

Western Recorder

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WESTERN RECORDER
Middletown, Ky.

August 24, 1961

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"Thou Shalt Not Kill"

The nation's religious leaders of all faiths are deeply concerned about the maiming and killing of men, women and children from accidents on the streets and highways, drownings due to boating accidents, poisoning of children in homes, and the useless and unnecessary injuries and deaths occurring in other ways.

The Commandment "THOU SHALT NOT KILL" seems to have little moral influence on drivers of automobiles, whether the warning comes from God or traffic authorities.

The right to own and operate a car is bestowed by the state. The manner in which a car is driven is prescribed by law.

But transcending the legal law is the moral law, "THOU SHALT NOT KILL." It imposes a moral responsibility on all drivers to operate their vehicles without maiming or killing themselves or others. We need to put our religious training into practice while driving and in all of our activities.

Attention is called to the moral responsibility for driving safely because of the approach of the Labor Day holiday. If past experience means anything, hundreds of men, women and children will die, and thousands will end up in hospitals as a result of violating ordinary safe driving practices.

There also will be about 100 funerals following the holiday due to drownings, especially young people. Let's not forget that God made us responsible for the protection of our children, especially the very young who need constant supervision.

Labor Day is dedicated to all of us who labor, whether with our hands in a shop or our minds in an office. It was established to honor the dignity of work and the contributions of labor to human progress.

The spirit of Labor Day was never intended to be desecrated by the pain, suffering and sadness resulting from unnecessary tragedies during the celebration of this national holiday.

Let the moral law, "THOU SHALT NOT KILL," govern your actions behind the wheel of your car, not only during the holiday but every day.

—National Safety Council



GLEANINGS FROM THE FIELD

CLEAR CREEK'S FALL OPENING

The Clear Creek Baptist School will open its fall session at Pineville August 29, according to **President D. M. Aldridge**.

JUDGE JOHN W. McCALL INJURED

Judge John W. McCall, well known lawyer and long chairman of the S.B.C. Brotherhood Commission, was injured when his car struck a utility pole in Memphis. His injury is thought to be not serious. He is the father of Dr. Duke K. McCall.

THE BROTHERS TO FLORIDA

Mr. and Mrs. L. Raymon Brothers, missionaries on furlough from Nigeria, have moved from Washington, D.C., to Ocala, Fla., where their address is 115 Monroe St. Mrs. Brothers, the former Mary Catherine Adams, is a native of Ocala; Mr. Brothers is a native of Hopkins County, Kentucky.

MISS TILFORD RETURNS

Miss Lorene Tilford, Southern Baptist missionary to Taiwan (Formosa), is returning to her field of service after a furlough in the States and visiting with relatives in Chattanooga, Tenn. Her address will be Box 135, Taichung, Taiwan. She is a native of Tullahoma, Tenn., and was in former years church secretary of the Broadway Baptist Church, Louisville, Ky.

THE SLEDDS IN NIGERIA

Mr. and Mrs. Maxwell D. Sledd have begun their first term of service as Southern Baptist missionaries to Nigeria. Their address is Box 14, Oyo, Nigeria, West Africa. He is a native of Gilbertsville, Ky.; she is the former Betty Sanders, of Detroit, Michigan.

ARNOLDS BACK TO GHANA

Mr. and Mrs. William E. Arnold are returning to their work as missionaries to Sadler Baptist College, in Ghana, after a furlough in the United States. Their address is Box 1933, Kumasi, Ghana, West Africa. Both are natives of Kentucky, he of Louisville, and she, the former LaVerne Hutchens, of Bowling Green.

THE STULLS AT LEXINGTON

Mr. and Mrs. F. David Stull, appointees for Peru, may be addressed in care of Prof. Encil Deen, 130 North Arcadia Park, Lexington, Ky. She is the former Betty Deen, of Lexington; he was born in Peru to missionary parents. They have completed a year's study of the Spanish language in San Jose, Costo

Rica, and will be in the states for a brief period before proceeding to their field of service in Latin America.

SONORA WOMAN DIES

Mrs. Jo Ella Thurman, 81, widow of Edward C. Thurman, passed away at her home in Sonora, Ky., July 4, 1961. She was a daughter of the late Mr. and Mrs. Josiah Phillips. She professed Christ and united with the Sonora Baptist Church at the age of 14, and remained a faithful member until her death. She taught in the Junior Department for several years, and was an active member of the W.M.S. and other organizations of her church. She is survived by three sons, J. P. Thurman, Marietta, Ga.; Dr. David H. Thurman, Louisville; and E. C. Thurman, Jr., Sonora; one daughter, Mrs. Horace Dwight, Amarillo, Texas; several grandchildren; and great-grandchildren.

IN MEMORIAM

Wesley Page, a deacon for 68 years in the First Baptist Church, Tompkinsville, died July 23, 1961. Resolutions have been passed by the church in appreciation for the 88-year-old member. Among his many virtues, the resolutions characterize Mr. Page as a great man of prayer. He was constantly found in God's house interceding for others no matter how dark or how stormy the night.

FT. THOMAS NONEGENARIAN DIES

Mrs. Amelia Morris, 92, oldest member of First Baptist Church of Fort Thomas, died August 2. Her body lay in state one hour, 9:00 to 10:00 on August 5, and was laid to rest after the funeral in Evergreen beside her husband and daughter, Mrs. J. H. Wynn. She leaves a daughter, two sons, a son in law and grandchildren and great grandchildren. Her funeral was conducted by her pastor, George Munro.

DEATH IN AUTO ACCIDENT

James C. Peck, secretary of industrial and institutional work in the Division of the Chaplaincy, Home Mission Board, was returning to his home in Georgia from Glorieta Baptist Assembly, when, it is presumed he fell asleep while driving, crashed into a tree. He was killed by the impact. His funeral was held on Monday, August 14.

HYMNALS NEEDED

David H. Perkins, missionary in Plattsburg, New York, wonders if some Kentucky Baptist churches which have changed hymnals would sell some of their Broadman or Modern Hymnals at second-hand prices to his new congregation in New York. Perkins, former missionary in Lincoln County Association, says that his congregation is trying to construct a building before the cold weather comes, and the congregation is willing to use second-hand hymnals in order to save as much as possible to finance the new building. Anyone interested should write: David H. Perkins, Champlain Valley Southern Baptist Church, Rt. 3, Plattsburg, New York.

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WESTERN RECORDER

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

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WESTERN RECORDER

A New Thrust In World Missions

By Baker J. Cauthen

We have watched with intense interest as scientists and engineers have achieved new victories in space. When a missile is projected into vast distances at astounding rates of speed it is necessary to have repeated new thrusts of power. A mighty blast makes possible take-off; but at succeeding stages in flight new thrusts of power must be given.

In world mission advance we must repeatedly experience new thrusts of power. Attaining such thrusts comes about through deep spiritual experience.

The time seems at hand when a new thrust must be experienced. We have already gone a long way. Much more has been done than we realize until we look back the long distance covered. There are now 1,537 foreign missionaries in 46 countries of the world. These missionaries, along with more than 5,000 national Baptist collaborators, are engaged in far-reaching ministries of evangelism and church development together with vital undertakings in Christian education, medical missions, publications, radio, and theological training.

We might comfort ourselves that the advance experienced leaves us in position to feel that we are doing our part in a world task. Such comfort is short lived when we observe that the population explosion is so startling that our total Christian effort is unable to keep up with it. The world, percentagewise, is less Christian now than it was a decade ago.

If we were not called sharply to attention by the population explosion, we would certainly be by the repeated crises in international relationships. To even the most casual observer, it is obvious that whole continents are in danger of being drawn within the orbit of the Communist movement. Those who witnessed the rise of Communism in China remember the tragic consequences that came when 600,000,000 of China's people went behind the Iron Curtain.

We cannot study the problems of Africa and Latin America without sensing afresh a summons to maximum Christian effort.

The current crisis that is mounting over Berlin reminds us that tragedy on a world scale could come like a flash of lightning if there is miscalculation on the part of leadership in high places, or if there should occur mishaps for which nobody has planned. We must face our generation with the conviction that whatever we have to say in the name of Jesus Christ on a world scale must be said now.

Dr. Baker James Cauthen is executive secretary of the Foreign Mission Board, S.B.C., Richmond, Virginia.

August 24, 1961

There looms before us the possibility of a great new thrust in world missions. This is the hope and dream embodied in the 1963 World Missions Year of the Baptist Jubilee Advance.

Although 1963 is still a year and a half away the thrust can begin to build up at this point, as across the entire nation churches, associations, conventions, institutions, and agencies plan, pray, and work.

We keep in mind that our worldwide ministry for Christ is the business of each individual Baptist and each New Testament church. The Foreign Mission Board is the channel through which this thrust is projected. It exists so that the churches can project ministries of evangelism and church development, Christian education, publications, medical work, relief, and many other types of work throughout the world.

Anticipation of a new thrust in world missions grips our minds because God has entrusted to us a vast potential for worldwide witness. We realize that our Lord has blessed the work of Baptists in a remarkable way. The growth we have experienced, the unity which has been maintained, the spirit which prevails among us, all gave evidence of our Lord's expectation of a larger worldwide ministry in His name.

What could a new thrust in world missions be expected to produce? For one thing, it would harness the prayer potential of this great denomination. We will find out what God can do only when we lay ourselves at his feet in prayer and lay hold of his power through faith. Advance is not so much dependent upon efficient organization and highly planned approaches as it is upon mighty surges of spiritual power, compassion, conviction, and willingness to do anything the Lord commands.

A harnessed prayer potential could bring about a state of surrender in which each individual looks to his sovereign Lord for direction in personal life and Christian service. With our lives dedicated to the will of God, as it applies to every facet of personal living and kingdom service, we would be assaulted at the daring, heroism, sacrifice, and personal devotion which would be demonstrated.

It would also be expected that a forward thrust would lay the resources of Southern Baptists at the feet of our Lord for a worldwide task. Two things ought to mark the days ahead in Southern Baptist stewardship. First, there ought to be a larger amount of money laid upon the Lord's table.

Second, there ought to be a greatly enlarged percentage of that money shared with the nations of the world outside the borders of the United States. There is no point in talking about world missions if our world is limited simply to our local communities or even to the land under the Stars and Stripes. We must witness to the hundreds of millions in different lands with different languages but with the very same need for Christ.

Perhaps the most remarkable result of a new thrust in world missions would be the laying of life upon the altar. We thank God that larger numbers of new missionaries are being appointed now than in the previous history of our denomination. We rejoice that people continue to volunteer for service.

We are convinced, however, that we have hardly begun to touch the possibilities of personal sharing on a world scale. This year the mission organizations throughout the world called for 786 new missionaries. It is likely only 150 can be sent. This in itself calls us to cry out to God for a great new forward thrust.

There is no way to measure the spiritual power that will grow out of a new thrust in world missions. With altars of intercessory prayer aglow and with lives surrendered for any service the Lord desires, there could be felt in land after land mighty spiritual power which could achieve in a single year advance which normally would require a decade.

Let us not forget that the Lord of the harvest is as powerful today as he was at Pentecost. The same God who sent spiritual awakening to England in the days of John Wesley is still the Lord of the harvest. There could come in our generation spiritual awakening in land after land which would alter the tragic trend in today's world.

We are dealing with Almighty God. We are in his hands as his servants. It pleases God for us to call upon him to demonstrate his glorious power through the earthen vessels we know ourselves to be.

In the face of a troubled world situation, with growing pressures and designs of Communism, it behooves us to press forward with courage, daring, faith, and confidence, believing in the power of Almighty God, rather than give way to doubt, fear, despondency, and retreat.

If the dilemma of today's world is met, it will be met on spiritual terms.

If a new thrust is to be experienced, the time to begin is now. This is where each Baptist has a personal part in prayer, dedication, and seeking the will of Christ. World Missions Year is 1963, but the time for the thrust to begin is now.



Let's Get On With the Main Business

It's time someone said "halt" to the current charges of heresy and doctrinal deviation against fellow Baptist pastors and teachers. Baptists are taking a terrific beating in the public press and our witness will be dimmed all the way to the last mission frontier if more love and harmony don't replace suspicion and controversy. With the world dangling over a nuclear-destruction precipice and millions yet in the clutches of paganism, Southern Baptists are dissipating their energies picking one another to pieces.

Let's face up to it. Baptists have never conformed to one doctrinal mold. Divergency of opinion within basic agreement on the fundamentals of faith has always characterized us. But always what we have been together on has been so much greater than what we have been apart on that we could move ahead together in mutual love and respect. It is still so!

Our seminaries especially have been the targets of questions on doctrinal positions. This is to be expected. This is where our scholars launch out in search of truth and give voice to theories and viewpoints which sound strange to ears only accustomed to traditional Baptist theology.

Seminary teachers sometimes unwisely and needlessly provoke questions and criticisms. They specialize in debunking almost everything held precious by unreflective Baptists. Some of this is useful as educational technique, but much of it smacks of intellectual arrogance and academic immaturity.

Let our Baptist seminary and college teachers deal gently and helpfully with students and pastors unprepared to enter into advanced theological dialogue. Let them major on our basic Baptist convictions and give minimum time to unproved theory and scholarly speculations. Let them take every other sabbatic leave to be the pastor of an ordinary Baptist church rather than rush everytime to the foot of some world-renowned scholar, liberal or otherwise. Then their teaching might be more sympathetic and helpful.

At the same time let's trust our teachers. They are as devoted to truth and the scriptures as are pastors. Let's be sure we understand what they are saying before we charge them with error. Let's grant them the same privilege of search for truth we want for ourselves. Let's not force our personal theology on them.

Now for Professor Dale Moody and the current charges leveled at him by some pastors in Oklahoma and elsewhere. Moody is a revered teacher of this writer, and admittedly, it's hard to be objective. Much of whatever theological understanding I possess, I owe to Professor Moody. This does not in any way mean

that I share all his positions and interpretations now or in student days.

Four charges against Moody were listed by the Oklahoma brethren. It is to be admitted that Moody's positions on all four are at some variance with the positions apparently held by the Oklahomans, though the majority of those voting for the resolutions did not hear Moody and could not say they really understood him.

On three of the four charges, Moody has a great number of Southern Baptists on his side—how many it is hard to tell. Doctrinal details on such matters as baptism and the Lord's Supper differ from section to section in the Southern Baptist Convention, though Southern Baptists all agree on the basic interpretations of these.

On baptism the Oklahoma brethren apparently hold that only Baptist immersion is valid; Moody believes immersion of sincere Christians of other faiths ought to be accepted by Baptist churches. On the Lord's Supper the Oklahomans would exclude from the Lord's table all but Baptists; Moody would partake with non-Baptists whom he regards to be in fellowship with God and with one another.

On ecumenical Christianity, the Oklahoma brethren stand against unionizing activities and surely would object to the idea of Southern Baptist membership in the World Council of Churches; Moody speaks glowingly of Baptist participation in interdenominational activities, though he has never advocated compromise of what he considers to be basic convictions in order to participate with others. Moody probably would favor Baptist membership in the World Council of Churches for the sake of an ear and a voice in world Christianity.

On the fourth issue, there is more reason for discussion. Here Moody is charged with holding to the belief of apostasy. That a person who has once had faith in Jesus Christ would totally renounce that faith and never return to the Lord has not been considered Biblical teaching by Baptists. Baptists have interpreted the New Testament to teach that a born-again person never totally falls away though he falls without losing his status and has to seek forgiveness.

Many of us who sat in Moody's classes as he discussed real and superficial faith never understood him to say that a truly born-again Christian could totally lose his salvation. This was the plight of superficial believers whom we considered never to have been really saved. The essence of the matter seems to be whether those who completely fall ever were really saved. Moody seems now to be saying they were saved and then lost their salvation. This is what he considers to be the teachings of Galatians and Hebrews. The generally accepted Baptist position is that those who totally fall were never really saved or they would

not have become apostates.

Here are several observations of this editor after considerable deliberation on the matter.

1. Moody day after day teaches and preaches as much Bible content as any man heard by Baptists today. He probably spends more time searching than ninety percent of those signing any charges of heresy against him. Congregations and pastors over the South who have heard him by the thousands will have difficulty believing he is a heretic.

2. Moody is another one of a considerable group of Baptist seminary teachers subjected to criticism through the years. So far Southern Baptists have been big enough to include these teachers and we should still be.

3. It ill behooves any local group to dictate doctrine for all Southern Baptist seminaries. The Oklahoma brethren have a right to their doctrinal position but Southern Baptist theology is not to be a-la-Oklahoma County Baptists or a-la-anybody else.

4. To enforce local and particular shades of doctrine upon all our seminaries would reduce them to less-than-educational institutions and reduce their curriculum to a glorified study course level.

5. Moody is expressing views questionable for

many Southern Baptists and should re-examine them carefully as well as refrain from any crusading spirit for their acceptance.

6. Heresy hunting and hide-roasting could lose for Baptists teachers like Moody. To skim off the cream of our scholarly milk is not good for Baptists. It could even result in a split among Southern Baptists.

Moody has two virtues that sometimes work against him and the acceptance of his views. One, he says what he says with overpowering force. This produces enthusiastic acceptance by those who agree with him but elicits resentment from those who disagree with him. This apparently happened in Oklahoma.

Two, he takes the New Testament so seriously as to be unmindful of traditional Baptist beliefs. To take the New Testament seriously is always dangerous especially if you think it contradicts traditional theology. At least Moody is honest and doesn't gloss over New Testament passages which are hard to make compatible with certain traditional Baptist positions.

Moody may be on a doctrinal detour. If so, let's not cut him off. If he is on a detour, the Lord and his Baptist brethren will likely bring him back to the main road. If the detour turns out to be the main road, we'll be grateful for him.

Editor:

I am a regularly attending Baptist church member and up until recent months was proud to call myself a Christian first, Baptist second.

Could it be that some of our ministers in our churches are not spending as much time in prayer and visitation as their flock need? If they are, then where do they find time to find fault with a man like Dr. Dale Moody? To my unlettered mind he preaches the gospel as I find it in my King James Version.

The world will give our lost friends all the help they need to find fault with our churches and leaders. They don't need any help from our side as the result of bickering and fault finding on the public press and radio.

A praying preacher is not a fault finder. He is looking to find and serve his flock and the lost. I don't recall hearing or reading where any of the churches in the Mid-Western State has set any great records for winning the lost. Maybe they didn't have time.

Louisville, Ky. C. V. Blankenship

DEATH OF LOUIS BROWN

Louis Brown died August 13, 1961, as the result of a tractor-car accident on U. S. Highway 60. His funeral was held August 15 at the First Baptist Church of Middletown. He has been a member of the Middletown church since 1925. He is survived by his wife, Mrs. Vella Neff Brown, and leaves many friends in this area.

BAPTIST FORUM



DEFENDING PROFESSOR DALE MOODY

Editor:

In regard to the attack recently leveled against Dr. Moody, may I make these comments.

It might be well for Mr. Hobbs and all other Baptists to read a little history as found in the Bible and elsewhere. In 1924, when the Southern Baptist Convention appointed a committee to issue a Statement of Faith, that committee preceded the Confession with a five-point statement, part of which states: "That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future, Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time." (Italics mine.)

The statement said more concerning the right of any group of Baptists large or small to draw up their own confession at any time, but the above points out the fact that Baptists are not bound by any creeds or confessions of faith. This is what Mr. Hobbs and others pro-

claim every Sunday, yet they contradict themselves by trying to force their own personal beliefs and prejudices upon others.

The useless terms, "Once saved, always saved," and "Once under grace, always under grace," are not in the Bible or the Baptist Statements of Faith, and it would be well if the terms were buried in the graves of antiquity. They do not adequately or truthfully convey the thoughts originally intended. As Billy Graham said: "People do not need any encouragement to live loosely; they do this without urging." The Statement of Faith says, "All real believers endure to the end." Jesus said, "Those that endure to the end shall be saved." (Matt. 24:13) Other verses which are significant are: James 1:12-16, 2 Peter 2:20-21, Romans 6:14-16, I Tim. 3:6-7, Hebrews 12:14-15, Heb. 6:1-6, Heb. 10:38, Gal. 5:1-4, Rev. 2:10.

These scriptures refer only to the "security" of the believer, but there are many other scriptures which also nullify the intolerant attitudes which prevail concerning baptism and the Lord's supper. It is time we took a new look into our Bibles rather than at the antique traditions handed down to us by the devil of ignorance.

Berea, Ky. C. W. Byrd



SULPHUR FORK ASSOCIATION, composed of 18 Baptist churches in Trimble and Oldham counties, broke ground for a new home for its missionary, J. W. Farmer, on June 4. The location is southeast side of Bedford just off Highway 42. It will be a 2-story, 3-bedroom house, plus living room, kitchen, dining area, and office space, with full basement. The committee, composed of A. L. Meacham, chairman; A. F. Connor, Raymond Sibley, Melbourn Eldridge, Eldred Fisher, and W. A. Ellis, began construction in August. Farmer is also overseer for the Carroll County area, known as the White's Run Association, composed of 11 churches. Shown in the picture are (left to right): W. A. Ellis, Paul Justice, A. L. Meacham, Raymond Sibley, A. F. Connor and Eldred Fisher.

Geo. W. Card, Formerly Of Louisville, Dies in Nashville

NASHVILLE—George Waldo Card, retired Baptist Sunday School Board employee, died July 29 at his home, 1808 Beechwood Ave., Nashville, after a short illness.



Geo. W. Card

A native of Canada, Mr. Card was associated with the Sunday School Board for 32 years before his retirement in 1954. He had been in charge, first, of the Board's advertising department. Later this department was combined with the sales department. Because of the great expansion of accomplishments during his tenure the department was divided into three departments.

He served as minister of music at a number of Nashville churches.

Before moving to Nashville from Louisville, Ky., in 1925, he was district sales manager for Washburn Crosby Co.,

(now General Mills), advertising manager for the Louisville Seed Co., president of Card and Powell Seed Co., Louisville, and director of education and music for Walnut Street Baptist Church, Louisville. He had compiled hymnals and edited a number of publications.

During his church service here he assisted in revivals in practically all Baptist churches in the city and in numerous evangelistic campaigns throughout Tennessee and other Southern states.

Mr. Card married the former Mary Twyman of Louisville in 1914. She survives.

He was educated in schools in Canada and was a graduate of Burdette College, Boston, and had studied at Southern Baptist Theological Seminary, Louisville.

Other survivors are: two sons, Dr. William Judson Card, Nashville, and Philip Twyman Card, Training Union secretary, Colorado Baptist General Convention, Denver, Colorado, and a brother, Foster B. Card, Hollywood, Calif.

EDITORIAL NOTE—The passing of George W. Card from this earthly scene removes one of our most dynamic and useful Baptist laymen. He was a man of medium stature with finely chiseled facial features, always neat in appear-

ance like a fashion plate. Before accumulating years put the frosting on his hair, he was dark complexioned with jet black hair and eyebrows, and dark, penetrating eyes.

His talents were many and were both artistic and practical. He went far as a musician, as a singer and as a leader of choirs and congregational singing. He had a flair for the literary, being quick as a phrase maker, ready with an epigram, fast on the drawing of word pictures, and coined ideas like a mint turns out money. All of these set him apart as a genius in the advertising and sales promotion fields.

In Louisville he developed a background of associations and experience and connections with some of the finest business and church relationships. When he went to the Sunday School Board thirty-six years ago he seems to have found the very niche which he was created to fill, and fill it he did. While there were many able men who contributed to the growth and expansion of the Board, George W. Card was a large factor in its enormous success. Rarely did he appear on the platform of the Southern Baptist Convention. If you wanted to see him you had to find him in the basement or in some nearby tent putting his ideas to work, pushing the sales of the books and literature.

He served well his day and generation, and performed his Master's tasks with the utmost efficiency.

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Church-State Violations in Three News Stories

Cites Federal Aid To Church Schools

WASHINGTON (BP)—Sen. Barry Goldwater (R., Ariz.) claims that the Federal Government has aided parochial schools "for a good many years" and that the activity is not confined to one church group.

The Arizona Senator dug up a list of 79 church schools that have received land and buildings from the Government under the Surplus Property Act of 1944. He reported his finding to the Senate and inserted the list in the Congressional Record.

Goldwater has declared himself in the National Defense Education Act he will offer a complete list to the Senate. He said that the Department of Health, Education and Welfare has compiled a list of 299 cases of property released to church schools.

The cases reported by H.E.W., according to Goldwater, are broken down as follows: Catholic, 140; Seventh-day Adventists, 54; Baptist, 26; Methodist, 20; and others, 59.

There were 44 Roman Catholic schools in Goldwater's list of 79. Only four Baptist schools were included in the list printed in the Congressional Record, as follows:

(1) Southern Baptist College, Arkansas; Walnut Ridge Air Base; cost \$1,493,552; fair value of \$436,351; discounted 100 per cent to the school;

(2) John B. Stetson University, Florida; Deland Naval Air Station; cost \$704,501; fair value of \$218,116; discounted 100 per cent to the school;

(3) Howard Payne Baptist College, Texas; Camp Bowie properties; cost \$180,176; fair value of \$61,760; discounted 100 per cent to the school;

(4) Southwestern Baptist Theological Seminary, Texas; Carswell Air Force Base; cost \$147,538; fair value of \$3,400; released to the school for \$170.

In his statement to the Senate, Goldwater said "this Government has for many years been giving property to parochial schools and up to this time no one has raised the constitutional issue over these actions."

Baptist Institutions Get Federal Loans

WASHINGTON (BP)—Two Baptist institutions have been approved for College Housing loans totaling \$1,335,000, according to Commissioner Sidney H. Woolner of the Community Facilities Administration here.

Hardin-Simmons University, Abilene, Tex., has been approved for a loan of \$1,110,000 to construct housing for 120

men and a college union with dining facilities. The school will use \$250,000 of its own funds.

Baptist Memorial Hospital, Oklahoma City, Okla., has been awarded a \$225,000 loan to build housing for 56 student nurses.

Hardin-Simmons University is operated by the Baptist General Convention of Texas. Evan Allard Reiff is president. The Oklahoma hospital is owned by the Baptist General Convention of Oklahoma. James L. Henry is the acting administrator.

The announcement of the loan to the Texas Baptist school came two months after the executive board of the Baptist General Convention of Texas voted opposition to Government loans for Baptist institutions. Final action on the board's recommendation will be taken by the Texas Baptist Convention in the fall.

The Texas executive board had approved, however, Hardin-Simmons' request to apply for the Government loan only three months before the board passed its resolution asking Texas Baptist institutions to stop borrowing money from the Government. The resolution was not retroactive.

Congressman Urges Aid To Parochial Schools

WASHINGTON (BP)—A Catholic Congressman has attacked the American principle of separation of church and state as being irrelevant to the controversy over public aid to parochial schools.

Rep. James J. Delaney (D., N.Y.) issued a statement to explain why he voted to kill education legislation unless it included parochial schools. Delaney's was the deciding vote in the House Rules Committee to table the education bills for this session of Congress.

In his statement in the Congressional Record Delaney described separation of church and state as a shibboleth and an unconstitutional slogan that had "no relation to the real issue at hand."

Delaney charged that the omission of private schools from Federal aid to education is discrimination. And he said, "I shall not vote to legislate discrimination."

Ignoring the many differences between the public and the parochial schools, Delaney said, "If we are to give aid only to children who attend public schools, and exclude all others who also contribute to the making of our national life, we shall be taking the first long step in the direction of rigid uniformity, which is the thing we are striving to avoid."

Delaney's arguments can be summarized as follows:

(1) American society is pluralistic, thus allowing for both public and private schools. Any Federal aid that goes to public schools should also go to private schools in order to preserve the pluralistic principle.

(2) It is discrimination to count all school pupils in a state to determine the Federal allocation to that state, unless part of the funds are given to the private schools. (Note: In the school bill of last year the parochial pupils were not counted, but the same charge of "discrimination" was made then.)

(3) A system of Federal aid to education that helps only public schools leads to the development of a totalitarian system.

(4) Since neither education nor public schools are mentioned in the Constitution, there are no constitutional principles that apply to the controversy of aid to private schools.

NEW LIBRARY CONSULTANT

J. Elvin Reeves, Jackson, Miss., has been made church history consultant in the Church Library Service of the Sunday School Board, effective August 16. A native of West (Attala County), Miss., he is now serving as assistant pastor of Daniel Memorial Church, Jackson. He is a graduate of Mississippi College and New Orleans Seminary, and was pastor of Friendship Church, Amite, La., during 1958-59.

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Glimpes From the World of Religion

Among Kentucky Baptists

Edwin F. Perry, pastor of Broadway Baptist, Louisville, and chairman of the Education Commission of the Southern Baptist Convention, delivered the summer commencement address at Georgetown College on August 18. Fifty-six persons were candidates for degrees at the 38th summer school commencement, according to President Robert Lee Mills.

The Brotherhood Commission of the Southern Baptist Convention has announced that nineteen more Kentucky men have registered for the Second National Conference of Southern Baptist Men to be held September 13-15 at Memphis, Tennessee. These registrants bring to 52 the number of Kentucky men planning to attend the conference.

Kentucky has 438 churches with libraries registered with the Sunday School Board's Library Service. Now 15 of these libraries have been established in 1961. In June and July new libraries were reported by the Cedar Creek Baptist Church, Fern Creek; Victory Chapel Baptist Church, Louisville; Spring Creek Baptist Church, Almo; and Carlisle Baptist Church, Carlisle.

Baptists Beyond Our Borders

Mrs. Lillian M. Rice, of the Baptist Sunday School Board, has been named children's book editor for Broadman Press and will assume her new duties October 1, according to William J. Fallis, secretary, Broadman books department.

Baylor University, Waco, Texas, will inaugurate this fall a course in Christian communications designed especially for students interested in religious writing and editing denominational publications. The course will be taught by Dave Cheavens, visiting professor of journalism on leave of absence as chief of the Associated Press news bureau in Austin, Texas.

Evangelist Billy Graham addressed the Ridgecrest Baptist Assembly staff in a closed meeting on August 9 and said among other things, "I believe the destruction of the world is eminent unless something happens, and that something must be the intervention of God."

Broadman Press has announced the publication September 4 of *The Tinker's Armor*, the story of John Bunyan, author of *Pilgrim's Progress*. The author of the new book is Mrs. Thomas C. Barr, wife of a Nashville minister.

Four professors at Southwestern Baptist Theological Seminary will be on Sabbatic leave during the fall semester. They are: Gordon Clinard, professor of preaching; T. W. (Jack) Dean, professor

of theory and composition; Cal Guy, professor of missions; and Lee McCoy, professor of church administration.

Beyond Baptist Borders

The Methodist Board of Missions will begin a rush program this fall to train 50 to 70 African Christians for leadership positions in their home countries. Thirty-five Methodist schools in twenty states have offered scholarships for applicants.

Private schools will have \$5,923,004 available in direct federal aid through the National School Lunch Act for the fiscal year ending June 30, 1962, according to a report in the Federal Register. This amount represents over half a million dollars increase over 1961.

An Interfaith Day on the fourth Sunday in September if a joint resolution already approved by the Senate committee on the judiciary is also approved by the House of Representatives. The resolution was approved by the Senate in the 86th Congress but the house never acted upon it. There is no indication in the resolution that the religious leaders of America have been consulted or that they desire such an Interfaith Day.

The American Bible Society, in conjunction with the New York Public Library, has issued the first bibliography of all the editions of the Bible and the New Testament published in English in America. Called "*The English Bible in America*," the work is cloth bound and contains 520 pages. It was edited by Margaret Hills, the Society librarian, and was five years in preparation.

Abraham Ribicoff, secretary of the Department of Health, Education and Welfare, reports there is no solution in sight for the bogged-down legislative program for Federal aid to education. Ribicoff reported that he is disappointed but not discouraged and will keep on trying up 'til the last day of Congress.

Enlistees in the armed forces will be required to call on God for help to carry out their oath and to swear to support and defend the Constitution of the United States, if a bill before the House of Representatives becomes law. The phrase, "*so help me God*," is one of the additions to the proposed bill.

Eastern Orthodox Church is pushing for official "recognition" as a major faith in the United States. In a resolution pending in the United States Senate the declaration is made that "the Eastern Orthodox Church is a major faith in this country." The resolution asks that "all references by Federal agencies to major faiths now limited to Protestants, Catholics and Jews include the Eastern Orthodox Church."

July Income Fails To Meet 1960 Total

NASHVILLE (BP)—July, 1961 income at the treasurer's office of the Southern Baptist Convention here failed to meet July, 1960 totals both in Cooperative Program and designated giving.

Despite this, both totals for 1961 to date remained ahead of 1960 for the same period.

Treasurer Porter Routh of Nashville said July, 1961 Cooperative Program receipts to support S.B.C. agencies were \$1,462,379. Designations came to \$269,865.

In July, 1960, these totals were \$1,507,900 and \$318,261 in order.

For January-July, 1961, Cooperative Program income for the S.B.C. reached the sum of \$10,108,746 contrasted with \$10,007,388 for the previous year. This is a 1.01 per cent gain. Designated gifts were running 7.38 per cent ahead—\$11,520,028 thus far contrasted with \$10,728,464 in 1960.

At this same point a year ago, Cooperative Program gifts were running 2.71 per cent ahead of 1959 and designations were 10.86 per cent greater.

W.M.U. To Participate In Church Study Course

The Woman's Missionary Union, Birmingham, will participate in the Church Study Course beginning October 1, with a major in principles and methods in Category 20.

This action, approved by the Inter-Agency Council at their semi-annual meeting last March, was termed "a tremendous step forward" by James L. Sullivan, executive secretary-treasurer of the Baptist Sunday School Board.

Records of awards will be kept at the Sunday School Board. The Board will also issue all credits in the course.—SSB News Service.

NEW FINCHVILLE PASTOR

The Finchville Baptist Church, Finchville, Ky., honored its new pastor, Harry N. Hollis, Jr., and his wife, Mrs. Hollis, with a picnic on the lawn of this historic church, founded in 1799, on August 3, 1961. Pastor Hollis is a student at the Southern Baptist Seminary, and began his new duties in July. Present on the occasion were the parents of the pastor, Mr. and Mrs. Harry Hollis, Sr., and his sister, Dixie Ann Hollis. The father of the new Finchville pastor was formerly educational director at the First Church, Paducah, and at churches in Knoxville, New Orleans, and elsewhere, and is now in real estate work in Paducah, Ky.

Professor Dale Moody Answers Oklahoma Pastors

"I believe the teachings of the whole Bible, believing that the Greek New Testament must always be the final appeal in all faith and order. I believe the Confession of Faith adopted by Southern Baptists in 1925, although I think there is a dangerous tendency among us to put Confessions and Articles of Faith above the Scriptures."

With this statement and many words of explanation, Dale Moody, theology professor at Southern Seminary, answered charges of doctrinal deviation leveled at him in resolutions passed recently by the Oklahoma County Pastors' Conference. The resolutions called upon the officials of the six Southern Baptist Seminaries to see that faculty members are in complete accord with the doctrines of Baptist churches as they are taught in the Holy Scriptures. Moody's positions were mentioned specifically as being out of line in the copy of the resolutions presented to Southern Seminary.

Moody's answer came in a reply invited by Baptist Press and in a letter to Sam W. Scantlan, Secretary of Missions, Oklahoma Baptist Convention. The Baptist Press, the Southern Baptist news service, distributed a news story based on the resolutions as well as the resolutions. Scantlan had written Moody deploring the effects of Moody's doctrinal positions expressed in a recent appearance in Oklahoma and expressing doubt that Moody has a right to remain on a Baptist Seminary faculty.

Moody answered the four specific charges against him enumerated by the Oklahoma County Pastors. They were: belief in apostasy (the possibility of being lost after once being saved), belief in alien immersion (accepting into Baptist churches those immersed in churches other than Baptist), belief in open communion (partaking of Lord's Supper with Christians other than Baptist), and ecumenical Christianity (joining with others than Baptists in religious undertakings and discussions).

On Apostasy

On the matter of apostasy, Moody claims to be in agreement with A. T. Robertson, Southern Seminary teacher for 46 years. He quotes Robertson's *Word Pictures in the New Testament* on key New Testament passages in defense of his position. He also quotes W. T. Conner, long-time teacher at Southwestern Seminary and John Calvin, 16th century Reformation theologian with whom Baptists often agree. Moody says he was led to accept the interpretation of Robertson on passages on apostasy as early as 1940 and that he discussed the matter frankly with John

R. Sampey and Ellis A. Fuller, two former Southern Seminary presidents.

Moody contends that the New Testament teaches that saving faith is a continuous faith. He said the "indelible faith" idea is Roman Catholic and is a contradiction of Scripture. He quotes W. T. Conner who says perseverance "does not involve the antinomian position that, since one is in justification delivered from sin, he is, therefore made eternally safe, no matter what he may become in character and life."

Real Believers and Superficial Believers

Moody denies that he has ever expressed any doubt as to the steadfastness of God. The concern, he claims, is the steadfastness of man. He quotes from Galatians and Hebrews where he sees the teachings of the possibility of one who has experienced the forgiveness of God totally rejecting faith in Jesus Christ and thus being eternally lost.

Moody contrasts superficial believers with real believers. The superficial ones may fall away as the hearers described by Jesus in the parable (Mark 4:3-20) who heard the word and received it gladly, only to have no root and therefore endure but for a time. The real believers will not fall away but will persevere to the end and this is the proof of their saving faith, says Moody. On this he quotes the New Hampshire Confession of Faith, which says, "(We believe) that such only are real believers as endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors; that a special Providence watches over their welfare; and (that) they are kept by the power of God through faith unto salvation."

Moody points out that this statement was accepted by the Southern Baptist Convention in 1925.

On Baptism

On baptism, Moody claims to hold views identical with those in a statement adopted by the Southern Seminary in 1908. The statement was a result of differences between certain preachers and some Seminary professors on baptism. The statement entitled, "*Kentucky Baptists, the Seminary, and 'Alien Immersion'*," said, "We do not believe a man is a heretic because he holds and practices this or that view as to 'alien immersion,' we do not believe proscription, we try to cultivate harmony and cooperation among all the brethren."

In his letter to Scantlan, Moody holds that some of God's choice children who are truly in the kingdom are to be found in other denominations. He asks why their baptism by immersion should be

invalid or why they should be turned from the Lord's table.

On the Lord's Supper

On the Lord's Supper, Moody says he believes it is for baptized believers only who are in fellowship with Christ and those with whom they participate. He deprecates that Baptists have substituted diced bread and dram glasses for the one loaf and one cup instituted by our Lord. He points out that the diced bread and the dram glasses are an innovation by a rural preacher in Ohio in 1893 and calls it as detrimental to the meaning of the Lord's Supper as is the substitution of sprinkling for immersion.

The viewpoint of Moody on baptism and the Supper are based upon his belief that all truly regenerated children of God belong to the one church, the body of Christ. This he contends is the teaching of Ephesians and the late W. O. Carver, long-time Southern Seminary professor.

He repudiates the teaching of J. R. Graves on the church and calls Graves the founder of Landmarkism. Landmarkism is held responsible for the beliefs that valid baptism depends upon immersion by a Baptist upon the authority of a local Baptist church and the Supper is only for a body of such baptized believers. This view prohibits accepting into Baptist churches those immersed by other denominations and keeps Baptists from taking the Lord's Supper with non-Baptists.

On Ecumenical Christianity

On his ecumenical views, Moody also leans upon his view of the church. He says that some Baptists are reluctant to support crusades of Billy Graham because of an exclusivistic attitude produced by Landmarkism. On the other hand, Moody says, "I support the work of Billy Graham and any other truly Christian work that crosses denominational lines, because I believe all who are committed to the Lord Jesus in faith constitute 'one body in Christ.'"

Moody says his ecumenical viewpoints are clearly summarized in his address before the Southern Baptist Pastors' Conference in St. Louis, May 23, 1961. In this address he said, "We must find better ways to relate ourselves to other Christians, in life and work, in faith and order. I am not happy to be called 'the problem child of Protestantism'. I want to grow up."

In his letter to Scantlan Moody points out that most of the Oklahoma County pastors voting for the resolution did not hear his lecture nor participate in his discussion in Oklahoma. He also laments that he has had no hearing from the Oklahoma pastors nor received one word of communication nor a copy of the resolutions passed from the Oklahoma pastors.

Moody first heard of the resolutions when called by representatives of two

(Continued on Page 16)

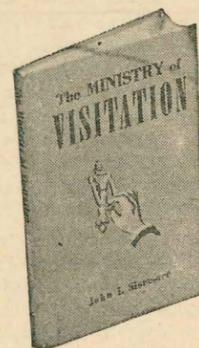
KENTUCKY BAPTISTS AT WORK

Sunday School

Suggestions For Preparation Week

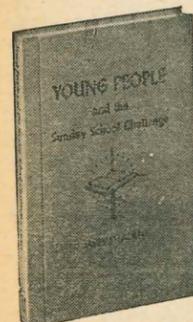
By Roy E. Boatwright

Preparation Week is of church-wide significance. The entire month of September is one of intense activity, getting ready for the new Sunday school year, October 1. The week of September 17-23, is a time when the Sunday schools complete their objectives and goals and plans for the new year set into operation. Sunday schools that achieve the most are those that plan the best.



The book, "The Ministry of Visitation," by John T. Sisemore, is recommended for all workers to study during Preparation Week. This book is now available in the book stores.

The plan for getting ready for preparation week is in the program guidebook, 1961-62, entitled, "Design for Sunday School Advance," which has been mailed from Nashville to all pastors, superintendents, and ministers of education. Page 8 of the July Builder carries a very helpful article by Harold



C. Bennett, "Planning for Preparation Week."

Plan a clinical type teaching approach to the study of, "The Ministry of Visitation." Churches which use the clinical plan of study will use six one-hour class sessions, and three hours of clinical work. Prospect visitation assignment, visit to prospects, and reports are part of the clinical type teaching of the book.

Provide classes for Young People who are not workers, Intermediates and Juniors, and approved units are set up for Nursery, Beginners and Primaries. Recommended books for these age groups are: Young People, "Young People and the Sunday School Challenge" by James V. Lackey; "Intermediates in Action Through the Sunday School," by Margaret T. McClelland, and Juniors, "Trail Makers in Other Lands" by Ina S. Lambdin. Churches will make their own selection for approved units of study for Nursery, Beginner, and Primary children.

Stewardship

Letters We Like To Receive

By Robert J. Hastings

Our Dr. W. C. Boone, general secretary-treasurer of the Executive Board, General Association of Baptists in Kentucky, has just received a letter from Pastor Jim Henry, of the Rosedale Baptist Church, Richmond. Needless to say, this is the kind of letter we like to receive. Pastor Henry writes:

"Dear Dr. Boone: "Since receiving the booklet, *Tell the People*, I have been intending to write and tell the effect it has had on our people at Rosedale. We made an effort to *Tell the People* and did cooperate in the special Cooperative Program offering the last of June.

"But the biggest blessing was that when we *told the people* our church voted to increase our giving through the Cooperative Program from 6% to 10%, starting with our new budget.

"I am enclosing the Cooperative Program report that was prepared to present to our association. We used the pertinent figures from the booklet in this report. I feel that such aid as has been provided for us in this manner is certainly going to be a blessing to Cooperative Program giving in Tates Creek Association."

Woman's Missionary Union

Week of Prayer For State Missions September 11-15, 1961

By Mrs. Geo. R. Ferguson

Are your plans made for the observance of this important week? Watch this column next week for a message from Mrs. H. C. Randall, chairman of the committee on the Week of Prayer. Use the fine material mailed to your W.M.S. president. By request, we give the List of Causes for the offering to be taken during the week. Mail promptly to Mrs. W. H. Jaegle, treasurer, Kentucky Baptist Bldg., Middletown, Ky. Be sure to mark it W.M.U. State Mission Offering.

LIST OF CAUSES FOR W.M.U. STATE MISSION OFFERING FOR 1961

1. Salaries for missionaries in Kentucky	\$20,000.00
2. Salaries for camp workers	800.00
3. Salaries for summer student workers	1,500.00
4. Travel for workers	360.00
5. Annuity, Hospitalization, Social Security	50.00
6. State Mission Week of Prayer Expense	2,000.00
7. W.M.U. Camps	1,000.00
8. Youth Activities	2,385.00
9. Hotel fund for Cedarmore	10,000.00
10. Annie Allen Fund for Aid in Building Churches in Mission Areas	15,000.00
11. Mission Work among Negroes	2,350.00
12. Oneida Institute	1,200.00
13. Cedarmore (indebtedness)	5,000.00
14. Mountain Missions Conference	250.00
15. Rural Missions Conference	200.00
16. State Missionaries' Children's Scholarship Fund	1,000.00
17. Supplement to Missionary Library Fund	1,000.00
18. Foreign Mission Appointees from Kentucky	1,500.00
19. Miscellaneous	2,500.00
20. To be designated later	9,905.00
Total	\$78,000.00

Brotherhood

Tape Recordings of Second National Conference At Memphis Available

By Forrest R. Sawyer

The Radio and Television Commission is going to make available tape recorded highlights from the messages and music of the Second National Conference of Southern Baptist Men, according to an announcement already circulated by Director Paul M. Stevens, Fort Worth.

It is planned to offer three 1,200-foot

tapes containing six full hours of the Memphis conference at a special price of \$7.50 by the Commission. Custom recordings will be charged for at the regular rate of \$5.00 an hour, or \$7.00 for two hours.

The tape "package" highlights will include messages by various speakers, devotionals by well known laymen, and such music as the Hardin-Simmons Cowboy Band, composed of 300 voices, and others.

As a service to the denomination, the Southern Baptist Radio-TV Commission records many Southern Baptist meetings. If additional information is desired, or if the reader wishes to place an order for either the "highlights package" or custom recordings, please write to Tape Recordings, P.O. Box 12157, Fort Worth 16, Texas.

Training Union

Youth Week - It's Not Too Late

By James H. Whaley, Sr.

It's not too late for your church to observe Youth Week if you have not already done so! Many schedule it as late as September.

Many churches have reported the observance of Youth Week to our state department. These reports definitely indicate their whole-hearted endorsement of this activity. The following testimonies are examples of the effect that Youth Week has on our churches:

"Youth Week ranks in spiritual importance with revival time in our church. Many potential workers are located and encouraged in the church training program. In years to come, there will not be a shortage of trained workers." (New Friendship Church, Auburn)

"Our people were very much impressed by the excellent leadership given the church by the Youth Week participants. Many have said that it was the high light of the year's activities. The church voted to make it an annual event." (Stearns, First Church)

"It was very worthwhile; it gave our young people a better insight into the church program; it gave the adults a better understanding of the needs of young people as well as their abilities. The young people were enthusiastic as they became involved in places of leadership and responsibility." (East Church, Louisville)

Brooks Is Brotherhood Conference Speaker

Nathan C. Brooks, Jr., of Louisville, will participate on the program of the Second National Conference of Southern Baptist Men, which will be held September 13-15 at Memphis, Tenn.

Brooks, president of Carver School of Missions and Social Work, will take part in a forum on religious education.

The purpose of the conference, sponsored by the Brotherhood Commission and state Brotherhood departments, is to build stronger, better trained, and more aggressive Christian men.

More than 10,000 men are expected to attend and hear music by a 300-voice men's choir and the Hardin-Simmons Cowboy Band of Abilene, Tex., view panoramas and dramatic skits on religious topics, participate in seminars, and hear addresses by outstanding churchmen.

David K. Alexander Chosen BSU Secretary

RIDGECREST, N.C.—David K. Alexander has been named secretary of the Student Department of the Baptist Sunday School Board at the Board's semi-annual meeting here July 26-28.



David K. Alexander

Alexander brings to the position a vast experience in student work. He has been editor of publications and materials in the Student Department since 1955. In this position, he has edited "The Baptist Student," monthly publication during the school year, and "Key News."

He is also co-author of the "Baptist Student Union Manual." Formerly he had been director of Baptist Student Union work on several college campuses. A native of Quitman, Texas, he was educated at Oklahoma Baptist University, Shawnee, and the University of New Mexico, Albuquerque, where he received the B.B.A. degree. He also holds the M.R.E. degree from Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

He succeeds the late G. Kearnie Keegan as secretary of the Student Department.

Pastor's Anniversary

The Trinity Baptist Church, Lexington, celebrated the third anniversary of their pastor, Bob W. Brown, August 6, with a Pastor Appreciation Day service. The Trinity deacons were in charge of the service and several men reviewed the ministry of the pastor with the church. Special recognition was paid also to the pastor's wife and the Browns were presented with a movie camera, projector and screen.

More than 800 members have been added to Trinity rolls in the three years. The Sunday school enrolment has grown from 200 to over 1,000, and the budget has increased from \$14,000 to \$99,000. A new pastorium and an entire new church building have been erected during the three years.

The 31-year-old Trinity pastor is a native of Burlington, Kentucky, a graduate of Georgetown College and Southern Baptist Seminary. He served pastorates in Covington and the Louisville area for 11 years before going to Lexington.

BARDOWELL AT BARLOW

Evangelist Lloyd Bardowell, Louisville, did the preaching in a revival in which he assisted Pastor Wayne C. Newby at the First Baptist Church, Barlow, Ky., July 23-30, resulting in 24 additions. Seventeen new Christians were baptized by Pastor Newby on his first anniversary as pastor of the Barlow church.

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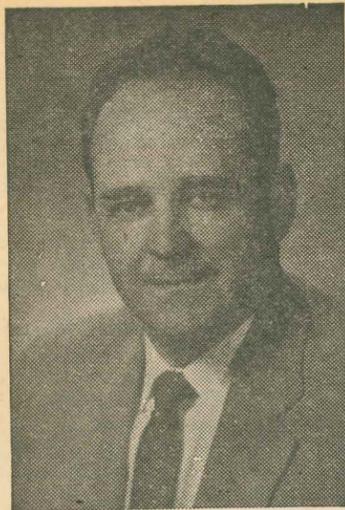
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NIGHT



The Campbellsville Chamber of Commerce gave its award for outstanding citizen of the year at its annual meeting to Dr. John M. Carter, president of Campbellsville College. The award was given by H. T. Parrott in recognition of community service. The enrollment of Campbellsville College has grown from 186 to 720 and its payroll has increased from \$41,000 to \$250,000.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 13, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1257	4	278
Missions (3)	273		87
Louisville, Ninth and O	1017	31	524
Hopkinsville, Second	949	2	160
Madisonville, First	936		208
Covington, Calvary	920		
Mayfield, First	855		179
Mission	96		
Harrodsburg	830		171
Mission	74		49
Owensboro, Third	827	1	233
Murray, First	788	5	92
Mission	40		
Louisville, Carlisle Ave.	752	2	224
Mission	86		46
Elizabethtown, Severns Valley	726		183
Louisville, Crescent Hill	725	1	137
Missions (2)	106		19
Bowling Green, First	722	3	148
Mission	79		
Lexington, Calvary	718	1	132
Chapel	75		
Owensboro, First	706		132
Frankfort, First	695		134
Somerset, First	642	1	141
Mission	116		45
Lexington, Immanuel	637		154
Newport, First	631		168
Paducah, Immanuel	599	3	211
Lexington, Rosemont	594	5	140
Louisville, Buechel Park	590	5	107
Lexington, Grace	581	1	171
Mission	20		
Louisville, Beechmont	573	2	156
Missions (2)	248	4	78
Louisville, Beechland	571	3	163
Hodgenville, First	545	20	186
Erlanger	544	1	150
Campbellsville	541		209
Missions (4)	118		54
Shelbyville, First	532		74
Louisville, Baptist Tabernacle	521		178
Owensboro, Hall Street	497		191
Paducah, First	497	1	195
Central City, First	491		216
London, First	489		113
Florence	483	2	92
Mission	96	1	52
Lexington, Porter Memorial	477	6	102
Henderson, Immanuel	472		83
Missions (2)	129		
LaGrange, DeHaven Memorial	471	43	118
Louisville, Rockford Lane	468		128
Louisville, Valley Station	456	10	86

Louisville, Bethlehem	452	1	108
Lexington, Central	448	6	118
Louisville, Green Acres	443	2	184
Winchester, Central	442		98
Louisville, Third Avenue	431		107
Nicholasville	430		125
Franklin, First	427		112
Mission	74		52
Corbin, Central	426		99
Mission	91		19
Louisville, South Side	424	1	97
Louisville, Hazelwood	422		77
Danville, Gethsemane	414	1	204
Ashland, Unity	411		106
Russellville, First	408		107
Mission	52		
Lebanon, First	407		114
Greenville, First	404	2	154
Earlington, First	401	1	123
Owensboro, Buena Vista	398	1	144
Louisville, Farmdale	398	1	124
Louisville, Bethany	386	6	105
Corbin, First	386	1	125
Louisville, Eighteenth Street	386		93
Mission	59		35
Frankfort, Thorn Hill	385		127
Versailles	385	1	90
Jeffersontown, First	374		73
Louisville, Ralph Avenue	370	1	142
Frankfort, Crestwood	369		108
Hazard, First	367		71
Lawrenceburg, First	366	2	40
Mission	71		
Springfield	365		68
Ludlow, First	362	1	79
Owensboro, Lewis Lane	359		160
Louisville, Beechwood	358	6	134
Walton, First	354	2	174
Bardstown	348		37
Mission	60		31
Bellevue	340		76
Hawesville	339	3	89
Ashland, Pollard	321		114
Mission	42		
Louisville, West Broadway	318		
Louisville, Shawnee	307	1	73
Louisville, Valley View	304		77
Barbourville, First	298	2	180
Missions (3)	198		
Dawson Springs	293		60
Frankfort, Memorial	288		106
Marion	286		55
Benton, First	286		89
Bowling Green, Glendale	280	7	135
Mission	42	3	19
Taylorsville, King's	272		119
Falmouth	269		37
Mission	37		
Hazel	268		
Sonora	241		64
Fort Thomas, First	233	1	55
Mission	117		48
Owensboro, Seven Hills	221		63
Folsomdale, Liberty	220		67
Shepherdsville, Little Flock	215		42
Middlesboro, East Cumberland Ave.	214		
Perryville	206		104
Owensboro, Wing Avenue	200		86
Taylorsville, First	200	3	32
Mt. Vernon, First	195		71
Missions (2)	49		

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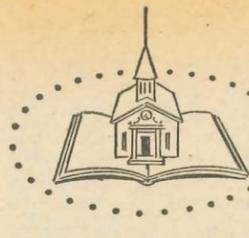
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SUNDAY SCHOOL LESSON

By H. C. Chiles

LYDIA, A CHRISTIAN BUSINESS WOMAN August 27

This story, which constitutes our lesson, is taken from Paul's second missionary journey, the purpose of which, according to the Apostle, was to "visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 15:36). It is very interesting because it tells us about the entrance of the gospel of Christ into Europe.

Paul frequently planned a course which he was not permitted to pursue. Much of his life was a patch-work of revised plans because of divine intervention. In spite of his disappointments, Paul maintained the conviction that God had a plan for his life, a pattern for his character and an ideal for his soul. He fully believed that God would lead him in the way that was best.

Very few people have an opportunity to live their lives on the basis of their first choices. Most of us know something of broken plans, frustrated ambitions and promising doors being closed just when we were about to pass through them. But, when God closes one door He opens another. The meaning of the closed door may be that God wants us somewhere else. He knows where each Christian is needed most.

On his first night in Troas, Paul had a vision of a European, standing with outstretched arms, begging: "Come over into Macedonia, and help us." This vision made clear to him the meaning of the closed doors. When morning came, Paul told his companions what he had seen the night before. Before noon he and his party were on the water sailing to Europe. Due to favorable winds, the voyage was accomplished in two days. God always does His part when we do our part.

I. The Congregation of Ladies. Acts 16:11-13.

It is interesting to observe the conduct of these missionaries, Paul and Silas, after their arrival in the noted city of Philippi. They hunted the prayer-meeting group. What crowd do you seek when you are in a strange place? The answer to that question will reveal your true character.

Paul and Silas soon learned that there was a place of prayer by the river side, just outside of the city, where a few devout persons were in the habit of meeting on the Sabbath. Thither the

missionaries went, and there they found some God-fearing women gathered for prayer. These ladies did not know the true and living God in the pardon of their sins, but He knew all about their dissatisfaction with their religion.

II. The Conversion of Lydia. Acts 16:14.

Among these women was Lydia, a successful business woman, a seller of purple. Quite likely she was honest and moral, but, no matter how good she was, like all others, she was a sinner and needed salvation through Christ. Even though she was a proselyte to the Jewish faith and carried her religion along with her business while far away from home, she needed the Saviour.

To Lydia and the other women Paul addressed himself, declaring the great truths of the gospel, respecting the salvation of sinners by Jesus Christ. It is necessary for people to hear the gospel if they are to be saved. "How shall they believe in him of whom they have not heard?" As Paul preached the gospel the Lord opened Lydia's heart. The natural heart must be opened by an outside influence. Only the Lord has power to open the hearts of unbelievers and He alone is able to deliver them from the bondage of Satan. Happy is the Christian worker who has learned to yield himself to God as a channel through which He can work. The Lord enabled Lydia to understand the message of Paul and to yield her will to the will of the Lord. It was a supernatural work, as the work of salvation is in every case. Lydia was gloriously saved when she attended to what Paul preached and accepted the Christ Whom he presented to her. Lydia was the first person to become a Christian in Europe.

III. The Commitment of Lydia. Acts 16:15.

When Lydia was saved, she immediately followed her Saviour in baptism. She gave ample evidence that a real change or transformation had taken place in her life. Forthwith she became a faithful witness for Christ. As a result of her Christian testimony and influence the members of her family and household were saved. She promptly extended gracious and cordial hospitality to the missionaries, and they rejoiced to abide in her house. Lydia was certainly aware of the probable sacrifice which

this step would involve. Many, including her best customers in the city, would cease to associate and deal with her after it became known that she had aligned herself with these missionaries who were "everywhere spoken against." But none of these things interfered with her commitment to Christ and her devotion to His faithful servants, to whom she felt so greatly indebted for the new light which they had brought to her. Determined to prove her love for Christ by helping His servants in whatever way she could, Lydia constrained them to make her home the base of their operations.

IV. The Custodians of the Law. Acts 16:35-40.

On the day following the conversion of the Philippian jailer, the officers were frightened because they realized that they had violated the law in their mistreatment of Paul and Silas. Unhesitatingly they sent underlings to inform the missionaries that they were being liberated. To their surprise and astonishment, Paul and Silas refused to accept the freedom that was offered to them. Paul informed them that because they had disregarded the law they could not make amends privately. Because of their violation of the Roman law these officers were in great danger of losing their offices and probably their lives as well. Realizing the enormity of their crime in punishing men who were Romans, the magistrates appeared in person before Paul and Silas and made a sincere apology, in the confidence that it would be accepted by the missionaries.

Instead of leaving the city, as the officers had besought them to do, Paul and Silas went again to the commodious home of Lydia, and there they encouraged the other Christians, who also were being subjected to persecution.

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Wallis Gray Ordained As Baptist Minister

The First Baptist Church, Princeton, Ky., ordained Wallis Gray as a Baptist minister in a special service Sunday



Wallis Gray

afternoon, June 18, 1961. The ordination service was requested by the Lamasco Baptist Church, which has called him as its pastor. He assumed his duties there June 14. An ordination council to examine the candidate was held at 2 o'clock Saturday afternoon, in the chapel audi-

torium of First Baptist Church. Pastors and deacons formed the ordination council.

The ordination sermon Sunday afternoon was delivered by Pastor D. Perry Ginn, of First Baptist Church. Roy Lee Honeycutt, former First Baptist pastor, delivered the charge to the candidate. H. G. M. Hatler, retired First Baptist pastor, gave the charge to the church. R. M. Stovall, pastor of Northside, presented the Bible and Ralph Tomek, associational missionary, gave the ordination prayer and led in the laying on of hands.

Texas Legislature Passes New Sunday Closing Laws

AUSTIN, Tex. (BP)—The Texas Senate has given final approval to a new state Sunday closing law, sending the bill to the governor for his signature.

If Gov. Price Daniel signs the act as expected, the new law will go into effect in November.

The new law carries a \$100 fine for the first violation, with subsequent offenses punishable by \$500 fine and six months' imprisonment.

Already approved by the House of Representatives, the Senate voted 22-8 to approve the measure.

Sponsors of the bill stated it was an economic rather than a religious measure. They accepted an amendment which allows merchants to close on either Saturday or Sunday, deleting all references to religious beliefs on Sunday sales.

The new bill will allow food stores, drug stores, filling stations and a few other such businesses to remain open on Sundays. An emergency provision will allow sale of articles necessary for protection of life.

Specific items prohibited from Sunday sale include clothing and accessories, furniture, kitchenware, tableware, home appliances, air conditioners, radio and television sets, hardware, cameras, jewelry, silverware, luggage, watches and

clocks, musical instruments, recordings, toys (except novelties), linens, floor coverings, lamps, draperies, blinds and mirrors, lawn mowers, cloth piece goods, motor vehicles, and power tools.

Mrs. Ellis Fuller Heads New Committee For Seminary

Mrs. Ellis A. Fuller, Sr., wife of a former president of The Southern Baptist Theological Seminary, has been approved as the executive secretary of a new supporting committee of the Seminary.

Mrs. Fuller will head a group known as the Woman's Committee of Southern Baptist Seminary, an organization designed to function as an auxiliary or aid to the school.

Her selection as executive secretary was approved by the executive com-

mittee of the Seminary board of trustees at a recent meeting on the campus.

Officers of the new committee, already selected, are: Mrs. Carl Liebert, president; Mrs. Wallace W. Sanders, third vice president (other vice presidents to be elected later), Mrs. Ralph Grooms, recording secretary; Mrs. Gordon Ford, treasurer; and Mrs. Ira J. Porter, corresponding secretary. Mrs. V. V. Cooke is chairman of the by-laws committee.

CEVERA AT LAGRANGE

Pastor A. L. Meacham says that the DeHaven Memorial Baptist Church, LaGrange, experienced one of its greatest revivals in recent years. Evangelist Vince Cevera, Greenville, S.C., was the preacher. The visible results of the meeting were 43 additions; 21 for baptism and 22 by letter. Also there were numbers of rededications to Christ.

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Goal for 28 Baptist State Papers: Up 20% to 1,750,000



The Sonora Baptist Church, having paid off its nine-years' indebtedness, had a note burning ceremony, as shown above. Pastor Archie W. Allison was assisted by Elmer Fulkerson, superintendent of construction, Charles Routt, Jr., finance committee member, and Dr. R. T. Routt, finance committee chairman.

Charles R. Bandy Called to Beech Fork



C. R. Bandy
Nineteen year old Charles R. Bandy of Danville, Kentucky accepted the call to become pastor of the Beech Fork Baptist Church, Lebanon, Kentucky. He has served as associate pastor and minister of music of the Hustonville Baptist Church, 1959-60; pastor of the First Baptist Church, Garrison, Kentucky, 1960-1961; student missionary for the state mission board in Lewis County, 1960; and taught science at the Laurel High School in Lewis County, 1961.

Charles is a graduate of Danville High School and was National Merit Scholarship runner-up. He attended Campbellsville College the term of 1959-1960. He was active in the B.S.U. and was on the honor roll there. While in Lewis County, he attended Morehead State College and has returned to Campbellsville to finish his college work.

His wife, Betty, has also worked as student missionary in Lewis County and taught in the elementary grades in the public school system. She is a graduate of Hart Memorial High School and attended Campbellsville College.

They have a three month old daughter named Tamela Suzanne. Mr. and Mrs. Bandy are foreign missionary volunteers.

GLOBE-TROTTING WITH GINNY

Miner's Conscience Changes Sunday Work

By Virginia Harris Hendricks

DENAIN, France (BP)—In this industrial region of northern France, few people go to any church. The workers nearly always vote communist.

They live in ignorance of the gospel. Christianity, to them, is Roman Catholicism. Even Catholic writers admit that this region is pagan, hostile to the Roman Catholic church and its clergy.

Henri Vincent, president of French Baptists, claims this region offers the best opportunities for evangelism. There is less self-satisfaction and a greater sense of spiritual need than among the more comfortable city-dwellers.

Baptist work is strongest in this area of France where French Baptists had their beginnings.

A miner was converted around 1880 in the Baptist church here. At that time, mining was compulsory on Sunday. The convert's Bible taught him this was not right.

However, if he did not work as directed, he would lose his job and his family would suffer.

Rather than tell him what to do, his pastor began to pray with him. The following Sunday the miner went to work. A fortnight later on payday, he refused to accept wages for his Sunday work.

"I worked because I was forced to, against my conscience," he declared. "I did not want to work for the money, and I'll not accept it!"

This so startled the paymaster, he consulted his superior. The superior was so impressed by the man, the story reached the top boss.

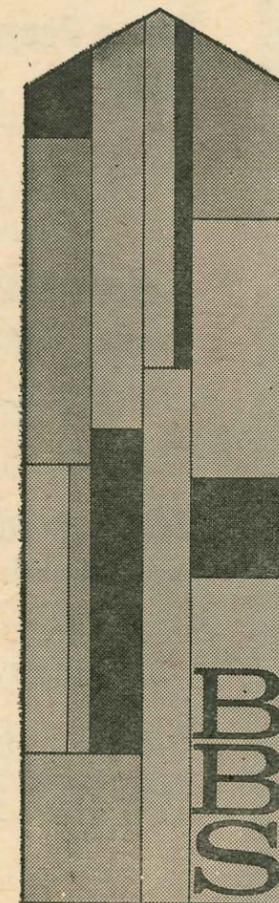
The mine boss called for the miner and listened to his story. He was touched by the Baptist's convictions.

"If you feel this strongly about your religion, I shall issue orders that you are never to work on Sunday again," said the boss.

It was not long before an order was issued prohibiting all mines from forcing a man to work on Sunday against his conscience!

ELGENE PHILIPPS TO NEW MEXICO

Elgene Philipps is leaving his work as youth director of Crescent Hill Church, Louisville, going to fill a similar position with the First Baptist Church, Albuquerque, New Mexico.



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LOOK TO YOUR
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Alert Member Revives Unconscious Pastor

DUNCAN, Okla. (BP)—“The price of sin is death,” the young preacher read. Then he faltered and collapsed as he turned from the pulpit.

Five minutes later he began to breathe again, thanks to the newly-learned knowledge of a man who had seen a movie on mouth-to-mouth artificial respiration.

Leading roles in the real-life drama of Plato Baptist Church in Duncan, were Bob Wharton, Fort Worth, Southwestern Baptist Theological Seminary student who was filling the pulpit, and Henry Clay, member of the church.

Members of the congregation had noticed Wharton wasn't up to par soon after the service began. His voice didn't have its usual volume and clarity. Then, during the Bible reading he hesitated, dropped his head and collapsed.

An alert song leader caught Wharton as he fell and Clay moved in quickly to administer the respiration. An ambulance was called by a registered nurse after she could not find Wharton's pulse.

“Bob was blue around the lips and his hands were as cold as a cucumber when Henry began working on him,” another member of the congregation said.

In about five minutes, Wharton started breathing again and was removed to a hospital where he stayed several days.

Doctors were not certain about the cause for the collapse.

“I thank God this happened where someone knew what to do,” said Wharton.

“I'm thankful I saw that film—and went to church Sunday,” replied Clay.

DALE MOODY ANSWERS OKLAHOMA PASTORS

(Continued from Page 9)

state papers who had received the resolutions through the Baptist Press. According to the Oklahoma group, the resolutions were not intended for early news release but were to be presented to seminary officials.

Four Questions

Moody concludes his defense by asking the Oklahoma pastors four questions:

1. Is it possible for one who believes in the full inspiration of the Greek New Testament and departs at no point from the exegesis of A. T. Robertson, a teacher in Southern Seminary for 46 years, to be acceptable to the pastors of Oklahoma City?

2. Is it possible for one who holds the ecclesiology of W. O. Carver, a teacher in Southern Seminary for 47 years, to please the pastors of Oklahoma City?

3. Is it possible for one who holds to the type of historical investigation displayed in the great history of our denomination (W. W. Barnes, *The Southern Baptist Convention*) and the splendid *Encyclopedia of Southern Baptists* to please pastors of Oklahoma City?

4. Will Southern Baptists tolerate big business and labor union tactics by so-called denominational “leaders” in order to silence the students, pastors, and professors who follow the type of leadership offered by W. O. Carver and W. T. Conner?

REVIVAL AT PLUM CREEK

With Pastor Don Randolph of the Green Acres Baptist Church, Louisville, as the evangelist, and George Lease as the visiting song leader, a revival was held at Plum Creek Baptist Church at Waterford, near Taylorsville, Ky., recently, resulting in 15 additions, 13 by baptism and 2 by letter. Pastor A. J. Hensley says “It was most interesting to note our high attendance day for Sunday school was 221, with an enrollment of 224. Training Union attendance was 137 with an enrollment of 97.”

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