

The Presbyterian Outlook



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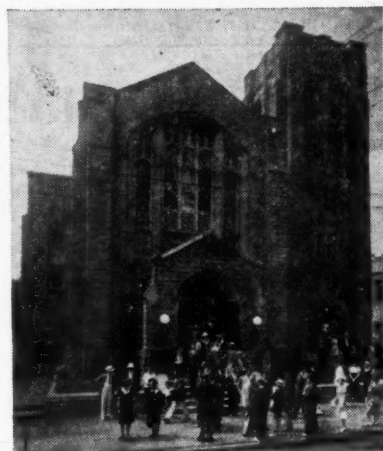
RICHMOND 19, VA., NOVEMBER 26, 1945

No. 47



FRANK C. BROWN

Dr. Brown, whose sermon appears on page 5, has served the churches shown on this page: Logan, W. Va., (upper right), Bream Memorial, Charleston, W. Va., (right), and the First church, Dallas, Texas (lower).



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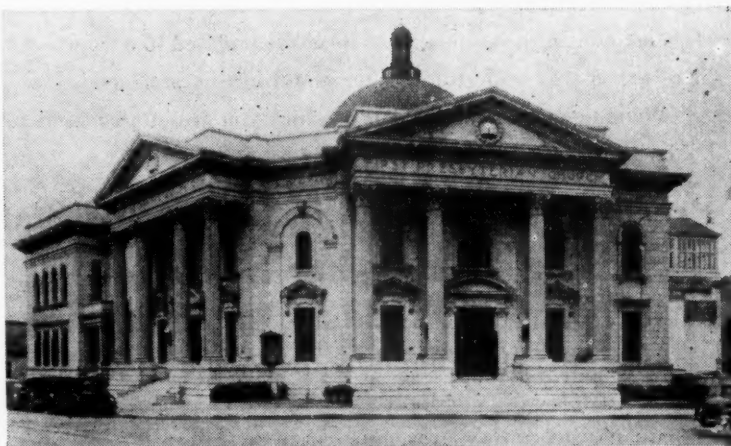
WHENCE OUR MODERATORS?

By Henry W. McLaughlin

THE CHURCH MUST PRAY

An Editorial

LOUISIANA, NORTH AND SOUTH
CAROLINA NEWS LETTERS



The Presbyterian Outlook

OLD IN SERVICE

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NEW IN SPIRIT

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13 North Fifth Street, Richmond 19, Virginia

Presbyterians, Methodists and Baptists Form Radio Conference

Cooperating Group Will Have Facilities for Complete

Southern Coverage Beginning in January, 1946

In cooperation with Methodists and Southern Baptists, Southern Presbyterians have joined in forming the Southern Religious Radio Conference in a program which will cover the south through approximately forty stations, according to John M. Alexander, Fayetteville, N. C., chairman of the Presbyterian General Assembly's radio committee. First Presbyterian broadcasts, under this schedule, will come next March 17 through May 5, with the entire quarter, October-December, 1946, under Presbyterian direction. Speakers are to be announced later.

In a recent meeting in Atlanta when details of the arrangements were agreed upon by denominational representatives, officers to serve until the first annual meeting were named as follows: Dr. Alexander, chairman; William F. Quillian (Methodist), Atlanta, vice-chairman; and S. F. Lowe (Baptist), Atlanta, secretary.

Assembly Authorized Step

Under authority of the 1945 General Assembly, the Presbyterian committee has been seeking to join with other denominations in the development of such a program as is now planned with each denominational period having its own identity. Leading representatives of the radio industry have joined with the respective committees in planning this program.

It was said that at first it may be necessary to continue with the early hour which was used last spring in the first broadcasts sponsored by this committee (8:30 Eastern Time) but it is the committee's hope that a period which will be more suitable in the Standard Time zone can later be arranged. The Southern Religious Radio Conference has named a steering committee, a joint committee on quality of programs, and an advisory committee on recorded programs.

In the announcement made by the three denominational committees the following explanatory statements were made:

Five Preliminary Points

1. This conference has been organized to serve as a channel through which several southern evangelical denominations will cooperate to solve traffic problems in radio network broadcasting in this territory. Methodists, Baptists and Presbyterians will inaugurate the move-

ment, and future membership will be limited to evangelical denominations.

2. This is not a merger of the cooperating radio committees. Each group shall be free to present Bible truth positively and constructively as interpreted by its own denomination in accordance with the ethics of good broadcasting.

3. It is hoped and believed that out of this effort there will be a permanent sustained hour which will continue throughout the year. Broadcasting will be over independent networks which will cover the entire South. The purpose will be to reach not only the constituencies of the respective denominations, but the great mass of unchurched people also.

4. The series will begin in January, 1946, with the following schedule: Baptists, Jan. 6-March 10; Presbyterians, March 17-May 5; Methodists, May 12-June 30. At the end of the first six months the denominations will have a full quarter each: Baptists, July-September, 1946; Presbyterians, October-December; Methodists, January-March, 1947.

5. The series as a whole will have an agreed title, but the identity of each denominational series will be maintained. In each broadcast, by whatever denomination, an announcement will be made of the Southern Religious Radio Conference and the cooperating denominations.

Members of the Presbyterian radio committee, which is now in its second year of existence, include, in addition to Dr. Alexander, Robert A. Lapsley, Roanoke, Va.; John H. Marion, Jr., Alex. R. Batchelor and S. J. Patterson, Jr., all of Richmond.

NEXT WEEK

The Columbia Seminary Issue With

Student Editors

Council's Work For Peace Is Commended By Chief Executive

Letter to Dulles Pays Tribute

For "World Community" Emphasis

Philadelphia (RNS)—President Truman has paid tribute to the Federal Council of Churches for helping to develop in Americans "a clear understanding of our place in the world community, a stronger tie of fellowship with other peoples."

In a letter made public at a two-day session of the Federal Council's Commission on a Just and Durable Peace here, the chief executive lauded the council's "advanced position in international thinking."

"We often hear it said that spiritual values are indestructible only as long as men are ready and willing to take action to preserve them," the President said. "In the future, as in the past, may we look to the churches for leadership in this good fight. To the Federal Council of Churches I believe we will not look in vain."

Stands for Highest Values

President Truman also expressed regret that he was unable to accept an invitation to address the commission, saying that "no man would willingly decline the opportunity to meet with a group that stands as you do for the highest values in American life." He added that "you represent the church militant and there is need for your kind of militance in this troubled world."

Replying to the President's message, John Foster Dulles, commission chairman, pledged the Federal Council's continued efforts to "promote fellowship on a worldwide basis."

"All the members and constituent bodies will be heartened by knowing that the President of the United States watches their efforts and perceives their important part in promoting a just and durable peace," he said.

"Friends of Union Seminary" Effort To Be Launched in Four Synods

Ten women from the four synods controlling Union Theological Seminary in Virginia met recently at the seminary to plan the enlistment of all Presbyterian women in Virginia, West Virginia, North Carolina and Appalachia as "Friends of the Seminary." Representatives from each of the 24 presby-

"a wise man is strong, yea, a man of knowledge increaseth strength," but we believe that Christian education produces Christ-controlled lives. We believe that when God said: "These things shall be in thine heart and thou shalt teach them diligently to thy children" he was speaking also to this generation.

Today the church of Jesus Christ in America needs to face her educational opportunity. Into the hands of those returning from war, as well as the great armies of young people being educated today, shall fall the responsibility of the church of tomorrow. War does not always produce pious people, nor do the last-minute prayers of flyers on their missions, though sincere and effectual, guarantee consistent church-goers. We need to be very diligent in every branch of our teaching, that our Sunday school teachers be trained and consecrated, that they be given the best of material and equipment with which to work and that only sound and safe literature be placed in their hands.

Teaching Christianity in our institutions of learning is one phase of the work which needs to be put as one of the "musts" of the present age. We believe that "education and religion must go hand in hand." My thoughts turn to our synod's college of liberal arts, Austin College, which after many threats to her very life has recently been given a blood transfusion of enthusiasm from synod, with a large share in the campaign for one million dollars for educational institutions of our state, which we trust will give this college her rightful place as the pride of Presbyterians in Texas. We pray for added interest in all our church colleges, from which go out many of our missionaries, preachers and teachers.

The Call to Christlikeness

When Jesus that night in the Garden pled for the release of his disciples, he no doubt had in his purpose for them to shed abroad Christlikeness, radiating his compassionate love for the sick, the suffering and the needy, teaching and living his humility as he washed the disciples' feet, and bringing the "blessed hope" to a lost world. In Acts 4:13 we have an expression of the very fulfillment of this purpose, when Peter, now rock of faith, and John the beloved, started upon their ministry it was said that the people "took knowledge of them that they had been with Jesus." They must have exemplified Christlikeness. This also was Paul's ideal when he wrote "for to me to live is Christ." Perhaps it is trite to say that the greatest manifestation of Christlikeness you can make is "the gospel according to you," but it is true and often to our shame.

The world has looked to America for lend-lease, for the sharing of arms against the common enemy, for food, and for clothing. I would that the world could look to us, and find, the true spirit and facts of Christianity. I received a letter from a stranger in India which was startling in its brevity and content, "What is the definition of a Christian?" I think we have been spared to reveal Christ to a world that

needs him as the one panacea for her ills. There is progress in the hymn which closes with these words:

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, thy love at last has conquered,
None of self and all of thee."

As the disciples said, "we cannot but preach the things that we have seen and heard," let us manifest this boldness they demonstrated by their preaching that "there is none other name under heaven given among men whereby we must be saved," save the name of Jesus. It was for this that Christ asked that they all be spared in Gethsemane's shadows in order that those that walked in darkness of sin would see the Great Light. So we Christians today have the torch thrown to us, we, too, should reveal that we have "been with Jesus" in this time of our gratitude to God for victory and peace.

The Danger of Forgetting

You who read will add to these many more important lessons before us, and responsibilities of our day for which America, the church of Christ and individual Christians have been spared. Let us remember the warning of God to his people when we "have great and goodly cities," "houses full of good things," plenty and ease, "then beware lest thou forget the Lord, which brought thee forth" unto this good day!

We acknowledge failures in the past, or why should some of our boys have to face death in this war to learn to pray? Why should some of them have to go to the South Pacific Islands to believe in foreign missions? Why should some of them wish they knew some passages of scripture to use as a prayer or in comfort to a dying friend? Why did they have to go far from home to feel the nearness to their pastor or the dependence on God's servant, their chaplain? We rejoice that the home training and church loyalty have found real fruition in the lives of some. This was brought home to us when one of our finest young officers sent his first captain's salary to be sent to foreign missions through his home church.

Let us look beyond the failures of the past and, as American citizens and, through our Christian faith, citizens of heaven, consider the thought contained in our subject and re-evaluate God's purpose for our lives. The great Winston Churchill said, "If we wrangle about yesterday we have lost tomorrow," so let us look out on a new world of opportunity, and with a renewed faith in Christ, who lived for humanity's following and died for humanity's salvation, advance in the work of his kingdom.

In Gethsemane's vale his disciples, except Judas, who went the way of the world, were spared for service, so today you have been spared, American Christian, for what? This message is incomplete without your prayerful answer to your God.

Whence Our Moderators?

By HENRY W. McLAUGHLIN*

OUR PRESBYTERIAN ASSEMBLY, U. S., has had eighty-four moderators. Not more than one or two of them were born and reared in a church of over 500 members, located in a large city. Here is a brief sketch of sixteen moderators who have served from 1930 to 1945.

Dr. Thomas K. Young, our present moderator, when a lad was brought to Christ and into the membership of the Presbyterian Church in the mining village chapel at Prince, W. Va. The little chapel was known as Royal Church, which was dissolved after the mines were worked out. If it had not been for the influence of a Christian mother and a Presbyterian Church in a little mining village,

*Director of Country Church and Sunday School Extension, Richmond.

what an agitator and rabble-rouser Tom Young might have become!

From a Farm in Georgia

Dr. Charles L. King was reared on a farm in Georgia. He was brought to Christ and grew up in an open country church. Dr. Donald W. Richardson grew to manhood in a country community in South Carolina. He joined a small rural church in which his father was an elder. This church was later dissolved. The Honorable Charles G. Rose was city born and reared. His father was a lawyer in Fayetteville, N. C. The population of Fayetteville as reported in the 1890 census was 4,222. Mr. Rose is a lineal descendant of the Rev. Hugh McAden, a pioneer Presbyterian preacher in Virginia and South Carolina.

Dr. Charles E. Diehl was born in Charles Town, W. Va.,

a rural town of less than 2,500 population at that time. Dr. Diehl's connections, however, have been mainly urban. Dr. Frank C. Brown was born and reared in Lewisburg, W. Va., a country town which the federal census reported to have a population of 803 in 1910. He was brought up in the Old Stone Church, which for many years has maintained a number of outpost Sunday schools in the surrounding country communities.

Dr. Edward Mack was born in Charleston, S. C. When he was about three years of age, his father, the Rev. J. B. Mack, became pastor of Rocky River group of open country churches in Concord Presbytery, N. C. He was afterwards pastor of the church at Fort Mill, S. C., a town of about 1,000 people at that time. Also, Dr. Edward Mack's father was for three years pastor of the First Church at Columbia, S. C. Judge Willis M. Everett was born in Randolph, located in Cattaraugus, a rural county in New York. The census shows that in 1910 Randolph village reported a population of 1,298.

Under Dr. Guerrant's Influence

Dr. D. Clay Lilly was born in a rural community in Kentucky. He was brought to Christ and into Presbyterian Church membership through the evangelistic efforts of Dr. E. O. Guerrant. Dr. Guerrant resigned the pastorate of First Church at Louisville, Ky., to accept the pastorate of a group of open country churches because he felt he could accomplish greater good in a field of this kind. He gave much time to rural evangelism. Not only Dr. Lilly, but a number of other men who became ministers were brought to Christ and into the Presbyterian Church.

Dr. P. Frank Price was born in Richmond, Va., while his father was pastor of the Third Church. When Dr. Price was five years of age, his father, Dr. Philip B. Price, became pastor of High Bridge, an open country church in Montgomery Presbytery. He continued to serve country churches in this presbytery for thirty years. So Dr. Price was city born, but country reared. Dr. Henry H. Sweets grew up in Elizabethtown, Ky., and joined the village church. In 1910 the census shows that Elizabethtown had a population of 1,907. In 1893 the Presbyterian Church which Dr. Sweets joined at Elizabethtown had a membership of less than 200.

Judge Samuel Hale Sibley was born and reared in Union Point Gap. In 1893 he was county judge. At that time the church of which he was a member had only 76 members. The population of Union Point in 1920 was 1,126. Dr. Ernest Thompson was born in Bartow, Jefferson County, Ga. Bartow was reported in 1910 to have a population of 384. Dr. Thompson's father spent most of his ministry serving home mission and country churches. Dr. William

Crowe was born at Paint Lick, Ky., where his father was pastor of a country church from 1867 to 1883. He continued to serve country fields in Transylvania Presbytery until the time of his death in 1900.

The Honorable R. A. Dunn was born in Sulphur Springs, Benton County, Ark. The census shows in 1930 that Sulphur Springs had a population of 404. Dr. Thomas W. Currie was born and reared on a farm in Texas. He was brought to Christ and into the membership of a rural church.

All But Two From Country

All but two of these 16 moderators were either country born or country reared, and the two exceptions were from towns of less than 5,000 population at the time of their birth and childhood. Many moderators before 1930 were products of country churches. Notable among these are Dr. G. B. Strickler and Dr. Walter L. Lingle. Dr. Strickler was from Rockbridge County, Va., where he grew up in Bethesda, an open country church. Dr. Lingle was reared on a farm, and was a member of Thyatira, an open country church in Concord Presbytery, N. C. If it were not for the home mission and country churches, where would we get our moderators?

Readers of this paper have noticed recent statements, similar to that on page 11 of this issue, which have been made with reference to the proposed establishment and endowment of a chair in each one of our four theological seminaries to give specialized training for country ministers and home missionaries in conjunction with evangelism and field supervision.

The country church's greatest need today is for qualified, properly trained and satisfied pastors. It must look to the theological seminary to provide ministers trained for that task.

Many of our greatest leaders in the large city churches, both ministers and laymen, are the products of the country church. They may wish to remember what Boswell said to Johnson, "Despise not the ladder by which you climbed." How can they despise and forget?

Now that complete victory has come to us our thoughts should turn first of all to the rendering of thanks to our Creator and the sobering task of formulating a truly Christian peace. Unless we implement and maintain in action the professed ideals for which we of the United Nations entered this war, all the bloodshed and all the sacrifice of our loved ones will be of no avail.

—Mme. Chiang Kai-shek.

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