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December 9, 1971

Arkansas Baptist State Convention

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# Arkansas Baptist

NEWSMAGAZINE



December 9, 1971



## Personally speaking

# The way to go—up



ELM

Now that the Executive Board has granted me a sabbatical that will free me from my weekly grind of duties here ahead of schedule, the count-down for my launch into the outer space of retirement is well underway.

As I said a few weeks ago in announcing my retirement plans, nothing else I have ever done has given me quite the satisfaction that has come from these 15 years of editing my home-state Baptist paper. But—and a lot of you are not going to believe this—it has not been easy.

Having been in newspapering a number of years before entering this ministry, I knew first-hand about the hard life of meeting deadlines an editor must endure. Perhaps that was the reason, more than any sense of propriety, that I never turned so much as a little finger toward getting myself considered and called to this place. For years I sincerely felt that this sort of job would be the last thing I would want, even if I could get it.

Then, early in December of 1956, a morning's mail wafted to me in Louisville, Ky., where I was coordinator of the Kentucky Baptist schools and colleges, a letter from Executive Secretary Ben L. Bridges, of the Arkansas Baptist State Convention. Before opening the letter, I felt that I knew what it was all about. My hunch was correct. "Would you be interested in coming to Little Rock at our expense to talk with our committee about the possibility of editing the *Arkansas Baptist*?" Dr. Bridges asked.

Had I been superstitious, I should have declined the invitation. Dr. Bridges had forgotten to sign the letter! His secretary had typed his name at the end of the letter, but he had not signed it.

My immediate reaction was thrill-chill. As a more or less normal husband in such circumstance, I called my wife. And I found out that as of the moment she definitely did not feel that God was calling her to pull up and move back to Arkansas!

That day I think I must have come as close to heeding Paul's admonition to "pray without ceasing" as any other day of my life. And not many hours after the arrival of Dr. Bridges' letter, thoughts of the approaching Christmas season and everything else but "the Arkansas situation" slunk almost out of sight. My reply was in the mail before the day ended. And, before Christmas, I was back in Arkansas for that all-important meeting.

Well, as you might know, it all worked out. And I stopped somewhere over in Tennessee, as I drove back to Louisville, to call Mrs. McDonald and persuade her that the Lord really did want us to "move back home."

So, again, thank you, Lord, and thank you, Baptists of Arkansas, for these most fruitful years. This is not quite my last word—I have through the 31st, the Lord willing—but let me breathe a prayer here that the

upcoming editor, whoever he may be, with the Lord's help shall be able to take the foundation that so many of us have labored together to build, in these 15 years, and erect on it a skyscraper!

*Erwin L. McDonald*

## In this issue

- An analysis of the annual meetings of Baptists in each state shows that baptism issues and race relations were the key issues discussed at business sessions. This report begins on the opposite page, and summarizes the happenings at the various conventions.
- The editor has been given a sabbatical leave and will officially close out work with the paper as of Jan. 1. This announcement appears on page 7 this week.
- Ouachita University has added a new staff member. The announcement of the appointment of Lane Strother as development training officer is made in a story on page 8.
- The cover this week shows the building dedicated by Second Church, Conway, this past weekend. The story and an additional photo are found on page 10.
- A Baptist Press writer covering the third Synod of Bishops of the Catholic church has observed that both Catholics and Baptists face many of the same human frailties. This third report in a series gives a final analysis of the meeting. See page 19.
- Sunday School Board officials have received what one board official called the most response in the shortest time in board history. The issue—the decision to revise a quarterly for 14 and 15 year olds. A roundup of the reaction has been written by Baptist Press. See page 24.

# Arkansas Baptist

NEWSMAGAZINE

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NO. 48

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



## Guest editorial

## Race relations, baptism issues spotlighted

By the Baptist Press

During annual meetings of 32 Baptist state conventions scheduled in late October and November, two key issues were most prominent: Southern Baptist involvement in race relations, and efforts to restrict state convention membership to churches which practice baptism by immersion only.

These two issues confronted in some form no less than 16 of the 32 state conventions meeting during a six-week period.

Most of the conventions, however, were described by veteran observers as "calm," "peaceful," and "harmonious." The majority of the conventions conducted their business without a ripple of controversy.

Other issues confronting several of the state bodies included such matters as problems relating to operation of Baptist colleges; opposition to legislation proposing a "non-denominational prayer amendment" to the Constitution, and to state-wide legalization of gambling, federal aid to parochial schools and to Baptist institutions; and matters of prison reform, drug abuse, and assistance to pastorless churches and churchless pastors.

At least 13 of the state conventions dealt in some way with race relations.

Seven of the conventions adopted resolutions expressing "disappointment," "distress," and varying degrees of opposition to an administrative decision by the Southern Baptist Sunday School Board to revise a church training quarterly for teenagers, *Becoming*, because of a study unit on racial reconciliation which leaders felt was "subject to misinterpretation."

Eight state conventions urged their churches to intensify efforts at racial reconciliation, advocated rejection of "racism," or emphasized that the gospel is for all people regardless of race.

#### Blacks named officers

Two conventions, California and Kentucky, elected blacks as vice presidents, and in Texas, six black, white and Mexican-American Baptist bodies held a joint, interracial rally at Houston's Astrodome, attracting more than 42,000 people.

On the second major issue—efforts in seven state conventions to limit convention membership to messengers from churches which do not practice alien immersion or open communion—there were no clear trends emerging.

Two conventions, Alabama and North Carolina, refused to adopt proposals to limit convention participation to churches which do not practice alien immersion.

Two others, Arkansas and California, took actions which tended to strengthen current limitations prohibiting participation of such churches in the state convention sessions.

Two other conventions, Indiana and South Carolina, refused to require churches to be affiliated with a local Baptist association in order to send messengers to the state convention. A third convention, Texas, refused to make association affiliation a test for membership on the convention's Executive Board.

While the conventions' actions on membership requirements tended to be inconsistent, there appeared to be uniform increased concern on the state level for intensified Baptist efforts at racial reconciliation, especially in light of the controversy over the revision of the church training quarterly.

Expressing some degree of "distress," "disappointment," or "displeasure" over the withdrawal and revision of *Becoming* were conventions in Kentucky, Maryland, the District of Columbia, Virginia, North Carolina, California, and Oregon-Washington.

Most of these conventions went beyond simply expressing "displeasure," urging their own churches to intensify their efforts at racial reconciliation.

#### Open membership urged

Maryland Baptists, for example, amended their resolution to add a paragraph strongly encouraging "our churches to examine their own attitudes in regard to race so that our preachments will become practices," and urging the churches to open membership to all people regardless of race.

Kentucky Baptists, who elected a black pastor as vice president, reaffirmed "rejection of racial segregation as inherently un-Christian" and reaffirmed "our commitment to racial reconciliation." The South Carolina convention urged its churches to observe a special day of racial reconciliation on Nov. 21.

Southern Baptists in Illinois 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 churches have as being racists."

Three conventions adopted resolutions relating to public school integration. Virginia Baptists opposed busing to achieve racial balance, but endorsed open housing as the Christian basis for support of the neighborhood school concept. Texas Baptists also decried racial discrimination in housing and adopted a strong resolution supporting public school desegregation. North Carolina Baptists urged private schools to comply with the law of the land by opening doors to all races.

For the first time, a black minister delivered a major address at the Louisiana convention, and a black evangelist speaking at the Arkansas convention

(Continued on page 4)



expressed disappointment over the *Becoming*, incident, in that convention's closing address.

In Georgia, however, the convention refused to instruct trustees of its children's home to implement a three-year policy of accepting children of all races, voting instead to leave this matter to the trustees and administration.

#### **Baptism issue debated**

Seven conventions faced the more complicated issues of baptism and requirements for membership in the state convention. No clear trends seemed evident.

Arkansas Baptists, for example, adopted a committee report aimed at ending a four-year controversy by defining the term "regular Baptist church" in the constitution requirements for membership as a church which accepts the Southern Baptist Convention's Baptist Faith and Message Statement of 1963, but adopted by a vote of 389-263 an amendment which added that this statement "shall not be interpreted as to permit open communion or alien immersion." The action thus seemed to strengthen limitations against doctrinal diversity in the state.

The California convention refused to delete a constitution requirement prohibiting acceptance of messengers from churches accepting alien immersion. Furthermore, two constitution amendments designed to strengthen this requirement were introduced for voting next year.

In Arkansas, however, three churches which had been denied seats at the convention for four years were accepted this year without protest, while in California, four churches which permit membership by "alien immersion" were denied seats.

In contrast to the Arkansas and California actions, the North Carolina convention defeated a proposal to amend the constitution to exclude churches which accept alien immersion when the amendment failed to get the necessary two-thirds majority.

In Alabama, the convention refused in three different votes to alter its membership requirements so that only churches which practice baptism by immersion would be accepted. It was pointed out, however, that no Southern Baptist congregation in Alabama is known to accept alien immersion.

South Carolina and Indiana Baptists faced the issue from the standpoint of requirements for affiliation with a local association, where such doctrinal battles are most often fought, as a test for convention membership.

A constitution amendment in South Carolina which would have required affiliation with an association was defeated, but a constitution change was proposed for a vote next year which would specify churches must practice baptism exclusively by immersion for membership. The South Carolina convention also defeated a motion to deny seats to messengers from First Church, Greenwood, S.C., which was ousted from the local association last year for its baptism policies.

Indiana Baptists voted to delete a stipulation from its constitution which required membership in a local association for churches to attend the state convention.

In Texas, messengers voted down an effort to delete the nomination of a pastor from a Lubbock church to the state Executive Board. The controversy arose because the Lubbock church is not a member of a local association due to its alien immersion policies.

#### **Church autonomy issue**

Arguments in the debates at the seven conventions had similar sounds. Those in favor of convention requirements against alien immersion or open communion, or for associational membership requirements argued that from a scriptural basis immersion is the only form acceptable, and that anything less is not in keeping with Baptist doctrine.

Opponents, however, contended that such requirements were an infringement upon local church autonomy to set doctrinal policies, and that one Baptist body cannot determine what another autonomous Baptist body can or cannot do.

The issue, however, does not appear to be settled in many of the conventions, and may crop up again.

An issue which surfaced in dozens of state conventions during the 1960's—federal aid to Baptist schools and hospitals—confronted only two conventions this year, Texas and North Carolina. Other problems relating to Baptist schools and institutions faced seven conventions.

#### **Federal grants opposed**

Texas Baptists turned down a request for federal loans and grants to their hospitals by a vote of 1,466 to 724, almost the same margin as action two years ago on a request for government loans to Texas Baptist schools.

In North Carolina, the convention refused to amend the constitution to require convention approval of all government-funded programs at Baptist institutions, leaving such decisions to its General Board.

Texas Baptists voted to release from convention ownership and operation a school and a hospital—the Memorial Baptist Hospital System of Houston, and the University of Corpus Christi. The school last year received a government loan to help rebuild after Hurricane Celia, but did not receive convention approval.

Georgia Baptists authorized a debt-retirement program for the now-defunct Norman Junior College, Norman Park, Ga., and voted to create a new Baptist assembly on the campus. Mississippi Baptists also voted to construct a new assembly to replace one destroyed by Hurricane Camille.

Efforts to consolidate three schools in Kentucky, and a move to close an academy in Tennessee, both were referred to committees for study. Efforts to sever ties between the Florida Baptist Convention and Stetson University, and to cut financial support from Furman University by the South Carolina convention were soundly defeated.

#### **Placement sought**

Four state conventions approved plans or proposals to establish a new program of assisting churches seeking staff members, and pastors and staff members seeking a place of service in churches.

Texas Baptists approved employment of a coordinator of counseling services for ministers and their families and establishment of a computerized church staff information service. Virginia authorized a



similar position, and Illinois defeated an effort from the floor to rescind plans approved by the state board to create an information service. Florida Baptists voted to study establishing such a program.

On religious liberty and church-state relations, seven conventions adopted resolutions opposing government financial aid to parochial secondary and elementary schools, and seven conventions opposed efforts in Congress to adopt a "non-denominational prayer amendment" to the U.S. Constitution, or commended Congressmen who voted against the amendment.

### Gambling, alcohol hit

In other resolutions, eight conventions opposed state-wide efforts at legalized gambling; six conventions issued statements opposing some aspect relating to alcoholic beverages; five conventions urged Baptist concern and efforts at prison reform; and several others resolved on drug abuse, abortion, pornography, and other issues.

Two conventions adopted resolutions relating to a theological controversy on the national level of the denomination, and the Indiana convention defeated two proposals aimed at censoring "liberal" professors at Southern Seminary, Louisville.

By a margin of only 24 votes, Virginia Baptists expressed their "favor (of) the freedom of Broadman Press to print whatever will meet the needs of cooperating churches." The motion was referring to decisions by the Southern Baptist Convention to recall and rewrite the *Broadman Bible Commentary* because it was not consistent with the conservative views of the majority of the messengers.

Maryland Baptists deplored "the tragic and unnecessary controversy" over the commentary, but commended selection of Southern Seminary professor Clyde Francisco to rewrite the commentary.



**DEDICATION**—The Illinois Baptist State Association dedicated this new \$1.5 million headquarters building in Springfield on Nov. 11, during the Association's 65th annual convention. Governor Richard B. Ogilvie brought greetings, as did representatives of national and state Baptist agencies. The State Association moved its office from Carbondale to Springfield early this fall. A total of 900 Illinois churches are affiliated with the Association, with a membership of 190,000 (Photo by Dave Beatty Studio)

I must say it!

## 'Christ in you . . .'



Dr. Ashcraft

It would be difficult to find a more adequate definition of the ministry of the churches than Christ living out his life, ministry, witness and role in the corporate life of his children. Of all the eleven major religions of the world Christ stands all alone in the field of incarnation.

He was indeed God in the flesh beseeching reconciliation toward God. He comes into our hearts by an experience of salvation and lives there as our source of inspiration and power. Those who have opened the door of their souls to him have found indeed he came in to live out his life in theirs. The churches which are the corporate expression of his properly related children have also become intensely aware that Christ is living out his life, ministry, witness and role across the centuries witness the fellowship.

It is entirely safe to say that the churches which are in good character are those churches which continue to perform the basic ministries and services Jesus started and performed while on earth. It is also safe to surmise that any church which has forsaken that pattern has denied the Lord his pleasure in living out his life in those churches.

There is not as much room for argument on this point as some could wish because it is a matter of clear record, the ministry of our Lord. Perhaps the role of the churches would become more refined as well as defined if the individual members gave greater place for our Lord to live his wonderful life in them.

Our big problem seems to be our inability to subordinate self, get out of God's way, and to cease attempting it in our own strength. Paul had to endure a crucifixion experience before he could achieve, "Nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20).

Paul also came to know in such a life it is God who works in his people causing them even to will as well as to do his good pleasure (Phil. 4:13). It was Jesus who said, "I can of mine own self do nothing (Jn. 5:30).

Much fretting, frustration, and failure could be avoided if we could come upon the secret of allowing Christ to live his abundant, victorious, radiant life in us. There would be modern day miracles, great visitations of God's power, renewal in the ranks of the churches and new life for us all because Christ then lives again in our lives.

It is Christ in you, not only the hope of glory, but the only hope for an abundant, victorious radiant life. Some few will discover what Jesus meant when he said, "Greater things than these shall he do because I go unto my father" (Jn. 14:13).

Great, isn't it, the prospect of our little lives doing so much once God works through us?

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



# On the editor's retirement

I read with regret your announcement of retirement.

From the perspective of one Baptist pastor who thinks himself to be something of a middle-of-the-road fellow, you have done a superb job of fairly and honestly presenting the issues. I do hope that your retirement will be full of delight and opportunity for continued service.—H. Dale Jackson, Pastor, Overland Baptist Church, 9303 Midland Blvd., St. Louis, Mo. 63114

We have strong personal feelings of regret over your decision to retire. Your dedication to the service of our Lord by keeping Arkansas Baptists informed has been invaluable.—George E. Sims, Director, Baptist Student Union, University of Arkansas at Monticello, College Heights, Ark.

You have done a tremendous job with the Arkansas paper and we appreciate all that you have done for the cause of foreign missions. I was happy to see that you will become the religion editor of one of your daily newspapers after your retirement. I am sure you will continue to make a great contribution to the total Christian cause in that very important post of service.—Rogers M. Smith, Administrative Associate, Foreign Mission Board of the Southern Baptist Convention, Richmond, Va.

\* \* \*

You have wrought mighty well in the editorship and I know you will in your retirement ministry. May you enjoy a less scheduled and more relaxed life with enough to do to keep you alert and enough free time to let you be at ease. Happy Retirement!—W. G. Stracener, 1348 Edgewood Avenue, Jacksonville, Fla.

\* \* \*

The notice of your retirement gives me concern. I hate to think of your stepping down. I have enjoyed reading the *Arkansas Baptist* for nearly four years now. Your personal touches are interesting and you have done a splendid job as editor. I just wanted you to know that I appreciate you and I hope that the Lord will give you rich blessings for all the rest of the days.—Dick H. Hall, Jr., Southern Regional Director of Americans United for Separation of Church and State, 215 Church Street Building, Decatur, Ga.

\* \* \*

I am distressed to learn of your retirement as editor of *Arkansas Baptist Newsmagazine*. I will miss your

editorials, for I always thought they were some of the very best written by our Southern Baptist editors.

However, I just don't believe that you will be retiring as you do not have the stuff designed for retirement. In fact, I am not even worried about it for I know that someone somewhere will offer you a position which will keep you busier than ever.

Gioele Sattembrini  
Assistant to Executive Director  
Americans United for Separation  
of Church and State  
Silver Springs, Md. 20910

## Ministerial Association opposes liquor stand

The Ministerial Association of Southern Baptist College voted unanimously to express our disapproval of the action and statements of Pastor Eugene Owens concerning alcoholic

## Woman's viewpoint

# Ask for truth, expect anything!

By Iris O'Neal Bowen



Mrs. Bowen

When I taught beginners at Batesville, one of the nursery teachers told of how one of her three-year-olds came telling her, during their rest time, what had happened at their house the week before.

"You know that big old tree out in our front yard? Well, Mama was in the house, and I was playing out in the yard and I decided to climb up in the tree. So I climbed up in the tree, 'way up, and I hid from my Mama, and when she came out and called and called me I didn't answer her.

"But when she had called me a long, long time, I just JUMPED OUT OF THAT TREE, RIGHT ON TOP OF MY MAMA'S HEAD, and I really scared her!"

"Oh, now, Johnny, you didn't really do that, did you?" the teacher asked.

"No," Johnny admitted, "but" he added, "it would have been fun!"

Which reminds me of a story passed on to me, which probably came as near happening as Johnny's little tale.

A little boy was asked what he had learned in Sunday School, and he said, "Well, there was this fellow, Moses, who was helping a lot of slaves escape from Egypt. Then the King's army found out they were leaving and started after them. When Moses and his people got to the Red Sea, his scouts told him the other army was coming fast. Moses thought in a hurry and he had his engineers put a string of boats across the narrow end of the Red Sea and planks on those boats to make a pontoon bridge so his people could pass. But as they were crossing, the other army was getting nearer and nearer. Moses picked up his walkie-talkie and called his bombers and told them to fix that Egyptian Army. And so his air force dropped bombs on that army and got rid of it in a hurry, and Moses led his people safe to the other side!"

"Oh, Son," his Mother asked, "is that really what your teacher said?"

And the boy answered, "No, Mother, but if I told you what she said happened, you wouldn't believe it!"

It pays to have your imagination in good running condition when you deal with children. Some one has said that if you want the truth you should ask a child. I say you sometimes get more than you asked for!

beverages as reported in the Oct. 28 issue of the *Arkansas Baptist* . . . We are especially anxious that the public not be led to believe that this reflects a change of attitude of Baptists toward the liquor question. As an association of ministerial students of the "now" generation we wish to go on record as opposing the use of alcoholic beverages as vigorously as our forefathers.—John Burgess, President, Ministerial Association, Southern Baptist College, Walnut Ridge, Ark. 72476

## Correction

A photo cutline appearing on page 7 of some copies of the Dec. 2 *Arkansas Baptist Newsmagazine* incorrectly identified Don Moore as the new president of the Arkansas Baptist State Convention. Mr. Moore is the new president of the Pastors' Conference.



## Editor McDonald gets sabbatical leave

The Executive Board of the Arkansas Baptist State Convention voted, at its recent meeting in connection with the annual sessions of ABSC, to grant Editor Erwin L. McDonald, of the *Arkansas Baptist Newsmagazine*, a two-month sabbatical leave beginning Jan. 1.

The editor has accepted the leave, and since he will be retiring officially as of March 1, he will now be closing out his work with the paper as of Jan 1.

One of 15 Southern Baptist editors previously invited to be the guests of the Israeli government for a 10-day trip to Israel, Dr. McDonald still plans to make this journey, in January. He will also be attending the February meeting of the Executive Committee of the Southern Baptist Convention and of the Southern Baptist state editors, in February, in Nashville, Tenn.

Executive Secretary Charles H. Ashcraft, of the Arkansas Baptist State Convention, has been designated by the Executive Board to serve as interim editor of the paper until Editor McDonald's successor is chosen.

Dr. McDonald said that he was especially appreciative of the generosity of the Executive Board, since the leave granted him would make it possible for him to begin his new position as religion editor of the *Arkansas Democrat* as of the first of the year.

## Stoddard resigns to move to Kansas



Mr. Stoddard

Edmund Stoddard, pastor of First Church, Perryville, has resigned to become pastor of Calvary Church, Columbus, Kan. During his five-year ministry at Perryville a new sanctuary was built. There were 72 additions, 38 by letter, 34 by baptism.

Mr. Stoddard has the M.A. degree from Kansas State College of Pittsburg. He is married to the former Earline Hallam, Walker, Mo. The Stoddards have four children, Ellen, 7; Andrew, 5, and Charles and Chad (twin boys), 3.

## Indian Hills Church dedicates new educational building



Indian Hills Church plant.

Indian Hills Church, 6801 John F. Kennedy, North Little Rock, J. Ronald Condren, pastor, dedicated its new educational building Dec. 5.

Color slides of the church's progress since its beginning, Sept. 4, 1966, were shown by Jim Greene, educational director, and the dedicatory sermon was by R. H. Dorris, director of missions for the Arkansas Baptist State Convention.

The new addition, designed by Max Ferguson, architect, in cooperation with Jim Greene, was built by Whitehurst Bros., Jacksonville. It has 8500 square feet of floor space for 28 classrooms, with a capacity of 250-300 people.

Cost of the building was \$99,000, with an additional \$6,000 in new equipment.

The building has a covered walk to the original building and will have a circular driveway at the rear.

Construction began in April and was completed in October. The Finance committee was comprised of Paul Power, chairman, Frank Shamburger, and Jack Atkins. Comprising the Building committee were: Mr. Shamburger, chairman, Henry Cameron, Cary Castle, Bill Finton, Don Gray, Don McCormick, and Cole Morgan. Charles Grimes also volunteered considerable time.

Indian Hills Church originated as a mission of Park Hill Church, North Little Rock. It was constituted a church on June 4, 1967, with 117 charter members. The church now has 307 members. Its budget for the current year is \$60,000.

The educational building is the first of several to be constructed over a four-acre tract purchased through North Pulaski Association.—Church Reporter

### New subscribers

#### One month free trial:

Church	Pastor	Association
Wattensaw, Lonoke		Caroline
Nodena, Wilson	Roy C. Johnson	Miss.
Glendale, Booneville	Daniel E. Threet	Concord
Number Nine, Blytheville	Wayne Clayton	Mississippi

#### Three month free new church:

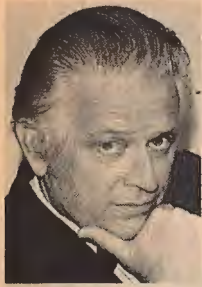
Cross Roads, Benton	Billy Graham Wilson	Central
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#### New budget:

Bethel, Barling	Leroy French	Concord
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## Music drama set for Immanuel Church



Mr. Pickett

"The Nazarene," a musical drama by Don Gillis, will be premiered in Little Rock on Monday night, Dec. 13, at 7:30 p.m. Under the direction of Wayne Bailey, minister of music at Immanuel, it will feature William, Pickett, leading baritone

for the New York City Opera, Houston Grand Opera, Canadian Opera, Ft. Worth and Kentucky Opera Associations.

Mr. Pickett has sung with Beverly Sills, John Alexander, Placido Domingo, and many other singers during his career.

Other principals in the musical drama are: Eloise Hynes, Suzanne Townsend, Marilyn Simmons, and Norman Coade.

There will be only one performance and admission is free.

## Strother appointed to Ouachita post



Mr. Strother

Lane H. Strother, a 1968 *cum laude* graduate of Ouachita University, has been named development training officer at Ouachita.

Strother, who combined an English major with three years as a varsity halfback with the Tigers, plus a variety

of campus leadership roles, will have special responsibilities in the areas of organizing, training and developing alumni resources for the purpose of recruiting students and developing financial and general support.

Except for time spent in military service, Strother has been a life insurance general agent in Arkadelphia for the past five years. He is married to the former Judy Cook of McGehee and they have two children.

While at Ouachita, he was named to "Who's Who in American Colleges and universities," was a member of Blue Key honor fraternity, and president of the freshman and junior classes. He received a master's degree in educational administration from the University of Arkansas.

**What? You haven't called Missions Hotline even once? 703 - 358-7975**

## Funds provided for renovation of Ouachita missionary home



Ouachita University missionary home

An \$8,000 gift for the renovation of Ouachita University's missionary home, on the corner of Fifth and Cherry Streets, Arkadelphia, has been presented to the University by the Dermott Baptist Church.

The home will be occupied by missionary families on furlough and applications for its use are now being received.

"The provision of this home for missionaries by the Dermott Baptist Church," said Ben M. Elrod, vice

president for development at OBU, "is especially significant in light of Ouachita's commitment to Christian excellence. The presence of a missionary family on campus will add to the spiritual dimensions of campus life and will provide inspiration to the entire University community."

Dr. Elrod said that the missionary families from various parts of the world would "add to the international flavor of the city and the University."



**CAMPAIGN BOOST:** Alvin Huffman Jr., director of the \$4 million Ouachita-Southern College Development campaign, received pledge cards from pastors of churches, in an appearance recently at Southern College, Walnut Ridge. Left to right, College President H. E. Williams, Pastor Jim Tillman, of First Church, Walnut Ridge; Mr. Huffman; J. T. Midkiff, pastor of Hopewell Church, Rt. 1, Corning; and Lendol Jackson, pastor of Alicia Church.



## First, Calico Rock, burns note and dedicates debt-free building

First Church, Calico Rock, Carl R. White, pastor, dedicated the church building at the Sunday morning worship service Nov. 14.

The dedication came with the retirement of the church's indebtedness, and featured a note burning.

John Ed Steeley, a member of the faculty at Southeastern Seminary, Wake Forest, N.C., gave the dedicatory address. Dr. Steeley was a member of the Calico Rock church when a youth, at which time his father, the late J. E. Steeley, was the pastor, and he was ordained by the Calico Rock church.

Other program participants included the editor of the *Arkansas Baptist Newsmagazine*, Erwin L. McDonald, who did the Bible reading and led the invocation; T. J. Silvey, who introduced visitors and committees; Aubrey Watts,

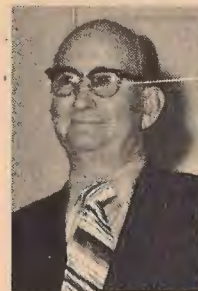
who presented the keys of the building to the trustees of the church; Thurl A. Arnold, who accepted the keys; Pastor White, who led the litany of dedication; Charles Duncan, of Springdale, a former pastor of the church, who led the prayer of dedication and rang the old church bell, which had been installed in the church belfry after many years in storage.

The church building, valued at \$75,000, with an auditorium seating 325, has been in use since 1959. In addition to this property the church owns a parsonage valued at \$25,000.

The church has received 40 new members during the 11 months Mr. White has served as pastor. The Sunday School attendance has more than doubled during this time.

The dedication service was followed by a dinner-on-the-ground:

## Garland Anderson honored at Camden



Sunday, Nov. 21, was observed as "Garland Anderson Day" by Calvary Church, East Camden.

Mr. Anderson, a former pastor of the church, spoke from his wheel chair to a near capacity crowd.

Mr. Anderson was injured in an automobile accident a little over a year ago. He spent many weeks in "intensive care" at Baptist Medical Center, Little Rock. He was sent to Hot Springs for therapy.

Pastor Jackie Hays reports that the Sunday School enrollment reached 265 and visitors numbered 42.

The offering taken during the worship hour was given to Mr. and Mrs. Anderson.

## Doyle Wesson moves to Fayetteville

Ridgeview Church, Fayetteville, has called Doyle Wesson as pastor.

Mr. Wesson had been at Philadelphia Church, Jonesboro, since June, 1970, having come there from Witt's Chapel, Maynard.

During his 17 months at Philadelphia, the church reported more baptisms than in any similar period in its history. A bus ministry was begun there several months ago.—Church Reporter

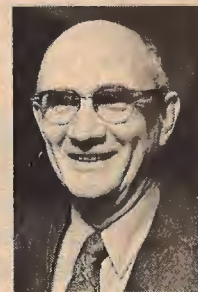
## Second, Little Rock gets hotel director

Elson Herndon, of Kansas City, Mo., will become administrator of the Albert Pike Hotel on Jan. 1, Dr. Dale Cowling, pastor of the Second Baptist Church, announced last Thursday.

The church took over operation of the hotel Dec. 1, and will operate it as a home for the elderly.

Mr. Herndon has been administrator of a retirement hotel operated by the Kansas City Baptist Association for eight years. Before that, he was a pastor in Kansas City for five and a half years, he said.

The food service will be restructured and especially designed to serve the elderly, Mr. Herndon said. He estimated that costs would be \$3 a day for meals and \$90 to \$265 a month for rooms.



Mr. Herndon



Top, newly dedicated home of First Church, Calico Rock.

Bottom, Pastor Carl R. White (back row, left) with his deacons.





The steeple of the new sanctuary building is topped by a cross.

## Porter Black called as mission pastor



Mr. Black

Porter Black, of Abbott, has accepted the call to be pastor of the mission of First Church, Waldron.

Mr. and Mrs. Black have two sons, Gary, 19; and Ralph, 12.

Mr. Black was formerly pastor of three other churches in Buckner Association: Rock Creek Church, Evening Shade Church, and West Hartford Church.

## Second Church, Conway, holds dedication for new building

Official opening and dedication service of the new sanctuary of Second Church, Conway, was held Sunday, Dec. 5 at 2:30 p.m.

William West, pastor of the church, gave the dedicatory address. Allen T. McCurry, Little Rock, a former pastor of the church, led the dedicatory prayer as the corner stone was laid.

The church choir presented special music and Charles Wright of Ouachita University was guest soloist.

The building, erected by Starkey Construction Company of Conway, at a cost of \$300,000, was designed by Horace A. Piazza, architect, Little Rock.

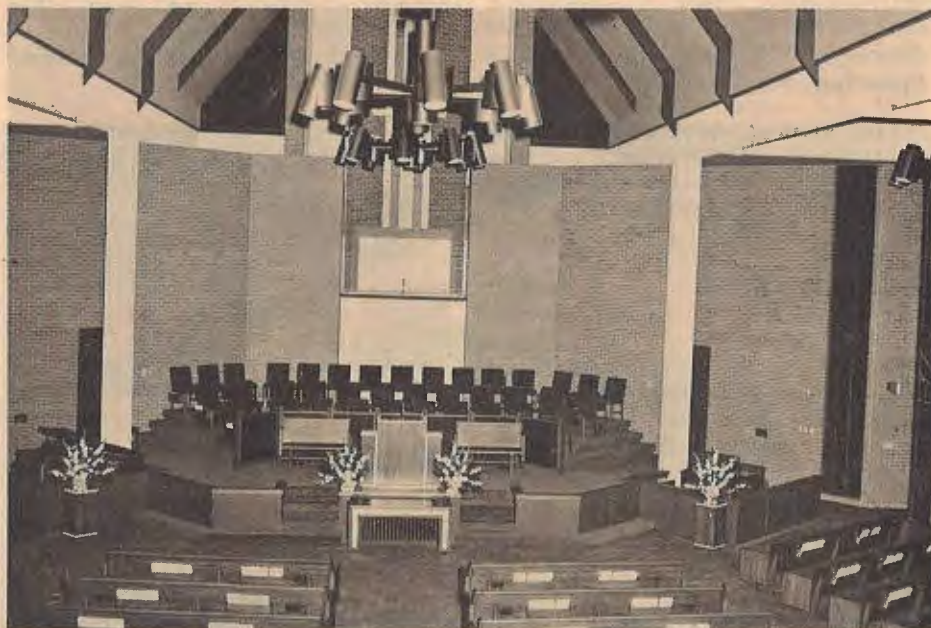
The sanctuary, which will seat 1000, is carpeted throughout and is equipped

with central heating and air conditioning.

The lighting system is controlled from a special control room, where the lights can be brightened or dimmed or spotted according to the portion of service in progress.

The building committee consisted of Glen Nutter, chairman; Wendell Bryant, vice-chairman; Bud Ballard, Marvin Bishop, Joe Cummins, Kenneth Anthony, Gale Lawrence, Joe Bailey, Jim Graddy, Conrad Carroll, Noble Wimberly, Vancel Keathley and Glen Anderson.

At the close of the dedication service, open house was held for tours of the building.—Church Reporter



The interior of the sanctuary of Second Church.



CHRISTIAN LIFE COMMISSION, SBC

• Chicago (UPI)—Smokers who are cured of cancer of the mouth and throat and who quit smoking have less chance of contracting cancer than those who continue the habit, the *Journal of the American Medical Association* reported recently. A study of 203 smokers who had been "cured" of cancer of the mouth and throat revealed only six percent of those who quit contracted a second cancer, the *Journal*

said. Forty percent of those who continued smoking developed second cancers.

(*The Houston Post*, Oct. 26, 1971)

• Studies have shown that a child spends more hours watching television before he goes to kindergarten than a student spends in the classroom in four years of college, an Arizona pediatrician said recently. Dr. Gerald L. Looney of the University of Arizona, Tucson, told the annual meeting of the American Academy of Pediatrics that a pre-kindergarten child spends about 64% of his waking time before a television set. At most colleges, 16 class-

room hours a week is considered a full load. This comes to far less time in the classroom than before the TV set if the 64% figure is correct and assuming the average child is awake more than 25 hours a week. Looney cited television research studies which have found that: (1) By age 14, a child has seen 18,000 human beings killed on television; (2) By the time a child get through high school, he has spent 11,000 hours in the classroom while watching television for 22,000 hours, during which time he has seen 350,000 commercials.

(*The Sunday Showcase*, Oct. 31, 1971)



## Tyson joins staff of Forrest City First

David Tyson is now serving as minister of music and youth at First Church, Forrest City, Bobby Moore pastor. He and his wife, Carol, have been serving in the ministry of music evangelism for the past seven years. He served the church on an interim basis from June through August.

## Ouachita Club meets

The Greater Little Rock Ouachita Baptist University Club will meet Friday, Dec. 10, at 12:30 p.m., in the home of Mrs. Leon Dunham, 2 Wingate Dr.

Mrs. Alla B. Gladden, program chairman, will introduce the program "The Spirit of Christmas." Special guests from Ouachita will be Misses Linda Nelson, Peggy Hellen, Donna Jo Connally, Gay Gladden, and Martha Perry.

Reservations may be made by calling Mrs. Curtis Moore, at 663-7437.

## Deaths

**Mrs. Geneva Robinson Bright**, 50, North Little Rock, died Nov. 25. She was a member of Sylvan Hills Church.

**Mrs. Mildred Barnett**, 93, Batesville, died Nov. 27. She was a member of West Church.

**Carl H. Doshier**, 62, Booneville died Dec. 1. He was an employee of the state Sanatorium and a member of First Church.

**Mrs. Violet Baumeister Williams**, 85, Little Rock, died Dec. 2. She was a member of Immanuel Church.

**Ray M. Wilson**, 64, Little Rock, died Dec. 2. He was a deacon at Immanuel Church and had served as Sunday school superintendent.

**Ides B. Bunn**, 58, Lake Village, was killed Dec. 1 in a two-vehicle accident. He was a member of Lake Village Church. Also killed was **Fred Fuller**, 67, who was a Baptist.

## Northvale, Harrison holds note burning

Northvale Church, Harrison, Charles R. Stanford, pastor, conducted a note-burning ceremony during the morning worship service Nov. 21. The church had recently paid off all of its indebtedness.

The church was organized in 1949 and has carried a debt since that time. The last large amount of indebtedness came in 1965 when the church borrowed \$16,250. This year the church decided to pay \$7,000 to clear the remaining debt. This amount was paid without infringing on the church budget.

Along with the stewardship program, the church has been blessed in all areas of its ministry. This year the church has had a record growth in new members and baptisms—Church Reporter

## Arkansas Baptists named as Wycliffe Bible translators



Mr. and Mrs. Schaefer

Mr. and Mrs. Robert Schaefer, members of First Church, Eureka Springs, have been assigned to serve as Bible translators in Ghana with Wycliffe Bible Translators, Inc.

They returned from Santa Ana, Calif. in September, where they had been serving at Wycliffe's International Headquarters. Last March they completed six months of training in southern Mexico. They have studied for two summers at the Summer Institute of Linguistics, University of Oklahoma, Norman, Okla.

The 2400 members of the Wycliffe Bible Translators take part in a field program which includes 22 countries with translators assigned to over 500 tribes.

The organization began work in Ghana in 1962. There are 36 tribes in northern Ghana and Wycliffe has translation teams working in nine of them.

The Schaefer family and their infant son, Paul, expect to leave for Ghana at the end of January. Their permanent address is Route 3, Huntsville, Ark.



Left to right: Charles Hunt, trustee; Arvin Massengale, church treasurer; Herman Scroggins and Jim Brazell, trustees, and Mr. Stanford, pastor.



## Sunday School

### Hatfields' remarkable prodigy does Sunday School commercial



Jen Jen Hilton

My name is Jenni. Jennifer Elizabeth Hilton, to be exact and formal. Granddaddy calls me Jen Jen.

Granddaddy's readers have been kept up to date on my progress from time to time since I was born Dec. 10, 1969.

However, over the recent Thanksgiving holiday, Granddaddy and Grandmother visited me in California. At the insistence of grandfather, who needed some new and relevant copy for his column, I consented for this interview and photo.

He said his readers needed an updated column. He also said this would serve to answer many questions he receives concerning Sunday School for preschoolers, and not a few questions about me. Imagine that, questions about me!

I spent the first year and half in Dallas, Tex., as a member of the large Park Cities Baptist Church. Because of rapid promotion schedule I was successively a member of Preschool Departments I, II, III, and IV. Grandfather seemed to think this helped qualify me as a member-

consultant in preschool work. Now I live in the San Francisco Bay area where my father, Captain Jerry Hilton, is an army dentist. Mother (Gracie), once on the Arkansas Baptist Newsmagazine staff, no longer teaches school. She just takes care of me. We attend the Tiberon Baptist Church, which ministers to the residents of Strawberry Point and to many students and faculty members of Golden Gate Seminary.

My chief job is to function as chairman of the "welcome committee" for my Preschool department.

Every week I say to every member and visitor in attendance, "I'm so glad you came this morning."

I can verify what grandfather says, "Provide for the babies, and you can reach the parents."

Of course, grandparents seem proud that I can sing my ABC's and many nice songs like "Away in a Manger," "Jesus Loves Me," and "Praise Him, Praise Him." I can also belt out "Santa Claus Is Coming to Town" and "Up on the House Top."

This reminds me to say, "Merry Christmas to all, and to all good night."—By Jen Jen, as dictated to and edited by Lawson Hatfield

## Stewardship-CP

### Giving less than 10 percent not to be called tithing

A pastor in another state wrote in his church bulletin that many people are re-writing their own private dictionary and re-defining many words and phrases to fit their own concepts.

He pointed out that the word "adult" is being re-defined by some to mean a person who can smoke, drink, gamble, or attend X-rated movies without any legal restraint. Others are re-defining the word "freedom" to mean the absence of authority and responsibility.

We Christians are not immune to the temptation to make words or doctrines conform to our own prejudices or narrow philosophies. While it has been done rather subtly, many have attempted to re-define the word "tithing."

Some would view tithing as any type of regular contribution to the Lord's work regardless of the amount given.

Some tithe only on the portion that is their take-home pay after taxes have been deducted.

Others would first deduct some priority obligation.

Of course, if one is just trying to rationalize an amount less than 10 percent, the method of computation is

not particularly important. Any old excuse or method will suffice.

To be sure, there are many Christians who contribute regularly to the Lord's work an amount less than 10 percent, and they are to be commended and not criticized if they are still trying to grow in grace. However, to call such a gift a tithe is less than honest.

On the other extreme, there are those who pay their full tithe regularly, faithfully, legalistically, and pharisaically. To them, the tithe represents the ultimate in faithfulness and discipleship and is frequently made a test of fellowship.

They have missed the whole point of Scriptural stewardship. The tithe is not the ultimate in stewardship but just the beginning. It is the minimum, and those who have been giving a tithe for years should not have progressed beyond that point simply give evidence that they have not done much growing in that area of their Christian faith.

The definition of tithing is not a problem to those who first understand scriptural stewardship; they just practice it instead of trying to re-define it.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

### Scripture sales soar, Thai Baptists report

BANGKOK (BP)—Thailand Bible House has sold over 3 million portions of Scripture in 1971, a 50 percent increase over 1970, according to Ronald C. Hill, Southern Baptist missionary press representative.

U.S. POSTAL SERVICE		SEE INSTRUCTIONS ON PAGE 2 (REVERSE)
STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION		"I" DATE OF FILING
1st of August 13, 1970 Section 3685, Title 39, United States Code		Sept. 28, 1971
1. TITLE OF PUBLICATION ARKANSAS BAPTIST NEWSMAGAZINE		
2. FREQUENCY OF ISSUE Weekly — except Christmas and July 4.		
3. LOCATION OF HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printer)		
528 W. Capitol Ave., Little Rock, Ark. 72201		
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George makes suggestions, gives reminders



Sims family gathers for a minute on their front porch.

### Profile of a BSU director

## He's 'minister' and Christian model

By Jesse Cowling

"I believe my job, and that of the Baptist Student Union, is to provide as many of the benefits of Christian education as possible for the students at UAM." So spoke George Sims, the Baptist Student Union director at the University of Arkansas at Monticello in a recent attempt to describe his work.

The Louisiana native spends his days (and many of his evenings) guiding, suggesting, listening, reminding and teaching the principles of his Christian faith.

*If one of the benefits of Christian education is the opportunity for students to be involved in Christian worship and ministry, then George Sims and the Baptist Student Union are providing that to UAM students.*

Monday, Tuesday and Thursday vespers in the Baptist Student Center help keep students in touch with faith. A weekly trip to minister personally and as a group to nursing home residents provides one regular outlet for Christian ministry and sharing of faith.

Such special activities as the recent Focus Week help keep the entire University community aware of Christian witness. The event was sponsored by the Baptist Student Union at UAM, and Grady Nutt, the nationally known "religious entertainer" was a campus guest and resource person.

*If Christian education includes having one's mind, his intellectual and spiritual rooms enlarged by persons with Christian commitment, that goes on regularly in and through the BSU at UAM.*

Students' rapping with each other in

organized and spontaneous sharing sessions; the Bible course taught at the center by Associational Superintendent of Missions Raymond Reed; the formal and informal reports of student summer missionaries, pastors and church staff assistants; Christian faculty members' visits to the center; planned and unplanned sessions of exchange in dormitories and the Sims' home—all provide the stimulation of exposure to other Christian minds.

Listening to students and reflecting to them Christian and Biblical ideals as a natural outgrowth of the exchange perhaps consumes as much of George Sims' time as anything else.

The "sun never comes a wink too soon nor brings too long a day" for George, because he planned for a long time to do exactly what he's doing today: be a minister to students.

That's "minister" in the spiritual sense, for George is not an ordained preacher. Since his own student days, when a BSU Director made profound contributions to his personal life, George has felt a sense of commitment to student ministries. Even though a year between his college graduation and his entrance to New Orleans Seminary saw him doing social work for the Child Welfare Division of the state of Louisiana, George's goal was student work.

At New Orleans Seminary, where he earned the master of religious education degree in 1968, George served as director of the Field Missions program.

George Sims married Shirley Crain, a fellow student and music major at Southeastern Louisiana State College

(now University). Today Shirley shares in the ministry to students through her music, her listening ability, her state of being as a Christian woman and her exemplary role as wife and mother (to Ralph, 6; Becky, 5 and Donna, 1).

*If having a good Christian role model can be called part of a student's Christian education, the young men and women at UAM have it in George Sims.*

His and Shirley's openness, their availability to students, and their "realness"—to use a student term—keep before those who know them a wholesome example of Christian vocation.

Students, however, aren't the only ones who know George Sims. UAM faculty and staff members know him as a genial neighbor, civic worker and load carrier. George currently serves as second vice-president of the Monticello Kiwanis Club. He's worked with the Arthritis Foundation and directed an especially successful portion of the foundation's fund drive this past year. Members of Monticello's First Baptist Church know George and Shirley as active participants in all phases of the church program.

Ralph, Becky and Donna Sims know George as the daddy who fixes things, for their father lists as his main hobby his family and the pleasurable maintenance of his home environment.

This year 483 students from Southern Baptist churches are attending UAM. George Sims and the Baptist Student Union are two of the good things going for them.



# First Statewide BAPTIST CHAPLAINS CONFERENCE

Baptist Building  
December 14, 1971



**James W. Kelly**



**George W. Cummins**

## — PROGRAM —

- 9:45 Devotional
- 9:55 Introductions
- 10:00 Testimony
- 10:15 "THE MISSIONARY THRUST OF THE CHAPLAINCY" ..... George W. Cummins
- 10:45 Coffee Break
- 11:05 Conferences:
  - Military ..... Jeff Cheatham, Presiding  
George W. Cummins, Discussant
  - Hospital ..... W. H. Heard, Presiding
  - Industrial ..... James W. Kelly, Discussant
  - Institutional
- 12:05 LUNCH
- 1:30 Testimony ..... Ralph Shaddox
- 1:45 Panel: "THE CHAPLAINCY AND THE PASTORATE—SAME OR SEPARATE CALLINGS"
  - Military ..... Bill Strickland
  - Military Reserve ..... Paul Sanders
  - Hospital ..... Homer Bradley
  - Industrial ..... Harry Jacobs
  - Institutional ..... Dewie E. Williams
- Resource Persons: ..... George W. Cummins and James W. Kelly
- 2:30 "THE FUTURE OF THE CHAPLAINCY" ..... James W. Kelly
- 3:00 Critique
- 3:10 Adjourn

—R. H. Dorris  
Missions Department



# Literacy missions said to be mushrooming among Baptists

By Sandy Simmons

ATLANTA— (BP)—Literacy missions—spreading the gospel by teaching people to read and write—is spreading rapidly among Southern Baptist churches.

That is the firm opinion of Mildred Blankenship, assistant secretary of the Southern Baptist Home Mission Board's Department of Christian Social Ministries.

"Literacy work is growing rapidly, like leavening," she said. "Someone starts a little literacy work, and, suddenly, it mushrooms. I would say we have literacy work going on in every Baptist state convention."

More than 59 literacy workers met here recently for a three-day conference. Representatives from 21 states, including Alaska, attended the conference hosted by the SBC Home Mission Board here.

Mrs. Wanda Eckeberger, Houston, a worker in the literacy program at First Church, Houston, among those attending the conference, explained the program in her own church.

The Houston church has a program for internationals called the "Friends" program, involving more than 65 students and 40 teachers.

The Houston program with non-readers is not so extensive, Mrs. Eckeberger said, but she personally teaches one 15-year-old boy who is unable to read or write, during the church's Sunday School hour.

Work with internationals is more common among Southern Baptist churches active in literacy programs than work with non-readers, recent trends indicate.

This is partly due to the fact that most work with internationals can be done in small classes teaching conversational English, or American citizenship, while work with the non-reader requires a one-to-one relationship. Most internationals are educated in their own language, while the non-reader often must be assured that he can learn to read from scratch.

"My fear," said Mrs. Eckeberger, "is that we will become so involved in work with the internationals that we will neglect the non-reader."

The Houston church has a street ministry that increases the size of its

non-reader program. "Many times men come in and we find out they can't read," said Mrs. Eckeberger. "We try to help them understand that they can learn.

"Sometimes they have a defeatist attitude; then we have to show them that they can accomplish reading skills," she continued. "They have to trust you before you can help them."

In Orlando, Fla., Mrs. Gaye Leininger works with 20 nationalities at First Church of that city. Of more than 90 students, more than 60 percent are Cubans. Most of the Southern American countries are represented. Other nationalities are Oriental and European.

The classes are graded, including citizenship class for those ready to receive American citizenship. For advanced students, American history courses are offered.

The Orlando church does not have to seek students. When Mrs. Leininger began the classes, she had one student. Within three months, there were 35 people on a list waiting for teachers.

Mrs. Lillian Isaacs, the woman largely responsible for involving the SBC Home Mission Board in literacy missions, boasts proudly that the church in Anchorage, Alaska, where she and her husband serve, has probably the oldest literacy student in the convention. The student, a native Eskimo, is 112 years old. She is affectionately called Grandma Tucker.

"Literacy gives a wonderful opportunity to respond to a special need," Mrs. Isaacs said. "There is a definite need in both areas of internationals and the non-reader. Literacy missions, for us, has been a feeder for other missions. Almost twice as many people have come to our missions because of this program."

Wendell Belew, director of the board's Division of Missions, received a phone call from Mrs. Isaacs in the early 1960's suggesting that the board might be interested in entering literacy missions. Belew was indeed interested.

"I thought in the early days that we would have a hard time convincing Southern Baptists that literacy work was missions, but there has been no problem," Belew said.

"It is really a people-centered and redemptive ministry. There will never be a word so lovingly spoken as, 'I'd like to help you learn to read.'"

## The bookshelf

*Daily Celebration*, Devotional Readings for Every Day of the Year, by William Barclay, Edited by Denis Duncan, Word Books, 1971, \$4.90

In these times when, more than ever, "the world is too much with us," such a book as this can be a real treasure as it helps the reader to get into the habit of daily spiritual meditations. There is something here really worthwhile for every day of the Year. This would be a good book to give for Christmas.

\* \* \*

*"Do You Sincerely Want To Be Rich?"* by Charles Raw, Bruce Page, and Godfrey Hodgson, Viking, 1971, \$8.95

This is an in-depth study of how Bernard Cornfeld and his partner, Edward M. Cowett, built up Investors Overseas Services into one of the financial phenomena of the decade of the 60's and the inevitable demise of the venture.

A number of themes emerge, the principal one being how Cornfeld used the fantastic bull market, the growth of the mutual-fund industry, the irrationalities and distortions created by tax laws, the legendary methods of American salesmen, and the prerequisites of star-studded jet-set life to build an unprecedented empire of riches for himself and his associates.

\* \* \*

*Capone, the Life and World of Al Capone*, by John Kobler, Putnam, 1971, \$8.95

Mr. Kobler has written the intimate, dramatic, in-depth story of Capone, re-creating both his private and public life, as well as the world in which he lived. Through interviews, documents, and private papers from archives never before released, he provides a total view of Capone and his gaudy era. The account is filled with dramatic incidents that made headlines throughout the world. This is the chilling story of organized crime and how it operates.

\* \* \*

*Getting High in Government Circles*, by Art Buchwald, Putnam, 1971, \$5.95

Buchwald is finding it harder and harder to come up with something "funnier than what the White House or the Pentagon has released in its press briefings for the day." He finds it "impossible to parody Martha Mitchell, Vice President Agnew, or even J. Edgar Hoover."

Besides politics, Buchwald deals, in his inimitable way, with such things as computers, women's lib, students, the plight of consumers, his friends, his relatives, his family, and anything else having to do with the theatre of the absurd.



# North Carolina Baptists reject baptism-by-immersion test

CHARLOTTE (BP)—North Carolina Baptists refused to amend their convention constitution to exclude churches which have members who have not been baptized by immersion.

A constitutional amendment introduced by Gastonia pastor M. O. Owens got a majority vote, 1,245 to 1,078, but failed to get the required two-thirds majority needed for passage.

The amendment would have restricted messengers to the annual convention to those coming from churches which have immersed members only.

All churches affiliated with the North Carolina convention baptize by immersion, but several accept members who have been sprinkled or baptized by other means in other denominations without rebaptism, convention officials said.

Debate on the Owens amendment lasted about 45 minutes. During the debate, Owens said he hoped his proposal would stop what he called "a mushrooming practice" of Baptist churches accepting without rebaptizing members who have been sprinkled but not immersed.

Opponents of the measure all said they believe in baptism by immersion, but that the autonomy of the local church was a far more important matter, arguing that a restriction on membership at the state level would be an infringement on local church autonomy.

The convention also rejected a constitutional amendment which would have restricted consideration of government-funded programs for convention institutions to approval by the convention in annual meeting.

Messengers voted against the amendment, preferring instead to stick with the present arrangement, which permits the convention's General Board to rule on programs involving governmental funds.

In approving several resolutions, the convention deplored the recent action of the Southern Baptist Sunday School Board in withdrawing the church training quarterly *Becoming* from distribution.

The resolution expressed "deep regret and disappointment" to Sunday School Board officials James L. Sullivan and Allen B. Comish for the action, saying the decision had "shocked and disappointed concerned Christians of all races."

It also expressed regret at the resignation of the quarterly editor, Frank Grayum, honoring the integrity of his

"Christian witness" and expressing continuing interest in his "ministry of reconciliation."

Other resolutions dealt with pornography, prison reform, alcohol, and parochial school aid.

A resolution voicing support of public schools also urged leaders of private, sectarian schools to "comply with the law of the land" by opening such

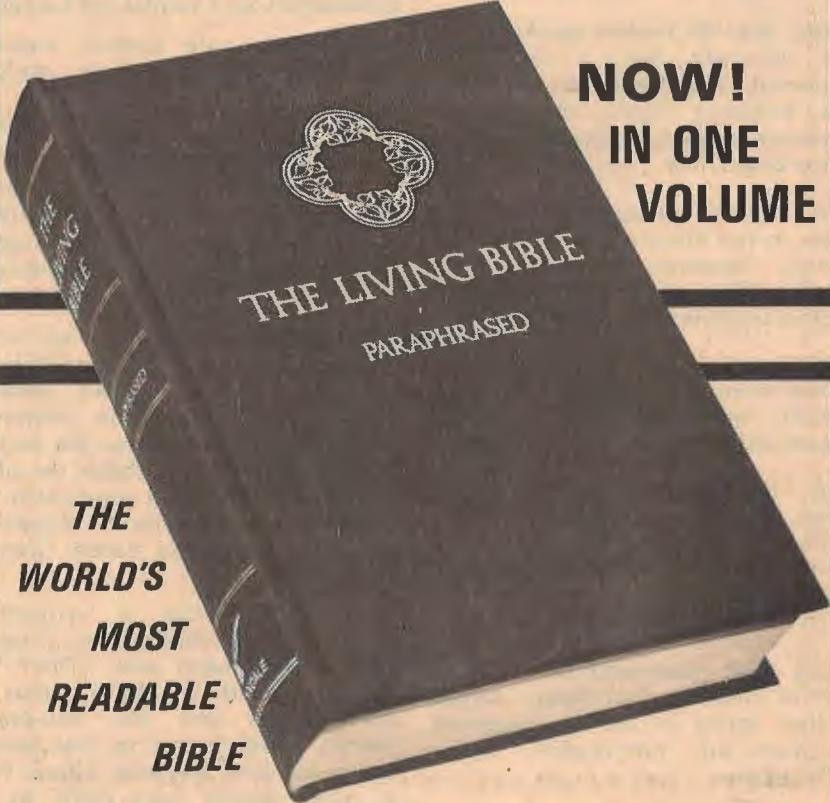
schools to all racial and ethnic groups.

On prison reform, the convention urged Baptists to become involved as Christians in the lives and problems of those in prison and to work with those who are released from prison.

The convention approved a record budget of \$7,750,000 for 1972, an increase of \$400,000 over the current budget.

Tom M. Freeman, pastor of the First Church in Dunn, N.C., was elected president.

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# Arkansas Baptist

NEWSMAGAZINE

## Ancient battle for freedom remembered

Antiochus IV was a Syrian-Greek king who conquered Palestine in the second century before Christ and tried to force the Jewish people to follow his ways of worship. He threatened them with death if they did not.

Jewish people, under the military leadership of Judah Maccabee, or Judah the Hammer, fought a guerilla-type war for three years. In 165 B.C. they drove Antiochus IV from the land, winning a great victory for religious freedom.


After the cleansing the Temple of the desecrations by Antiochus, the Jewish people rededicated it in ceremonies lasting a period of eight days, which they had proclaimed a holiday.

Today, Jewish people the world around set aside eight days for the celebration of Hannukah, which means "the dedication," to commemorate the rededication of the temple and their forefathers' victory for religious freedom long ago.


Included in their celebration of Hannukah is the exchanging of greeting cards. Let us join with our Jewish friends in acclaiming the sacrifice and victory of Judah Maccabee and his valiant, outnumbered band, for we are the beneficiaries of their dedication to the cause of religious freedom.

Hannukah cards may be bought at card shops and at card counters in department stores. They should be mailed in time to reach Jewish friends by Dec. 13, preferably, but would be acceptable at any time during the eight days starting with Dec. 13.—A. Jase Jones

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# Heap good Injun



By James Aldredge

SUPPOSE your family had lived on a big farm as far back as your great-great-grandfather could remember. Suppose no one in your family had ever had reason to doubt that the land belonged to your people. Then suppose that, all of a sudden out of nowhere, some queer-looking strangers had appeared and calmly moved in on your property. What would you have done?

It isn't hard to guess. If you are like most red-blooded persons, you would have lost no time in trying to drive out those trespassers. The more they might have protested, the rougher you would have been most likely.

Imagine, then, how the American Indians must have felt when they saw the first white people coolly moving in upon their lands in the New World. When we look at their side of it, we are not surprised that many of them fought our ancestors with bitter hatred and bloodshed for so many years.

Massasoit was different. If there

was a "heap good Injun," he qualified for the title. He was wise far beyond his times.

Massasoit's people had lived in Massachusetts for hundreds of years. Although they hadn't any deeds to the land, with big red seals to prove it, they felt that they owned that land without any question.

Then one day they saw a big ship with white sails come into their harbor. The people who came ashore from the ship acted as though all that land belonged to them. Coolly they prepared to settle down without asking any Indian's permission.

No doubt many in Massasoit's tribe were angry. They would have sprung to arms at the drop of a warbonnet. But wise Massasoit had a better plan. He knew his people could not occupy all that country. Since it wasn't the least bit crowded, he thought there was room for everybody. Even those rude strangers could be allotted a place.

Massasoit called for a conference.

According to history, he never bore himself more proudly than on this occasion. He carried himself like a king who was going to meet with representatives of another king.

The powwow was a great success. Out of it grew one of the most perfect understandings on record. The result was a binding treaty of friendship between the Pilgrims and the Wampanoag Indians.

As long as those men who made the treaty lived, it was kept to the letter. For fifty years white men and Indians held to it, never departing from its peaceful purpose.

Massasoit set a shining example for all time. As a result of his statesmanship, the people learned color, race, and creed could live peaceably, side by side, and both groups enjoy the good things of life.

When the time comes to settle the fate of nations and peoples in a lasting world peace, let us pray that the men in charge will remember what one "heap good Injun" did more than three hundred years ago.



# Baptists, Catholics face same human frailties, synod reveals

By C. B. Hastings

**EDITOR'S NOTE:** C. Brownlow Hastings, assistant secretary of the Southern Baptist Home Mission Board's department of interfaith witness, has just returned from Rome where he attended the Roman Catholic Synod of Bishops. This is his final news analysis written for Baptist Press.

ROME (BP)—The prophet Ezekiel was commanded by the Lord to go among the exiles and learn of their plight. When he returned, he said: "And I sat where they sat, and remained there astonished among them seven days."

It was often difficult for a Baptist observer at the third Synod of Bishops' meeting in Rome to sit quietly for 21 days. It was not difficult to remain astonished.

In a number of ways Baptists and Catholics are tarred with the same human frailties. Some of these became obvious during the debate on the two main agenda items confronting the Synod of Bishops—the future of the priesthood and world peace and justice.

Common questions face Baptists and Catholics regarding the ministry: How do you distinguish between the common priesthood of all believers and the special calling of the ordained man? Does the special calling give one priority and power over the lay people so as to be able to interpret the mind and will of God? To what extent should the laity be involved in decision-making for the Church or denomination? These still are open issues in the Roman Church after the long debate on the priesthood by the 1971 Synod.

In the debate on social justice and world peace, Baptists would recognize the cleavage between the priestly role and the prophetic role, between the activists and the withdrawers, between the advocates for "evangelization" and those for social justice.

There was much agonizing over the role of the priest in these cleavages. Should he be content with "forming" the conscience of the laity, who then should take to the trenches in the warfare for social justice? Or should he set the example and take the lead, overthrowing the established order by non-violent methods in order to establish justice?

A weekend trip to the Communist-dominated region of Reggio Emilia provided a more intimate glimpse into Italian Catholicism on the front lines. The little new church was meeting temporarily in a converted barn, but the Sunday Mass was crowded with about 50 worshippers, all but five being women

and youth. The young priest preached with almost evangelistic fervor in support of the "apostolic mission to the unbelievers." His few young people had a depth of spirit and dedication that was rare anywhere.

You could have changed the scene and the cast of characters and been right at home in a new mission chapel in one of the Southern Baptist "pioneer areas" of the United States.

The other side of the coin seemed true as well. Where either Baptists or Catholics are the dominant faith, they tend to grow fat and sluggish, making unholy alliances with the social power structures that eventually silence the voice of the prophet.

In the debate on justice, however, it was encouraging to hear the voice of certain bishops calling for a cleaning of their own house before trying to set the world aright. There was an appeal for the return to such moderation in life as to set the example of austerity the world's affluent nations will have to accept if they are not overwhelmed by the masses of poor and oppressed. There was even the suggestion that the Roman Church should dispose of its art treasures in order to provide for more desperate human need. And rich local churches were urged to share their wealth within the Church with the poorer ones. Such is bitter medicine, indeed.

Another familiar division that appeared was between the doers and the thinkers, between the administrators and the theologians.

At the Synod you heard about the speeches of the bishops from the official press conferences, but you had to go to the smoke-filled basement rooms for informal press interviews to hear the theologians of the Catholic Church. Like the press, they were shut out from observing the Synod directly.

Catholic theologians seldom play any role in the decision-making process of the Church, but in the long run, by virtue of influencing the young seminarians and the thinking laymen, they shape the future of the Church.

It is also interesting to note that the Catholic theologians are returning to biblical studies with power and insight which may soon outstrip their Protestant counterparts. They are having to wrestle with the doctrines of the Church, of salvation, of the sacraments, of the priesthood in a way far different from the theologians of the Reformation. The latter sought only to ferret out arguments from scripture and tradition

to justify the decrees of the hierarchy. Their presentday counterparts are the most critical of the institutionalization of tradition and dogma and are searching for truth on new ground.

Another area of great promise between Baptists and Catholics is in the distribution of the Scriptures in the common languages of the world. The Commission for the Common Use of the Bible, headed by F. Walter Abbott, an American Jesuit, has for the past six years been cooperating fully with the United Bible Societies in the work of translating and distributing the Bible.

The official approval of Cardinal Cushing has been given to *Good News for Modern Man*, translated by a Southern Baptist scholar, Robert Bratcher, and also to the Revised Standard Version. The Catholic office has accepted the latest edition of the Greek text of the New Testament produced for translators around the world by the United Bible Society.

More than 100 Catholic scholars are presently at work in the translation teams in various countries, making up-to-date translations for the common people.

Some observers of the debate on the priesthood believe that the hard line taken by the pope and the bishops on celibacy will cause even wider defections among the priests in many countries. This should not be a cause for rejoicing among Baptists, if for no other reason than that many of those priests who leave to marry continue faithful to the Catholic Church in the lay state. However, few of those who remain are convinced any more by the traditional argument that celibacy enables the priest to be more useful or dedicated to the work of the Kingdom.

Bishop Gran of Oslo, Norway, pointed out that the Lutheran married pastors were certainly no less dedicated than Catholic priests, and furthermore, that their wives served very usefully as assistant pastors.

Celibate or married, priest or pastor, both Catholics and Baptists are more concerned than ever over the role of the minister in today's world.

One of the more exciting happenings of the last week of the Synod came when Cardinal Slipji, exiled "major-archbishop" of the Eastern Rite Church of the Ukraine, called his own bishops and cardinals together for a "little synod." Cardinal Slipji was tired of the run-around the pope and the Synod seemed to be giving to the plight of the Ukrainian Church.

The pope refused to recognize the legitimacy of the "little synod," just as he

(Continued on page 20)



(From page 19)

had refused to elevate Cardinal Slipji to Patriarch.

Since the Russian government closed the Ukrainian Church in 1946, the cardinal and his bishops have been exiled, and thus have not been in their country to exercise rule over their church.

In a lengthy commentary on the situation, the Jesuit priest George A. Maloney said: "Rome seems to be playing the perennial game of politics. To gain some concessions, especially for the Latin Catholics in Czechoslovakia, Lithuania, Poland, Rumania, and Russia, the Ukrainian Catholic Church must not be allowed to take on new life."

In contrast with this very involved issue, the Catholic Church in North Korea presents a clear case of religious persecution unto death by the Communist country.

Cardinal Kim, Archbishop of Seoul, Korea, made an impassioned plea to the assembly for understanding and concern for the remnant of the faithful in North Korea. He drew from his plea the conclusion that even without any priests or sacraments, the Church is still alive in North Korea.

"Surely the Church as a hierarchical institution does not exist in North Korea, but I believe there must be existing there the Church as the Mystical Body of Christ," Cardinal Kim said. "Our Lord Jesus Christ, who himself is Priest, must be with them and among them, sharing their sufferings with them; and carrying there also the Cross of Redemption."

There is no question but that the Synod revealed both the weaknesses and the signs of life stirring within the Roman Catholic Church today.

Gradually, the conviction is spreading that religious liberty and separation of church and state must be the trophy of Catholics as well as Baptists; for it is one and the same, a seamless robe.

What about future synods? If the bishops decided they can afford a little measure at work in their own dioceses, and if the pope can make "collegiality" a deed and not a claim, there will be more.

The present Synod, however, endangered its future by the mountain's bringing forth only a mouse.



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# God keeps his promise

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

International  
Luke 1:5-80  
Luke 2:25-35  
Dec. 12, 1971

This study is concerned with events directly related to the births of John the Baptist and Jesus, and concentrated on a speech by Zechariah in praise of God following the birth of his son, John; and another by Simeon who states the significance of Jesus' birth. But we may miss the relevance of the printed lesson if we do not study carefully the entire first two chapters in Luke.

### Background passages

1. Luke opens his book with an account of God's message to an old priest named Zechariah that he was to be given a son who was to be named John (1:5-25). He and his wife Elizabeth are described as righteous, blameless, childless, and old. He was offering incense in the temple when an angel of the Lord made the annunciation. He assured the priest that his son would bring them joy and gladness because he would be filled with the Holy Spirit and would turn many of the sons of Israel to the Lord. He was to prepare his people for the Lord.

2. The second section of Luke's book tells of the annunciation to Mary concerning the birth of Jesus (1:26-38), after which Mary visited Elizabeth and the two shared their joys.

3. Just prior to the speech of Zechariah in the printed lesson we have the account of John's birth, and just prior to the speech by Simeon we have an account of Jesus' birth and the announcement to the shepherds (2:1-14).

### Zechariah's prophecy (1:68-79)

The old priest had been a little slow to believe that they were to have a son, and because of his unbelief God tightened up his tongue to render him speechless (57-66). His neighbors and kinsmen swarmed around Elizabeth and pressured her to name the child Zechariah Junior, until the tongue-tied father wrote it down for them, "His name is John." Then his tongue was loosened and he praised the Lord for his redemptive visit to his people, and for the role to be played by his son John.

1. The first part of his speech is in praise of God for his redemptive visit about to be made in Christ (69-75). In fulfillment of promises made through Old Testament prophets, God has "raised up a horn of salvation." After the promise to David through Nathan the prophet that his descendants would occupy his throne forever (2 Samuel 7) the Messianic expectancy grew in Israel until it came to be a major item in their religious faith.

Before the dawn of the Christian era the people of God held some of the basic ideas of Messianic hope, but had also inserted some major distortions of that true hope. They understood that the Messiah was to be a person, divine in nature, and from the line of David. He was to be righteous, powerful, wise, and merciful (Psalm 72). False items in their Messianic hope were that the Messiah would reign in earthly power and might, would be primarily concerned with his own race, and would restore and expand the earthly kingdom of David until it ruled the earth.

2. Zechariah also saw that in the kingdom about to break forth, God would keep his covenant promises to Abraham, Moses, and others; that he would show mercy toward his people, and that he would save them from their enemies (71-72).

### Simeon's blessing (2:25-32)

The human qualifications of Simeon prepared him for an important role. He was "righteous and devout" and was expecting God to visit his people.

But Simeon had been divinely equipped for a significant role in the coming of Christ. The Holy Spirit had revealed to him that he was to live until the coming of the Messiah.

On the one day for which he had been called to do his work, the Holy Spirit was upon Simeon, and inspired him to speak as he did. (1) In praising God he stated his readiness to die in peace because he had seen the beginning of God's salvation program. (2) He stated also that the salvation was for all people—a light for revelation to Gentiles, and a glory to His people in Israel.

Simeon, more than any other religious leader of his day, saw the universal sweep of Christ's redemptive work. Christ came to reveal God and provide salvation for all the earth.

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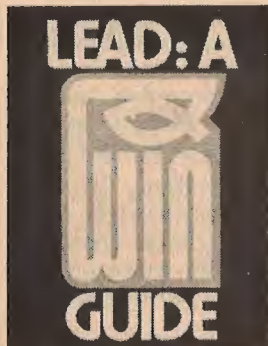
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## Call to commitment

By C. W. Brockwell

Minister of education, Calvary Church, NLR

Life and Work

Dec. 12, 1971

Luke 9:23-62

"The Tower of Babel may rise again in Iraqi Plain."

So proclaimed a recent newspaper story out of Iraq.

Originally built to reach up to heaven, all that remains of the tower is a water-filled trench. God stopped the building of it by making the people speak different languages so that they could no longer understand each other.

Babylon, called Babel in both ancient Hebrew and modern Arabic, is today a desolate expanse of tumble-down, mud-brick walls and stony dunes beside the River Euphrates, 65 miles south of Baghdad.

Experts estimate it would cost about \$28 million to reconstruct Babylon and its famous tower. The money would be well spent if people remembered what happened at Babel. Men were determined to build a monument to their prosperity. They were so full of themselves that, as Dwight L. Moody once said, they went away empty.

Centuries later, God unscrambled the languages at Pentecost and men from all over heard the gospel in words they could understand.

The difference? Commitment! The men of Babel were committed to making a name for themselves. The men of Pentecost were committed to making men acquainted with the name of Jesus.

### Must Jesus bear the cross alone?

Whenever Jesus spoke of his death, he mentioned the disciple's cross. He talked about the end result for himself (death and resurrection) and about the method (daily denial and crossbearing) for his disciples. Commitment is very expensive.

1. It will cost you the right of indulgence. "Relax," the devil says. "Enjoy the pleasures of sin. Do what you want to do. God doesn't really care anyway."

Saying no to oneself is not a form of punishment for the Christian but a practice of discipline. Christianity was never meant as an escape from responsibility but a way to face reality. In fact, almost all of Paul's appeals to men were based on the fact that God had done so much for them and that he could add so much quality to their lives.

It is really hard to find a specific reference to hell in Paul's writings because he witnessed on the basis of what a person would gain from serving

Christ rather than what would happen to him if he did not. There is no doubt he believed in hell, but he just believed in living a Christ-like life so much more.

2. It will cost you the right to remain silent. Kenneth Chafin once gave this analogy. Suppose you lived by a superb cook who could bake the very best chocolate cake—rich, moist and light. If you ate some of it every day, how long would it take you to duplicate it? Quite some time, if ever. But suppose the cook gave you the recipe. Then you could, with a little practice, make one just like it.

A Christian may exhibit a righteous example before his friends, but sooner or later he will need to speak up and tell his secret if he expects his friends to follow Christ also. How can we be ashamed of Christ, who is perfect, when he is not ashamed of us, though we are very imperfect?

Thank God for the privilege to pay whatever it costs to do the will of God. There was and is no limit to his love for us. Should we then set a limit on our love for him?

### "I surrender all"

The transfiguration experience was a severe test for Jesus. He could have gone on back to heaven and still have accomplished more than any other person ever could. Up to this point he had:

1. Lived for more than 30 years as a human being without one mistake.
2. Broken the secure ties of home for a controversial mission.
3. Overcome the devil under extreme circumstances.
4. Demonstrated his power over nature, sin, sickness, and death.
5. Weathered the storm of criticism and popularity.

Elijah had not done half as well and he had been transported to heaven without death. Moses had not done nearly as well and he had been personally buried by God. So Jesus could well have made his exit from this world with two escorts beside him.

Except for one thing: he had not accomplished what he came to do. Therefore, Moses and Elijah, representing the Law and the Prophets, talked to him about what he was going to do. Jesus was determined to leave this world by way of the cross so that we could live by way of the Christ. Jesus' commitment meant going back into the valley of human need rather than abiding on the mountaintop of private enjoyment.

### "Trust and obey"

The needs Jesus met are the same ones we have today. The only change has been in the names and places of the people to whom he ministered.

1. We need faith. Dr. Hallock suggests that we not pray so much for a sick person to be well as for him to have faith. Whatever he needs will then come as he exercises that faith.

2. We need understanding. The disciples thought they were great. Jesus let it be known that only when men point others to Christ can they find true greatness. Even then the person who does the most may not be first but last.

One's motives for doing are most important. Essentially, we are to do all things in service to Christ. Love your husband or wife as a service to the Lord. Do a superior job in your business as a service to the Lord.

3. We need compassion. Not all Christians belong to the same church nor do they have to. And even those who do not accept us are not to be looked down upon. We cannot afford to be any less longsuffering than God is, and look how long he put up with our rejection and disobedience of him!

4. We need commitment. The followers of Christ will always be outsiders in this world. They will never be able to feel at home here for their way of life is contrary to that of the world. Singleness of heart is their only way of "making it." You just must not look back with longing toward your old way of life if you expect to accomplish anything for Christ in your new life.

Israel longed for Egypt so often that they kept going around in circles in the wilderness of sin.

"Let us run . . . looking unto Jesus."

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## Belgian Baptists cite 1971 growth

NIVELLES, Belgium (BP)—Belgian Baptists in 1971 have recorded a 40 percent increase in the number of baptisms over last year, reports Southern Baptist Missionary Rudolph M. Wood. There have been 21 converts baptized this year, compared to 15 in 1970.

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## The unseamly

### A smile or two

#### Clack to Kluck

The pastor of First Church, Russellville, was introducing himself recently to the pastor of Second Church, Arkadelphia.

Said the Russellville pastor, extending his hand, "I'm Jack Clack."

Replied the Arkadelphia pastor, taking Clack's hand, "You are not going to believe this, but I am Carl Kluck."

\* \* \*

Two little girls were discussing their families. "Why does your grandmother read the Bible so much?" asked one. Replied the other, "I think she's cramming for her finals."

\* \* \*

As the three ladies picked up the menus, each put on a pair of glasses.

"Of course, I really need mine only for close reading," remarked the first.

"I only wear mine when the light is poor," explained the second.

The third was much franker. "I rarely wear mine," she declared, "except when I want to see!"

\* \* \*

A taxpayer recently moaned, "I owe the government so much money, the authorities don't know whether to throw me in jail or recognize me as a foreign power."

\* \* \*

The biggest difference between a man and a boy is the cost of their toys.

\* \* \*

It takes 2,000 bolts to hold a car together and only one nut to scatter the whole thing all over the highway.

\* \* \*

The best way for a wife to have a few minutes alone at the end of the day is to start doing the dishes.

## Attendance report

Nov. 28, 1971

Church	Sunday School	Training Union	Ch. Adms.
Alexander, First	43	33	
Alicia	78	50	
Banner, Mt. Zion	32	12	
Berryville			
First	155	60	
Freeman Heights	101	42	1
Rock Springs	104	64	
Booneville, First	249	224	
Cherokee Village Mission	104	36	
Crossett, Mt. Olive	247	149	3
Dell, First	55	39	2
Dumas, First	266	55	
El Dorado, Caledonia	41	19	
Forrest City, First	488	124	
Ft. Smith			
First	1141	367	3
Grand Avenue	672	279	2
Moffet Mission	41		
Haven Heights	233	119	2
Gentry, First	139	78	
Grandview	91	55	
Greenwood, First	315	127	
Hampton, First	133	57	1
Harrison			
Eagle Heights	215	71	9
Northvale	110	54	
Helena, First	251	70	
Hope, First	431	115	1
Hot Springs, Lakeshore Heights	106	56	
Jacksonville			
First	365	94	2
Marshall Road	286	136	2
Jonesboro			
Central	433	154	2
Nettleton	237	102	
Lake Village, Parkway	51	31	
Lavaca, First	277	134	
Lincoln, First	144	42	
Little Rock			
Crystal Hill	142	74	4
Geyer Springs	674	227	4
Life Line	597	173	4
Magnolia, Central	577	202	
Marked Tree, First	155	47	
Melbourne			
Belview	134	65	
First	122	42	
Horseshoe Bend	20		
Monticello			
Northside	102	52	
Second	192	77	
Norfolk, First	81	65	
North Little Rock			
Baring Cross	522	208	2
Calvary	409	124	3
Gravel Ridge	163	88	
Levy	398	79	3
Park Hill	718	149	
Sixteenth Street	54	38	
Sylvan Hills	265	126	1
Pine Bluff			
Centennial	195	82	1
East Side	187	128	2
First	674	156	
Green Meadows	44	31	
Second	132	63	
Russellville, Second	211	114	
Springdale			
Berry Street	131	58	3
First	572	213	1
Oak Grove	79	30	
Van Buren, First	536	191	
Mission	40		
Vanderyoort, First	66	19	
Walnut Ridge, First	305	80	
Chapel	23	21	
Warren, Immanuel	254	96	
West Memphis			
Calvary	215	100	1
Vanderbilt Avenue	101	61	

## Texas Baptist pastor slain in store holdup

BONHAM, Tex. (BP)—The pastor of a rural Texas Baptist church, David Caddell, was shot to death during a robbery at a Bonham grocery store while working a late-night shift.

Speculation has surrounded the motive and circumstances of the killing, with one fellow pastor suggesting that Caddell might have been trying to share his faith with the robbers at the time.



## Reaction roundup

# Revision of BECOMING prompts record response toward BSSB

By Jim Newton

NASHVILLE (BP)—When officials of the Southern Baptist Sunday School Board here decided to revise a quarterly for teenagers after it had been printed because it contained material on race relations which they felt was "subject to misinterpretation," little did they know their decision would prompt what one board official called the most response in the shortest time in board history.

Just 28 days after the decision was first made public through a Religious News Service report, more than 20 Baptist groups had passed resolutions concerning the decision, 15 Baptist state paper editors had written editorials or columns about the matter, and about 400 persons had written letters to the Sunday School Board concerning the decision.

All but one of the resolutions expressed some degree of opposition to the decision. Eleven of the editorials opposed to some extent the quarterly revision, while four state Baptist papers carried seven editorials supporting the board officials' decision.

A tally of the letters received by the board disclosed that 314 letters opposed writers' understanding of the action, while 71 were supportive.

Most of the letters were probably prompted by reports circulated in the secular press, which told the world of the decision in bold headlines. Several daily newspapers and one national newsmagazine (Newsweek) printed not only news stories, but also a photograph of a young black man talking with two white girls which allegedly was considered by board officials to be "subject to misinterpretation" along with some textual material on racial reconciliation.

"The shock waves are still coming in," commented The Maryland Baptist in an editorial. "The issue is by no means settled."

The editorials in the Baptist state papers have ranged from several which commended the board officials for their "editorial responsibility," to others which called the decision "unChristian and unwise," and "a serious error of judgment."

In between were such adjectives and descriptive phrases as "a regrettable blunder," "a sad comment on Baptist life," "an unwise and unfortunate judgment," and "a doozy" of a decision.

How have board officials, who made the decision, responded to the flood of reaction?

James L. Sullivan, executive secretary of the board, and Allen B. Comish, director of the Church Services and Materials Division, had this to say concerning the reaction:

"At the time we took the action to revise *Becoming* and *Becoming for Leaders*, we thought we were taking a correct action.

"We did not seek the publicity that attended the decision, although we recognize that all of our work must be done under the eyes of the public, especially the Baptist public," the statement said. "We regret that much of the publicity in the daily and secular weekly press has been distorted, based on untruths and drawing unwarranted conclusions.

"We regret deeply the consequences of these distortions and commit ourselves anew to maintaining the high standards of the publications and programs of the Sunday School Board. We shall continue to speak to critical issues. We believe that our accomplishments will speak for themselves in rebuttal to unwarranted criticism."

The board leaders said they "accept and act upon constructive criticism. We are charged by the Southern Baptist Convention with the responsibility of producing published materials. We interpret this responsibility to include the prerogative of making changes to improve the materials at any stage of the publishing process, including revision of already printed materials.

"We call for the prayers of those who are interested in the work of the board as our employees continue to seek to serve and to lead our constituency in a faithful and creative manner," the board leaders' statement concluded.

The board officials' stance has been supported editorially by the *Baptist Record* of Mississippi, the *Word and Way* of Missouri, The *Baptist and Reflector* of Tennessee, and the *Baptist Courier* of South Carolina. The Mississippi, Missouri, and Tennessee editors have carried two editorials, or columns, each in defense of the board leaders.

Calling the decision "editorial responsibility" rather than "censorship," the *Baptist Record* editorial commended Sullivan and Comish for the decision. "In this decision these responsible leaders acted

wisely and they should have the commendation of all Southern Baptists," wrote Joe T. Odle, the Mississippi editor.

In a second editorial, Odle charged that criticism of the board is "uncalled for," and was "making a mountain out of a molehill." The critics have forgotten the board's long record of dealing with race relations, and they should be "defending the . . . board leaders, thanking God for the responsible manner in which they are handling their task," Odle wrote.

The *Word and Way*, in two columns written by editor W. Ross Edwards, praised Sullivan for "this courageous step." The *Baptist and Reflector* editor, in an editorial and a personal column, expressed confidence in the board leaders, saying the board "has been 'clobbered' unjustly." The *Baptist Courier* called the furor "much ado about nothing."

Editorials in 10 other Baptist state papers, however, disagreed, several charging that the decision was unwise, that it had caused irreparable damage to Southern Baptist efforts in race relations, and that the decision to withdraw and revise the quarterly's material had done far more harm than would have been done by releasing the material unchanged.

Seven Baptist state conventions adopted resolutions expressing "displeasure," "regret," "distress," "extreme disappointment," and "deep sorrow and grief" over the board's decision to revise the quarterly. The Mississippi convention, however, commended the board in general terms for the "excellent manner" in which it is performing its tasks.

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