

Nhu Is Nhu Diem Good

I had stolen the above title from the Angel Farm's Town and Country but so far was unable to match the cleverness of the title with any decent copy. I finally concluded that it couldn't be done, and pointed to the Wesleyan effort as proof.

Hurt, however, was insistent that something be written. Since the Cluster office has been declared a disaster area by Mrs. Maddox, and since the Hi-Fi Room, last I'd heard, was under martial law, I made my way down to the coop to compose some sort of column.

Prospects looked dim. The coop was bursting with chapel break students scrambling to get their mid-morning coffee from Thelma and Mary. Suddenly George appeared.

"Hullo, John," he said, and slumped over the other side of the table. He seemed despondent.

"How's the campaign coming?" I asked. George's latest venture was a movement called "Republicans for Kennedy."

"Not so good. We're surrounded by extremists bound and determined to elect a Jew instead of a Catholic."

"You forget Goldwater did something that," I said. "He became an Episcopalian." Mort Sahl says.

"Yes, yes, but the whole thing's hopeless. Country is caught in the grip of minority groups. With that he fell silent and buried his head in newspaper.

"I see where Margaret Chase Smith is 'out' of the presidential race," he said finally.

Suddenly a light flashed. "Hey, that's it!" I said.

"What's what?"
"You have to fight fire with fire. You have to find and support a minority group that isn't a minority group—someone truly representative of all classes."

"And what might that group be?" he asked.
"Women," I said. "Support Margaret Chase Smith for president."

"Not a bad idea," he responded. "I can see now—Dixiecrats for Margaret Chase Smith. Still—women might vote for their minority group rather than their sex."

"Then buy them off with the vice-presidential. Urge acceptance of Paul B. Zuber as her choice for vice president."

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Georgia Baptist Convention, A Study Of Contrasts

Mercer snatched more than its share of the headlines coming out of Savannah and the Georgia Baptist Convention this week. Thomas J. Holmes, director of university development, made news when he told the 1,000-member Georgia Baptist Pastor's Association that today's preachers should do just that—preach and lead their congregations through the agonizing issues of the day, specifically the racial crises.

Holmes said too many of today's pastors have locked the door to their "ivory tower" and have proceeded to "ameliorate the message to try to express it in comfortable euphemisms." The pastor should "become a part of the controversy" of today's social issues, he said.

Holmes was by no means alone when he called for more leadership from the ministry. Dr. Charles Osborn of Decatur pointed out that after the church bombings in Birmingham not one responsible pulpit of any (Birmingham) denomination had on that morning anything to say on the church's responsibility toward the race issue. A report by the Christian Life Commission urged Baptists to "apply the mind and spirit of Christ to the problems of racial conflict."

Later in the convention, Mercerians again saw mention made of the university. Rev. Warren M. Marshall, pastor of Kiokee Baptist Church, near Wadley, Georgia, offered an amendment to the convention's budget that would have slashed \$105,345 from the amount set to be given to Mercer. The money would have been distributed to other Baptist schools. Marshall or no other proponent of the amendment said specifically the reason for the cut, but it takes little imagination to see through the proposal. It was designed to voice disapproval of Mercer's desegregation earlier this year.

The proposal was defeated by a voice vote, but the fact that even a few of the convention's 2,200 messengers favored the move or that it came to the convention floor in the first place is sadly significant. Rather than facing the issue full force and presenting a list of personally honest grievances, the measure was designed to punish Mercer's trustees and other officials who favored the dropping of racial bars.

Reading the reports of the actions of the convention, the move to cut the Mercer budget seems to clearly draw together as a political action. There was no attempt by the amendments proponent's to make this a Christian issue. Rather it seems to be action removed from any Christian context, much like a group of stockholders who don't like company policy. It was a sad contrast to feelings and spirit behind the desegregation decision of Mercer's trustees.



BILL DAYTON

High Church

Having long classified myself as a "High Church Baptist", it was most pleasing to see Dean Otto and Dr. Rich garbed in formal robes for Thursday Chapel services. I hope that the Convention or the local preachers won't bring some sort of "heresy" charges to bear on our Dean of Chapel for his failure to wear the customary Baptist preaching vestment (i.e. a dark suit; with gay colored tie if the preacher is a theological liberal).

Really, when the choir wears robes, even when the minister feels morally obligated to refrain from doing so himself, the overly conspicuous "common" garments call to mind the coonskin cap Senator Phogbound dons to impress his constituents. If it weren't for the fact that we're so used to seeing it that way, I suspect that we would find the sight of a preacher in street clothes backed by a crimson-robed choir a bit on the ludicrous side.

If the Committee on UnBaptist Activities starts investigating the matter, it might be well to men-

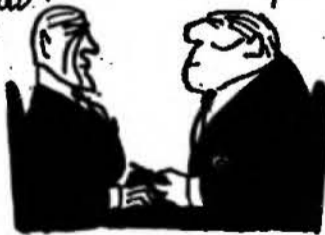
tion that up into the 'twenties, it was customary for the Mercer Dean of Chapel to wear a long tailed morning coat. Also, though it really related information, it might be fun to throw the fact that our illustrious founder was sometimes addressed by his contemporaries as "Father Mercer".

Some have, with considerable glee, pointed out that the innovation of preaching robes at Mercer happened to coincide with Halloween. Also it is Reformation day. One might find some favorable symbolism in that.

The robes lend a bit more dignity to the service and it is to be hoped, a bit more decorum to the general mode of conduct in the Chapel. Baptist Churches in the North have been using preaching robes for some time, the Southern Baptist Convention is bound to start sometime, why not now, and at Mercer while Mercer has the chance to do the starting?

FEIFFER

OUR PRESIDENT FEELS THAT IT'S TIME TO REEXAMINE OUR BASIC ATTITUDES TOWARD THE COLD WAR.



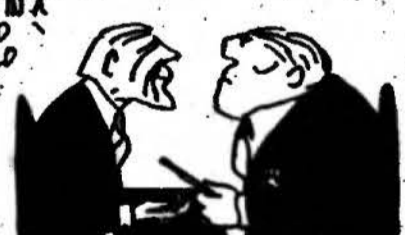
YOU MEAN HE ADMITS WE'RE RIGHT.

NO, HE'S ONLY SAYING THAT BOTH SIDES SHOULD BE LESS RIGHT.



YOU MEAN HE SAYS WE'RE BOTH RIGHT.

NO, HE'S MERELY SAYING THAT EACH OF US HAS A GREAT DEAL TO LOSE IN A THIRD WORLD WAR.



YOU MEAN HE SAYS IT DOESN'T MATTER WHO IS RIGHT.

NO, HE JUST THINKS THAT WE MAY HAVE MISUNDERSTOOD ONE ANOTHER.



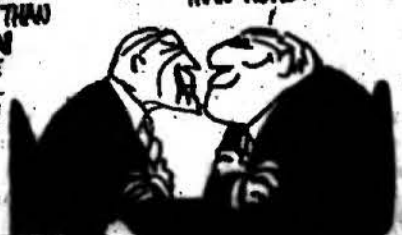
YOU MEAN HE ADMITS WE MAY BE RIGHT.

GOOD HEAVENS, LET'S NOT GO AROUND AGAIN.



THEN JUST EXACTLY WHAT DOES YOUR PRESIDENT MEAN?

HE MEANS THAT WE WILL NOT SETTLE FOR ANYTHING LESS THAN SEVEN ON-SITE INSPECTIONS!



AW! THAT I UNDERSTAND! AND WE WILL SETTLE FOR NO MORE THAN NONE!