only by legal measures.

In the Virgin Birth of Jesus Christ is mystery. Jeremy Taylor once said, "A religion without mystery must be a religion without God." He went on to say, "What thou canst not prove, approve; what thou canst not comprehend, believe; what thou canst believe, admire and love and obey."

GOD BECOMES A MAN

The message of Christmas is a message of truth. The truth that all men seek is found in Christ, for He was "of the Holy Ghost" (v. 20). According to William Barclay, this phrase means at least four things: (1) Jesus enables us to see what God is and what man ought to be. (2) Jesus opens the eyes of our minds so that we can see the truths of God. (3) Jesus is the creating power among men. (4) Jesus is the re-creating power which can release the souls of men from the death of sin.² It is no wonder, then, that Jesus later said, "I am the way, the truth and the life. No

man cometh to the Father but by me" (John 14:6).

The message of Christmas is the message of Emmanuel (v. 23). God had spoken to man in the Garden of Eden but man would not listen. So God spoke through men to man in the Old Testament. And, still man would not listen to the God who had created him. And so, God became a man in Christ. Now, for the first time, man could understand God. God had found a way of communicating with man. Christ was God's Word to man (John 1:1) which "was made flesh and dwelt among us" (John 1:14).

Several years ago, the mayor of Boston let his beard grow for days, put on an old suit, and went out to see how the lower class of people lived in his city. He walked through the slums of the city and found a cheap boarding house where he spent the night.

He was told to chop wood to pay for his breakfast, which consisted of thin oatmeal with skimmed milk. Having never used an axe, he was having little success with chopping the wood. "Give it here, mister," said a young man. "You don't know how to swing an axe."

When the young man had finished the job, the mayor handed him his card, and asked him to report to his office that afternoon, and promised him a good job. "Poor man, he is crazy. Thinks he is the mayor," thought the young man.

That afternoon the young man, mostly to satisfy his curiosity, went to the mayor's office. After he was given a good job, the mayor told him, "Now, keep still and don't tell anyone about this."

The young man simply could not contain the information that he knew about his mayor. The newspaper picked up the story and ran this headline, "THE GREATEST SOCIAL STOOP IN THE WORLD."

When God became a man in Christ, He stooped to the lowest depths to make salvation possible for the greatest and the smallest human beings.

CONCLUSION

No wonder the communist space ship did not discover God. The Russians were looking in the wrong places. They should have looked to Christ. For "God was in Christ, reconciling the world unto himself" (II Cor. 5:19).

This is the real message of Christmas.

1 *Reader's Digest* (January, 1962), p. 13.

2 William Barclay, "The Gospel of Matthew," Vol. I. of *The Daily Study Bible* (Philadelphia: The Westminster Press, 1956), pp. 13 f.



That Christmas and This One

Nearly 2,000 years have passed since that wondrous night when in a stable a peasant virgin gave miraculous birth to her first son, wrapped him in a square of cloth and laid him in the feeding trough of the stable. Not far away lowly shepherds heard the hosts of heaven sing the first praises to the new born King, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14 KJV).

Every year since that holy night in Bethlehem the prayer of human hearts has been the proclamation of the heavenly hosts "peace on earth, good will toward men." But pathetically the answer to the prayer seems as far away in 1967 as when it first brought hope to human hearts that long ago night.

The world of 1967 is a far cry in all outward appearances from the Roman world of Caesar Augustus, but in reality it's hard to see much difference. This should be the concern of those who claim that the birth of Jesus makes all the difference.

The first Christmas saw a world of conflict and war. The tramp, tramp, tramp, of soldiers' feet drowned out the songs of the heavenly hosts for most who lived in that day and soldiers in far away places dreamed of holidays at home. Parents longed to see sons in foreign service, sweethearts and wives prayed to their gods and waited for loved ones, some of whom never returned.

Many were cold and hungry that first chilly Christmas night. Poverty is still with us in 1967. Politicians in Washington debate over how to help the poor at home and abroad while the compassionate prepare baskets of food and bags of toys for the deprived.

Joseph and Mary were in Bethlehem that first Christmas to be taxed, and taxes are also still the concern of all. Whether by decree of Caesar Augustus in Rome, or by legislation from Washington, the lives of most people are always affected no little by the exaction of taxes. No doubt those of Jesus' day complained of such undue government control as to require Joseph to be enrolled in Bethlehem. We still complain because government involvement in life today is probably as extensive as in that day.

The story of no accommodations for the parents of Jesus is told all over to thousands this Christmas who are too late for a room or a flight. The highways were crowded then and also today.

Saddest of all, when Jesus was born few knew it nor cared that it happened. The world was too preoccupied with business and the economic boom

brought on by the order of Caesar for universal enrollment. The economic boom of 1967 is more important to most Americans than the birth of Jesus. Ironically, the birth of Jesus is made a sacrilege by commercialism for material gain. The result is that most everyone gets more out of Christmas than Jesus, who is often only an after thought.

And so peace and good will are still more of a proclamation from heaven than a reality of man. And they will ever be but prayers and dreams until human hearts are remade by Jesus. And this comes not from a sentimental admiration of a stable born babe but from a transforming encounter with a grownup Christ who becomes the ruling Lord of our hearts.

For those with such an experience it's always Christmas because peace is the permanent possession "among men with whom he is pleased" (Luke 2:14, RSV).

The Baptist Gap

Today we hear much about the "gaps" which prevent understanding and cooperation between individuals and groups. There is a gap in Baptist circles which is injurious and which needs attention. This is the "Biblical interpretation" gap between Baptist scholars and most Baptist church members. It's actually amazing how far apart many Baptists are on what they believe about the Bible.

This is important because Baptists have always claimed the Bible as "the Book" of our faith and practice. Disagreeing on many other matters, we have assumed we stood together on the authority of the Scriptures. The fact is we do stand together in this affirmation, but we are far apart on what the Scriptures say.

This gap has come about gradually. The background of Baptists has largely been one of conservatism and almost fundamentalism. This has carried with it a verbal view of Biblical inspiration and a literal view of interpretation. In other words, Baptists generally have held that the Bible literally means what it appears to say and there is no reason to be concerned to try to harmonize Scripture with historical research or modern scientific viewpoints.

And so we have considered that Jonah was literally swallowed by a fish and not accepted the idea that this Old Testament book is a sermon with missions as a theme and was never intended to be history. The same goes for Job, and his experiences.

The early stories of Genesis are even a better ex-

ample. Most Baptist church members have considered Genesis, Chapters 1-11, as actual history, including the creation in six 24-hour days.

In the meantime, a small part of Baptists has moved a long way from this literal attitude toward Scripture. Emphasis upon a trained ministry for Baptists has sent many Baptist ministers through college and seminary training and also created a corps of Baptist college teachers and seminary professors. Many of these teachers have had advanced graduate training in all universities of America and many in England and on the continent. This has resulted in a "new breed" of Baptists whose viewpoints on Scripture have moved a long way from where most church members are.

What about this gap? Is it disastrous? What can be done about it?

It is not necessarily disastrous. It was inevitable and could prove to be a blessing to Baptists trying to minister in the modern world. It all depends upon how we handle it. Here are some suggestions.

We must be honest and we have not always been so. There is a reason we haven't. We have been quick to destroy each other when we disagreed though one of our basic tenets is the right to pursue truth as we feel led by the Holy Spirit.

Seminary professors, even of old, came to conclusions they were afraid to admit. Some would not write for fear of being branded as heretics. And so they went on in public utterance, not actually lying but not telling all they thought to be the truth.

And they had good reason to be silent if they wanted to survive. Any doubt of this is removed by the case of Ralph Elliott in very recent history who put down in writing viewpoints on Genesis many of which are doubtlessly held by a vast majority of Baptist Seminary professors. Ralph was dismissed for saying what many others believed but wouldn't say publicly. Probably the majority of those who voted for his release shared most of his Genesis views, and this may be the reason the formal charge was not heresy but insubordination.

Intellectual honesty is a dire need in overcoming the "Biblical interpretation" gap among Baptists.

Such honesty, however, is destructive apart from tolerant spirits and open minds. This does not require compromise or indifference to truth. There's a differ-

Southern Baptist Work in Ohio

Dear Editor:

I have just returned from Toledo, Ohio, where I have spent a week in revival with Pastor T. A. Benefield and the fine people of East Toledo Baptist Church. For one to witness the effects and see first hand the advancement of the kingdom of God for the glory of the master in one of our pioneer areas is most rewarding.

Ohio Baptists work as a team. I found team work between pastors, churches, associational leaders, and state leaders

ence between steadfastness in conviction and in rigid dogmatism. To believe something strongly does not mean there is no more light to be had on the subject. One can hold to what he understands to be truth while always willing to be shown new light. Inflexible dogmatism which holds there's nothing else to say about a matter is a kind of spiritual pride which characterized the scribes and Pharisees and which killed the Son of God.

Who is right, the Baptist who holds to the traditional interpretation or the one who has abandoned this for a modern interpretation? Both could be partly right and partly wrong. Each can learn from the other and more importantly can respect and love each other while doing it. Too often the "enlightened ones" have looked down upon or even scorned the "unenlightened ones", while the "orthodox" has been ready to eliminate the "heretic."

Space permits only one other suggestion for overcoming this Baptist gap. This is an important one and should accompany these other efforts. This is a depth study of the Bible. Most people who become exposed to intelligent study of the Scriptures have no problems with the "Biblical interpretation" gap.

The truth is such Scripture study is almost unknown to Baptists. Many Sunday School classes are prepared for and conducted apart from competent Bible interpretation helps and therefore result in the pooling of ignorance. No wonder most Baptists who have been in Sunday School for years are Biblically illiterate. Too many preachers in order to meet popular demand and to avoid the rigors of study deliver topical sermons with more personal opinion than Biblical content. And many preachers, like professors, never let their hearers in on much they learned at the seminary about Biblical interpretation.

Why not organize some quality Bible study groups in homes or in churches to supplement Sunday School classes? Get the best commentaries available. Many of these can be handled by laymen. Let the chips fall. It would be surprising how many members are ready to consider the things we have been prone to keep from them. Let them consider all the available facts and make up their own minds.

We not only need but must have intellectual honesty, tolerant spirits, open minds and courageous depth study of the Bible if we overcome the "Biblical interpretation" gap among Southern Baptists.



a vital part of the work. The burden of thousands of unclaimed and uncommitted lives has created, with their great love for Christ, a profound faithfulness and dedication. One cannot remain long in northern Ohio before he feels the warmth of the people.

There is a real need in the Toledo

area for mission pastors, music directors, and educational directors. There is an air of excitement and fortitude among our Baptist brethren there. In the Toledo area, James Coldiron, associational missionary, is doing an excellent job. He has created a spirit of togetherness. This, linked with the power and promises of God, will prove most rewarding this spring when Toledo Baptists undertake one of the largest evangelistic campaigns ever attempted in Northern Ohio. Stamping Ground, Ky. William R. Maze

Rooms Still Available for Youth Conference at Berne

The Baptist World Alliance at Washington, D. C., is seeking to squelch a rumor that all the rooms are taken for the Baptist Youth World Conference in Berne, Switzerland, July 22-28, 1968.

There is still plenty of space available for young people wanting to attend the world-wide Baptist conference, but they must apply no later than February 1, according to an announcement by Robert S. Denny, associate secretary of the Baptist World Alliance and secretary of its youth department.

Denny said that setting the early deadline was necessary "to squeeze the

air out of the ballooning bag of requests" from tour directors for room accommodations in the Swiss capital.

Denny explained that there are 5,000 available beds in Berne hotels, dormitories and private homes, with 3,000 marked for North Americans, 1,500 for Europeans, and 500 for young people from the rest of the world.

A total of 123 tour directors from North America, however, have requested a total of 4,290 beds; but only 80 such tours have been allocated the 3,000 beds on a first-come, first-served basis. This leaves a list of 43 tour leaders

still asking for 1,290 beds which do not exist, Denny pointed out.

He called "unfortunate" the rumor that everything is filled, for the truth is that few of the tour groups are filled. Denny said that many of the 3,000 beds are still available to individuals who apply for membership in these tour groups.

He urged interested youth to contact tour leaders in their area, or to write to the youth department of the Baptist World Alliance for a list of the tour groups.

Fundamental ground rules for reservations adopted by the Baptist World Alliance administrative committee include stipulations that registration will be restricted to youth ages 17 to 30; that housing and seats will be limited to those registered for the full conference period, with visitors and part-time participants getting left-over rooms; and that February 1, 1968, be set as a registration deadline.

Speakers already enlisted for the conference include such persons as Evangelist Billy Graham, Negro educator and former Peace Corps executive Samuel Proctor, physician and author Paul Tournier of Switzerland, and Southern Baptist Seminary professor Kenneth Chafin. (BP)

Alexander Resigning as Student Leader at Sunday School Board

David K. Alexander, secretary of the student department of the Sunday School Board of the Southern Baptist Convention, has announced plans to resign his position, to do special studies in higher education.

Alexander's study leave will begin February 1 at the end of which he plans to return to the board in another capacity or enter a new field of service.

When asked why he was leaving the post, Alexander said, "I feel that a fresh voice is needed to lead the department, state and campus directors into the full potential and demands of the 1970's."

Alexander also reviewed the accomplishments of the department during the sixties. He stated that department goals and plans for their accomplishments would soon be established for the next five years.

The director of the board's education division, W. L. Howse, who supervises the work of the student department, stated that he does not have immediate plans for filling the post Alexander is vacating.

As head of the student department for six years, Alexander also served as editor-in-chief of the *Baptist Student*, a Christian collegiate magazine. Before becoming the department's secretary, he served as editor of this publication for six years.

Currently a member of the administrative committee of the youth department of the Baptist World Alliance, Alexander is a frequent program personality at religious emphasis weeks and religious programs on campuses throughout the nation.

He was selected as Outstanding Churchman of the Year from his Alma Mater, the University of New Mexico, and has been the recipient of a Danforth grant for special studies.

Alexander holds the bachelor of business administration degree and studied an additional year at Harvard Business School. He received the master of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth, and has completed course requirements for the doctor of philosophy degree at Vanderbilt University, Nashville. (BP)

Christmas Story Told in Names Of Kentucky Baptist Congregations

Without speaking a word, 38 churches in associations affiliated with the Kentucky Baptist Convention bear witness to the real meaning of Christmas—not only at this season but during the entire preceding year as well.

A check of the Kentucky Baptist Convention directory of churches reveals that at least this many congregations are named after words, events and places associated with the birth of Jesus in Bethlehem almost 2,000 years ago.

"Mt. Mary"—the name of a church in Bell County Association—reminds one, for example, of Mary's role as the earthly mother of Jesus and her spirit of humility and joy when she learned that she would be an instrument of God in this blessed event.

At least 16 churches in the Kentucky convention are named for Bethlehem—the little Judean city in which Christ was born. These congregations are located in the following associations: Allen, Bell County, Blood River, Central, Henry County, Little River, Long Run, Mt. Zion, Muhlenberg, Pulaski County, Russell Creek, Shelby County, Tates Creek, West Kentucky and West

Union. Two other congregations—David Baptist Church in Enterprise Association and David's Chapel in Freedom Association—seem to add the qualifying phrase, "City of David," to the place of Jesus' birth.

And finally, the name "Emmanuel," which was ascribed to Jesus by the prophet Isaiah, has been preserved by 19 churches of the Kentucky Baptist Convention. Congregations named "Emmanuel (sometimes spelled Immanuel) Baptist Church" are found in the associations of Boones Creek, Daviess-McLean, Elkhorn, Franklin, Graves County, Green Valley, Greenup, Little Bethel, Long Run, Nelson, North Bend, Ohio River, Pike, Pulaski County, Severns Valley, South District, Warren, Wayne County and West Union.

This Old Testament word for Jesus sums up clearly and succinctly the meaning of Christmas. As the prophet Isaiah stated it, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD WITH US" (Matthew 1:23).

SBC Christian Life Commission Names Howse New Staff Member

The SBC Christian Life Commission at Nashville has named William L. Howse III of Dallas as its new director of organization, effective January 1.

Howse, 31, has been minister of education at Calvary Baptist Church in Garland, Texas, a suburb of Dallas, for the past three years.

He will succeed Bill Dyal, who resigned last spring to become director of the Peace Corps in Columbia, South America.

His chief responsibility will include work with state Christian Life Commissions and Baptist state conventions, according to SBC Christian Life Commission Secretary Foy Valentine, who announced Howse's election.

He also will serve as the commission's representative in all areas related to human welfare, and will plan, project and carry out numerous meetings, conferences and special observances which are the commission's responsibility, Valentine said.

Valentine added that the appointment greatly strengthens the staff and service of the commission. "Mr. Howse is particularly well equipped by disposition, training and experience to assume these duties," he said.

"He will lead out in the commission's effort to provide specific organizational



Howse

help to Southern Baptist churches, associations, and state conventions who are now moving forward as never before in the whole field of applied Christianity," Valentine observed.

Howse is a graduate of Union University, Jackson, Tennessee, and Southwestern Baptist Theological Seminary, Fort Worth. He has had further studies at North Texas State University in Denton, Texas, and is currently working on a doctor of education degree at Southwestern Seminary.

He is the son of W. L. Howse, Jr., director of the education division of the Southern Baptist Sunday School Board, Nashville.

Howse is a former youth director for Broadway Baptist Church, Fort Worth, and caseworker for Buckner Baptist Benevolences in Dallas. He has been a member of the Christian Life Committee of the Dallas Baptist Association for the past three years. (BP)



PRIZE BIBLE READER—John N. Meadows (right), pastor of the Bagdad, Kentucky, Baptist Church and a student at Southern Seminary, Louisville, was one of two seminary students selected by homiletics professors and fellow students as the best reader of the scriptures. Meadows was awarded a study Bible by the American Bible Society, represented by Melvin E. Soltan, executive secretary for the Society's central region. A native of Mt. Vernon, Kentucky, Meadows graduated from Georgetown College in 1962. He has served as pastor of Immanuel Baptist Church, Danville, and Kirkwood Baptist Church in Mercer County.

"Unity through Love" Called Basis of Ecumenical Movement

A Southern Baptist professor at a Catholic university in California called for Baptists and others to join an ecumenical movement characterized by a "unity through love" concept.

James McClendon, professor at the University of San Francisco (Catholic),

stressed in a chapel message at Southwestern Baptist Theological Seminary, Fort Worth, Texas, the imperative of finding ways "to reach across the lines of denominationalism in love."

"An ecumenical movement is not joining the council of churches," said McClendon, former professor at Golden Gate Theological Seminary in Mill Valley, California.

At the heart of a true ecumenical movement is love, declared McClendon. "It is to unlearn misconceptions and learn what other denominations really believe.

"It won't lead us into other men's churches—that is not the goal," he said. "It is to lead us into obedience to the commands of Christ's prayer for the church that it may be one—as He and God are one."

McClendon warned that Christians must not limit love, or in the process they will limit unity.

He also cautioned that ecumenism is dangerous business, but it requires Christians to recognize the authenticity of the experience of others, and a genuine commitment to Christ in others.

McClendon was professor at Golden Gate Seminary for 12 years before joining the staff of the University of San Francisco. He is a graduate of Southwestern Seminary, earning the doctor of theology degree. (BP)

January 14, 1968, Named Special Day of Prayer for 1969 Crusade

A call for Baptists throughout North America to observe a special day of prayer for the Crusade of the Americas on Sunday, January 14, 1968, has been issued by the officers of the steering committee of the Crusade of the Americas in North America.

The call to prayer urged Baptists to pray "for the healing of our lands, torn by civil strife and war and moral decay and spiritual apostasy."

"Let us pray acknowledging that Christ is our only hope, and all men must turn to Christ in repentance and faith for personal salvation," said the call to prayer.

The statement was issued at Louisville by the officers of the steering committee which is coordinating the North American plans for the Crusade of the Americas, a hemispheric-wide evan-



BEAUTIFUL BOONE LODGE will be the center of activities as Cedarmore Assembly enters its 1968 season.

1968 Schedule Cedarmore Baptist Assemblies

- | | |
|---|---|
| <p>February
29-March 2—Regional Brotherhood Institute (S.B.C.)</p> <p>March
25-27—Stewardship-Foundation Conference</p> <p>April
26-27—Intermediate and Young Peoples Training Union Convention</p> <p>May
4—R.A. Track Meet
13-16—Development Officers Institute</p> <p>June
7-9—Conference for the Deaf
14-15—G.A. Camp Leadership Workshop</p> <p>July
1-4—State Prayer and Bible Retreat
12-14—Y.W.A. Conference
22-26—Music Assembly
26—Music Associational Dinner
29-Aug. 2—World Missions Conference</p> | <p>August
5-9—Youth Assembly
12-14—First Sunday School Conference
15-17—Second Sunday School Conference
19-21—College Orientation
22-24—B.S.U. Briefing
26-30—W.M.U. Conference
31-Sept. 2—W.M.U. Week-end Conference</p> <p>September
6-7—Pastor-Training Union Directors Retreat
8-10—Presidents and Campus Ministers Conference</p> <p>October
7-11—Institute on Group Dynamics
18-19—State Associational Officers Briefing Meeting</p> <p>November
25-26—January Bible Study Preview
29-30—Church Vocations Conference</p> <p>December
6-7—State Brotherhood Work Shop</p> |
|---|---|

ASSEMBLY BOARD AND ROOM RATES PER PERSON PER DAY

NOTE: Prices quoted below include room, meals and linens. All prices are per person per day. In addition to the rates below, a \$1.00 registration fee must be sent in advance with each reservation (children under 9, fifty cents). **THIS FEE IS NOT REFUNDABLE.** Reservation is not official until registration fee is sent in, which also provides travel insurance.

<p>BOONE LODGE:</p> <p>1 person in room \$10.75 2 persons in room 8.75 3 persons in room 7.75 4 persons in room (2 dbl. beds)... 6.75</p> <p>MOTELS, GRACEMORE LODGE:</p> <p>1 person in room 7.75 2 persons in room 6.25</p> <p>COTTAGES, DORMITORY: \$5.50 per person per day</p>	<p>CHILDREN'S RATES: Under 2, free; 2 and under 9, half rate; 9 and over, full rate.</p> <p>MEALS ONLY: Breakfast, \$1.00; lunch \$1.65; dinner, \$1.65; special meals and Sunday dinner, \$1.90; banquets, \$2.50.</p> <p>REFUNDS: No refunds for meals missed</p>
--	--

Send all reservations for Assemblies, including \$1.00 registration-insurance fee per person, to:

MARVIN M. BYRDWELL, Manager
Cedarmore Baptist Assembly
Bagdad, Kentucky
Telephone (502) 747-8911

1968 Schedule Cedarmore Baptist Camps



COVERED WAGON used as camp site for boys attending Royal Ambassador camps.

MUSIC CAMPS

June
17-21—Junior Music Camp

August
5-9—Junior Music Camp

ROYAL AMBASSADOR CAMPS

June
17-22—R.A. Camp
24-29—R.A. Camp

July
1-6—R.A. Camp
8-13—R.A. Camp
15-20—R.A. Camp
22-27—R.A. Camp
29-August 3—R.A. Camp

August

5-10—R.A. Camp
12-17—R.A. Camp
19-24—R.A. Camp

GIRLS AUXILIARY CAMPS

June
17-21—Junior G.A. Camp
24-28—Junior G.A. Camp

July

1-5—Intermediate G.A. Camp
8-12—Junior G.A. Camp
15-19—Junior-Intermediate G.A. Camp
22-26—Junior G.A. Camp
29-August 2—Junior-Intermediate G.A. Camp

August

5-9—Intermediate G.A. Camp

CAMP RATES 1968

REGISTRATION - INSURANCE FEE is \$1.00 payable in advance, and covers your health insurance at camp and enroute from and back home.

ROYAL AMBASSADOR CAMPS: Total cost \$19.50 Monday supper through Saturday breakfast each week. Send \$1.00 registration-insurance fee to: Brotherhood Department, Baptist Building, Middletown, Kentucky 40243. Pay balance of \$18.50 at camp.

G.A. CAMPS: Total cost \$19.00 Monday supper through Friday lunch, each week. Send registration-insurance fee of \$1.00 to W.M.U. office, Baptist Building, Middletown, Kentucky, 40243. Pay balance of \$18.00 at camp.

JUNIOR MUSIC CAMP: Total cost \$19.00 Monday supper through Friday lunch, in regular facilities; more in Boone Lodge. Send registration - insurance fee of \$1.00 to: Church Music Department, Baptist Building, Middletown, Kentucky 40243. Pay balance of \$18.00 at camp.

Foreign Mission Appointments Set Record During 1967

The Southern Baptist Foreign Mission Board, meeting December 7 in Richmond, appointed 12 career missionaries, employed 11 missionary associates, and reappointed one former missionary, reaching a record of 222 in all categories of missionary service for 1967.

The previous record in the 122-year history of the Board was 220, in 1965.

"This large number of appointments has been made while maintaining high standards for missionary service," said Paker J. Cauthen, executive secretary.

"In recent years, auxiliary types of missionary service, such as the missionary associate and the missionary journeyman programs, have been designed to supplement the permanent corps of career missionaries. We move very gradually in any type of auxiliary service because we recognize the imperative need to strengthen the permanent missionary staff" Cauthen continued:

Short-term Policy Told

"Our basic plan calls for the auxiliary categories not to exceed 10% of the total overseas staff. This minimizes the danger of instability from personnel turnover occasioned by short-range appointments. "The corps of career missionaries will continue to be the center around which all auxiliary programs will be related."

The Board's new president, W. Morris Ford, presided for the first time at the December meeting. Pastor of First Baptist Church, Longview, Texas, he was called away from Richmond before his election during the Board's October meeting.

The Board's new missionaries include its first couple employed for South-West Africa (66th country to which Southern Baptist missionaries are assigned). Mr. and Mrs. Charlton D. Whitson, of Manchester, Georgia, will go to Windhoek, the capital of South-West Africa, where a small English-language Baptist church has asked the Board to send a missionary pastor. South-West Africa, large but sparsely populated, is

a dependency of the Union of South Africa.

H. Cornell Goerner, secretary for Africa, announced that the first Southern Baptist missionaries to Botswana, Mr. and Mrs. Marvin R. Reynolds, of Little Rock, Arkansas, are scheduled to leave the States in January.

Goerner expects to leave early in January for a trip to South-West Africa, Botswana, Rhodesia, and Portuguese-speaking Africa. Harrison H. Pike, missionary to Brazil (now on furlough in Texarkana, Texas, will accompany him as interpreter in Portuguese-speaking Africa. Pike will also participate in evangelistic meetings in Angola, Mozambique, and South Africa.

Winston Crawley, secretary for the Orient, discussed the effect which seven months of Communist-led disturbances in Hong Kong have had on church life and mission work. He had returned two weeks earlier from an overseas trip which included a stop in Hong Kong.

"The disturbances are being caused by a very small minority," he said. "Those actively involved may not number more than one percent of the population, and even those sympathetic with the demonstrators probably do not amount to 10%.

"Essentially, Baptist life and work are going on as usual in Hong Kong. Even nearby Macao, where disturbances approximately a year ago resulted in rather obvious Communist dominance, is still open to Christian work, and Missionary Richard L. Lusk visits there fairly regularly," Crawley continued.

"Human need and Christian opportunity are increased rather than diminished by the uncertain circumstances and the sense of crisis. This is a time for us to be concerned about Hong Kong, but not discouraged"

Goerner apprised Board members of mission conditions in Nigeria, where the federal government is fighting the secessionist movement of the Eastern Region, which declared itself the independent nation of "Biafra" in May.

"The state of siege continues in the East, with the Biafrans holding out stubbornly against the federal troops," Goerner said. "There have been some indications that negotiations for a peaceful settlement might be arranged at an early date. In the meantime, most of the rest of Nigeria is relatively calm, and mission activities are being carried on, although there are still difficulties of travel and occasional incidents of lawlessness."

Valley Station Couple Appointed by FMB

James W. Cecil, pastor of Kosmosdale Baptist Church, Valley Station, and Mrs. Cecil were employed by the SBC Foreign Mission Board during December for a five-year term as missionary associates in Hong Kong.

Cecil will assist with business administration related to Baptist mission work. He majored in accounting at Northern Arizona University, Flagstaff, practiced accounting in Flagstaff, and specialized in church and denominational administration while a graduate student at Southern Seminary in Louisville.

Born in Harper Springs, Arkansas, Cecil lived in Oklahoma, Arkansas and Arizona during his youth. Mrs. Cecil, the former Katherine Gardner, was born and reared in Penrod, Kentucky.

She attended Nazareth College (now Catherine Spalding College), Louisville, graduated from nursing school at St.



NEW HONG KONG APPOINTEES—Mr. and Mrs. James W. Cecil of Valley Station, Kentucky, new missionary associates for the Foreign Mission Board, examine photos of Christmas scenes from around the world following their appointment at foreign mission headquarters in Richmond, Virginia.

Anthony Hospital, Louisville, and continued her studies at hospitals in New Jersey and Chicago and at Southern Seminary in Louisville, where she received a certificate.

She has practiced nursing in Arizona, Utah and Kentucky.

Kentucky Baptist



BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

25 YEARS AGO December 17, 1942

Several items in the *Western Recorder* reflected America's involvement in World War II. One news item reported the dedication of a new Baptist Service Men's Lounge and Dormitory, located in downtown Louisville; it was sponsored by the W.M.U. ladies of Long Run Association.

In another editorial note, the *Western Recorder* staff apologized to the readers who had been receiving copies of the paper without wire stitching. "Government priorities in the entire metal industry make it impossible for us to keep enough wire on hand to stitch every copy of every issue," the editor said. "We do the best we can."

50 YEARS AGO December 20, 1917

Editor J. W. Porter endorsed the effort by Baptists of Louisville to raise funds to establish a Baptist hospital in that city. "The splendid start made by Louisville has encouraged the brethren to believe that now is the opportune time to launch the movement," Porter said. "For many years the matter has been discussed without any real effort to establish such an institution."

125 YEARS AGO December 15, 1842

According to Editor W. C. Buck, the number of Baptists in the state at this time was 50,479. This included 8,508 persons who had been baptized by the churches so far during 1842.

Sam Hogan Leaves Kentucky For Pastorate in Ohio

Sam Hogan, pastor of First Baptist Church of Lloyd, Kentucky, in Greenup Association for the past three years, has resigned to accept the pastorate of the Coshocton, Ohio, Baptist Church.



Hogan

A graduate of Georgetown College and Southern Seminary at Louisville, Hogan has served Baptist churches at Booneville and Covington, Kentucky, and several other Kentucky communities. He is also a former pastor of First Southern Baptist Church in West Portsmouth, Ohio.

His most recent work at Lloyd has included service with the Kentucky Baptist mission program as a local missionary. In this capacity he has directed schools of missions, youth camp projects and other mission activities.

Prejudice Challenged by "People to People" Emphasis

by JIM NEWTON

The all American city of Florence, South Carolina, with the help of some key Southern Baptists, staged a People-to-People Week which has resulted in breaking down deep-rooted prejudices and stereotypes among hundreds of people, according to the week's leaders.

An interdenominational venture coordinated by the local ministerial alliance, the unique People-to-People Week featured addresses by some of the top religious leaders in the nation, especially in the area of race relations.

But the heart of the week was not the speeches, good as they were, but nightly small group sessions called "People Experiencing Persons" (PEP), said two of the Baptist leaders who helped direct the conference.

Each night the 500 persons from throughout the community split into 21

small groups where they shared their experiences in human relationships. The groups were divided to maintain a broad cross-section of the community, with an attendance ratio of about 6-4 between whites and Negroes, the same ratio as within the community.

For the first time, many of the white Southerners had an opportunity to hear a Negro bare his soul in honesty, telling how it feels to be a Negro in a Southern community.

The PEP sessions were directed by Chaplain L. L. McGee, assistant director of the department of pastoral care for North Carolina Baptist Hospital in Winston-Salem, N. C.; and by a group of other counselors trained in clinical pastoral counseling.

The overall program was planned by Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission, Nashville, who served as dean, enlisting the speakers and program personalities.

A \$10,000 grant from Florence businessman J. Boone Aiken, a member of the First Baptist Church of Florence, financed the week-long program. Aiken has been credited with sponsoring other meetings which led to naming Florence as an All American city.

Valentine and McGee, in evaluating the sessions, said they were overwhelmed with the response of the people. "It was great," observed Valentine. "I just never expected such a marvelous, open spirit on the subject of race."

Pews — Carpet — Baptistries
Laminated Beams — Lights
Spires — Steeples — Windows

LONDON CHURCH FURNITURE
London, Ky. Phone (606) 864-2230

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS

1310 S. THIRD BRECKINRIDGE LANE
Phone 634-3628 Phone 896-0349

PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by invitation

Lee E. Cralle Co.
Funeral Home

LEE E. CRALLE, JR., President

PHONE
634-3646 • 634-3647

1330 South Third Street
Louisville, Ky.

Hotomatic Gas Water Heater #3

Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Write for free folders on water heaters, Fiberglass Baptistries, spires and crosses. Also Electric Water Heaters.

LITTLE GIANT MFG. CO.
907 7th Street, Orange, Texas



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for December 31, 1967)

INTERNATIONAL SERIES

MAN'S RESPONSE TO GOD'S GIFT

Malachi 3:5-16

Malachi sought to arouse the priests and the people of Judah to an awareness of God's graciousness to them, of their backslidden condition, and of their failure due to their departure from the will of God. He warned them that God's judgment upon them was inevitable. Malachi predicted that the Lord would come suddenly and unexpectedly to bring joy and to sit in judgment.

Singled out as worthy of particular judgment are sorcerers, adulterers, false swearers and oppressors. The spiritual, moral and ethical transgressions of the priests and the people were due to their lack of reverence for, fear of and obedience to the Lord. The unchanging God did not have any intention of overlooking or condoning their sins.

In spite of God's blessing upon them, they had intermarried with the heathen, they had dealt deceitfully with their brethren, and they had neglected to worship God. The people had departed so far from God and His ordinances that they did not recognize the fact that they had gone astray at all. What was even worse they did not feel any conviction for their sin, and denied that they owed God anything.

As a skilled spiritual surgeon Malachi diagnosed the condition of the people, exposed the root of the disease, recognized the disaster which would come if it was not cured, and pointed out the blessings to be received when the remedy was applied.

Robbery is a grave thing for it involves the taking of that which belongs to someone else. God's questions, "Will a man rob God?" seems to be one almost of amazement. Surely no man would be so foolish as to rob God, yet that is what men have done and are doing every day. Malachi struck at a very vital point when he revealed that the heart of Israel's difficulty was dishonesty toward God.

The particular sin of which the Israelites were guilty was that of stealing the tithe which was rightfully God's. When the people took for themselves what belonged to God that was robbery as truly as when a burglar

steals the property of another. These people had kept for their own selfish purposes what God had definitely commanded them to return to Him.

When they withheld their tithes and offerings they were defrauding God. The difficult situation in which they were placed was the judgment of God upon them because of their failure in this respect. Malachi 3:10 proves that there are numerous blessings which God has to give, which we will never receive unless or until we present at least the tithe to Him. Those who think that they need God's tenth in addition to their own nine-tenths will discover, sooner or later, that they have less for themselves after robbing God than they would have if they were honest with Him.

If the tithes are brought into the storehouse God has promised to pour out on the people such a blessing as

they will not be able to receive. That is always God's way. No one can out-give God. He is not going to be a debtor to any man.

Many concluded that there was not anything to be gained by worshiping and serving God. Imagining that the disobedient fared better than the obedient, and being desirous of blaming God for their disappointments, they blatantly declared, "It is vain to serve God," and that those who wrought wickedness were actually the happiest. When He reviewed the false statements which they made to excuse their backslidings, God refused to accept them.

In contrast to those who were uttering such blasphemous statements there were true worshipers who loved supremely and sought to do His will faithfully. They feared God, meditated upon Him, made His will the subject of their conversation, and obeyed Him. He noted these facts in His book of remembrance. Since He keeps accurate books, it is important that we live in such a manner that He can make good entries opposite our names.

LIFE AND WORK SERIES

WORSHIP BRINGS RENEWAL

Our worship of God, if pleasing to Him, will contribute much to our lives and will determine the effectiveness of our service for Him.

Isaiah 6:1-8

Of Isaiah's personal life we know little. He was a citizen, if not a native, of Jerusalem. Apparently he belonged to a good family, and enjoyed the social and educational advantages of that city in those days. He became a man of honor, insight, wisdom, eloquence, versatility, devotion, and literary genius.

Isaiah's hero, King Uzziah, was buried in an outcast's tomb. Bewildered and wondering what would befall the nation, Isaiah went to the temple to meditate on God's ways and to find comfort. God's house is the best place for anyone to go in time of sorrow or need.

In the temple Isaiah received a vision

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

which made an indelible impression upon him and completely transformed his life and work. He saw the Lord "sitting upon a throne" reigning in majesty and glory. Isaiah also observed some celestial beings standing near the Lord's throne, full of swift energy, blazing with enthusiasm, and glowing with fervent love.

Overwhelmed with a sense of awe and reverence, and unable to look into the face of the Lord, each covered his face. His keen sense of unworthiness caused each to cover his feet in order that he might not be seen. Exceedingly anxious to render swift and unquestioning obedience to the Lord, each of them cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." This cry was accompanied by a remarkable demonstration of divine power.

By gazing on purity Isaiah discovered his own impurity. When anybody stands in the presence of the Lord a sense of sin always overwhelms him. Isaiah observed that there was a gulf between the Lord and himself which no effort

of his own could ever bridge. Engrossed with the thought of his wretchedness and helplessness, Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." He was especially mindful of their sins of speech. The lips are an index of the life.

As soon as Isaiah made a full and frank confession of his sin and repented thereof, he received the assurance of mercy, pardon and cleansing. Divine forgiveness and spiritual cleansing constitute the entrance to a life of usefulness, honor and promotion.

Following his vision of enlightenment and experience of cleansing Isaiah received a divine call to work. He was convinced that the One Who had cleansed him was appealing to him for service.

Without consulting anyone, Isaiah unreservedly committed himself into the hands of the Lord saying, "Here am I; send me." He offered himself to the Lord just as he was and with all that he had—his personality, his possessions and his plans. He considered it a privilege

and an honor to serve the Lord and was ready for any sacrifice which that honor might entail.

Having committed himself to do the will of God, and having received a new insight into the needs of his people, Isaiah was divinely appointed to minister unto them. The commission which he received sent him on a new path-way of duty, and sent him to preach to those who would wilfully turn a deaf ear to his message, but their refusal to hear and heed would result in their ruin. Nevertheless, fulness of blessing always comes to those who do God's will in the places of His choice.

Psalm 73:25-28

When the Psalmist observed the prosperity of the wicked and the misfortunes of the righteous, he became perplexed and absented himself from the house of worship. When someone induced him to return there and have fellowship with God, he discovered that he had magnified his problem out of all proportion. While Asaph was in the sanctuary God opened his eyes and set him straight in his thinking. Conse-

quently he gave himself to the worship and adoration of God.

Asaph said, "Whom have I in heaven but thee? and there is none upon the earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." Do you know God as he did? Do you realize that none other than God can help and bless you? The Psalmist gave God his rightful place, desiring God Himself rather than just what He gives. It is wonderful when a Christian comes to the place that he can truthfully say, "What I desire above all else is God Himself."

Unhesitatingly the Psalmist let it be known that he had come to the conclusion that his trouble had been that he had not remained near to God. He discovered that when one is far from God nothing will be right. The thing of paramount importance is to remain close to God. Living near to God will keep a person away from the places where he should not be. Nothing is comparable to the peace and joy which come from nearness to God.

U. S. Senate Pushes Again for Judicial Review Bill

The U.S. Senate almost unanimously and without opposition for the fourth time in four years has attempted again to push a "judicial review" bill through Congress.

This time the effort took the form of an amendment to the Elementary and Secondary Education Amendments Act of 1967 earlier passed by the House of Representatives.

Sponsored by Sen. Sam J. Ervin, Jr. (D., N. C.) and five other senators, the amendment is identical to the judicial review bill sent to the House by the Senate on April 11.

The bottleneck to the judicial review legislation has been in the House of Representatives. Sen. Ervin pointed out to the Senate that the House has consistently blocked such a bill and that no hearings have been held there even in subcommittee.

Sen. Wayne Morse (D., Ore.), floor

Aluminum Siding

- Aluminum Trim Work
- Roofing and Stone Siding

J. W. Colville



Call for Free Estimate

COLVILLE COMPANY

368-1100 4320 Crittenden Dr.
368-1388 Louisville, Ky.

manager for the 1967 education act, in order to impress on the House Conference Committee that the Senate means business this time. demanded a roll call vote on the amendment. It passed by a vote of 71-0.

The purpose of a judicial review bill is to provide a way to test the constitutionality of certain acts of Congress by the religion clauses of the First Amendment.

The problem of testing the constitutionality of federal expenditures under the first amendment arises from a 1923 Supreme Court decision in the case of Frothingham v. Mellon.

In that case it was decided that an individual taxpayer does not have sufficient money involved in federal spending to give him "standing to sue" or to challenge the expenditure in court.

Referring to First Amendment restrictions on federal spending, Sen. Ervin told the Senate that "all other constitutional rights which are susceptible of judicial resolution may be placed before the federal courts for protection."

"Yet, despite the priority which is given this constitutional principle," he continued, "it is the only personal liberty which, because of a legal technicality, cannot adequately be resolved by the Supreme Court."

The judicial review bill, Ervin contends, would enable the courts to break through this impasse and to rule on religious liberty and separation of church and state issues in nine acts of Congress. Ardent supporters of judi-

cial review are found both among those who believe that violations of separation of church and state are involved and those who believe that the acts of Congress are constitutional.

"What we want," he said, "is to end once and for all the doubt, controversy, and the divisiveness created by the church-state issue . . . on this we are agreed: the court should have the opportunity to decide."

Sen. Morse is among those who think that no violations of the First Amendment are in the acts of Congress under consideration. Others like Sen. Ralph W. Yarborough (D., Tex.) disagree.

Yarborough said, in discussing recent developments in the church-state arena, "The greatness of America is built upon religious freedom of the people. In actions such as the ones to which I have referred it is not being eroded away a little, but it is galloping away." (BP)

HERBERT C. CRALLE FUNERAL HOME

Edwin R. Hillock, President

Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue
Louisville, Kentucky

KENTUCKY BAPTISTS AT WORK



Training Union

Stop Mourning Over Your Training Union ACT!

Training Union is on the way out! Is that a startling statement? Read on.

For many years, Southern Baptists have been screaming loud and long about the deficiencies in the old practice of "giving a part" in Training Union. Churches across the SBC have experienced a steady decline in Training Union enrollment and attendance. Experiments *ad infinitum* have been tried in efforts to pump new life into the Sunday evening training program.

All the while, pastors and laymen have been pleading with Training Union leaders to "come up with something new." The constant cry has been for flexibility, for an approach that can be adapted to any place and any need.

Well, that cry need be raised no longer. Training Union, as the old BYPU folks knew it, is dead. In its place SBC leaders, working in league with state and local leaders across the Convention, have produced a new image for Christian training which is nothing short of revolutionary.

Flexibility is the key word in the new approach. The sky is the limit for goals and procedures. The new purpose is to make Training Union serve the training needs of the church, whatever those needs might be, and not merely serve its own organizational needs.

In discussing the new ideas, Philip B. Harris recently said: "Training Union may one day be without an organization, but the church will never advance without training. Training leaders in all

church organizations is our philosophy. We want to do jobs that the churches want done in training."

Harris, secretary of the Training Union department at the Sunday School Board, added: "The department stands ready to develop curriculums and training programs for the church to use at any time—Sunday night, Monday, Tuesday or any time the church deems necessary."

A whole new set of concept books has been published for Training Union workers. Tons of pamphlets, filmstrips, movies and other teaching guides are available for every conceivable aspect of the Training Union's three-fold ministry, new-member orientation, church member training, and leadership training.

"ACT" is the nickname for the ministry's new thrust—"Advance in Church Training." And Act is most appropriate. The new program won't work itself. Now more than ever, Training Union success depends upon imaginative local leadership and diligent local labor.

If Training Union doesn't advance in your church, it's not because materials and ideas aren't available; it's because you haven't put them to practical and imaginative use in your own Training Union.

Yes, Training Union as the BYPU folks knew it is dead. Long live the new approach. ACT!

—Jack Harwell,
The Christian Index

CLASSIFIED ADVERTISING

RATE: 10 cents per word, figure or initial. Cash with order except on contract advertising. Minimum charge \$2.00. Copy deadline ten days before publication date.

PONTIACS AND CHEVROLETS, also all makes used cars and trucks. Call **BILL WIGGINS**, Cooke Pontiac, Fifth and York, Louisville, 589-9151. Residence, 895-3724.

ALUMINUM SIDING, ROOFING, storm windows and doors, guttering and awnings. All guaranteed. Call **J. W. Colville**, 368-1100. 4320 Crittenden Drive, Louisville, Kentucky 40209.

IF YOU DON'T DRINK—Complete coverage by America's original non-drinkers' insurance company. Auto - Home - Church - Life. Contact your local agent for complete details. Preferred Risk Insurance Companies.

MEDICAL CENTER MOTEL—Floyd and Gray Streets, Louisville, Kentucky. V. V. Cooke, president.

W.M.U.

Season's Greetings

by Mrs. George R. Ferguson
Merry Christmas

*Blessing on your home
And all who therein dwell
May happiness abide there
With thoughtful love as well.
And may the Christmas spirit,
Of love and joy and peace,
Be spread abroad from home to home
That its mission never cease.*

Edith A. Abbott

Happy New Year

*And I said to the man who
stood at the gate of the year;
Give me a light and I may
tread softly into the unknown!
And he replied:
Go out into the darkness
and put thine hand into
the Hand of God
That shall be to thee better
thm light and safer than
known way.*

From "the Gate of the Year"
by M. Louise Haskins

Details Announced For Prayer Partners' Plan

PACT, an international prayer partnership, will link men, women, young people, churches and groups in intercession for the Crusade of the Americas.

Final details announced recently by Woman's Missionary Union, SBC, coordinators for PACT, map a plan for matching persons with persons, churches with churches, families with families, and groups with groups. Baptists from North, South and Central America will participate in the project.

Individuals desiring PACT partners should be at least 16 years old. Younger persons may participate with their families or church groups.

Give a trip to the Holy Land!

Highlights of the BIBLE LANDS

With Dr. John M. Carter
Tour director and president, Campbellsville College
JUNE 8, 1968 — 22 DAYS

10 COUNTRIES

\$1,185 from Louisville

\$1,120 from New York

"See the stories of the Bible
unfold before your eyes"

BOOK NOW — RESERVATIONS LIMITED

Write: Dr. John M. Carter

GOTAAS WORLD TRAVEL

7 W. Madison, Chicago 60602

Sunday School

Kentuckians to Write For Sunday School Builder

Clarence Penn, associate in the Sunday School department, and Bob Kilgore, Minister of Administration at Crescent Hill Baptist Church, have been selected to write a series of articles for the *Sunday School Builder*.

Evangelism

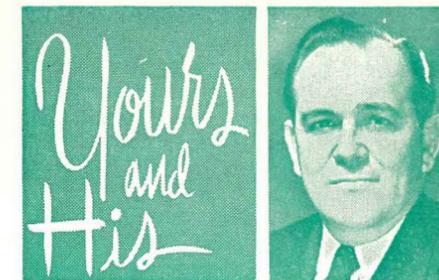
State Evangelistic Conference — January 15-17



The Evangelistic Conference at Owensboro will have a new sound. That sound will be the beautiful voice of Mrs. Martha Branham of Dallas, Texas, and the great music played on the piano by Mrs. Betty Jean Chatham of Shelbyville, Kentucky. These two talented ladies give much of their time to playing and singing the Good News of salvation.

Mrs. Branham is married and has two children. She is a member of the First Baptist Church, Dallas, teaches voice in the Dallas Bible College and has par-

We commend our friends, Penn and Kilgore, on this important assignment. This is the second time in recent years that a member of the Sunday School department has been selected to write Sunday School material. Mrs. Lyman Austin, while superintendent of children's work in the department, was chosen to write material for the *Church Nursery Guide*.



Above Every Name

"Thou shalt call his name JESUS, for he shall save his people from their sins." At Christmastime, one name should be on every lip—JESUS. One name should be in every heart—JESUS. One goal should be paramount in our prayer—JESUS. For "There is no other Name under heaven, given among men" so worthy to be served as Master.

One Solitary Life

James A. Francis says it better than we: "Here is a man who was born in an obscure village, the child of a peasant woman. He worked in a carpenter shop until he was 30, and then for three years he was an itinerant preacher. He never held an office.

He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never travelled 200 miles from the place where he was born. He never did one of the things which usually accompany greatness. He had no credentials but himself.

While he was a young man, the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth, and that was his coat. When he was dead, he was laid in a private grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today he is the central figure of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the kings that ever reigned, put together, have not affected the life of man upon this earth, as that ONE SOLITARY LIFE."

O come, let us adore Him.

Harold G. Sanders

Temple Hill Charter Member Dies Nov. 29

H. H. Lowery, 78, the last living charter member of the Temple Hill, Kentucky, Baptist Church, died November 29. Funeral services were conducted December 2.

Mr. Lowery was the first deacon ordained by the church. The ordination took place 46 years ago, shortly after the constitution of the church. He also had served as church treasurer for 27 years.

Temple Hill pastor, Billy C. Compton, expressed a deep sense of loss to himself and to the entire church in the passing of Mr. Lowery.

Oakland Avenue, Covington Builds New Sanctuary

Oakland Avenue Baptist Church, Covington, dedicated its new sanctuary during special services on Sunday afternoon, December 10.

Pastor Bill F. Croley brought the dedication address. Former pastors participating in the program included Charles Sheriff, Clifford Lightfoot and Willie Crawford.

The new sanctuary is the third building in which the congregation has worshipped. Following its beginning in 1952, the church met for 12 years in a store room in Covington. Then in 1964 the men of the church pitched in to build their first permanent building—a small concrete block structure.

When the church outgrew that building a couple of years ago, the members sacrificed to pay off the mortgage on its first building 15 years ahead of schedule in order that it might build again.

The new building is located at 17th and Oakland Avenue in Covington.

Evangelical Cooperation Explored At Second Meeting in Washington

Evangelical ecumenism took another step at a second meeting in Washington to discuss the "possibilities of more tangible evangelical witness and unity in American life."

The meeting was a follow-up on an earlier fall ecumenical gathering of 40 churchmen to discuss evangelical cooperation.

At the December meeting a committee of 12 churchmen "agreed on the general feasibility of a multi-faceted continental evangelistic drive cresting in 1973, subject to favorable conditions," according to a press release issued by the magazine *Christianity Today*.

The report further said, "the latest conference produced the concept of a non-organizational 'Evangelical Christian Coalition' to advance cooperative efforts."

"It also will seek to present a full understanding of what it means to be evangelical and relevant in the contemporary situation," the release stated.

The next meeting of the planning group will be March 9-10, 1968. A spokesman at *Christianity Today* said that probably 25 persons would be present at the March meeting.

Neither of the meetings in Washington have been open to the press.

The *Christianity Today* release said of

the December meeting, "Participants came from nine major denominations but as individuals and not as official representatives of their communions. They constituted a transdenominational dialogue that reached far beyond existing patterns of cooperation."

Two Southern Baptists were present, John F. Havlik and Harold Lindsey, both associate directors in the division of evangelism of the Southern Baptist Home Mission Board.

Others present were: George A. Fallon, General Board of Evangelism of the Methodist Church; Leighton Ford, associate in the Billy Graham Evangelistic Association; Carl F. H. Henry, editor of *Christianity Today*; Rufus Jones, president of the National Association of Evangelicals; David E. Kucharsky, associate editor of *Christianity Today*.

Also, John A. MacKay, former president of Princeton; T. A. Raedeke, secretary for evangelism for the Board of Missions of the Missouri Synod Lutheran Church; J. Sherrard Rice, secretary for Christian witness in the Board of National Ministries of the Presbyterian Church in the U. S.; Edward H. Rockey, minister of the Westchester Church of Christ, White Plains, N. J.; and Carl W. Tiller, former president of the American Baptist Convention. (BP)

Baptist Unity Movement is Dissolved

The board of trustees of the Baptist Unity Movement has voted to dissolve the organization and encourage its members to support the work of the North American Baptist Fellowship Committee.

The Baptist Unity Movement has

been composed of persons in the American and Southern Baptist Conventions concerned with uniting the two major Baptist bodies, but it has not been officially endorsed or supported by either Baptist convention.

An announcement from Howard R. Stewart, an American Baptist minister who is chairman of the Baptist Unity Movement, stated that the reason for the board's action was "the inability of the group to meet the financial responsibilities involved in the growth of the movement."

The announcement indicated that the Baptist Unity Movement began in 1962 when 12 Baptist pastors and laymen from the Southern and American Baptist Conventions met in Towson, Maryland, "because of a concern over the divisions among Baptists."

Its stated purpose was "to help create a climate wherein under the guidance of the Holy Spirit the organic unity of Baptists might take place."

Stewart said that about 1,000 persons have been associated with the movement during its five years of existence, but the growth required financial resources which could not be obtained.

SEASON'S GREETINGS

from the

WESTERN RECORDER STAFF

The entire staff of the *Western Recorder* wishes you and yours a joyful Christmas and New Year season. We join you in thanksgiving that unto the world has been born "this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

No Paper Next Week

Since the *Western Recorder* omits two issues each year—one at Christmas and one in July—you will not receive an issue of the paper next week. The next *Western Recorder* will be dated January 4 and will contain the Sunday School lessons for January 14.