

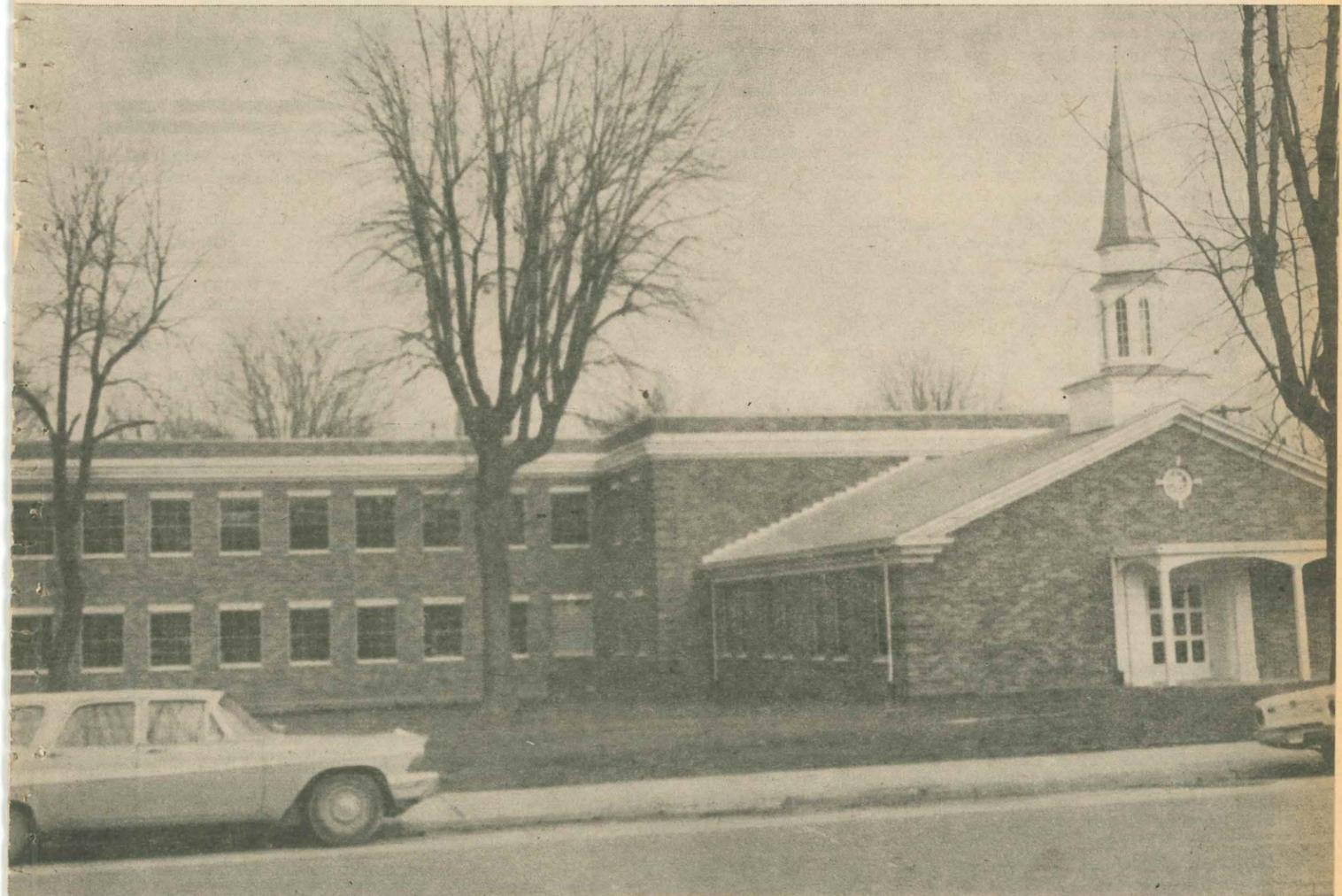
# Western Recorder

March 23, 1961

Vol. 135

No. 12

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WESTERN RECORDER  
Middletown, Ky.



The new Educational Annex and Chapel of the First Baptist Church of Princeton, Kentucky will be dedicated in a week of services, March 29-April 2, according to Pastor D. Perry Ginn. Three former pastors will preach. See Page 6.



## GLEANINGS FROM THE FIELD

### NEAR QUARTER-CENTURY

►Perry F. Webb, pastor of the First Baptist Church of San Antonio for the past 24 years, has resigned the pastorate of the 7,000 member church. Webb, 64, announced no definite plans for the future, but said that he plans to continue lecturing, teaching at conferences and leading revival meetings. (BP)

### AMBASSADOR HAYS

►President Kennedy has appointed Brooks Hays, assistant secretary of state, his principal work being that of an "ambassador to the Congress" for the president. He goes to his new duties from the work of directing the T.V.A. Formerly he was for two years president of the Southern Baptist Convention.

### MUELLERS IN LIBERIA

►Pastor and Mrs. E. William Mueller, formerly of Three Forks Association in Kentucky, Harlan, and now appointees for Liberia, have left the states to begin their first term of service. Their address is Box 339, Monrovia, Liberia. He is a native of Kansas City, Mo.; and she is the former Agnes Southern, of Houston, Texas.

### HAMM ON STANDARD STAFF

►Jack Hamm, religious cartoonist from Waco, Tex., has joined the Baptist Standard as staff artist. Hamm, whose religious cartoons are used as syndicated features in more than 200 newspapers throughout the nation, will devote half of his time to work on the Baptist Standard, and continue to send out his free lance work for other publications. (BP)

### PETRIE-BURHANS ANNOUNCEMENT

►Announcement of the engagement of Miss Ellen Bullock Petrie to Mr. David Douglas Burhans has been made by Mr. and Mrs. Garner Petrie, Louisville. Miss Petrie has been granted *magna cum laude* recognition on her A.B. at Vanderbilt University. Mr. Burhans is a son of President and Mrs. Rollin S. Burhans, Kentucky Southern College campus, Louisville. He is now in his senior year at William Jewell College, Liberty, Mo., and is president of the student body there.

### MISSOURI SEEKS \$12,000,000

►A \$12,000,000 capital funds campaign for four state Baptist educational institutions was approved here by the

executive board of Missouri Baptist Convention. The board had been authorized by the convention in its annual meeting last October to prepare for the campaign, employ essential help, set goals and establish percentages. The action of the board means that the campaign organization will be set up immediately. The campaign proper will begin April 3 and close November 30. Three existing colleges and a new college are involved. The existing schools are William Jewell College, Liberty; Southwest Baptist College, Bolivar, and Hannibal LaGrange College, Hannibal. The new Baptist college would be located in the St. Louis area. The executive board was also authorized by the convention to negotiate for a site for the new school, but negotiations are yet in the preliminary stage.—B.P.

### THE OTHER SHORE

►The funeral of Pastor Irvin Hudgins, Sr., 55, was conducted in the Arch L. Heady Southern Funeral Home, Louisville, on February 6 and at the Pike View Baptist Church, Pike View, Ky. Burial took place at the latter place. He was pastor of the Bethel Flock Mission, 515 Montana, Louisville, and worked for 26 years for the Ford Motor Co. Native of Hart County, he resided at 8307 South Third St., Louisville, at the time of his passing. He is survived by his wife, Mrs. Virgie Bale Hudgins; three sons—Irwin Hudgins, Jr., Valley Station, Marion and Raymond Hudgins; two daughters, Mrs. Vivian Madriaga, Elizabethtown, and Mrs. Geraldine Robertson, Fairdale, and 13 grandchildren. He is also survived by four sisters—Mrs. Bessie Thompson and Mrs. Hattie Akridge, both of Sonora; Mrs. Katie Puckett, Magnolia; and Mrs. Lena McCubbins.

►Charles W. Baker, 42, deacon and superintendent of the Sunday School, Wheelwright Baptist Church, and foreman for Inland Steel Company mine at Wheelwright, died March 2, 1961. Native of Monaville, W. Va., where he was born January 30, 1919, he went to Wheelwright 24 years ago to play baseball on the company team, but stayed on to work. He accepted Christ as his Saviour and was baptized March 9, 1955. He was ordained a deacon in 1959, and was later licensed to preach. Pastor Robert O. Fitts says that he was "a faithful counselor and helper for his pastor through the years." He is sur-

vived by his wife, Mrs. Ruby Campbell Baker; one daughter, Miss Mary Alice Baker, Wheelwright, and two sons, Edwin and Roger Baker, both students at Georgetown College; by his mother, Mrs. Charles E. Baker, Sweitzer, W. Va.; and by one sister, Mrs. Don Browning, Winter Park, Fla.

## Western Recorder

*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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# Fallacies In Arguments For Federal Aid To Parochial Schools

By G. G. BEAM, 125 Weyford Terrace, Garden City, L.I., N.Y.  
in a Letter to the New York Times

There seem to be a number of fallacies in the reasoning of those who demand public tax support for Roman Catholic parochial schools. In the first place, the Supreme Court decision that it is permissible for children to attend sectarian segregated schools carried with it no mandate that they, therefore, be supported with public tax funds. The exercise of a liberty does not carry with it an option on the public treasury. There could be no subsidy to Roman Catholic schools that is not a subsidy to the Roman Catholic church, since the two are one and the same. It is not even a case of two pockets in the same pants; there is only one pocket.

### Catholic Law Stated

Our local governments furnish police service paid for by public taxes too, but, if someone feels that the police protection is inadequate and hires private guards, that doesn't relieve him from paying his just share of the taxes to support the common police force, nor does the local government undertake to pay his private guards. And so it is with schools. The public schools are available for use by all. If the boycott of the public schools, enforced by the Roman church hierarchy under its Canon No. 1347, which reads as follows:

*"Catholic children must not attend non-Catholic, neutral, or mixed schools; that is such as are also open to non-Catholics. It is for the Bishop of the place alone to decide, according to the instructions of the Holy See, in what circumstances and with what precautions attendance at such schools may be tolerated without danger of perversion to the pupils."*

causes adherents of that faith to send their children to church-operated schools, that is their own decision and, accordingly, it is their obvious duty to support such sectarian schools instead of attempting to thrust their freely assumed religious responsibility on to those of other faiths by looking to the public treasury for their support.

As a matter of fact, here is a paradox: We have a plea for freedom in education by a religious hierarchy that begins by taking away its own members' freedom in education. Roman Catholic parents, who accept the authoritarian control of the hierarchy in education, are thereby deprived of their freedom of choice. They can do nothing but send their children to Roman Catholic parochial schools, unless the diocesan bishop is willing to make an exception. This

fact demonstrates that what is being sought is certainly not genuine freedom of choice for parents who, out of personal conviction, send their children to church schools. What is sought, rather, is to place the sanction and the financial subsidy of the State behind this particular form of sectarian coercion. What is really being sought is tax support for Roman Catholic schools as a reward for the success of the Roman church in enforcing that denominational rule on its members. This is not a proper use of tax dollars by a democratic government.

It should never be lost sight of that religious schools are clearly established to serve the sectarian purposes of the sponsoring religious group. Nor should it be overlooked that a sectarian segregated parochial school is in no sense a public school. The buildings are not owned and controlled by a community of citizens, but by the diocesan bishop as a "Corporation Sole" and he is under the absolute control of a foreign potentate. The parents of the children attending such schools are not represented by a democratically elected School Board which is responsible to them. The determination of teaching policy and curriculum and the selection of a faculty for a parochial church school do not rest with a School Board, but with the authorities of the parent church of which the school is an integral part.

The axiom that voters and taxpayers have a basic right to enjoy a decisive voice in how their tax money is used is denied by the Roman Catholic parochial school system. The taxpayers and voters, as such, would have no voice at all in the supervision of expenditures of tax funds used by the parochial schools. Such decisions would rest with the hierarchy of the Roman church, not with the community. Advocates of public aid to parochial schools either overlook or make light of one basic fact: *The only way a parochial school can lay claim to public tax money is to become a public school*—which would surely defeat the purpose for which it was created.

### State and U.S. Law

The New York State Constitution includes a clear prohibition against tax support to sectarian institutions of learning, including schools of all grades. It says:

*"Neither the state, nor any subdivision thereof, shall use its property or credit or any public money or authorize or permit either to be*

*used, directly or indirectly, in aid . . . of any school or institution of learning wholly or in part under the control or direction of any religious denomination or in which any denominational tenet or doctrine is taught."*

The United States Supreme Court has specifically declared:

*"No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called or whatever form they may adopt to teach or practice religion."*

### One is U.S. Taxation; the Other is a Roman Levy

The cry of Roman Catholics that they are victims of double taxation because they must pay both the tax levy for public schools and the church fees for the education of their children in parochial schools is unjustified. They are required to pay public school taxes, but they choose to do the other. If the discipline of the Roman church causes them to send their children to a sectarian segregated school, that is a matter between them and their church. It can hardly be called double taxation from the standpoint of civil law. It would seem just as logical that I, with no school age children of my own, should receive relief from the public school tax because I have no children utilizing its facilities. But, along with hundreds of thousands of other bachelors, single women, and childless married couples, I help foot the education bill to the tune of over \$550 per year in local school taxes since I accept the sound democratic principle that everyone should share in supporting the public schools which are provided for all. While we may not be paying for an individual advantage, we are participating for the general public good.

The plea that the Roman church school actually saves the community money, since it relieves the public school of the need to provide for additional children, is equally specious. To begin with, the community did not request the Roman church to aid it in this matter; *the church chose to do so*—and not in order to relieve the community of expense, but in order to achieve purposes peculiar and important to the church. If the Roman church should discontinue its parochial schools, we would need to build additional schools or additions to care for their students and we would—of that there can be no doubt. It would be our duty and immediate obligation to do so.

But, when the Roman church seeks public tax funds, this plea dies at once, since they are asking that they be treated as public schools at the tax office but nowhere else. The situation is reduced to this very hard fact: Where

(Continued on Page 8)



The Struggle Goes On

Kentucky is one of the most critical battlegrounds anywhere in America in the struggle for the separation of church and state. In vigilance and prayer we ought to hold up those who are leading in the defense of a free church in a free state.

The nationally famous case of the *captive schools in Marion County* is far from final settlement. The courts have declared that public schools there have been operated as parochial schools and the Trial Court in November, 1960, ordered the construction "with deliberate speed" of a regional high school in the eastern area of Marion County. So far the Roman Catholic-dominated school board and the Roman Catholic superintendent of Marion County schools have defied the courts and refused to comply with court orders on the pretense of not having funds. At the same time other counties poorer than Marion are constructing schools.

Another case that is very significant is the case of *Abernathy vs. City of Irvin*. This case is in the Court of Appeals, and there seems to be no hurry to dispose of it.

The case resulted from the turning over of a new \$390,000 hospital built with publicly subscribed funds, local tax revenue, and Hill-Burton federal funds to the Benedictine Sisters Catholic order for operation. The City of Irvine and the County of Estill sponsored the project, and, upon completion of the building, immediately sought some group to operate it. The Catholic order was glad to accommodate.

Eighty-seven local citizens, including Baptist Pastor G. R. Abernathy, protested the turning over of the hospital to any religious group and offered several alternative methods of operation which would have kept the hospital under city and county control. All of these were rejected and in the process of effecting the plan for Roman Catholic operation, Abernathy was generally discredited by many in the eyes of the community.

Now Abernathy has moved to Lexington where he is pastor of the North View Baptist Church. Many who opposed his stand on the hospital at the time have since indicated their support of his position. Abernathy is not actively pushing the case now though he is still a great champion of the principle of separation of church and state. His busy activities in the struggling, new church keep him occupied, but he is depending upon Attorney Jesse K. Lewis to see the case through.

This case ought not be pushed back until forgotten. A great principle is involved and a precedent has been set if the City of Irvine, the County of Estill, and the Roman Catholic order can get by with it.

By this method a hospital could be built in every

community in the United States with public funds only to become a Roman Catholic institution to propagate the Roman faith.

This is exactly what every Roman Catholic hospital has as one of its purposes. This is very true in the case of the Estill County Hospital. At the suggestion of the courts, it is theoretically controlled by the local group through a Board of Directors, but as is the case of any Catholic institution, it is operated according to Roman Catholic policies and principles.

Baptists will await with interest the final decision of the Court of Appeals in this case.

What To Do

The crusade of the Newport and Campbell County ministers and laymen against organized gambling and vice in Newport and the surrounding area has the support of hundreds of thousands of Kentucky Baptists, including probably every Baptist preacher in Kentucky. Seeing the great volume of newspaper publicity on this battle between the friends and foes of righteousness, many Kentucky Baptists have wondered what those outside the area could do to help.

Here is the answer: First of all, everyone could give prayer support to this crusade as Newport's First Baptist Pastor Dudley Pomeroy has requested. (See article on page 12). Prayer is the Christian's greatest weapon since it brings the power of God, which is able to overcome any evil even though it be as formidable as the nationally known Newport situation.

There's something more to be done. Organizations can act to express their approval and pledge their support to the Newport group. This is especially true of the organizations of ministers, some of which have already done so. Among those affirming support for this crusade are the Northern Kentucky Protestant Ministers, the Greater Cincinnati Ministers, the United Presbyterian Ministers of Kentucky, the Disciples of Christ Ministers of Ohio and Kentucky, and the United Church of Christ Ministers of Ohio and Kentucky.

It appears that of all groups that ought not to have been slow to take action, Baptists have been just that. Word has come that the Franklin County Baptist Ministers have sent a telegram of support to the Newport group and also have expressed themselves to the Kentucky Governor. The Governor has been asked to investigate conditions with a view to removing the peace officials tolerating the lawless situation. There is no word of any other Baptist group doing anything like this.

This is a cue for the rest of us. Baptists have no overall state organization of ministers which makes

pronouncements or passes resolutions. However, there are many local Baptist ministers' groups as well as city and county organizations of ministers of several faiths, and these could act.

The action should result in at least two expressions. One should go to Dudley Pomeroy, First Baptist Church, Newport, and the other to Honorable Bert Combs, State Capitol, Frankfort. This is not a call for a personal letter writing campaign to Governor Combs, though every interested citizen has this right. Rather it is a call for those groups which have special responsibility in this area to let the Governor know of their convictions in the matter.

Baptist Witness Dimmed

The Baptist voice in the current debate on government grants and loans to church-related schools has been greatly weakened by our own practice in recent years. When it comes to outright grants, our practice has been consistent with our testimony; in the matter of loans, it's a very different matter.

Through the years Baptists have been able to resist asking for and taking government money for Baptist hospital construction and other projects which

are directly or indirectly religious. However, we have not resisted the temptation in the matter of low interest, long-term loans for college dormitory construction. The argument has been that government loans are altogether different from government grants and thus are justifiable.

This would be true were it not for the terms of the loans. The government loans are for only about two percent interest and have very lenient time factors in repayment. What's the difference between an outright grant and an interest rate which is only about one-third that which would be paid elsewhere? Whatever difference there is between the interest charged by the lowest commercial lenders and that of the U.S. Government is a government grant for that much.

There are a number of dangers in Baptist institutions accepting government loans, some of which have already been pointed out in this column, but the main one now is that we cannot lift a voice against Roman Catholics who are pressing for government loans for their schools. And when they get through borrowing, if provisions are made, theirs will be a hog's share, as it has been in the case of Hill-Burton hospital funds.

Why should Baptists be so short sighted? Why do we sell our testimony for a mess of pottage?

BAPTIST FORUM



A COMMENDABLE RECORD

Dear Editor:

I am sending you this bit of information which was given to me by two of my very finest church members. They would like for it to be used, if you can use it, in the *Recorder*. Maybe this would serve as an inspiration to other parents.

"Paul Milton Jones, age six, as of October 2, 1960, has completed six years in the Friendship Baptist Church Sunday School without an absence. His brother, who is seven years, has almost completed seven years in attendance, without missing a Sunday. These are the two little sons of Milton and Geraldine Jones, Rt. 4, Campbellsville, Kentucky." Campbellsville, Ky. L. M. Hamilton

SETTING THE RECORD STRAIGHT

Dear Editor:

Friends have written me with some concern about your statement in February 16 issue of the [Western] *Recorder* that I had "endorsed" the proposal of Marse Grant of the *Biblical Recorder* that Southern Baptists and American Baptists study the possibility of "merger."

Just to keep the record straight, I want to state that my editorial did not endorse such a merger. I do not feel

that such is either desirable or possible at the present time.

My proposal was that we consider the possibility of an "Alliance" in which all Baptist groups of America might work together somewhat on the same basis that they are working in the Baptist Jubilee Advance. However, I am opposed even to this if it would destroy the autonomy or effective witness of any group.

Jackson, Mississippi Joe T. Odle

Foundation Executives Meet In Annual Session

By A. M. VOLLMER

The Southern Baptist Foundation Executives met in annual session in New Orleans, La., February 27 - March 1. The meetings were held in the Sheraton Hotel and were attended by 75 members and friends of this group. Such subjects as "Looking At Insurance for Foundation Income," "Approaching Individuals for Foundation Funds," "Foundation Management of Real Properties," "A Stewardship That Never Ends" and other subjects of widespread interest to those who are interested in the subject of Stewardship After Death.

The assets now being administered by the Southern Baptist Foundations total

\$75,000,000.00, and it is anticipated that during the next decade the assets will reach the \$100,000,000.00 mark.

Harry V. Smith, Sr., executive secretary of the Georgia Baptist Foundation, the retiring president, was succeeded by R. Frank Kolb, executive secretary of the Baptist Foundation of South Carolina. The 1962 meeting will be held April 8, 9, 10, in Williamsburg, Virginia.

The writer has served as the president of this group and, from the standpoint of service, is its senior member.

The place of meeting, the city of New Orleans, is said to be the most wicked city in the world. It is therefore one of our greatest home mission fields. It has a population of over 600,000. The political and social life of the city is influenced largely by Roman Catholicism. Baptists are making a dynamic impression on the city through its sixty-two churches and the ministry of the Southern Baptist Hospital, in which from 50 to 60% of its patients are Catholic, and through the New Orleans Baptist Theological Seminary, where the present enrollment is 1,000.

Baptists who visit the Home Mission projects in New Orleans will have their interest accelerated in the Annie W. Armstrong Offering, since much of it is invested there.

►Mrs. L. M. Bratcher, Southern Baptist emeritus missionary to South Brazil, has moved from Austin, Tex., to Kansas City, Mo., where she may be addressed at Holmeswood Baptist Church, Holmes at 97th St. Mrs. Bratcher is the former Artie Porter, natvie of Caneyville, Ky.

## Pike and Elliott Counties Selected for 1961 Survey

By J. EDWARD CUNNINGHAM  
1644 South Limestone Street, Lexington, Ky.

Billy Hargrove, director of the Department of Surveys and Special Studies, will lead the Baptists of Pike and Elliott counties in a religious survey next fall.

Davis King, pastor of the Sandy Hook Baptist Church, and his members will do the survey in Elliott County.

John Hammatt, associational missionary in Pike Association, and the pastors and people of the Baptist churches in Pike County will do the survey there.

The survey in Pike and Elliott counties, October 27-November 10, 1961, will serve as a Pilot Project for a complete survey of the Baptist potential in eastern Kentucky in 1962.

Discussions of the plans and methods of the Pilot Project will be led by Leonard G. Irwin, of the Department of Surveys and Special Studies, during the Missions Conference at Oneida Baptist Institute, May 1-3. Pastors, laymen and missionaries in Eastern Kentucky who may wish to attend should write for reservation to Mrs. D. Chester Sparks, Oneida, Ky.



Left to right: Billy Hargrove, Verner Barnett, William Reynolds and Eldon Jones.

## Dedication Program At Princeton's First Baptist

Dedication services for the new educational annex and chapel will be held at the First Baptist Church, Princeton, Kentucky, March 29 through April 2. The theme for the dedication is "The Church That Cares—Yesterday, Today and Tomorrow." Three former pastors will share in the program: J. G. Cothran, pastor 1935-1943; H. G. M. Hatler, pastor 1944-1956; Roy Lee Honeycutt, pastor 1957-1959. In addition, the present pastor, D. Perry Ginn, and Clifton J. Allen, editorial secretary of the Sunday School Board, will speak at other services. The dedication address will be delivered by Governor Bert Combs on Sunday morning, April 2.

The services will not only dedicate the new facilities, but will also celebrate the one hundred and eleventh anniversary of the church, which was constituted on March 30, 1850.

The 18,000 square foot addition was completed the first of this year, and the church began using the new building on February 5. The Sunday School moved in with a fully graded organization, and averaged 598 for the month of February. This is in contrast with an average of 451 in January, and a yearly

average of 484 for 1960.

Many visitors, friends and former members are expected to be in Princeton to share in the dedication program.

## Baptist Group Raps Kennedy on Liquor

LA MARQUE, Tex.—(BP)—A resolution adopted by District 4 of the Baptist General Convention of Texas here has reprimanded President John F. Kennedy for serving liquor at the White House.

The resolution was approved unanimously by 500 Baptists representing 396 churches and 51 missions in 19 south Texas counties.

The resolution said: "Since it has been publicized in the press, on radio and television that hard liquor has been served in the White House, we express our opposition to such practice."

It advised President Kennedy to read Proverbs 20:1: "Wine is a mocker, strong drink is riotous; and whosoever is deceived thereby is not wise."

The resolution did not mention any specific instance citing liquor being served at the White House, but the Associated Press reported that liquor was served at a recent Kennedy reception for appointees of the new administration.

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## Expects New Assignment

Chaplain William R. Howard, presently stationed at El Torro Marine Base, expects a new assignment somewhere in the South Pacific area May 1.

Howard joined the chaplaincy in 1953 and expects to remain in this ministry



Chaplain William R. Howard

since the needs are so great. He was pastor of the Bellepoint Baptist Church, Frankfort, four years prior to his entrance into the chaplaincy.

Howard is originally from Harlan and Owensboro. He is a graduate of Georgetown College and Southern Baptist Seminary. His parents are Mr. and Mrs. Ray L. Howard, 316 West 11th Street, Owensboro, Kentucky.

## Baptists, Catholics Join In Anti-Gambling Move

By GAINER E. BRYAN, JR.

BALTIMORE — (BP) — Baptists are participating in a combined Protestant-Catholic crusade against "one-arm bandit" slot machines in Southern Maryland.

Only in Nevada and four counties of Southern Maryland are the gambling devices legal in this country. Just as in Nevada, the machines are to be found not only in road houses but in restaurants, drugstores and grocery stores in Southern Maryland.

An article in The Maryland Baptist (state paper), by Parker S. Hooper, pastor of the Indian Head Baptist Church, Indian Head, Md., traces the 16-month effort of the Charles County (Md.) Ministerial Association to combat the "slots." He wrote that there are 2,300 "one-arm bandits" in Charles County alone, and that "they are robbing the people of an estimated \$8,000,000 a year."

"Children go hungry," Hooper said, "because one or both parents have squandered the grocery money on the 'one-arm bandits' . . . We have seen men lose their jobs because they have, in their weakness, lost their company's money on the 'slots'."

The Charles County Ministerial Association was to present a petition to Governor Millard Tawes on the matter. It called for the state legislature to authorize a statewide referendum to declare the "one-arm bandits" illegal throughout Maryland.

Official Roman Catholic condemnation of the "inordinate use" of slot machines followed the publication of an article on the Maryland problem in America, the Jesuit-edited national Catholic journal. The article was written by an aroused Catholic layman, Elbert R. Sission, of Charles County (Md.). The article was also reprinted by the Washington Post.

The Catholic deans of three Southern Maryland counties then broke an 11-year silence on the subject by condemning the excessive use of slot machines in their archdiocese. (It was 11 years ago that the machines were legalized in the Maryland counties.)

The day after the deans' statement a Catholic-Protestant group met in Washington to map out strategy against the

slots. Meeting in the Methodist Building chapel across the street from the United States Supreme Court, they decided to form a seven-man action committee to draft legislation. They agreed on a goal of the complete abolition of the gambling devices.

The Baltimore Sun quoted several high church officials as favoring the elimination of the machines. Quoted to that effect were Edward J. Herrmann, representing the Archbishop of Washington; William F. Creighton, bishop of the Episcopal diocese of Washington; and John Wesley Lord, bishop of the Methodist Church in the Washington area.

Lord and Herrmann presided over the Washington meeting. David Hume of Charles County, Md., was named as chairman of the committee to plan legislation.

Whereas the Catholic deans' statement condemned the "inordinate use" of the gambling machines, The Maryland Baptist article categorically labeled their use as sinful.

The Christian Life Commission of Southern District Association of Maryland reported last year that there were "more Federal gambling machine stamps sold in Maryland in 1958 than in any other state, including Nevada."

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The Providence Baptist Church, Simpson County, was the recipient of a Rural Community Service Award presented at the 49th annual Farm and Home Week held at the University of Kentucky recently. The award is presented each year to rural churches of Kentucky in recognition for outstanding contribution to the community. Twenty-two churches in the state were recognized this year. Robert W. Mallicoat is the Providence pastor. Pictured along with the church is the pastorium completed in 1955 at the cost of \$10,000.

### FALLACIES IN ARGUMENTS, U.S. AID TO PAROCHIAL SCHOOLS

(Continued from Page 3)

the parochial school differs from and offers an additional ingredient beyond that available in the public school, it is in the actual propagation of a particular religious faith—instruction in the doctrine and practices of its parent church—and the State cannot subsidize this so long as the Supreme Court's decisions stand.

To subsidize parochial schools from public tax funds would be, therefore, to subsidize religion. It would be a requirement for all citizens to pay for a form of religious indoctrination with which they may not agree and which may indeed outrage their own convictions. It would be not only to flout the Federal Constitution, but also to deny the respect for individual religious beliefs on which it is based. It would be to inaugurate in a free country one of the cruelest forms of tyranny.

#### Should Americans Be Taxed For Non-American Education—Vatican City Brand?

And why, indeed, should members of other faiths be expected to support sectarian schools which by their teachings seek to foster division and disunity amongst Americans of diverse faiths; schools which use textbooks such as "Living Our Faith", Book Three in "The Catholic High School Religion Series" by Flynn, Loretto, and Simeon, bearing the imprimatur of Cardinal Spellman and published by W. H. Sadlier, Inc. of New York. "Living Our Faith" teaches impressionable young people that non-Roman faiths are "false" and "counterfeit" (page 112), that

marriages performed by non-Roman clergymen, even though in accordance with the civil laws of this country, are "attempts at marriage," are "meaningless and sinful" and "null and void" (p. 290).

Also, that it is "scandalous" for Romanists to attend a service of another denomination (p. 112); and "a sin against faith and a rebuff to God" for them any way to participate in such a service (p. 114); that the American principle of separation of church and state is inferior to principle of church-state union (p. 246); that a man who joins the Masonic Order embraces a "false religion" (p. 115) and that such splendid organizations as the Salvation Army and the Y.M.C.A. are "forms of false worship" (p. 113).

The argument that refusal of public tax monies to parochial schools is, in effect, a form of religious discrimination against Roman Catholics may seem plausible. Here is a Roman Catholic child, for example, whose family is taxed for public education and it would be provided for him from public tax funds if he attended a public school, but the child, in compliance with the dictates of his church, goes to a sectarian segregated school and, therefore, is denied the tax supported facilities that would be his if he attended a public school.

However, the argument founders on one firm fact: The State must provide for the child's education; the Roman church may provide for it. It is a matter of law with one, of policy with the other. It is the choice of the parents between the public school and the parochial school. No element of religious discrimination is involved. If the child's

parents are exercising their religious freedom when they choose to send him to a parochial school, it is a freely assumed responsibility for them to provide total support for that education. The State cannot provide such a school; only the church can—and, should the Roman church desire to do so, that is its constitutional right.

#### Only One Group Asks to be Supported By Taxation Funds

Despite their 1,587 elementary and high schools, the Lutherans are not asking for government aid; neither do the Seventh Day Adventists ask tax funds for their 1,054 schools. Both frankly admit that their parochial school systems exist to train youth in religion—their religion—and because of the U. S. Constitution and the Supreme Court's interpretation of the First Amendment neither feels it is equitable nor proper nor lawful to ask other citizens to help support its particular beliefs. The Roman Catholic is the only religious denomination that seeks public tax aid for its parochial schools, which, incidentally, enroll 93% of all sectarian segregated school pupils, according to its own statistics.

Along with the majority of Americans, I concede the right of any church to have a support a sectarian segregated school system, if it so desires, but I offer firm resistance to the efforts of any religious group to secure subsidies from public tax funds for its sectarian segregated schools. I give enthusiastic support to the idea and the program of the public school system which serves all creeds without distinction. I am willing to stand up and be counted whenever it becomes necessary.

►Pastor Roy L. Puckett announces that the Eastern Parkway Baptist Church, Louisville, will move into their new building March 26, and will have its formal dedication Sunday, April 16, at 2:30 o'clock.

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### DAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 12, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1363	11	296
Missions (3)	306	24	147
Louisville, Ninth and O	1203	3	637
Madisonville, First	1039		258
Louisville, Carlisle Avenue	1023	2	253
Missions (2)	78		25
Owensboro, Third	1018	1	294
Hopkinsville, Second	996	2	217
Louisville Crescent Hill	956	6	212
Missions (2)	148		33
Louisville, St. Matthews	950	6	269
Mayfield, First	933	1	228
Mission	92		
Covington Calvary	927		
Murray, First	896	2	145
Mission	86		
Lexington, Calvary	880	1	210
Chapel	51		
Bowling Green, First	879		173
Mission	109		
Lexington, Immanuel	864		240
Mission	10		
Elizabethtown,			
Severns Valley	848		257
Missions (2)	89		
Harrodsburg	830		187
Missions (2)	49		23
Frankfort, First	785		195
Louisville, Beechmont	772	2	177
Mission	132		49
Somersett, First	763	2	247
Mission	111		51
Louisville, Buechel Park	746	3	169
Covington, Latonia	745		206
Lexington Grace	726	2	191
Mission	12		
Louisville, Beechland	704		180
Mission	208		61
Glasgow	703		106
Mission	44		
Louisville Parkland	696	1	150
Newport, First	688	24	202
Campbellsville	682		265
Missions (4)	99		45
Paducah, Immanuel	672	1	195
Louisville, Victory Memorial	652	2	211
Lexington, Rosemont	650	1	156
Louisville, Baptist Tabernacle	638		181
Princeton, First	634		191
Erlanger	631		174
Georgetown	613	1	226
Louisville, Valley Station	610	8	144
Louisville, Bethlehem	608	1	178
Owensboro, Hall Street	581		223
Shelbyville First	576		77
Henderson, Immanuel	555		
Missions (2)	140		
Lexington, Trinity	551	1	228
Mission	104		61
Corbin, Central	537		139
Mission	91	2	27
Louisville, Rockford Lane	532	7	152
Louisville, Green Acres	532		174
Louisville, Hazelwood	526		120
Louisville, Shively	517		110
Lexington, Porter Memorial	515		144
Jeffersonton, First	512	5	127
Louisville, Third Avenue	508		159
Louisville, Southside	508		113
Franklin, First	497		146
Mission	91		49
London, First	497		126
Ashland, Unity	493		124
Louisville, Bethany	492	4	112
Ludlow, First	492	3	87
Central City, First	491	2	171
Winchester, Central	488	1	122
Louisville, Beechwood	485	8	165
Winchester, First	480		121
Missions (2)	141		
Louisville, Highland	480	1	188
Mission	59	2	22
Owensboro, Buena Vista	471	4	156
Louisville, Farmdale	466	5	140
Hodgenville, First	461	1	136
Greenville, First	452		180
Middlesboro, First	452		102
Corbin, First	451		110
Hazard, First	449		73
Louisville, Eighteenth Street	444		113
Mission	87	1	48
Russellville, First	440		121
Mission	45		
Lebanon, First	436		138
Covington, South Side	434		65
Louisville, Immanuel	432	7	123
Mt. Washington, First	432	1	119
Mission	26		
Nicholasville	427	1	124
Danville, Gethsemane	425	3	210
Richmond, First	414		89
Owensboro, Crabtree Avenue	410	2	136
Versailles	409		110
Lexington, Central	402	1	118

Lawrenceburg, First	400	1	61
Mission	41		
Bowling Green, Eastwood	394	1	106
Louisville, Valley View	390		121
Frankfort, Crestwood	389		110
Springfield	388		96
Louisville, Shawnee	383		127
Bellevue	380		89
Frankfort, Thorn Hill	380		122
Walton, First	374		180
Ft. Thomas, First	373		73
Mission	131		54
Scottsville, First	361		79
Barbourville, First	352	1	215
Missions (3)	166		
Louisville, High View	345		117
Earlington, First	339		101
Dawson Springs, First	334		57
LaGrange,			
De Haven Memorial	333		96
Ashland, Pollard	333	2	123
Mission	62		
Bowling Green, Glendale	314	2	137
Mission	32		32
Falmouth	311		44
Mission	21		
Louisville, East Audubon	306		100
Mission	28		11
Glendale, Gilead	304		219
Middletown, First	300	1	117
Benton, First	297		87
Hawesville	291	1	77
Louisville, Virginia Avenue	290		
Greensburg	289		112
Stanford	287		108
Mission	22		
Owensboro, Lewis Lane	282		125
Frankfort, Memorial	278	1	97
Cold Spring, First	263		104
Sonora	258		58
Lebanon Junction, First	257	1	84
Louisville, Fourth Avenue	255	1	82
Owensboro, Seven Hills	255		85
Hazel	252		
Shepherdsville, Little Flock	244		50
Carrollton, First	238		46
Marion	222		57
Perryville	208		111
Owensboro, Wing Avenue	208	1	58
Calhoun	168	1	41

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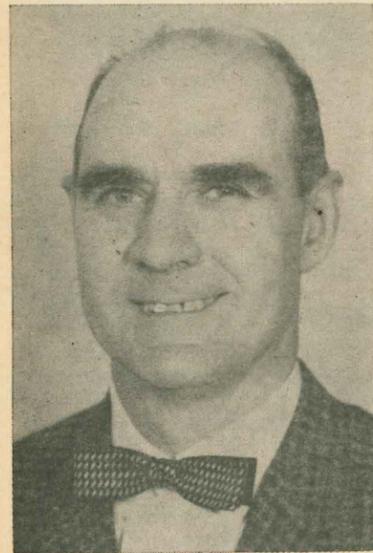


# KENTUCKY BAPTISTS AT WORK

## Sunday School

### Nelson Association Reaches Standard

By ROY E. BOATWRIGHT



Lee Watkins

For more than twenty-five years, the Nelson Association has reached the Standard of Excellence in Sunday school work. We wish to express our congratulations to the associational Sunday school superintendent, Lee Watkins; the associational superintendent of missions, C. E. Daniels; and the associational moderator, Alfred Sparkman, for this outstanding work. In order for the association to reach the standard, it is necessary for certain strenuous points to be met. Nelson is the first in the state this year to request recognition.

The following churches in Nelson association have reported standard Sunday schools:

- |                |                  |
|----------------|------------------|
| Victory        | Pleasant Grove   |
| Bardstown Jct. | Mount Washington |
| Cox's Creek    | Little Union     |
| Bloomfield     | River View       |
| Bullitt Lick   | Lebanon Junction |

There are several other associations that are almost standard: Laurel River, Ten Mile, and Taylor County. These were standard last year and are not far from reaching the standard this year.

We sincerely hope other associations will reach the standard in 1961.

## Church Music

### Associational Choir To Sing Easter Cantata

By EUGENE F. QUINN

The Associational Cantata Choir of Greenup Association in the Ashland area will present a cantata entitled "No Greater Love" on Friday night, March 31, at 7:30 p.m. in The First Baptist Church of Ashland, according to Associational Music Director James E. Driver.

Driver, who is directing the group, anticipates a choir of 150 to 175 voices to sing the cantata and a church auditorium full.

## APRIL MUSICALS

### Music Schools

March 27-31—Blackford Associational School at Hawesville, at 7:00 p.m. Monday, Tuesday, Thursday and Friday nights. Classes: voice, note reading, and song leading.

April 24-28—Three simultaneous music schools in Boone's Creek Association at Macedonia, Central in Winchester, and Irvine churches.

April 24-28—Muhlenberg Associational Music School with three classes at the First Baptist Church of Central City.

### Associational Hymn Sings

March 31—Flatwoods Baptist Church in Greenup Association.

April 2—Harrodsburg in Mercer Association.

April 9—Bowling Green First Baptist Church in Warren Association.

April 9—Mason Baptist Church in Crittenden Association.

April 11—Liberty Baptist Church in Laurel River Association.

April 16—Liberty Baptist Church in Sulphur Fork Association, 2:00 p.m. C.S.T.

April 28—First Baptist Church, Hopkinsville in Christian Co. Association.

April 25—McHenry Baptist Church in Ohio Co. Association.

April 30—Pleasant Hill No. 2 Baptist Church in Pulaski County Association.

April 30—First Baptist Church, Franklin in Simpson Association.

April 30—Campbellsville Baptist Church in Taylor Co. Association.

April 30—First Baptist Church of Mayfield, Graves Co. Association.

April 30—Cadiz Baptist Church in Little River Association.

April 30—Southside Baptist Church in Covington, North Bend Association at 2:30 p.m.

## Brotherhood

### What the Men Are Doing In Kentucky Churches

By FORREST R. SAWYER

The Brotherhood of Victory Memorial Baptist Church, Long Run Association, now has 113 men enrolled.

The January meeting of this Brotherhood was presented under the direction of the Christian Witness Leader, Mr. John Ritchey. Two of the Brotherhood members, Mr. Sylvester Phillips and Mr. Alden Puckett, were the principal program personalities, according to Secretary H. C. Avery.

\* \* \*

Denny Cocanougher is counselor of chapter) in the Perryville Baptist Church, South District Association. Denny writes, "I'm so proud of our boys I just couldn't keep from telling you that we had a meeting on January 27. The temperature was zero, and eleven of the boys came for the meeting, and one boy had to walk a mile in the snow."

There are rewards in this thing of working with boys. Men want to work with boys, and they will work with boys—when they know the work. This is another reason for men studying the Church Brotherhood Guidebook.

\* \* \*

Prior to organizing the Brotherhood of the Immanuel Baptist Church, Covington, Pastor J. Guy Saunders and Wayne Cook led in getting the men of the church together to study the Church Brotherhood Guidebook before the organization was set up.

In addition to Messrs. Saunders and Cook, the following men studied the required period of time: N. C. Elmore, James Frazier, B. G. Edges, Fred W. Bremenkamp, Jr., A. K. Mills, Victor Crawford, Harry Cooper, Samuel E. Mattar, Edwin H. Crawford, Herman O. Stith, William H. Gammon, John R. Able, Chester Hall, Douglas Frazier, Arnold B. Ingram, Frank W. Piercy, William B. Poncer, LeRoy Coates and Henry L. Gross.

\* \* \*

The Brotherhood of Hartford Church, where Wesley O. Hanson is pastor, shared the heart of the Brotherhood of the Third Baptist Church of Owensboro on January 24. Pastor T. L. McSwain, President Gene Severance, the Church's Men's Quartette, composed of Frank

Snider, Carl Holland, Church O'Neil and Jim Wood, along with Pianist Ronnie Hoffman, all of the Third Church, were featured on Brotherhood program, along with testimonies of Christian men.

The spirit of such meetings does not lend itself to being put down in black and white. It is something that one has to experience.

## Student Union

### A Superintendent Of Missions Writes

By THOMAS H. FRANCIS  
Henderson, Kentucky

Like so many men of my generation, I led a normal grade school and high school life.

Immediately upon graduating, I went to Western State College for two quarters, and was then drafted into the military of World War II, where I served for three years. Eighteen months of those three years were overseas in the European theater.

Coming back home, I continued my college education at the University of Kentucky. It was here that I began to think of the real reason and meaning of life, why I had been spared through so many war experiences, and what I would do for the future. It was here that I came into contact with the first really vital, active church program. This church was the Calvary Baptist Church,

[Thomas H. Francis is a 1950 graduate of the University of Kentucky. His major study was in the field of agriculture. During his college days he was an active member of the Baptist Student Union and served on the executive council. Mr. Francis is now superintendent of missions of Green Valley Association. After graduating from Southern Seminary he served with the Foreign Mission Board as an agricultural missionary to Israel.—J. Chester Durham.]

Lexington, Kentucky. One organization on the campus, known as the Baptist Student Union, proved its interest in me, and made special efforts to enlist me in its program. I found here in this organization coupled with the Calvary Baptist Church and its program, an aid in the deepening of my spiritual life, a meaning for life itself, and some of the objectives which I might obtain. Out of these experiences of study, fellowship, meditation, prayer meetings, retreats, and devotionals, I became personally acquainted with my Bible and God. These were some of the high spiritual experiences of my entire life. It was during all of these experiences, and as I was nearly ready to graduate from college in the field of Agriculture, that I felt called into the gospel ministry. It

was in this organization and the activities of the church that I met my wife, Miss Mary Helen Alvey.

It was because of this foundation, that I was permitted to serve three years with our Foreign Mission Board as a specially appointed agricultural missionary to Israel.

This same background, this same inspiration that came from the Baptist Student Union organization has helped me to serve our state denomination now for more than seven years—one year as president of Magoffin Baptist Institute,

three years as superintendent of missions of Crittenden Association, and two years as superintendent of missions of Green Valley Baptist Association.

Without the Baptist Student Union on the campus of the University of Kentucky to give spiritual emphasis to daily living, I feel certain that I would not have responded to the call of God.

[NOTE: Enrollment at Morehead State College increased 92 per cent in the period since 1956. The college had a fall enrollment of 2,458 compared with 1,278 five years ago.]

## Training Union

### Program For State Training Union Convention

Meeting at First Baptist Church, Middlesboro, Ky., April 6-7, 1961

Thursday Evening, April 6

6:50 Musical Meditation; Song Service and Welcome State Intermediate Sword Drill Tournament (Representatives, 8 Regions) Message—Pres. Ralph Phelps, Ouachita Baptist College, Arkadelphia, Ark.

Friday Morning, April 7

9:00 Meeting by Departments on Age Group Methods State Junior Memory Work and Bible Drill (Representatives, 8 Regions) Message—Dr. W. C. Boone, Gen'l Secy., General Association of Baptists in Ky., Kentucky Baptist Building, Middletown, Ky.

Friday Afternoon, April 7

2:00 Worship Service Young People's Speakers' Tournament—19-and-above Division (Participants Representing 8 Regions)

Business Session Young People's Speakers' Tournament—17-and-18-Year Division (Participants Representing 8 Regions)

Friday Evening, April 7

7:00 Song Service Final Speakers' Tournament— (2 Winners from Each of the Afternoon Tournaments Will Participate) Message—Pres. Ralph Phelps, Ouachita Baptist College, Arkadelphia, Ark.

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## TENTATIVE ABRIDGED PROGRAM, ANNUAL MEETING OF THE KENTUCKY WOMAN'S MISSIONARY UNION

### First Baptist Church, Mayfield, April 4 - 6, 1961

Theme: "Continue Ye In My Love"

MRS. CARL W. LIEBERT, President

Tuesday Evening — 7:30 o'clock

Devotion to God..... Mrs. W. Peyton Thurman, Mrs. Don Terrill, Mr. Jim Pool  
Greetings..... Mrs. John Huffman, Pastor John Huffman  
Response..... Mrs. W. C. White  
Special Music..... Choir, First Church, Mayfield  
Message: "God's Love Call"..... Dr. Hobson L. Sinclair

Wednesday Morning — 9:15 o'clock

Devotion to God..... Mrs. W. Peyton Thurman, Mrs. Don Terrill, Mr. Jim Pool  
Business Session  
"To God Be the Glory"..... Mrs. Charles P. Gunther  
Special Music..... Mr. Bob Mason  
Message: "God Loves the Little Children"..... Miss Abbie Louise Green

Wednesday Afternoon — 1:30 o'clock

Prayer — Hymn  
Report of Executive Board —  
"Laborers Together in Love"..... Mrs. George R. Ferguson  
"To God Be the Glory"..... Mrs. Charles P. Gunther  
Special Music..... Mrs. Don Terrill  
Message: "He Who Loveth God, Loveth His Brother"..... Rev. E. J. Combs  
Assisted by Mrs. Foo Kong Lee and Mrs. Larry Uychara

Wednesday Evening — 7:00 o'clock

Sacred Concert..... Choir, Bethel College  
Devotion to God..... Mrs. Thurman, Mrs. Terrill, Mr. Pool  
"Proclaim His Love"..... Young Woman's Auxiliary  
"The Christ of Calvary for All Mankind"..... Girl's Auxiliary  
Pageant — "Once Upon a Time"..... Sunbeam Band Anniversary

Thursday Morning — 9:15 o'clock

Devotion to God..... Mrs. Thurman, Mrs. Terrill, Mr. Pool  
"Highways of Constraining Love"..... Mrs. H. C. Randall  
"To God Be the Glory"..... Mrs. Charles P. Gunther  
Business Session  
Election of Officers  
Special Music..... Women's Ensemble, First Church, Mayfield  
Message: "Continue . . . In . . . Love"..... Rev. Sydney L. Goldfinch, Sr.  
"As the Father hath loved me, so have I loved you, Continue ye in my love"  
John 15:9

### Stewardship Promotion

## Congratulations, Top Forty In Total Dollars Given!

By THOMAS B. CHANEY

In 1960 forty churches gave nearly one-third of the total amount given for world missions through the Cooperative Program in Kentucky.

This week our hats are off to the top forty churches in total number of dollars contributed through the Cooperative Program.

Place	Amount	Church	Association
1	\$43,207	Louisville, Walnut St.	Long Run
2	43,121	Mayfield, First	Graves Co.
3	42,121	Owensboro, 3rd	Daviess-McLean
4	31,790	Somerset, First	Pulaski Co.
5	29,441	Louisville, Crescent Hill	Long Run
6	28,170	Elizabethtown, Severns Valley	Severns Valley
7	25,147	Bowling Green, First	Warren
8	23,257	Lexington, Immanuel	Elkhorn
9	22,978	Lexington, Calvary	Elkhorn
10	22,943	Owensboro, First	Daviess-McLean
11	22,754	Madisonville, First	Little Bethel
12	21,277	Hopkinsville, First	Christian Co.
13	19,797	Ashland, First	Greenup
14	18,931	Louisville St. Matthews	Long Run

## Pomeroy Calls For Prayer Support

Dudley Pomeroy, pastor of the First Baptist Church, Newport, and one of the leaders of the current crusade in Northern Kentucky against gambling and vice, has called upon fellow Baptists in Kentucky for prayer support for the crusade. In a telephone interview Pomeroy said the only hope for the cause was the prayers of God's people.

Pomeroy obviously referred to the lack of money and resources to conduct a fight against entrenched vice supported by huge financial interests which profit from gambling and other operations in Northern Kentucky.

The Newport pastor said the only interest of the group in the crusade was the proper enforcement of existing laws. The desire, said Pomeroy, is to create a situation in which "preachers can preach, judges can judge, and policemen can police."

The effort of the Northern Kentucky group has been stymied so far. The Campbell County Grand Jury reported that charges by the crusade group were exaggerated. The group has now appealed to Governor Combs to conduct hearings to determine whether there has been failure on the part of peace officers to enforce the laws. The Governor would have power to remove the officials from office if proof of failure to enforce laws were proven.

## Colorado Boosters Give Another \$25,000

DENVER — (BP) — Two of Colorado Baptists' strongest boosters have given the convention another \$25,000.

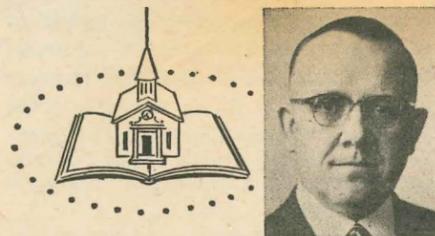
Mr. and Mrs. William Fleming of Fort Worth, Tex., gave the money to the Colorado Baptist General Convention here (affiliated with Southern Baptist Convention).

The money will be used to assist churches in buying sites and in building. The fund will be named in memory of Miss Eva Crisler of Colorado Springs.

Miss Crisler liberally supported Baptist work in the West, as the Flemings have. Miss Crisler gave the \$75,000 to launch the Baptist Foundation of Colorado.

Fleming, a Baptist layman, has earned millions in the oil business.

►The First Baptist Church, Dayton, Ky., has called to be its pastor Edward B. Ferrell, and he has accepted and moved on the field. He goes to Dayton from the Williams Memorial Baptist Church, Ravenna, Ky. He and Mrs. Ferrell are both natives of Louisville. He attended the University of Louisville and the Southern Baptist Theological Seminary.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

### JESUS GIVES HIS LIFE

This world has numerous places of historical interest to which multitudes of visitors are attracted. Many of these places thrill us and fill us with a deep sense of ecstasy. Among the various Bible scenes, for which we cherish a high regard, none stands out so prominently in the minds of true Christians as the place called Calvary. It was there that "Jesus bore our sins in His own body on the tree."

#### I. The Crucifixion. John 19:17-18.

Christ left Pilate's judgment hall and started to the place of crucifixion, which was about a mile in distance, bearing His own cross. The picture of Him passing out of Jerusalem, under the crushing weight of the cross, knowing that ere long He would be nailed to it, is a scene for meditation rather than exposition. He did not bear the cross very far until His strength failed. When He stumbled and fell under His cross the soldiers had Simon of Cyrene to carry it for Him. Upon their arrival at Golgotha, the hill with the appearance of a skull, the well-hardened soldiers proceeded methodically to nail the prisoners to their respective crosses. Death by crucifixion was the most horrible and shameful which human ingenuity could devise.

Upon their arrival at Calvary they stripped Christ, His garments falling to the executioners, and laid Him on His back on the cross, which was lying on the ground. They drove the cruel spikes through the palms of His hands, fastening them to the two ends of the cross-piece. They nailed His feet to the upright piece. While the blood was flowing, a hole was prepared in the ground, the cross was lifted on end and dropped with a thud, leaving Him to suffer a lingering and painful death as the blood dripped from His head, His hands and His feet.

Note the position in which Christ was placed at His crucifixion—between two malefactors. Thus was fulfilled the prophecy recorded in Isaiah 53:12, "He was numbered with the transgressors." One of the robbers realized his need and received Christ as his Saviour, while the other rejected Him. What each did with Christ determined his destiny, as is true of all others. To receive Him is to be saved; to reject Him is to remain lost.

### For March 26, 1961

#### II. The Charge. John 19:19-22.

It was customary to place an inscription over the cross, stating the crime for which the victim suffered. Pilate wrote the inscription which revealed the reason for the death of the Savior. It was written in the three languages then in common usage—Hebrew, the language of religion; Greek, the language of culture; and Latin, the language of government. The charge was written in these three languages, and placed above His head, so that all who passed by could read it for themselves. "And the writing was, Jesus of Nazareth the King of the Jews." Because Pilate labelled the dying Saviour "the king of the Jews," the Jews became furious. They demanded that he alter what he had written to the effect that it was Christ's claim that He was "the King of the Jews." Pilate refused to comply with their demand saying, "What I have written I have written." Thus he fastened upon the Jews the stigma of crucifying their King.

#### III. The Corroboration. John 19:23-24.

When they had performed their official duty, and the condemned men were hanging on their crosses in full view of the multitude, the soldiers sat down with a sigh of relief and fastened their eyes on the Christ, Who had been the subject of so many remarks during the previous three years. They watched Him to prevent His friends from removing His body from the cross and thereby preserving His life. They saw to it that the death sentence was executed.

Utterly insensitive to the fact that they were doing so, the soldiers corroborated the prophetic scriptures in detail. According to the law they could claim the garments which Christ wore. After dividing all of them except His seamless robe, they proceeded to gamble for it. "They parted my garments among them, and cast lots upon my vesture" (Psalm 22:18).

#### IV. The Consolation. John 19:25-27.

Mary, the mother of the Lord Jesus, was faithful to Him to the end. She stood near the cross during those horrible mockeries. Her presence, along with that of the other two Mary's and John, must have brought great comfort to the heart of Christ. It required great

love and genuine courage to stand there. With her heart stirred to its depths, Mary bravely and lovingly watched the Son of God die. What transcendent courage and marvelous fortitude she displayed as she repressed her grief and stood there silent! A real mother never forsakes her son, even if he goes down into the valley of the shadows.

Christ was not only a model Son in His youth, but He continued to honor His mother to the very day of His death. It was a beautifully tender care which He manifested for her after He was hanging on the cross. At that time of His greatest anguish, in an act of tender thoughtfulness, Christ provided for His mother the best care in the home of one whom He knew He could trust to do His very best for her. His action in that regard, while enduring the terrible agony of that cross, has sanctified filial affection for all time. What marvelous compassion it was which led Him to forget His own sufferings and to think of the needs of His dear mother!

#### V. The Culmination. John 19:28-30.

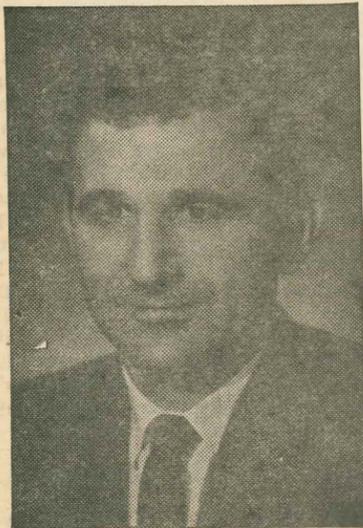
While His body was burning with fever and His life was slowly ebbing away on the cross, Christ called attention to His most excruciating physical torture by crying, "I thirst." That cry was not a request for the alleviation of His suffering, but merely an expression which revealed in part the intensity of the agony He was undergoing. Among all the pains of the physical body, the pangs of thirst are perhaps the most terrible that one can experience. Doubtless thirst is worse than hunger. In fact, the agony of extreme thirst is terrible beyond the power of words to describe. This cry of our Saviour evoked a response of kindness on the part of a Roman Soldier.

Near the end of His six hours on the cross Christ uttered one word, "Tetelestai," which was translated, "It is finished." This word of the dying God-man was probably the greatest word ever uttered. This exclamation of supreme satisfaction was the cry of a victor as He saw the defeat of His foe. He finished His great work of redemption in a manner that was highly satisfactory to the Father. All that He started out to do was accomplished. It is our part simply to accept the finished work of Him Whose death was sacrificial, substitutionary and sufficient.

## Library Week Conference, Louisville, March 27 - 31

Church Library Week will be observed in Gheens Hall, in the new James P. Boyce Library on the Southern Baptist Theological Seminary campus, March 27-31.

Three members of the staff of Church Library Service of the Baptist Sunday School Board in Nashville will be available for the conference periods each evening, to meet classes in the School of Religious Education, and to consult with individual churches as requested. The week is sponsored by the School of Religious Education of the Seminary and



Charles Keith Mee

by the Church Library Council of Long Run Association of Baptists. All persons interested in church library work are welcome to attend whether or not their church now has a library.

The program will begin on Monday evening, March 27, with a dinner in the Seminary Cafeteria (no reservations necessary) at 6:00 o'clock. At 7:00 o'clock, the group will move to Gheens Hall.

C. Keith Mee, field work supervisor, will lead a group discussion on promoting the church library in your church; Miss Marilyn Hager, technical advisor, will lead a group in learning how to use the new *Church Library Resource Guide*; and Miss Jacquelyn Anderson, field consultant, will begin leading a group in the study of the *Church Library Manual*.

On Tuesday evening Mr. Mee will hold special conferences with members of church library committees; Miss Hager will lead advanced librarians in problems of classification; while Miss Anderson will continue the discussions begun *Library Manual*.

On Wednesday, Thursday and Friday evenings, Miss Hager and Miss Ander-

son will continue the discussions begun on Tuesday evening.

Interested persons desiring additional information may call Miss Clara McCartt, chairman of the Library Council of Long Run Association and secretary to the president at the Southern Seminary, TWinbrook 5-2481, Extension 201.

►W. A. Keel has retired as president of the Mississippi (Negro) Baptist Seminary, Jackson, Mississippi. The Trustees have asked W. P. Davis, secretary of the Mississippi Baptist Convention's department of Negro work, to be interim president until a permanent president can be secured.

Number eleven in a series



## 2 PLUS

"2 Plus for world missions through the Cooperative Program. Every church increasing its giving through the Cooperative Program by at least 2 per cent of its total budget per year!" These are familiar words to all of us.

2 Plus is often misunderstood. This is an example of what it does NOT mean: Church A has a budget this year of \$10,000, of which it gives 20 per cent, or \$2,000, through the Cooperative Program. Next year its budget is \$12,000. It simply increases its Cooperative Program dollars by 2 per cent, giving \$2,040.

Now here is the RIGHT meaning of 2 Plus. Church B, also with a budget of \$10,000, gives 20 per cent, or \$2,000, this year. Next year it, too, jumps its budget to \$12,000. But its Cooperative Program percentage goes to 22 per cent, or a total of \$2,640. Thus, Church B's mission giving jumps from \$2,000 to \$2,640, while Church A inches up only from \$2,000 to \$2,040. A difference of \$600! Why? The right use of 2 Plus.

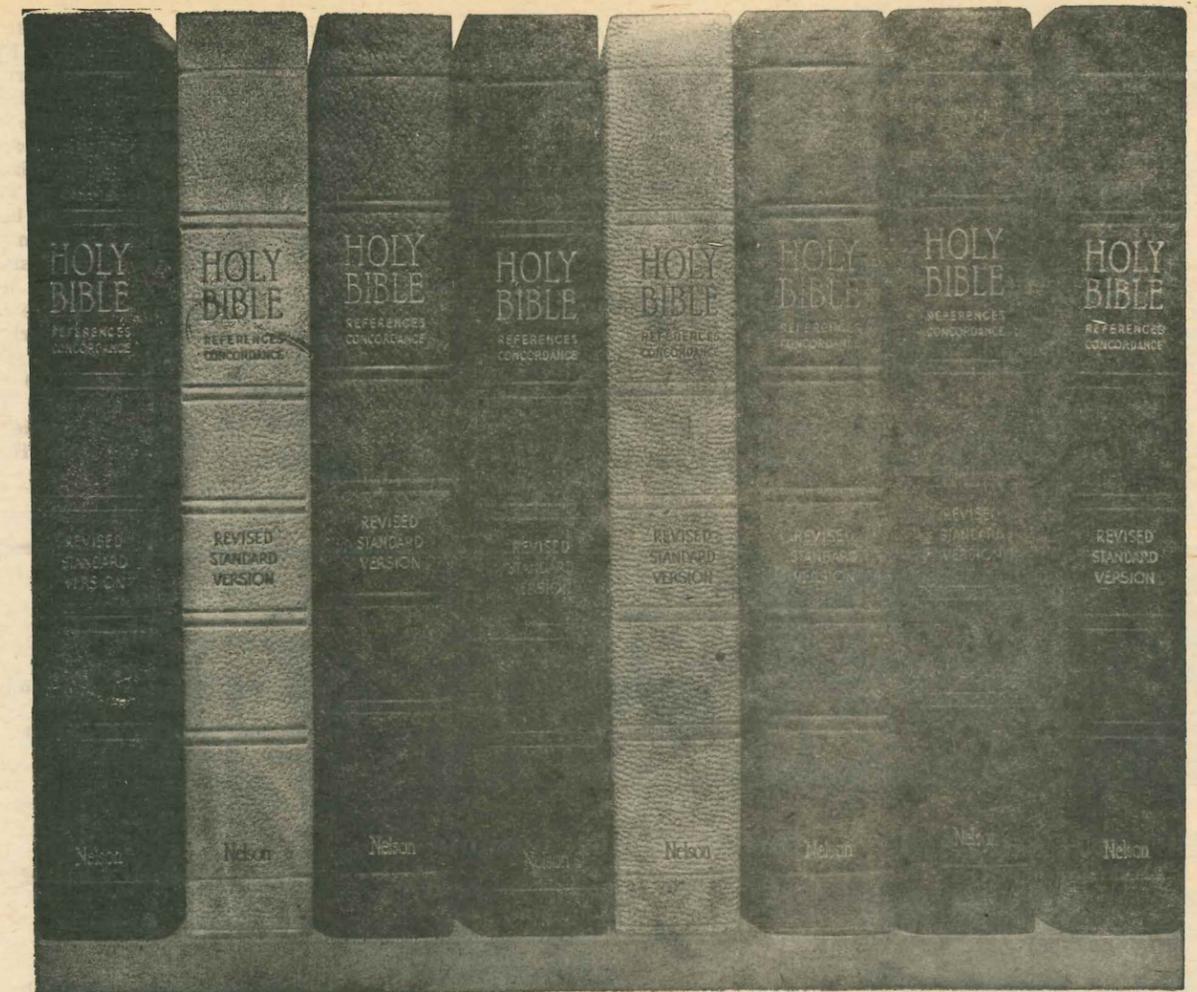
Of course, no church is "assessed" 2 Plus. This is simply a step by step method churches can use to increase their mission giving systematically.

Church after church is successfully using 2 Plus. For example, Greensburg Baptist Church, E. L. Clark, pastor. By adopting a regular percentage increase — as well as enlarging their budget — they have more than doubled their Cooperative Program giving.

Other churches can do likewise. When more of us follow this pattern, a great avalanche of mission funds will be available for the spread of the Gospel.

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► **R. Sidney Owen, Sr.**, passed away December 16, 1960, at the age of 84 years. He was one of the oldest members of Goshen Baptist Church, Glen

Dean, Ky. He taught the Men's Bible Class for many years, served as church clerk 27 years, a deacon for 55 years, and a trustee for 35 years. After attending the old Kentucky Normal School, Bowling Green, he turned to farming, being successful in raising registered Poland China hogs. He was a member of a pioneer family, descended from ancestors who had organized the Goshen Church in the home of Thomas Owen, one of his antecedents, in 1808. The *Western Recorder* has been a regular visitor in the Owen home since his early recollections, and he had learned his A.B.C.'s from its pages. He is survived by his wife, Mrs. Ola Pearl Owen, and three sons—William R., R. Sidney, Jr., and Frank Owen; and 10 grandchildren — Barbara, Frances, Dickie, Karen, Frankie, Martha, Robbie, Billy, Virginia and Lois Owen, all of Hardinsburg, Rt. 1, Ky.

# Kentucky Baptist School Directory

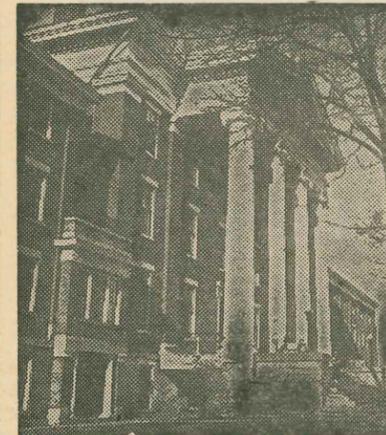
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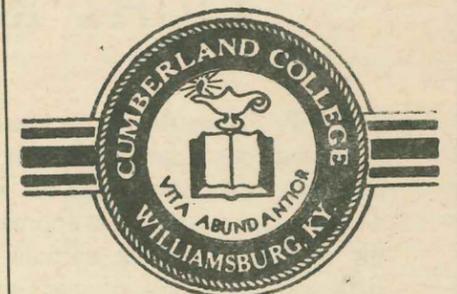
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