

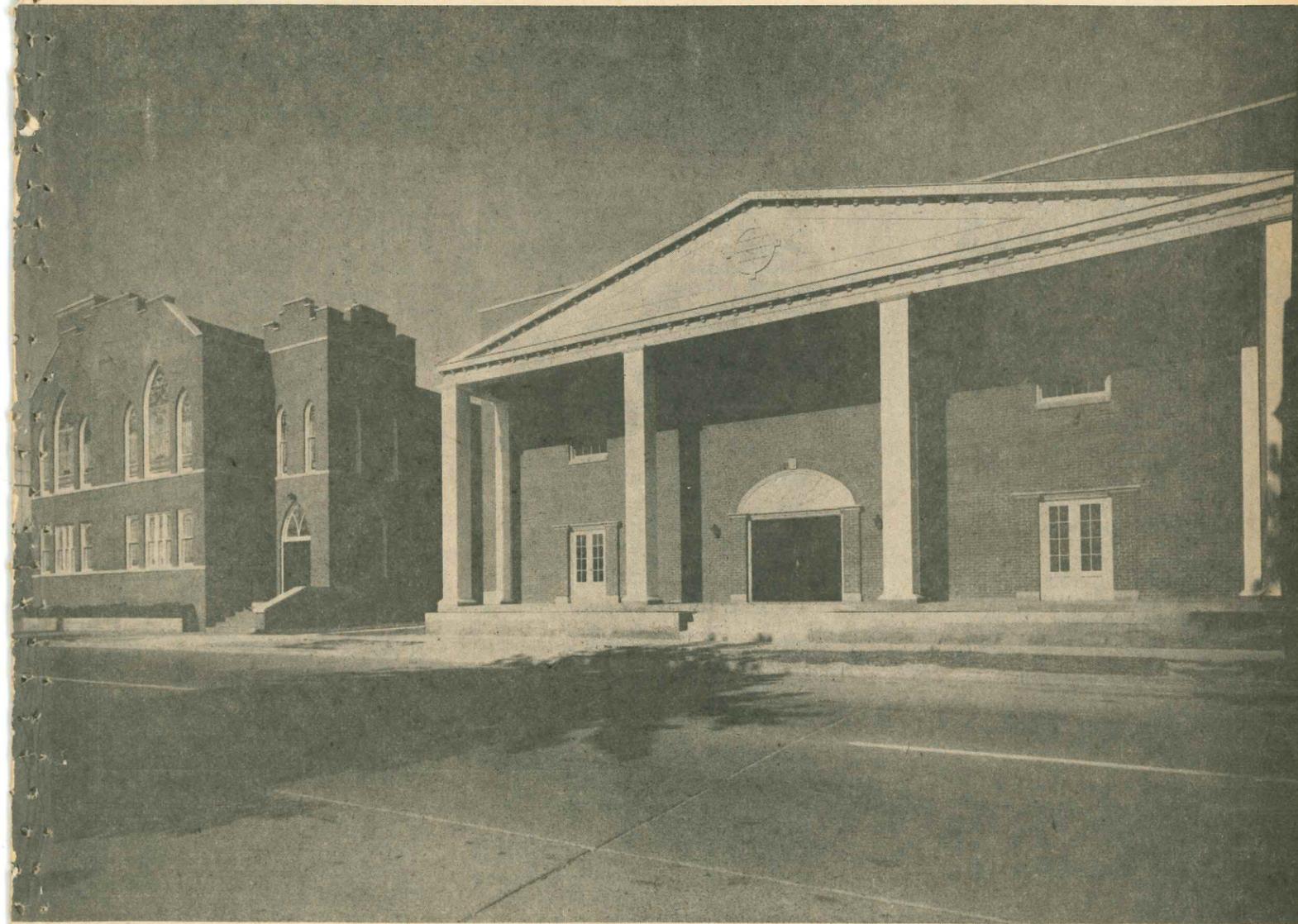
Western Recorder

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WESTERN RECORDER
Middletown, Ky.

November 3, 1960

Vol. 134

No. 43



The new Education Building of the Walnut Street Baptist Church, Owensboro, where H. Lloyd Storment is pastor. The structure contains approximately 18,000 square feet of space, and cost about \$156,000. The members of the Building Committee are: William Sterett, Robert Holland, Douglas Wahl, Walter Matthews, Mrs. John Mauzey and Mrs. Lyman Bartlett.



GLEANINGS FROM THE FIELD

NORTH CAROLINA SCHOOLS

►A convention committee is expected to recommend a special session of the North Carolina Baptist State Convention at its November 15-17 meeting at Asheville for the consideration of a campaign for \$45,000,000 for its seven schools.

BOOKMAN COMING

►W. J. Fallis, secretary of the Broadman Books Department will represent the Sunday School Board at the General Association of Baptists in Kentucky at St. Matthews Baptist Church, Louisville, November 15-17.

MOREHEAD BAPTISTRY

►Pastor Roy M. Gabbert, Mackville, Kentucky, painted a baptistry scene for the First Baptist Church, Morehead. Pastor J. C. Raikes, of Morehead, writes with much appreciation of his work as an artist.

HOMECOMING AT MOREHEAD

►The First Baptist Church of Morehead recently observed its seventy-fifth anniversary with appropriate home coming services. Former Pastor Buell H. Kazee, Lexington, and Dr. W. C. Boone, general secretary-treasurer of Kentucky Baptists, Middletown, were guest speakers. J. C. Raikes is the Morehead pasor.

WITH THE MISSIONARIES

►Dr. and Mrs. Roy F. Starmer, Southern Baptist missionaries to Italy, are returning to the States for furlough and may be addressed at 731 Banks Ave., Knoxville, Tenn. He is a native of Mountain View, Okla.; she is the former Lillie Mae Hylton, of Knoxville.

►Rev. and Mrs. Howard L. Smith, Southern Baptist missionaries now on furlough from Ghana, have moved from Houston to Austin, Tex., where their address is 2001 Alguno Rd. He is a native of Rosedale, Miss.; she is the former Ada Mae Blanton, of Anson, Tex.

ONE WHO REMEMBERED

►Miss Susan Lillard Witherspoon, who died in Lawrenceburg, Ky., left an estate of about \$100,000, of which \$47,000 was left in her will to the Southern Baptist Convention's Cooperative Program. She was a member of Lawrence-

burg Baptist Church, and was teacher in the Beginner's Department of its Sunday school for nearly forty years. Also she taught in the Louisville Girls' High School.

FIRES OF EVANGELISM

►Fred Tarpley, pastor of the Ridgecrest Baptist Church, Jackson, Miss., and formerly pastor of the Barbourville Baptist Church in Kentucky, was the evangelist assisting Pastor William E. Roby at the First Baptist Church, Loyall, Ky., October 2-12. James D. Hayes, minister of music and youth director of the Ridgecrest Baptist Church, Jackson, Miss., was the song director for the revival. There were 14 by baptism, 8 by letter and 10 definite rededications of life.

►Dr. W. Leonard Stigler, secretary of evangelism for the Ohio Baptist Convention, was with the Shawnee Baptist Church, Louisville, during the week of October 2-9. "This has been the best revival in the history of our church," says Pastor Grady L. Randolph. "There were 14 joining the church by letter, 17 by baptism, 12 professions of faith who did not join the church, and 28 rededications." Forty-six of these decisions were made during the unified service on Sunday morning. "Our church has been greatly strengthened by the ministry of Dr. Stigler," reports Pastor Randolph.

VISITING IN NASHVILLE

►Two Kentuckians—Sabin P. Landry, associate professor of religious education at Southern Seminary, Louisville, and Glenn Yarbrough, B.S.U. secretary at Georgetown College—were among a number of Southern Baptist youth leaders who met in Nashville October 31-November 2 to survey Young People's Training Union work. The three-day meeting was sponsored by the Training Union Department of the Sunday School Board.

RIDGECREST-GLORIETA BOOK

►A series of addresses delivered at the 1960 assembly season to the Christian Life Conferences at Ridgecrest and Glorieta is being issued in paper-bound booklet by the Christian Life Commission, S.B.C., Nashville, Tenn., at a charge of one dollar. Topics discussed were: "Early Baptists and Political Action," "A Look at Today's Political Scene," "Baptists and Political Action Today," "Our Troubled Baptist Conscience in

Separation of Church and State," "Should a Roman Catholic be Elected to Public Office?," "The Communist Challenge to Christians," and "Responsible Christian Citizenship." The addresses were by such men as J. M. Dawson, C. Emanuel Carlson, Brooks Hays, Daniel R. Grant and Glenn L. Archer.



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

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WESTERN RECORDER

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Middletown, Ky.

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THE CHURCH-STATE ISSUE: A Pre-Election Analysis

By JAMES LEO GARRETT
Professor of Theology, Southern Baptist Seminary

The term "religious issue" as applied in the current presidential campaign is an inevitable misnomer. It is inevitable in that for many the consideration of church-state problems means attacking somebody's religion. It is a misnomer because the term unfortunately transfers the focus of attention from possible presidential actions regarding church-state issues to the personal piety, ethics, and worship of the President.

The church-state issue in the 1960 presidential election has moved through at least three distinct stages. First, prior to the Democratic National Convention in Los Angeles in July, the church-state issue was only a possible, though significant, issue. Secondly, from July until Senator Kennedy's address to the Greater Houston Ministerial Association in September, the issue was highly controverted and intensively discussed. From the Houston address, it would seem, until the election, the issue has continued to be a real issue but at least in some areas less discussed and controverted. The inaccurate and unauthenticated statements made regarding Roman Catholicism are indeed regrettable. The "smog" of "bigotry" lowered by politicians, newsmen, and individual citizens upon those who have sought honest, authoritative answers regarding the church-state issue is equally deplorable. Nevertheless, the American citizenry has been afforded an unparalleled opportunity to examine intelligently church-state issues. Competent historians who write about the 1960's will not likely be able to "sweep" church-state issues under the "rug" of "bigotry" as the historians who have assessed the 1928 presidential election have done.¹

Although church-state issues have been discussed more pointedly than in previous presidential campaigns, there yet remain certain unresolved questions related to church and state and religious liberty. Three of these deserve particular attention.

I

First, can and will a Roman Catholic, if elected President, implement his promises regarding church-state relations and religious liberty, resist pressures from the Vatican and/or the Roman Catholic hierarchy in the United States, and conduct his administration in clear-cut disagreement with the centuries-old teaching and practice of the Roman Catholic Church? This is no mere theoretical question. The Roman Catholic hierarchy

of the United States made a significant statement in 1948 just after the famous McCollum case. After making an incisive analysis of contemporary secularism, the hierarchy mistakenly identified all advocacy of church-state separation with secularism, criticized the Supreme Court decision in the McCollum case as a "novel interpretation of the First Amendment" and church-state separation as "the shibboleth of doctrinaire secularism," claimed that Jefferson's metaphor of "the wall of separation" applied only to "the free exercise of religion" clause of the First Amendment and not to "the establishment of religion" clause, and set forth its own polygamous theory of the desirable relation of the federal government to all religious bodies.² *L'Osservatore Romano*, the Vatican newspaper, declared recently that a Catholic "may never disregard the teachings and direction of the church, but must inspire his private and public conduct in every sphere of his activity by the laws, instructions, and teachings of the hierarchy."³ The Vatican has given no indication that *L'Osservatore Romano* wrote in error.

II

Secondly, will the liberal view of religious liberty espoused by some Roman Catholics today continue to be permitted within the Roman Catholic Church along with the traditional view of the sole rights of "the true church" to full freedom? The traditional view, as defended by apologists of the Roman Church, combines a "thesis" with an "hypothesis." Under the ideal relationship between a civil government and the Roman Catholic Church the Roman Catholic religion alone has full freedom on the ground that truth, not error, is entitled to such privilege and that the Roman Catholic Church is the true church. The freedom of other churches and other religions may be severely restricted. This is the "thesis." Where such an ideal is not immediately realizable, the Roman Catholic Church may adopt a policy of accepting the pattern of non-establishment and of religious freedom for various churches as a temporary expedient. This is the "hypothesis."

On the other hand, the liberal theory, which is aptly summarized in *Roman Catholicism and Religious Liberty* by A. F. Carrillo de Albornoz,⁴ advocates re-

ligious liberty for all men as a principle, not as a temporary expedient in certain countries. In the United States the liberal theory has been espoused by John Courtney Murray and others. Can such a liberal view be permitted even though it contradicts the traditional view which is supported by numerous papal statements and centuries of practice? Will the advocacy of religious freedom and separation of church and state by a Catholic presidential candidate in the United States serve to inaugurate a genuine reform within the Roman Catholic Church?⁵ Can and will the present pope alter the traditional teaching? Did not Pope Pius IX in his *Syllabus of Errors* (1864) condemn as erroneous freedom of choice as to one's religion, the denial of the church's power to use force or temporal power, public schools which have no Catholic religious instruction and are free from control by the Roman Catholic Church, and the separation of church and state?⁶ Did not Pope Leo XIII in an encyclical in 1878 in reference to condemnation of errors by previous popes, including Pius IX, state, "All such censures we . . . do confirm and renew from this Apostolic Seat of truth?"⁷ Consider also the fact that Pope Pius XII declared in 1950, "Nor must it be thought that what is contained in Encyclical letters does not of itself demand assent, on the pretext that the Popes do not exercise in them the supreme power of their teaching authority."⁸

III

Thirdly, can the Roman Catholic Church which claims as part of its basic apologetical and polemical teaching that it has unity of teaching permit two radically dissimilar views of church and state and religious liberty within its own fold? How far will national and cultural differences within Roman Catholicism be permitted to create divergent doctrines and ethical teachings? Anyone who has read a book on Roman Catholic doctrine knows that the Roman Church claims to be the true church on the basis of having the "marks" of the true church, namely, unity, holiness, catholicity or universality, and apostolicity. In interpreting its unity the claim is usually made that the Roman Catholic Church is one in its faith or teaching. Dr. John A. O'Brien has said:

Catholics accept all the doctrines of faith and morals which were taught

(Continued on Page 12)

5. Robert A. Baker, "The Presidency and the Roman Catholic Church," *Western Recorder*, CXXXIV (September 22, 1960), 4f.

6. Articles 15, 24, 45, 47, 48, 55, in Philip Schaff, *The Creeds of Christendom*. (New York: Harper and Brothers, 1878), II, 217, 219, 224f., 227.

7. *Inscrutabili*, April 21, 1878, in John J. Wynne, ed., *The Great Encyclical Letters of Pope Leo XIII*. (New York: Benziger Brothers, 1903), pp. 16f.

8. The Encyclical "Humani Generis," (August 12, 1950), Section 20, ed. by A. C. Cotter. (Weston, Mass.: Weston College Press, 1952), p. 21.

2. "The Christian in Action," November 21, 1948, in *Our Bishops Speak, 1919-1951* (Milwaukee: Bruce, 1952), pp. 145-153.

3. *New York Times*, May 17, 1960.

4. Geneva: World Council of Churches, 1959.

1. James H. Smylie, "The Roman Catholic Church, The State, and Al Smith," *Church History*, XXIX (September, 1960), 321f.



Bigotry or Concern

This is the last issue of this paper before the 1960 Presidential Election. The campaign has not only been strenuous for the candidates but for many others also. It has been a soul-searching matter for many Democrats who cannot conscientiously go along with the party nominee. For this editor it has also been a soul-searching experience in which expediency would have dictated silence but conviction has cried out for expression.

Considering the divisiveness of the religious issue in the campaign, this paper has had gentle treatment. The mail has been heavy. Much of it has been in support of the editorial position, but some of it has been sharply critical and bitter. Those severest in criticism revealed lack of information or blinding political interest. Treatment of the *Western Recorder* in the secular press has likewise been less than severe, especially considering the partisan political positions of some newspapers. There have been some cancellations of subscriptions but the reasons given in most instances showed a woeful lack of intellectual and spiritual maturity.

One question still remains. How shall a Baptist vote next Tuesday? The answer is simple. He shall carefully consider all the facts at his command and vote for the candidate he conscientiously believes will best lead the United States to her God-given destiny. A Baptist ought to know better than to put his faith for America's destiny in any political party. A Baptist should be mature enough not to cast his ballot on the basis of an emotional response to any word, be it "Catholic," "Republican," or "Democrat." By all means a Baptist should be far above voting purely on the basis of which administration might come nearer putting or promising to put a few more dollars in his pocket one way or another. Our problem today is not so much "goods" but "good," not so much "materials" but "morals."

One very disturbing development has appeared in this presidential campaign. This is the effort of politicians to brand sincere prophets of God as religious bigots, and classify their convictions as "a phony issue" that does not belong in the consideration of who is to occupy the highest office in the land. Let's examine this for a moment.

Why have Baptist preachers and others spoken out on the religious issue in the campaign? Contrary to what has been sometimes charged, no Baptist pastor has been instructed by any denominational authority to say one word on the issue. There is no place in Southern Baptist denominational structure for instructing Baptist pastors what to deal with in the pulpit. This belongs only to God and His prophets.

Preachers and writers have dealt with this matter because of deep convictions. It would have been ex-

pedient to keep their mouths shut, but God-directed conscience cries out against silence in the face of a threat to cherished freedoms.

Neither have these preachers spoken out of ignorance, prejudice, or emotional disturbance. There have been exceptions as could be expected but most of them are well trained and logically minded. Many have been through the best colleges of our land and some have spent years in graduate schools. They have studied world history and the history of Roman Catholicism from its beginning. The authors of most articles on the issue which have been used in this publication are seminary professors who are recognized as authorities in their field.

Now look what has happened. Politicians, with their highly partisan interest and dead set on electing their candidate at any price, have sat in judgment on these prophets of God. Many of these politicians have been too busy plying their trade to study history and therefore know next to nothing about the history of Roman Catholicism. They close their eyes to Roman Catholic persecution in many lands of the world today or glibly say that it couldn't happen here. It's a sad day for the case of righteousness in America when politicians can make the brand of "bigot" stick on God-called preachers. Will citizens of Kentucky swallow the charges of a partisan-like Franklin D. Roosevelt, Jr., who has capitalized on the fame of his father and labeled the sincerest convictions of God's spokesmen as "a phony issue"? If office seekers and their avid supporters can persuade the masses that preachers are mere bigots and that religious convictions of a candidate are irrelevant or a phony issue, it is later than we think in America.

Get this straight. What is being heard from Baptist pulpits is not bigotry but sincere concern. True Baptists would never deny any man the right to be a Hindu, Catholic, or even an atheist. We would fight for the right of a Mormon, a Buddhist, or an atheist to run for president of the United States. For this very reason we would resist any religious group seeking to suppress others who insist on freedom of worship. Baptists have died defending this freedom, therefore concern for its preservation is justified.

Our concern does not arise from the many loyal and patriotic Catholics in America. Nor does it stem alone from the possibility of the election of a Catholic candidate whose statements on church and state are entirely satisfactory. It stems from a religious system which in theory and practice makes the state a servant of the church, and claims the right to use the state to suppress religious error which is all religion other than its own.

This concern is not removed by the mere statement of the Roman Catholic candidate concerning his freedom from control by his church. His stated position simply doesn't stack up with Roman Catholic dogma

and this is proven by the no little criticism in Catholic publications of his public statements. Nor does his claim make much sense when at the same time he denies possible interference from his church, an archbishop in nearby Porto Rico issues a pastoral letter forbidding Catholics to vote for a candidate because his views are not identical with those of the Catholic hierarchy.

Finally, remember whatever is said and however the election comes out, we will still have the issue of separation of church and state with us. The fight to prevent religious groups from seeking government favor and support is ever with us. It will not be won finally by the defeat of a Catholic candidate for president nor be lost finally by the election of a Catholic as president. In fact, the statements of the Catholic candidate on the issue of Federal Aid to Parochial Education is much more satisfactory than that by the

other presidential candidate and especially the vice-presidential candidate of the other party.

Either way the election goes the next Congress will have bills calling for government grants to private and parochial schools. County fiscal courts will still be under pressure to provide tax money for transportation of pupils to church related schools as is done now in Jefferson County, Kentucky. Catholic dominated public school boards will always be prone to turn public schools into parochial schools as the courts have declared to be the case in Marion County, Kentucky. Eternal vigilance is the price for a free church in a free state and it will be fatal if we go to sleep after the excitement of this presidential campaign.

One thing is certain. Every qualified American ought to express himself at the polls next Tuesday. And when he does he ought to be thinking of his children and grandchildren, as well as himself.

Protestants Have It Rough In Spain

Madrid Pastor Barred From Chapel

By RICHARD SCOTT MOWRER, Courier-Journal Special Writer

As Seen by a News Reporter
Editorial Note

In the heat of the present discussion, there is a tendency for all description of Roman Catholic interference with government and suppression of other religious groups to be attributed to religious partisans. For this reason the rest of the editor's space this week will be used for a reprint of a description of current affairs in Spain, written by a newsman and published in the Louisville Courier-Journal in the October 27, 1959, issue!

MADRID—Early this month the Franco regime authorized the dedication of a synagogue in Madrid, the first in 467 years. But this noteworthy concession to the capital's 200 Jews does not betoken an imminent change of heart toward another religious minority: Spain's Protestants.

This was indicated recently when the Madrid Provincial Court sentenced a Protestant clergyman to two months' imprisonment for illegally entering his chapel, which had been closed by the authorities.

The Rev. Jose Nunez, 38, will not have to serve his sentence, however, thanks to a still-valid amnesty decree promulgated last year in honor of the coronation of Pope John XXIII. But in the eyes of the law he is guilty and he has been ordered to pay a 1,000 peseta (\$17) fine.

The chapel concerned is American property. Situated in a poor suburb of Madrid, it was opened in 1949 under the auspices of the Foreign Mission Board of

the Southern Baptist Convention, of which the Spanish Baptist Union is an affiliate. In 1954 the police closed the chapel, apparently without stating a reason; one day in October, 1957, Jose Nunez entered it. Shortly thereafter he was arrested and held by the police for several hours.

His trial began in July this year but had to be suspended for three months when the prosecution was unable to produce the Government's order instructing the police to close the chapel. At the trial's first session Nunez testified that he had entered his chapel when he noticed that the paper seals placed on the door by the police had fallen off, apparently owing to the effects of time and weather. The windows were broken and the premises being in a state of disrepair, his "religious conscience" impelled him to enter, he said.

Spiritual Aspects Pleaded

When the pastor touched on the spiritual aspects of the case the judge interrupted the proceedings and warned that "nada de religion," nothing having to do with religion, would be allowed. He repeated the warning when Nunez's wife, testifying as a witness, said that she felt "the spiritual need" to enter the forbidden chapel. The proceedings were conducted strictly as a case of "breaking and entering," although in this instance the premises concerned were the pastor's own chapel.

When the trial was resumed on October 3 (the day following the dedication of the Madrid synagogue), the State prosecutor produced the order of closure which had been missing, and the judge declared that "it constituted a grave defiance of the authorities for the accused to enter a building which had been

closed and sealed by a responsible authority." Just why the chapel was closed was never brought out at the trial. Often no specific reason is given when the Spanish authorities close a Protestant chapel. Closures sometimes happen following the complaints of Roman Catholic bodies that the Protestants are seeking to make converts among the population.

Two weeks to the day after standing trial, Jose Nunez was summoned to the secretariat of the Madrid Provincial Court and told that he had been found guilty and sentenced.

They Number 20,000

Spain's Protestant minority is officially estimated at 20,000 (in a population of 29,662,000). Although Article 3 of the Spanish Bill of Rights promulgated by Franco in 1945 says that "all Spaniards shall be equal before the law," this does not hold true with regard to Protestants. Discrimination against them is based on interpretation of the Bill of Rights, Article 6, which states, "The profession and practice of the Catholic religion, which is the religion of the Spanish State, will have official protection. No other ceremonies or external activities will be permitted than those of the Catholic religion."

Pastor Nunez's defense lawyer sought to quote the Bill of Rights Article 6, which also states, "No one shall be molested on account of his religious beliefs or in the private exercise of his worship," but the judge stopped him, saying that this was not relevant to the case.

Discrimination against Spain's Protestants takes the following forms:

Churches and chapels. It is impossible to obtain permits for the construction of buildings to serve as chapels for newly formed communities. No Protestant chapel may identify itself as such by a sign publicly displayed. Announcements in the press or elsewhere of Protestant services are prohibited.

Marriages. The celebration of mar-

(Continued on Page 13)

Dedicatory Services Held for New Building Of Bethel Baptist Church, Somerset, Kentucky



Members stand in front of their new Bethel Baptist Church.

The new sanctuary of the Bethel Baptist Church, near Somerset, Kentucky, was dedicated August 28, 1960. The \$35,000 edifice will accommodate 315 persons in its auditorium.

Services were conducted throughout the day with a large number of members and visitors attending. Services were conducted by Pastor Asa M. Chasteen, with Pastor Ernest Cruse of Alton Church delivering the sermon at the morning worship period. A tour was conducted of the building, after which dinner was served by the ladies of the church.

The dedication service was held in the afternoon, with some 265 persons attending. J. B. Allen, pastor of the Calvary Church of Somerset, delivered the sermon. Coleman Watkins, Shelby, N.C., narrated the history of the church and other guest ministers participated in the services.

The new building includes a basement containing five class rooms, furnace room, and a large assembly room and a library.

The church was organized June 15, 1958, with a charter membership of 50. The present membership is 90.

Dr. Ullin W. Leavell, Sr. Dies in Virginia Hospital

Dr. Ullin Whitney Leavell, 66, died in the University of Virginia's Hospital, Charlottesville, on September 22. He was the youngest of the well-known family of nine Leavell brothers—the sons

Henry, Owenton, Ky., daughter of the late Sarah B. Williams and David Shepherd Henry. His wife survives him, 1834 Fendall Avenue, Charlottesville, Va., as do their children, Ullin Whitney Leavell, Jr.; Sarah Elizabeth and Charlotte Alice Leavell; and grandchildren. This Ullin W. Leavell, Jr., son of the deceased, was married December 14, 1953, at Jeffersonville, Ind., to Anne Maxwell Walton, native of Lexington, Ky. Also, he leaves two brothers, Dr. Roland Q. Leavell, retired president of the New Orleans Seminary, and Clarence S. Leavell, Memphis, Tenn., one time assistant pastor at Walnut Street Church in Louisville, and now an insurance man in Memphis.

The six Leavell brothers in that family now deceased were: Landrum P. Leavell, long with the Sunday School Board and the Southern Seminary faculty; James B. Leavell, pastor, First Baptist Church, Houston, Texas; George W. Leavell, M.D., medical missionary to China; Leonard O. Leavell, pastor at Deer Park Church of Louisville and elsewhere; Frank H. Leavell, student secretary of the Sunday School Board and brother-in-law of Dr. W. C. Boone; and Arnote Leavelle, a dentist at Hollywood, Calif.

Cooperative Program Report

By W. C. BOONE, Treasurer

The Cooperative Program showed a gain in September, with receipts of \$204,980.73.

For eleven months, November 1, 1959, through September 30, 1960, total distributable Cooperative Program receipts were \$2,112,585.33—a gain over last year of \$97,410.29.

We were \$87,414.67 behind our goal for this period, however.

Only one month remains in this General Associational year. October should be a good round-up month. We need \$287,414.67 to reach our year's goal of \$2,400,000.00.

Offerings should reach us not later than November 4 to be credited to this year. Church treasurers are urged to send in promptly all Cooperative Program or other mission gifts to W. C. Boone, Treasurer, Kentucky Baptist Building, Middletown, Kentucky.

►Mr. and Mrs. Charles Warford are doing student mission work in Jerusalem, Israel, this year. They assist Pastor and Mrs. Frank Hooper in the church there and are also studying Hebrew, Near Eastern Church History and archaeology in the Israel-American Institute. Charles is the son of Pastor and Mrs. C. H. Warford, LaCenter, Ky., and his wife is the former Carolyn Gragg of Brunswick, Georgia.

Foreign Mission Board Reports to the People

By MISS IONE GRAY, Director of Press Relations

FOREIGN BOARD VOTES \$12,400,000 BUDGET

RICHMOND, Va.—In its annual full meeting October 11-12, the Southern Baptist Foreign Mission Board heard reports of progress from its work in 45 countries of the world, looked at need and opportunity for enlarging its program, and voted measures of immediate strengthening and expansion. In summary, the Board:

1. Adopted a budget of \$12,399,123.66 for 1961, an increase of \$1,000,229.79 over that of 1960.

2. Appointed 15 missionaries, bringing the number of appointments for the year to 109 and the total number of active Southern Baptist foreign missionaries to 1,463.

3. Strengthened administration arrangements for Latin America by dividing the area into four "fields" and naming field representatives to serve in a liaison capacity between the various Missions (organizations of Southern Baptist missionaries in given areas) and the area secretary, Dr. Frank K. Means.

These field representatives will stand alongside Dr. Means in interpreting Board policy to the Missions and the recommendations of the Missions to the Board. They will have missionary status, although they will be assigned to fields rather than specific Missions.

Rev. Horace Victor Davis was named representative for Brazil; Rev. Charles W. Bryan for the area made up of Venezuela, Colombia, Ecuador, Peru, and the Bahamas (and any other mission fields which might be added in the Caribbean area in the future); and Rev. William M. Dyal, Jr., for the area made up of Argentina, Chile, Paraguay, and Uruguay. Representative for the fourth area, made up of Mexico, Guatemala, Honduras, Costa Rica, and the Baptist Spanish Publishing House in El Paso, Tex., will be named later.

Tennessee Tax Board Sustains Exemption

NASHVILLE—(BP)—The Tennessee State Board of Equalization ruled here that religious and education groups won't have to pay taxes on \$6,000,000 worth of property assessments.

The tax board upheld the exempt status of the lands, for which the city of Nashville has been seeking taxes. The decree knocked from the rolls a city assessment of \$4,700,000 against holdings of the Sunday School Board of the Southern Baptist Convention.

The board would have had to pay city taxes amounting to about \$140,000 had the city tax levy been valid. Other

4. Authorized the appointment of several missionary couples to serve in new African nations which have emerged from former French territory. Because it is impossible to tell in advance which of these countries will admit Southern Baptist missionaries, these appointees will go to Paris to study French language and literature at the Alliance Francaise for at least a year. Toward the end of that time application will be made for entrance permits to whichever of these republics seems then to offer the greatest opportunity for Baptist witness.

5. Approved entrance into Uganda, with the understanding that personnel from the Baptist Mission of East Africa may be sent there as soon as visas can be secured. Having long sought such entrance, the Mission of East Africa has received an appeal from African leaders in Bukwa, Uganda, just across the border from Kenya.

6. Adopted a goal of 160 missionary appointments in 1961. This is in keeping with the Board's schedule of increasing the number of appointments by 10 each year, looking toward a total of 1,800 missionaries under appointment by the end of 1963.

7. Elected Dr. John D. Hughey, Jr., missionary to Europe, as president of the international Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, to succeed Dr. Josef Nordenhaug who becomes general secretary of the Baptist World Alliance November 1. Dr. John D. W. Watts, also a missionary, was elected dean of the seminary.

8. Called attention to the urgency for missionaries trained and experienced in religious education to fill needs in a number of countries of the Orient.

9. Requested continued prayer for missionary nurses to share in the opening of medical work in Thailand and for evangelistic crusades to be conducted in Hong Kong and the Philippines this fall.

taxes, which would probably have followed, would have increased this to perhaps \$250,000 a year or more.

There was no immediate indication if the city has the right to appeal, or if it would appeal even if it can. Next in the sequence of appeals are the state courts of Tennessee.

The tax levy, which caught the Sunday School Board by surprise 10 months ago, had been fought by the Baptist agency on grounds that "the power to tax is the power to destroy."

Agency leaders have expressed willingness to discuss with city officials a voluntary payment for city services, such as fire and police protection, but they flatly rejected the idea of a mandatory tax.

Carlson Writes Nixon About Aid to Education

WASHINGTON—(BP)—The Baptist Joint Committee on Public Affairs here has expressed to Vice President Nixon "uneasiness among Baptist leaders and people" regarding his position on aid to education.

Nixon, Republican nominee for the presidency, in a position paper on education, advocates Federal "grants" to sectarian colleges as one of the methods to help solve the problem of higher education in the United States. Also Henry Cabot Lodge, Nixon's running-mate, on a nationally televised program, "Face the Nation," announced that he is in favor of Federal aid to parochial schools.

Writing upon the instruction of the Baptist Joint Committee on Public Affairs, C. Emanuel Carlson, executive director, told Mr. Nixon that "Baptists have tried to protect the voluntary quality of all religious participation, including attendance, thought patterns and support."

"Our people are averse to the use of the power of taxation for the support of churches or religious institutions for the same reason that they oppose the use of police power to impose attendance at worship," Carlson said.

If Christ walked through your town today...

If Christ had chosen this year—and your town—as the time and place of His teaching, He would talk with you in the language and idiom of today . . . even as He talked with the people of Jerusalem in the language and idiom of their day. Out of this idea—the idea of Jesus speaking to us in our own language—has come a beautiful new version of His teaching and His life—"The New Testament in Modern English," translated by J. B. Phillips, Canon Prebendary of Chichester Cathedral, England.

Although it departs from the style of existing versions, this new translation (from the original Greek) has been enthusiastically endorsed by prominent Protestant clergymen of all denominations.

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- . . . *Because I love the Lord*
- . . . *Because it's my way of thanking God*
- . . . *Because we have a happy family and we want to share*

I'm Giving ONE DAY'S PAY
at Thanksgiving - How about you?

Attention, Pastors and Sunday School Superintendents

THANKSGIVING OFFERING MATERIAL SENT ONLY UPON REQUEST

This year the Board of Child Care will mail Thanksgiving material ONLY to the pastors and/or Sunday School Superintendents who mail in the information requested below. Last year we spent hundreds of hours searching through associational tables seeking necessary information about resident membership and average Sunday School attendance and trying to get the correct addresses of the pastors. A large number of parcel post packages were returned with us having to pay postage BOTH ways and the church never getting the material for a successful offering.

On October 12 letters were sent first class mail to all our list of pastors and the form below was on a postage paid, self addressed card. If you have not sent in your card, please do it TODAY. If you did

not receive one, use the form below and rush to us without delay.

If your church does not have a pastor, or if he is away in a revival, we request the Sunday School Superintendent to take it upon himself to send in the form.

The FREE material, yours for the asking, includes large full-color posters for use in the departmental assembly rooms and church vestibule; offering envelopes for the Intermediates, Young People and Adult Departments; "Coin Catchers" for use in the Beginner, Primary and Junior Departments; envelopes for use in the church service; enough copies of the Thanksgiving issue of "The Children's Messenger" to distribute to the church congregation the Sunday before the offering.

_____ Baptist Church _____ Association
Street & P.O. _____
Resident Church Membership _____ Average S.S. Attendance _____
If you have radio program give time and station. _____
Church bulletins printed? <input type="checkbox"/> By Letterpress? <input type="checkbox"/> By offset? <input type="checkbox"/> Mimeo? <input type="checkbox"/>
Pastor _____
Address _____
How many Departmental Assembly Rooms? _____

KENTUCKY BAPTISTS AT WORK

SUNDAY SCHOOL



EFFICIENCY CHART

for a Sunday School Class

OUR CLASS ACHIEVEMENTS ON THE STANDARD OF EXCELLENCE

CLASS NAME	I	II	III	IV	V	VI	VII	VIII	IX	X	GOLD SEAL
	RELATIONSHIP	PLANNING	GRADING	REPORTS	BIBLE	PREACHING	EVANGELISM	MEETINGS	TRAINING	STEWARDSHIP	POINTS ARE
	ATTAINED	ATTAINED	ATTAINED	ATTAINED	ATTAINED	ATTAINED	ATTAINED	ATTAINED	ATTAINED	ATTAINED	ATTAINED

HOW TO USE—At a class business meeting study together the requirements for each point of the Standard of Excellence. Place a blue seal under each point that you have attained. Plan a program that will enable you to reach all of the requirements. Post this chart in your class room and challenge the class to help build a better Bible teaching program. After you have maintained all points for one month, mail an application for Standard Recognition, properly sized and filled out, to the Sunday School Department of Kentucky. Be sure you have attained all points. Practice honesty as well as teach it.

KENTUCKY BAPTIST SUNDAY SCHOOL DEPARTMENT, Roy E. Boatwright, Secretary

GET YOUR UNIT OUT OF THE RED

The above is a picture of the Class Efficiency Chart which the Sunday School Department has prepared to be used in promoting work on the Standard of Excellence. The slogan "GET YOUR UNIT OUT OF THE RED" encourages classes to obtain each point on the standard.

A larger chart is also available to be used in departments. The charts are free upon request from the Sunday School Department.—Roy E. Boatwright, State Sunday School Secretary.

BROTHERHOOD

State Brotherhood Convention Has Glorious Session at Danville

By FORREST R. SAWYER



F. R. Sawyer

Gillespie, Berea, retains his office as recording secretary.

The officer Leaders re-elected are Dr. Charles Chatham, Shelbyville, Royal Ambassador; Sam Ferrell, Jr., Danville, Christian Witness; Matt Sugg, Morganfield, Personal Stewardship; and Harlen McGinnis, Vine Grove, World Mission.

The above named men, along with the General Association's secretary-treasurer (Dr. W. C. Boone); the moderator of the General Association (Dr. R. S. Burhans); the chairman of the Executive Board (Dr. Harold D. Tallant); Jim Allen and Forrest Sawyer constitute the Steering Committee of the State Organization. (The Department, as such, is a department of State Missions and directly responsible to the secretary-treasurer and the Executive Board.)

The state organization has as its objective "to promote Southern Baptist work in the co-operating churches and district associations of the General Association by organizing Brotherhoods and

promoting Royal Ambassador chapters in every co-operating church; the purpose being to enlist, develop, and utilize the manpower of the churches in the support and promotion of the ideals of (1) Christian Witnessing, (2) Royal Ambassador development, (3) personal Stewardship, (4) World Missions and to serve the General Association of Baptists in Kentucky."

The Convention accepted the report of the Steering Committee which recommended that the 1961 Convention meet in Henderson, October 5 and 6, with the Immanuel Baptist Temple where Dr. Lyman Smith Allen is pastor.

The Nominating Committee for 1961-62 officers will report at Henderson. The committee is composed of Arthur Carpenter, Shelbyville; Philip Tichenor, Owensboro; and Glenn Henderson, Glasgow.

WOMAN'S MISSIONARY UNION

Girls Are Recognized As Queen Regents

By MRS. HUGO CULPEPPER

Queen Regent is a very high rank in G.A.'s. We have had several girls attain this during the past year. These are listed below so that we might give them their due recognition:

Bain, Joyce -----Valley Station
 Belew, Brenda Kay -----Demossville
 Cornelius, Donna -----Harrodsburg
 Dennis, Hilda -----Beaver Dam
 Glazier, Meg -----Bowling Green
 Groves, Barbara Ann -----Franklin
 Groves, Judith Karen -----Henderson
 Halcomb, Myra -----Danville
 Harrington, Carolyn -----Louisville
 Haynes, Ona Mae -----Louisville
 Heath, Linda -----Elizabethtown
 Hood, Jerri -----Franklin
 Hunter, Betty Lee -----Frankfort
 Lee, Donna -----Louisville
 Miller, Norma -----Salvisa
 Mitchiner, Joy -----Louisville
 Mullendore, Martha -----Louisville
 Parish, Betty -----Valley Station
 Parks, Ava Lee -----Louisville
 Prather, Jean -----Louisville
 Redmon, Lita Carole -----Benton
 Reynolds, Lula -----Lebanon
 Sell, Sarah -----Louisville
 Snider, Elizabeth -----Franklin
 Taylor, Nancy -----Covington
 Wilson, Sallie -----Glasgow

Three girls have gained the very highest step in the G.A. Forward Step work. For long years these girls have worked hard to get to this top rank. They are to be congratulated heartily for all their efforts, and work. These three in Kentucky who are Queen Regents In Service are:

Allen, Patricia -----Bowling Green
 Groves, Judith Karen -----Henderson
 Neumeister, Norma -----Walton

STUDENT UNION

State Baptist Student Union Convention at Lexington

By J. CHESTER DURHAM, Secretary



J. Chester Durham

"Committed to His Lordship" is the theme for the Baptist Student Union Convention meeting in the Calvary Baptist Church, Lexington, Kentucky, November 18-20, 1960.

The attendance will be well over 1,000 college students, plus many youth workers and local adults.

The registration fee is one dollar and should be sent to Mr. Calvin Zongker, 371 South Limestone, Lexington, Kentucky. The last day for registrations is to be in is November 14.

Most of the students are to stay in the Lafayette Hotel. The charge for the rooms is \$3.00 per person for each night. Other lodging should be arranged through Mr. Zongker.

Some of the future speakers are Mr. Henlee H. Barnette, professor of Christian ethics, Southern Seminary, Louisville; Dr. H. Franklin Paschall, pastor, First Baptist Church, Nashville, Tennessee; Dr. T. B. Maston, professor of Christian Ethics, Southwestern Seminary, Fort Worth, Texas; Mrs. Robert S. Denny, associate secretary, Baptist World Alliance, Washington, D. C.; Miss Amelia Rappold, Rachel Sims Mission, New Orleans, Louisiana; Mr. Bill Cody, personnel Department, Foreign Mission Board, Richmond, Virginia; and Dr. Joseph Richard Estes, missionary appointee, International Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.

Mr. Ira Prosser, Calvary Baptist Church, Lexington, is to have charge of the music for the Convention.

PROGRAM IN BRIEF

FRIDAY EVENING:

Feature: "The World Today".....Dr. Henlee H. Barnette
 Musical Feature: "God's Tombstones".....Bowling Green B.S.U. Choir
 Message: "Committed to His Lordship".....Dr. H. Franklin Paschall

SATURDAY MORNING:

Feature: "The World Today".....Dr. Henlee H. Barnette
 Seminars: "Thirteen simultaneous seminars on Vocation, Personal Conduct, Race, Evangelism, Church Loyalty, Science and Christianity, Courtship and Marriage, and Missions.

Message: "The Price and Privilege of Christian Citizenship".....Dr. T. B. Maston

SATURDAY AFTERNOON:

Feature: "The World Today".....Dr. Henlee H. Barnette
 Reports of Summer Missionaries
 Selection of Summer Missionaries for 1961

Message: "Baptists of the World".....Mr. Robert S. Denny

SATURDAY EVENING:

Feature: "The World Today".....Dr. Henlee H. Barnette
 Speakers: Mr. Bill Cody, Miss Amelia Rappold, Dr. Joseph R. Estes

SUNDAY MORNING:

Message: "My Life, Committed to His Lordship".....Mr. Robert S. Denny

CHURCH MUSIC

"A Choir Parent Looks at The Ministry of Music" at State Music Conference

By EUGENE F. QUINN

Mrs. James S. Tate, of Crescent Hill Baptist Church, Louisville, will present the viewpoint of a parent toward the ministry of music for the children when she speaks at the Music Directors' Conference at Louisville, Kentucky, on November 14-15.

Mrs. Tate has four children in graded choirs and is a writer for the Young People and Married Young People Training Union quarterlies for the Baptist Sunday School Board in Nashville.

We shall be looking forward to hearing her on this occasion and on this subject.

NEW MUSIC BOOKS AVAILABLE

Three new books on music are available at the Baptist Book Store according to Dr. Loren R. Williams of the Church Music Department of the Baptist Sunday School Board.

Hymns We Sing is the name of the music text for Intermediates to study in every church during January Bible Study Week. This is the book that is being suggested for every Intermediate to study during the Bible Study Week next January throughout the Southern Baptist Convention in every church that observes this week.

The second book that is available is a Study Course Book for Juniors entitled *Makers of Music*. This could also be used during Bible Study Week or for a junior text during any music school. This is the first music text in our history

designed especially for Juniors in the category 19.

The third music book which is now available is *The Associational Music Ministry*. This is the book that will instruct each of the officers of the Associational Music Organization how to perform their duties effectively. Every Associational Music Officer including the Moderator and Superintendent of Missions of each association should read this book within the next month in order to launch the coming year effectively.

All three of these books are a part of the church study course and awards may be earned for them under category 19.

Let us not forget also that each pastor should be urged to include in his schedule the teaching of *Music in Worship* which will help our churches a great deal.

STEWARDSHIP PROMOTION

Salutation From New Departmental Secretary

Dear Kentucky friends:

Since this is my first column as your new secretary of stewardship promotion,



R. J. Hastings

I want to say a few words of a personal nature.

First, a word of gratitude for your confidence in asking me to serve in this position.

Second, a word of commendation for the good work of my associate, Thomas B. Chaney. Throughout Kentucky he has

gone in these last three years, in churches large and small, helping pastors and budget committees in their use of Forward Program methods and materials. He has earned a place of esteem and respect for his good work, and will do so in an ever enlarging fashion now that a full department of stewardship is functioning.

Third, a word of challenge as to the opportunity that confronts all of our churches. There is untapped financial potential in each church, waiting to be discovered and channeled into the Lord's work.

Fourth, an offer of assistance. Call on us when we can serve your church or association. Offer suggestions where you see room for improvement. Pray for us in our mutual task of enlarging and strengthening all of our causes.

Robert J. Hastings, Secretary, Stewardship Promotion Dept.

TRAINING UNION

Bible Readers' Awards Granted

By J. H. WHALEY, SR.

Congratulations to Mary Hancock for receiving the Junior Daily Bible Reading Award, and to Lynn Farmer and Ronald Connor for receiving the Intermediate Daily Bible Reading Award. The three are members of the Bedford Baptist Church in Sulphur Fork Association.

The Bible Reader's Awards are granted for reading the Training Union daily Bible readings every day for one year. The same award is granted to Young People and Adults for reading the Bible readings every day for two years.

CHURCH-STATE ISSUE: A Pre-Election Analysis

(Continued from Page 3)

by our Lord and the Apostles and are proposed by the Church for belief and practice. A person who deliberately denies even one of the doctrines of the Church cannot be a Catholic. The Church is one in faith.⁹

Now the existence of differing viewpoints within the Roman Catholic Church, and especially among various religious orders, is also a recognized fact. Yet such differences are always declared to be on non-essential matters or at least on matters not previously defined by church councils or the papacy. Major differences which persisted even for centuries have also been settled by church authority so as to make one of the views heretical. French Roman Catholicism, for example, asserted its Gallican liberties against ultramontanism or pro-papalism, but after the Vatican Council (1870) Gallicanism was a lost cause. The development in the United States of different methods of winning Protestants to the Roman Catholic Church by Father Isaac Hecker, founder of the Paulist Fathers, precipitated the "Americanism" controversy at the end of the last century, but Pope Leo XIII rebuked the use of such methods if they involve neglect of "the doctrines in which the deposit of faith is contained."¹⁰

Nor should it be forgotten that Pope Leo XIII declared in an encyclical addressed only to American Catholics that, while the Roman Catholic Church in the United States had been blessed by freedom and protection of the nation's laws, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or ex-

pedient for State and Church to be, as in America, dissevered and divorced.¹¹

The issue comes to this: how American can Roman Catholicism in America be without ceasing to be Roman? National churches were condemned in Pius IX's *Syllabus*.¹² Any expectation of an independent American Catholic Church must soberly face the fact that for American Catholics to reject obedience to the Pope would mean to cut the tap root of Roman Catholicism. Furthermore, Roman Catholics in the United States now contribute such a large proportion of the Church's worldwide finances as to insure that the Vatican would leave no stone unturned to prevent such an independent American Catholicism.

These are some of the yet to be answered questions relating to the church-state issue. These questions warrant careful consideration by the informed, alert Christian citizens of these United States.

11. Longinqua oceani (January 6, 1895), in 1956), p. 554.
Ellis, ed., op. cit., pp. 517f.

12. Article 37, in Schaff, op. cit., II, 222.

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9. Understanding the Catholic Faith: An Official Edition of the Revised Baltimore Catechism No. 3. (Notre Dame, Indiana: Ave Maria Press, 1955), p. 116.

10. Testum benevolentiae, (January 22, 1899), in John Tracy Ellis, ed., Documents of American Catholic History (Milwaukee: Bruce,

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MADRID PASTOR BARRED

(Continued from Page 5)

riages by non-Catholic clergymen is not recognized by law. Protestants are denied the right of legal marriage according to the rites of their Church. Civil marriages are rarely authorized. A case in point is that which came before the Madrid Court of Appeals last April. A couple had been seeking to obtain the necessary permit to marry in a civil ceremony since May, 1958. But the court rejected their application on the grounds that it had no powers under present legislation to grant the petition. In the judgment of the tribunal the couple both belonged to the Roman Catholic Church because they had been baptized as infants in the Roman Catholic Church. The fact that both had been members of a Protestant church for some years made no difference.

The result of decisions of this kind is that Protestant couples are faced with the alternative of living in sin or of going through a form of marriage by rites which are against their conscience.

Education. Protestant schools are not allowed.

Legal status for Protestant communities. Protestant communities have no legal status, which is why their property is often registered in the name of foreign persons or firms.

Burials. Protestants may be buried only in "civil cemeteries," where criminals, suicides and declared atheists are also buried. This is not the case in large centers like Madrid and Barcelona, however, where Protestants have their own cemeteries, but elsewhere in the country this holds true.

Public office. No Protestant may hold

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BAPTIST FORUM

RULE OF THE HIERARCHY

Editor:

Candidate Kennedy in his conference with the Houston Texas Ministerial Association, asserted that his position is: "—a position of the American Catholic Church in the United States with which I am associated."

There is no such thing as the American Catholic Church. The Catholic Churches of the United States are affiliated with, and a part of, the Roman Catholic Church with headquarters in the Vatican political state. The Hierarchy which governs the Roman Catholic Churches throughout the world is composed of the Pope and a council of Cardinals appointed by the Pope. There are a number of these Cardinals in the United States.

Kennedy has consistently stated that if elected he will not be influenced by the Roman Catholic Hierarchy. Such statement is contrary to the position of the Hierarchy as published in the official newspaper of the Vatican, "Observatore Romano", not twenty, ten or five years ago, but in 1960. A special article labeled "authoritative and binding upon all the church", reads as follows:

"The church has full power of true jurisdiction over all the faithful and hence has the duty and the right to guide, direct and correct them on the plane of action and ideas. The Church has the duty and the right to intervene even in the political field to enlighten and help conscience. A Catholic can never prescribe the teachings and direction of the Church. In every section of his activities, he must inspire his private and public conduct by the laws, orientation and instructions of the Hierarchy." Therefore, no Roman Catholic Cardinal, Bishop or layman in the United

public office or obtain a commission in the armed forces (but Moslems have). Protestants are barred from the Cortes (parliament), from provincial and municipal councils and all ministerial departments.

Religious literature. Protestants may not print or import Bibles, print or publish any kind of newspaper, review or magazine.

Since 1940 the leaders of Spain's Protestants have sent four respectfully worded petitions to General Franco begging for true tolerance. They do not claim a status of equality with the Catholics, "our brethren in Christ and in the Fatherland," but they do claim real and effective tolerance in fulfillment of the Bill of Rights Article 3: "all Spaniards shall be equal before the law."

There has been no answer yet to the petitions. — Courier-Journal, Louisville, Ky., October 27, 1959

States can adopt a policy contrary to that of the Hierarchy.

Lyndon, Kentucky L. W. Reigel

PLEASE ENLIGHTEN ME! IS IT TRUE THAT:

(1) The Roman Catholic system is both a church and a political state?

(2) The position, pronouncements, policies and practice of the Roman Catholic hierarchy have been political as well as religious?

(3) There are countries, predominantly Catholic, in which the Catholic attitude is one of intolerance of other faiths, and the constitutions of some prohibit any one other than a Catholic from becoming head of state?

(4) If a Catholic were president of the United States, he would be confronted with the choice between being loyal to our Federal Constitution and disloyal to the tenets of his church or loyal to his church and disloyal to our Constitution?

(5) During presidential campaigns the "religious issue" never arises in a serious manner except when a Catholic is a candidate?

(6) Senator John F. Kennedy, while a member of Congress received, accepted, and at the request of a Cardinal, canceled an invitation to speak at a victory dinner held at Bellevue-Stratford Hotel, Philadelphia, which interfaith occasion had to do with honoring four chaplains (Catholic, Jewish, Protestant) who during World War II voluntarily gave their life preservers to four others and went down on the sunken ship S.S. Dorchester?

If "No" is the answer to each of these questions, the fears of many citizens throughout the nation are without foundation and their opposition to Catholic candidates on religious grounds is unjust and they deserve to be charged with displaying ignorance, prejudice and bigotry.

If "Yes" is the answer to each of these questions, the fears of many are justified and they have the privilege and the obligation rightly to express their opposition.

Robert E. Humphreys, Sr.
Owensboro, Ky.

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Truman Blasts Baptists; Baptists Return Fire

WACO, Tex.—(BP)—Fiery Harry S. Truman mounted a political pulpit and chided fellow Baptists for injecting the religious question in the U.S. presidential election in this Central Texas bastion of Baptist strength.

Across town, meanwhile, messengers to the annual meeting of the Waco Baptist Association were approving a resolution critical of Truman's public conduct and manner of speech.

Speaking during a two-day campaign in Texas for the Democratic ticket, Truman blamed Republicans for capitalizing on a deluge of "smear and hate literature, all contrived to arouse religious prejudice."

"I say to you this is un-American. It makes me sick, and it makes me want to fight—and that's what I'm doing."

"I bow my head in shame and pray to God to forgive these people for what they do," said Truman.

Truman's famed salty speech habits cropped up in ad-lib remarks to Democratic faithfuls attending a \$50-a-plate dinner in San Antonio.

Attacking farmers and others who voted Republican in the last two elections, Truman warned them against voting for Nixon this year. "If you do," he said, "you ought to go to H---!"

At that meeting, Truman announced that he would "tell the Baptists what they ought to do" in view of the religious issue during his address.

Messengers to the Waco Baptist Association challenged Truman on his authority.

"He is presuming too much if he presumes that it is his prerogative or anyone else's to tell Baptists what they should do in this election or in any other realm of conscience," a resolution passed by the Association said.

The resolution stated that the Association "looks with disfavor upon his (Truman's) public conduct and his manner of speech as a Christian, a Baptist, and a guest in our midst."

Later in a news conference, Truman said he felt immune to any church criticism of his views on the political campaign.

He interrupted his prepared address to say, "One reason I'm a Baptist is that nobody dictates to me."

"Behold, This Stone Shall Be A Witness



unto us: for it hath heard all the words of the Lord which He spoke unto us; it shall be therefore a witness unto you, lest ye deny your God." Joshua 24:27.



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Dawson Asks If Baptists Are Changing Catholics?

McKINNEY, Tex.—(BP)—The dean of church-state separation defenders questioned here if Baptists could be "about to change the historic practices of the Roman Catholic Church?"

Speaking during the 75th anniversary meeting of the Collin Baptist Association here, Dr. J. M. Dawson of Austin cited two recent events that, in his thinking, indicate a new trend among Catholics in the United States.

The 81-year-old retired Baptist minister said that Protestant influence in the religion-in-politics issue "has made the Roman Catholic candidate for President know that he did not have a chance to win unless he came out four-square for the principle of church-state separation."

"Secondly," he said "it has induced 150 of the nation's topmost laymen among Roman Catholics (not the Pope, not the Cardinals, not the Hierarchy) to make a five-point statement to the effect that their church is hurt unless it recognizes these American policies and urges the Roman Church to cease its discrimination and persecution against non-Catholics in countries like Italy, Spain and Columbia."

"If the Baptist witness is blame-worthy in the sight of critics," Dr. Dawson said, "we rejoice in the good fruit it has already produced."

Dr. Dawson was executive director of the Baptist Joint Committee on Public Affairs for seven years and has authorized two books supporting the

principle of separation of church and state.

"We Baptists are not deterred by the noisy, unintelligent cry of bigotry," he said. "We smile at the spectacle of those who side with a church that stigmatizes all other churches as counterfeit, that invalidates marriages performed by others and forbids its children from attending our public schools."

National Temperance League Elects Two Kentuckians on Important Committees

By JAMES FURMAN, Publicity National Temperance League Nashville, Tennessee

MEMPHIS, Tenn.—Walter C. House, executive director of the Temperance League of Kentucky, was elected chairman of the Administrative Committee of the National Temperance League at its biennial meeting which was held at Memphis, Tennessee, September 24-27.

At the present time, the National Temperance League is without an executive director due to the resignation of Major Clayton E. Wallace, who has accepted a position with his denomination in the Washington, D.C., area.

The Administration Committee is given the responsibility for guiding the National Temperance League until a successor to Major Wallace is found.

House was also elected Chairman of the National Legislative Committee and John Tracy, field secretary for the Kentucky League, was elected a committee member.

Dr. Duke K. McCall was given an appreciation plaque for his eight years of service as president of the National Temperance League. Dr. Edwin Bohmfalk of Waco, Texas, is the newly elected national president.

The National Temperance League is continuing its expansion program of denominational co-operation with increased emphasis in the fields of education and legislation. It was disclosed at the meeting in Memphis that Kentucky leads the

states in its Temperance Legislative program and is one of the leading states in Local Option Dry territory.

►Stoney Run Church, Berea, Ky., ordained Jake Barnes to the Gospel ministry September 7. O. B. Mylum was the moderator; Morris Calico, clerk; H. B. Harris, interrogator, Jamee Henry preached the ordination sermon, Bradley Johns offered the ordination prayer; and W. R. Royce presented the Bible. Also serving on the council were Pastors Franklin Milby, Kelley Campbell, Paul Burton and W. C. Younce, and Deacons C. H. Gillespie, Paul M. Lane, Jr., Clyde Perkins, Robert Hart, Luther Johnson, Walter Ramsey, Harvey Holland, James Barnes, and Edward Johns.

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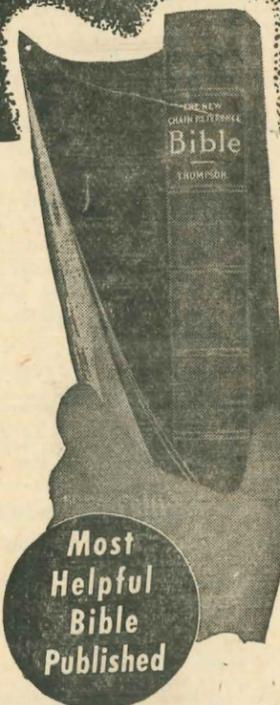
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