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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

AUGUST 24, 1967

Watch that image!

THEY'RE telling this for a true story in Louisville, Ky.:

A man from another city—call him George Blue from Kalamazoo—found himself stranded at the Louisville airport at 2 o'clock in the morning. After trying to secure lodging from several hotels and motels and finding no room available, he suddenly remembered that his good friend—say Jim Red—lived in Louisville.

He had met Jim at a Chicago convention and they had hit it off from the start. One of the last things Jim had said to George was, "If you are ever in Louisville, be sure to come to see us!"

So, George got a taxi and headed out to the Red address.

Since he had given no advance warning, George was a little bewildered upon arrival at his destination to find the Red's porch light burning brightly, even at that wee hour of the morning.

He rang the bell and waited. Soon a lady came to the door.

"Is this were Jim Red lives?" asked George.

"Yes," replied the lady, rather matter-of-factly as she spied the taxi, "bring him in!"

Moral: Each one of us has his precious public and convention image. But it may be we need to give some attention to our home images after we have escaped for a while from the public and have gone in and closed our own front doors!

THE editor unexpectedly got a little indication recently of how effective his editorials are. Just after the paper was out with his paragraph about how sweet it had been to have friends come to see him while he was sick—a paragraph in which he had vowed to do more visiting the sick in the future than he had done in the past—he had a call from a friend quoting that paragraph. The friend wanted to know if he could come out to the house to see the editor, since he had missed getting to call on him at the hospital.

Certainly, come right ahead, we told him. And it wasn't long till Lawson Hatfield was at our front door.

As far as we know, this is the only convert we had. But if we could have just one convert of the calibre of our genial Sunday School department secretary for each editorial we write we'd have a deep sense of satisfaction.

STILL recuperating: Doing nothing comes easiest when you are able and obligated to do more—hardest when there is no alternative.

Erwin L. McDonald

IN THIS ISSUE:

Seventy-three years young, Aliene Johnson has begun a new career as "grand" mother in Vietnam. Read about the latest chapter in her "retirement" on page 5.

* * *

Letters expressing a diversity of opinion—and some comments on recent expressions of opinion by the editor can be found on page 4.

* * *

Creole gumbo, boiled shrimp, fried trout, crab patties and more—the eatin' was good and the fishin' not bad, as Doc recounts further adventures on the gulf, page 11.

* * *

Some comments by the editor on State Police Director Lynn Davis's handling of the Hot Springs gambling situation. See the lead editorial, page 3.

* * *

It is a rare Baptist who understands the doctrine "once saved, always saved," says Professor Wayne E. Ward, in his "Current issues in Baptist life" on page 19 as he discusses distorted views and the only answer.

* * *

The US-2 homeland mission youth corps sponsored by the Home Mission Board has provided some interesting and rewarding experiences for the young participants. This week Norman and Gunita Harrell tell of their adventure in the largest and coldest state of all, Alaska, where as "greenhorn US-2ers" they met a challenge. For our cover story, see page 6.

* * *

Beginning next week, as the editor reports on page 3, a bright new animal photo feature will head up our joke column. Watch for it!

Arkansas Baptist newsmagazine

August 24, 1967
Volume 66, Number 33

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

Short-shots

That man Davis

WE don't know where all Lynn A. Davis has been during the past ten years that he has been living out of the state, but it's plain to see that he doesn't know the customary Arkansas way of handling the gambling situation in Hot Springs.

If Mr. Davis hadn't been gone so long, he would know that a state police director and his men don't just go barging in on the casino operations in the wee hours of the morning, when most of the gamblers, along with law-abiding citizens, are supposed to be sleeping. That's just downright unethical.

And not only that, but he didn't call on the local sheriff for help!

Mr. Davis really proved himself a greenhorn by staking out guards front and back of all the places while sending to a local judge's for a search warrant. Anybody knows you are supposed to allow time for the places in question to get the word by grapevine that the police are on the way and to hide whatever stuff they've got that they don't want around when the officers arrive.

But the biggest blunder of all was the photographing of the three truckloads of gambling equipment, jotting down the serial numbers, storing it in a public storage place, and then turning it over to the Hot Springs officers for further action.

Of course, the big smear here is making it look as if the Hot Springs courts and law enforcement officers have themselves been away from the state for many, many long months.

Starting next week

AS a brightener for our "Smile or Two" column we will begin next week a new animal photo feature, "ARK-eology," by Little Rock newspaperman Gene Herrington. Title for the feature ties in with the fact that the main characters of the series are birds and animals, whose ancestors reach back to Noah's ark.

Creator Herrington is a Baptist deacon-Sunday School superintendent who serves during the week as managing editor of the *Arkansas Democrat*. Highlights of the new series are Herrington's telling punch lines, which always amuse and sometimes spank us Southern Baptists where we most need spanking—in the region of our every-day living.

Look for this new feature in our joke column beginning in our Aug. 31 issue.

CHRISTIANITY is not a fair-weather religion. It is adequate for every occasion and every situation, in life and in death. But it seems easier to feel and act like a Christian when you are feeling good and things in general are going reasonably well with you.

WE notice in the papers that doctors do not regard rape as constituting medical emergency. We do not envy doctors the ordeal of explaining this to parents who carry their ravished little girls to hospital emergency rooms.

THE man in Africa who ate his own family obviously has a language deficiency. He does not seem to know the difference between loving and liking.

ONE advantage of the postage costs being hiked might be an encouragement of mail users to ask, each time the urge comes to send out another memo, something we used to ask in the days of gasoline rationing: "Is this trip necessary?" If all the junk mail that gets delivered in a month could be stacked one piece on top of another, it would reach the moon.

'Anyone Else for a Lid?'



'Politics and religion'

Copy of a letter to Editor of Arkansas Gazette:

Who said the 13th is an "unlucky day"? Not for me! After reading your Editorial, the news item about Rev. Erwin L. McDonald, and your reproduction of his Editorial from the Arkansas Baptist Newsmagazine all on the same day you published my letter "withdrawal" which I sent you on July 30th. I feel to be the luckiest 77 year old man in this nation on this 13th day of August.

Thank you very much and thank God for at least one Editor of a "church magazine" who has the courage to "mix politics" with "religion". I prefer to say Editor McDonald mixed statesmanship with his religion.—C. C. Little, Mansfield, Arkansas

'Sick and tired'

Doctor, I am sick and tired of wearing the label of a bunch of bigoted nuts under the moniker of "Baptists." I refer to those denominations of "Baptists" who have found scriptural proof that negroes are inferior, as well as the immoderates in our own denomination.

It seems to be that the word "Baptist" has become synonymous with the word "Nigger-hater." I have written Joe Pyne, enclosing a copy of the brochure "Southern Baptists and the Contemporary Racial Crisis" in an effort to educate him to the fact that intolerance was not necessarily the stance of our group and that some fifty or more denominations label themselves "Baptists." This was because of an inference made to a racist from Alabama who he deliberately made a point to identify as a "Baptist." I have overlooked other incidences simply because I do not want to appear to be on the defensive all the time.

My own convictions are that there is so much right about our church, I can overlook those individuals who I feel are grossly wrong in this respect and who, otherwise, appear to have many good qualities, and who, charitably, overlook my faults. I happen to know Methodists, Catholics and Episcopalians who not only are prejudiced toward negroes, but Jews; and if you listen further, Baptists, and yet they, apparently, feel very superior to us. I personally feel that one prejudice is as evil as another.

I wish that our church could undertake an educational program to inform

the general populace that the term "Baptist" encompasses many denominations, and when some rabble rouser makes a fool of himself and is identified as a "Baptist," determine if you can what kind of Baptist, and disclaim him if he is not a Southern Baptist by having the press put in parentheses "not a Southern Baptist" as they did in Okla. City some few years back.

I, too, "get weary and sick of trying" to explain to people that because of the democratic structure of our church what one Baptist thinks does not necessarily reflect the thinking of all other Baptists.

Can't we speak more loudly and more often?—Mrs. James W. Savage, Route 3, Russellville, Ark.

Christian education

We are often quick to express our concern over the lack of Christianity in our public schools, but we don't seem nearly as quick to avail ourselves of opportunities to prepare to make up for this with top-notch Sunday School and Training Union programs.

-- We owe it to ourselves, our children and to God to spend at least as much time in Bible Study and other preparation for our Church Work, as we spend hunting, fishing, playing bridge, or pursuing our hobbies of any kind.—Dennis Coop, Lepanto, Arkansas

Basic Baptist doctrine

This letter is in reply to the article on August 3, 1967, entitled "That's Not Our Image." Yes, we Southern Baptists do not all see alike on all issues, but I have yet to meet a Southern Baptist who did not accept the "historic teaching of the doctrine of the virgin birth." I do not think one who believed in any other kind of birth of Christ would remain in real fellowship in any local church in our denomination.

I especially enjoy the variety of articles concerning Baptist practice. Mrs. Leroy Rogers, Friendship Church, Clinton, Arkansas.

'Let's get out'

May I take this occasion to congratulate you upon your recent statement relative to the Vietnam War. I think you are on the right track toward finding a solution to this cruel and idiotic War in Vietnam. It is not worth the sacrifice the American people are making in life and material resources.

If this thing is not stopped, we will be on our way to financial and spiritual bankruptcy.

As you so well stated "How can we save our soul if we stay in it." Your suggestion for the U. N. to settle it is an excellent one. H. W. Jinske, 1648 Hobson, Hot Springs, Ark.



JAMES BOBO (right), new Southern Baptist missionary journeyman going to Vietnam, seeks information from Fred D. Linkenhoker, a 1965 journeyman just back from Vietnam. Behind them, well-wishers greet some of the other 55 new journeymen after their dedication service on Aug. 10.

“Grand”

mother

in

Vietnam

Aliene Johnson isn't a grandmother in the regular sense of the word, for she is unmarried. However, with all the “grand” children she has taught in the mainland United States, Hawaii, and Hong Kong, and what she means now to our family of six in Camrah, Vietnam, she is a “grand” mother.

At 73, Miss Johnson is seeing another chapter unfold in God's plan for her life and his work.

Early in her career as a professor in Baptist colleges she wanted to be a foreign missionary. Due to limited mission funds she could not go overseas at that time, so she continued teaching in the States.

After 35 years the way opened for her to teach in the Hawaii Baptist Academy in Honolulu. But this was just another stopping-off place, for three years later she went to Hong Kong Baptist College. There she taught for five years.

Miss Johnson has often said she has been tired in teaching but not tired of teaching. However, as her Hong Kong tour drew to a close she was about to change her prepositions.

Then she heard of the need for a director at the Christian Love Center in Camranh, Vietnam—a need made more urgent by the fact that my husband (Walter A. Routh Jr.) and I were preparing for furlough in the states.

Interested in the country since the days of Dr. Tom Dooley, Miss Johnson landed in Vietnam on June 29 to begin another exciting chapter in her “retirement.”

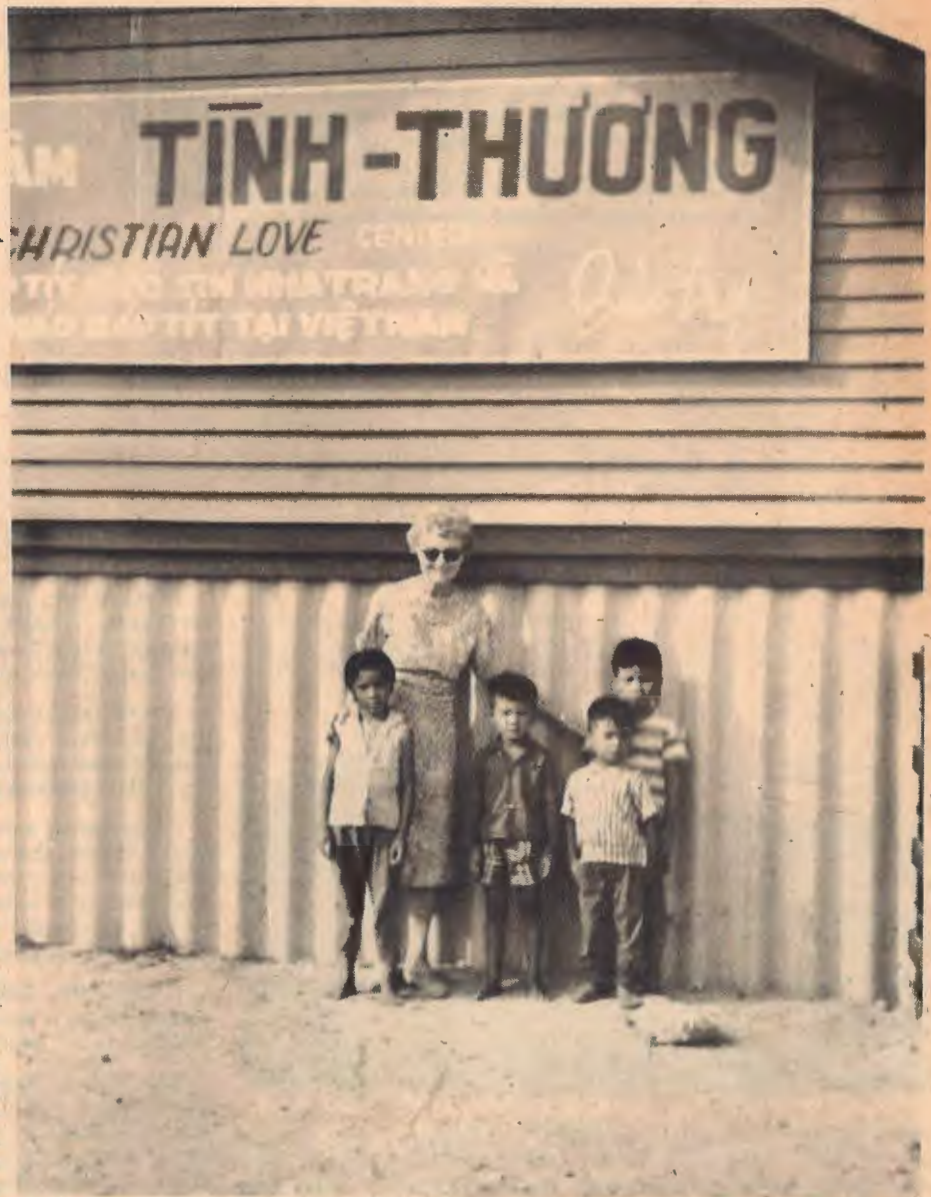
Because of distances involved in her work, she has taken up driving again. This task would be much easier, she says, if she and the car weren't so nearly the same age! She has named it Maggie, from “When You and I Were Young, Maggie.”

She has also begun studying the Vietnamese language.

Miss Johnson lives on a small monthly Social Security check, and her housing and transportation are provided by the Vietnam Baptist Mission (organization of Southern Baptist missionaries).

Officially, her title is “teacher,” but the 20 young Christians at the Baptist chapel in Camranh already think of her as their “missionary.” She has a warm place in their hearts and will soon have a place in the hearts of 110 English students. It seems God is still giving “Grandma” Aliene “grand” children!

BY PAULINE ROUTH
MISSIONARY TO VIETNAM



Miss Aliene Johnson, Southern Baptist teacher, with some of her new friends at the Baptist center in Camranh, Vietnam. (Photo by Pauline Routh)

'Greenhorn' US-2ers meet Alaska challenge

BY NORMAN HARRELL

(Editor's note: Norman and Gunita Harrell plan to move to Ft. Worth this fall, where Harrell is scheduled to enroll at Southwestern Seminary. He is a graduate of Baylor University, she of a nursing school in Waco, Tex. They were replaced by new US-2 appointees Michael and Elizabeth Brown, newlyweds and graduates of Appalachian State Teacher's College in Boone, N. C. US-2 is a two-year homeland mission youth corps for college graduates sponsored by the Southern Baptist Home Mission Board.)



CHURCH APARTMENT—The Harrells stayed in a tiny apartment behind the sanctuary of the mission at both villages. Gunita Harrell is shown brushing the hair of Shoda, the 10-year-old Eskimo girl that the Harrells took with them to Ft. Worth to stay a year. (Harrell will enroll at Southwestern Seminary in the fall of 1967.)



SHUNGNAC HEADQUARTERS — Norman and Gunita moved their "headquarters" to the larger village of Shungnak during the latter part of their US-2 assignment. Here Norman is shown playing a game with village children outside the mission building that Tennessee BSU students helped to complete last summer.

WHEN we first came to the tiny village of Kobuk in northwest Alaska as US-2 volunteers, we almost were tempted to get back on the plane and return to Texas. There was just a small apartment in the back of a little log church.

I was just a greenhorn, I guess what you would call a city slicker. I had hardly even driven a nail and I never had chopped wood. The first winter I insulated all around the little apartment except for the floor!

I remember once when we turned up the stove the margarine in the shelves melted and dripped down to the floor and froze solid (temperatures tumble as low as -55 degrees). Also that first winter, a heavy snow covered the water hole we had cut in the ice and I was looking for it. I found it, all right—I stepped in it.

I think the Eskimos were kind of worried about us at first because it seemed like I was all thumbs at times. But God helped us over the rough spots.

The Kobuk Baptist Mission began in 1954, but until my wife Gunita and I were assigned there in 1965 under the US-2 program, no full-time missionaries ever were sent into the area. The village has a total population of about 70 and nearly as many dogs. There are about 40 Eskimos enrolled in the Sunday School now, with an average attendance of about 25. Most of these are women; many of the men think it is a sign of weakness to be a Christian.

—Photos by Don Rutledge, Home Mission Board



OLDEST MEMBERS—Henry and Susie Stocking, shown here visiting with Norman Harrell outside their home, are the oldest members of the Kobuk mission, which was begun in 1957 as a mission effort of Baptists in Kotzebue. Neither Kobuk, a village of about 70, nor Shungnak, a village of about 170, ever had had fulltime mission workers until the Harrells were appointed in 1965 as two of the original 20 US-2 volunteers of the Baptist Home Mission Board—and they may be back after seminary studies.



BIBLE CLASS—Mrs. Faith Meyer, at the Kobuk mission, teaches three other adults in a Bible class held in the apartment used by the Harrells.

During the first year, we spent most of our time at Kobuk, making only monthly trips to Shungnak, a village 10 miles away with about 170 people that also was a mission point. Tennessee BSU students helped us complete a building there last summer and we began going once a week. Then, after simultaneous revival crusades in Alaska sponsored by the Home Mission Board, the response picked up significantly and we moved our headquarters to Shungnak, where about 65 now are enrolled in Sunday School.

The latter part of our assignment we spent Saturday, Sunday, and Monday in Shungnak and Wednesday and Thursday in Kobuk, traveling by boat between the two villages on Tuesdays and Fridays. The Kobuk Christians now carry on Sunday services by themselves.

The experience of this two-year US-2 assignment has drawn us nearer to God. I haven't the right words to describe the challenge of going out to a strange place, a strange people, and a strange environment. It's just a bare challenge to your soul and your heart and your life to meet a tough assignment head-on and with God's help conquer the obstacles that you think will block your way.

We haven't been to Jerusalem or Judea or Samaria, but there in Kobuk we felt that we had been to the uttermost part of the earth.



WILDERNESS HIGHWAY—There are no highways or roads between Kobuk and Shungnak, the two northwest Alaskan villages served for two years by US-2 volunteers Norman and Gunita Harrell. The couple would spend Saturday-Monday in Shungnak and Wednesday-Thursday in Kobuk. In the summertime, they shifted their belongings from one mission to the other by boat, as shown here. In the winter they traveled either by dog team or by a snow machine that pulls a sled.



COMPLETE PARSONAGE—Dedication service for the new parsonage of Smithville Church was held Aug. 13, with Evangelist Wayne Allen of Waynesboro, Tenn., who was holding a revival at Smithville, bringing the message. The two-bedroom building is occupied by Pastor Sonny Simpson.

First, Little Rock plans location move

Long-range plans of First Church, Little Rock, for a move from its downtown location have culminated in the purchase of a \$250,000 seven-acre site at University and Evergreen streets in the western section of the city.

Tentative building plans call for a \$1,500,000 plant including playgrounds and a recreational building, with possibly a bowling alley and eating facilities for members' use.

The congregation has yet to vote on the building plans but decided upon the move last July. A new expressway is under construction just one block north of the present location at 12th and Louisiana streets. George B. Munsey is chairman of a 10-man Future Planning Committee. (DP)

Shirey at Southside

Southside church, El Dorado, has called Dale Shirey as assistant pastor. He will serve as director of the educational and youth activity programs. Mr. Shirey has been serving as pastor of Felsenthal Church, Liberty Association.

Southside has recently occupied a new two-story educational unit which provides added quarters for all departments, along with the church offices, recreational and dining facilities. An old building is being razed to make room for paved off-street parking. The church sanctuary has been remodeled giving added space to the choir and pulpit areas.

The church had had 48 additions during the year.—J. Paul Palmer

Coronation at Horatio

A GA presentation service was held at First Church, Horatio, Aug. 13. Recognized were Donna Wall, maiden; Leslie Russell, Joan Russell and Judy Frady, ladies-in-waiting; and Robbie Purtell, Elizabeth Nunn and Leslie Russell, princesses.

Mrs. O. T. Brinkley Jr. is GA director and Intermediate counselor. Mrs. J. D. Russell is junior counselor. Russell Armer is pastor.

Bible conference set at Calvary, Little Rock

Calvary Church, Little Rock will have a Bible Conference Aug. 27-30. Dr. Robert G. Lee, pastor emeritus of Bellevue Church, Memphis, Tenn., will serve as the Bible preacher. Charles I. Carter, pastor of Whitesburg Church, Huntsville, Ala., will serve as the Bible teacher.

Services Sunday will begin at 10:50 a.m. and 7:00 p.m. The week day services will begin at 7:00 p.m. Dr. Padgett C. Cope is pastor.



DR. LEE



MR. ALEXANDER

OBU rated high

Ouachita University has been named one of 36 southern colleges and universities in the United States producing the highest number of scientists attaining the doctoral level per thousand baccalaureate male graduates.

The high rating is contained in "Origins of American Scientists," by Knapp and Goodrich, published by the University of Chicago Press. The purpose of the study was to reveal "the scientist-production efficiency of 489 colleges and universities." The study included the "productivity indexes" of all 489 institutions for the period, 1924-34, and for 239 of the schools for the period, 1930-41.

Ouachita ranked thirty-third out of the 36 colleges and universities listed in the 1924-34 study, and seventeenth in the latter report.

One conclusion of the study was that small colleges have "environmental atmospheres highly conducive to careers in science," and because of their small size and close teacher-student relationship, are "in favorable positions to promote a sustained interest in scientific careers."

On hospital board

Dr. Ben M. Elrod, vice president for development at Ouachita University, has been named to the Clark County Hospital Board by Judge B. W. Hasley.

Appointed for a seven-year term, Elrod will replace James Fisher, who resigned to become administrator of the hospital.

Elrod, who will begin his fifth year at Ouachita this fall, is also a director of the Arkadelphia Rotary Club and a board member of the Arkadelphia Chamber of Commerce.

Alexander to Oklahoma

Max Alexander has resigned as minister of music of Park Hill Church, North Little Rock, to become minister of music of Putnam City Church, Oklahoma City.

Mr. Alexander came to Park Hill in 1958 from Highland Park Church, Texarkana, Tex. Mr. and Mrs. Alexander have organized a completed graded choir program at Park Hill, where the enrollment in the program has grown to 550.

The Alexanders' new address is 4400 North West 56 St., Oklahoma City.

New degree at OBU

Ouachita University has been approved for the adding of a Master of Science degree in elementary and secondary education, Dr. Ralph Phelps, president, has announced.

The North Central Association of Colleges and Secondary Schools granted preliminary accreditation for the new programs at its August meeting in Chicago. The present Master of Arts programs in religion, music, and American civilization were continued.

At Ouachita's request, examiners from the North Central had come to the campus in April to review current graduate work and to examine the proposed work in education.

"We are delighted at this approval and believe that the new dimension possible through Master's work in education will eventually strengthen all our graduate program," Dr. Phelps said.

Revivals

Douglassville First, Aug. 27-Sept. 3; Don Grendell, pastor, evangelist; Raymond Bull, Sunset Lane Church, Little Rock, music director.

Liberty, Dutch Mills, July 30-Aug. 6; Jamie Coleman, evangelist; 5 for baptism, 2 by letter.

Shannon Hills North Little Rock, Aug. 7-13; Ed Walker, Levy, evangelist; Louis Jeffers, Bayou Meto, singer; Gene Davis, pastor; 2 for baptism, 4 by letter, 14 rededications.

Rogers First, Aug. 6-13; Jerry Hopkins, evangelist; Mr. and Mrs. Murray Turner, music; Dave Porritt, organist; Dean E. Newberry Jr., pastor; 18 for baptism, 6 by letter, 3 other professions.

Rowe's Chapel, Mt. Zion Association, Sept. 3-13; Waymon Hilt, evangelist; James Moore, pastor.

Beirne First, Aug. 6-13; James Walker, pastor, First Church, Amity, evangelist; Bill Derryberry, music director; Paul E. Shaver, pianist; 4 for baptism, 4 professions of faith, 18 rededications; H. B. Savell Jr., pastor.

Wilson First, beginning Aug. 28; Harold Taylor, pastor, North Maple Church, Stuttgart, evangelist; John Dresbach, First Church, Wilson, music; Paul Stockemer, pastor.

Bayou Meto, Jacksonville, Aug. 28-Sept. 3; O. K. (Jack) Hazlewood, evangelist; Howard R. Porter, pastor; Louis Jeffers, song leader.

First, Pine Bluff, homecoming

First Church, Pine Bluff, is planning a homecoming celebration for the week end of Aug. 26-27. In connection with the homecoming, a newly rewritten and up-dated history of the church is being published.

Special activities planned for the week end include a church family picnic on Saturday afternoon in Oakland Park, regular Sunday services, and an informal reception in the church fellowship hall after the Sunday evening service.

Four former pastors and their wives have accepted the invitation of the church to return for this special day: Dr. and Mrs. Carroll Wood, Dr. and Mrs. Harvey Whaley, Dr. and Mrs. Monroe Swilley, and Dr. and Mrs. Robert Smith.

Dr. Wood is now retired and living in Monticello, Ark.

Dr. Whaley is retired, but presently serving an interim pastorate in Jackson, Miss.

Dr. Swilley is pastor of Second-Ponce de Leon Church in Atlanta, Ga.

Dr. Smith is pastor of First Church, Houston, Tex.

In addition to these, three wives of former pastors will be present—Mrs. B. A. Gray, Mrs. A. B. Pierce, and Mrs. W. B. Tatum.

Friends and former members of the congregation are cordially invited to attend.—Reporter

In music camps

The first week of July, Miss Eleanor Anne Harwell, associate in the church music department of the Arkansas Baptist State Convention, served as music director for an associational Girls' Auxiliary camp near Portland, Ore. The camp included young girls from the Interstate Baptist Association, which involves the cities in the Columbia River area from Oregon and Washington.

The last weekend in July, Miss Harwell assisted in a music methods-and-materials clinic for churches in Washington, D.C. and suburban Maryland. The clinic was a joint project of three associations in the vicinity and of the state music office of the Maryland Baptist Convention.



NEWLY elected Miss Arkansas, Sharon Evans of North Little Rock, pauses at a reception given her at Ouachita University to share the excitement of opening gifts with Billy Wayne Warnock. Sharon returned to the campus to visit with her friends and learned that she had been awarded a full scholarship for one year by the board of trustees of Ouachita. (Photo by Kennedy)

Missionary notes

Rev. Charles A. Tope, Southern Baptist missionary to Uganda, has returned to the States on medical leave. He may be addressed, c/o First Baptist Church, Temple, Tex. Born in Catron, Mo., he grew up in Parkin, Ark. When appointed by the Foreign Mission Board in 1959 he was pastor of First Church, Belton, Tex.

James M. Rinker, Southern Baptist missionary journeyman, has returned to the States from Ecuador, where he taught in the Baptist Primary School in Quito for two years. His address is 407 W. Ercoupe, Midwest City, Okla., 73110. Born in Van Buren, Ark., he moved to Oklahoma during childhood. A graduate of East Central State College, Ada, Okla., he taught school in Plainview, Tex., before going overseas.

Rev. and Mrs. J. Wayne Fuller and Rev. and Mrs. Graydon B. Hardister, Southern Baptist missionaries to Jordan, may now be addressed, Box 2026, Beirut, Lebanon. Evacuated from Jordan in June, following the Middle East war, they are awaiting permission to return to their work. Mr. Fuller was born in Remer, Minn., and moved to Walker, Minn., as a child; Mrs. Fuller is the former Frances Anderson of Wynne, Ark. When they were appointed by the Foreign Mission Board in 1963 Mr. Fuller was pastor of First Southern Church, Hemet, Calif. Mr. and Mrs. Hardister are Arkansans. Born in Reydell, Mr. Hardister grew up in Pine Bluff. Mrs. Hardister is the former Betty Williams of Bauxite. Hardister was pastor of Westmont Church, Memphis, Tenn., when the couple was appointed by the Foreign Mission Board in 1965.

Dr. and Mrs. Billy J. Walsh, missionaries to Mexico, returned to the States in July for furlough. They may be addressed at 4701 Gordon, Ft. Worth, Tex., 76115. Born in Tulsa, Okla., Dr. Walsh grew up in Little Rock. Mrs. Walsh is the former Geraldine Dugger of Beebe. Dr. Walsh was pastor of Murphy Church, near Plano, Tex., when they were appointed by the Foreign Mission Board in 1961.

Dr. and Mrs. E. Lamar Cole, have returned to Mexico, following furlough in the States. Dr. Cole is director of professional services for the Baptist Hospital, Guadalajara (address: Galeno 2089, Guadalajara, Jalisco, Mexico).

Born in Huttig, Ark., Dr. Cole lived in Lamesa, Tex., during childhood. Mrs. Cole, the former Oneita Henley, was born in De Leon, Tex., and lived in El Campo and Megargel, Tex., while growing up. The Coles were appointed by the Foreign Mission Board in 1946.

Miss Josephine Scaggs, missionary to Nigeria, may now be addressed, Baptist Mission, Okuta via Shaki, Nigeria, West Africa. A native of Stigler, Okla., she was appointed by the Foreign Mission Board in 1939.

Bever to Barling

Rev. Sardis Bever, who served First Baptist Church, Green Forest, for the past five years, has been called as pastor of First Church, Barling, Ark. Mr. Bever is a graduate of Ouachita University and attended New Orleans Seminary. He has pastored churches in Louisiana, New Mexico, Michigan, and Missouri in addition to his Arkansas pastorate. He served two years as moderator of Carroll County Association and at the time of his resignation of the Green Forest Church was associational clerk and had also been a member of the Arkansas Baptist Convention Executive Board for three years.



MR. BEVER

Mr. and Mrs. Bever have a son, Ricky, 14.

DR. ROBERT E. L. MEWSHAW, 83, of Waco, Tex., emeritus Southern Baptist missionary to China, Aug. 12.

A native of Garland, Tex., Dr. Mewshaw graduated from the University of Texas Medical Branch, Galveston, with the doctor of medicine degree in 1908. Later, while on furlough from China, he studied in Baptist Bible Institute (now New Orleans Seminary).

Appointed by the Southern Baptist Foreign Mission Board in 1916, Dr. Mewshaw was assigned to Kweilin, Kwangsi Province, to establish a hospital.

Dr. Mewshaw's years at Kweilin were full of danger—bandits, sieges, bombings, antiforeign agitation. In 1925 antiforeign feeling ran so high that he returned to the States, resigned from mission service, and began private practice in San Benito, Tex.

Reappointed a missionary in 1934, he was sent to Kiangtu (formerly Yangchow), Kiangsu Province, to reopen a Baptist hospital that had been closed for eight years.

He transferred back to Kweilin in

To visit Holy Land

Pastor L. C. Hoff of Eudora Church will go on a tour of London, Rome, the Middle East, and Africa, Sept. 4-Oct. 6.

The tour will include a two-weeks preaching mission in South Africa as a part of the 1967 Year of Evangelism Crusade for Christ promoted by the Baptist Union of South Africa. About 30 preachers from over the Southern Baptist Convention, including others from Arkansas, are participating.

Mr. Hoff will be in Boksburg and Brakpan near Johannesburg.

The group will go through London and Rome before the preaching mission and return through the Holy Land and Greece.

Named track coach

ARKADELPHIA—E. Lamar Watkins, assistant professor of Physical Education at Ouachita University, has been named track coach for the 1967-68 season. The appointment was made by Bill Vining, director of athletics at Ouachita.

Watkins returned to the Ouachita faculty in 1965 after an absence of four years. He will replace Bob Gravett, who is on a year's leave of absence to complete his doctoral requirements.

Deaths

1938, shortly before Kiangtu capitulated to the Japanese. In December, 1938, he saw the Kweilin hospital burned to the ground by incendiary bombs. The patients were safely evacuated, and he set up medical facilities in makeshift quarters.

He continued working in Kweilin for another 18 months and then came to the States for furlough, never to return to China. He retired in 1948.

Mrs. Mewshaw died in 1964.

WINSTON PEABODY WILSON, 87, Little Rock, who once served on the faculty and briefly as president of Ouachita University, Aug. 15.

A 1904 graduate of Ouachita, Mr. Wilson held a master's degree from the University of Chicago. He was an author, builder and real estate man and was active in developing the El Dorado oil fields. In the early 30's he was twice an unsuccessful candidate for governor.

Mr. Wilson was a former member of Second Church, Little Rock, and one of the original members of Pulaski Heights Church, where he taught a Bible class for many years.

Baptist Vista sets new attendances mark

The largest encampment ever conducted at Baptist Vista was held July 31-Aug. 5 by churches of Clear Creek Association.

There were 548 enrolled. This is 81 above the all-time high of last year.

Bruce Cuchman, pastor, First Church, Van Buren, was camp pastor. Mr. and Mrs. Richard Walker, missionaries on the Amazon River in Brazil, served as missionaries for the week.

Other speakers included: Billy Ray Usery, pastor, First Church, Clarksville; Vance Wiley, pastor, Cedarville Church; Harold Clegg, pastor, Van Buren Second Church; Garland Brackett, pastor, Webb City Church; and John W. Curtis, pastor, Kibler Church.

J. Ronald Condren, pastor, First Church, Alma, was the study director. Harold Biggs, minister of music and education at Van Buren First Church, was in charge of the music. Miss Betty Jo Williams, Oak Grove Church, was pianist.

David Hogan, minister of music, Ozark First Church; Mrs. Sue Preston, Concord Church, Jim Barnes, minister of music, Alma First Church, and Jimmy Riddle, Van Buren First Church, were in charge of the fellowship hour.

Charles Holcomb, pastor, First Church, Mulberry, was in charge of concessions. Mrs. A. L. Blackard, First Church, Clarksville, and Frank Lamb, First Church, Van Buren, were in charge of the staff in the kitchen and dining hall, preparing and serving more than 7,500 meals. Vance Wiley was in charge of swimming.

Athletic directors were Mr. Curtis and Mr. Brackett. The bookstore was in charge of Robert Bauman, manager, Baptist Book Store, Little Rock. Nurse for the week was Mrs. Harold Biggs, First Church, Van Buren. Special counselor was George W. Domeresse, pastor, Concord Church.

More than 50 additional adults and Paul E. Wilhelm, associational missionary, completed the staff for the encampment.

There were 51 professions of faith; 50 surrendered for special service, and 304 came for rededication. Among the visitors with the churches of the association were campers from California, Texas, Kentucky, South Carolina, and Tennessee.

JACKSONVILLE, Fla.—Jimmie W. Harden, former controller of Baptist Memorial Hospital here, has been named assistant administrator of the hospital. Harden replaces Robert C. Harrison, who has been named coordinator of construction.



Flash: Marine life in the Gulf!

Lest Doc's column last week about a non-victorious deep-sea fishing expedition leave the impression that there are no fish in the Gulf of Mexico, he should add that on the same trip to Mobile he found that there was marine life in the area.

The host pastor, Rev. Billy Hogue, Mrs. Hogue, and daughters Becky, Kathy and Beth picked Doc up at the motel at 4:50 a.m. to start the jaunt. After breakfast at a diner where the cook-waitress was on duty for the first day (or night) and didn't even know how to add up the checks, we headed for Bayou La Batre, a coast town where shrimp boats put in.

Entertaining us for the day were Mr. and Mrs. Grady Savell, members of Brother Hogue's church, who spend their summers at their beach home. A retired contractor, Mr. Savell has built a retirement layout that is ideal for somebody who enjoys fishing and other aquatic sports. The only hazard is an occasional storm such as one which left a shrimp trawler in his front yard one time.

We launched Mr. Savell's boat at a nearby landing and started out in search of salt water trout. Since the wind was high and the water in the bay so rough we were getting a good drenching from the spray, we finally had to turn around before reaching the spot where he had planned to take us for some bottom fishing. Instead, we cut behind an island that offered wind shelter and fished over some oyster beds.

Mr. Savell said that the northwest wind was the worst for Gulf fishing and held out little hope that we would catch anything. Sure enough, we didn't take a single speckled trout, our main object; but we did have a good bit of action from white trout (sometimes called weakfish) and from a bunch of frazzling, inedible ocean catfish. Using squid and shrimp for bait, we had a lot of action and finally put 14 pan-sized fish in the ice box. It was hard to quit when we were still getting bites, but Mr. Savell had promised to fry fish for lunch.

The meal he and Mrs. Savell served took away the disappointment of heading toward land, for we had the best fish dinner Doc had ever savored. Creole gumbo, boiled shrimp, fried trout, crab patties, sliced tomatoes, green onions, potato salad, and all the trimmings made a meal fit for a gourmet society. Fat-back and poke salad couldn't have been any better!

Although the Hogues had lived in Mobile for about three years, they had never gone crabbing, so Doc, an old landlubber, found a net and introduced them to the sport. The girls had a whale of a good time (or should we say a crab of a good time?) for a couple of hours as they landed crabs ranging in size from a quarter to a salad plate. Keeping only the bigger ones, they had 93 in the live box when they finally called it quits and counted their catch. Mr. Savell had a real crab-cleaning chore ahead when we regretfully headed back to the big city after a wonderful day with these gracious people.

Doc always says that his favorite kind of fishing is that which he is doing at the moment, but this may not hold when it comes to catching crabs. There's something about that sport that keeps reminding him of the office.

Create missionary center

LONDON—Churches and missionary societies of seven major denominations have cooperated in the creation of an important new center for training in Christian mission, at the Selly Oaks Col-

leges, Birmingham.

The center will prepare men and women for Christian mission at home and overseas. It will be ecumenical, interracial and coeducational, and will serve both laity and clergy. (EP)

TACK ME UP

SUNDAY

BIBLE CO

For Pastors and All S



DR. CHARLES LIVINGSTON
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*Five Studies from
the book of Luke
the suggested January
Bible study book*

PARK HILL

NORTH LITTLE ROCK

September

A DIGEST OF THE PROGRAM

Monday, Sept. 25

- 1:45—Worship
 - Studies in Luke,
Charles Livingston
 - Basics,
T. D. McCullough
- 3:20—Conferences
- 4:30—Adjourn
- 7:00—Worship
 - Studies in Luke,
Charles Livingston
 - The Citation,
Lawson Hatfield
 - To Minister,
Earl T. Ogg
- 8:30—Conferences
- 9:30—Adjourn

Tuesday, Sept. 26

- 9:30—Worship
 - Studies in Luke,
Charles Livingston
 - The Pastor,
Earl T. Ogg
- 10:45—Conferences
- 11:45—Adjourn
- 1:45—Worship
 - Studies in Luke,
Charles Livingston
 - Feature,
Lawson Hatfield
- 2:45—Visitation,
Earl T. Ogg
- 3:15—Conferences
- 4:15—Adjourn

- 7:00—Worship
 - Studies in Luke,
Charles Livingston
- 7:55—Evangelism,
Earl T. Ogg
- 8:20—Conferences
- 9:20—Adjourn

SCHOOL

CONFERENCE

Day School Workers

CHURCH

K, ARKANSAS

26, 1967

AND LET ME TALK 

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*Messages on
Enlargement, Enlistment,
Evangelism*



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Preacher

Age Group Leaders

- Pastors & General Officers
 Dr. Earl T. Ogg
 Adult Mr. T. D. McCullough
 Young People Mrs. Ann McKee
 Intermediate Mrs. Jehree Bone
 Junior Miss Pat Ratton
 Primary Mrs. Martha Lane
 Beginner Mrs. Carl Uland
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- Great Commission Citation
- Achievement Guide
- Leadership Training



T. D. McCULLOUGH
Adult Leader

Order Additional Posters as needed.
S. S. Dept.

National committee asks help to fight alcoholism

WASHINGTON—The National Advisory Committee on Alcoholism has made its first recommendations on "ways in which the federal government should support the fight against alcoholism," according to announcement by Secretary John W. Gardner of the Department of Health, Education, and Welfare.

Gardner termed alcoholism "a major health problem" for the nation. He estimated that there are four or five million Americans who are alcoholics. "Their disease affects between 16 and 20 million members of their families," he said.

"The cost of alcoholism to American industry has been estimated to be \$2 billion a year, due to absenteeism, lowered efficiency and medical insurance payments," he continued.

The 18-member advisory committee was appointed in October 1966 by Secretary Gardner. It is composed of some of the nation's leading physicians, professors and experts in the field of alcoholism.

Dr. Robert Straus, professor of medical sociology and chairman of the department of behavioral science of the medical college, University of Kentucky, is the committee chairman.

"It is the committee's considered opinion that federal policy should require the inclusion of adequate attention to alcoholism problems in comprehensive programs for health and human well being," Straus reported.

Under the recommended policy, the committee said, there should be regular state and community programs dealing with treatment, rehabilitation and education in the problems of alcoholism. These programs should have support from federal funds, it reported.

In its second recommendation the committee charged the nation's general hospitals with "discrimination against the victims of a particular disease." Many hospitals will not accept alcoholics for treatment as alcoholics, it said.

"Many other hospitals will treat only the acute medical complications of intoxication but ignore the broader underlying ramifications of alcoholism" the committee said.

Because of this shortcoming of the hospitals, the committee recommended

federal support for four specific programs:

1. A series of workshops to make modern knowledge about alcoholism available to hospitals;
2. Several demonstration programs to develop effective ways of caring for and treating alcoholism;
3. Support for detoxification facilities as an integral part of normal hospital and medical care; and
4. Compilation and analysis of data regarding insurance coverage for alcoholism under health insurance programs with a view to improving such coverage.



... A topless, bottomless entertainer is not an outrage to public decency, according to the San Francisco Municipal Court. The judgment referred to the "Girl on the Swing" at a local cabaret. "You are approaching the borderline situation," admonished the judge, "but there is nothing lewd per se about the human body." The club owners declared "the bottomless has been vindicated," and expressed the hope that the world's first topless wedding would be performed there on the premises.

... Alcoholism is a sickness in society as well as in the individual, according to Dr. Joseph Lerner, a Maryland physician who has been treating chronic alcoholism for 30 years. Warning that young people are being conditioned by enormous social forces to drink, Dr. Lerner stated that "everything in our social milieu tends to influence our youth to associate the use of some form of alcohol with maturity, virility or social status." He called for the treatment of society itself by opposition "to those forces which on a commercial, social or emotional basis, tend to glamorize the use of alcoholic beverages."

Report youth attracted to helping others

GLORIETA, N. M.—The need for individual response to a world full of conflicts and prejudices was stressed to more than 1,100 Baptists attending the annual Young Women's Auxiliary Conference at Glorieta Baptist Assembly here.

Nathan Porter, associate secretary of the department of missionary personnel for the Southern Baptist Home Mission Board, told the conferees that today's youth are intrigued with government programs that emphasize helping people in need.

"Since the day of John F. Kennedy, the national government has captured the attention of our young people through VISTA, the Peace Corps, Head Start and other programs.

"It is not that they want to work for the government," he explained, "but they are saying they want to work for the other guy. They've been caught in the exciting mission of helping their fellow man.

"We ought to ask ourselves," he continued, "if we really believe that the Israeli and the Arab or the Negro and white in Detroit, Mich., are one in God's sight.

"The world is saying," he concluded, "Don't shoot at me anymore, but come by and live next door to me."

"We've gone into the world crying for peace, peace everywhere and made it sound so easy," Porter added.

"We've said that all we need to do is to be a friend and to become involved, but this is not easy."

The conference was sponsored by the Southern Baptist Convention Woman's Missionary Union, Birmingham. (BP)

Baptists help rebuild riot-hit Negro church

CAMBRIDGE, Md.—Maryland Baptists have rallied to the aid of Mt. Zion Baptist Church here, a Negro congregation which lost its building in recent riots at this Eastern Shore community. Several churches are taking special offerings for a movement designated "Baptist Handclasp." (BP)



EVERYBODY READS THE ARKANSAS BAPTIST NEWSMAGAZINE

Church edifices

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

"The powers that be are ordained of God" (Romans 13:1).

CHICAGO (BP)—A Southern Baptist Convention seminary extension center providing adult education courses is scheduled to open this fall at the Sharpshoe Baptist Church in Bedfordshire, England.

The Sharpshoe Church is affiliated with the Chicago Southern Baptist Association, and is believed to be the only Southern Baptist Church in England. Howard A. Baldwin, pastor, formerly served a Southern Baptist Convention church in the Chicago area.

Baldwin made the request for the center for the benefit of nine men in the Bedfordshire church who are planning to enter church-related vocations.

The request was sent to Preston N. Denton, Chicago superintendent of missions.

Ralph A. Herring, Nashville, Tenn., is director of the SBC Seminary Extension Department.

Southeastern lectureship

WAKE FOREST, N. C. (BP)—Eight prominent church leaders will deliver special lectures at Southeastern Seminary during the coming academic year, according to President Olin T. Binkley.

John Bright, the Cyrus H. McCormick Professor of Hebrew and the Interpretation of the Old Testament at Union Theological Seminary in Virginia, will give the Fall Convocation Lectures, Sept. 28-29.

Archie L. Nations, associate professor of New Testament at Southeastern, will speak on Oct. 5. An authority on Coptic literature, he has served on the faculty of Seinan Gakuin University, Fukuoka, Japan.

Samuel Proctor, president of the Institute for Service to Education and former president of A & T College at Greensboro, N. C., will give the missionary day address on Nov. 16. He has served as associate director of the Peace Corps and is the author of *The Young Negro in America*.

C. J. Jump Jr., general secretary for the American Baptist Foreign Mission Societies, will lecture on Jan. 11. He has served as missionary in the Congo and remained there during the unrest after independence.

Max G. Rogers, associate professor of Old Testament at Southeastern, will give the Spring Convocation Lecture on Jan. 31. A native of Durham, N. C., he has returned recently from a year of study and research in Europe.

What is good church architecture? What should a church building look like? For a long time there were certain conventional styles. We thought we knew what was "churchy" but from the religious periodicals today we see that modern architecture has changed much of that. So many shapes, designs, and structures make it difficult to say just what is church style.

But for Baptists, at least, there has never been a particular design. In a sense they have followed certain lines. This was true because they adopted the synagogue design as found in New Testament days. This spelled out simplicity. Baptists overdid this sometimes.

David Benedict in his *Fifty Years Among the Baptists* tells us about church buildings among his people in the early 1800's. He divided them into three classes: those in principal cities along the Atlantic Seaboard; those in interior regions; and those in the new settlements.

For the cities, such as Boston, New York and Philadelphia, his description of them was that they were commodious and in good repair, but barn-like in appearance, without architectural style or appearance. There were two exceptions worth mentioning.

The first was the old church in Providence, R. I. It was the only structure among Baptists in this country planned architecturally, with its broad dimensions, 200-foot high steeple and architectural taste. It was a wonder to our people far and wide. Mr. Benedict said that the first time he saw it, with his background, he could not suppose the Holy Spirit could be found in such ornate surroundings.

American Baptists had little zeal for steeples on churches. They were too costly. Too, they associated them with formalism, bigotry and intolerance. In England dissenters (Baptists were so classified) were not allowed to put them on their churches.

The second church of mention was the Sansom Street Church in Philadelphia. Here was the famous rotunda, or round house, where Dr. Staughton preached. Its style, size (90 feet in diameter) and large numbers in attendance created much interest.

Houses in the interior towns were of every kind from plain, well-furnished interiors to those at the point of dilapidation. Often the church buildings were used for multiple purposes. Sometimes they were two story structures. The first floor, or basement, might be used for warehouses or grocery stores. In the latter, alcoholic beverages were sold which gave occasion for some wag to write:

"There's a spirit above and a spirit below,
A spirit of joy and a spirit of woe;
The spirit above is the spirit divine,
The spirit below is the spirit of wine."

In remote sections, shanties and log houses were customarily used. Mr. Benedict's criticisms were that not enough attention was given to the kind, beauty, upkeep and location of church buildings.

S. L. Stealey, president emeritus of Southeastern Seminary, is scheduled to deliver the Founders' Day address on Feb. 15. Formerly pastor of First Church, Raleigh, N. C., and professor of church history at Southern Seminary, he edited *A Baptist Treasury*, a sourcebook of Baptist history.

Kenneth L. Chafin, Billy Graham Professor of Evangelism at Southern Seminary, will give the missionary day address on March 17. He has taught

also at Southwestern Seminary as associate professor of evangelism.

Martin E. Marty, associate professor of Modern Church History at the University of Chicago Divinity School and associate editor of *The Christian Century*, will give the Carver-Barnes Memorial Lectures, March 26-29. He is the author of nine books.

All lectures will be given at 10.00 a.m. in the seminary chapel and are open to the public.

Solons ask new effort to fight world hunger

WASHINGTON (BP)—A bold new program to help underdeveloped countries fight hunger and stave off potential famine has been introduced in Congress by a bipartisan group of senators.

The senators are calling for the establishment "before it is too late" of an International Agricultural Service Corps dedicated to career service of international development as part of an all-out war against hunger.

Sen. George S. McGovern, (D., S. D.), chief sponsor of the bill, reminded the Senate of the famine predicted for many parts of the world during the 1970's. If this is to be averted, he said, large numbers of personnel will be needed and we must begin now to train them.

The proposed program would provide graduates in agriculture and social sciences additional education and training to help developing nations increase their own food production. The agricultural career workers would assist in establishing agricultural colleges, extension programs and other agencies to promote food production and productivity.

Sen. McGovern told the Senate that of the 100,000 agriculture specialists in the United States, less than one per cent are directly involved in overseas projects. He challenged Congress to enact the proposed legislation to help change this ratio to assist "a world growing more hungry year after year."

The South Dakota Senator quoted from a report of the President's Advisory Committee Panel which said:

"The scale, severity and duration of the world food problem are so great that a massive, long-range, innovative effort unprecedented in human history will be required to master it."

The report concluded that a strategy for attacking the world food problem would encompass the entire foreign economic assistance effort of the United States and other developed countries as well as voluntary and international organizations.

Sen. McGovern said that the United States has clearly demonstrated that we have the technology to make a major contribution. But unless we take major steps now, he warned, we will not have the trained manpower for the stepped-up program needed.

"We cannot wait," he urged. Now is the time to educate and recruit professionals "before the widening gap be-

tween food and population hits the world with a staggering blow."

A student enrolling in agriculture in a university this fall would graduate with a bachelor's degree in 1971, already into the decade predicted for unprecedented famine, the senator stressed. It takes time, he urged, to educate and prepare agricultural specialists.

Universities that have not been active in programs of international agriculture will need time to gear up for international work, he continued. Professors will need to be hired, curriculums developed, research done, library holdings expanded, and many other preparations made, he said.

In addition to establishing a Career Corps of International Agricultural Workers, the proposed legislation is intended "to initiate an awareness and concern" among this country's youth, farm leaders and professional agriculturists for the plight of hungry people of the world.

Baptist beliefs

God and government

(FIRST IN SERIES ON LAW AND ORDER)

BY HERSCHEL H. HOBBS

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

Romans 13:1-7 is a classic passage on Christian citizenship. It is well, therefore, that we should review it in a time of growing defiance to constituted authority. In the opening verse Paul says three things which we shall consider in reverse order.

First, "the powers that be are ordained of God." "Powers" refers to the institution of government. And they are ordained of God. "Ordained" renders a verb meaning to line up as troops in orderly fashion.

Thus the institution of government is set up by God. This does not mean that He necessarily approves of a given government or its rulers. It refers to the institution of government itself designed to produce an orderly life for its subjects.

Second, "there is no power but of God." Literally, "except by God." No government should consider itself independent of God. Therefore, it should wield its power as under God. Unrighteous governments or rulers cannot escape the judgment of God. If this truth were followed the result would be righteous governing, which in turn would produce both domestic and international peace.

Third "let every soul be subject unto the higher powers." Every Christian should be law-abiding. This does not mean to obey only those laws with which one agrees. Doubtless Jesus disagreed with many Roman laws. But He never violated one of them. The Christian should defy only those laws which interfere with his relation to God. Where laws are bad he should seek to change them by due process. Revolution should come only when every means of redress has failed. It is better to suffer under bad laws than for Christians to be branded as lawless (II Pet. 4:15-16).

"Submit yourselves to every ordinance of man for the Lord's sake" (I Pet. 2:13). In so doing you may be oppressed by men. But you will bring glory to God.

Specifically, federal grants would be made to institutions of higher learning in the United States for education materials and personnel to stimulate interest in and prepare undergraduates for careers in international agriculture.

Two hundred scholarships would be given each academic year to students who agree to serve not less than two years in international development programs.

Further, the bill would authorize an Extension Service Workers Corps to be administered through state extension services in cooperation with the Department of Agriculture. Funds would be allotted to colleges and universities to establish a rotating staff of extension personnel to serve overseas for two-year periods.

A member of Sen. McGovern's staff said they did not expect action on the measure during the present session of Congress. The proposals are now being considered by the Senate Agriculture and Forestry Committee, the Department of Agriculture and the State Department's Agency for International Development (AID).

The bill was introduced now, the staff member said, "to stimulate discussion this fall, hoping for action next year."

An important man

The Royal Ambassador leader is an important man in his church.

He is elected by the church and is the key man in promoting a successful missionary education program for boys 9-17 years of age through the Royal Ambassador organization, one of the three units of Brotherhood work.

The Royal Ambassador leader works under the general direction of the Church Brotherhood director. He is responsible for providing the necessary Royal Ambassador chapters to meet the needs of missionary education for all the boys of the church ages 9-17, and he serves as chairman of the Royal Ambassador committee.

There are three age divisions in the Royal Ambassador organization:

The Crusader unit includes boys 9-11 years of age; the Pioneer unit is for boys 12-14 years of age; and boys 15-17 years of age form the Ambassador Chapter.

The Royal Ambassador leader and committee have the responsibility of securing counselors and assistant counselors for the number of chapters necessary to meet the needs of all three age groups.

To determine the needs it is necessary for the leader and committee to make a survey of the church and find the number of boys in each age group. The leader and committee is also responsible for securing an adequate meeting place in the church facilities for each of the chapters.

Providing the necessary chapters and leadership to meet the needs of missionary education for boys is no easy assignment.

An ample supply of helpful materials to assist the Royal Ambassador leader and committee in doing an excellent job in their assignment for the boys in the church is available from the Brotherhood department. The services of the department personnel are available to assist in planning and organizing Royal Ambassador work.

The future of mission work rests in the boys of today, for they will be tomorrow's men. The task of training for their work tomorrow is the responsibility of today's men.

Call on us if we may be of assistance to you.—C. H. Seaton

'How to Do It' Workshop Park Hill Church North Little Rock Oct. 27 10 a.m. - 3:30 p.m.

Miss Florrie Anne Lawton, consultant, nursery work, Training Union Department, Baptist Sunday School Board, will lead the "How to Do It" Workshop for nursery workers Oct. 27. Since nursery work is correlated, we are inviting all nursery workers of your church to attend Sunday School, Training Union, W.M.U. Miss Lawton will "show" you "how to do" nursery work



MISS LAWTON

—how to plan, how to use music, how to visit, how to mount and use teaching pictures, how to use activities in teaching, how to use the Bible, how to make play-dough, how to make block busters.

This will be the PRACTICAL meeting of the year!—Ralph W. Davis

Joins SS staff

Miss Pat Ratton will assume the responsibilities of youth director in the Sunday School Department of the Arkansas State Convention Oct. 1, 1967. Miss Ratton is a native of Smackover, a graduate of Southern State College and has graduate work at Southwestern Seminary toward the Master of Religious Education degree. She comes to the state convention from Second Church, Little Rock.



MISS RATTON

Prior to her work in Little Rock, Miss Ratton taught public school at El Dorado and has served four churches in educational work including Travis Avenue, Ft. Worth; First, Little Rock; First, Texarkana and Immanuel, Pine Bluff.

Her major emphasis will be to relate to Intermediate and Young People's work and assist in association and church training projects.

Festivals and camps

The spring festivals and summer camps sponsored by the Church Music department showed excellent interest this year. In the primary festivals, held in March, 1,455 participants from 52 choirs were involved. Sixty choirs were represented in the five Junior Choir festivals in April, with 1,805 choristers and visitors. On the two days of Youth Choir festivals, 36 choirs and 998 people participated.

Ouachita Music Conference and Junior Music Camp both had an extremely large increase over 1966. At the 1966 Ouachita Conference, 48 churches, 20 associations, and 334 campers registered. This year there were 55 churches, 27 associations, and 382 present.

In 1966, Junior Music camp enrolled 446, representing 16 associations and 32 churches. This year's camp totals showed 493 enrolled, 21 associations and 48 churches present.

Festivals for 1968 have been set for the following dates: March 9: District Youth Choir festivals (4); March 30: State Youth Choir festival (1); April 6: Junior Choir festivals (6); May 11: Primary Choir festivals (5).

Ouachita Music Conference will again be the third full week in June, 17-22, and Junior Music camp the first full week in Aug., 5-8.—Eleanor A. Harwell, Associate.



Mailing Tip...
From Mr. ZIP!

PLEASE

**USE YOUR ZIP
CODE NUMBER**

Whenever you request any change in your mailing plate for the Arkansas Baptist Newsmagazine. Plates are now filed by zip code; therefore, we must have this number to locate your plate.

Thanks!

**GIVE TO HELP YOUR CHURCH
FULFILL ITS MISSION**

through

**PROCLAMATION
AND WITNESS**

Faith 'light regard' charged to TV

GLORIETA, N.M.—“If television has a primary failing, one great ‘minus’ that it is nurturing in American life is the disregard for truth,” charged James Johns in the opening session of the Christian Life Commission Conference here.

“We smile at the commercials that lie to us in the most blatant terms. My daughter discovered at the washateria that it is a lie that ‘Dirt can’t hide from intensified Tide,’ but chided Johns, we say, ‘Well, that’s just a commercial and you aren’t supposed to believe it.’”

The president of his own communications and public relations firm based in Ft. Worth, Texas and former editor of the Radio and Television Commission’s Beam said, “If the one medium that blares its lies into 94% of our homes is in reality a falsehood machine at its very heart, then something should be done.”

Emphasizing that he was not anti-television, but pro-television, Johns challenged: “One man or woman, with enough determination, can take on the industrial giants and win his case. He does it simply by discovering that he has more allies than he realized at first.”

Keynoter Johns echoed the conference theme, “Morality and Mass Media,” as he asked, “Is there not a long range plan by which a Christian impact may be realized through positive means?” In answer to his own question Johns observed, “Southern Baptist have at their disposal a mighty arsenal of weapons—money, printing presses, research facilities, manpower, brainpower—all of which should now be brought into play in a concerted effort to bring that Christian impact to television.

“I believe,” stressed the veteran communicator, “our next great thrust—as Southern Baptists—should be in television—an all-out campaign to force advertisers and their agencies, program producers, and all who are responsible for the medium to do one thing, and that is: tell the truth.

“If there is any dirt anywhere that can hide from intensified Tide, then Tide should have to use another slogan. If all of us, as Christians, stopped snickering and started snarling just a bit when we see the truth flaunted in that way, we could bear an impact on television that would go a long way toward preparing a more appropriate climate in which to rear children, to build societies, and to preach the gospel to the world,” concluded Johns.

ZIP CODE HELPS KEEP
POSTAL COSTS D

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W
N
BUT ONLY IF YOU USE IT.

“Christianity can be fun”

Marilyn McAtee is a student at Ouachita University and is majoring in elementary education. This summer she



MISS McATEE

is in Seattle, Wash., serving as a BSU summer missionary. “Everything is still going great here at the First Church, Rose Hill, in Seattle,” writes Marilyn. Since I wrote last we have had several exciting events. We have had two Youth Council meetings and elected our officers.

“We visited the Youth Revival services at Dan Robinson’s church (another Arkansas youth director in Seattle).

“We have had some more softball practices, and our first game is tonight against Diana Beard’s church (Diana is another Arkansas youth director in Seattle). We have started Youth Round-Up, our Thursday night Youth Visitation

program. We visited three homes last week, and Sunday morning one of the girls that we visited was in Sunday School.

“We are starting Girl’s Auxillary tomorrow night before prayer meeting. We are going to start Royal Ambassadors as soon as we get a leader. We’ve started practicing for our drama ‘So Send I You.’ The young people are really excited about that too.

“Enclosed is a copy of Youth Focus, our youth newspaper. We met Saturday afternoon and put it out. This is a first for these kids. I am constantly encouraged by their enthusiasm.

“Dan, Diana, Gary, Liz, and I really enjoyed our trip to Mount Rainier on the Fourth of July. Would you believe we played in the snow? It really is beautiful!

“Please remember us in your daily prayers. My kids are learning what good Christian fun is and learning to live closer to Christ too.”

The bookshelf

A Modern Priest Looks at His Outdated Church, by Father James Kavanaugh, Trident Press, 1967, \$4.95

In the March 12, 1966, issue of The Saturday Evening Post, the “Speaking Out” page was entitled “I Am a Priest; I Want to Marry,” written under the pseudonym, Father Stephen Nash. So moving, deeply felt, and timely was this plea that it produced the largest “Speaking Out” readership response ever. There were as many letters from non-Catholics as from Catholics. While some took bitter exception, a ten-to-one majority approved. Most of them begged the author not to quit his church but to stay and speak out for them—not only on the priesthood but on the Church overall.

The writer of the Post feature was Father James Kavanaugh, now on leave of absence from the Catholic Diocese of Lansing, Mich., working as a child, family, and marriage counselor at the Human Resources Institute in LaJolla, Calif. And this book is Father Kavanaugh’s answer to those who asked him to speak for them.

The author feels that Catholicism as a monolithic structure is disappearing. He points out that once the man who differed with official doctrine either remained silent or simply drifted away. Now he refuses to abandon his Church. Whether in the form of the Ecumenical Council or in heated debate—as much

among the clergy as the laity—faith has passed from the total, passive acceptance of a body of truths to the tortuous, honest search for total commitment.

This is a book worth the money to Catholics and Protestants alike. Of particular interest to Protestants is the chapter “The Man Who Is a Non-Catholic.”

One impression above all others is this: something tremendous is happening in the Catholic Church.

The Ecumenical Revolution, by Robert McAfee Brown, Doubleday, 1967, \$5.95

The author, a theologian respected by Catholics and Protestants alike, was a Protestant observer at the Vatican Council in Rome and is a professor at Stanford University. His latest book is a definitive study of the ecumenical movement, from its tentative beginnings decades ago to the present hopes for ultimate Christian unity.

Dr. Brown tells the stories of both the Protestant search for unity and Pope John 23 and the Vatican Council. He describes how new movements within both Protestantism and Catholicism have altered the climate of contemporary Christianity from—in the author’s words—“diatribe to dialogue.”

Sees pressure lever on films

GLORIETTA, N. M. (BP)—A Methodist editor told a Baptist conference here Christians should use economic boycotts against motion pictures that degrade humanity, but should avoid censorship.

More discrimination in the selection of motion pictures is imperative if there is to be any improvement in current films, said James Wall, editor of *The Christian Advocate*.

Speaking during a Southern Baptist Christian Life Commission conference on Morality and the Mass Media, Wall said that as discrimination rises the box office will show the effect and the product will improve.

"We are dealing with a commercial enterprise, which responds to box office pressure," said Wall.

He warned, however, that censorship of films is a dangerous practice and must be avoided. "Censorship is not the church's solution—the answer is the development of discriminating views."

Wall said that Christians must learn the difference between an authentic artistic effort and a blatantly commercial batch of vulgarity or pablum.

The Methodist editor defended the film industry against critics who view it as all bad. "It is not fair," he explained, "to say that commercial pictures are always going to pander to the lowest common denominator. Some do...but there are film-makers who desire to produce films with integrity which also make money."

"In the past, the church's approach has been largely one that assumed the motion picture was entertainment which you could take or leave, preferably in small doses.

"But now there is a growing awareness that film as an art form is a vital force on the American scene, one that should be cultivated and encouraged," said Wall.

Recreation revival

IRONDALE, Ala.—Having fun may not be considered an evangelistic ministry of the church, but First Church, Irondale, Ala., has successfully proved otherwise.

"We are never to change the message of the gospel," said George B. Slater, pastor of the church. "But we are at liberty, through the guidance of the Holy Spirit, to change the methods and to use new methods of proclaiming the good news."

The "new method" used by the church was simply having fun, organized into a recreation revival. The results were

Once saved—always saved?

BY WAYNE E. WARD, PROFESSOR OF THEOLOGY
SOUTHERN SEMINARY, LOUISVILLE, KY.

Baptists have long been known for their "once saved, always saved" doctrine. It has been a source of contention and conflict with other Christians, and it has therefore hardened into a defensive and rigid interpretation which is very dangerous. It is a rare Baptist who has not at some time tried to defend this teaching, but it is also a rare Baptist who really understands it.

To many people, the phrase "once saved" means—once you have walked down the aisle and made a profession of faith in Jesus Christ. The whole process of salvation is mistakenly concentrated on that one point, and the heaven-bound Christian presumably coasts the rest of the way.

Nothing could be a more serious distortion of the biblical teaching about salvation. Salvation, in biblical thought, is a journey. It has a beginning, a process, and an end. It is often described in the language of the exodus, the wilderness wanderings (where most fell by the wayside), and the entry into the promised land. Salvation is described as past, present, and future: "For by grace you have been saved..." (Eph. 2:8); "Keep on working out your own salvation with fear and trembling, for God is working in you..." (Philip. 2:12, 13 literal translation); "Who by God's power are guarded through faith for a salvation ready to be revealed in the last time" (I Peter 1:5) and "Now is salvation nearer to us than when we first believed" (Rom. 13:11).

Obviously, from one point of view, salvation can be described as a finished work—the debt has been paid, the new birth has taken place, one has become a new creature, the believer has passed out of death into life, and he shall never perish. All this is plainly taught in the Bible, and it is the glorious doctrine of assurance. It emphasizes the great truth that salvation is a miracle of God's grace and not the result of human works, however good and noble they may be.

On the other hand, genuine salvation will always express itself in good works: "For we are his workmanship created in Christ Jesus for good works..." (Eph. 2:10). Jesus plainly taught that not everyone who called him "Lord, Lord" was really his disciple, but rather by their fruits would you know them. In other words, you may confess Jesus as Lord without being one of his; and, unless your life is bearing Christian fruit you do not belong to him no matter how many times you have walked down the aisle!

In biblical thought, salvation is completed only when the Lord comes and the believer is given his resurrection body (Romans 8:22, 23). Thus, the words "once saved" cannot be limited to the moment of the confession of faith—they must include the fruit-bearing and the final glorious victory of the resurrection. How then can anyone speak of being saved already? How can anyone have assurance of eternal salvation? How can one know that he has truly passed out of death into eternal life?

The answer is—only by faith in God! This is the only way one can be "born again" in the first place, by faith in the redeeming power of God through Jesus Christ. How can one be sure that he will go on bearing fruit as a Christian? Again, the answer is—only by faith in the power of God who is working within us to will and to do his good pleasure (Philip. 2:13). How can one know that he will complete the journey and "receive the end of his faith" even the "salvation of his soul" (I Peter 1:9)? Again, the answer is only by faith in God "who began a good work in you" and "will bring it to completion at the day of Jesus Christ" (Philip. 1:6).

"So, once saved-always saved really means in New Testament language—we are saved by grace through faith all the way from the beginning to the end. It is not my "holding out" but God's power working in me through faith which is the ground of my assurance. Praise his holy Name!

nine additions to the church and 42 other Christian commitments.

Cecil McGee, church recreation consultant at the Sunday School Board, led the effort.

Juniors made puppets...young people were used to present gospel in drama,

and adults were used to proclaim the word in drama.

"In some services McGee used the time honored method of preaching," Pastor Slater reports. Whether the service was one of drama or testimony, the pastor said, individuals were asked to commit their all to Christ. (BP)

Flowering travelers

BY MARY C. LANE



Some of our most widely traveled families are flowers. Since the world began, there have been many different ways in which plant families have sent their children out to see the world and to seek their fortunes.

Some seed children fly with the wind. Others swim along with flooded rivers. The children may hitchhike with birds or stow away in sheep's wool. Actually, all seeds sail, swim, skate, hitchhike, or fly across country before they settle down for life in one place.

In one thousand years, a plant family that has feathered seed may go around the world. Botanists tell us that in only 370 years, blessed with favorable winds, this same family might go all the way from England to China.

When men became interested in learning about plants and in studying their secrets, a kind of plant travel bureau was established. There were kings such as King George III who loved flowers. Earlier, King Charles II had established the Royal Society which had as its goal the worldwide study of Mother Nature. Men such as Joseph Banks joined an expedition commissioned by the king to collect seed and plant specimens around the world and to bring them back to England. Many of these "visitors" were planted in the royal Kew Gardens, where today they grow and bring pleasure to thousands of people.

Seed can cause some real mysteries. For instance, after months of puzzling over the sudden appearance of strange weeds in a Connecticut river valley, persons there discovered the cause. There was a factory in the valley that received shipments of old rubber shoes from Asia, Africa, and Europe. Factory workers tore the old shoes apart and melted the rubber. The unwanted inner linings of the shoes were thrown into a pile outside. The linings had seeds trapped inside. When spring rains flooded the Naugatuck River, it flooded the valley and sent the seeds sailing away to a rich new home in Connecticut!

Men, animals and birds carry seed from place to place on their muddy wet feet. For example there is a plant that came originally from Brazil. Now it grows in all tropical countries.

This tiny herb with its yellow flowers is used by natives to rub on their hurting gums when they have a toothache. The medicine men, who used to carry the dried flower heads from tribe to tribe, accidentally scattered the seed by the roadside. Other people stepping along the path, transported them on to other places. In addition, nature provided the toothache seed with tiny hooks so that they can attach themselves to clothing and to animal fur. Now persons with an aching tooth don't have to wait for a visit from the medicine man. Chances are they can find the remedy growing nearby.

When you are outdoors walking around, look for the plant travelers and guess where they have come from and where they are going.

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Cork from a tree?

BY BARBARA GALE

Did you know that cork comes from an oak tree? There are nearly three hundred varieties of oak trees in the world. Cork is made from the cork oak.

The cork oak tree grows from a tiny acorn. It must be about fifteen to twenty years old before it produces a good quality of cork. Cork can be harvested only once in about every eight or ten years. It is harvested from the bark of the tree.

The cork oak is grown chiefly in Spain, Portugal, France, Morocco, and North Africa. It produces cork until the tree is about 150 years old.

Paying bills

BY MILDRED GRENIER

Can you get the BILL to be PAID in four moves by changing only one letter at a time?

BILL

PAID

Answer:

PAID
PAIL
PALL
BALL
BILL

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A bat is strange

BY ENOLA CHAMBERLIN

A bat goes to sleep in the morning,
He hangs by his toes all day
In a cave or dead tree,
Where it's dark as can be,
And never has time for play.

He wakens from sleep in the evening,
When the day has lost all its glare,
And swiftly he'll fly
Through the darkening sky,
Snapping up bugs from the air.

A bat no doubt is quite happy
As he does what he wants to do,
But I'll sleep in the night,
Stay awake in the light.
I think it's much nicer, don't you?

The gift that excels

By C. W. BROCKWELL JR., PASTOR

GRAVES MEMORIAL CHURCH, NORTH LITTLE ROCK

Life and Work

August 27

I Corinthians 12:31-13:13

"How is your love life—as a Christian that is?"

You know how readily tempers flare, factions form, or hard words are exchanged even in Christian circles. Yet Christians are to be the most loving and the lovable people in the world. Are you? What I mean is, do you possess the most precious gift there is—the gift of love?

On my first trip to New Orleans, I walked the streets trying to soak in the grandeur of that old city. But it was impossible because everywhere there were the hawkers. Each one had a tour, a plan, a way to show you the city. Each salesman thought his way was best.

The church at Corinth was something like that. Each member had his own idea of a "spiritual" religion. Those who spoke in tongues claimed superiority over those who prophesied and those who healed thought they were more genuine than those who preached. Worship services degenerated into selfish performances by individual members.

Paul untangled it all by pointing to a more excellent road than they were following. It was the road called "love" and they had completely overlooked it. It is typical for immature Christians to do so but it need not be. Maybe all they need is someone to show them how to love.

You can tell how a person lives by the way he spells and pronounces the word "love." Consider these three ways against the background of our Scripture text.

LOVE

Watch out for the person who minimizes love! He may be able to speak like an orator, reason like a wizard, believe like a saint, give like a philanthropist, and die like a martyr, but if he does not love he is hollow through and through. He just craves attention. If you don't prop him up with recognition, he will surely fall down when most needed.

What a cutting, piercing passage this is. A person may do many good deeds but they will not mean anything with-

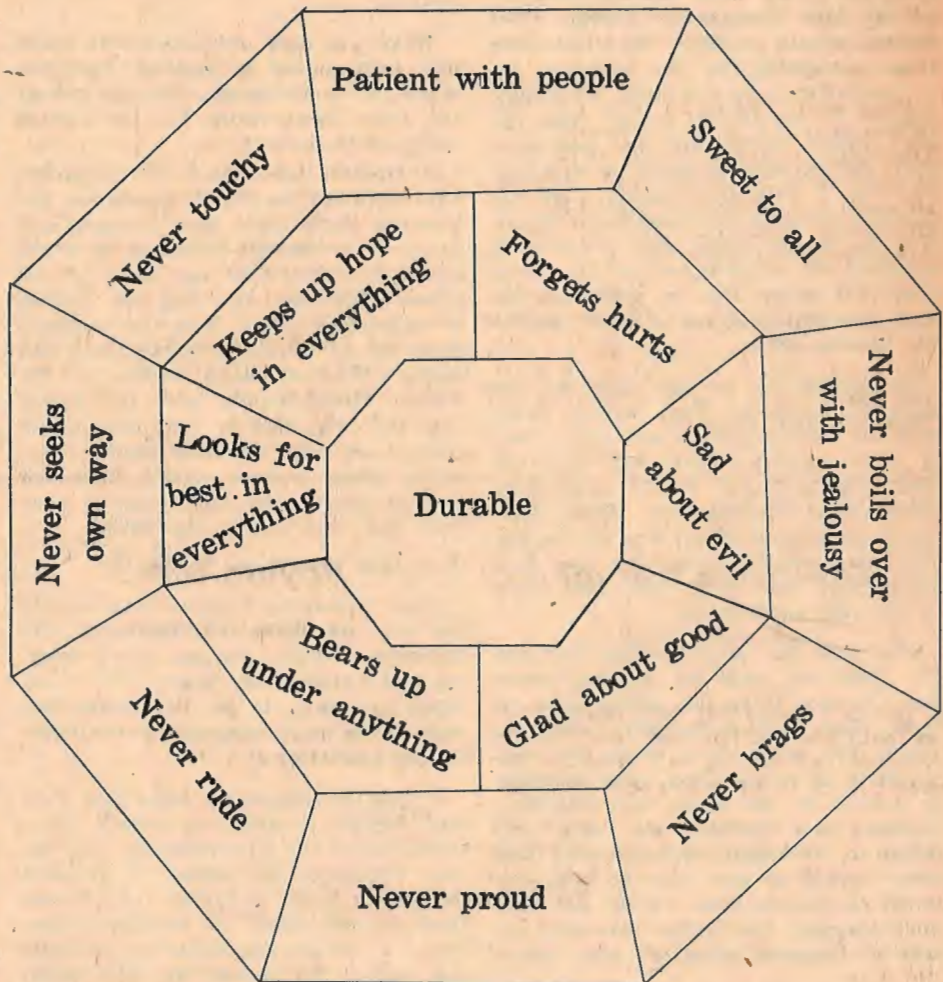
out love. Of course, Paul is not saying they do not accomplish anything so much as he is saying they do not accumulate any credit in God's eyes. Therefore, God does not count anything unless it is done in love. That which is done for selfish recognition gains the praises of men but not the praises of God. We should take Gypsy Smith's advice and go into a closet with a piece of chalk, draw a circle on the floor, get in the circle and pray, "Lord, let a revival begin

with the person in this circle." Maybe then we'll begin to love instead of just doing good deeds.

Love

Let us translate the word "charity" as "Christian love." Paul is speaking of a beautiful quality which sparkles like a fine jewel. It has 15 facets and illumines the darkest life.

(Continued on page 23)



"...when we think of the qualities of this love as Paul portrays them we can see them realized, actualized, incarnated in the life of Jesus Himself" (Barclay).

Ready even to die

International

August 27

Acts 21:7-14

By RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

For some time before his arrest at Jerusalem, Paul had a deep premonition as well as repeated warnings that disaster was about to overtake him at last, but he steadfastly refused to alter his course or to take steps that might save his neck. Today's lesson focuses on his determined resolution to do what he must, no matter how high the personal price.

It is unfortunate that those selecting the texts for this series of lessons from Acts skipped Paul's farewell address to the elders at Ephesus (20:17-38), for it is one of the most moving passages in the New Testament. Among other things, he said to them, "And now here I am, compelled by the Spirit to go to Jerusalem. I do not know what may happen to me there, except that the Holy Spirit warns me that imprisonment and persecution await me in every city that I visit. But frankly I do not consider my own life valuable to me so long as I can finish my course and complete the ministry which the Lord Jesus has given me in declaring the good news of the grace of God" (20:22-24, Phillips Tr.).

Poignantly the curtain drops on the Ephesus scene as Paul kneels down with his beloved friends and prays. "All of them were in tears, and throwing their arms around Paul's neck they kissed him affectionately. What saddened them most of all was his saying that they would never see his face again. And they went with him down to the ship" (20:36-38).

Paul and his party, which included Dr. Luke, set sail for Patara, where they changed ships and sailed again to Tyre. There they visited with other believers for seven days while the ship unloaded its cargo. Then, after kneeling in prayer on the beach with Christian friends, they boarded the ship and sailed to Ptolemais, although they had been warned by the folks at Tyre not to go on to Jerusalem. After one day at Ptolemais, the party proceeded on foot to Caesarea, about 40 miles away.

At Caesarea Paul and his friends stayed with Philip, who seems to have had no specific church responsibility at this time. He was one of the original seven deacons. Dr. Luke observes that

in the household there were four unmarried daughters, all of whom "spoke by the Spirit of God." It must have been a spiritual household.

I. A graphic warning, vv. 10, 11

While at Philip's house, Paul was visited by a prophet named Agabus, who had come down from Judea. Taking Paul's leather belt, Agabus bound his own feet and hands as a symbolic warning and said, "These are the words of the Holy Spirit; Thus will the Jews in Jerusalem bind the man to whom the belt belongs, and hand him over to the Gentiles."

When Dr. Luke and the others heard this, they joined in begging Paul not to go up to Jerusalem. One can almost feel their deep concern for the life of their fellow-laborer.

If Agabus had been the only person who predicted danger in Jerusalem, his warning might have been charged off as the melodramatic babbling of a religious nut. But Paul and many of his fellow Christians also had this feeling of impending doom, and the prospect could not be dismissed lightly. Paul had deeply offended many leaders in the Jewish establishment, and the power structure was out to get him. Quite apart from any Spirit-originated revelation, which is here clearly indicated, common gossip must have made it clear that Paul was up for liquidation.

II. A firm resolution, vv. 12, 13

Their pleadings touched Paul deeply but did not shake his resolution. He answered, "What are you doing weeping and breaking my heart? For I am ready not only to be imprisoned but even to die at Jerusalem for the name of the Lord Jesus."

It may be argued by some that Paul was foolish to press on toward Jerusalem under the circumstances, that he was drawn to the center of Judaism the way a moth is drawn to a flame, that he was bent on self-destruction. Such a pseudo-psychological explanation cannot be backed up with scripture, however, and a safer explanation is that Paul felt constrained by the Holy Spirit to go and was going to be obedient to his own vision rather than to someone else's. He says, in effect,

*The text of the International Bible Lessons for Christian Teaching Uniform Series, is copyrighted by the International Council of Religious Education. Used by permission.

"I feel that I must go, and go I will, even if it costs me my life."

One of Paul's deep desires was to heal the breach between Jews and Gentiles, to see them become one in Christ Jesus. Giving his own life in such a cause would be a small price to pay if he could help bring this union to reality. He might not succeed, but he could surely try.

III. A reluctant resignation, v. 15

Dr. Luke sums up the outcome of their efforts in one verse: "Since he could not be dissuaded, all we could do was to say, 'May the Lord's will be done,' and hold our tongues."

The conclusion should not be drawn from this that Luke and the others considered their way the best and God's will something to be accepted only if their own were not going to be followed. It was not a case of "our will versus the Lord's will" but of "our interpretation versus Paul's interpretation the Lord's will." Both sides thought they were speaking the mind of the Lord, and both sides could not possibly be right, since they had come to opposite conclusions. Good people can be perfectly sincere and hold differing opinions. Such was the case here.

At least Paul's cohorts had the grace to hold their tongues. I recall an incident a number of years ago when I felt clearly that I should leave a certain church field. To a lady who was giving me a hard time about the decision, I said, "But I believe that this is the Lord's will." To this she snorted, "Humph! Either you are wrong, or the Lord's wrong, or you're both wrong!" Fortunately, Paul's colleagues did not have such sharp tongues.

In the final analysis, every man must act on the conviction within his own soul. Since he is mortal, he is fallible and subject to error; but the mistake he must not make is that of cowardice, either in shrinking from physical danger or in making a decision which his peers find unpopular.

(Continued from page 21)

Maximize love for it is permanent, complete, and supreme.

"Prophecy, for example, ceases to exist when this life is over and when there is no further need for inspired preaching.

"Tongues, which now serve in the spiritual communication of the soul with God (1 Cor. 14:13ff.), will no longer have validity when we stand in full and total communication with God in his heavenly kingdom.

"Knowledge, which now serves as a human striving to comprehend God's will and God's way, will cease in that day when we stand totally revealed and totally manifested in his presence. When all of this has taken place and we stand in heaven's glory, love will still be operating" (Peacock).

Now we are looking through frosted glass and we can but see the shadow or reflection of God. Love will someday focus our spiritual eyes that we may behold God more clearly.

Love is truly the last word in life for "God is love." Through him, love can be our first impulse also.

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HELP SMOKEY BEAR PREVENT FOREST FIRES IN THE SOUTH

Hindsight

Men never recognize a dictator in advance. To the average fellow, before the wedding, she seems no more than a sweet girl.

Testimonial

"To what do you attribute your long life?" the reporter asked the centenarian.

"I don't rightly know yet," replied the old-timer. "I'm still dickering with two breakfast food companies."

Even trade

The young mother looked up from her work to see her little son romping on the lawn with a small, brown puppy. In exasperation she called to him, "Take that puppy right back to the owner and bring home your baby sister."

Bridegroom

Two fellows met. "Is it unlucky to postpone a wedding?" asked one.

"Not if you keep postponing it!" replied the other.

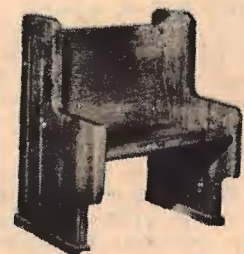
Right number

A woman telephoned a friend and asked how she was feeling. "Terrible," answered the friend. "My head's splitting and my back and legs are killing me and the house is a mess and the children are simply driving me crazy." "Listen," the caller said, "go and lie down. I'll come over right away and cook lunch for you, clean the house and take care of the children while you get some rest. By the way, how is Sam?"

"Sam?" the complaining housewife asked. "Yes, your husband," said the friend. "I've no husband named Sam," she answered. "My heavens," gasped the first woman, "I must have dialed the wrong number." There was a long pause, "Then you're not coming over?" the other woman asked.

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First	479	142	
Magnolia	141	85	6
Mt. Olive	189	98	1
Diaz	197	96	
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Caledonia	45	30	
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Centennial	231	109	
Second	212	72	
Rogers First	439	188	24
Springdale			
Berry Street	91	45	
Elmdale	227	97	2
First	333	99	2
Oak Grove	80	37	
Van Buren			
First	407	182	
Oak Grove	182	105	2
Vandervoort First	33	27	
Ward Cocklebur	49	32	
Warren			
First	500	147	1
Southside Mission	73	68	
Immanuel	232	80	1
West Memphis			
Calvary	267	126	4
Ingram Boulevard	245	111	1

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BOONEVILLE, ARKANSAS

Venezuelans stunned

CARACAS, Venezuela, July 31—On every side of this great city there are evidences of the destruction caused by earthquakes on July 29. [There were three quakes within a period of 47 minutes.]

My wife and I were in Maracay, state of Aragua, where I preached the sermon for the organization of the first Baptist church of that city and the first in the whole state.

The earth quaked while we were on the road back to Caracas.

When we entered the city we found our way blocked by the ruins of a 12-story building lying across the street. When we tried to detour we came upon the ruins of two other buildings.

People were huddled in the open places. Some were crying. Some were praying. Others just stood and stared at the ruins of their life's savings.

Some were stunned by the fact that they had left members of their families dead in the heaps of stone and steel.

Yesterday, July 30, there was no preaching to the people who came to the churches for worship. They wanted to talk, and there was only talk and prayer.

Fourteen baptized

James M. Watson, Southern Baptist missionary pastor of English-language Immanuel Baptist Church, Madrid, Spain, baptized 14 persons just before leaving the country for a year's furlough in the States. This was the largest number ever baptized by the church at one time, though there are additions to the church almost every service.

During Mr. Watson's absence, the interim pastor of the church is O. K. Webb, Greenville, S.C. A member of the Foreign Mission Board, he was superintendent of missions for Greenville Baptist Association before going to Spain.

Seek photo ban

CAMDEN, N. J.—A suit in Federal District Court here calls for a ban on photographing anti-war demonstrators.

The suit is in behalf of the Rev. Robert Oberkehr, a Lutheran minister and a leader of south Jersey's anti-war movement.

The American Civil Liberties Union is handling the case, hoping to establish "as a constitutional right" the freedom for demonstrators "not to be harrassed by being photographed by police departments throughout the country." (EP)

Missionaries leave Nigeria

No Southern Baptist missionaries remain in Nigeria's secessionist Eastern Region. The last three came out Aug. 4.

Of the 17 who were there when the

Study 'justification'

AUCKLAND, New Zealand—The annual meeting of the National Council of Churches here was highlighted by a joint Roman Catholic and Protestant announcement of a conference this Fall to discuss "justification by faith."

The National Council and the newly-appointed Roman Catholic Commission on Ecumenism said that addresses on justification by faith—which was one of the issues causing the Protestant Reformation which marks its 450th anniversary this year—would be delivered at a conference in October.

The conference will also consider ways Catholics and Protestants can work together. (EP)

Bible book bargain

ATLANTA, Ga.—Plans to offer the New Testament for 25 cents at virtually every home in America's 23rd largest city have been revealed here by the city's churches and the American Bible Society.

The church people, expected to be joined by members of civic and social organizations in this city of 1,161,000 people, will carry to the doors the edition "Good News for Modern Man," a popular edition of the New Testament of which four million copies have been sold since September, 1966.

Confident of success, the American Bible Society is planning to saturate a number of other cities. The 25 cents pays only the cost of printing. (EP)

Scorn of religion

HOLLYWOOD, Calif.—The reason increasing numbers of people scorn religion is because "they are not afraid enough."

So says Dr. Harry Douglas Smith here, minister of the Church of Life.

"People are immune to threats," said Dr. Smith, referring to the awful canopy of total destruction that nuclear physicists and modern science have spread over the world.

"When they really come to believe—as they will—that total disaster may really befall them, then they will return to the churches." (EP)

Eastern Region declared its independence on May 30, some have come to the States on furlough, three are located in the Midwestern Region, and the others are in the Lagos-Ibadan-Oshogbo area of the Western Region.

News dispatches from Lagos say troops from the Eastern Region, which calls itself Biafa, have launched an attack into the Midwest. Southern Baptist missionaries in this Region are:

Agbors; Miss Marie Van Lear, of Clifton Forge, Va.; Miss Emogene Harris, Brandon, Miss. (relocated from Eastern Region); and Miss Marian Phillips, Clemmons, N. C. (from Eastern Region).

Benn City; Rev. and Mrs. Oren C. Robison, Jr., Harbor City, Calif.

Ekus; Dr. and Mrs. Robert E. Amis, Lexington, Ky.; Mr. and Mrs. N. Brannan Eubanks, Mobile, Ala.; Miss Mary Evelyn Fredenburg, Orlando, Fla.; Dr. Martha Hagood, Columbia, Ala.; Miss Ruth Kube, Rhoadesville, Va.; Miss Margaret Lamberth, White Marsh, Va.; Miss Linda Porter, Orlinda, Tenn.; Miss Janyce Rader and Miss Joyce Rader (twins, serving as special project nurses), Nashville, Tenn.; and Harlan Struble, Jr. (missionary journeyman, from Eastern Region), Alexandria, Va.

Warri; Rev. and Mrs. Gordon E. Robison, Bend, Ore.—Foreign Mission Board News

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