

**BAPTIST PRESS**

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Christian Life Commission
Recommends War on Extremism**REGIONAL OFFICES**ATLANTA Walker L. Knight, Editor, 1350 Spring Street, N.W., Atlanta, Georgia 30309, Telephone (404) 873-4041
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NEW ORLEANS (BP)--A dozen recommendations and strongly worded statement warning that unchecked extremism will wreck both the church and society will be presented to the Southern Baptist Convention here by the denomination's Christian Life Commission.

The statement condemns extremism, both of the right and left, as "dangerous," "insidious," and "anti-Christian."

It urges Southern Baptist to study the tactics, goals and approaches of extremist groups and to "become alert to the extremist forces, left and right, in church and society, which if allowed to go unchallenged will divide us and ultimately take us down the dreadful road to ruin."

The recommendations also urge Baptists to "seek to remedy those conditions which foster extremism and breed violence by doing justly, loving mercy, and walking humbly with our God."

Still another of the 12 recommendations asks Baptists to have compassion on the extremist himself, as well as on the victims of extremism, and too seek reconciliation to God and to man for both extremists and their victims.

The 12 recommendations, which will be offered to the 15,000 estimated "messengers" from Baptist churches for their approval during the convention, is preceded by a 1½ page printed statement on extremism.

The report opens with a reminder of the convention action last year adopting "A Statement Concerning the Crisis in Our Nation," which dealt mostly with the race issue. "A realistic assessment of our national life," said the 1969 report, "indicates that the crisis is still with us."

The statement calls attention to "our many failures" to implement the crisis statement of 1968, by says many Baptists have "worked earnestly to implement that statement."

"Ominous sounds of hate have not abated," the statement continues. "A continuing polarization of attitudes keeps building up in our country. These have been intensified by political demagogues and radical leaders of the left and of the right."

The statement expresses belief that extremism "is a seedbed from which vicious attitudes and violent actions springs, and urges Baptists to examine with great care this multi-headed monster, too long unchallenged in our midst."

Equal condemnation is heaped upon extremism of the left and right. "Both expressions of extremism in the church are equally disruptive and destructive," says the statement. "Both have theological overtones when found among church members

"Those of the left would turn the church into an agency of political pressure for radical restructuring of society while ignoring the supernatural dimension of God's saving grace...

"Those of the right declare that the church's concern is only for man's soul and seek to force every member into a rigid adherence to the Bible as they see it, while ignoring the strong, pervasive emphasis of our Lord upon a costly discipline which places moral and ethical demands upon every Christian in all personal and social relationship."

The statement further chides extremism of the left for "left-wing pressure attempts to bring about radical change overnight by claiming to be the only vanguard in the struggle for human freedom and welfare," and for "use of physical force against oppositions."

Extremism of the right is further criticized for resighting change, stressing property rights over human rights, and condemning all civil rights and welfare programs as forerunners of Communism. "These apostles of discord show contempt for the full rights of minorities; the objective public deliberation of issues and the concept...that any accused person is to be considered innocent until proven guilty.

Radical right extremists are called "advocates of return to yesterday's status quo" who claim to be "the only effective fighters against a Communist takeover, since all who disagree with them are alleged to be either a part of the plot or have been fooled by its 'liberal' propaganda."

"Extremists go beyond the bounds of reasonable action, excessively and zealously expressing blind attachment to a particular point of view," says the statement. "They encourage distrust and thrive on fear. They use smear words such as 'reactionary,' 'liberal,' or 'Communist.' ...They use guilt by association technique, make false charges, and twist quotations by using them out of context. They appeal to prejudices and anxieties. They offer simple solutions to complex problems.

"...Extremism, whatever its emphasis...represents a grave threat to our political, economic, social and religious life," said the statement. "Extremism is essentially anti-Christian for it sees only in part and operates on the assumption that the end justified the means.

"The extremist's ultimate loyalty is not to God but to the radical cause which he espouses," declares the statement. "He is quite willing to see any institution, person, or group destroyed in order that his particular cause may survive."

The statement, though it bore down hard on extremists of both left and right, did not name any specific "extremist" group or individual.

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Tennessee Missions Leaders
Ask For Age 62 Retirement

5/21/69

JEFFERSON CITY, Tenn. (BP)--Superintendents of missions for Baptist associations throughout Tennessee, meeting here for an annual missions conference, voted to request the Southern Baptist Annuity Board to study the possibility of providing full retirement benefits at age 62.

Meeting at Carson-Newman College here, the missions superintendents also urged the missionaries to write individually to the Annuity Board expressing support for the 62 retirement age, and also requested that their statement be released through Baptist Press.

J. V. James, superintendent of missions for Hamilton County Baptist Association who made the motion, said the group in conference last year raised a similar request, "but it didn't get any action."

The missionaries requested the Tennessee Baptist Convention state missions secretary, Leslie R. Baumgartner, to place the request before the Annuity Board.

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Mrs. Quinn, College
President's Wife, Dies

5/21/69

PINEVILLE, LA. (BP)--Mrs. G. Earl Quinn, wife of the president of Louisiana College (Baptist) here died after an extended illness. She was 55.

Funeral services were held May 22 at the Emmanuel Baptist Church here where she was a member. Her husband has been president of the Baptist school since 1951.

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Summar Elected Tennessee
Baptist Stewardship Head

5/21/69

NASHVILLE (BP)--William C. Summar, 59, pastor of Robertsville Baptist Church in Oak Ridge, Tenn., has been named stewardship secretary of the Tennessee Baptist Convention.

Summar, who succeeds William Pitt who resigned to take a position with the Southern Baptist Convention Stewardship Commission, assumes the post about July 1, according to W. Fred Kendall, executive secretary of the Tennessee convention.

Summar has been pastor of the Oak Ridge church for 18 years, previously serving as pastor of Baptist churches in Franklin, Selmer and Mount Pleasant, Tenn.

He attended Carson-Newman College, Jefferson City, Tenn.; and is a graduate of Middle Tennessee State University, Murfreesboro, Tenn., and Southern Baptist Theological Seminary, Louisville.

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Baptist Agency Fears
Proposed Tax Reforms

by. W. Barry Garrett

WASHINGTON (BP)--The Home Mission Board of the Southern Baptist Convention in Atlanta has joined a rising crescendo of voices asking that "unrelated business income of churches" be taxed. But it opposed other tax reforms that might adversely affect gifts to churches and church-related institutions and agencies.

The Home Mission Board's resolution was sent to the Ways and Means Committee of the House of Representatives of the U.S. Congress. The committee is currently working on tax reform measures, many of which directly and indirectly affect the income of churches and their agencies.

Earlier the General Board of the National Council of Churches and the United States Catholic Conference issued a joint statement on U. S. tax policies as related to churches. The National Council is composed of 33 Protestant and Orthodox denominations in the United States. The Catholic Conference is the organization of all Roman Catholic Bishops in the nation.

The Joint Protestant-Catholic statement favored "elimination of the specific exemption of churches from taxation on income from regularly conducted commercial business activities which are unrelated to their exempt functions."

Referring to tax encouragement for giving to religious, educational and charitable organizations, the Home Mission Board charged that "certain tax recommendations proposed by the Johnson administration, if approved and enacted into law, would seriously restrict the tax incentive involved in such gifts."

Further, the board urged the House Ways and Means Committee "to consider seriously the adverse effect on gifts to churches and church related institutions and agencies that seem likely to result from adoption of most of the proposed changes now under consideration by said committee."

Specifically, the Baptist Home Mission Board urged the House Ways and Means Committee "To reject the proposed changes in present tax laws which would:

"1. Tax capital gains on appreciated property where such property is the subject of a charity gift.

"2. Remove tax benefits of charitable remainder trusts, life income contracts, gift annuities and short-term trusts;

"3. Abolish tax incentive for 'bargain sales';

"4. Tax donors on inventory and other 'ordinary income' gifts;

"5. Place a 3% or other, floor on charitable deductions;

"6. Reduce the charitable deductions under an allocation of deductions between taxable and non-taxable income formula;

"7. Deny deductions for gifts on the use of property;

"8. Include appreciation on property gifts in any expanded income base."

The Board approved proposed tax changes "which would increase the ceiling on deductible gifts to 50% on adjusted gross income."

The joint statement by the U. S. Catholic conference and the National Council of Churches marked the first time that Protestant and Catholic councils had joined forces on the tax-reform issue. It was issued after intensive consideration of the relation of churches to public tax policies.

In addition to the joint statement, the National Council of issued a "policy statement" of its own on "tax exemption of churches."

The National Council pointed out that the New Testament enjoined Christians to pay taxes, but that it "does not deal directly with taxation of Christians in their corporate activities."

On the other hand, the council's statement continued that the New Testament "recognition of government's right to tax has implications for the Church as a corporate structure in the modern world." It explored nine areas of relationships between the churches and tax policies.

The National Council affirmed that "churches should ask of government for themselves no more than freedom and equality." The churches should insist on tax justice, equality and fairness for all, it said.

But for themselves and their churches, "Christians ask no more from government than freedom to proclaim and bear witness to the gospel: to preach, to publish, to worship and to serve in obedience to the will of God as it is made known to them," the policy statement continued.

While it may be proper for government to encourage voluntary organizations through tax exemption, the National Council said, this may entail conditions which Christians cannot accept. Such conditions may take the form of required loyalty oaths or restraints upon political activity.

In such cases, the National Council said that Christians may dispute the conditions, or that "churches may want to set up non-exempt agencies for political activity, using contributions that are not deductible."

The National Council statement said that "churches should be willing to pay their just share of the cost of municipal services which they receive, such as fire, police and sanitation services." It made a special point that both churches and employees of religious organizations, "Should not enjoy any special privilege in regard to any type of taxation."

Both the U. S. Catholic Conference and the National Council agreed that the disclosure of income for the churches should be on a voluntary basis and not as a result of government compulsion. Both agreed that the law should require that income on unrelated business be reported.

The National Council said that it is good policy for churches voluntarily annually to make available to the public a complete audited report of its income, expenditures, assets and liabilities.



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