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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE

**\$59,283 for
Arkansas Baptist Foundation**

October 7, 1971



Personally speaking

Watch your attitude!



ELM

In getting ready to face the public with the beginning of a new day, be sure to consider your attitude. Your attitude will have a greater influence on you and the people you meet than the clothes you wear or the way you comb your hair or fix your face.

A strong exponent for having the right attitude always is Wallace E. Johnson, of Memphis, Tenn., and Hot Springs, Ark., vice chairman of the board of Holiday Inns,

Inc. Mr. Johnson, with Kemmons Wilson, also of Memphis, started the Holiday Inn motel chain in 1953 and has seen the business grow to be the largest of its kind in the world.

The secret of success, Mr. Johnson told the Rotary Club of Little Rock, recently, is having the right attitude.

He said that the one thing he and Mr. Wilson had when they started the Holiday Inn chain was attitude for succeeding. They actually began building the first five motels of the system with a million dollars less than the amount required to pay for them.

A Memphis attorney who had been given 10 percent of the company stock to serve as legal advisor and treasurer was not able to have "the right attitude," said Mr. Johnson. "He kept calling us up and insisting that we get that million dollars and put it in the bank, so that he could sleep."

After a month of this, Johnson said that the attorney's attitude "got to hurting my attitude." Johnson asked the man if he would sell out his interest in the business for \$15,000. The man said he would. So Johnson and Wilson gave the man a check for the amount "and then I hurried to the bank and borrowed the money for the check to clear."

As a horrible example of how the lawyer's "wrong attitude" panned out, if he had gone on and kept the 10 percent of the company stock he had in his pocket from the beginning, he would today own 1,950,000 shares of stock worth approximately \$50 a share.

With 13,054 Holiday Inns now open for business and with a new room being added to the system every 20 minutes, 24 hours a day and 360 days a year, Mr. Johnson stressed the importance of "talking up to—not down to—your associates and talking up to God, that you might continue to have the right attitude."

Indicating that having the right attitude begins at home, Johnson said that he had told his wife of 47 years, Alma, every day, "I love you." He strongly recommends the "I-love-you" approach for everybody.

With such a philosophy as this, a man has it made, whether his business prospers or not!

Erwin L. McDonald

In this issue

- The U. S. House of Representatives is about to vote on the controversial "Prayer amendment" to the Constitution. An Evangelical Press release on page 24 explains the most recent developments in the case, and a guest editorial by a Southern Baptist leader analyses the possible dangers in the amendment. See page 3.
- A Wynne couple has made a gift of nearly \$60,000 in securities to the Arkansas Baptist Foundation. The story behind this week's cover is found on page 5.
- More than one-third of the goal of the Ouachita-Southern Advancement Campaign has already been pledged. The announcement of the cash and pledges was made last week at the first report meeting of the advance division chairmen. See page 10.
- The state BSU Convention will be held this weekend. Three of the speakers for the event are told on page 9.
- The Executive Committee of the Southern Baptist Convention has voted to recommend a change in Bylaw 16, which concerns referring motions concerning SBC agencies to the Committee. An explanation is found on page 12.
- Ordained ministers and divinity students will retain military deferments under the final version of the new draft law. A Baptist Press article, found on page 17, explains.

Arkansas Baptist

NEWSMAGAZINE

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Guest editorial

Prayer Amendment analysis

The decision of the House of Representatives to force the proposed constitutional prayer amendment out of the Judiciary committee directly to the floor of the House for debate and vote calls for careful and unemotional analysis.

Frequently, the motives of people are good, but the methods they choose to implement their wishes are highly questionable. This is the situation in the case of the prayer amendment. We must assume that people are sincere when they want school children to pray. However, we deplore the use of government authority to achieve this objective. Religious practices, even on the part of school children, must be free from government interference, sponsorship or authority.

The innocent-looking proposed prayer amendment is not so innocent upon close inspection. Let us take a hard look at the actual situation. Here is the exact wording of the proposal and a brief analysis.

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer" (House Joint Resolution 191).

Of course, there is no way to predict what other amendments will be attached to this resolution during the debate and voting processes on the floor of the House and the Senate. Therefore, this analysis is necessarily confined to the text of the resolution as it is now proposed.

My appraisal of the significance of this development in relation to the First Amendment, religious liberty and church-state relations is as follows.

Premise a 'falsehood'

It appears that the nation is about to approve a constitutional prayer amendment that is premised on a falsehood and that results in a basic alteration of the religion clauses of the First Amendment.

The falsehood is that the Supreme Court has denied the right of voluntary prayer to school children. The truth is that the Court restrained government from authority and supervision of religious activities in public schools.

The proposed prayer amendment is projected for the purpose of reversing what the Supreme Court is erroneously accused of doing. The fact is that the proposed amendment does reverse what the Court actually decided. The Court took away government authority in religion in schools. The amendment gives government a measure of authority and "establishes" nondenominationalism in public buildings.

The prayer amendment introduces additional principles of constitutional law into the life of the nation. These principles are: 1. the concept of "lawful assembly" which is now in the Constitution; 2. the location by law of certain religious rites (and rights);

and 3. the determination and restriction of the substance of content of prayer that can be offered in public buildings.

Serious side effects

Here is a partial list of side effects of the proposed amendment:

1. It denies the principle of voluntarism in religion by restricting the kind of prayers people can participate in and by giving the government authority to determine the content of the prayers that people can voluntarily pray in public buildings.

2. It introduces a religious divisiveness into the life of the nation that could result in serious national disunity along religious lines. The religious groups themselves have never been able to achieve a consensus on a definition of prayer, much less "nondenominational" prayer. Some arm of government will now have to make that determination, if the amendment becomes a part of the Constitution.

3. The amendment creates a situation for school administrators that will be difficult or impossible to resolve in many cases.

4. The new principles of constitutional law put into the Constitution by this amendment will affect future actions of government relating to religious practices—judicial, legislative, and executive—in ways that cannot now be predicted.

5. The amendment could affect the religious practices in any building that is built in whole or in part by public funds—a school, a hospital, a day care center, nursing home, a children's home, etc. The limits of nondenominationalism could be imposed in all such buildings.

6. The amendment authorizes by constitutional law a perverted form of nebulous religion—nondenominational prayer. — W. Barry Garrett, Staff Member, Baptist Joint Committee on Public Affairs, Washington, D.C.

On social, political action

Southern Baptist pastors and Sunday School teachers overwhelmingly feel that churches should express their views on day-to-day social and political issues.

This was the report of Baptist VIEWpoll, following a recent survey. According to Martin B. Bradley, Nashville, director of VIEWpoll, 76.3 percent of pastors and 70.8 percent of teachers feel that churches should express their views on social and political questions. This was based on a sampling of 300 pastors and 300 Sunday School teachers selected to represent a cross section of persons holding leadership positions in the Southern Baptist Convention.

According to a Gallup Poll, taken last February-March, 74 percent of the people contacted felt that churches should express their views on social and political questions, with 21 percent opposing such involvement.

I must say it!

The church exists — why?



Dr. Ashcraft

Tal Bonham, president of the Arkansas Baptist State Convention and pastor of the exciting South Side Church of Pine Bluff, gives this alert mission observation, "Churches exist primarily for the people who are not in them."

Some churches exist for the comfort and convenience of the people who comprise the membership. This results in certain traditions, arrangements, practices and emphases which destroy the original intent of the church.

The church was given to reach all for whom Christ died. This includes the rich and poor, small and great, good and bad, also the lovely and unlovely. Often those considered unlovely become quite loveable upon personal acquaintance. It seems the churches reach their highest effectiveness when they embrace the whole lot of mankind. This will give the church the advantages of youth and old age, those highly accomplished as well as the limited and retarded.

While churches should never neglect those who are in it, they should make big plans for those who should be in it. What would happen if a church builds its structure, ministry and philosophy not to please the existing membership but the great segments of society whom God yet loves but who have not been blessed by the redeeming touch of a noble church?

The rich are often made humble and find a message as they serve in the same church with the poor. Those of high academic achievement find fulfillment in knowing first hand the limitations of the lesser advantaged. People of one race often come to many answers for their own problems as they share the problems of those of other races in a worship experience.

The affluent parents may indeed find great satisfaction in that their lovely daughter may be joined in marriage to the very fine young Christian man who just might come from the other side of the tracks, instead of the immoral rich kid in the yellow convertible.

A day in God's house may turn out to be a great adventure in advanced public relations as well as a new experience in the communion of the saints. Those who boast that their church membership consists mainly of professional people may greatly need to sit by, greet, and be charitable to the retarded child of a laboring man and vice versa. Sunday worship is not esthetic therapy for people insisting on something to enhance their own cultural tastes—it is indeed God's family of all sorts assembled to adore his name.

One may well observe how level is the ground at the foot of the cross and to also notice how level is the floor in the altar of the church.

I must say it! — Charles H. Ashcraft, Executive Secretary.



CHAPLAIN PAINTING: A copy of a painting of Chaplain John Gano leading General George Washington's troops in prayer in 1783 was presented to the Southern Baptist Executive Committee in Nashville. Making the presentation was George Cummins, retiring executive secretary of the Southern Baptist Chaplain's Commission, Atlanta (left). Accepting were Owen Cooper (center), Yazoo City, Miss., layman and chairman of the Executive Committee, and Porter W. Routh (right), executive secretary of the Executive Committee. The painting is one of a series depicting "Great Moments in Baptist History," by artist Erwin M. Hearne Jr., Dallas. (BP) Photo

Music institute set at Southern Seminary

LOUISVILLE, Ky.—The eleventh annual Church Music Institute will be held on the Southern Baptist Theological Seminary campus Oct. 25-29.

Open to all interested church musicians, the program will feature workshops, lectures, and special musical performances.

Included on the program will be Elaine Brown, founder and director of "Singing City" of Philadelphia, Pa. She is serving as the School of Church Music's Gheens lecturer this fall, and her lectures will be part of the institute.

Also on the program are James Carley of the Christian Theological Seminary in Indiana, John Diercks of Hollins College in Virginia, Jerald Hamilton of the University of Illinois and Louis Nicholas of Peabody College in Tennessee.

John Chandler of the Baptist Sunday School Board in Tennessee, Allan R. Wentt, an Episcopal minister from Louisville, Ky., Jerald Hamilton, from the University of Illinois, and Lillian Murtagh, of Concert Managers Inc., will also all be on the program.

Moro seeks pastor

After serving as a pastor for about 35 years I am now, after retirement, serving on a Pulpit Committee and, believe me, this is an experience all pastors should have early in their Ministry!

We don't want to be like the young man who was waiting for the Lord to send him a wife and said he would give Him a certain amount of time and then would start looking on his own! We believe there is one the Lord wants for this place and would appreciate a little write-up about our need so this one will know about us!

We have one of the best village churches in Arkansas and, speaking from nine years experience here, are most gracious to pastors. Just in case some one should know of a man of God who is available, they could write to me or the chairman, Leo New of Moro.—John Collier, Box 127, Moro, Arkansas 72368

Jewish special issue

Let me congratulate you on the excellent series of articles in your Sept. 16 issue about the Jewish faith. Your creative use of a local rabbi to explain the Hebrew position is an important principle to be followed—that of going to the source of news rather than taking it second hand.

I thought the articles contrasting the Jewish and Christian views of the Messiah and the description of the Jewish New Year were most helpful.—Wesley M. (Pat) Pattillo Jr., Executive Assistant to the President, The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky. 40206

New pastor for Third Church, Malvern



Mr. Titsworth

Pat Titsworth is the new pastor of Third Church, Malvern. Mr. Titsworth, a native of El Dorado, has served the last five years at Trinity Church, Benton. Other pastorates are First, Star City, and at Hampton.

Mr. Titsworth

holds the B.A. degree from Ouachita University, and the B.D. degree from Southwestern Seminary.

He is married to the former Mabel Taylor. They are the parents of four children, Pat Jr., 16, Mike, 13, Carol, 10, and Russell Lynn, 2.



Mrs. B. C. Baker, Wynne, signs papers transmitting to the Arkansas Baptist Foundation \$59,283 in Crown Western stock for the benefit of three colleges and a church. The gift was made by Mrs. Baker and her husband, who is ill in a Wynne hospital and could not be present. Others in the picture: Ed F. McDonald Jr., left, executive secretary of the Arkansas Baptist Foundation, and Attorney Gerald Blackburn, Wynne.

Wynne Baptist couple give \$59,283 to Arkansas Foundation

A \$59,283 gift to the Arkansas Baptist Foundation from Mr. and Mrs. B. C. Baker, of Wynne, has been announced by Ed F. McDonald Jr., executive secretary of the Foundation.

The gift consists of Crown Western stock, Dr. McDonald said, and the proceeds from it have been designated by the Bakers as follows: 20 percent to Southern Baptist College, Walnut Ridge, for endowment; 20 percent to Southern Baptist College for scholarships; 20 percent to Ouachita University, Arkadelphia, for scholarships; 20 percent to Union University, Jackson, Tenn., for scholarships; and 20 percent to Wynne Baptist Church for youth work.

Mrs. Baker is the former Marie Wilkins of Colt, near Wynne. Mr. Baker is a native of Corinth, Miss. They have both been active in the Wynne church since 1945, when they located in Wynne to establish and operate a butane gas business.

Mr. Baker, now an invalid, formerly served as financial secretary for the Wynne Church. Mrs. Baker has taught juniors in the Wynne Church Sunday School for more than 30 years and has been active in other church organizations, including the Woman's Missionary Union.

The Bakers have never had children of their own. A few years ago they adopted

a large Mexican family of Mexico City and have since helped to educate several children from the family and have helped a young man of the family to establish himself in the taxi business. The Bakers have had this young man to visit them in their home and they have recently helped him to secure a home for himself and his family and have established an education fund to make it possible for the taxi driver's small son to study medicine when he grows up.

The Bakers came to know about the Mexican family while visiting a friend who is a missionary in Mexico, Mrs. Baker said. She said that 10 of the 17 members of the larger Mexican family had accepted Christ since the Bakers first met them.



Observe
COOPERATIVE PROGRAM
Month

\$1,478,000 pledged already for Ouachita-Southern campaign

By the Editor

Cash and pledges totaling \$1,478,000 were announced here Tuesday of last week, at the first report meeting of co-chairmen for the advance division of the current Ouachita University—Southern Baptist College fund campaign.

Joining in the announcement of the receipts, representing 36.9 percent of the campaign goal of \$4 million, were President Daniel Grant and Vice President Ben Elrod of Ouachita University, and President H. E. Williams of Southern Baptist College.

Alvin Huffman Jr., director of the fund campaign, said that the gifts to date

come from 14 of the 122 churches of the Arkansas Baptist State Convention having annual budgets of \$50,000 or more and comprising the advance division of the campaign. They include two large gifts, one from Mrs. L. V. "Scottie" Evans, Dermott, to Ouachita, and one from Judge and Mrs. Edward Maddox, of Harrisburg, for \$50,000, to Southern Baptist College, and \$320,000 from an Arkadelphia area campaign for Ouachita. All of the funds have been raised since July 1.

Reports from the general division of the campaign, including 1068 churches,

will be received, beginning in October.

The next report meeting of the campaign, for the advance division, will be held Nov. 9, Mr. Huffman said. It is hoped that the total goal of \$4 million can be pledged by the end of the current calendar year, he said.

Fund Director Huffman attributed the success of the campaign to "the teamwork of Arkansas Baptists, particularly to the pastors, laymen and associational missionaries who are giving their time and energy to let our people know of the needs of our colleges and to enlist their support."

Executive Secretary Charles H. Ashcraft, of the Arkansas Baptist State Convention, announced at the report meeting that the board of the Arkansas Baptist Foundation will recommend to the annual meeting of the Convention, in November, that the undesignated earnings of the Foundation for the current year be given to the college fund campaign.

More than 70 percent of the churches in the advance division have already held their fund dinners, Mr. Huffman said. Nine regional meetings have been held and three more are scheduled:

The Delta-Bartholomew division of Region 8, headed by Ed Snyder, Pine Bluff, will meet Tuesday, Oct. 12, at Newman's Restaurant, in Monticello, at 7 p.m.

The Mississippi County division of Region 3, of which Atherton Hiatt Jr., Leachville, and John Clem, Osceola, are co-chairmen, will meet Friday, Oct. 15, at the Holiday Inn, Blytheville, at 7 p.m.

The Region II meeting, headed by Paul Henry, Batesville, will be held Friday, Oct. 22, in the dining room of First Church, Batesville, at 7 p.m.

In the absence from the state of Chairman W. O. Vaught Jr., of the Campaign Advisory Committee, Vice Chairman R. L. South presided at the report meeting. Dr. Vaught is pastor of Immanuel Church, Little Rock, and president of the Executive Board of the Arkansas Baptist State Convention. Dr. South is pastor of Park Hill Church, North Little Rock.

The importance of Christian education

Given by Cherry Winburn Wright (Mrs. Van Wright)

at First Church, Benton

The importance of a Christian education, and especially the importance of Ouachita Baptist University, were never doubted by anyone at my house when I was growing up.

When I was a very young girl my father (H. L. Winburn) gave up the pastorate of the largest church in the Southern Baptist Convention to go back to Arkadelphia and work with Ouachita. When a minister with several young children leaves a wealthy city church to go to Arkadelphia, he must believe strongly in what he is doing.

My parents moved to Arkadelphia the first time about 1905. Daddy was pastor of First Church and taught Bible at Ouachita, where he was also on the board of trustees.

About 1913 he was called by Walnut Street Church, Louisville, Ky., and accepted the call. As I said, at that time Walnut Street was the largest church in the Southern Baptist Convention.

These were the years of the first World War and there was a large army camp at Louisville. Daddy was the camp chaplain as well as church pastor; so those were busy years.

On several occasions people from Arkadelphia traveled to Louisville to talk with my parents about returning to Arkadelphia. Ouachita was in financial trouble and needed help. My father became convinced that the greatest work he could do for his Lord was to do all he could to keep Ouachita open. He moved us back to Arkadelphia and devoted the rest of his life to service through the church and Ouachita. Twenty-nine years in all he worked for Ouachita.

I have heard people ask him if he was sorry he gave up the city and the big church. He always answered that he did not give up anything—that the Lord blessed him with a wonderful opportunity of service and happiness.

Through the years I have heard much of this same sentiment expressed by many people who have been connected with Ouachita. So many feel that it was both a privilege and a pleasure to give to Ouachita. Many of these people could not give much money, but they gave some and also gave of their time and support. It did not surprise me at all when I was young. I took for granted that every one wanted to help out. Later I began to be impressed that such a small educational institution could inspire so large a devotion. It was evident that Ouachita had given her students so much that they wanted to repay her in some way.

Now I want to make it clear that I do not believe that "college is for everyone," nor that everyone who goes to college should go to Ouachita. However, a Christian college is a wonderful place for some people. As Christians it is our responsibility and should be our pleasure to be sure that Christian colleges are available to those of our young people who desire to attend them.

One of the last sermons I heard my father preach, he used Jeremiah 18 as his text. The theme was, "I am the potter, you are the clay." It is a familiar theme. You have heard it used many times. We know it is true that we should let God mold our lives. What better way to mold a young life than with a Christian education?

Cope to Beebe



Mr. Cope

James Franklin Cope has assumed his duties as minister of music and youth at First Church, Beebe.

Mr. Cope, a junior at Ouachita University, is the son of Rev. and Mrs. Padgett Cope, Little Rock. His father is pastor at Calvary Church



NEW PERSONNEL added to the administration and staff at Southern Baptist College for the 1971-72 session are: left to right: Douglas Lewis, St. Louis, Mo., assistant to the president for development; Martin Sewald, Cape Girardeau, Mo., professor of choral music; and L. O. Baker, Little Rock, dean of men.

Abode of departed ones

Fifty years or more ago, I read and studied seriously an article by J. R. Graves on the place called Hades and which is translated "hell" in the King James version of the Bible (Lk. 16:22).

He maintained that both the rich man and Lazarus, in the story given by Jesus, went to the same realm but that they were established at a great distance apart, with a great gulf of separation between them, and the gulf was impassable.

Brother Graves produced a drawing representing a globe, the upper half of which was the abode of the departed saints and the lower part the destination of the departing lost souls, the unbelievers.

Ecclesiastes 12:7 reads: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." So the spirit must first report to God. "And to whom sware he that they should not enter into his rest, but to them that believed not" (Heb. 3:18).

Jesus said, Rev. 1:18, "I was dead and now I am alive for evermore and I hold the keys of death and of Hades" (*The New English Bible*). It is the Lord's joy to give an abundant entrance (2nd Pet. 1:11 and Lk. 23:43).

If Dr. Graves was right in his illustration, the upper section of Hades is Paradise, the abode of Abraham, Jacob and Isaac, the Paradise of God (Rev. 2:7). To every true Christian, to be absent from the body is to be present with the Lord (2 Cor. 5:8).

In the message given by Jesus, Luke 16, we see one who has landed in the lower portion of Hades—one whose thirst cannot be slacked, one whose prayers cannot be answered, one who is helpless, whose wishes are useless; and hopelessness is his lot forever.

His is intense suffering with no relief.—W. B. O'Neal

About people

Miss Doris Diaz, of the Southern Baptist Home Mission Board here, has been named editor of Spanish publications for the Southern Baptist Woman's Missionary Union with offices in Birmingham, Ala.

Miss Diaz will be assigned as a SBC Home missionary to edit WMU publications and will work on the staff of the Woman's Missionary Union. Budget support will come from the SBC Home Mission Board.

"The move indicates an interest of the Woman's Missionary Union in the development of ethnic congregations," said Oscar Romo, secretary of the board's department of language missions. It will also mean a greater correlation in the publication of WMU materials, he said.

Baptist beliefs

Paul comes to Corinth

By Herschel H. Hobbs

"And after these things Paul departed from Athens, and came to Corinth"—Acts 18:1.

Corinth was the commercial and political center of Achaia (Greece). Destroyed by Mummius in 146 B.C., it was rebuilt by Julius Caesar in 46 B.C. It was about 50 miles from Athens. The ruins of Corinth are now in process of being excavated.

As a commercial center it attracted people from over the ancient world, including many Jews. Its polyglot population made it one of the most sinful cities in the Roman empire. Temples were there for many pagan deities. The principal one was the temple of Aphrodite, goddess of sex. Located on the 1,800 foot high Acrocorinthus (High Place of Corinth), it had 1,000 priestesses (prostitutes) used in the worship of the sex goddess. As a city Corinth prided itself in its wisdom or second-rate philosophy as compared to Athens.

Corinth was located on an isthmus between the ports of Lechaemum and Cenchreae. To avoid the stormy waters to the south of Greece, the cargos of large ships were transported overland from one port to the other, then reloaded for further sailing. Small boats and their cargoes rolled on logs across the isthmus. Today a canal runs across it.

All of these things contributed to the city's importance, prosperity and its evil. They are reflected in Paul's Corinthian epistles. Romans was written from Corinth. Chapter 1 is an apt description of its moral condition. Like "sodomy" "to Corinthianize" became synonymous with the worst in immorality.

It is no wonder that Paul approached this city with fear and trembling (1 Cor. 2:3). But he preached the same gospel there that he had preached elsewhere including Athens. From 1 Corinthians 2:2 some see him changing his gospel from what he preached in Athens. However, "to know" translates a perfect infinitive which expresses what he had known in the past and still knew as the gospel—"Jesus Christ, and him crucified." This gospel is found in Paul's sermon in Athens (Acts 17:31). Paul preached the same gospel everywhere, adapting his presentation to the needs of his audience. And God blessed it always.

It's about time!

By Iris O'Neal Bowen



Mrs. Bowen

By the time this gets in print, I am hoping that Daylight Saving Time will have spent its summer madness and gone wherever it goes to hibernate through the dark days of winter. Then, for six months we will be on "God's time." However, I'm not positive that God has given his nod of approval to our ways of telling time, either way.

Back in the spring, when people were ranting about the "new time" and wanting to get back to "God's time," I was tempted to tell them, "I'm not so sure it was God that invented the alarm clock, in the first place—or that the man was divinely inspired who put the twelve at the top of the clock's face and the six at the bottom."

But I restrained myself and ran the clock forward, just like our newsman on T.V. told us to on the Saturday night before D.S.T. I arose in time to get to Sunday School at the appointed hour and later greeted some of my pupils who made it to Sunday School in time for church.

Once home from church, and dinner being consumed, Husband was over his peeve at having to get up an hour earlier, for, lo, he discovered he was getting to eat an hour earlier!

After a few days everyone was pretty well adjusted to "new time," but out of it all came a little poem I thought you might enjoy:

About the time of year it seems
That we can see while rising,
In Washington they grab the clocks
And start the time revising.
We go along from east to west
And turn up all our tickers,
For we must be, in Podunk Gap,
Just like those city slickers.
But cows still bawl at milking time,
The roosters crow at dawning;
The hound dogs bay at break of day,
And I can't see for yawning.

When I must rise an hour ahead
Though sleep is what I'm craving,
I wonder, as perhaps you do,
Is daylight time WORTH SAVING?

L. D. Eppinette finishes interim

L. D. Eppinette has been serving Oak Grove Church, Pine Bluff, as interim pastor for the past three years. He has completed his work there and is available as a supply or for interim pastoral work. He may be contacted at 706 West 36th Street, North Little Rock, Ark. 72118.

During the time Mr. Eppinette served Oak Grove Church, the church debt was reduced from \$12,000 to \$1,000; an electric Organ costing \$1,300 was bought and paid for; and the Pastor's home was improved at a cost of \$1,000. Improvements were made on the church property.

During this time the church gave more to missions than it had given in the same length of time in its history. This included gifts to the Cooperative Program as well as to associational missions—Church Reporter

Native of Little Rock heads seminary board

MILL VALLEY, Calif.—H. J. "Jack" Flanders, Old Testament professor at Baylor University, at Waco, Tex., has been named chairman of the Board of Trustees at Golden Gate Theological Seminary here.

A native of Little Rock, Flanders is a former pastor of the First Church at Waco and former professor and chairman of the religion department at Furman University in Greenville, S.C.

He is the son of H. J. Flanders of 29 Nobview Circle, Little Rock, founder of the H. J. Flanders Machinery Co. there.

Revivals

Parkway, Lake Village, Sept. 5-12; Allen McCurry, pastor, Archview, Little Rock, evangelist; five professions of faith, six by letter, 50 rededications. Z. M. Scarbrough is pastor.

Dwiggins to Van Buren

James D. Dwiggins, pastor of Mission Drive Church, Phoenix, Ariz., since 1968, has resigned to become pastor of First Church, Van Buren.

Mr. Dwiggins is a graduate of Arizona State University, California Baptist College, and New Orleans Seminary. He has pastored in California and Mississippi.

He was serving as an executive board member, and vice president of the Arizona State Convention at the time of his move.

Mr. Dwiggins is married to the former Marilyn M. Hawk. They have two children, Cindy Lynn, 9; and Lisa Rae, 6 months.



Mr. Dwiggins



Miss Harper

Gets music scholarship

Melissa Harper, Forrest City, a sophomore music student at Southern Baptist College, Walnut Ridge, recently received a \$100 music scholarship. The award, given annually by Mr. and Mrs. Paul Clayton, Tuckerman, was presented by W. J. McDaniel, chairman of the Music department of the college.

Fisher Street Church honors Alexanders



Pastor and Mrs. Alexander

Fisher Street Church, Jonesboro, recently honored their pastor, Bob Alexander, and his family on the occasion of the completion of Mr. Alexander's fifth year as church pastor. A silver coffee service was presented to the Alexanders at a reception in the fellowship hall, following the Sunday evening service.

R. A. work thrives in Beech Street, Texarkana



Nothing produces results in the Lord's work like dedicated leadership. Royal Ambassador work is off to a good start in Beech Street Church, Texarkana, because of concern and dedication on the part of men.

Jack Nabors, minister of music and education writes,

"Enthusiasm is high and we look forward to the greatest year ever in Royal Ambassador work. It is a simple solution, one dedicated man: Dr. Shull."

Dr. H. T. Shull, first on the right in the accompanying picture, is the Royal Ambassador Leader for Beech Street Church. He is ably assisted by 14 workers, ten of whom are pictured with him at the beginning of a planning meeting. The workers include one young lady, Mrs. Ralph Shoptaw, who along with her husband serves as counselor for a Crusader I chapter.

It was my privilege to meet with Dr. Shull and the workers in July for a presentation of Royal Ambassador work. The presentation included a step-by-step plan of preparation for beginning chapter meetings in September.

On Sept. 7, a meeting was held for boys and parents. It was my privilege to be present for this meeting. There were 85 present, along with the 14 workers. Six chapters were organized with about 50 enrolled. A chapter for boys in grades 10-12 will be organized soon. This chapter will include about 15 young men.

Our congratulations to Beech Street Church, to Millard Bennett, the pastor, to Dr. Shull, the leader, and all the workers in this tremendous beginning of missionary education and involvement in mission activities for boys through Royal Ambassadors.

When dedicated men with a vision are concerned about needs in their church and community, great things can happen. May their tribe increase. Call on me if we may be of service to you.—C. H. Seaton

Evangelism

Evangelism Conferences draw good attendance

There were 812 people that attended the Area Evangelism Conferences Sept. 13-17. Most of these do not attend the State-wide Evangelism Conference.

Charles Ashcraft, executive secretary, spoke on "God is up to Something and I Want To Be in on It." He challenged those in attendance to let God use them in getting the "Good News" out.

Dickson Rial, for eight years pastor of Orchard Hills Church, Garland, Tex., and now pastor of First Church, Ada, Okla., spoke on "Blood on Our Hands." He challenged us to let witnessing become a natural way of life with us.

For the first time many Christians really got burdened for lost souls.

Ural Clayton, secretary, Music Department, Arkansas Baptist State Convention, had charge of the music. He was assisted by Mrs. Gene Layman, First Church, Gentry; Franklin Haygood, First Church, Mena; Jack Nabors, Beech Street Church, Texarkana; Jim Little, Heber Springs, and Leslie Davis, Tyronza, and their choirs.

The conferences next year will be held as follows: Sept. 18, First Church, Hamburg; Sept. 19, First Church, Hope; Sept. 20, First Church, Van Buren; Sept. 21, First Church, Harrison; and Sept. 22, North Main Church, Jonesboro.—Jesse S. Reed, Director of Evangelism

BSU Convention speakers



John H. Wikman Jr.



Milton Hughes



Bill Pinson

AMONG the speakers at the Baptist Student Convention will be John Wikman, medical missionary to India; Milt Hughes, campus evangelism director at the Sunday School Board; and Bill Pinson, professor of social ethics at Southwestern Seminary. The 35th Annual Student Convention will be held at Petit Jean Mountain, Oct. 8-10—Tom J. Logue, Director.

About people

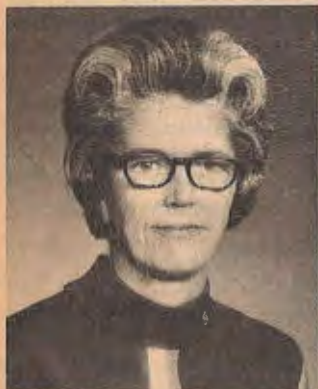
David Hulsey, minister of education at First Church, Cullman, Ala., has been elected Royal Ambassador consultant in the Brotherhood department of the Alabama Baptist State Convention, Montgomery. A native of Mississippi, he is a graduate of William Carey College, Hattiesburg, Miss., and New Orleans Seminary. He was minister of education at churches in Florence, S.C., and Hattiesburg, Miss., before coming to the Alabama church.

Mike McBride, 18, Parsons, Tenn., is the first recipient of the new Royal Ambassador Scholarship sponsored jointly by the Southern Baptist Brotherhood Commission and Union University at Jackson, Tenn.

McBride, who has been active in Royal Ambassadors since he was 13, will receive \$800 over the next four years to be applied towards educational expenses at Union.

Invitation to Attend WMU DISTRICT MEETINGS

Theme: COMMITTED



Miss Mary Frank Kirkpatrick
Missionary to Nigeria

Since 1955 Miss Kirkpatrick has served in Nigeria and since 1965 she has effectively directed Baptist work with students in universities, other professional and secondary schools. She is a gifted speaker, and a native of Mississippi.

DATES and PLACES

- Oct. 18 WEST CENTRAL, First Church, Van Buren
- Oct. 19 NORTHWEST, First Church, Bentonville
- Oct. 20 NO. CENTRAL, First Church, Mountain Home
- Oct. 21 NORTHEAST, First Church, Paragould
- Oct. 22 EAST CENTRAL (1), First Church, Searcy
- Oct. 25 EAST CENTRAL (2), West Helena Church
West Helena
- Oct. 26 SOUTHEAST, First Church, Monticello
- Oct. 27 SOUTHWEST, Beech St. Church, Texarkana
- Oct. 29 CENTRAL, First Church, Hot Springs



J. Everett Sneed, Director
Special Missions Ministries
Arkansas Baptist State Convention

Special missions ministries include weekday ministries, adult and juvenile rehabilitation, literacy and migrant ministries—those things which meet both physical and spiritual needs. NOW is the time to consider personal involvement!

PROGRAM HIGHLIGHTS

10:00 A.M. — 2:30 P.M.

MORNING SESSION

COMMITTED to Missionary Education—State WMU Staff
The Family COMMITTED to Missions
COMMITTED to Him—Miss Kirkpatrick

AFTERNOON SESSION

COMMITTED to Special Ministries—J. Everett Sneed and WMU Directors
COMMITTED to Him—Miss Kirkpatrick

— SACK LUNCH —

— NURSERY OPEN —



Mrs. J. A. Hogan
State WMU President



Nancy Cooper
Ex. Secy. and Treas.



Nan Owens
Adult Div. Dir.



Sara Wisdom
Youth Div. Dir.



Julia Ketner
Children's Div. Dir.

Estate planning seminar will feature laymen

The Arkansas Baptist Foundation and the Mt. Zion Baptist Association will sponsor a Seminar in Estate Planning to be held Oct. 11-12 at Central Church, Jonesboro. Central Church will host the meeting, providing coffee and doughnuts each morning at 8:45 a.m. The sessions will be from 9:30 to 11:45 a.m.

The purpose of the seminar is to offer sound principles and practical instructions in estate planning. It is reported that 450,000 American women become widows each year, and proper planning can be of great help to them in this time of crisis.

Outstanding laymen will speak at each session. On Monday morning, James C. Moser will discuss the subject "What Happens to an Estate When the Owner Dies." Mr. Moser is an attorney in Jonesboro. The other subject for Monday is "Life Insurance and Social Security." This discussion will be presented by John Urton, general agent for Aetna Life Insurance Co., Jonesboro.

Tuesday, David Walker will discuss "Gift and Estate Taxes." Mr. Walker is an attorney with Frierson, Walker, Snellgrove & Laser of Jonesboro. William Stuck, Trust Officer with Citizens Federal Savings and Loan of Jonesboro, will discuss "Investment Alternatives and Opportunities."

Harry Brewer of Jonesboro will serve as moderator for the two-day session.

There will be no charge for the seminar, and the nursery of the church will be open each morning for pre-school age children whose mothers will attend. The public is invited to attend.

Mission board sells Nigerian hospital

RICHMOND (BP)—Lack of missionary medical personnel has resulted in the sale of the Baptist hospital in Kontagora, Nigeria, to the Northwestern State Ministry of Health.

The Southern Baptist Foreign Mission Board, in its September meeting here, authorized the sale of the hospital by the Baptist Mission of Nigeria for an agreed-upon price of about \$180,000.

Sale of the hospital has been pending for more than a year while representatives of the mission and the State Ministry of Health worked out details. Relations have been amiable between the two groups and the sale price is fair, H. Cornell Goerner, the board's secretary for Africa, told the board.

Baptist hospital performs first heart valve jobs in Paraguay

ASUNCION, Paraguay (BP)—A medical team at the Baptist Hospital in Asuncion has performed the first heart valve replacements in Paraguay.

Three such operations were performed at the hospital by mid-August, reported Dr. Donald E. McDowell, chief of surgical service at the small mission hospital.

Until recently the hospital did not have a heart-lung machine or other equipment necessary for post-operative care of the patient. The monitor, respirator, defibrillator and other equipment used in these cases also are used for other patients and are not an expense solely for the cardiac cases, Dr. McDowell said.

The cardiac surgery costs the patient about the same as any other major surgery performed at the hospital, he added.

The heart valves required for the operation have been donated by Edwards Laboratories, a U.S. medical supply company. The firm recently contributed 10 valves which cost about \$300 each in the U.S.

"Our work in this field has been possible because of this generous gift, since our patients would never be able to purchase these valves," said Dr. McDowell.

He pointed out that the hospital's preparation for this type of surgery has been gradual. "Through the years we have improved our X-Ray department, anesthesia department, blood bank, laboratory and nursing services so that we are now prepared to care for these patients," he said.

He was first assistant on all the first open-heart operations done at the Presbyterian University of Pennsylvania Medical Center in 1958. He returned there as a member of the cardiac surgery staff while on furlough in 1968 and '69. He also is a diplomate and fellow of the American Board of Surgery and a fellow of the Board of Thoracic Surgery and the American College of Surgeons, and is certified to practice medicine in Paraguay.

"This training gave me a good basis for beginning such surgery in our mission hospital," he said. He performed his first closed-heart cardiac operations during thoracic surgery residency in 1953-54, and he began doing closed-heart operations when he arrived in Paraguay as a missionary surgeon in 1955.

The long, involved training is also reflected in the experience of the seven other members of the surgical team. The team includes a surgeon who studied for six years in the United States, an

anesthetist, a heart-lung machine operator, three nurses, and a cardiologist.

All three nurses are graduates of the hospital's nursing school, and two were graduated from the Chilean Baptist Seminary in Santiago.

Dr. McDowell said that another surgeon with access to a heart-lung machine performed open-heart surgery in Paraguay before the Baptist hospital's recent cases. But the heart valve replacements in Paraguay were done by the Baptist hospital team.

Dr. McDowell, a native of Maryland, was born in Zion and reared in Calvert, Md.



Crumptown mission dedicates building

Waldron First Church Mission of Crumptown dedicated their new building Aug. 29, with J. T. Elliff, Arkansas Baptist State Convention missions secretary, as the key speaker.

Others on the program were Elva Adams, associational missionary of Buckner Association, who gave the dedicatory prayer, and the Missions committee, made up of Hugh Plumlee, chairman, and Mrs. Kathryn Fornea and Don Monk.

The Building committee was also recognized. They were: Hugh Plumlee, chairman, Mrs. Kathryn Fornea, Don Monk, Leon Keeling, Lloyd McCullah, Robert Jett, Herbert Cherry, and Nelson Wilhelm, pastor.

Ivan Plummer, chairman of deacons of First Church, Waldron, gave the prayer of thanksgiving.

Special music was by Misses Lisa Owen, Marilyn Oliver, Diana Sims, and Pam McCutcheon, accompanied by Mrs. Patricia Rose.

The Mission held its first Sunday School on Feb. 8, 1970. Enrollment is now 70.

The groundbreaking service for the building was held March 10, 1971.

When finished, the building will have an approximate value of \$28,000.

SBC Executive Committee clears Bylaw 16 ruling

NASHVILLE (BP)—The Southern Baptist Executive Committee voted to recommend a bylaw change which, if approved, would in effect reverse a parliamentary ruling that automatically referred more than a dozen motions from the convention floor to the committee.

The 63-member Executive Committee proposed amendments to the convention's Bylaw 12 and Bylaw 16, both relating to voting procedures at the denomination's annual meeting. Both amendments must be approved by the Southern Baptist Convention next June in Philadelphia.

Bylaw 16 would be clarified by specifying that a referral clause applies to "recommendations by an agency," rather than to motions from the floor.

The amendment would reverse a parliamentary ruling at the 1971 convention in St. Louis which applied the current bylaw stipulation to motions from the floor which related to SBC agencies but were not printed in the Book of Reports or SBC Bulletin.

Action by the Executive Committee came in response to two bylaw changes proposed by Jim Jones of Forest City, N.C., who had asked that the convention delete the Bylaw 16 statement which now reads, "Any motion or resolution affecting such agency or institution, which is not included in its printed report, shall . . . be referred to the Executive Committee . . ."

Jones also recommended that a section in Bylaw 12 dealing with voting procedures assigned to the SBC committee on order of business be deleted, saying the committee could possibly recommend that a motion introduced one year might be held over until the next year.

The Executive Committee changed one word to indicate scheduling of votes should come during the same year a motion is introduced. It recommended substituting the word "that" for the word "the" so that the phrase would read: ". . . action thereon to be taken at a subsequent session of that (not "the") convention."

Referred SBC business

During the two-day meeting here, the Executive Committee dealt with a dozen motions referred to it by the convention either by direct action, or under the Bylaw 16 ruling. Most of the motions were referred to subcommittees or other SBC agencies for report and action by the February meeting of the Executive Committee.

The committee took action on only three of the St. Louis convention referrals during the September meeting—the Jones motion on Bylaws 12 and 16; a motion by M. O. Owens of Gastonia, N.C., regarding the *Baptist Program* magazine; and a motion by J. H. Spencer of Alabama requesting more financial support for foreign missions.

"In response to the motion . . . by M. O. Owens," said the Executive Committee, "we have studied carefully the materials on the Bible which were presented in the *Baptist Program* (magazine) and believe that an earnest effort was made by the editors to present a balanced response to the article.

"We believe," the committee continued, "that no good cause will be served by continuing the controversy in the *Baptist Program*." Owens had asked that a conservative scholar refute an article in the magazine entitled "Shall We Call the Bible Infallible?"

The Executive Committee voted to "acknowledge the Spencer motion . . . and report that everything possible is being done to increase funds to the Foreign Mission Board with consideration to the urgent needs of other agencies."

None of the proposals prompted debate or opposition during the committee meeting. The only debate of the two-day session came in response to a recommendation presented by the Executive Committee's "Committee of 15" assigned to study the total structure and organization of the convention in the light of implementation of a 1959 reorganization.

The Committee of 15 had recommended that the *Baptist Program* magazine be shifted from the Executive Committee public relations office to the administration section and that it concentrate on promotion of the Cooperative Program and interpretation of the convention programs. The proposal passed unanimously in the first session, but the committee voted to reconsider it the next night.

Wallace Denton, professor at Purdue University in Lafayette, Ind., asked that the proposal be reconsidered, saying that the motion called for refocusing the emphasis of the magazine. "Something this important demands more consideration based on more information than we had available last night," Denton said.

With only a few negative votes, the Executive Committee approved Denton's motion to refer the proposal to the administrative subcommittee of the

Executive Committee for more discussion.

Denton also urged the need for outlining a procedure whereby other recommendations in the future from the Committee of 15 would provide full information in advance to all concerned. The Executive Committee approved a motion asking the committee to draft such a procedure for presentation in February and to publicize at least two weeks prior to the February meeting any recommendations they might bring at that time concerning SBC organization.

In other actions, the committee adopted a nine-months Executive Committee operating budget for 1972 totalling \$259,200; approved a policy inviting as many as six selected students to participate in Executive Committee meetings; selected the Hilton Hotel as the headquarters for the 1973 convention in Portland; approved a procedure for changing an agency's program statements; and authorized a \$325,000 self-liquidating loan for Midwestern Seminary, Kansas City, Mo., to construct a mobile home park.

Resolutions of appreciation were adopted commending the work of retiring Baptist leaders W. L. Howse, Education Division director for the SBC Sunday School Board; L. O. Griffith, Communications Division director for the SBC Home Mission Board; and George W. Cummins, Chaplaincy Division director for the Home Mission Board.

Nearly a dozen matters were referred to subcommittees, or to SBC agencies for action or study. Most of the referrals requested that a report be made in February.

Two motions presented to the SBC in St. Louis were sent to the Sunday School Board—a request to eliminate the position of doctrinal reader at the board and a request to delete the word "Broadman" from the Broadman Bible Commentary.

A resolution at the St. Louis convention on the relation between the Radio-Television Commission and the National Council of Churches was referred to the commission.

The finance subcommittee of the Executive Committee was requested to explore with the SBC agencies a convention request concerning investment practices and report in February.

The SBC Home Mission Board and Sunday School Board were requested to study jointly responsibilities for church bus ministries and the Home and Foreign Mission Boards were requested to study world mission conference needs and methods. The Foreign Mission Board was asked to study

Cauthen says China may repudiate Communism, or become super power

NASHVILLE (BP)—The masses in mainland China could repudiate Communism after the death of its elderly leaders, or Red China could become a world super power, the executive secretary of the Southern Baptist Foreign Mission Board predicted here.

Baker J. Cauthen, administrator of the nation's largest Protestant mission force and former missionary to China, made the predictions in an address before a Southern Baptist Communications Conference sponsored by the denomination's Executive Committee.

Cauthen did not say which of the possibilities he felt was most likely. "Things Chinese are not easy to understand," he explained.

On the possibility of China becoming a super power, Cauthen described the Chinese mainland as a "colossus" from the standpoints of size, natural resources and human capabilities. He quoted Arnold Toynbee: "The 21st century may be the Chinese century."

The image some westerners have projected of Chinese ignorance and lack of education is false, he said. "They have great capacity, great intelligence."

The Baptist missionary to China 1939-45 added that there are "retarding factors" to China's becoming a super power. They include, he said, the drag of China's tremendous population of more than 800 million, the sharp cleavage between Russia and China, and Japan's tremendous economic strength and possible future military might.

'Fragmentation history'

Asking what will happen when Chairman Mao Tse-Tung and Premier Chou En-lai die or lose power, Cauthen

providing moving expenses for missionaries under certain circumstances.

A consultation was approved for leaders concerned with the problem of counseling ministers, and the Annuity Board was asked to study retirement fund matters for Southern Baptist hospitals no longer related to the SBC.

The SBC Home Mission Board and Radio-TV Commission were asked to study jointly use of television for evangelism and a program statement change requested by the commission was to be circulated to other SBC agencies for their consideration before February action.

More than 235 persons attended the opening session of the two-day meeting, filling to capacity the Austin Crouch Room at the SBC Building where the committee meets.

said there is a possibility that Communist leadership, and all of China might fragment. "China has a history of fragmentation between great dynasties," he said.

Concerning the possibility of complete rejection of Communism on the death of Mao and Chou, Cauthen pointed out that "the current (Communist) system is so un-Chinese that it has ridden rough-shod over what has made China, China.

"Confucius' philosophy has been completely repudiated," he pointed out. "Mao has said, 'You must deal with a Confucian like a rat.'"

He added that Communism has destroyed the family system, which for centuries was rooted deeply in Chinese culture.

Describing the Chinese people as "patient," Cauthen added that they are also "explosive" and unpredictable.

Cauthen described the Chin dynasty, which built the Great Wall of China but also burned books on Confucianism and killed Chinese scholars, about 220 B.C.

"In seven years, the people had enough. They repudiated it (the Chin dynasty) lock stock and barrel."

On the thaw in the United States-Red China relations, Cauthen said that regardless of apparent better relations, the Red Chinese still hate the United States because of previous mistakes of the western world in trying to relate to China.

'Caught in hate'

Also, the United States stands between Formosa and mainland China, between the Red Chinese and the enemy they want to destroy, he said. Thus, America is caught in a long-standing and deep hatred between Nationalist China and Red China.

An added factor is that the Communism of China is the most violent kind of Communism, far more violent than Russian Communism, he said. "And we are the fury of their hatred."

Despite this deep hatred by the Communist Chinese, there is a "deep underlying bed rock of good will" among the masses of older Chinese who remember that the United States tried to help them find freedom in the fight against Japan in World War II, he said.

In the matter of U.S. relationships with Red China, he advised taking "the long, long look—wait, watch, listen and address ourselves to the people, the masses, with love and concern.

Says dialogue needed

"We need to engage in dialogue with them and talk and talk and talk. We should be slow to make any agreements,

for when a Communist makes an agreement, it is a step toward an objective out in the future," he said.

During a question and answer period, Cauthen said he had received no response yet from the White House following a formal request from the elected Foreign Mission Board in August suggesting a meeting between Cauthen and President Richard M. Nixon.

Asked about possible admission of both Chinas to the United Nations, Cauthen said Red China would be slow to enter the U.N. while the Nationalist Chinese government is still represented.

"It is my personal opinion that it would be very regrettable if Nationalist China were excluded from the U.N.," Cauthen said. He added it would have repercussion in other Southeast Asia countries.

No visits soon

Asked when he thought the earliest date a group of Christians from the United States could visit Christians in Red China, Cauthen said it would be "quite a while."

Noting that the president of the Baptist World Alliance, V. Carney Hargroves of Philadelphia, had expressed publicly a desire to visit Red China, Cauthen said he did not expect a visa to be available for that purpose. "I'd be surprised if that materializes quickly," he said.

In his speech, Cauthen pointed out that "churches in China are closed. Most Christians are dead or in work camps. China is not about to open doors to missionaries or allow widespread preaching of the gospel any time soon. We won't see any great welcome sign for the message of Christ to be preached," he said.

He added that he hoped if the day came for Christians to visit Christians in mainland China that people such as Eugene Hill, who shared the platform with him, could go "and talk and weep and ask them in love what to do."

Hill, secretary for missionary education and promotion for the board, was a missionary in Canton, China, at the time of the Communist takeover in 1949. He was put in prison for questioning more than 50 times after the takeover, he related.

Hill cited five things the Communists did after assuming power: (1) they nationalized everything; (2) they instituted total and ruthless indoctrination, (3) they used all means possible to subvert and spy on everyone, (4) they conducted mock trials and sentenced and eliminated suspected enemies and (5) they promoted anti-religious activities, closed the churches and prohibited teaching and preaching.



**COOPERATIVE
★ PROGRAM**

OUR BRIDGE OF MISSIONS

**PRAY FOR THE CAUSES SUPPORTED THROUGH
THE COOPERATIVE PROGRAM DURING
OCTOBER—COOPERATIVE PROGRAM MONTH**

Francisco to prepare Broadman Genesis text

NASHVILLE (BP)—Clyde T. Francisco, John R. Sampey professor of Old Testament Interpretation at Southern Seminary, Louisville, has accepted an invitation to prepare a new treatment of the text on Genesis for *The Broadman Bible Commentary*.

Clifton J. Allen, general editor for the commentary, extended the invitation following action of the Sunday School Board trustees in July, and subsequent authorization of executive secretary-treasurer James L. Sullivan.



Mr. Francisco

The trustees voted to comply with the action of the Southern Baptist Convention in St. Louis by authorizing the administration of the Board to seek to secure a new author for the commentary on Genesis.

Mr. Francisco was selected to write the comments after consultation involving the two Old Testament consulting editors, John I. Durham, of Southeastern Seminary, and Roy L. Honeycutt, of Midwestern Seminary, plus Allen, Sullivan, and Broadman Press staff representatives. Mr. Francisco prepared one of the general articles for Volume 1, and the commentary on 1 and 2 Chronicles for Volume 3.

As he accepted the invitation, Mr. Francisco said: "My acceptance of this assignment does not imply my rejection of the previous work of G. Henton Davies, for whose doctrinal integrity I have the greatest respect, but is in response to the expressed desire of Southern Baptists for further discussion of the implications of current biblical studies for our common faith. My decision to undertake this task is based upon my confidence in the historical method of biblical study, the trustworthiness of the Bible, and the willingness of Southern Baptists to be open to truth wherever it may be found."

Davies, principal of Regent's Park College, Oxford, England, and currently president of the Baptist Union of Great Britain, wrote the original commentary on Genesis for the 12-volume set. A majority of messengers present and voting at the Wednesday morning session of the Southern Baptist Convention in Denver in 1970 voted that Volume 1 of *The Broadman Commentary* was "out of keeping with the beliefs of the vast majority of Southern Baptist pastors and people," and requested that it be withdrawn from distribution and rewritten "with due consideration of the conservative viewpoint."

Allen estimated that the manuscript prepared by Francisco could not be expected before January, 1973. Publication of the new volume is expected late in 1973, according to Ras B. Robinson, manager of the Broadman products department of the Sunday School Board.

Following action by the Sunday School Board trustees in August, 1970, and January, 1971, plans were initiated to revise Volume 1 according to the request of the convention in Denver. Before these plans could be carried out, the St. Louis convention in 1971 took action stating that "the Sunday School Board be advised that the vote of the 1970 convention regarding the rewriting of the Broadman Commentary has not been followed and that the . . . board obtain another writer and proceed with the commentary according to the vote of the 1970 convention in Denver."

Objection expressed in the St. Louis Convention and criticism through other media centered on the treatment of Genesis. The recent action of Sunday School Board trustees in August was a response to that concern and the request of the convention.

Eight volumes of the commentary have already been released. Volumes 5 and 6 are due to be released this month. Volumes 7 and 12 are scheduled for release in May, 1972, completing the original set.

Sees need for church-state wall

WASHINGTON, D.C. (C/SNS)—Gioele Settembrini, assistant to the director of Americans United for Separation of Church and State, recently returned from Belfast, Northern Ireland, where he witnessed violence and killings.

"I have just returned from Ireland where I witnessed violence and death in another chapter of religious strife that has plagued that unhappy land for many generations," he reports. "Certain religious leaders keep piously assuring us that the strife in Ireland has nothing to do with religion. They are wrong: it has everything to do with religion. Particularly it has to do with the infusion of religion into affairs of state. To persist in denying this obvious fact is to postpone any possibility of peace for Ireland.

"Certainly there is no quick formula for peace. But one thing all Ireland must have—and without it there is no chance for peace—is complete separation of church and state. All Ireland desperately

needs a system of common schools serving all creeds without discrimination. It makes no difference whether there is one Ireland, two Irelands, or half a dozen—without this there can be no peace in any of them. A union of the two Irelands may make sense economically, but the North will never submit peacefully to unification so long as an obscurantist church hierarchy continues its control.

"The Irish are locked into sectarian enclaves walled off from each other by barriers of bitterness and distrust, their passions being steadily and systematically inflamed by sectarian indoctrination. The church bestrides and strangles the culture and assures the persistence of hate. The Irish, both North and South, Catholic and Protestant, should separate church and state and they should do it now. One could almost wish all Irish were atheists so that they could live together as Christians."

More time-outs for college students

Some of the country's colleges and universities are posting detour signs

along the traditional route to a college degree, breaking the lock-step whereby a student entered in the fall immediately following high school graduation, left campus only for vacations, and got his degree in four years.

Encouraged and aided by schools that grant leaves of absence and deferred admissions, students are finding it easier and more socially acceptable to move in and out of the higher education process.

Under the new policies—which administrators say are responsive to student restlessness—students, some of whom are described as "among the most gifted," are interrupting their schooling for periods of up to a year and longer.

Students are beginning to understand that there is nothing magical about getting a degree exactly four years after finishing high school, Dean of Students Henry Coleman at Columbia University said.

"When they do come back from leaves they may not have solved all their problems, but they have a little better sense of what college is for."—Education Commission, SBC

Pentagon liberalizes rules for conscientious objectors

WASHINGTON (BP)—The Pentagon has enlarged its definition of "conscientious objector" to include persons with a "deeply held moral or ethical belief," in keeping with a 1970 Supreme Court decision.

Under the new rules, a draftee would not have to hold traditional religious convictions in order to receive conscientious objector status but he would have to show that his moral or ethical belief is "the primary controlling force" in his life.

The directive, signed by Deputy Secretary of Defense David Packard, reflects the wording of the Supreme Court's decision in 1970.

In the ruling, the court said: "If an individual deeply and sincerely holds beliefs which are purely ethical or moral in source and content but which nevertheless impose upon him a duty of conscience to refrain from participating in any war at any time those beliefs certainly occupy . . . 'a place parallel to that filled by . . . God' in traditionally religious persons."

The new guidelines also require the military to consider claims of conscientious objection among servicemen when such beliefs crystallized after receipt of notice of induction and prior to actual induction. This, too, reflects a recent Supreme Court decision (April 23, 1971) which held that a draftee with "late crystallizing" objections to war must tell it to the Army and not his local draft board.

In the new 14-page directive released by the Pentagon on Aug. 31, "religious training and belief" is defined as: "Belief in an external power or being or deeply-held moral or ethical belief, to which all else is subordinate or upon which all

else is ultimately dependent and which has the power or force to affect moral well-being.

"The external power or being need not be of an orthodox deity, but may be a sincere and meaningful belief which occupies in the life of its possessor a place parallel to that filled by the God of another, or, in the case of deeply held moral or ethical beliefs, a belief held with the strength and devotion of traditional religious conviction," the directive continued.

"The term 'Religious Training and Belief' may include solely moral or ethical beliefs even though the applicant himself may not characterize these beliefs as 'religious' in the traditional sense, or may expressly characterize them as not religious. The term 'Religious Training and Belief' does not include a belief which rests solely upon considerations of policy, pragmatism, expediency, or political views."

The Department of Defense Directive, number 1300.6, defines conscientious objection as "a firm, fixed and sincere objection to participation in war in any form or the bearing of arms, by reason of religious training and belief."

Under this general definition, two classes of conscientious objection status are available. Class 1-0 is for a member who by reason of conscientious objection "sincerely objects to participation of any kind in war in any form."

Class 1-A-0 is available for a member "who sincerely objects to participation as a combatant in war in any form, but whose convictions are such as to permit military service in a non-combatant status."

Crusade results in 612 decisions, scores of drug users reached

FT. WALTON BEACH (BP)—An evangelistic crusade sponsored by the Choctaw Baptist Association here resulted in 612 professions of faith and the largest attendance at any religious gathering in the history of the area.

Led by Evangelist Freddie Gage, Houston, who says he is a former hoodlum and drug user, numerous drug users were among those making professions of faith.

On the night the crusade opened, law enforcement officials made the "biggest narcotics haul" ever conducted in northwest Florida, with 17 persons arrested on charges of possession or sale

of narcotics.

At the sheriff's invitation, Gage visited the county jail at about midnight after the drug raids and the evangelistic service to preach to about 20 young people who had been arrested. During the jail services, five of the young men responded.

Counselors for the crusades said they dealt with about 60 youth who made decisions and who said they were on marijuana or some form of drugs. One youth turned in his drugs and paraphernalia to one of the ministers who counseled with him.

Fingerprints may hold key to murder of missionaries

RICHMOND (BP)—Authorities in the Dominican Republic are continuing their investigation into the slaying of two Southern Baptist missionaries who were found beaten and stabbed to death July 7 in their home in Santiago, a SBC Foreign Mission Board spokesman said.

Mr. and Mrs. Paul E. Potter, 38 and 36, both natives of Marshfield, Mo., were found dead in bed by their 10-year-old son after their maid noticed a door had been forced open during the night.

At least three men currently are being held by police in Santiago, according to Charles W. Bryan, the board's secretary for Middle America and the Caribbean. Bryan visited missionaries in the Dominican Republic during August.

Police are concentrating on matching the fingerprints found at the scene with those of suspects, Bryan said. The motive for the killings is still unknown, he added.

"Since it would be difficult if not impossible for only one person to break through the iron gate back of the Potters' house, evidence points to at least two, perhaps three, persons involved in the crime," said Bryan.

Potter cashed a large check the previous day to purchase a motorcycle for his work on the day he was killed, but police have not affirmed robbery as a motive.

National police brought suspects into custody immediately after the crime and others were questioned later and released, Bryan said.

The Potter children, David, 10, and Susan, 12, are now living with their grandparents and legal guardians, Mr. and Mrs. F. D. Roper, in Marshfield, Mo.

The children receive financial support through the Southern Baptist Foreign Mission Board. The board took steps to provide each of the Potter children with a monthly income of \$90.40. They also are eligible for Margaret Fund scholarships and child supplements during college years from the Foreign Mission Board. It is expected that David and Susan each will receive a monthly benefit from Social Security.

The board also appropriated funds to defray costs of returning the bodies from the Dominican Republic and the burial in Missouri.

Baker J. Cauthen, executive secretary of the SBC Foreign Mission Board, urged that Baptists pray earnestly for the solution of this crime and for all the missionaries in the Dominican Republic as they continue their witness for Christ.

Congress extends clergy exemption

WASHINGTON (BP)—Ordained ministers and divinity students will continue to be exempt from military service under the final version of the draft bill passed by Congress and sent to the President for his signature.

Students who are satisfactorily pursuing full-time courses of instruction leading to their entrance into theological or divinity schools in which they have been pre-enrolled will be deferred also from training and service.

Under provisions of the bill, which President Nixon is expected to sign, divinity students and duly-ordained ministers would hold their military deferments until they are 35 years of age. If their student or career status changes and they drop out of school or full-time ministry, they would be eligible for military service.

President Nixon and the House Armed Services Committee had asked that divinity students lose their exemption along with other students.

Under the new law, undergraduate student deferments will be abolished, but with the provision that any student who was academically eligible for deferment during the 1970-71 school year can complete his four-year college career. Students beginning this fall as freshmen could complete this school year, but then would be eligible for service.

Another section of the new draft bill keeps a two-year term of alternate service for conscientious objectors. A move was underway in the House of Representatives to extend this to three years. In a conference report finally worked out and accepted by both houses the conferees wrote at length about the need for a conscientious objector who is assigned to alternative civilian service "to parallel in his experiences, to a reasonable extent, the experiences of the young man who is inducted in his stead.

"The committee is therefore adamant in its view that the Selective Service System should place the conscientious objector in an alternative work program which genuinely contributes to meeting valid national requirements for work that conscientious objectors are capable of performing, regardless of the location of such work," the conferees said.

Nixon administration pushes aid to parochial schools

WASHINGTON (BP)—The Office of Education for the Department of Health, Education and Welfare has scheduled a meeting here designed to explore ways of further implementing President Nixon's pledge to assist nonpublic schools to the maximum legally possible.

The invitational meeting, scheduled Nov. 15-17 at the Airlie House Conference Center near Warrenton, Va., will discuss cooperative means of providing federal school aid benefits to all eligible children.

Public and nonpublic school leaders from more than 40 cities throughout the country have been invited to attend. Also participating will be federal education officials and members of the Ad Hoc Committee of the Washington Conference of Nonpublic Schools, a coalition representing the broad spectrum of nonpublic schools.

"This is the first time we have ever brought together the leaders of both the public and nonpublic schools," said U.S. Education Commissioner Sidney P.

Marland Jr. "The meeting is part of the Office of Education's continued effort to foster good working relationships between these two groups, and to insure that all eligible children share equitably the benefits of federal education aid, regardless of what type of schools they attend," he said.

"The growing inability of nonpublic schools to meet the expenses of urban education from traditional sources of funds is assuming the dimensions of a nationwide crisis," Marland added. "At the same time, the public schools in large cities could be financially swamped if required to educate substantially greater numbers of students due to the continued closing of nonpublic schools."

In addition to the meeting of educators in November, the President's Commission on School Finance is slated to bring its report in 1972. Within this commission is a panel on nonpublic education under special instruction to explore all ways within the constitution to give public aid to nonpublic schools.



Mr. and Mrs. Erling C. Valerius (far left and right), Southern Baptist missionary houseparents, delegate kitchen duties to the first four teen-age missionary kids (MKs) to live at the new student boarding home in Campinas, Brazil. From left are Mike and Chris Richards, children of Mr. and Mrs. Donald J. Richards, of Texas; David Poe, son of Mr. and Mrs. John A. Poe, of North Carolina; and Jeanne Smith, daughter of Mr. and Mrs. William L. Smith, of Mississippi and Florida. Teen-age MKs from all parts of Brazil may board at the student home and attend an English-language high school in Campinas before going to the States for college.

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John Wycliffe and the Bible

By Thelma Carter

IN THE fourteenth century in Yorkshire, England, there once stood a majestic castle. Feudal lords, who were owners of servants and lands, lived in Richmond Castle. The servants of these feudal lords were usually held captive. They wore iron collars riveted onto their necks. Their lives were filled with pain and suffering.

John Wycliffe was born at a nearby estate. When he was still a small boy, John began to study the world about him and to learn about God. He couldn't understand why men were made slaves.

Young John Wycliffe loved to study science in school. He studied hard at mathematics, physics, ethics, and languages. He received many honors because he was a brilliant student. As a young man, he became a teacher in a university.

History tells us that during the time of his schooling and teaching, Wycliffe did two important things. First, he studied the Bible carefully. Then he went to farm homes, near and far, reading to humble workers who could not read the Word of God.

Because the Bible was written in Latin and Greek, not many people could read it. Young Wycliffe's heart burned with the desire to translate God's Word into English so that all people might read it. With determination, he and some friends set about translating the Bible. The people read it, part by part, as the translation was ready. The people loved its promises of hope.

Objection arose because Wycliffe proclaimed the Bible as authority above the church. Yet our English Bible came into being. John Wycliffe was responsible for the first complete Bible in English. Each of us is a debtor to this great, good man.

ROCKY PUPPIES

By Ralph E. Ellison

A LITTLE practice, a few pebbles of different sizes and colors, some imagination, and you can make rocky puppies. These are cute little figures of dogs and other animals that you can make from pebbles found in your yard or garden.

In your selection of the stones, try to obtain those with a smooth surface. If you can visit a small stream, you will have a much better selection of pebbles.

For the body of your animal try to select a long, peanut-shaped stone. Select smaller stones of the right size and proportions for legs, ears, and tails. For a more realistic look you may use bits of colored cloth.

Aside from the pebbles, the only other material you will need is a good grade of glue. It's lots of fun.

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A collar for Frederic



By Louise Hannah Kohr

ONCE when a boy was asked to play the piano for an important concert, he didn't know what he should do. Not that he didn't know his music well. This boy loved music. He practiced every day.

The trouble was he did not know what he would wear for such an important event. The governor of the country would be there, together with his wife and all the nobles of the court.

"My best suit is worn," the boy told his mother. "I do not think the governor will like me in an old suit."

The boy knew his mother would have bought him a new suit if she could.

"I wish there were money for a new suit for you, Frederic," she said.

The night of the concert came, and Frederic was ready. He knew his pieces well.

Frederic's mother said, "I have a surprise for you."

She handed him a little box. When he opened it, he found the most beautiful lace collar he had ever seen. In those days it was as fashionable for men to wear lace as it was for women.

"This is handmade lace from my wedding dress, Frederic," said the boy's mother. "You shall wear it tonight when you play for the governor."

Frederic saw the love in his mother's eyes as she gave him the collar. He felt her love in the gentle fingers that fastened the collar about his worn suit. She placed the collar so that it covered the worn spots.

The hall was crowded with great ladies and gentlemen when Frederic came out on the stage. For a moment the boy was

frightened with many faces looking at him.

Then he felt the collar around his neck and thought of the love in his mother's eyes as she had put it there. He began to play his first piece, and he wasn't frightened any more.

When he had finished the piece, everyone clapped loudly. Frederic bowed politely and played again. That time the clapping was louder than before.

When Frederic had finished his concert, the governor and all the ladies and gentlemen clapped their hands so hard that it sounded like thunder. The boy in the lace collar bowed again and again before he left the stage.

Frederic's mother and father were so happy when they got home from the concert.

"We can be most proud of our son," his father said.

"I am happy they liked your music," his mother said. "How they clapped for it!"

"Oh, they were not clapping for my music," Frederic told her. "They were clapping for my new collar."

The boy who thought the fine ladies and gentlemen were clapping for his collar was Frederic Chopin. If you study music, you will one day be playing music which he wrote. Some of it is simple enough for beginners, but even his easiest pieces are so beautiful that they are played by great artists.

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Book of Job featured in Review, Expositor

LOUISVILLE, Ky.—The Book of Job is receiving a thorough analysis in the fall issue of the *Réview and Expositor* scheduled for release Oct. 15.

Published quarterly by the Southern Seminary faculty, the scholarly journal contains articles by both seminary personnel and other recognized international biblical scholars.

Writing for the fall issue are Southern Seminary Old Testament Professors J. J. Owens, Clyde T. Francisco, Page H. Kelley and Donald L. Williams. Mrs. Clyde T. (Nancy Lee) Francisco is also a contributor as are Kyle M. Yates Jr., chairman of the department of religion at Oklahoma State University in Stillwater, and Samuel L. Terrien, Davenport Professor of Hebrew and Cognate Languages at Union Theological Seminary in New York City.

Articles in the new issue include "Understanding the Book of Job" by Yates, "The Prologue and the Epilogue" by Owens, "The Speeches of Job" by Williams, "The Speeches of the Three Friends" by Kelley, and "The Speeches of Elihu" by Tate.

Also in the issue are "The Yahweh Speeches and Job's Responses" by Terrien, "A Teaching Outline of the Book of Job" by Francisco, and "Job in World Literature," by Mrs. Francisco.

Unique plan for keeping costs down

In an attempt to solve the problem of expensive church buildings, Houston's experimental West Memorial Baptist Church has joined hands with Little People Day Care Nursery Schools, a high quality commercial Day Care Center corporation, for the erection of their first unit.

The Center is constructing the building, transferring title to the church, and then leasing it back for 25 years. The church will then have maintenance-free use of the space evenings and weekends for the next quarter of a century, providing release-time religious training to the children with parent's permission.

According to the pastor, Ralph W. Neighbour, the total amount to be invested by the church in the project is a \$30,000 land payment. Total cost of the building, a 9,000 square-foot, carpeted, air-conditioned unit, plus interest on the mortgage and 25 years of maintenance and utilities, is estimated to be in the neighborhood of \$285,000.

Glendon McCullough named head of SBC Brotherhood



Mr. McCullough

Glendon McCullough, SBC Home Mission Board personnel director, has been named the new executive to head the Brotherhood Commission of the Southern Baptist Convention, Memphis.

Since 1959, McCullough has been secretary of the personnel department for the Southern Baptist Home Mission Board, Atlanta. Last year, in a reorganization, the department was made a division and McCullough was named director.

Effective Nov. 1, McCullough will become executive secretary-treasurer of the Brotherhood Commission. He will succeed the late George W. Schroeder, who died May 29 after a long illness.

McCullough was elected despite a mild heart attack he suffered in Atlanta on Aug. 2.

"My physician," said McCullough, "has reported to me as he has in writing to you commission members that it is reasonable to expect that I will be able

to return to work at the Home Mission Board on Oct. 1 and he sees no reason why I should not be able to assume the responsibility here in November."

As executive secretary of the commission, McCullough will be responsible for coordinating nationally the organization comprised of 422,000 men and boys in Brotherhood and Royal Ambassador units in Southern Baptist churches.

A native of Georgia, McCullough was a state Royal Ambassador secretary for the Georgia Baptist Convention for about ten years following World War II.

He was associate pastor of Druid Hills Baptist Church, Atlanta, from 1955-59 and was a professor at Seinan University, Fukuoka, Japan, for one year. He also is a former pastor of First Church, Hazelhurst, Ga.

A graduate of Baylor University, Waco, Tex., he was dean of men at Baylor and has done graduate study at Southern Seminary, Louisville, and the University of California, Berkeley. He also is a graduate of Brewton-Parker Junior College, Mt. Vernon, Ga.

He will become the fourth executive secretary for the Brotherhood Commission in 43 years.

Texas pastor 'retires' to begin new Colorado church

COPPERAS COVE, Tex. (BP)—When Carroll Jackson, 65, preached his retirement sermon at Fairview Church here, he allowed himself two days to be on the mission field in Colorado.

Although "retired" after 40 years in the pastorate, he plans to start the first Baptist church in Pueblo West, Colo., a planned community which ultimately will have nearly 90,000 people.

The two-year-old planned city now has only 150 homes. And as Jackson departed after his "official retirement," he quipped: "If I get moving, I can have them all visited by Sunday."

The Pueblo West Community Church, where Jackson will serve as pastor, is being built and furnished by land developer Arthur Stegall, a member of North Phoenix Baptist Church, where Jackson's son is pastor.

Since Jackson qualifies for Social Security income, he will serve until the church gains sufficient membership and financial strength to support a pastor.

"I feel like I'm doing something with my retirement years rather than just fishing," Jackson said.

Not that Jackson will not be doing some fishing, for through the years it has

been one of his main means of sharing his faith.

"He'll take a guy fishing—not just for the purpose of going fishing—but to win him to the Lord," said Lester Miller, one of the first deacons ordained when Jackson organized the Fairview Church, in 1959.

Jackson had been pastor of First Church in Copperas Cove, about 50 miles southwest of Waco, Tex., for four years before he felt God was leading him to begin a church in a new section of town not accessible easily to First Church's ministry. Most of the members of Fairview Church are connected with the Ft. Hood military base nearby.

Members of the church said one of the few times they had seen their pastor speechless was at a reception when they gave him a new car. Mayor George Leonhard had proclaimed "Carroll Jackson" day in Copperas Cove.

In his "retirement" sermon, Jackson admonished the members to "never stop giving" and to "keep on adding a percent a year" (to missions), remembering that "the light that shines farthest out always shines brightest at home."

Karl Barth's Doctrine of Election, by William John Hausmann, Philosophical Library, \$4.95

Mr. Hausmann, pastor of St. John's Lutheran Church, Harrison, N. J., believes that the doctrine of election is the key to the understanding of Karl Barth's theology. He shows that for Barth the doctrine of election was the key to his understanding of God, Christology, anthropology, ecclesiology, death, hell, eternity, and salvation.

* * *

Escape from Addiction, by R. Gordon Bell, McGraw-Hill, 1970, \$5.95

This book holds out hope that something can be done about the abuse of alcohol, narcotics, and other drugs, a problem that directly or indirectly afflicts every family in America.

Bell, an M.D., feels that deep desires to help with the problem of addiction usually are thwarted by lack of knowledge and understanding. Drawing upon his experience in dealing with victims over the past 24 years, Dr. Bell suggests methods that have worked in dealing with them.

* * *

The New Bible Commentary: Revised, edited by D. Guthrie, J. A. Motyer, A. M. Stibbs, and D. J. Wiseman, Eerdmans, 1970, \$12.95

First published in 1953, this commentary has now been revised by an international team of 51 scholars-writers. More than half the articles the revised

volume contains are entirely new, and the rest have been extensively revised. The number of general articles has been increased to 12, and more than 100 pages of additional material have been included.

* * *

Baptist Milestones in Oklahoma, by J. M. Gaskin, Baptist General Convention of the State of Oklahoma, \$3.50

Dr. Gaskin gives a kaleidoscopic view of Oklahoma history as it has been related to the growth of the Baptist faith in the Sooner State. Featured are the unmistakable convictions of Isaac McCoy, Oklahoma's first newspaper, human scalps hung from the belts of wild Indians as they stood to hear their first sermon, the controversial Ardmore Convention, J. C. Stalcup and others carving a trail marked by courage, vision, and faith. The book spans 130 eventful years.

* * *

Portrait of Pennsylvania, by Sylvester K. Stevens, Doubleday, 1970, \$5.95

Dr. Stevens captures the spirit of this unique state in scenes that evoke the memories of its past and the promise of its future—and in scenes that reflect the beauty of the countryside and the diversity of its people. Included are such historic sites as Independence Hall, Gettysburg, and Valley Forge. He also describes the restoration of Daniel Boone's Homestead and the rebuilding of William Penn's Manor House.

Deaths

Jasper Johnson, 84, Little Rock, a retired employee of the Missouri Pacific Railroad, died Sept. 24. He was a member of Markham Street Church.

Mrs. Mary Jean Gay, 50, Little Rock, died Sept. 24. She was a member of Pulaski Heights Church.

Robert N. McClerkin, 41, Gould, died Sept. 25. He was a member of First Church and a construction engineer.

Jessie Garland Ruple, 74, Little Rock, died Sept. 25. He was a member of Barnett Memorial Church.

Claud Henry, 71, North Little Rock, died Sept. 26. He was a member of First Church.

Mrs. Martha E. Barcy, 90, Melbourne, died Sept. 25. She was a member of Melbourne Church.

George W. H. Jernigan, 67, North Little Rock, died Sept. 27. He was a member of First Church.

Mrs. Susie A. Mullins, 98, Little Rock,

died Sept. 28. She was the last surviving sister of the late E. V. Mullins, former president of Southern Seminary. She was a member of Second Church.

Mrs. Florence Morrison Mizell, 76, North Little Rock, died Sept. 28. She was a member of Calvary Church, North Little Rock.

Mrs. Mary Lowman McCain, 77, Pine Bluff, died Sept. 28. She was a member of Second Church.

Dale V. White, 61, North Little Rock, died Sept. 29. He was a conductor for Missouri Pacific Lines for 45 years and a member of Second Church, Little Rock.

Mrs. Pearl Webb Huntley, 77, Little Rock, died Sept. 30. She was a member of Second Church.

Mrs. Hazel Vernice McKenzie Burns, 59, Pine Bluff, died Sept. 30. She was a dietician at Sulphur Springs Elementary School, and a member of Sulphur Springs Church.

Suggests Nixon quiz Red China leader

WASHINGTON, D.C. (EP)—The Committee of One Million, whose chairman is Walter H. Judd, former medical missionary to pro-Communist China, has drawn up seven questions it hopes President Nixon will put to Premier Chou En-lai when he visits mainland China.

Inserting the questions in the *Congressional Record*, Rep. John J. Rooney (D-N.Y.) said he concurs in the sentiments expressed in the questions, which he stated "demand answers before Red China is even considered for admission to the United Nations."

The Committee of One Million, opposed to the admission of mainland China to the world body, suggests President Nixon raise the following queries:

1. "When will you, (Communist China) release the American servicemen whom you have held as prisoners for as long as 20 years?"

2. "Do you now accept the United Nations designation of Communist China as the aggressor in the Korean War?"

3. "Do you now concede that you committed genocide (deliberate extermination of a national or racial group) in your invasion of Tibet as the International Commission of Jurists in Geneva has so stated?"

4. "Do you admit that you are responsible for the deaths of thousands of American servicemen in Vietnam through your supplying most of the small arms and ammunition to the Viet Cong?"

5. "Will you now apologize to my country and to me (i.e., President Nixon) personally for describing me as a 'chief butcher' and an 'arch criminal' in your official publications?"

6. "Are you now prepared to abandon Mao Tse-tung's philosophy that political power grows out of the barrel of a gun?"

7. "Do you still believe that the U.S. is an 'imperialist aggressor' and is surrounded by 'running dogs'?"

New American Standard Bible is published

GLENDALE, Calif. (EP)—Regal Books division of Gospel Light Publications here, one of a selected group of publishers to do so, announces the issuance of *The New American Standard Bible*.

The 1,730-page, annotated volume was hailed by Wilbur M. Smith in *Decision* magazine as a work "produced by real scholars" and which has "excellent footnotes."

God creates a community

By Vester E. Wolber, Th.D.
Ouachita Baptist University

International
Oct. 10, 1971
Exodus 19:1-8
1 Peter 2:9-10

The Bible material for this lesson records and interprets the acts of God in establishing a covenant relationship with the community of Israel. In the passage from Exodus is the word of God which came to Moses and was conveyed by him to the 12 tribes of Israel—a message which called for the creation of a religious community through which he might work in achieving his purposes.

The passage from First Peter gives the apostolic interpretation of the word of God to Israel in terms of the Christian community. Peter's interpretation was that the people who believe on Christ, in their collective unity as the body of Christ, are "the people of God," having all the covenant promises which God made to Israel at Sinai.

Basis of the covenant (Ex. 19:1-4)

Three months out of Egypt the children of Israel arrived at Horeb (Sinai) and Moses went up to confer with God. There God gave to Moses the terms of the covenant which he was to carry to his people.

1. The foundation for the covenant was the redemptive act of God. "You have seen what I did," he said. He meant that what he had done justified his proposal of a covenant with them.

Did he mean that because of his redemptive work in preserving them he had a right to exercise lordship over them, or did he mean that his redemptive efforts showed that they could trust him? Probably both.

2. The redemptive action was twofold: He smote Egypt to effect the rescue of his people; and he bore them up on eagle's wings and brought them unto himself. The figure of eagle's wings refers to his preservation and education of his people in their early wilderness experiences.

Conditions of the covenant (19:5)

The covenant was not like a compromise which men arrive at around a bargaining table: God laid down the terms and challenged Israel to accept them. Since God determined the terms it might be best to think of the requirements to be met by Israel as *conditions* and the requirements to be met by God as *promises*.

The conditions were two: they were to obey God's word, and they were to maintain the covenant ties with God.

These requirements meant that, should Israel ratify the covenant, the whole community would be obligated

to obey God's commands and forever keep the covenant as a binding tie with God.

Promises (19:5-6)

The second half of the contractual agreement consists of the promises of the Lord to his chosen people.

1. He promised to make the obedient community his "own possession among all peoples," a clear statement of intention to make them uniquely his own people. From that day forward the Hebrew people under Moses, and their descendants, were God's own possession as other nations and races were not—until Israel forfeited her uniqueness by breaking the covenant.

The Lord emphasized the high privilege which his offer conveyed to Israel by pointing out that all the earth was his. He could have chosen some other racial group on which to convey special favor.

2. He promised also to make them into "a kingdom of priests, and a holy nation."

Three thoughts are conveyed to the modern reader by these words, and the Lord may have meant any or all of them: (1) He may have meant that they were to be a kingdom in which every member was to be as completely dedicated to God as though he were a priest. Again, he may have meant that (2) they were to constitute a kingdom in which every man was his own priest, as it came to be in Christ's kingdom. Finally, he may have meant that (3) they were to function as a priestly nation in bringing other peoples of the world to God.

Whatever may have been the exact intention of the "kingdom of priests" concept, it is clear that he meant for them to be "a holy nation," i.e., set apart and dedicated to the Lord. Furthermore, it is not possible for a community to be dedicated to God apart from the dedication of individuals who make up that community.

The community that was Israel can best be thought of as a composite whole of individuals, and to the extent that if they are holy the community will be holy.

Interpretation (1 Pet. 2:9-10)

Peter identifies Jesus as the living stone, the elect cornerstone, which God

chose but men rejected (1 Pet. 2:1-8); and gives as the reason for their stumbling the fact of their disobedience of "the word." In rejecting the valid revelation of God which came to them in Jesus Christ they generated in their own hearts a spirit of disobedience which fruits in perpetual disobedience.

Over against those who keep on disobeying the word which God keeps on speaking to them, Peter sets in contrast the Christian believers, whom he calls "living stones" being built into God's spiritual house.

1. They are God's "chosen race." Paul explained that the promise to Abraham and his descendants was passed on to all who share the faith of Abraham, whether or not they keep the law of Moses (Rom. 4:13-16). Just so, Peter addresses those who are "chosen" by the Father, "sanctified by the Holy Spirit" because of "obedience to Jesus Christ" (1 Pet. 1:1-2; 2:9) as "a chosen race." He means that those who have come in faith to submit themselves to Christ as Lord are heirs of the promises to Israel at Sinai.

2. They are "a royal priesthood." The apostle placed more emphasis on the priestly role of New Testament saints than the Exodus passage does for the Old Testament saints. God said to Moses that the people were to be a kingdom with priestly function, but Peter reversed the emphasis and said that his people were a priesthood with kingly attributes.

3. They are "a holy nation, God's own people." The word "ethnos" is translated either "gentiles" or "nations," in this context the latter. The term did not carry, however, the modern connotation of the word "nation" in the sense of conglomerate racial groups. What he meant was that Christians are a holy group, set apart for God, because they are "God's own people."

4. Peter borrows and adapts lines from Hosea 1:10 and 2:23 to express his idea that his readers who were once outside the circle of God's favor have now been brought into that circle and established as the "people of God."

5. The text has also one punch line regarding God's redemptive purpose for the redeemed: they are to "declare the wonderful deeds" of God who called them "out of darkness into his marvelous light."

We will not find much comfort in either the passage in Exodus or the one from Peter if we seek to discover a "cheap grace" which lightens the load, of responsibility for the saints. Peter, in particular, did not desire to lighten the load, but to heighten the joy. That joy

(Continued on page 22)

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His Father's business

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

No generation gap exists between Jesus and the youth of today. Like Jesus, modern youth travel to the big city. They "come of age" and become involved in the stream of life, whether in war, training, or work.

Like him also, they are separated from their homes. They come into contact with the teachers of the day, though not always in the temple or house of God. They choose a business, either God's or some other, such as crime or mere daily occupation or, perhaps, a Christian approach to business. Like Jesus, they deal with the problem of their parents. And like Jesus, they must "increase," grow or fail to accomplish the purpose for which they were born. What a remarkable example Jesus makes for youth today!

On the other hand, how does a parent cope with the choices his child makes? What attitudes are conducive for a child's growth to be normal? The example of Jesus opens up avenues of help a parent may easily overlook.

Guided by human hands

Every first-born child is at the mercy of inexperienced parents. They are young and usually not even adjusted to each other when they are charged with the responsibility of shaping a human life. It must be the most awesome task in all the world. What are a mother and father to do?

Mary and Joseph first did what they knew to be right. When the child was eight days old, he was circumcised and given the name Jesus. When he was 40 days old, Mary and Joseph brought him to Jerusalem to present him to the Lord. At that time, Simeon, a Messianic watchman for the Lord, and Anna, the aged prophetess, gave the parents much to think about in rearing the boy Jesus. They gave no "how to" but a lot of "what for" in their testimonies of joy and sorrow. What discussions Mary and Joseph must have had about the future of Jesus!

International lesson

(From page 21)

gets turned on when we enter upon a fixed program of telling of God's wonderful deeds in calling us "out of darkness into his marvelous light."

The people of God who look for occasions to tell of God's redemptive experience are likely to find all the joy they can handle.

As Jesus moved from infancy to boyhood, he began to fill up with the wisdom and grace of God. His body, being free of acquired defects, kept pace with his mind and spiritual nature. Though he was fully God, he learned through human channels, by human methods, at a human pace. He was apparently so average that many were later amazed at the divine claims he made.

Shaped by the Word of God

The silent years in Nazareth were no doubt filled with the daily routine of living. Yet these activities revolved around devotion to God and his Word for the Israelites. Mary and Joseph were considered as strong in the faith else they would not have been chosen to rear the coming Messiah. Furthermore, Jesus gave evidence of such earthly parents for we later read that on the sabbath he went into the synagogue "as his custom was." We read, too, that he often spent time in meditation and prayer.

By the age of 12, the law of God he had learned so well (as every Jewish child did) began to shape his life. An awareness of who he was began to take form even to the point of bluntness with his parents. Now he was recognized as a "son of the law" and was expected to observe such practices as fasting, seasons of prayer and many other methods by which adult men indicated their devotion to God. But this expectation also brought to the forefront the struggle to understand the relationship of practice to doctrine or belief. He therefore eagerly sought out the teachers of the Mosaic law for answers to the throbbing questions in his heart. Jesus must have been particularly interested in the significance of the Passover since this was the great issue at hand. The doctors of law were truly amazed at the spiritual understanding of the 12-year old boy.

Mary and Joseph were very much amazed that Jesus seemed to be so at home with such learned men. Jesus was amazed his parents had not thought to look for him in the Temple. We are amazed that after he revealed his knowledge of a special relationship to the Father, he went home with Mary and

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Life and Work

Oct. 10, 1971

Luke 2:21-52

Joseph for 18 more years!

Matured by daily experience

True learning makes a person humble, not proud. Jesus began to know who he was in relationship to the Father but he also knew he was a 12-year-old boy with Mary and Joseph yet in charge of his life. Also, a part of growing up is being able to learn when to act, as well as how to act. Jesus did not come to earth as a "boy wonder" but to be the "son of man." His mission was to prepare himself for the time when the Father had all things ready.

This should be the guiding principle of every Christian's life. Be ready for the hour when God will have everything in readiness for your testimony, your talent, your time.

The 18 years between 12 and 30 were not idle years by far. During this time he learned to cope with domestic problems, business problems, social problems and such as becomes a part of everyone's life. He lived before he taught others to live.

Actually, these silent years were a deep well from which Jesus drew illustrations and concepts later voiced in numerous parables. He relied upon God for spiritual strength and understanding and upon experience to explain it to others. Do we not have the same advantage?

Conclusion

Jesus is the only person to ever "put it all together." He perfectly harmonized man's duty to God and man's duty to man. He gathered from the instruments of worship and experience the finest music and played it for all the world to hear.

He proved that it is possible to live by the word of God in a world of evil. He showed that one can be about the Father's business in study, obedience to parents, association with neighbors and daily routine.

There will come a time to speak out but the words will be hollow if there is no life behind them. Such a witness backed by life is our Father's business.

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WOLFFVILLE, N.S., Canada—The 13th Baptist World Congress, expected to attract 10,000 delegates from 70 countries, will meet at Stockholm, Sweden, in July 1975, provided satisfactory arrangements can be made. Stockholm was chosen for the 1975 congress by Baptist leaders attending the Baptist World Alliance Executive Committee here. It was one of two European cities under consideration, the other being Dusseldorf, West Germany. The congress meets at five year intervals. The 12th congress met at Tokyo, Japan in July 1970, with an attendance of 8,559 registered delegates.

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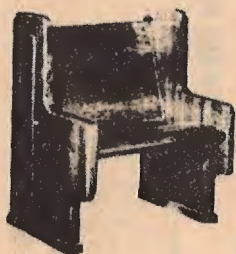
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The unseamly

A smile or two

The following "Slips That Pass in the Type" are from *The Modern Handbook of Humor*, edited by Ralph L. Woods, McGraw-Hill, 1967, \$8.95:

"A paper that referred to a war veteran as 'bottle-scarred' retracted with: 'Last week we spoke of a certain veteran as "bottle-scarred." We are deeply mortified, and we apologize. We meant to say "battle-scarred."'"

* * *

"Some years ago a New Zealand newspaper stated that a Mr. X was a 'defective in the police force.' The next day an attempt was made to correct the error, but it came out, 'Mr. X is a detective in the police force.'"

* * *

"Columbia Tenn., which calls itself the largest outdoor mule market in the world, held a mule parade yesterday, headed by the governor.—A newspaper report quoted in *Successful Farming*"

* * *

"After Governor Baldrige watched the lion perform, he was taken to Main Street and fed 25 pounds of raw meat in front of the Fox Theater.—Idaho paper"

* * *

"It has been 15 years since Tipton, Calif., has had a mayor who smoked. Mayor North never smoked, ex-Mayor Calman doesn't smoke, and Mayor Chapman never smoked when living.—The trade magazine *Tobacco*"

* * *

"Said a paper reporting Theodore Roosevelt's inauguration as President of the United States: 'It was a scene never to be forgotten when Roosevelt, before the Chief Justice of the Supreme Court and a few witnesses, took his simple bath.'"

* * *

"The *New York Times* reported: 'Walter P. Reuther said today that the next major bargaining goal of the Automobile Workers Union was a shorter work week with no reduction in pay.'"

* * *

"The Post Office Department is never questioned. Every person who presents a letter for mailing is fully confident it will be safely carried to its destruction.—Minnesota paper"

* * *

"From a government report: 'This report is made impossible through the cooperative efforts of three agencies of the Department of Agriculture.' Quoted by AP"

* * *

"William Andrews returned home yesterday from the hospital, where his left leg was placed in a cast following a fracture of the right ankle.—*New York Telegram*"

Attendance report

Sept. 26, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	53	36	
Berryville			
First	154	47	1
Freeman Heights	135	40	
Rock Springs	105	69	
Blytheville, Calvary	208	100	5
Booneville, First	274	204	
Camden, First	463	62	
Charleston, North Side	80	45	
Cherokee Village Mission	100	27	2
Crossett, Mt. Olive	240	136	
Dumas, First	277	53	5
El Dorado, Caledonia	41	35	
Forrest City, First	532	122	
Ft. Smith			
First	1280	452	10
Haven Heights	279	141	
Gentry, First	177	72	
Grandview	76	41	
Greenwood, First	332	145	3
Harrison			
Eagle Heights	266	97	
Northvale	123	84	
Hope, First	463	143	2
Hot Springs, Lakeshore Heights	91	40	
Jacksonville			
First	384	111	4
Marshall Road	390	151	5
Jonesboro			
Central	459	190	1
Nettleton	273	129	1
Lake Village, Parkway	69	37	1
Lavaca, First	306	143	
Lincoln, First	186	60	3
Little Rock			
Geyer Springs	669	267	2
Life Line	649	180	11
Luxora, First	65	27	5
Magnolia, Central	642	229	
Marked Tree, First	145	47	
Melbourne			
Belview	175	101	2
First	134	65	
Horseshoe Bend Mission	26		
Monticello, Northside	118	75	
North Little Rock			
Baring Cross	568	183	2
Gravel Ridge	168	106	
Levy	512	101	4
Park Hill	796	206	14
Sixteenth Street	57	42	
Paris, First	345	75	
Pine Bluff			
Centennial	222	104	2
East Side	196	111	6
Second	182	66	
Russellville, Second	197	119	1
Springdale			
Berry Street	114	53	
First	571	196	2
Van Buren, First	437	160	
Vandervoort, First	52	29	
Warren, Immanuel	258	100	
West Memphis			
Calvary	215	120	4
Vanderbilt	72	49	

'Sunday School' held on Tuesday

GREENWOOD, R.I. (EP)—The fall season has brought drastic changes to Greenwood Community Church here, a Presbyterian congregation that is determined to make its services convenient to people it serves.

The church decided to move its Sunday worship service to a single session at 10 a.m. and the Church School from 9:45 a.m. to 11:15 a.m. and also to Tuesday afternoon from 3:30 to 5 p.m.

The Tuesday classes, for children in grades one through six, are an attempt to reach out to parents who find Sunday attendance for their children difficult or impossible.

In the world of religion

House set to vote on controversial prayer proposal

WASHINGTON, D.C. (EP)—Members of the House of Representatives have forced out of the Judiciary Committee a constitutional amendment which would allow nondenominational prayer in public schools.

Long bottled up in committee, the amendment will probably be voted on by the full House on Nov. 8. The amendment would reverse Supreme Court rulings of 1962 and 1963 that banned organized school prayer as a violation of the First Amendment's guarantee of religious freedom.

A collection of 218 signatures (a majority of the Representatives) forced the issue out of committee. The signatories' petition was sponsored by Rep. Chalmers P. Wylie (R-Ohio), the Congressman who also sponsored the amendment.

The measure must be approved by two-thirds vote in both houses of Congress to become a part of the Constitution. After that it must be ratified by three-fourths of the states.

Supporters of the amendment hailed the recent action as a triumph of popular will. Opponents called it a sad day for religious freedom, wondering if there could be, after all, a "non denominational" prayer.

The amendment reads as follows:

"Nothing contained in this Constitution shall abridge the right of

persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

* * *

WASHINGTON, D.C. (EP)—A growing number of U.S. religious leaders are participating in a campaign to halt a proposed constitutional amendment designed to permit prayers in public schools.

These opponents to Rep. Chalmers P. Wylie's amendment need 218 signatures. Unofficial count puts the number to date at 208.

The opposing religious leaders contend that the amendment would lead to government intrusion into religious affairs, which are prohibited by the First Amendment.

Signers of the opposition statement included representatives from the American Baptist Convention, National Baptist Convention, Southern Baptist Convention, Executive Council of the Episcopal Church, National Council of the Churches of Christ, American Jewish Congress, United Presbyterian Church, United Methodist Church, Friends Committee on National Legislation, Church of the Brethren, and Unitarian Universalist Association.—(See related editorial on page 3 of this issue.)

Confers honorary music doctorate

OKLAHOMA CITY (EP)—An honorary doctor of music degree, only the second such honor ever accorded by Oklahoma Baptist University, has been awarded to Gene Bartlett.

For seventeen years secretary of the church music department of the Baptist General Convention of Oklahoma, Bartlett is the author of more than 100 gospel songs and hymn arrangements. A native of Arkansas, he founded ten years ago "The Singing Churchmen of Oklahoma"—a group of Baptist church music leaders.

Prisoner was writing 'Return to God'

NEW YORK (EP)—Santiago Santos, a 29-year-old inmate killed at Attica State Prison, had written his family that he was writing a book on his "return to God."

Funeral services for the young Puerto Rican were held at the Claremont Village Presbyterian church, the Bronx, in which the Santos family is active.

College consortium formed in Seattle

SEATTLE (EP)—The new realism among Christian liberal arts colleges that has brought 10 of them into a consortium could one day lead to an international Christian university, according to David L. McKenna, president of Seattle Pacific College.

The item will be just one of many considered in October when the consortium board meets.

Other matters will be innovations in curriculum, a new realism among college administrators, and a lessening of dependence on student loans, work-study and educational-opportunity grants.

"There's a new sense of reality that the facts of life have presented to the Christian college president," Dr. McKenna told the *Seattle Times* here. "A part of that realism is a realization that the era of unparalleled growth for the small college is over."

The consortium has an aggregate total of approximately 15,000 students. The association will hopefully give the members a bargaining power from a position of strength. Colleges may open dormitories during the summer as hotels . . . buy insurance together . . . and share curriculum information that could assist students wanting specific training in given areas of study.

There is evidence, Dr. McKenna said, that the Christian college is more important today than it has been for many years.

Assemblies of God youth fight pollution

SPRINGFIELD, Mo. (EP)—"Operation: Purge" is involving the energy and imagination of Assemblies of God young people in thousands of communities nationwide.

The youth are crusading for cleaning up the air and environmental pollution while concentrating also on combatting spiritual pollution—prejudice, hatred, increasing crime rates, and, particularly, the pollution of the human spirit through the use of drugs.

Some 100,000 young people expect to distribute a million copies of a specially-written article, "Silent Assassin," dealing with pollution this month.

Some will carry burlap bags door to door, exchanging a copy of their leaflet for a tin can from each home. The cans will be made into a giant ecology symbol, to be displayed at an antipollution rally.

"Operation: Purge" is the Assemblies' ninth annual Truth for Youth crusade conducted by the denomination's youth department.

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