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June 13, 1963

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JUNE 13, 1963



The power of faith, page six

personally speaking

Father's Day

DENNIS the Menace still has the most incisive appraisal of Father's Day I have seen: "It's just like Mother's Day—only you buy cheaper presents."



ERWIN L.

Book.

"Celebrated annually on the third Sunday in June," it says.

"With Mother's Day and Children's Day already on the calendar, some recognition for Father was inevitable," it says. (Guess they had to do something to make us quit pouting.)

"Actually, there is only a couple of years between the original celebration of Mother's Day (1908) and the first celebration for Father in 1910," it says.

But Father's Day did not originate in America, and it actually precedes any official Mother's Day by thousands of years reports *Jewelry Industry Council*. Father's Day, according to JIC, "was initiated by the ancient Greeks and has long been observed in China." The early Greeks honored Zeus, father of gods and men, according to Greek mythology. "Worshippers bore gifts to his shrines and later set aside a day for gifts to all fathers."

The Chinese celebrate Father's Day twice a year, in spring and autumn. "On these occasions, sons of the household first visit the tombs of their forefathers and then put on a celebration for their own fathers, including presentation of gifts."

So, you hears them all and you takes your pick!

Here is a daffynition or two:

"Fathers are what give daughters away to other men who aren't nearly good enough, so they can have grandchildren who are smarter than anybody's."

"A father is a thing that is forced to endure childbirth without an anesthetic."

But joking aside, the greatest tribute paid to fatherhood is the fact that the Lord Jesus Christ came to earth to teach us that God, the creator and sustainer of the universe, is our loving Heavenly Father.

"Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13).

Want to have a glorious Father's Day observance? Go with Father to church Sunday.

Erwin L. McDonald

IN THIS ISSUE:

FAITH without works has no place in this hungry world, says the Editor in an editorial this week, "This Hungry World," page 3.

PASTOR decides to take a fearless stand on the peace issue — anonymously. Read "It Happened Down in Arkansas," page 3.

FAITH alone can empower one with courage to turn from the enticing lures of earth's offerings to the things that are unseen but that are backed by the promises of God," says W. B. O'Neal, in "Power of Faith," pages 6 and 7.

SIX ways one may know that God has forgiven Him are suggested by Mrs. J. H. Street, in her *Courtship, Marriage and the Home* feature, on page 8.

HARD Work is the best discipline you can give to yourself or your child," says J. I. Cossey, in his *Middle of the Road* feature, on page 9.

PECULIAR practices of early Baptists are discussed by Dr. Bernes Selph, in his Baptist History column on page 10.

Arkansas Baptist
newsmagazine

MEMBER:
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Associated Church Press
Evangelical Press Ass'n

June 13, 1963

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Bulletin; DP Daily Press; EP Evangelical Press.

Pope John XXIII

IN the death of Angelo Giuseppe Roncalli, better known as Pope John XXIII, the world has lost a great Christian leader. Widely loved and respected for his Christlike compassion for all mankind, for his abiding faith, his becoming humility, and his ceaseless prayers and efforts for world peace, he will long be remembered by people of all faiths and all walks of life.

It was most fitting and true to the desires of his heart that the last words of this man of God should be "Ut Unum Sint" ("That they may be one"). He helped the world to see, through the unprecedented Second Vatican Council, that there can be a unity of Christian fellowship and purpose without organic union of churches and denominations.

Pope John's achievements in spite of old age and bodily infirmity will be a continuing inspiration to all who live to pass the zenith of able-bodiedness and enter the years of failing physical strength and increasing aches and pains. He has shown in a remarkable way what God can continue to do with one man, fully yielded to his will, down to the last breath on earth.—ELM

It happened!

Down in Arkansas

But it's my blood!

ON one of our Denominational Night junkets recently, a pastor sided up to me when no one else was around and confided that he had written a paper he'd like very much for me to run in the *Arkansas Baptist Newsmagazine*.

"Of course," he said, "you could not run my name with it, as it is on the race issue and you know how hot that is. Anytime you open your mouth on race, a lot of people jump on you!"

Facetiously, I replied: "We'll run your article without your name. That way you'll be safe, and the ones who are unhappy with it will just cut my throat."

"But you are used to having your throat cut!" he replied.

This hungry world

IF a brother or sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone (James 2:15-17).

ONE of the points of frustration for American Christians is the plight of so many people in the world who are hungry. It is hard for Americans, with their problem of "overweight and over-parking," to realize that more than half of the world's people are hungry, with millions in a constant state of starvation.

A spokesman for hungry people, President Sarvepalli Radhakrishnan of India, said last week to the World Food Congress of the United Nations, in Washington:

"Wherever you find social upheaval and political unrest, the condition you find beneath them is hunger. The painful reality of the starving millions of the world must rouse the conscience of those who are better off."

That those of us who have are obligated to help those who have not is a clear teaching of the New Testament. And the question of how to help should not be one that keeps us indefinitely from helping.

Because it is designed to assist destitute people in helping themselves, the United Nations global attack against hunger deserves the prayerful support of churches and Christians.

Taking note of the fact that about half the people in the world live mostly on rice and that the most of the rice-eating people are poor, the UN has for many years been working quietly to increase rice production. Their experts have learned how, through the crossing of the two main strains of rice—japonica and indica—to produce hybrids that can be used to double the rice yield in many countries.

According to *The United Nations and How it Works*, by David Cushman Coyle, "An expenditure of half a million dollars in one of these programs can easily add a hundred million dollars' worth to the total output of a country. This is one reason why a developing country can afford to contribute most of the cost of such projects, [as they must, under the UN program] except for what has to be paid in foreign money . . ."

Speaking to the World Foods Congress, President Kennedy quoted the ancient Roman philosopher Seneca: "A hungry people listens not to reason, nor cares for justice, nor is bent by prayers."

Continued the President: "So long as freedom from hunger is only half achieved—so long as two-thirds of the nations of the world have food deficits—no citizen, no nation can afford to feel satisfied or secure." He pointed to an expenditure of \$12 billion by the U.S. Food for Peace Program in the past ten years to provide food and fiber for needy nations.

This is no time for Christians to hide behind cynicism. If our program for helping destitute peoples is worthy of support, we should back it. If it is not worthy of support, we should help to make it so. There is no place in this hungry world for faith without works.—ELM

LETTERS TO THE EDITOR

the people SPEAK

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

'Perfect' clerk

WE believe you would like to know of the participation of Arkansas associational clerks in the past year's Better Minutes Contest. Included among the entrants for the Convention were seven for Arkansas. As you know, our department sponsors the contest each year in the interest of (1) improving the individual and collective quality of the printed minutes, and (2) encouraging a measure of uniformity in content to increase their denominational historical value.

This year we awarded an attractive Certificate of Achievement to each clerk who merited a "perfect" score in the contest. A score of "100" could be earned by attaining suggested standards of format, arrangement, neatness, completeness, etc. In addition, ten bonus points were given to those who submitted their "Pink Express" within a prescribed period. The one clerk in your state who earned a "perfect" score of 110 and received a Certificate of Achievement was Mrs. Charles E. Northen, Greene County Association.

During the next few months we hope to encourage a much greater number of clerks in all states to see the value of improving the nature of associational minutes. In that you have an interest in this matter similar to ours, perhaps we can join in some type of encourage-

ment to the clerks. Of course, we're aware of certain regular practices in some states which have been most effective in stimulating clerks to do excellent work.—Martin B. Bradley, Sunday School Board, Nashville, Tenn.

'Women are funny'

IN reply to your comment that "women are funny," I will have to come to the woman's rescue, because men are just as funny. The old saying goes: "The pot cannot call the kettle black."—Riley Rea, Marshall

From Van Buren

PLEASE make a correction in connection with the article about the "Mountain Minister of the Year." [Our issue of May 9] I'm from Van Buren, Arkansas, not Fort Smith. Thank you.—Floyd Titsworth, Pastor, First Church, Mousie, Ky.

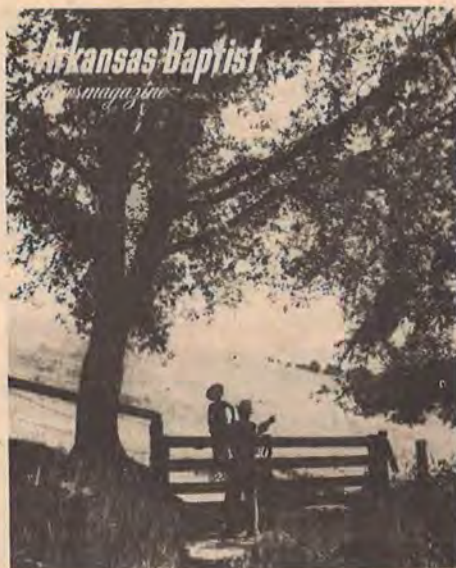
A bouquet from England

I VALUE your paper. Please continue to send it to me. It is a splendid paper. I feel I am in touch, not only with Arkansas, but also Baptist work over a much wider field. Your paper is sound and generous and extremely pertinent and lively concerning issues of consequence.

I hope to visit the USA again in 1965. If you are visiting London en route from Beirut drop in and have lunch with me and others.

Charlie Taylor the evangelist whose

The Cover



—Luema Photo

"Many an excellent man is tempted to forget that the best offering he can make his children is himself." Henry Neumann

home was in Arkansas for many years is conducting five campaigns in London in June and July.

The historic Spurgeon's Tabernacle has called a new minister, Rev. Dennis Roscoe, who settles in September.—W. Charles Johnson, Secretary, London Baptist Association, 15, The Avenue, Romford, Essex, England

Recommended reading

I wish to recommend some good reading for Baptists and all Christians everywhere. It is "The Triumph of Janis Baber," a book condensation in The June Reader's Digest. Janis was a Catholic, and of course the Catholics will exploit her story as they do everything else, to their own advantage. The real point however, is that Janis was obviously a Christian, and despite all

the errors, superstitions idolatry and fallacies of Catholicism, this little girl found the way home. For a 10 year girl to find her way out of the wilderness of Catholicism with its sacraments, beads, superstitions, teachings about Saints and purgatory, is an example of what God's grace can do in a human life any where, anytime.

Janis not only found the way home, but found such happiness and peace that the approach of death only strengthened her faith and her desire to do something for others, which she did in her final hours when she donated her eyes to an eye bank.—Walter H. Watts, P. O. Box 632, Fort Smith, Ark.

Southern College

THANK you so much for your recent coverage in the Arkansas Baptist News-magazine on Southern Baptist College at Walnut Ridge. It was my privilege to be there for the commencement service and to sit in the annex and hear the Graduation service (via the extension speaker) on May 21.

It was a real delight to visit the campus again after two years and see the physical improvements that have been made during this period.

I, too, would like to add my word of public congratulations to Dr. H. E. Williams, President, and his staff and the College Board upon being received into the fellowship of the North Central Association of Accredited Colleges.

The splendid work and reputation which these college students make when they leave Southern is evidence of the wise investment which Arkansas Baptists are making in a missionary education investment.

Thanks for your continued good work as Editor of the Arkansas Baptist News-magazine and for the stimulating, thought provoking, discussion inspiring articles.

Amos Greer, Missionary, Harmony Baptist Association, Pine Bluff.

Dancing

AN advertisement appearing in a recent newspaper read: "Just one visit may mean a new and happier life for you. As you step out on the dance floor and lead (or follow) your partner through the Fox Trot, the Cha-Cha, or any dance, you feel a new inner poise and assurance. Come . . ."

Dancing is contrary to Christian principle! Reading Romans 14:20-23, one learns that it is wrong for any one to hurt the conscience of others. We are reminded that if one would do the right thing, he would eat no meat or drink no wine at all, or do any thing else that

hurts a brother's conscience or makes him stumble, or offends or weakens him. (Ref: Amplified New Testament)

The "any thing else" mentioned above includes dancing, the doing of which is certain to hurt the conscience of someone who does not believe in dancing.

The modern dance cannot be performed as an act of faith and the Bible says, "Whatsoever is not of faith is sin" (Rom. 14:23).

What an immense difference there would be in the above advertisement if the writer had used a little more discretion in his choice of words. He could have said:

Just one visit to the church may mean a new and happier life for you. As you step out into the aisle during the invitation and lead (or follow) your partner through the experience of salvation, rededication, or any Christian experience, you feel a new inner poise and assurance. Come . . . —Dorsey L. Crow, Black Rock

Labor favors aid to church schools

WASHINGTON (BP) — Organized labor went on record here as favoring as much federal aid to parochial schools and church colleges as the Constitution will allow.

Andrew J. Biemiller, director of the department of legislation for the American Federation of Labor and Congress of Industrial Organizations (AFL-CIO) told a Senate education sub-committee that federal aid to education "has been enmeshed in religious controversy."

"Like President Kennedy," Biemiller said, "we stand on the Constitution of the United States. Yet, we believe that within the framework of this basic American charter there lies an area in which seemingly irreconcilable positions can be brought together."

The labor spokesman then suggested aid to church schools in several ways:

1. Federal loans to parochial schools for classrooms. At present the National Defense Education Act provides loans for equipment to teach science, mathematics and foreign languages. Biemiller would extend this principle to include English and social studies, both for equipment and classrooms.

2. Student loan forgiveness for teachers in church schools as well as for teachers in public schools, as is the present provision of the National Defense Education Act.

3. Grants for the improvement of teacher training, both for public and private schools.

4. Direct help to college students and to all colleges, both public and private.

In a separate testimony, Selma M. Borchardt, chairman of the education committee of the Greater Washington Central Labor Council, insisted that federal aid to church-connected colleges is constitutional. She cited an 1852 Supreme Court case to prove her point. It involved a federal contribution to Vincennes University (Indiana) "to further educational work in the state."

The gift was contested on the grounds that the giving of federal funds to a church-supported college was unconstitutional. "The Court held," according to Mrs. Borchardt, "that the funds were contributed entirely by a public agency for a public purpose and therefore the action was entirely constitutional."

Bayless recuperating

DR. O. L. Bayless, formerly pastor of Second Church, Hot Springs, and now editor of Rocky Mountain Baptist, official organ of the Colorado Baptist General Convention, is back home in Denver and continuing to recuperate.



DR. BAYLESS

Dr. Bayless was stricken while enroute to the Southern Baptist Convention in Kansas City. According to the Second Baptist Visitor, weekly bulletin of Hot Springs Second Church, examinations revealed Dr. Bayless not only suffered a heart attack but also a slight stroke. He will be confined to his home for several weeks.

At the Kansas City Convention, the Colorado Baptist General Convention, having met the requirement of having churches with a minimum of 25,000 members, was recognized as being eligible to have representation on SBC boards and agencies. Among those named to these positions was Dr. Bayless, to the board of Golden Gate Seminary.

Dr. Bayless can be addressed at 1470 S. Holly, Denver 22, Colo.

Add honorary degrees

DR. W. Carl Hunker, missionary now on furlough from Taiwan (Formosa), was awarded the honorary doctor-of-divinity degree by William Jewell College, Liberty, Mo., May 27. A native of Lakeview, Ore., Dr. Hunker is a graduate of William Jewell and of Southern Seminary, Louisville, Ky., where he has been visiting professor during the past school year. He may be addressed at the Seminary, 2825 Lexington Rd., Louisville 6.

The power of faith

By W. B. O'Neal

THE entire eleventh chapter of Hebrews is dedicated to faith. There are twelve examples of the workings of heroes by the power of faith, giving their names and their acts. Then six names are given whose deeds are recorded elsewhere in the archives of God's word. Following this list is a long list of achievements not naming the actors, but attributing each accomplishment to the power of faith. The chapter is written to encourage all readers to lay hold on faith.

For this present discussion we will consider the one character, Moses, and verses 24-27, which apply to him. We shall speak of faith as power to refuse, as power to choose, as power to evaluate riches, as power to endure.

Faith is the power to say, "No." "By faith Moses when he came to years refused to be called the son of Pharaoh's daughter."

One can only surmise what might have transpired in the life of Moses had he not found power to refuse to go on in the course set out for him by a young princess and a proud nation. The world was offering him a career. Egypt was at his feet. Earthly prestige, the adulation of men, and regal authority were all to be his. But that route to glory has destroyed a thousand kings, to say nothing of the stars of Hollywood and the models of fashion.

No person can be saved from the snare of Satan until he has attained the power to say with Moses, "No, I will follow this course no longer." Only God-given faith can empower one to do so. Faith alone can empower one with courage to turn from the enticing lures of earth's offerings to the things that are unseen but that are backed by the promises of God. Faith penetrates the hidden depths to make plain the pure and the good.

All through life one will need daily to employ this power of denial. Satan does not stop trying to shape one till that person dies or is translated into heaven. Scripture tells us that Enoch walked with God 300 years. How many times in those years, think you, did Enoch have to say to Satan, "No," when Satan urged him just to walk a little bit with him?

The power to say "No" is conquering power. It is liberating power. It sets one free to take hold of the higher and better way. "If the Son shall make you

free—ye shall be free indeed" (John 8:36). Faith is the victory over self and Satan, over sin and death. By it one gains his independence. He is no longer a slave. He may be a captivated slave of Jesus Christ, but he will serve with gladness and without fear.

Faith is the power to choose. "Choosing rather" is truly one of the greatest freedoms. How more independent can anyone be?

One cannot choose his parentage, the place of his birth, nor the minds and hands that direct him in infancy, but he can decide "to be or not to be" when he comes to years. It will require faith to enable him to decide to be. Faith will put stamina in his backbone and place his feet on a solid rock. It takes faith to see the greater way, the way of a yoke, the way of a cross, the way of world condemnation, but the way of peace with God and the way covered from beginning to end by the promises of Him who never fails.

This is the course of victory for now and that of triumph in the future. It is the course that plants a life and awaits the fruit of the future. Refusing and choosing constitute an adamant foundation for life if directed by faith in Jesus Christ, but the two principles will be interwoven through all the material that goes into life's building.

Faith is the power adequately to evaluate riches: "Esteeming the reproach of Christ greater riches."

By faith Moses was enabled to see that riches in Christ are greater than any wealth, yea than all wealth the earth may be able to offer. He also discerned that the recompense of the reward, the outcome at the end, is of the greatest importance. For 40 years Moses was a renegade and but a guardian of the flocks of Jethro, yet by faith held on to his understanding of true values. His call at the bush, his triumph over Pharaoh, his victory at the Red Sea, his days with God on Sinai, the miracles of producing food and water for God's people, his triumphant death and his final companionship with Christ in his glory, all proves the wisdom of Moses' faith in the greater riches.

Faith is power to endure. "By faith he forsook Egypt, not fearing the wrath of the king." One must flee from his Egypt and not be afraid. "Yes, tho I walk through the valley of the shadow of death, I will fear no evil," said the Psalmist. "The eternal God

is thy refuge and underneath are the everlasting arms," said Moses in his farewell speech. Our text says, "For he endured as seeing him who is invisible." By faith Moses was in the presence and daily companionship of the invisible One, which presence is enough to stay all fears through each and every trial.

This union with God is a matter of love: love returned for love that cost God his Son (John 3:16). And the word of God further shows "There is no fear in love" (I John 4:18).

Finally, faith is the power to obey God throughout a life of service and to leave to coming generations an example of fortitude and of worthwhileness to keep pointing their eyes Godward and heavenward, through tears, trials and tribulations. It was faith

that enabled Moses to prove what one man can do by the help of God.

Lord, give me faith to say, "I will,"
And faith to say, "I won't."
For I am he who profits by
The things I do or don't.

[MR. O'Neal, a retired minister, is still active as a supply preacher and a writer. His poetry appears regularly in *The Arkansas Baptist newsmagazine*. He and Mrs. O'Neal live in the Gravel Ridge community, near Jacksonville, Ark.]

Insight

A MATTER OF COMMUNISM

BY FOY VALENTINE,
EXECUTIVE SECRETARY
CHRISTIAN LIFE
COMMISSION OF THE
SOUTHERN BAPTIST
CONVENTION



THE Communist movement now controls about one-fourth of the world's land area and one-third of the world's people. It's hard to believe that communism had its beginnings only a hundred years ago and that it made its very first political conquest a mere forty-five years ago. Communism was first articulated by Karl Marx in 1848 and first given a political body by Lenin in the first quarter of the Twentieth Century. Since then communism has grown fantastically — faster than any other political or religious movement in history. It is now waging an aggressively offensive warfare to extend its control to the uttermost part of the earth.

This foe we face is characterized by its thorough-going materialism, its class hatred, its commitment to revolution, its ruthless totalitarianism, and its determination to rule the world. By its military ambitions communism poses a threat to this nation and to the

entire free world. And by its militant atheism it poses a most serious threat to Christianity.

Shall we succumb in hysteria before this threat? Shall we quail before the foe we face? If not, what honorable course of action is open to us? In this connection, let's review some of the facts.

Every Communist is not ten feet tall. The Communist movement has no built-in guarantees that it can conquer the world in our lifetime—or ever. On the contrary, it has in it the seeds of its own defeat. Its hatred, its denial of the Christian doctrine of the worth of the individual, its rejection of freedom, its totalitarianism, and its arrogant atheism all point to its ultimate doom. In the meantime let us, in the face of communism's empty promises, heed Christ's command to feed the world's starving millions, to set at liberty the world's imprisoned, to teach the ignorant, to heal the sick,

The man who counts

"IT is not the critic that counts, the man who points out where the strong man stumbled, or how the doer of great deeds could have done better. It's the man in the arena with the blood, sweat and dust on his face who counts, who knows the exhilaration of great achievement, but who, even if he fails, knows that he failed in great deed, that he will never be found among those cold and bloodless men who know neither defeat nor victory."—Theodore Roosevelt

and to relieve the oppressed. By so doing we shall drain the swamps in which the mosquitoes of communism have been breeding. In the long run it is not going to be the most vocal anti-Communist who contributes most to the defeat of this false religion. It is rather going to be the Christian who proves by his own deep commitment to Jesus Christ that life under his lordship is a way of life superior to the dialectical materialism of Karl Marx. Such commitment carried by every Christian into every area and relationship of life is a sure cure for communism. There is no other cure.

And is not this way of combating communism the way God would have us to take? "To him to whom much is given, of him shall much be required."

The forgiveness of God

"Humanity is never so beautiful as when praying for forgiveness, or else forgiving another."—Richter



QUESTION: "This is a mother-in-law story by a daughter-in-law. For years my husband's mother made my life miserable.

"After many years of repressing my feelings, one day I lost control and told her all I thought and felt toward her.

"It was then I learned that she had no idea how deeply she had hurt me. We had a good cry together, forgave each other, and now there is a very close, good relationship between us.

"How can I know that God has forgiven me for the harsh things I said to her, and the bad feelings I had toward her for those long years?"

ANSWER: Some of the details of your letter I have withheld for obvious reasons. But I have felt with you all angles of your experience as I have given honest consideration to your problem.

Sir John Seeley has been quoted as saying that the outstanding, distinguishing mark of a Christian is the willingness to forgive injuries. This trait in a Christian is a facet of his creation in the image of God.

How can you know that God has forgiven you?

1. *Realize afresh the greatness of God.* You have forgiven, haven't you? Your mother-in-law has forgiven you, has she not? Would you then question God's readiness to forgive, when His power is infinite

and omnipotent, while ours is human and finite?

2. *Rest your case upon the wonderful promises of God.* When you are tempted to brood over the past, read from your Bible such passages as these:

If thou, Lord, shouldst mark iniquities,

O Lord, who shall stand ?
But there is forgiveness with thee,
that thou mayest be feared.
(Psalm 130:3-4)

But thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth. (Psalm 86:15)

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin . . . (II Chronicles 7:14)

Read also the passage called "an instruction in forgiveness"—Luke 17:1-6.

3. *Acquaint yourself anew with Bible characters who experienced God's forgiveness:* David (II Samuel 12:13), Peter (John 21:15-17), and others who will occur to you.

4. *Let the years of misunderstanding be a closed chapter.* It is evident that each of you made mistakes. Try to forget the wrongs—yours, and hers.

Incidents from that period of

your life will tend to haunt you at times. Make a conscious effort on those occasions to become absorbed in constructive activities and pleasant experiences to engage your mind in happier thoughts.

Enter into the spirit of another familiar and comforting promise: "As far as the east is from the west, so far hath he removed our transgressions from us." (Psalm 103:12)

5. *Strengthen the good relationship between the two of you now.* Try to see and feel things from your mother-in-law's point of view. Be thoughtful and considerate of her. Express your appreciation of her and develop affection for her. All this without groveling and without expense to your own self-respect and dignity.

6. *Lean hard upon prayer and "common sense."*

"They are His billows, whether He divides them,

Making us walk dry shod where seas had flowed,

Or lets tumultuous breakers surge about us

Rushing unchecked across our only road.

"They are His billows, and He brings through them;

So has He promised, so His love will do;

Keeping and leading, guiding and upholding,

To His sure harbor, He will bring us through."

—Annie Johnson Flint (quoted by Edman in BUT GOD)

God's forgiveness is immediate and complete in response to repentance and a sincere request from one of His children.

Time will heal lingering wounds.

It is my hopeful prediction that one day your mother-in-law will feel with another who was quoted as saying, "When Tom married Peggy, I thought I had lost a son. But what actually happened was that I gained a daughter."

Rosalind Street

Mrs. J. H. Street

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]

Know your missionaries

BY JAY W. C. MOORE

L. D. Eppinette

AFTER serving 37 years in six First and four other city churches and as chaplain in Europe, L. D. Eppinette is in his sixth year as missionary in Trinity Association. Most of these years were served in Arkansas, but he served First, Union City, Tenn., and East Avenue in Springfield, Mo. But the Lord always led him back to his adopted, beloved Arkansas.



MR. EPPINETTE

Hobbies of preachers are about as different as are the preachers, but this missionary is the only one, to my knowledge, who uses three unique hobbies very skillfully in living and preaching the gospel to win people to Christ and to strengthen weak churches.

One hobby is tuning and rebuilding pianos. These have run into the hundreds. This service is rendered free to small churches and to families unable to pay for the service.

Another hobby is magic. After 30 years of study and practice he has become a professional and even though his equipment cost from \$1 to \$25 per article, these performances are free. He entertains church and other groups solely for the purpose of witnessing for Christ. He has witnessed to thousands of adults, teenagers and juniors in this manner.

Marble figurines and plaques are his third Christ-witnessing hobby. Hundreds of these have been used in 21 VBS on his present field with 200 professions of juniors and intermediates as the result of this interesting hobby.

Seminary centers, revivals and study courses are constantly promoted. Trinity Association led the state last year in Standard

Middle of the Road

Hard work

By J. I. COSSEY

THE difference between success and failure is hard work. Every person who is willing to do hard work is destined to succeed. The person who is afraid of hard work is destined to failure.



MR. COSSEY

Hard work is a guarantee of success, laziness is a guarantee of failure. Work hard and you will have firm muscles, a satisfied mind, and a spiritual development. Hard work is the best discipline you can give to yourself or your child. Hard work will neither hurt nor hinder physical or mental growth.

Thomas A. Edison said, "Everything comes to him who hustles while he waits."

If you don't have to work for a living, hard work is good for pleasure. The person who has hard work to do deserves praise, not sympathy. Hard work will not kill you, but inactivity and worry will.

If you want to live long, work hard; if you want to die young, quit. Hearty eating and hard work will not produce heart trouble, but heavy eating and idleness will.

Hard work will produce muscles, hard study will produce intelligence, and hard agonizing prayer will produce a deep spiritual life.

Nothing will guarantee success quicker than the habit of hard work.

A preacher who is willing to work hard can make good on any church or mission field. If a preacher is not willing to do hard work, he will most likely spend all

VBS. All of our work is loved and supported by this man.

NEXT WEEK: William Woodson, Dardanelle-Russellville Association.

he earns on moving expenses.

Hard work by a pastor will give dignity to himself and to his church. Laziness will never win in the pulpit or out of it.

Hard work means better sermons, better sermon delivery, and longer pastorates. If you don't want to move, go to work.

Denominational employees have to work hard or be fired; college presidents and teachers have to work or lose their jobs. Pastors have to show results or move.

Every person who occupies a place of service should resign when he quits. No person can achieve greatness without much hard work.

One employer said, "I can afford to increase your pay if you will increase my profits."

Often a preacher will resign his church or mission field before he has shown the slightest progress.

Charles M. Schwab said, "Whatever success I have is due to hard work and not to luck."

Gypsy Smith said, "What the church of God needs is men who will talk less and work more."

OF LOVE

Love is not lost
Although it miss its mark
And make its way
In alien land, or dark.

Who once is loved
As birthright of the young,
May speak years hence
In a forgotten tongue.

And who sows love,
Is richer than a king
Whether or not
He sees its blossoming.

—By Marguerite B. Palmer

THE way to measure the success of a pastor is not by the buildings he has erected, the money he has raised, the boards on which he serves, the trips abroad he has taken, or even the people he has baptized. The real test is what has happened in the lives of the people who have heard him preach. Are they more like God by reason of his life and labors?—G. Earl Guinn.

Practices peculiar to Baptists

CHURCHES of Sandy Creek Association in North Carolina had practices peculiar to them. Some

of these were retained for a quarter century after its organization. Since these churches are our spiritual forefathers it is profitable to know something of their beliefs.



DR. SELPH

In the early years they held to nine Christian rites; namely, baptism, the Lord's supper, love-feasts, laying on of hands, washing feet, anointing the sick, right hand of fellowship, kiss of charity, devoting the children. They also had ruling elders, deacons, deaconesses, and weekly communion.

A writer of that period said not all the churches in this body held strenuously or uniformly to these observances. Though all were found in scripture those who maintained the whole did not refuse communion with their brethren who neglected a part. This indifference to some led to a general neglect of all.

Ruling elders and laying on of hands were not peculiar to Separate Baptists. The Philadelphia Confession carried an article concerning "laying on of hands" with prayer upon baptized believers.

Ruling elders were fairly general among Particular Baptists. They did not perform the same functions as those in the Presbyterian church. They were laymen elected to assist the minister in the management of the church, spiritual rather than temporal functions. They exercised no more authority than any other member, differing from deacons little more

Baptist beliefs

PROPHECY

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

PROPHECY is usually associated with the fore-telling of events. But the principal ministry of the Old Testament prophets (Hebrew, *nabi*) was telling-forth for God. The first mention of a prophet in the Bible refers to Abraham (Gen. 20:7).



DR. HOBBS

The office may best be described in Exodus 7:1, the second time the word "prophet" appears. Aaron is to be Moses' prophet, or one speaking for him. So the prophet spoke for God. And while certain elements of prophecy dealt with the past and/or the future, the great body of the prophets' messages was telling-forth God's will for the present.

The word "prophet" is a transliteration of the Greek word *prophetes*, meaning one who speaks forth. Not the time element but the function is primary in the word. So whether the prophet spoke of past, present, or future, he was telling-forth for God.

In the New Testament the emphasis of the ministry of the prophet as fore-teller gradual-

than in name.

Devoting of children was popular with the Separates. As quickly as circumstances permitted after the birth of the child the mother carried the youngster to church services. The minister took it in his arms, thanked God, blessed it, at which time it received its name. Many satirically called this a "dry christening."

ly gave way to that of telling-forth. John the Baptist was the last of a long line of prophets in the Old Testament sense of the word (Matt. 11:9, 11). For he heralded him who was the fulfillment of the forth-telling of the prophets (Luke 24:27, 44). Jesus was the *Prophet* in that He fully revealed or spoke-forth for God, as well as foretold future events.

In the New Testament the element of fore-telling remains (cf. Acts 11:27f., 21:9ff.). Certain portions of the Revelation are fore-telling of events, but this book also spoke to its own generation and ours. Paul exercised the gift of fore-telling (cf. I Cor. 15:51; I Thess. 4:14-18), as did Peter (II Pet. 3:10ff.).

Among the spiritual gifts which Jesus distributed among his followers was prophecy (Eph. 4:11; cf. I Cor. 12:10). It would appear that this gift was related to telling-forth the gospel in an especial way under the unusual power of the Holy Spirit. More likely they were evangelists who went from place to place expounding the word. They probably differed from the apostles in that the latter seem to have been given more to opening new work. The prophets probably worked in the established churches and their environs.

Paul gives a greater importance to "prophecy" than "tongues" and other ecstatic gifts (I Cor. 14:51). But even this gift was of a temporary nature (I Cor. 13:8). It fulfilled its function, and gave place to all who by the power of the Holy Spirit tell-forth the gospel of God's grace in Jesus Christ.



—ABN Photo

R. V. HAYGOOD
New Pulaski Co. leader

Former Arkansans to serve in Colombia

REV. and Mrs. Charles M. Hobson, formerly of Arkansas, were appointed missionaries to Colombia by the Southern Baptist Foreign Mission Board at its May meeting in Richmond, Va. They now live in South San Francisco, Calif., where Mr. Hobson is pastor of First Southern Baptist Church and Mrs. Hobson is a substitute schoolteacher.

Although born in Owensboro, Ky., Mrs. Hobson, the former Wanda Nave, moved to Newport, Ark., with her family when she was three and grew up on a farm five miles from town. Mr. Hobson moved to Berryville, Ark., when he was in the 10th grade (a native of Spur, Tex., he spent his earlier school years in Roswell, N.M.).

After graduating from high school, Mr. Hobson worked a year in Texas oil fields, on a Colorado ranch, and in California lumber camps. "These were wonderful months, when God spoke to me through answered prayers," he says. "I was on my own, and I learned I could depend upon God to lead me."

He entered Ouachita College, Arkadelphia, Ark., in the fall of 1949. "As a college sophomore, I made a public commitment to full-time Christian service," he says. "A time of stern testing followed. I prayed and searched the Scriptures as well as my own heart until I came to the settled assurance that God wanted me to prepare for foreign mission service. A great load seemed to lift from my life and I felt a sense of purpose and meaning in all I did."

During his junior year in college he became pastor of Okolona Church and Morton Church, preaching at Okolona one Sunday a month and at Morton the

other three. The next summer he became pastor of First Church, Emmet, where he served nearly two years, in the meantime receiving the bachelor-of-arts degree from Ouachita. The second year at Emmet Church, he also taught school in Hope.

In 1954 Mr. and Mrs. Hobson moved to California so that he might study at Golden Gate Seminary, Berkeley (now located in nearby Mill Valley), where he received the bachelor-of-divinity degree.

Mrs. Hobson studied at Ouachita College, Arkansas State Teachers College, Conway, Henderson State Teachers College, Arkadelphia, San Francisco State College extension at Modesto, and Golden Gate Seminary.

She says that since she was 15 years old she has had a feeling that God wants her in "some type of special service" and that several years ago she "began to see anew the need of the world and to picture the many people who have no one to tell them of the difference Christ makes in a life surrendered to him."

"I found myself pleading with the Lord to let me go and tell them," she says. "Since then I have experienced a new closeness to the Lord, and the conviction that he wants me on the mission field has persisted strongly, even through times of testing and trial."

Mr. and Mrs. Hobson have five children, Bobby Charles, 10, Mary Janice, eight, Rebecca Louellen, six, Daniel David, four, and Stephen Jonathan, two.

They were among 42 missionaries appointed by the Foreign Mission Board in its May meeting, bringing its total overseas staff to 1,728 (including 18 missionary associates).

Haygood named to Pulaski county post

Rubin Virgil Haygood, better known to his friends as R. V., will become superintendent of missions of Pulaski County Association July 1. The 33-year-old minister, elected recently by the executive committee of the Association, has been associate secretary of the Training Union department of the Arkansas Baptist State Convention since October 1957.

A native of Cornersville, 10 miles west of Star City, Mr. Haygood received his education at Star City and at Ouachita College and Southwestern Seminary. He is married to the former Miss Gwen Fish of Star City, who was educated at Star City and at Ouachita College.

Former pastorates include: Hayden, near Will's Point, Tex.; and Kingsland, and Plainview Church at Pine Bluff Arsenal.

The Haygoods have four children: Kathy, 11; Mark, 9; Roger, 7; and Sharon, 1. They will continue to live at their home at 509 Nevada, North Little Rock.

"I am deeply grateful to the Baptists of Arkansas for the privilege I have had to serve them in the years past, and I look forward to my new assignment with the Pulaski County Association," Mr. Haygood said.

Beginning in July the association will use the back page of the Arkansas Baptist Newsmagazine twice a month for its own promotion and news items.

Last year the 51 churches of the association had a total membership of 27,451. Cooperative Program gifts from these churches totaled \$231,307, and gifts to all mission causes, including Cooperative Program and designated giving, totaled \$339,912.



—ABN Photo

Managing Editor

MANAGING EDITOR is the title of Mrs. Ted (Betty) Woods, on the editorial staff of the **ARKANSAS BAPTIST NEWSMAGAZINE**. Her job is to deal directly with the magazine's printers, getting the copy to them according to schedule; doing the layout and page paste-ups for the paper; writing and re-writing news releases; and reading proof.

Ouachita senior to study abroad

MRS. Tonia Francis, a 1964 Ouachita College senior majoring in French, will have an unusual opportunity to increase her knowledge this summer.

She will live in Paris with a French family and will study with a private tutor, a French professor who has already been engaged by her mother, Mrs. Kaye Everman, Hot Springs.

Mrs. Everman and Tonia will arrive in Lisbon June 13 and will go to Madrid June 16. Tonia will go on to Paris for her study during the week, but will join her mother for weekends in Italy, Switzerland, Austria, and Germany. She will visit London before returning home August 20.

Mrs. Everman will visit Holland, Denmark, Norway, Sweden, Ireland, and Scotland before returning home in October from France.

Sammy White ordained

SAMMY WHITE, a student at Ouachita College, was ordained to the ministry by Fellowship Church, Snyder, June 2.

Rev. Raymond Carpenter, pastor of Gardner Mission, delivered the ordination sermon. Others participating in the service were Rev. E. S. Ray, Thomas Adair and Rev. Jerry Selby, pastor of Sardis Church.

Mr. White, the son of Mr. and Mrs. E. J. White of Snyder, is pastor of Westfork Church near Arkadelphia.



BANNER AWARD—Rev. David T. Cranford (right) and C. R. Standefer (left) pastor and Sunday School superintendent, of Walnut Street Church, Jonesboro, display the banner award for achievement of an Advanced Standard Sunday School in the 1961-62 church year. In the current church year, 1962-63, Walnut Street has already achieved a Standard Sunday School and is now completing requirements for Advanced Standard for 1962-63. The church is currently in a \$170,000 enlargement program.



NEW ORLEANS SEMINARY GRADUATES—Miss Barbara Scott of Lake Village (left) and Theo Cook of Little Rock (right) were handed their diplomas during spring commencement exercises at New Orleans Seminary May 24. Miss Scott received her MRE degree and Mr. Cook a Bachelor of Divinity. Dr. Arthur D. Rockett, pastor of First Church, Jennings, La., advised graduating seniors that "to know is not enough." "Unless there beats in your breast a heart that loves the souls of lost men and suffers for their salvation, then all your training, all your ability is finally wasted," he declared. Dr. Rockett pointed to the Pharisees of Jesus' day as men who were well-trained in the mechanics of their religion, but failing to meet the needs of the people. They lacked one element which is essential for any servant of God—compassion.

Science scholarships

TWO four-year science scholarships of \$1,000 each to Ouachita College have been awarded to Parvin Waymack Jr. of Pine Bluff and Miss Donna Hadfield of Little Rock.

Waymack, the son of Mrs. Parvin Waymack and the late Mr. Waymack, is a senior at Pine Bluff High School.

Miss Hadfield, daughter of Mr. and Mrs. O. D. Hadfield Jr., is a senior at Hall High School, Little Rock, and ranks in the upper 2 percent of her class. Her father is executive secretary of the Arkansas Real Estate Association.

Marks fifth year

SPECIAL services June 2 marked the fourth anniversary of Rev. Doyle B. Bledsoe's pastorate at First Church, Stuttgart. Two professions of faith and five by letter were recorded during the services.

In February, 1962, Southside Mission became a church. Aberdeen Mission is conducted jointly by First Church and Centennial Association. Tentative plans are to begin the first unit of a building program early in 1964 at an overall cost of \$490,000.

Article to be published

DR. Wayne Everett, professor of chemistry at Ouachita College, will have an article published in the August issue of *The Journal of Biological Chemistry*.

Dr. Everett will be visiting professor this summer at the biochemistry department of the University of Tennessee Medical School at Memphis. He will do research on enzymes.

DR. EVERETT

Ayers schedule listed

EVANGELIST Walter K. Ayers has announced his summer schedule:

June 12-23, city-wide tent meeting, Clinton, sponsored by First Church.

July 14-27, city-wide tent meeting, Booneville, sponsored by First Church.

Aug. 5-11, city-wide tent meeting, Mayflower, sponsored by First Church.

T. D. McCULLOCH, former state Baptist Student Union secretary for Arkansas and a graduate of Ouachita College, was recently elected state Sunday School president for Texas. The meeting, held in Ft. Worth, registered 2,229 from 18 districts, 80 associations, and 317 churches.

JUNE 13, 1963



SYLVAN HILL DEDICATION — First Church, Sylvan Hills, North Little Rock, observed Homecoming Day June 2, with special services of dedication for the new educational building. Chairman of the building committee was H. B. Anderson. Cost of construction was approximately \$62,000. Dedicatory sermon was delivered by Rev. Walter N. Hill, Heber Springs, who was formerly pastor of the church for eight years. Special music was presented by the adult choir under the direction of Mrs. Ken Lilly. Rev. Wayne E. Sterling is pastor.

Church seminar set

THE Town and Country Church Seminar has been scheduled for July 29 - Aug. 1 at the University of Arkansas, Fayetteville, under the sponsorship of the Arkansas Council of Churches in cooperation with the University Division of Agriculture and Division of General Extension.

Theme for the sessions will be "The town and country church faces community change."

Devotionals on Tuesday, Wednesday and Thursday mornings will be brought by Dr. Andrew M. Hall, pastor of First Church, Fayetteville.

Arkansan on commission

DR. ANDREW M. HALL, pastor of First Church, Fayetteville, was elected vice chairman of the Southern Baptist Radio and Television Commission at Kansas City.

Brooks Wester of Houston is chairman. Tom Brown of South Carolina was named secretary.

REV. and Mrs. Ross B. Fryer, Jr., Southern Baptist missionaries to Indonesia, expect to arrive in the States for furlough June 23. They may be addressed at 2323 McKenzie, Waco, Tex. He is a native of Dallas, Tex.; she is the former Mary Lynn Baker, of Warren, Ark.

Revival news

FAIR Park Church, Russellville, May 5-12; Gaines Armstrong, pastor, evangelist; Herbert "Red" Johnson, singer; 8 by profession of faith; 4 by letter.

CARPENTER Road Church, Irving, Tex., May 12-19; Paul McCray of Vinita, Okla., formerly of Siloam Springs, evangelist; 25 by letter; 19 by profession of faith.

Arkansas briefs

NEWLY elected officers of the Greater Little Rock Ministerial Association include Editor Erwin L. McDonald of the *Arkansas Baptist Newsmagazine*, second vice president and chairman of the Program committee.

MRS. Hazel Thomas, head of the department of home economics at Ouachita College, will teach July 8-19 at the University of Maryland at a two-week short course entitled "Integrated Aspects of Home Economics."

BIG FORK Mission, sponsored by the Sulphur Springs Church, has been re-activated and is now having regular Sunday services, Charlie Hughes, superintendent of the mission, reports.

CLAUDE Sumerlin, head of the journalism department at Ouachita College, has received a \$100 award from the Newspaper Fund in New York for "continuous meritorious service to journalism."

By the BAPTIST PRESS

Baptist leaders cite Pope's deeds

BAPTIST leaders paid tribute to the late Pope John 23rd as a man of peace and as a pontiff who relaxed tensions between Roman Catholicism and the non-Roman Christian world.

Southern Baptist Convention President K. Owen White of Houston declared, "I believe Pope John was an unusually aggressive leader for his people and was genuinely and vitally interested in world peace. His call for an Ecumenical Council indicated his breadth of vision and sense of world need."

Josef Nordenhaug, Washington, executive secretary of the Baptist World Alliance, a fellowship of 23 million Baptists in the world, called Pope John 23rd "a fellow Christian who sought to be a bridge-builder between all who profess devotion to Jesus Christ." He also hailed the pope's "efforts for peace . . . on the brink of atomic destruction."

C. Emanuel Carlson of Washington, executive director of the Baptist Joint Committee on Public Affairs, declared, "Only a man of vision and courage would grapple so forthrightly with the Roman Catholic Church's needs for reform and revival . . ."

"While his contribution was significant to Roman Catholicism, it was also helpful to Protestantism. Pope John helped greatly in relaxing the historic tensions and thereby setting minds free."

Editor Gainer E. Bryan Jr. of the Maryland Baptist, Baltimore, said the Catholic leader had, "by his attitude and conduct while in office . . . been gracious to non-Catholic Christians. He has recognized us as brethren with bonds of faith in a common Lord. He has fostered a relaxation of tensions between Catholics and Protestants. . ."

Nordenhaug's full statement:

"The death of Pope John XXIII will be mourned by multitudes of people around the world who felt the impact of his personal sincerity and goodness. Baptists join in paying tribute to his memory, not as the pontifex of the Roman Catholic Church, but as a fellow Christian who sought to be a bridge-builder between all who profess devotion to Jesus Christ.

"His efforts for peace made our generation look up for a fleeting moment with new hope on the brink of atomic destruction. He was a man with deep concern for the welfare of the

common people."

Carlson's additional remarks:

"Only a man of vision and courage would grapple so forthrightly with the Roman Catholic Church's needs for reform and revival. Theologians and dreamers within the Church have long espoused new ideas which recognize man as the object rather than the substance for the Church's work. Pope John launched a new emphasis on human rights in the program of the Church and thus precipitated many issues. His personal attitudes, his plans for the Council, and his encyclicals all contributed to this impact.

"While his contribution was significant to Roman Catholicism, it was also helpful to Protestantism. Pope John helped greatly in relaxing the historic tensions and thereby setting minds free. Christians in all camps may now have a new chance to brush the chips from the shoulders and bring humbler minds to a fresh approach to the content of the gospel."

Detroit convention condemns race bias

DETROIT (BP) — Delegates to the American Baptist Convention's 1963 session here were almost unanimous in condemning racial discrimination.

Their other resolutions, on a list filling 11 mimeographed pages, sought the end of nuclear weapons testing, smoking, and legalized lotteries. They dealt with the United Nations, conversation with Roman Catholics, arms control and foreign aid.

"We reaffirm our stand that not only should all American Baptist churches be open to all followers of Jesus Christ regardless of their race but that we should earnestly and actively seek to win all unchurched persons within our community to Christ and to the fellowship of the church," it said on race.

Further, the 8000 registered delegates urged the "continuation and strengthening of the (federal) Civil Rights Commission . . ."

They commended Martin Luther King, Ralph Abernethy "and others who are in the forefront of the non-violent struggle for justice and peace and as-

Statement of faith

NASHVILLE—The 1963 Southern Baptist Statement of Faith and Message, recently adopted at the Southern Baptist Convention in Kansas City, will be available in tract form beginning June 14. Copies will cost \$12.00 per thousand, \$1.20 per hundred, or \$.02 each. Payment with order would be appreciated. Order from: Tract Editor, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville 3, Tenn.

Frank Burkhalter dies

WACO, Tex. (BP) — A former publicity director for the Southern Baptist Convention during the 1920's, Frank E. Burkhalter, died May 16 in Waco hospital at the age of 83.

Burkhalter was chairman of the Baylor University (Baptist) journalism department here and served on the journalism faculty for 18 years before retiring in 1947.

From 1919 to 1929, he directed general publicity for the various agencies of the Southern Baptist Convention.

When Burkhalter retired in 1947, Baylor President Pat M. Neff called him "the finest man I've ever known."

sure them of our support." This came in a section of the race resolution devoted to "demonstrations against racial segregation."

The delegates agreed "it has been shown by medical research that smoking is a factor in lung cancer and certain cardio-vascular and respiratory illnesses." They urged serious consideration, especially by youth, of "the dangers involved in the use of tobacco."

"In these crucial and perilous times we reaffirm our belief in the United Nations as an instrument for the establishment of peace and the elevation of man," the American Convention resolved.

"We welcome," the American Convention here continued in its resolutions, "evidences of good will and a new willingness for conservation and cooperation coming from Roman Catholic sources recently, and we encourage American Baptists to respond in a Christian spirit to the opportunities for an increase in such cooperation and dialogue on equal terms at the local level."

"Mutual disarmament under adequate controls" was reaffirmed as the Convention's "ultimate goal."

Departments

Student Union

BSU news

MERLE Johnson, pastor of First Baptist, Lake Village, was the recent Religious Emphasis Week speaker at Arkansas A&M. The college alternates the denominations represented as principal speakers, and this year it chose Mr. Johnson to represent Southern Baptists.



DAVE CORBETT

Dave Corbett, son of Mr. and Mrs. Glenn Corbett of Rt. 3, Walnut Ridge, has recently been elected

president of the Baptist Student Union of Maryland. Corbett was active in the Baptist Student program at Arkansas State College before entering the United States Military Academy at West Point. At the Point he has been active in the BSU program, serving as chairman of program committee and teaching a Sunday School for post-children for the last three years. Dave is a graduate of Hoxie High in the class of 1959.

Jerry Hodge of Blytheville and Mary Catherine Wallace of Waldo, recent graduates of Arkansas State Teachers College, were married in First Church, Waldo, on June 2. Jerry served as both local BSU president at ASTC and state president. He also served as youth director at University Church in Little Rock during the summer program at ASTC and served as an officer on the executive council.

Other June weddings include Bailey Smith and Sandy Elliff on June 8, Charles Petty and Jamie Sue Brewer on June 21, and Gerald Cound and Bitsy Spinks on June 23. The first two couples are graduates of Ouachita and Gerald and Bitsy are recent graduates of ASTC. Bailey served as summer missionary to Hawaii and as local president at Ouachita. Charles served as a summer missionary to Ghana. Gerald has served as BSU president and is the recent recipient of the Neil Martin trophy for Arkansas' outstanding athlete. The "wives" have also been active in the Baptist Student program at their respective campuses. — Tom Logue, Director

SOUTHERN Baptist Convention was organized in 1845 in Augusta, Ga.



Song Evangelist

MEL MINTZ

For available dates

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Telephone: MO 3-7415

Omitted

INADVERTENTLY omitted from last week's pictorial review of Arkansas summer missionaries was Roy Brunson, Arkansas State College, assigned to Arkansas. Mr. Brunson's name brings to 44 the list of students released by the Student Department.



ROY BRUNSON

Brotherhood

Scatter diagram

THE Brotherhood Department has recently been working on a large map of Arkansas, marked off by districts and associations, to make up a "scatter diagram" showing the distribution of Brotherhoods and Royal Ambassador organizations in the churches and associations of our state. The information, plotted on the map by the use of colored pins and colored stickers, was taken largely from the Brotherhood office files.



MR. TULL

A study of the map reveals many interesting facts, one of the first of which is that our files are not complete. But in its present state of development the map shows those areas of the state where Brotherhood and Royal Ambassador work have taken hold, and also those areas where "there remaineth yet very much land to be possessed."

In some areas the map reveals the dedicated labors of associational missionaries and of elected Brotherhood workers (past and present), whose work is reflected in a wide and balanced distribution of Brotherhood organizations and RA chapters. We are grateful to these men. We are grateful also to those men who presently are laboring to build up Brotherhood and RA work in areas where the work has never gotten very far off the ground. Some of these men are working with remarkable effectiveness.

The map will be kept up to date, and will serve as a guide to the Brotherhood Department as those who make up the department labor continually toward a wider and better balanced distribution of Brotherhood and RA work throughout the whole of Arkansas.

Evangelism

By all means win some

Back to the main things

FOR THE past few years we have been busy building buildings, great organizations, teaching missions and raising money. We are doing the best job on these we have ever done. We now have more buildings, better buildings, more and better organizations and more money for missions than we have ever had before. Every month we are now breaking records in giving, however we are down in baptisms.



MR. REED

We take 8 weeks in promoting the "Forward Program of Church Finance," three or four weeks for camps and all summer for assemblies. Many churches take only one week every six months for a revival and some churches have come to weekend meetings. We have been promoting methods and programs which we needed and yet several churches have never tried some of our methods of reaching lost people. The mightiest of methods and programs are weak when selfishness and coldness promote them.

Many pastors have turned to counseling and have strayed away from the main things—missions and evangelism. Many of our people are majoring on minors which are vehicles and minoring on the majors. Many of us have lost our compassion for lost souls. We must come back to the main things—missions and evangelism. We must let the Holy Spirit lead us in personal work in our revivals and in our evangelistic work between revivals. It seems that the busier our pastors are promoting the work and the more they get their people involved in it the less stress we put upon soul-winning. If we would just "get at the job" we could change the 1962 terrible record of baptisms and the 220 churches in our state that did not baptize a single soul last year.

Leo Hughes, Texarkana, says "I am convicted that the greatest need for all of us as individuals and churches is to come back to the main business for which we are saved and that is to evangelize the world. As far as I am concerned everything else is secondary." How long since you have won a soul?—Jesse S. Reed, Director of Evangelism

The Brotherhood Department invites associational missionaries, pastors, Brotherhood workers, and other interested men, to visit the department and study the map to see how Brotherhood and RA work in your area compares with what other sections of the state are doing.

Come to see us!—Nelson Tull, State Secretary, Brotherhood Department

Have you been?

MANY ARKANSAS Baptists have never attended an Assembly at Siloam Springs. You owe it to yourself to go. Here are some reasons why.



MR. ELLIFF

of our facilities there.

Siloam Assembly is a beautiful place! There are hundreds of the most beautiful walnut trees you have ever seen on the grounds of our assembly. I understand that an appraisal of the value of these trees alone would be as much as the value

Siloam is a comfortable place. The climate is different from the rest of the state. While the sun shines with as great intensity there as elsewhere, the evenings are quite cool. You will nearly always need a blanket and a wrap for the night hours in July.

The facilities are comfortable for adults and families. We are not roughing it at Siloam in the deluxe buildings. We have hot and cold water and toilet facilities for each deluxe unit. Our meals are excellent! The cost is very reasonable. I do not believe you can go anywhere and receive more for less money.

Then Siloam is a refreshing spiritual experience. Last year there were 46 people saved and 116 who were led to surrender their lives to special service. Perhaps more Arkansas Baptist young people have been impressed as to God's will for their lives at Siloam than any other place.

Adults are refreshed spiritually. During the past year I have had a large number of adults tell me their lives were greatly blessed at the assembly. Pastors have gone home to share their blessings with their entire congregation and tell me of the results in glowing terms, especially in the matter of Bible reading.

So—why not come this year? Since

this year we have arranged three weeks instead of two, accommodations may not be as difficult to arrange if you send in your reservations now. Write Melvin Thrash, Baptist Building, Little Rock, Ark., for reservations or information. The dates are July 8-18; 15-20; 22-27. —J. T. Elliff, Director

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Ouachita conference

HEADING THE list of seven out-of-state guest personalities at the Ouachita Music Conference is Dr. Lara Hoggard,



MR. McCLARD

symphony and choral director, Midland, Tex. Opportunities to work with men of the caliber of Dr. Hoggard are few and far between. Below are the testimonies of some of our ministers of music about the work of Dr. Hoggard:

"Dr. Lara Hoggard is one of the most challenging and informative clinicians whom I have ever had the opportunity to observe. His understanding of, and ability to demonstrate, rhythm, intonation and voice blending is incomparable. Arkansas will be fortunate to have Mr. Hoggard at our Ouachita Music Conference again this summer. Let me encourage you to take advantage of this unusual opportunity." Signed, Archie Y. McMillan, Minister of Music, Second Baptist Church, Little Rock.

"It was a joy to learn that Lara Hoggard will be on the faculty of the Ouachita Music Conference this year since I had the privilege of attending the Choral Clinic which he conducted last year in Little Rock. Mr. Hoggard's work at the clinic was most helpful to me personally and useful to our work with the Music Ministry choirs. It will be thrilling to see him 'in action' with the great group of singers that we always have attend the Ouachita Music Conference." Signed, E. L. Crosby, Jr., First Church, Harrison.

"I have participated in many choral workshops, clinics and classes dealing with choir techniques and theory, but I received more inspiration and information in the three day workshop with Lara Hoggard last year than in any other single event previously or since. I am tremendously excited over the prospect of our young people having the opportunity of singing under the direction of Dr. Hoggard at music camp this June. He demands from his singers all that is pure and good, musically and emotionally." Signed, Robert Hatzfeld, Baring Cross Church, North Little Rock.

"It was my great privilege to attend the State Choral Clinic in 1962 which was led by Dr. Lara Hoggard of Midland, Tex. I had previously heard a great deal concerning Mr. Hoggard's choral techniques and outstanding music ability and was very pleased to discover while attending the clinic that he had not been praised enough. I received at this clinic many wonderful and practical methods which I have been able to adapt

successfully with my own choir and which would improve any choir regardless of size or place. I am anxiously anticipating another week with him at Ouachita Music Conference in June of this year." Signed, E. Amon Baker, Immanuel Church, Little Rock.

"It was my pleasure to have attended the Choral Clinic last year in Little Rock with Dr. Lara Hoggard. His approach for securing beautiful tone and blend was most outstanding. I am looking forward to the Music conference at Ouachita this summer. I'm sure Dr. Hoggard will give more wonderful helps. Every music leader needs inspiration and I personally feel we will receive it during this week in Arkadelphia." Signed, Max Alexander, Park Hill Church, North Little Rock.—LeRoy McClard, Secretary

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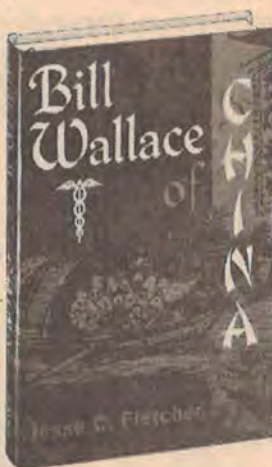


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VBS reports

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MR. HATFIELD

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on the Vacation Bible School pupils not enrolled in anyone's Sunday School. There are probably more pupils in your Bible School not enrolled in Sunday School than the total number of new pupils you enroll in Sunday School all year. One of the best sources of prospects is in this group. Don't overlook the parents—visit them for Sunday School, too.

And like I said, Report your Vacation Bible School.—Lawson Hatfield, State Sunday School Secretary

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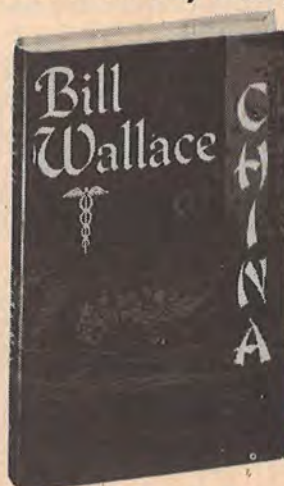
The missionaries will have separate conferences each morning discussing things relevant to their places of service.

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The first meal will be at 12:15 Monday, June 17. The first session begins at 2 p.m. Monday.—C. W. Caldwell, Superintendent of Missions

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The Bookshelf

The Third Cross, by Alvin Harry Johnston, Zondervan, 1961, \$3.50

Here is an unforgettable romance between a Jewish girl and a Roman soldier and the effect their contact with Christ had upon them as they were both seeking an answer to life's puzzle.

Selected Sermon Outlines, compiled by Charles O. Strong, Zondervan, 1963, \$2.50

The author is professor of Homiletics at Central Baptist College, Conway, and the sermon outlines comprising this book are a compilation on his ten years of teaching.

Outline Studies on I John, by R. A. Torrey, Zondervan, 1963, \$1.95

Long since he lived, R. A. Torrey, through his Bible scholarship, continues to live. Previously unpublished, this is a chapter commentary on the First Epistle of John.

A Story to Remember, by Harold E. Dye, Broadman Press, 1962, \$2

A gifted writer and preacher, Mr. Dye shares with us here nuggets of insight out of every day happenings.

Words and Wonders of the Cross, by Gordon H. Girod, Baker, 1962, \$2.50

Featured here are twelve "meaty" sermons, strikingly presented, with powerful messages.

Pastoral Evangelism, by Samuel Southard, Broadman Press, 1962, \$3.75

The purpose of this book is to study theologically and psychologically the ways by which a pastor finds access to the life and thought of a non-Christian. Not a "how-to" book, it is rather an examination of viewpoints and techniques past and present, with constructive criticism aimed at helping Christians attain more lasting results from their witnessing.

Evangelism in the Early Church, by Stanley C. Brown, Eerdmans, 1963, \$2

The author evaluates the efforts of modern-day evangelism in the light of the experience of the apostles and the first-century church as recorded in the Book of Acts.

The Rainbow and the Resurrection, by Johnstone G. Patrick, Zondervan, 1962, \$2.95

The thrust of Dr. Patrick's message is the victory accomplished by Christ at the cross. He recognizes the importance of the atonement but dwells at great length upon the victorious aspect of Christ's earthly ministry and his heavenly position today.

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"MOTHER, may I go with Mrs. Thomas to the migrant camp tonight? She is helping in a Vacation Bible school," said Susy Harris.

"I suppose so. You will not be gone long, will you?"

"The school closes by nine each evening. Mrs. Thomas wants me to help with the refreshments."

Yellow lights strung on wire cast a glow over an area reserved for the meeting place. Long benches began to fill with youngsters from the camp, while many of their parents were still washing dishes in the one-room cabins at the camp.

"I almost wish I were a migrant," said Susy as she left the car and took a look at the meeting place. She found it easy to make friends with girls her age attending Mrs. Thomas' class. The one thing she noted was the absence of Bibles.

Mrs. Thomas held up some Bible verses she had printed. "It is more blessed to give than to receive" (Acts 20:35). Let us all say it together." The girls, including Susy, repeated the verse.

On the way home Susy said, "Mrs. Thomas, not a one of those girls had her Bible with her."

"I am not sure they own any. Some of the homes have large family Bibles, but they will not let the girls bring them."

Susy thought of the number of Bibles in her own home. The next Sunday she asked Miss Elkins, her Sunday school teacher, if she could repeat the Scripture verse she had learned at the camp.

"Why, certainly," said Miss Elkins.

Susy repeated the verse and told of her visit to the camp.

"What was it like? What did the migrants do?" came a chorus of questions.

MORE BLESSED

By

Mabel Harrison



Susy tried to answer them. "The migrants are like anyone else, except they travel over the country picking beans, tomatoes, grapes, and strawberries."

"I have heard they are dirty," one girl said.

"The camps have shower rooms. None of the girls I met were dirty," Susy told her. "I saw some other people going to the shower rooms."

"Miss Elkins, is there something we can do for these people?" asked Trudi Neff.

"I am not sure. We can visit them one night and find out. I'll take my car Tuesday night and you may all go," she promised.

Susy knew what she was going to do, but she said nothing. The following Tuesday when the girls went to the camp they saw the need for Bibles.

On the way home, Susy said, "Let's save our allowance for the next two or three weeks and buy Bibles."

"I'm willing," each girl said.

Susy wanted many things the next three weeks, but she remembered the Bible verse she had memorized.

On the night the Vacation Bible school closed, Susy and her Sunday school class presented the Bibles. She could tell by the way the migrants accepted them that they had no Bibles of their own. Many of the mothers were present also to thank the girls. Mrs. Thomas expressed her thanks and happiness that the girls had given so unselfishly.

"But," said Susy, "you taught us that it is more blessed to give than to receive." On the way home, Susy said, "Next year we will save our money and buy more Bibles. Mrs. Thomas said each year brings more and more migrants to the camp."

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Willard K. Weeks, Manager
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 Glorieta, New Mexico

God loves justice

BY DR. J. MORRIS ASHCRAFT

Theology Department, Midwestern Seminary

Psalms 11; 72:1-4; 82:1-8

June 16, 1963

IN Biblical language "justice" and "righteousness" means the same. The background of the word is the idea of doing "right." The standard by which right is judged is always the nature of God and the law which is derived from Him. A righteous man does right, that is, he does what is right in God's sight. Justice is not ever measured by human standards, but always by the law of God which expresses the will and nature of God.



DR. ASHCRAFT

Psalm 11 states very clearly the unfortunate plight of man when exposed to his enemies in contrast with the security of man under God's care. God judges both the righteous and the wicked and condemns the wicked. The golden text of today concludes this song in the words "the righteous Lord loveth righteousness; his countenance doth behold the upright."

The printed sections of Psalms 72 and 82 give the basic text of today's lesson and present the positive and negative sides of the theme respectively. In Psalm 72:1-4 there is a presentation of the positive side of God's love for and demand for justice among men. The ideas therein are:

- (1) God is the standard of justice.
- (2) Man must look to God for justice.
- (3) There are clear ways to discern justice.
- (4) Peace in the land is the result of justice.
- (5) There are clear demands for securing justice.

Psalm 82 presents essentially the same ideas from the negative standpoint as follows:

- (1) God is always the judge.

(2) God deplores injustice.

(3) God commands men to do justly and outlines the way.

(4) Injustice results in a deplorable state.

(5) There is a call for God's judgment.

God requires justice among men

GOD is the standard of justice. In Biblical thought all of man's moral laws and standards are derived from God. He is the origin and source of these concepts. The ten commandments are binding upon men because they are the laws of God, man's Creator. They indicate man's attitude toward God and fellowman demanding that man acknowledge God's law. In Psalms 11, 72, and 82 this idea is very clear as the theme of justice is discussed. In 11:5-7 it is the "Lord" who "tests the righteous and the wicked," who condemns the man who "loves violence," and brings punishment upon the wicked. It is the Lord who is righteous and who loves righteousness among men. In Psalm 72:1 the prayer for the king to receive God's justice, or sense of justice, is based upon the awareness that God is the author or source of justice even for the king.

Man must look to God for justice. This is a prayer (72:1) for the king, but it shows that he is an agent of God's justice. The king is expected to rule over the people by the standards of God. Israel's kings were evaluated on the basis of how well they did this. It is easy for people to criticize their rulers and condemn all "politicians," but the New Testament teaching confirms that of the Old Testament—men should pray for the king. Men should obey the rulers because they have the authority from God (Rom. 13:1-3), and they should pray for their kings (1 Tim. 2:2). Justice among men is the responsibility of all men and is so willed by God.

There are some clear ways to discern justice. There is no justice unless it is extended to the people at large, and especially to the poor (Psalm 72:2). The prophets spoke frequently about God's

wrath over the oppression of the poor. You can easily tell the character of an earthly ruler by whether he exploits the poor or gives them justice.

Peace in the land is the result of justice. When justice prevails there is a corresponding prevalence of peace. The poetic way of saying it is to speak of the "mountains" and the "hills" bearing prosperity for the people, but the idea is that the whole land shows the signs of blessing (72:3).

There are clear demands as to how justice may be secured. First, "He shall judge the poor of the people." The rich have the habit of taking care of themselves. Wealth can easily be exchanged into the currency of privilege, favors, and power. The poor have little, if any, leverage. The first demand of God in securing justice is to aim at helping the poor (72:4). Second, "he shall save the children of the needy." Much is said in the Bible about the care of orphans and others unable to care for themselves. This is essentially the same as the previous injunction. The good ruler will have to see that they get justice. Third, justice is possible only when the oppressor is restrained. "He shall break in pieces the oppressor" (72:4). The only possible meaning for this statement is that the ruler must use his power (legitimate force) against those who oppress others. Christians can be very negligent on this responsibility and usually refuse to withstand the oppressor. Some Christians convince themselves that the Christian way requires them to do nothing by way of struggle or resistance. Ethical irresponsibility is the result—the last thing in the world Jesus would tolerate. We do this by misinterpreting Jesus' statement. Jesus' statement about "turning the other cheek" had to do with non-retaliation in the case of personal insult. It does not mean that we should adopt a "do nothing" attitude in the face of social, political, religious, or economic evils. In all community life (this is the only kind of life man can live) there must be laws and structures for justice. The man who builds up power to break people, or to exploit them, must himself be broken and his power removed. This includes the aggressive businessman who oppresses the poor as much as the aggressive bank robber who is more indiscriminate. You cannot have any justice unless you depose the oppressors.

God deplores injustice

THE Psalm (82) is not altogether negative in tone, but does present the negative aspects of the ideas presented in Psalm 72. There is one serious problem of interpretation in 82:1 for which you should consult a commentary. The idea of God "judging among the gods" raises the question of whether or not the psalmist is suggesting polytheism.

Attendance Report

June 2, 1963

Church	Sunday School	Training Union	Admissions
Alma, Kibler	156	99	
Alpena, First	68	43	2
Osage Mission	26	15	
Arkadelphia, Park Hill	131	86	3
Benton, First	602	187	4
Blytheville			
First	682	212	1
Gosnell	277	77	2
Camden			
Cullendale First	388	173	1
First	550	206	7
Crossett, First	577	180	4
Dumas, First	328	81	5
El Dorado			
Calvary	53	32	1
East Main	263	108	
First	725	185	3
Northside Chapel	26	15	
Immanuel	416	119	3
Cook Street Mission	23		
Forrest City, First	527	153	18
Midway Mission	61	50	1
Fort Smith			
First	1036	289	4
Missions	446	186	
Grand Avenue	729	283	1
Mission	21		
Townson Avenue	203	95	4
Gentry, First	222	71	1
Harrison, Eagle Heights	280	101	
Heber Springs, First	174	72	
Huntsville, First	68	25	
Kingston	29	25	
Jacksonville			
Berea	108	68	
First	578	181	2
Marshall Road	114	44	
Second	202	98	
Jasper	63	27	
Jonesboro, Central	427	192	2
Lavaca, First	215	141	4
Little Rock			
First	850	320	2
White Rock Chapel	33	19	
Immanuel	1127	383	8
Kerr	32	21	
Rosedale	219	95	
McGehee, First	365	170	1
Chapel	72	44	
Marked Tree	289	53	2
Monticello Second	284	150	2
North Little Rock			
Baring Cross	700	250	9
Southside Mission	29	16	
Camp Robinson Mission	121	41	
Bethany	189	47	
Mission	12	11	
Calvary	453	123	1
Gravel Ridge	165	107	
Highway	229	82	
Park Hill	767	199	3
Paragould, First	462	179	3
Piggott, First	316	130	
Rogers, First	382	122	2
Siloam Springs, First	339	182	2
Springdale			
Elmdale	105	66	4
First	466	165	2
Van Buren			
First	438	158	7
Second	52	33	
Vandervoort, First	45	32	
Warren			
First	413	158	7
Immanuel	288	98	
Westside Chapel	100	58	

A Smile or Two

Ask me no questions

FATHER: "What a boy you are for asking questions. I'd like to know what would have happened if I'd have asked as many questions when I was a boy as you do."

"Perhaps," suggested the youngster, "you'd have been able to answer some of mine."

Foot in his mouth

YOUTH (to his charming dinner partner): "Do you know I told that old goat over there that the lady of the house was an unpleasant witch, and he turned out to be her husband."

She: "How delightful—what did dad say then?"

A good question

A MOTHER was explaining to her six-year-old son about the Golden Rule. "Always remember," she said, "that we are here to help others."

The youngster thought this over for a while and then asked, "Well, what are all the others here for?"

Sad, but true

HUSBAND: "From the glimpse I had of her this morning I rather like our new cook. There seems to be plenty of go about her."

Wife: "Yes, she's gone."

Like comedians

ABBIE, the little girl of the family, was seated at the breakfast table one morning. As usual, eggs were served.

Either she was not hungry, or she had grown tired of the same thing every morning. Presently she remarked very seriously, "Mommy, I do wish hens would lay something besides eggs."

Say what you mean

REP. Kenneth Gray (D-Ill.) tells about a friend who was running for county sheriff. "I will appreciate you folks helping me out," he told the voters. He was overwhelmingly defeated. Four years later, he announced once again for election. "Last time, I asked you folks to help me out," he told the electorate. "You sure did. This time I want you to help me in!"

The ageless female

A PARIS Theatre has found a means of making ladies remove their hats. Before the performances a strip appears on the screen curtain, which reads: "The management wishes to spare elderly ladies inconvenience. They are permitted to retain their hats." There followed a general stampede to remove hats.

God deplores injustice and commands that man correct the wrongs. God's displeasure is clearly indicated in the question "How long will ye judge unjustly and accept the persons of the wicked?" (82:2). The long-suffering of God is near the breaking point. Not only should we judge justly, but we should not accept the wicked as if they were righteous.

God commands men to do justly and outlines the way. First, there is the command, again as in Psalm 72, to "defend the poor and fatherless." God's kind of justice puts them first. One curse of modern America is the desire to remain uninvolved. Most people don't want the inconvenience or risk incurred in defending the down-trodden. God's word requires us to get involved, and further shows as the most unlikeable the man who thought he could "wash his hands" of Jesus' unjust condemnation. Second, one must "do justice to the afflicted and needy" (82:3). Third, "Deliver the poor and needy." This is the idea of freedom or deliverance. Fourth, "rid them out of the hand of the wicked" (82:4) stresses again the demand for positive forceful involvement in the defense of the weak or oppressed and this involves engagement with the wicked who has oppressed them.

Injustice results in a deplorable state. Not only is there ignorance and darkness but "the foundations of the earth are out of course" (82:5). The injustice causes the foundations to tremble. Nothing is right. Orderliness and stability in human affairs depend on God's kind of justice being done. When it is not done, the whole world suffers.

Psalm 82 ends with the call for God to judge the earth because of his pre-eminence.

INDEX

B—Baptists, practices peculiar to (BL) p10; Bayless Recuperating p6; Blood, but it's my (E) p3; Bookshelf p19

C—Children's Nook p20; Clerk, perfect (letter) p23; Communism (Insight) p7; Cover story p4

D—Departments pp15-18

E—Epinette, L. D. (Know your missionaries) p9

F—Faith, power of pp6-7; Father's Day (PS) p2; Forgiveness of God (CMH) p8

G—God loves justice pp22-23

H—Hall, Andrew M. on commission p13; Haygood, R. V. takes Pulaski county post p11; Hobson, Rev. and Mrs. Charles M. to Colombia p11; Hungry world (E) pp3-4

J—Jonesboro, Walnut Street Church wins award p12

N—New Orleans Seminary graduates p12; North Little Rock, Sylvan Hills dedication p13

O—OBC science scholarships p12

P—Pope John XXIII dies (E) p3; p14 Prophecy (BB) p10

S—Stuttgart, First Church honors pastor p13

W—White, Sammy ordained p12; Women are funny (letters) p4; Woods, Mrs. Ted, business manager p12; Work hard (Middle of Road) p9

Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (CC) Counselor's Corner; (CMH) Courtship Marriage and the Home; (E) Editorial; (GL) Gleanings from Greek New Testament; (PS) Personally Speaking; (SS) Sunday School lesson.

In the world of religion

Religious News
of the World

Negro evangelicals

LOS ANGELES (EP)—Negro evangelicals from across the nation met here to form the National Negro Evangelical Association, in a move to promote the witness of their race.

"We do not see this as in competition with the National Association of Evangelicals (NAE) or any other group," explained Dr. Howard O. Jones, an associate of evangelist Billy Graham.

Dr. Jones, currently a missionary to Liberia, was named one of eight directors of the new organization. He then flew back to Monrovia, Liberia, but will return to Los Angeles this summer to help prepare the way for the Billy Graham Crusade in August and September.

"We gathered to study the spiritual problems that face us today, particularly those affecting our race," Dr. Jones told newsmen. In America, he added, Negroes face "some real problems."

"First, there is the matter of race relations, close to all of us," he said. "Then there is the Christian Gospel and its message, which must be proclaimed. Thirdly, we are concerned how the Negro church can do more in the field of foreign missions."

"Christ's great commission was not given just to non-Negroes, but to us, as well."

Facts of interest

A new report by the President's Council on Aging shows the following facts: There are nearly 18 million people over sixty-five in the United States today. Incomes are usually inadequate for even a modest level of living. Half of the older couples in the United States have an income of less than \$2,350 a year. The average older person living alone has an income of only \$1,055 a year. Older men average \$1,315 a year in income, the Council says; and older women, only \$960.

A sixteen-year-old South Australian boy has had "seeds" of gold planted in his brain at London's Hammersmith Hospital to help him grow taller. For the last five years, his height has remained almost stationary at less than five feet. Doctors say the radioactive "seeds" will reduce overactivity of the boy's pituitary gland. This, in turn, will end overstimulation of a suprarenal gland above the kidney, which was producing excessive amounts of cortisone, and preventing him from growing normally.

The world's longest elevator trip will soon be made without the help of an attendant as the Empire State Building converts to automatic elevators. Mechanics are now preparing the 102-story skyscraper for the conversion, and the first of the automatic elevators should be in operation before the end of the year. Improved service and safety are two objectives of the program.—The SURVEY BULLETIN

Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., gave the following report at the 175th General Assembly, which met in Des Moines, Iowa, May 14-15: Church contributions totaled \$288,000,000 in 1962, or an increase of \$3,000,000 over the previous year. This figure is a per capita giving rate of \$88.01. Church membership reached 3,277,787, or a gain of 28,780.

The "Token of Repentance Action" of the Evangelical Church in Germany (EKID) will send two volunteers this summer to the Soviet Union to help build a school there. This is the first time in the movement's history that any Communist country has agreed for a Repentance Action group to work within its borders. Under the project, West German volunteers work abroad as an expression of contrition for the suffering caused by the Nazis before and during the war.—The SURVEY BULLETIN

'Atheist' and God

MOSCOW (EP)—Soviet Premier Khrushchev, a professed atheist, has invoked—and not for the first time—the name of God in public.

During a reception in the Kremlin for Premier Fidel Castro of Cuba, Mr. Khrushchev said: "The bourgeois press says Khrushchev will resign or be made to resign, that Khrushchev is in a difficult situation. The fact is that the position of our Party is good and my position is good also. May God grant that it shall be so to the very end of my days."

'Commission' gets award

CHICAGO (EP)—Some 175 Christian editors, meeting here for the 15th annual convention of the Evangelical Press Association, saw Commission, foreign missions publication of the Southern Baptist Convention, honored as the organization's "Periodical of the Year."

Selected by a committee of judges from outside the EPA membership, Commission was chosen from among a five-magazine field of winners in various categories of publication.

Israel and missions

JERUSALEM (EP)—Special services were held in synagogues at Tel Aviv, Haifa, Jerusalem and other cities in connection with the "Day of World Prayer for the Peace of Israel and the Soviet Jewry."

Several rabbis, preaching at the services, used the occasion to attack Christian missionary activities as "endangering" Israel and the Jewish people.

In Tel Aviv, Chief Rabbi Isser Unterman called for "vigorous activity" against missionaries who, he said, had been particularly active in his city. He charged Christian missionaries aimed at the destruction of "the three main pillars of Judaism—belief in God's oneness, in divine law and in the Messiah's future coming."

Meanwhile preaching at the same service in Jerusalem, two rabbis urged the Knesset (Parliament) to enact laws barring missionaries. They were Rabbi Benjamin Zolty, member of the Israel Religious Court of Appeals, and Rabbi Yehezkel Abramsky, former head of the Jewish Religious Court in London.

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