

REPORT FROM THE CAPITAL

JANUARY 1965



"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution for the United States of America . . ."—Preamble to the Constitution.

American Democracy, Based On The Constitution, Is Living And Dynamic

American democracy is protected through a checks and balance system provided by the Constitution of the United States. One of the main functions of the Constitution is to grant authority.



Hubert Humphrey

within the framework of a federal system, and to endow that government with enough authority to meet the exigencies of all times. The Founding Fathers had learned that a weak government, incapable of governing, is as great a danger to liberty as one that is too powerful."

Three branches of government share the authority granted by the Constitution—the legislative, executive and judicial.

These political scientists further point out that the Constitution itself is but the skeleton of our constitutional system. They say, "The framers knew that if the Constitution was to endure there must be 'play within the joints'; it must be flexible and adaptable to changing conditions. They did not try to put it all down in black and white, but rather left room for the system to grow."

Burns and Pelton in their book, "Government by the People," say of the Constitution: "The chief purpose of those who framed it was to create a national government,



John W. McCormack

The result has been a living Constitution that is rigid enough to preserve democracy but is flexible enough to allow adjustment to a growing, developing society. Thus development of the Constitution has been continuous since the original document was ratified in 1789.

The Constitution has continued to serve as well through the varying needs of wars and depressions. It was effective during an agrarian society, and remains good in an industrial-scientific-commercial age. It protects freedom under mass media communications and air travel as it did in the days of the buggy and the megaphone.

All three branches of the government have contributed to the development of the Constitution and the function of the American government as we know it today. Illustrations of congressional development are seen in the Judiciary Act of 1789, which laid the foundations of the national judicial system; in the Presidential Succession Act of 1946; and in the rules of procedure and internal practices of the Congress itself.

Judicial development of the Constitution is seen in the power of the courts for judicial review, the power to refuse to enforce those laws which are deemed to be unconstitutional, and the power to order compliance with constitutional principles.

Strong Presidents have added their bit to the development of the dynamic United States Constitution. Jackson, Lincoln, Wilson and the Roosevelts are cited by political scientists as having "an impact on our Constitution at least equal to that of any of the original framers."

Because of this growing and flexible system of constitutional government, democracy is today more extensively practiced than at any previous time in the nation's history.

Report From Capital Takes Advance Steps

REPORT FROM THE CAPITAL begins 1965 with a new format and with more varied content. Every effort will be made to make this bulletin a useful piece for a diverse audience — denominational executives, Baptist editors and curriculum planners, teachers and students in classes relating to public affairs, and church leaders in all categories.

Report From The Capital, implementing the mandate of the Baptist Joint Committee on Public Affairs from its sponsoring Baptist bodies, will seek to be an accurate reporter, a responsible interpreter, and an effective promoter of basic principles that are essential to a proper witness to today's world.

The aim of the new Report From The Capital will be to give the reader the latest possible information about events that affect the Baptist movement, agencies and institutions. It will seek each month to present one "depth" article that will require genuine research on the part of the writer and thoughtfulness on the part of the reader.

Other features will be general news items, not only from Washington but from a wide variety of sources, that are related to the concerns of the Baptist movement. A section each month will be dedicated to the "correlation services" of the Baptist Joint Committee on Public Affairs.

The Report From the Capital will strive to live up to the highest standards of responsible Christian journalism in a specialized field. The readers should be able to quote Report From The Capital with complete confidence that it is faithful to the Baptist movement, that it offers reliable information, and that its interpretations are done by competent authorities.

The new Report From The Capital will seek to present a clear portrayal of the relevance of the Baptist faith to the modern world.

REPORT FROM THE CAPITAL—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 1628—16th Street, N.W., Washington, D.C. 20009. A purpose of the bulletin is to set forth information and interpretation about public affairs that are relevant to Baptist principles.

The Baptist Joint Committee on Public Affairs is a denominational agency maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, Inc., North American Baptist General Conference, Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Executive Staff of the Committee: C. Emanuel Carlson, executive director; W. Barry Garrett, associate director for information services and editor of Report From The Capital; and James M. Sapp, associate director for correlation services.

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Washington Observations

News — Views — Trends



December 28, 1964

RELIGIOUS AFFILIATIONS of members of the 89th Congress are 108 Roman Catholics, 94 Methodists, 77 Presbyterians, 70 Episcopalians, 56 Baptists, 21 Congregational Christians, 17 Jews, 16 Lutherans, 11 Disciples of Christ, 12 Unitarians, 10 Latter Day Saints, 17 listed only as Protestant, 7 not listed, and one each of a number of others.

DON'T PRESUME, HOWEVER, that these affiliations determine the ways they will vote. The political complexion of the Congressman's district or the Senator's state, the pressure groups in operation, and a variety of other factors influence the way members of Congress vote.

MUCH MORE SIGNIFICANT for the legislative outlook for the new Congress are the results of the national election last fall. The landslide victory for the Johnson administration, the increased number of Democrats, the breakdown of the Southern and conservative bloc, and the reassignment of committee responsibilities indicate that many of the legislative logjams of the past will be eliminated or lessened.

TAX AID TO CHURCH COLLEGES is at stake in a Maryland court case. Contested are state allocations to four church colleges in Maryland. The case was tried before an Anne Arundel County Circuit Court judge. A decision was expected by the end of December, 1964.

SEVERAL POSSIBILITIES ARE IN VIEW for the outcome of the Maryland college case. The Maryland court may or may not rule that a violation of the First Amendment has occurred. The Supreme Court may choose not to hear the case on the ground that the plaintiffs have no standing. The Court may without explanation refuse to hear the case. In this event the ruling of the Maryland court will be the precedent for such cases.

PRESIDENT JOHNSON WANTS TO BE KNOWN as the "educational President." He made a good start in the 88th Congress. His new education program has not yet been announced. But there will be the implementation of the present programs and increased efforts to pass legislation to provide more aid to elementary and secondary education. The battle over federal aid to parochial schools may be fought on different grounds. Old arguments and answers may give way to new areas introduced by categorical aids, poverty programs and aid to persons.

INCREASING EFFORTS MAY BE MADE to shift the church-state issue in education from Washington to the state Capitols. This demands an informed constituency throughout the nation. State leadership in the denominations will have increasing responsibility in public issues.

THE CIVIL RIGHTS ACT AND SUBSEQUENT ADMINISTRATIVE REGULATIONS make it crystal clear that where federal funds go public policy follows. The principle is positive that institutions that accept public funds are to that extent public institutions.

Appraisals Of Vatican Council II Point To Reform

By W. Barry Garrett

Vatican Council II has run three-fourths of its course. Everyone is asking: "How do you evaluate the Council by now?"

The answer to this question, of course, depends on who is doing the evaluating, how much he knows about what is going on, what was expected from the Council in the first place, and a wide variety of other factors. If one is a Catholic, the evaluation will be one thing. If a Protestant, it will be another. Even here if one is a conservative Catholic or a skeptical Protestant, there may be differing reactions.

If final actions of the Council are the basis of appraising the degree of "aggiornamento" or "reform" in the Catholic Church, there are the constitutions on the liturgy and the church, the decrees of communications, ecumenism, the Orthodox churches, and the papal promulgation of Mary as "the mother of the church" that must be studied and analyzed. Even in this area of fairly concrete evidence, much speculation is possible, because decrees can be read, interpreted and, applied in a number of ways.

On the other hand, more has happened at the Council than just promulgation of decrees. There have been long and heated debates. There have been months and years of study and research by special commissions. There is a determination to "reform" the church. A change of climate has taken place. Many things have happened during the Council that would have been impossible ten years earlier.

Among the things that have happened are these: the bishops of the world have come to know each other on a personal basis; liberalizing movements have won every major battle in which the bishops have had opportunity to vote; much of the inner life of the Roman Catholic church has been revealed to the world through the communications media; the church has taken a hard look at its relationship to the ecumenical movement and has decided to enter into dialogue with the rest of the Christian world; the relevance of "the faith" to the modern world and its problems is currently under debate; a major declaration on religious liberty has been discussed and will be before the Council when the fourth session convenes; a declaration on Catholic

relations to Jews and other non-Christians has won preliminary approval.

Someone has said that only an ignoramus or a fool would dare to predict, with finality what will be the outcome of Vatican Council II. However, most observers are agreed that never again will the Roman Catholic Church be the same.



W. BARRY GARRETT, Baptist correspondent in Washington, D. C., was present in Rome for six weeks each of the second and third sessions of Vatican Council II. His reports were given wide circulation both in the United States and in Europe through the channels of the Baptist Press, European Baptist Press News Service, and Baptist Public Affairs news service.

Some of the discouraging aspects of the Council to date are: the success of a small but determined minority to stall off or defeat a declaration on religious liberty; actions and pronouncements of Pope Paul VI that seem to contradict the "reform" developments in the church; the decree on mass media that represents no updating of the church and about which the Council "fathers" themselves wonder why they passed it; the inability of the church to employ democratic procedures within its own fellowship; the many closed avenues for understanding while the bishops are struggling for an "open" church; unecumenical statements and pronouncements while at the same time inviting the Christian world to ecumenical dialogue.

Two appraisals by Catholic writers of the progress of the Council thus far illustrate both the disappointment and the hopes of

Roman Catholics for their church. Michael Novak wrote: "Many fellow Catholics I have talked with these last days—both intellectuals and everyday people—have been deeply distressed." He was referring to the events of the last days of the third session of the Council during which the pope and the conservatives seemed to deliver telling blows to "aggiornamento."

In writing of the pope's assignment of a new title to Mary as the "mother of the church" and his 19 interventions in the schema on ecumenism Novak wrote: "At best, his action seems in bad taste, offensive to other Christians and scandalous to Catholics."

He then concluded: "Be that as it may, our mutual sadness is a sign of how far we have come in the three sessions of Vatican Council II, a token of hope for much further and more rapid development in the decades ahead."

John Cogley hailed the Council thus far as a "magnificent success." He wrote that "during the third session, the Ecumenical Council reached its maturity." His conclusion is that "it is too late now for any permanent reversal or return to the pre-Council Church. Too much has been said on the Council floor by the church's highest spokesmen. Their consensus, which individually even they probably did not suspect was their true belief until they came together, is now too obvious for serious challenge."

Claud D. Nelson, a veteran in ecumenical activities, has attended all the sessions of the Council. In his summary of the third session he recognizes the problems and set-backs that "aggiornamento" has suffered. He then writes his firm conviction:

"But foundations have been laid, windows have been opened. Whatever the Council may do with its unfinished business, including the formidable task presented by Scheme 13 on the Church in the World—and I remain a resolute optimist—the currents that are flowing through the Roman Catholic Church will continue to cleanse and renew it. The currents may ebb, but they will return. Let the non-Roman Catholics not doubt the Catholic renewal; let them be open to the currents that must cleanse and renew their own house of faith."

Conventions Build Toward Consensus On First Amendment

Support for the First Amendment to the United States Constitution builds toward a Baptist consensus through actions of numerous state Baptist conventions in annual sessions.

Elsewhere in this issue of *Report From The Capital* you will find a detailed report of annual state convention actions with respect to the First Amendment. Most of these actions occurred only last November.

How did this happen? What contributed to this common response to a current issue on the national scene?

This is a good example of basic correlation of a stewardship of influence among Baptists in the United States at the state convention level. It merits analysis and study here.

Early in October 1964, the Baptist Joint Committee on Public Affairs held its annual fall meeting in Washington. Present at the meeting were twelve representatives of the Southern Baptist Convention, eleven representatives from the American Baptist Convention, and one representative each from the Baptist General Conference, the North American Baptist General Conference and the Baptist Federation of Canada. The executive leaders of all five of these Baptist denominations were included.

During the course of the deliberations Dr. C. Emanuel Carlson, executive director of the Baptist Joint Committee, reviewed the "Becker Amendment" movement of 1964 and the hearings before the Judiciary Committee of the House of Representatives. There was discussion among the members of the role of the Joint Committee in presenting accurate information to the Baptist people, of its working with other groups and the Judiciary Committee during the course of the hearings. The committee requested that the minutes record an expression of appreciation for the materials that were provided and for the work of the staff.

The director asked whether or not Baptists are prepared to defend the First Amendment as national policy. The committee discussed possible helps that could be prepared by the staff for use in the states in preparation for such an approach.

Two motions were made and approved: 1) That the staff prepare a draft resolution that the state conventions might use in defense of the First Amendment as national policy; 2) That a position paper be submitted at the March meeting of the committee on the whole issue of the "prayer amendments" incorporating new approaches that show up in the new Congress.

Thus a resolution was formulated which was submitted to the states for study. State executive secretaries along with resolutions committees and special committees of the various conventions structured to deal with public affairs, church-state issues, etc. received the resolution for use as a guideline. Some states used the resolution without modification, some chose to alter the resolution, others inserted portions of the resolution in prepared recommendations.

To date 14 states have spoken in annual convention session with respect to the First Amendment. This dynamic approach to a

current church-state issue is a classic example of Baptists formulating a consensus of opinion and judgment. It presents the possibilities for correlating our influence in public affairs. It demonstrates to government that, through dialogue and discussion, Baptists still have clear insights into the biblical principles underlying religious freedom.

A Suggested Resolution

(The draft of a suggested resolution provided state Baptist leaders appears below. With little alteration this resolution could be presented to associations and churches for study and discussion. Your church might wish to become a part of the Baptist consensus in support of the First Amendment to the Constitution.)

WHEREAS Baptist influence in behalf of freedom is concerned with the freedom of all people and all groups; and

WHEREAS our Baptist forefathers played a significant role in gaining the adoption of the First Amendment to the United States Constitution; and

WHEREAS a religious experience to be genuine must be voluntary; and

WHEREAS state and local establishments of religion are as coercive and as injurious to a true understanding of religious experiences as national establishments are; and

WHEREAS tendencies toward an improper intrusion of governments into the intellectual and spiritual life of the people have become major problems for this generation in many parts of the world; and

WHEREAS the needs and the issues of our day are so acute that only a vital response to God can have real significance as a religion, precluding the glorification of any social or cultural heritage as being the equivalent of divine revelation;

THEREFORE, BE IT RESOLVED

1. That the _____ hereby urges its churches and its members to use every contact and influence toward a worldwide understanding of the nature and principles of religious liberty as the right of people individually and in voluntary organizations;

2. That this Convention reaffirms its commitment to the religious liberty provisions of the First Amendment and to their practice as national policy for the United States; and

3. That the officers of the Convention, assisted by the (public affairs, or other responsible) Committee, undertake to bring this concern to the attention of all the affiliated churches, and inform all public leaders in the state about our consultations, convictions, and positions.

Catholic Bishops Disagree On Aid To Schools

Two Roman Catholic bishops in the United States took opposite sides on the question of federal aid to parochial schools. Francis Cardinal Spellman, archbishop of New York, urged Vatican Council II in its schema on Catholic schools and universities to ask for state aid to church schools.

Bishop Floyd Begin, bishop of Oakland, Calif., countered, "I wouldn't want state aid for the schools of my diocese because eventually we would be getting state control and I don't want that either."

Spellman was urging the Vatican Council to ask for state aid because he said the propositions as they stood were intended to affirm the right of children and their parents to schooling, but did not seek money from the public treasury for religious schools.

Bishop Begin's remarks were made in response to press questions about the appeal by Cardinal Spellman. He said that the U. S. bishops "are not unhappy with the church-state relationship we have in America, although I think some of our parents are."

This was a reference to parents of parochial school children. He held that their "unhappiness stems from the belief they are being penalized by a form of double taxation."

The answer Bishop Begin would give to church financing is by tithing. He has appealed for a Council position on tithing. Judging from the questions put to him by some Council Fathers, he said, "I don't think they have ever heard of Christian tithing."

Churches Provide Prayer Before School

Many communities continue to struggle over the "problem of conducting religious exercises for school children and at the same time comply with the letter and spirit of the Supreme Court decisions banning official prayers and required devotions."

Church leaders in Barberton, Ohio, according to Religious News Service, have hit upon a solution that seems to put religion in the hands of the churches and homes and out of regulation by the school officials.

The answer to the problem: a devotional service is conducted before school in a nearby church. A student chapel service at 8:00 a.m. each school day is being conducted at the First Evangelical Lutheran Church of Barberton. Ministers of six downtown Protestant churches are cooperating. Each

of the ministers takes his turn leading the services which require 12 minutes.

The service will be known as "Genesis" because "it will give the students an opportunity to begin each school day together with God," Ronald D. Homrighausen, pastor of the Lutheran church said.

Barberton school superintendent Ralph Ely said of the services, "I have no objection so long as they are voluntary and take no school time."

"In this day when expressions of religion are pretty well eliminated from schools, something should be done to reach the young people," according to Norman Godbey, pastor of First Baptist Church. "We think this is a good idea, but whether or not the young people will respond is something which we'll have to wait and see."

Baptists Act On Liberty

(Continued from page eight)

by the people and that licenses are gained only by permission.

The North Carolina committee further said that "the FCC should enforce its rulings that people or groups of people under attack should be given in advance the statements to be made about them and the right without financial obligation to equal time for a personal reply."

With equal force the North Carolina statement appealed for freedom in the pulpit for ministers.

Texas Baptist Convention

The Baptist General Convention of Texas approved a report of its Christian Life Commission which lauded Baptist efforts to be true to the principles of separation of church and state and which called for vigilance concerning "encroachments upon our religious liberty." Two specific areas were named: (1) "the struggle over the issue of tax aid to parochial elementary and secondary schools," and (2) "the effort on the part of some to introduce a new principle in American constitutional law by amending the First Amendment to provide for the state to place its resources behind religious ritual and performance."

The report concluded that "tampering with the first amendment and the Constitution's guarantee of religious freedom is to invite the ultimate destruction of the principle of separation of church and state."

Virginia Baptist Convention

The religious liberty committee of the General Association of Virginia interpreted the Supreme Court rulings on religion in public schools. The Court banned official prayers and required devotions. "These opinions are in accord with the tradition of church and state separation, which has long been the Baptist position," said the Virginia convention.

West Virginia

The West Virginia Baptist Convention said, "We recognize both the wisdom and the propriety of the Supreme Court decisions relative to the Regents' prayer, prescribed Bible reading, and the compulsory recitation of the Lord's Prayer. In view of this we oppose any change in the First Amendment to the Constitution of the United States which might weaken its power, or endanger our freedom of worship in America."

Vital Information On Church and State

Next month look for

a special two-page adaptation of a "Staff Report" on

U.S. Education and the 89th Congress

By C. Emanuel Carlson, Executive Director
Baptist Joint Committee on Public Affairs

Every American will be interested in Dr. Carlson's analysis of current educational legislation and its meaning for the churches. The 89th Congress will be debating legislation on education as a part of the Johnson Administration's program for a "Great Society." Don't miss this timely staff report!

Court Action Keeps 'Under God' In Pledge

WASHINGTON — The United States Supreme Court has refused to rule that "under God" in the pledge of allegiance is a violation of the First Amendment to the Constitution.

By its refusal to review a finding by the New York state's highest court the Supreme Court in effect said that repetition of the pledge of allegiance in public schools, including the phrase "under God," does not violate separation of church and state. Neither does it deny the free exercise of religion on the part of pupils.

In commenting on the action of the Supreme Court, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here, said that it could have been predicted on the basis of previous decisions about religion in schools.

(In its 1962 decision in the New York Regents' Prayer case the Supreme Court said: "There is of course nothing in the decision reached here that is inconsistent with the fact that school children and others are officially encouraged to express love for our country by reciting historical documents such as the Declaration of Independence which contain references to the Deity or by singing officially espoused anthems which include the composer's professions of faith in a Supreme Being, or with the fact that there are many manifestations in our public life of belief in God. . . .")

(In the 1963 decision on required prayer and Bible reading in public schools Justice Brennan in an exhaustive concurring opinion said that "activities which, though religious in origin, have ceased to have religious meaning" are not violations of the Constitution. He specifically referred to "In God We Trust" on currency and to "under God" in the pledge of allegiance. He said: "The reference to divinity in the revised pledge of allegiance, for example, may merely recognize the historical fact that our nation was believed to have been founded 'under God.' Thus reciting the pledge may be no more of a religious exercise than the reading aloud of Lincoln's Gettysburg Address, which contains an allusion to the same historical fact.")

The New York requirement of the pledge of allegiance in the public schools was challenged by two Richmond County parents,

Joseph Lewis and Alfred L. Klein. They contended that the words "under God" in the pledge converted it into a religious exercise.

The expression "under God" was added to the pledge of allegiance by Congress in 1954.

Commenting further on the court's refusal Carlson said that this action may dispel some of the worries about the loss of religious references in patriotic observances. "However," he said, "a court opinion instead of a mere refusal to hear the case may have helped people distinguish between national ceremonialism and religious commitment."

"Do religious people want 'under God' as a prescribed idea in the pledge even though it must be viewed as patriotism rather than as religion," he asked.

Carlson showed that much depends on the use made of patriotic formulas by the minds of the people. "For instance," he asked, "when we as a people go through this expression of our patriotism do we think of God as being on our side in the many difficult issues of today or do we say it with reference to the founding of the nation?"

The Baptist executive pointed out that "for ten years we have had legal encouragement to say that the nation is 'under God,' or was founded 'under God.' " He then expressed the hope that this "encouragement by public authority has been of help rather than hindrance in gaining a genuine and a humble sense of dependence on God. Perhaps our national life and heritage have been more 'religious' and more 'moral' because of this encouragement."

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Baptists Act On Religious Liberty

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In 1964 when the First Amendment to the United States Constitution was under the most severe attack of this generation, Baptist bodies reaffirmed their support of the present wording of the Amendment. This survey summarizes the actions of Baptist conventions that have sent information to the Baptist Joint Committee on Public Affairs.

National Conventions

Both the American Baptist Convention and the Southern Baptist Convention in their Atlantic City meetings spoke out strongly in support of the First Amendment prohibition of governmental promotion of prayers and religious devotions. Both conventions vigorously defended the present wording of the First Amendment as an adequate safeguard of religious liberty in the United States.

Earlier in the year the general secretary of the Baptist General Conference, Lloyd W. Dahlquist, appealed for reliance on the government of the Holy Spirit rather than legislation for praying and Bible reading. Later the Conference in session at Rockford, Ill. backed up its secretary by reaffirming its commitment to the adequacy of the First Amendment.

The North American Baptist General Conference in its 34th triennial session at Sacramento reaffirmed its historic statement on religious liberty. It then brought its resolution up-to-date by stating that "the U. S. Supreme Court has ruled that governmentally written and required prayers as well as required devotions violate the First Amendment." The Conference voted support of the First Amendment as it is presently worded in the Constitution.

State Conventions

Getting closer to the grass roots opinion of Baptists many of the state conventions in a similar way voted their continued confidence in the First Amendment. The Baptist Joint Committee on Public Affairs, before the fall state convention time, sent out a sample resolution on religious liberty as a

basis for study by state convention resolutions committees.

Seven state conventions approved the outline resolution without change (see page 4 for complete text). These conventions are: Baptist Convention of Maryland, South Carolina Baptist Convention, executive board of the Tennessee Baptist Convention, District of Columbia Baptist Convention, Baptist Convention of New Mexico, Florida Baptist Convention, and State Convention of Baptists in Indiana. Other conventions formulated their own resolutions on religious liberty.

Alabama Baptist Convention

The Baptist convention in Alabama explored the emotional reaction to the Supreme Court decisions concerning religion in public schools. It said that "we should study carefully the ruling and its constitutional involvements before impugning the Court."

The Alabama Baptists further warned, "Baptists need not be excited over the decisions of the Supreme Court, but should view with alarm the public reaction which often plays into the hands of those who have no disciplined conscience concerning the principle of separation of church and state." The Convention said that the decisions should "not excite legislation, but rather provoke a more patient examination of the full religious freedom already granted in the First Amendment."

Oklahoma Convention

The Baptist General Convention of Oklahoma passed a resolution (1) opposing any alteration of the First Amendment, (2) instructing all Convention agencies and institutions to refuse any federal funds that could in any way be constructed as grants or subsidies, and (3) opposing the use by churches or associations of food commodities or tax dollars for property improvement.

The Oklahoma Convention also asked "that the rising tide of atheism be resisted by all due process of law" and countered by the preaching of the gospel.

Kentucky and North Carolina

Baptists in Kentucky and North Carolina joined their Oklahoma brothers in barring their institutions from participating in federal aid programs. The Baptist State Convention of North Carolina defeated a proposal that the colleges of the convention receive federal aid under the Higher Education Facilities Act.

In Louisville the Kentucky Baptist Convention climaxed a three-year debate over the question of federal aid to its institutions by asking them not to receive or solicit grants from the government. The convention said it would make every effort possible to borrow money for its institutions from non-governmental sources.

Freedom of Communications

In a separate action the North Carolina convention approved a report of its Public Affairs Committee which dealt with the second part of the First Amendment relating to freedom of communication. The Convention vigorously defended freedom of the press and of speech.

Under the heading "Radio and Television Freedom under the First Amendment" North Carolina Baptists appealed for strengthening of the regulatory authority of the Federal Communications Commission. The action reminded radio and television station owners that the airways are owned

(Continued on page six)