

Duplicate

Western Recorder

THIS WEEK

The Primacy of Power
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Christmas 1957

Greetings . . .

*From every member of
the Western Recorder
Family to our many
friends:*

*Season's Greetings and
prayers for continued
blessings of our Lord
Jesus Christ throughout
the coming year.*



AND the angel, Gabriel, said to Mary, "Fear not, for thou hast found favor with God...

Thou shalt bring forth a son and shalt name him Jesus. He shall be great and be called the Son of the Highest." This Christmas as we worship and rejoice in celebrating the Nativity of the Prince of Peace, let us ever be mindful of the spiritual meaning of this great day and to live by and defend the teachings of Christ. Let us again reaffirm our faith in God and give thanks to Him for our countless blessings. As a nation of free people, let us pray for the less fortunate, who are fettered by fear and ignorance—for the sick and those in sorrow, that they may find new hope and happiness. Let us continue to pray for the unity of all nations, that all people may dwell in enduring peace and harmony. "And of His Kingdom there shall be no end."

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Pastoral Changes

►The Berean Baptist Church, Lexington, has called as its pastor young Harry D. Clark, Jr., a 22-year-old Junior in Georgetown College, to succeed his late father, Harry D. Clarke, Sr., who died just a few weeks ago.

►R. E. Booker has resigned his 27-year pastorate at the Fellowship Baptist Church, Lawrenceburg, effective January 1.

►George Lay, formerly pastor of the Calvary Church, Casey County, and more recently at Junction City, has accepted the care of the Bryantsville Baptist Church, near Lexington.

►E. P. Howerton has resigned as pastor of the Oneida Baptist Church to become pastor of the East Williamson Baptist Church, Williamson, W. Va., affiliated with the Enterprise Association in Kentucky.

►A farewell dinner was given Pastor E. A. Northern by the Brownsville Baptist Church before his departure to become pastor of the Trenton Baptist Church. He has been at Brownsville for three years.

►W. W. Johnson, pastor of East Union Baptist Church and moderator of Muhlenberg County Association of Baptists, has resigned his pastorate there effective December 17, at which time he and Mrs. Johnson moved to Marion, Kentucky, to assume the pastorate of the Second Baptist Church.

►Olen Sisk, Princeton, Kentucky, has resigned a two year pastorate with the New Barren Spring Baptist Church, in Christian County Association. During his pastorate there, the church has erected a beautiful brick house of worship, including twelve class rooms, also provision for four more rooms when needed. Their heating system is natural gas. This is one of the most up-to-date church plants in the Christian County Association. Brother Sisk was formerly pastor of the Trinity Baptist Church in Hopkinsville, and the first Southern Baptist Missionary of the Motor Cities Association in Detroit, Michigan.

Kentucky News

►Central Church, Winchester, has paid \$3,000 on its \$30,000 note for the new bus station property, reducing its debt to \$27,000. The Maple Street side of their property has been replanted with shrubs, the gift of one of their members. H. C. Zachry is pastor there.

►George D. Park, Elizabethtown, Kentucky, until recently a chaplain of the U. S. Army in the Orient, has been named associational missionary of the

Galdwell Association. Formerly pastor of Earlington, and other churches, he has been associational missionary in Laurel River and Bell County Associations. He and Mrs. Park will make their home in Princeton.

►Robert Carlton Williams was ordained to the ministry by Glensboro Baptist Church, Lawrenceburg, on November 24. He is a student in Georgetown College and has accepted a call to the Pleasant Grove Church. Pastor Walter Bennett, Glensboro, preached the ordination sermon. Mrs. Williams is the former Miss Connie Streeman of Georgia. Both of them graduated at Campbellsville College before going to Georgetown.

►Dedication services for the new auditorium of the Lake Spring Baptist Church, Simpson Association were held in November. Among those participating in the dedication program were the Lake Spring pastor, Wesley F. Walden; J. W. Lynch, pastor Shady Grove Baptist Church; and Dr. James C. Berry of Nashville, Tennessee. The Lake Spring church was constituted in the year 1812 and is marked by continuous Kingdom service in this area of Kentucky. An educational building was erected and dedicated in 1954 under the leadership of a former pastor Thomas L. Lewis, now serving as Associational Missionary in Christian County.

Deaths and Funerals

►The funeral of Mrs. Nancy Richey Edwards, 29, was held at Farndale Baptist Church, Jefferson County, December 10, with burial in Evergreen Cemetery. She was a sister of Pastor Hughlan P. Richey, Earlington, who survives her, as do her husband, Joseph B. Edwards; two daughters, Vickie Lynn and Cynthia Kay Edwards; her parents, Mr. and Mrs. Claud Richey, and one other brother, Morris Richey, Central City.

►The funeral of retired Pastor O. F. Baxter, 84, was held November 25 at Scobee Funeral Home, Winchester, Ky., and was conducted by W. T. Dunaway and G. W. Haley. Native of Clark County, he was graduated from Southern Seminary in 1898. His pastorates have included churches at Warsaw, Clover Bottom in Fayette County, Aberdeen, Ohio, and churches in Clark County. His first wife, the former Nannie L. Risen, died some years ago, and he later married Mary Steele, who died in 1954. Clyde Baxter, a son, died in 1940. He leaves two great grandchildren, Mrs. K. Wagenknecht and Oda Nelson Baxter, both of Roselle, Ill., and other relatives. At the time of his death he was a member of the Northside Baptist Church, Winchester. Burial was in Winchester Cemetery.

Western Recorder

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

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Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

►Ronald Whaley, three-year-old son of Rev. and Mrs. Charles L. Whaley, Jr., Southern Baptist missionaries in Japan, died of leukemia on Thursday, December 5 (Japan time), in Tokyo. Funeral services were held Sunday, December 8, in Kokura, where the family lived until a few months ago. Ronald became ill shortly after Christmas, 1956, and was sent to St. Luke's Hospital in Tokyo, where his disease was diagnosed as acute leukemia. Since that time he has been in and out of the hospital as treatment was necessary. In addition to his parents, Ronald is survived by a sister, Rebecca Ellen, almost two. The present address of the Whaley family is 65 Sawawatari, Kanagawa-ku, Yokohama, Japan. Both Mr. and Mrs. Whaley are natives of Georgia. They make their permanent American home in Atlanta.

THE PRIMACY OF POWER

By T. L. McSWAIN

Scripture: Ephesians 3:14-21

[Annual Long Run Association sermon preached by the pastor of Southside Baptist Church, Louisville. Abridged for publication.—Editor]

The Holy Spirit is absolutely necessary in the Lord's work. Without the Holy Spirit it makes little difference what plans we use, for they will fail. Our times point up our need for the Holy Spirit. You and I live in a world steeped in sin. Some are even saying the prospects for Christianity are slim, with communism on the march and secularism spreading. Secularism, which is the living of life as though God were dead or did not exist, has gained ground on every hand. We see the secularistic mood growing in education, in marriage and our homes, and in public affairs. This secularism pours in over our life and times like salt water through a broken dyke, sterilizing soil that centuries of costly labor had succeeded in reclaiming. Although church attendance is at an all-time high, there is an inner-moral decay and spiritual impotency eating like a cancer at our vitals. Hatreds and bitterness, racial strife and tensions laugh Christian values of love, generosity, tolerance and pity, to scorn. Brothels and honky-tonks are thriving where churches and schools ought to be. For us who care for the Christian cause, there is reason for alarm. Such a time as ours calls for a deeper dedication than more settled times.

Do you recall what the American representative, Gouverneur Morris, wrote back to George Washington from Paris about King Louis XVI—"He was a good man. In ordinary times he would have made a good king. But he inherited a revolution."

My fellow Baptists, we too have a revolution on our hands. In such a time as ours God needs twice-born, Spirit filled men. How great to be alive in our day! What a challenge! Our age calls for prophets who will fearlessly proclaim God's message as they are empowered by the Holy Spirit. America needs revival, and to present the living, burning Word of God to a rotting world, we must have what the early Christians had.

Jesus spoke like no other had spoken. His works were marvels never before seen. And at Pentecost the power and personality of Jesus was reproduced in intoxicated men—intoxicated not with wine, but with Christ. Christ-intoxicated men, possessed of His power, turned the world upside down.

Now we are inclined to think that Pentecost was a point of great power in history, a demonstration God made to launch Christ's cause, and that it is over and we may never expect to see

it again. Why are Baptists so afraid of the word "Pentecost?" I submit to you that this is the "day" of Pentecost. The Lord is still able. A thousand years with Him are as one day, so we may honestly say that we live in the day or era of Pentecost. Pentecost has never been canceled. Brethren, the Spirit has already been given. The only limit to that power is the limit we put upon it when we fail to make available to Him a perfect channel for that power. There are areas where we must have the power of the Holy Spirit.

The Primacy of Power In Our Personalities

This should be a day of Pentecostal Power in our personalities. There is no reason why Spirit-filled men today should not be supercharged with power such as Peter had when the people brought their sick that even his shadow might fall on them as he passed. In the early church there was one mind in control. This was the Holy Spirit. They could say, "It seemed good to the Holy Ghost and to us."

When Paul came to Ephesus he found a group without power. When he asked if they had received the gift of the Spirit they replied that they had never heard of the Spirit. There are those today who do not seem to know Him. He does not speak to a man because of his education, or because he holds some office in the church, but only to those who are humble enough to listen and obey.

All of us have felt like Paul when he said there was a battle going on in him. What good he wanted to do he was unable, and what evil he did not want to do, he found himself doing. "Oh wretched man that I am!" He goes on to say the victory comes through Christ who has freed him from the law of sin and death. We have that within us that would pull us down—we have a sinful nature. But thanks be to God, there is a greater power. Through Christ we can "mount up with wings as an eagle" and live lives of victory through this power.

A little boy was drawing during Sunday School. The teacher asked what he was drawing and he replied, "a picture of God." When the teacher told him no one knew what God looks like the boy replied, "Then everyone will know when I finish this picture." People ought to have a good idea of what Christ is like when they finish looking at our lives. Oh, how we need the power of Christ in our lives!

The Primacy Of Power In Our Churches

Does someone ask why our churches do not shake our communities and make the impact they should? We lack power. Take the Power of the Holy Spirit out of the church and it becomes just another organization. Our churches today need a fresh infilling of Pentecostal Power. Many people do not know what the church really is. Some think it is an ark where a few of God's elect float safely over a drowning world—or perhaps an insurance company where dues are paid and we are insured against eternal loss.

I may say also that the church is not a social organization where the pastor is toastmaster in a mutual admiration society, nor merely a place of worship where we sing and think about our home in heaven. My friends, the church exists for one reason—to give the Gospel to the world. Churches are to be aggressive rather than defensive.

Dr. R. C. Campbell once told of seeing a building with a sign on it reading, "This building is condemned and must be torn down." If our churches had the Power we could hang that label on many evils. Why, we could say to the organized liquor traffic, "This evil has been condemned and must come down." People are not afraid of our churches any longer.

Can we close our ears to the Macedonian call? Why have our churches lost a red hot passion for souls? Did you hear of the church in Texas that struck oil on its property? They divided the leases among the charter members and closed down. In our own city here a church advertised that it was closed for the summer so the members could relax and be back in the fall ready to go again. Can you imagine calling yourself a church with no more program than that?

Dr. James L. Sullivan once told of a church he passed in Tennessee with a sign reading: "Revival In Progress—For Church Members Only." Upon inquiry he was told that the church was well filled and any new members might mean they would have to go to the trouble and expense to build. So they were limiting the revival to the membership. Dr. Sullivan said, "They did not need a revival. What they needed was embalming fluid. I had rather be pastor of Arlington Cemetery—just as much life and not half as many problems."

But may I remind you that other denominations are not the only ones who have lost their passion for the lost—we Baptists are not out after the lost with hot hearts like we should be. We are not making the impact we could and should. May God help us to see our peculiar witness for our day and give us the Power of the Holy Spirit to garrison our area and the world with churches and missions! Let us

(Continued on Page 10)

Daley Observations



O. R. Daley

How much are pronouncements worth? By pronouncements I mean the popular practice of many Baptist groups of issuing strong statements and passing fiery resolutions condemning or advocating this or that. There's nothing wrong in taking a stand but the trouble comes when many Baptists who take a stand do just that—they stand still while the evil they preach about goes marching on. Pronouncements without practice and words without

work have not been unknown in Baptist history, nor have Baptists today reformed much in this respect.

In fact, we have been at it a good deal lately. State associations and conventions pronounced and resolved quite extensively this year. The results, however, are not likely to be much different from those coming from similar actions in district associations. Every year we condemn the liquor traffic severely while liquor consumption increases. We decry the moral deterioration of America only for divorce, immorality and crime in general to steadily grow.

Let's review a few of the current pronouncements among Baptists and examine their possible effect. In North Carolina the acceptance by churches of associate members was disapproved. Their action was aimed at the Wake Forest Baptist Church which had been receiving as associate members some who had not met all the traditional requirements for membership in a Baptist Church. What good did the Convention pronouncement do? The Sunday immediately following the convention, Wake Forest Church accepted another associate member.

The same North Carolina Convention reaffirmed its 1937 stand against dancing on Baptist college campuses. This was aimed at Wake Forest and Meredith where the trustees had voted approval of on-campus dancing. What was the effect of the pronouncement? Students rebelled and staged an impromptu hoedown. A few days later, Dr. George Paschal, Jr., a Raleigh surgeon and Wake Forest trustee, announced that he would introduce a resolution at the next trustees' meeting to authorize on-campus dancing despite the convention's stand. Like a red flag in the face of a bull is a pronouncement to the one against whom it is directed.

One tragic consequence appears on the horizon of the controversy. From a distance it appears that North Carolina Baptists could lose Wake Forest. It would not be the first time Baptists lost a school. Columbian University, founded by Luther Rice in 1821 in Washington, D. C., is now George Washington University. Chicago University, Rochester University, Brown University and Vassar College are only some of the schools founded and once operated by Baptists but which now show little if any evidence of their former ties. Wake Forest took the first step in this direction several years ago in accepting several million dollars from the R. J. Reynolds' fortune. A few more millions could replace the support now

received from Baptists and the Wake Forest story would be that of Duke and Vanderbilt, once Methodist schools but long since captives of their benefactors. I doubt if this is wanted by North Carolina Baptists or by Wake Forest officials, but a few more pronouncements from either side could bring the tragedy.

Another Baptist pronouncement of recent years will bear consideration. In the 1954 St. Louis Southern Baptist Convention an endorsement of the Supreme Court decision on school segregation was overwhelmingly voted. Heralded by many as a great pronouncement in social righteousness, what has come from it? How many Baptists had their minds changed by it? How many Southern Baptists have given indication of real concern about segregation by integrating their churches? On the other hand, the Southern Baptist Convention pronouncement put many pastors of the Deep South on the cross and many churches in a fighting mood.

Now come along two state conventions—Alabama and Louisiana—with 1957 pronouncements saying segregation of public schools "is in the best interest of a peaceful, progressive Christian society at this time." The Alabama pronouncement was justified by its proposers and supporters with threadbare reasoning that could be given through rote memory by many fifth and sixth graders of the south. Granted that integration is a severe problem and should not be forced upon unwilling southerners, what good can come from such pronouncements?

Baptists have always been strong to insist on New Testament methods. An examination of the record of the ministry of Jesus and his disciples reveals little time spent in making pronouncements and passing resolutions. They seemed to be so busy doing good that little time was left to frame resolutions about the good and evil. They faced the tyranny of a pagan world ruler, slavery, strong drink, taxation without representation and many other evils but direct pronouncements on these are hard to find.

Along this line I'll long remember the answer of Dr. Sydnor L. Stealey to a seminary student who wanted to know whether or not to preach against tobacco in a church where many members depended upon tobacco for livelihood. The wise teacher suggested that the pastor major on preaching Jesus Christ and if he could accomplish this, Jesus Christ in the hearts of the church members would take care of the tobacco problem.

Of our pronouncements it might be said what Jesus said of tithing and other Jewish practices, "These ought ye to have done, and not to leave the other undone" (Matt. 23:23). If we matched our pronouncements with performance and our words with work, we might come nearer getting the job done.

Christmas 1957

If what we have been told to believe is true, this might well be our last Christmas on this earth. The Russians have been generally pictured as so demonic that if they ever had the power to do so, they would destroy the U. S. It now appears they might be in that position with two earth satellites put into

orbit, one weighing a half ton and now moving around the world every hour and a half. And this matched by a three pounder which we succeeded in getting about as high as a grounded kite. Our scientists have admitted that there is little doubt that earth satellites could be equipped with nuclear warheads and dropped upon any place on the earth. Another authority has very realistically pictured nuclear bombs launched at will from Russian submarines upon American cities.

For the first time in the memory of any living American it is difficult to say the U. S. is impregnable. It's no comforting thought that if Santa Claus makes his rounds in 1958, he might find few chimneys standing in America or anywhere else in the world. History has rapidly brought us to the hour when we must conceive of the possibility of such a fate or worse for New York or Louisville as actually experienced by Hiroshima and Nagasaki.

What is to be our course this Christmas in light of these somber facts? Should we eat, drink and be merrier than ever before because next Christmas we might be a vital statistic? The bills for Christmas shopping and holiday drinking might indicate this is our attitude. If it is, woe unto us!

Should we give up in despair and hopelessness? My words above might sound this way but despair is never the part of a child of faith. A wise man has said that when the night is dark enough, the stars

always come out. Surely it's dark enough to look for the stars!

Could it be that our Lord is using Godless Russia to turn his people to him? He who used Egypt, Babylon and Assyria to teach Israel surely could warn us in raising up Russia. The folly of trusting in military might could be coming home to America, and, not voluntarily turning to God for our hope, we now may be able to find no other refuge. In this respect the present crisis may be good. The First Baptist Church, Alexandria, Virginia, recently sent a letter to the President of the U. S. urging that a moment of prayer precede the launching of the first U. S. satellite. Not disposed to pray before the attempt, we might rush to our knees now that we have experienced humiliating failure.

Far from despair, every Christian has every reason for hope. The world was darker than this when the first Christmas carols were sung by heavenly hosts to heart hungry shepherds. The most startling news still in this world is not that a man-made satellite has been sent up from earth to the heavens but that a God-sent Saviour has been sent down from heaven to earth. A rocket launching platform is still no match for a borrowed manger and a man made moon whirling around the earth has no hope like a God-made star standing over Bethlehem. Wise men of old scanning the heavens came to this star. So will wise men of Christmas 1957.

The Baptist Forum

What's Your Question?

Question—What is the origin of the word, *Christmas*? I do not find it in the Bible. Was Christ born on December 25?

Answer—The word, CHRISTMAS, was not in existence until long after the New Testament was written. It came from the early English, *Christes Masse*, which means *Christ's Mass*. Christmas was not observed in the early years of the Christian era and it is not known exactly when it became a widely accepted observance. The December 25 date was set in 354 A. D. by Bishop Liberius of Rome and was decided on to replace a pagan festival in connection with the worship of the sun during the winter solstice. December 6 and January 6 are among the dates now observed by other countries.

It is not known on what day of the year Jesus was born but the best authorities choose the spring rather than December. What is important for us is not on what day he was born but that he was born and not whether we observe December 25 or some other date but that we receive the babe of Bethlehem as the Son of God and accept him as our Saviour.—Ed.

MORE ON CANADIAN BAPTISTS

Editor:

I have read with much interest the opinions of Canadian Baptists written by two Southern Baptists now living and working among us, namely George C. Irvin and Thomas A. Downs. Pastor Downs, who has been up here only since last June, was quite critical of his fellow Southern Baptist, Mr. Irvin. May a native Canadian who has been a Baptist for over twenty years express an opinion?

To be brief I'll have to cast my vote for Mr. Irvin. His letter gave a much more factual picture of those churches which form the Baptist Federation of Canada, which includes the Baptist Union of Western Canada. I too read everything written about Canada in the Pacific Coast Baptist and I have yet to read anything in it that was untrue.

In Saskatchewan where Mr. Downs is working, the Baptist Union organized 8 churches in 28 years—1925 to 1953. In 1953 there was a net decrease of 118 members below the previous year. Yet Brother Downs says the primary difference between the Baptists of the Baptist Union and those of the South is accent! My conclusion is that Pastor Downs was not called by a TYPICAL church of the Western Union. Markham, Ontario. J. C. Sinclair

MUCH OBLIGED

Editor:

I would like to send my change of address; also to tell you how very much we enjoy our state paper. I am now

pastor of a Southern Baptist Mission in Shelby, Ohio. My old address was 244 Howell Terrace S. W., Atlanta, Ga. Shelby, Ohio A. F. Hornsby

TRIBUTE TO MISSIONARIES

Editor:

Today they go; into what hardship Thou alone canst tell; But Lord, with thee to shelter, All is well.

We must not fear the loneliness we'll Know as years we face, But rest us in the surety Of Thy grace.

Ours for awhile, we freely give them, Father, back to Thee. They say good-bye, and face toward Open sea.

Theirs and the Father's will Of one accord; And blest are we whose children Serve the Lord.

(Dedicated to the parents of Rev. and Mrs. William E. Arnold who went from our church one year ago to serve in Ghana, West Africa.)

Campbellsville, Ky. Carrie L. Warf

EAST TEXAS BAPTIST COLLEGE

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An Important Word To DEACONS

By ELDRED M. TAYLOR

Would you like to help your pastor be a better pastor? Then ask your church to provide expense for him to attend the State-wide Evangelistic Conference in Louisville, January 13-15, 1958.

The Evangelistic Conference is designed to help pastors and churches do a better job in evangelism. The pastor who attends will be richly blessed and his church in turn will be strengthened.

Regardless of how well the Conference is planned, it will be of little benefit to a pastor who does not attend. Many churches now provide the pastor's expense for this important meeting. If your church has not previously provided this expense, may I suggest that you bring this to the attention of the church immediately.

The church owes it to the pastor to make it possible for him to attend this meeting. The pastor owes it to the church to attend if possible.

Texas Children's Home Declines Federal Aid

BEEVILLE, Tex. — (BP) — Trustees of South Texas Baptist Children's Home here have declined to accept federal aid.

Administrator J. M. Lunsford said that the children's home is legally eligible to share in the federal surplus commodity program under the U. S. Department of Agriculture.

(The surplus commodity program provides food of all kinds to public schools and charitable institutions for lunches. This is food acquired by the government under price support and surplus food laws. It is distributed through the state governments without charge to qualified schools and institutions.)

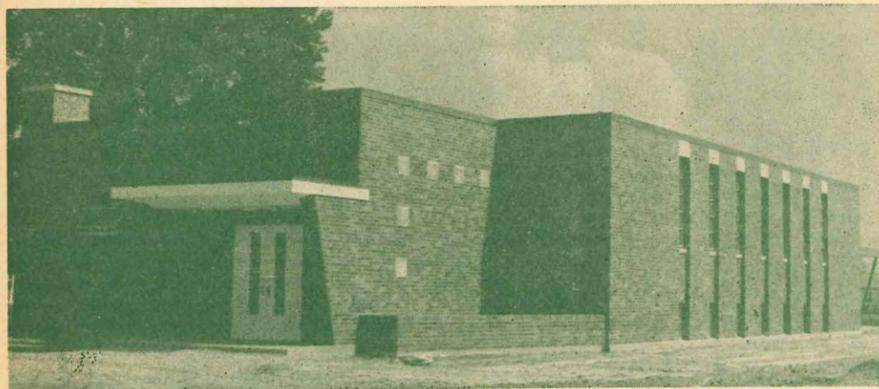
"Participation in these programs could mean a savings of thousands of dollars each year for South Texas Children's Home," Lunsford said. The trustees unanimously decided that "to accept this help would be a violation of the principle of separation of church and state."

►J. L. Page, pastor of Forrest Grove Church, in Bethel Association, has just undergone some surgery and skin grafting. While he is recuperating splendidly, it will be necessary for him to be out of his pulpit for some weeks, perhaps.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 8, 1957

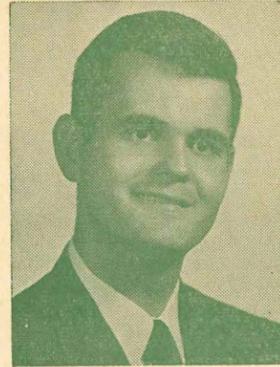
	S.S.	Add.	T.U.
Louisville, Beechland (1)	1,147	6	348
Lou., Beechmont (2)	1,130	6	329
Lexington, Immanuel	1,004	10	363
Hartodsburg (3)	1,002	—	287
Madisonville, First	999	—	317
Lou., Parkland (1)	973	6	287
Murray, First (1)	968	—	—
Hopkinsville, Second (1)	967	5	267
Owensboro, Third	963	—	274
Lou., Victory Memorial	882	2	190
Lexington, Calvary (1)	852	—	232
Covington, Latonia (1)	850	—	248
Evansville, Grace	840	—	—
Glasgow (2)	837	1	113
Elizabethtown,	—	—	—
Severns Valley (2)	835	—	189
Lexington, Grace (2)	798	2	182
Newport, First (2)	796	—	153

North Park, Evansville, Indiana



NORTH PARK'S NEW BUILDING IN EVANSVILLE. — Shown above is the first unit in the new building of the North Park Baptist Mission, arm of the Grace Baptist Church, of Evansville, Indiana, where Stephen H. Cobb is pastor. The mission is located on Outer First Avenue, and is the fourth mission sponsored by Grace Baptist Church in the past eight years. The structure is fire proof, seating 150 persons in the auditorium, and there are several class rooms at the side. It was constructed with the intention of using it for the educational building in the future. Grace has invested approximately \$60,000 in the mission, including a 2½ acres of ground, the building and furnishings. Other missions founded by Grace are now organized into New Testament Missionary Baptist churches are Keck Avenue, Bethany, and Harwood Baptist Churches, all in Evansville. Arthur Krueger is Sunday school superintendent and Gerald Krueger is Training Union director at North Park.

Central Church, Lexington, Advances Under New Pastor



Homer Carter

Overflow congregations greeted Pastor Homer Carter on October 27, the first day of his pastorate of Central Baptist Church, Lexington. The worshippers heard two heart warming messages and several additions climaxed the day. The Carters are occupying the newly furnished parsonage at 364 Albany Road. Valued at \$22,500, the parsonage is a part of the extensive projected building program of Central. The church celebrated its fourth anniversary on November 17, at which time the remaining \$8,500 of the original indebtedness of over \$104,000 was paid. Next on the construction list for Central is an educational building adequate for the rapidly growing congregation.

Frankfort, First (1)	766	—	278
Hopkinsville, First (1)	759	—	156
Covington, Calvary	753	—	—
Somerset, First (1)	718	—	199
Lou., Third Ave. (1)	708	3	218
Henderson, Immanuel (2)	702	1	118
Ashland, First (3)	658	—	98
Georgetown (4)	657	—	261
Prestonsburg,	—	—	—
Irene Cole Mem. (13)	613	—	84
Corbin, Central (1)	597	2	161
Lou., Hazelwood	580	2	115
London, First (1)	567	—	168
Danville, Lexington Ave. (1)	559	—	105
Princeton, First	544	3	—
Covington, Southside	532	—	99
Lou., Eastern Parkway	551	2	122
Shelbyville, First	550	3	94
Lou., Southside	527	—	137
Central City, First	509	—	237
Evansville, Calvary	508	—	191
Lou., 18th St.	494	—	133
Lebanon, First (1)	491	—	136
Erlanger	487	5	111
Lou., Highland	485	7	177
Lou., Highland	485	7	177
Middlesboro, First	473	—	116
Lou., Farmdale	444	9	157
Bellevue	441	—	91
Owensboro, Hall St.	436	—	167
Paducah, East	436	1	166
Owensboro, Eaton Mem.	433	—	181
Lou., Bethany	433	—	111
Ft. Thomas, First (1)	430	—	86
Corbin, First	426	—	118
Cynthiana (1)	423	—	—
Lexington, Felix Mem.	401	—	135
Lou., Shawnee	397	—	129
Lou., Immanuel	394	5	142
Morganfield, First	392	1	133
Bardstown	380	—	74
Springfield	373	—	118
LaGrange, DeHaven Mem.	373	—	88
Ludlow, First	371	—	95
Nicholasville	369	—	101
Walton, First	364	—	126
Lou., Valley View	355	2	140
Covington, First (2)	352	—	180
Sturgis, First	352	—	61

Ashland, Pollard (1)	347	—	106
Greenville, First	342	—	123
Mt. Washington	342	—	118
Lou., Baptist Temple (1)	329	6	132
Paducah, 12th St.	328	—	123
Glendale, Gilead	325	—	276
Danville, Gethsemane	322	—	148
Shepherdsville	322	—	75
Campbellsville, Pleasant Hill	318	—	150
Bowling Green, Eastwood	311	—	108
Frankfort, Crestwood	311	—	101
Williamson, East	—	—	—
Williamson (1)	295	2	102
Marion (1)	294	—	119
Lebanon Junction	290	—	118
Scottsville, First	283	—	97
Owensboro, Seven Hills	280	—	106
Middletown, First	280	—	70
Dawson Springs, First	272	—	64
Hawesville	270	—	98
Middlesboro, E.	—	—	—
Cumberland Ave.	269	—	88
Sonora	265	—	104
Campbellsville, South	—	—	—
Campbellsville	246	—	—
Lou., Audubon	245	3	79
Mt. Vernon, First (1)	243	—	66
Covington, Ashland Ave.	235	—	97
Owensboro, Wing Ave.	234	1	77
Cloverport (1)	233	—	47
Cold Spring, First	232	—	81
Carrollton, First	216	—	54
Horse Cave	212	—	67
Williamstown	206	—	37
Pleasant Grove,	—	—	—
Jeff. Co.	205	—	97
Forks of Elkhorn	132	—	32
Jeffersonville,	—	—	—
Rolling Fields	122	9	49
Frankfort, Thorn Hill	—	—	121

Trinity Ordains Charles Saylor

PADUCAH, Ky. — Charles Saylor, a student at Georgetown College, was ordained to the Gospel Ministry Sunday afternoon, Dec. 1, 1:30 p.m. at the Trinity Church here at Paducah. Those taking part in the service included Denzil Dukes, pastor of the Twelfth Street Baptist Church offered the prayer of ordination, John R. Flynn, Associational Missionary for West Union Baptist Association, brought the charge to Saylor, and Hankins F. Parker, pastor of First Baptist Church, Paducah, preached the ordination sermon. S. G. Shepard of the host church acted as moderator and questioned the candidate. Saylor was ordained at the request of the Short Creek Baptist Church which is located near Falmouth, Kentucky, of which he is pastor.

Saylor was born at Corbin, Kentucky in 1928. He received his school training at Loyall, Kentucky, to which his parents moved while he was very young. He was converted to Christianity at the age of twenty-one at the Calvary Baptist Church of Loyall, after he was already a church member and teaching a Junior Sunday School class of boys. After his conversion he served in different positions in his home church, and he then moved to Paducah in 1953 when he took a position with Union Carbide Corporation.

He joined the former Calvary Baptist Church and there he served as Brotherhood president, chairman of the finance committee, church treasurer, and church trustee. He felt the call to preach while he was a member of the Park Avenue Baptist Church, which had merged membership with the Calvary

Church, and from that church he was licensed to preach. He began his advanced training at Georgetown this September, and was called to the Short Creek Church to be their pastor this past October.

He was married in the year 1946 to his childhood sweetheart, the former Eloise Proffit of Loyall, and she is also a student at Georgetown.

►Paul Phillips, medical doctor, was killed in an automobile accident while rushing to see a patient on November 1. He was a son of Dr. and Mrs. William P. Phillips, Tyler, Texas.

►Ed Boden, Jr., photographer for the General Association of Baptists in Kentucky, announced that a "model" has been added to his family. A son, Ronald Edward, was born November 27, at Kentucky Baptist Hospital, Louisville. It is reported that mother, son and father are all doing fine.

►The Executive Board of Boone's Creek Association has passed resolutions about the going of P. A. Wolf-inbarger from the pastorate of the Panola Baptist Church to the Pennyroyal Baptist Mission, Franklin, Ohio, sponsored by the First Baptist Church, Miamisburg, Ohio.

A new look at...

AUDIO-VISUALS

For the specific purpose of serving you better, the Baptist Sunday School Board has instituted a new audio-visual aids service program. The work of education and promotion in this field has been transferred from the Audio-Visual Aids Department to three other departments: the Training Union Department, the Sunday School Department, and the Church Library Service.

The workers transferred to the Sunday School and Training Union Departments will help correlate the use of audio-visual aids in the educational program of the Sunday school and Training Union in the churches and associations.

Audio-visual workers now in the Church Library Service will offer guidance for classifying, cataloging, and circulating audio-visual aids in the churches. The Audio-Visual Aids Department will now major on production.

With this reorganization, the Baptist Sunday School Board feels that you will be provided with much better assistance in the correlation of the use of audio-visual aids in your church.

This new plan emphasizes the fact that audio-visual aids are offered as aids to be integrated into every phase of your church program—not to take the place of any other method of teaching or worship.

THE SUNDAY SCHOOL BOARD of the SOUTHERN BAPTIST CONVENTION

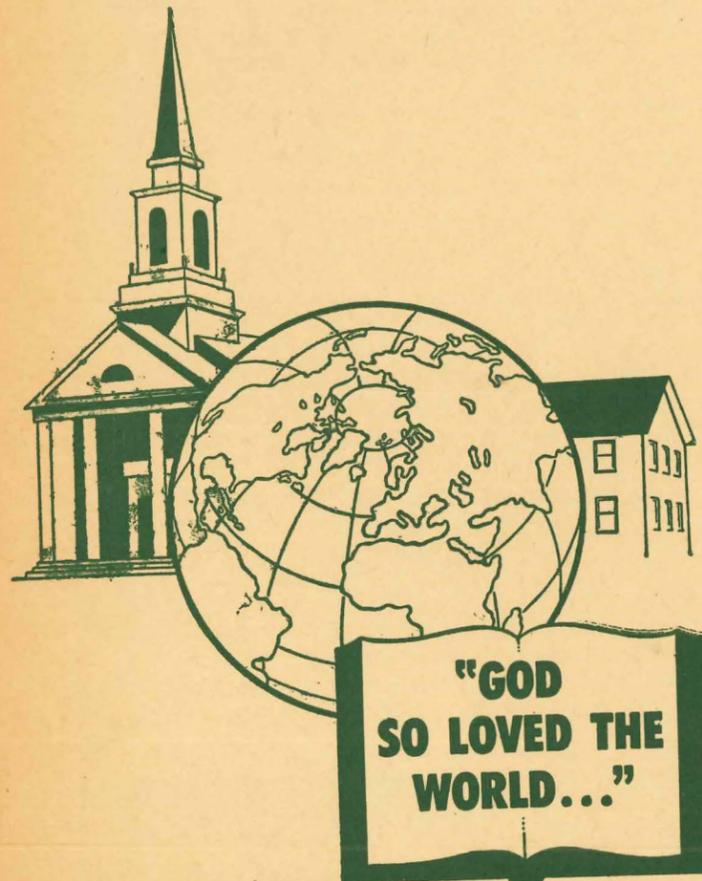
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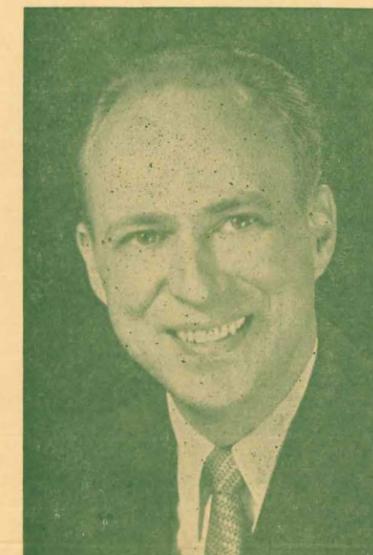
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C. Y. DOSSEY
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SUNDAY SCHOOL

ROY E. BOATWRIGHT, Secretary

THE NEW NURSERY ORGANIZATION

Corrections to observe in *The Nursery Department of the Sunday School*.

The new correlated church Nursery program has brought some significant modifications in Sunday School work. The following information replaces chapter 3 of the textbook:

1. How many Nursery departments should a Sunday School have?

The four basic departments are (1) a Baby department, (2) a Toddler department, (3) a Two-Year department, (4) a Three-Year department. If at all possible, even the one-room church should provide these four departments.

2. How many children and workers should be in one department?

The maximum enrolment of Nursery children in one room would be as follows: babies, twelve; toddlers, fifteen; two-year-olds, twenty; three-year olds, twenty.

There should be at least two workers in each Nursery room. One is a superintendent; the rest are associate superintendents. It is desirable to have one worker for every four enrolled Nursery children.

3. How many centers of activity should a Nursery department have?

Centers of activity are used for two-year-olds and three-year olds. If there are twenty children enrolled, there are usually four centers of activity; block, books, nature, and home living. Usually a center is assigned to a worker for a month at a time (corresponding to one unit in *Church Nursery Guide*). All assignments for the quarter should be made before the beginning of the quarter.

4. What Nursery guidance materials are now used in the Sunday school?

Church Nursery Guide, the quarterly periodical for workers, offers lesson materials and specific guidance for activity teaching in every Nursery department. *Living with Children* is the home magazine, published quarterly. These two periodicals replace all the former Nursery lesson materials.

5. How do you co-ordinate the ministry of the several Nursery departments?

The work is under the general oversight of the church Nursery committee. The chairman of this committee should be the individual in the church who is best qualified to lead out in the Nursery program. The Sunday school co-ordinator serves on the Nursery committee and works with all the Nursery superintendents to see that the best pro-

THE PRIMACY OF POWER
(Continued from Page 3)

give our finest boys and girls to serve and live by dying to self. Red Seas of difficulties will open up as we go empowered by the Holy Spirit.

vision is offered for all Nursery children.

6. What is the plan for keeping Nursery records?

There are no Nursery department secretaries, since the superintendent greets the children at the door and marks the record card (form 35-Q) as the children arrive. Each child is graded only on attendance. Nursery superintendents use *Nursery Department Record Book No. 21*; associate superintendents use *Nursery Group Record Book No. 22*. Each associate is assigned a group of from three to five children for visitation.

There is a general Nursery secretary to handle records for all the Nursery departments. This secretary functions as would a department secretary in other age groups. If there are only three to five Nursery departments, the co-ordinator may serve as the secretary.

Note: Three other changes are suggested in the Nursery textbook: We recommend from sixteen to twenty-five square feet for each child (cf. P. 66). We do not recommend the bulletin board mentioned on page 74. Baby's Schedule Card replaces Baby's Sunday Diary (cf. P. 131).

CORRECTION

In the December 5, 1957, issue of the *Western Recorder* a mistake occurred in some of the issues on a date and place of the Regional Sunday School Conventions. The correct dates and places are as follows:

February

- 10—Western Regional Sunday School Convention, First Baptist Church, Owensboro
- 11—Southwestern Regional Sunday School Convention, East Baptist Church, Paducah
- 13—Southern Regional Sunday School Convention, First Baptist Church, Bowling Green
- 14—Central Regional Sunday School Convention, Severns Valley Baptist Church, Elizabethtown
- 17—North Central Regional Sunday School Convention, Latonia Baptist Church, Covington
- 18—Northeastern Regional Sunday School Convention, First Baptist Church, Ashland, Kentucky
- 20—Southeastern Regional Sunday School Convention, Harlan Baptist Church, Harlan
- 21—South Central Regional Sunday School Convention, First Baptist Church, Springfield

The Primacy of Power In Our Preaching

This should be a day of Pentecostal power in our preaching. Oh, what a day for preaching! Our age calls for prophets on fire and empowered by

the Holy Spirit. The living Word from hot hearts will change things. It makes little difference who the preacher is, if he is willing to know God and be filled.

We need the kind of preaching Peter did at Pentecost—bold, direct and powerful. Nothing can take the place of the ministry. There is no substitute for God's preacher, and let no preacher ever lose sight of his mission. In the past the great days of Christianity have been days of great preaching. The golden mouthed Chrysostom turned the tide in his day. Augustine rallied his fellowmen from despair, and the plain, but mighty Luther thrilled the world and stirred a revolution that marked a new era in civilization as corruption reigned in the Papal Court in Rome. God's men have changed the world, and as in the past so will it be that God's foremost instrument is His preacher in both the civilization and the evangelization of the world.

America needs aggressive preachers. The destiny of our nation may well hang in the balance. The pulpit on fire can sway the future. This is no time for safety-first or "nice" preachers. A preacher is a soldier, and as such he does not cry at the enemy—he shoots him. There is no sin in our society that could stand long unchallenged if we but had the united voice of a powerful ministry. We need such power as John had when he told old Herod of his wickedness and laid the nation's woes on a painted woman who had traded husbands for an empire. John did not whitewash sin—he laid the axe at the root of the tree. We too, need to call sin by its name.

I once attended a meeting of our negro friends and the preacher said we have gone modern. This colored brother said we have dressed up sin and made hell so comfortable it would make a "nice summer resort." He went on to say that, "not long ago if a man drank too much he was called a drunkard, now we call him maladjusted. If a man ran off with another's wife we used to call him an adulterer, now we call him a social misfit. If a man stole we called him a thief, and bless your heart he's now a kleptomaniac. What we needs is to call sin by its rightful name." Perhaps our brother had a point.

And what is our theme? I believe all true preaching points to Christ. Brethren, people are hungry to be fed. If we are going to feed the sheep instead of entertaining the goats, then we must have power. Our messages must be Spirit-filled. We must re-think our purpose—if I were sitting in the pew on Sunday and looking up I believe I would be thinking, "Look Pastor, I don't need a long talk on fifteen reasons why we should immerse, or a meditation on the neo-Barthian Concept of justification, or even an apocalyptic explanation of the four beasts and seven horns in Revelation. What I need is to see the glory of God.

I'm tempted—can you help me to believe in purity? I'm tired—can you help me to forgive? I'm full of doubts—can you help my faith?" And if we are to meet the needs of our flocks, our messages must be Spirit filled.

Someone recently told me of an old colored preacher who greatly admired John Wesley. He took a trip to England and while there he visited the spot it was claimed John Wesley was standing upon when he received a great empowering by the Holy Spirit. This old colored preacher stood with tear stained face turned heavenward, and with arms outstretched prayed, "Do it again, Lord, do it again!" May God help each of us to be praying that God may do it again for us, for His glory!

God's power makes preachers—it makes laymen. It was God's power that made the prayers of Elijah more powerful than Ahab, Elisha more powerful than Syria. It made Daniel more powerful than a king, Isaiah's words hotter than coals, and the disciples more powerful than Roman legions. This power fell upon the rabbi of Tarsus and he became a flame that blazed new trails for the Gospel. It fell upon a tinker in Bedford and out came Pilgrim's Progress. It fell upon Wesley, Finney, Whitefield, Moody and Truett. It fell upon a shoe cobbler and the modern missionary movement was begun as sleeping churches were awakened to the cry of a lost world. It can fall upon us and would to God that it would. I never preach without praying for power. I had rather not speak than have something to say but no power to proclaim it.

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"M" NIGHT REPORTS

	Attendance	Churches Represented	Pastors Present
Anderson	90	9	8
Bell County	503	8	6
Bethel	522	20	10
Boone's Creek	149	12	14
Bracken	104	6	4
Breckenridge	164	11	6
Campbell County	252	15	10
Casey County	190	10	8
Central	107	—	—
Christian County	903	29	24
Crittenden	163	10	10
Daviess-McLean	725	37	19
Elkhorn	650	31	24
Enterprise	405	16	16
Franklin	350	16	12
Freedom	395	9	5
Gasper River	141	12	4
Goshen	60	—	—
Graves County	434	17	17
Greenup	328	15	14
Henry County	116	10	6
Laurel River	124	8	4
Liberty	132	8	8
Lincoln County	160	11	10
Little Bethel	694	34	21
Little River	301	11	12
Logan County	363	10	7
Long Run	2,567	99	—
Lynn	93	6	5
Mercer	177	11	11
Montroe	106	7	3
Mt. Zion	105	8	5
Muhlenberg	839	35	25
Nelson	391	17	10
North Bend	1,056	28	21
Ohio County	316	18	13
Ohio River	305	14	11
Ohio Valley	215	11	8
Pine Mountain	54	6	6
Russell County	72	5	4
Russell Creek	229	12	8
Salem	256	14	6
Severns Valley	1,012	24	11
Shelby County	563	20	15
South District	458	15	12
Sulphur Fork	167	8	6
Tates Creek	277	17	10
Taylor County	375	15	11
Union	73	6	5
Upper Cumberland	884	26	19
Warren	260	16	13
Wayne County	145	8	5
West Kentuckiana	1,533	43	31
West Kentucky	272	20	15
West Union	819	26	20

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Dr. C. C. Warren has resigned as pastor of the First Church, Charlotte, North Carolina. He is to become Director of the 30,000 Movement, a work sponsored jointly by the Sunday School Board and the Home Mission Board. It was under his leadership as president of the Southern Baptist Convention that the SBC launched into the effort to secure 30,000 new missions and churches by 1964. He will remain as a member of the Baptist Jubilee Committee and chairman of the SBC Jubilee Advance Committee.

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Fewer Dually-Aligned Churches In Missouri

JEFFERSON CITY, Mo. — (BP) — Since the Missouri Baptist General Association voted in 1919 to co-operate solely with the Southern Baptist Convention, the number of Missouri churches supporting both Southern and American Baptist Conventions has dwindled to 12.

The number of dually-aligned Baptist churches—those affiliated with both conventions—was 146 in 1919.

The number of churches in Missouri affiliated only with the American (or Northern, as it was in 1919) Baptist Convention has declined from 16 to only two during the same period.

In 1919, there were 1,948 churches affiliated with the Missouri Association; at present there are 1,727 churches.

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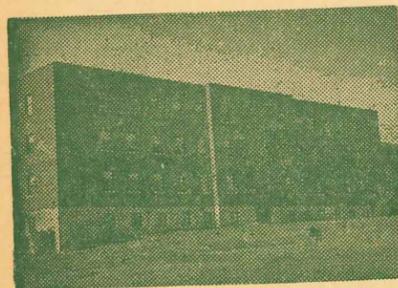
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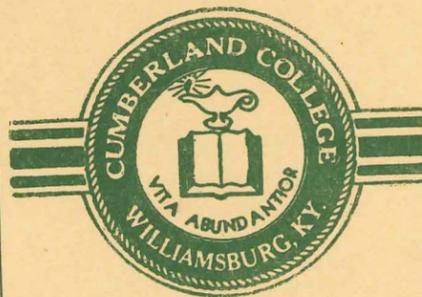
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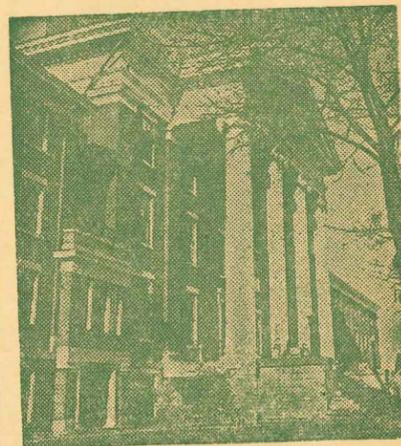
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Sunday School Lesson

For December 29, 1957

By H. C. Chiles

BROTHERS THROUGH CHRIST

Philemon 1-16



H. C. Chiles
This brief, beautiful and charming letter was written by Paul to his very dear friend, Philemon, whose name it bears, while the Apostle was in a Roman prison. It sheds a beautiful light on the character of the writer, portraying him as a loving personal friend. Paul's confidence in Philemon was one of the most beautiful characteristics of this letter. It also sets forth what grace does for the sinner.

I. The Recommendation.

Paul's opening statements indicated his deep appreciation of and thanksgiving for Philemon's hospitality, love, fellowship and faith. He did not hesitate to express his gratitude to Philemon for his noble Christian character. He also informed him that he continually prayed for him.

All that we know about Philemon is what Paul recorded in this letter. It is reasonable to assume that he was a native and an inhabitant of Colosse in Phrygia. Evidently he became a Christian under the ministry of Paul. The ties of love which bound them together ever after were a constant source of joy and comfort to the Apostle. He was in comfortable circumstances, at least, and perhaps a man of wealth, because his house was large enough to provide ample room for the holding of the church services. True Christians count it a joy to open their homes for the proclamation of the gospel of Christ. It is possible that the greatest services which Philemon rendered to the cause of Christ were through the proper use of his material blessings. It is assumed that Apphia was the wife of Philemon and that Archippus was their son.

This well-to-do man owned one or more slaves. The name of the slave mentioned in this letter is Onesimus. From Paul's language one would conclude that Onesimus had appropriated some of his master's property and then ran away. Fearing punishment for having stolen something from his master, Onesimus fled to the great city of Rome, within the confines of which he hoped that he would be beyond the reach of anyone who knew him. Due to Divine Providence, this fugitive slave, who was haunted with the con-

stant fear and dread of detection and arrest, came at length into the presence of Paul, who led him into a saving knowledge of Christ and then sent him back to his Christian master, Philemon, to confess his sin and to be not merely a slave, but "a brother beloved." One is persuaded to believe that Onesimus would not have done what he did had Philemon given him the gospel of Christ like Paul did.

Onesimus' gratitude to Paul and his loving service for him caused him to be very dear to the Apostle. Paul, remembering full well that the slave's master could legally inflict on him the most extreme punishment, that of death by crucifixion, should he be so inclined, wrote this letter to Philemon and sent it to him by the hand of Onesimus.

II. The Request.

Paul approached the matter which occasioned this letter very tactfully. He indicated that he was about to make a request, but did not say bluntly, at first, what it was. He asserted his right to enjoin or to command but declined to exercise that prerogative. Instead, he preferred to follow the Christian principle of beseeching on the ground of grace. Love always shrinks from commanding.

Being a Christian gentleman, Paul absolutely refused to keep Onesimus, whose ministrations to him were exceedingly valuable, without the knowledge and consent of Philemon. With pleasure he would have retained him as a personal attendant, but under no circumstances would he do so without first obtaining the permission of Philemon. Thoroughly convinced of the salvation, sincerity, integrity and dependability of Onesimus, Paul persuaded him to go back to Philemon and to the lot from which he had fled.

These verses contain the earnest request of Paul that Onesimus be received back into full standing in Philemon's household and, also, as a brother in Christ. His plea was tender and heroic, as well as majestic and appealing. His request indicated the fact that it was not only eminently desirable that Philemon should receive back Onesimus, but, as a Christian, he was under obligation to do so. Had he declined to do so, he would have been chargeable with a flagrant neglect of his duty.

III. The Reimbursement.

Paul's letter reveals a tenderness toward the offender and at the same

time a full consciousness of his guilt and the real need of restitution. Through the transforming power of Christ, Onesimus had been changed from an unprofitable slave into a most profitable servant. Even though he had been very unprofitable to Philemon, he had been genuinely saved and, therefore, was able to prove himself profitable to his master as a Christian servant and a brother in Christ. As far as possible he was willing to make restitution. He is a splendid illustration of the fact that when people become genuine Christians they are trustworthy and useful.

Filled with and controlled by the Holy Spirit, Paul expressed his willingness to assume all responsibility for any indebtedness which Onesimus may have incurred. He cheerfully took upon himself the task of reimbursing Philemon for any loss which he had suffered on account of the fraud which had been perpetrated by his slave. He promised to reimburse Philemon in full for whatever indebtedness Onesimus could not repay. "If he hath wronged thee, or oweth thee ought, put that on mine account."

When Paul promised to discharge all of the indebtedness of Onesimus, he said, in substance, credit me with what you think of him, or reckon to me his merit, and look upon him as you look upon me, or reckon to him my merit. The placing of the debt of Onesimus to the account of Paul and the merit of Paul to the account of Onesimus is a beautiful picture of the New Testament doctrine of imputation. It is a perfect illustration of the substitutionary work of Christ. "The Lord hath laid on Him the iniquity of us all."

It is interesting to note that when Paul appealed to Philemon to be considerate of Onesimus and to forgive him heartily, he very tactfully reminded him of his own indebtedness to Paul. He made no reference to a financial debt, but rather an obligation beyond the possibility of meeting and discharging, as it had been through the personal ministry of Paul that the slave owner had come to know the Saviour.



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Soul-Winning Commitment Day

By ROLAND Q. LEAVELL

Ships never drift into harbor. Rarely do Christians become purposeful soul-winners by accident. They need a challenge.

"Hold up the number of fingers indicating the minimum number of students you will try to win to Christ this session," I asked a group of BSU'ers around a campfire one September night.

Many held up one, two or three fingers. A co-ed and two men held up five fingers. The young lady won seven that year. One man led eleven to Christ, and the other nearly as many. The experience led both men later to enter the ministry. Both earned Th.D. degrees, and today are nationally known. Such an experience may be multiplied in the churches if Christians are inspired, trained and challenged to become soul-winners.

"Soul-winning Commitment Day" on January 5, 1958, will offer a magnifi-

cent opportunity for challenging Christians of every age to win souls, the noblest task and highest service God ever committed to man.

The first problem in evangelism is the soul-winner. More lost people are willing to be won than there are Christians willing to try to win them. Jesus recognized this. He did not urge us to pray for the lost first; he urged us to pray the Lord of the harvest for more soul-winner harvesters.

"Every Baptist a soul-winner" is the challenging slogan for 1958. Underneath that we must have a soul-deep, all-absorbing, heart-crushing, Christ-like concern for lost souls. Pastors and other leaders with this Christ-like concern can challenge us on January 5, "Soul-winning Commitment Day," to do our human best under the Holy Spirit to begin a perennial and unceasing quest for souls.

►President Harvey Daniel Bruce, Marshall, Texas, telegraphs us that East Texas Baptist College was admitted to membership in the Southern Association of Colleges and Secondary Schools at the meeting in Richmond on Dec. 5.

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PINEVILLE, KY.

December 19, 1957



The McKee Baptist Church, McKee, Ky., in Irvine Association, where John P. Weaver is pastor. This church was organized in a young county-seat town in 1940 by V. B. Castlebury. Its new building was built by themselves, with the assistance of many other Baptists through their gifts to the Cooperative Program raised by the Executive Board of the General Association of Baptists in Kentucky.

►Recent activities of the Western Baptist Hospital in Paducah include the election of B. R. Winchester, pastor of the Lone Oak Baptist Church, as president of the Board of Trustees and the election of W. E. Sloan, M.D., president of the Medical and Dental staff. The medical and dental staff is composed of 62 medical doctors and 6 doctors of dentistry. Administrator Emmett R. Johnson reports the admission of over 21,000 patients since the opening of the hospital, Oct. 21, 1953, and a new record of 581 patient admissions for the month of November, 1957.

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MRS. GEORGE R. FERGUSON, Executive Secretary

Christmas Greetings

We, who serve you through the WMU Office, greet you at this wonderful Christmas season and wish you much happiness now and in the new year.

We cannot be in the Judean hills, as were the shepherds, and hear the angels sing of peace and good will, but if all of us faithfully serve the Christ, we will hear the same music in our hearts. We cannot be wise men from the East guided by a star to the manger cradle of the Christ Child to present unto Him our gifts of gold, frankincense and myrrh, but we can be wise leaders guided by the same light that led them so long ago. We, too, can find the Christ at Christmastime and offer to Him first ourselves and then bring to Him our gifts.

Our prayer is that the Star may shine for each of you so clear and bright and high at this Christmas season that you may find, reflected in its light, a blessing on your pathway through the new year.

Mary Pat Kent
Ann Griffin
Lyra Nabors

Nancye Schad
Mrs. J. W. Wood
Mrs. G. R. Ferguson

DOES THIS MEAN YOU?

Several yellow record sheets on Aims for Advancement for Executive Committees were sent to our office without names of church, association or president. If you sent such a sheet to us and your WMU qualifies for recognition on Aims for Advancement either Approved or Honor, please write us at once giving full information.

ATTENTION BWC'S

Remember! January is the time for the sheet shower for Cedarmore. They are to be twin-size sheets and Federations or Circles are responsible for getting their packages to Cedarmore. Address them in care of Rev. Marvin M. Byrdwell, Manager, Cedarmore, Kentucky Baptist Assembly, Bagdad, Ky.

Watch this page early in January for a message from the State BWC Federation and vice-president.

FORECASTING

January—Be sure your report is in on time. Report books for all organizations are being mailed to the WMS President. At this writing the WMU Report Book has not been received but we hope to have all of them in the mail

in plenty of time for your reports. One free book is being given to each organization. Please do not lose yours in the holiday excitement. Replacements must be purchased from the Baptist Book Stores.

Attend your Associational meeting in January. Theme: "Vision of Soul-Winning—Victory Through Enlistment." Program suggestions prepared by Mrs. Howard Lawson of Waddy, Kentucky.

January 12-17 is the date for WMS Focus Week. Your WMS will be stimulated greatly by a good observance of Focus Week. See page 100 of the Year Book and the January number of Royal Service for suggestions. You will want to assist your YWA Director in plans for YWA Focus Week, February 9-15. Page 100 of the Year Book and The Window of YWA will be of much help with these plans.

Turn your thoughts, now, toward the study of Home Missions and the new series of Home Missions books and prayerful planning for the Week of Prayer for Home Missions. Watch this page for more information about study helps.

Plan with your G.A. Director for good representation from your G.A.'s at one or more of the G.A. Houseparties. Clip the WMU page in the Western Recorder for December 5 giving full information about dates and places.



*It's
Not
Too
Late!*

No, it's not too late to give to the Thanksgiving Offering. If you, as an individual, have not given - or your church has not taken a Thanksgiving offering for the support of our Kentucky Baptist Ministry to orphaned and homeless children, there's still time. The books on the offering will not close until February 1. Your gift will put your church in the "giving column".

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