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ANTI-SEMITIC MINISTERS
WITHIN THE FUNDAMENTAL ORBIT

Ministers who have been exploiting religion as a vehicle for outright bigotry vary in their method of presentation. Many favor the Anglo-Saxon or "British Israel" doctrine, which essentially resolves itself into the transformation of white-Anglo-Saxon racism into a religious belief. These and others who claim to be "fundamentalists" also rely heavily on prophetic and allegorical texts of the Bible, especially the Book of Revelations, "interpreting" them to conform to their phobias. Mainly, they are not affiliated with recognized denominations, or, if once so affiliated, they have severed such ties, and operate for the most part independently. Some of those presently or recently active along such lines are here briefly described.

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THE GERALD L.K. SMITH "COMPLEX"

Ministers listed under this heading have one factor in common - at one time or another, they were intimately associated with, or in the employ of GERALD L.K. SMITH, who, since the 40's has been exploiting his ministerial background and his religion to serve the ends of racism and bigotry. Under his current vehicle, the Christian Nationalist Crusade, and at least thirty other trade-names before that, he has attract-

ed ministers - bent on perverting Christian doctrine to the ends of hatred, including the REV. LAURENCE L. REILLY, who had been secretary to the late Rev. Walter A. Maier, remembered for his famous radio program, "The International Lutheran Hour." After leaving Rev. Maier, he published the bigoted Eleventh Hour, a periodical disavowed (along with Reilly) by the United Lutheran Church, eventually joining Smith's staff. He had not been associated with Smith for many years. The REV. LELAND L. MARION, ⁽¹⁾ nearing seventy, for many years pastor of the Christian Temple, Pontiac, Mich., had been associated with Smith, lending an aura of sanctity to Smith's meetings and rallies, sharing the platform with him and backing up his pronouncements with enthusiastic affirmations of faith in this rabble-rouser. The REV. MARION was ordained at the late Gerald Winrod's theological seminary, operated in connection with the latter's Defenders of the Christian Faith. Among others associated with Smith are:

REV. KENNETH GOFF, of Englewood, Colo., presently heads the Soldiers of the Cross and publishes the vitriolic Pilgrim Torch. REV. GOFF, whose activities have been discussed at length in another part of this memorandum, not only shared the platform at Smith's rallies, but served as

(1) See Appendix, page A, for quotes.

his advance-man, setting up the meetings in the various cities and putting out publicity.

REV. WESLEY T. SWIFT, ⁽²⁾ now in his fifties, has been active in the Los Angeles area for almost two decades, often holding meetings in other cities, concentrating on the West Coast. He heads the Anglo-Saxon Christian Congregation, the Anglo-Saxon Bible Study Group and the Church of Jesus Christ Christian. His theological line is that of the Anglo-Saxon, or British Israel belief, wherein Jews are portrayed as usurpers of the title "Israel" and the "true Israelites" are variously claimed to be "the Anglo-Saxons" or "the white race", Jews excluded from the latter classification. Although having started as a chauffeur and bodyguard to Smith, the REV. SWIFT has long since attained "associate status." Having a following of his own, he has sometimes "lent" it to Smith, to bolster the latter's rallies. His formal qualifications for the ministry are unclear, but he taught at the REV. MILLARD J. FLENNER's Dayton Theological Seminary, an Anglo-Saxon "school" during 1947 - 1948. Among SWIFT's other affiliations have been Kleagle-ship in the Ku Klux Klan in California (1950) and leadership in a crypto-Klan, the Pyramid Club, whose charter was eventually revoked through action by the California Attorney General.

(2) See Appendix, page B, for quotes.

On September 11, 1962, SWIFT spoke on behalf of the National States Rights Party in Miami under sponsorship of the Christian Bible Class and the Chaplin Memorial Bible Class.

REV. MAX A.X. CLARK, of Oakland, Calif., describes his affiliation as "Pentecostal", though assiduously following the Anglo-Saxon line. He has been active in the area for more than twenty years, his publication being The National Christian Quarterly (at one time known as The Pentecostal Journal). The REV. CLARK has frequently participated in meetings staged by Gerald L.K. Smith.

REV. J.A. LOVELL, now in his mid-fifties, of Dallas, Texas, has been discussed at length elsewhere in this memorandum. He is perhaps the leading promoter of the Anglo-Saxon belief in the Southwest, publishing the well-produced monthly, The Kingdom Digest. After attending Hardin-Simmons University (Abilene) and Southwestern Pre-Millennial Institute (Fort Worth), the REV. LOVELL served two Baptist congregations in Texas, then started two Anglo-Saxon churches in California, but went back to Texas in 1946. The REV. LOVELL has long been an admirer and supporter of Gerald L.K. Smith as to matters anti-Semitic or racist.

REV. JONATHAN ELLSWORTH PERKINS ⁽³⁾ of Los Angeles, one-time member of Gerald L.K. Smith's staff, started as a Methodist, was affiliated with the Assemblies of God until 1928, then went

(3) See Appendix, page B, for quotes.

to Tulsa, where he became pastor of The Oneness Church, an Anglo-Saxon congregation. He was graduated from Southwestern College (Winfield, Kansas) and took additional courses at Moody Bible Institute (Chicago). He was associated with the Gospel Publishing Co. of Springfield, Mo., but in 1945 went to work for Gerald L.K. Smith. REV. PERKINS stayed with Smith for four years, assisting him in his travels, sharing the platform at meetings, and helping in all other phases of Christian Nationalist Crusade's activities. The titles of several of his articles are illustrative of their contents: "Jesus Christ Was Not a Jew"; "Anti-Christ (The Jews)"; "The Jews Have Got the Atom Bomb". In 1949, he broke with Smith, publishing the expose mentioned in the main portion of this memorandum.

THE NSRP GROUP "COMPLEX"

The ministers discussed under this heading have been grouped together because of the fact that during the past two years each was affiliated with the National States Rights Party (NSRP), an anti-Semitic, racist group of activists led by Ed Fields, of Birmingham and J.B. Stoner, an Atlanta attorney and former Klan organizer. NSRP claims units across the country. Fields, Stoner and several other NSRP members are presently under indictment for interfering with the desegregation of Birmingham schools in September. At least one member is among the three arrested as the result of invest-

igation of the recent bombing of the church in that city, presently under charges of illegal transportation of dynamite. NSRP's activities include support of the various all-out anti-Semitic political campaigns of Adm. John G. Crommelin (ret.) of Montgomery, Ala., and the publication of such vicious items as "Jewish Ritual Murder", "The Protocols" and a reprint of an issue of Julius Streicher's Der Stuermer, containing revolting cartoons.

REV. GORDON WINROD, 37, of Little Rock, Ark., son of the late Rev. Dr. Gerald Winrod, is no longer qualified to hold a pulpit within the jurisdiction of the Lutheran Church - Missouri Synod. He now functions as an independent Lutheran. During 1962, he was NSRP's National Chaplain. In announcing Gordon Winrod's appointment, NSRP's monthly, The Thunderbolt, reported that he had "launched a nationwide campaign to awaken people to the gravity of the Jewish problem." His activities have been treated at length elsewhere in this memorandum.

REV. OREN F. POTITO, ⁽⁴⁾ of St. Petersburg, Fla., now in his thirties, was born in Boston. He is the "National Organizer" of NSRP, travelling about in a Mercedes-Benz on his missions. He describes himself as Southeastern Director of the Church of Jesus Christ Christian, which is headed at Los

(4) See Appendix, page B, for quotes.

Angeles by the Rev. Dr. Wesley T. Swift, long-time Gerald L.K. Smith collaborator, whose activities are described elsewhere in this memorandum. Potito received his D.D. degree from Swift's church. Potito has congregations in Tampa, St. Petersburg and Jacksonville, Fla. In 1962 he was campaign manager for John G. Crommelin, perennial Alabama candidate, who exploits anti-Semitism in the political format. He is a national member of the Anglo-Saxon Federation of America. Excerpt from an editorial of his in The Thunderbolt, September, 1962:

The great racial catastrophe that is developing is part of a by-product of a Jewish revolution and is not Constitutional....it is an anti-Christ revolution to interpret our way of life....

REV. DALE J. BENJAMIN, of Portland, Ore., now 64, was born in Ashley, Ind. He is NSRP's Oregon State Chairman. In 1948, he was affiliated with the Christian Church, Snyder, Texas, and with the West Seattle Christian Church in 1954. He has worked in shipyards and on the Northern Pacific railroad. He unsuccessfully ran for State Representative in 1942 and 1944, for the Seattle School Board in 1954. In 1962, he was the featured speaker at a meeting of the Montgomery, Ala., NSRP unit.

REV. DAVID K. STACEY, 608 West Animas St., Farmington, N.M., is an itinerant preacher in non-denominational churches

who couples his calling with extensive distribution of NSRP's publications. A Korean War veteran, Stacey exploits racism as well as anti-Semitism. His automobile bears the following slogans on its sides in large letters: "AGAINST THE KHAZAR JEW, FOR REPATRIATION," the last slogan referring to his theme that all Negroes be shipped to Africa.

REV. R.E. BROWN,⁽⁵⁾ of Brookside, Ala., is a pastor of the Eastern Orthodox Church. In an article in The Thunderbolt (November, 1962) he wrote:

The Jews tried to tempt Christ into tampering with government and politics by revolting against Rome. Christ did no such thing! The Jews were disgusted with Christ and would not accept him as their Savior since He would not lead them in their selfish ambitions. It is more than mere coincidence that the leaders behind this present business [desegregation] are also Jews. These clergy have betrayed their Lord to Jewish one-world interests....

REV. HENRY G. WHITE, 807 Luckie St., Dalton, Ga., has been a Baptist minister for over thirty years. Active in local fraternal and civic groups, he is also the Chairman of NSRP's unit in Dalton.

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(5) See Appendix, page C, for quotes.

In 1962, Admiral Crommelin ran in the Alabama primaries against incumbent Sen. Lister Hill. Unsuccessful, as usual, he exploited the occasion for the dissemination of bigotry. As recounted by The Thunderbolt of April, 1962:

.....Therefore, the Alabama race for the U.S. Senate has boiled down to fight between Christians and the Anti-Christ.... Because of the great Christ vs. Anti-Christ aspect of this unusual political race, America's most outstanding Christian ministers have travelled to Alabama to rally White Christians to rally behind Admiral Crommelin....These ministers now here in Alabama for Crommelin are: REV. OREN F. POTITO, of St. Petersburg, Fla., REV. WESLEY SWIFT of Los Angeles, Calif., REV. DALE J. BENJAMIN of Portland, Ore., and REV. GORDON WINROD, of Little Rock, Ark.... These ministers and Admiral Crommelin are managing 5 sound trucks all over the state....

Ministers who have operated independently over the years include:

REV. HARVEY SPRINGER, 55, of Englewood, Colo., who styles himself as "The Cowboy Preacher", and heads the Englewood Baptist Church, which he started in 1936. He attended a Bible training school for three years. From time to time, the REV. SPRINGER was associated with Gerald L.K. Smith and the late Rev. Gerald Winrod on specific projects, though in the main the REV. SPRINGER'S operation is his own. Calling himself a "militant new Fundamentalist", REV. SPRINGER is widely known beyond his city through his

publication, Western Voice, which originally fomented anti-Semitism and presently features attacks on the Catholic Church. He heads, among other projects, the Rocky Mountain Evangelist Association, the Soul Winning Bible Institute and Western Voice Book and Bible Supply.

The REV. WILLIAM L. BLESSING,⁽⁶⁾ who now heads the House of Prayer Church at Denver, has published his monthly, Showers of Blessing, from that city since 1942. He presents an interesting example of the exploitation of fundamentalism for bigoted ends. According to Blessing, after his ordination in 1925, he was affiliated with the United Brethren in Christ until 1928, after which he became an independent exponent of British-Israel beliefs. During the first 12 years of his ministry, however, he claimed affiliation with the Disciples of Christ, after which, according to Blessing, he "resigned". He says he was awarded a Doctor of Divinity degree from Bible College, Chicago, in 1943. He has since established the "Blessing Bible College."

Blessing by his own admission was a member of the Ku Klux Klan at Colfax, Washington (1923-1924). He expressed his fundamentalism in 1946 in the following terms;

I am bitterly opposed to the Federal Council of the Churches of Christ and all of its affiliated Protestant churches. I shall continue to fight every preacher who does not believe in the Virgin birth and the Resurrection of Jesus Christ and the Divine inspiration and authenticity of the New Testament scriptures. Such preachers are in my way of thinking hypocrites who are receiving money under false pretenses and are furthering the cause of atheism and Communism throughout the world....

(6) See Appendix, page D, for quotes.

Though denying his affiliation with the British-Israel or Anglo-Saxon Federation movement, Blessing frequently nevertheless espouses identical concepts, such as that the Jews are not the Israelites of the Bible, but mere interlopers and arrogators of the title "Israel". According to Blessing, "the true, Semitic Hebrew, Israelitish people are now and always have been the white race", but "the Jews who killed Jesus Christ and the Jews of today are not of the Semitic race....they are of the dark race."

This line, together with "interpretations" of prophetic passages to suit, has been the Blessing stock-in-trade to the present.

REV. WILLIAM D. HERRSTROM, formerly of Faribault, Minn., now of Olva, Ill., is a "Fundamentalist - Baptist", operating independently of any major denominational affiliation. His periodical, Bible News Flashes, has contained much outright prejudice. In 1947, he was one of the incorporators of Defenders Theological Seminary, along with the late Gerald Winrod, its prime mover and Rev. Harvey H. Springer. Another incorporator, Sam Swain, at that time operating the Spiritual Defense Crusade at Akron, O., was described by a leader of the Akron Ministerial Association as "an itinerant preacher with a low rating of respectability in the community".

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(Appendix containing quotes follows)

1. page 2

LELAND L. MARION

Cross & the Flag, Oct. 1948, p. 9

"In the years that I have known Mr. Smith he has given himself without reserve and with complete abandon to this Crusade. He has been on the right side of all the great issues. It becomes my privilege and my honor and my pleasure to nominate for the President of the United States, Gerald L.K. Smith...."

2. page 3

WESLEY T. SWIFT

On Sept. 11, 1962, Rev. Swift spoke for the National States Rights Party in Miami. He was sponsored by the Christian Bible Class, Inc. and the Chaplin Memorial Bible Class and was introduced by the Rev. Oren F. Potito of St. Petersburg.

Swift said he sends tapes of his anti-Semitic speeches all over the country and is on the radio in Los Angeles.

Swift added that he is a friend of Gerald L.K. Smith...

Cross & the Flag, Oct. 1948, p. 8

"There are a thousand reasons for the formation of a Christian Nationalist Party and every reason is a good one. In my address I desire to emphasize the conspiracy on the part of the organized Jewish extremist and his Christ-hating coordinates to destroy the freedom of religion among Christians in the United States of America...."

3. page 5

JONATHAN E. PERKINS

"Jesus Christ Was Not A Jew" by J.E. Perkins

"ANTI-CHRIST (THE JEWS)

The scorn, the hate, the contempt of the anti-Christ (The Jews) was aroused to its fever pitch when the Son of God referred to Himself as Jesus, because to the Jews it meant the name of the Lord, and there was nothing they hated and there is nothing they still hate as much as the name of the Lord Jesus...."

"The Jews Have Got the Atom Bomb!" by J.E. Perkins

"Whoever controls the atom bomb controls the world, except, of course, for the miraculous

3. page 5
continued

intervention of God Almighty. As of today, Jews are in control of the secrets involved in the manufacture and manipulation of this instrument (the atom bomb) which might easily destroy all civilization; wipe out half of the human race and bring every living creature to his knees as a crawling slave under the terrible lash of a threatening tyranny and, of course, the tyrants would be those who control the atom bomb."

The Cross and the Flag, Oct. 1948, page 9

" I come to this convention from the west coast and from the great city of Los Angeles. As a minister of the gospel, a student of the scriptures and a citizen who loves his America, I am convinced the time has come for us to act without compromise, concerning the great issues of this year. We must fight the deadly serpent of mongrelization. We must free America from the tyranny of the Jew and we must safeguard the racial respect of our people..."

4. page 6

OREN F. POTITO

Thunderbolt editorial, Sept. 1962, p. 12

"Segregate Or Integrate
Which Way For Christians

Intregation is a Communist, Jewish conspiracy. If we continue to appease Communism by changing our Christian heritage and our way of life, in order to get along better with Russia, as urged by the international Jews, and One Worldists, then we will become just another sattelite under the control and domination of International Jewish Dictators, SEGREGATION OR MONGRELIZATION?....THE CHOICE IS YOURS. Completely destroy segregation and mongrelization will follow as night follows day...."

"The great racial catastrophe that is developing, is part of a by-product of a Jewish revolution and is not Constitutional....it is an anti-Christ revolution to interpret our way of life, but, know you this, that the reaction to this, is going to be like a fire rushing across a dry forest and racial self respect will be re-born in the twinkling of an eye...."

4. page 6
continued

"Jesus Christ is warning you NOT TO INTEGRATE. Some Christians will say, 'well God does not discriminate as far as Salvation is concerned.' Discrimination of salvation, is not under discussion.

The discussion is of the way you ought to live, the separating of your society, the keeping of your racial self respect, and not associating at social levels and integrating into your way of life and your areas of instruction, those that come out of other races...."

"Instead of these Jews, brainwashing America, into the oblivion, that they have prophesied, America is going to be spiritually charged in the great awakening of time of the heritage of our fathers, exalting our society under God and the Lord Jesus Christ, to our Christian, God given Destiny. The Kingdoms of this world belong to you and I, of the white Christian Anglo-Saxon race...."

5. page 8

R.E. BROWN

Thunderbolt, Nov.1962, p. 9

"Race Mixing Preachers Out of Place

The Jews tried to tempt Christ into tampering with government and politics by revolting against Rome. Christ did no such thing! The Jews were disgusted with Christ and would not accept Him as their Savior since He would not lead them in their selfish political ambitions. It is more than mere coincidence that the leaders behind this present business are also Jews. These clergy have betrayed their Lord to Jewish one-world interests.

These same people who smear the law-abiding people of the South and ask that federal troops be sent to overthrow duly elected state authorities apologize for the communist murderers in Cuba and Hungary...."

6. page 10

WILLIAM L. BLESSING

Showers of Blessing, April 26, 1946, p. 9

"In 1916 I was a member of the Junior Order of the United American Mechanics at New Haven, West Virginia. In 1923 - 24 I was a member of the Knights of the Ku Klux Klan at Colfax, Washington....

I am opposed to Jewish monopoly, also the Political Action Committee of Sidney Hillman and I am likewise opposed to the Roman Catholic hierarchy. That's no secret...."

"I have never been, am not now and never will be connected with any Anglo-Saxon Israel movements. I am a RESTORATIONIST. I believe in the full restoration of the Church and in the identification and recognition of all things according to the Bible."

Yet, his interpretation of the Scriptures in regard to the Jew is typical of the British Israelite pronouncement:

"You cannot find one verse or one word in the Bible that says that the Jews are God's chosen people. The Jews never were, are not now and never will be God's Chosen people....A Hebrew and a Jew is not the same person. Israelite and Jew are not the same. The Semitic race and the Jews are not identical....Moses was not a Jew.... was Levite of the tribe of Levi....Jacob was not the first Israelite....

The true Semitic Hebrew, Israelitish people are those of the PURE WHITE RACE--not Jews!"
(Showers of Blessing, March 22, 1946)

And again:

"The Jews who killed Jesus Christ and the Jews of today are not of the Semitic race.... They are of a dark race. All Semitic, Hebrew Israelitish people are now and always have been THE WHITE RACE...." (Showers of Blessing, November 2, 1945).

Showers of Blessing, Nov. 1962, p. 10

"Listen, if you want to know the truth, you will get your Bible right now and read those scriptures. Then you will know who the Gentiles are and you will know that the false Jews who crucified Jesus Christ and those who are to this day still anti-Christian are not now and never were Israelites."

6. page 10
continued

Showers of Blessing, March 1962, p. 7

"Protestant ministers and Catholic priests are almost wholly in ignorance on IDENTITY.

NINETY PER CENT OF THE JEWS IN America, I allege, are ASHKENAZ, Which means they are not of Hebrew origin. They are Khazars, Indo-Germanic and Turko-Mongolian."



Baptists' Views of Religious Liberty Examined at Christian Life Workshop

Photos and Story
by DON MCGREGOR

Baptists' role in obtaining and maintaining religious freedom in the United States was praised by non Baptists and Baptists alike last week as a group of experts in the field sought to take an honest look at the subject.

The eighth annual Christian Life Workshop at Southwestern Seminary in Fort Worth furnished the classroom in which the examining microscope was turned on Baptists' ideas and practices concerning religious liberty.

The Baptist position was examined in minute detail. Workshop personalities pointed out that Baptists have been the group most directly responsible for the wall that separates church and state and have been the vanguard of those main-

taining the wall, thereby making religious liberty possible.

It was noted on the other hand that Baptist practices do not always correspond with stated Baptist ideas on religious freedom.

FROM WITHIN

In fact, T. B. Maston, professor of Christian Ethics, Southwestern Seminary, advised the workshop group that a threat to religious liberty can come from within the church and denomination as well as from a secularist world.

E. S. James, editor of the Baptist Standard, said, "There is no question about the fact that many Baptists have knowingly and purposefully violated the principle of separation by accepting gifts

and leases for a token. Others have conformed to the pattern of mixing church and state in devious ways . . ."

Glenn Archer, who is a Methodist and the executive director of Protestants and Other Americans United for the Separation of Church and State, said that the welfare state has tempted leaders of many denominations. "Some hospital directors seem more interested in institutional security than in free worship for their children. There are college presidents who have been more concerned about a new building than they have been concerned about the values of true education."

Bill Pinson, assistant professor of Christian Ethics at Southwestern pointed out that while "some Baptist groups and institutions have remained firm in their determination to pull away from involvement rather than push toward it, on every hand Baptist doors are opening to receive aid from the state." He urged Baptists to be sure that when the history of the battle over church-state separation is written Baptists will be noted as "defenders," not "defectors."

A Texas Baptist university president, Abner McCall of Baylor, who is also president of the Baptist General Convention of Texas, in a discussion period speech criticized the report of June 1961 of the BGCT Church-State Study Committee for failing to mention tax allowances and church gifts and at the same time asking institutions to cease making loans from the government.

POLITICS OR PRINCIPLE

McCall charged that this concept seems based more on "Baptist intradenominational politics than on principle." He declared that absolute separation cannot be maintained and that new conditions are calling for new adjustments.

Leo Pfeffer, a Jewish constitutional lawyer, in the same discussion group,



Workshop Bound Volumes

T. B. Maston, left, and Glenn Archer, right, are interested in the bound volume of Christian Life Workshop papers from the 1962 conference on race relations. Behind the table are secretaries Gayle Jones, second from left, and Linda Land, second from right. The bound volumes are available each year following the workshop for \$1.

Praise, warning sounded on church-state relations

countered, "I wonder if this is what it's coming to — that we dissenters are taking up the fight that you Baptists are getting ready to abandon."

McCall said that he was not saying that he was for subsidies. "I am saying we should look at the entire picture and try to establish a consistent policy."

Under McCall's leadership Baylor has steered away from subsidies. He said, however, that the government has found that tax exemptions and deductions can be used as controls just as well as can subsidies.

In an earlier speech Pfeffer, who is general counsel for the American Jewish Congress, said he deplored any pressure aimed at gaining reversal of the Supreme Court decision that declared unconstitutional required Bible reading and recitation of the Lord's Prayer in public schools.

Pfeffer paid tribute to the separation of church and state by revealing that someone had said the principle is sterile and adding, "It is the most prolific sterility I have ever seen."

NOT ALARMIST

The papers delivered by the program personalities were not of an alarmist nature, but in each instance it was found necessary to point out danger signs. Archer said, "If the present drift away from church-state separation continues, aug-



Carlson Is Speaker

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C., was a speaker during a discussion period at the Christian Life Workshop.

mented in many places by denominational leaders who follow a soft line and politicians who seek a body of votes and by American citizens who are too weak to fight and too fat to run, we shall have lost America's most precious heritage."

"Esau is not my patron saint," he concluded.

C. W. Scudder, professor of Christian ethics at Southwestern Seminary, spoke on "Biblical Insights into Religious Liberty." He declared that the "goal of freedom is not freedom itself. It is, rather, that men and women shall be able to realize their potentialities in relationship with God and with others."

Robert A. Baker, professor of church history at the seminary, was unable to read his paper; and it was read instead by W. R. Estep of the seminary faculty. This was "Baptist Heritage in Religious Liberty," which traced the historical development of religious liberty.

James Leo Garrett, professor of Christian Theology at Southern Seminary, Louisville, Ky., discussed "Baptists, Roman Catholics, and Religious Liberty." He said, "Baptists ought neither to take religious liberty for granted nor hold it in particularistic pride. Religious liberty is not valid because Baptists have advocated it but rather the Baptists advocacy of religious liberty is noteworthy because religious liberty itself is valid."

Another discussion period speaker was Milton Ferguson, associate professor of philosophy at Southwestern Seminary. In talking on "Separation: Church from State but not God from Government" he said that "Baptists have urged that a man should not be penalized in civic life for his religious views. The same should hold true within the church. He should not be penalized in his religious fellowship because of his political views."

MASTON CREDIT

Maston, the man who taught Christian ethics at Southwestern for 41 years, was credited by Standard Editor James as being one of the men most responsible for keeping Southern Baptists on the right track. The professor talked on "The Secularist Threat to Religious Liberty."

He declared, "The thing that has created the real problem in our churches has been their secularization, their desire for success from the secular perspective. The latter is one reason why so many insist that everything must run smoothly. It is expected in many churches, particularly the larger, 'more successful ones,' that every recommendation from the pastor, deacons, or any committee will be accepted without any questions. There is little real liberty to differ, at least publicly. Religious liberty, is largely lost within the house of her 'friends.'"

"The denomination, and that includes



Pfeffer Speaks

Leo Pfeffer, general counsel for the American Jewish Congress, spoke before one of the general sessions of the Christian Life Workshop and was a research person in a discussion group.

all of us, should be satisfied to have only the institutions we can adequately support without adversely affecting our mission outreach at home and around the world. This may mean fewer and smaller institutions, but let us hope that every institution we support will be thoroughly Christian, freed from the insidious enslavement to secularistic hopes, goals, and methods."

James delivered the closing message of the workshop. In discussing "Citizen's Responsibility for Preserving Freedom," he pointed out that Jesus regarded church and state as two separate entities with two different rulers.

He continued that separation of church and state has worked for 173 years in America and has caused the nation to be able to enjoy the blessings of God and the plaudits of other nations. "If we do now turn our backs upon it we may lose the favor of both."

The editor pointed out that the parallel arrangement (of church and state) is logical, and that parallel lines never cross. They may compliment and strengthen each other, and each may be essential to the welfare of both, he asserted.

"Should they cross, however, it would mean that one or both had changed directions. There will be a violent explosion if both are strong. Otherwise they will merge and one of them will lose its identity."

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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WEDNESDAY, APRIL 24, 1963

DIALOGUE BETWEEN JEWS,
EVANGELICALS ADVOCATED

By Religious News Service (4-24-63)

BUFFALO, N.Y. (RNS) -- Rabbi Marc H. Tanenbaum of New York, attending the National Association of Evangelicals' 21st annual meeting here, called for greater communication between the conservative Protestant organization and Jewish leaders.

Such dialogues, he said, would help overcome the "far widespread misperceptions and stereotypes that both groups have about each other."

Rabbi Tanenbaum, director of the American Jewish Committee's Interreligious Affairs Department, was the first rabbi to attend a national convention of the NAE as an observer. The NAE represents 40 denominations with some 2,000,000 members.

In a statement issued at the sessions, he said he hoped his attendance as the first Jewish leader at a NAE meeting would become the basis of an increased dialogue and mutual understanding between Jews and evangelicals which, he said, are generally isolated from each other.

"The loyalty and reverence of evangelicals toward the Bible," he stated, "and the prophetic witness which the Jewish people daily give to the Covenant provide the basis for profound human solidarity and mutual help."

"Far too many Jews and other Americans think of evangelicals as 'wild-eyed, hair-shirted fanatics,' and far too many evangelicals think of Jews as 'disinherited' by God and living barren unredeemed existences."

Rabbi Tanenbaum emphasized that "direct human contact and on-going face-to-face conversation will reveal to Jews that evangelicals today are an increasingly highly literate, sophisticated community with growing concerns for social justice as much as for individual salvation."

On the other hand, he said, evangelicals "will find that Judaism is an increasingly vital relevant force in the lives of millions of Jews and that Jews continue to have precious spiritual riches to contribute to mankind."

Rabbi Tanenbaum added he hoped to explore with NAE officials the organization of discreet dialogues in the near future.

He also expressed appreciation to NAE leaders for their support during a recent American Jewish Committee protest against Communist denial of religious rights to Jews in Russia. Subsequently, he noted, the Committee identified itself with the plight of Siberian evangelicals who sought refuge at the American Embassy in Moscow out of fear of religious persecution.

Rabbi Tanenbaum observed that NAE officers and members had extended to him a warm reception and many gracious courtesies.

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Original documents
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December 17, 1963

The Presbyterian Journal
P.O. Box 3108
Asheville, N.C.

Dear Sirs:

My attention has been called to a statement appearing in the Presbyterian Journal issue of November 20, 1963, (Vol. XXII, No. 30), which I consider quite erroneous and which I would like to clarify.

On page 19 of the abovenamed issue, John R. Richardson, D.D., in his review of "Into Covenant Life" by William Bean Kennedy makes the flat assertion (2nd half of column 2) that "We are reminded that the Talmud was written to explain the Torah, and then later the Midrash was written to explain the Talmud, resulting in the Torah becoming a forgotten book". I believe that Dr. Richardson's opinion is one not based on authentic knowledge of the nature of either the Talmud or the Midrash and that his surprising illation of the "Torah becoming a forgotten book" is shockingly an erroneous deduction belied by Jewish history, Jewish conviction and Jewish practice.

I am not interested in entering into polemics. My concern is only to set the facts straight and to suggest that statements pertaining to another faith should be made honestly and correctly and not spuriously.

I presume that Dr. Richardson's use of the term "Torah" is in its original meaning, the Pentateuch, The Five Books of Moses. (To us the Torah today "is an expression for the aggregate of Jewish teachings".) The Torah is considered by us so sacred and divine that interpretation had to be invoked. For no law can be so framed as to apply to all possible questions and situations. It became necessary, therefore, to expound the deeper meaning of the Torah in order to make it answer the problems and needs which arose during later centuries. Thus the rabbis, accepting the Torah and all the Bible as the sole guide of life, endeavored to find expressed or implied in Biblical statement everything that would meet the exigencies of an increasingly complex life. The Torah is known in Jewish tradition as "The Written Law". Traditionally, this was given to Moses at Sinai together with a detailed oral exposition of the Torah and its commandments. Thus, Torah has the broad meaning in Jewish tradition of both the Written and Oral Law, together with every exposition of the laws, including the entire Talmudic literature and commentaries.

The Talmud is the repository of the Oral Law as it had been handed down from the time of the Bible. The Talmud generally endeavors to trace the Biblical origin of laws not specifically mentioned in the Bible. The Torah is binding and its laws may not be set aside for the sake of caprice, convenience or fashion. Exactly as American law is binding upon all Americans, though the law is perpetually being modified by legislative enactment and judicial interpretation, so Jewish law is binding upon us though it is subject to change and development.

The word "midrash" means "to search", "to investigate". Midrash is that type of Biblical exegesis which attempts, by a minute examination and broad interpretation of the text, to penetrate more deeply into the spirit of the Bible. The "midrash" is a process, a method of the finding of new meaning, in addition to the literal one, in the Scriptures. The entire Talmudic literature is replete with the midrastic exposition of verses. Now, there are books called Midrash (more than one), which are rabbinic books containing Biblical interpretations from the ethical or devotional point of view (Aggadah).

Far from being "a forgotten book", the Torah, in the words of our daily evening prayer, is "our life and the length of our days, and we meditate on them day and night". On each Sabbath and on all our Holidays, portions of the Torah are read in the Synagogue and are studied in the home. Adequate and proper commentaries make the words of the Torah luminous to us and its laws ennoble our lives. We are the People of the Book - by its light we walk, by its teachings we live and endure.

Sincerely,

Dr. Harry H. Epstein
Rabbi

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Editorials

E. S. James

C. C. H. Fleischer

Southern Baptists and the Civil Rights Law

Now that the Civil Rights Bill has been enacted into law, what can Southern Baptists be expected to do about it? Before its passage a sizable group of them gave their best support to most of the principles involved in the new law. Many of the state papers, seminary professors, denominational workmen, pastors, and laymen have not hesitated to stand firmly in defense of equal rights for all persons. A number of churches have opened the doors of fellowship to Negro Christians. Several leading institutions welcomed all qualified students. In many places the Baptist pastors have joined others in an effort to find the best solution for integration of the public schools, and many of them have done this in the face of strong opposition from some of their own people. Some professors in Baptist colleges and seminaries took the lead in trying to arouse Southern Baptists to their moral responsibilities on the race question. More than any other group the several Christian Life Commissions have sought to educate and create a right attitude among the masses.

It is indisputable that Southern Baptists have made some progress in some places, but it is likewise true that in other places Baptists have been the most militant opponents of those measures that would grant the Negro all the civil rights enjoyed by the white man. It may be that the majority of Southern Baptists are not opposed to civil rights, but the opponents have at least been the more vocal. This was evidenced by the outcries against the Christian Life Commission report at Atlantic City. The response from Texas Baptists since the Atlantic City meeting indicates that the majority of them do not concur in the refusal of the Southern Convention to accept the commission's report. Neither do the Southern Baptists in many other states, but where the colored population is heaviest there has been

enough opposition to give Southern Baptists the reputation of being the most bitter opponents among all major religious groups in the nation. It is a reputation of which none of us can be proud.

In America any person has the right to oppose anything he doesn't like, and many Americans do not like many of the laws on our statute books. Multitudes don't like the income tax laws, the immigration laws, the aid-to-education laws, and numerous others. Now that the Civil Rights Bill has become law many will continue to dislike it, and they will have the right to disagree with it; but none will have the right to disobey its provisions. No Christian has a moral right to disobey any law of his nation unless it contravenes his obligation to God, and there is nothing in this new law that in any measure prevents one's full devotion to God.

Some think the Supreme Court may rule the law unconstitutional or that some future session of Congress may repeal it, but it is the law now, and obedience to it is not optional for any American. Men may despise its provisions, but they must comply with them anyway. They can no longer blame the Supreme Court or the national administration. This law was passed by duly elected representatives of all the people, and it had strong bi-partisan support. Men can quarrel about it, but that won't change the fact that compliance is mandatory. So Baptists and others who don't like it might as well adjust themselves to it. If those who call themselves Christian cannot find the scriptural ground for seeking full justice for all men, then they will have no trouble now in finding the legal ground for it.

The new law does not compel churches and their institutions to desegregate unless they accept government money, but it is going to be a sad spectacle if churches take advantage of this immunity and remain segregated while most everything else is opened to all peoples. For a long time many Baptist churches have been the most segregated institutions in the Southland. It is a pitiable sight to see Baptists bringing up the rear guard when they should have led in championing equal rights for all men. Will the world ever forget that so many Christians did so little about segregation until it was forced upon them by law?

Paul said that grace did what the law could not do for the salvation of man. How pathetic it is that people saved by grace waited for the law of men to compel them to do what is right with regard to other men. Will Baptists now be the last to comply with what the new law demands? Will any one of them acquiesce only when faced with the penalty for disobedience? Will any Baptist use cunning devices to circumvent the legislative measure?

Many of us have failed to use our influence in desegregating everything with which we are connected.

The Baptist Standard

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A New Opportunity

by JAMES WM. MCCLENDON

The 1964 Civil Rights Bill has now become law. Its passage affords a fresh opportunity to Southern Baptist pastors and church members to speak and act on the side of fairness in community life.

Now for the first time, not the Supreme Court, not the President, but the Congress of the United States, composed of elected representatives of all 50 states, has by an overwhelming vote declared that voting rights and employment opportunity and access to public accommodation are the legal right of every American citizen, wherever he may live.

Some people, of course, will still say, "It will never happen in the South. Southerners would not possibly go along." I beg to differ. I have served, as many of my readers have, in the armed forces of the U. S. In the military southerners are there with everybody else. When military regulations desegregate personnel (in housing, jobs, and schools), they desegregate. And the Southerners accept the situation without blinking an eye. All that they need, there, is an authority to require desegregation and a little encouragement to obey the authority.

What is true of southerners in the service is true of southerners at home. When a new situation comes, all they require is a little encouragement from those they respect in order to accept it. The Civil Rights Bill, adopted by our own Congress, provides the new situation. The role of Southern Baptist leaders, pastors and laymen can be to provide the necessary moral encouragement to accept the new situation.

The trouble is many of our people do not know, and may not be able to learn from some newspapers in the South, just what the law does require them to do. Here is our opportunity: to inform the people of the content of the law and to give them encouragement to obey it. Toward the end of this article I attach a brief, informal summary of the new law as it appeared in the press after Senate adoption, together with some suggestions for implementing it.

With the possibility of speaking out, thereby creating an atmosphere in which men can obey the law of the land, there comes to an end one big reason

which has kept many Southern Baptists silent. It will make a difference if we speak out. And if the futility of speaking is no longer a reason for silence, other reasons lose their force also. It is no longer a time for prudential silence; it is a time to speak. The risks of losing one's job are as nothing beside the risk of losing one's conscience. And it will still be true that there are some good men on the bad side, some bad men on the good—that is one of the facts of the moral life which will not end with the ending of the race crisis.

Our people are capable of obeying the law—the military services demonstrate that fact. They are in need of leadership. Let us provide that leadership. In doing so, in saying, "this is the law; let us obey it," we can, at this last minute, put ourselves and our denomination in the moral life of the nation.

In 1952 Herbert Hoover made a speech to the Republican National Convention. In that speech he said: "The Whig Party temporized, compromised upon the issue of freedom for the Negro. That party disappeared." (Is this not a little like the crisis now faced by Southern Baptists?) "It deserved to disappear," Hoover went on. "Should the Republican Party receive or deserve any better fate if it compromises on the issue of freedom for all men?" Thanks to Senators Dirksen and Kuchel and their colleagues, the Republican Party, along with the Democratic Party of Lyndon Johnson and Hubert Humphrey, did not fail in the recent debate and vote.

But what about the Southern Baptists? We are now a national, and no longer a merely regional, people. (I write these lines while on a Southern Baptist payroll in Mill Valley, near San Francisco, California!) I say earnestly to my brethren: if we continue the conspiracy of silence, if we fail on this great public issue to speak for justice and love, will we not pass into the oblivion of the Whigs, judged by the consciences of our neighbors? And all that we seek to do in Christ's name will wither and fail, and we will become the backward church of a diminishing regionalism because we listened to the voice of tradition and the voice of fear rather than

to the voice of conscience and the voice of love. The Kingdom of Christ will not wither. It will endure. But we as a people of that Kingdom will wither if we fail to remember that the Kingdom is "righteousness, and peace, and joy in the Holy Ghost." We cannot have the joy and the peace when righteousness dies outside our doors. We cannot have His Kingdom while Christ in the form of our black brethren vainly seeks justice at our hands.

Provisions of the Senate Civil Rights Bill

I. Voting: Registrars may not apply different standards for registration to colored and white voters or prevent registration by a number of specified traditional dodges. Application: let us encourage our Negro friends who can read and write to register to vote and if necessary accompany them to be sure they got to register.

II. Public Accommodations: No person may be refused accommodation in hotels, motels, or restaurants serving interstate commerce or "if their discrimination is supported by state action." Application: let us advise the owner of the restaurant or hotel or motel we patronize regularly that we will continue to patronize him after he obeys the new law and ceases discrimination based on race.

III. Public Facilities: all citizens have equal access to, and a right to, equal treatment in publicly owned or publicly operated parks, stadiums, and the like. Application: Why not take that colored friend of yours to the ball game? It's legal now!

IV. Public Schools: Desegregation processes are strengthened by the law. Application: Form a committee to keep the public schools in your town open when desegregated. They are the strength of American life—let's not let extremists wreck them.

VII. Employment: Discrimination is banned by employers or unions with 100 or more employees or members (effective now; in four years, 25 or more persons). Application: If you employ 25 or more persons, plan now to train and hire qualified persons, regardless of race, for any opening that might occur.

(Titles V, VI, VIII, IX, X, and XI provide legal means for enforcement of the law and legal protection for those arraigned under the law.)

Not covered by the new law is the sign on church lawns saying, "Everybody welcome."

Whose law applies to the church? How about God's law: "Thou shalt love thy neighbor as thyself."

James Wm. McClendon is a professor on the faculty of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

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