BAPTIST PRESS

NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION
127 NINTH AVE., N., NASHVILLE, TENNESSEE AL 4-1631
Albert McClellan, *Director*
Theo Sommerkamp, *Assistant Director*

September 26, 1958

Committee Elects
McDormand Chairman

NASHVILLE--(BP)--Members of six Baptist groups in North America taking part in the Baptist Jubilee Advance have elected T. B. McDormand, Toronto, executive secretary of the Baptist Federation of Canada, to be chairman of their inter-Convention committee.

McDormand succeeds C. C. Warren of Charlotte, N. C., who was elected to the post of permanent vice-chairman of the committee. Warren, as president of the Southern Baptist Convention in 1955-56, led in early developments of plans for the Baptist Jubilee Advance.

The Baptist Federation of Canada, Southern Baptist Convention, American Baptist Convention, National Baptist Convention of America, National Baptist Convention, USA, Incorporated, and the North American Baptist General Confer nce are the six participants.

W. Hubert Porter, New York City, associate general secretary of the American Baptist Convention, is committee secretary, and Porter Routh of Nashville, xecutive secretary of the Southern Baptist Convention Executive Committee, is its treasurer.

In accepting the chairmanship, McDormand said "I thank you for the confidence shown in the Canadian Baptist delegation's desire to participate in the Baptist Jubilee Advance." He paid tribute to Warren for "building a bridge for all of us across a chasm that seemed unbridgeable between our Baptist bodies."

McDormand said that "the success of the Baptist Jubilee Advance shall not be measured in mere statistical terms, but in the intangibles of the Spirit and the invisibles of the growth of the Kingdom of God."

Leaders of each of the six participating groups were present for the inter-Convention committee meeting held on the campus of American Baptist Theological Seminary here.

Jitsuo Morikawa, New York City, director of evangelism for the American Baptist Convention, nominated both McDormand and Warren for their respective offices.

He said that he nominated Warren as permanent vice-chairman because Warren was ne of the persons first responsible for the idea that Baptists should join together in a jubilee advance. Also, since the chairmanship will rotate each year, Morikawa said a permanent vice-chairman will give the committee added continuity from year to year.

In the Baptist Jubilee Advance, the six groups are commemorating the organization of the Triennial Convention in 1814, the first nationwide convention of Baptists in North America.

A special joint celebration of members of the six groups is planned in Atlantic City, N. J., May 18-24, 1964, the third jubilee--or 150th anniversary--of the Triennial Convention's organization.

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NOTE TO BAPTIST EDITORS: In previous stories we have referred to "seven" participating Baptist bodies in the Baptist Jubilee Advance. At a recent meeting, the Baptist General Conference of America (former Swedish Baptists) voted to withdraw from participation reducing the number of groups to six. The six groups said they hope the Baptist General Conferenc of America will vote to re-enter the Baptist Jubilee Advance prior to its climax in 1964.--Baptist Press.

Baptists Hav Special
Worship And Fellowship

NASHVILLE--(BP)--Baptists of various convention affiliations have joined together for special programs of worship and fellowship in Oregon and in California, the inter-Convention committee on the Baptist Jubilee Advance learned at its fall meeting here.

After hearing these reports, the committee---with representatives of six North American Baptist groups attending---urged Baptists in states and cities in the United States and Canada to go and do likewise.

The special programs of worship and fellowship, it was pointed out, can be built around the annual emphases of the Baptist Jubilee Advance between 1959 and 1964.

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Extension Department
Plans Extended Program

JACKSON, Miss.--(BP)--The increasing demand for adult education in America is resulting in the Seminary Extension Department offering an expanded program toward an "advanced certificate," its director declared here.

Director Lee Gallman of Jackson said that more than 10,000 students have enroled in seminary extension courses during the department's seven years of operation.

The Seminary Extension Department is an arm of the six Southern Baptist Convention seminaries. It offers adult education through extension training centers in various cities of the Convention as well as through correspondence.

Gallman said that "demands of many students" for additional courses had forced the decision to expand the department's curriculum.

Gallman and his two associate directors---W. A. Whitten of Jackson and Albert Fauth of Kansas City, Kans.---met recently at department headquarters here to plan for the eighth year of seminary extension work, analyzing the still-mounting demand for adult education courses.

Seminary extension courses are directed chiefly at pastors and other church workers who do not have an opportunity to attend one of the six seminaries. However, a large number of laymen and Baptist women take courses offered by the department.

Gallman said that according to a recent estimate, 50 million adults in the United States are now engaged in, or have participated in some type of adult education program.

"Definite plans for offering an advanced certificate were discussed at the meeting of the director and his associates," Gallman said. 28 courses in Bible, theology, church history, evangelism, counseling, and religious education are now available through both correspondence and extension class study from the Seminary Extension Department.

"Due to the demands of many students who have already completed, or who are nearing completion of either the present 'pastoral training' or 'religious education certificates' an advanced certificate requiring 16 additional studies of a more intensive nature is going to be offered," Gallman continued.

"The 'advanced certificates' will thus represent 32 courses of study considered to be off-campus equivalent to the diploma in theology offered by the various seminaries with similar curriculum requirements," he said.

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Cox Urges Preparation
Of Baptist History

NASHVILLE--(BP)--The executive secretary of the Southern Baptist Convention Historical Commission, Norman W. Cox of Nashville, urged the inter-Convention committee planning the Baptist Jubilee Advance to consider preparing a history of North American Baptists, 1814-1964.

He said the 18th century and the early 19th century are the "least adequately covered" periods in written histories of Baptists in America.

The inter-Convention committee on the Baptist Jubilee Advance voted here to explore the possibilities of writing such a history.

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New Orleans To Lay
Chapel Cornerstone

NEW ORLEANS--(BP)--The cornerstone-laying ceremony for the new chapel at New Orleans Baptist Theological Seminary here will be one of the features of founders' and alumni day Oct. 2 on the seminary campus.

The chapel is scheduled for completion in the early summer of 1959 if additional funds become available.

Principal speaker for the day will be Robert L. Lee, Alexandria, executive secretary of the Louisiana Baptist Convention and a graduate of New Orleans Seminary. Lee will speak on "Fulfillment of Founders' Hopes Through Achievements of Alumni in Louisiana."

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'Mother' For Three
Generations To Retire

DALLAS--(BP)--A 73-year-old woman who has acted as "mother" for three generations of youths in the First Baptist Church, Dallas, was honored recently with a retirement banquet at the church.

Miss Bertha Mills, who until Oct. 1, directed nursery work at the downtown church for 47 years, said that "today's mothers don't stay home enough. As more and more mothers work full-time, the delinquency rate will continue to rise."

"There is just no one who can take the place of a mother to a child," said Miss Mills.

More than 500 parents of "her children" and other friends attended "Miss Bertha's Banquet."

The veteran teacher has seen an estimated 5,000 youngsters grow up in her department caring for children from birth to five years of age. "We get them younger every day--last month a baby was brought in that was only five days old," she said.

Describing herself as a strict disciplinarian, Miss Mills was quick to point out, however, that "no child has ever really acted ugly when I was around."

Known throughout the church as "Miss Bertha," Miss Mills has been in direct supervision of 308 children and 55 workers. She insists that all the nursery rooms be equipped with germ-killing ultra-violet lights and equipment be antisepticized after each using.

A custom of the church has been for Miss Mills to take a new child, rock it in her cradle, and sing it a song. At least one family, the Dave Wickerses of Dallas, has had three generations rocked in the same cradle.

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Baptist Folks and Facts ★ A Feature of the Baptist Press ★
ALBERT McCLELLAN, Director

THEO SOMMERKAMP, editorial assistant
127 Ninth Avenue, North — Nashville, Tennessee

September 26, 1958

.....J. Melvin Ray, pastor of First Baptist Church, Carlsbad, N. M., has resigned to accept pastorate of Olivet Baptist Church, Honolulu, Hawaii.

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.....Look Magazine will carry a major article on the Baptists of America in its Oct. 28 issue. The issue will reach newsstands for sale about Oct. 14.

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Southeastern Seminary
Has Enrolment Of 711

WAKE FOREST, N. C.--(BP)--Southeastern Baptist Theological Seminary's total enrolment climbed to 711 as final registration figures for the beginning of the seminary's seventh year were tabulated.

The seminary was begun in 1951 on the campus with Wake Forest College. It opened with 85 students and four faculty members. Wake Forest College released the campus to Southeastern in 1956 and enrolment neared the 600 mark.

This year, the seventh straight year of increased attendance, marks the first time that the total exceeded 700.

Among this year's registrants at Southeastern are theological students from China, Hawaii, Japan, and New Zealand as well as returning missionaries from other parts of the world. Every section of the country is represented in the student body.

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BAPTIST PRESS

A BAPTIST NEWS SERVICE
Concise, thorough, accurate, and current news reports about Baptists or of special concern to the Baptist people.

FROM WASHINGTON OFFICE
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September 26, 1958

(Note to Editors: Please do not print story from Nashville dated Sept. 24, 1958, and headed "Committee Opposes Two Federal Programs." The information in the story relating to the religious question in the 1960 Census is erroneous. The corrected story is herewith submitted. -- WBG)

Reaffirms Position On
Census, Civil Defense

WASHINGTON--(BP)--The Baptist Joint Committee on Public Affairs has restated its position on one phase of the federal civil defense program involving the nation's churches and about the question on religion in a governmental census.

The stand of the committee was announced at its semi-annual meeting here.

In taking its stand concerning a feature of the government's civil defense program, the Baptist Joint Committee on Public Affairs reaffirmed its earlier position taken in 1957.

According to the committee, the Office of Religious Affairs under the Office of Civil and Defense Mobilization is working on a program of civil defense which includes enlistment of the churches and the denominations in combatting communism.

The Baptist committee contends that the churches have been and are engaged in the battle against materialism and atheism, and there is no need nor promise in plans which ask the churches to fit into a government program of ideological instruction.

"The committee's action is significant in view of the fact that the Office of Civil and Defense Mobilization did not fully agree with the earlier position of this Baptist group and apparently is proceeding with its plans for enlisting the churches," C. Emanuel Carlson of Washington, the committee's executive director, said.

"For instance, on Nov. 4-5, 1958, at Battle Creek, Mich., there will be a 'civil defense briefing for church editors' which will include ideological and spiritual phases, clergy organization and operation, psychological problems, and inter-faith ministrations under emergency situations," Carlson added.

It was made clear by Carlson, however, that the Baptist Public Affairs Committee is not opposed to the civil defense program of the nation. It is questioning only that part in which the government steps into the area of spiritual and ideological instruction which belongs in a peculiar sense to the churches.

The Baptist Joint Committee said there is a "continued possibility" the question of religious affiliation will be included in the periodic spot surveys of the nation's population and in a future decennial census. It has been ruled out of the 1960 Census.

"For the government to include this question in a census which it is making is to raise serious questions about religious liberty, the freedom of the conscience, and invasion into the privacy of American citizens," the committee stated.

The committee asked Carlson to contact both the Office of Civil and Defense Mobilization and Bureau of the C nsus, conveying the committee's feelings.

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Carlson To Help On WCC
Religious Liberty Study

WASHINGTON--(BP)--One of three North Americans named to serve on a Commission on Religious Liberty of the World Council of Churches is C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs.

The others are Alford Carleton, executive vice president of the American Board of Commissioners for Foreign Missions, Congregational Christian Churches of the U.S.A., Boston, Mass., and M. Searle Bates, professor at Union Theological Seminary, New York. J. D. Hughey, professor of church history in the Baptist seminary at Ruschlikon, Switzerland, has been named as an alternate for Carlson.

Upon receiving word of his appointment to this responsibility, Carlson stated that it would be an excellent opportunity to share with other communions the Baptist insights on religious liberty. Historically Baptists have been leaders in this area, Carlson said, and they continue to have a position that could well be considered by the other religious people of the world.

The 13-member commission was created as a result of discussions in the Central Committee of the WCC in which request was made of the Executive Committee to arrange for a study of problems of religious liberty arising in Roman Catholic and other countries.

In recognizing the need for a world-wide project the WCC committee stated that while there is a broad consensus concerning the importance of religious liberty and the need to take a definite stand in its favor, there has not yet emerged a consensus concerning the theological and ethical reasons why religious freedom must be defended. (In the recent Baptist Religious Liberty Conference a committee of Baptist scholars presented a paper on "The Biblical Basis of Religious Liberty" which could make a contribution to these new studies, according to Carlson.)

Other projects to be undertaken by the WCC religious liberty commission will be to study the methods used to advance or restrict religious freedom, to gather, analyze and classify data on religious liberty around the world, to analyze trends and forces opposing religious liberty, and to suggest what the churches should stand for and how they can act in promoting religious liberty.

In addition to the three North Americans on the Religious Liberty Commission there will be S. U. Barbieri, Methodist Bishop of Argentina; H. Berkhof, director of the theological seminary of the Dutch Reformed Church, Netherlands; Metropolitan James of Melita, Greek Orthodox Church; N. H. Søe, professor of theology, Lutheran Church of Denmark; M. M. Thomas, youth secretary, Mar Thoma Syrian Church of Malabar, India; G. Peyrot; U. Scheuner; A. M. Tambunan; Alec Vidler; and G. Voigt.

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BAPTIST FEATURES

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Special reports on Baptist programs, activities, trends, and newsmakers.

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September 26, 1958

Lawyer Clarifies Issue
About Clergy Testimony

By W. Barry Garrett*

WASHINGTON -- Clergymen as such do not have the inherent right to privileged communications in the law court, according to findings in a legal research project made for the Baptist Joint Committee on Public Affairs.

This right belongs to the person who communicates with the clergyman. It is the communication or confession that should be inadmissable in evidence in legal proceedings, and this is determined by the right of the communicant rather than that of the clergy.

(The term "privileged communication" is the legal description of conversation with persons in their professional capacity, such as doctors, lawyers, ministers, which communication may not be placed in evidence in legal proceedings without the consent of the person who made the utterance.)

A. Robert Theibault, member of the bar of the District of Columbia, has done extensive research in which he has examined every law in the 52 jurisdictions of the United States relating to privileged communications involving the clergy-communicant relationship. Every case in the law books that has involved the issue has been examined.

This problem has recently been brought to the nation's attention by the case of a Baptist minister in Tennessee, who refused to testify in a divorce proceeding. He had previously counselled with the parties suing for divorce, and said information received during these counselling sessions must be kept private. For his refusal he was sentenced for contempt of court and fined. Later he was pardoned by the Governor of Tennessee, although Tennessee has no law excluding religious counsel from evidence in such cases.

Also last year a District of Columbia clergyman was confronted with a similar situation and was forced to testify in court.

Sixteen states and the District of Columbia do not have statutes to protect religious privileged communications. Many of the laws in the other states are very incomplete and unsatisfactory, Theibault says.

Most states have laws protecting the doctor-patient, lawyer-client relationships, but most of them give inadequate protection to the minister-communicant relationship.

Theibault cites a typical statute adopted by most of the states having such a law. It reads as follows:

"A priest or clergyman shall not, without the consent of the person making the confession, be examined as to any confession made to him in his professional capacity, in the course of discipline enjoined by the church to which he belongs."

Such laws have been narrowly construed by the courts, according to Theibault, and they do not give the troubled person adequate protection when he seeks the spiritual assistance of a minister. A typical ruling is found in

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an Arkansas case where the courts "held that the mere fact that a confession is made to a minister of the gospel and made to him to obtain his help or assistance is not sufficient to exclude the confession but it must be pursuant to a duty enjoined by the rules of practice of that particular church."

In another case in Kansas "a priest was held competent to testify concerning a conversation with a parishioner because the court held the conversation not to be a confession."

At least five areas of the communicant's rights must be protected by an adequate statute, declares Theibault. They are:

(1) "All confidential spiritual communications as well as confessions must be protected by being excluded from evidence.

(2) "The utterances of a member of the public seeking spiritual assistance from the clergy, regardless of whether the clergyman consulted is of the same faith.

(3) "A confidential disclosure whether or not the same is construed under some religious practices as being under the discipline of the church.

(4) "Confidential disclosures made in good faith to marriage counsellors (court appointed or clinical psychologists) when the disclosure is made in an effort to effect a reconciliation, or assist the counsellor in an understanding whereby a solution to a marital or juvenile problem could be advanced.

(5) "Confidential communications soliciting spiritual solace, comfort or assistance from clergy of any faith or religious practice whether the communicant is a member of the church of, or same faith as, the clergy to which the communication is uttered."

The nearest to an ideal law found by Theibault was in the State of Iowa. It reads as follows:

"No practicing attorney, counsellor, physician, surgeon, or the stenographer or confidential clerk of any such person, who obtains such information by reason of his employment, minister of the gospel or priest of any demonimation shall be allowed, in giving testimony, to disclose any confidential communication properly entrusted to him in his professional capacity, and necessary and proper to enable him to discharge the functions of his office according to the usual course or practice or discipline. Such prohibition shall not apply to cases where the party in whose favor the same is made waives the rights conferred."

The states having no clergy-communicant protective law are: Alabama, Connecticut, Delaware, Florida, Illinois, Maine, Massachusetts, Mississippi, New Hampshire, North Carolina, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas and Virginia, plus the District of Columbia.

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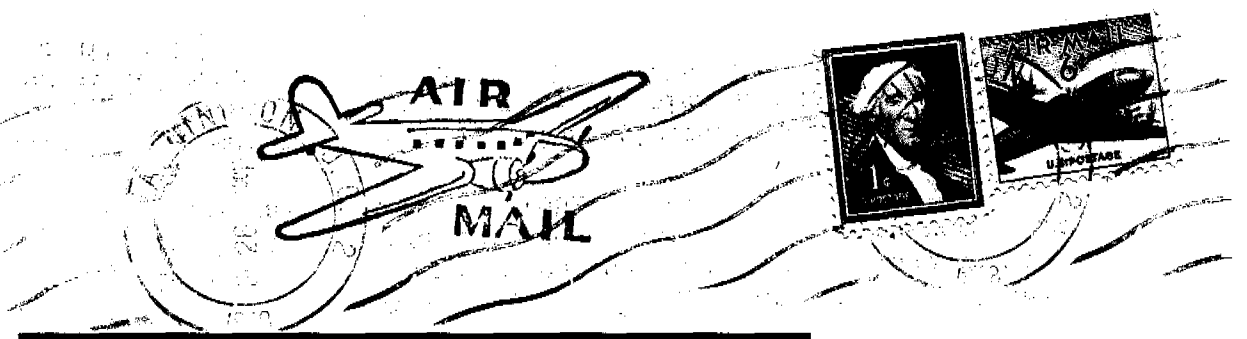
* Mr. Garrett is associate director of the Baptist Joint Committee on Public Affairs, Washington, D. C.



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