



BAPTIST PRESS

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**Editorial Secretary Issues
Plea For SBC Reconciliation**

NASHVILLE (BP)--The editorial secretary of the Southern Baptist Sunday School Board shortly after the Southern Baptist Convention in Denver, issued a statement asking all the board's editorial workers to reexamine manuscripts and proofs of materials they are producing for possible modification.

Howard P. Colson, the board's top official dealing with editorial services, issued the statement "because our relationships with some of our constituents are, very frankly, in considerable jeopardy."

Colson made the statements in a meeting of the board's editorial workers gathered just following the convention, which voted by a five to two margin to ask the board to recall and rewrite its Broadman Bible Commentary to emphasize the conservative viewpoint.

The editorial secretary did not, however, mention the commentary action in his speech, putting his remarks in terms that apply to curriculum publications produced by the board.

"Whatever else may be said, the Denver convention was a significant demonstration of the fact that within our constituency there is a sizable group of persons who are expressing unhappiness with some of the things they have been finding in our curriculum publications," Colson said.

"The next several months will likely be crucial for the Sunday School Board's relationship to its constituency," he said. Colson added that some will be examining every publication that comes from the board to see if it contains things with which they disagree.

"It seems to me, therefore, that in this tense situation, we stand in great need of seeking the special wisdom which only the Holy Spirit can give us, in order that we may do all of our editorial work in a way that will heal and help rather than divide and hurt," Colson said.

The editorial secretary stated that he strongly felt manuscripts for the first quarter curriculum studies of 1971 should be reexamined for possible modification, but he did not order the editorial workers to do so.

He pointed out it was too late to change anything in the October-December curriculum materials for 1970, and almost too late to modify anything in the January-March, 1971, periodicals. He added there was time to "give fresh attention" to the April-June, 1971, materials "lest they...would hurt rather than help the cause of reasonable denominational harmony."

Colson summarized his appeal this way: "It is of the utmost importance, in all planning, writing and editing of program and curriculum materials, for us to see to it that prominent emphasis is given to the great evangelical realities of our common Baptist faith, and to make sure that these realities are presented clearly, unequivocally, unapologetically, and with genuine spiritual compassion and warmth."

He warned against "a cold and supercilious intellectual approach," adding quickly that he was not suggesting that editors should abandon "respectable scholarship and fall into that insidious anti-intellectualism which is hindering genuine Kingdom advance in many quarters today.

"We must continue our efforts to be sound in scholarship, thus maintaining our intellectual integrity; but let us avoid like the plague that purely detached and indifferent intellectualism which has lost the warmth of love..." he declared.

"As I see it, we writers and editors can afford to be somewhat less intellectual, a good deal more warmly spiritual and compassionate than has sometimes been the case," Colson said. "...A cold and supercilious intellectual approach...could at this critical time in our history be utterly ruinous."

Colson said he also had a word "about the manner in which other-than-traditional views of Scripture and similar matters should be presented in our literature." Here is how he put it:

"Whenever we present a non-traditional view--and we should never go out of our way to do so--let us be sure that we give due recognition to the traditional view as well. We must never make light of it.

"We must never shut any reader up in a corner as if we were trying to make him feel that the untraditional view is the only possible option for an intelligent mind," Colson continued. "Let us not look down on anyone for holding a traditional view. Let us honestly respect him and his feelings even when we think his view is a mistaken one. He has a right to it; and we cannot help him by writing him off as stupid."

Colson stressed that Baptists who have expressed unhappiness with the board's materials "are our Christian brothers and sisters" and should not be treated with contempt.

Urging understanding and sympathy for the viewpoints of such person, Colson asked that the board's editorial workers "identify with them in our materials wherever we can.

"Let us remember that the world these people live in is a terribly confused, frustrated, fearful, insecure and beaten world. And let us realize that it is by the warm-hearted rather than by the sophisticated brain that we are likely to do our people as a whole the most good.

"The Denver convention," he continued, "revealed that our board's publications can be a divisive influence in our denominational life. In view of this solemn and sobering realization, let us resolve, by the help of Christ's spirit, to make our publications not only one of the greatest educative influences, but also one of the most unifying and upbuilding influences in our Southern Baptist fellowship."

The editorial secretary admitted it would not be easy to do, but added he believed the board could approximate the ideal. "If not," he said, "we ought to die in an attempt to do so.

"The one hope of the unification of our people through our printed materials lies in our seeing to it that the materials unmistakably identify with the common experiences of Christian believers through a clear and repeated emphasis on the great evangelical realities, and through the warm-hearted, loving manner in which these great realities are presented," he observed.

Colson listed some of the doctrinal beliefs that hold Southern Baptists together as: "our common faith in Jesus Christ as divine Lord and Savior; the world's desperate need for his saving message; the fact of his miraculous birth, sinless life, self-giving service, atoning death, victorious resurrection and the hope of his return; the good news of the forgiving grace of God, which can be received by simple trust in the Savior; the place of the New Testament church as the fellowship of God's redeemed and regenerated people; the Bible as the inspired Word of God, our trustworthy guide of faith and practices; the Holy Spirit as our ever-present, indwelling Counselor, Comforter, and Teacher; and divine imperatives of evangelism and world missions; the practical application of the gospel to all of the affairs of life; the experience of eternal life as the gift of God here and now; and our unspeakably precious hope of the better world to come."

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Hughey Gets Reprieve;
Judge Wants Examination

6/23/70

RICHMONG (BP)--John D. Hughey III, 23-year-old son of a Southern Baptist Foreign Mission Board official, appeared in federal court in New York June 19 on charges of conspiring to blow up government buildings there last fall, but no final verdict was handed down.

A federal judge ordered an examination for Hughey and said that in 60 days he will decide whether to sentence him as a young adult offender, which would give Hughey a chance to clear his record of any criminal taint.

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The judge said that Hughey had "slipped dangerously into a world of fantasy," according to a June 20 New York Times report. Hughey, whose father is the Foreign Mission Board's secretary for Europe and the Middle East, had pleaded guilty to the conspiracy charge on May 4.

Samuel J. Melville, who was said to be the mastermind of the bombing plot, and who pleaded guilty June 5 to 20 counts of a state indictment, received state and federal sentences totalling 18 years.

Hughey had been held at Federal Detention Headquarters in New York since May 14, when Miss Jane Alpert, a co-defendant, disappeared. Her parents forfeited \$20,000 bail. Patricia E. Swinton, 22, another defendant, has never been found, and Jonathan B. Grell, 18, is awaiting trial as a juvenile.

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Baptist VIEWpoll

Baptist Leaders Oppose
Schools' Giving "The Pill"

by Kenneth Hayes

NASHVILLE (BP)--Reacting to the report that some of the nation's biggest and best-known schools have adopted policies which permit dispensing of birth control pills or contraceptive devices to unmarried coeds through the schools' clinics or physicians, Baptist pastors and Sunday School teachers voiced strong disapproval in an opinion poll.

The Baptist VIEWpoll, which contacted a representative panel of Southern Baptist pastors and Sunday School teachers across the nation, disclosed that 78.8 per cent of the pastors and 75.5 per cent of the Sunday School teachers "definitely disapprove" of such policies.

Disapproval of the policies was further compounded in the VIEWpoll survey by 14.5 per cent of the pastors and 14.9 per cent of the Sunday School teachers who "tend to disapprove."

Only 2.0 per cent of the pastors and 1.8 per cent of the teachers "definitely approve" of the policies, and an additional 4.7 per cent of the pastors and 7.8 per cent of the teachers "tend to approve."

The schools having adopted the birth control policies include the University of Michigan, the University of Chicago, the University of Washington, Yale, the University of Illinois, Northwestern, and the University of California campuses in Davis, Los Angeles, Santa Barbara, San Diego, and Berkeley.

Justifications offered by schools for the policies range from "health service," "student demands," to "desperation." Some noted that the changing scene on campuses has put school administrators under tremendous pressure to at times adopt policies which may run counter to their own code of personal conduct.

As to what effect the availability of contraceptives will have on campus promiscuity, Joseph Katz, executive director of the Institute of Human Behavior at Stanford University is quoted by Henry Elliot Weinstein in the Wall Street Journal as saying: "On the whole, college students are highly responsible in their sexual attitudes and relationships toward one another. In our research, we have found less promiscuity than you find in the popular literature, such as Jacqueline Susann. The availability of the pill isn't going to change that picture very much."

Current VIEWpoll findings are based on 92 per cent response of the panel members.

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High Court Agrees To Hear
Sectarian College Aid Case

WASHINGTON (BP)--The U.S. Supreme Court has agreed to hear a case involving federal grants to sectarian colleges. The decision will affect many Baptist and other denominational schools.

At issue in the case are two questions, according to Leo Pfeffer, attorney for 15 Connecticut residents:

(1) Does the Higher Education Facilities Act of 1963 authorize federal funds for construction of facilities at institutions controlled by religious groups and organized for an engaged in the propagation of the doctrines, teachings and practices of the religious body, so long as the facilities so financed are used solely for secular purposes?

(2) If the act does authorize such expenditures, does this provision violate the First Amendment to the Constitution which forbids laws respecting an establishment of religion and prohibiting the free exercise thereof?

The appeal to the Supreme Court came after the three-judge U.S. District court of Connecticut dismissed the case. The Connecticut Court in effect held that the Congress intended to include expenditures at church-related colleges provided the facilities were not used for sectarian instruction or religious worship.

The district court also held that the Higher Education Facilities Act of 1963 so construed was constitutional.

Four colleges in Connecticut, which are controlled and conducted by religious orders and the Roman Catholic Diocese of Bridgeport, are the objects of the suit.

Sacred Heart University is a coeducational liberal arts university at Fairfield, Conn. It has received 367,100 in federal funds for a library which has been completed and opened in November 1968.

Annhurst College, a liberal arts college for women at Woodstock, Conn., received \$444,182 for a fine arts building which was scheduled for occupancy in January 1970.

Fairfield University, a liberal arts college for men at Fairfield, Conn., received two federal grants. One \$500,000 grant was for a library which has been completed. The other \$537,500 grant was for a science building now under construction and scheduled for completion in February 1971.

Albertus Magnus College, a liberal arts college for women at New Haven, Conn., received \$21,000 for a language laboratory which has been completed.

In his brief before the Supreme Court, Pfeffer said that "we did not contend in the court below nor do we contend here that all church related colleges and universities, no matter how tenuous the relationship, are excluded from the benefits of the act."

"On the contrary," he continued, "the entire thrust of our trial evidence was to show the extent and intensity of religious teachings and practices in the four institutions joined as defendants, none of which denied that they were church-related."

A decision in the case is expected within less than twelve months.



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