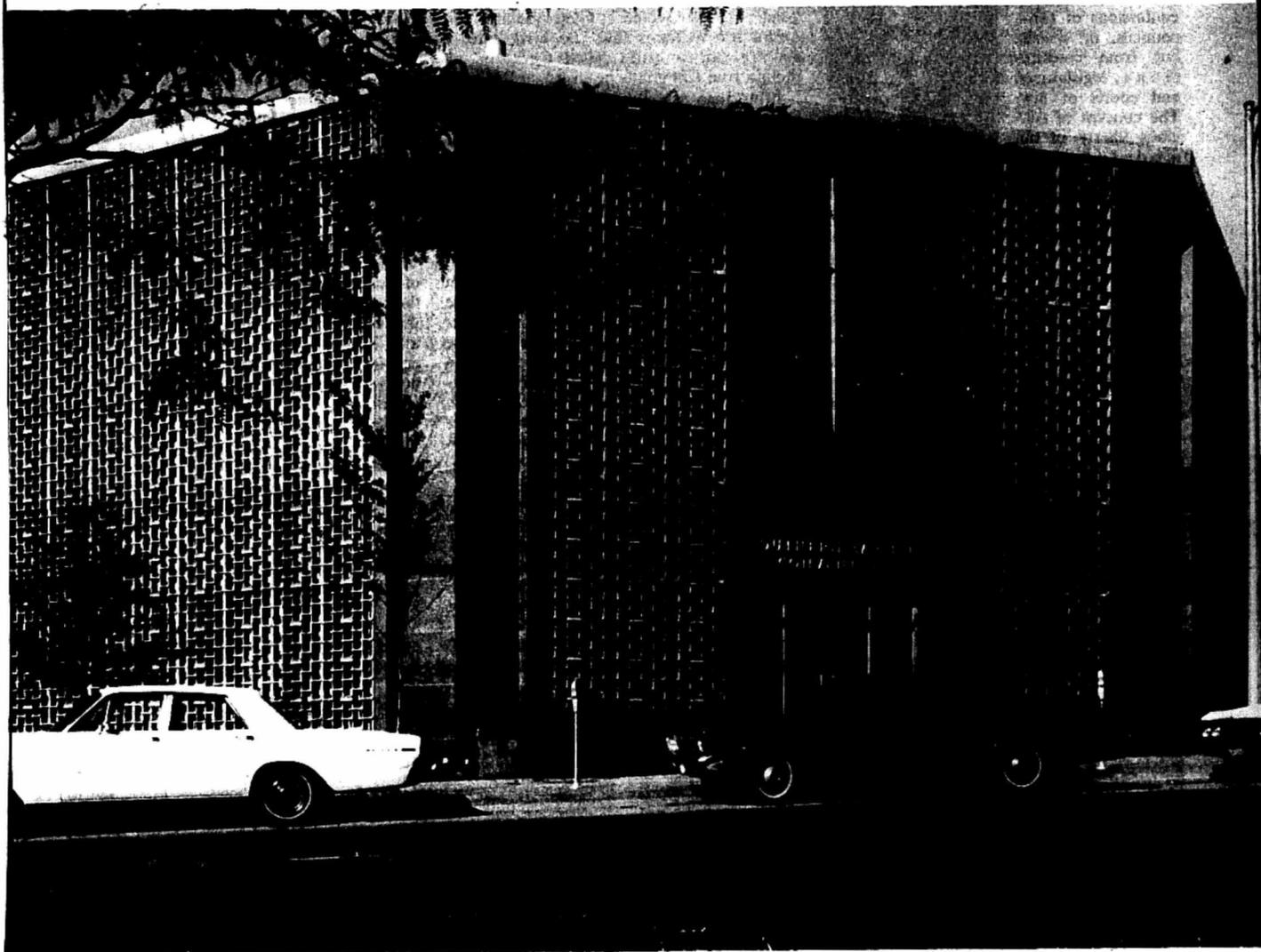


Report from the Capital

NOVEMBER
1972



DARGAN-CARVER LIBRARY
S. B. C. HISTORICAL COMMISSION

Religious Liberty and the Secular State

By James E. Wood, Jr.

Historically and theologically, religious liberty and the secular state are inextricably intertwined. The separation of church and state was the inevitable result of a way of thinking about the church and the state. Without the emergence of the secular state full religious liberty could never have been achieved.

The major advances toward religious liberty came not from church confessions of faith, councils, or synods, but from constitutions, legislatures, and courts of law. The concept of religious liberty in the modern world, though deeply rooted in Christian thought, stemmed from the notion of "liberty of conscience," a phrase of modern origin which came into use after the Protestant Reformation and appeared most prominently in writings during the seventeenth, eighteenth, and nineteenth centuries. Even though the Protestant Reformation did not generally espouse the principle of religious liberty, it did represent a revolt against authority and in turn fostered the emergence of new nation-states and a new secular spirit throughout Europe and Great Britain, out of which the view of the secular state was born.

The emergence of the secular state, therefore, is of major historical significance to the growth of religious liberty in the modern world. The actualization of the secular state, so directly related to religious liberty in today's world, is of course not without theological basis in Christian history. Earlier advocated by Marsilius of Padua and the Anabaptists, the secular state was espoused by Roger Williams, who became the acknowl-



Wood

edged architect of the American tradition of the separation of church and state. Williams sought to provide a theological basis for the secular state. He insisted that the authority of the state is "not religious, Christian, etc., but natural, human, [and] civil," and therefore is "improper" in proscribing conscience or religious affairs. The state can never assume the role of God who alone is Lord of conscience. "All magistrates in the world, both before the coming of Christ Jesus and since," Williams wrote, "are but derivative and agents . . . serving for the good of the whole." Consequently this meant for Williams that "no civil state or country can be truly called Christian, although true Christians be in it."

More than a century later, Isaac Backus, a leader of American Baptists in the eighteenth century, argued that a Christian view of government requires that a state restrict its authority and rule to the purely secular. "Now who can hear Christ declare that his kingdom is NOT OF THIS WORLD, and yet believe that this blending of the church and state together can be pleasing to him?" Religious matters are to be separated from the jurisdiction of the state not because they are beneath the interests of the state, but, quite to the contrary, because they are too high and holy and thus are beyond the competence of the state. For "the free exercises of private judgment," Backus wrote, "and the inalienable rights of conscience are of too high a rank and dignity to be submitted to the decrees of council, or the imperfect laws of fallible legislators."

The secular state is one in which the state is independent of church or ecclesiastical control and the church is independent of state or political control. In application, therefore, the secular state stands as a bulwark for religious liberty in its denial of the state's using religious means for the accomplishment of secular ends. The secular state is embodied in the First Amendment to the

Constitution of the United States, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." To express it another way, the First Amendment is derived from the concept of the free or secular state in which the church, independent of the state and political control, is thus to be dependent upon God for its authority and the accomplishment of its mission. As the U.S. Supreme Court itself has declared, the state may not use religious means for the accomplishment of secular ends and the church may not use secular means for the accomplishment of religious ends.

"No-establishment of religion" means a secular state, a limited state in which the people have excluded the authority and jurisdiction of the state from religious affairs. "Congress shall make no law. . . ." The disability is on the state, not on religion. The secular state is one in which churches are equal in the sight of the state and no church has any advantages or disadvantages of establishment. The secular state, as such, is neither Christian, nor Hindu, nor Buddhist, nor Muslim, nor religious, nor irreligious. It is a state which seeks neither to promote nor to prohibit the free exercise of religion, in which neither religion nor irreligion enjoys any official status.

The truth is that the secular state is one which the church should strongly welcome, for the secular state is not an enemy of religion but is an ally of religious liberty. As Gayraud S. Wilmore has incisively written, the church "has nowhere to stand except with the secular. It refuses to make an idol of religion. It makes common cause with the authentically secular without being permanently wedded to it. It believes in the secular not only as an instrument of divine providence and judgment but also as a partner with the church in the work of reconciliation."

Those who are wary of the concept of the secular state, as the condition of the no-establishment clause of the First Amendment, would do well to note that political absolutism and state deification have all too often accompanied the notion of the Christian state. Certainly history warns that the concept of the Christian state is as hazardous for true religion as for civil liberty. The phenomenal growth of civil religion in America in recent years is a threat to the future of religion in America as well as to the survival of America as a secular state.

REPORT FROM THE CAPITAL—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 200 Maryland Ave., N. E., Washington, D. C. 20002. The purpose of this bulletin is to report findings on the interrelations between churches and governments in the United States. It affords church leaders a chance to understand developments, policies and trends affecting public policies and it affords public officials a chance to understand church structures, dynamics and positions. It is dedicated to religious liberty, to free and effective democracy and to equitable rights and opportunities for all.

The views of writers of material for *Report From The Capital* are not necessarily those of the Baptist Joint Committee on Public Affairs or its staff. The bulletin also provides for the sharing of views between leaders of the cooperating conventions and between leaders of various religions and traditions.

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, USA, Inc., North American Baptist General Conference, Progressive National Baptist Convention, Inc., Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Executive Staff of the Committee: James E. Wood, Jr., executive director; John W. Baker, associate director in charge of research services; and W. Barry Garrett, associate director in charge of information services and editor of *Report From The Capital*.

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observations



news
views
trends

November 17, 1972

FEDERAL TAX POLICY could be one of the focal points in church-state controversy in the U.S. Congress in 1973. Tax reform as it affects churches, deductions for contributions and church agencies will not be as sharp an issue in 1973 as it was in the closing days of the 92nd Congress. It could still raise its head and cause considerable anguish.

REP. RICHARD FULTON (D., Tenn.), a member of the House Committee on Ways and Means, in his re-election campaign declared that he is opposed and will continue to be opposed to an end of tax preferences to charitable contributions used for church-related activities. He said that the tax reform bill of 1972 was designed not for passage, but to attempt to "make the public more aware of just what we are talking about when we talk of eliminating tax preferences."

"I BELIEVE THAT THIS APPROACH... has served its purpose and that it has been abandoned," Fulton said. Nevertheless, he believes that "we should have a periodic review of these provisions as they relate to church-related charitable giving as well as every other item which enjoys a so-called tax preference."

TAX CREDIT AID for private and parochial schools may be another tax policy church-state issue before the new Congress. President Nixon pledged to Catholic educators that he would use his influence to push for such aid. To what extent he will follow through with this commitment since the pressure of the election is past and since the courts have tax credit cases under consideration remains to be seen.

ON THE OTHER HAND, Auxiliary Bishop William E. McManus of Chicago, chairman of the Education Committee of the U. S. Catholic Conference, told the annual meeting of the bishops in Washington that prospects for passage of some form of tax credit aid to parents of children in nonpublic schools have greatly increased. He said that it is "likely" that such legislation will be introduced "early" in the new session of Congress, with passage expected soon thereafter.

THE CHICAGO BISHOP CONTINUED that the effective date of such aid could be September 1973. If there are delays, the effective date might be January or September 1974, he said. The great emphasis, he added, is tax credit legislation "now." The "stakes are big," and if the legislation is passed the savings to parents of nonpublic school pupils would amount to \$300 million, Bishop McManus said.

EVEN THOUGH CONGRESS passes tax credit legislation for parochial schools, this does not mean that funds will flow immediately. The law might fall under the test of constitutionality. The likelihood is that a court challenge would be filed. The normal amount of time for a case to be processed through the Supreme Court is three years. However, the nature of this case might require less time for a decision.

Southern Baptists Develop Extensive Denomination

By Lynn E. May, Jr.

Southern Baptists are a fellowship of almost twelve million members in thirty-four thousand churches in all fifty states. These millions of Southern Baptists work together in churches, associations, state conventions, and the Southern Baptist Convention. Though they are marked by diversity, they are bound together in their cooperative endeavors by basic beliefs.

Historically, the people called Baptists have persistently sought to reproduce the pattern of Christianity and church life found in the New Testament. Like fellow Baptists around the world, Southern Baptists acknowledge the lordship of Jesus Christ as revealed in the Scriptures, and recognize him as the authority under which they minister as redeemed persons.

Baptists are marked by their belief in the authority and sufficiency of the Scriptures; the responsibility and competency of the individual to deal directly with God; salvation as God's gift of divine grace received by man through repentance and faith; a regenerated church membership; each church as an autonomous body of immersed believers redeemed by Jesus and commissioned to

minister under the lordship of Christ; the ordinances as symbols and reminders; and religious liberty for all.

Composed of messengers from the cooperating churches, the Southern Baptist Convention is voluntarily organized for ministry, evangelism, missionary, educational, and other benevolent enterprises of the Redeemer's kingdom.



Lynn E. May, Jr. is the executive secretary of the Historical Commission of the Southern Baptist Convention in Nashville, Tenn. A native of Wisner, Louisiana, May received his education at Louisiana College, New Orleans Baptist Seminary, and Vanderbilt University. He has been a pastor of Baptist churches and prior to his present position was research director for the Historical Commission.

As early as 1814 Baptists in America formed a national Baptist body to unite their efforts in support of foreign missions. They later formed societies to promote home missions and publication work. Sectional tensions, the slavery controversy, and differences related to ecclesiology and methods of cooperation ultimately led Baptists in the South to separate from their Northern brethren and form the Southern Baptist Convention in 1845.

The new Convention was organized as a centralized, denominational body designed to conduct its work through various boards which would oversee such tasks as missions, education, publication, et cetera. Each one would be elected periodically by the general body and be directly responsible to it. Since 1845 Southern Baptists have main-

tained direction of all general enterprises through the one central Convention which has operated on the principle of voluntary cooperation. This principle has guarded the autonomy of the local churches and the independency of district associations and state conventions.

The Southern Baptist Convention at first appointed only two agencies; the Foreign Mission Board, with headquarters in Richmond, Virginia, and the Domestic (Home) Mission Board, originally located at Marion, Alabama, and later moved to Atlanta, Georgia. In 1891 the Convention established the present Sunday School Board in Nashville, Tennessee, to promote Christian education in the churches and to publish materials needed by the churches. The Annuity Board was established in Dallas, Texas, in 1918, to provide for the economic security of the pastor in old age. All four boards have greatly expanded their ministry to the denomination across the years.

As need has arisen, Southern Baptists have utilized other forms of organization to supplement the work of supervising and promoting denominational interests. Institutions, commissions, and standing and special committees have served this purpose.

Voluntary cooperation has been a major factor in the growth of Southern Baptists. In spite of controversies which centered around the work of the church and mission methods during the first fifty years, Southern Baptists grew from 4,100 churches with 352,000 members to 19,500 churches with more than 1,600,000 members by the turn of the century. Phenomenal growth in the twentieth century has increased their number to 34,441 churches with 11,826,463 members. A vast majority of these churches and members are located in the south, but the number of Southern Baptist churches and members is growing rapidly in the north, northeast, midwest, and west.

First elected in 1914, the Executive Committee in 1927 was made the "executive agency of the Convention in all its affairs not specifically committed to some other board or agency." This body consists of members elected periodically by the Convention. It functions far the Convention between its annual sessions.

One of the most important developments in Southern Baptist life during the present century is the Cooperative Program. Prior to its appearance, churches made separate offerings to support the various state and Convention-wide causes. As benevolent enterprises multiplied, these designations sometimes neglected important areas of work. No agency could predict its income and

(See, SOUTHERN BAPTISTS, page 8)

Get Acquainted Series

On this page we continue our series of articles introducing the denominations that sponsor the Baptist Joint Committee on Public Affairs. The Southern Baptist Convention is one of nine Baptist bodies in North America that cooperate in sponsoring a public affairs office in Washington, D.C. The Southern Baptist Convention is the largest of these groups.

Cover Picture

The Southern Baptist Convention building at 460 James Robertson Parkway, Nashville, Tenn., was erected in 1962-63 at a cost of approximately \$1 million. Built primarily to serve the needs of the Executive Committee of the SBC, the building also houses other denominational agencies.

In addition to the Executive Committee the SBC building is the home office of the Seminary Extension Department, the Education Commission, the Stewardship Commission, the Christian Life Commission, and the Southern Baptist Foundation.

The SBC Building also contains five conference rooms, a parlor, and an assembly room that seats 225.



Adams



Cauthen



Cooper



Daley



Grant



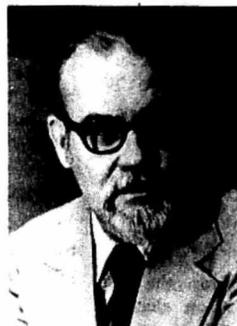
Higginbotham



Hunt



Hurt



McCuldough



Redman



Routh



Rutledge



Smith



Sullivan



Valentine

Meet The Southern Baptist Public Affairs Committee Members

The Public Affairs Committee of the Southern Baptist Convention is a standing committee of the Convention, the members of which are elected by the Convention in annual session. The normal function of this Public Affairs Committee is to merge with similar committees from other Baptist denominations to form the Baptist Joint Committee on Public Affairs.

The Southern Baptist Convention is entitled to 15 members on the Baptist Joint Committee. They are as follows:

Theodore F. Adams, pastor emeritus of the First Baptist Church, Richmond, Va., former president of the Baptist World Alliance, and presently teaching at Southeastern Baptist Theological Seminary, Wake Forest, N.C.; Baker James Cauthen, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Va.; Owen Cooper, businessman and president of the Southern Baptist Convention, Yazoo City, Miss.;

Chauncey R. Daley, editor of the Western Recorder, Middletown, Ky.; Daniel R. Grant, president of Ouachita Baptist Univer-

sity, Arkadelphia, Ark.; Leland Higginbotham, pastor of Calvary Baptist Church, Baltimore, Md.; Miss Alma Hunt, executive secretary of Woman's Missionary Union, Birmingham, Ala.; John J. Hurt editor of the Baptist Standard, Dallas, Texas; Glendon McCuldough, executive secretary of the Brotherhood Commission, Memphis, Tenn.;

James L. Redman, attorney and member of the Florida state legislature, Plant City, Florida; Porter W. Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, Nashville, Tenn.; Arthur B. Rutledge, executive secretary of the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga.;

George T. Smith, attorney and member of the Georgia state legislature, Marietta, Ga.; James L. Sullivan, executive secretary of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.; and Foy Valentine, executive secretary of the Christian Life Commission of the Southern Baptist Convention, Nashville, Tenn.

TAX CREDIT FOR PAROCHIAL AID

WASHINGTON—Following hearings before the House Committee on Ways and Means on tax credit for parents paying tuition for dependents in private schools, the Committee staff was directed to draw up a new bill for submission to Congress.

The new bill (H. R. 17072) was introduced on October 11 by nine Congressmen, minus the name of Rep. Wilbur Mills (D., Ark.), chairman of the Committee. The bill provided for an income tax credit of 50 per cent of the tuition paid to nonpublic or parochial schools, up to an amount not to exceed \$200 for each taxable year.

With the adjournment of Congress before the election the bill died and will have to be reintroduced in the 93rd Congress. The outlook for the bill is questionable.

Two factors could slow down the bill considerably: (1) 1973 is not an election year and Congressmen will not be as responsible to parochial school pressure as they will be the following year; (2) some Committee members are concerned about the constitutionality of "tax credits" in the light of the Supreme Court action on the Ohio tuition reimbursement decision.

IRS PROBES CHURCHES

NEW YORK—An investigation of "financial records and activities" of the National Council of Churches by the U.S. Internal Revenue Service has come to an end with the Protestant church agency given a clean bill of health for the two years under study.

"After examining your financial records and reviewing your activities for the (years 1968 and 1969), we find your federal tax-exempt status continues," said a letter from the IRS district director. "You are, therefore not required to file an annual information return for the years shown."

In the meantime IRS Commissioner Johnnie M. Walters declared that the IRS does not "harass" churches and religious organizations that oppose government policies, according to statements quoted in the Wall Street Journal.

Walters denied that IRS is conducting systematic harassment of liberal religious groups. "Any church that feels the IRS is harassing them ought to put together the evidence and get it right to us. . . . We have a strict policy against harassment," he said.

In addition to the National Council of Churches that have been warned, audited

or investigated in some manner during the past three years by the IRS there are the Interreligious Foundation for Community Organization, the United Church of Christ, the American Baptist Convention, the Indiana Council of Churches, the Seattle Council of Churches, the California Migrant ministry and the Unitarian Universalist Association.

James A. Christison, an American Baptist official, told the Journal reporter, "There has to be somebody deciding we'd better take a look at these churches. . . . It's just routine, we're told. Well, it's too much routine." (RNS)

'RENT WATCH' IS ENCOURAGED

The Cost of Living Council has instituted a national "Rent Watch" in order to protect those living on Social Security from possibly illegal rent increases. The 20 per cent increase in Social Security payments has just gone into effect. Some 28 million persons are receiving these increases.

The Leadership Conference on Civil Rights, Washington, D.C., says that "it is reasonable to anticipate that this may tempt some landlords into raising the rents on housing units for senior citizens."

Under the "Rent Watch," a nationwide survey of rent practices in senior citizens' housing projects will be undertaken to make certain that landlords are complying with economic stabilization regulations.

"Rent Watch for Social Security Beneficiaries" is a new brochure available at Internal Revenue Service offices throughout the country. Speakers to explain the program are available upon request from the national and local IRS offices.

WASHINGTON OFFICE ON AFRICA

Church groups have opened a new Washington Office on Africa. The purpose is to keep members of Congress informed on issues which affect the course of political struggle for majority rule in South Africa, Namibia (Southwest Africa), Zimbabwe (Rhodesia), Angola, Mozambique, and Guinea-Bissau.

Sponsoring bodies are the American Committee on Africa, the Africa Office of the Board for Global Ministries of the United Methodist Church, the Southern Africa Task Force of the Presbyterian Church and the Board of World Ministries of the United Church of Christ.

The new office is located in the United

Methodist Building across the street from Capitol Plaza on "Capitol Hill."

CATHOLIC BISHOPS ON EDUCATION

WASHINGTON—The U.S. Catholic Bishops Conference was in session at press time for **Report From The Capital**. One of the subjects under consideration is a wide-ranging pastoral statement on Catholic education.

The statement has been under consideration for more than a year and has undergone two draft revisions. Bishop William McManus of Chicago said that the document "sets forth a doctrinal rationale for the church's wide effort in education, and holds out hope for the future of Catholic education in its presently institutionalized forms."

Catholic educators, however, face a dilemma in obtaining public aid for their schools. On the one hand, they are armed with promises from President Nixon, but on the other hand they are faced with the fact that voters in three states in the recent election rejected plans for public aid to parochial schools. In addition, the courts are holding a tight line on their interpretation of the constitutionality of various plans to aid church schools.

OHIO PRIVATE SCHOOL CASE

The U.S. Supreme Court decision allowing a lower court rule to stand declaring the Ohio nonpublic school law unconstitutional is being received with varying interpretations: Ohio provided a reimbursement plan for parents paying tuition in nonpublic schools.

Theodore Mann of Philadelphia, co-chairman of the American Jewish Congress' national governing council hailed the Court's action.

New York's Attorney General Louis Lefkowitz suggested there may be "a major difference" between the Ohio law and a New York State law that was partially struck down by a three-judge federal panel in October.

Ivan E. Zylstra, executive director of Citizens Relief for Education by Income Tax (CREDIT), said in Washington that it was "perhaps regrettable that the Court did not take the opportunity to address itself to the Ohio tuition-reimbursement program." He added that the decision would have no bearing on the present effort to achieve federal income tax credits for parents paying tuition in private schools.

Edward D'Allesio, director of the Elementary and Secondary Education Division of the U.S. Catholic Conference, said that unlike the Ohio program, income tax credits "do not involve a direct payment by government."

NO SALVATION ARMY DISCRIMINATION

WASHINGTON—The U.S. Supreme Court has declined to hear the appeal of an Atlanta woman charging sex discrimination in the Salvation Army.

Left standing were lower court rulings which held that Mrs. Billie McClure cannot invoke the equal pay provision of the 1964 Civil Rights Law, because, it said, she was a volunteer "minister" and not an employee of the Salvation Army in Georgia.

Title VII of the 1964 Act exempts religious corporations, associations or societies "with respect to the employment of individuals of a particular religion to perform work."

This exemption coupled with prior U.S. Supreme Court stands discouraging federal courts from acting on questions of religious doctrine, makes the judiciary reluctant to become involved in clashes within religious groups. (RNS)

CATHOLICS AND SCHOOL PRAYER

WASHINGTON—The U.S. Catholic Conference, which opposed the Wylie school prayer constitutional amendment last year, is searching for an alternative method of allowing prayer in public schools, according to a Catholic News Service release.

USCC officials acknowledged that the requests of "concerned individuals and groups" played a part in its decision to announce a continuing study of the issue.

Although still opposed to the Wylie amendment of last year the USCC's general counsel office and advisory committee on law and public policy will try to find a different "formula" to resolve the controversy over prayer in public schools, according to Bishop Joseph L. Bernadin, general secretary.

CIVIL RELIGION

WAKE FOREST, N.C. (BP)—Is belief in God really as American as apple pie? Is the predominant religion in America really the American way of life?

A group of 29 Jewish and Christian theologians and sociologists discussed such questions as these in a three-day conference at Southeastern Baptist Theological Seminary here sponsored jointly by the seminary and the Interreligious Affairs Department of the American Jewish Committee.

Organized by B. Elmo Scoggin of the seminary and Rabbi Marc Tannenbaum of the American Jewish Committee, the con-

ference discussed civic religion, defined as aspects of religion that become intermingled with civil life in America—the idea that Christianity is equated with Americanism.

N. D. ABORTION REFORM

BISMARCK, N. D.—Voters in North Dakota rejected a liberalized abortion measure in the Nov. 7 election largely as a result of Lutheran opposition instead of it being a "Catholic issue." Although Catholics make up one-sixth of the population of the state, Lutherans provided most of the opposition to the proposal.

The present North Dakota abortion law allows abortion only when the life of the mother is endangered. The abortion reform initiative would have permitted termination of pregnancy for any reason within 20 weeks. The reform was defeated by a 3-1 margin.

In addition to the Catholics and Lutherans the Association of Evangelicals in North Dakota went on record against the abortion initiative. (RNS)

SUNDAY LAW ENFORCEMENT

NASHVILLE—A municipal judge—a United Methodist layman here—has instructed the police to exempt no one, not even preachers, from violating Sunday blue laws.

In Nashville, the judge's instructions to "close the town down" on Sunday are generally viewed as an attempt to show the impossibility of trying to enforce the Sunday laws as they exist. The City Council of Nashville is in the process of trying to revoke many of the blue laws, some of which are contradictory or vague.

Judge Doyle's pastor, Stuart Nunnally of the Belmont United Methodist Church, issued a public statement addressed to the judge. He said:

"Now you've done it! You've got me scared to get into the pulpit. . . I'm going to, even if I'm breaking the law, but I would feel more comfortable about it if you (the judge) are in the congregation when the long arm of the law reaches out to grab me."

'TAX CREDIT' LAW CHALLENGED

WASHINGTON, D.C.—The New York Committee for Public Education and Religious Liberty (PEARL) appealed to the U.S. Supreme Court a lower federal court ruling upholding provisions of a New York law allowing tax credits to parents for nonpublic school students.

In asking the Court to review the decision, PEARL charged that tax credits are "an ingenious attempt to do by indirection what is forbidden to do directly—namely, finance tuition payments to schools that provide sectarian instruction and religious worship."

On Oct. 2, a three-judge federal panel in

a 2-1 decision, left open for further hearings a provision of a New York state law allowing state income tax credits to families whose income is less than \$25,000 annually and who send their children to nonpublic schools. (RNS)

CALIFORNIA VOTES DEATH PENALTY

LOS ANGELES—By a margin of 2-1, California voters called for a restoration of the death sentence in the election Nov. 7. The impact of the referendum vote was not immediately known, since the U.S. Supreme Court in June banned capital punishment in most cases.

In February the California Supreme Court had ruled that capital punishment was cruel and unusual and, therefore, unconstitutional. The U.S. Supreme Court upheld the action, and later said that as "normally applied" the death sentence is cruel and unusual. (RNS)

PROBLEM WITH SHARED TIME

JEFFERSON CITY, Mo.—Missouri Education Commissioner Arthur Mallory claimed here that, despite direct instructions from the federal government, he cannot provide equal admission to two federally funded reading clinics.

Mallory was responding to the announcement that the U.S. Office of Education had issued a directive that nonpublic (private, parochial) school children should receive equitable treatment at reading clinics in Jefferson City and Jennings, both operated under Title III of the 1965 Elementary and Secondary Education Act (ESEA).

The Missouri official, who is also a board member of the Midwest Baptist Theological Seminary in Kansas City, said the state constitution, court decisions and state statutes all prohibit the public schools from offering services on an equal basis to nonpublic school students. He said the heart of the difficulty was the "shared time" concept, which was never considered legal in Missouri. (RNS)

MICHIGAN ABORTION REFORM

DETROIT—Michigan's voters, by an almost 2-1 margin, voted on Nov. 7 the state's abortion issue back into the hands of the Michigan Supreme Court by rejecting a "citizens' initiative" (Proposition B) aimed at liberalizing the state's 126-year-old abortion law.

A heated and controversial campaign against changing the Michigan law—led by Roman Catholic elements throughout the state—was credited as being the major factor in the defeat of the proposition.

The current law permits abortion only when the life of the mother is in danger. The reform would allow abortion for any reason up to the 20th week of pregnancy in a state-approved facility by a licensed physician. (RNS)

Southern Baptists Develop Extensively

(Continued from page 4)

build a financially sound program. The 75 Million Campaign, launched in 1919 to raise \$75 million dollars in five years for state and Convention-wide denominational work, was a great boost to the growth and spirit of Southern Baptists.

Convinced that they would accomplish big projects involving millions of people and millions of dollars, Southern Baptists initiated the Cooperative Program of denominational finance in 1925. This plan helped to stabilize all of the denomination's work on both the state and Convention-wide levels. It has continued to be the basis of support and a source of growth for the Convention. In 1925 Southern Baptists contributed a total of \$8,255,433 to missions and other benevolent causes. Forty-six years later, in 1971, gifts to these causes totaled \$160,546,250. The Southern Baptist Convention received almost \$30,000,000 of that amount to conduct its broad ministries in the United States and in seventy-five foreign countries.

Southern Baptist churches work together today through 1,192 associations, 33 state conventions and the Southern Baptist Convention to accomplish through voluntary cooperation far more than they could ever do alone. These organizational units of Baptist life are designed to assist the churches in accomplishing their God-given tasks of bringing men to God through Jesus Christ. Neither organization is subservient to the other.

The Southern Baptist Convention conducts its work through nineteen agencies. The names and locations of the agencies are: Foreign Mission Board, Richmond, Virginia; Home Mission Board, Atlanta, Georgia; Sunday School Board, Nashville, Tennessee; Annuity Board, Dallas, Texas;

Southern Baptist Theological Seminary, Louisville, Kentucky; Southwestern Baptist Theological Seminary, Fort Worth, Texas; New Orleans Baptist Theological Seminary, New Orleans, Louisiana; Southeastern Baptist Theological Seminary, Wake Forest, North Carolina; Golden Gate Baptist Theological Seminary, Mill Valley, California; Midwestern Baptist Theological Seminary, Kansas City, Missouri;

Southern Baptist Foundation, Nashville, Tennessee; Brotherhood Commission, Memphis, Tennessee; Radio and Television Commission, Fort Worth, Texas; Education Commission, Nashville, Tennessee; Christian Life Commission, Nashville, Tennessee; Historical Commission, Nashville, Tennessee; Stewardship Commission, Nashville, Tennessee; Southern Baptist Commission on the American Baptist Theological Seminary, Nashville, Tennessee; and the Committee on Public Affairs, Washington, D.C.

All these agencies are supported by the churches through the Cooperative Program except the Sunday School Board which operates on funds earned from the sale of literature and other materials. The Convention elects trustees or directors for each Convention agency and delegates to them the operation of each particular agency.

Woman's Missionary Union, auxiliary of the Southern Baptist Convention, with headquarters in Birmingham, Alabama, conducts women's work among Southern Baptists. Though not an agency of the Convention it works very closely with the two mission boards and other denominational agencies and organizations.

The Southern Baptist Convention cooperates with other Baptist bodies in America through the North American Baptist Fellowship and with Baptists around the world through the Baptist World Alliance. The Convention is not affiliated with interdenominational or ecumenical organizations. Southern Baptists have engaged in cooperative endeavors with such bodies, however, at various times.

The Southern Baptist Convention works with eight other Baptist bodies in North America in sponsoring the Baptist Joint Committee on Public Affairs in Washington, D.C.

Organized 128 years ago for the purpose "of eliciting, combining, and directing the energies of the whole denomination for the Redeemer's cause," the Convention continues to pursue this objective today.

Layman Owen Cooper of Mississippi is president of the Convention; Clifton J. Allen is recording secretary; Porter W. Routh is the executive secretary-treasurer of the Executive Committee; Albert McClellan is associate executive secretary and director of program planning; John H. Williams is assistant to the treasurer and director of financial planning; and W. C. Fields is assistant to the executive secretary and director of public relations.

Southern Baptists support educational institutions, children's homes, homes for the elderly, hospitals; they broadcast the gospel on radio and TV; they publish state papers, church literature, and books; they minister through the work of more than five thousand missionaries on home and foreign fields, besides the pastors, church staff members, and hundreds of dedicated lay members who teach and lead in the work of the churches. In all that they do, Southern Baptist churches and denominational organizations are endeavoring to bring men to God through Jesus Christ.

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Court Studies Unlawful Money For Private Schools

WASHINGTON (BP)—A by-product of the Pennsylvania Nonpublic Elementary and Secondary Education Act that was declared unconstitutional last year has been argued before the U.S. Supreme Court here.

The unconstitutional Pennsylvania law authorized payment from public funds to private and parochial schools for the teaching of certain secular subjects, through the purchase of educational services from such schools.

The question now before the court in *Lemon v. Kurtzman* is whether the state of Pennsylvania is obliged under a law that has been declared unconstitutional to pay for services in parochial schools that were provided by those schools before the law was declared unconstitutional.

The Supreme Court has the case under advisement and a decision will be announced sometime before the end of the spring term in June 1973.