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7-23-1970

**July 23, 1970**

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

July 23, 1970



## High road, or low?

Two men had the same hobby—shopping in used book stores for bargains.

But there the similarity ended. For one was driven by a passion for the pornographic, and the other was looking for the wholesome and inspirational.

The garbage lover hurriedly looked through the paperbacks with the most erotic covers and stacked his selections high. "Those are mine!" he said, as the other shopper inadvertently came near his pile.

"Sure," said the other. Then, noticing a leather-bound New Testament with Psalms, lying near the lurid paperbacks, he picked it up. "This yours, too?" he asked.

"No!" exclaimed the man. "I don't want—," but there he stopped. He had almost said point-blank that he did not want the Scriptures! After an awkward pause, he went on: "You can have it."

Perhaps it was pure superstition that had checked the man in the middle of a sentence. Or it may be that some long-ago religious training had not quite vanished and that he felt he should show at least an outward respect for God's revealed word to man.

Here was a book that was "the pearl of great price" among books. To assure himself of a copy of the Scriptures any book dealer could well afford to sell all his books and bring the total as payment for this one little volume. For here was God's good news of how to be born into his eternal kingdom. And, yet, a man had shown no greater vision than to pass it up for pornographic drivel!

Men out of contact with God, like water, are likely to sink to the lowest level. Only those "in Christ" (II Cor. 5:17) are equipped to rise above the pitfalls of temptation and go on to greatest heights. And only these are heavenward bound.

The poet John Oxenham makes the point well, in his poem, "The Cross Roads":

Of as we jog along life's winding way,  
Occasion comes for every man to say—  
"This road?—or That?" and as he chooses  
then,  
So shall his journey end in Night or Day.

And the traveler on the low road is not condemned so much by the elevation as by the

set of the heart that seeks out the low in preference to the high.

*Erwin L. McDonald*

## IN THIS ISSUE

A PASTOR who has headed a program to get Bibles to servicemen in Vietnam will soon be there as a chaplain. Read a letter from him in this week's "The people speak" column.

\* \* \*

A MARIANNA church is sponsoring a group of young people who are currently doing pioneer missions work in Massachusetts. See page 5 for this story.

\* \* \*

ANNUAL SESSIONS at Siloam Springs Assembly have just been completed. A few scenes and some facts on the activities are found on page 7.

\* \* \*

MISS ARKANSAS 1970 is a Baptist lass who aspires to be an evangelistic singer. She is featured on the cover this week. See page 9.

\* \* \*

BAPTIST WORLD ALLIANCE coverage begins on page 12.

\* \* \*

A BIRMINGHAM Ala., church is debating accepting a Negro woman and her 11-year daughter for membership. See a Baptist Press report on this on page 14.

## Arkansas Baptist newsmagazine

July 23, 1970  
Volume 69, No. 29

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

Individual subscription, \$2.75 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

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

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



## 'Whiskey at the Wheel'

A book telling the shocking truth of the bloody path of the drinking driver is making the best-seller lists.

Fifteen thousand paperback copies of J. Marse Grant's book, *Whiskey at the Wheel*, have just been purchased for mass distribution by agencies in two states, reports Broadman Press, Nashville, publisher of the book.

The Christian Life Commission of the Baptist General Convention of Texas is giving copies of the book to all the Baptist pastors in Texas, and to certain others. And The Christian Action League of North Carolina, a non-denominational agency, is giving copies of the book as gifts to persons contributing to their work.

The Texas distribution is aimed at putting into key hands the latest facts and figures about alcohol, ahead of observance of "Traffic Safety Sunday," next October, and ahead of a vote, in November, on proposed legalization of liquor-by-the-drink.

Grant, editor of *The Biblical Recorder*, journal of the Baptist State Convention of North Carolina, includes in the book factual reports of tragedies caused by drunken driving. These reports are supported by testimony from government leaders, highway safety experts, and from pastors who have comforted the bereaved in such situations.

The book made the "Best Seller" list for May in *Christian Bookseller* magazine, a trade publication serving the religious book industry. It was listed in 12th place as the result of a survey of book stores representing independent, denominational and general book stores located across the nation. The book is available in Baptist and general book stores.

## Mr. Greatheart lives on

Frank C. Laubach, the noted "Apostle to the Illiterates," is dead at 85.

The love of this Greatheart for people, particularly "the little people," as he called them—poor people, uneducated people, downtrodden people—is reflected, but not measured, by the statistics of how many millions he and his helpers taught to read and write. Only God, from whose loving hand Dr. Laubach will now receive his eternal reward, can measure so great a love.

No only did Missionary Laubach's heart go out to people of all races and nationalities, but he found a way to help people to help themselves. Through his remarkable "Each-one-teach-one" plan, millions increased their earning power, and many came to know God as their Heavenly Father as they were enabled to search the Scriptures for themselves.

Blessed of God with long life and good health, Dr. Laubach continued to be a good and faithful servant of God and of his fellowman down to the last day of his life on earth. And now his world-girdling ministry will go on, as he had envisioned, through Laubach Literacy, Inc., Syracuse, N. Y., headed by his son, Robert Laubach.

## Christians and the Big Lie

The end of getting people riled up, with the hope of having them march behind one's particular banner, does not justify the means of dealing in deception and "white-lying." A half-truth is a whole lie, whether the cause being pushed is far-right, far-left, or middle-of-the-road; whether liberal, conservative, or moderate.

With Prejudice riding high in the saddles of so many contentious groups among us, it is not easy to "tell the truth, the whole truth, and nothing but the truth." But as followers of Christ, the Prince of Peace and the Light of the World, Christians are full-time ministers of reconciliation—perpetual peace-makers. They, most of all, cannot afford to be either promulgators of, or swallowers of, the Big Lie or the Half-Truth.

*Clabe Hankins sez:*

You hear a lot in an E-lection year about th' Importance of sizin' up th' charactur of folks runnin' fer office. But somethin needs t' be said about th' charactur of th' voters. If voters don't have enough charactur t' sift out th' froth in th' promises of th' candidates, an' to steer clear of sellin' their votes an' sich, they air partly t' blame fer what kind of fellers gets into office. Yes, sir-r-r!

(Editor's note: you tell 'em, Clabe!)

## Helping the poor

At a time when we are trying to bring millions of minority and poor people into the mainstream of American society, it would seem perverse to raise the price of higher education and to offer it only to those willing to go heavily into debt.—Howard Bowen, President of Claremont University Center



# A pastor and his mission projects

To great advantage many pastors have always had a mission project in their mill. Mission projects give a personal, individualistic touch to the Great Commission. Some churches have been revitalized by a worthy and much needed project. The project may not always be a church-type mission, a Bible fellowship, a mission Bible school, or a preaching station but can be a project such as a scholarship fund, a reasonable allocation to a distressed church in a pioneer area, or a concern-center type ministry. All churches could profit by some fine mission endeavor to give personal expression to the overflow of their devotion to God.



DR. ASHCRAFT

has wisely said: "You cannot hire the church staff to do your personal witnessing, nor can you hire the Cooperative Program to do all your mission work."

Giving of one's means to world missions through the Cooperative Program gives corporate expression and support for all mission causes but a wise mission project supported by the local church gives this personal touch to the Great Commission.

Many of our fine, mission-minded people are searching for some service which will afford the personal and individualistic expression of their love to Christ. These people who enjoy participation in mission projects are not the people who would allow any less concern for the corporate expression of the church for world missions. For a dedicated Christian to participate in a well-founded mission project could never jeopardize the structures of the Cooper-

J. T. Elliff, our able Missions chief,

ative Program, only strengthen it.

To employ a secretary of evangelism in a local church does not mean the staff member is supposed to do the personal witnessing of all the members or any of them. Likewise, the supporting of the Cooperative Program does not answer for the personal responsibility of every Christian to be a missionary in his immediate area.

Many Arkansas churches have been greatly enriched by helping mission churches in Michigan. This has not destroyed the Cooperative Program but has lent a personal touch to it. Should you wish a project which will fit into your church program and revitalize your mission giving, Brother Elliff and I could suggest no less than 100 such projects. Every church needs a project to give expression for an overflow devotion to God. Every pastor is always seeking new avenues to enlist every member in corporate as well as a personal involvement in the Christian witness. A worthy mission project may be the answer.

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

## The people speak— Giver of Bibles to Vietnam going there as chaplain

You will recall that in the spring of 1968 I received a letter from a young soldier in Vietnam asking for a New Testament. I immediately sent him my personal copy, wept and prayed for him, telephoned our Baptist Book Store to send 200 more, then went out to raise the money to pay for them.

The Delta Associational W.M.U. meeting was in progress in my church at that moment and I shared with them this letter. We wept together and from their grocery money they raised, on the spot, nearly half enough to pay for the Testaments. Within hours more than enough money was raised. Two hundred more were ordered.

You were very kind to pick up this story and to pass it on to the *Arkansas Gazette*. Soon letters and funds were coming in from three states and thousands of Testaments went out to our boys. It broke our hearts to envision a young man willing to step on the battle line for the cause of world freedom and not being able to carry with him a copy of God's Word. We were able to do something about it and we did. I believe that this singular act by the wonderful people of Arkansas endeared them to me as nothing else could possibly have done.

But this is not the whole story. What happened both before and after that event have wonderfully altered my career and my life.

In 1966 I first spoke to Dr. George

Cummins of our Home Mission Board concerning the possibility of my becoming a military chaplain. I was concluding my seminary career and felt that the Lord could use me in that very special field of service. It took over a year to complete all of the necessary paper work, physicals and interviews for the Home Mission Board and the Department of the Navy (I had hoped to serve with the Air Force but there were no openings at that time). I was not accepted! I thought my heart would break.

It was at this time that I received a call from the wonderful church at Wilmot. Confident of the Lord's leading I returned to Arkansas to begin my pastoral ministry. However, some months later I learned I could apply again. I did. Again I was rejected (And a bit dejected, too, I fear.)

A grand year of pastoral ministry followed and the "Bible to Vietnam" project was concluded. I received and accepted the call of First Baptist Church, Gentry.

At the convention in New Orleans I chatted with Dr. Cummins again. I will never forget his saying, "Are you still of the same persuasion?" He then told me that there was a small possibility that Southern Baptists might be granted a very limited quota of openings for the Air Force late that summer. He asked me to write him when I found time after I had returned home. Found time? I imagine my letter was on his desk by the time he returned to Atlanta.

To shorten a still lengthy story of more physicals, waivers, etc., let me simply say that I entered the Air Force in November of 1969 and reported to Kincheloe Air Force Base in Northern Michigan. In September of this year I will be leaving for Southeast Asia. Now, instead of sending Bibles to Vietnam, I will have the unique joy of presenting God's Word, in Vietnam. Isn't the Lord good? How grand it is to know you are exactly where the Lord wants you, doing exactly what he wants you to do.

Won't you pray for me as I go?—Collum D. (Dee) Birdwell, Chaplain, Captain, USAF, Headquarters, 4609th Air Base Group (ADC), Kincheloe Air Force Base, Michigan 49788

## Commends volunteers

Thursday July 9, four men from our State Convention came to Calvary Church in Hope for afternoon visitation. Four of our men went with them to various types of visits around our city. Sixteen calls were made, resulting in thirteen visits. There is no way to measure the total impact in each visit, but visible result were: one saved; one unenlisted Baptist challenged to enlist; face to face contact with many in need; and a trailer park worked for prospects, finding three families that need our ministry.

We want to thank Jesse Reed, Charles Ashcraft, Ralph Davis, and Ed McDonald Jr. for coming and spending the day with us. Also, we would like to recommend other churches to invite these men to come on Thursday afternoon and visit on the field. We found it to be enjoyable, profitable and successful.—Pastor Thomas Simmons



## Marianna church sponsors mission trip

Young people under the sponsorship of First Church, Marianna, are engaged in a pioneer Mission trip to Massachusetts. The trip, which is under the direction of the SBC Home Mission Board, will last through July 31.

The young people are conducting Vacation Bible Schools and surveys in the Sudbury area. Gordon Sather, pastor of First Church, Sudbury, is coordinating the work.

At the conclusion of the week, the youths will tour in the Boston area, New York City, Washington, D.C., Jamestown, Va., and Colonial Williamsburg.

The 16 young people from First Church and 11 from other churches are accompanied by Pastor Lewis Clarke and Mrs. Clarke, and Youth Director George Townsend and Mrs. Townsend.

## Phelps joins staff of Dallas College

DALLAS—Dr. Ralph A. Phelps Jr. has resigned as director of development and public relations at Mercer (Ga.)

University to become dean of administration at Dallas Baptist College, here. Dr. Phelps, was president of Ouachita (Ark.) University for 16 years before going to Mercer. Dr. Phelps is a native of Dallas, where he was valedictorian at North Dallas High School. He received B.A. and M.A. degrees, with honors, from Baylor University and Th.M. and Th.D. degrees, also with honors, from Southwestern Seminary, Ft. Worth.

For five years after his graduation from seminary he taught Christian Ethics at Southwestern Seminary.

During his tenure at Ouachita, Dr. Phelps was named to the Governor's Advisory Council, the Arkansas Constitutional Revision Study Commission, and the board of the Christian Civic Foundation of Arkansas.

He was named by the Arkansas Democrat as "Man of the Year," in 1960.

Dr. Phelps is a former president of the Southern Baptist Convention Education Commission.

Mrs. Phelps is the former Helen Kennedy of Dallas.



*EAST SIDE CHURCH, Mountain Home, dedicated this sanctuary Sunday, July 5. The new building is located on Highway 5 South, and was built by Skiver and Boyd, contractors. The church was begun as a mission of First Church, Mountain Home. Oba I. Ford has been pastor since 1959.*

## New staffer at Ouachita University

ARKADELPHIA—B. Aldon Dixon, director of student-related development at Belmont College, Nashville, Tenn., has been appointed dean of students at Ouachita University, Daniel Grant, president, has announced. Dixon holds a bachelor of science degree in biology from Carson-Newman College, Jefferson City, Tenn., and a master of arts degree in biology from George Peabody College, Nashville.



MR. DIXON

He has completed two additional years of work on a doctor of philosophy degree with a major in higher educational administration and minors in biology and anthropology.

As director of student-related development at Belmont College, he was responsible for student recruiting, high

school and junior college public relations, and financial aid administration.

Other work experience includes teaching at Truett-McConnell Junior College for two years and at Belmont for six years, during which time he served as instructor, assistant professor, associate professor and acting chairman of the department of biology.

His areas of special study include extensive research of the New Zealand Maori and of the fungus, *endothia parasitica*. He recently finished a 12-week lecture tour in New Zealand in a church-related area.

Dixon has traveled in England, Scotland, Switzerland, Greece, Italy, France, Germany, Holland, Austria, Jordan, Israel, Lebanon, Syria, Egypt, Australia, New Zealand, the Fiji Islands, Mexico and Canada.

He is a member of First Church, Nashville, where he taught sophomore and junior men in the college department for five years.

He is married and has two sons, David Aldon and Christopher Noel.





## Woman's viewpoint

By IRIS O'NEAL BOWEN

### A penny for tax

"My patience certainly has been taxed today!" the distraught mother of four told her husband as he returned from work.

"I'm not surprised," he answered. "We pay taxes on everything else around here!"

Do you not get tired of paying taxes? You pay taxes on taxes. You pay them when you know about it, and sometimes when you do not. Like buying a clothes dryer, often they are added onto another bill, and you do not hurt so bad, perhaps.

At other times you find them in letters reposing in your mail box, ready to jump at you. You may be signing for taxes at the service station or doling out hard cash for them at the store.

If you worry about taxes, consider the poor grocerman, who never makes a sale but what that unpopular subject has to be brought up. We have been in the grocery business so long that the whole family is tax conscious.

One of the daughters, when she was in the hospital with a new baby, was just coming out from under the anesthetic, and we were trying to tell her all about her little boy. However, she seemed to be more interested in her room number than the baby.

"It's four-ninety eight" we finally told her.

"Plus tax?" she mumbled.

Not long back a little boy came in the store with some change in his hand but uncertain about what he had been sent after. After about five minutes of wandering the aisles and counting his money, he asked for help. I suggested several items that little boys get sent after, but drew only blanks. He was about to leave, when he smiled.

"I know one thing I was supposed to buy! Do you have any tacks?"

I started to get them for him, when he asked, "Do they cost a penny?"

"I believe they are more than that," I answered.

"Well, I know they are supposed to cost a penny, because when Mother told me what to get, she gave me a penny, and said, 'and here's a penny for tacks!'"

I did not sell him tacks that day. But I got his penny!

Suggestions and comments are welcomed. Mrs. Bowen may be addressed at 4115 Ridgeroad, North Little Rock, Ark. 72116.

### Ouachita athlete makes NAIA team

Ouachita University Tiger second baseman Bubba Cope has been named to the NAIA All-America second team, according to a recent announcement by NAIA headquarters in Kansas City.

Cope was the only Arkansas Inter-collegiate Conference player to be selected to the NAIA first or second team this season.

Playing his first full year at second

base this season as a sophomore, Cope batted .416 and helped lead the Tigers to the conference Co-championship—a record fourth straight year Ouachita has either won or shared the title. (Ouachita was also the winner of the district 17 NAIA tournament.)

Cope was recently placed on the first team of the District 17 NAIA All-Star team. He played American Legion baseball with Adcocks Home Mart team of Little Rock.

Cope is a son of Rev. and Mrs. Padgett C. Cope, Little Rock. His father is pastor of Calvary Church, Little Rock.

### Pine Bluff choir on annual tour

Youth Service Choir of Immanuel Church, Pine Bluff, was on tour the week of July 1-19.

The choir has been proclaimed "Ambassadors of Good Will" for the City of Pine Bluff, by Mayor Austin T. Franks. Keys to the City of Pine Bluff were presented to the mayors of the cities in which the choir sang.

Programs were presented at: First Church, Fairhope, Ala.; First Church, Perry, Fla.; First Church, Mims, Fla.; First Church, Orange Park, Fla.; First Church, Milton, Fla.; First Church, Grenada, Miss.; and at the home church.

The choir recently appeared on KATV, Channel 7.

The director is Minister of Music, Carbon Sims. The accompanist is Youth Pianist Debbie Russell.

Sponsors for the choir on tour were Mrs. D. K. Hutcheson, Mrs. Herbert Phillips, and James Sidwell.

### Licensed to preach

First Church, Searcy, licensed James Paul Danner to preach at a recent business meeting. Mr. Danner will enter Ouachita University in September as a ministerial student. He has been awarded a band scholarship by the university and also so has been approved to receive a \$500 scholarship given by Mr. and Mrs. L. F. Richardson, Nevada, Mo. Son of Mr. and Mrs. John F. Danner Jr., Danner was graduated from Searcy High School in May.



MR. DANNER

### Maryland notice

Former Arkansan Richard Bumpass, now B.S.U. director at the United States Naval Academy, has suggested that parents of incoming Baptist midshipmen attending the Academy notify him.

The midshipmen are permitted to attend the local churches of their choice and to participate in B.S.U. activities.

Mr. Bumpass may be contacted at 94 College Ave., Annapolis, Md. 21401.







### Siloam scenes

BAPTISTS from all over Arkansas—2,196 of them—attended the three weeks of assemblies at Siloam Springs June 29 thru July 18. They attended class sessions in open air pavilions, worshiped, went swimming, and learned the "Tell It Like It Is" Christian folk musical. Ninety of them indicated calls to church-related vocations, and 423 made rededications. There were 99 professions of faith.

JAN MAULDIN and Elaine Eubanks (above) were among those who entertained at fellowships; Classes (upper right) were held in the open air; Flag-raising (lower right) was a daily ceremony; Recreation was not supposed to include falling into the creek, but Kathy Butcher managed and had to be rescued by her church's youth director.







The new building for Mt. Moriah Church, Murfreesboro.

## Mt. Moriah Church holds dedication

A new building was dedicated June 28 by Mt. Moriah Church at Murfreesboro. The building, located on Highway 19, is valued at 14,000. It contains a sanctuary and six classrooms, and was built mainly by volunteer labor.

The dedicatory message was given by Charles H. Ashcraft, Executive Secretary of the Arkansas Baptist State Convention. Also participating were James Dean, associational missionary for Little River Association; Mrs. Rose Green, a charter member of the church; and Ron Kimbell, a former pastor who now pastors at Dierks.

Pastor at Mt. Moriah Church is Gaines Armstrong, who is also pastor at First Church, Murfreesboro.

Serving on the building committee were Harold Hinds, Watson Harris, Clifton Harris, and Bill Harris.

## Former Arkansan returning 'home'

A former Arkansas pastor, Charles E. LoCicero, Bakersfield, Calif., has announced his plans to "return home to the Pulaski County area about Aug. 1."

Mr. LoCicero is a former pastor of Second Church, Jacksonville, and Sherwood First Church, North Little Rock.

He is a graduate of Little Rock Junior College (now University of Arkansas at Little Rock) and of Baylor University, and received his theological education through the Southern Baptist Seminary Extension Department.

He writes that he will be available for "revivals, a pastorate, supply, and any other ministerial work." Until Aug. 1, he announces, he may be reached at his home, 3713 Fleetwood Way, Bakersfield, Calif., 93306, and, after that, at the home of Ralph Pridmore, Jacksonville, Ark.

## Beacon lights of Baptist history Preserving history

BY BERNES K. SELPH, TH. D.  
Pastor, First Church, Benton

James Monroe Pendleton began his *Reminiscences*, a book of 185 pages, on Nov. 20, 1890, his 79th birthday. He completed the manuscript two months later, Jan. 20, 1891. He accomplished this by devoting two hours a day to this particular subject. His son said he did this without the aid of memoranda.

His friends said of him that "he knew nothing but theology, but knew that well." However, the reading of his autobiography reveals that his interests were broad and pertinent to the times.

Writing was no new experience to this veteran minister of 60 years. As a young preacher he had written for newspapers. But in 1845, John L. Waller, editor of the *Baptist Banner*, began the publication of the *Western Review*, a monthly magazine. He asked Pendleton to become a contributor to the *Review*, knowing his ability from previous articles contributed to the *Banner*.

Writing makes a writer and the author illustrates this. He said, "My articles are rather numerous, and I may say that in writing for the *Review* I learned to write with greater care than I had exercised in writing transient pieces for newspapers. I found this an advantage, by way of concentrating my attention on a subject, and I have tried to write carefully ever since.

"I may have carried this thing to a greater length than most writers, for I have written nothing a second time. All my books have been written once and then printed. It is impossible to write with requisite care if a writer knows that he is going to re-write his manuscript, or make any important interlineations it it."\*

This man in his *Reminiscences* covers a broad spectrum of life. He talks of good days and bad days. His life was interesting, all but fascinating, and he recorded it for posterity. Why do not more people recount their life's history? Send them to school libraries and historical societies and build up responsible and accurate historical resources. Start today.



**CONCERN**  
COOPERATIVE  
PROGRAM '70

## New subscribers to Ark. Baptist

Church	Pastor	Association
One month free trial:		
Jerome Church, Jerome	Clifton Howie	Delta
New budget after free trial:		
Gilead, Malvern	Chester Black	Central



# Baptist evangelism volunteer named Miss Arkansas of 1970

HOT SPRINGS—Donna Jo Connelly, Hope, an upcoming sophomore at State College of Arkansas, Conway, whose aspiration is to be an evangelistic singer,

church choir and frequently sings solos in our worship services."

## The cover



(Photo by Mac McCants)

### Miss Donna Jo Connelly

was crowned Miss Arkansas 1970, at the annual Miss Arkansas Pageant here Saturday night.

Miss Connelly, 18, is a daughter of Mr. and Mrs. J. W. Connelly, Hope. Pastor Gerald W. Trussell, of Hope's First Church, where the parents and their four children are members, describes the new Miss Arkansas and her family as "among our finest."

"Donna Jo has a marvellous soprano voice," Mr. Trussell said, in a telephone interview. "She is a member of our

Mr. Trussell said that Miss Connelly had talked with him from time to time about her desire to become a full-time evangelistic singer.

Discussing her career ambition, with Master of Ceremonies Bob Evans, at the pageant, the dark-complexioned beauty said that she believed she could "pour out my heart in song" as "I have heard evangelists pour out their hearts in preaching."

"Maybe I could influence a few people to come closer to God," she said.

A captivating smile described by one commentator as "a million-dollar smile" made Miss Connelly the obvious favorite of the contest with the estimated 4,400 persons who crowded the Hot Springs Convention Auditorium for the finals.

Miss Connelly had been the winner in the talent division of the competition, in preliminary events the previous night. She sang a medley of "Who Will Buy" and "Love Is a Many Splendored Thing."

Five feet, six inches tall and weighing 115 pounds, Miss Connelly measures 36-23-35.

As winner of the Miss Arkansas crown, Miss Connelly will receive \$3,250 in scholarships, will have the use for the coming year of an Oldsmobile, and will be eligible to compete in the Miss America Pageant at Atlantic City.

Another Hope beauty, Marjorie Elizabeth Royston, 20, daughter of Mr. and Mrs. G. D. Royston Jr., who was Ouachita Baptist University's entry in the pageant, was named Miss Congeniality, by the other 39 contestants competing.



MR. AND MRS. EDWARD BUECHLEY of Carlisle will celebrate their 50th wedding anniversary Sunday, Aug. 26, at First Church, Carlisle. Mr. Buechley, who is associated with Union Oil Company, is City Recorder and Treasurer of Carlisle. Mrs. Buechley is a former choir director at First Church, and Mr. Buechley has served as church clerk. Their reception will be hosted by their daughter and son-in-law, Mr. and Mrs. Bob Buice, Little Rock.

## Clear Creek Notes

First Church, Clarksville voted recently to purchase a new Baldwin organ at a cost of near \$11,000. Work has begun in the auditorium in preparation for the organ. The organ is now in Little Rock awaiting completion of the work and is expected to be installed in the near future. Billy Ray Usery is pastor.

Red carpet has been installed on the auditorium floor and rostrum at First Church, Coal Hill. R. L. Whitten is pastor.

Van Buren First voted recently to purchase a new 66-passenger, air-conditioned bus, at a cost of \$10,400. A "Coke House" or downtown youth center is being established for the summer in the Van Buren business district. Counseling, fellowship, inspiration, and recreation are parts of the program planned. Bruce Cushman is pastor.

## Missionary notes

Miss Carol Christilles has returned to the States (address: 1113 E. 18th St., Texarkana, Ark. 75501) after completing a two-year term of service as a Southern Baptist missionary journeyman in Taejon, Korea.

## I am an intermediate

I am an intermediate, I am neither adult nor child,  
I am just an in-between, and by some considered wild.

I am an intermediate with a mind to educate;  
I am an intermediate with a life to dedicate.

I need your understanding—I need your counsel and prayer;  
I need your companionship—I need your friendship so rare.

I am an intermediate, I can be frivolous and gay;  
I can be attentive and reverent—I can be humble and pray.

I am an intermediate with energy and pep to spare;  
I am an intermediate, whom temptations and sin may ensnare.

Pray that I may remain faithful; pray that God's Grace I may take.  
Pray that I'll trust in Him always, and to Him my life dedicate.

I am an intermediate—yours to help mold and to make;  
Teaching me, leading me, giving me—ideals so true and great.

—Mrs. Anne Busse, Gravette



# Hindrances to evangelism

Usually we like to think on the positive side of a matter, however, there are times when we need to see the negative side.

People are asking the question, "Why is it so hard to win people to Christ?" Here are some answers. There are many more. Explore this matter further and analyze the situation. This perhaps will help us win more souls to Christ.

The nominal lives of so many church members hinders bringing people to Christ. Normal Christianity is simply telling people of one's experience of salvation and giving the good news to others. We are so subnormal that if we should become normal, people would think we are abnormal or fanatics.

So many of our members live as the people of the world live. They drink, dance, lie, curse, use vile language, cheat their fellowman, and rob God of his tithe. They smoke, gamble, frequent places of ill repute, and are divorced like the people of the world. They do not live holy lives or separated lives for God.

Materialism hinders evangelism. Many people have all they need in

the matter of this world's goods and think they do not need God.

Many church activities interfere with evangelism. They are substitutes for bringing people to God. Members tend to come to church and its buildings to receive rather than to go out and meet the world in order to give a witness. Too many people feel that evangelism must take place in the church house. This is a lack of communication.

The harvest is to be done in the field, and we are to store the fruits in the church. More next week.—Jesse S. Reed, Secretary

## Clyde Hart takes YMCA assignment

Clyde Hart, who served as state director of the Office of Economic Opportunity for Arkansas following his retirement as director of race relations for the Arkansas Baptist State Convention, and who has been serving as executive director of the Garland County Council of Economic Opportunity, has accepted a position with the Little Rock YMCA.

In his new position, Dr. Hart will be

membership and residence director of the YMCA.

## Arkansas ranks 41st in number of deaf

Many times the question is raised, "How many deaf are there in Arkansas?" The first deaf census is now being conducted by the federal government through the National Association of the Deaf. This is being done on a voluntary basis and depends on all sources of information in the states.

The latest tabulation, which is almost complete, lists Arkansas with a deaf population of 960. Of this number 350 are students. Arkansas ranks forty-first in deaf population, with New York State ranking first.

Perhaps the next question asked is, "Where are the deaf located?" The larger population centers are in Little Rock, Hot Springs, Mena, Ft. Smith, Fayetteville, West Memphis, Paragould, El Dorado, and Pine Bluff, with smaller populated centers scattered over the state with one to six deaf residents. Arkansas Baptists, through the Missions Department, are ministering to all of the larger centers.

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A newsletter, **Arkansas Deaf Baptist**, is prepared and sent to most of the deaf in Arkansas. Only those whose names and mailing addresses are unknown do not receive this publication. It would be appreciated very much if our readers would send in the names of any deaf persons they know, regardless of age, to the Missions Department, Deaf Ministries.

The majority of those on the mailing list are parents of students, and they get the newsletter to let them know what is being done for their children while they are in school. The student ministry is being cared for by First Church and Mt. Zion Church, both of Little Rock, for white and Negro students, respectively.

The students are transported to the churches by bus. The expense is borne by the Missions Department and the host church. There are six Sunday School classes for the students.

First Church has called Bob Parrish to be pastor of their Deaf Mission. He will be on the field in August coming from New Orleans Seminary.—C.F. Landon

# Student missionary to Spain finds 'beautiful people'

July, 1970

Dear Baptist Students,

Praise the Lord. I tell you that there is no doubt in my mind where the Lord wanted me this summer! The trip down was the first wonderful experience. At the Atlanta airport, I saw the name "Kenneth Chafin" on a suit bag, so I introduced myself and had a great time getting to know him on the way from Atlanta to Miami. At Miami I met the other three fellows who were going to Trinidad with me. We had a great trip across the Caribbean together. I had the privilege of sharing Christ with two guys on the plane from Miami to Port-of-Spain, and both of them prayed to invite Christ to take over their lives. We spent a couple of days in Port-of-Spain and then went to San Fernando to spend a week with the missionary there, Shelby Smith. Now we are back at the David Martins in Port-of-Spain, and Bill Bellinger of Furman University in South Carolina and I are holding a revival at one of the mission points. Man, I tell you these West Indians are beautiful people. I never thought that so much beauty existed anywhere.



MR. SMITH

The Holy Spirit is doing marvelous things down here. It is great to be a part of such a growing love for Jesus Christ. I find myself falling deeper in love with Jesus Christ, too, as I get to know these people and see the love in their lives.

Thanks so much for your powerful prayer. Pray that we get our passports back from customs in time to return to college. Pray for us as we do for you.

In Christ,

Ed Smith  
University of Arkansas

*Ed Smith is a student at the University of Arkansas and is one of 32 Arkansas BSU Summer Missionaries, serving in Trinidad. His expenses are paid by his fellow students.*

*Ed's address is c/o Trinidad Baptist Mission, P. O. Box 488, Port-of-Spain, Trinidad, West Indies.*

## "Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the **ARKANSAS BAPTIST NEWS-MAGAZINE**.

# Junior Music Camp

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Two New Cantatas

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"Something Wonderful", by Eugene Butler  
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Worship services will be coordinated by Mr. Dick Hennings, and the camp Pastor, Rev. Paul Sanders, both of Geyer Springs First Baptist Church, Little Rock



Mrs. Butler



Miss Cooper



Rev. Sanders



Mr. Hennings

Send registration fee of \$5 per person to Church Music Department, 525 West Capitol, Little Rock, 72201.



## BWA told Christians cannot permit divisions

TOKYO (BP)—A Negro Baptist minister from the United States told 10,000 Baptists here that Christians should protest a divided world that pits brother against brother, because their faith proclaims "very starkly that every homicide is a fratricide and every war a civil war."

John W. Williams, pastor of St. Stephen Baptist Church, Kansas City, Mo., addressed himself to Baptists from nearly 80 countries in the official sermon of the 12th Baptist World Congress of the Baptist World Alliance.

Earlier, delegates had discussed such issues as war and peace, racism and brotherhood, religious freedom and liberty, Christian unity and relations with other faiths, world hunger, and the breakdown of family life.

Most of the discussion took place during a morning symposium and a half dozen afternoon small group sessions.

During a meeting of the Baptist World Alliance Commission on Cooperative Christianity, a Baptist leader from the United States declared in a prepared paper that the 31 million Baptists of the world must develop more meaningful unity with fellow Christians to preserve Baptist vitality.

Robert G. Torbet, Valley Forge, Pa., head of the cooperative Christianity division for the American Baptist Convention, warned that a new and larger basis for Christian unity and ecumenism is essential for an effective witness in a secular world.

"Any communion or ecumenical body which does not take this need seriously

will have no future," said Torbet's paper, which was read in his absence by James Leo Garrett of Louisville, Ky., a Southern Baptist seminary professor who is chairman of the BWA Commission.

Torbet said the Roman Catholic Church is more active now in this area, that youth are indifferent to institutional unity and that many Christians are now expressing a sort of secular ecumenism.

"What is happening is a moving into new groupings around basic issues of human survival, welfare and dignity," he said.

In the open discussion which followed, some delegates voiced various degrees of opposition to Baptist involvement in ecumenical relations with those of other faiths.

In another speech before the same group, Gunter Wagner of the Baptist Theological Seminary faculty in Ruschlikon-Zurich, Switzerland, said that any study of Christian cooperation, unity or union should deal first with the unity of the Christian message, then the unity of Christians as persons, and, finally, the unity of the church organization.

At a meeting of the BWA Commission on Religious Freedom and Liberty, a Baptist pastor, Roger Hayden of Northampton, Great Britain, said there are varying degrees of denials of religious freedom in such countries as Red China and other Communist countries, Spain, Colombia and South Africa.

Several questions were thrust at six delegates from the Soviet Union about religious liberty and freedom in Russia. Iliia G. Ivanof, Moscow Baptist Church

pastor, said that religious freedom does exist in Russia.

"Only one condition exists for these freedoms, and that is that we obey the law," said Ivanof. "We acknowledge and respect the laws of our country."

Most of the discussion at the session centered on government financial aid to religious parochial schools in the United States.

Hayden said situations such as the racial separation imposed on churches in South Africa because of the government's official position of apartheid, abridge religious freedom.

Williams, in the Congress sermon, said that Christianity proclaims that "every time we witness the plight of a man whose rights have been taken away from him, whose dignity has been denied, whose sanctity has been spoiled or sullied, whose importance has been belittled, that we (Christians) will have to stand up and declare, this is my brother.

"Aside from the overtones of racial prejudice in this vision, there is also a class distinction that needs to be broken down in the life of all Christians if they are to give the whole Gospel to the whole world," Williams said.

In an earlier address, U Kyaw Than, general secretary of the East Asian Christian Conference in Bangkok, Thailand, said Christians should tackle three main issues—peace, hunger and reconciliation between people and nations.

"While two-thirds of the world is begging for bread, the wealth of the nation that could provide bread is spent on a space venture to bring back a rock from the moon," decried Than.

The six-day Congress concluded July with an address by Evangelist Billy Graham.

## BWA delegates told man has potential to find solutions

TOKYO (BP)—Delegates attending the 12th Baptist World Congress of the Baptist World Alliance heard a Swedish theologian and an international panel of five persons describe man's human existence as a dualism with potential for creating either a utopia or a world of withering decay and death.

"The sermons of condemnation do not come from the pulpits in these days but from the platforms from which scientists and philosophers and poets speak to the world," said David Lagergren, president of Bethel Seminary, Stockholm, Sweden.

"Modern industry—the source of wealth

and welfare—also pollutes the water and air and exhausts the resources of the earth," he explained. "It dehumanizes men by putting them in as cogs in an enormous machine, and it threatens mankind with destruction."

Urbanization has many assets which facilitate our daily lives, but it also creates overcrowding, slums, and the loneliness of the city, the speaker added.

Panel members registered differences of opinion concerning solution to such world problems as pollution, poverty, racial hatred and war.

David Goodburn, a 21-year-old student

worker from London, England, said poverty problems, especially in the "third world of underdeveloped countries," are too great to be solved by the churches acting alone. He said government is the only agent with enough resources to help solve these problems.

"The job of the church," he said, "is to attack the spirit of our own people who put their own interests first. Our task is to educate our people about their responsibility for the problems of the world."

David Gomes, Rio de Janeiro, Brazil, however, argued that solution of the problems of the world would come through prayer and evangelism.

Gomes, pastor and director of the Bible School of the Air, suggested that the Baptist World Alliance maintain a mission supervisor who would work with and coordinate denominational missionary programs.



# Baptist World Congress seeks reconciliation

TOKYO (BP)—The 12th Baptist World Congress opened here with a plea by the keynote speaker for Christians to unite in breaking down the barriers of racial prejudice, social customs, and political differences which divide nations and individuals.

The 10,000 Baptists attending the Congress showed examples of unity and differences just before the keynote address in a roll call of nations at the international meeting.

A Rumanian, now living in the United States, shouted insults as the Russian Baptist representative walked off the stage beside her national flag.

Richard Wurmbrandt of Burbank, Calif., a converted Jew who is now a Lutheran, yelled from the back of the auditorium, "The blood of Christians is on that flag."

Just before he shouted, the Russian Baptist representative was greeted with prolonged applause. Wurmbrandt's shouts were partially drowned out by applause for the United States representative walking across the stage.

Seventy-six of the 125 Baptist World Alliance (BWA) countries had representatives participating in the traditional ceremony, clad in national costumes. Girls from a Japanese Baptist school preceded each national representative, carrying flags.

Each person in the colorful parade, regardless of race or country, received

Lagergren warned the Congress audience about what he feels are two fallacies: oversimplification and pessimism. "Oversimplification is childish, and resignation is a sin," he declared.

"We must not be blinded by the power and the force of money, for man—not money—matters," said one panel member. Another said that the concept of the church must be reconsidered. Too many people are invited to "join the club" when they should not be admitted without a serious sense of motivation and mission, he said.

Bruce W. Neal, pastor of the James Street Baptist Church, Hamilton, Ohio, and Herman H. Jacob, principal, Baptist Secondary School, Agra, India, were also members of the panel. Edwin H. Tuller, general secretary of the American Baptist Convention, U.S.A., chaired the panel.

enthusiastic applause. The Russian appearance drew most audience approval. The crowd also was enthusiastic over two South African representatives, a white and a black, who marched hand in hand.

The keynote address before delegates from 85 countries was delivered by Theodore F. Adams, retired minister from Richmond, Va., now teaching at Southeastern Seminary, Wake Forest, N. C.

"We seek in Christ's name to right the wrongs and to wipe out the evils that make us suspicious and keep us apart; such evils as poverty and hunger, prejudice and pollution, ignorance and disease and discrimination," said the former president of the Baptist World Alliance

"As Christians, we must come to grips with the problems both of war and peace," Adams declared. As ministers of reconciliation we seek to advance the cause of peace—peace with freedom and justice and righteousness."

Speaking on the Congress theme, "Reconciliation Through Christ," the American minister told the international audience that Christianity brings together people of different views and races and breaks down barriers between them.

Just before he spoke, about a dozen Japanese youths passed out copies of a resolution adopted by the Japan Baptist Youth Fellowship last November opposing the Baptist World Alliance for meeting in Tokyo and decrying the renewal of the US-Japan security treaty.

"If the BWA follows the path (expected), it will end up being used in the efforts of the Japanese government to tide over a critical situation in 1970, even though it is not the intention of the Baptist union to play such a role," the resolution said.

There was no demonstration. The young people silently distributed copies of the resolution outside Budokan Hall as the delegates streamed into the 15,000-seat auditorium adjacent to the Imperial Palace grounds.

Adams said that in many ways, Baptists have been at odds with each other. "We have misunderstood each other's deeds and words.

"And yet, with all our differences, here we are together, one in Jesus Christ. We come as representatives of the world fellowship of the Baptist World Alliance. We represent 31 million Baptists in nearly 100 countries. We came because we have a message, a mission and a ministry of reconciliation through Christ," Adams said.

BWA President W. R. Tolbert, vice president of the Republic of Liberia, stressed the significance of the fact that the Congress is meeting for the first time in the Orient. It also is the first time the BWA has had an African president or met in a non-Christian nation.

Shuichi Matsumura, Tokyo Baptist pastor and local arrangements committee chairman for the Congress, explained that Japanese Baptists "experienced some difficulty and some opposition" in arranging the meeting, but he was not specific. He apparently referred to the youths outside.

The Congress, which meets every five years, concluded on Saturday evening, July 18. Major speakers included Angie Brooks of Liberia, president of the United Nations General Assembly, and Baptist preachers from the USA.



BERGEN, NORWAY—Representatives of Christian organizations and Protestant churches have organized a campaign in an effort to stop the rock musical, "Hair," from being performed here. "We are prepared to use all means except violence to stop this musical, which is immoral, brutalizing and destructive, and only served to glorify an artificial hippie way of living which is highly unwanted in Norway," said Ivar Hoey of Bergen Methodist Church. (Louisville Courier-Journal, June 18, 1970)

In the cold world of reality, babies are expensive. The recently married June bride and groom ought to be aware of the cost so that they can do some planning. An organization that keeps such figures at its fingertips is Blue Cross. It reported recently that one Midwestern hospital's average bills for a routine delivery had more than doubled in the last four years from \$234 to \$493. This figure just covered the in-hospital charges for mother and child, not the doctor's services. For women who have Caesarean deliveries, the price has risen, too, but not quite as fast. The same Midwestern hospital now charges \$763, up from \$377 . . . In general Blue Cross has found that obstetrical rates have risen 154 percent since 1940, somewhat faster than the 105 percent increase for other medical specialties . . . (Louisville Courier-Journal, June 18, 1970)



# Birmingham church debates Negro membership bids

By WALLACE HENLEY  
For the Baptist Press

Wallace Henley, religion editor for the *Birmingham News*, is a Southern Baptist.

**BIRMINGHAM (BP)**—Deacons at First Baptist Church here have voted by a narrow margin to recommend full membership for a Negro woman and her 11-year-old daughter, upholding a previous disputed congregational vote in favor of the two.

But, even with the endorsement of the deacons, the membership bid by Mrs. Winifred Bryant and her daughter, Miss Twila Fortune, remains uncertain.

According to bylaws of the church, their acceptance now hinges on a two-thirds vote of the congregation.

Mrs. Bryant and her daughter, who live in an inner city neighborhood near the church, presented themselves for membership on June 28. Twila, who had been involved in a tutoring program conducted by the church, came on profession of faith for baptism.

For about a year, First Baptist Church has utilized a membership candidacy practice.

Persons who present themselves are taken under the church's "watchcare" without being voted on. They are interviewed by the pastor and a membership committee, then presented for congregational vote.

Candidates are voted on en masse the first Sunday of the month following the one in which they joined, if they agree to support the ministries of the church and indicate a genuine Christian experience.

Mrs. Bryant and Twila were recommended by the pastor, Herbert Gilmore, and the membership committee, and were present, along with four white candidates, to be voted on July 5.

Gilmore, who moderated the voting session at the close of the worship service, ruled that a majority had voted to receive all the candidates, including the two Negroes.

At that point, a mild verbal ruckus occurred in the normally staid congregation, with opponents to the Negroes' membership charging an improper handling of the affair.

They cited the church bylaws which say a unanimous vote is "desirable" and also establish procedure for protest to a disputed vote.

W. Earl McKenney, a deacon who

insists his reasons for opposition were not racial, indicated he would attend a July 6 deacons' meeting to voice that objection.

A number of church members crowded forward at the close of the debate to embrace the weeping mother and daughter.

After a 3½ hour session at the deacons' meeting, objections to membership were ruled invalid and unscriptural. Content of the debate and actual vote count were not released, although the vote was reportedly close.

The congregation, at the pastor's suggestion, was to begin discussion of the membership of Mrs. Bryant and Twila, July 29, and continue during as many Wednesday night prayer meeting sessions as needed.

Gilmore left the States on a previously scheduled trip to the Baptist World Congress in Tokyo and a subsequent world tour after the July 6 deacons meeting.

Although the pastor has firmly positioned himself in favor of admitting the Negroes, he decided to go ahead with the trip, according to one church member, partly to help the congregation understand the decision is its own and that he is not seeking to dictate the outcome.

The congregation is sharply polarized over the matter, and Gilmore said he thought the discussion period would "give time to talk, pray and study the Bible, and then do it some more."

In fact, it was the polarization that many of the opponents expressed concern over. Observers feel the split vote heavily illustrates a generation gap, and some debaters argued that families were divided over the matter.

Others cited the possibility of an exodus of white members from First Baptist if the Negroes are accepted.

Gilmore reminded the members in a sermon on July 5, before the original congregational vote, and at the deacons' meeting, that the church voted two years ago to remain in the inner city and institute programs for the people living in that area.

It was mainly on that basis, he said, that he came to the church.

One of the ministries begun was the tutoring program for school children.

Twila was one of the pupils in that program, and through it she was won to Christ.

"We told these people we loved them through this ministry," Gilmore said, "then they dropped their defenses. To reject them would be a slap in the face to them," he said.

Gilmore emphasized that it seems inconsistent to send missionaries to minister to people overseas, then reject the same kind of people when they live in the church's neighborhood.

"These people are a natural fruit of our ministry," Gilmore said, emphasizing that no one is "sought because of race anymore than they should be rejected because of race."

In the sermon on July 5, Gilmore said that "if this church ultimately says it will be a segregated church, the sign of death will be on its door. But if we can be caught up in the grace of God, then this church can mark out a new day for Birmingham, the South and the nation. We are at a dead-end street."

If Mrs. Bryant and Twila are admitted, they will be the first Negro members in the 90-year history of the downtown church.

Ironically, however, in 1963, when Birmingham was writhing in racial turmoil and other white churches were turning Negro worshippers away, First Baptist made news by seating Negroes in accordance with a commitment made by the church 10 years earlier.

There is also a special note of irony in the current congregational action. Charles Worthington, a white Baptist minister and his wife and son, had wanted to join the church, they said, because of its commitment to minister to all people.

They originally presented themselves in May. But when the first Sunday in June arrived and the Worthingtons were to be voted on, Mrs. Worthington was ill. Her husband came ahead and was admitted to church membership.

Mrs. Worthington and her son, David, were among the four white candidates voted on July 5 with Mrs. Bryant and Twila.

Her husband, who directs Birmingham's Crisis Intervention Center, a suicide-prevention and counseling referral agency, was to baptize his son that night.

Now, the memberships of Mrs. Worthington and David are in limbo with Mrs. Bryant's and Twila's.

But, said Mrs. Worthington, she "was proud" to stand with the Negroes, even though it means a split in church membership for her family at least for the time being.



# Religious liberty

By WAYNE E. WARD

No group in all history has fought more earnestly for full religious liberty than Baptists. This passion for religious liberty and freedom of conscience grows out of the basic tenet of Baptists—the competency of each individual soul to deal directly with God.

If God requires "every man to give account of himself," it follows that no government and no religious institution can take over this responsibility for him. If the Son of God "has made us free," then no legal or religious authority should dare impose a new slavery of creed, or tradition, or ritual.

Religious liberty means the freedom to believe in God, or not to believe in God. It means the freedom to confess Christ as Lord, or not to confess him. It means the freedom to join his church, or not to join his church. No choice is free unless one is free to reject as well as to accept.

This is why, from the Baptist point of view, it is so tragic that the majority of Christian church members today are automatically considered Christians because they are born in a country where some Christian denomination is established by law, or they are baptized in infancy without having any choice in the matter.

This denies the religious liberty of the individual just as surely as if a police state were prohibiting the freedom of worship of any religious group. Institutional religion, or religion established by law, is a far greater threat to true religious freedom than is the suppression of worship by the powers of police states.

Although many people were outraged, Karl Barth was certainly right when he said that he found more genuine expressions of courageous religious liberty under the tyranny of Communist-dominated regimes in Eastern Europe than he found in many of the countries of Western Europe where some Christian denomination was established by law and supported by taxes. A coercive paternalism is the greatest threat to liberty.

Religious liberty is not the same thing as "separation of church and state." The idea of a "wall of separation," which goes back to Thomas Jefferson, was simply one political experiment by which the founders of the American nation tried to preserve true religious liberty.

They knew quite well that there could be no absolute separation because the same people who were members of the churches were also citizens of the state. Some of the property rights and institu-

tional aspects of the church also involved the laws of the state.

But, the right of religious liberty goes much deeper. It is basic to every other liberty. A man's religion is his ultimate belief, his absolutely basic assumption about the nature of reality and the meaning of the universe. This is true even if he is an atheist.

A passionate disbelief in God is a secular form of religion because it is a belief concerning the ultimate nature of reality. The frantic fight by some atheists to forbid the mention of the name of God, or to forbid voluntary prayer, is a deliberate expression of their atheistic ritual. The cult of prohibition of the divine name is just as clearly religious dogma as is the cult which requires the use of the divine name or the recitation of prayer by law.

Religious liberty means the absolute protection of minority groups from abuse or suppression by the majority. It means the freedom for an atheist to be an atheist, but not for him to suppress the free and voluntary exercise of worship—anytime or anywhere! What this means in terms of the great American experiment of the "separation of church and state" will be examined in the next article.

## Strips of pennies given by youths

JENISON, Michigan (EP)—A roll of pennies stuck on tape strips and worth \$171 helped get a young Michigan girl to Brazil for summer missionary work.

Mary Ann VanHaitsma, 16, was given the pennies by the youth group of Baldwin Heights Baptist Church, where she is a member.

Her summer assignment is teaching in a Baptist Mid-Missions school for missionary children.

"I've felt a call to the mission field for some time," Mary said. "This trip will help me know if I'm suited for that kind of life."

## Share the Saviour



## Presbyterian heads Baptist seminary

ROCHESTER, N. Y.—(ABNS)—For the first time in its 153-year history as a Baptist institution, Colgate Rochester Divinity School has selected a non-Baptist as president.

Dr. Arthur R. McKay, for 13 years president of McCormac Theological Seminary in Chicago, has been named president of Colgate Rochester and Baptist Missionary Training School, Crozer Theological Seminary, and Bexley Hall, effective Sept. 1.

The antecedents of the Rochester Theological complex were interwoven with American Baptist history going back to the establishment of an educational society at Hamilton, N. Y., in 1817, which became the nucleus for the Colgate Theological Seminary, merged with Rochester Theological Seminary in 1928. Baptist Missionary Training School joined the Rochester center and this next fall Crozer Theological Seminary will be affiliated with the cluster.

While Colgate Rochester and its historical sister institutions have served American Baptists and turned out many of the denomination's leaders, in later years the school broadened its relations to include Bexley Hall, an Episcopal seminary, and a working relationship with St. Bernard's Seminary, a Roman Catholic school in Rochester.

Dr. McKay has expressed a keen awareness of the historic Baptist relations of the theological center and of the Episcopal Church with Bexley Hall. He has indicated a desire to maintain strong denominational ties within the broader framework of an ecumenical emphasis.

He said that "a center such as the one developing in Rochester enables schools of separate traditions to maintain their identities and at the same time provides a context for theological education which is more like the environment in which students will practice their ministry."

## Says Presbyterians 'run from city'

SPOKANE, Wash. (EP)—Churches should look at the city as a place to meet and solve man's problems rather than as a place to fear and to run from, says the Rev. Donald Buteyn.

The associate executive for the Presbytery of Seattle made the remark to delegates at the 81st annual meeting of the United Presbyterian Synod of Washington-Alaska in Spokane.

His report was a call to reverse the trend which, in recent years, had seen urban white Protestant churches flee the city or close their doors.

"The church, instead of running away, should love the city," he said.



# Witnessing or soul winning?

By T. B. MASTON

Retired professor of Christian Ethics  
Southwestern Seminary

Is our task to witness or to win? A few years ago many would have answered "To win." We heard a great deal about soul winners and soul winning. In the contemporary period the answer more frequently given is that our task is to witness.

I personally prefer "witness" and "witnessing" to "soul winner" and "soul winning." One reason for this preference is that the latter terms imply a compartmentalization of man. They represent a tendency to separate the soul and the body of man into two distinct entities. But man is a unity. He is a person. It is the person and not merely man's "soul" that needs to be saved.

Another reason for my preference for "witnessing" is a conviction that the child of God in the truest sense cannot win another person to Christ as Savior and Lord. Some problems in our churches may stem from the fact that some members of those churches have been "won" by human techniques and skills rather than by the power of the divine Spirit. It is our responsibility to witness. It is the work of the Holy Spirit to convict and convert.

It is possible that we need to restudy Christian witnessing. A study of the New Testament, particularly the book of Acts, will reveal that the main emphasis in witnessing was on the resurrection of Christ. We are not only to tell others that he died for our sins but also that he was raised for our justification.

There is another element of witnessing by the early followers of Christ that is frequently neglected. For example, Peter in the house of Cornelius said, "We are witnesses to all that he did both in the country of the Jews and in Jerusalem" (Acts 10:39 RSV). Notice the words "that he did." Peter and the other disciples had seen the things that Jesus had done. They could witness or testify that he had gone about doing good: healing the sick, feeding the hungry, comforting the sorrowing, and forgiving the sinful.

Another important word to us concerning witnessing is found in the statement that Ananias made to Saul or Paul. He said: "For you will be a witness for him to all men of what you have seen and heard" (Acts 22:15 RSV). Notice he was to be a witness "for him"

(the resurrected Christ and "to all men." Also, he was to tell what he had seen and heard. This suggests the content of the witnessing. Ananias may have referred primarily to Saul's experience on the Damascus road. However, he doubtlessly also referred to the things that Saul or Paul had learned by personal observation and through what he had heard others say about Jesus. We are to hear witness to what we have seen and heard, including in a most significant way what we have personally experienced.

Surely we will agree that we need to be more diligent about witnessing "to all men"—in the home, where we work, on the street, everywhere—about the death and resurrection of Christ and about his ability to save to the uttermost all who will come to him by faith. We need also to witness concerning the type or quality of life he lived while he walked among men. In other words, we are to witness to his life, death, and resurrection.

The most effective way to witness to the kind of life he lived is to live that kind of life ourselves. He went about doing good, we should go about doing good. We will do this to the degree that we let the resurrected Christ live in us and express himself through us.

Furthermore, our witnessing by the spoken word to the death and resurrection of Christ will be much more effective if we witness by our lives to the kind of quality of life he lived.

## Sergeant on Guam orders state paper

We have just received a request for the Arkansas Baptist News-magazine from a reader in far-away Guam.

Writes Sgt. Joseph E. Narbut Jr., of the 43rd Security Police Squadron:

"I am a Christian policeman in the U. S. Air Force on an isolated assignment on Guam and recently was assigned a room with one of your subscribers, Sgt. Donald Kingston, from Paragould, Ark.

"From reading your magazine, I figured I could use some information in future sermons, after getting out of service and completing Bible college and seminary, in the near future."

Sergeant Narbut is a member of Ridgecrest Church, Blytheville, Paul H. Jernigan, pastor. After his discharge, scheduled for Sept. 25, he will be located on Shamrock Lane, Millville, N. J. 08332.



ROLLING THROUGH EUROPE—That's what 40 teenagers from First Baptist Church, Perrine, Fla., have planned for late July and early August. The youngsters, led by their pastor, Tommy Watson, will pedal through Luxembourg, Germany, Holland and Belgium on a three-week evangelistic tour. Their purpose is to build friendship for the United States and witness to European youngsters. Chuck Hall, right, mayor of Metropolitan Dade County, Fla., impressed by the youngsters, gave them official greetings to bear to leaders of European cities. Next to Hall is Watson. (BP Photo)



# So your choir has made a record

By WILLIAM J. REYNOLDS

(Second of two articles dealing with copyright law)

The making of a record album by church choirs has become an exceedingly popular venture among our churches. Such a project is quite commendable, as the sound of the choir can be captured on tape and transferred to a pressed record to enable members of the congregation (particularly those whose age or illness prevents regular attendance) to have this sound at home on their own record players.

However, a word of caution is needed when copyrighted music is included on the record album. The present Copyright Law is related to these albums by what is known in the recording industry as the "mechanical reproduction" provision of the law.

The Copyright Law provides that for a song recorded in any manner, the copyright owner is entitled to a statutory provision of 2¢ per song per record pressed or tape copy duplicated (as tape cartridges or cassettes). This is not optional with the person making the recording, but mandatory under the law.

For instance, consider a church choir that makes a record album which contains twelve numbers, six of which are copyrighted music owned by six different publishers, individuals, etc. If five hundred albums are manufactured for the church choir, each of the six copyright owners is entitled to \$10 under the Copyright Law.

It does not make any difference whether these albums are sold individually, or

paid for by the church and given away to the choir and congregation.

The statutory provision of 2¢ per song per record is unrelated to the cost of manufacture, or the selling price of the album, or whether or not it is handled by a major recording company or privately by the church, having been taped by their own equipment and pressed "by a friend." The 2¢ per song per record still applies.

Seemingly, this provision of the Copyright Law is little understood by those who venture into the making of church choir records. Nevertheless, church musicians should become fa-

miliar with it. To disregard the mechanical reproduction rights of the copyright owner, is to infringe his rights as granted under the law.

If you are going to make a record album using copyrighted material, you should write to the copyright owner and request a mechanical reproduction license. You may receive from him a standard legal form, or merely a letter of consent requesting payment of 2¢ per song per record. It is as simple as that.

It is your responsibility as music director to deal with the copyright owner on behalf of your choir and the church. The record company, the engineer, the record presser, the jacket manufacturer, or any others involved in the making of your record album are not liable here. They are merely providing a service to you. The "client" who buys this service is responsible.

So, if your choir is making an album, congratulations! This will be an interesting adventure. Just make it legal and clear all copyrighted music with the copyright owner. Just because it is for the glory of the Lord does not give you any license to disregard the law.

## Baptist beliefs

### A change in position

By HERSHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City, Oklahoma,  
past president, Southern Baptist Convention

"Jesus standing on the right hand of God"—Acts 7:55.

This is an interesting thing: "Jesus standing on the right hand of God." Elsewhere following his return to heaven he is seen as sitting on the right hand of God (cf. Matt. 26:64; Acts 2:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 10:12). But here Stephen saw him standing. IS there any significance in this? It suggests three things.

First, Jesus is involved in our sufferings. In Acts 9:5 he told Saul that he was persecuting him as he persecuted his people. If we share in Jesus' sufferings, he also shares in ours (cf. Rom. 8:17; Phil. 3:10).

Second, Jesus is concerned about us in our sufferings. He is concerned that we shall be faithful to him in persecution, even to the point of dying for him (cf. Matt. 16:24ff.; Rev. 2:10). Stephen was the first Christian called upon to give his life for his faith in Jesus. If he faltered, others likely would do so. If he proved faithful, it would encourage others to do likewise. Thus the cause of Christ would be secure.

Third, Jesus encourages his people in their suffering. A fan at a sporting event does not sit down at a crucial point in the contest. He stands up and roots for his team. He seeks to cheer it on to victory.

It takes little imagination to see Jesus standing at the right hand of God intently interested in this contest on earth. And cheering Stephen on to victory. The view, not a vision but an actual view (Greek, *theoro*, to see), of his Lord standing on the right hand of God certainly put heart into Stephen (vv. 59f.).

Imagination? If so, it is holy imagination. Because it tells us that when we stand for Christ against evil, we do not stand alone. For Jesus at the right hand of God stands with us.

## Athlete likes OU individual education

Mike Pellizza, a senior business major from Little Rock, has made his mark at Ouachita University as an All-American tennis player. He was named to the All-America team in 1967 and has been a leader on Ouachita's team for four years. He was recently named



MIKE PELLIZZA as Ouachita's outstanding athlete in individual competition. Mike is also a member of Rho Sigma social club, the Spanish Club and the International Club.

Commenting on Ouachita, he said, "I realize the deep impressions of its individual education and high standards that will be left on me through the highways of life."—Advertisement.

## Missionary notes

Dr. and Mrs. J. Frederick Spann, Southern Baptist missionaries who have completed a short furlough, were scheduled to leave July 5 to return to Brazil (address: Caixa 221, Recife, Pernambuco, Brazil). He is a native of Levy, Ark. The former Bettye Brawner, she was born in Colt, Ark., and lived in Greenfield, Calif., and Wynne, Ark., while growing up. They were appointed by the Foreign Mission Board in 1962.



# Deaths

## World literacy teacher claimed by death at 85

Word has reached us of the death of Frank C. Laubach, missionary who fought illiteracy around the world. Dr.



Laubach died in Syracuse, N. Y., on June 11, at the age of 85. Dr. Laubach believed that "the ability to read is the key to the doors of the world, and through them, to a world of understanding, instead of fear, hate and superstition." He continued to be active in his unique ministry, even after his "retirement," ten years ago. Following the establishment of his "Each-one-teach-one" program, back in 1929, he traveled to more than 100 countries and developed literacy materials in more than 300 languages and dialects.

It has been estimated that Dr. Laubach was directly or indirectly responsible for approximately 100 million people's learning to read.

Dr. Laubach was born in Benton, Pa., Sept. 2, 1884, the son of a dentist, John B. Laubach, and a schoolteacher, the former Harriet Derr. He held the bachelor's degree from Princeton University and the master's and doctor's in sociology from Columbia University.

Dr. Laubach was well known in Arkansas from numerous speaking engagements here on various occasions. The Laubach literacy workers of the state honored him with a birthday dinner in Little Rock in celebration of his 80th birthday.

He is survived by his wife, the former Effa Seely, a registered nurse from his hometown of Benton, and his son, Robert, who directs Laubach Literacy, Inc., of Syracuse.

## Mrs. Rebecca Hines

Mrs. Rebecca Geneva Hines, 82, of 221 W. 5th Street, North Little Rock, died late Friday in a local hospital.



Mrs. Hines was born at Ozark, Ark., April 1, 1888, and was a daughter of the late James B. and Geneva Harkey Powell. She was a great niece of Dr. George Harkey, pioneer Russellville, Ark., physician. Mrs. Hines was first married to Frank Floyd McDonald, who served as pastor of

Southern Baptist churches in Pope, Johnson, and Logan counties and who was

pastor of London Church at the time of his death, during the influenza epidemic of 1918. She was later married to Mack Hatton Hines, of London.

Survivors include two sons, Erwin L. McDonald, North Little Rock, editor of the Arkansas Baptist Newsmagazine, and Powell Hines, a member of the faculty of Texas College of Arts and Industries, Kingsville, Tex.; four daughters, Mrs. Ivern N. Shinn, Russellville; Mrs. Vim P. Dawson, North Little Rock; Mrs. Finis Whorton, Covina, Calif.; and Mrs. Louise Hines Witt, Tulsa, Okla.; and two sisters, Mrs. Mary Campbell, Farmington, Mich., and Mrs. Omah Lancaster, Versailles, Ky.

Mrs. Hines was a member of First Church, North Little Rock.

# Miami's changing face affects Baptist approach

By Bob Wilcox  
Religious editor, Miami News

MIAMI (BP)—Southern Baptists in Miami, members of South Florida's largest Protestant group with 72 churches and 60,000 members in Dade County, face making basic alterations in their methods of reaching people, because of the area's changing population and racial and cultural complexion.

Like Christians in many metropolitan areas in the United States, they must deal with a complex situation.

At last count, the population of Dade County had reached 1.25 million persons and construction of multi-family buildings was booming.

"We're having trouble reaching people in high-rise apartments," said J. Ray Dobbins, former director of the Miami Baptist Association and newly appointed director of field missions for the Florida Baptist Convention, Jacksonville.

"The tenants are protected from visitation by security officers," he explained.

Dobbins said he thinks the population is not spreading out as much as it is going up.

"The need is not to build more churches but to determine how to get to the people," he said.

Television may be one answer, Dobbins suggested, adding that a Southern Baptist church in Miami is going on the air next fall.

"It's one way to get through the apartment walls," he said.

He also cited possible use of reading rooms, book reviews and high-caliber music as ways to attract people.

Dobbins said Southern Baptist serv-

ices have been changing because of the population.

"People are coming here from all over, New England as well as Georgia. They're not used to the bombastic, folk-hymning type of service with the preacher pounding the pulpit. They feel left out," he continued.

"We need smaller types of meetings, geared to specific groups, where different people can get together."

He pointed to Southern Baptist success with languages ministries in Miami as an example of a more specialized approach.

For more than 10 years now Miami has had a steady influx of Cuban refugees.

"When I came here 13 years ago there were not more than five or six Spanish congregations," the Arkansas native said. "Now we have 28 and some are bigger than the English congregations."

Dobbins said that Sunday School attendance declined in Miami's Southern Baptist churches during his years in the area.

"We're just not getting the enrollments we used to," he continued. "The automobile and the airplane are making it so easy for people to leave on Friday and come back Sunday night."

He said more "personal witnessing" would be the only answer. "We've got to get the gospel outside the church."

Speaking of Southern Baptist churches in the core of Miami, he said many "ran away" when they saw their neighborhoods changing racially and economically.

"Several simply closed their doors and went elsewhere," he said. A few others went outside their communities to minister and looked for the same kind of people they had always had, he added.

Dobbins said that within the past year, a Southern Baptist church in Miami denied membership to a Negro.

"I've seen a lot of attitudes change over the years I've been in Miami," he continued, "but our racial record isn't what it should be, and it'll take another generation before it is."

However, he pointed out that Seventy-ninth Street Baptist Church, near one of Miami's famous causeways, is a major exception. "That church has about 35 per cent Negro membership," he said, and that places it among the most integrated churches of any denomination in the area.



## Bird hideaways

BY THELMA C. CARTER

High in the wind-blown Andes Mountains in Peru, South America, Nature has created some of the most beautiful bird hideaways in the world. Not many people have visited these high mountain areas. Those who farm the mountain slopes and make their homes there keep a careful watch over these bird hideaways. The only welcome visitors are naturalists, who study the habits of the

To get to these beauty spots, one must follow narrow, twisting roads. They hug the mountain slopes, cross deep river canyons, and scale high mountain cliffs. Here in park-like woodlands hidden from most of the world, the birds make their homes and raise their families.

Naturalists, who have visited these hidden spots, have called them songbird treasure spots. Not only is the air filled with the songs of hundreds of birds. Also some of the birds found in these areas are not to be found in any other place in the world.

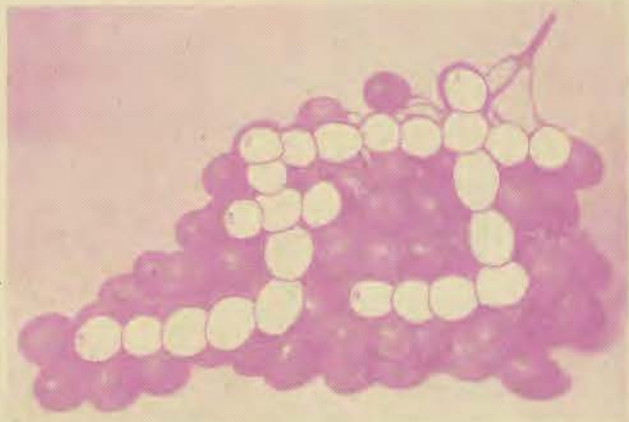
Naturalists who studied these high mountain areas began asking questions: Why had so many beautiful birds chosen these hidden mountain homes? How did the birds get their food? Was there a special feeding place?

The answers came as the men discovered something that happened each day. As the morning passed, mist began to gather far down in the valleys at the foot of the mountains. By afternoon, the mist rose through the canyons between the mountains, drenching the trees and shrubs.

July 23, 1970

## Fruits of the Bible

BY ROBERT H. WRIGHT



Several fruits are mentioned frequently in the Bible. They were important to people then just as fruits are important to us today. See if you can identify the fruits mentioned below.

### Across

- Groves of fruit trees. Ecclesiastes 2:5.
- Rhymes with **pig**; not a wig; helps make you big. Matthew 7:16.
- It is the fruit of the palm tree, although its name is not given in the Bible.
- If the teacher says, "You are the \_\_\_\_\_ of my eye," maybe it is because you gave her one of these. Deuteronomy 32:10.

### Down

- Some are blue, some are red, some are greenish-white. It is the fruit in the picture. Isaiah 18:5.
- A dove brought Noah a leaf from the tree that bears this fruit. Genesis 8:11.

### Answers

**Across:** 2. orchards, 3. fig, 4. date, 5. apple

**Down:** 1. grape, 2. olive

(Sunday School Board Sy dicate, all rights reserved)

Suddenly, great swarms of birds, Nature also had provided insects rose. They flew in a way of helping rid the farmers' crops of insects. Visitors to these bird hideaways must remember how God cares for his creations.

The blessing was twofold. (Sunday School Board Syndi-  
While providing food for the cate, all rights reserved)



# The bookshelf

**Beethoven**, by the Editors of Horizon, American Heritage Publishing Co., 1970, \$5.95

The 34th in the Horizon Caravel series of illustrated histories for young people, this volume describes the rise of the talented young player of the organ, piano-forte, viola, and violin from serving as an unpaid member of the orchestra of the Prince Elector at Bonn to being the virtuoso pianist, organist, and composer sought after and befriended by the cultivated, musically knowledgeable aristocracy of Vienna.

**A New Testament Commentary**, edited by G. C. D. Howley, Zondervan, 1969, \$7.95

This new, verse-by-verse commentary is aimed at helping "the rising generation of Bible students think biblically." It is based on the historical and orthodox belief in the authority of the Holy Scriptures and closely examines the Bible text "from a conservative viewpoint" and provides an exegesis of Scripture which is both timely and scholarly.

**The New Shape of Pastoral Theology**, edited by William B. Oglesby Jr., Abingdon, 1969, \$7.95

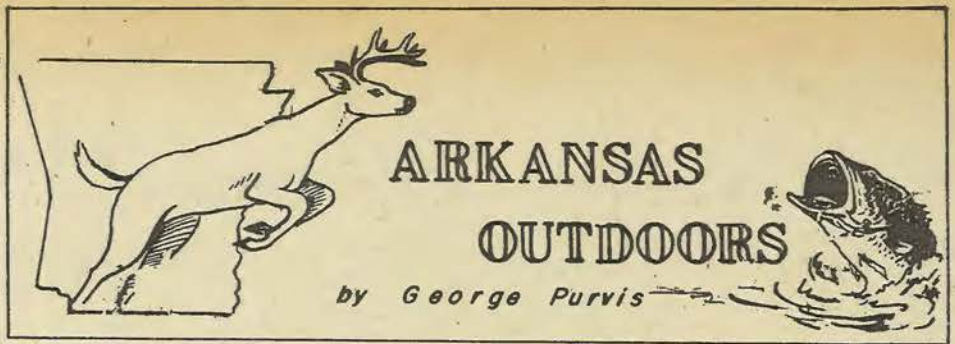
In this collection of 24 essays is presented a broad assessment of accomplishments in the field since its beginning, in the early 1900s. The articles outline the present shape of pastoral theology and look to future prospects. The writers are former students or long-time associates of Seward Hiltner, professor of theology and personality at Princeton Theological Seminary, and the volume is published in his honor.

**The Bible's Legacy for Womanhood**, by Edith Deen, Doubleday, 1969, \$5.95

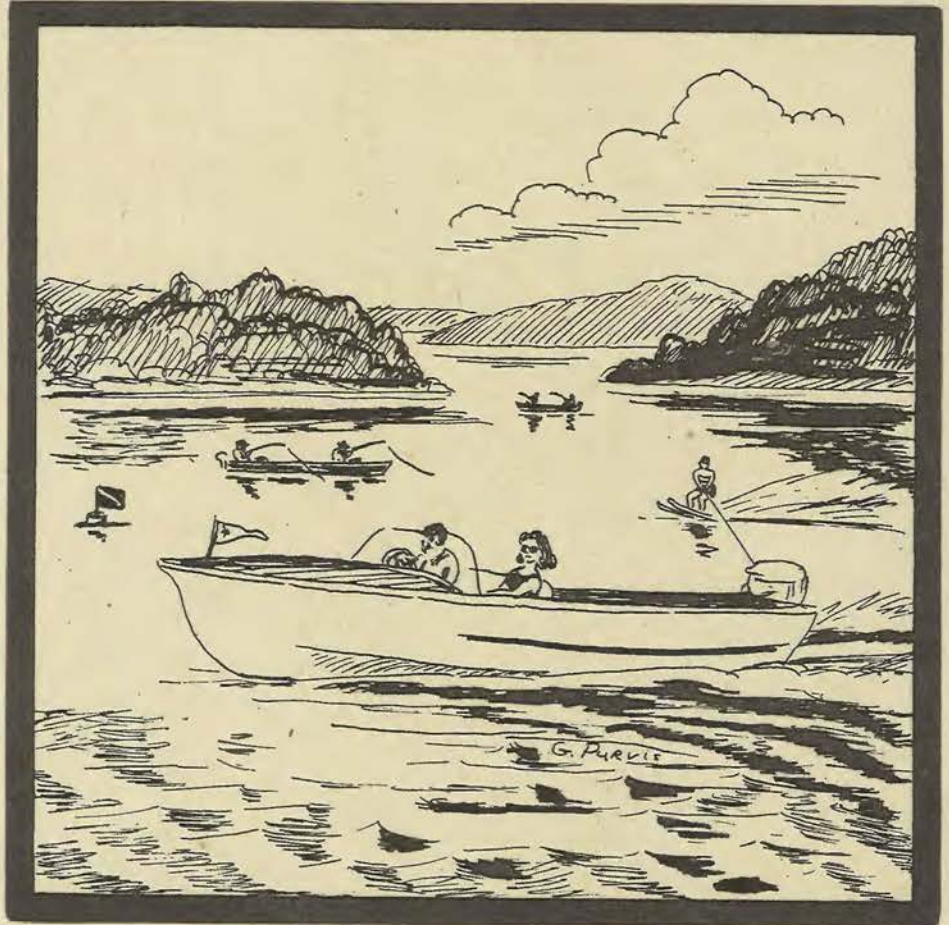
"God's legacy to womanhood is both lofty and inexhaustible," writes Mrs. Deen, former women's editor and daily columnist for the **Fort Worth Press**. She describes woman as "the true inspirer of man in all that is good and true. . . born to rise toward spiritual perfection until at last she is reunited with God, her Creator." Here she points to the great themes of the Bible and "the noble women who march through its pages."

**Professional Education for Ministry**, by Edward E. Thornton, Abingdon, 1970, \$7.50

Dr. Thornton, professor of Pastoral Theology and Clinical Pastoral Education at Crozer Theological Seminary, Chester, Pa., covers the events in the development of clinical pastoral education. He deals with the reaction to traditional forms of theological education of the 1920s and the particular relevance of this to contemporary unrest.



## Responsible sportsmen



*Sportsmen who use large areas of water should be the most considerate for sportsmen using smaller areas.*

We are into the time of the year when many of the state's lakes and streams are literally covered up with boaters, skiers, fishermen, and other water sportsmen. There are times when these sports are in conflict with each other and solutions of the problems in conflicts of water use seem insurmountable.

A general principle which can be applied to water sports would be that the sport which requires the largest area of water should be the one that is the most considerate of the sport that requires a smaller area of water. In other words, the water skier with a powerful, fast boat should be charged with and accept the responsibility of watching out for and avoiding the fisherman and the swimmer. The fisherman should watch out for the swimmer or the skindiver and so on.

This principle will work only when the water sportsman realizes that in order to enjoy his privileges, he must accept responsibility and must practice the golden rule and go the second mile.

If everyone waits for the other fellow to do the right thing, ones problems will not be solved.



## The problem of sin

By VESTER WOLBER, Th.D.  
Religion Department, Ouachita University

International

July 26, 1970

Genesis 3:1-15

In approaching this study of the fall of man, it might be well to remind ourselves that here is a sketchy religious and theological interpretation of the existence of moral evil in the human race. The author assumed the prior existence of moral evil and made no effort to explain its origin: what he did was by way of accounting for the entrance of sin into the human race. The serpent is portrayed as an agent of an evil personality bent on deceiving and degrading the entire race (see Rev. 12:9). Peter and Jude allude to the sin of angels for which they were cast out of heaven, but they do not date the event.

### Psychological conditioning 1-5

With a subtle question the serpent planted doubt in the woman's mind and cunningly guided her from doubt to suspicion, to a strong desire for what promised to be an exciting, because forbidden, experience. In asking if God had placed a limitation on their freedom, the temptor generated in her heart a sense of doubt that God was really concerned about them. The question touched what has always been a sensitive nerve with men: it reminded Eve that she was a creature and that her freedom was not unlimited.

### Enticement and sin 5-6

Under the sway of doubt, suspicion and an awakened desire, Eve saw in the forbidden fruit some enticements which she had not seen before. It was beautiful, appetizing, and a means through which to assert her freedom and gain an enlightening experience. She ate, Adam ate, and a new and evil force was turned loose in the human family.

How is sin transmitted, how does it pass down from parents to children? The most honest answer is that sin as personal guilt is not so transmitted, for every man is, the Adam of his own soul. One does not inherit sin, but he does inherit a nature which has been morally damaged—one which is morally weak.

Paul, in contrasting the work of Adam and Jesus, said "For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (Rom. 5:19). But a man is not, because of Adam's sin, made to be a sinner apart from his own identification with Adam in the sin experience; and one is not because of Christ's

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death, made righteous apart from his own identification with Christ by faith. Whether in the sin experience or in the salvation experience, one must voluntarily identify with his file leader—either Adam or Christ.

### Subjective results V. 7

In setting out the consequences of sin the author stated first the subjective harvest and then the deliberate punishment inflicted by God. The subjective results were: (1) their eyes were opened,

and (2) they were embarrassed by their nudity, and made clothes.

The Bible uses words figuratively just as we moderns do. In saying that their eyes were opened it does not imply that their literal eyes had been closed as blinded; it means that because of their sin experience, they were made aware of some things which they had not been aware of before. Experience is always enlightening—even bad experiences.

### Judgment 8-15

The account of divine judgment on the parents of the race is theologically and psychologically accurate. Again the writer gives an anthropomorphic account of God walking in the garden as though he were a man. Adam, possessed by guilt and fear, tried to hide from him. In answer to God's question he reluctantly confessed his guilt, but only after a vain effort was made to pass the blame back to Eve. It has never been easy for one to admit that he is less than right. Eve also had some difficulty in confessing her guilt.

In condemning the serpent to a life of crawling, and in planting perpetual enmity between snakes and people, the Lord made also a veiled promise. The seed of the woman was to bruise the head of the seed of the serpent and was to be bruised in the heel by him. Christian people have seen in this veiled warning to the serpent the first Gospel promise by God. It is probably significant that the serpent was given a blow on a vital organ.

The woman was made subservient to her husband and was to endure pain in giving birth to her children. Adam was forced to toil to extract a livelihood from the cursed ground, was condemned to die, and finally was driven from the garden. The chapter would tend to support in a general way the idea that moral evil is somehow the cause of natural evil and suffering, but the New Testament will not permit one to say that all suffering must have resulted from moral evil (John 9:1-4).

Sin corrupts one and distorts his true nature. It disrupts society and social relations. It clogs the interflow of communion between man and God, and if permitted full play it ultimately brings death.

### Reflections

Find a quiet pool, or lazy stream;  
Like a flawless mirror it reflects  
The wonders of God's miracles  
With gently-soothing calm effects.

And if you linger long enough  
To look within yourself, you'll see  
The mirror of God's Word reflects  
The selfish sin of vanity.

God's mirror may at times reflect  
His children in adversity,  
But His soothing nature will return  
The peace that is their legacy.—  
Gertrude jesser, Fayetteville.

### Do you mail your Arkansas Baptist Newsmagazine to a friend?

Did you know that you may subscribe for that friend for only a few cents more than you are now paying postage? Send the name, address with zip code, and \$2.75 for one year subscription to

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## True atonement foreshadowed

By L. H. COLEMAN, TH.D., PASTOR  
IMMANUEL CHURCH, PINE BLUFF

Life and Work

July 26, 1970

Leviticus 16:29-34;  
Hebrews 10:1-10

The book of Leviticus is one of the most neglected books in the entire Bible. Yet the book is so valuable. The book basically deals with worship. How could a holy God be approached by sinful humanity? What does the holy God of the universe require of those who would worship him?

Man approached God basically through the offering of sacrifices and the mediation of the priests who were the leaders of worship. Several of the offerings mentioned were burnt, meal, peace, sin and trespass. Each had special significance. The priests were from the tribe of Levi; therefore the book of the priests was the "Book of the Levites" or "Leviticus."

The key word in the entire book is holy or holiness. (This word occurs more than 80 times.) God is holy and he demands that we be like him. The place, priest and people are to be holy. The main idea of this word is separation from sin and dedication unto God.

### The day of atonement (Lev. 16:29-34)

A good way to think of the term "atonement" is a person's "at-one-ment" with God. The word basically means "covering."

The instruction dealing with worship reached its climax in the ritual for the Great Day of Atonement. This is the greatest event in all the Mosaic sacrificial system. Forgiveness was made possible not only for the individual but for the entire nation. Atonement was made not only for the people but for the priest also.

Each day sins had been confessed and sacrifices made, but once a year on this day of all days, expiation was made for "all the iniquities of the children of Israel, and all their transgressions in all their sins" (Lev. 16:21).

The central figure in the ritual involved in the Day of Atonement was the High Priest. Only he—and only on that particular day—could enter the Holy of Holies. However, the people were very much involved. In what manner? "It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever" (v. 31). They fasted and expressed repentance for sin. The high priest, incidentally, went through solemn

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

ceremony in preparing himself for the giving of sacrifices on this day of days.

Atonement was the purpose of the occasion. To atone means to cover sin before God or deprive sin of its power to come between the worshiper and God. The ceremonies indicated that a sinful, rebellious people were completely pardoned, cleansed, forgiven and restored to full communion and fellowship with the true and living God.

### Our atonement in Christ (Heb. 10:1-10)

There is a detailed explanation of the day of atonement in the book of Hebrews. The great theme of this marvelous book is the atoning work of Jesus Christ, our Great High Priest. Chapters 9 & 10 make clear the real significance of the atoning work of Christ. Through his shed blood we are cleansed of sin. Christ made the great sacrifice for sin, once and for all, and he himself was the great sacrifice. His offering was the offering of himself. He died that we might live (have life abundant and life eternal). Christ came as man (incarnation), died a vicarious, sacrificial death on the cross, and entered into the heavenly sanctuary. The book of Hebrews emphasizes Christ's present work of intercession for his own and his coming glory.

The Day of Atonement in the Old Testament symbolized the whole story of man's redemption.

The very purpose (see Hebrews 10:7, 9) of Christ's coming to earth was to die as the atonement for our sins. This vicarious, atoning death was God's will for his life.

Please note in verse 10 the phrase "once for all." This is a familiar expression in the book. Whereas the great Day of Atonement came annually in the Old Testament, Christ's great sacrifice of himself for our sin was a "once for all" sacrifice.

### Conclusion:

The real question for each of us to answer is: Has Christ atoned for my sin? Have I given my life to Christ? Have I trusted him as my own personal Saviour?

Next week we shall take a look at

some messianic prophecies. How glorious are some Old Testament passages that look to the coming of Jesus as the promised Messiah. God promised his chosen people that he would give his only begotten son to be the Savior and Messiah of the world.

### Missionary notes

Rev. and Mrs. James R. Swedenburg Jr., Southern Baptist missionary appointees, were scheduled to leave July 12 to begin their work in Korea (address: I.P.O. 1361, Seoul, Korea). An Alabamian, he was born in Palmetto and also lived in Carrollton and the Birmingham area while growing up. The former Joyce Hawk, she was born in Siloam Springs, Ark., and lived in Tulsa, Okla. and Rich Hill, Mo. They were appointed by the Foreign Mission Board last October.

Mr. and Mrs. Milton A. Lites, Southern Baptist missionary appointees, were scheduled to leave July 9 to begin their work in Taiwan (address: Box 427, Taipei, Taiwan, Republic of China). Lites was born on a farm near Garland, Ark., and reared in nearby Many, La. Mrs. Lites, the former Nannette Webb, is a native of Arkansas. She was born on a farm near Dyess and reared in Wilson. They were appointed by the Foreign Mission Board last November.

Miss Nan Owens, Southern Baptist missionary on furlough from Nigeria, is working temporarily as WMU and YWA director for Arkansas. Her address is 210 Baptist Building, 525 W. Capitol, Little Rock, Ark. 72201. Miss Owens, a native of Union County, Ark., was appointed by the Foreign Mission Board in 1957.

Rev. and Mrs. Bobby E. Allen, Southern Baptist missionaries to Indonesia, are scheduled to arrive July 20 for furlough in the States (address: c/o W. O. Allen, Box 446, Bradford, Ark. 72020). Allen, an Arkansan, was born in Prescott and grew up in Lawrence County. The former Barbara Fleeman, Mrs. Allen was born in Manila, Ark., and also lived in California and Greene County, Ark., while growing up. They were appointed by the Foreign Mission Board in 1965.



# INDEX

# A Smile or Two

# Attendance Report

July 12, 1970

B—"Baptist Beliefs," standing for right p17; Birdwell, Dee, Vietnam chaplain (L) p4; "Beacon Lights," preserving history p8; Buechley, Mr. and Mrs. Edward, observe anniversary p9.  
 C—Cope, Bubba, named to NAIA second team p6; Connelly, Donna Jo, named Miss Arkansas p9.  
 D—Dixon, B. Aldon, new OU Dean of Students p5; Danner, James Paul, licensed to preach p6.  
 H—Hart, Clyde, takes YMCA post p10; Hines, Mrs. Rebecca, dies p18.  
 L—Laubach, Frank C., dies p18, editorial on p3.  
 M—Mission projects of the pastor (IMSI) p4; Marianna, First, sponsors missions trip p5; Murfreesboro, Mt. Moriah, dedicates building p8.  
 P—Pornography, those who choose (PS) p2; Phelps, Ralph A., Jr., takes Dallas College post p5.  
 S—Smith, Ed, writes from mission field p11  
 W—"Whiskey at the wheel" as best-seller (E) p3; "Woman's Viewpoint," tax p6.



"Don't worry about your office being bugged. I just sprayed it with DDT!"

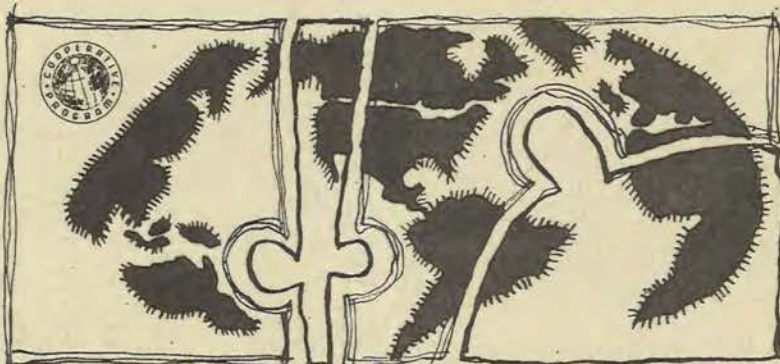
Church	Sunday School	Training Union	Ch. Adms.
Alicia	34	39	
Arkadelphia, Shiloh	20	13	
Banner, Mt. Zion	44		3
Berryville			
First	148	49	
Freeman Heights	117	41	
Rock Springs	73	50	
Booneville, First	228	197	
Cherokee Village Mission	73	21	
Crossett			
First	507	136	4
Mt. Olive	218	96	
Dumas, First	225	59	
El Dorado, Caledonia	42	40	
Ft. Smith, First	1,158	368	6
Greenwood, First	254	91	
Harrisburg, Valley View	41	23	
Harrison, Eagle Heights	230	53	6
Helena, First	225	78	2
Hope, First	404	133	
Jacksonville			
Bayou Meto	100	68	
First	342	71	
Marshall Road	314	106	
Jonesboro, Central	418	114	2
Little Rock			
Geyer Springs	581	243	11
Life Line	524	182	1
Rosedale	197	83	2
Sixteenth St.	57	32	2
Magnolia, Central	501	194	1
Marked Tree			
First	138	43	2
Neiswander	76	56	
Monticello, Second	161	59	
North Little Rock			
Baring Cross	573	160	
Southside Chapel	20	16	
Calvary	338	125	1
Forty-Seventh St.	163	66	
Gravel Ridge	143	98	4
Highway	134	46	
Levy	402	101	2
Park Hill	735	133	
Paragould, East Side	284	139	2
Paris, First	322	107	5
Pine Bluff			
Centennial	184	88	4
East Side	160	93	4
First	646	124	4
Green Meadows	48	39	
Second	183	73	3
South Side	632	170	1
Oppelo	22	10	
Tucker	17	10	
Springdale			
Berry St.	107	39	
Elmdale	342	96	
First	439	235	4
St. Charles	67	20	
Van Buren			
First	345	173	2
Jesse Turner Mission	10		
Chapel	38		
Vandervoort, First	69	43	
Walnut Ridge			
First	256	87	2
Chapel	23		
Warren, Westside	65	40	2

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\* \* \*

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## Peace symbol traced to Middle Ages origin

The ubiquitous peace symbol looking like an inverted cross came to prominence after the Easter, 1958, Nuclear Disarmament Campaign march from London to England's atomic weapons research center at Aldermaston. But a student at Ohio State University says the symbol actually dates from the Middle Ages.

Writing in the campus magazine *Lantern*, Ronald Isho makes the observation based on research by the reference department of the university library.

Early rebels against the monolithic Catholic Church used an inverted cross symbol similar to the Aldermaston Cross, the article points out.

The symbol was not employed by early Protestant reformers such as Luther and Calvin, however. The pre-protestants were branded "anti-Christ's" by church leaders, a designation which

## Top fashion model becomes Christian

WASHINGTON, D.C. (EP)—One year ago Windsor Elliott, one of America's top fashion models, was posing for *Vogue* magazine's yearly American Collection Issue.

For several hours on the streets of New York City, surrounded by a photographer, a hairdresser, assistants and an editor, she moved through pose after pose. Suddenly she stopped.

"I'm finished," she said cryptically. "I can't work anymore." And she walked off the set.

Today, the girl whose picture has been on the cover of *Vogue* magazine four times talks about fulfillment for the first time through her conversion to Jesus Christ.

Thinking back over her life before conversion the model says, "I can't remember ever having been without a vague sense of emptiness."

One night at the height of her career Miss Elliott opened her mother's Bible and her eyes fell on the verse, "For what does it profit a man if he gain the whole world, and lose his own soul?"

"It told me immediately what I had been missing so long," she recalled.

sometimes still adheres to the symbol.

Ohio State's librarians cited a letter from Peggy Duff, general secretary of the International Confederation for Disarmament and Peace in London. She explained what the symbol meant to its first modern users, 12 years ago.

It had two interpretations, Miss Duff said. First was its similarity to the semaphore signs for "N" and "D" (for nuclear disarmament) as they would be made by a flag signaler.

Second, the broken cross could symbolize the death of man and, the circle enclosing it, his birth.

The sign today is weakened by broad meaning—a handy point to reference for everyone from radicals to sincere searchers for military peace.—Norman B. Rohrer, Director, Evangelical Press Association

## 'Jesus Freaks' hold witness workshop

Garland Hot Springs, Wash. (EP)—In a remote mountain retreat here called "the Jesus Camp," young people are being given stiff Christian training for broad witness back in Seattle and other large cities of this state.

Decay and neglect characterize the former resort, but the "Jesus Freaks" are happy here, busily engaged in Bible training. Many of them are fighting their way back from their own internal decay from drugs and fruitless living.

A strong current of neo-pentecostalism, which the *Seattle Times* says has surged through many Seattle-area churches across denominational lines, "flows here as vigorously as the Skykomish River murmuring and splashing in the background."

The leading spirit of the Christian encampment is Rod McDougal, an associate of Linder Meisner in the "Youth Speaks" movement of the Puget Sound area.

## Sees church aid in crime fight

SEATTLE (EP)—Churches must provide the leadership to help curtail the nation's soaring crime rate, a special agent of the Federal Bureau of Investigation told a Pacific Northwest Restaurant Convention.

J. Earl Milnes, in charge of the local FBI office, said that if more people would follow the teachings of the churches the country would be a better place in which to live and "a lot of money" would be saved in fighting crime.

He said the right to protest should be exercised within the framework of the law.

## Baptist college head asks dissent tolerance

SAN DIEGO, Calif. (EP)—Carl H. Lundquist, president of Bethel College and Seminary, St. Paul, Minn., cautioned fellow members of the Baptist General Conference not to "let the radicals of the New Left deafen us to valid voices of dissent."

Almost 2,000 delegates from 33 states and five Canadian provinces attended the 91st annual meeting of the Baptist General Conference here. Bethel is the higher education facility for the organization, which consists of 105,000 members, most of whom share a Scandinavian heritage.

Lundquist told the delegates that "the lesson of history is that the new revolutions soon become the old orthodoxies. America has much to learn from thoughtful youth. And they are concerned about action now."

He said smaller Christian colleges escaped the turmoil that was typical of larger universities this past year, but this did not mean that Christian students were "aloof from one of the most important revolutions of modern times."

Students who attended schools such as Bethel, he said, found ways to express themselves constructively—rather than through violence or disruptive actions.

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