

June 20, 1958

Religious Liberty Talk
At American Convention

By W. Barry Garrett

CINCINNATI, O.--(BP)--Religious liberty was the focal point of the president's address of the American Baptist Convention which met here June 12-17.

Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, and president of the Convention declared, "What a magnificent chapter of faith our forefathers have written as they sought to follow the guidance of the New Testament, and have contended for the right of every person to worship God according to the dictates of his conscience."

Using an incident of the Baptist mission work in India, Cranford quoted the governor-general of the British government as saying to William Carey, pioneer missionary, "Do you not think, Dr. Carey, it would be wrong to force the Hindus to become Christians?"

Carey replied, "My Lord, the thing is impossible; we may indeed compel men to be hypocrites; but no power on earth can force men to become Christians."

Cranford continued, "Baptists have always insisted on separation of church and state. . . . Wherever a person has the freedom to worship God without fear of interference from either church or state, he can be grateful to Baptists for the long battle they have waged for the principle."

In challenging the American Convention to greater evangelistic efforts, Cranford referred to the problems caused by the expansion of Southern Baptists into American Baptist territory.

He said, "This disturbs many of my Southern Baptist friends as much as it does us. On the other hand, we would have to admit that, in many cases Southern Baptists have come in to start a work that we ourselves should have started a long time ago. The need is greater than all of us together can meet, and if we do our part to meet the challenge, we won't have to worry much about what others are doing."

Declaring that there are some things the American Baptist Convention can say more clearly than any other Baptist convention, Cranford asserted, "We can say that a person can still be a Baptist and not cut himself off from the rest of the Christian community. Baptists do not have a monopoly on Christian experience."

Cranford referred to the integration policies previously approved by the American Convention when he said, "I believe that American Baptists are in a better position than any other convention to say that when Christ broke down the middle wall of partition between us, he did it completely, so that we cannot be consistent with the mind of Christ, and permit race or color to be a barrier to Christian fellowship."

In other parts of his message Cranford urged American Baptists to greater responsibility in the field of Christian education and missions.

He urged the convention to greater participation in the Baptist Jubilee Advance and to work for the cause of world peace in co-operation with the program proposed by Congressman Brooks Hays, president of the Southern Baptist Convention.

Asks Better American,
Southern Group Relations

By W. Barry Garrett

CINCINNATI, O.--(BP)--An appeal for better relations between the American and Southern Baptist conventions was made here at the annual meeting of the American Baptist Convention.

Edwin T. Dahlberg, pastor of the Delmar Baptist Church, St. Louis, Mo., and president of the National Council of Churches, asked, "If we cannot develop an ecumenical spirit within our own Baptist family, how can we expect to foster it successfully among all the many divisions of American Protestantism?"

Dahlberg's church is aligned with both the American and Southern Baptist Conventions. Referring to his recent visit to the Southern Baptist Convention in Houston, Dahlberg said, "I went with some degree of trepidation. I wondered whether as president of the National Council of Churches I might be received with some coolness. On the contrary, I had the warmest and friendliest welcome."

Interpreting the maturity and fairness of the Houston meeting of the Southern Baptist Convention as a move toward greater ecumenicity, Dahlberg asserted, "Until I saw the more intelligent forces taking over the direction of things at Houston, I had the feeling that the Southern Baptist Convention was unconsciously becoming a super-church.

"In fact, I had thought seriously of raising the question, 'Why not establish a few American Baptist churches in Florida, Oklahoma, and Texas, so that our American Baptist people now living in certain portions of the Southland could take communion without being baptized all over again?'"

Dahlberg told the American Baptists that "we have much to learn from Southern Baptists. We have excelled them in theological progress and in our social and ecumenical insights. But what about our evangelistic and missionary passion?"

Dahlberg denied that the only explanation of the contrast between Southern Baptist progress and American Baptist slowness is a difference in industrial and Catholic constituency.

He said that "the truth is that too many of us in the North have become Fifth Amendment Christians, refusing to be witnesses for our Lord, declining to present our testimony for Christ." He appealed for American Baptists to "put aside our fears and prejudices and enter wholeheartedly into the Baptist Jubilee Advance---in higher education, in evangelism, in stewardship, in lay development, and in missionary expansion."

Urging American Baptists to even greater participation in the ecumenical movement, Dahlberg pointed out that Baptists not only have much to contribute to the other denominations of the world but that they have much to learn.

He said that the problems of Communism abroad and those of moral evil in America are too great for Baptists to solve alone. "It is going to take the massed forces of all the churches working together, their combined research and their combined evangelistic power, if we are going to meet the forces of evil successfully and head on."

"We are commissioned of God today," concluded Dahlberg, "to set forth on a new Reformation---a Reformation of togetherness rather than of division. This is the greatest evangelistic and missionary imperative of our time."

Stetson Begins First Summer Placement Program

DeLAND, Fla.--(BP)--Nearly 100 high school students are taking part in Stetson University's first summer program leading to early admission and advanced placement.

The group includes 59 girls and 40 boys. Of the 99 students, 79 are high school juniors and two are sophomores.

Those who pass with distinction the summer course at the Baptist university here will be eligible for admission to Stetson or to other colleges this fall. Or, if not yet high school graduates, they may return to their high schools for additional study. High school graduates may qualify for advanced college work if their summer here shows them capable of it.

The program this summer, Stetson officials hope, will provide answers to four questions:

1. Are superior high school juniors ready for college?
2. Are superior high school seniors ready for advanced college work?
3. How can schools deepen and intensify the learning of superior students?
4. How can colleges and high schools work together to insure the best progress for students capable of successful college work?

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Wake Forest Receives Reynolds Salary Gift

WINSTON-SALEM, N. C.--(BP)--A \$125,000 gift from R. J. Reynolds Tobacco Co. to strengthen faculty salaries in the sciences has been announced here by Wake Forest College President Harold W. Tribble.

Tribble said the gift would be set up as a permanent endowment with the income applied to faculty salaries in the sciences.

A Reynolds company official said: "Since a college is reflected in its graduates and the quality of its graduates is determined to a large degree by the quality of the faculty, we are glad to have a share in this vital part of the Wake Forest program."

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BP Folks and Facts.....

.....Miss Harriet L. Mather plans to retire June 30 as director of Mather School of Nursing at Southern Baptist Hospital, New Orleans. She has been with this hospital since 1926. She is a sister of Miss Juliette Mather, former secretary of the department of publications for the Woman's Missionary Union of the Southern Baptist Convention.

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Statements About
Southern Seminary

EDITOR'S NOTE: A statement from the president of the trustees of Southern Baptist Theological Seminary regarding dismissal of 13 seminary professors has been carried previously. Herewith we submit statements from the joint faculty and from the dismissed professors, as furnished by C. R. Daley, editor of the Western Recorder. Not all the dismissed professors were present when their statement was drafted, but the statement represents the thinking of those who were present.

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Statement Of
Joint Faculty

In view of the circumstances that have arisen at the Southern Baptist Theological Seminary leading to the dismissal of a number of the members of the faculty of the School of Theology, we take this means of expressing confidence in both the integrity and the administrative ability of President McCall. We pledge to him afresh our loyalty and our continued co-operation.

We wish to express our sympathetic concern for our colleagues who have been dismissed and to express our confidence in their academic ability and their dedication to the Kingdom of God. We cannot concur, however, in their attitudes and conclusions concerning the administration.

As the servants of our Lord Jesus Christ we reaffirm our commitment to seek to know and to teach the truth, using every instrument which God has made available to man in this search for truth, and always under the conviction that our final authority is the inspired revelation of God. We will pursue this ideal as the agents and servants of our beloved Baptist people.

We count upon the continuing love, prayers, and support of our student body, our alumni and the churches of the Southern Baptist Convention of which the Southern Baptist Theological Seminary is a vital part.

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Statement Of
Dismissed Professors

We have previously refrained from discussing the conflict within the seminary through the press, because we believe that the Board of Trustees, to which we made repeated appeals, is the duly constituted authority to handle such matters.

In the light of our dismissals on June 12, 1958, we feel constrained to make this statement.

It was our grave concern over the inner workings of the seminary which compelled us to take our action.

We believe that our problems had to do with (1) relationships between the administration and faculty members, (2) the basis on which the faculty shares in determining educational matters, (3) personal responsibility in the light of Christian teaching, and (4) mutual respect in working together.

Only after many unsuccessful efforts with the administration to correct these problems in a way consistent with these principles, did we refer the problems to the Board of Trustees.

We had hoped for a reconciliation, but all efforts have been unsuccessful.

We express our continuing interests in the welfare of the seminary, those charged with responsibility for guiding its future, and our former colleagues, with whom we share a continuing love for the seminary.

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Baptist Press

EXPLORER'S DEVELOPER---The Explorer, America's earth-circling satellite launched earlier this year, was developed by scientists working at Redstone Arsenal near Huntsville, Ala. Among these scientists was Conrad D. Swanson, chief of the preliminary design section of the Army ballistics missile agency at Redstone. Swanson will discuss the mysteries of the space age to Royal Ambassadors attending the Convention-wide RA Congress in Fort Worth Aug. 12-14.

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June 20, 1958

Baptist Insights Can Be Proclaimed During BJA

CINCINNATI, O.--(BP)--The Baptist Jubilee Advance offers the Baptists opportunity to preach their prophetic insights of the Christian faith, according to C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.

In a speech delivered to the American Baptist Convention meeting in Cincinnati, Ohio, June 16, Carlson discussed "The Baptist Genius in Today's World." He said, "The Baptists of the North American continent are just beginning a five-year Jubilee Advance program. This represents an excellent opportunity to revitalize our Baptist witness....In seeking and proclaiming the true Christian experience we will make our greatest contribution to religious liberty for America and for the world."

Delving into the heart of the Baptist movement, Carlson declared that it is "very closely related to religious liberty."

"Our message," he continued, "has been a declaration that God enters personally and directly into the experiences of men in response to our faith; that man must come alive to God and he will find God fully alive toward him; that in this experience man finds freedom, and the true basis for free institutions both ecclesiastical and political."

"The Baptist genius, then, lies in the insight that man is created and redeemed to live as a free spiritual being under God."

Pointing out that the concern of the Bible is not for institutions Carlson asserted, "not only are the Scriptures silent on the structural relationships between church and state, but if we attempt to read structural formulae into them we are denying the basic genius of our Baptist movement.... The Bible is no more a treatise on social institutions than it is on biology. One reason ecclesiology is such a field of debate is that there is so little on it in the Bible."

Carlson insisted that the real concern of Baptists in the field of church-state relations "is for religious liberty as an understanding of the gospel." He explained, "Separation of church and state is an institutional sequel which must be constantly analyzed so as to advance the values and guard the freedoms called for by our spiritual insights."

Six Baptist conventions in America cooperate in maintaining the Baptist Joint Committee on Public Affairs in Washington, D. C. Carlson concluded his speech to the American Baptist Convention by outlining some of the activities of Baptist leaders in this cooperative venture.

1. The Biblical basis for religious liberty is increasingly being discussed by Baptists around the world.
2. The meaning of religious liberty for public and institutional policies was the subject of a Religious Liberty Conference last year in Washington, D. C., and will be discussed further in another Conference in September of this year.

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3. An "information service" for the Baptists of the nation is being undertaken by the Baptist Public Affairs Committee.

4. A Baptist Research Fellowship among college and seminary professors is in the process of developing.

5. Studies are planned to give a "careful analysis of the relationship of religious instruction with the efforts of the public schools."

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Hill-Burton Amendment
Reported By Committee

WASHINGTON--(BP)--A proposal to make government loans available to sectarian hospitals has been reported favorably by the House Interstate and Foreign Commerce Committee. H. R. 12694 now goes to the House Rules Committee to be considered for the Calendar of the House.

H. R. 12694 was introduced by Rep. John Bell Williams (D., Miss.), and it provides that the same money granted to hospitals under the Hill-Burton Act can be available to non-profit and sectarian hospitals as loans as well as grants.

Many Baptist hospitals have refused government grants because of their principle of separation of church and state. The new bill is designed to make this money available to all groups without violation of conscience.

Just when the measure will be reported out of the Rules Committee is uncertain. Rep. Oren Harris (D., Ark.) is quoted as being in favor of bringing it to the floor of the House by suspension of the rules in the near future. The bill has not yet been considered by the Senate.

Another bill providing government loans to non-profit hospitals is S. 3497, known as the Fulbright Bill of the Community Facilities Administration Act. This bill has been passed by the Senate and is now pending in the Rules Committee of the House.

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June 20, 1958

Faith For The 4th

Patriotism For The Space Age

By C. Emanuel Carlson*

The drums, the bugles, the guns, the roar of cannon, the rising smoke, and above all, the flag! These are the symbols of war and of victory. With miniatures of these we celebrate July 4th and the establishment of our nation.

Amid the excitement of real or re-enacted war we, as other nations, thank God for giving us men and women of valor and for making our nation great and victorious. Thus, through the centuries, has God fought against himself being claimed as party to the causes of all armies. Seldom do we really pause to inquire seriously about the mind of God in history, or about his purposes in national life.

July 4, 1958, dares us to a thoughtful celebration. We celebrate now the first Independence Day of the Space Age. Will this celebration be any different from those of the past? If so, how?

The problems we face here cannot be answered by "separation of church and state," for we are dealing now with religion and life. God is not disinterested in the continued existence of mankind upon the earth. Neither has he withdrawn from the national or patriotic expressions of our personalities. What, then, is an appropriate observance of July 4th this year?

The fundamental theme of the holiday is "freedom," and I use the word in that broad sense which packages all our freedoms into one. Is freedom amenable to the Space Age, or is it set in something that is beyond space? We believe that it is framed in the eternal purposes of God and is available to men of faith.

Within the past year we have experienced a new sense of physical emancipation. The traditional limitations of geography, of atmosphere, and of gravity have yielded to man's expanding knowledge and skills.

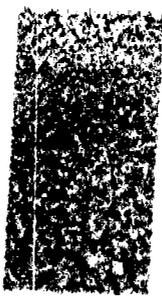
Some may feel that man has invaded heaven or that we have pushed heaven back and made it more remote. Others have been tempted to attach their religion as a symbol added to the Vanguard so our religious faith may follow our science at least through "stage two" of the rocket. But science has not displaced God from his seat of power, nor has faith in God become empty superstition.

Whether our new gadgets and our new knowledge bring freedom or oppression is still dependent upon our faith. Unless mankind can find emancipation from selfishness, from bigotry, and from idolatry, the Space Age offers us only more threatening dangers, more corrosive fears, and greater bondage. A spiritual emancipation which matches our technical advances must include the Christian traits which have always been the products of genuine faith in and obedience to God.

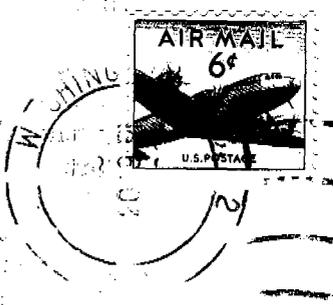
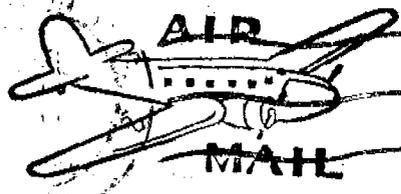
The true patriot of the Space Age will need to see all men as distinctive creatures for whom God has provided redemption. He will recognize the reality of the forces of evil in the world, and accept his responsibility before God for the choices he makes and for the impact of his life. He must accept the selfless love of God made incarnate in Christ, and, empowered by his Spirit, he must serve God so as to benefit his fellowmen. These are still the elements of the faith which makes men free.

*Dr. Carlson is the executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.

*News Service of the Southern Baptist Convention. Albert McCord, editor; Theo Sommerkamp, assistant director; 127 Ninth Ave. No., Nashville, Tenn.



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