



**BAPTIST PRESS**

News Service of the Southern Baptist Convention

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November 3, 1976

76-186

**Annuity Board Establishes  
New Fund and Policies**

HOUSTON (BP)--Trustees of the Southern Baptist Annuity Board, meeting here, established new policies for administering the agency's retirement funds, created a new money plan fund, approved a "13th check" for annuitants, and allocated additional interest credits for most members in the board's Plan A fund.

The new policies will ultimately improve protection benefits for participants, a spokesman said.

The actions by the trustees came during the first semi-annual meeting and the first official full trustees gathering ever scheduled outside of Dallas, home of the Annuity Board, which administers retirement funds for Southern Baptist pastors and church and denominational workers.

Darold H. Morgan, president and chief executive officer of the 58-year-old agency, called the trustees' actions "not only history making but also pace setting in the field of retirement planning and funding."

He said the "13th check" will amount to 8.33 percent and equal one month's benefits for most retired members of Plan A. This is the 11th time the board has paid the 13th check.

Morgan said one of the new policies calls for the assets held by the board to be separated physically into a minimum of five asset pools designed to meet specific investment requirements. Once the assets are separated, the finance committee will invest accordingly, he added.

He said the five benefit reserve funds will include those for the annuitants and for members in the board's Plan A, Plan B-10 and Plan C and in the newly established fund, Plan B-11.

Morgan pointed out that the desired investment posture for each of the benefit reserves includes fixed income investments for the fixed benefits of the members who are in the annuitants and Plan A funds; fixed income and equity investments for Plan B-10 funds; equity investments for Plan C, and fixed income investments for the new Plan B-11 fund.

He said fixed income investments are those such as leasebacks on property or bonds where the earnings remain at a relatively stable rate. Equity investments are those such as common stocks where the rate of income will vary. Morgan said each member or employer will have the opportunity of selecting the type of investment desired, simply by the retirement plan he or she chooses.

Morgan said the trustees laid the ground work for changing the annuity rate for funding retirement benefits from four to six percent and that much work remains to be completed before the adjustment can be made. Morgan indicated the annuitants could possibly receive increases in 1977. The proposed changes, once they are completed, can mean as much as 16.67 percent increase for some recipients of Annuity Board benefits.

In other action, the trustees approved the allocation of a two percent increase in the accrued credits of most Plan A members.

Further changes included revision of policies pertaining to the crediting of earnings to each reserve fund, analyzing administrative expenses charged to individual accounts, and adopting rules for transfers between the various plans and for settlement of lump sum benefits.

**DeWeese Receives Promotion  
At Historical Commission**

NASHVILLE (BP)--Charles W. DeWeese, assistant director of editorial and research services for the Southern Baptist Historical Commission, has been promoted to director of the commission's editorial services.

He will be primarily responsible for publication of the commission's quarterly journal, *Baptist History and Heritage*, and other projects, including books, pamphlets and articles, said Lynn E. May Jr., executive director.

DeWeese, a native of Asheville, N. C., joined the commission staff in Nov. 1973. A former pastor in Indiana and Kentucky, he was graduated from Mars Hill College in North Carolina, with the bachelor of arts degree, and earned the master of divinity and doctor of philosophy degrees from The Southern Baptist Theological Seminary in Louisville.

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**Baptist Radio Program  
Wins Catholic Award**

Baptist Press  
11/3/76

FORT WORTH (BP)--"MasterControl"\*, a public-service radio program produced by the Southern Baptist Radio and Television Commission, has won a Gabriel Award for excellence from UNDA\_USA, formerly the Catholic Association of Broadcasters.

"MasterControl"\*, now in its 17th year of broadcasting, has been produced since June, 1972 by Charles Yates of the Radio-TV Commission's radio department. In 1974, UNDA\_USA cited Yates with an award of merit for his work on the show.

The award-winning "MasterControl"\* segment aired in November, 1975, detailed the dangers of alcohol and featured interviews with actor Dick Van Dyke and baseball's Don Newcombe. The two described the terrors of alcoholism and their own struggle in overcoming it.

The award will be presented in ceremonies December 2 at Fort Lauderdale, Fla., a commission spokesman said.

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**Minist r Would Baptize Thief  
Who Stole Church's Baptistry**

Baptist Press  
11/3/76

CARROLTON, Ill. (BP)--Bill Taylor, pastor of faith Baptist Church here, has a forgiving attitude toward a thief who stole the church's new baptistry before it could even be installed.

The church's new fiberglass baptistry was on a truck coming from Texas to Illinois, Taylor said, when the driver stopped for the night in an Arkansas motel. The next morning when he got up, the baptistry was gone.

"The baptistry was in the open on the truck bed and not in a crate. So whoever took it knew what he was taking," Taylor said.

"Since we hadn't taken delivery, the loss didn't cost us, as the company made it good," the pastor added, "however, it did delay our building program for a week.

"I've heard of everything being stolen but never a baptistry. I can't imagine what anyone would want with it, unless a moonshiner plans to use it for a mash barrel."

Then Taylor mused, "But should he get converted and want to be baptized, I guess I'd be willing to immerse him--even in a stolen baptistry."

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## Court Upholds Employee In Sabbath Controversy

By Stan Hastey

WASHINGTON (BP)--In an unusual 4-4 tie vote, the U. S. Supreme Court ruled here that employers may not fire or refuse to hire persons whose religious beliefs require them to refrain from working on Saturdays.

The tie vote resulted from the abstention of Justice John Paul Stevens. Although the court's junior member would not reveal his reasons for declining to participate in the decision, the Washington Post reported here that Stevens' former law firm represented the parent company of the Parker Seal Co., of Berea, Ky., the employer involved in the controversy.

Five years ago, Parker Seal Co. fired Paul Cummins, a supervisor at the firm's Berea, Ky., plant for refusing to work on Saturdays. Cummins, who had been with the company for 13 years, is a member of the World Wide Church of God, a small sabbatarian denomination.

For more than a year prior to his dismissal, the company allowed Cummins to take Saturdays off. But when fellow supervisors began grumbling about the special arrangement for Cummins, the company dismissed him.

Cummins appealed to the Kentucky Commission on Human Rights, a state-level group charged with reviewing such cases. The group ruled against Cummins, however, agreeing with the company's position.

The case was then taken to a federal district court, which also upheld Cummins' firing. The Sixth Circuit Court of Appeals reversed the lower court, thereby setting the stage for the company's final appeal to the Supreme Court.

The high court's decision against the company was announced in a one-sentence statement affirming the court of appeals. None of the justices, except for Stevens, announced how he voted.

Further confusing the picture is the possibility that one or more of the four who voted not to affirm did so on grounds unrelated to the main question of sabbath work.

The eventual significance of the court's action is thus left open to some question, although the immediate signal is that sabbatarians have won a big victory.

Both sides in the case had asked the high court to settle the basic question of whether a company or other employer must provide for time off for workers whose religious views dictate observing a day of rest other than Sunday.

But because the court chose to deal with the matter in an unconventional way, it will likely have to face the issue again in the near future. Several similar appeals are working their way up through the federal courts at present.

The federal law under challenge by the Parker Seal Co., a producer of rubber seals, is a 1972 amendment to the Civil Rights Act of 1964 which states:

"It shall be an unlawful employment practice for an employer . . . to . . . discharge an individual, or otherwise to discriminate against any individual with respect to his compensation, terms, conditions or privileges of employment, because of such individual's . . . religion."

That provision was introduced by U. S. Sen. Jennings Randolph (D-W.Va.), the only Seventh Day Baptist serving in Congress. Randolph, a prominent lay preacher in the small denomination, is a former member of the Baptist Joint Committee on Public Affairs here.

Parker Seal Co. also objected to an official guideline imposed on employers by the Federal Equal Employment Opportunity Commission (EEOC) to make "reasonable accommodations to the religious needs of employees and prospective employees where such accommodations can be made without undue hardship on the conduct of the employer's business."

The company argued before the high court that making a special arrangement for Cummins caused such "undue hardship."

The court disagreed, holding that Cummins must be reinstated.

NOTE TO EDITORS: The following updated story may be used as a substitute for the Baptist Press story, "Racial Confrontation Faces Baptist Deacons in Plains," mailed 11/1/76 and was datelined, FORT WORTH. It has a new lead and several insertions and deletions.

Carter Second Southern  
Baptist in White House

ATLANTA (BP)--As Jimmy Carter waited here in the early morning hours of Nov. 3 for the nation's television networks unanimously to project his victory over Gerald Ford. He reached the culmination of a near-miraculous climb from relative obscurity to the presidency of the United States.

In so doing, Carter, 52, became the third Baptist and second Southern Baptist to win the presidency. And he became the first Southern Baptist actively involved in denominational affairs to serve as U. S. President. He's a trustee of the Brotherhood Commission of the Southern Baptist Convention (SBC) in Memphis, Tenn. Harry Truman was the other Southern Baptist President. Warren G. Harding was also a Baptist, but not a Southern Baptist.

All during the campaign, the Southern Baptist beliefs of the deacon and Sunday School teacher from Plains (Ga.) Baptist Church and his statement of being "born again" surfaced in debate, discussion and analysis.

And in the final hectic, two days of the Ford-Carter presidential race, Carter's church affiliation took a bizarre turn--on Halloween, Oct. 31--when Clennon King, a 60-year-old black pastor of the Interdenominational Divine Mission Church, about 45 miles from Plains, showed up at Plains Baptist Church. King, whom news reports indicate has had a somewhat checkered career, was accompanied by three unidentified blacks.

While deacons at Carter's church were cancelling services to avoid confrontation with King, Carter was attending integrated worship services at a Southern Baptist church in Fort Worth. So, he missed out on the appearance of King, whose pre-announced intention was to present himself that Sunday morning for membership in the small, Plains Baptist Church.

Earlier that week, however, the deacons of the church, despite opposition from pastor Bruce Edwards, voted to revive a 1965 resolution, passed in the heat of the civil rights era, which would bar all blacks and civil rights agitators.

The deacons also decided to cancel Sunday morning services at the church--but kept it secret until Sunday morning.

King, who reportedly recently ran simultaneously and unsuccessfully for three offices in state, county and city government in Georgia, has attempted to run for president of the U. S. twice--in 1960 and 1972. In 1960, reports said he asked then vice president Richard Nixon to be his running mate on the Afro-American Unity Party ticket.

In 1970, according to news reports, he unsuccessfully petitioned the U. S. Supreme Court to allow his name to be entered in the Republican race for governor in Georgia. News reports also indicate he has been in prison in California for four years for failing to support his family, in jail for a month in Kenya, and briefly in a mental institution in Mississippi.

Carter, who opposed the 1965 resolution, is an inactive deacon at the church and would have had no vote in the matter if he had been present.

"The only thing I know is that our church for many years has accepted worshippers who came there," Carter responded when questioned. "My own deep belief is that anyone who lives in our community and wants to be a member of our church, regardless of race, ought to be admitted. I know that the pastor agrees with me. I hope this will be the outcome of the problem at Plains."

Asked later if he would resign from his church, Carter said he would not, explaining that he would stay in and try to bring about changes in its position on race. "I can't resign from the human race because there's discrimination," he said. "I can't resign from America because there's discrimination. I can't resign from my church because there's discrimination . . . This is not my church it's God's church . . . There's a difference between resigning from a country club and resigning from a church that is one's life."

However, if Carter follows through on his earlier promise to join the nearest Southern Baptist church in Washington, the question of his membership in the Plains Church will become moot. His choice probably would either be Calvary Baptist Church or First Baptist Church, both within seven or eight blocks of the White House and both dually aligned with the SBC and the American Baptist Churches (ABC) in the USA, Inc. Harry Truman was a former member of First Baptist Church.

While Carter was attending church and resuming his whirlwind campaign, Edwards was facing a tense situation following a vote by the church's 12 active deacons to ask for his resignation. Reports said they objected that he told reporters the church's resolution had stated that "all 'Niggers' and civil rights demonstrators" be barred. They contended the resolution said, "Negroes."

Later, Edwards told Baptist Press he had been in error about how the resolution was worded. He said he discovered it did say "Negroes" in print but that the chairman of deacons had said "Niggers" on several occasions while referring to it and that he had mistaken that for the actual wording.

Edwards said he believes his opposition to the resolution and the fact "that I preached the gospel of Jesus Christ without compromise (on the race issue) are behind the move to ask for the resignation."

He said he will ask that the action be taken to the church, since deacons have no authority to fire the pastor of a Baptist church. Sources in Plains said the church will probably vote on the matter, Wednesday, Nov. 10, since a clause in the church's constitution prevents action on termination of the pastor without one week's notice. The issue first surfaced, Nov. 3.

Several attempts by Baptist Press to reach deacons for comment failed, but one deacon's wife said the deacons and their wives are under intense pressure. "We really don't understand it," she said. "Please pray for us."

"I'm caught between a group of politicians who want to destroy Governor Carter and deacons who want to maintain the segregationist policy of the church," Edwards told Baptist Press.

Edwards said he feels "political dirty tricks" lie behind King's confrontation with the church and said he told King he would do "everything in my power" to bring his application before the church if he would delay it one week beyond the election. King refused.

Southern Baptist leaders, although noting they have no authority to tell any Southern Baptist church what to do, joined Carter and Edwards and others in their dismay at the barring of King--but also sounded a note of caution about his motivations and whether political dirty tricks were involved.

SBC President James L. Sullivan of Nashville, noting that his own congregation in Nashville admits blacks, said, "I'd be greatly disappointed to think that any Southern Baptist church would refuse membership to any qualified person of any race or ethnic group who presents himself or herself in sincerity, with the desire of being sincere and faithful to the church. On the other hand, as president of the SBC, I, myself, would not be admitted into any Southern Baptist church if I was insincere or tried to coerce the church into receiving me for membership, as apparently happened in this case."

While Edwards was meeting King at the closed door of the Plains church, Carter was listening to James G. Harris, president of the Baptist General Convention of Texas, and pastor of University Baptist Church, which has had a desegregation policy since 1963.

Harris and the church and the Carter workers took every precaution to see that it did not turn into a media event, Harris told Baptist Press.

Although Harris specifically told reporters that he did not want to be pitted against W. A. Criswell, pastor of First Baptist Church, Dallas, who had preached three weeks earlier to Gerald Ford, the two visits were strikingly different.

Like Ford, Carter heard a message on stewardship. But unlike Ford, who was told by Criswell, a former Southern Baptist Convention president, "I am for you," Carter received no endorsement for the presidency. Instead, Harris simply offered him and "others who seek high office" his prayers.

Carter, came to the Fort Worth church during a swing through Texas in the waning hours of the election campaign. Mrs. Carter, who accompanied him, said they needed the worship time "in a church of our faith." Other family members also attended.

Carter had insisted that his church attendance not be made a "media event." No photos were allowed of the worship service. The Carters were ushered into the sanctuary moments before the service began, and they were escorted to the foyer by Harris after the service.

There was no public appearance by Harris and Carter together, in contrast to the church steps endorsement by Criswell of Ford three weeks earlier.

Harris said at Texas Baptist Convention two weeks earlier in San Antonio that he would endorse no candidate for office, and he stuck to the pledge, observers said.

He and Carter spoke briefly after the service in the church foyer. Carter asked for and received Harris' pledge to pray that he (Carter) "might do the right thing."

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(BP) Photo already mailed to state Baptist editors.