



**BAPTIST PRESS**  
 News Service of the Southern Baptist Convention

460 James Robertson Parkway  
 Nashville, Tennessee 37219  
 Telephone (615) 244-2355  
 W. C. Fields, Director  
 Jim Newton, Assistant Director

**REGIONAL OFFICES**

ATLANTA Walker L. Knight, Editor, 161 Spring Street, N.W., Atlanta, Georgia 30303, Telephone (404) 523-2593  
 DALLAS R. T. McCartney, Editor, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) RI 1-1996  
 WASHINGTON W. Barry Garrett, Editor, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

**BUREAU**

BAPTIST SUNDAY SCHOOL BOARD Lynn M. Davis Jr., Chief, 127 Ninth Ave., N., Nashville, Tenn. 37203,  
 Telephone (615) 254-1631

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May 4, 1967

Study Reports Variety In  
 Baptist Church-State Policy

By W. Barry Garrett

WASHINGTON (BP)--There is "no single, simple pattern or formula that describes all American church-state relations," according to a study by the Baptist Joint Committee on Public Affairs here.

This relation between church and state ranges all the way from support of religion in the chaplaincy to wide separation for the preaching and religious education ministry of the churches, the study found.

In between these two extremes there is a variety of "interaction" between the government and the churches and their agencies, the report points out.

The study by the Baptist Joint Committee was done at the request of the Executive Committee of the Southern Baptist Convention. It is a part of the Baptist Education Study Task (BEST), a two-year program to examine Baptist policy and practice in higher education.

A major problem faced by the first national BEST conference in Nashville last June was federal aid to Baptist schools. The conference requested that a survey be made by the Baptist Joint Committee concerning the church-state practices of all Baptist agencies and institutions.

The second BEST conference will be in Nashville, June 12-15. At that time the findings of the Baptist Joint Committee survey will be discussed.

According to C. Emanuel Carlson, executive director of the Baptist Joint Committee, the survey is very limited and should be considered only as a preliminary finding.

A complete "detailed study in depth" of the church-state policies and practices of all Baptist institutions and agencies would require a much larger staff and budget than is now available, Carlson said.

In revealing the many areas of interaction between Baptist agencies and institutions and the federal government the Baptist Joint Committee report warned that this is "only one side of the coin." The other side would be the high degree of "separation" that has prevailed between church and state.

"A complete study would lay interaction and separation beside each other," the report said.

The final concern of Baptists should be "the extent of religious liberty," which might be called the value of the coin, it continued.

Religious liberty "requires a judicial balance between church-state interaction and separation," the Baptist Joint Committee study pointed out. It said, "We think the American political system as a whole has provided a sound balance that has helped produce a broad religious liberty."

A major caution was sounded by the Baptist Joint Committee. In addition to the ways church and state programs affect each other, "a list of ways in which governments and the churches do not affect each other could be developed," it said. "Obviously," the report continued, "compared to European experience, the American church-state system is properly called one of 'separation.'"

The Baptist Joint Committee faced among other problems in making a complete survey the facts that (1) no studies have been made on public aids to church agencies on the state level, and (2) the problem of keeping up-to-date is almost impossible.

Nine areas of church-state interaction were examined by the Baptist Joint Committee. They are: chaplaincies, tax exemption, international relations, health and health education, welfare programs, higher education, elementary and secondary education, miscellaneous benefits for religious organizations and clergymen, and land use and zoning.

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In its summary observations the report said "there seems to be more separation of church and state when churches in their local form are considered than when church health, education and welfare agencies are considered."

"Put differently," it explained, "interaction apparently increases where functions are common."

The findings also reveal that "in comparison to the size and number of available government programs and in comparison to activity of some other denominations, agencies owned by Southern Baptists seem to have shown a reluctance in using available federal programs." No reasons for this reluctance were offered.

On the other hand, it continued, Southern Baptist reluctance has not produced a single pattern of response to government programs. "Grants and loans have been accepted by some agencies and rejected by others. Different policies have been developed by various state conventions," it observed.

In the programs affecting religious agencies the study reported that "the government frequently places restraints on itself by law or administrative actions." This, the report observed "reveals a continuing interest in church-state 'separation' by those who act in ways which at some points may produce interaction."

The Baptist Joint Committee's survey concluded that both government and church agencies have not ignored ideals and principles but have in fact held them dear. But, it observed, "the achievement of one ideal or principle does not always harmonize with the achievement or another ideal or principle and adjustment becomes inevitable."

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Stewardship Commission Invites  
Church Bonding Firms To Meeting

5/4/67

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NASHVILLE (BP)--The Stewardship Commission of the Southern Baptist Convention has issued an invitation to about 45 church and institutional bond financing organizations to attend a meeting here in an attempt to organize an association of church bonding firms.

About 30 of the 45 organizations invited have indicated an interest in creating such an organization, said James V. Lackey, director of stewardship development for the commission.

Organizational sessions of the church bonding firms has been slated June 5-7 at the Ramada Inn on James Robertson Parkway in Nashville, Lackey said.

The Stewardship Commission of the SBC often gets inquiries from Baptist churches asking for recommended companies to handle issuance of bonds to finance their building programs, he explained.

"We and other denominations would be inclined to refer our churches and institutions to members, in good standing, of such an association," Lackey said.

There has been considerable interest among church bonding firms for establishing such an association, which would develop a code of ethics for its member firms, but no single firm has been willing to call together all other bonding companies for fear the others might think one company is trying to run the show, Lackey explained.

"The reason that such an organization has never been established before is because there has been no one to do it," he added. "The Stewardship Commission is willing to call the meeting and help get the thing going, but then we'll step out and let the new organization run itself as soon as it can get organized."

Lackey expressed hope that the organization, after it has been organized can do several things.

"It would help us greatly in responding to requests from our churches and institutions if there was a recognized association having a published code of ethics to which member firms adhere.

"It would also be helpful," he said, "to have a description of the nature of services rendered by the participating firms."

Lackey said the idea for the Stewardship Commission's taking the initiative in calling such an organizational meeting for the bonding firms has been in his mind for several years, but that the people who are really interested in it are the bonding firm executives.

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Invitations were sent to about 55 such firms, all that they could discover, and about 10 of the invitations came back in the mail because of incorrect addresses. Lackey urged all such firms which did not receive a written invitation to write to him at 460 James Robertson Parkway, Nashville, and an invitation would immediately be issued. No negative responses were received.

"We hope Baptists can be of service here to the whole nation by helping the bonding agencies to organize themselves and adhere to a code of ethics," he said.

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Greek Warship Model 401  
Given To Seminary

5/4/67

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WAKE FOREST, N.C. (BP)--A model of a Greek warship has been donated to the library of Southeastern Baptist Theological Seminary as a display showing how Christian slaves were forced to man the oars in the "galley ships" in Bible times.

The model was made by Wilbur H. Huff, minister of youth and recreation at First Baptist Church, Bluefield, W. Va., for a 1964 class in Biblical archaeology under Marc H. Lovelace at Southeastern Seminary.

More than 100 hours and two months of research were required to build the model, said Huff. The ship measures 35 inches long, 17 inches wide, and 22 inches high, and is made of Balsa wood, airplane cement, Chamois skin, paint, and Balsa wood filler.

Huff said he became interested in the Greek warship because it was the pattern of the Roman ships which were manned by slaves, many of whom must have been Christians. "The Roman Empire put Christians into prison and enslaved many of them. It was my belief that untold numbers of them were put on fighting ships as slave oarsmen; therefore I wanted to know more about the warship."

"The peak period that the Galley ships were used came during the Hellenistic period, 333-63 B.C.," he says. "They were perfected by Alexander the Great, 336-323 B.C."

Ordinarily the ship had two hundred active oarsmen, with another hundred in reserve. The sail was used only when the wind was blowing in the right direction. The primary means of power was the slave oarsmen. The speed of the ship was that of a horse in full stride or about 25 miles an hour. The oarsmen wheeled oars with balance weights to the constant beat of the counter officer.

The ships were 275 feet in length and 85 feet in width and accommodated warriors and seamen in addition to the 300 slave oarsmen. They were built of fir, oak, and cedar and were held together by dowel sticks. The only iron on the ship was found on the tip of the ram rod which was used to batter the enemy ship and as a boarding runway.

Unlike the merchant ship or the pleasure cruiser, the Greek warship had little provisions for eating and sleeping. The ship stayed near the coastline and pulled into port for night. Its primary use was for fighting.

For a time Huff took his model to camps and conferences to show to young people and to tell about the history of such ships. But now he feels that the time has come to bring it back "home" to the seminary where it will be on permanent display in the seminary library.

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Baylor Unit Collecting 402  
Soap For Vietnamese

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WACO, Tex. (BP)--Arnold Air Society at Baylor University here is gathering contributions to buy soap for Vietnamese citizens.

The project was begun after the Baylor Lariat, student newspaper, received a letter from Harrison Kobler, Baylor graduate now serving with the Military Advisory Command, Vietnam.

Arnold Air Society is gathering donations mainly from campus clubs, Patrick Robins, society member said. "The 12th Air Force is going to fly the soap over for us," Robins said. The soap drive will continue through most of May.

Kobler's letter to the Lariat told of first aid and hygiene classes which his organization now is giving to a group of young people.

"Most of these peoples' health problems--worms, scabies, wound infection, etc.--are either caused or aggravated by their lack of proper sanitation and personal cleanliness," Kobler said.

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CUTLINES

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BAPTIST PRESS PHOTO

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TRADES BADGE, GUN, FOR PULPIT, BIBLE: Police Lt. James T. Fisher of the Dade City, Florida Police Dept., has resigned his position to enter the Baptist ministry. Fisher feels his police experience has been helpful, for it "gives you an insight into the condition of many people." He added, "you get the feeling that God's word is really needed." (BP) Photo

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