

November 20, 1950

127 Ninth Avenue, North Nashville, Tennessee

STATE CONVENTIONS  
CLOSE 1950 SESSIONS

NASHVILLE, Tenn.—(BP)—The 1950 state convention season came to a close the third week in November. Following are summaries of the final meetings:

Mississippi Baptists voted to keep Mississippi Woman's College at Hattiesburg, Miss., open, defeating an earlier recommendation of the education commission; to limit board and trustee membership terms to six consecutive years; to divide the 1951, \$900,000 Cooperative Program budget goal 50-50; to cooperate in the 1951 eastern simultaneous revivals and discontinue their Baptist Temperance Department in favor of wider cooperation with the other state dry groups.

Kentucky Baptists voted to oppose any effort by "any church group to secure directly or indirectly and in any measure their support from the public treasury." They recognized the right of churches and church-owned religious institutions to be tax exempt, but declared the right of the state to tax any church-owned rental property or other properties bearing revenue when they are foreign to church purposes.

Alabama Baptists voted additional support to Howard and Judson colleges for building purposes; to suggest to the churches that funds contributed in excess of budget requirements be divided equally between local and Cooperative Program needs; to establish a Negro department under the executive board and to work with protestant groups in the establishment of an adoption agency for orphan children.

North Carolina Baptists voted to finish their campaign to raise \$700,000 for their hospital; appointed a committee to plan a nine year capital and current program for their institutions; voted to break ground for their new Wake Forest campus at Winston-Salem by 1952; set a \$1,600,000 Cooperative Program goal and increased size of state board from 50 to 79 members.

Virginia Baptists voted to adopt a total Cooperative Program budget of two million dollars, half going to state causes and half to Southwide causes. The state part will be divided \$550,000 to current operating expenses and all above to capital needs. They also voted to accept an invitation of the Religious Herald Company to nominate six persons for three annual vacancies on the board of a newly formed Religious Herald Publishing Association, Inc., thereby assuming eventual control of the Religious Herald similar to that exercised over other boards and schools of Virginia. Other actions voted included development of Eagles Eyrie as a state assembly ground and adoption of an amendment to their constitution further qualifying Baptist churches which send messengers to the associations as being those "which follow the New Testament teaching of salvation by grace and believers baptism by immersion."

Tennessee Baptists voted to adopt a two million dollar Cooperative Program goal for 1951; to cooperate fully in the 1951 simultaneous revivals and to change their constitution so as to include East Tennessee Baptist Hospital among the convention's owned and supported institutions.

Georgia Baptists will major in 1951 on three phases of work (1) evangelism, cooperating in the 1951 simultaneous revivals; (2) stewardship, extending their program of missions, benevolence and education; and (3) an all-out war against social evils, majoring on an effort to break the strangle-hold beer, wine, and liquor has on advertizing in the radio and television business.

Louisiana Baptists voted to raise their Cooperative Program budget ten per cent to \$766,500 and to divide it 42½ per cent to Southern Convention and 57½ to state causes. They also voted to establish a department of evangelism with C. E. Autrey as superintendent.

Florida Baptists voted to increase their Cooperative Program budget five per cent to \$862,900. Also provided replacement for any state board member who misses three consecutive meetings. Set a goal of one baptism for each ten resident members.

South Carolina Baptists adopted a Cooperative Program budget of two million to be divided fifty per cent to Southern Convention causes and fifty per cent to state causes.

(more)

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## 2...State Conventions

### PRESIDENTS AND 1951 MEETING PLACES

MISSISSIPPI: Purser Hewitt, president; meets in 1951 with the First Church, Jackson, November 13-15.

KENTUCKY: E. N. Wilkinson, Lexington, moderator; meets in 1951 with First Church, Middlesboro, November 13-15.

ALABAMA: Brady Justice, Enterprise, president; meets in 1951 with First Church, Montgomery, November 13-15.

NORTH CAROLINA: Grover H. Jones, High Point, president; meets in 1951 with First Church, Asheville, November 13-15.

TENNESSEE: Harold Stephens, Nashville, president; meets in 1951 with First Church, Chattanooga, November 13-15.

GEORGIA: Louie D. Newton, Atlanta, president; meets in 1951 with First Church, Macon, November 13-15.

LOUISIANA: Edgar Godbold, Pineville, president; meets in 1951 with St. Charles Avenue, New Orleans, November 13-15.

VIRGINIA: Wade H. Bryant, Roanoke, president; meets in 1951 at Norfolk, November 6-7.

FLORIDA: Earl B. Edington, St. Petersburg, president; meets in 1951 at Winter Haven, November 14-15.

SOUTH CAROLINA: John A. Hamrick, Charleston, president; meets in 1951 at Greenville, November 13-15.

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### KENTUCKY BAPTISTS BELIEVE SEPARATION OF CHURCH AND STATE MUST BE PRACTICED

MURRAY, Ky.--(BP)--The General Association of Baptists in Kentucky, meeting in the First Baptist Church here, in its 113th annual session, adopted unanimously a resolution read by Robert E. Humphreys, Owensboro, on behalf of a committee, approving "the support of the church and church institutions entirely by private contributions," and opposing "any effort by any church group to secure directly or indirectly and in any measure their support from the public treasury."

"The exemption of the church house and its reasonably necessary grounds and auxiliary buildings is obviously not a violation of this principle," read the statement, "because to permit the state to tax the house of worship would be, or at least could be, a prohibiting of the free exercise of religion. Religious colleges and other educational institutions, orphans' homes, hospitals, and all other media for the propagation of Christianity or any other religion should likewise be tax free as to their necessary buildings and grounds and income derived directly from gifts, tuition and other service charges. For the power to tax is the power to destroy.

"Baptists, however, do not favor the exemption from taxation of properties or businesses owned or operated by churches or church-controlled institutions when such properties or businesses are foreign to the purpose and activities for which the church or church-controlled institutions were founded. Likewise the rents, issues and profits from such properties and businesses should be subjected to the same taxation, income or otherwise, as if owned by persons or corporations or associations normally subject to taxation."

Concluding, the statement read: "Baptists believe it is wrong for religious groups to own or operate properties or businesses on a tax-free basis in competition with similar properties or businesses which must bear their full share of the tax burden. Realizing that the right of religious groups to preach separation of church and state depends first upon the practice of it, Baptists will, therefore, welcome and assist in obtaining reforms which will correct existing abuses of the tax exemption privileges."

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EDITOR'S NOTE: Dr. Duke K. McCall (Nashville, Tenn.) and Dr. W. A. Criswell (Dallas, Texas) have just returned to the United States after a round-the-world tour of various existing and prospective Southern Baptist mission fields of the world. Following is one of Dr. McCall's reports written from Bangkok, Thailand.

## FRIENDS

By  
Duke K. McCall  
Executive Secretary  
Southern Baptist Convention  
Executive Committee

Friends met us in Bangkok, Thailand (Siam) with Coca-colas in their outstretched hands. I do not know which we were happiest to see---friends or the evidence of American culture.

Bangkok is trying to catch up with New York. P. T. Barnum, of the old Barnum and Bailey circus, has made them change the name of the country from Siam to Thailand. He invented the name Siamese twins. Now in order not to be thought of as a land of freaks the name Siam is taboo.

It is not an old land. Bangkok with canals running down every street is about like the New Orleans, Louisiana, of a century ago. Three centuries ago ocean vessels could sail over Bangkok to Ayudha, the capitol of the country, sixty miles north. The level of the land around Bangkok has gradually risen above the sea. That is symbolic of the culture of the people.

Prince Dhani arranged for me to tour the royal palace. The prince explained his hospitality and the welcome given to everything American including cokes by saying, "We like the United States because you helped us get our treaties revised so we could have justice and freedom." That makes Siam at least one place in the world where our policy has worked.

Siam has a selective service system for Buddhist priests. Every male must spend at least thirty days as a priest. There is quite a ceremony when he is made a priest. His head is shaved and he rides in a parade dressed in his yellow priestly robes with a lotus leaf in his hand.

Entering the Buddhist priesthood is a short cut to a divorce. An equivalent situation in America would produce this conversation:

"I am entering the ministry." "Oh, I am so sorry; I thought you and your wife were happily married."

The Buddhist priest can take back his wife after he ceases to be a priest if he likes, or he can pick out another one.

The people of Siam are not really Buddhists. That is just the state religion to be used on state occasions. Buddhism is actually a pretty complicated philosophy with a relatively high moral system. It is too involved for the mass of people. Therefore you do not find it in India, the land of its birth, nor in the hearts of the Siamese.

The Siamese worship all sorts of spirits, mostly evil ones, which they try to keep away. Every dwelling has a little spirit house filled with clay figures. Even the Baptist missionaries have them because they live in rented houses. The landlord would rather move his tenants than his spirits. The missionary children think they are doll houses. The spirits do not seem to mind being used as toys.

I expect the children are no more irreverent than some adults to whom the Christian faith is little more than an excuse for dressing up and visiting friends on Sunday.