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NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION

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FROM WASHINGTON OFFICE
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August 27, 1965

House Approves Broad
College Aid Measure

WASHINGTON (BP)-- Federal assistance to colleges and to college students won approval when the House of Representatives passed a higher education aid bill in a 367-22 vote.

The legislation, the Higher Education Act of 1965, would cast the nation's colleges and universities in the role of solving the problems of the communities. President Johnson, in his education message to Congress earlier this year, called for an expanded role of the university "to face the problems of the city as it once faced problems of the farm."

Rep. Edith Green (D., Ore.), who introduced the bill, said that there is "great need for the city college to do for the urban population what the land grant college has done for the rural population."

The House passed the bill with little controversy and only about four and one-half hours of debate. This differed markedly from the heated arguments and lengthy debate usually accompanying education aid proposals. No question of church-state separation was raised in floor debate.

The Senate version of the bill has not yet been reported out of committee.

As passed by the House of Representatives, the bill generally would (1) provide for community service programs by institutions of higher education to attack the problems of urban and suburban communities, (2) authorize loan insurance and scholarships for students, (3) continue and expand college construction programs and the college work-study program, (4) provide a program for improvement of college and university libraries, and (5) authorize special assistance to improve education at "developing" institutions of higher education.

The estimated cost of the programs during fiscal 1966 would be approximately $600 million.

The Baptist Joint Committee on Public Affairs produced a "staff report" on the Higher Education Act of 1965 soon after the proposal was reported out of the House Committee on Education and Labor. The staff report contains a detailed analysis of the provisions of the bill. It also discusses the new proposed aid program in the light of the Higher Education Facilities Act of 1963 and the Elementary and Secondary Education Act of 1965.

The report points out that the dilemma in which church colleges find themselves over construction grants under the 1963 law would be greatly increased by the new proposal.

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The bill would amend the Higher Education Facilities Act of 1963 to double construction funds for both undergraduate and graduate facilities, and to remove the "category" limitation on construction. The 1963 law requires that facilities constructed with federal funds must be for science, engineering, mathematics, modern foreign languages, and for libraries.

It would provide a five-year program of grants to states to encourage colleges and universities to offer extension courses, continuing education courses and other educational services concentrating on the problems of urban and suburban life.

A five-year program of grants would be authorized to help institutions of higher education acquire library materials, train library personnel and promote library research and demonstration projects. Provisions of the bill would prohibit the acquiring of library materials to be used for sectarian and religious purposes.

The bill would further provide a five-year program of assistance in raising the quality of teaching at "developing" institutions, through faculty exchanges and programs that would encourage strong colleges to "adopt" weaker ones.

The student loan program of the National Defense Education Act of 1948 would be amended to provide educational opportunity grants to needy, full-time undergraduate students. It would also authorize federal advances to states to encourage them to set up guaranteed low cost loan programs for students from middle-income families. In states where such loan programs are not available, a three-year federally guaranteed loan program would be established.

Transfer of the work-study program under the Economic Opportunity Act (war on poverty) to the Office of Education would be authorized. The program would be broadened to include students needing assistance but not necessarily from "low-income" families.

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Education Trends
Affect Church Colleges (8-27-65)

WASHINGTON (BP)-- A special study on "Federal Legislation and Baptist Institutional Policy on Higher Education" points out that trends in American higher education are forcing church colleges and their constituencies to a careful analysis of their purposes and programs.

The study is a staff report prepared by the Baptist Joint Committee on Public Affairs here, C. Emanuel Carlson, executive director. The report is presented in four major divisions: (1) Baptist Dialogue in Higher Education; (2) Some Relevant Trends in American Higher Education Affecting Church Colleges; (3) The Baptist Higher Education Witness Tomorrow; and (4) The Programming for Solutions and Policies.

The Higher Education Facilities Act of 1963, which provides grants to colleges and for universities certain types of construction, forced church colleges to some decisions as to whether or not to accept these funds. The problems created by the 1963 law would be still further complicated by the new proposed Higher Education Act of 1965 already passed by the House of Representatives.

Study commissions and educators indicate that American higher education will undergo profound changes in the next decade or so which will result from pressures such as economic and population growth which are outside the control of the colleges.

"If these sober predictions are anywhere near correct, only a utopian dreamer would assume that church colleges will be able to adapt to these pressures without practical modification of some present purposes," the staff report states.

"Compared to today, church colleges will be different things serving their constituencies in different ways ten years hence. Thus, those responsible for these schools must try to assess present trends lest they find that in making necessary adjustments their actual achievements are widely different from considered intentions."

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The report points out that there is increasing impact of public purpose and government initiative in all higher education. More and more state boards of education are planning for higher education by means of master plans which include planned roles for private colleges. The tendency to think of higher education and its governance more in public than in private terms will likely grow.

Thought about the needs, nature and purpose of higher education is shaped outside the ranks of church college educators. Church colleges are in competition with public schools. More and more government programs will have a direct impact on church colleges. Already there are grants for certain types of construction, consultants and lecturers paid by government, equipment sold cheaply by governmental agencies, contracts for specified research.

The report raises these elements of direct and indirect influence of government on private education "to indicate that the church schools are more and more becoming integral parts of a total American 'system' of higher education and their special identity and role within the 'system' is not defined or maintained easily."

Church colleges share many educational goals with public colleges, "but if they are justified in their existence, they must have goals which make them special," it states.

Questions facing both churchmen and educators are raised in the report. Baptists are particularly involved in a process of rethinking their witness in the field of higher education. A review of Baptist dialogue in this field since 1960 is presented.

A number of state conventions are currently facing decisions as to what their institutions should do in relation to the government programs available. The report stresses that "sound policy making in our present time of educational revolution and reform will require much more penetrating discussion and study than can possibly take place by bringing the issue" to the convention floor for a brief debate.

Four positions are presented for consideration in forming the policies that implement the Christian message for the future:

1. The message and the witness of the churches must rest on the voluntary stewardship of the believer and not be a matter of tax-support.

2. The institutionalized witness of the Christian churches must be rooted in an awareness of the Lordship of Christ which excludes the control and the influence of public policy, of opportunism, and of institutional self-goals.

3. The Christian's understanding of the worth of man, and his love for all men, must motivate him to human welfare and the full development of all potentials, causing him to be constructively related to all kinds of institutions that serve this purpose.

4. Decisions as to what constitutes the "common good" must be decisions by the body politic, and not by churches or ecclesiastical authorities, which requires that church agencies be restrained so as not to become public authorities or administrators of public funds.

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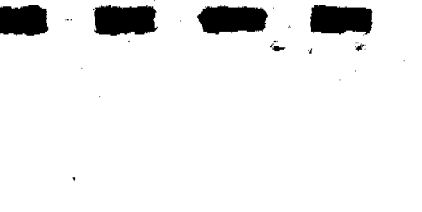

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August 27, 1965

Utah Baptist Church
Wins Development Award

ATLANTA (BP)--A struggling, mountain church with four missions has received Southern Baptists' national Church Development Award.

The 61-member First Baptist Church of Cedar City, Utah, nestled at nearly 6,000 feet elevation in the Cedar Mountains of the Rocky Mountain Range, took the top honor in the denomination's annual recognition.

K. Medford Hutson of Cedar City, mountain missionary and pastor of the church, received the award from the Home Mission Board of the Southern Baptist Convention.

Other churches and pastors recognized in the Church Development ministry as outstanding in their category were:

San Gabriel Baptist Church, San Gabriel, Tex. where William Ray Parmer is pastor, recognized as the outstanding church among those of memberships between 100 and 199.

First Baptist Church of Ganado, Tex. where Jerry W. Lemon is pastor, recognized as outstanding in membership category between 200 and 399.

Golden Gate Baptist Church, Fort Worth, where James F. Humphries is pastor, recognized as outstanding among churches with membership above 400.

Hutson had led the Woodlawn Baptist Church in Lufkin to recognition in 1962 in one of the categories of the Development Ministry and also as the church of the year in Texas.

He said, "When I arrived in Cedar City the church needed a program and I knew the Church Development ministry was it.

"We thus became the first church in the pioneer area of the West to take part in the ministry. There was some doubt it would work in such a remote area of Southern Baptist life, but there's no doubt now."

C. Wilson Brumley of Atlanta, associate secretary of the Home Mission Board urban-rural missions department, said the Church Development Ministry provides churches with a method of planning projects in three areas: the church, the community and the world.

According to Brumley, each church usually starts with a survey of its ministries, its opportunities and its potential. Church members share in planning projects, staffing them, checking on progress and reporting to the church.

A "Record of Progress Workbook," prepared by each church participating in the ministry, becomes the basis for judging and for awarding the certificates of recognition with in associations, states and the convention nationwide.

The Cedar City church was started in 1960 when Southern Baptists discovered the denomination had no church along the 400-mile strip of US Highway 91 between Provo, Utah, and Las Vegas, Nev.

Cedar City's population of 8,000 existing on mining, agriculture, manufacturing and tourism is predominantly Mormon.

Tourists visiting Bryce Canyon, Zion National Park and the Cedar Breaks swell the population in tourist season.

Hutson said some Sundays visitors outnumber members of the Cedar City church.

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Their achievements in the Church Dev lopment Ministry includ completing some 97 projects and projections for the future.

These projects included finances, building improvements, starting missions and strengthening other missions, and maintaining radio programs.

The church's missions are at Richfield, Beaver, St. George, and Milford.

Hutson's schedule of activities is that of a modern-day circuit rider.

On Sunday morning, he is at Cedar City, at Milford that afternoon and at Richfield that night--a round trip of more than 250 miles.

During the week he visits each mission, prepares two radio programs on tape, and makes as many personal visits as possible.

He still finds time to lecture at the college of Southern Utah once a quarter on what Baptists believe, and also lectures in high schools on invitation.

He said, "The Church Development Ministry correlates the organization in the church and provides a vision of what can be accomplished through the adopted projects."

"Without the projects we would not have done a third of what we did," he adds.

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Billy Graham To Attend
Dallas College Opening 8-27-65

DALLAS (BP)--World-famed evangelist Billy Graham will attend dedication ceremonies for the brand-new Dallas Baptist College here Sept. 28, and speak at an invitational banquet for 5,000 persons following the dedication.

The Baptist school plans to open on its new 200-acre campus Sept. 30 with 900 students expected, according to Otis Strickland, president.

Graham's address on "Christian Education" will highlight the banquet which will be held at Market Hall, scene of the Pastor's Conference during the recent Southern Baptist Convention in Dallas. A dramatic presentation on Baptist history will also be featured.

The banquet will follow dedication ceremonies on the campus during the afternoon. The campus is located in the southwest corner of Dallas County, overlooking Mountain Creek Lake.

Dallas Baptist College is beginning its first year of operation after moving from Decatur, Tex., where it was located for 57 years. Four of the projected 34 buildings are ready for the opening.

Officials from Dallas and surrounding cities will attend the dedicatory banquet. Ticket distribution will be handled by local churches.

Graham will conduct two evangelistic crusades in Texas during his visit to the state, in Waco Oct. 1-3 and in the Houston Astrodome Oct. 8-17.

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After Summer of Missions,
Students Again in School 8-27-65

ATLANTA (BP)--Six hundred and thirty Southern Baptist students are busy making the adjustment from mission fields to campus life.

Each has just completed ten weeks of mission service under the student summer missions ministry of the Home Mission Board of the SBC.

The transition to books and lectures from Bible schools, surveys, preaching, and building (both actual structures and lives) now takes place on 200 campuses.

Accomplishments of the summer loom large both on the fields where they served and within their lives.

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One student said, "I was reared in New Mexico, but I grew up this summer in Florida working with a Negro mission center."

A student sent to work with the Polish-speaking Baptist Church of New York City was told she would have five to ten pupils for the Vacation Bible School.

But when she finished jumping rope, talking, and playing with the scores of kids hanging in the doorways and on the street of the neighborhood she had more than 50, and the church was sending out an SOS for help.

In Ohio, when prank-playing boys cut the guidelines to a tent housing 100 children in Bible school, the young missionaries stretched out the tent and averaged 133 pupils a day--not under the tent but on top.

One student sent to a remote, banana-growing section of Panama, preached his first sermon the day he arrived at the mission church. However, instead of the evangelistic message he had planned--it was a funeral service.

"We went to the graveside and covered the grave ourselves," he wrote. "I knew this was going to be a strange, yet interesting summer."

While 200 campuses were represented in the group of 630 missionaries, five states provided almost 50 per cent of the corps.

Tennessee sent 68 from 14 campuses; Georgia, 65 from 17 campuses; Texas, 64 from 24 campuses; Louisiana, 54 from nine campuses; and Mississippi, 51 from 13 campuses.

Carson-Newman College (Baptist) in Jefferson City, Tenn. sent more volunteers than any other school. In fact, the 24 from Carson-Newman was almost twice that of the second school, Louisiana Polytechnic Institute, Ruston, La., which sent 14.

Eight of the top 13 schools were state schools. The schools and the number of student summer missionaries are:

Louisiana Polytechnic Institute, Ruston, La., 14; Central Missouri State Coll ge, Warrensburg, Mo., 11; Southeastern Louisiana State College, Hammond, La., 11; Georgia Southern College, Statesboro, Ga., 10; Auburn University, Auburn, Ala., 10; Texas Technological College, Lubbock, Tex., 10; Georgia Institute of Technology, Atlanta, Ga., 9; Western Kentucky State College, Bowling Green, Ky., 9.

Five of the top schools were Baptist. Other than Carson-Newman, they are:

Mississippi College, Clinton, Miss., 12; Union University, Jackson, Tenn., 12; Howard College, Birmingham, Ala., 10; Hardin-Simmons University, Abilene, Tex., 9.

There were 44 Baptist Schools, including five of the six Baptist seminaries, which sent 38 per cent of the students. Fifteen nursing students came from four Baptist hospitals.

There were 24 married couples and 136 single men in this year's corps. Also, 35 Negro students served.

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Southwestern Religious
Educators Elect Bailey 8-27-65

FORT WORTH (BP)--Ministers of education from Baptist churches in nine states meeting here for the 45th annual Southwestern Religious Education Association elected Elmer Bailey of Memphis, Tenn., as the organization's president.

Bailey is minister of education at Bellevue Baptist Church in Memphis. He succeeds A. Donald Bell, outgoing president and professor at Southwestern Baptist Theological Seminary, where the meeting was held.

Named president-elect was Roy Lee Williams, dir ctor of education for the Union Baptist Association in H$_o$uston, Tex.

Three vice presidents from Oklahoma, Missouri and Texas were elected--C. B. L wis, education director at Trinity Baptist Church in Oklahoma City; Professor Phil Briggs of Midwestern Baptist Theological Seminary in Kansas City, Mo.; and Harold Hanson, associate in the Texas Baptist Sunday School Department.

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Miss Gracie Knowlton, professor at Southwestern Seminary here was re-elected secretary-treasurer.

More than 225 Baptist religious educators attended the two-day meeting, which opened with a banquet commemorating the 50th anniversary of the seminary's School of Religious Education.

The school's dean, Joe Davis Heacock, told the religious education workers they must be willing to experiment and encourage creativity if they are to be successful.

"May we never become so bookish that we lose contact with human beings," Heacock said.

Most of the two-day conference was devoted to conference discussions of family life, retarded children, grading, church councils, new Sunday schedules, Christian schools, curriculum, and new summer programs.

The Association will meet next year on the Southwestern Seminary campus, Aug. 23-25, 1966.

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Baylor Awards Doctorate
To Texas Baptist Leader 8-27-65

WACO, Tex. (BP)-- Baylor University here has awarded an honorary doctor of divinity degree to O. D. Martin of Dallas, stewardship director for the Baptist General Convention of Texas.

The degree was awarded during summer commencement excercises in which more than 300 students were graduated from the Baptist school.

Baylor Provost Monroe S. Carroll, chairman of the commencement committee, said Martin was awarded the degree in honor of "his long years of experience in education and religious work."

Martin is a 1925 graduate of Baylor, a former pastor of Texas Baptist churches, and was missions secretary for the convention's district missions organization in the Houston area before going to Dallas as stewardship director in 1962.

Martin and his wife have three children, all of whom attended Baylor.

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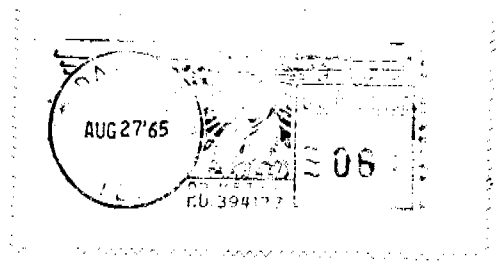

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EDITORS NOTE: Jimmy R. Allen, secretary of the Christian Life Commission for the Baptist General Convention of Texas who has done extensive studies on Christianity and race relations spoke at the Zion Hill Baptist Church (Negro) in Los Angeles located in the heart of the riot area the weekend following the Aug. 13 riots. He also spoke three times at the California Southern Baptist Brotherhood Conference, once on the Christian's role in racial crisis. After talking to Negro leaders in Los Angeles, here are his first-hand impressions of the tragedy.

The Los Angeles Riots:
National Distress Signal

August 27, 1965

By Jimmy R. Allen
For The Baptist Press

Driving through the riot area of Los Angeles 36 hours after the shooting c4ased was a sobering and saddening experience.

Blackened ruins of stores were everywhere. Helicopters criss-crossed overhead. Bulldozers and clean-up crews stopped traffic minutes at a time. Trucks of soldiers rumbled down the streets with automatic rifles ready. The acrid smell of smoke created an air of unreality.

A long line of weary but patient persons stood waiting by the public building in a park where a crude sign said, "Emergency Aid."

I looked into the face of poverty. It was not the crowded poverty of the narrow streets and tenements of the cities of the North. It was the poverty of a spacious western city. There were broad streets, single unit homes crowded with several families.

But most of all, there were men...men everywhere...able bodied men sitting around in the middle of the day with nothing to do. These were men who had traveled to the West with the hope of finding work, only to be trapped in the same poverty from which they were fleeing.

There were startling contradictions. In the midst of this poverty area were streets named "Success Street" and "Grandee Avenue," as if they were mute testimonials of the aspirations and frustrations of the residents.

The park in which the soldiers were quartered, around which armed guards march d in military precision, was named for Will Rogers--the famous comedian noted for saying, "I never met a man I didn't like."

Churches were numerous. Little store-front churches spoke of valiant efforts by poorly equiped persons to lift the name of Christ. Beside a church stood a big sign, "Take Time to Be Holy." Across the street was a burned-out and gutted store.

In the aftermath of this tragedy, Americans are seeking to interpret th significance of the days of rioting and looting.

I am keenly aware of the limitations of perspeetive and judgment which handicap a visitor from outside an area, but I seek to share impressions and results of interviews with the hope that they will contribute to the body of knowledge out of which judgments and interpretations are being made.

The days of rioting and looting in south Los Angeles should not be viewed as an isolated phenomenon in Southern California, but as a distress signal to our nation.

Failure to diagnose this outbreak of violence as symptomatic of deeper maladies and failure to meet these causative factors will simply mean increased agony in the future.

The objects of the wrath of the mobs give some insight into the violence. The burned out and looted stores were primarily (1) grocery stores, (2) appliance stores, (3) clothing stores, (4) pawn shops, and (5) liquor stores.

To the poverty-stricken Negro, these were obvious and immediate symbols of white exploitation.

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Many poor Negroes believed that food store chains were selling them stale food from other stores. Th y struck back at thes stores as symbols of oppression against which they have had no voice. Appliance and clothing stores were places in which a few dollars down a week made the purchase. Those who missed a week were often faced with repossession. Pawn shops reportedly took their possessions from a pittance in moments of emergency and sold them if they were a day late paying back the money. Liquor stores furnished the fuel for rioters to keep up their frenzy.

Standing untouched in the middle of two blocks of ruined buildings was a bank building. This kind of financial institution was outside the target area for unreasoning, hating persons striking back at a society in which they were trapped. It was not part of their immediate experience of exploitation.

"Get Whitey" was the battle cry for the rioters. The white man symbolized for the rioter all of the frustrations and exploitations which he and his race had experienced.

In the heat of fury, it made no difference which white man it was or what his attitude and actions toward Negro persons had been. In this tumult white persons experienced the same stereotyping or judging solely by skin color which Negroes have labored under for centuries.

No studied judgment can be made by a visitor from another community on the charges and counter charges of police brutality. A prominent Negro leader told me that in his judgment the problem was not brutality but what he termed "insensitivity" to the problems of the man trapped in a ghetto. He described the difficulty of understanding the mind of the ghetto dweller who is depersonalized, always regard d with suspicion, possessed of vivid memories of brutal treatment in other sections of the country by law enforcement officials. For such persons even the force necessary to stern discipline can ignite the flames of hatred.

While all judgments concerning this new phenomenon in American life will be tentative, some conclusions are in order.

<u>The riots were symptomatic of a class struggle with racial overtones.</u>

While racists are ready to seize on this tragedy to verify all their prejudices against Negroes, thoughtful Christians should discern the fact that this was not a racial struggle with class overtones. It was a class struggle with racial overtones.

Negro middleclass businessmen and pastors were also threatened. I visited a lovely Negro home, and saw a shotgun in the bedroom. It had never been there before, I was told, but fear of the mob necessitated its availabllity. One Negro pastor told of having a security guard night and day because of threats he received. Here were "have nots" striking out in frustrated fury against the "haves" rather than simply black against white.

<u>A criminal element was involved, but the problem runs deeper than lawlessness.</u>

Just as the Black Muslims tried to take advantage of the rioting to spread their gospel of hate, a criminal element moved in to do organized looting and to try to keep the rioting going for their own purposes.

Of the four to five thousand Negro persons involved in all of the rioting, however, the major number were looters rather than rioters. A smaller number did the violence and set the scene of permissiveness in which poor persons were caught up in the atmosphere and took what they could.

They took things they could not dispose of, things they could not use. In unreasoning rebellion against their poverty, they took what they could get their hands on. Similar looting has been experienced in many places where tornado or natural disaster created disorder.

<u>Violence must be condemned, but this incident should not discredit the non-violent efforts of Negro Christians to secure justice and opportunity in our society.</u>

There is no excuse for violence. It must be condemned whether it occurs among whites in our Southland or among Negroes in the West.

These rioters were not non-violent persons. They were unviolent persons, capable of being sparked into violence. White Christians need to understand the valiant efforts of Negro Christians to stem the tid of violence and to meet the

distressing situation with positive rather than negative answers.

Th fact that similar blood baths have not already been experienced in the South is largely caused by the respect accorded to the churchmen who have pled for non-violence. The more secularized North and West may not have some of the resources for meeting this problem which are still present in the so-called Bible Belt.

There is a Christian responsibility to be concerned with meeting the basic needs laid bare by this rioting.

Christians cannot afford to assume that we can remain insulated from the raw needs of humanity. The spiritual vacuum in which men can be stirred to such hatred needs to be filled with the experience of dedication to the Christ who loves and lifts.

The cycle of poverty in which untrained and ill equipped men walk on a tr admill of want must be broken. This is not simply a physical or political need. It is a compelling spiritual responsibility for us to act to help men help themselves. Poverty stricken people in the ghettoes of America constitute one of the greatest challenges to Christian concern on the contemporary scene.

While this experience is frightening, it is not hopeless. Time is of essence. We must move to meet the complex problems of man in the spirit of Christian love.

Before the clock ticks away our hours of grace, we must be at the task of working together for justice with peace in our democratic society.

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