

July 2, 1964

SBC Receipts More  
Than Half In By July

NASHVILLE (BP)--Halfway through calendar and fiscal 1964, the Southern Baptist Convention Cooperative Program budget receipts stand at \$10,238,947 on their year's target of \$19,187,355. The 1964 goal includes operating and capital needs for this year and funds to finish 1963 capital needs.

Treasurer Porter Routh of Nashville said the Convention collected \$1,564,701 in Cooperative Program funds during June. Funds for the first six months of 1964 are running 7.81 per cent over Cooperative Program income for the first half of 1963.

The June, 1964 intake was \$30,000 more than that in June, 1963.

In designations, so far this year SBC agencies have gotten \$14,499,131, including \$575,177 in June. Receipts in these specially earmarked offerings are up about 5-1/4 per cent over the same months a year ago. In June, 1963, however, designations amounted to \$714,603.

The treasurer's office announced Cooperative Program income for the year could reach \$20.7 million, an estimate based on receipts in July-December over several past years.

If this happens, the \$1.6 million above the target of \$19,187,355 will be advance funds, shared by home and foreign missions. Foreign missions this year receive 75 per cent of any advance, home missions 25 per cent.

The Convention has been behind on capital needs allocations to its agencies at the close of each year for several years, eliminating the possibility of any advance section for home and foreign missions. Budget planners adjusted the 1964 goal in an effort to pay off back 1963 capital needs, meet all 1964 operating and capital needs budgets of agencies, and still provide a sizeable advance.

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Charles Wellborn Takes  
Campbell College Chair

(7-2-64)

BUIES CREEK, N. C. (BP)--Charles T. Wellborn has been named professor of Bible at Campbell College (Baptist) here.

Wellborn will be the first to occupy a Bible chair created earlier this year to honor the members of a Lumberton, N. C., family which has been a supporter of the college.

The Alto, Tex., native served over a three-year period (1949-52) as speaker on the Baptist Hour, radio broadcast sponsored by the Radio and Television Commission of the Southern Baptist Convention.

From 1951 to 1961 he was pastor of the Seventh and James Baptist Church, in Waco, Tex., campus church of Baylor University (Baptist). He has served a six-year term on the SBC Home Mission Board. He wrote "The Challenge of Church Membership" and other books for use among Southern Baptists.

In June of this year, Wellborn received the doctor of philosophy degree for work in political science and Christian ethics at Duke University, Durham, N. C., where he was elected to Phi Beta Kappa.

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Baptist Hospital Loan  
Tennessee's Largest

NASHVILLE (BP)--Described by a mortgage banker as Tennessee's largest real estate loan, the \$8 million borrowed by Mid-State Baptist Hospital here will be used to construct a new wing to complete the hospital's master plan.

The hospital, after the addition, will have a permanent capacity of 625 beds. The new wing will house maternity wards, surgery, radiology and pathology, central supply and administrative offices.

The contract for the addition will be let Oct. 15 after bids come in. Construction will be finished in 24 months, according to hospital officials.

Connecticut Mutual Life Insurance Co., through a Nashville firm, loaned the \$8 million to Mid-State, one of three Baptist hospitals in Tennessee.

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St. Amant's Sabbatical

(7-2-64)

LOUISVILLE (BP)--C. Penrose St. Amant, dean of the school of theology at Southern Baptist Theological Seminary here, will spend the next six months on sabbatical leave at the University of Sorbonne, in Paris, France. He will study in the fields of church history and French literature before returning to the local seminary in February, 1965.

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July 2, 1964

Baptist Study Suggests  
Change In Poverty Bill

WASHINGTON (BP)-- A Baptist church-state authority here has proposed three principles for improvement from a church-state standpoint of President Johnson's bill on the "war on poverty."

Highly commending the "humanitarian idealism" of the program, the Baptist study, however, recognized that there are serious church-state problems in the bill that has been reported out of the House Education and Labor Committee.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, in a 12-page "staff report" made his suggestions for improvement after pointing out four major problem areas in church-state relations in the proposed bill.

Carlson offered his suggestions as illustrations of the ways Congress could give guidance to the Administration in the church-state aspects of the "war on poverty." He proposed that:

"1. Appropriations under this bill shall not be used to build up the resources, the programs, or the equipment of any church or other organization dedicated to religious objectives.

"2. All contracts and agreements negotiated under authority provided by this bill shall explicitly protect the non-sectarian nature of all public programs conducted under the authority of the Constitution of the United States.

"3. All persons recruited or employed for services under this bill shall be (a) selected without reference to religious affiliations or positions, (b) shall be fully protected in the free exercise of their own religion, and (c) shall not be called upon to perform official duties which involve the exercise of official powers in behalf of any religious programs."

The four major problem areas in church-state relations in the proposed bill are outlined by Carlson as follows:

1. The churches and "the public interest."

The bill provides for work-training programs for unemployed young men and young women. The objective for the participating "private nonprofit organizations" is stated as follows: that they "be enabled to carry out programs which will permit or contribute to an undertaking or service in the public interest that would not otherwise be provided."

"Few if any elements in church programming are such as to be excluded by the term 'in the public interest,'" Carlson pointed out. "This means," he continued, "that almost any church program which a church has been unable to provide previously could be launched by means of collaboration with the director of the 'work-training programs.'"

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## 2. The government and "sectarian instruction."

The Baptist study of the bill revealed that in both the work-training programs and the work-study programs the limits beyond which government cooperation with the churches may not go are set by the phrase "used solely for sectarian instruction."

"This proposal (of a limitation) seems inadequate and administratively untenable," Carlson declared. "How can a government administrator rule any church educational effort as being 'solely for sectarian instruction'," he asked. "And surely no church will so describe its program in any of its departments," he commented.

## 3. Collaboration in "Community Action Programs."

The bill provides for the collaboration of church and state in "community action programs" according to the Baptist report.

"The programs and the components must, of course, relate to the 'purposes' of this part of the bill," Carlson pointed out, "but many church agencies and activities can be related to employment, job training and counseling, health, vocational rehabilitation, housing, home management, welfare, and remedial or non-curricular educational experiences."

"At this point it is difficult to see the need for coordinating the church programs into a total government 'war on poverty,'" the report said.

## 4. "Volunteers" for church programs.

The assignment of the "Volunteers in Service to America" contains no limitations on the assignment of volunteers to church programs. The assignment of the volunteers must be approved by the governor of the state.

Carlson observed, "A governor, however, would hardly be expected to hold a line against assignments to church agencies."

This program would in effect set up a "Domestic Peace Corps."

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Religious Liberty Calls For  
Education, Not Politics

(7-2-64)

\*By C. Emanuel Carlson

Will religious liberty be a political football in the 1964 election campaign? It may. Let us hope it does not! Here are some of the pros and cons on the horizon.

The Judiciary Committee of the House of Representatives completed several weeks of hearings regarding the need for changing the Constitution's protection of free exercise of religion for the people and its prohibition of establishment of religion. Since then the committee has worked in executive session and has made no public indication of intent. The Washington observers, however, are aware that a number of congressmen who thought they favored a "Becker amendment" found out that they do not. A number of representatives who had signed a "discharge petition" are reported to have withdrawn their names.

The testimony given to the committee showed an amazing agreement among responsible churchmen of all traditions in support of the First Amendment as it stands. The people who represented Methodists, Presbyterians, Roman Catholics, Baptists, et al., were much of the same opinion. Since the hearings closed both the Legal Department of the National Catholic Welfare Conference and the Catholic Press Association have come out against the Becker amendment, much to the distress of its sponsor, a son of that church.

The stand of the churches in defense of traditional American freedom, however, does not please all of the organizations and forces which now are active to form American public opinion. A number of radio broadcasters and of "heritage" and "patriotic" type organizations are seeking a change in the Constitution. Also many people who fear the future are still strongly committed to giving political authorities some measure of "freedom" to use "religion" for "holding the line" against contemporary changes. Thus religious liberty could become a political football in

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a struggle between "conservatives" and "liberals," whatever these terms may mean in the campaign.

There are circumstances which seem to constitute an invitation to the use of religiosity, with or without legal bases, in the campaign. First of all, large numbers of the American people do not yet know what was said in the famous court decisions regarding public authority and religion in the public schools. Many seem to actually believe that the Supreme Court is against religion and is trying to prevent people from praying. In the absence of information, people can be misled and confused.

Antagonism toward the Supreme Court is also popular among the state political forces that believe their power to be endangered by the principle of equal electoral districts. The same antagonism has arisen elsewhere in connection with the Court's defense of equal personal rights for all citizens, and with its defense of "due process of law" in judicial procedures. Could all these attitudes constitute a lucrative field for political appeal by means of a proposal to change the Constitution so as to "stop the Court"?

In the contemporary battle between "social change" and "the status quo" let us both hope and pray that our mutual free allegiance to God shall remain unchallenged. Many if not most of the advocates of change as well as the defenders of the present order take their positions conscientiously, believing that they are right. The freedom of the conscience must continue as the basis of all our freedoms. The limits of behavior must at times be regulated by law, but official religion that attempts to regulate conscience can do only harm to freedom. Any attempt in that direction will lift the intensity of the political battle to dangerous levels.

It is also understandable that the official anti-religion campaigns of some governments should move other governments toward official support of religion. Unfortunately, government sponsorship of "religion" does not result in the type of religious faith which answers atheism. Back of all atheistic movements are long chapters of the manipulation of people's minds by government sponsored religion.

What is needed now in defense of freedom is a time of concerted study and discussion on the meaning and the importance of free exercise of religion. What does "free exercise" mean for teachers and pupils while they are in the public schools? When people begin to study and discuss this question they will rapidly discern the wisdom of our American tradition of religious freedom. While this is in process let us hope.

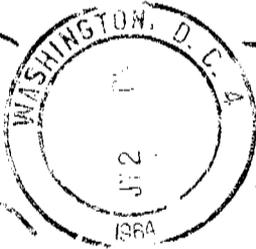
1. that political party leaders see the folly of trying to divide the population on an issue that is of such high importance to all;

2. that political leaders in the campaign will share generously in an educational experience which brings new life to civic freedom under God in the United States;

3. that all denominations and their educational channels give their people a chance to analyze the facts and the values involved in free exercise of religion.

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