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127 Ninth Avenue, North

Nashville, Tennessee

CHARLOTTE AND ATLANTA  
CONTEND FOR SEMINARY

ATLANTA, Ga.—(BP)—The Christian Index said this week that Charlotte and Atlanta were the leading contenders for the new theological seminary to be established in the southeast.

The Georgia Baptist paper added, however, that should North Carolina Baptists make immediate plans to move Wake Forest College to <sup>Winston-Salem</sup> ~~High Point~~ and make that campus available, it would receive favorable consideration.

A sub-committee charged with recommending a southeastern site is to meet in Birmingham, February 21, and receive formal offers from competing cities.

The sub-committee has agreed that minimum requirements for the bidding cities will include a 100-acre tract and \$1,000,000. The Index, without quoting its authority, said Atlanta and Charlotte were the only two cities prepared to meet these minimum requirements.

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EXECUTIVES OF HOMES FOR CHILDREN  
MAY ASK FOR ORPHANAGE COMMISSION

DALLAS, Tex.—(BP)—Southern Baptists may be asked to establish an Orphanage Commission with a full-time secretary. The idea was advanced by H. Truman Maxey, president, Southern Baptist Association of Executives of Homes for Children, in his address to the annual meeting of the Association.

He cited the following advantages of the commission: (1) Coordination of effort in establishment of needed new homes. (2) Better advertise the ministry now performed by the orphanages. (3) Further emphasize consciousness of need in child care and welfare. (4) Properly emphasize child benevolence as an S.B.C. ministry. (5) Would provide leadership for training of young people in social and child welfare.

Maxey also listed several disadvantages: (1) S.B.C. does not own a children's home (2) tendency to over-lordship (3) a better way might be a strong organization of the homes themselves (4) could hinder promotion.

Maxey, who is superintendent of the Oklahoma home, was re-elected president of the group.

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EXALTED DETACHMENT OF ROMAN CHURCH OFFICIALS  
IS FAR CRY FROM LOWLY NAZARENE, SAYS PASTOR

WASHINGTON, D. C.—(BP)—Protestants have failed in efforts to cooperate with Roman Catholics because of the claim of the Roman Church to be the only true representative of Christ and his gospel, according to Dr. Edward H. Pruden, pastor, First Baptist Church, Washington, D. C.

"Again and again," Dr. Pruden told his congregation in a sermon explaining why he couldn't accept the Pope's invitation to join the Catholics, "I have been a member of committees where cooperative ventures were being attempted, only to be reminded repeatedly that any joint meetings representative of the two bodies could not be held either in a Catholic or a Protestant Church due to the traditional views of the Roman Church concerning itself as the 'one true church.'"

Also in his sermon Dr. Pruden said that the varieties of Christian faith were not as harmful as it sometimes appeared. He said, "Any tendency to suggest that all men should affiliate themselves with any one expression of the Christian faith, however rewarding the experiences of that particular expression may be; and any suggestion that men cannot discover the truth until they decide to seek it in the channels which we have personally found rewarding, seems to me to be utterly foreign to the spirit of the New Testament."

The pastor quoted from William James' book, The Varieties of Religious Experience: "Is the existence of so many religious types and sects and creeds regrettable? To these questions I answer 'No' emphatically. And my reason is that I do not see how it is possible that creatures in such different positions and with such different powers as human individuals are, should have exactly the same functions and the same duties.... If an Emerson were forced to be a Wesley or a Moody forced to be a Whitman, the total human consciousness of the divine would suffer. The divine can mean no single quality, it must mean a group of qualities, by being champions of which in alternation, different men may all find worthy missions.... Unquestionably, some men have the completer experience and the higher vocation, here just as in the social world; but for each man to stay in his own experience, whatever it be, and for others to tolerate him there, is surely best."

Dr. Pruden qualified his defense of the varieties of Christian faith by this statement: "We cannot believe, however, that these varieties of approach to this vital relationship between God and man is any barrier to a thoroughly cooperative Christianity."

Pointing out the repeated efforts of Protestants to cooperate, he cited break-

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down of Protestant-Catholic relations. "It is rather difficult for many of us to understand why the Pope should entertain any substantial expectation that Protestants would forsake their own convictions and unite with the Catholic Church when the Church of Rome refuses to grant to Protestants those elementary expressions of cooperation on a spiritual level which would eventually pave the way for a growing sense of unity."

He then summarized his case against the Roman Church: "While I have every reason to believe that the Pope's invitation to Protestants was sincerely extended and that he believes that such a union with the Catholic Church would promote the moral and spiritual welfare of the world, nevertheless it must be said quite frankly that the invitation is in itself a formidable hindrance to a larger degree of spiritual unity, since it only serves to perpetuate the ancient claim of the Roman Catholic Church that it is 'the one true church.' One cannot help but wonder what would happen to the degree of unity already achieved among Christians today, if each particular expression of the Christian faith should assume that it is the one true expression of Christ and His message for mankind. It is our abiding conviction that true kinship to Christ is not a matter of historical connections traced across the centuries, but is rather a matter of how closely we adhere to the simplicity, the purity, and the spiritual quality of that New Testament Church which Christ established during his earthly ministry. While we admire much of that for which the Roman Church stands, we must say in all brotherly frankness that many of the traditions and customs which have accumulated within the Roman Church, and the exalted detachment which some officials of the Roman Church require for themselves, seem a far cry from the lowly Nazarene who in simple garb, as a man of the people, moved as a friend among the masses, serving the needs of his fellowmen."

In his conclusion Dr. Pruden said regarding the Roman Catholic fight against Communism: "It is inconceivable that one form of totalitarianism can be defeated by the mere adoption of another form, however exalted the ideals of the other may be. If communism is to be defeated, it must be achieved as a result of men and women working together in a free spiritual and political atmosphere, and in full recognition of one another's rights and privileges as individuals. The very fact that communism in Italy has become such a tremendous force in that nation after hundreds of years of the presence there of the headquarters of the Roman Church, makes us wonder if the Roman Church is really the answer to communism which is frequently claimed for it."