

12-2-1971

December 2, 1971

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "December 2, 1971" (1971). *Arkansas Baptist Newsmagazine, 1970-1974*. 33.
https://scholarlycommons.obu.edu/arbn_70-74/33

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Arkansas Baptist
NEWSMAGAZINE

December 2, 1971

Story with a moral



ELM

Glasgow, Scotland, is the home of the remarkable William Barclay, widely known preacher, television teacher, and journalist. I have been reminded of his tremendously fruitful ministry by receipt of a review copy of this latest book, *Daily Celebration*, Devotional Readings for Every Day, just published by Word Books, at \$4.95.

The next time I go to Scotland—I have been twice and must have at one more visit there—I am going to meet this man personally.

Denis Duncan, a past editor of *British Weekly* and editor of this latest Barclay book, tells some interesting things about Dr. Barclay in his introduction to the book. He describes the Doctor as a New Testament scholar of fame and distinction; a voluminous writer in the field of the New Testament; a noted translator of the New Testament; a distinguished preacher; a teacher who has captivated millions through the medium of television; a widely published journalist; a dean of the faculty of divinity in Glasgow University; a college choir director; and an avid follower of sports.

Dr. Barclay, "born more than 60 years ago," has authored more than 60 books. More than a million copies of his *Daily Study Bible* were sold in Britain and more than half a million more in the U.S.A.

Editor Duncan attributes the phenomenal success of Dr. Barclay to two things: his habit of making use of every minute for doing the worthwhile; and his turning of a physical handicap, deafness, into an asset.

"There is no time, however tiny, that Dr. Barclay does not use," writes Mr. Duncan. "Whether it is ten minutes or an hour, the Barclay typewriter is turning out something more from the inexhaustible Barclay mind. Never a minute is wasted. Every moment becomes a productive moment."

It is interesting to learn how the noted gentleman cashes in on his affliction. When he is needing to hear, he wears a hearing aid. But when he is engaged in creative writing, he lays the hearing device aside, shutting out the distractions of the world of sound: So, says Mr. Duncan, don't pity the man for his deafness, for this affliction has really turned out to be a great blessing. When Dr. Barclay is writing, neither a ringing phone, a ringing doorbell, nor any other sound intrusion gets to him. In his world of silence his concentration is complete.

Complete this sentence: the moral of this story is

Erwin L. McDonald

In this issue

- The new president of the Executive Board is no stranger to positions of responsibility in Baptist life. The cover story this week presents the background of Dillard Miller, pastor at Mena. See page 6 for more about Mr. Miller.
- The first state-wide conference for Baptist chaplains has been planned for Dec. 14 at the Baptist Building in Little Rock. See page 9 for more details.
- A series of reports on the meetings held by Baptists in other states begins on page 10 this week. In two of these states, California and Kentucky, blacks have been elected officers. See page 12 for the story on California, and page 18 for the story on Kentucky.
- In another state convention a woman has been elected president. Read about what may be a first in the SBC on page 17.
- A plea for a halt to criticism of Sunday School Board officials is made in a guest editorial this week on page 3. See this reply to the controversy over the withdrawal of the "Becoming" quarterly.
- Actions count far more than words Negro evangelist Tom Skinner told messengers to the state convention. Some comments on Mr. Skinner's pointed observations are found in an editorial on page 3.

Arkansas Baptist

NEWSMAGAZINE

VOL. 70

DECEMBER 2, 1971

NO. 47

ERWIN L. McDONALD, Litt. D. Editor
 MRS. WILLIAM L. KENNEDY Managing Editor
 MRS. HARRY GIBERSON Secretary to Editor
 MRS. WELDON TAYLOR Bookkeeper
 MISS LINDA FLESHER Mail Clerk

525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Church budget, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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

The recall of BECOMING

All of us have been present at a football game when an official has made a judgement call. Often we have disagreed with the official. However, we concluded that because of the official's knowledge of the rules and because he was the nearest one to the play, he would be in the best position to make the call. In modern-day television, the instant replay usually proves the official to be correct in his call.

In the recent action of James Sullivan, Executive Secretary of the Baptist Sunday School Board, it would appear that he made a judgement call. I refer to his action to withhold from circulation a unit dealing with the race question. The unit was to have been published in a youth church training periodical, *Becoming*. The decision was made to use some other material on the same subject. Surely there can be no doubt about the Sunday School Board's Christian position on the dignity of man, any man.

It should be apparent that Dr. Sullivan and other Board leaders would be in the best position to make a judgement call. In reality they were very courageous in

the decision. They withdrew the material that was "potentially inflammatory." Surely they must have known that such action was not just "potentially inflammatory," their action was "inflammatory" from the word go. They recognized that there was no way for them to make an easy decision. The water would be hot either way.

Most of the criticism has come from those who were not in the best position to make a judgement call. Many have been open and vocal in their criticism and they have not even seen a copy of the material in question. It seems strange that some can take such a firm position on something they know so little about.

My plea is for us to be gracious and Christian to the persons in leadership. They have been elected and given responsibility. We should permit them to be responsible.

Perhaps the instant replay will come soon and prove the official to be correct on his judgement call. — Don Cooper, Associate, Sunday School Department, Arkansas Baptist State Convention.

What we do, more than what we say

Tom Skinner, the 29-year-old Negro evangelist from New York City, a featured speaker before the Arkansas Baptist State Convention for the second year in a row, had some pointed observations for all of us this year, as he did last. Brother Skinner keeps trying to make the point that the important thing is not defending the Scriptures as the inerrant word of God, but living according to their clear teachings. "We know that the Bible is the word of God," he said. "Now we need to get down to living out the resurrection of Christ."

Mr. Skinner said that he is not at all impressed when somebody proclaims loudly that he is an orthodox, Bible-believing Christian. The real test of one's profession, he said, is how one lives.

"Christ commanded us to 'love one another as I have loved you.'" he said. "Can you really love me and then not permit me to join your church?" he continued, obviously referring to racial segregation in the churches. Really loving one another means loving to the point of being willing to die for one another, he said.

The way to morality

In an appearance recently before the Institute of Directors in London, a major agency of British industrialists and businessmen, Evangelist Billy Graham emphasized the necessity for moral integrity if civilization is to survive.

"Moral integrity is the core of every human relationship, marital, social, or business," Graham declared. "There is a real danger that man, caught up in a technological fantasy, shall cease to be human."

Dr. Graham said that \$5 billion changed hands in the United States last year in bribes, pay-offs, and kick-backs. He told of sweaters being labeled "Made in Britain" which were actually made in Philadelphia of Japanese yarn, and of "about \$75 million being spent each year for fake academic degrees."

"Against such a background of lack of integrity,"

he said, "the way of life known to Western civilization will not survive another 10 years unless moral and spiritual values are quickly restored." Whether we survive or not as a civilization depends entirely on our attitude to God and the moral laws he has instilled in the universe, he concluded.

On a happier note, Graham reported "a great religious awakening" among young Americans. "They want something more than mere success and pleasure," he said. "Their revolt is not against the older generation per se, but against the lack of integrity and sincerity of their elders."

We do not know where Dr. Graham got his statistics, but we agree with him 100 percent as to the proper solution to our nation's problems of immorality.

I must say it!

'For wheresoever the carcase is . . . vultures . . .'



Dr. Ashcraft

Vultures perform a useful ministry to people and the ecology. Their services as scavengers are recognized by law and they are a protected bird. While they police the fields and consume the material unsuitable for human beings, their weird life in its strange setting is hardly the form of life a human being would choose. However, there are those whose moral and spiritual being is such they find themselves comfortable in the setting of death and decay. They somehow seem to gravitate to this life always arriving on time, ever sensing the presence of sordid things. A juicy story of some fallen person is sweeter to them than the finest news about the most noble.

The Bible gives the meaning of carcass as the "fallen thing," "faded object," the "faint and exhausted one." Vultures, I am told, live in the weird setting of decay and death until they become immune to the diseases which caused the death of their victims.

There are others, surely mindful of the seamy side of life but who find in the fields things other than the faded, dead and dying which are beyond repair. They see the sun, sky, trees, flowers, birds, grass and living streams. Their sense of smell and appetite fits more in the setting of freshness, life and beauty. Their taste is rewarded in that they find what they like and help

others to find it. The difference between the diet of a buzzard and that of the humming bird is noticeable. So is the atmosphere around them.

As mature people we would never suppress freedom of expression for the talents of the odorous skunk, however, we may not wish to make him the family pet. Surely we will never deny the vulture his right to full expression and status but we may not choose to make him the ideal of our lives and the common topic of everyday conversation.

Shall we apply our comparison to the subject of newsworthy materials? Check all the periodicals you can find including the major magazines, also the current daily news materials. Observe how much is made of the dark, faded, fallen, discriminatory, embittering, divisive, and libelous materials. One is staggered by the innuendos, scandalous implications, degradation of motives and poorly chosen terms of description.

Shall we forever be bombarded by men mimicking the vulture or shall there be found others, who being characterized by a different nature, find newsworthy the fresh, the wholesome, the living, the edifying, and the beautiful which are not to be found in the gutter, the garbage can, the city dump.

The music of the nightingale is just as sweet as the screech of the vulture and the diet of the humming bird is just as nutritious as the diet of the buzzard. Everyone to his own taste, I have a sweet tooth.

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

The people speak

On the editor's retirement

I'm sure your touchiest and most persistent critics will miss you even, no longer being able to take potshots at the ELM tree. But the whole of the SBC will miss your penetrating editorials and pertinent commentary on vital questions—Theo Sommerkamp, Associate Director of Public Relations, Annuity Board of the Southern Baptist Convention, Dallas, Tex.

* * *

The skill in layout and the insight, concern, and "Christian guts" you brought to the editorship have made the *Arkansas Baptist* a very influential part of Baptists not only in Arkansas but in other areas of the Southern Baptist Convention as well.

I do not see you as a retiring man! You may be deciding to have a little more freedom as to how to use your time, but I know you will be using up all 24 hours of it each day . . . I am going to expect a lot more good things out of you after March 1, 1972!—Leonard E. Hill, Managing Editor, *The Baptist Program*, Nashville, Tenn.

* * *

Congratulations on a noble career as editor. You have rendered a superb service for Arkansas Baptists in particular and all of us in general. I have read your paper all the while you have been editor. I have found many good things in the paper and some excellent material for sermons . . . Don't count too much on the joys of retirement. I was due to retire 20 years ago and am not yet willing to. I am an 84-year-old man serving an 84-year-old church and neither of us has any plans to retire.—A. E. Prince, Pastor, Water Tower Baptist Church, St. Louis, Mo.

* * *

It has been a real joy for me to have fellowship with you through the years in different capacities, and I have always found your attitude to be one of positive progress.

Let me take this opportunity to join many other friends in expressing appreciation for the significant contribution you have made through the years in communicating the Good News. We pray God's richest blessings on you and yours during the unfolding days ahead.—Porter Routh, Executive

Secretary, Executive Committee, Southern Baptist Convention, Nashville, Tenn.

* * *

We have read about your plans for retirement and regret that you are giving up the editorship but just want to wish you the very best in the days ahead. I am very grateful for the contribution that you have made, and are making, and will make continuously to our Baptist life.—J. Clark Hensley, Executive Director, The Christian Action Commission, Jackson, Miss.

* * *

I want to take this opportunity to wish you every success in your retirement and to express my appreciation for your long and useful ministry to our Baptist work. We are particularly grateful for your interest in and support of Christian higher education.

The *Arkansas Baptist Newsmagazine* has not only been an excellent newsmagazine under your editorship, but I think you have set in many ways a new high in standards for editorial courage.—Ben C. Fisher, Executive Secretary, Education Commission of the Southern Baptist Convention, Nashville, Tenn.

(Continued on page 5)

'School of the Prophets'

The School of the Prophets has announced its opening in 1972. Prayer, money, and students are being solicited.

This announcement came by way of a mailout over the name of B. Gray Allison and by the *Baptist and Reflector*.

Is there any way to discuss this development without discussing the founder and his motives? I hope so and believe so. I have known Dr. Allison for more than 20 years and have no intention to deal with his character and motives. He scores high on both of these. As a Christian, a man, and a Baptist, he is acting within his rights. Some appropriate questions, however, need to be asked.

What is presupposed in Dr. Allison's statement: "I have sensed a special need"? This statement says negatively that the six Southern Baptist seminaries are not meeting this "special need."

"You can get a good theological education in any one of our seminaries" is followed by, "However, I have a deep-seated feeling that there is a need for another seminary which is through-and-through conservative."

This implies our seminaries are not conservative "through and through" and that it is desirable to have such a seminary. Dr. Allison's conservatism is characterized by "verbal inspiration" and "evangelism."

It seems unwise to found a seminary on a non-biblical premise. The Bible has no theory of inspiration. "Verbal inspiration" is a tenet about the Bible, not a tenet of the Bible. It seems far more sound to begin with what the Bible affirms about Jesus Christ rather than what Dr. Allison affirms about the Bible. His position places more emphasis on how we got the Bible than on what it teaches.

I suggest as a founding principle the following confessions of faith:

One, "God raised him from the dead."

Two, "Jesus is Lord."

If the founder allows only evangelists, or as he calls them, "soul-winners," to be professors, there will be no room for God's diversity of gifts, which the Bible encourages: "But unto every one of us is given grace according to the measure of the gift of Christ . . . And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers" (Eph. 4:7,11).

The "school of the prophets" is a misnomer, because it is to be the school of the evangelists. A school that

Expresses concern over pastor, endorsing 'liquor by the drink'

I was really upset when I read that a man who is pastor of a Baptist church endorsing "liquor by the drink" and also saying there was no Christian position on the consumption of alcohol. There certainly is a Bible position on the use of alcohol. That man should be kicked out of the church. And the very idea of him saying that religious people have encouraged a shameful attitude toward drinking. "It must be done on the sly, like a small boy's smoke in the bath room, etc."

He also said "If I want a beer, I have a beer." So he has a beer and some young man sees him and says to himself, it is alright for me to drink beer, this preacher drinks it. Maybe this young man can't stop at one or two beers and goes on and makes an alcoholic.

Paul said if it would make his brother stumble he would eat no meat. I say if it might make my brother stumble I will drink no liquor as long as I live. He

intentionally narrows its function to less than clear biblical teaching, while requiring belief in "verbal inspiration," justifiably raises questions in my mind.

The Southern Baptist Convention and some state conventions, if not all, have discouraged their own institutions from direct solicitation of funds from churches. I do not view Dr. Allison's method to be sinful or evil. I say it is a method Baptists have chosen not to follow. This may be an exception that is justifiable. My question is: Is this a justifiable exception?

Is this not a revival of the type of "fundamentalism" rejected by George W. Truett, Louie D. Newton, and the Southern Baptist Convention? I was in St. Louis in the late 1940's when Dr. Newton was mercilessly and unjustifiably harrassed by the lieutenants of the greatest Baptist schismatic of this century. I do not compare the two men, but the movements have some similarities that make me uneasy. Southern Baptists have consistently rejected "fundamentalism" as a theological stance or requirement for ministry.

Should "The School of the Prophets" be successful, two results will follow:

One, money will be siphoned from churches that would be channeled into Southern Baptist programs. Southern Baptists may need to review their use of their resources, but is this the route they wish to follow?

Two, graduates of "The School of the Prophets" will be fed in to cooperating

should read Habakkuk 2:15.

Also, Paul says in I Cor. 5:11 to not keep company or eat with such a one. So I would not take the Lord's Supper with a pastor like that or keep company with him. And Paul also says that our body is the temple of the Holy Spirit and we should take care of it.

Also, more than half the deaths on the highway are caused by liquor. And Isa. 28:7-8 says the priest and the prophet have erred, on and on all through the Bible God warns about strong drink.

I've never fought a pastor, but if I ever have one that approves of liquor and I know it, I will be against him.

I hope you receive hundreds and hundreds of letters protesting what this Owens says. I can't believe he is a born again child of God, but I wish he would repent and turn to God and ask forgiveness.—Mrs. Rebecca Culp, 620 E. Poplar Street, Paragould, Ark. 72450

Southern Baptist churches. The founder of the school intends for its graduates to do something in the churches the graduates of other seminaries are not doing. I cannot see this as unifying or contributing to the fellowship of Southern Baptists. Frankly, I view this as divisive. I see unhappy pastors, with unhappy churches, unhappily related to Southern Baptists.—Lewis E. Rhodes, 815 Broadway, N.E., Knoxville, Tenn.

Lake Village fellowship

Please let me make a statement concerning Lake Village Baptist Church and the fellowship in Delta Baptist Association. There has never been a breach of fellowship between the Lake Village Church and Delta Association. While I am sure there have been some differences of opinion concerning doctrine and practice held by individuals, these differences have never come into open conflict.

It has not been necessary that we approve or disapprove the practices of any church. If we should begin to dictate to our churches in these matters, I suppose we could start two or three denominations, or else, we would create one that would be out of harmony with any existing convention.

At our annual meeting this year the association revised its constitution, and adopted "The Baptist Faith and Message" as adopted by the Southern Baptist Convention in 1963. I feel that this document gives sufficient guidelines for our churches.—Noel Barlow, Supt. of Missions, Delta Baptist Association, Dermott, Ark.

Board President Dillard S. Miller long active in Baptist affairs

By The Editor

New Executive Board President Dillard S. Miller (pastor of First Church, Mena) is a native of New Boston, Tex., where he was born on June 3, 1919, to Elmer E. and Pearl Reed Miller. He grew up in Texarkana and is a graduate of that city's North Heights High School, class of 1937.

Before entering the ministry, he had a varied career, teaching English one year at his high school alma mater and serving for some time as bookkeeper for the Horatio Lumber Company, at Horatio.

In Horatio he met his future wife, Miss Iva Nell Hector, daughter of Mr. and Mrs. Arch Hector. He and Miss Hector were married Jan. 13, 1940. They went to college together, enrolling at Ouachita College (now Ouachita University) in January of 1942, several months ahead of Mr. Miller's ordination to the ministry by First Church, Horatio, the following Aug. 31.

The summer of 1942 the Millers worked as student missionaries in Ouachita Baptist Association, "in the hills around Mena." The preacher's first pastorate was of Hatton Church, 22 miles south of Mena. Succeeding pastorates have been: South Texarkana Church, Texarkana; Wilmot Church, Wilmot; Eudora Church, Eudora; First Church, Bauxite; and, for the past 15½ years, First Church, Mena.

Mrs. Miller had to drop out of college and begin teaching, to help keep the family larder supplied, after two years at

Ouachita. Mr. Miller graduated from Ouachita in 1946. (Incidentally, Mrs. Miller has continued to teach English and speech since her first assignment, at Donaldson. She received her A.B. degree five years ago, from Henderson State College.)

About the time he finished college, Mr. Miller had a health problem to develop. Thinking that a move out West might help, he and his family went to California and he enrolled at Golden Gate Seminary. But his health did not improve and he found it necessary to drop out of the seminary before he had finished the course. So the Millers came back to Arkansas, where he eventually regained his health and where the family has continued to live since.

The Millers have two children—Karr La, a Ouachita graduate, (now Mrs. Dean Dickens, whose husband is a graduate student at Southwestern Seminary, Ft. Worth, Tex.), and Rod, a freshman music major at Ouachita University.

The new Board president admits regretfully that he has no hobbies. Mrs. Miller says he is inclined to take life seriously. But he does have a sense of humor that enables him to laugh at his own foibles.

He recalls something that happened to him soon after his coming to the Mena pastorate. He was performing a big, formal military wedding at the church. Everything moved "according to

The cover



Dillard Miller

Hoyle" till it came time for the preacher to lead the congregation in praying the Lord's prayer. Then he found himself hung on the 23rd Psalm. "I could never get any further than 'The Lord is my shepherd,' " he laughs. "The congregation took it from me and we struggled through the prayer, with me still trying to quote the Psalm."

Pastor Miller has been a member of the Executive Board a total of 10 years and has just been elected to a new, three-year term. So he knows something of the load of responsibility that has now come to him in the new assignment. But he is so impressed with the importance of the Board's function in carrying out the directions and programs of the Convention that he looks forward to the performance of his new duties with enthusiasm.

"Our prime assignment must be the successful completion of the current \$4 million campaign for Ouachita and Southern Baptist College," he said. "I am praying that through this united effort and by other means that we shall be able to build and strengthen our Arkansas Baptist fellowship," he continued. "I am especially concerned that we work together through all of our churches. And I am conscious of the fact that the most of our people are still to be found in our smaller churches."

Long active in denominational affairs, Mr. Miller has served a total of 10 years as moderator of the Ouachita Baptist Association during his Mena pastorate. He formerly served as a member of the board of the Arkansas Baptist Children's Home and is currently a member of the Stewardship Commission of the Southern Baptist Convention. He took part in the Scotland Evangelistic Crusade of 1961, following which he visited the Holy Land.

He was a visiting evangelist in the state of Washington for the Crusade of the Americas a few years ago.



President Miller was in a meeting at Concord Church, Ink, recently and posed with this group of members. Pastor John Staggs stands on the porch to the right of Mr. Miller.



Don Moore, pastor of Grand Avenue Church, Ft. Smith, and new president of Baptist Pastors' Conference (left) visits with his missionary brother W. Trueman Moore and wife at last week's meeting of the Arkansas Baptist State Convention. The Trueman Moores are missionaries to East Pakistan, currently home on furlough. —Photo by Robert Thomas



Arkansas Missionaries Fellowship of officers: (l-r) S. D. Hacker, superintendent of missions, Independence Assn., Batesville, president; Carl Overton, superintendent of missions, Ashley County Assn., secretary-treasurer; and Harold White, superintendent of missions, Harmony Assn., Pine Bluff, vice president. —Photo by Robert Thomas

Clear Creek Ass'n W. H. Jenkins moves to Atkins

By Paul E. Wilhelm

Superintendent of Missions

W. H. Jenkins, pastor of Kibler Church near Alma since Feb. 2, 1969, resigned recently to become pastor of First Church, Atkins.

Mr. Jenkins served on the Baptist Vista Staff the last three years. At the time of his move to Atkins he was chairman of evangelism and associational moderator.

During the time he was at Kibler there were 80 additions; 47 of these by baptism. One surrendered to the ministry. Sunday school enrollment increased 17%. A record Dixie Jackson state mission offering was given this year. The Lottie Moon Foreign Mission offering has averaged \$1000 each year. A bus ministry was started, the church entered the CAVE plan, and a music director was called.

* * *

First Church, Alma, recently let the contract for construction of a new church plant. The 24,000 sq. ft., colonial style, brick, one-story structure will cost near \$255,000.

The contract includes all seating for the auditorium, carpet, public address system and recording equipment. Contractor is the Mark-K Construction Co., Little Rock. Construction is expected to begin soon after the first of the year.

Site of the new plant is on 10½ acres

situated between highways 64, 71, and Interstate 40.

Members of the Building Committee are Ralph Manes, Chairman; Derrel Thomas, Wesley Warnock, and Dathan Molder.

The church's youth choir, "Peace Makers," has completed a stereo-album entitled, "Put Your Hand in the Hand," under the direction of Truett Thomas, minister of music and youth.

Deaths

Fred T. Finnegan, 69, North Little Rock, a retired electrical supervisor for Missouri Pacific Lines, died Nov. 19. He was a member of Park Hill Church.

James Frank Ballard, 57, North Little Rock, a retired printing firm employee, died Friday. He was a member of Second Church, Little Rock.

John P. Jones, 87, Paragould, a member of Nettleton Church, died Nov. 11. He was a retired farmer and timberman.

Joe D. Cox, 65, Van Buren, died Nov. 19. He was a retired inspector for Oklahoma Gas and Electric Co., and a member of First Church, Rogers.

Louis H. Bolen, 86, Fayetteville, died Nov. 22. He was a retired sheet metal contractor and a deacon in University Church.

L. W. Frady Jr., 59, Horatio, died Nov. 23. He was a member of First Church.

Mrs. Ona Hatchett Hunt, 80, North Little Rock, died Nov. 23. She was a member of Baring Cross Church.

Choral festival held on Ouachita campus

Seven hundred students, comprising 16 high school choirs, were at Ouachita University recently for the first Arkansas High School Invitational Choral Festival.

The day's activities included special clinics for the directors and voice lessons for the choirs, given by OBU music faculty members Miss Helen Lyon, Mrs. Mary Shambarger, Mrs. Frances Scott, Ray Holcomb and Jimmy Tompkins.

Several choirs participated in an adjudication, performing before judges Dallas Draper, chairman of the choral department at Louisiana State University, and R. Paul Green, of the division of fine arts at Houston Baptist College.

McClellan High School, of Little Rock, won the sweepstakes trophy for the choir with the best overall performance and participation. Other award winners included Fayetteville High School, which won the Division A trophy, and Trumann High School, which won the Division B trophy.

The Festival was sponsored by the Ouachita chapter of Phi Mu Alpha Sinfonia national music fraternity and is intended as an annual event to benefit high school choral groups from throughout the state.

Evangelism

North Main Church, Jonesboro has phenomenal development

How does a church go from 154 in Sunday School to 646 in one year?

I asked myself this question and then I asked the pastor, Garland Morrison, of North Main Church, Jonesboro. This is the answer in a nutshell: God wants to do great things in his church and God will do great things when his people cooperate in commitment to him, as the North Main people have done!

The story of the North Main Church this past year is a dynamic one of spiritual success. The church is 13 years old and averaged 160 in Sunday School in 1969-70. The record attendance in Sunday School before last November was 228.

They have averaged 25 baptisms per year and 22 by letter.

Mr. Morrison became pastor of the church Nov. 7, 1970. The church entered the bus ministry March 1, with one bus. A second bus was added April 1; a third, May 15; and a fourth, Aug. 22.

Plans to start a fifth bus are progressing.

The highest number brought in on these buses is 247. As a result of the increase in Sunday School through the bus ministry, the Sunday School was enlarged by organizing 14 new junior classes, 7 primaries, and 4 beginner.

From November 1970 through September 1971, 147 made professions

of faith and 108 joined the church by letter.

I was with this church in revival Sept. 12-18. It was one of the most exciting experiences of my life. We started Sunday morning with 646 in Sunday School and the sanctuary was packed to capacity. There were 23 additions to the church on that first day. People were saved in every service of the revival and there was a baptismal service each night. During the week there were 40 professions of faith and 14 additions by letter.

I asked Pastor Morrison to enumerate the reasons for the success of this great church. This is what he stated:

1. The people love one another.
2. The people love lost souls.
3. The people are involved in the outreach ministry.
4. The people manifest a real friendliness to all.
5. The word of God is preached and taught without apology.
6. The people have a positive outlook.
7. The people are not afraid to launch out on faith.

The goal of this church two years from now is 1,000 in Sunday School. The spirit of this people is, "Expect great things from God, attempt great things for God."—Clarence Shell Jr., State Rural Evangelist.

BAPTIST BELIEF

Bishop, elder, and pastor

Herschel H. Hobbs

"Take heed therefor unto yourselves, and to all the flock, over which the Holy Ghost (Spirit) hath made you overseers, to feed the church of God"—Acts 20:28.

In modern ecclesiastical life the words "bishop," "elder," and "pastor," are applied to three different offices. But in the New Testament they were used for the same office. This fact is evident from this verse of scripture.

Paul spoke these words to the Ephesian "elders" (Acts 20:17). He called them "overseers." And he said that they should "feed" the church of God.

"Elder" in Jewish life was originally used of old men who by virtue of age possessed wisdom or wise counsel. It came to be used in the Christian sense for a church officer.

"Overseerer" renders a Greek work meaning one who oversaw the work of others to see that they performed properly. This word was also translated as "bishop" (cf. Phil. 1:1). The infinitive "to feed" means to feed as a shepherd or pastor.

So in Acts 20:28 these three ideas came together to refer to one office. "Bishop" is never used in the New Testament for one over a group of churches. But note that in Philippi they had more than one "bishop." Perhaps there was a head bishop over others or assistant bishops in that one church.

Here, then, are three terms used of one office. "Elder" suggests a counsellor. "Bishop" or "overseer" suggests an administrator. And "to feed" suggests the duties of a pastor—preaching and ministering to the needs of the flock. Thus every pastor is also an elder and a bishop.

BSU

Associate directors named at U of A, ASU



Rankin

Ramsey

Rick Ramsey is serving this year as associate Baptist Student director at Arkansas State University and Allan Rankin is serving as associate Baptist Student director at University of Arkansas. Mr. Ramsey is a recent graduate of McNeese State University, Louisiana, and Mr. Rankin is a recent graduate of Mississippi College.

Both men are working in the area of campus evangelism and special singing groups. The singing group at the University of Arkansas is "The Grup" and the singing group at Arkansas State University is "The New 23rd."

Mr. Rankin is married and has one child.—Tom J. Logue, Director.

Composer gets award for seventh year

W. Francis McBeth, composer in residence and professor of music at Ouachita University, was recently chosen as one of the annual award winners of the American Society of Composers, Authors and Publishers for the seventh consecutive year.

The ASCAP awards are distributed by a panel of independent music authorities. Dr. McBeth was named a winner in the symphonic and concert field and cited for "developing new directions in band music."

Dr. McBeth has been a member of the Ouachita faculty since 1957. He holds a bachelor of music degree from Hardin-Simmons University at Abilene, Tex., and a master of music degree from the University of Texas at Austin. He received a doctor of music degree from Hardin-Simmons University in May of this year.

Dr. McBeth is conductor of the Arkansas Symphony Orchestra and is a member of several music and band fraternities, including Kappa Kappa Psi, Phi Beta Mu, and Phi Mu Apha Sinfonia.

He and his wife, Mary Sue, have two children, Laura Francis and Matthew Benjamin.

Baptist chaplains conference planned

The first statewide Baptist Chaplains' Conference is planned for Tuesday, Dec. 14, at the Baptist Building in Little Rock.

All military, hospital, institutional, and industrial chaplains are invited to attend. Pastors who are serving as volunteer chaplains, or are interested in this new dimension of ministry, are also invited.

Guests for the conference will be George W. Cummins, retiring Director of the Division of Chaplaincy, Home Mission Board, and James W. Kelly, who has been named his successor as of Jan. 1.

Dr. Kelly is a former Chief of Navy Chaplains and holds the rank of Rear Admiral. He will speak on "The Future of the Chaplaincy" and will lead a conference for all hospital, institutional, and industrial chaplains.

Dr. Cummins will speak during the morning session on "The Missionary Thrust of the Chaplaincy." He will also lead a conference for all military chaplains, active and reserve.

The afternoon session will feature a panel discussion of "The Chaplaincy and the Pastorate—Same or Separate Callings." The panel will be made up of five chaplains representing the various areas of ministry with Dr. Cummins and Dr. Kelly as resource persons.

The Missions Department will serve a noon luncheon to those who make a reservation in advance.—R. H. Dorris

Evangelism Conference set for Pine Bluff

The state-wide Evangelism Conference will be held at First Church, Pine Bluff, Jan. 24-26. It will start Monday afternoon and close Wednesday noon.

W. A. Criswell, pastor of First Church, Dallas, had to cancel his engagement because of a busy schedule. Stephen Olford, pastor of Calvary Church, New York City, had to cancel because of his health. However, other gracious, Spirit-filled souls will do what I had hoped these would do.

The Evangelism Conference is different in many ways from any other meeting. It is a time of heart searching, Bible study, confession and repentance. It is a time when our leaders make new commitments to our Lord and resolve to win more people to God.

It is a time of fellowship, prayer, learning and acquaintance. It is a time of inspiration and revival for those in attendance. It is a time when we are motivated to win people to God.

We are not in competition with anybody or any group. We don't register or vote. We are not bothered with

Missions may not be in budget, 'but it's sure in the Bible'

A publication produced by a secular leadership organization lists eleven "killer phrases" which are said to be sure death for any new, creative idea. Interestingly enough, the first "killer phrase" listed is "It's not in the budget."

While it is true that an expenditure not authorized in the budget would represent a misuse of funds on the part of someone, still the fact that it is not budgeted does not necessarily mean that it should not be budgeted. I have heard many creative and constructive suggestions by laymen in church business meetings that were immediately squelched by the simple answer, "It's not in the budget."

This points up a real danger in the church's concept of a budget. If the church budget is allowed to dictate the program and priorities and concerns of the church and its members, then it simply amounts to a case of the tail wagging the dog.

The church ought to first determine what direction it will take in its ministry

and programs. Policies should be determined by the entire church membership, not a small committee concerned only with money. Priorities should be set in keeping with the overall objectives of the church.

The church budget should, therefore, become a tool and guide for the expression of the church's ministries. If new projects need to be undertaken and if new ideas are worthy of implementation, then the budget ought to make provision for them as soon as practicable.

In many churches, the budget has become nothing more than a perpetuation of financial tradition. In some churches, the budget committee has become the most influential and sometimes dominating force in the church.

Much mission work is left undone simply because it was not in the budget, but it sure is in the Bible.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Budget of 206,500 adopted by Baptist World Alliance

WASHINGTON (BP)—The Baptist World Alliance's administrative committee adopted an enlarged operating budget of \$206,500 for 1972 despite the prospect of having to dip into its reserves.

Carl W. Tiller, treasurer of the alliance, predicted a 1972 income of about \$156,000 from member conventions and unions, and about \$40,000 from individual givers, churches and other sources.

"The larger budget means that we must have more and larger contributions from individuals and churches as well as possible increases in allocations from member bodies," Tiller said.

Members of the committee urged an increased observance of Baptist World Alliance Sunday in the churches on Feb. 6, 1972, with the suggestion that, where possible, special offerings be taken for the BWA's worldwide program.

Additional emphasis also will be placed on a "Friends of the Alliance" program wherein individuals make annual gifts of \$40 to \$1,000.

Committee members unveiled a portrait of Josef Nordenhaug, general secretary of the Alliance, 1960-1969. Painted by an artist in Norway, Nordenhaug's homeland, the portrait was a gift of Nordenhaug's brother, George, in Norway.

More than 60 Baptist conventions and unions have pledged cooperation and financial support in the alliance's World Mission of Reconciliation through Jesus Christ, which will reach a climax in 1973-1975. Joseph B. Underwood, Richmond, is general chairman.

Plans for the 13th Baptist World Congress, slated for Stockholm, Sweden, in 1975, were discussed. The proposed date for the congress is July 7-11, 1975.

It was announced also that the eighth Baptist Youth World Conference, originally scheduled for Squaw Valley, Calif., in 1973, has been postponed to 1974, and the meeting place is yet undetermined.

It was announced that *The Baptist World*, official news publication of the alliance, will be published monthly, except for July and August, in 1972, rather than bi-monthly as at present.

parliamentary procedure or limited attendance. There is no ax to grind.

I don't know if this will be the best conference ever held. This is not my concern. I am interested in knowing what the Coach wants, or in analyzing

our needs and then find ways and means of doing it for his glory. We must create a divine tension for souls. The conference does this. You are welcome.—Jesse Reed, Director of Evangelism

Illinois Baptists reject racism; approve church-pastor services

SPRINGFIELD, Ill. (BP)—The Illinois Baptist State Association here defeated an attempt to kill a proposed church-pastor relations service projected by the convention's state board and adopted a strong resolution rejecting racism.

The resolution commended individuals and churches who have "sought ways to bridge prejudicial barriers and reject racism" and praised those who have set examples which would "correct the false label our Southern Baptist Convention and

Georgia Baptist's harmony marred by racial debate

JEKYLL ISLAND, Ga. (BP)—One of the most harmonious sessions in years for the Georgia Baptist Convention was marred by debate on only one issue—implementation of a three-year policy to integrate the convention's children's homes.

For three days on this resort island, business actions were peaceful and calm. The convention approved a record budget, made plans for celebrating its sesquicentennial anniversary, routinely approved a complicated financial plan for retiring over \$1 million in outstanding debts for one of its colleges, and authorized a \$10 million loan for a hospital.

In addition to approving the debt retirement plan for Norman Junior College at Norman, Park, Ga., the convention authorized development of a Baptist Assembly for South Georgia on the campus of the Baptist school which closed in June.

The debate in the otherwise tame convention came when John Nichol, pastor of Oakhurst Church in Decatur, asked the convention to instruct trustees of Georgia Baptist Children's Homes to implement an open-door policy of accepting children of all races.

Nichol, pastor of an integrated church, explained that some of his black church members need the services of the home, but that he had been told by children's home officials that they would not be accepted unless the convention in annual session so ordered.

After a brief but intense debate, messengers voted by a margin of about two to one to defeat Nichol's proposal and to leave the "delicate matter" to children's home trustees and the administrator.

This was the second year in a row that Nichol had requested the convention to

churches have as being racists."

Major debate centered around a proposal from the floor which would have rescinded the action of the convention's board of directors in September to establish a church information service to help pastorless churches and churchless pastors get together.

The proposal to rescind the proposed service planned by the board was defeated by a vote of 159 to 124.

During the discussion, opponents of

instruct children's home trustees to put into actual practice a policy they adopted in 1968, when a "whites only" clause was stricken from the children's home charter. But no black children have been sought or accepted.

In other action, the convention adopted a 1972 budget of \$6.2 million, an increase of 5.6 percent over 1971's budget. After deduction of 10 percent and shared administrative and promotional expenses, the budget will be divided equally between Georgia and Southern Baptist Convention causes.

The convention authorized Atlanta Baptist Hospital to borrow up to \$10 million to add new facilities and another \$4 million to erect an additional professional building. The loan will come from an Atlanta bank and an insurance company.

Quick approval was given to plans for celebration of the convention's 150th birthday, June 25-29, at Powellton Church, where the convention was organized in 1822. A special sesquicentennial program is also being planned for the 1972 convention, which will meet Nov. 13-15 in Savannah.

James A. Lester, editor of the *Baptist and Reflector*, in Tennessee, is writing a new history of the Georgia Baptist Convention to be officially released in June.

The *Christian Index*, weekly news magazine of Georgia Baptists, will also be 150 years old in 1972. Editor Jack U. Harwell announced that his publication will switch to a new tabloid format on January 1 and will publish a special sesquicentennial issue in June and a book on the history of the *Christian Index*, in November, 1972.

Re-elected president of the convention for a second term was R. Jack Robinson, pastor of First Church, Augusta, Ga.

the proposed service argued that such a computerized information service would deny the leadership of the Holy Spirit in a church's effort to call a new pastor or church staff member. "This is of the devil," charged one opponent.

Defeat of the proposal to rescind the board's previous action was interpreted as an authorization for the board's Church Development division to proceed with plans for the information service as planned.

Resolutions adopted by the association not only opposed racism but also urged the Illinois General Assembly to pass an implied consent law whereby persons who are suspected of driving while intoxicated "imply their consent" to take an alcohol blood test by driving a moving vehicle. Illinois is reported to be the only state in the nation without an implied consent law.

Other resolutions called on churches to "work with compassion for meaningful solution" of the drug abuse problem, expressed opposition to public aid for religious education, and urged Baptists to work for religious liberty.

In other actions, the messengers adopted a 1972 budget of \$1.3 million, with 27 percent of the state-wide goal allocated to Southern Baptist Convention causes. The convention also authorized financing a new Baptist Building through the sale of \$1.2 million in Broadway Bonds.

Dedication of the new Baptist Building and open house for the headquarters was another highlight of the sessions.

Messengers voted during business sessions to authorize the employment of a director of evangelism on the state staff, a position vacant since last December. No person has yet been selected for the position, but the duties had been assigned to Ron Lewis, new manager of the association's Church Development division.

Re-elected president of the convention was Dale Clemens, pastor of Meadow Heights Church, Collingsville, Ill.

For the first time, a student, Phil Coates of Southern Illinois University, was elected to the board of directors for the state association.

Four new churches were accepted into the association, including one white, one Spanish-speaking, one French black, and one black church. They are Memorial Church, Milan (white); Del Salvatore Church, Chicago (Spanish-speaking); Greater Tabernacle Church, Chicago, (French-black); and Pilgrim Church, East St. Louis (black).

Next year the convention will meet Nov. 14-15 at DuQuoin, Ill.

Virginia Baptists oppose busing, withdrawal of race study text

ARLINGTON, Va. (BP)—After extensive debate, the Baptist General Association of Virginia adopted a motion expressing "regret" and "distress" over withdrawal of a quarterly including a Baptist study of race relations, and approved a resolution opposing forced busing to achieve integration.

Debate on each proposal lasted nearly an hour, but observers at the association's annual meeting said the discussions were not "heated."

Mahan Siler, pastor of Ravenswood Church, in Annandale, Va., made the motion that the association express regret and distress over action taken recently by the Southern Baptist Sunday School Board in withdrawing the quarterly *Becoming* for 14-15 year olds because officials felt the study material on race relations was "potentially inflammatory."

During debate on the motion, Richard Moore of Chesapeake, Va., a trustee for the Sunday School Board, read to the convention a letter from James L. Sullivan, executive secretary of the board, explaining reasons for the actions. Moore questioned whether it was appropriate for a state convention to criticize an agency of the Southern Baptist Convention.

Siler pointed out that his intention was not to attack or denounce the Sunday School Board, but to inform both the board and the public at large that not all Baptists felt that the material was "inflammatory."

Later, during adoption of resolutions by the association, the messengers to the meeting expressed opposition to forced busing to achieve racial balance but adopted an amendment to the resolution supporting open housing "in order to make our neighborhood school concept stand on Christian principles."

"We express our conviction that assignment of pupils to schools solely on the basis of race is contrary to the rights of American citizens as guaranteed by the Constitution, . . . and that the coercive element involved in the policy of racial balance and consequent forced busing is contrary to the best interests of education of all children," said the resolution.

Approving the report of its religious liberty committee, the association narrowly adopted a recommendation "that Virginia Baptists favor the freedom of Broadman Press to print whatever will meet the needs of cooperating churches."

The motion carried by 255-231, a margin of 24 votes. During debate, four speakers opposed the motion, which appeared to be aimed at a controversy raging for two years in the Southern Baptist Convention over recall and re-writing of the Genesis-Exodus volume of the Broadman Bible Commentary because of its alleged liberalism.

The religious liberty committee also recommended that Virginia Baptists oppose "any attempt to amend the First Amendment to the U. S. Constitution on the question of public school prayer and Bible reading." Only one negative vote was cast.

Another hotly-contested proposal was submitted by the association's Christian life committee, which requested the convention's general board to "take the matter of consumer exploitation under advisement immediately and report with recommendations at the next annual meeting" of the association.

An effort to refer the proposal back to the committee failed by a vote of 275-212. The association then approved the committee's proposal by what observers called "an overwhelming majority."

The association approved overwhelmingly the recommendations of a special committee on pastor-church staff relations proposing that a previously created office of information and research for the state association be assigned primary responsibilities in the field of church-staff relations. The position has not yet been filled.

Job description detailed in the committee's recommendation called for the office to prepare and maintain files on pastors and other church staff members, and authorized the office to contact churches and offer services in providing information on prospective church staff members. It also authorized counseling services to churches or staff members on a request basis.

In another major action, the association set plans and goals for an extensive ministry in the "urban corridor" of Virginia. The goals included establishing 58 new churches in the urban corridor by 1980, and the possibility of a full-time employee to the area of metropolitan missions to coordinate work in the area.

Resolutions adopted by the association called on Congress to place restrictions on advertisements of alcoholic beverages and opposed legalization of gambling, parimutuel betting, and lotteries in the state.

In other action, the association authorized a special church-wide offering for Virginia Baptist Children's Homes, and adopted a budget of \$4.7 million. The budget will provide 38 per cent to support Southern Baptist world mission causes.

Elected president of the convention was W. Barker Hardison, pastor of Westover Church, Arlington, Va., where the convention met.

Next year the annual meeting will be held at Virginia Beach, Va., Nov. 14-16.

Ohio Baptists oppose abortion liberalization

FAIRBORN, Ohio (BP)—The State Convention of Baptists in Ohio, meeting here, adopted resolutions opposing liberalization of abortion laws and opposing the prayer amendment to the U.S. Constitution.

Meeting just a few days before Congress was to vote on the prayer amendment, the Ohio Southern Baptists voted to send telegrams to Ohio congressmen indicating the convention's opposition.

Another resolution asked for a presidential investigation into the rising costs of medical care. Still another stongly urged the Ohio legislature and governor to oppose liberalization of abortion laws.

The abortion resolution stated that "the taking of life is wrong according to God and his word, and the taking of fetal life denies the right of that individual to live his life in service to God."

The resolution expressed support for "the God-given right of all men to live, that the point where life begins is clearly God's work, and the potential for life is always present."

The resolution was in contrast with a resolution adopted by the Southern Baptist Convention meeting in St. Louis last June, when the SBC urged Baptists "to work for legislation that will allow the possibility of abortion under such conditions as rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likelihood of damage to the emotional, mental and physical health of the mother."

In major business actions, the convention re-elected T. James Efrid, pastor of Whitehall Church, Columbus, Ohio, as president; adopted a budget of \$1.4 million; and heard reports on plans for an evangelistic emphasis in 1972.

Ray Roberts, executive secretary of the convention, reported that a record 7,359 persons were baptized in Ohio Southern Baptist churches last year, and that 51 new missions had been started, the largest number since 1964.

Next year, the convention will meet with the Mt. Carmel Church in Cincinnati.

California Baptists score quarterly, elect black officer

SACRAMENTO, Calif. (BP)—Southern Baptists in California expressed displeasure with the banning of a church literature quarterly because of racial content, elected a black Baptist pastor as vice president, and refused to seat messengers from four churches which practice either "alien immersion" or "open communion."

An effort to amend the convention's constitution to revise a section which prohibits seating of messengers from churches which practice "alien communion" was defeated.

The resolution on the church literature quarterly called for the Southern Baptist Sunday School Board, which produced the quarterly and revised it after printing because it contained "potentially inflammatory" material on race relations, to make a public explanation of the action.

It also asked the board to "publicize its position on race relations and its belief in integration."

The resolution pointed out that California Southern Baptists "believe in integration of our churches . . . and are committed to being Christian in the area of race relations." It added that because of the action of the board in withdrawing the material, "the work of God in minority areas has been hindered."

In addition to the resolution, the convention elected a black pastor for the first time as vice president. Named second vice president was Jesse Davis, black pastor of the Shiloh Church, Oakland, Calif.

Elected president was J. Thurmond George, pastor of Foxworthy Church,

San Jose, Calif.

Continuing an unresolved issue raging for the last three years, the convention voted to accept the report of its credentials committee which ruled that messengers from four churches could not be seated because of a constitutional provision prohibiting participation by messengers from churches practicing "alien immersion" or "open communion."

The four churches were First Southern Church of Chula Vista, Calvary Church of Westminister, Orangeburg Avenue Church of Modesto, and Central Church of Alameda, Calif.

An amendment to the constitution, submitted last year, was defeated in an effort to change the requirement. The defeated amendment would have accepted messengers from churches which subscribe to the statement of "The Baptist Faith and Message" adopted by the Southern Baptist Convention in 1963, or the New Hampshire Declaration of Faith or some similar statement.

Two other constitutional amendments were introduced this year on the matter, for action in next year's sessions at Santa Maria, Calif., Nov. 14-16.

One such amendment, offered by W. B. Timberlake of First Church, Lompoc, Calif., would accept only messengers who have been baptized by the authority of cooperating Southern Baptist churches.

The second proposed amendment, introduced by Harley J. Murray of Anaheim, Calif., would limit messengers to those baptized by immersion, but would not stipulate that such immersion

Colorado Convention opposes sweepstakes lottery in state

BOULDER, Colo. (BP)—The Colorado Baptist General Convention meeting here adopted a resolution expressing strong opposition to a proposal to initiate a sweepstakes lottery in Colorado next year.

The convention also adopted a record budget, noted a record year in the number of baptisms, and elected a new president.

Earlier this year, the Colorado legislature passed a proposed sweepstakes lottery bill, with a referendum on the proposal in 1972.

The Colorado convention went on record as "unalterably opposed to gambling in any form and the Colorado sweepstakes bill in particular." It urged Christians in Colorado to vote against

the measure next year.

Another resolution deplored trends toward increased obscenity, pornography and drug abuse.

The record budget of \$594,150 was adopted without opposition. The budget increases the allocation to Southern Baptist world missions by .5 percent, providing 19.5 percent of the contributions from Colorado churches to world missions.

A record year in baptisms was reported, with 2,751 baptisms recorded in the convention's churches.

Elected president was Jack Carroll, pastor of Truett Memorial Church, Denver.

Next year the convention will meet in Aurora, Colo., Nov. 14-16.

must be performed by a Southern Baptist church.

Action by the convention this year left unsolved a debate over doctrine which has been raging for several years. Last year, a special committee assigned to deal with the issue sought to help resolve the issue by defining the terms "alien immersion" and "open communion" as used in the constitution.

"Alien immersion," as defined by the committee means "baptism administered by any church other than churches of like faith and order." The term "open communion" means "an invitation to participate in the observance of the Lord's Supper to one who is not properly baptized," said the committee last year.

In other action, the convention adopted a record budget of \$2.8 million, allocating \$744,600 to Southern Baptist world mission causes.

A resolution adopted by the convention commended the California State Board of Education for plans to use public school textbooks which teach the Biblical account of creation as well as the evolution theory of creation.

The resolution also warned the board of education that there have been cases where California students have been harassed and denied the right to carry and read Bibles, witness and pray on some school campuses in violation of the Fourteenth Amendment to the Constitution.

New Mexico Convention adopts resolutions

ALBUQUERQUE, N.M. (BP)—The Baptist Convention of New Mexico adopted numerous resolutions here on such topics as alcoholism, aid to parochial schools, gambling, use of marijuana, drug abuse, and evangelism.

The convention adopted a budget of \$625,892, an increase of about \$46,000. The total budget includes a goal of \$148,740 to be contributed by Southern Baptist churches in the state. Of the state goal, 27 percent would go to Southern Baptist mission causes.

Elected president of the convention was Leroy Looper, pastor of First Church, Ft. Summer, N.M.

Resolutions opposed the sale and use of alcoholic beverages, called on President Nixon and the New Mexico delegation to Congress to resist any efforts to use federal tax funds for parochial school aid; urged Baptists to oppose any form of parochial aid; opposed legalized gambling and the sale and use of marijuana; urged adoption of stronger laws on pornography, drug abuse and intoxication; and urged all Baptist churches to emphasize lay evangelism.

South Carolina Baptists observe 150th anniversary

COLUMBIA, S. C. (BP)—The South Carolina Baptist Convention, emphasizing worship and drama in celebration of its 150th anniversary, quickly turned down four controversial motions as messengers held to a note of harmony.

During its sesquicentennial session here, the convention met for its closing session at the church where the convention was organized in 1821—First Church here. Other sessions were at the University of South Carolina Coliseum.

Emphasis throughout the convention was on the 150th anniversary, with a historical pageant, "Saints of Clay," depicting life among South Carolina Baptists through 150 years. It was written by Loulie Latimer Owens of Columbia, a noted historian who wrote a book by the same title on South Carolina Baptist history.

In business actions, the convention turned down three controversial motions and heard another such motion withdrawn after convention leaders lined up to oppose it.

One motion defeated called for appointment of a committee of 10 members to investigate attitudes at four South Carolina Baptist colleges on ac-

ceptance of federal grants.

Another motion defeated would have withheld financial support from Furman University, Greenville, S. C.

The motion charged that Furman professors do not teach that the Bible is the true word of God, that a nude rock music group performed on the campus, that a chapel speaker had urged students to get out of the church, and that the 1971 school yearbook contained a beer advertisement.

Furman President Gordon W. Blackwell heatedly denied each charge, receiving two sustained ovations. He urged the school's detractors to "do the Christian thing" by investigating rumors rather than making false charges.

Also defeated was a motion to change the constitution to require that messengers to the convention must come from churches which are members of local Baptist associations. The motion was allegedly aimed at excluding from the convention First Church of Greenwood, S.C., a congregation which accepts members from other denominations without baptism by immersion.

Earlier, a motion which would specifically have denied seats to the church's

messengers was defeated.

A proposed constitutional change was introduced for action next year, asking that convention messengers come only from churches which require "baptism by immersion of professed believers in Jesus Christ." Vote on the amendment will come up next year.

A motion that would have prevented convention nominating committees from receiving "outside advice" on their nominations for trustees of institutions was withdrawn after several former convention leaders rose to oppose the proposal.

In adoption of resolutions, the convention approved a proposal from the South Carolina Baptist Student Union Convention calling for Baptist churches in the state to observe Sunday, Nov. 21, as a "day of reconciliation and prayer" on the racial issue.

Students had expressed concern over news reports that the pastor of the Due West Church, Due West, S. C., had been fired over his support for accepting Negroes into the church.

In other action, the convention adopted a budget of \$5.7 million for 1972, allocating \$1.9 million for Southern Baptist world mission causes.

Elected president of the convention was Stewart B. Simms, pastor of First Church, Greer, S. C., and vice chairman of the Southern Baptist Convention Executive Committee.

Next year the convention will meet Nov. 14-16 at Myrtle Beach, S. C.

Michigan Convention adopts record budget, resolutions

ST. CLAIR SHORES, Mich. (BP)—The Baptist State Convention of Michigan, meeting here, adopted a record budget and approved resolutions dealing with moral degradation in society, separation of church and state, Christian citizenship, and evangelism.



Mr. Adams

The new budget totals \$843,407, including a goal of \$393,936 to be raised by Southern Baptist churches in Michigan. Of the state goal, 20.5 per cent will be allocated to Southern Baptist world mission causes, an increase of .5 per cent over the 1971 allocation to SBC causes.

Resolutions were adopted expressing "grave concern and alarm" at the increase of use of alcohol, drugs and

pornographic materials, saying "the Christian life is inconsistent with such wrongs."

Other resolutions reaffirmed "the traditional Baptist position "on separation of church and state, though it did not specify what this position is; urged Southern Baptists in Michigan to accept their responsibilities as Christian citizens to vote in next year's elections; and urged Baptists to "seek a revival of . . . lay witnessing" in evangelism.

Elected president of the convention was Roy Adams, pastor of Eastgate Baptist Church, Flint, Mich. President Adams is a native of Arkansas, a graduate of Ouachita University and formerly pastor of churches in Arkansas. His Arkansas pastorates included New Hope, Lonoke; First Church, Biscoe; and Central Church, Mineral Springs.

Next year the convention will meet Nov. 14-16 at Niles Avenue Church, St. Joseph, Mich.

Sommerkamp takes Annuity Board job



Mr. Sommerkamp

Theo E. Sommerkamp Jr. has assumed the position of associate director of public relations and press representative at the Annuity Board of the Southern Baptist Convention, Dallas.

A veteran of more than 16 years in Southern Baptist journalism and public relations, Sommerkamp joined the board Nov. 15. He is former assistant director of Baptist Press and for the past six years served as a missionary associate under the Foreign Mission Board, directing European Baptist Press Service, Ruschlikon, Switzerland. (BP Photo)

Prayer Amendment killed in House by 28-vote margin

By W. Barry Garrett

WASHINGTON (BP)—The proposed constitutional prayer amendment is dead, at least for a little while.

It was killed in the House of Representatives on Nov. 8 when proponents of the amendment failed by 28 votes to achieve the required two-thirds majority, considered by many observers as a sizeable defeat. The vote was 240-162.

The dramatic defeat of the prayer amendment demonstrates the virility of the First Amendment of the Constitution and its guarantees for religious liberty in the United States. It also demonstrates that the religious forces of the nation do not take their freedom lightly and that they can be rallied to action when that freedom is threatened.

The keynote of the opposition to the prayer amendment was sounded by Rep. Carl Albert (D., Okla.), speaker of the House, when he marched to a microphone on the floor and asked to be heard.

In an extremely tense moment and in thundering tones, sounding like a Southern Baptist evangelist at the climax of his sermon, Albert declared: "Any interference by any official at any level is a violation of freedom of religion. I am not prepared to let the meddling hand of government at any level in any degree be placed on any man's altar. This resolution must be defeated."

The rejection of the prayer amendment by the House marks its defeat in the complete legislative circle of the Congress. In 1964 the House Judiciary Committee and, in 1966, the Senate Judiciary Committee refused to approve any prayer amendment.

In October of 1970 the Senate Judiciary Committee was bypassed by attaching the Dirksen Prayer Amendment to the proposed amendment for equal rights for women. The Senate then killed the whole package.

Church leaders cited for amendment defeat

This year, by the process of a discharge petition, the House Judiciary Committee was bypassed and the prayer amendment was brought directly to the floor, where it was rejected. Even though the prayer amendment is dead for this session of Congress, it is like a snake with its head cut off but its tail continuing to wiggle. Obviously recognizing in advance that they were

defeated, the proponents of the amendment had a mimeographed press release ready for distribution the instant the vote was taken in the House of Representatives.

Robert G. Howes, national coordinator of Citizens for Public Prayer, declared that, although the prayer amendment has suffered a temporary setback, the target is now the elections in 1972. At these elections the prayer amendment people have announced that they will seek the defeat of all congressmen who voted against them.

Whether or not the prayer amendment advocates can sustain their drive after defeat in both houses of Congress remains to be seen. It would appear that it will be more difficult in the future to discharge committees and to achieve two-thirds majority in either house of Congress now that both bodies have had opportunity to vote on a prayer amendment.

History, however, takes strange turns and the supporters of religious liberty and of the First Amendment cannot afford to be lulled into comfortable sleep.

What happened to the prayer amendment that led to its defeat in the House of Representatives?

House chaplain supports amendment

When the House of Representatives convened at noon on Nov. 8, there were only 20 or 30 Congressmen on the floor, and the galleries had scatterings of visitors. Chaplain Edward G. Latch opened the meeting with a prayer that was obviously addressed to Congress and for the prayer amendment, rather than to the ear of God.

The chaplain intoned, "Bless our President, our speaker, members of Congress, and all who labor with them. Gird them with cheerful courage and inspiring insight that they may highly resolve that this white-domed Capital may be the symbol not only of material might, but of reality in religion, proclaiming to all men the moral and spiritual resources upon which our freedom rests and without which they disintegrate and disappear."

A careful examination of the chaplain's words reveals that they were a pitch to Congressmen on behalf of the prayer amendment and that the

philosophy undergirding it is the basis on which union of church and state has been achieved in many countries of the world.

The first crucial vote was taken when the House voted whether or not to discharge the Judiciary Committee from further responsibility for the prayer amendment. Even though the vote to discharge was 242 to 156 it was a clear indication that the prayer amendment proponents did not have the required two-thirds vote for passage of their resolution.

From then on the tactics were to salvage as much as possible. The strategy that was agreed on was for an amendment to the amendment to be proposed. Rep. John Buchanan (R., Ala.), an ordained Baptist clergyman, was selected for this job. After an hour of debate on the prayer amendment, Rep. Buchanan was recognized for the purpose of making his amendment. He moved to substitute "voluntary" prayer for "nondenominational" prayer and to add "or meditation" to H. J. Res. 191.

The hope of the proponents was that this change would remove the objectionable features of the original proposal and that enough votes would be picked up to get two-thirds majority.

After another hour of heated debate the revised amendment was rejected.

What happened prior to the vote on Nov. 8 to kill what otherwise was considered on Sept. 21 to be a sure thing?

As fate would have it, or as some would say was providential, the prayer amendment proponents did not figure correctly on the timing of their discharge petition. The rules of the House of Representatives require that action on a discharge petition can take place only on a second or fourth Monday following the signing of the petition.

What the prayer amendment people did not figure on was that the next two eligible Mondays were federal holidays and the first Monday available for voting was Nov. 8. This gave opponents seven weeks in which to rally their forces and to inform the public about the real issues involved in changing the First Amendment.

Immediately a coalition of strange bed-fellows was formed in Washington to fight the prayer amendment. Leaders of major religious bodies in the United States joined with education and civil liberties groups. These included such

diverse groups as Southern Baptists and Unitarians, Jews and the National Council of Churches, the American Civil Liberties Union and Americans United.

The first action was to produce a joint statement of opposition to the prayer amendment which was signed by 38 representatives of national religious bodies. A literature was created and 120,000 pamphlets were distributed to key spots throughout the United States.

A congressional bi-partisan coalition against the prayer amendment was formed. A press conference with national religious leaders and congressional leaders was held. Weekly meetings of the religious coalition were held to coordinate activities and to make assignments.

Groups were organized for activity on Capitol Hill, and other strategy was adopted to produce pressure from the congressional districts. For weeks prior to Nov. 8, in the absence of public hearings, a lively debate among congressmen was conducted in the pages of the Congressional Record. The issues were thoroughly aired through this medium.

On the day the vote was to be taken a "whip" system was organized to assure that all who were against the prayer amendment were present and voting. The outcome of all the effort was the defeat of the prayer amendment, which, as of Sept. 21 was considered a sure success.

Minority leader Gerald R. Ford (R., Mich.), who favored the prayer resolution, attributed its defeat to the religious leaders of America. All who are familiar with what happened concur with this conclusion.

Utah-Idaho Baptists adopt record budget

POCATELLO, Idaho (BP)—The Utah-Idaho Southern Baptist Convention, meeting here, adopted a record budget, heard reports on growth of Baptist work, and elected an Arizona pastor as president.

A budget of \$270,282 for 1972 was approved. The budget includes a state goal of \$69,967, allocating 20 per cent to Southern Baptist Convention mission causes.

Elected president was M. K. Wilder, pastor of First Southern Church, Page, Ariz.

Total membership was reported at 9,618, an increase of 670. Baptisms for 1971 were 526, up 26 over last year.

Next year the convention will meet at First Southern Church, Provo, Utah, Nov. 6-8.

December 2, 1971

Florida Convention defeats move to sever Stetson ties



President Pleitz

confidence to Stetson President John E. Johns for his handling of the controversy.

The convention also turned down a move by Palm Beach Atlantic College to receive a \$50,000 scholarship fund, adopted a record budget, voted to study the needs of a church-pastor-staff relations ministry, and continued a committee study of pastor and church staff salaries in Florida.

The proposal to sever ties with Stetson University came when Franklin W. Jessup, pastor of Trinity Church, Tampa, expressed opposition to use of several "obscene words" in the Sept. 18 issue of the *Stetson Reporter*.

Stetson President Johns, however, told the convention that the school did not condone the article and had taken "drastic action to prevent similar episodes in the future. I have cleaned house," Johns said.

A substitute motion offered by James Monroe, Ft. Walton Beach, Fla., giving Johns a vote of confidence, was approved by an overwhelming margin, observers said.

Debate also centered around a proposal by Palm Beach Atlantic College, a school owned and operated by the Palm Lake Baptist Association in West Palm Beach, seeking to amend the convention's new budget in order to receive \$50,000 in scholarship funds for ministerial students.

During the debate, opponents pointed out that the constitution prohibits allocation of state Cooperative Program funds to any institution not owned or controlled by the Florida Baptist Convention. Last year, the convention voted against accepting the West Palm Beach school as a state Baptist institution.

In defeating the amendment to the budget, the convention messengers pointed out that students at Palm Beach Atlantic College are eligible, along with other qualified students, to regular convention scholarship funds.

TAMPA, Fla. (BP)—After a motion was presented calling for the Florida Baptist Convention to sever ties with Stetson University in DeLand, Fla., because of the use of obscenities in a student newspaper, the convention instead overwhelmingly gave a vote of con-

Quick approval was given to a recommendation from the State Board of Missions for that board to study the possibility of establishing a statewide program to help churches seeking church staff members, and pastors and church staff members seeking church-related positions. Findings of the study are to be brought to the 1972 convention in Tallahassee next Nov. 7-9.

The convention also voted to continue a church staff salary study committee composed of laymen "as necessary" to maintain "appropriate emphasis" on the church staff salary study that was made by the committee this year.

The committee reported that the average pastor's salary in Florida was about \$7,200 and was on the same level as a beginning public school teacher in Florida.

In other actions, the convention elected James L. Pleitz, pastor of First Church in Pensacola, Fla., as president, and adopted without change the recommended \$4.5 million budget for 1972. The budget would allocate 46 per cent of church contributions to worldwide Southern Baptist Convention causes.

Two resolutions directed to the governor of Florida, Ruben Askew, were adopted by the convention. One commended the governor for "high moral principles, including personal abstinence from alcoholic beverages." Another requested the governor to appoint a commission to study the problem of alcoholism and its relationship to the cost of highway accidents, crime rates, mental health problems and broken homes.

The convention also approved the purchase of 77 acres of land adjacent to Lake Yale Baptist Assembly and voted to dedicate the Florida Baptist Annual to the late C. Roy Angell, pastor of Central Church, in Miami for 25 years.

573 professions in Colorado crusade

COLORADO SPRINGS (BP)—An evangelistic crusade sponsored by 16 Southern Baptist churches here has resulted in 573 professions of faith, and extensive news media coverage in an area where Baptists had received little previous public exposure.

The crusade was led by Evangelist James Robison, of Ft. Worth, Tex. On the final night, more than 3,000 persons jammed the Municipal Auditorium, where the revival services were held.

Kansas Convention finances improve

KANSAS CITY, Kan. (BP)—Emphasizing a fund campaign to pull the Kansas Convention of Southern Baptists out of financial difficulties, the convention meeting here heard a report predicting that it would reach its \$500,000 goal in the campaign by the end of 1972, ahead of schedule.

Churches in Kansas and Nebraska have pledged \$672,000 in the "Strengthen Our Witness" campaign scheduled for completion in December, 1973, oversubscribing the goal of \$500,000.

Executive Secretary Pat McDaniel, in a report to the convention, said that it now appears that the churches will reach the \$500,000 goal by the end of 1972.

Citing the "sacrificial giving" of Baptists in the two-state area, McDaniel said that in spite of the economic adversities in 1971, the convention gave \$34,664 more through the Cooperative Program and the Strengthen Our Witness Campaign this year, compared to gifts for the same period last year. Total amount given was listed at \$498,356.

The "Strengthen Our Witness" campaign was initiated in 1969 as part of a three-phase plan to raise \$1.6 million to save the convention from insolvency caused by the financial collapse of the convention's Church Loan Association.

In other actions here, the convention adopted a budget of \$638,523, a slight increase over the 1971 budget. The budget includes a state goal of \$365,740, allocating 17 per cent to the Southern Baptist Cooperative Program, after the priority item of \$135,112 for the Church Loan Association indebtedness.

In a meeting prior to the convention, the executive board of the convention voted to publish the state Baptist paper, the *Baptist Digest*, on a bi-monthly basis rather than weekly, eliminating two staff members assigned previously to the paper.

Elected president of the convention was H. E. Alsup, pastor of First Church, Haysville, Kan.

New Orleans alumni name new officers

The Arkansas Chapter of the New Orleans Baptist Theological Seminary has named the following officers for the coming year: president; George Sims, BSU director at the University of Arkansas at Monticello, vice president; and C. S. Maynard, pastor, First Church of Brookwood, vice president; and Robert Stagg, of the Ouachita University faculty, secretary-treasurer.



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D. C. Baptists hit quarterly revision; elect woman leader

WASHINGTON (BP)—Baptists in the nation's capital voted overwhelmingly to adopt a statement expressing "deep sorrow and grief" over recent action by Southern Baptist Sunday School Board officials to withdraw and revise a teenage quarterly on race relations because they considered it "potentially inflammatory."

Messengers to the District of Columbia Baptist Convention here also elected a woman as president for the first time in the state convention's history, and perhaps in Southern Baptist history.

The new convention president is Mrs. Letha Casazza, a member of Takoma Park Church here and the first woman president in the 95-year history of the convention. The executive secretary of the Southern Baptist Historical Commission, Lynn E. May, Nashville, said that, to his knowledge, her election was the first time in Southern Baptist Convention history that a woman had been elected president of a Baptist state convention.

The resolution, adopted after about 30 minutes discussion, asked the Sunday School Board "to make public apology to our many Baptists, black and white, for putting a higher priority on literature sales and denominational harmony than on courageous obedience to the Word of God."

Messengers declared in the resolution that the action is of "particular insult" to

the black Christians of the District of Columbia convention, and that it "undermines the efforts of our churches and this convention to bridge racial division and promote reconciliation."

Meeting in the predominantly black Zion Church, the convention's resolution said that the board action damages "the witness of our churches at home and abroad."

The resolution further requested the District of Columbia representative on the Sunday School Board "to initiate through the board corrective discipline for this Gospel-dishonoring action."

No delegate spoke against the resolution. When the vote was taken, only one dissenting voice was heard.

During the discussion, the convention debated a section in the resolution naming James L. Sullivan, executive secretary of the Sunday School Board, and Allen B. Comish, director of the board's Church Services and Materials division, as those who should make the public apology.

One pastor who supported the deletion of the names from the resolution said "the people who should apologize are the members of the Southern Baptist Convention who have created this atmosphere . . . members who have refused to live up to the teachings of Christ."

Another delegate said that Sullivan should "welcome" this resolution because it indicates support for stronger

leadership by the board in publishing materials on racial reconciliation.

The issue of freedom of expression among scholars was dealt with in another resolution. The convention approved a statement affirming the right of scholars to publish without "censorship and repression."

The delegates urged "all Baptist brethren to encourage the publication of the work of responsible and careful biblical scholar without editorial repression."

Other resolutions approved in the two-day meeting called for Baptist support of prison reform and the involvement of church members in working for quality public education.

Also, the delegates called upon District of Columbia citizens, "Congress, the Senate and state legislatures to work for full voting representation for the District of Columbia in the House of Representatives and the Senate of the United States."

The budget adopted for 1972 totals \$496,000, which is \$100,000 less than the budget approved for 1971.

The convention, affiliated with both the American and Southern Baptist Conventions, is made up of 63 churches, a gain of four congregations since 1970. James A. Langley is the executive secretary.

The 1972 convention is scheduled for the week of Nov. 13, at Luther Rice Memorial Church in Silver Spring, Md. The exact dates will be announced later.

Amendment defeat lauded by Baptists

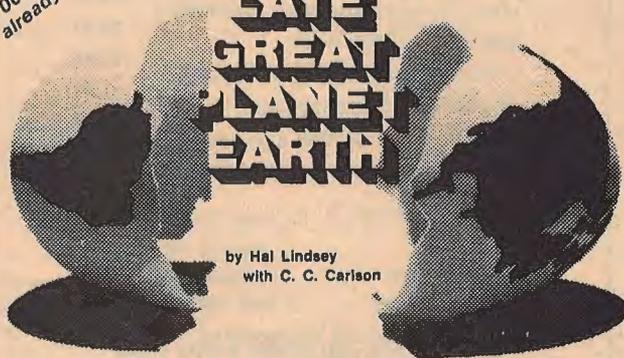
PIERRE, S.D. (BP)—Messengers to the Northern Plains Baptist Convention here adopted a resolution commending Congressmen who voted against the so-called "Prayer amendment" to the U.S. Constitution.

During sessions described as "harmonious," the convention also adopted a total budget of \$208,000, including a goal of \$108,500 to be contributed by the 81 churches in the convention. Of the state goal, 13 per cent would go to Southern Baptist world mission causes.

Elected president of the convention was Ralph Ehren, pastor of Calvary Church, Rapid City, S.D.

THE LATE GREAT PLANET EARTH

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with C. C. Carlson

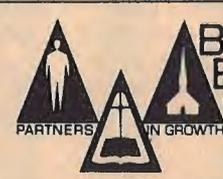


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Kentucky Convention elects black; regrets "Becoming"

LEXINGTON, Ky. (BP)—For the first time, the Kentucky Baptist Convention elected a black Baptist pastor as an officer and adopted a resolution expressing "extreme disappointment" with the recent revision of a church training quarterly by the Southern Baptist Sunday School Board because of "potentially inflammatory" material on race relations.

Elected second vice president of the convention was Charles N. King, pastor of Corinthian Church, Frankfort, Ky. The church is dually aligned with the Kentucky Baptist Convention and the General Association of Baptists in Kentucky.

The resolution dealing with the quarterly revision came from the convention's resolution committee. Earlier, three resolutions on the topic were introduced from the floor. All expressed regret and disappointment over revision of the quarterly, *Becoming*, for 14-15-year-olds.

The adopted resolution said "the

handling of this event has pictured Southern Baptists as being largely racial segregationists and has raised serious questions about our commitment to racial reconciliation."

The resolution called on the Sunday School Board to "forthrightly address itself to the problem of racial reconciliation" and denounced racial segregation as "inherently unChristian."

The messengers also reaffirmed their commitment to racial reconciliation and called on Kentucky Baptist churches to engage actively in efforts aimed at improving relationships among men of all races.

Earlier the convention's Executive Board had adopted a similar resolution.

Other resolutions adopted dealt with prison reform, tax aid to nonpublic schools, support of the Kentucky Temperance League, and endorsement of the American Bible Society program.

The messengers called on fellow Christians to support legislation which would upgrade physical conditions in all

detention centers. They also asked local and state governments to implement true correctional programs and to improve the quality of correctional staff.

Concerning tax aid to nonpublic schools, the messengers called on Kentucky and national leadership to oppose appropriation of public funds for these school systems. The resolution also expressed the messengers' confidence in the public school system.

A record budget of \$4.3 million was approved, with 31.4 percent designated to world missions through the Southern Baptist Cooperative Program.

Elected president of the convention was Harold Wainscott, pastor of Third Church, Owensboro, Ky.

King, the first Negro to serve as a convention officer, was selected as "pastor of the year" by Baptist pastors in the Franklin Baptist Association (Frankfort area). He holds the doctor of philosophy degree and is a faculty member at Kentucky State College, Frankfort, in addition to his pastorate.

Next year the convention will meet at Walnut Street Church, Louisville, Nov. 14-16.

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Paging Mr. Webster

BELLHOPS, who scurry about hotels calling for guests, are not nearly as busy as the people who are continually trying to find the meaning of words. Every minute of every day, somebody somewhere goes to the dictionary. To put it figuratively, Mr. Noah Webster is forever being paged.

When the father of the American dictionary died in 1843, he was famous in several fields. Webster was a distinguished Connecticut lawyer. He was known also as an expert gardener and an amateur scientist. Today his reputation as a word compiler has so far overshadowed everything else he did that the name Webster has become a synonym for the dictionary.

Noah Webster was first of all a patriot. He was still in his teens when cannons thundered at Bunker Hill. Webster believed in the Revolutionary cause so strongly that he even felt the American language should have a declaration of independence from that of England.

Of what use were the *u*'s in words like "honour," "labour," and "colour," he wanted to know, or the *k*'s in "critick" and "musick"? What did it matter, indeed, that the great Dr. Samuel Johnson had set his approval upon such spelling? The time had come for the new nation to stand upon its own feet even in this field, Webster thought.

When Webster brought out his *American Spelling Book* in 1782, he tried to carry out these very ideas. The book had an instant appeal. Overnight, so it seemed, the 25-year-old Yale scholar acquired an income that would have turned the heads of many young men.

For Noah Webster, with both feet planted firmly on American ground, this money seemed to offer a chance to give his country something it would prize even more—a dictionary. Until then, the only standard work of this kind was Dr. Johnson's dictionary. It contained many glaring errors and was far from

complete. Noah Webster proposed to compile a word book that would define meanings correctly, simplify English spelling, and thoroughly cover the field of terms in general use.

He set to work in 1810. Day after day he toiled at his big circular desk. Wearing clothes of academic black, he made an impressive picture of scholarship as he turned to the grammars and dictionaries of twenty different languages. He was seeking out the exact meaning for each word in its alphabetic succession.

The task was long and painstaking. One year of continuous work showed how great it was to be. Webster thought he would be through in another five years, but he was wrong. Not until 1828, eighteen years after he had started, did his *American Dictionary of the English Language* finally appear.

Never before had there been so fine a dictionary. It contained 70,000 entries, 12,000 more than in Dr. Johnson's standard work. Perhaps the most remarkable quality of the new work was its fairness and impartiality. Webster almost never aired his prejudices in his book.

Although the new dictionary was a triumph of scholarship, it was anything but a success financially. Conservative folk refused to accept its Americanized spellings and pronunciations. Then, too, the price of \$20 seemed too high. Even when a revised edition was brought out for \$15 in 1840, the sets still moved slowly. When Noah Webster died in 1843, his estate seemed loaded with a commercial white elephant.

The story was different when George and Charles Merriam secured the copyright. From their small job-printing plant at Springfield, Massachusetts, they immediately issued a cheap six-dollar edition. Sales rose quickly. They soared so fast that in 1847 the two brothers gladly paid Mr. Webster's heirs \$250,000 for the entire rights of publication.

That dictionary became a gold mine. For more than a century the

demand has remained constant. Each new edition runs into hundreds of thousands of copies. Today a staff of more than 200 special editors work tirelessly to keep abreast of the newest words in the language. No wonder the latest edition contains 550,000 entries—122,000 more than are found in any other dictionary. After World War II, such familiar words as "blitzkrieg," "panzer," and "quisling" were promptly listed.

No end of entertainment can be derived from this book. For example, tell us once and for all how "tomato" is pronounced. If that seems too easy, explain the derivation of the word "sarcophagus." You think you know words? Well, then, give the meaning of "goop" and "jabberwocky." Don't tell us you don't know those. There's one way to find out. Let's page Mr. Webster.

(Sunday School Board Syndicate, all rights reserved)

TRAVEL TALK

By Anna M. Gasser



I've been upon a foreign trip;
I went alone and traveled far.
I didn't go by bus or ship
Or train or plane or in a car.
A more-fun trip I never took.
Know what I did? I read a book.

Indiana board okays stewardship campaign

INDIANAPOLIS (BP)—The Executive Board of the State Convention of Baptists in Indiana approved here a state-wide stewardship emphasis in consultation with the Stewardship Commission of the Southern Baptist Convention.

Ben Gill, director of endowment and capital giving service for the Stewardship Commission, will work with committees of the board in organizing the campaign, scheduled tentatively for kick-off at the 1972 Indiana state convention.

In other action, the board authorized the purchase of an additional 16-acre tract of land adjoining the 342-acre camp property near Monrovia, Ind., so that development of the encampment can proceed immediately. The land would provide adequate entrance to the main area of the proposed assembly.

The board's action on the stewardship campaign and the camp development came in response to motions approved by the state convention which met the previous week.

Leamon Blalock, pastor of Orchard Drive Baptist Church, Hammond, Ind., was re-elected chairman of the 30-member board.

Arizona Baptists elect layman

PHOENIX, Ariz. (BP)—The Arizona Southern Baptist Convention, meeting here, elected a layman as its president, named a Mexican-American pastor as first vice president, and heard a closing inspirational message by a Black Baptist preacher.

The convention also adopted a budget of \$7,300 lower than the 1971 budget, a total of \$856,793 for 1972.

The total budget includes a state goal of \$53,800, with the remainder coming primarily from the Southern Baptist Home and Foreign Mission Boards. Southern Baptist causes would receive 18 per cent of the state goal.

In other major business, the convention approved a long-range plan for developing a "focus evangelism" program majoring on lay schools of evangelism, and approved of Arizona participation in the "People to People" program of the Southern Baptist Convention.

Elected president of the convention was Truett Thompson, professor of electrical engineering at Arizona State University, Tempe, Ariz. First vice president is Alex Davila, pastor of Templo Bautista (Baptist Temple) in Glendale, Ariz. The closing message was by Emmanuel Scott, a black Baptist preacher from California.

the rope



...whilst we were thus deliberating, Carey, as it were, said, "Well, I will go down, if you will hold the rope." But, before he descended, he, as it seemed to me, took an oath from each of us....., to this effect that "whilst we lived, we should *never let go the rope.*"

Andrew Fuller
Kettering Baptist Church
January 20, 1793

Contemporary mission support is "holding the rope" for more than 2,500 missionaries in 76 countries around the world. They, like their predecessor William Carey, pray that fellow Baptists will "*never let go the rope!*"

Foreign Mission Board, SBC

Luke tells the good news

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

International

Luke 1:1-4

Acts 1:1-5

Dec. 5

With this lesson a new series begins in the study of Luke's writings. Although he wrote only two of the books, Luke's writings comprise more than a fourth of all the New Testament and make him the number one contributor to the Christian Book. It comes as a surprise that Luke's two books cover more pages than Paul's thirteen books, or the five books attributed to John.

Luke's preface (1:1-4)

If one is inclined to think of New Testament writings as unhistorical, unscholarly, and, therefore, unreliable, he should study the writings of Luke in the light of the results of scholarly research which has firmly established Luke as one of the most careful and accurate historians of his day. He liked to locate his events in relation to events and dates in political history; and historians have found him to be accurate.

The preface to Luke's Gospel should give one confidence that the author was competent, careful, and reliable; and that what he has written will stand up under critical examination. From these four verses we can draw these four deductions:

1. Luke was a second-generation Christian. The "we-sections" of Acts, so called because written in the first person as if to show that the author was present, begin at 16:10 and leave the strong impression that Luke joined Paul and his mission party at Troas on the second mission journey, in 49 or 50 A.D., some 20 years after Jesus' crucifixion. Eusebius of Caesarea, the first great church historian, wrote in the fourth century that Luke was a Syrian of Antioch. If so, then he probably became a Christian under the influence of Paul at Antioch.

It is important for us that Luke was not a first generation believer. As one reads his book, especially the preface, he gets the impression that the author was a cool and rational scholar who carefully examined all the written and oral sources of information concerning the life of Christ and found them to be fully adequate.

Whether Luke wrote his Gospel in the 60's or in the 80's is unimportant in this lesson: what is important is that from about the year 50 A.D., he began the collection of his information on the Christ-event. In the late 50's he went with Paul to Jerusalem, and two years later went with him to Rome (Acts 21:17; 27:1). During those two years, while Paul was in prison at Caesarea, Luke had time for his careful research.

Therefore, the records show that Luke came to the kingdom at precisely the right time in Christian history to search out and evaluate all the pertinent information concerning the life, death, and resurrection of Christ. He was close enough in time to the events to check with the eyewitnesses, and far enough away to escape being swept off his feet by them.

2. Gospel writing was already popular when Luke undertook his task, and he made good use of these literary products. He stated that many before him had written up the Jesus story. Mark is known to be one of them, for Luke borrowed much from him. But there must have been several more that Luke made use of which have not survived. These original sources, Luke says, followed the traditions handed down to Luke and his generations, i.e., followed the oral gospel. These early gospel narrations served God's purpose in supplying basic information for Luke and then they were lost.

3. Luke had conferred with "eyewitnesses and ministers of the word." The "ministers" were the apostles who accompanied Jesus as disciples from the baptism of John, men who had seen the resurrected Lord (Acts 1:22).

The term "eyewitnesses" included other disciples of Jesus who could not be called deacons, such people as Mary, the Mother of Jesus, Elizabeth, the Mother of John the Baptist, Mary Magdalene, and the other women (24:1-11), Cleopas (24:18), Joseph of Arimathea (24:50), or others.

The text implies that the author had carefully compared the written and oral accounts of Christ in compiling his own book.

4. Luke proposed to write an "orderly" or connected account of Jesus' life and work. The book is addressed to "most excellent Theophilus," probably a man of high rank in the structured society of Rome. It has often been assumed that Theophilus was a man of culture who had received some Christian instruction and Luke was providing him an advanced and accurate source of information. But a more attractive guess is that Theophilus was a Roman official who was investigating the new religious

sect, and that Luke was providing accurate information to assure him that the government had nothing to fear from the Christian movement. Perhaps complaints had been made against the Christians and Luke was permitted to tell the Christian side of the story.

But whether the books of Luke were written to explain the Christian movement to a cultured Greek, or to defend the Christian movement against criticisms made to a Roman official, they set out the clearest and most beautiful account of the Gospel to be found in all literature.

The Acts preface (Acts 1:1-5)

The author opened this second volume with a summary statement of what he had written in the previous volume: he had told what Jesus taught and did up until his ascension. The statement leaves a strong impression that in this second volume he will relate what the exalted Christ will continue to do from his station in glory. He will direct and motivate the church through the Spirit.

In reverse chronological order the passage states the three things which Jesus did after his resurrection.

1. He presented himself alive. Three sets of evidences are cited that he was alive, that he was real, and that he was the same Jesus. (1) He appeared to his apostles and others over a period of 40 days. Altogether, some 10 or 11 separate appearances are cited by the gospels and by Paul. (2) He gave many proofs, such as eating before them, entering closed rooms, and showing them his scars. (3) He talked with them about the kingdom of God.

2. He commanded them (1:2,4). They were to wait in Jerusalem until endued with spiritual power. Then they were to carry the good news into all the world, make, train, and baptize disciples.

3. He ascended into heaven. After he was received up into the clouds the disciples stood gazing after him until they were told that he would come back. That is the ultimate bit of good news—that he who conquered sin and death will come back and complete his rescue operation.

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Call to Christ

By C. W. Brockwell

Minister of Education, Calvary Church, NLR

The countdown to Christmas begins in earnest with this lesson. Already we are behind the merchants who felt compelled to display their wares around Hallowe'en: But that is only tinsel; man's effort to express feelings he does not really understand. We want to give gifts. Once in awhile we want others to know how dependent we are on them. So we reach out in one grand gesture to let bygones be bygones.

Right in the middle of this giving and singing and making merry we suddenly sense something more than we started out to express. A feeling of humble gratitude creeps in upon us. Christmas takes on a new dimension. We are near the true meaning of Christmas. It is the call to Christ. The finger of God's love touches us and we move nearer to Christ or away from Christ. Luke's aim was to bring all men to Christ—the Saviour of all mankind.

Mary's first child, God's only son

Quite obviously, Luke had his eye on the world when he framed the birth of Jesus in a worldwide setting. In one breath he mentioned Mary and Joseph and in the next Caesar Augustus and Quirinius. In one sweeping motion he included the Roman Empire but focused on Bethlehem of Judea. And what could top Heaven's chorus singing to Judea's shepherds? Nothing but the Christ child himself!

Mary and Joseph journeyed from Nazareth of Galilee to Bethlehem of Judea to perform their duties as good citizens. But, more than that, they had an appointment with prophecy for Bethlehem was to be the birthplace of the Messiah.

One could not imagine more humble surroundings for the birth of Jesus. Neither could one envision a more significant welcome. Consider that Jesus was:

1. Prophesied for centuries.
2. Born to Godly parents.
3. Announced by a star and angels.
4. Worshipped by poor and rich alike.
5. Protected by God.

Jesus was Mary's first child but God's only Son. She would bring him up but God would pick him out to bring men back to him. She first adored him as her special child but soon she would adore him as her Saviour.

That very night, some shepherds were guarding their sheep outside Bethlehem. They were among the first God notified about the birth of his Son. Amazing? Yes! But such is God's grace.

He reveals himself in the performance of daily routine. That is why life is so exciting. God is always speaking to us when we are doing what we can do.

The announcement was not made to the shepherds, however. It was made to the world *through* the shepherds. None were faster in that day for spreading news. They became the first missionaries of the good news. God knew they would not rest until they had seen the child for themselves nor would they keep quiet about what they had seen. Truth about God is given for God's glory, others' good, and our growth. We may receive it but we must not keep it.

Men who were pleasing God would be reassured by the birth of Jesus. They would have peace. Others would be stirred to jealousy and hatred. They would know only fear.

Who do you think I am?

One man who worried was Herod the governor. All kinds of stories were being circulated. Some were certain John the baptizer, beheaded by Herod, had come back to life. Others felt Elijah had slipped in on his chariot of fire and was preaching again. Still others thought that since prophecy had been dormant so long, God was reviving it through a special messenger.

Now Jesus knew what people were saying, as well as what his disciples were thinking. However, it was important for them to verbalize their thoughts. So he asked them and Peter answered: "You are the Christ of God, the Messiah."

According to Luke's chronology, the disciples had just returned from a successful mission of healing and casting out demons. They were full of confidence and overwhelmed with the power at their command. Jesus brought them back to their source of power. They were successful because he had sent them out. It was important for them to recognize Jesus as their source for hard times were soon to come.

Notice that immediately after their confession (assuming Peter spoke for all), Jesus talked of his coming death. He charged them to say nothing of his Messiahship for people would not understand and they would try to force the issue. Indeed, the disciples were in no position to proclaim Jesus as the Messiah for they did not yet understand

Life and Work

Dec. 5, 1971

Luke 2:1-20; 9:1-22

what kind of a Messiah Jesus was. Instead, Jesus said his disciples were to obey first and ask questions later.

Supreme obedience is always the key to understanding in God's kingdom. We learn more about God when we are loyal to God. The choice is clear: hoard your life and die ignorant, or serve Christ and live wisely.

Now what did Jesus mean by taking one's cross daily? The only cross the disciples knew was the kind on which one dies in shame. Jesus knew such a cross was coming. So each day he must have prepared himself a little more for that hour.

When times are good, we want to relax and enjoy it. But common sense tells us there will be hard times. So we must spend some of the good time getting ready for the bad time. Isn't that what Jesus really meant?

A disciple must daily prepare himself for those times when he will be hurt because he is a Christian. God's way often crosses the path of the devil's way and man is caught in the middle. Jesus suffered and was victorious. His disciples suffer too and they are likewise victorious.

Christ calls!

Your answer, please?

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The unseamly

A smile or two

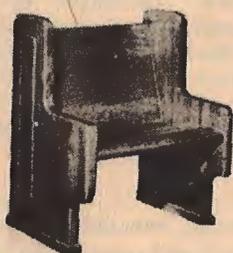
A gunman with a sense of values held up a supermarket. He ignored the money in the till and just loaded up on groceries.

Attendance report

Nov. 22, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alicia	76	70	
Arkadelphia, Second	226	199	
Banner, Mt. Zion	32	13	
Berryville			
First	169	54	
Freeman Heights	132	44	
Rock Springs	97	67	
Blytheville, Calvary	234	113	6
Booneville			
First	242	218	
Glendale	66	37	1
Cherokee Village Mission	127	38	4
Crossett			
First	486	131	
Mt. Olive	265	140	
El Dorado, Caledonia	34	25	
Forrest City, First	522	140	
Ft. Smith			
First	1226	485	8
Grand Avenue	732	247	4
Moffett Mission	48		
Haven Heights	244	140	
Gentry, First	166	88	1
Greenwood, First	294	117	
Harrison			
Eagle Heights	244	79	
Northvale	158	94	1
Helena, First	259	74	
Hope, First	477	122	
Hot Springs			
Lakeshore Heights	98	40	
Lakeside	159	83	
Jacksonville			
Bayou Meto	142	69	2
First	405	92	8
Marshall Road	340	130	
Jonesboro, Nettleton	303	131	6
Lake Village, Parkway	55	35	
Little Rock			
Crystal Hill	145	56	
Geyer Springs	726	241	4
Life Line	655	213	1
Lavaca, First	266	118	
Luxora, First	72	36	1
Magnolia, Central	615	310	
Marked Tree, First	157	49	
Melbourne			
Belview	153	72	
First	133	64	
Horseshoe Bend Mission	15		
Monticello, North Side	103	58	
North Little Rock			
Baring Cross	577	176	
Gravel Ridge	187	94	
Levy	474	135	
Park Hill	826	327	1
Sixteenth Street	67	39	1
Sylvan Hills	281	141	
Paris, First	387	71	
Pine Bluff			
Centennial	190	76	
East Side	201	133	4
First	700	129	2
Green Meadows	56	32	
Second	145	62	
Prairie Grove, First	160	62	3
Russellville, Second	212	108	
St. Charles	82	40	
Springdale			
Berry Street	131	55	
Elmdale	376	127	
First	642	193	3
Oak Grove	100	47	17
Van Buren, First	462	225	
Mission	56		
Vandervoort, First	50	23	
Warren, Immanuel	258	105	4
West Memphis			
Calvary	278	132	
Vanderbilt Avenue	103	66	2

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An inept golfer once drove his tee shot onto an anthill. After many swings, he demolished the anthill but still had not hit the ball. At this point one of the two ants still alive turned to the other and said: "If we're going to survive—we had better get on the ball!"

Southern Baptist datelines

"Becoming" editor resigns from Sunday School Board

NASHVILLE (BP)—H. Frank Grayum, editor of youth curriculum materials (including *Becoming*) for the Church Training department of the Southern Baptist Sunday School Board, has resigned, effective immediately, in the wake of an administrative decision to revise the quarterly *Becoming* because of "potentially inflammatory" material on race relations.

Announcement of the resignation was made jointly by Grayum and James L. Sullivan, executive secretary of the Sunday School Board here.

Grayum stated that the revision of *Becoming* and *Becoming For Leaders* was a factor in his resignation, but that the action was part of a more far-reaching decision on his part.

In a statement issued through the Sunday School Board Bureau of Baptist Press, Grayum said:

"I am resigning my position as editor of youth curriculum materials for the church training department. I have enjoyed several phases of editorial work, and appreciate the opportunity of working at the board for a little more than two years.

"However," he continued, "I believe that in order to fulfill the objectives of my personal ministry as I see it, I need to seek another opportunity and avenue for service.

"As editor, I regret the decision that was made to revise *Becoming* and *Becoming for Leaders*. The resultant publicity has caused Southern Baptists to lose ground in the area of race relations," Grayum observed.

Sees outlook as dark

"I feel that the Sunday School Board will have difficulty in making real and redemptive progress in the area of race relations and reconciliation because of this incident," Grayum said.

He added that he had no immediate plans for the future. "I look forward to an opportunity to serve in some situation where I can reconcile my personal philosophy, theology, and objectives with those of any institution or group of which I may become a part."

Grayum, 28, is a graduate of William Jewell College, Liberty Mo., and Midwestern Seminary, Kansas City, Mo. Before assuming the editorial position at the Sunday School Board, he was youth director for Holmeswood Church, Kansas City.

Concerning Grayum's resignation, Sullivan stated that it was entirely Grayum's decision and that he understands the problems expressed by the editor.

"When we become a part of an agency like the Sunday School Board," said Sullivan, "we either adopt the philosophies and objectives of the agency, changing our own views to bring them into alignment; or we seek through appropriate channels to influence the agency's positions. Those who are not able to reconcile their views with those of their employer may understandably desire to seek other avenues of fulfillment.

Publicity is 'deplored'

"I deplore the publicity which has been given this incident," Sullivan stated. "The decision we made with regard to the published material was not a decision to pull back or to bow to pressure in dealing with the race question.

"The Bible deals with the question; the Southern Baptist Convention has directed us to deal with the question; the material we revised in this action still deals with the question; and we plan in the future to deal with the question as fully as possible in a responsible and redemptive manner," Sullivan said.

"The publicity which has accompanied this decision was not initially of our making, nor did we seek it," said the executive-secretary. "False impressions have been given by headlines; news stories have been erroneous; and the very effort we have been trying to make to deal constructively with the race issue has been turned against us.

'We'll not be deterred'

"We shall not be deterred in future efforts to deal with critical issues because of distorted treatment in news media, or because of criticism from either extreme, left or right," Sullivan concluded.

Sullivan had announced the decision to revise a unit on race relations in the quarterly for 14-15 year olds and the corresponding leadership quarterly on Oct. 28, stating that he took the action in his role as editor in chief of all board materials.

Allen B. Comish, director of the board's Church Services and Materials division, said at that time that the material which was revised included a photograph of a black boy and two white girls in conversation, some textual material, which was "subject to misinterpretation."

Tennessee Convention to study academy

GATLINBURG, Tenn. (BP)—After lengthy debate, the Tennessee Baptist Convention here voted to refer a proposal to discontinue Harrison-Chilowee Baptist Academy in Seymour, Tenn., to the education committee of its executive board for study and a recommendation next year.

The proposal to dissolve the academy, located near Knoxville, was made by James Stroud, pastor of Park Lane Church, Knoxville. The convention approved, however, a substitute motion by Ralph Norton, pastor of Red Bank Church, Red Bank, Tenn., to refer the proposal to the committee for study.

The education committee of the convention's executive board will be asked to study the future of the academy and report to the convention in 1972.

In other major actions, the convention adopted a record budget of \$6 million, an increase of \$325,000 over the 1971 budget.

W. Fred Kendall, executive secretary of the convention, was recognized for 15 years of service to the denomination. Kendall announced to the Executive Board his plans to retire as executive secretary at the end of 1972.

A resolution opposing parimutuel gambling in Tennessee and praising Gov. Winfield Dunn for vetoing legislation on legalized gambling last year was approved by the convention.

Courtney Wilson, pastor of First Church, Henderson, Tenn., a suburb of Nashville, was elected president.

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