

June 6, 1958

### Church Circulates State Baptist Paper

COVINGTON, Ga.--(BP)--All doctors' offices, beauty parlors, and barber shops in this Georgia community have the weekly Christian Index, state Baptist newspaper, available to patrons to read.

First Baptist Church, Covington, is paying for the subscriptions from its annual budget.

"Knowing that it is a universal habit for people to read whatever is handy while waiting in these public places, we thought it only proper to try to give them the best reading matter available---the Christian Index," Pastor Edgar A. Callaway said.

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### Midwestern To Launch \$1-3/4 Million Program

KANSAS CITY, Mo.--(BP)--Midwestern Baptist Theological Seminary will embark soon on a \$1-3/4 million campus building program. It hopes to occupy its 99-acre campus here in September, 1959, and for these buildings to be ready then.

Seminary President Millard J. Berquist said the first stage of construction--for which the \$1-3/4 million will be used--is to include an administration building, library, auditorium, two office-classroom buildings, a dormitory, and two or three apartment units for married students.

Construction plans were approved by Midwestern's board of trustees when they met in Houston during the 1958 session of the Southern Baptist Convention.

Berquist said the seminary expects an enrolment of about 300 students in September, 1959. It's opening its doors for the first time Sept. 8 of this year, using buildings owned by Calvary Baptist Church. Already 110 student applications have been processed, Berquist added, and more are applying.

Midwestern trustees also approved second and third stages of building programs. These would be built after the first stage buildings are completed. The second and third stage buildings are to include more apartment units for married couples, two more classroom buildings, a cafeteria, chapel, and a gymnasium, Berquist reported.

The apartment units for married students will have eight apartments in each unit. "We hope ultimately to have from 40 to 50 such units," the president said.

The administration building, library, and auditorium will be connected with covered walkways. When the chapel is built later on, the auditorium will be converted to furnish more library space.

The two classroom buildings in the offing for 1959 will also be connected by a covered walkway. One of the classroom buildings will have a student center and bookstore in it.

The dormitory will house 100 students. Until a cafeteria is built, the dormitory will temporarily have dining facilities, Berquist said. It will also house some married students pending completion of apartment units.

Space in the dormitory used by married students and reserved for dining will later be converted to housing space for single men.

Berquist said the seminary will offer Hebrew, Greek, Old Testament, New Testament, and missions-evangelism during the 1958-59 school year.

Hedrick & Stanley of Fort Worth are building architects. Hare & Hare of Kansas City, Mo., are landscape architects, and advised the seminary on placement of buildings on the campus.

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May Receipts Show  
Marked Rise Over April

NASHVILLE--(BP)--Total receipts at the Southern Baptist Convention treasurer's office here for May showed a marked increase over April receipts, and were also running ahead of receipts in May a year ago.

Treasurer Porter Routh announced total receipts last month of \$2,533,098. This included \$1,410,281 through the Cooperative Program, undesignated means of giving to support Convention missionary, educational, and benevolent work. The remainder was in specially designated gifts.

May, 1958, gifts were \$671,000 greater than for the previous month. Cooperative Program receipts were up \$246,000 and designations increased \$425,000.

Comparing May, 1958, with May, 1957, the month's total receipts were \$93,000 greater this year than last. Cooperative Program gifts in May, 1958, were \$114,000 more than in May, 1957, but designations were down \$21,000 this year.

Total for 1958 to date---five months---is \$14,458,616 including both Cooperative Program and designated offerings. This is \$1,182,285 (or 8.91 per cent) more than for the same five months in 1957.

Cooperative Program receipts are up \$466,109 (7.71 per cent) for the five months of 1958 and designations rose \$716,175 (9.9 per cent) over the same period.

Funds reported at Routh's office do not include monies retained by local churches and state Baptist organizations to support their local and state denominational activities.

During May, \_\_\_\_\_ contributed a total of \$ \_\_\_\_\_  
including \$ \_\_\_\_\_ through the Cooperative Program and \$ \_\_\_\_\_ in  
designations.

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BP Folks and Facts.....

.....The largest operating budget in history, totaling \$764,530, has been adopted for the next school year by trustees of Louisiana College, Pineville, La.

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.....Jack C. Carroll, pastor, First Baptist Church, El Reno, Okla., has been named associate secretary of Brotherhood and evangelism for the Baptist General Convention of Oklahoma. Carroll will leave the El Reno church July 15.

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Virginia Runs Eagle  
Eyrrie All Year Long

LYNCHBURG, Va.--(BP)--Perched high on Locke Mountain in the Blue Ridge range outside Lynchburg is a new 350-acre assembly owned by Virginia Baptists. This Virginia assembly, known as Eagle Eyrrie, is unique in that it is operated on a year-round basis.

Whereas most assemblies operate mainly during the summer months, Eagle Eyrrie is open 12 months out of the year. 30 separate conferences were planned for 1958.

Although Virginia Baptists have owned the property only since 1952, they already have a \$1½ million dollar investment. 21 churches have built brick, permanent-type lodges caring for 20 to 50 guests each.

State-sponsored improvements include a guest hotel accommodating 140, a modern kitchen and cafeteria seating 1,000 (which doubles as an auditorium now), picnic pavilion, miniature golf course, sewage plant, and water and electric service .

All proposed construction must be approved by a committee that checks the type architecture and materials to be used. Only permanent-type brick and stone buildings that can be heated for all year use are approved.

Virginia Baptists have a department of assemblies in their state organization, of which W. O. Beazley is secretary. He moved to Virginia to head up the Eagle Eyrrie development following nine years as administrative assistant at Hardin-Simmons University, Abilene, Tex.

Beazley has a doctorate in religious education from Southwestern Baptist Theological Seminary, and he is able to combine administrative ability with practical know-how in the fast-growing Eagle Eyrrie development.

A skeleton crew including a chef, maintenance man, and secretary lives at Eagle Eyrrie during the winter months. This staff is quickly enlarged to handle one-day, weekend, or week-long conferences.

One conference was isolated last winter with five-foot drifts of snow, but the versatility of Beazley was displayed when he manned a tractor for eight hours, breaking roads so the conferees could go home.

The property was owned at one time by Thomas Jefferson, who also owned nearby Natural Bridge. The name Eagle Eyrrie was given by a German baron who was a political refugee from Germany during World War I.

He bought the property, built a large, 20-room manor house on the highest point, and named it after a popular retreat in Germany also known as the Eagle's Eyrrie. In Germany, this retreat was taken over by Hitler in subsequent years for his personal use.

The German baron did not live long at his newly-named Eagle Eyrrie in Virginia. The property passed through several hands before its purchase by the Baptists. The large manor house still stands on the summit of the acreage, and is used for offices and residence by some of the staff.

Future plans for development include three more 140-guest capacity hotels, two swimming pools, an artificial lake, auditorium, amphitheater, and at least 10 more individual church lodges.

# BAPTIST FEATURES

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NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION

127 NINTH AVE., N., NASHVILLE, TENNESSEE AL 4-1631

Albert McClellan, *Director*  
Theo Sommerkamp, *Assistant Director*

June 6, 1958

Nannes' Convention  
Coverage Dates To '47

(Picture accompanies)

WASHINGTON--(BP)--The District of Columbia Baptist Convention was having its annual meeting in 1945 and through an oversight the Washington Star had forgotten to assign a reporter to cover it.

Realizing the oversight the next day, the city editor glanced over the newsroom to find a reporter available for the assignment. At that moment, Newsman Caspar Nannes strolled in from his beat which covered police, accidents, fires, civic clubs, and other local events---but seldom churches.

The city editor sent Nannes to report the local Baptist convention. At its close, the convention sent the Star a special letter commending the caliber of reporting.

From that day forward, the number of assignments for Nannes in police, accidents, fire, and other news decreased and the frequency of his assignments to cover church affairs increased.

Today, Nannes--who has served as president of the Religious Newswriters Association--is among the top reporters of religion in the nation. He has covered meetings of all denominations in the last dozen years, including four trips to the Pacific coast for religious meetings there.

One of these trips to the West coast was for the 1951 session of the Southern Baptist Convention in San Francisco. Nannes is "dean" of the daily newspaper reporters and editors who attend the annual SBC sessions, having started in 1947 at St. Louis and missed only one session since then--the 1956 Convention at Kansas City.

He missed the 1956 Convention because of two things, 1. A conflicting 25th reunion at his alma mater, Rutgers University in New Jersey, and 2. A trip to England immediately after the class reunion to cover the Wimbledon tennis championships for the Star.

The reasons for his missing the 1956 Convention bring out several interesting facts about Nannes' life. During his undergraduate days at Rutgers, Nannes was captain of the tennis team there. He won some minor titles in the New York metropolitan area, and entered the National Lawn Tennis Championships at Forest Hills several times.

That's why a leading religion editor in the country also takes time to crack the sports pages with coverage of major tennis matches here and abroad.

The emphasis on undergraduate days at Rutgers is intentional. For, after getting a degree there, Nannes went on to receive the Ph.D. in English from the University of Pennsylvania. Later, he taught both at Rutgers--where he had been Phi Beta Kappa years before--and at the University of Illinois.

In July, 1943, Caspar Nannes was walking down the street in Washington and passed the office of the Washington Star. Having decided not to continue college teaching, Nannes on an impulse applied for a newspaper reporter's job on the Star.

"Yes," the editor said, "we can use you--provided you're willing to start out as a cub reporter at \$25 a week." So while Nannes completed the finishing touches on his Ph.D. thesis, he also was busy writing news.

Today, Nannes is columnist and reporter. Every Saturday his column "The Human Side of Religion" appears in the Star, and during the summer he writes a tennis column and covers the tournaments at Forest Hills.

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His coverage of Southern Baptist Convention action always commands the respect and admiration of Baptists. He is a close friend of many of them. Nannes returns the compliment: "Any group that has as much vigor and enthusiasm as Southern Baptists and has a membership of nearly nine million is naturally a major force in the religious life and the general life of the nation."

What does a reporter from the nation's capital look for in covering a Convention? "The job of the reporter is to always keep in mind, that in Washington, most of the readers we have are not Baptists," he said.

"I look for whatever actions are taken that refer to issues and events in which the general public is interested. I look for what affects the nation at large, remembering that while many readers have religious beliefs, there are also those who don't."

Nannes strives for "an objective analysis of what has taken place." At the same time, like any reporter covering for a newspaper in a particular city, Nannes looks for what newsmen call "the local angle," that is, in his case, news about District of Columbia Baptists attending the Convention.

The large attendance and the informality of Southern Baptist Convention sessions help distinguish it from meetings of many other religious groups, according to Nannes. "At Southern Baptist Conventions, all the grass roots are there," he said.

Which Southern Baptist Convention of all he has attended impressed him most? "In some ways," Nannes said, "it was the Convention at Oklahoma City in 1949. For the first time, I got the real impact of Baptists coming into a city and completely taking it over, because Oklahoma City is smaller than other cities in which the Convention has met."

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June 6, 1958

### Baptist Peace Proposal Commended in Congress

WASHINGTON--(BP)--Baptists and other private groups can do much to help "create a climate of opinion in which international understanding can be furthered."

This is the essence of a speech in the Senate recently by Sen. Estes Kefauver (D., Tenn.) who expressed hearty approval of action of the Southern Baptist Convention at Houston, Tex., in appointing a special committee to study the problem of world peace and what Baptists can do about it.

Rep. Brooks Hays (D., Ark.), president of the convention, asked the convention to authorize such a committee, and later a group of nine ministers and laymen were appointed to report to the convention next year.

Kefauver told the Senate, "As a Baptist and as an American I am very pleased to see the Southern Baptists take this action...Our Government has not satisfactorily dealt with these problems, often for reasons beyond its control. It is a very promising thing to witness private organizations, and particularly religious organizations such as the Southern Baptists, recognizing that they too can contribute to a world in which understanding and confidence can exist."

Pointing out that Hays on his recent trip to Russia found many with a faith in Christian principles and who longed for a communion with their brothers in faith throughout the world, Kefauver said he had a similar experience on a trip to Russia three years ago. He said, "I attended many church services and found the faith of many Russian people vibrant and growing. I feel certain that this spirit can provide a basis for the development of democracy and international brotherhood in that country.

"I heartily endorse the efforts of the Southern Baptists," concluded Kefauver. "They have contributed to the spiritual enlightenment of man wherever they have gone in the past. I am certain that they will contribute materially to the breaking down of distrust and misunderstanding, whether these be international, linguistic, racial, or cultural in origin."

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Former Baptist Leader  
Honored by Congress

WASHINGTON--(BP)--J. Percy Priest, late Congressman from Tennessee, has been proposed as the new name for the dam and reservoir to be constructed at Stewarts Ferry, Tenn.

The House has passed a bill for the project to be known as the J. Percy Priest Dam and Reservoir. The measure was introduced by Rep. J. Carlton Loser (D., Tenn.), who is now Congressman from the Fifth District in Tenn., where Priest served for 16 years.

An identical bill has been introduced in the Senate by Sen Estes Kefauver (D., Tenn.).

Both Kefauver and Loser are Baptists. Loser is a member of the Baptist Sunday School Board of the Southern Baptist Convention.

Before his death in 1956 Priest was a deacon in the First Baptist Church, Nashville, Tenn., where he regularly taught a Sunday school class that is now named for him.

The Stewarts Ferry project is a flood control measure that has already been approved by Congress, but construction on it has not yet begun.

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Censorship Silly, Bans  
Bingo, Allows Obscenity

WASHINGTON--(BP)--Silly applications of censorship by postal regulations were attacked in Congress recently.

In his extension of remarks in the Congressional Record Rep. Thomas M. Pelly (R., Wash.) called attention to the refusal of the Post Office Department to deliver the North Central Outlook, a weekly newspaper of Washington state. Reason was a story about a bingo game that was to be played at a local boys club.

As a consequence of the episode the Washington State Newspaper Publishers Association passed a resolution pointing out the inconsistency of banning the mention of bingo yet allowing the reporting of horseracing and including betting odds.

Pelly declared, "This application of censorship is silly, and instead of enforcing this interpretation of the law it would be more in the public interest to expend the same energy and effort into banning the distribution through the mails of obscene and indecent literature."

Congress is now considering legislation to outlaw transportation of obscene literature.

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Says Census Methods  
Hit Religious Liberty

WASHINGTON-- (BP)--The liberties of all religious groups are affected by the methods employed by the Bureau of the Census, according to an analysis by a Jewish statistician.

H. S. Linfield, executive secretary of the Jewish Statistical Bureau, has written a revealing article on "The New Statistics of Religious Groups," which has been included in the Congressional Record by Rep. Abraham J. Multer (D., N. Y.).

Linfield charges that according to the procedure used in the March, 1957, nationwide sample survey, which was released to the public a year later, "any and all American religious groups, irrespective of their number in the country or residence may be separately enumerated at anytime; separate social and economic statistics released of one or some of them by name; and indeed some

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statistical data revealed of one or some groups over against other statistical data of other groups--all of these, when, if and as the Census Bureau chooses to do."

This conclusion is in line with action previously taken by the Baptist Joint Committee on Public Affairs. In its semi-annual meeting in October, 1957, the Committee took action opposing the inclusion of the question, What is your religion, in the 1960 Census. At its meeting in April, 1958, the Committee commended the Bureau of the Census for withdrawing the question, and asked discontinuance of its use in periodic, spot surveys of the population.

In his analysis of the Census Bureau's Current Population Report No. 79, Linfield pointed out that the classification of religious groups and the choice of facts upon which to report or not report was done on an arbitrary and discriminatory basis. Statistical data were revealed for some groups but not published for others.

In a cynical mood Linfield said, "We shall assume that the detailed statistics published for Catholics, Jews, and atheists are instructive and necessary, while the similar statistical information for Baptists, Lutherans, Methodists, etc., were rightly evaluated by the Census Bureau as uninformative and unnecessary, and hence not revealed."

Further objecting to the method of publication of the statistics Linfield said, "The Census Bureau maintains that it has the authority not only to ask persons to declare their religion in any sample population survey that it decides to conduct, but also that it could do so at any time it so chooses, whether on a national or local basis."

Linfield's article does not discuss the propriety of the Government asking of its citizens, What is your religion, but it illustrates how such information can be used in a discriminatory way and how the seeds for pressures are found in such religious statistics.

In commenting on Linfield's analysis of the Census Bureau's report, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, said that this illustrates the fears and dangers originally felt by the Baptist Committee.

"The gathering, analyzing and publishing of religious statistics by government," Carlson continued, "open the door to many evils of racial and religious discrimination and tensions which we in this country have carefully guarded against."

Carlson reports that in the near future he is scheduled for a conference with Robert W. Burgess, director of the Bureau of the Census, to discuss the whole problem of the religion question in the census.



## THE BIG ISSUE -- RELIGION AND THE PRESIDENCY

NOTE: As a service "to whom it may concern" this summary of the debate on "Religion and the Presidency" as presented on the NBC television program, "Lawrence Spivak's The Big Issue," June 1, 1958, has been prepared. This paper is for your information and for whatever use you may find profitable.

--- C. Emanuel Carlson, executive director;  
W. Barry Garrett, associate director;  
Baptist Joint Committee on Public Affairs,  
1628 - 16th Street, N. W., Washington 9, D. C.

### SUMMARY OF DEBATE

The question of "Religion and the Presidency" was the subject of a one hour discussion on the NBC television program, "Lawrence Spivak's The Big Issue," Sunday afternoon, June 1. The problem of the debate was stated by Mr. Spivak, who said, "In theory there are no religious qualifications for the office of President or Vice President. In practice we have never elected a man to either office who is a Catholic or a Jew. Is this because of the accident of politics? Is there a good reason for it? Is it because of deep-seated prejudice?"

On the side that said religion should make no difference in qualification for the presidency or vice presidency were Frances B. Sayre, Jr., Dean of the Washington Cathedral of the Protestant Episcopal Church, and Congressman Eugene J. McCarthy, Catholic, from Minnesota.

On the opposing side were Dr. John A. Mackay, president of Princeton Theological Seminary, and Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for the Separation of Church and State.

Each debater was allowed time to state his case, then each side made a rebuttal. Following this first half of the program the panel was questioned by three prominent newspaper men. They were James B. Reston of the New York Times, Charles L. Bartlett of the Chattanooga Times, and Glenn D. Everett of Religious News Service.

A summary of the arguments of each of the debaters follows.

Dean Sayre: Took the position that religious affiliation should not be a determining factor in electing a person to the presidency or vice presidency. He argued:

1. That religion should not become a barrier or divider to separate people from one another. National unity should not be broken by Protestants drawing a line against either Catholics or Jews.
2. That Roman Catholic allegiance to the Pope is only ecclesiastical and not political as to a foreign power.
3. That no Christian can grant to the state an absolute right over conscience. He asked, how can non-Romans reserve the right of conscience to themselves and deny it to Roman Catholics?

Dr. Mackay: Stated the problem, "If a Roman Catholic President were elected in this country, could a situation be created which would radically affect the traditional relationship between church and state?" Asserted that many people fear that it might because of the unique nature of the Roman Catholic church. Asserted three respects in which the Roman Catholic church is unique.

1. The Roman Catholic Church is a state as well as a church.
2. The Roman Catholic Church makes unique claim of being superior to the state, hence (quoting from the Pope) "The Church can not approve the complete separation between the powers" -- that is, between church and state.
3. The Roman Catholic Church has always followed a unique policy in expressing its essential nature, for example as in Spain, where the majority of the population are Roman Catholics, the State must recognize that the Roman Catholic faith is the sole religion of the Spanish nation.

Mackay then pointed out that "in the last quarter of a century there has appeared in American life, what has been characteristic of Latin countries for centuries, namely, their tremendous reality of clericalism." He defined clericalism as "the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods and for purposes of social domination.

Representative McCarthy: Expressed the opinion that the question should have been that of religion and citizenship in the United States, i.e., whether either Catholics or those of other Christian denominations can fulfill the full obligations of citizenship.

1. Stated that there is no constitutional question involved in the debate, since constitutionally there can be no religious test raised with regard to holding office in this country.

2. Asserted that a Catholic can freely accept and freely take the oath of loyalty to the United States, because he is bound by no other civil authority.

3. Declared that there is a relationship between Church and State, or rather "between religion and secular society." Both church and state are self-sufficient in their own spheres, but each of them are concerned with many things in common, such as the moral well-being of citizens. In practice religion and the state cannot be clearly separated. Both church and state should be concerned about the intellectual good of mankind, both can take action in the field of public morality, as for example in the outlawing of bigamy.

McCarthy said, "There is just as much danger in rendering to Caesar the things that are God's as there is in rendering to God the things that are Caesar's."

Glenn Archer: Made it clear that the Constitution protects the right of Catholic, Protestant, Jew or non-churchman to run for any political office. "But to say that there is no religious test for an office does not mean that one may not make questions regarding the effect of a religion upon the conduct of the office."

Listed a series of questions that ought to be addressed to all candidates for public office.

1. How do you stand upon the use of public tax funds for private sectarian institutions and teaching? Do you accept the American basic law that no man shall be required to pay a tax to support another man's religion?

2. Would you now or at some future time be inclined to appoint an ambassador to the Vatican, and thus tie church-state relations, contrary to our tradition and to our law?

3. Do you believe that the American free public school institution and system is a bulwark of American democracy, or are you a disciple of religiously segregated schools? Do you stand for the principle of the separation of church and state, not as a phrase to be repeated, but as a principle to be applied for the benefit of all churches and all creeds? In short, are you a free man? Can you make your decisions impartially? Can you attend any church that you may wish to attend, and can you enforce any civil law, even when that law conflicts with ecclesiastical law, dogma of the church, or other medieval disciplines?

Archer then asserted that Americans are suspicious of censorship, question the application of the boycott by a church, and hesitate when a majority creed imposes its discipline on all others within the community. He then asked two questions:

1. When is it time in this country for a man to use the high office of the presidency for the advantage of his church? He said, "My answer is never."

2. When may a man of any faith be elected to the presidency of the United States without discriminating against any church? He said, "My answer is any time."

Rebuttal by Dean Sayre: In reply to the charge that the Roman church is a state and that it claims to be the only true church, admitted that it "does at times appear to be a little restless alongside her fellow Christians," and that at times it is "more monolithic in character" and has at times been "overbearing." However, he said that other churches have been subject to the same charge. He appealed, not for suppression of people who make such claims as the Roman church, but that rather that Americans "mediate between them in that larger and more graceful tolerance by which people, regardless of their belief, may learn to live together."

Concerning the question of separation of church and state Sayre quoted Reinhold Niebuhr as saying, "If religion is a good thing, then the state shouldn't interfere with it; should not try to control its prophetic impulse. But if religion is a bad thing, then religion should not be able to control the state." Separation does not mean divorce, said Sayre. There should be intimate discussion but no domination between church and state.

Rebuttal by Dr. Mackay: Made distinction between a man's religious faith and the way in which he may concede the authority of his church over the society of the state. Also raised the question as to whether there is a religious organization, which by its very nature endeavors to bring pressure upon society and the state to achieve its ends.

Asserted that millions of Protestants would die for the Catholic right to be free to express his faith, but he expressed concern that the Catholic church in favorable circumstances would allow "clericalism" to bring pressure to bear upon a President, society or the state to achieve a position of pre-eminence. He pointed out, however, that in Latin countries instances of sincere Roman Catholics in power have been devout in their faith, but have refused to accept the pressures brought to bear on them by the church. He questioned whether a President of the USA would be prepared to resist such pressures. Also asked the Roman Catholic Church to declare to the American people that it would never be disposed, or be a party to any effort to bring pressure upon American society or the American state in its own interests.

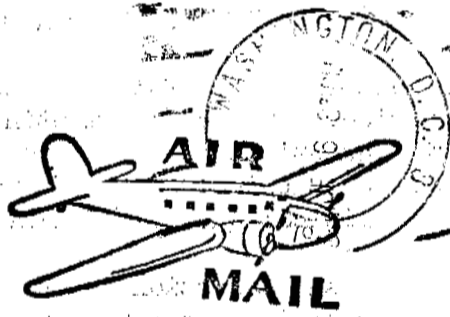
#### QUESTION AND ANSWER PERIOD

In the question and answer period following the debate no new arguments were produced for either side, but a closer meeting of minds was reached on basic principles involving questions addressed to members of various religious faiths who are candidates for public office. It was generally agreed that such questions should be political questions related to public policy.

It was also agreed that such questions should be asked of all candidates, whether Protestant, Catholic or Jew. For instance, the group thought it would be pertinent to ask a Christian Scientist his position on a public program of immunization through polio shots, a Seventh Day Adventist about enforcing Sunday observance laws, or a Quaker concerning national defense and the use of nuclear weapons in war.

It was agreed that it would be possible for a Catholic or a person of any other faith to be a good President, provided he did not use his office for the advantage of his church.

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