

October 18, 1962

**McLarry Takes Position
In Evangelism Division**

DALLAS (BP)--Southern Baptists' evangelistic writing ministry will be intensified with the naming of an Arkansas pastor and author as associate in the evangelism division of the Southern Baptist Home Mission Board.

Newman R. McLarry, pastor of First Baptist Church of Fort Smith since 1959 and author of "When Shadows Fall," published by Broadman Press, accepted the position effective Dec. 1.

C. E. Autrey of Dallas said, "The demand on our staff for articles and other materials has been such that we needed someone qualified in this field who would devote most of his time to such work."

However, Autrey said McLarry would hold some revivals and assist at such meetings as the evangelistic conferences in the states.

McLarry, a native of Sulphur Springs, Tex., received battle field promotions to captain in World War II by the time he was 21 and was decorated for frontline duty.

He was educated at Texas A & M College at College Station, Tex., Baylor University (Baptist) at Waco, Tex., and Southwestern Baptist Theological Seminary in Fort Worth. He was pastor in Texas and Georgia before going to Arkansas.

Evangelism work is a part of the McLarry family. Mrs. McLarry is the daughter of Mr. and Mrs. C. Wade Freeman of Dallas, where he is secretary of evangelism for the Baptist General Convention of Texas. The McLarrys will make their home in Dallas, and they have two daughters, ages 14 and 10.

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**Stretch Your Charity
With Planning: Leach**

(10-18-62)

MIAMI (BP)--Southern Baptists are asked to stretch their charity dollar with some planning in sending food and clothing for the Cuban refugees in Miami.

The request comes from Milton S. Leach of Miami, director of the Convention's Spanish work there for the Home Mission Board.

One church, according to Leach, discovered the postage costs exceeded the value of the merchandise they were planning to send.

Churches which are given money instead of food or clothing are advised to transmit the funds designated to their state Baptist offices instead of buying merchandise and paying freight to Miami.

Leach says this would also enable his offices to purchase food which the Cubans are accustomed to eating, as many of the United States' items are still strange.

"We do not want to discourage anyone from sending food, if this is given, but we want to stretch the dollar as far as possible for the need continues to grow," Leach adds.

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Speaker Lambasts
Vatican Concordats

DENVER (BP)--The world's press is greeting the Roman Catholic Ecumenical Council under way at the Vatican with a "warm, friendly attitude."

But this warm friendliness is missing in Vatican concordats with other nations, as far as Protestants are concerned, a speaker told Colorado Baptists here.

Glenn L. Archer of Washington added:

"Nowhere do we find in the press, on the radio or on television or any media of world communication one word of the tyrannical provision to be found in the 1953 concordat (of the Vatican) with Spain."

Archer, executive director of Protestants and Other Americans United (POAU), addressed the 1962 session of the Colorado Baptist General Convention. The organization Archer leads works to safeguard the separation of church and state.

Describing the Vatican concordats further, Archer said "each has imposed heavy and cruel penalties, even fences and jails upon Protestant Christians."

The Colorado convention marked a transition of leadership at this session. A program during the session honored Willis J. Ray, who is retiring as convention executive secretary.

Glen E. Braswell is succeeding Ray. The convention maintains offices in Denver, but works with churches in five other states--Nebraska, North and South Dakotas, Wyoming and Montana.

Colorado Baptists reelected Glenn Field of Bismarck, N. D., as president. They adopted a total budget of \$357,731 for 1963 including a Cooperative Program goal of \$180,000. The Southern Baptist Convention share of the latter goal is \$25,200.

They voted to conduct the 1963 convention Oct. 8-10 in Cheyenne, Wyo.

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Midwestern Employs 1,
Takes Bid On New Dorm

(10-18-62)

KANSAS CITY, Mo. (BP)--Midwestern Baptist Theological Seminary here has accepted a bid for a new dormitory and has announced the employment of a new professor.

A bid of \$403,000 for building the new men's dormitory was accepted from J. E. Dunn Construction Co. of Kansas City from among 11 bidders. Dunn agreed to a time limit of 240 days for construction.

The new building will furnish accommodations for 80 students and will also contain a cafeteria for the entire student body. It is the seventh building to be constructed at the seminary.

Everett V. Reneer is the new professor. He will teach psychology of religion and pastoral care.

A native of Kentucky, he has degrees from Mississippi College (Baptist), Clinton; Southern Baptist Theological Seminary, Louisville, and the University of St. Andrews in Scotland. He spent a year as a theological fellow at Menninger Foundation, Topeka, Kan.

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Folks and Facts.....

(10-18-62)

.....W. Fred Kendall, Nashville, executive secretary, Tennessee Baptist Convention, will be among five alumni of William Jewell College (Baptist) to be honored at the Liberty, Mo., school's annual "citations for achievement" program Nov. 8. Kendall was in the class of 1929. (BP)

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Wayland College Head
Plans '63 Retirement

PLAINVIEW, Tex. (BP)--The president of Wayland Baptist College here, A. Hope Owen, has presented his resignation to the school's board of trustees and announced plans to retire effective July 1, 1963.

Owen, who will be 65 next April, will retire on the date of his 10th anniversary as president of the Texas Baptist school. He became president on July 1, 1953.

The seventh president of Wayland Baptist College, Owen had previously been pastor of Baptist churches in Plainview; Shawnee, Okla.; Albuquerque, N. M.; Quanah, Tex.; Santa Fe, N. M.; Muskogee, Okla., and Clinton, Okla.

Owen is a graduate of Oklahoma Baptist University, Shawnee, and received the master of theology degree from Southern Baptist Theological Seminary, Louisville, Ky. He received an honorary doctor of divinity degree from Oklahoma Baptist University in 1942.

BAPTIST FEATURES

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A BAPTIST NEWS SERVICE

Special reports on Baptist programs,
activities, trends, and newsmakers.

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

October 18, 1962

Note to editors: Here is a series of three articles by Dr. Carlson in which he seeks to interpret some of the problems involved in the current national discussion of religion in public schools and movements to legislate and litigate on religious matters. If you plan to use the entire series, please note the order in which they come. If you plan to use only one of the series, please wait one week, two weeks or three, whichever is appropriate for it to come in its proper time schedule. This suggestion is to protect you and the other editors and so there will be some uniformity of usage.

W. Barry Garrett

First of a series of three articles by C. Emanuel Carlson.

The Age of Religious Lawsuits

By C. Emanuel Carlson*

"The age of religious lawsuits" could be a future historian's chapter heading for much modern religious news. More specifically, another heading could read, "Creeds in conflict in the public schools."

The modern wave of litigation began in the late 1940's and seems to be gaining momentum rather than reaching a conclusion. This is probably inherent in the nature of the process. At present no informed crystal-gazer would venture to describe the stopping point.

Last June the U. S. Supreme Court ruled that state boards of education, being agencies of government, do not have the right to formulate prayers and either promote or require them in the public schools. With this decision most Baptists could agree because our movement has long protested government roles in trying to shape the religious faith and practice of the citizens. This decision may have caused many Americans to re-check their confidence in religious freedom and to take stock again of our American principles.

Since the New York Board did what it did, the Supreme Court had no choice but to do what it did. However, taken as a whole the episode opened more questions than it settled.

Granted that boards of education are beyond their powers in prescribing or formulating prayers, what then is the status of the "Lord's Prayer"? May this prayer be legally prescribed as the prayer to be used?

What about school principals or teachers, may they formulate prayers for their classes? Or, may teachers select pupils who bring some particular prayer formula from home to lead the classes in prayer? If silence is imposed to gain an attitude of prayer, perhaps this too is "an establishment of religion"? So the litigating process can go on to finer and finer points of procedure.

The same principle applies to the defining of the uses of the Bible which are appropriate in the public schools. To be sure, the Bible is literature and belongs in the literature courses and on the library shelves. But for Christians it is more than literature, and is used for spiritual guidance and for the uplift or inspiration. The line which divides the religious uses of the Bible from the historical or literary uses is a fine one, sometimes hinging on no more than the inflection of the voice.

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*News Service of the Southern Baptist Convention. W. C. Fields, director;
Theo Sommerkamp, assistant director; 127 Ninth Ave. No., Nashville 3, Tenn.

The Supreme Court has three cases before it dealing with these matters. Some decision is unavoidable, even though that decision will raise a whole crop of new questions which will require more precise litigation.

The next issue which merits consideration soon is how far can this process go before we have restraint on "the free exercise" of religion. This guarantee is also in the First Amendment. Following immediately upon the statement that there shall be no actions respecting "an establishment of religion," it adds "or prohibiting the free exercise thereof."

The right to exercise one's religion must apply even on public property such as schools and school grounds. As Baptists we have insisted on the right to preach even on streets and in public parks. What, then, may we do with reference to starting the day's work or starting our lunch at school? Will we tolerate restraint on the practices which we want?

I can easily detect the impropriety of some of the Roman Catholic ideas and manners of religious expression. Beads, crossings, robes, etc., leave me cold as religious symbols, but for some they are the essence of reality. Baptists have no doubt played their full share in asking the courts to guard against religious impositions of this kind.

Now our Jewish neighbors are asking the same courts to apply restraints on some of our practices, such as a creche at Christmas, a play at Easter, a baccalaureate services, and the visiting evangelist.

Lawsuits aplenty seem to be ahead, with each case pressing for a uniform answer for all schools in all communities. And each decision calls for a dozen more!

The protection of the rights of people, even when those people are a small minority of the population, is essential to freedom and democracy. The unfortunate thing is that our considerations and our skills are so lacking as to throw the untangling of these relations upon the courts. Teachers, principals and local boards are in better positions to handle them with sensitivity.

Where we are a part of a majority group we can extend ourselves in behalf of the minority and express a Christian witness in the process. When the minority claim their equal rights we can give them our blessings, too. Where we are a minority we can exercise patience and magnanimity while we in turn defend the rights which are properly ours.

How much litigation of religious issues do we really want?

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*C. Emanuel Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.

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October 18, 1962

Third of a series of three articles by C. Emanuel Carlson.

Patriotism and Religion: There Is a Difference

By C. Emanuel Carlson*

Before me on the desk lie four coins. They are good American coins and bear only a remote similarity to the Roman coin that Jesus looked at and said in effect, "Let Caesar have it, but give to God life's highest loyalty." Presumably the Roman coin was a "pagan coin!"

My coins are "Christian coins." On each one is the inscription, "In God we trust." Of course there is no reflection on the public confidence in American currency when we admit that we pay little attention to the inscription but a good deal to the purchasing power. Personally, it has never occurred to me that I could or should use silver coins as symbols of worship. And when the offering is taken at my church the paper money has been preferred even though there was no "religion" on it. When we deal with money we look for "legal tender," and not for religious truth. It is a different level of value.

Money, after all, is a medium of exchange. It is neither religious nor irreligious. At one time it is in hands that are motivated by faith and at another time it is in selfish hands, but it is ~~still the same~~ coin. It is part of our "economy," and part of our "culture." It is very much a part of our "American way of life," a phrase that means much to Americans of all backgrounds.

Yet "Americanism" is probably not the "religion" of the great majority of American people. The distinction which Jesus made is still valid even if we have an inscription on our coins. If we could agree on a usage of the word "religion" which saves this word for our highest loyalty it would greatly facilitate understanding among Americans of various religious persuasions.

A nation's culture is made up of such things as coins, fashions in dress, language, dietary patterns, social customs, economic activities, social organization, and thousands of generally accepted traits, customs, and conventions. If a person accepts every last one of these so as to be a perfect conformist to his environment, he is nonetheless not a religious person unless these are the ultimate, the highest commitment of his life. Can we not recognize and appreciate our "social values" for the great importance they hold, and yet leave room for a divine voice and for divine relationships? Much of our preaching notwithstanding, the fact is that acceptance of American culture and American ways of life are not dependent upon some particular form of worship, some creed, or even some faith. Social adjustment is not the same thing as religion.

Many of those who staunchly advocate "religion" in the public schools are really only asking that our current system of values and patterns of life should be handed down and made binding upon the next generation. One of the most customary arguments for the New York Board of Regents' 22 words, which purported to be a prayer, was that it was morally elevating and taught the children to appreciate their heritage. I know of no one who said that those 22 words would help people to know God and to obey his commandments.

In 1958 a little book was published by the American Association of Colleges for Teacher Education as a "Values Resource Guide." It was designed to help elementary school teachers find books, films, pictures, etc., with which to teach young children such things as: adaptability, adoption, animals (kindness to), appreciation of beauty, ... bravery, brothers, cleanliness, consideration, contentment, cooperation, courtesy, ... thrift, tolerance, tradition, trustworthiness, truthfulness,

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understanding, unselfishness, usefulness, vocation, work, and younger children. The foreword of the book, however, refers to it as a "significant tool for the legitimate introduction of materials about religion and values into the life of the classroom." According to my vocabulary, not more than three of its 114 topics can be thought of as having to do with "religion." Morality and values have always been part of our public education.

The minority groups which find it necessary to litigate against the religious practices of the public schools are not objecting to the teaching of morality and values as part of our culture. They do object to making a church of the public schools. Has not the time come for a recognized distinction between the two?

Religious truth, including the pre-suppositions, their meaning in practice, and the sanctions that follow upon violations--these can and should be taught by families and churches that are committed to these convictions. For this they should have ample time and equipment.

The public schools may then transmit our American culture and American way of life, with plenty of room for appreciation of others and for improvement of our own.

When these distinctions become clear and respected we can hope to be through with litigations on religious issues. And perchance we can also have more good will as between American citizens.

It was the confusion of "social values" as "religion," or the equation of the two, which produced "state-churches" in other countries in earlier centuries. Also, this is what crucified Christ.

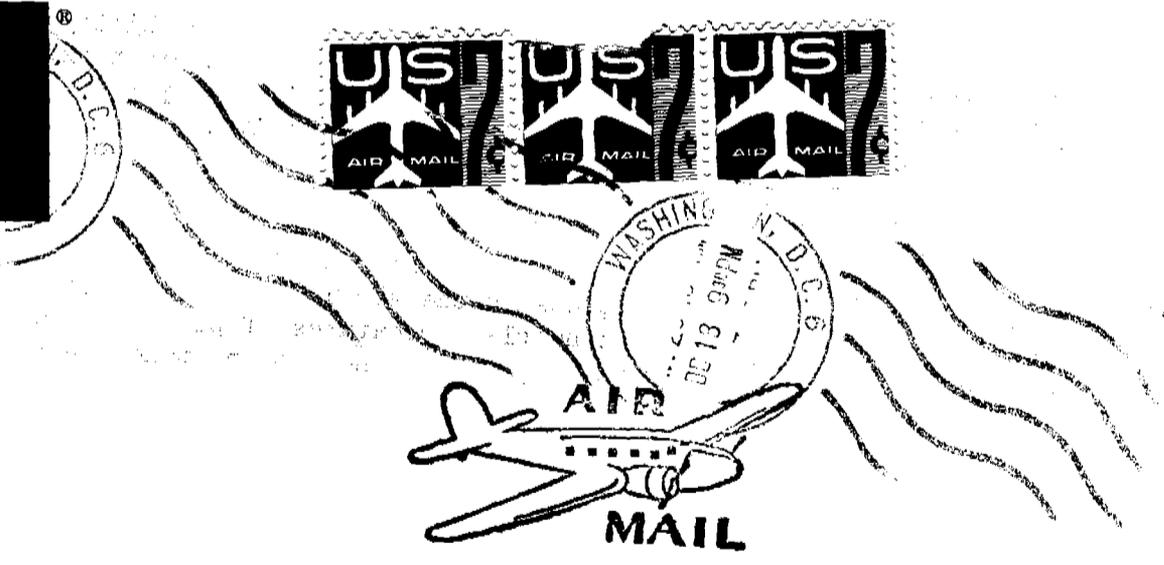
There are some in America who believe that we must now follow that course. They accordingly would lump all "orthodoxies" together, and place them on the same plane. Presumably they hope to raise the level of commitment to our distinctive culture so as to make "religion" of it, in the hope that this will prevent change. If this is done, religion will suffer loss, without gain to patriotism.

At this point we meet the genius of freedom. The ability to distinguish social, political and economic forces from the power of God in human experience, leaves opportunity for a well-organized social order which is open to divine guidance and judgments. Perhaps we have already lost this ability, and this may be the reason for so much litigation about religious practices.

How much of this work can be done by courts and how much requires inspired preaching is currently not clear. Can the courts help us recover and maintain freedom to be active participants in the world and in our own nation in particular, and yet not be ultimately the helpless creatures of public or political policies? Certainly some of this burden of duty will need to be taken on by religious people and by their churches.

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