

BAPTISTS OF UNITED STATES CONTINUE BATTLE FOR COMPLETE SEPARATION OF CHURCH AND STATE

WASHINGTON, D. C.—(BP)—Baptists of the United States will continue to press their battle for complete separation of church and state. The Joint Committee on Public Affairs, representing four major Baptist groups and convening in Washington for their regular fall meeting, adopted a special religious liberty report reaffirming previous opposition to the establishment of any official relation between the Government of the United States and the Vatican or any other religious group. The Committee also voted to call on the 50,000 Baptist pastors of America to acquaint their congregations with all dangers threatening religious liberty. They especially urged that attention be called to the totalitarianism inherent in both the Communist regime and the Roman Catholic hierarchy.

The religious liberty report was presented by Dr. E. B. Willingham, Washington pastor and new president of the Joint Committee on Public Affairs. Other officers elected were: Mrs. George R. Martin, Virginia, vice president; Mr. Harold Ingraham, Tennessee, secretary; and Mr. E. H. DeGroot, Jr., Washington, treasurer. The chairmen of the standing committees are: Walter P. Binns, Missouri, religious liberty; M. Theron Rankin, Virginia, world issues; D. B. Cloward, New York, domestic situations; and W. B. Lippard, New York, Baptist cooperation.

On recommendation of Dr. Joseph M. Dawson, executive secretary, the Committee requested the appointment of a special group "for the purpose of clarifying the scope and authority of the Committee in its relations with the four cooperating conventions."

A report of the world issues committee, presented by M. Theron Rankin, was adopted (1) condemning any move of the United States to offer Fascist Spain financial aid as long as that country refuses religious liberty to its citizens; (2) reaffirming confidence in the integrity of Christians in Communist dominated countries; and (3) endorsing the world genocide convention.

The report on domestic situations, presented by Dr. Walter R. Alexander of Texas and adopted by the Committee, included a section on race relations "insisting" on the following nine points:

"1. All Christians are brothers in Christ.

"2. Every member of a racial or minority group is a person and should be treated as such.

(more)

"3. No racial group because of biological inheritance is superior to any other group.

"4. The members of all racial and minority groups should be recognized as citizens constituting one state under one government with equal rights.

"5. All citizens have the right to equal privileges and treatment in our local, state, and federal government.

"6. All racial minority groups have a right to be represented by members of their own group on bodies concerned with the general welfare of the community — police, education, courts, elections, etc.

"7. Christians should protest injustices and discriminations against any group and strive to promote community good will between all groups.

"8. The members of every group should be eliminated from their speech terms which degrade or show contempt for other groups especially in the presence of and in the teaching of children.

"9. As Christians, we must believe and teach that prejudices or ill will toward any group is un-Christian."

"3. No racial group because of biological inheritance is superior to any other group.

"4. The members of all racial and minority groups should be recognized as citizens constituting one state under one government with equal rights.

"5. All citizens have the right to equal privileges and treatment in our local, state, and federal government.

"6. All racial minority groups have a right to be represented by members of their own group on bodies concerned with the general welfare of the community — police, education, courts, elections, etc.

"7. Christians should protest injustices and discriminations against any group and strive to promote community good will between all groups.

"8. The members of every group should be eliminated from their speech terms which degrade or show contempt for other groups especially in the presence of and in the teaching of children.

"9. As Christians, we must believe and teach that prejudices or ill will toward any group is un-Christian."

EDITOR'S NOTE: Dr. Duke K. McCall (Nashville, Tenn.) and Dr. W. A. Criswell (Dallas, Texas) are on a special mission to various existing and prospective Southern Baptist mission fields of the world. Following is one of Dr. McCall's reports from Kano, Africa:

WOMEN

by

Duke K. McCall
Executive Secretary
Southern Baptist Convention
Executive Committee

Women never rate the headlines in a primitive land. It is even unusual for them to attain the status of the subject of a joke. That could be because there are no traveling salesmen or smoking rooms. Actually the reason is that women are not considered worth that much effort.

The standard joke in Africa was not invented by an African. I tried telling it to a Mohammedan. He saw nothing funny in it but responded with sympathetic concern for the man involved. Here is the story:

A man entered a mission hospital with a sprained back. The nurse who was collecting the case history inquired, "How did you hurt your back?" "It was a very heavy load," said the man, "which I was helping to place on my wife's head."

You do not think that is a funny story? Well, you have never watched two men struggle to lift a big bundle to the head of a little woman who will walk off as gracefully as you please if they get the load placed properly.

I must report that in three weeks in Africa I have not met a single woman cook, cleaner, laundress, maid, or anything else. Such domestic work is considered above the status of women. Every family of means has at least one house boy. He does not get much salary, but then he does not do much work.

The number of houseboys in a home is not determined by the salary paid but by the cost of feeding them. They work for food and clothes, but that is too much to let a woman have. It is a man's world.

The big city of Kano is in the middle of Africa. The houses are all made of brown mud. From the air the round and square buildings look like the work of children making mud pies. The only color in the town is a white cake with green icing that turns out to be a Mohammedan mosque.

I wanted to know about the status of women in a place so far removed from Christian influence. On the pretext of buying a rug I got a well-to-do trader engaged in conversation. He assured me that he and his four wives were quite happy. I wondered aloud what he would do if they were not happy. He said, "If they do not please me I tell them to get the h— out. Then I get me a new wife."

Four wives, it seems, is the proper number to fit the standard of living of a prosperous Mohammedan. My friend explained the harmony in his home by the fact that each wife has a separate room. Each one is in charge of the home for two days at a time on a rotating system. During the day they are all locked in the house, but they may go out at night if properly veiled.

When my friend told me about his eighteen children, I had the audacity to ask how he could afford to pay the dowry on all his daughters. That touched his pride, and he assured me he could manage the necessary \$600.

I was surprised to learn that the dowry goes to the husband to cover the expense of setting up the wife in clothes. On her wedding day a bride in Kano is expected to put on a new dress every fifteen minutes. (The changing of the cloth which serves as a dress requires maybe fifteen seconds.)

In Tripoli, Libya, I got to enter two Mohammedan mosques. In fact I climbed the minaret from which the faithful are called to prayer five times a day. I did not

(more)

page 2 - "Women"

call anybody; I just wanted a photograph of the city.

Since I had already gotten my socks dirty (shoes left at the door), I slipped into a corner to watch a prayer service. Wednesday night in my own church most of the congregation are women. In the mosque there were only men. When I asked why, I was told women could not go to heaven except to keep the men happy. That seemed to provide a logical reason for not allowing them to enter a mosque to pray.

I wonder how many American women in and out of the churches know what Jesus Christ has done for them?