



MARCH 8, 1962

WESTERN RECORDER

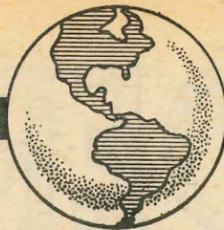


COOPERATIVE
PROGRAM
QUARTERLY
REPORT

This issue includes a record of each church's Cooperative Program gifts for the first quarter of this Convention year. Find the report of your church and study it carefully. Are you pleased with what your church is giving to world missions through the Cooperative Program?



The Cooperative Program helps to build mission churches overseas. Pictured here is the cornerstone laying of the new First Baptist Church in Guyaquil, Ecuador. Missionary Archie V. Jones, left, shakes hands with the engineer.



GLEANINGS FROM THE FIELD

Willard to Miami

The new pastor of the Central Baptist Church, Miami, Florida, is to be **Conrad R. Willard**, for nine years pastor of the Calvary Baptist Church, Kansas City, Mo., and a former vice president of the Southern Baptist Convention.

Dorothea Lane at Carver

Miss Dorothea Lane, Southern Baptist missionary now on furlough from Japan, is studying at Carver School of Missions and Social Work, and may be addressed at the school, 2801 Lexington Road, Louisville 6, Ky. She is a native of Sturgis, Kentucky.

M-Night Attendance

An attendance of **551,086** was registered for the 1961 M-Night services held throughout the country, as compared with 518,047 for 1960, according to R. Maines Rawles, director of associational work, Training Union Department of the Baptist Sunday School Board, Nashville.

Christian Life Conference 1963

Dr. Joe W. Burton, secretary of the Family Life Department, Sunday School Board, will be chairman of the Southern Baptist Conference on Family Life, to be held February 25-March 1, 1963. **Pastor W. C. Hultgren**, First Baptist Church of Tulsa, Oklahoma, will address the 1,000 hand-picked delegates to this Nashville conference next year.

Deacon Zed Hill Dies

The funeral of **Deacon Zed Hill**, 80, was conducted at the Iuka Baptist Church recently by Pastor Henry Rowland, Eddyville, assisted by Pastor David Bratcher. He married Mattie M. Ramage in 1903, and she survives him, as do two daughters, Mrs. Lillian Driskill and Mrs. Lena Jones, and one son, Lawrence, one granddaughter, Janice Jones. One son, Lawrence, died at the age of 19.

President Mills to Washington

Dr. Robert L. Mills, president of Georgetown College, addressed the alumni of his institution in the Washington, D.C., area, at a dinner meeting February 1. **Lieutenant Commander Ancel Cook**, a native of Georgetown, Kentucky, with the office of Naval Research, planned the meeting. While in Washington, President Mills also addressed the Vaughn Bible Class of the Calvary Baptist Church on Friday evening, February 2, on the occasion of the 73rd anniversary of that class.

Wahking Writes for Baptist Student

Why are many people unhappy on their jobs? Insight into this timely question is given by **Harold L. Wahking** in the April "Baptist Student," Southern Baptists' collegiate magazine. Wahking was formerly pastor of the Bethel Mission Chapel, Louisville, and is now senior chaplain at Eastern State Hospital, Lexington, Ky. He says that vocational guidance has little to offer a person who first does not develop the right attitude toward work itself. "Work is as essential to man's sense of purposeful living as is love or faith or food. As Christians, we imitate Jesus who was a worker."

David J. Carver Gift

Dr. David J. Carver, Baltimore, Maryland, has written to Vice President and Dean **Maurice J. Anderson** that he will contribute \$40,000 to the Building Fund of the Hong Kong Baptist College in 1962. He has previously given \$60,000 to that college, thus bringing his gifts to \$100,000. This Dr. Carver is a brother of the late **Dr. W. O. Carver**, of Louisville. David J. Carver is now 86 years of age. In early life he had been a teacher in Chinese Government schools, and later for 40 years he has been an importer of Chinese art. And for 40 years he has been a member of Eutaw Place Baptist Church in Baltimore.

Bethany Still a Mission

A. Kenneth Partain, pastor of Bethany Baptist Mission of Nelson Association, Mt. Washington, Ky., writes: "In reviewing your edition of February 15, 1962, I noted an error made in the announcement of the status of Bethany Baptist Mission. We are still a mission of the First Baptist Church of Mt. Washington, although we have instituted a full church program including Sunday school, Training Union, both Sunday services and a midweek service. October 29, 1961, was the date of the dedication services for our building, and this may have caused the confusion. As a mission, an infant church, we are still bound to the mother church, but as our tottering steps become more financially stable we hope to make this premature announcement official." We are glad to set the record straight, and appreciate Pastor Partain's calling it to our attention.

Baptists in Seoul Wanted

Frank S. Wells, missionary of the Foreign Mission Board, is pastor of the English-language Mission of Seoul Memorial Baptist Church in Seoul, Korea. He finds he has the same problem every pastor in the homeland has, namely, to find out who the Baptists are who live in his city. Many servicemen and businessmen are there, as also are others, and their pastors and families and friends back home could help them and Pastor Wells by writing him, giving him their names and whereabouts in the Seoul area. He may be addressed from America at the Baptist Mission, APO 301, San Francisco, California, or they may write their friends and relatives at Seoul, suggesting that they call him at 3-8017 in Seoul for information about the services.

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

WESTERN RECORDER

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ACADEMIC FREEDOM

Directions of Responsibility

EDITORIAL NOTE—This is the second and final installment of a paper entitled "Theological Education and Academic Freedom," presented by the editor at the Southern Baptist Press Association, Phoenix, Arizona, February 15-17. Reprints are available at 15 cents each.

To what and to whom are Southern Baptist seminary teachers responsible? They are responsible to God, to truth, to their students, to their colleagues in the fraternity of truth seekers, to the Southern Baptist Convention and its objectives, to every Southern Baptist helping to support them, and to the institutions where they teach along with the provision of the employment therein.

A Southern Baptist seminary teacher is first of all responsible to God. Academic freedom like all freedom is ultimately derived from God. God is the source of all truth, the judge of all human thought, and the ultimate end of all search for truth. Freedom for the Baptist teacher is found where it is for every other Baptist—in the revelation of God in Christ. "Ye shall know the truth and the truth shall make you free." When there arises a conflict in the mind of the teacher between the truth found in God as revealed in Christ and the statement of what is truth by any other source, the choice is plain. Loyalty to Christ surpasses loyalty to any other individual or any institution.

However, though his freedom is found in Christ the teacher is not thereby free to destroy the Christ who makes him free for, in such case, he would lose his freedom. To put it another way, if freedom serves truth, it is bound by the truth which it serves.

Next, the Southern Baptist seminary teacher must view his freedom in relation to his denomination. This voluntary association of God's people called the Southern Baptist Convention has felt led by God to engage in efforts to achieve certain objectives and to be used by God for certain ends. It would be claimed by only a few that Southern Baptists have infallible understanding of God's absolute purpose for Southern Baptists, but in so far as we can comprehend it, we must give ourselves to its realization.

In order to implement its aims and objectives, the Southern Baptist Convention has created among other of its aids theological seminaries. Those who minister then in these seminaries must always be aware of their responsibility toward the aims and objectives of the denomination. Loyalty and a sense of obligation to the denomination and its objectives are reasonable expectations from the teachers whose practice of academic freedom must conform to such loyalty and obligation. This is not mere

blind loyalty to the *status quo* but would include the obligation to help find deeper understanding of truth and mission for the denomination. However, before the teacher concludes that Southern Baptists are in the wilderness and he is the Moses of emancipation, he must reexamine all considerations which led him to his conclusion and be sure he is motivated by God and truth, not by someone or something else.

Colleagues and Students

The Southern Baptist teacher is also responsible to his colleagues in his institution and to his fellowmen in his denomination. He should not expect to operate unilaterally nor dogmatize at the expense of others. Genuine academic freedom recognizes the vastness of truth and the deceptiveness of error. Those claiming academic freedom for themselves must be willing to defend with their lives the right of all others to pursue truth. They grant others the right to differ with them and even admit the possibility that others might be right and they be wrong. They understand that through free inquiry and full discussion of divergent views we can add to the common understanding and enrichment of the revelation of truth from God.

The Southern Baptist teacher is also responsible in his practice of academic freedom to his students. He must accept them for what they are and where they are in their theological understanding. In teaching them to swim he must be careful not to drown them. This he must and can do not by playing loosely with truth but by being gentle in the handling of unprepared minds. He must treat theories as theories not as proven truth. Before he administers the shock treatment in the name of academic freedom, he must, in the exercise of real love, determine the readiness of the student for the shock treatment.

Finally, the teacher's freedom is to be viewed in relation to the creedal statement adopted by the institution in which he teaches. Most Baptists would be quick to admit that no man-written creed could fully embrace all the revealed truth. The Bible remains our one Baptist creed and infallible guide. The recognition of the need of a norm to follow, however, in the form of a creedal statement is almost universally accepted.

In the statement on academic freedom from the American Association of The-

ological Schools which has already been referred to in this paper and which is the result of diligent study by outstanding American leaders in theological education, there is obvious recognition of this condition of academic freedom.

Theological schools may acknowledge specific confessional adherence as laid down in the charters and constitutions of the schools. A concept of freedom appropriate to theological schools will respect this confessional loyalty, both in the institutions and their individual members. An institution which has a confessional or doctrinal standard may expect that its faculty subscribe to that standard and the requirement for such subscription should be mutually understood at the time of their affiliation with the institution.

In the case of our Southern Baptist seminaries, each has some doctrinal standard which all teachers are required to sign upon receiving faculty status. More and more sincere and conscientious adherence to the obligation in signing such a document is becoming a valid consideration in the discussion of present controversies in our seminaries.

Creedal Statements

How are we to view these creedal statements? Are they fair or unfair to the teacher? Must the teacher consider he is obligated to a rather strict adherence to the doctrinal covenant or can he employ some degree of mental reservation in signing the document? Should some consensus interpretation of the creedal statement be made when questions arise or should every teacher be left to his private interpretation?

There are some who would question the wisdom of the use of any such creedal statements by our seminaries. I cannot hold to this in spite of a strong concern for freedom.

Let us look a little more closely at these creedal statements. The Abstract of Principles, the oldest and the one used by at least two of our seminaries can serve as typical. The Abstract of Principles itself is more than a hundred years old but its contents antedate its fashioning. Almost every point in it was lifted from earlier Baptist Confessions of Faith. It reflects the dominant Calvinistic tenets of Baptist history.

An examination of the document reveals that it was not intended to be a narrow restrictive norm of orthodoxy, but to provide for a rather wide expanse of theological thought. It avoids the positions of ultra-fundamentalists and those of the ultra-liberals. For example, the current charges against one professor concerning alien immersion, open communion, and ecumenism cannot be pressed on the basis of the Abstract of

(Continued on Page 5)

100 TOP CHURCHES IN DOLLAR GIFTS THROUGH THE COOPERATIVE PROGRAM

November 1, 1960 through October 31, 1961

Church	Pastor	Amount in Even Dollars	Church	Pastor	Amount in Even Dollars
Owensboro, Third	T. L. McSwain	\$52,833	Cadiz, First	J. Norman Ellis	9,760
Louisville, Walnut Street	W. R. Pettigrew	36,742	Morganfield	Earl Hohman	9,731
Louisville, Crescent Hill	John R. Claypool	34,562	Cynthiana	None	9,443
Somerset, First	Eldred M. Taylor	33,892	Owensboro, Hall Street	W. O. Spencer	9,417
Mayfield, First	John Huffman	31,792	Louisville, Audubon	Alvis B. Carpenter	9,414
Elizabethtown, Severns Val.	Verlin Kruschwitz	29,381	Walton, First	J. R. Tackett	9,228
Madisonville, First	Harold D. Tallant	29,345	Princeton, First	None	9,208
Bowling Green, First	Othar O. Smith	29,011	Louisville, Bethany	Eugene I. Enlow	9,037
Lexington, Immanuel	H. B. Kuhnle	24,855	Fulton, First	None	8,919
Hopkinsville, First	Sidney M. Maddox	23,432	Greensburg, First	Elvin L. Clark	8,851
Lexington, Calvary	Franklin Owen	22,751	Winchester, First	Dalton A. Leath	8,446
Covington, Latonia	Thomas H. Shelton	21,348	Beaver Dam	Donald L. Zuberer	8,426
Murray, First	H. C. Chiles	19,790	Lebanon	Herman E. Rowlett	8,244
Newport, First	Dudley Pomeroy	19,073	Pineville, First	Charles F. Jones	8,029
Louisville, St. Matthews	Carroll Hubbard	18,963	Danville, Lexington Ave.	Elroy Lamb	7,980
Louisville, Beechwood	James B. Sawyer	18,770	Pikeville, First	Harold Waincott	7,895
Ashland, First	None	17,792	Covington, Southside	William L. Hodge	7,858
Owensboro, First	David A. Nelson	16,550	Louisville, Eastern Pkwy.	Roy L. Puckett	7,738
Georgetown	Dan C. Moore	16,153	Corbin, Central	J. William Jones	7,736
Paducah, First	Hankins F. Parker	15,778	Florence	Robert Couch	7,669
Louisville, Victory Mem'l	H. W. Schafer	15,127	Henderson, First	E. Kevill Judy	7,583
Hodgenville, First	H. E. Coker	14,605	Louisville, Carlisle Ave.	A. W. Walker	7,500
Glasgow	Treviss Otey	14,579	Buechel, Buechel Park	Wallace DeLoach	7,379
Louisville, Highland	None	14,451	London, First	Winn T. Barr	7,119
Frankfort, First	Herman Bowers	13,698	Paducah, East Paducah	H. D. Hudson	7,033
Owensboro, Eaton Mem'l	None	13,556	Middlesboro, First	James Coates	6,799
Louisville, Deer Park	C. Carman Sharp	13,409	Bowling Green, Glendale	Richard P. Oldham	6,724
Harrodsburg	W. H. Carrier	13,147	Benton, Eriensburg	T. L. Campbell	6,723
Paducah, Lone Oak	B. R. Winchester	13,100	Bowling Green, Eastwood	None	6,715
Versailles	John Kruschwitz	12,838	Valley Sta., S. Jefferson	Dester E. Jones	6,712
Louisville, Beechmont	M. D. Morton	12,744	Shepherdsville, First	Bruce V. Hartsell	6,537
Ashland, Unity	C. B. Coats	12,563	Fort Thomas, First	George S. Munro	6,457
Harlan	None	12,098	Lawrenceburg, First	Carl Wright	6,550
Covington, Erlanger	Samuel Shepherd	12,017	Scottsville, First	Norris G. Hite	6,311
Russellville, First	John Wood	11,881	Louisville, Ninth & O	Henry Beach, Jr.	6,308
Campbellsville	Chester Badgett	11,708	Hazard, First	T. H. Harding	6,092
Corbin, First	Haskell Bolding	11,650	Covington, Madison Ave.	P. Ennis Taylor	6,045
Hopkinsville, Second	J. H. Maddox, Sr.	11,480	Williamsburg, First	Robert L. Palmer	6,034
Franklin, First	J. V. Case, Jr.	11,443	Columbia, First	A. H. Phillips	5,871
Lexington, Porter Mem'l	Chas. W. Holland, Jr.	10,946	Louisville, Third Ave.	Leon Larimore	5,722
Shelbyville, First	Raymond Lawrence	10,700	Lexington, Rosemont	O. W. Yates	5,708
Central City, First	W. R. Cook	10,604	Louisville, Fourth Ave.	Louis W. Walters	5,636
Louisville, Broadway	Edwin F. Perry	10,590	Paducah, Oaklawn	Jack D. Sanford	5,617
Owenton, First	Tommy Pearce	10,555	Buffalo	Howard L. Matthews	5,592
Vine Grove	W. Harlan McGinnis	10,452	Springfield, First	James D. Hopkins	5,569
Paducah, Immanuel	Frank F. Norfleet	10,411	Barbourville	Jesse A. Hatfield, Jr.	5,428
Paducah, Twelfth Street	Denzil Dukes	10,296	Horse Cave	None	5,370
Greenville, First	H. Curtis Erwin	10,187	Owensboro, Lewis Lane	W. J. Abbott	5,329
LaGrange, DeHaven Mem'l	A. L. Meacham	10,183	Ft. Mitchell	Clarence Lassetter	5,291
Lyndon	H. B. Goldsby	9,943	Prestonsburg, Cole Mem'l	Ira McMillan, Jr.	5,257

Congratulations to these 100 churches which led in dollar gifts through the Cooperative Program last Convention year. These do not necessarily represent, however, those churches giving the largest amounts on a percentage or per capita basis. Many smaller churches do an outstanding job of Cooperative Program giving on a percentage and per capita basis. Also, churches which give large dollar amounts often make a good showing on a percentage and per capita basis.

Elsewhere in this issue may be found a complete report of all the churches for the first three months of this Convention year (November, 1961 through January, 1962). The above figures of the 100 churches are for the entire twelve months of last Convention year (November 1, 1960, through October 31, 1961).

Please Note: Any study of this type is always subject to error. If there is any mistake in your church's record, please report it so it may be corrected.

Congressman Attempts New Education Plan

WASHINGTON (BP) — Rep. Cleveland M. Bailey (D., W. Va.) claims that his "fresh approach" to federal aid to education will eliminate the fear of federal control as well as the religious issue bottleneck.

He also hopes for bipartisan support of his plan that will allocate to each state

an amount equal to 2 per cent of the total expenditures within that state for public elementary and secondary education. Bonuses may be provided for poorer states and penalties for states that cut back expenditures.

Bailey explained that his plan will eliminate the possibility of federal control by mingling the federal funds with the state funds to be spent for education. The money would then be spent according to the method the state employs to aid local schools.

As for the religious issue, Bailey said that his plan would take the heat out of Washington and put it in the state capital where it belonged and where educational policy should be made. Whether or not public funds would be used for parochial schools would be a decision of the states rather than of the federal government, according to Bailey.

The total cost of Bailey's proposals will be less than \$500,000,000 a year, he said.

DIRECTIONS OF RESPONSIBILITY

(Continued from Page 3)

Principles because the document does not prescribe at these points.

Furthermore, the document provides for freedom of thought and investigation. It does not reflect the spirit of heresy hunters on the one hand nor the ideology of extreme liberals on the other hand. In short the Abstract says that the seminary stands somewhere theologically, and not everywhere. It honestly tries to guarantee responsible theological educational participation by its teachers and at the same time be fair in its obligations to its sponsoring denomination.

And so while the Abstract does set some boundary on academic freedom, it also serves to protect the teacher in that he cannot be hanged fairly on some points that would be enforced by some hangmen. It is his protector as well as his governor. My conclusion then is that the use of such a norm is eminently fair.

What about mental reservation on the part of a teacher signing the doctrinal covenant? If the statement is fair, mental reservation would be out. Mental reservation has never been properly associated with Baptists. If mental reservation could be allowed, announced reservation would be far more virtuous than unannounced reservation. Rather than signing with reservation the teacher should press for a change in the document to the position he deems correct or in the case of failure to persuade his colleagues, he should decline appointment or election to the faculty.

The same principle would apply if after signing the document the professor in later years changes his theological position.

A problem equally pressing in relation to a creedal statement is the possibility of private interpretation. By this the teacher can say he believes in a certain article of the creedal statement, but what he believes about it is foreign to what most Baptists have believed the creedal statement to mean.

For example, what do we mean when we say we believe in the resurrection of Jesus? For most of us, I dare say, we mean that Jesus actually arose from the grave according to the gospel accounts. He was actually seen by others whatever kind of body He had. This is far different from believing that the disciples had a subjective, existential or theological experience with a resurrected Christ in much the same way we have experience with Him today. In this view it makes no difference whether or not Jesus literally arose as described by the gospels. This according to this viewpoint cannot be known nor is it important to know it. In one case the grave would have to be empty, in the other it wouldn't matter if the dust of the bones of Jesus were still in the garden tomb.

So far in the history of Southern Baptist theological seminaries, little if any effort has been officially made even by trustees of the seminary to interpret the doctrinal statement signed by the teachers. This has not appeared necessary. The creeds have been regarded as general guides and not detailed guides for doctrinal positions.

Th time has come, however, when we might have to give some definite interpretation to these creeds. By this is not meant a commentary or an interpretation of the creed article by article, but an interpretation of a specific article when it is called into question. This would rightly be the responsibility of the board of trustees and ultimately the Southern Baptist Convention.

Threats to Academic Freedom

As I see it we have two very serious threats to academic freedom in Southern Baptist seminaries today. In fact, theological education among Southern Baptists stands in danger of flying to pieces in our very day. These threats, in my opinion, can be successfully met through the good judgment and ministry of many Southern Baptists including state Baptist editors.

One threat to academic freedom in our day in Southern Baptist seminaries is theological liberalism of the brand which would be disastrous to Southern Baptists and which will not be tolerated by historically conservative Southern Baptists. Such abuse of academic freedom for the cause of liberalism could well result in a popular reaction resulting in the loss of almost all academic freedom.

The other threat to academic freedom is just the opposite. This is the heresy hunting brand of fundamentalism which would enforce its particular creed upon every Southern Baptist seminary teacher. For these apostles of exclusivism to prevail would also be disastrous.

The need of our day is the avoidance

of either extreme and the preservation of the middle road. This is narrow enough to save us from theological liberalism and wide enough to save us from suffocating fundamentalism.

Conclusion

In summary, the position of this paper is that academic freedom in Southern Baptist seminaries must be found in the polarity of freedom and responsibility. Only some facets of this freedom and responsibility have been discussed. It is admitted that in trying to deal with it, probably more of what academic freedom is not has been treated than what academic freedom is. This may be necessary before the correct understanding of academic freedom can be found. Further development and delineation of a proper understanding of academic freedom in Southern Baptist seminaries await more study and prayerful deliberation by many responsible Southern Baptists.

In the end the responsible ministry of a theological teacher in his classroom depends not as much upon his knowledge of and adherence to any idea of academic freedom, but upon his honest and competent exercise of scholarship in the context of true love to God and his fellowmen.

Death of Lorenza D. Savage

Lorenza D. Savage, 71, a member of the Iuka Baptist Church, Iuka, Ky., died recently. His funeral was conducted at the church by Pastor Nancy Sanders, Graham, assisted by Pastor David Brasher. Burial was in Iuka Cemetery. He is survived by his wife, Mrs. Zetta Driskill, and eight children: Lynn Savage Tiline and Paul Savage, Smithland; Lorenza D. Savage, Jr., Calvert City; Devon Savage, Iuka; Mrs. Vivian Vaughn, Paducah; Lou Ella Coffey, and Mary Z. Thomason, Smithland; and Gloria Slayden, Hampton, Ky.; by one brother, Tiner Savage, one sister, Mrs. Lida Robertson, and 14 grandchildren.

FROM: WOMAN'S MISSIONARY UNION, 600 North 20th St., Birmingham 3, Ala.

TO: SUBSCRIBERS TO ROYAL SERVICE, THE WINDOW, TELL, SUNBEAM ACTIVITIES.

On January 10, a new postal rate on undelivered copies of magazines went into effect. This means that each notice of undelivered copies of **Royal Service, Tell, The Window, and Sunbeam Activities** returned to us by the post office costs us 10c. This is double the former 5c charge. Therefore, if you move or change your address in any way, please notify us of your new address at least 4 weeks in advance (mentioning magazine(s) to which you subscribe, and your old address).

WOMAN'S MISSIONARY UNION

600 North 20th Street
Birmingham 3, Alabama

March 8, 1962



Sing One Song for Carver

A tinge of sadness comes over the hearts of many Southern Baptists near and far with the announcement of the proposed merger of Carver School of Missions and Social Work with the Southern Baptist Theological Seminary.

Some of the sadness is sentimental of course. Thousands of former students and hundreds of thousands of Southern Baptist Woman's Missionary Union ladies will never forget the Woman's Missionary Training School and its thrilling beginning under the influence mostly of William Owen Carver, for whom the school was very appropriately later named. It was formally inaugurated in 1907 at exercises in the Broadway Baptist Church, though some young ladies had already been unofficially enrolled in Southern Seminary for missionary training.

The beautiful building at 334 East Broadway used by the Training School from 1907 until 1941, when the new campus on Lexington Road adjacent to Southern Seminary was occupied, is still pointed out to Baptist sightseers in Louisville. The Training School became Carver School of Missions and Social Work in 1953, and in 1956 the ownership and control of the school was changed from Woman's Missionary Union to the Southern Baptist Convention.

Another sentimental consideration is the history of romance between the seminary men and the Training School ladies. The picturesque and romantic valley separating the campuses has been the scene of many daytime, non-academic conversations and nighttime, moonlight strolls of destiny. It was called the Valley of Decision and there were even remarks that some of the ladies gave more than ordinary encouragement to the decisions, but everybody really knew better. At least many a shy, reluctant, and unattached preacher-boy found attachment, a mate, and his strength in this valley, and not a few unclaimed jewels changed their destiny from the foreign mission field to a Southern Baptist parsonage in the same valley.

But enough of sentiment! At that I'm speaking vicariously, for I had been in the valley several years before my seminary days began.

Why is Carver School in its last days as a separate institution? It now appears the year 1962-63 will be Carver's last year.

President Nathan Brooks and the Carver trustees have tried valiantly to maintain the school for a valuable function in Southern Baptist life. Only when faced with unsurmountable difficulties have they proposed merger.

President Brooks has put it on the line. The school cannot be accredited for training professional social workers and enrollment, which was already too low, is declining even more. In 1959 when the Convention

decided to continue the school after receiving it from Woman's Missionary Union in 1956, there were good reasons to expect to receive accreditation for Carver as a school for professional social work training. Now the accreditation association not only has refused to recognize the school as such, but holds no hope for such recognition under the present plan of operation.

President Brooks and the Carver trustees did not give up easily. They have explored possibilities of merging with a college which is part of the requirements of accreditation. They were not successful. They approached the Foreign Mission Board and the Home Mission Board for possible connections, and were not encouraged. They have turned to Southern Seminary as the best hope for continuing the present program and ideals of Carver. They hope some identity of the school, including the name, can be preserved.

The proposed merger is by no means certain. It will be considered by Southern Seminary trustees in their annual meeting this month. If approved, the matter would go to the Executive Committee of the Southern Baptist Convention and eventually to the Convention itself for approval.

There are many in the Convention who believe strongly that Southern Baptists should have at least one school to train professional social workers. Only such professionally trained workers can qualify for many positions and Roman Catholics have something of a corner on such training today.

The proposed merger of Carver with Southern would not provide professional training. It is hoped, however, some Carver scholarships might be available for Baptist students who might be interested in going from the seminary to schools accredited for professional social training.

Whatever the outcome for Carver, let this be said for President Brooks and the Carver trustees: They faced the facts and made a recommendation in keeping with them. This is in sharp contrast with the usual attitude of those with vested interests who fight to keep whatever Baptist support they can get whatever the facts about the agency or institution might be.

Want a Mission?

Mission-minded Baptist churches in older and more established Southern Baptist areas would do well to look at pioneer areas of Southern Baptist work to find places to sponsor new missions and churches. For while many churches are searching their own areas for location of new missions, only to have to debate with neighboring churches as to the wisdom of beginning a new work so near other Baptist churches, large completely unchurched areas with thousands of people are going begging in pioneer areas. I had been told

this by others but never became so convicted of it as when I was given a half-day tour of Tucson, Arizona, by Mission Superintendent Irving Childress. Only seeing is believing.

The Southern Baptist mission story of Tucson presents the finest example of God's miracles and man's wisdom I ever saw. It's a shoe string operation financially, but Madison Avenue in planning. No one can look at recent events without knowing man's efforts have been miraculously blessed by God.

Take the story of one recent Sunday for example. Five new missions were begun on one day in the Tucson area.

These five missions were no back-alley, side street affairs. Tucson Southern Baptists have learned to offer people the most attractive places for churches as well as the finest programs of worship and Christian education.

The first of these five missions I saw was located in a high priced development north of Tucson. It's called the healthiest spot in America and is zoned for one-acre-minimum lots. It already has 6,000 to 7,000 people, with more coming every day. For five years every effort to get property in this area for a Southern Baptist work failed, but the mission began on February 4 on a five-acre plot costing \$3,500 an acre with 17 people present.

Next was Silver Bells Hills Mission on two full acres and a house in a rapidly growing area in west Tucson. The first service had 15 present.

Then came Skyline Mission which was an immediate answer to burdened prayer. As the day approached for the opening of the mission, there was no place at all available for meeting. After special prayer out went the men again in search of a meeting place.

What happened will ever be regarded a miracle by those who had prayed and started searching. Almost immediately they found a woman from Charlotte, North Carolina, who offered them an ideal meeting place for a nominal sum.

"You are not by chance a Baptist, are you?" they asked.

"Yes, I am a Southern Baptist," she said, "and your coming is an answer to my prayer also."

The Pantano Mission started the same day is Southern Baptist as the result of a flip of a coin. The Lusk Corporation which developed the project had a place for a church, but others besides Southern Bap-

tists wanted to start a mission. Officials reported they flipped a coin to decide which group would be offered the property. Southern Baptists won the flip and bought four choice acres for \$13,500. This mission is sponsored by a church only nine months old itself.

The fifth new mission tops them all for a story. It is at Tubac, south of Tucson toward old Mexico. Tubac was the first white settlement in Arizona and is now a famous restoration project. Southern Baptists were given a lot for a legal dollar by the restorer, but must have money to meet certain architectural requirements for a building.

A mission was needed but there was no place to meet. Baptist leaders visited Mrs. Will Rogers, Jr., who lives nearby. She was polite but expressed no interest since she said she left California for the desert to get away from it all, including such church projects.

Nevertheless, the mission opened on February 4. Where do you suppose it met? It is meeting in the Catholic Community Center which is rented for \$10.00 a week. This tears up some of our ideas about Roman Catholic intolerance, but such a miracle is everyday stuff to Arizona Baptists and Catalina Association Mission Superintendent Irving Childress.

Where does the money come from for all this? This was my first question, too. It comes from everywhere and most anywhere. The Tucson churches themselves give sacrificially, but this is not near enough. Churches back east are told the story and some send regular contributions. Some Kentucky churches do this. Baptist individuals who visit Tucson and see the challenge make regular contributions. A \$25,000 bond issue guaranteed by the Arizona Southern Baptist Convention was sold by the Catalina Association.

The money is parceled out in small amounts. When a piece of property is purchased, only the minimum down payment is paid and as soon as the mission group can, it takes over the complete obligation from the association or the sponsoring church.

In Tucson Southern Baptists have a luxury mission program on an economy budget. There's more mileage per dollar than could be imagined. If you doubt my account, write Irving Childress, 758 South Columbus Blvd., Tucson, Arizona. Or better still, if you are chairman of a church mission committee looking for a mission to sponsor, visit Tucson and Childress. I'll help pay your way.

Baptist Forum

"Sitting Where They Sat"

Editor:

Someone once expressed the thought that the view you have of something depends upon where you sit. This has been true with me when it comes to special offerings in a Baptist church. As a Kentucky pastor for several years I helped our Woman's Missionary Union with the Week of Prayer for Home Missions each March. We made an appeal and received a good response for the Annie Armstrong Offering. But I must admit it all seemed a bit remote.

As we now work with our Home Mis-

sion Board at the University Baptist Church, College, Alaska, and with the Baptist Student Union on the campus of the University of Alaska and as we have seen some of our other Home Mission work here in the 49th state Home Missions has become a living reality for us. Without the Week of Prayer, without the Annie Armstrong Offering, Southern Baptist work in Alaska would not be and could not be where it is today.

Let me sum up the picture in the face of a university student who recently came into the fellowship of our church. As he moved out of his pew there was a determination on his face to dedicate his life for Christ. There was a force in his walk that let me know he meant what he was doing before he got to the

front to take my hand. There was a tone in his voice that let me know that his decision for Christ was real to him. Since his coming there has been the example of his life on campus that is a quiet inspiration to all who know him.

Suppose Southern Baptists had not been here to confront this young man with Christ when he needed him? But we were here because you gave last year to the Annie Armstrong Offering. Won't you help us meet the needs of other young men and young women, adults and children this year by giving more than before to the Annie Armstrong Offering? Your missionary, University Baptist Church

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Training Union

Room Still Available for T.U. Leadership Weeks at Ridgecrest and Glorieta

By Bob Wayne

Word has come from the Training Union Department of the Baptist Sunday School Board that there is still room for reservations at the Training Union Leadership Weeks, July 12-18 and July 19-25. Perhaps you have some questions; let me try to anticipate them. Who may go to the Training Union Leadership Weeks?

If you are a general officer in Train-

ing Union, an adult working with any age group in Training Union, a member of an Adult union or department, or a member of a Young People's union, you are invited to attend the Training Union Leadership Weeks.

May I bring my children with me?

All children who come with at least one parent will be cared for. That is the big difference between this year's assembly and the assemblies of years gone by. All children, Nursery through Intermediate, must be accompanied by at least one parent.

Is there a registration fee?

There is a registration fee of \$3.00 per person. For children under 9 years

of age the fee is only fifty cents.

How can I make reservations?

Address your request for reservations to Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. Be sure to include the registration fee.

We will be looking forward to seeing you at Ridgecrest this summer.

Woman's Missionary Union

State Meeting Notes

By Mrs. Geo. R. Ferguson

Last week we told you about three of our guest speakers for the State Meeting to be held at Crescent Hill Church, 2800 Frankfort Ave., Louisville, April 10-12. Today we give you biographical sketches of four others.



Mrs. Kim



Mrs. Callaway

Mrs. Tucker N. Callaway, missionary on furlough from Japan, will speak on Thursday morning. The Callaways serve in the Kansai area, which includes the cities of Osaka, Kobe, Nara and Kyoto. Mrs. Callaway belongs to the W.M.S. at Osaka Baptist Church, teaches a Sunday school class at an English-language church in Kobe, and attends a Japanese-language church in Kobe on Sunday evenings. Her daughters, Sara, Ann Lynn and Susan, go to a school for missionary children in Kobe, and her husband works with a mission in Nara. Her brother, Southern Baptist Missionary Clarence F. Clark, Jr., is a doctor at the Baptist hospital in Kyoto.

Before moving to the Kansai area in 1960, the Callaways taught at Seinan Gakuin, Baptist school in Fukuoka, Japan. They expect to rejoin the Senan faculty, their teaching capacities enriched by new experiences, after a term of service in their present location.

Appointed by the Foreign Mission Board in 1945, they did evangelistic

work in Hawaii for two years before going to Japan.

Those attending the meeting on Wednesday afternoon will have the privilege of hearing Mrs. Don M. Kim, missionary to her own people, the Koreans, in California, since 1957.

Mrs. Kim was born in Korea and attended school in Korea and Japan. She received the Master of Religious Education degree from Southwestern Baptist Theological Seminary, Ft. Worth, Texas, in 1957. She was imprisoned in Japan from 1939-45, for witnessing for Christ to Japanese military and government leaders. Mrs. Kim serves as a missionary under appointment by our Home Mission Board.



Dr. McCall



Dr. Sanders

The main address at the opening session, on Tuesday evening, will be brought by Dr. Duke K. McCall who is in his eleventh year as president of the Southern Baptist Theological Seminary. Dr. McCall has given outstanding leadership to this our "mother" seminary. He came to this position from the office of executive secretary of the Executive Committee of our Southern Baptist Convention. Prior to that he was president of New Orleans Baptist Theological Seminary. He has visited many of our mission fields around the world.

It will be a pleasure to present to our annual meeting, for the first time, Dr. Harold G. Sanders, the new executive secretary of the Kentucky Baptist Convention. Dr. Sanders has evinced a very fine interest in the work of Woman's Missionary Union and has begun his leadership of the work of the Kentucky Baptist Convention in an auspicious manner. He is a dynamic and challenging speaker. Dr. Sanders will speak on Wednesday morning.

Church Music

March Musicalendar

ASSOCIATIONAL HYMN SINGS

March Church	Association
4—Glasgow, Calvary	Liberty
11—New Hope	Central
11—Calvary, Somerset	Pulaski Co.
15—Burgin	Mercer
16—First, Loyall	Upper Cumberland
18—Providence	Ohio Valley
18—Temple	Muhlenberg
25—Mt. Freeman	South District
25—Farmington	Graves Co.

25—New SalemSalem
25—GraceyChristian Co.

MUSIC SCHOOLS

March

5-6, 12-13—SmithlandOhio River
19-22—HarrodsburgMercer
12-16—Central, CorbinMt. Zion
12-16—Mt. PleasantLogan Co.
26-30—First, PrincetonCaldwell

ASSOCIATIONAL MUSIC CONFERENCE

March

16—Williamstown, 6:30 p.m.....Crittenden

Brotherhood

Four Congresses for The Royal Ambassador Crusader-Pioneers

By James Allen

Royal Ambassador Crusader-Pioneers will have four Congresses. This "last call" is to remind Kentucky Baptist men and boys of the time and place, and the program personalities.

Each Congress will convene at 4:00 p.m. It will "break" at 5:30 p.m.; reconvene at 7:00 p.m. and dismiss at 8:30 p.m.

On March 5 the Congress will be at the First Baptist Church, Leitchfield.

The March 6 Congress will meet at the First Southern Missionary Baptist Church, Benton.

Since we do not schedule meetings affecting large groups of people on Wednesdays, we will meet on Thursday, March 8, at the First Baptist Church, Frankfort.

The closing Congress will be at the First Baptist Church, London, March 9.

The new State R.A. Congress President, Bill Cooksey, will preside over each Congress.

Dr. Charles Chatham, Harlen McGinnis, Norman Godfrey, and the personnel of the State Brotherhood Department will have program responsibilities.

Subject matter that will be presented will include the CRUSADER PROGRAM, the PIONEER PROGRAM, Camping, Emphases on the Home and Local Chapter, and specific mission information.

"Job" a Success In New York City

Word from Professor Orlin R. Corey brings the welcomed news that the Book of Job has been a solid critical, artistic, and box office success in New York. The play has been running on a limited engagement in New York's Christ Church Methodist.

Favorable reviews on the drama have appeared in *New York Times*, *New York World-Telegram*, *New York Morning*

Telegraph, *Newsweek*, *Backstage*, and many other publications.

Corey wrote the drama based on the Old Testament book while he was still professor of speech at Georgetown College. The play was presented in many parts of the country as well as the World's Fair in Brussels before being engaged for a trial run in New York. Mrs. Corey collaborated with her husband in the production of the drama and designed the unique mosaic costumes used by the players. At present, Corey is in New York to superintend termination of the limited run or to extend the run of the play.

You have time to do whatever you consider most important in your life.—Annetta Hereford Bridges in April Home Life.

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Samuel B. Kent (left), Morgantown, Ky., presenting a framed picture of the First Baptist Church of Morgantown and scroll naming Retired Pastor John Wesley Tyler Givens (right) as their pastor emeritus.

THIS-IS-YOUR-LIFE PROGRAM FOR J. W. T. GIVENS

A scroll, naming Retired Pastor John W. T. Givens as its pastor-emeritus was presented in a This-is-Your-Life ceremony in his honor at the First Baptist Church, Reading (Cincinnati), Ohio, on Sunday night, January 21, at the conclusion of the evening service. This program was planned by Pastor E. O. Edwards, formerly of the First Baptist Church of Corbin, Ky., and the young ladies of the Young Woman's Auxiliary on the occasion of the 92nd birthday of Dr. Givens, long pastor of churches in Kentucky and Missouri, but now living with his daughter and son-in-law in Ohio. Samuel B. Kent, of Morgantown, was converted, baptized and ordained a deacon under the tutelage of Dr. Givens. With him for the occasion was his wife, postmistress of Morgantown, and their children and others.

One of the highlights of the program was a playing-back on a recording machine of the statement made by Dr. J. D. Grey, pastor of the First Baptist Church of New Orleans, La., just before he preached the convention sermon two years ago when the Southern Baptist Convention met in Louisville. It will be recalled by those attending that Dr. Grey called Dr. Givens to the microphone and paid a beautiful tribute to him as being the one who had led him to Christ when he was a young man, and has been his spiritual guide ever since. Also, Dr. Grey prepared a new tape for this special occasion at Reading, and that was delivered over the loud speaker system, since he could not come to speak in person because of a previously made engagement.

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Religious News in Review

Kentucky

Georgetown College's president, Robert L. Mills, was one of the featured guests at Oklahoma Baptist University's recent Religious Focus Week. Mills conducted a number of seminars for faculty and students and was the featured speaker on two chapel occasions.

Bethel College, Hopkinsville, is on the threshold of a brighter and more useful future according to the word of Mark Lowry, dean at Bethel. Lowry has been Bethel's acting president but the announcement of a new president for the college is expected soon.

Richard W. Ham is the new music minister of the Immanuel Baptist Church of Lexington. Mr. Ham with his wife Nancy and daughter Terry reside at 601 Longview Drive, Lexington. He is a recent graduate of the Louisville seminary's School of Church Music.

J. Eldon Jones has resigned as Bell County Baptist Associational missionary to accept a position as area missionary for southern Indiana. Mr. Jones began his new work on March 1 and will be sponsored jointly by the Pioneer Missions Department of the Southern Baptist Home Mission Board and the Indiana Convention of Southern Baptists with headquarters in Henryville, Ind.

Elroy Lamb, pastor, Lexington Avenue Baptist Church, Danville, began his ninth year of ministry at the Lexington Avenue Church on Sunday, February 25.

Charles Hatfield, pastor of the Arjay Baptist Church, died of a heart attack suffered while preaching January 20.

Carl Johnson, pastor of the Crockett Baptist Church, was killed in a coal mining accident on January 19. Hatfield and Johnson were Bell County pastors.

Isadore Childers recently celebrated his seventh anniversary as pastor of the First Baptist Church, Stearns.

A religious drama festival has been scheduled at Madisonville's First Baptist Church, April 4-6 in conjunction with the State Training Union Convention. Cecil McGee, of the Baptist Sunday School Board's Church Recreation Service, Nashville, will direct the drama festival.

Pastoral Changes

C. B. Coots from Unity Baptist Church, Ashland, to Second Baptist Church, Madisonville.

Cornelius Horn from Clay City to the First Baptist Church, Brodhead.
John Atkins from First Baptist Church, Raceland, to Powersville.

Paul Lawson from Jamestown Baptist Church to Stanford Baptist Church.

O'Ray Weeks from First Baptist Church, Louisa, to Immanuel Baptist Church, Covington.

Ferrell Brown from Knoxville, Tennessee, to Second Church, Ashland.

Charles Grover Thompson, Jr., to the Lancer Baptist Mission of the Irene Cole Memorial Baptist Church, Prestonsburg.

Jack Brown from Kiddville Baptist Church to U. S. Army chaplaincy.

Jere Allen to the Rose Hill Baptist Church, Ashland.

T. H. Harding from South Campbellsville Church to First Church, Hazard.

Glenn Armstrong, Georgetown College student, to the Spring Street Church, Boone's Creek Association.

Southern Baptist Convention

Recommendations for defining the role of two more agencies of the S.B.C. are ready for presentation in June. They were approved by Executive Committee meeting recently in Nashville. The two agencies are the Southern Baptist Hospital Commission and the Southern Baptist Foundation.

February revivals in 37 churches and missions of the Panama Baptist Convention resulted in more than 600 conversions. Twenty-eight evangelists from churches in the U.S. paid their own way to lead in the revivals. The services were conducted in English, Spanish, and Cuna. P. Ennis Taylor, pastor, Madison Avenue Baptist Church, Covington, was the Kentuckian involved in the Panama crusade.

Boys' work in South America has a great future, according to Edward Hurt, Jr., director of Royal Ambassadors for Southern Baptists. Hurt recently arrived home from a five-week tour of four Latin American countries.

Southern Baptist hospitals in New Orleans and Jacksonville have received permission to conduct fund raising drives were approved by the Southern Baptist Executive Committee who also authorized the Hospital Commission to borrow up to \$3,000,000 for a maximum of 20 years to execute a master plan approved by directors of the agency. The directors said the money will not be borrowed from government sources.

The Stewardship Commission of the Southern Baptist Convention has elected as its new chairman, Robert L. Lee, Alexandria, Louisiana. Lee is executive secretary for the Louisiana Baptist Convention and succeeds Kentucky Baptist executive secretary, Harold G. Sanders.

Seminaries and Colleges

"The Doctrine of the Church" will be the emphasis for the sixth annual pastors' conference on Southwestern Baptist Theological Seminary campus June 25-29, according to an announcement by H. C. Brown, professor of preaching and program chairman.

A summer conference for pastors is planned at New Orleans Baptist Theo-

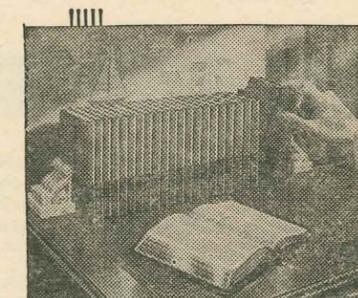
logical Seminary for June 25-29. The conference will feature seminary professors, pastors, and other denominational leaders. Professor T. J. Delaughter is in charge of arrangements and will answer inquiries addressed to him at 3939 Gentilly Blvd., New Orleans 26, La.

The Southwestern Baptist Theological Seminary annual alumni association luncheon during the Southern Baptist Convention is scheduled for June 6, at the ballroom of the Whitcomb Motor Hotel, Market Street at Ninth, San Francisco. Tickets are available at \$3.75 each and may be ordered from John Earl Seelig, P.O. Box 22000-V, Fort Worth 15, Texas.

Tickets for the Southern Seminary alumni luncheon in San Francisco are also available at \$3.75 each. They can be ordered from Professor Inman Johnson, alumni secretary, 2825 Lexington Road, Louisville 6, Kentucky. Make checks payable to Southern Baptist Seminary.

Miscellaneous

Calvary Baptist Church, Covington, observed Pastor D. B. Eastep's 35th anniversary on March 4. Ernest Ryle, 80-year-old charter member of Calvary, has written an acrostic for the occasion.



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1. _____				
2. _____				
3. _____				

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes _____ No _____
If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X**

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Campbellsville Sanctuary Burns

The magnificent sanctuary of the Campbellsville Baptist Church burned completely on Saturday night, February 24. Hundreds of church members and other Campbellsville citizens, some of them with unrestrained tears, watched firemen try vainly to save the building. Campbellsville fire fighters, with help from surrounding towns, did succeed in saving the adjoining \$250,000 educational building which suffered about \$10,000 smoke, heat, and water damage.

Cause of the fire which was discovered about 6:00 p.m. is unknown. The building had just undergone a \$40,000 renovation which included new wiring and other safety measures. The furnace providing the heat for the sanctuary was in the adjoining building and insurance inspectors had found everything in perfect order only several days before the fire.

The building was constructed in 1915-16 and had a seating capacity of 850. Estimates for replacement run around \$400,000. The trustees and deacons have already met to begin plans for reconstruction.

Services on February 25 were held in the Campbellsville High School. Pastor J. Chester Badgett reports an unusually high spirituality among the members and a determination to rebuild the sanctuary. He says the worship services on February 25 were two of the finest during his ministry at Campbellsville. There were 280 in Training Union, a record for recent months. Sunday was Badgett's twelfth anniversary as pastor.

The members immediately gave their services in cleaning the educational building and moved back into it on Wednesday night following the fire. It will be used on experimental basis for all the church meetings. It is a 116-by-62 foot, three-story building.

Pastor Badgett reports there was a total of \$216,000 insurance on the building and equipment. No settlement has been made, but plans are already under way for a 1,200 capacity sanctuary.

The church has about 1,560 members and dates from 1791—one year before Kentucky became a state.

Funeral of E. B. English Held in Meade County

The funeral of Retired Pastor Everett Bland English, 81, was held at the Buck Grove Baptist Church, in Salem Association, Tuesday afternoon, February 20, at 3:00 p.m. The service was conducted by Pastor Ray H. Bateman, assisted by Pastor C. S. Bratcher, Morganfield, a life-long friend.

He died at a nursing home in Cloverport on February 18 at 12:45 a.m. His

wife, Mrs. Judith DeJarnette English, died at the age of 72 years the day after Christmas in 1960 at their home in Ekron, Kentucky.

Brother English began his ministry about 1906 at Ammons, in Breckenridge County, Ky. After a short pastorate at the First Baptist Church at Hardinsburg, he spent several years at the Walnut Street Church of Owensboro. Next he was at the First Baptist Church, Hartford, and then from 1913 to 1918 at the First Church, Berea. He returned for a second pastorate at the First Baptist Church of Hardinsburg in 1919 and remained there until 1922. He was at South Union Church, Hopkinsville, during 1923-26; and at the First Church of Leitchfield in 1927-28. Then he was at the First Church, Clay, 1929-36; and from 1937 to 1947 at the Buck Grove and Hill Grove Churches, Ekron, near Brandenburg.

Brother English is survived by one daughter, Mrs. B. H. (Annie) McBeath, Leitchfield, Ky.; two sons, E. B. English, Moline, Illinois, but until recently living at Louisville, Ky.; and John Allie English, Brandenburg; and two foster sons, Major Hugh D. Drury, Biloxi, Miss.; and G. E. Kitchen, Elkton, Ky. He also leaves 15 grandchildren and 3 great grandchildren.

Burial was in the Buck Grove Church Cemetery.

Youth is the responsibility of all adults.—Madge M. Ganey in April Home Life.

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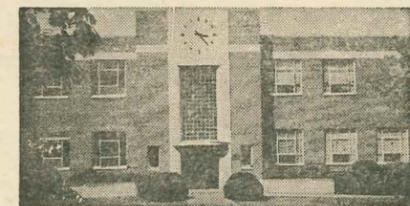


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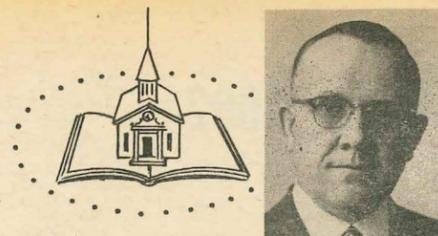
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SUNDAY SCHOOL LESSON

By H. C. Chiles

THE SIN OF GREED

This lesson, which focuses our attention upon the sin of greed, is a timely one for these days when the desire of the masses is that of personal gain. So natural is it for people to covet that most of them never think of covetousness as being sinful. Nevertheless, this insidious and heinous sin is rendering ineffective the testimony of many professing Christians.

I. The Prohibition. Exodus 20:17.

Whereas the preceding commandments deal with words and deeds, this tenth one has to do with the regulation of the thoughts and inward desires. God has spoken plainly in the prohibition: "Thou shalt not covet." Covetousness is an unwarranted and inordinate desire for that which belongs to another. Even though this sin is in the mind, heart and will, and not visible to others, it is very definitely forbidden. In spite of the fact that it has become one of the "respectable sins", accepted in the so-called best circles and practiced by many church people, it is a dreadful evil. It is one of the most dangerous sins; the prolific parent of the various other sins against which the commandments speak, such as stealing, lying, killing and committing adultery. This commandment, which reveals the fact that we sin in thought as well as in deed, forbids coveting anything, anywhere or anytime.

To avoid leaving a loophole through which some clever person might attempt to pass, God concluded this unique commandment, forbidding covetousness, by saying, "nor any thing that is thy neighbour's." If you long to have the things which belong to others, you should heed the warning of our Saviour, "Take heed, and beware of covetousness."

II. The Picture. Luke 12:13-15.

In the hearing and for the benefit of the multitude, Christ was teaching His disciples many truths as to how they should live. While doing so, He was rudely interrupted by a man who was highly displeased with the division of his father's estate. This man requested our Lord to plead with his brother for a more generous division of the inheritance. The Master refused to comply with his wishes, for it was not His mission to sit in judgment upon such matters, or to be an arbitrator in civil affairs. He took the opportunity, though, of warning the man against the sin of covetousness, which is an evil that so

For March 18, 1962

often divides families and generates lasting enmity. Christ amplified His warning against covetousness by pointing out the fact that life does not consist in the abundance of things possessed. He taught that getting things should never be the goal of any man's life, for it is "being" and not "having" that really counts.

III. The Parable. Luke 12:16-21.

Inasmuch as this is a parable, this rich man whom Christ used as an illustration of the wrong manner in which to earn a living is not named, nor is anything told of his private life. According to the standards of the world, he was not a bad man. He was engaged in farming, which is certainly an honorable vocation. He had the commendable trait of working hard at his chosen task. He did not waste time in idleness and then expect the government to support him.

There are some things about this capable, industrious, frugal and successful farmer that are of interest to us and quite worthy of our careful consideration.

1. His Fancies.

(1) He Fancied That Life Is For Accumulation.
There is not the faintest intimation that this man used any dishonest methods in accumulating his riches. He was industrious and economical. He knew how to select soil and seed, and how to take advantage of shower and sunshine. His ground brought forth plentifully, and soon his barns were full to overflowing. In his country it was neither wrong nor illegal to produce all that he could.

(2) He Fancied That He Was To Keep All Of His Accumulations.
To him life consisted of things rather than high and holy purposes. His energies were expended in getting and keeping. His selfishness caused him to try to keep everything that came into his possession.

(3) He Fancied That He Could Make Life A Thing Of Ease.

That is far from real life. Through the ages, men have been conscious of an acute need for some great, worthy and challenging task. Any man who is merely striving for a life of ease in this troubled, confused and sinful age in which we are living should be ashamed of himself.

(4) He Fancied That He Had More Time Than He Did.

This man was thinking in terms of many years, when, as a matter of fact, he was almost at the end of the way. Tragic beyond words though it is, multitudes today are following his example in this respect.

(5) He Fancied That He Was A Great Success.

Was he a great success? No! While he made a fortune, he missed the real purpose of life. He considered himself a huge success, but God called him a fool because his thoughts, his time and energies were devoted to this life only.

2. His Follies

(1) He Did Not Put First Things First.
This man centered his undivided attention on things, putting property above purpose, cash above character, wealth above wisdom, and time above eternity.

(2) He Made The Wrong Disposition Of His Goods.

In handling his accumulations, he ignored the needs of all others and their claims for help. It does not seem that he had any thought or intention of being a blessing to anybody. How much sweeter and better his life would have been if he had only lived for others instead of living for what he could get out of the world!

(3) He Left God Out Of His Life.
This man made the tragic blunder of completely ignoring God in his thoughts, considerations, plans and life. Unfortunately, he never consulted God in any of his calculations, resolutions or anticipations.

(4) He Made The Wrong Calculation Of Time.

Apparently, he lived as if he never expected to die. Since death is inevitable, none except fools dare disregard it.

(5) He Failed To Make Any Preparation For Eternity.

Wise in preparing for the possible, he was certainly a fool in neglecting to prepare for the inevitable. Anybody who follows the example of this man and fails to prepare for eternity is a fool. Why would anybody want to leave God out of his life?

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KENTUCKY BAPTIST CONVENTION

Receipts for Period Nov. 1, 1961 - Jan. 25, 1962

By Harold G. Sanders, Treasurer

In this exhibit the name of the church and the amount given by the churches through the Cooperative Program and Designations for the period, November 1, 1961, to January 25, 1962, are listed. The first column is the amount given through the Cooperative Program. Designated amounts are included

in the second column and are not subject to percentage division among the objects included in the Cooperative Program.

If there are errors in crediting the proper church, please write us at once and we shall be happy to correct them in a future issue of this periodical.

Coop. Program	Designated	Coop. Program	Designated	Coop. Program	Designated	Coop. Program	Designated	Coop. Program	Designated	Coop. Program	Designated	Coop. Program	Designated												
ALLEN ASSOCIATION—																									
Bays Fork	75.53	71.30	Hutch		Blackford Assoc.		Friendship	10.00	42.00	Dover	30.00	50.00	Walnut Grove	258.66	118.95	Pembroke	343.26	921.05	Yellow Creek	450.00	345.55				
Bethel			Insull	40.00	Blackford Assoc.	208.00	Green Briar			Ellsville	15.57		White Sulphur	188.85	125.64	Pleasant Green	10.00	5.62	Yeltrington		68.55				
Bethlehem	25.00		Jenson	9.67	Central	59.67	Emmanuel			Ewing	20.00	232.00				Pleasant Hill	178.34	210.58							
Big Spring			Kettle Island		Chestnut Grove	79.06	Ephesus	213.08	166.26	Flemingsburg	25.00	117.91				Pleasant View		28.55							
Capitol Hill			Lima Missionary		Dawson Memorial	15.00	Heidelberg	11.66	29.00	Foxport		48.00													
Cedar Cross	35.00		Manito Hill		Meldrum	75.60	Irvine, First	525.64	639.46	Germanatown		225.00	611.00												
Chestnut Point			Middleboro 1st	1130.26	Friendship	3.00	Lower Bend Miss.			Gregory's Rest															
Dover	25.00		Mill Creek	1321.19	Hawesville	1898.71	Irory Hill		32.00	Home															
Durham Springs			Millers Chapel	21.80	Lewisport	536.48	Kiddville	12.00		Sp. by Owingsville															
Fountain Run			Mt. Eden	238.20	Lewisport	278.91	Macedonia	60.00	58.50	Heselon	49.46	35.00													
Hanging Fork	57.78		Mt. Olive	207.29	Lewisport	141.04	Mt. Olive	66.75	77.00	House Creek															
Hopewell	55.59		Newton Springs	109.32	Lewisport	282.00	Northside	206.70	71.00	Howard's Mill															
Holland	8.00		Panther Creek	37.75	Lewisport	282.00	Pea Ridge	10.60	24.74	House Creek															
Liberty	31.84	107.24	Patesville	25.00	Lewisport	282.00	Panola	10.60	24.74	Howard's Mill															
Mt. Gilcad			Pellville	437.61	Lewisport	282.00	Pea Ridge	10.60	24.74	Irvingville															
Mt. Gilcad Mission			Pisgah	100.00	Lewisport	282.00	Pea Ridge	10.60	24.74	Lewisburg															
Sp. by Allen Executive Bd.			Poplar Grove	45.60	Lewisport	282.00	Pea Ridge	10.60	24.74	Locust Grove															
Mt. Lebanon			Roseville	10.00	Lewisport	282.00	Pea Ridge	10.60	24.74	Mason Co. Home															
New Bethel			Union	40.10	Lewisport	282.00	Pea Ridge	10.60	24.74	Sp. by Central															
New Hope	19.73	107.40	West Point		Lewisport	282.00	Pea Ridge	10.60	24.74	Mays Lick	100.00	135.15													
New Middle Fork		5.00			Lewisport	282.00	Pea Ridge	10.60	24.74	Maysville	400.00	419.93													
New Salem		25.00			Lewisport	282.00	Pea Ridge	10.60	24.74	Morehead, First	390.00	618.27													
Oak Forest No. 1		68.50			Lewisport	282.00	Pea Ridge	10.60	24.74	Elliotsville Miss.	39.81														
Oak Forest No. 2					Lewisport	282.00	Pea Ridge	10.60	24.74	Mt. Olivet	45.28	108.86													
Pleasant Home					Lewisport	282.00	Pea Ridge	10.60	24.74	Mt. Pisgah		20.00													
Rough Creek		75.00			Lewisport	282.00	Pea Ridge	10.60	24.74	Oak Ridge															
Scottsville	1120.63	1150.00			Lewisport	282.00	Pea Ridge	10.60	24.74	Olympia Mission															
Trammel Fork					Lewisport	282.00	Pea Ridge	10.60	24.74	Sp. by Owingsville															
	1247.73	1815.81			Lewisport	282.00	Pea Ridge	10.60	24.74	Owens Chapel															
ANDERSON ASSOCIATION—																									
Anderson Assoc.					Lewisport	282.00	Pea Ridge	10.60	24.74	Sp. by Olivet															
Alton	362.60	28.54			Lewisport	282.00	Pea Ridge	10.60	24.74	Owingsville	65.73	192.31													
Ballard					Lewisport	282.00	Pea Ridge	10.60	24.74	Plain View		97.11													
Battle		9.00			Lewisport	282.00	Pea Ridge	10.60	24.74	Pleasant Ridge		130.42													
Fellowship		26.00			Lewisport	282.00	Pea Ridge	10.60	24.74	Pleasant View		139.35													
Friendship		42.50			Lewisport	282.00	Pea Ridge	10.60	24.74	Second Twelve Mile		298.92													
Glenboro					Lewisport	282.00	Pea Ridge	10.60	24.74	Silver Grove		187.85													
Goshen		23.00			Lewisport	282.00	Pea Ridge	10.60	24.74	South Newport Miss.															
Lawrenceburg 1st	1299.23	377.55			Lewisport	282.00	Pea Ridge	10.60	24.74	Sp. by Newport, First															
Tyrene Mission					Lewisport	282.00	Pea Ridge	10.60	24.74	Tabernacle, Newport															
Mt. Pleasant		46.49			Lewisport	282.00	Pea Ridge	10.60	24.74	Trinity, Newport		1171.74	33.41												
Pleasant Grove		29.00			Lewisport	282.00	Pea Ridge	10.60	24.74	Wilmington		489.26	145.50												
Sand Spring		950.34			Lewisport	282.00	Pea Ridge	10.60	24.74																
Van Buren		5.00			Lewisport	282.00	Pea Ridge	10.60	24.74																
	2654.07	957.26			Lewisport	282.00	Pea Ridge	10.60	24.74																
BELL COUNTY ASSOCIATION—																									
Bell Co. Assoc.		2.60			Lewisport	282.00	Pea Ridge	10.60	24.74																
Alva	34.19	71.00			Lewisport	282.00	Pea Ridge	10.60	24.74																
Antioch, Chenoa					Lewisport	282.00	Pea Ridge	10.60	24.74																
Antioch, Ferdale					Lewisport	282.00	Pea Ridge	10.60	24.74																
Arjay		56.00			Lewisport	282.00	Pea Ridge	10.60	24.74																
Beans Fork					Lewisport	282.00	Pea Ridge	10.60	24.74																
Bennets Fork					Lewisport	282.00	Pea Ridge	10.60	24.74																
Bethlehem		24.00			Lewisport	282.00	Pea Ridge	10.60	24.74																
Binghamtown	608.76	244.70			Lewisport	282.00	Pea Ridge	10.60	24.74																
Blackmont, First					Lewisport	282.00	Pea Ridge	10.60	24.74																
Blue Ridge					Lewisport	282.00	Pea Ridge	10.60	24.74																
Calloway		2.50			Lewisport	282.00	Pea Ridge	10.60	24.74																
Capito Mission					Lewisport	282.00	Pea Ridge	10.60	24.74																
Clear Fork					Lewisport	282.00	Pea Ridge	10.60	24.74																
Colmar					Lewisport	282.00	Pea Ridge	10.60	24.74																
Concord					Lewisport	282.00	Pea Ridge	10.60	24.74																
Cory Mission					Lewisport	282.00	Pea Ridge	10.60	24.74																
Crockett					Lewisport	282.00	Pea Ridge	10.60	24.74																
Cubbage					Lewisport	282.00	Pea Ridge	10.60	24.74																
Darvisburg					Lewisport	282.00	Pea Ridge	10.60	24.74																
E. Cumberland Av.	55.85				Lewisport	282.00	Pea Ridge	10.60	24.74																
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Campbellsburg.....	Richard Clark	LE 2-7547	Madisonville.....	Elgan Myers	TA 1-5813
Corbin.....	Eula Rose	1166	Owensboro.....	Al Chamberlin	MU 4-3605
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		RO 5-6706	Paintsville.....	Wayne Preston	789-4536
		RO 5-7512	Pleasure Ridge Park.....	Chet Clark	WA 1-9062
Elizabethtown.....	Rudy Mays	RO 5-6027	Radcliff.....	Robert W. Shipp	EL 1-3201
		RO 5-6836	Ravenna.....	Francis B. Eckler	723-3865
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