

August 19, 1961

Raleigh Pastors Vote  
Seminaries Confidence

RALEIGH, N. C. (BP)--The Baptist Pastors' Conference of Raleigh has adopted a statement affirming its "continued confidence" in the six Southern Baptist Convention theological seminaries.

The statement referred to action of the Baptist Pastors' Conference in Oklahoma City a few weeks earlier. The Oklahoma action asked the seminaries to weed out heresy and criticized one seminary professor by name.

The Raleigh statement contained three conclusions:

1. "Alarm at the creedalizing tendencies of some of our Baptist brethren which in our view represent a fateful departure from our historic Baptist witness."
2. "Continuing confidence in the competence of our six Southern Baptist theological seminaries to seek and to teach scriptural truth within the structure both of academic freedom and of our Baptist witness."
3. A "call upon our fellow Baptists to remember with us that our essential unity is in our experiential relationship to Jesus Christ."

Raleigh ministers said the Oklahoma City conference "have in their zeal to defend the faith undertaken to declare what is and what is not Baptist belief, practice and polity with regard to such matters as apostasy, alien immersion, open communion and ecumenical Christianity."

The Carolinians added that Baptist "unity in diversity...has resulted in different attitudes and views in the local churches (all equally loyal to the Convention) with regard to alien immersion, open communion, and many other matters of secondary importance for salvation."

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Resolution adopted by Baptist Conference of Raleigh Association, Aug. 14, 1961:

Baptists have no creed. Our historical witness to the Christian faith has been stated in a combination of principles centering on the freedom of the individual conscience before God. Corollaries of this central emphasis are the local autonomy of the congregation under the sole lordship of Christ, the Holy Spirit as the authoritative interpreter of his own word for believers, salvation as personal trust in Christ rather than intellectual assent to creedal statements about Christ, and the separation of church and state.

Whereas a group of fellow Baptists who are members of the Oklahoma City Baptist Pastors' Conference have recently adopted a statement protesting some of the views of a professor in one of our Southern Baptist seminaries with the avowed purpose of weeding out heresy and strengthening doctrinal teaching in our seminaries, and

Whereas these same Baptist brethren have in their zeal to defend the faith undertaken to declare what is and what is not Baptist belief, practice and polity with regard to such matters as apostasy, alien immersion, open communion, and ecumenical Christianity, and

Whereas the very strength and essence of our Baptist witness to the Christian faith across the years has been our freedom from creedal coercion and our diversity within unity which has resulted in different attitudes and views in the local churches (all equally loyal to the Convention) with regard to alien immersion, open communion, and many other matters of secondary importance for salvation, and

Whereas Christian scholars are in general agreement that the ecumenical movement had its beginning with William Carey, the father of modern missions and a pioneer claimed by all Baptists; and in the present Jubilee Advance of the Baptists of North

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America, Southern Baptists find themselves deeply involved with other Baptist bodies which are committed in principle and practice to the ecumenical movement,

Now, therefore, be it resolved by the Baptist Pastors' Conference of Raleigh, N. C., in session on August 14, 1961, that

(1) We express our alarm at the creedalizing tendencies of some of our Baptist brethren which in our view represent a fateful departure from our historic Baptist witness; and

(2) We affirm our continuing confidence in the competence of our six Southern Baptist theological seminaries to seek and to teach scriptural truth within the structure both of academic freedom and of our Baptist witness; and

(3) We call upon our fellow Baptists to remember with us that our essential unity is in our experiential relationship to Jesus Christ as Lord.

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Morse Hits Catholic  
Bishops In Dispute

(8-19-61)

WASHINGTON (BP)--Sen. Wayne Morse (D., Ore.) in strong words warned Roman Catholic bishops of the United States to change their position on aid to public schools.

Morse laid the blame directly at the feet of Catholic bishops for preventing a legislative program to strengthen public schools of the nation.

The attack on the position of the Catholic clergy was made in a speech before the American Federation of Teachers (AFL-CIO) in annual convention at Independence Square in Philadelphia. The speech was inserted in the Congressional Record by Morse at the request of the convention.

He said it was the intent of his speech to "make clear that the rights of small boys and girls attending public schools in America should not be placed in a trading mart."

He refused, he said, to agree to "any proposal to trade the rights of public school children because some advocates of private school legislation seem to be taking the position that no legislation can be passed unless some legislation is passed dealing with private schools."

Acknowledging his speech would not make some people very happy, Morse told the Senate "the time has come when the American people had better face up to the issues which are being raised now in the education controversy."

As chairman of the education committee of the Senate Committee on Labor and Public Welfare, Morse had first-hand information about political pressures exerted by the Catholic bishops in seeking public aid for their parochial schools.

He explained in his speech to the teachers that the controversy over education this year came from three sources: (1) "Those in this country who do not believe in our system of free secular education, (2) those who do not see the value of education to the nation and the community and (3) Highly influential churchmen such as Cardinal Spellman."

Morse described the second group as opposed to the expansion of educational opportunities, "first, because of its effect on their wish to exploit labor, and, secondly, because it is financed from taxation upon their income and properties."

He then spent the major portion of his speech on the stand of the Catholic bishops who took the position that unless their parochial schools are included in education legislation they will oppose legislation for the public schools.

Morse recognized the problems faced by Catholic educators, "but I say in all sincerity that the adamant opposition of the higher Catholic clergy to an improvement to our public educational system, except upon their own terms, will lead to the most unfortunate results."

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"If they succeed temporarily in blocking the legitimate aims of the majority of our people through pressure tactics," Morse continued, "they are sowing a wind of discord which will result in a whirlwind of resentment when the people of this country learn the facts.

"In all earnestness I say again to the Catholic bishops, do not insist adamantly in this matter upon an all-or-nothing-at-all policy, for if you do, the latent religious quarrels of past history will be brought to life again, and the fabric of our civil society will be stretched once more to the breaking point."

He said the bishops would not want this to happen, but "I believe, however, that they have misjudged the temper of the people, and I plead with them to modify their course."

Morse said, "I take the position that the private school advocates have no moral right to use whatever political power they may have in an attempt to block the passage of a public school aid bill, such as S. 1021, unless and until the Congress passes a federal aid bill for private schools to their liking."

He explained, "This is an issue and a tactic they never should have raised, and if they persist in it, then it must be met in accordance with the democratic processes that form our system of self-government."

Morse does not believe that genuine loans to private institutions is unconstitutional, but he clearly stated that the first amendment prohibits direct aids to religious institutions.

He said, "The first amendment isn't repealed simply because private school administrators would like to wish it away. I think we all know very well that the first amendment isn't going to be repealed... neither should it be circumvented or ignored."

The senator paid tribute to a group of Catholic senators who did not bow to the demands of the bishops on the parochial school issue. He named them as Mansfield of Montana, Muskie of Maine, McCarthy of Minnesota, McNamara and Hart of Michigan, Smith of Massachusetts, Pastore of Rhode Island and Chavez of New Mexico.

He recommended to Catholic bishops that "advocates of private school education follow the leadership and statesmanship in this field of federal aid to education so clearly charted by such Catholic senators."

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Folks and Facts.....

(8-19-61)

.....J. S. Cauthen, 81, of Lufkin, Tex., died Aug. 17. He was father of Baker J. Cauthen, of Richmond, Va., executive secretary of the Southern Baptist Foreign Mission Board. (BP)

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