

February 4, 1962

Sunday School Board
Upholds Book Policy

NASHVILLE (BP)--The Sunday School Board of the Southern Baptist Convention here has reasserted its policy of publishing books with varying doctrinal points of view, provided they represent a segment of Southern Baptist life and thought.

The board drafted its policy statement because of criticism against the book, "The Message of Genesis." Ralph H. Elliott is the author. The board, through its book publishing service, Broadman Press, issued the book last year.

Elliott, professor of Old Testament and Hebrew at Midwestern Baptist Theological Seminary, Kansas City, Mo., has been challenged by some other Southern Baptists for his doctrinal viewpoints.

The trustees of the seminary, however, upheld their confidence in him at their last meeting, at which a report from an investigation was heard.

The Sunday School Board said it "has approached such controversial subjects as the millennial question. It has published three books on this subject, all with differing points of view.

"Broadman Press ministers to the denomination in keeping with the historic Baptist principle of the freedom of the individual to interpret the Bible for himself, to hold a particular theory of inspiration of the Bible which seems most reasonable to him, and to develop his beliefs in accordance with his theory."

The board reaffirmed the objectives of Broadman Press "to publish books of Christian content and purpose" and encouraged its book publishing service "to continue to publish books which will present more than one point of view, and which will undergird the faith and contribute to the Christian growth and development of those who read them."

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Cooperative Program
Gifts Up 21 Per Cent

(2-4-62)

NASHVILLE (BP)--The Southern Baptist Convention share of Cooperative Program receipts for January, 1962, showed a marked increase over the same month in 1961.

Convention Treasurer Porter Routh here said the monthly sum was \$1,702,261, compared with \$1,397,483 in January, 1961. This is a gain of 21.81 per cent.

Designated gifts also showed a gain--13.77 per cent. The January, 1962 total was \$2,379,403 compared with \$2,091,336 the previous January.

The Cooperative Program increase is even more significant when you note that January, 1961 receipts were running more than 10 per cent behind those in January, 1960.

Designations in January, 1961 were down 7.29 per cent over the 1960 month.

Routh attributed the marked increase for January, 1962 partly to accounting procedures and to the fact there were five Sundays in December, 1961. The impact of December offerings in Southern Baptist Churches is felt at the Southern Baptist Convention treasury during January.

Two states sent in large sums of money to the SBC treasury in December, 1960 or in February, 1961, so were not posted in the January, 1961 ledger. The comparative checks came in during January, 1962, helping to boost the total, Routh pointed out.

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Five-Sunday months increase the monthly totals, too, Routh explained.

"We will have to wait two or three months before we can see what the trend is," he said.

"However, the fact that increased giving was evident in 22 of the 28 state conventions indicates the increase was general through the Southern Baptist Convention," according to Routh.

"Even though part of the gain can be attributed to differences of time when funds came in and to the five Sundays of December, the January receipts also represent a continued and growing concern by Southern Baptists for what their agencies can do in meeting world need," he added.

The Cooperative Program, undesignated financial plan, is supported by the churches through their annual budgets. Churches send their Cooperative Program allocations to state Baptist offices, where the money is divided between state and SBC objectives.

Figures reported by Routh do not include the major part of church offerings kept for local church expenses, nor the amount of Cooperative Program gifts the states retain.

While Southern Baptists gave a record sum through their Cooperative Program in 1961, it still was not enough to meet the full capital needs of SBC agencies depending on it. The operating needs were completely taken care of, however.

The 1962 budget is even greater than the 1961 budget.

The January, 1962 designations reflect a part of the money contributed to the Lottie Moon Christmas Offering for foreign missions.

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Public Relations Folk
Study Code Of Ethics

(2-4-62)

NEW ORLEANS (BP)--Southern Baptist public relations officers are considering for adoption a code of ethics governing their type of service to the denomination.

W. C. Fields, Nashville, public relations secretary for the Southern Baptist Convention Executive Committee, told them what such a code might cover.

The Baptist Public Relations Association, which includes those in news writing, film production and public relations counsel for Baptist colleges, hospitals, children's homes, boards and other agencies, held its 1962 meeting here.

Fields proposed that the association's code of ethics state:

1. That association members "shall be first and foremost" spiritual leaders, dedicated personally to God.
2. That they minister to others, rather than expect to be ministered unto.
3. That they adhere to the "highest possible levels of professional competence."
4. That they respect fellow workers in Baptist public relations positions.
5. That they help keep the agencies they serve loyal to the denomination.
6. That they "strive for efficiency and effectiveness without extravagance."

Fields said that by adopting a code the association would help still voices which claim "Southern Baptists are possessed by organization and dominated by organization men." He branded this "charge of regimentation" as "largely nonsense."

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Association Elects
Roberts President

NEW ORLEANS (BP)--John E. Roberts, Thomasville, N. C., is new president of the Baptist Public Relations Association.

The association includes Southern Baptists working for denominational boards, colleges, hospitals, children's homes and other agencies--whether on state or national scale.

The work they do may include press relations and news writing, photography, film and television production, public relations counsel, and related activities.

Roberts is editor of *Charity and Children*, published by the Baptist children's homes of North Carolina.

The new program vice-president is C. E. Bryant, Washington, editor of the *Baptist World*, publication of the Baptist World Alliance. Theo Sommerkamp, Nashville, assistant director of the Baptist Press, Southern Baptist Convention news service, is membership vice-president.

Harry R. Koontz, Riverside, Calif., director of public relations for California Baptist College, was reelected secretary-treasurer.

John D. Bloskas, Dallas, supervisor of press relations, SBC Annuity Board, is the new editor of the association's Newsletter to its members.

The association picked Washington, D. C., for its 1963 meeting, Jan. 21-23.

It also took steps to change its constitution to provide for someone to represent the association at the Inter-Agency Council. The council helps coordinate the work of the Southern Baptist Convention and its agencies.

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Hays Discusses 'Wider
Christian Fellowship'

(2-4-62)

NEW ORLEANS (BP)--Brooks Hays called on Southern Baptists to examine their relationships with other denominations "in the wider Christian fellowship."

Speaking here, the former president of the Southern Baptist Convention said Baptists should work with other groups in stands against vice at home and communism throughout the world.

This cooperation would include the Church of Rome, he said.

Hays, now special assistant to President John F. Kennedy in Washington, addressed the 1962 Baptist Public Relations Association session. It includes Southern Baptists in public relations offices for the denomination.

Hays told the meeting, "Little criticism was offered my visit with the Pope (in Rome) last October. The high point of that conversation was when he (the pope) said, 'We are brothers in Christ.'"

Hays visited the Vatican as a private individual, representing neither the government nor Baptists, he reported. He said the matter of religious liberty for Baptists in predominantly Catholic Colombia and Spain was discussed with a Vatican representative, but not with the pope directly.

"I predict, as a result of world diplomacy now, the relieving of tensions which exist, not because of the ecclesiastical but because some politician like Franco (Spanish head of government) wants to exploit ecclesiastical relationship. It is primarily a political matter," he claimed. He did not define the "world diplomacy" under way.

Hays earlier described Pope John 23rd as possessing "obvious Christian sincerity, inspiring personal devotion and great Christian stature."

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Hays commented, "Free religion is a big obstruction to dictatorship."

He also decried the "spreading of suspicions (in the United States) by patriotic people with irrational fears, against our public leadership."

He also said, in a press conference, "The same general policies and program will prevail under the new speaker of the House, John W. McCormack (D., Mass.) which existed with the former speaker, the late Sam Rayburn of Texas."

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Church Agencies Get
Government Loans

(2-4-62)

WASHINGTON (BP)--Thirteen private and church-related colleges and hospitals were approved for college housing loans during January, according to the Housing and Home Finance (government) Agency here.

The institutions were granted a total of \$14,305,000 in loans, to be used for building student and faculty housing, and for dining hall facilities.

Of the total amount of loans approved, \$8,755,000 went to seven church-related institutions. They include two Lutheran, two Methodist, two Roman Catholic, and one Presbyterian. There were no Baptist institutions in the list.

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House Passes Loan
Bill For Colleges

(2-4-62)

WASHINGTON (BP)--The House of Representatives by an overwhelming vote (319 to 79) passed a college classroom construction bill that will provide \$1.5 billion in loans and grants to public and sectarian schools.

A Democrat-Republican coalition agreed in advance to make this a bi-partisan bill with so-called "back-door" financing and student scholarships eliminated.

As the discussion was ending, the Congressmen were taunted by speakers who said that this was the tamest debate they had ever witnessed in Congress.

Only one issue caused any heat, but even this sputtered out without catching fire. This was the question of separation of church and state.

The House-passed bill sets forth a five-year program providing \$600 million in loans and \$900 million in matching grants to the colleges of the nation. It includes both junior and senior colleges.

The only academic facilities ruled out by the bill are gymnasiums and recreation facilities, buildings used for sectarian teaching and schools of divinity.

Only two Congressmen had the courage to step in front of the steam-roller and try to clarify the church-state problems in the bill. They were Rep. Eugene Siler (R., Ky.) and Rep. D. R. (Billy) Matthews (D., Fla.).

Siler told the House he is a trustee of a small Baptist college in Kentucky, that the bill would provide money for his school and that he opposed the bill because it violated separation of church and state. This was at the beginning of the debate.

Just before the debate closed, Matthews took the floor and said the problem of separation of church and state in the bill worried him. He asked for a clarification of the question: "Is this a new program for aid to sectarian schools?"

Rep. Edith Green (D., Ore.) sponsor and floor manager of the bill, said grants to sectarian colleges fall in the same category as all the other previous aids that have been given to colleges, such as housing loans, research grants, and a number of other programs by which both public and private colleges have profited.

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It was her contention precedents had already been set for federal aid to sectarian colleges and that this bill was no departure from many programs already in effect.

In order to prove her point, Mrs. Green read from a research book which has been compiled by the staff of the House Education and Labor Committee. It was a list of every school of higher education in the United States, including seminaries, together with the loans and grants each had received during the five-year period, 1956-1960.

Addressing Congressman Siler, Mrs. Green read to him the colleges in his district that had received federal aid. They were Cumberland College (Baptist), Williamsburg, Ky., \$84,514, and two Kentucky Methodist schools.

Since all the colleges in District 8 in Florida are public schools, Mrs. Green turned to the report on Stetson University (Baptist), DeLand, Fla., which she said had received \$2,594,621 from the government.

Although this bill was approved by the White House, it was pointed out by Rep. Albert H. Quie (R., Minn.) that last year President Kennedy had included loans but not grants in his request for aid to colleges.

In an interview with Baptist Press, Congressman Siler said one reason the other Congressmen were not concerned about the church-state issue in the college bill was that their constituents had not communicated with them.

He said the church-state principle is the same in higher education as in federal aid to parochial schools. It was his opinion this sets a strong precedent for the next step to provide aid to church schools on the elementary and secondary levels.

Before the college aid bill came to the House floor for debate, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here, wrote to every Congressman. He asked for a thorough debate of the church-state issues in it.

Specifically, he asked for a clarification of the interest rates on loans to church colleges and for a method to "differentiate those institutions which are really church agencies from those that are community agencies."

Although several Congressmen responded sympathetically to Carlson's communication, evidently the members of the House already had their minds made up to vote for the bill, regardless of the church-state issues involved.