

**BAPTIST PRESS**

News Service of the Southern Baptist Convention

460 James Robertson Parkway
Nashville, Tennessee 37219
Telephone (615) 244-2365
W. C. Fields, Director
Jim Newton, Assistant Director

September 15, 1969

Evangelism Congress Shows
Concern For Vietnam, Race**REGIONAL OFFICES**ATLANTA Walker L. Knight, Editor, 1350 Spring Street, N.W., Atlanta, Georgia 30309, Telephone (404) 873-4041
DALLAS Billy Keith, 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

by Walker Knight

MINNEAPOLIS (BP)--The U. S. Congress on Evangelism, though true to its name, broadened its scope of evangelical concern to include both the Vietnam War, and a solution to the racial revolution in America.

Not only did the congress concern itself with evangelism as most of the 95 evangelical denominations represented might interpret it, but it also delved into social concerns with equal intensity.

Maybe the planners for the congress had set out to prove that conservative evangelicals are socially aware and concerned persons. If so, even the most biased observer would have to admit the congress succeeded--so well in some cases that numbers of the 5,000 delegates were visibly shaken while others were shaking their heads.

A strong link was established by the congress with the black man's struggle for equality through such speakers as Harlem Evangelist Tom Skinner and Southern Christian Leadership Conference President Ralph Abernathy.

In addition a black caucus of some 500 delegates asked that churches confess in word and action the "sins" committed against black people, and they listed specific ways to take such action.

Another link with world peace was made by Oregon Senator Mark Hatfield, who called for an end to the War in Vietnam. Delegates also strongly applauded the public appeal of Editor Harold Lindsell of Christianity Today that President Nixon call for a special national day of prayer for an end to the war. "We've tried everything else, why not try prayer?" he asked.

No matter what preconceptions one brought to the congress, he received some surprises. One black Lutheran, Nelson Trout, said: "Many of us came with tongue-in-cheek, but we have sensed a rebirth of the church addressing itself to the world. The congress has shown an awareness that the world sets the agenda."

Skinner called the congress the most historic church congress ever to meet in our country. "If we leave here with our heads screwed on, we can make an impact on this country."

In his opening remarks as honorary chairman and presiding officer, Evangelist Billy Graham indicated that the purpose of the congress was to create a new spirit, not necessarily to define evangelism, and also to enlist the Christians of the nation in active evangelism.

For a Southern Baptist at the conference, and there was nearly 500 present, the meeting could be described as a combination of the best from a well-planned state evangelism congress, and from a hard-hitting Christian Life Commission seminar.

In addition to the major addresses at general sessions, there was a strong dose of 46 how-to-do-it evangelism workshops, and two massive Billy Graham-type rallies for youth and Minneapolis citizens.

Evangelism as traditionally understood by Southern Baptists and other evangelicals, was not neglected at the congress. It came through strongly in many of the features, and was demonstrated in the rallies and on the streets and in hotels. But the congress did not re-hash all the old evangelistic shibboleths.

Most of the how-to-do-it workshops emphasized traditional evangelism, and it seemed to be in these conferences that the traditional came through. But even in the workshops, some of the topics were a little out of the ordinary.

Included among the 46 topics for discussion were such things as: the ministry of the laity, scripture distribution, "Do Your Thing," lay witness, the strategy for church renewal, leisure evangelism, restructuring the church for mission, church renewal through action groups, "Where The Action Is," the church in the deprived area, ministry to men in uniform, personal evangelism training, how to witness for Christ, etc.

-more-

The congress also seemed to seek to prove that the beautiful, the brave, the tough, and the successful could be Christians, as the delegates heard a former Miss America Vonda Kay Van Dyke, sports figures Bill Glass and Bobby Richardson, and movie star and singer Pat Boone. In addition there was a generous share of entertaining, swinging music and dramatic presentations.

These were the cream of the congress. The real meat came in position papers and insightful speeches.

Many would have argued that the tone of the meeting was conservative. Delegates were not above confronting each other with such questions as: "Are you a born-again believer?", or "How do you introduce a man to Christ?"

The congress is an outgrowth of the World Congress on Evangelism held in Berlin in 1966. From the start, the meeting was designed to pay for itself. Delegates footed a \$50 registration fee, or individual tickets for single sessions, in an effort to pay for the \$200,000 budget.

Most of the participants from the more than 95 denominations were middle-aged, with some youth, and Negroes present. While the black churchmen were well-represented on the program by such men as Skinner and Abernathy, they were not too well represented among the delegates, with less than two per cent of the delegates present. This was attributed to two factors--the cost and a conflicting meeting of two National Baptist conventions around the time of the congress.

Regardless of the viewpoints of those who attended, most of the delegates went away highly complimentary with comments about the meeting. With such a widely diverse group, this in itself was a major accomplishment.

Perhaps the congress might well have proved that evangelicals, though they might not agree on every point, can cooperate both in evangelistic outreach and in dealing with the critical issues of the day, for this was the tenor of the entire meeting.

-30-

Strong Link Seen Between
Evangelism, World Peace

9/15/69

MINNEAPOLIS (BP)--Sen. Mark O. Hatfield of Oregon forged a strong link between evangelism and world peace during a major address at the U. S. Congress on Evangelism here.

"The mission of peace cannot be severed from the tasks of evangelism," Sen. Hatfield said.

"Seeking peace requires witnessing for God's will, judging nations, orienting one's life to purposes of his peace, influencing the thinking of the public action and love toward our neighbors and proclaiming the power of Christ to remake human life according to the fullness of Christ," he declared.

"It is hypocritical for a Christian to claim he has the peace of God in his heart, if he remains oblivious to the violence and the destruction in the world," he said.

Sen. Hatfield took issue with those who reject any responsibility for overcoming peace simply because "sin is a reality."

"Depravation, suffering, hunger, alienation from God and man, lack of dignity, oppression--all these beguile the world's hope for true peace," he added.

Then he severely castigated American involvement in the "Civil War," in Vietnam, "the gravest, most destructive event that presently keeps our world seething in violence."

Hatfield said Americans have lost sight of the human dimensions of the conflict, failing to understand the Vietnamese people. "Having imposed military measures which have only escalated to violence, we have resisted any change in our action, and any admission of our misunderstanding."

"Christian compassion," said the senator, "cannot remain quiet when the basic value and dignity of human life is desecrated" as it is in Vietnam.

He added, however, that too many times, Christians have been quiet about the war. "Living in a country that we somehow feel bears God's seal of approval, many of us as evangelicals tend to discover those foes of peace only in other people and nations. But Christ warns us about criticizing the speck in our brother's eye while we ignore the plank in our own."

-more-

God does not judge people as Americans, Russians, or Chinese, Sen Hatfield said. "He does not categorize them according to nationalistic, political, or ideological labels. Christ has broken through these barriers."

The senator added that peace is frustrated by such un-Christian attitudes as self-assertedness, pride, paternalism, and brutality.

In a new conference following his address, Sen Hatfield said that both the problems of race and poverty essentially are problems of human relations, and cannot be solved by any amount of money.

He expressed pleasure that bombing raids in South Vietnam have been suspended, but said that he would not be satisfied with the rate of de-escalation of the war until every American soldier is home.

-30-

Gen. Westmoreland To Speak
At Academy Dedication Service

9/15/69

BROWNWOOD, Tex. (BP)--Army Chief of Staff, Gen. William C. Westmoreland will serve as convocation speaker at the formal dedication of Howard Payne College's Douglas MacArthur Academy of Freedom in mid-October.

Ceremonies dedicating the unique social studies center will be Oct. 16-18, with Gen. Westmoreland's speech scheduled for 10 a.m. on the final day.

A statue of General MacArthur, World War II and Korean conflict leader, will also be unveiled.

Howard Payne President Guy D. Newman will award honorary doctorates to Westmoreland, Mrs. MacArthur (the late general's widow) and W. Fred Duckworth, former mayor of Norfolk, Va., and president of the MacArthur Memorial Foundation.

"We expect many diplomats, educators, military and political leaders to be on hand for the dedication," commented the Baptist college president.

"We think it is indeed fitting that General Westmoreland will help us pay tribute to Douglas MacArthur and to all of the people who have made the academy possible."

Gen. Westmoreland served four years as military commander of American forces in Vietnam, before his appointment as chief of staff in 1968.

-30-

Hardin-Simmons Names
Seven-Year-Old Center

9/15/69

ABILENE, Tex. (BP)--The Hardin-Simmons University student center, which has been in use for the past seven years, has finally received a name, and plans have been launched for a formal dedication service.

The center will be formally dedicated as "The Moody Center" in late September.

The decision for the name was made jointly by the school's trustees and officials of the Moody Foundation in Galveston. The foundation, one of the largest in the nation, granted Hardin-Simmons \$300,000 in 1965. Its assets have been conservatively estimated at nearly \$200,000.

Principal speaker for the dedication will be Rupert N. Richardson, president emeritus and distinguished professor of history for the Baptist school.

-30-

#####

C O R R E C T I O N

On Baptist Press story mailed September 12, 1969, headlined: "Editorial Calls For Study of Foreign Missions Work," it is imperative to change graph 7, line 1, to read: "Missionaries are saying that so many of our institutions are not what is needed." Typographical error in original copy made sentence read, "are now what is needed." the meaning is reversed as sent. Please use the word "not" instead of "now." Thanks.

Editorial Opposes State
Tax Aid To Private Schools

JACKSON, Miss. (BP)--An editorial in the Baptist Record, official publication of the Mississippi Baptist Convention, has strongly opposed three bills in the Mississippi legislature which would provide tax funds for private and parochial secondary schools in the state.

The passages of the bills "is opening a door which eventually will destroy the separation of church and state, and could also destroy the public schools," said the editorial, written by Joe T. Odle.

The editorial also criticized policies of the federal government concerning forced integration of public schools as bringing "chaos" to education, but added that the editorial position has nothing to do with "segregation" or "integration" but rather with the principle of separation of church and state.

One of the proposals, House Bill 67, has already passed both the state Senate and House, providing for loans of \$200 per year (\$2,400 maximum total loan) per student for those who attend any "bona fide approved non-free elementary or secondary school in the state of Mississippi."

As originally proposed by Gov. John Bell Williams, House Bill 67 would provide for loans to parochial and private school students; House Bill 66 would provide grants of \$150 per year per student for those attending such schools, and House Bill 68 would permit a citizen to donate to a private or sectarian school up to \$500 of the amount he would have owed on his income tax instead of paying the tax into the treasury.

Writing in another article in the same issue of the Baptist Record, Mississippi Baptist Convention Christian Action Commission Director J. Clark Hensley said that the bill passed by the legislature would provide an estimated \$8 million annually in aid to students of private and parochial schools.

If House Bill 66 also passes, it would contribute another \$3 million to parochial schools, meaning a possible total contribution of \$7 million out of the \$11 million total going to students of parochial, sectarian schools, Hensley wrote.

Church-run parochial schools have become increasingly popular in Mississippi since the U. S. Department of Health, Education and Welfare has cracked down on the state's public schools for failure to integrate, ordering bussing of Negro students to predominately white schools in order to achieve a racial balance.

Hensley said in his article that approximately 20,000 students now are enrolled in parochial schools in the state, but informed sources estimate that enrollment in such church-run schools may double to 40,000 in the next two years.

"We fully recognize that these bills were brought about by the pressures of H.E.W. in its demand that Mississippi schools accept the regulations set forth by that department in Washington," said the Board Record editorial.

"We are not in sympathy with those regulations and demands of H.E.W., and we feel that their enforcement will bring chaos in the schools and result in poorer education for all, rather than better education, which is the stated objective," wrote the editor.

"However, it is not our purpose in this editorial to discuss the school situation in general, nor are we opposed to the efforts being made by the governor and others to find solution to the muddle which has been brought upon us.

"...Our position," continued the editorial, "has nothing whatever to do with the issue of 'segregation' or 'integration.' The issue we are concerned about is the sacred principle upon which this nation has been built, which not only allows full religious freedom, but also frees all citizens from having to provide for any religion or religious activities through tax funds."

The editorial opposed such tax aid as both unscriptural and unconstitutional, citing Article VIII in the state constitution which states: "nor shall any funds be appropriated toward the support of any sectarian school..."

"We have no objection to sectarian or parochial education," said the editorial. "If various church groups desire to have such, we would say, 'Blessings on them.' However, we are definitely opposed to the use of public funds for their support."

The editorial concluded by urging the legislature to not destroy "the very principles of freedom, nor undermine the idea of the public school, by opening a door, which they would surely find most difficult to close. "Surely," the editorial said, "there is some way out of the present dilemma without opening such a door."



BAPTIST PRESS
 News Service of the Southern Baptist Convention

468 James Robertson Parkway
 Nashville, Tennessee 37248
 Telephone (615) 244-8335
 W. C. Fields, Director
 Jim Newton, Assistant Director

September 15, 1969

Evangelism Congress Shows
 Concern For Vietnam, Race

REGIONAL OFFICES

ATLANTA Walker L. Knight, Editor, 1330 Spring Street, N.W., Atlanta, Georgia 30309, Telephone (404) 873-4041
 DALLAS Billy Keith, 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

by Walker Knight

101

MINNEAPOLIS (BP)--The U. S. Congress on Evangelism, though true to its name, broadened its scope of evangelical concern to include both the Vietnam War, and a solution to the racial revolution in America.

Not only did the congress concern itself with evangelism as most of the 95 evangelical denominations represented might interpret it, but it also delved into social concerns with equal intensity.

Maybe the planners for the congress had set out to prove that conservative evangelicals are socially aware and concerned persons. If so, even the most biased observer would have to admit the congress succeeded--so well in some cases that numbers of the 5,000 delegates were visibly shaken while others were shaking their heads.

A strong link was established by the congress with the black man's struggle for equality through such speakers as Harlem Evangelist Tom Skinner and Southern Christian Leadership Conference President Ralph Abernathy.

In addition a black caucus of some 500 delegates asked that churches confess in word and action the "sins" committed against black people, and they listed specific ways to take such action.

Another link with world peace was made by Oregon Senator Mark Hatfield, who called for an end to the War in Vietnam. Delegates also strongly applauded the public appeal of Editor Harold Lindsell of Christianity Today that President Nixon call for a special national day of prayer for an end to the war. "We've tried everything else, why not try prayer?" he asked.

No matter what preconceptions one brought to the congress, he received some surprises. One black Lutheran, Nelson Trout, said: "Many of us came with tongue-in-cheek, but we have sensed a rebirth of the church addressing itself to the world. The congress has shown an awareness that the world sets the agenda."

Skinner called the congress the most historic church congress ever to meet in our country. "If we leave here with our heads screwed on, we can make an impact on this country."

In his opening remarks as honorary chairman and presiding officer, Evangelist Billy Graham indicated that the purpose of the congress was to create a new spirit, not necessarily to define evangelism, and also to enlist the Christians of the nation in active evangelism.

For a Southern Baptist at the conference, and there was nearly 500 present, the meeting could be described as a combination of the best from a well-planned state evangelism congress, and from a hard-hitting Christian Life Commission seminar.

In addition to the major addresses at general sessions, there was a strong dose of 46 how-to-do-it evangelism workshops, and two massive Billy Graham-type rallies for youth and Minneapolis citizens.

Evangelism as traditionally understood by Southern Baptists and other evangelicals, was not neglected at the congress. It came through strongly in many of the features, and was demonstrated in the rallies and on the streets and in hotels. But the congress did not re-hash all the old evangelistic shibboleths.

Most of the how-to-do-it workshops emphasized traditional evangelism, and it seemed to be in these conferences that the traditional came through. But even in the workshops, some of the topics were a little out of the ordinary.

Included among the 46 topics for discussion were such things as: the ministry of the laity, scripture distribution, "Do Your Thing," lay witness, the strategy for church renewal, leisure evangelism, restructuring the church for mission, church renewal through action groups, "Where The Action Is," the church in the deprived area, ministry to men in uniform, personal evangelism training, how to witness for Christ, etc.

The congress also seemed to seek to prove that the beautiful, the brave, the tough, and the successful could be Christians, as the delegates heard a former Miss America Vonda Kay Van Dyke, sports figures Bill Glass and Bobby Richardson, and movie star and singer Pat Boone. In addition there was a generous share of entertaining, swinging music and dramatic presentations.

These were the cream of the congress. The real meat came in position papers and insightful speeches.

Many would have argued that the tone of the meeting was conservative. Delegates were not above confronting each other with such questions as: "Are you a born-again believer?", or "How do you introduce a man to Christ?"

The congress is an outgrowth of the World Congress on Evangelism held in Berlin in 1956. From the start, the meeting was designed to pay for itself. Delegates footed a \$50 registration fee, or individual tickets for single sessions, in an effort to pay for the \$200,000 budget.

Most of the participants from the more than 95 denominations were middle-aged, with some youth, and Negroes present. While the black churchmen were well-represented on the program by such men as Skinner and Abernathy, they were not too well represented among the delegates, with less than two per cent of the delegates present. This was attributed to two factors--the cost and a conflicting meeting of two National Baptist conventions around the time of the congress.

Regardless of the viewpoints of those who attended, most of the delegates went away highly complimentary with comments about the meeting. With such a widely diverse group, this in itself was a major accomplishment.

Perhaps the congress might well have proved that evangelicals, though they might not agree on every point, can cooperate both in evangelistic outreach and in dealing with the critical issues of the day, for this was the tenor of the entire meeting.

-30-

Strong Link Seen Between
Evangelism, World Peace

9/15/69

MINNEAPOLIS (BP)--Sen. Mark O. Hatfield of Oregon forged a strong link between evangelism and world peace during a major address at the U. S. Congress on Evangelism here.

"The mission of peace cannot be severed from the tasks of evangelism," Sen. Hatfield said.

"Seeking peace requires witnessing for God's will, judging nations, orienting one's life to purposes of his peace, influencing the thinking of the public action and love toward our neighbors and proclaiming the power of Christ to remake human life according to the fullness of Christ," he declared.

"It is hypocritical for a Christian to claim he has the peace of God in his heart, if he remains oblivious to the violence and the destruction in the world," he said.

Sen. Hatfield took issue with those who reject any responsibility for overcoming peace simply because "sin is a reality."

"Depravation, suffering, hunger, alienation from God and man, lack of dignity, oppression--all these beguile the world's hope for true peace," he added.

Then he severely castigated American involvement in the "Civil War," in Vietnam, "the gravest, most destructive event that presently keeps our world seething in violence."

Hatfield said Americans have lost sight of the human dimensions of the conflict, failing to understand the Vietnamese people. "Having imposed military measures which have only escalated to violence, we have resisted any change in our action, and any admission of our misunderstanding."

"Christian compassion," said the senator, "cannot remain quiet when the basic value and dignity of human life is desecrated" as it is in Vietnam.

He added, however, that too many times, Christians have been quiet about the war. "Living in a country that we somehow feel bears God's seal of approval, many of us as evangelicals tend to discover those foes of peace only in other people and nations. But Christ warns us about criticizing the speck in our brother's eye while we ignore the plank in our own."

-more-

God does not judge people as Americans, Russians, or Chinese, Sen Hatfield said. "He does not categorize them according to nationalistic, political, or ideological labels. Christ has broken through these barriers."

The senator added that peace is frustrated by such un-Christian attitudes as self-assertedness, pride, paternalism, and brutality.

In a new conference following his address, Sen Hatfield said that both the problems of race and poverty essentially are problems of human relations, and cannot be solved by any amount of money.

He expressed pleasure that bombing raids in South Vietnam have been suspended, but said that he would not be satisfied with the rate of de-escalation of the war until every American soldier is home.

-30-

Gen. Westmoreland To Speak
At Academy Dedication Service

9/15/69

15

BROWNWOOD, Tex. (BP)--Army Chief of Staff, Gen. William C. Westmoreland will serve as convocation speaker at the formal dedication of Howard Payne College's Douglas MacArthur Academy of Freedom in mid-October.

Ceremonies dedicating the unique social studies center will be Oct. 16-18, with Gen. Westmoreland's speech scheduled for 10 a.m. on the final day.

A statue of General MacArthur, World War II and Korean conflict leader, will also be unveiled.

Howard Payne President Guy D. Newman will award honorary doctorates to Westmoreland, Mrs. MacArthur (the late general's widow) and W. Fred Duckworth, former mayor of Norfolk, Va., and president of the MacArthur Memorial Foundation.

"We expect many diplomats, educators, military and political leaders to be on hand for the dedication," commented the Baptist college president.

"We think it is indeed fitting that General Westmoreland will help us pay tribute to Douglas MacArthur and to all of the people who have made the academy possible."

Gen. Westmoreland served four years as military commander of American forces in Vietnam, before his appointment as chief of staff in 1968.

-30-

Hardin-Simmons Names
Seven-Year-Old Center

9/15/69

10

ABILENE, Tex. (BP)--The Hardin-Simmons University student center, which has been in use for the past seven years, has finally received a name, and plans have been launched for a formal dedication service.

The center will be formally dedicated as "The Moody Center" in late September.

The decision for the name was made jointly by the school's trustees and officials of the Moody Foundation in Galveston. The foundation, one of the largest in the nation, granted Hardin-Simmons \$300,000 in 1965. Its assets have been conservatively estimated at nearly \$200,000.

Principal speaker for the dedication will be Rupert N. Richardson, president emeritus and distinguished professor of history for the Baptist school.

-30-

#####

C O R R E C T I O N

On Baptist Press story mailed September 12, 1969, headlined: "Editorial Calls For Study of Foreign Missions Work," it is imperative to change graph 7, line 1, to read: "Missionaries are saying that so many of our institutions are not what is needed." Typographical error in original copy made sentence read, "are now what is needed." the meaning is reversed as sent. Please use the word "not" instead of "now." Thanks.

Editorial Opposes State
Tax Aid To Private Schools

JACKSON, Miss. (BP)--An editorial in the Baptist Record, official publication of the Mississippi Baptist Convention, has strongly opposed three bills in the Mississippi legislature which would provide tax funds for private and parochial secondary schools in the state.

The passages of the bills "is opening a door which eventually will destroy the separation of church and state, and could also destroy the public schools," said the editorial, written by Joe T. Odle.

The editorial also criticized policies of the federal government concerning forced integration of public schools as bringing "chaos" to education, but added that the editorial position has nothing to do with "segregation" or "integration" but rather with the principle of separation of church and state.

One of the proposals, House Bill 67, has already passed both the state Senate and House, providing for loans of \$200 per year (\$2,400 maximum total loan) per student for those who attend any "bona fide approved non-free elementary or secondary school in the state of Mississippi."

As originally proposed by Gov. John Bell Williams, House Bill 67 would provide for loans to parochial and private school students; House Bill 66 would provide grants of \$150 per year per student for those attending such schools, and House Bill 68 would permit a citizen to donate to a private or sectarian school up to \$500 of the amount he would have owed on his income tax instead of paying the tax into the treasury.

Writing in another article in the same issue of the Baptist Record, Mississippi Baptist Convention Christian Action Commission Director J. Clark Hensley said that the bill passed by the legislature would provide an estimated \$8 million annually in aid to students of private and parochial schools.

If House Bill 66 also passes, it would contribute another \$3 million to parochial schools, meaning a possible total contribution of \$7 million out of the \$11 million total going to students of parochial, sectarian schools, Hensley wrote.

Church-run parochial schools have become increasingly popular in Mississippi since the U. S. Department of Health, Education and Welfare has cracked down on the state's public schools for failure to integrate, ordering bussing of Negro students to predominately white schools in order to achieve a racial balance.

Hensley said in his article that approximately 20,000 students now are enrolled in parochial schools in the state, but informed sources estimate that enrollment in such church-run schools may double to 40,000 in the next two years.

"We fully recognize that these bills were brought about by the pressures of H.E.W. in its demand that Mississippi schools accept the regulations set forth by that department in Washington," said the Board Record editorial.

"We are not in sympathy with those regulations and demands of H.E.W., and we feel that their enforcement will bring chaos in the schools and result in poorer education for all, rather than better education, which is the stated objective," wrote the editor.

"However, it is not our purpose in this editorial to discuss the school situation in general, nor are we opposed to the efforts being made by the governor and others to find solution to the muddle which has been brought upon us.

"...Our position," continued the editorial, "has nothing whatever to do with the issue of 'segregation' or 'integration.' The issue we are concerned about is the sacred principle upon which this nation has been built, which not only allows full religious freedom, but also frees all citizens from having to provide for any religion or religious activities through tax funds."

The editorial opposed such tax aid as both unscriptural and unconstitutional, citing Article VIII in the state constitution which states: "nor shall any funds be appropriated toward the support of any sectarian school..."

"We have no objection to sectarian or parochial education," said the editorial. "If various church groups desire to have such, we would say, 'Blessings on them.' However, we are definitely opposed to the use of public funds for their support."

The editorial concluded by urging the legislature to not destroy "the very principles of freedom, nor undermine the idea of the public school, by opening a door, which they would surely find most difficult to close. "Surely," the editorial said, "there is some way out of the present dilemma without opening such a door."