

January 5, 1962

1961 Set Financial  
Record For Receipts

NASHVILLE (BP)--Although 1961 was a record year, Cooperative Program receipts for the Southern Baptist Convention fell short of the \$18,513,500 budget.

Books closed for the fiscal year Dec. 31 with \$17,715,140, or 1.35 per cent more than previous-high 1960 with \$17,479,428.

The \$18.5 million budget was for the operating and capital needs of SBC agencies. Treasurer Porter Routh of Nashville reported operating funds paid in full to agencies but proportionate reductions from the budgeted amounts for capital needs.

The December monthly receipts of \$1,640,843 were \$3000 higher than for November and were a record month for 1961.

Designated receipts during December amounted to \$156,716 bringing the year's total to \$12,323,756 compared with \$11,489,938 for 1960--a gain of 7.26 per cent. The \$12,323,756 also was highest ever for a year.

The 1961 Lottie Moon Offering was not reflected in December receipts.

The combined total receipts for 1961 were \$30,038,896 versus \$28,969,366 the year before--a rise of 3.69 per cent.

States from which more Cooperative Program receipts came in 1961 than in 1960 were Alaska, Arizona, Arkansas, California, Colorado, District of Columbia, Florida, Georgia, Hawaii, Illinois, Indiana, Kentucky, Louisiana, Maryland, Missouri, North Carolina, Ohio, Oklahoma, South Carolina and Virginia.

States which failed to match their 1960 figures were Alabama, Kansas, Michigan, Mississippi, New Mexico, Oregon-Washington, Tennessee and Texas.

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Midwestern Confident  
Of Ralph H. Elliott

(1-5-62)

KANSAS CITY, Mo. (BP)--Trustees of Midwestern Baptist Theological Seminary here voted confidence in Ralph H. Elliott, professor of Old Testament and Hebrew.

Their action, with the vote count not announced, described Elliott as a "consecrated Christian" and "a loyal servant of Southern Baptists."

The vote resulted from controversy over Elliott's book, "The Message of Genesis." The book was published in 1961 by Broadman Press, an arm of the Sunday School Board, a sister agency of the Southern Baptist Convention.

The Midwestern board's announcement emphasized the school's support of conservative Baptist thought and doctrine. But it also acknowledged differences which exist on points of interpretation. Trustees said they investigated the beliefs and doctrine of Professor Elliott.

The resolution adopted stated:

"While there are members of the board of trustees who are in disagreement with some of the interpretations printed by Dr. Elliott in his book, we do affirm our confidence in him as a consecrated Christian, a promising scholar and teacher, a loyal servant of Southern Baptists and a dedicated and warmly evangelistic preacher of the gospel.

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Typical of the criticism directed against the book was that of a writer for the Baptist Digest, publication of the Kansas Convention of Southern Baptists. John F. Havlik of Wichita, a convention staff member, differed with Elliott on authorship of Genesis and some areas of historical approach.

The trustees had appointed a special committee to hear criticism of the book from pastors and others.

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137 Found Enroled  
In Other Seminaries

(1-5-62)

NASHVILLE (BP)--A survey found there are 137 Southern Baptist students enroled in seminaries not connected with the Southern Baptist Convention. They are studying for church-related vocations.

Of the 38 schools contacted, 35 replied to the query asking for the number of Southern Baptists students. In 18 of these there was none.

Dallas Theological Seminary, Dallas, Tex., had the most students of any single non-Southern Baptist seminary. Its 22 Southern Baptists enroled were all men.

The divinity school of Vanderbilt University, Nashville, Tenn., was the next highest. It had 18 men and one woman who were Southern Baptists.

Union Theological Seminary, New York, had 17 including three women. Fuller Theological Seminary, Pasadena, Calif., had 12, five of them women.

Crozer Theological Seminary, related to the American Baptist Convention, was next with 10, two of whom were women. The school is located at Chester, Pa.

Others reporting Southern Baptist church-related vocation students included these American Convention-related schools: Andover Newton Theological School, Newton Centre, Mass., with eight men; California Baptist Theological Seminary, Covina, with two men; Eastern Baptist Theological Seminary, Philadelphia, with six men and one woman, and Northern Baptist Theological Seminary, Chicago, with two men.

Other schools reporting Southern Baptist students were Candler School of Theology at Emory University, Atlanta, with two men; Columbia (S.C.) Bible College, with five men and two women; the divinity school of Duke University, Durham, N. C., with seven men and one woman; divinity school, Gordon College, Beverly Farms, Mass., with three men; Hartford (Conn.) Theological Seminary, with one man; divinity school, Harvard University, Cambridge, Mass., with five men; Perkins School of Theology, Southern Methodist University, Dallas, with one man and one woman; Princeton (N. J.) Theological Seminary, with three men, and Yale University's divinity school, New Haven, Conn., with six men and a woman.

Eight schools reported having a Southern Baptist faculty member. Candler, Columbia, Dallas Theological Seminary, Duke, Eastern and Union have one apiece. Vanderbilt has two; Crozer, four.

The survey was undertaken to help Southern Baptist leaders meet future theological needs of the Convention. They wanted to know how many Southern Baptists attended non-Convention seminaries as well as the six maintained by the SBC.

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Folks and Facts.....

(1-5-62)

.....Paul E. Elledge of Kansas City, Mo., has been elected associational superintendent of missions for Kansas City, Kans. He has been pastor of Broadway Baptist Church in the Missouri city. (BP)

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FROM WASHINGTON OFFICE  
W. BARRY GARRETT, REGIONAL EDITOR  
1628—16th St., N. W., Washington, 9, D. C.  
Telephone: ADams 2-1760

January 5, 1962

VA Plans To Give  
Loyola 79 Acres

WASHINGTON (BP)- The Veterans Administration here is convinced that it has a good case in its proposed transfer of 79 acres of land in Chicago to Loyola University (a Roman Catholic institution) for the purpose of building a medical school.

As precedent for his actions, J. S. Gleason, Jr., VA administrator, cites a document prepared in 1961 by the department of Health, Education and Welfare for Senator Barry Goldwater (R., Ariz.). The document, published in the Congressional Record, cites 488 grants to institutions of 35 denominations under the Surplus Property Act of 1944.

These grants, according to Gleason, make it difficult for those who object to the transfer of the land to Loyola University to make a case on the basis of violation of separation of church and state.

The intention of the Veterans Administration to give the surplus 79 acres of the Veterans Administration Hines Hospital in Chicago to Loyola University became known in the closing weeks of the first session of the 87th Congress last year. Similar bills were introduced in both Houses to convey this land without cost to Loyola. The bill in the Senate was introduced by Senators Paul Douglas (D., Ill.) and Everett Dirksen (R., Ill.), and by Rep. Edward R. Finnegan (D., Ill.) in the House.

Two courses are open to the Veterans Administration in making the Hines Hospital land available to Loyola. It can be done either by legislation or by administrative action. It is not clear at this point which will be followed.

If there is considerable objection by the constituents of the Senators and Representatives, Congress may not be willing to take action. This will leave the initiative up to the Veterans Administration, which reports indicate that Gleason is willing and anxious to do, if the legislative approach fails.

A communication from Gleason indicates that the Veterans Administration will not declare the land surplus unless it is to be used for medical center purposes. Since Loyola University has expressed interest in the land, it is intended that the land go to this school.

In preparing a defense against the critics of the transfer, Gleason has briefed the White House staff on the facts of the case and has cited the Goldwater document to establish precedents for giving government surpluses to religious institutions.

The Goldwater document was used during the 1961 controversy on Federal aid to education in an attempt to prove that ample precedents had been set for public support for private religious institutions. The current use of the document by the Veterans Administration is the second effort to use the Surplus Property grants as precedents for additional aid to church institutions.

The list of 488 church-related institutions receiving grants under the Surplus Property Act includes 185 Roman Catholic, 120 Seventh Day Adventist, 31 Baptist and 26 Methodist institutions. All of the others listed received less than 20 grants each and many of them got only one or two.

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Since the Goldwater document appeared in the Sept. 7, 1961 issue of the Congressional Record several Baptist institutions have explained the circumstances and terms of the Surplus Property grants they have received. These indicated that they paid for value received, or they took issue with Goldwater's classification of Surplus Property grants as "federal government grants for educational facilities." Other Baptist institutions have offered no explanation for the grants they received.

A close study of the Goldwater document indicates that it does not present a true picture of the Surplus Property grants to church-related institutions. Thus far a complete study of each of the 488 cases has not been made, and it cannot be determined at this point whether or not these represent genuine precedents for public support of church-related institutions.

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BWA Leader Exalts  
Christ As Authority

(1-5-62)

WASHINGTON (BP)-- The only authority over the souls of men and the New Testament church is that which flows from God and from the presence of Christ among his disciples.

This claim was made by Josef Nordenhaug, general secretary of the Baptist World Alliance here, in a statement on "Christ's Undelegated Authority" issued in response to an editorial in the Vatican newspaper, L'Osservatore Romano. The Vatican paper said that "Christian unity can be realized only through a Catholic-type hierarchy presided over by an infallible authority."

L'Osservatore Romano commented on the Christian unity discussions at the World Council of Churches in New Delhi. Although it did not say specifically that Christian unity is conditioned on acceptance of the pope's authority, this was implicit in the editorial.

"There is no evidence in the New Testament that Jesus envisioned a hierarchy presided over by an infallible authority," Nordenhaug declared.

While admitting the danger of individualism in the doctrine of "direct personal access to God in Christ," Nordenhaug said "we believe the danger in an authoritarian ecclesiastical institution is greater."

Nordenhaug pointed out that in decrying the divisions created by individual freedom in religion "we should not overlook the growing sense of cohesion among those who hold that personal faith is the prerequisite of church membership." He said that in spite of differences and absence of a central ecclesiastical authority "they march together in worldwide missionary, evangelistic and benevolent endeavors...borne, we believe, by the power of the Holy Spirit."

"We do not believe that Christ ever delegated his power to a hierarchy presided over by an infallible authority," Nordenhaug concluded. "We believe that the authority is still in the hands of him who said, 'All power is given unto me in heaven and in earth.'"

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Complete text of Nordenhaug's statement follows:

CHRIST'S UNDELEGATED AUTHORITY

By Josef Nordenhaug

An article in the Vatican newspaper L'Osservatore Romano, commenting on the discussion of Christian unity at the recent assembly of the World Council of Churches in New Delhi, states that "Christian unity can be realized only through a Catholic-type hierarchy presided over by an infallible authority."

This candid restatement of the old Roman Catholic position on infallibility calls for an equally candid statement by those of us who have "an acute and vivid consciousness of the sovereignty of Christ, accompanied by a steadfast determination to secure the complete and consistent recognition of His personal, direct and undelegated authority over the souls of men." \*

\* From an address by J. D. Freeman at the First Baptist World Congress, London, 1905.

There is no evidence in the New Testament that Jesus envisioned a hierarchy presided over by an infallible authority. The authority of the church set forth in the sixteenth and eighteenth chapters of the Gospel of Matthew flows not from flesh and blood, but from God (16:18), and from the presence of Christ among his disciples (18:20). Christ promised that after his departure the Holy Spirit would be his advocate on earth to instruct and guide his followers into all the truth (John 14:16; 16:13).

Many of our friends in the Roman Catholic Church will say that individual freedom of interpretation leads to fragmentation of the Christian forces and competition between groups which believe they have the final truth. This is admittedly a danger. We deplore just as deeply the tendency of men to assume infallibility within the free churches as within the Roman Catholic Church. Yet the abuse of freedom is not reason for giving it up. It requires Christian humility and a deep sense of personal responsibility to claim the liberty wherewith Christ has made us free (Gal. 5:13-16).

In decrying the tendencies to fragmentation we should not overlook the growing sense of cohesion among those who hold that personal faith is the prerequisite for church membership. Despite differences and the absence of central ecclesiastical authority they march together in worldwide missionary, evangelistic and benevolent endeavors with a sense of devotion and holy urgency which is borne, we believe, by the power of the Holy Spirit.

Faith in Jesus Christ must always be personal, but it is never private. Our relation to Christ, the head of the church, involves us in specific relations with our fellow believers, our neighbors, and all the world. Personal Christian faith carries with it solemn responsibilities for the welfare of our fellow men.

The doctrine of direct personal access to God in Christ may harbor a certain danger of individualism, but we believe the danger in an authoritarian ecclesiastical institution is greater. History bears ample testimony concerning the horrors accompanying the attempts to coerce people to conform to official doctrines. Uncountable thousands of "heretics" were tortured, drowned, and burned at the stake because an authoritarian church arrogated infallibility.

We do not believe that Christ ever delegated his power to a "hierarchy presided over by an infallible authority." We believe that the authority is still in the hands of him who said: "All power is given unto me in heaven and in earth" (Matt. 28:18).

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Peace Corps Bars  
Church Contracts

*mailed earlier*

(1-5-62)

WASHINGTON (BP)-- The Peace Corps has again asserted that it has no intention of entering into contracts with church-related agencies.

R. Sargent Shriver, director of the Peace Corps, addressed a meeting of representatives of private voluntary agencies here. The meeting was called by the Peace Corps for briefing session.

"We have not signed, nor do we have plans to sign project agreements with the service arms of churches in the United States," Shriver said. He said that he was aware that these agencies are engaged in programs with AID (Agency for International Development), but he felt that it would be a mistake for missionary or denominational groups to operate Peace Corps projects.

Noting that the contracts of the private agencies with AID were for the distribution of surplus foods and other material, Shriver said "the Peace Corps provides people, not food, to voluntary agencies."

And the Peace Corps, he continued, being a government agency, cannot restrict assignment to projects on the basis of religion. "Just because it is a difficult line to draw, we shouldn't stop trying to draw it," he said.

Shriver did say, however, that the Peace Corps needs the assistance of the service arms of the churches in interesting the people in the churches in the possibility of Peace Corps service.

Several of the spokesmen of religious agencies protested in the meeting that the Peace Corps had ruled out contracts with church groups.

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Religion Studies Cut  
From NDEA Fellowships

WASHINGTON (BP)-- Graduate programs and fellowships in the field of religion under the National Defense Education Act have been eliminated by administrative regulation of the United States Office of Education.

The new regulation was published in the Federal Register and signed by Sterling M. McMurrin, U. S. Commissioner of Education. Under the rule there will be no new graduate programs or fellowships approved that in the judgment of the Commissioner of Education are not urgently needed "to meet the national defense needs of the United States."

R. Orin Cornett, acting assistant U. S. Commissioner of Education for Higher Education and director of the Division of Higher Education in the United States Office of Education, said that there will be no more graduate fellowships in the fields of religion, religious education, church music, comparative religion, contemporary religions or any related subjects.

Cornett explained that there had been no fellowships in theology after the first year of the National Defense Education Act but that some in religious education were granted last year. Now there will be no more of these, he said.

The new policy, according to Cornett, does not eliminate graduate programs and fellowships in subjects directly related to the national defense that may be taught in private colleges.

Examples of the types of fellowships that are being eliminated by the new order are: theology, Union Theological Seminary, N. Y.; Old Testament studies, Emory University, Atlanta, Ga.; comparative religion, Dropsie College, Philadelphia, Pa.; church music, Eastman School of Music, Rochester, N. Y.; theology of the Protestant Reformation and other Biblical studies, Claremont Graduate School, Calif.; Christian social ethics and church history, Duke University, N. C.; and Buddhism, University of Wisconsin.

Last year when there was discussion in Congress about the revision of the National Defense Education Act, the Baptist Joint Committee on Public Affairs, at its March meeting, voted to request the elimination of all theological and religion graduate fellowships from the program established by Title IV.

Later at hearings before the Senate subcommittee on education, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, relayed this request to the Congress. He said, "When a National Defense Education Act undertakes to train theologians or specialists in the church-related disciplines for the sake of national security, a confusion develops both as to the ultimate commitments and the appropriate means. In the thinking of the Baptist Joint Committee, theological education is beyond the proper scope of government programming."

Sen. Wayne Morse (D., Ore.), chairman of the education subcommittee, interrupted Carlson to instruct the committee staff to file a memorandum on the teaching of religion under the National Defense Education Act. This, along with expressions from other members of Congress because of complaints from their constituents, resulted in the change of policy on the part of the U. S. Office of Education.

Although the National Defense Education Act itself was not changed when it was extended last year, the same results have been accomplished by administrative action within the Office of Education.

According to Title IV of the National Defense Education Act an educational institution makes application to the U. S. Office of Education for approval of a new or an expanded graduate program. If it is approved, fellowships may then be awarded to students for that school.

Under the National Defense Education Act fellowships a student receives a three-year scholarship, which gives him \$2,000 the first year, \$2200 the second year and \$2400 the third. He is allowed an additional \$400 for each dependent. The school may be granted a maximum of \$2500 a year for expenses incurred in teaching this student.



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