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August 23, 1962

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

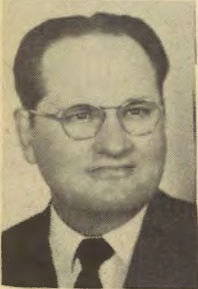
AUGUST 23, 1962



What is in a name? (See page 12)

Responding to stewardship of influence

LEADERSHIP responsibility is using influence to promote something that is worthwhile. In Christianity, it is using influence to point people to Christ.



In thinking of influence, we usually dwell on the things that Christians should not do because actions might drive some people further into sin.

But, really, a Christian that knows the good and is able to point others to the good and fails to do it may be the "big" sinner. (If one could put sin into different categories.) James said, "To him that knoweth to do good and doeth it not, to him it is sin." James 4:17.

When we look about and see so many people who are groping without any sense of direction, we can understand why a man like Hitler could come to absolute power in his day. He challenged the people with a revolutionary idea. For the same reason, Communism is flourishing today. These movements had leaders dedicated to their ideas.

On the other hand, these same groping people could have been won and marshalled for Christ — if? — if the Christians with leadership ability had dedicated themselves to telling the story of salvation by grace in an effective way.

Our churches are filled with people who are gliding along, lost in the morass of their own disillusionment, waiting for the right kind of leaders to challenge them. They are not leaders, and never

will become leaders, but they will respond to leadership. Yet, they remain unchallenged. They do not know how to make sacrifices; they do not share their time or give their money. In fact, they are drifters. Yet, they will respond. In many instances they respond to the wrong kind of influence and leadership, but maybe some of that is due to the fact that the people who were capable of furnishing the right kind of leadership did not show enthusiasm and did not give enough "know how" in presenting the right way.

We are simply trying to say this: We need more capable leaders who are courageous, dedicated, enthusiastic, who have prayed enough to find God's will for their lives.

With these, God can move into many situations and perform miracles in this day of skepticism and make-believe.—Ralph Douglas, Associate Executive Secretary

Opportunities for senior citizens

THE Peace Corps has received requests for up to 1,500 volunteers for assignments that can be filled by men and women who have recently retired, or are contemplating early retirement. Training will soon begin for projects in 40 countries throughout Asia, Africa and Latin America. Those selected should have experience in one of the following occupational groups:

1. Teachers — At elementary, secondary and college levels.
2. Health Workers — Doctors, dentists, nurses (registered and practical), laboratory technicians, sanitarians, plumbers, well drillers, etc.
3. Community Development Workers. — Agriculturalists of all kinds, building trades people, 4-H club leaders, auto and diesel mechanics, electricians, radio and TV mechanics, surveyors, etc.
4. Other Professional Workers — Engineers (all kinds), Co-Op and building and loan organizers,



BSSB Photo by Bryce Finch

Off-to-College Day


SUNDAY, Aug. 26, will be Off-to-College Day this year in Southern Baptist churches. Its theme is "Conformity or Commitment?" emphasizing the dilemma faced by every student as he lives for Jesus Christ or yields to worldly pressures on the campus.

foresters, social workers, town planners, entomologists, etc.

These assignments offer a new lease on life, an opportunity to give service where it is badly needed. The work is demanding but nothing that a person in good health cannot handle. The Peace Corps pays for two to four months training and for travel, housing, food, clothing, medical care and incidentals.

In addition, Volunteers receive \$75 termination allowance for each month of successful service. This amounts to a little under \$1,800 upon completion of two years service. Married couples without dependent children are eligible if both can serve in the same project.

If you have skill and experience to offer, write for the folder "Senior Citizens and the Peace Corps" and for a Peace Corps Volunteer Questionnaire. Write Peace Corps, Senior Manpower Recruitment, Washington 25, D. C.



ARKANSAS
Baptist
NEWSMAGAZINE

ARKANSAS'S
LARGEST
RELIGIOUS
WEEKLY

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D. _____ Editor
MRS. E. F. STOKES _____ Associate Editor
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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

AUGUST 23, 1962 VOLUME 61, NUMBER 33

U. S. agency sets church policy abroad

WASHINGTON (BP) — The Agency for International Development (AID) will provide United States funds for religious schools and organizations to carry out foreign aid programs in other countries.

A spokesman for the agency confirmed the new policy statement, "Policy Determinations," was approved by the agency's executives. No public announcement was made, but copies of the statement have recently been sent to religious organizations engaged in overseas projects.

The policy statement was drawn up for guidance of agency personnel. It declares "religious organizations will be considered along with other available resources" for meeting the needs of countries getting international development aid.

A top agency official said the policy statement is based on the philosophy that "the important thing is helping people, not arguing over who gets credit for it."

The document specifies that the agency is prepared to consider requests for funds both from U. S. church-affiliated voluntary agencies and religious agencies and institutions in foreign countries.

It states that the agency is willing to assist church schools or school systems in foreign countries. "The presence or absence of religious instruction in the curriculum of a national school system is in itself not a determining element," it says.

[THIS is the sort of breach in the wall of separation of church and state that many of us had feared from a Roman Catholic national administration. It cuts roughshod across President Kennedy's previous stand against government aid to church schools. Non-Catholics should not take this sitting down. Write the President and your congressmen.—ELM]

Probably referring to such controversies as the recent one about American aid to Catholic schools

in Colombia, the Agency for International Development statement emphasizes that "domestic and foreign sensibilities" require careful handling of projects involving assistance to religious schools.

It says, however, such projects may be "favorably considered" if they are found to be "compatible" with the overall agency program for the country concerned, and if they are endorsed by the host country.

Desha Church dedicates new wing

DESHA Church, Rev. E. E. Haley, pastor, dedicated a new educational plant at a special service Sunday afternoon, Aug. 19. Among those present was a charter member, Mrs. E. E. Boyd.

Preaching the dedicatory sermon was Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*.

Miss Etna Vanenburg read a digest of the history of the church from its founding, in 1936. Key to the new educational wing was presented by Max Edwards, chairman of the Building Committee, to Wesley Hipp, representing the trustees. Pastor Haley led the church in a responsive dedication. The prayer of dedication was led by Pastor

Provided these criteria are met, it says, there would be no inherent objection to providing funds, for example, to help a U. S. religious organization build a missionary school in Africa.

It says U. S. aid might also be extended to church schools which are "recognized as part of the national school system," and cites the Roman Catholic normal schools of Peru as an illustration.

In school systems where religious instruction is a required or customary part of the curriculum, the statement says, "The decisive factor" in extending U. S. aid is whether the project will serve the overall purposes of economic development laid out in the master pro-

(Continued on page 23)

Leslie Riherd, of West Batesville Church.

The new annex includes four classrooms, a large dining room which is used also as a departmental assembly, a modern kitchen and rest rooms. Along with the new construction, the church did extensive remodeling of the church auditorium, including the building of a new office and study.

Total cost of the building program was less than \$7,000.

Mr. Haley is in his fifth year as pastor of the church. He also serves as a member of the faculty of Batesville High School, where he teaches History and English.

Mrs. Haley is president of the Woman's Missionary Union for Independence Association.



NEWLY enlarged Desha Church building, showing the new educational wing.

Some things that 30 years have taught

By LEWIS A. MYERS

[Former Editor of the *ARKANSAS BAPTIST*]

IT IS a royal privilege to greet, once again, old friends through the columns of this magazine. We are grateful for the generosity of Editor McDonald.

PERHAPS out of a deference for years we have been asked: "What do you consider the strongest bulwarks of strength in Baptist denominational life?" Thirty six years of editorial experience have given this answer: Evangelism and Liberty, Organization and Giving. Our attitude and work, in these fields, is an unchallenged source of denominational pride. They are pointed trends that have come to characterize the people "called Baptists." We have space for only paragraphic treatment.

EVANGELISM: We have not only kept the fires burning in glowing warmth, but an ardor and militancy have marked us. The emphases have reached from the personal and individual to the community and mass effort, and results have extended from a dozen decisions to literally thousands under one effort. Baptists have had the power of entreaty and across the years they have not been afraid to call for the second stanza, perchance the second hymn, while appeal after appeal was pressed upon the individual to surrender. One has said that Baptists' art at entreaty is one of the denomination's noblest virtues. May we never lose this spirit.

LIBERTY: Baptists can be justly proud of their traditional position in defense of religious liberty. Individually, the support of the great principle may be short, but not denominationally. As a convention, keeping separate church and state has been pursued unreservedly and the principle is more precious today than at any time before. Again experience enters. This writer has spent a score of years in localities where religious persecution was rife and where liberty diligence was forever required. We are by no means free of persecution in America today. May Baptists constantly remember that indifference at this point could be the harbinger of the lack of religious choice on tomorrow.

ORGANIZATION: Almost topping the list of virtues is Baptists' genius at organization. This great trend to achieve through mass endeavor has

become the wholesome envy of every sister denomination. We speak with pride of four-star churches, of multi-pronged programs, of agencies, institutions, committees and commissions, of bringing in the Kingdom through team work. This we are doing in a very literal sense, and here is one of the reasons why Baptists are on the incline while many about us are uncertain and afraid of the future. Baptist ministers are not infrequently asked to serve churches of other faiths. The reason assigned: "know-how" in getting a job done.

GIVING: This last of the four noble Baptist bulwarks could be first since no church, nor Christian institution, is stronger than its financial side. Total gifts across one third of a century have bounced with such regularity that it could not have been accidental. Percentagewise the largest increases have been in the financial area. Tithing has become a fixed course of behavior and the fine trend of financial loyalty has been consistently upward. Denomination teaching in the field of giving has been superbly done. Physical needs have been kept apace with organizational demands.

ON THE negative side, time has taught that Baptists, individually and organizationally, have succumbed to several bad trends that are ultimately calculated to do irreparable harm.

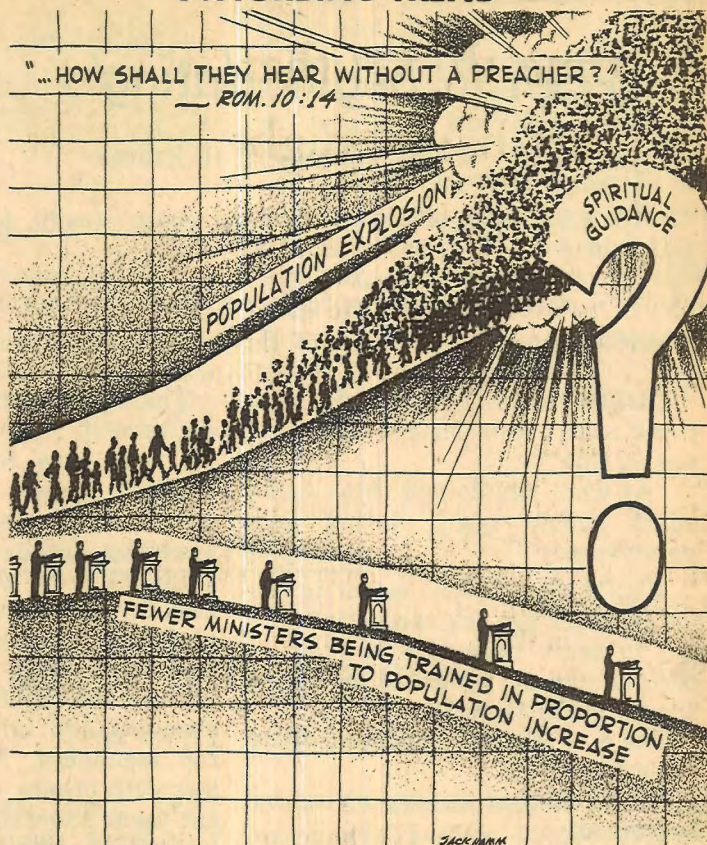
CONFORMITY: We have developed a spirit of conformity so great that it may be called a denominational sin. The disposition is growing to "fit in," to be "one of the gang," to "live and let live" and, in consequence, to at least acquiesce if not to participate in questionable worldly ways. Defending the proprieties, personal purity, business integrity, church polity, is "to be a square" in atheistic terminology. We have indeed fallen on an evil day when the fear of being called an alarmist has driven many Baptists into the conformist fold. Conformity spelled out in results means compromise and surrender.

INADEQUACY: Baptists, much too often, stop short of completeness, of success, of full performance and thus weaken their testimony or dissipate their strength. Witness the incompleteness and decimated information of the average associational letter, denominational questionnaires, and news reports. To leave one-half of the questions unanswered, merely filling in at the points convenient, is to void the reliability of the whole effort. This trend can be checked in a myriad of ways. We often advocate temperance and vote wet, ride the tide of popular acclaim and not take the time to know the facts. On the church side we may call an incomplete census a good one, a poorly attended and resultless revival a fine one, etc. This trend

among us to meet facts with complacency has proven undeniably harmful where followed. On the civic or moral side many of us are persuaded that Baptists are frequently inadequate in their interest and support. In a western town, recently, a Christian sheriff declared: "The only way that our community can become a clean one is for the dads and mothers to push back the curtain of hush, hush and get to work on a juvenile problem which they know exists." General records bear out the alarming fact that 65 per cent of all crime is committed by under-age boys and girls.

SOLICITUDE: The principle of right and wrong is unalterable, inflexible, and wholly unaffected by personal desire, public acceptance, the locality, or the people. Although the cases are extreme, they do illustrate how purringly solicitous we often are before frightful wrongs. Thalidomide reminds of deformity and we give consent to "mercy killing" and legalized abortion. A father faced with the necessity of surrendering his son for a trial in a court of law did, by a studied answer, tell a "white lie" which was quite widely defended as though lies have hues of color. A man fell on his sword rather than fall into the hands of his enemy. "Suicide for honor" it was called as though there could be honor in suicide. Solicitude for wrongs in multiple areas seems to be on the increase and Baptists are not blameless.

DISTURBING TREND



Personally speaking

Self-reappraisal

By C. Gordon Bayless
Pastor, Central Church,
North Little Rock

IT IS a pleasure to do this column for Editor McDonald who is a useful and beloved member of the church I pastor. When he is not filling appointments with other churches he is regular at prayer meeting and the Sunday services. He is not a loquacious man but he knows how to use elevator words when speaking to or about his pastor. I have a "sneaky notion" he doesn't agree with all I preach, and I think he has a "sneaky notion" that I don't agree with all he writes. But wouldn't it be a stagnant pulpit and an insipid newsmagazine if we did always agree?



DR. BAYLESS

It was the Editor's suggestion that I write some true tale in connection with my early ministry. My theme, therefore, will be: How to Get and Keep Ministerial Humility.

When I was 19, years of age, I was

called to be the county missionary in Howell Co., Mo., during the summer months. My salary was a hefty one hundred dollars per month, which was big money when compared with the \$50 and the \$20 I had received monthly the two previous years as a country school teacher and as a member of the U. S. Navy.

My first revival assignment was at Burnham, Mo., where Dr. Wallace Bassett of Dallas, Tex., also did his first preaching. The results of this first revival were modest. My next revival was in a big inland country church known as Peace Valley. Pentecost fell on the church and on the countryside. As I recall from this far distance, some sixty people, including many men, came for baptism. Needless to say, the boy preacher was the "talk of the town."

Then Satan came for a visit. He said, "Do you know who you are?" I thought I knew but I wouldn't tell him. Satan said, "You are John the Baptist!" I had thought so all along!

My third revival was in a country church near Mountain View, Mo. The people, having heard of John the Baptist who was to do the preaching, filled the house, part of the yard and some of the trees. For two weeks young John Baptist preached to large congregations. What Happened? Nothing! Just plain nothing.

And yet something real big did happen. I learned I was not John the Baptist.

Letters to the Editor

THE PEOPLE SPEAK

Out of Lebanon

UNIVERSITY Baptist Church was organized on November 12, 1961 to serve the English speaking people in Beirut. Will you help us get the information to your readers, some of whom may have acquaintances now living here?

Those knowing Baptists or others who may be interested in locating a Baptist Church here are encouraged to give them our address and telephone number. I will be delighted to contact anyone here, if your readers will send me the name and address, and, if possible, the telephone number of their friends.

Next July the Baptist World Youth Conference is scheduled to meet in Beirut. Any information we can furnish for those planning to attend will be a pleasure.—J. W. Trimble, Pastor, University Baptist Church, P. O. Box 2026, Beirut, Lebanon

'Misleading statements'

I DO not like the, what appears to me, to be misleading statements by the AMA. Nor do I like any Baptist institute to

(Continued on page 15)

When to begin 'dating'

By MRS. J. H. STREET

"It's awfully easy to get started going steady, but not so easy to stop."

"I'll admit I had security going steady, but I was so secure I felt fenced in."

QUESTIONS: "What do you think about kids fifteen years of age dating?"

"At what age do you think teenagers should begin dating and going steady?"

ANSWER: It is no easier to set up an exact age for successful dating to begin than it is to state a certain age at which all children should begin to walk.

The *how* is more important than the *when*.

Nor is dating an experience to be forced.

Just as healthy cornstalks grow, put out young tassels, develop young ears of corn that in due time mature into good, useful ears, so, granted normal personalities and bodies, young people move smoothly from step to step in life.

Babyhood is the period of complete dependence upon parents. Childhood furnishes getting-along experiences with brothers, sisters, and friends. Schooldays follow, and bring broadening awareness of other people, associates in one's group.

Then comes adolescence, which is simply the technical word for moving from girlhood and boyhood into the grown-up stage of life. Sometimes this is a hard and confusing period. The body suddenly develops new functions. Girls become aware of boys, and boys of girls.

Along with this partial maturity there begins to evolve the realization that the process of "cutting the apron strings" has begun. It is as natural as the developing of an ear of corn on the stalk for youth to feel at one and the same time excitement over growing up and fear over having to stand alone in a lot of what-to-do matters.

The combination of thrill, fear, excitement; desire to be independent, and love for one's parents; chafing under limitations and family standards, mixed up with a lingering sense of need for safe guidance from somewhere; eagerness for dates and popularity mingled with a degree of panic in fear that one will fail to follow the popular, or the right course—all these elements add up to inner turmoil for teenagers. More with some; less with others — largely dependent upon understanding family relations, wholesome surroundings in sub-teen years and assurance of support and love through the teen period.

It is at this point that many communities and strong social trends in our land make life both difficult and dangerous.

One competent and experienced authority, Dr. Selma H. Fraiberg, believes that the accelerated dating of our society is pushing a whole generation of children into courtship at an age when physically and emotionally there is no readiness for such experience.

Dr. Fraiberg, a psychiatrist, was able to bring confident assurance to one of her patients, a twelve-year-old girl, whose trouble stemmed from the fact that she felt herself a spinster because she was not having dates!

Actually that girl was not "stupid." She was the victim of community life engulfed in the wave of child-dating that has swept through our society.

Such a wave is comparable to tampering with little ears of corn before they have gone through the normal processes of maturing; forcing the petals of a rosebud before it is ready to open.

Quoting again from Dr. Fraiberg: "Between psychological leave-taking of parents and the first falling in love there is a period of loneliness for every adolescent. It can't be skipped. It needs to be lived through."

"Hot bursts of anger, solitary weeping in a room with closed door" — such reactions are but a part of the "leave-taking." "Nobody loves me" is the rather violent expression of the inner fear, "If I give up my parents, who will love me?"

This phase of growing up is much like the toddler's turning loose the parent's hand to take the first step: wobbling, balancing, laughing, protesting, trying again, being proud of himself, then frightened; moving awkwardly, trying again, looking for praise and commendation from adults. Magnified to teenage proportions, this is a picture of adolescence.

Fortunate are those teenagers whose parents let them try their own wings, but who are always available as a sort of haven of wisdom, of understanding, of security.

Date at fifteen? Group dates, fun dates, friendly dates, yes.

A girl is ready for dating when she has established within herself Christian standards to live by; when she practices naturally courtesy and thoughtfulness toward other people; and when she has achieved balance between happy response to opposite sex friendships and being swept into surrender to experiences that are off-limits for the dating phase of life.

A boy is ready for dating when he can be trusted; when the thought of a certain girl is so attractive to him and her company so delightful that his shyness, his anxiety about himself are swept away — and of his own accord he makes a date!

Don't rush.

Take your time.

Be genuine.

Rosalind Street

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

ILLUMINATION

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE word "illumination" does not appear in the Bible. The English verb form is found one time (Heb. 10:32) rendering a word meaning to give or make light. In this sense it refers to regeneration. But the Greek verb (*pho-tizo*) appears eleven times in the New Testament (Luke 11:36; John 1:9; I Cor. 4:5; Eph. 1:18; 3:9; II Tim. 1:10; Heb. 6:4; 10:32; Rev. 18:1; 21:23; 22:5) where it is variously rendered. But the idea present in each is that of divine illumination.



DR. HOBBS

Interpret the revelation which God had given in Jesus Christ (John 14:25-26; 16:12-13). He enlight-

"Illumination" in the theological sense refers to spiritual insight which is imparted by the Holy Spirit. Sin darkens the understanding (Rom. 1:21). The Holy Spirit illumines it (I Cor. 2:14-16).

It is impossible completely to separate revelation, inspiration, and illumination. Doctor E. Y. Mullins notes that revelation is usually accompanied by illumination, and inspiration is attended by both. However, in a stricter sense they may be distinguished. Revelation is God's unveiling of truth. Inspiration is receiving and transmitting truth. Illumination is understanding truth (cf. John 16:13). In the Biblical sense revelation and inspiration were completed with the close of the New Testament. But illumination is a continuing activity of the Holy Spirit.

The Holy Spirit illumined the minds of the inspired writers of the New Testament (as in the Old) thus enabling them to recall and

interpret the revelation which God had given in Jesus Christ (John 14:25-26; 16:12-13). He enlight-

Cleanings from the Greek New Testament

Being saved is a process

By V. WAYNE BARTON

"**W**HAT do you mean 'being saved?'" the man asked. "I thought that salvation is something that comes all at one time," he continued.

Well, I was the teacher. At that moment he was just a student in a January Bible study. But I knew that in "real life" he was a fine Baptist layman, a member of the board of a half dozen or so of our Baptist institutions, and, incidentally, worth several millions of dollars.

Naturally I did not want to alienate one of such prominence. But neither did I want to accede to his viewpoint contrary to my own judgment. And, after all, he was right—so far as he went. Presumably one *is* saved all at one time. At least, this is true in the sense that once he is saved (converted) he then is never lost again.

On the other hand, there is strong Biblical evidence which suggests that salvation, once it is experienced, is a process. For example, the point under discussion in the Bible study just alluded to was the continuous action of the present tense verb in I Corinthians 15:2: "By means of which (Gospel) you *are being saved*." To this

ened the early Christians with spiritual understanding (Eph. 1:18; Col. 1:9).

Revelation and inspiration in the Scriptural sense are bestowed on all believers. But illumination is bestowed on all Christians who will permit the Holy Spirit to do so. Thus the priesthood of believers becomes a vital and personal experience, as each one submits to the illumination of the Holy Spirit who guides into all truth as it was revealed of God through divinely inspired men.

could be added Acts 2:47: "The Lord was adding to the church daily the *ones being saved*."

So, I tried to meet the good brother's objection by explaining that for too long a time now we have regarded salvation almost altogether negatively, failing properly to recognize its significant positive aspects. We think of it too often in terms of what we are saved *from* rather than what we are saved *for*.

So, in the negative sense, we are saved all at one time from our lostness with all its eternal consequences. But, quite obviously, all the positive benefits of salvation are not experienced simultaneously at the point of conversion. Rather are these a long time coming—many of them awaiting eternity to be experienced. As for that matter, many of heaven's blessings await only those who develop the capacity to receive them.

Then, you see that conversion is not the end of salvation. It is merely the beginning thereof. And it behooves those of us who are *being saved* to be about the business of it.

Walter Jesser resigns Providence pastorate

REV. Walter Jesser recently resigned as pastor of Providence Church, 14 years after preaching his first sermon in this church.

He accepted the church as a student pastorate while attending John Brown University. He will continue to reside with his family in Fayetteville and is available for pastoral supply or pastorate.

Under Mr. Jesser's leadership the Church has grown from five active members to 215 at the time of his resignation. In 1953 the church moved into their new church building with a large auditorium plus 1600 square feet of educational space, replacing the one-room church building constructed in 1892.

Last May a completely modern educational building was dedicated, giving an additional 2600 square feet of educational space. Working with High Martin as Sunday School Superintendent, the church received special recognition in 1958 in ranking ninth among all the Baptist churches in the state of Arkansas in Sunday School teacher training awards. In 1962 the church reached Standard recognition in its Vacation Bible School.

Providence was the only church in the Washington-Madison Association to enter the Church Development Ministry and their yearbook is being entered in the state-wide competition. The church has recently accepted the sponsorship of a local mission work in the Low Gap community.

New mission pastor

REV. Paul Schwenk, Flippin, has accepted the call of First Church, Newport, to become pastor of the church's Southside Mission.

A student at Southern Baptist College, Mr. Schwenk is married. The couple has a daughter, 11 months old. Dr. W. W. Dishongh is pastor of First Church. (CB)

Associational banquet

THE annual Harmony Association Brotherhood Banquet at 7 p. m. Aug. 28 will have Dr. John Caylor as the featured speaker this year. The banquet will be held at South Side Church, Pine Bluff.

Historical items given to Ouachita

PHOTOGRAPHS and items of historical significance have been presented recently to the historical collection at Ouachita College, according to Mrs. Juanita Barnett, librarian.

A picture of the graduating class of 1905 in which Arthur J. Vestal graduated was presented by Jack Vestal. Several copies of the literary magazine *Ripples* which the college did not have on file and the commencement program and invitation for 1905 were also presented.

Photographs of Dr. Charles Ernest Dicken, president of Ouachita 1916-26, and Miss Annie R. Storts, dean of women 1912-18, were presented by Leroy Thompson, yearbook photographer at that time.

Mrs. Burchfield dies

MRS. Mollie Elvira Yocum Burchfield, Magnolia, died at City Hospital Aug. 6 after a heart attack Aug. 3. She was 66.

Mrs. Burchfield was born in Hope, and had lived in Arkansas most of her life. A member of Immanuel Church, she was as active in church work as her health permitted.

Survivors include two sons, Eldridge Alexander Burchfield, McNeil, and Warren Simpson Burchfield, Magnolia; three daughters, Mrs. Florence Annie Godwin, Magnolia; Mrs. Clara Mae Langley, Magnolia, and Mrs. Ruth L. Emerson, Taylor; one sister, Lennie Blackmon, Denver, Colo.; one brother, Troy Yocum, Idabel, Okla.; 22 grandchildren, and five great-grandchildren.

Gene Welch called to Jacksonville church

REV. Gene W. Welch has accepted a call to pastor Second Church in Jacksonville. He was formerly pastor of East End Church, south of Little Rock.

Rev. Welch, a native of Lubbock, Tex., is a graduate of Jacksonville College and North American Theological Seminary at Jacksonville, Tex. He was ordained in 1951.

Before coming to Arkansas, Mr. Welch was active in revivals throughout the Southwest and was associated with Baptist churches in Muleshoe and Ennis, Tex. Mrs. Welch also attended Jacksonville College. They have three children.

Birkett Williams retires

BIRKETT L. Williams of Cleveland, Ohio, a Ouachita Baptist College alumnus of 1910 and a long-time benefactor of the college, has sold his Ford dealership in Cleveland to his son-in-law, Hugh Gibson, the transaction being effective August 1.

Williams' latest gift to Ouachita was \$100,000 which he turned over to the Arkansas National Bank in Hot Springs with the provision it be given to the Ouachita Endowment Campaign as soon as it is matched with a like sum before December 31, 1962.

The previous year Williams gave the new A. U. Williams Athletic Field, which not only provided Ouachita with a modern athletic plant, but also provided a large area for new buildings where the old athletic field had been. Birkett Williams Dining Hall on the campus is named in his honor. His gift to the Endowment fund makes a total of more than a quarter of a million dollars Williams has given to Ouachita.

A native of Hot Springs, the 72-year-old elder statesman of the auto industry has lived in Cleveland for 47 years. His auto dealership over a long period has led the city in new car sales.

Two ordained at Temple, El Dorado

JAMES Edward Thornton and Jim R. Davis were ordained to the ministry Sunday, July 29, at Temple Church, El Dorado. Mr. Thornton is pastor of a mission church out of Lake Village and a student at Ouachita College. Mr. Davis, also a Ouachita student, is pastor of Harmony Church, El Dorado.

Rev. Charles Baskin, pastor of Temple Church, served as moderator. Superintendent of Missions, Liberty Association, Conway Sawyers, led the questioning and served as clerk. A deacon of Temple Church, Charles Pyle, presented the Bible. The ordination prayer was led by Rev. E. L. Ward, pastor of Calion Church. Rev. Gerald Taylor, pastor of Lee Memorial Church, Pine Bluff, who was pastor at Temple when both men were saved, preached the ordination sermon. The benediction was given by Rev. C. R. McCollum, pastor of Galilee Church, El Dorado.



Leaders in unusual service

ROYAL Ambassadors of First Church, Stuttgart, lead a service in the city jail. (Left to right): Seth Henry, sponsor; Larry Lefler, Richard Lynn Cox, Jim Bledsoe, Darrel Alverson, Jerry Alexander and Gary Alverson.

Arkansan named to Furman staff

ERNEST J. Walters, Jr., son of Mr. and Mrs. Walters, Hope, has been appointed assistant professor of political science at Furman University beginning with the fall semester. He received his B.S. degree in physics from Louisiana State University in 1950 and an M.A. degree in political science from the University of Chicago in 1958 and is now working on his Ph. D. at Chicago.

Mr. Walters has worked as a research assistant with the Bureau of Government Research in Baton Rouge and as an investigator with the U.S. Civil Service Commission in Louisiana and Chicago. At the University of Chicago he has been a resident head with duties of student supervisor and counseling.

Mrs. Walters is a graduate of Cornell University and has her M.A. in English from Northwestern University. They have one daughter.

PERHAPS one of the most unusual services sponsored by First Church, Stuttgart, is the group of men and older boys who meet each Sunday morning at 7:30, have a brief prayer service, and then go to the city jail for a special evangelistic service.

The idea was first conceived by Rev. David Railey, pastor of Southside Mission, in April, 1956, and by George Stender, an active deacon in First Church, and superintendent of Southside. They, together with a group of men and boys, Billy Craig, David Bormann and Alva Zimmerman, began the venture, which has continued to the present.

Former pastors who have assisted since then are Rev. Fred Dake of Southside, Rev. Ben Bledsoe, of Southside, Rev. Claud Hill, North Maple Church; Rev. Paul Stender now of Monroe, Rev. Charlie Belknap, Rev. Bill Smith now of El Dorado and Southwestern Seminary, Rev. D. B. Bledsoe present pastor of First Church, and Rev. Robert Howie, Southside pastor. Several laymen of the local church

have helped also, among them Othar Shirley, Richard Cox, Dewey McDougal, Frank Zornes, and Albro Martin.

Hundreds of religious tracts and New Testaments have been given to the prison inmates after the service each Sunday. Approximately 150 have accepted the Lord during these six years, in addition to scores who have rededicated their lives to the Lord. First Church definitely feels that truly this service each week is "Missions in Action," and is a vital means of "going into all the world and preaching the gospel to every creature."

Many who first helped in this work have moved to other places and taken up their work there; a few others have gone to heaven. But the work is still being faithfully carried on as a project of the Royal Ambassador Chapter, under the direction of Seth Henry, sponsor, giving opportunity to put Christianity into regular practice. —D. B. Bledsoe, Pastor, First Church, Stuttgart

James E. Taylor moves to First, Mountain Home

JAMES E. Taylor has accepted a call from First Church, Mountain Home, to serve as minister of music, education and youth.

He has previously served First Church, Jacksonville, and First Church, Newport in the same fields of service, and, additionally, at Newport, as associate pastor.

Mr. Taylor attended Detroit Bible College and Bob Jones University. Mr. and Mrs. Taylor have two children, James E., Jr., 4, and Karen Denise, seven months.

Harold Elmore is pastor at Mountain Home.

Deacon ordained

W. E. Bridges, of Millcreek Church, near Hot Springs, was ordained to the office of deacon on July 29 by a council of pastors and deacons of five associational churches.

R. L. Geoo, pastor of Millcreek Church acted as moderator. Oscar Huston was clerk. The questioning was by Mr. Harper and the charge was given by James Newnam. The message was by Rev. L. C. Ward and dedicatory prayer by Mr. Wilham.

Supplies 'home' church

REV. Gerald Rowe, associate pastor at Central Church, North Little Rock, returned to First Church, Trumann, his "home" church where he was ordained 20 years ago, as supply preacher for both services Sunday, Aug. 19.

Mr. and Mrs. Rowe were married in the Trumann church. This was their first visit there together in 20 years.

Mr. Rowe's father, the late Rev. W. C. Rowe, was pastor of First, Trumann, for five years.

95th anniversary services scheduled

NEW Hope Church, Dardanelle, will mark its 95th anniversary with a special service Sunday, Sept. 2.

Following Sunday School and morning worship service a basket lunch will be served. The afternoon program will include recognition of former pastors, missionaries and visitors, a historical review of the church, special music and an anniversary message by Pat Murphy of Second Church, Tulsa, Okla.

Herman N. Williams is pastor.

Ralph Davis gives course in Fordyce

SOUTHSIDE Church, Fordyce, was host church for a special course of Bible study conducted recently by Ralph W. Davis, state Training Union secretary. Representatives from five churches in the area attended the course which centered on the theme of Great Fundamentals of the Bible, special theological studies prepared by Mr. Davis.

A. P. Elliff, supply pastor for the Fordyce church, noted that attendance the Sunday following completion of the course, went up 25 per cent, which he called "solid growth based upon Bible knowledge."

Bunyan Wallace resigns

REV. Bunyan A. Wallace, pastor of Highway Church, North Little Rock, for the past six years, has resigned to accept the pastorate of Shoal Creek Church, Decatur, Ala. His resignation was effective Aug. 8. Dr. T. L. Harris of North Little Rock is serving as interim pastor.

Revivals

NORTH Main Church, Jonesboro, R. L. Williams, pastor; June 24-30 with Bill H. Lewis, Paragould, evangelist; Herbert "Red" Johnson, Mountain Home, music; 24 by baptism and one by letter.

FIRST Church, Yorktown, R. F. Weeks, pastor; July 22-29 with state Director of Evangelism Jesse S. Reed, evangelist; Mark Short, Sr., music; seven additions by baptism and two by letter; two other professions of faith.

WEST Side Church, Little Rock, Gene Davis, pastor; July 29-Aug. 5 with Nelson Tull, evangelist; Bill Wolfe, music; 19 additions.



THE first Sunday School Conference at Ridgecrest July 26-Aug. 1 had these in attendance from Arkansas: First row (left to right), Mr. and Mrs. Bill Siress, Rev. and Mrs. L. D. Eppinette and daughter, Janet Smith, Mrs. J. E. Humphrey, Sr., Mrs. J. E. Humphrey, Jr., and David; second row, J. E. Humphrey, Sr., Rev. and Mrs. Mason Bondurant, J. E. Humphrey, Jr., Mrs. R. M. Feazell, Mrs. A. C. Kolb, George Hink, Margaret Jo Mayo, and seated behind Mrs. Kolb, R. M. Feazell.

Middle of the Road



MR. COSSEY

Factors promoting organization

DR. J. S. Rogers in his History of Arkansas Baptists lists 11 factors which unified the Baptists in our state preceding the organization of the state convention, 1848.



DR. SELPH

1. "Traveling" preachers, sometimes called "strolling preachers" or "strollers," with an irresistible urge to

preach wherever they could find an audience. They helped to tie isolated communities into a common bond.

2. Messengers from one association visited other associations. Such contacts helped Baptists to know what was going on in "other parts."

3. Exchange of associational letters developed a fraternal spirit, exchanged ideas, and called upon brotherly consideration.

4. Confessions of faith aided unity. These were first written to answer the criticism and false charges of our enemies. They were usually copied from an older association. Handed down from one body to another they aided unity and cooperation.

5. Five different types of Baptists found enough in common to unite into two groups. They were the General, Particular, Separate, Regular, and Primitive Baptists. After the merger there were only the Missionary and Anti-missionary bodies.

6. The work of the American Home Mission Society of New York provided help in this area. By the 1840's this organization had sent 10 missionaries to the state.

7. Political movements proved an ally in this work. Arkansas gained her statehood in 1836 and the pride of work and building a

By J. I. COSSEY

Walnut Ridge, Arkansas

Field Representative

Arkansas Baptist Newsmagazine

HUMILITY. Every human being in the world should aspire to a life of sincere humility. More than anything in the world, each of us should want to be humble.

Someone has said, "Many would be scantily clad if clothed in their humility."

Charles Haddon Spurgeon said, "Humility is to make a right estimate of oneself."

"They may be too big for God to use them, but they cannot be too small," said G. F. Bergin.

Charles Hodge once said, "The doctrines of grace humble man without degrading and exalt without inflating him."

"They that know God will be humble; they that know themselves cannot be proud," said Flavel.

To feel small is a sign of bigness—to feel big is a sign of smallness. To be humble is to be useful. The world is waiting for the man who really feels humble and unworthy.

Matt. 5:5: "Blessed are the meek: for they shall inherit the earth."

In Esar's Joke Diction this story is told: A woman was helping her husband pick out a new suit, but the two disagreed over the one to be chosen. "Oh, very well," cried the woman finally, "go ahead and please yourself. After all, I guess you're the one who'll wear the suit."

"Well," said the man meekly. "I did figure that I'd probably be wearing the coat and vest anyway."

new state provided a unifying force.

8. The "camp-meeting" brought the people together and under the powerful spiritual atmosphere helped make the people one.

9. Large associations tended to union. Their meetings brought the people together from great distances and sent them home inspired and informed, a brotherhood.

10. Unity of doctrinal practice on the part of the churches made them one. Baptists agreed on candidates for baptism and who was to observe the Lord's Supper. Discipline was not too strict. Landmarkism had not yet disturbed the churches.

11. The influence of Judson and Rice and foreign missions provided a purpose and call to cooperate.

Missionary notes

REV. and Mrs. W. Trueman Moore, Southern Baptist missionaries, left for Pakistan Aug. 11 after furlough in the States. Their address is Box 99, Ramna, Dacca, East Pakistan. Both are natives of Arkansas, he of Union Grove and she, the former Jane Bassett, of Greenwood.

DR. ORVILLE W. Taylor, Southern Baptist missionary on furlough from Nigeria, will be visiting lecturer in history at Duke University, Durham, N. C., during the coming year. He and Mrs. Taylor have moved to Durham (address: Box 4407, Duke Station) from Little Rock, Ark. She is the former Evelyn Bonham, of Little Rock; he is a native of El Dorado, Ark.

What is in a name?

By HERSCHEL H. HOBBS

IN an effort to report the theological issue at the Southern Baptist Convention in San Francisco, the daily press presented it as a struggle between Conservatives and Liberals.

Was this actually the case?

During the discussion in the Convention such terms as "Conservative," "Liberal," and "Fundamentalist" were used. At this juncture it may be well for us to examine these words.

What is a "Conservative," a "Liberal," a "Fundamentalist"? How do these terms apply to varying shades of theological thought found in the Southern Baptist Convention? Do they really explain the issues involved?

This article is not an effort to defend or justify any person or group. It is an attempt to clarify the issues to enable us to arrive at a proper solution to our problems.

Leaving the word "conservative" for later consideration, let us examine the other two.

"Liberalism" in its original sense refers to a theological movement during the 19th and early 20th Centuries which rejected the authority and inspiration of the Bible in favor of scientific materialism, humanism, Darwinian evolution, and rationalism as opposed to faith.

Its extreme form in America was known as "Modernism," the fruit of religious humanism and theistic naturalism. This extreme position has long since been repudiated in most theological thought, although, in some quarters in recent years, "a neo-liberalism (new-liberalism), less repentant and voicing more of the old optimism (see above), is increasingly vocal," a monograph in the Encyclopedia of Southern Baptists states.

"In recent years the term 'liberalism' has become a theological title intended to characterize a thinker of unorthodox bent who emphasizes free-thinking with regard to the classic doctrinal statements of the Christian faith. Such thinking is usually marked by philosophical and religious idealism, a rejection of the authority of the Scriptures in Christian faith and practice, an interpretation of creation in terms of Darwinian evolutionary pantheism, an emphasis upon the role of Christ as ethical teacher rather than as divine Redeemer and Lord, a superficial view of the seriousness of sin, and a strong repugnance toward the doctrine of eternal punishment for the unrepentant," it continues.

It would be well to gauge a person's theology by this very clear statement in determining whether he is a "liberal."

Fundamentalism

FUNDAMENTALISM" has at least two connotations in American theological thought. As a theological position it came into being in the early part of the 20th Century in contrast to the extreme liberalism of that period.

It rejected the critical approach to the Scriptures. In opposition to "Modernism" it emphasized the deity of Christ, the sinful nature of man, the vicarious atonement, and the visible return of Christ. Among its literature were produced 12 volumes entitled "The Fundamentals: A Testimony of the Truth (1910-1912)." One of its contributors was Dr. E. Y. Mullins, then the president of Southern Baptist Theological Seminary.

These volumes presented five "fundamental doctrines": (1) the virgin birth of Christ; (2) the bodily resurrection of Christ; (3) the inerrancy or infallibility of the Scriptures; (4) the substitutionary atonement; (5) the imminent, physical second coming of Christ to establish His millennial reign.

With respect to the Scriptures this work denied "all scientific approaches to the Bible and asserted the absolute infallibility of all its historical, cultural, and geographical pronouncements because of its literal 'verbal inspiration,'" again quoting from the Encyclopedia.

Dr. Wayne E. Ward, author of the monograph, notes that "many of the contributors would have interpreted these fundamentals in differing fashion, but upon the bare statement of them they were agreed." That this is true may be seen by an examination of certain teachings by Dr. Mullins in his "The Christian Religion in its Doctrinal Expression" (Baptist Sunday School Board, Nashville, 1917); e. g., his treatment of the inspiration and infallibility of the Scriptures, pps. 142-153.

Cry of 'modernism'

BUT in the course of time "Fundamentalism" has taken on a different meaning in Southern Baptist thought. It refers to the Baptist theological and church movement whose principal figure was the late Dr. J. Frank Norris.

Growing out of certain differences within the Baptist General Convention of Texas, it became a severe critic of the Southern Baptist Convention, its agencies and some of its most trusted leaders. Ultra-fundamentalist in nature, it raised the cry of "modernism" in Southern Baptist life, a charge which had no basis of fact.

Since Dr. Norris' death in 1952 the movement has lost much of its dynamic drive. Some of its churches have since sought cooperation with the Southern Baptist Convention.

Dr. Wilburn S. Taylor notes that "the characteristic difference of the (Fundamental) fellowship lies in its shades of emphasis rather than divergent points of theology." But the term "Fundamentalist" in Southern Baptist thought still connotes an attitude in opposition to the general program and belief common to the Southern Baptist Convention.

This "fundamentalist" view is also found in certain movements among American denominations other than Southern Baptists.

Which brings us back to the term "conservative." Too often this term is thought of only as the antithesis of "liberalism."

However, this is to misunderstand the use of the word as applied to Southern Baptist theological thought. One may be "conservative" with respect to "Fundamentalism" as well as to "Liberalism."

It is a term denoting the middle-of-the-road theological position held by most Southern Baptists in opposition to extremes in theology either to the right or to the left. Certainly it is not identical with a reactionary Fundamentalism nor with a reactionary Liberalism.

For instance, Dr. Mullins is not to be listed in either extreme camp. Nor is Dr. W. T. Conner. Both were "conservatives," as any examination of their writings will reveal.

Now what may be said of the "conservative" position with relation to "liberalism" and "fundamentalism"? With respect to "liberalism," "conservatism" insists upon the divine inspiration of the Scriptures and their infallibility within the autonomy of religion.

It holds to the unique deity of Jesus Christ, His virgin birth, miracles, vicarious atonement, bodily resurrection and imminent, visible return. It insists upon the depravity of man, heaven for the redeemed and eternal punishment in hell for the lost. It repudiates any system of religion which denies the supernatural as revealed in the Bible.

Attitude and degree

WITH respect to "conservatism's" relationship to "fundamentalism" the picture is not so sharply drawn. For the difference between them is not so much one of basic content but of attitude and degree.

For instance, both agree upon the imminent visible, bodily return of Jesus. But they may differ as to the details connected with the event, a difference which exists even within the ranks of "Conservatism." These have never been a test of fellowship among Southern Baptists.

For obvious reasons by-passing the "Fundamentalism Fellowship Movement," let us compare "conservatism" with "fundamentalism" in its original sense.

"Fundamentalism" was opposed to the scientific approach to the Scriptures. "Conservatism" sees in science a companion, not a competitor, although it insists upon the autonomy of religion in its own realm.

It must be remembered, however, that Fundamentalism was dealing with an extreme "liberalism" based upon an infant, impudent science which repudiated the Christian revelation in its entirety. The present-day atmosphere between science and religion is quite different. The extreme dogmatism which separated them is gone.

Science has become more reverent, and theology has become less dogmatic. Each regards the other as a companion, within its own realm, in the search after ultimate truth. Many leading scientists today deny the extreme naturalism of 40 years ago. Many of our greatest scientists are men of deepest Christian faith.

Some years ago in an interview in a Chicago newspaper Dr. Arthur H. Compton, leading physicist, declared "In the beginning God created. . . ." to be the sublimest words ever penned.

There is no proven fact or tenable theory of science which does not find a compatible atmosphere in the pages of the Bible. The biblical revelation has nothing to fear from a reverent science, so long as each recognizes the autonomy of the other in its own realm.

Historical criticism

THE same may be said with regard to historical criticism. In the first quarter of this century "fundamentalism" was confronted by a destructive criticism of the Scriptures. In the intervening years "historical criticism" has proved that it can be constructive insofar as our understanding of the biblical revelation is concerned.

Had the friends of the Bible not adopted historical criticism as a legitimate tool in biblical research, it is difficult to imagine what the theological picture might be today. In fact the "friends" of the Bible have seized the weapon of its "foes," and have turned it on them to their consternation and near-destruction.

Two examples will suffice. The destructive critics found many supposed historical "errors" in the writings of Luke. But the friends of the Bible were not content simply to reply, "I believe the Bible."

Armed with the tools of a friendly historical criticism they went forth to battle. The result is that archaeology has completely vindicated Luke, so that one of his former critics, Sir William Ramsey, declared Luke to be a historian of the first rank.

Even when Luke's writings conflicted with the official records of the Roman Empire it was found that the latter were either incomplete or in error, and Luke was right.

A second example has to do with Belshazzar (Daniel 5). The destructive critics noted that the last king of Babylonia was Nabonidus. Therefore, they said that reference to Belshazzar as the last king of that empire was a biblical error.

Archaeology produced a Babylonian inscription which says that for several years Nabonidus was absent from Babylon during which time he entrusted the kingship or coregency to the crown prince, Belshazzar. It was during this time that Babylon fell.

So Dan. 5:30 was right in listing Belshazzar as the last king of Babylon.

Of all the archaeological discoveries throwing light upon problems of biblical accuracy, every one has vindicated the Bible. The Bible has found a tried and true friend in the scientific approach to its record.

What of textual criticism, the critical approach to the text of the Bible? Obviously some higher critics have created problems which have perplexed us and still do. But the overall effect of textual study has benefited the Bible more than it has troubled it.

For instance, it has enabled us to arrive at the truest text through the discovery (archaeology) and study of the oldest and most accurate manuscripts of the Scriptures. Textual criticism in the hands of reverent scholars has strengthened and clarified the deeper meaning of the biblical revelation.

There is no basis of fact upon which to place "Conservatism" in opposition to "Fundamentalism" in its original connotation within the American theological scene. In all probability many of these identified with this group 50 years ago would call themselves "Conservatives" today. Indeed many were then, as has been seen in the case of Dr. E. Y. Mullins.

'Conservative' defined

THE difference is more that of terminology than theology. But because of its association with other more extreme movements, the term "Fundamental" has been replaced by the term "Conservative."

What, then, is a "Conservative"?

He is one who accepts the Bible as the inspired word of God. Within this position there may be differences of opinion as to the process of inspiration, but not as to the product of inspiration.

He accepts the supernatural as being in harmony with God's purpose and work in divine revelation. He recognizes and uses the tools of a scientific and systematic approach to the study of the Scriptures, but also recognizes the right of the Bible to speak the final word on a given problem within the autonomy of religion.

He allows for differences of opinion in areas where tradition alone is involved. But he accepts fully the teaching of the scriptural text itself.

Where textual and-or historical problems remain he maintains an open but inquisitive mind, content to trust and wait until through reverent research the problem is resolved in truth.

The "Conservative" accepts the full and complete revelation of God in Jesus Christ as recorded in the New Testament. He recognizes as truth the biblical teaching regarding sinful man and God's redemptive work in history.

In short, a "Conservative" is one who accepts "the entire Bible as the authoritative, authentic, infallible Word of God." The San Francisco Convention voted unanimously to adopt a motion affirming such a faith.

Men, women, teachers, preachers and laymen of varying views as to details and definitions joined without a dissenting voice in affirming that they so believed. The Convention rejoiced in its unanimity, and was not surprised that it was so.

Throughout the fellowship of Southern Baptists there went a thrill of delight. The world was apprised of the fact that Southern Baptists still stand where they have always stood—a people of the Book.

Dr. A. T. Robertson used to tell his students, "Let the Bible say what it says." As "conservatives" Southern Baptists must never endeavor to make the Bible say less than it says. Nor should they endeavor to make it say more than it says. In the words of Dr. W. T. Conner, as reported by one of his former students, "The Bible means what it means."

Catholics pull ahead

FOR the first time in the nation's history, Roman Catholics outnumber Protestants in Canada.

An official census report issued this month shows 8,532,479 Catholics and 8,531,574 Protestants in Canada's population of 18,238,247 persons.

In Canada, unlike the United States, census takers ask "What is your religion?" and press for denominational details when vague answers are given.

The government report shows the Catholic population of Canada has increased by 37.5 percent during the past 10 years, while the Protestant population was increasing by 18.3 percent, or about half as much.

The Pentecostal Assemblies of Canada is still one of the smaller denominations in that country numerically but percentagewise it grew more in the past 10 years than any other church, according to the census. (EP)

RE leaders meet

SOUTHWESTERN Baptist Religious Education Association (SBREA) will hold its 42nd meeting Aug. 28-30 at Southwestern Seminary. More than 300 members from seven states are expected to attend the annual conference.

The SBREA is composed of 800 church, denomination, college and seminary vocational workers in the area of religious education, from Oklahoma, Missouri, Louisiana, Arkansas, New Mexico, Colorado, and Texas.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the new paper-back, *The Religion of a Sound Mind*, published by Broadman Press.)

Sins after conversion

Question: I joined the church when I was fifteen. Since then I have committed many sins. A few years ago I began to pray and trust God and He has since answered many of my prayers.



I heard an evangelist preach in church who said that if you had committed any

kind of sin since you joined the church you should come to the altar and confess your sins and be baptized over. Should I do this?

Answer: You probably misunderstood the evangelist.

Each one of us should confess his sins daily and claim the forgiveness of Christ (I John 1:8-10). So far as coming to the altar is concerned, there is nothing in the New Testament about that.

If you were not a Christian when you joined the church at fifteen, you should be baptized now that you have become one. Baptism is to follow conversion, not precede it. The order in the New Testament is always repentance and faith before baptism. Both repentance and faith are permanent attitudes and should be exercised throughout the Christian's life.

The important part of the Christian life is not at "the altar" but in the heart.

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)

Letters

(Continued from page 5)

back their stand on Medicare. You might as well argue against social security.—B. R. Little, 2310 N. University Ave., Little Rock

REPLY: Your reference is obviously to our account of the Baptist Hospital Institute in Jacksonville, Fla., carried in our issue of Aug. 9. If you will read this story again, you will see that there is no indication of endorsement by the Baptist hospital group of the views expressed by the AMA official. The group took no official action on this matter.—ELM

Thankful for hospital

RECENTLY Mrs. Morris was a patient at the Baptist Hospital in Little Rock. She had a major operation by some of the most competent surgeons in Arkansas.

In past years she has been a patient in hospitals in St. Louis, Mo.; Springfield, Mo.; New Orleans, La.; and in the Jefferson Hospital in Pine Bluff. These hospitals are great; but since the Baptist Hospital in Little Rock was largely built by our own denomination and reaches out to all who are in need of hospital care I feel that a few lines to our Arkansas Baptist Newsmagazine (which cannot be excelled as a religious newspaper) will not be out of place. . . .

I feel that Baptists, and all who are in need of hospital care, should be happy to find such a wonderful hospital here in our own state.—W. J. Morris, 1415 W. 16th Ave., Pine Bluff

'Common sense approach'

ENCLOSED is check for \$2.25 for 1 year subscription to The Arkansas Baptist.

My father, Lawrince Ray is pastor

here in Pocahontas and I read his copies and I do believe you have one of the best papers of any of our state papers.

I appreciate the common sense approach of the editor to our Southern Baptist problems.—C. Howard Ray, Pastor, First Baptist Church, Caruthersville, Mo

Attendance Report

August 12 1961

Church	Sunday School	Training Union	Additions
Alma, Kibler	113	66	
Alpena, First	69	35	5
Osage Mission	42		
Beirne, First	83	42	
Berryville			
First	126	62	
Cisco	21		
Freeman Heights	167	82	
Camden, Cullendale	401	192	
Crossett, First	541	160	1
El Dorado, First	749	195	
Fayetteville, Providence	71	38	
Mission	27		
Fordyce, First	403	167	16
Forrest City, First	486	177	
Midway Mission	67	50	
Fort Smith			
Grand Avenue	588	299	2
Mission	32		
Trinity	277	88	2
Gentry, First	222	77	
Gravel Ridge, First	143	85	
Gurdon, Beech Street	155	77	
Heber Springs, First	182	101	8
Mission	30		
Hot Springs, Park Place	460	145	
Huntsville, First	121	46	
Combs Mission	13	18	
Kingston Mission	20	18	
Jacksonville			
First	556	262	2
Second	165	69	3
Little Rock			
First	840	315	
Berea Chapel	106	61	
White Rock	34	16	
Immanuel	1096	421	2
Forest Tower	31	28	
Kerr	50	42	
Pleasant Grove	60	25	
Rosedale	229	102	
Marked Tree, First	135	50	
McGehee, First	413	158	1
Chapel	59	37	
North Little Rock			
Baring Cross	702	230	2
Camp Robinson	56	30	
South Side	45	26	
Levy	511	218	2
Park Hill	691	256	4
Prairie Grove, First	79	17	
Springdale			
Elmdale	117	56	6
First	402	130	
Tyroneza, First	141	34	
Van Buren			
First	463	161	8
Oak Grove	158	88	1



Reminder—Things to do TODAY

Item #1
 Order 1963 church offering envelopes!
 Definite price advantage
 (See Printed-to-Order Church Offering Envelope Guide)

Baptist Book Store Envelope Service,
 Box 656, Chester, West Virginia

Religious liberty-

Believe enough to practice?

SEPARATION of church and state is a political not a social separation, the dean of theology at Southern Seminary told Baptist historians.

C. Penrose St. Amant, of Louisville, said separation "means that the church shall not participate in official processes of state and the state shall not participate in the institutional functioning of the church."

St. Amant presented his definition to the annual meeting of the Southern Baptist Historical Society. He and two others took part in a panel discussion of "Religious Liberty and the Baptist Heritage."

The other panel members were David O. Moore, professor of religion, William Jewell College, Liberty, Mo., and W. Barry Garrett, Washington, associate director, Baptist Joint Committee on Public Affairs.

Moore, a native Arkansan and graduate of Ouachita College, told the historical society that biblical revelation is clear concerning religious liberty. He said the nature of God and man — God's allowing man the freedom of moral choice, the nature of individual faith, the nature of the New Testament church, and the New Testament teachings on the place of the state in society made this clear.

Garrett pointed out confusion exists in the minds of some Baptists on current problems of religious liberty. "We may have mixed sectional viewpoints with our church-state concerns," he said.

"Do Baptists believe in the principles of religious liberty enough to practice it among themselves?" he asked also.

St. Amant, describing historical developments of religious liberty in America, said:

Says 'separation' helps

"The history of American Christianity in the 19th Century shows separation of church and state facilitates rather than hampers the influence of Christianity."

Separation leaves the churches free to criticize the state. He said Lutheran churches in Germany failed to criticize the Nazis until it was too late because they were too dependent on the state.

Doing away with church-state separation, some say, would arrest the process of secularization, St. Amant continued. "But far from arresting it, this (elimination) would encourage it because it would make the churches dependent on the state and therefore obligated to it."

"I take issue with those who say the public schools are thoroughly secular," the dean at Southern Seminary contended. "Many spiritual values are found in the give and take of schools to which a heterogeneous group goes. They are laboratories of democracy. Let us support our public schools as one of the bulwarks of democracy.

"Nevertheless, we should not expect them (the schools) to do what only the home and church can do," St. Amant said. . . . "The solution is not to try to inject formal religion into the public schools but to strengthen our homes and churches, the citadels of our faith."

Sees 'strategic time'

Garrett said, "There has been no more strategic time for our Baptist witness than today. No one remembers when discussions of church-state relations have been so prolonged. There is no abatement in sight."

According to Moore, "A respect for government is clearly taught in the New Testament. Neither state nor church has superiority now on the earth."

The society re-elected its complete slate of officers. Richard N. Owen, editor of the Baptist and Reflector, Nashville, continues as president. Mrs. Ollin J. Owens, Greenville, S. C., stays on as vice president; H. I. Hester of Midwestern Seminary, Kansas City, Mo., as recording secretary, and Davis C. Woolley, Nashville, treasurer.

Single adults meet

SINGLE adults attending their seventh annual retreat at Glorieta over Labor Day will hear veteran missionary, Miss Pauline Cammack, give her testimony at the foot of ancient cliff dwellings built by ancestors of the same Pueblo Indians to whom she has ministered for 28 years. An automobile caravan will bring the group 64 miles from Glorieta Baptist Assembly to the campfire service at cliff-side in Bandelier National Monument.

Missions professor, L. Jack Gray of Southwestern Seminary, is camp pastor of the retreat. A missionary to Navajos, Miss Louise Mitchell of Farmington, N. M., will speak at campfire beside Glorieta Lake. Joe L. Prickett, missionary to Indians at Anadarko, Okla., will teach a men's class.

All single adults and their sponsors in the churches are invited to the 2½ day session. Information and registration blanks may be obtained from Miss Charlynn Rumbaugh, First Baptist Church, 101 Broadway N. E., Albuquerque, N. M.

Georgia, Mississippi lead student missions

GEORGIA and Mississippi led all states in the number of students who served as summer missionaries under the Home Mission Board of the Southern Baptist Convention.

Each supplied 69 of the 595 students who served from June through August in almost every state of the United States, in Panama, and in the Canal Zone.

Seminary to have \$1,333,200 budget

A \$1,333,200 operating budget for the seminary fiscal year beginning Aug. 1 was approved by the executive committee of trustees for Southern Seminary, Louisville, Ky. Cooperative Program gifts provide \$567,000 of the amount.

William Carl Hunker, a missionary on furlough from Taiwan, was appointed visiting professor of Christian missions and world religions for a one-year period.

Five Luther Rice and five Adoniram Judson scholarships for \$1,000 each were approved for presentation in the spring of 1963.

Rice awards are for students who will serve churches and the denomination in the United States. Judson scholarships are for foreign mission volunteers. This will be the second year for the scholarships.

Civil Defense officials in Louisville were given permission by the 16-member executive committee to equip and stock the basement of a student apartment building, Fuller Hall, as an area fallout shelter.

A Carver School of Missions and Social Work memorial room was approved as part of an agreement to be climaxed with the proposed merger of Carver into the seminary.

Home Board names five

A CALL for 229 additional missionaries for home mission work in the Southern Baptist Convention was made during appointment services at Glorieta for five missionaries.

"We have an urgent need this year for more than 400 missionaries to be appointed," announced Glendon McCullough of Atlanta, secretary of missionary personnel for the denomination's Home Mission Board. The board now has 1981 missionaries.

"So far this year we have appointed 181, including 73 mission pastors," he said. "Our critical needs are in the areas of Spanish and Indian work, mission and good will centers, and mission pastors for pioneer fields."

At the appointment service, held on the opening night of Home Missions Week at Glorieta Baptist Assembly, five missionaries were appointed for associational missions, Indian missions, and work in Hawaii.

They were Mr. and Mrs. Robert B. Estes, Ranger, Tex., for Indian work; Carl L. Jacobs of Illinois as associational missionary; Francis M. Anderson of Honolulu as pastoral missionary, and Lemuel N. Stamper of Alabama as associational missionary.

Dismissal for dance could be misleading

A VACATION Bible school conducted by Baptists dismissing so two of its classes can dance?

"This sounds horribly un-Baptistic," two summer student missionaries directing the Bible school at Moriarty, N. M. told the Baptist Convention of New Mexico office in Albuquerque in their periodic report, "but there is an explanation."

The school is being held at Longhorn Ranch east of Moriarty. The Longhorn Ranch has a Zuni Indian family which dances for tourists. Four boys come to the Bible school on condition they can be let out each hour for the Indian dances.

"Since they compose all the Beginner and Junior departments," the summer workers reported, "we meet for 45 minutes and then let out half the school."

The summer workers, a part of the Southern Baptist Convention Home Mission Board's student missionary force, are Bob Bigler, from Southwestern Seminary, Ft. Worth, and Larry Cobb, from Baylor University, Waco, Tex.

Rescinds action

THE 3300-member Highland Avenue Baptist Church of Montgomery, Ala., has voted to rescind its action of a year ago withhold-

ing financial support of Southern Baptist Theological Seminary.

It said:

"... the Highland Avenue Baptist Church recognize(s) and support(s) the sincere effort of the Southern Baptist Convention to assist our seminaries and other agencies in maintaining a strict adherence to the teachings of the New Testament."



MR. BOYD

Boyd named to new post

GLORIETA, N. M. — Bob M. Boyd of Nashville was named secretary of the Church Recreation department of the Baptist Sunday School Board at the semi-annual meeting of the Board here July 12-13.

Boyd succeeds Mrs. Agnes Durant Pylant, who is retiring. He has been recreation leadership training consultant in the department since 1958. He will assume his new position Aug. 1.

A graduate of Murray, Ky. state college, Boyd has a master's degree in recreation from Indiana University, Bloomington, and the master of religious education degree from Southern Baptist Theological Seminary, Louisville.

He has served as associate pastor of Deer Park Baptist Church, Louisville, and on recreation conference faculties of Ridgecrest, N. C., and Glorieta, N. M. Baptist assemblies.

Departments

Annuity Board

'What it has meant'



MR. AND MRS. CROWDER

WILLIAM Gladstone never tired of saying: "One example is worth more than a thousand arguments."

We give below the testimony of one of our loved and respected leaders in our state, as to what the Annuity Program has meant and is meaning to him and Mrs. Crowder, since they came to the time to resign from the active pastorate.

"We went into the Retirement Plan, when it was started here in our state and paid into it for about 19 years. We feel that our decision to participate in this plan was one of the greatest that we ever made in regard to our financial security, when that time should come for me as an active pastor to retire from active pastoral duties.

"We receive our retirement check the first of every month and, of course, it always brings with it a great joy. We can truthfully say that we are thankful to our heavenly Father and to Southern Baptist for the retirement plan.

"During the two and one-half years that I have been retired from being an active pastor, I have preached more than half of the Sundays, and what I have been paid for my supply preaching, with our retirement check and Social Security check, has made it possible for us to live and make our payments on our home.

We do not have words sufficient to express our thankfulness for the fact that we are in the Retirement Plan. Sincerely, Rev. and Mrs. J. P. Crowder.
—T. K. Rucker, Field Representative

Race Relations

Summer work ends

THE work of the Negro college students, appointees of the Home Mission Board, ended for the summer Aug. 17. We do not have a complete report at this time, but all indications are that their work this summer has been just as effective as the work of the group last summer, which was excellent.

This year instead of sending them out one person to the church, we have assigned them in teams of two. We realize this change of policy will cut down on the number of schools and the total number of children enrolled, but the wisdom of this change has already been justified by the improvement of the work done.

We also used two of the girls, Rosie Lee Taylor and Danella Perkins, for the



entire ten weeks in the Baptist Center Building, Camden. Rosie Lee is a graduate of Arkansas Baptist College, Little Rock, and Danella is a student at AM&N College, Pine Bluff. The first week they made a house to house survey to locate the children, ages 4 to 16, within a five or six block radius of this Center. This survey resulted in 264 children; of this group 100 were Juniors. During the first two weeks they enrolled 72 Juniors, following the schedule of giving two weeks to each age group of Juniors, Intermediates, Primaries, Beginners. The photo shows Rosie Lee Taylor and Danella Perkins working with some of the Beginner children.

Good progress is being made in the construction of the AM&N Baptist Center Building, Pine Bluff. We are looking forward to having this building completed and equipped for the opening of school, Sept. 10. Rev. Lacy Solomon will move to Pine Bluff Aug. 27 and will be on the campus and start the first semester as instructor of Chair of Bible. Elective courses that are to be offered are: Old Testament History, New Testament History, Church Administration and Christian Doctrines.

We believe we have met all requirements of the North Central Association except \$2,000 worth of library books necessary for a Department of Religion.
—Clyde Hart, Director of Race Relations

OOPS — Please excuse us

THROUGH printer's error the pictures accompanying the columns by Dr. Clyde Hart, director of the Race Relations Department, and Lawson Hatfield, secretary of the Sunday School Department, in the Aug. 16 issue of the Newsmagazine, were reversed. The mix-up wasn't caught until the press run had been completed. Our apologies to the gentlemen concerned—and we'll try hard not to let it happen again.

HEAR the Arkansas Baptist Student Choir on their return trip from Glorieta.



Ron Kelly
Choir Director

Trinity Baptist Church, Amarillo, Tex., August 29.

Northwest Baptist Church, Oklahoma City, Okla., August 30.

South Side Baptist Church, Ft. Smith, Ark., August 31.

—Tom J. Logue, Secretary

For all Associational Sunday School, Training Union, Music, Brotherhood Officers

Every year, during the first two weeks of September, the One-Night Training-Planning meetings are held for the purpose of training the associational officers and of planning a program of work for the new year. Be sure that the associational officers are all selected by the first of September, and notified of the Training-Planning meeting in your association. Every associational officer selected for the new year should attend his section of the meeting. Help build a balanced representation of your associational leadership at the meeting scheduled for your association. The schedule is given below.

ONE-NIGHT TRAINING-PLANNING MEETINGS — SEPTEMBER, 1962

NORTHWEST DISTRICT

Benton Co.—First Church, Rogers	Sept. 10
Wash.-Mad.—Immanuel Church, Fayetteville	Sept. 4
Carroll Co.—First Church, Berryville	Sept. 6
Boone-Newton—First Church, Harrison	Sept. 24

WEST CENTRAL DISTRICT

Clear Creek—First Church, Ozark	Sept. 4
Buckner—First Church, Waldron	Sept. 6
Dard.-Russ.—First Church, Russellville	Sept. 17
Ouachita—First Church, Mena	Sept. 10
Concord—First Church, Ft. Smith	Sept. 11

NORTH CENTRAL DISTRICT

White River—First Church, Flippin	Sept. 3
Big Creek—First Church, Hardy	Sept. 4
Rocky Bayou—First Church, Melbourne	Sept. 6
SVB-Searcy—First Church, Leslie	Sept. 7
Independence—Calvary, Batesville	Sept. 10
Little Red River—First Church, Heber Springs	Sept. 11

CENTRAL DISTRICT

Conway-Perry—First Church, Morrilton	Sept. 4
Faulkner—First Church, Conway	Sept. 6
Buckville—Mountain Valley Church	Sept. 7
Central—(Meeting scheduled later)	
Pulaski—Gaines St. Church, Little Rock	Sept. 11
North Pulaski, Levy, North Little Rock	Sept. 17

NORTHEAST DISTRICT

Current River—First Church, Success	Sept. 4
Gainesville—First Church, Piggott	Sept. 6
Greene Co.—First Church, Paragould	Sept. 7
Black River—Alicia Church	Sept. 10
Mt. Zion—First Church, Jonesboro	Sept. 11
Trinity—First Church, Trumann	Sept. 13
Mississippi Co.—First Church, Blytheville	Sept. 14

EAST CENTRAL DISTRICT

Tri-County—First Church, Parkin	Sept. 6
Ark. Valley—(No Meeting Scheduled)	
Centennial—First Church, DeWitt	Sept. 17
Calvary, Second Church, Searcy	Sept. 4
Caroline, First Church, Lonoke	Sept. 22

SOUTHWEST DISTRICT

Little River—First Church, Nashville	Sept. 4
Red River—Second Church, Arkadelphia	Sept. 6
Caddo River—First Church, Glenwood	Sept. 7
Hope—First Church, Lewisville	Sept. 11

SOUTHEAST DISTRICT

Carey—First Church, Bearden	Sept. 4
Harmony—Southside Church, Pine Bluff	Sept. 6
Bartholomew—Second Church, Monticello	Sept. 7
Liberty—First Church, Smackover	Sept. 10
Delta—First Church, Dermott	Sept. 11
Ashley Co.—First Church, North Crossett	Sept. 13

PROGRAM

Associational Moderator or Missionary Presiding

7:30—Song, Scripture and Prayer, Introduction of
Conference Leaders

7:40—Simultaneous Training-Planning Meetings

9:30—Adjourn

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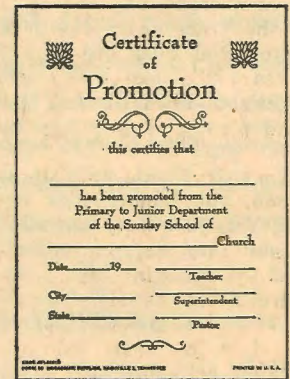
- 60—Certificate of Membership—Cradle Roll Department
- 61—Cradle Roll to Nursery Department
- 62CR—Cradle Roll to Beginner
- 62NR—Nursery to Beginner
- 63—Beginner to Primary
- 64—Beginner Department
- 65—Primary to Junior
- 66—Primary Department
- 67—Junior to Intermediate
- 68—Intermediate to Young People
- 69—General



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- 51—Beginner to Primary Department
- 52—Primary to Junior Department
- 53—Junior to Intermediate Department
- 54—Intermediate to Young People's Department
- 55—General



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- TU 1916—General Department to Department
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- TU 1942—Primary to Junior
- TU 1952—Junior to Intermediate
- TU 1962—Intermediate to Young People

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ARKANSAS BAPTIST

Teller of tales

By KATE HARRIS

"HI THERE, little bird," called Lou as he skipped along the path beside the river. "Why are you so happy? Do you have a new nest? Or did you just discover a new field of grain ready for harvest, and you're bragging to the other birds?"

It was a beautiful day. The sun was shining down through the treetops. It was just the kind of a day to make birds sing and boys go happily skipping along the riverbank.

"If I could understand you," Lou told the bird, "I believe you could tell me a good story."

Lou loved stories and was always teasing his father or his nurse to tell him one.

Maybe Lou was right. The bird may have been telling a story. If so, it was finished, for with one last chirrup he flew away.

"Goodby," called Lou. "Next time I'll tell you a story."

The boy skipped on down the path. As he rounded a bend, he stopped. A few yards in front of him sat his friend Bob, tossing sticks into the river.

"Hi, Bob! How about playing river pirates?"

"No, thanks," answered Bob, still staring at the river. "I don't feel like playing."

"What's wrong? Are you sick?" asked Lou, coming closer and trying to look into his friend's face.

"No," answered Bob, turning his face to hide the traces of tears. "Mom is. The doctor and everyone else is with her. I heard the doctor say something about a crisis. Then Pa told me to run along and play so I wouldn't be in the way."

"Oh, I'm sorry," said Lou, sitting down beside Bob, "but the doctor will make her well. You just wait and see."

Bob didn't answer. Lou picked up a stick and tossed it into the river. Both boys were silent as they watched the stick twist and turn down the river out of sight. Lou felt sorry for his friend.

Bob can't help his mother any by worrying, Lou thought. I wish I could get him to think about something else.

Bob tossed another stick into the river. Quickly Lou tossed one to try to hit Bob's. He missed and the two sticks whirled away one right behind the other. Suddenly Lou laughed.

"That reminds me of a story," he said. "Do you want to hear it?"

"I guess so," answered Bob.

Lou thought fast about all the stories he had heard. Most of them Bob had heard, too. Lou wanted something new, something that would take Bob's mind off his troubles.

I'll just have to make one up, he thought and, taking a deep breath, he began.

The story was a long one, and Lou was a good storyteller. Bob forgot about his mother for a while as he sat spellbound by Lou's words.

"That was a great story," he exclaimed when Lou finished. "Where did you hear that?"

"I didn't," confessed Lou. "I made it up."

Just then Bob's father came hurrying along the path. "Bob," he called, "the doctor has left. Your mother has passed the crisis. She will be all right."

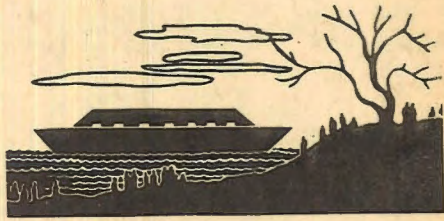
I'm glad I could help the time go faster for Bob, thought Lou. I'm glad I can make up stories.

We are glad he could, too, for this young storyteller grew up to be a great storyteller, Robert Louis Stevenson. He earned the name, "Tusitala," which his Samoan friends gave him. It means, "teller of tales."

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PUZZLE POEM

By LOUISE DARCY



Noah was in it; I'm sure you have heard. Now just add a letter And you'll have a bird.

ANSWER

ark, lark

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Wildlife quiz

By EVELYN P. JOHNSON

FILL in the blanks with words to fit the meaning in parentheses and see how many birds you can find. For instance, No. 1 is the tailorbird. How many can you guess correctly?

- 1. ----- bird (one who sews)
2. ----- (St. Louis baseball team)
3. ---/----- (to cut short and part of an egg)
4. ---/--- (to steal and a preposition meaning inside)
5. ----- (a pasture and a frolic)
6. ----- (a path and a "ladder" in hosiery)
7. ---e--- (farm animal and a preposition meaning onto)
8. ---o--- (man's nickname and a chain connection)
9. ---/----- (piece of silverware and a statement for purchase)
10. -----/----- (a color and a tool used in building)

ANSWERS

- 1. tailorbird, 2. cardinals, 3. bobwhite, 4. robin, 5. meadow lark, 6. road runner, 7. pigeon, 8. bobolink, 9. spoonbill, 10. yellowhammer

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God's Wondrous World

Empty birds' nests

By THELMA C. CARTER

AUGUST, the eighth month of the year, with gray-white skies and hot, lazy days, is a time of farewells, nature's farewells. Many birds have already gone on their thousand-mile journeys to warmer lands where insects are abundant and summer is everywhere.

Birds' empty nests tell of farewell journeys. You will find them in shrubs, in tall grass, in the tops of evergreen trees, apple trees, and oak trees, and even on the ground. Nests are carefully woven and shaped by mother birds. Some are like shallow earthenware bowls and woven baskets.

In the area of your home, the beautiful, friendly bluebird has probably built its nest in a bird box or a deserted woodpecker homesite. Take a moment to search for a bluebird's empty nest.

You may find a nest of stems, roots, and bark made by the scarlet tanager. During early summer, this bright red

and black bird darted in and out of your yard like a flashing jewel. He is probably already settled in Central or South America.

Look for the nest of the thrush in low bushes or tall grass. The robin's grassy cradle of soft twigs, roots, and mud pellets will be most likely in an apple tree.

The beautiful warblers' nests are usually in evergreen treetops in forest areas. The oriole's nest, a carefully woven cradle, is not easy to find. You must search for it. Tall grass hides the meadow lark's nest. Woodpeckers nest in dead trees.

Birds' empty nests are easily destroyed by winter winds, snow, and ice. The Creator planned wisely for our beautiful birds to start anew their nest building when spring and summer come again. "To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1).

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Tidings of comfort and joy

By GEORGE L. BALENTINE
Pastor, First Church, Hope

August 26, 1962

Bible Material: Isaiah 40:1-11; 52:7-10

RALPH Waldo Emerson once said, "When it is dark enough, men see the stars." The night of sorrow and suffering provides the background against which comfort and joy are most vividly seen. In such darkness a word of comfort, a word from God, is man's most precious need. For more than half a century the exiles had lived in the night of despair; yet in this blackness one of the brightest stars of prophetic hope appeared. It is found in the latter chapters of Isaiah (40-66), belonging to one who lived toward the end of the Babylonian exile. The prophet's words were like a light from heaven heralding a gospel from God, a message filled with tidings of comfort and joy (cf. Luke 2:10).



DR. BALENTINE

There is a vaulting hope in these chapters. The pages are poetry; the words run like the strains of a triumphant music. The message declares the incomparable majesty of Israel's God and is anchored in an unshakable faith in his power and might. This God, drawn in giant strokes by the prophet (40:12-18), gives substance to the message by virtue of his nature and his mighty redemptive acts as Lord of history and creation. There is good news to tell: the night of Israel's humiliation has ended, and a glorious future lies ahead (40:9-11; 52:1-12). These glad tidings are assured on the basis of what God is and what God is doing.

I. The God who comforts 40:1-2

IN these chapters (40-66) of Isaiah the theology embraces practically every known attribute of God. He is Creator and Redeemer, the Holy One of Israel, the Eternal God, Judge, King, Savior, and Teacher. But special attention is also given to the fact that he is Comforter (cf. John 14:15ff.; 2 Cor. 1:3-7). The emphasis upon God's word of comfort is made at the very beginning (40:1) and pervades the prophet's message unto the end. God exhorts, "Comfort, comfort my people." It should not be overlooked that the words are set in the ancient and sacred terms of the covenant. God refers to Israel as "my people" and to himself as "your God." He comforts his people with the assurance that the

basic covenant relationship he still maintains. They are not addressed as strangers nor by a stranger, but by none other than their own God, the Holy One of Israel, who from ancient days has known them, loved them, and cared for them. The covenant terminology recalls God's remembrance of his people in their ancient deliverance, and now he comes again to comfort them in their affliction and to redeem them.

In the covenant context the prophet comforts the exiles with the announcement that their period of harsh discipline is over, that God has forgiven their sins. With the fulfillment of their time of service in exile a new day is about to dawn in history, a day ushering in a new and decisive act of redemption (cf. Mark 1:15). Even as Jeremiah's new covenant had guaranteed (Jer. 31:34), Israel's sin is forgiven and remembered no more (Isa. 40:2). Recompense has been made in that "she has received from the Lord's hand double for all her sins" (40:2).

It is noteworthy that the words of comfort should begin with the forgiveness of sin. Forgiveness is rightly regarded as the basic beatitude of life (cf. Ps. 32:11). Until one's life is set right before God in the matter of sin, nothing else can avail for a lasting comfort or happiness. In the gospel story Jesus proclaims the paralytic's sin forgiven before he bids him rise, take up his pallet, and go home (Mark 2:9-11). Even so, before the exiles can be restored to their homeland, they must first be restored to the source of life in God and have their relationship re-established with him. God will then lead them home.

II. The God who comes 40:3-5

THE God of all comfort is the God who comes to the side of his people in their need and who, like a shepherd, leads them through the valley of the shadow. The prophet announces to the despairing exiles the word that God is coming to their side to deliver them and lead them home. For this reason a voice cries, "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God" (v. 3).

The "highway for our God" is built in preparation for his coming (i.e., the people are to prepare for his coming) but also suggests the homeward way across the desert over which God will

lead them. The prophet is undoubtedly remembering the Exodus road from Egypt which led through the wilderness, since the old salvation experience is a primary element in his presentation of the new deliverance. This association of the ancient with the new (or messianic) deliverance was destined to leave its influence upon the message of the New Testament in the coincidence of Jesus' death with the celebration of the Jewish Passover. The thought underlies all four gospels, with special emphasis in John, and is the basis of Paul's words in 1 Corinthians 5:7, "For Christ, our paschal lamb, has been sacrificed." In Jewish as well as in early Christian thought the Exodus was the prototype of the messianic redemption, and now for the prophets (notably, Hosea, Jeremiah, Ezekiel, Isaiah 40-66) the very Exodus theology that had condemned the nation became the foundation of its hope. In the New Exodus of salvation God will deliver his people from an even greater bondage (cf. Isa. 43:16-19; 49:8-13) than that of Egypt, the bondage of sin, darkness, and death (cf. Rev. 15:2-4).

In God's coming to his people, all difficulties across the way (valleys and hills, uneven and rough places) will disappear. Nothing will stand in the way of the accomplishment of his will and purpose, for he is the sovereign disposer of events, the mover of mountains, the one who has the whole world in the palm of his hand (40:12). In this unparalleled revelation of himself, the prophet declares that all flesh shall see the glory of the Lord (40:5) and that those who have been comforted are now to become the bearers of the glad tidings, the proclaimers of God's mighty works (40:9; 52:9; cf. 1 Per. 2:9).

III. The God who conquers 40:9-11; 52:7-10

THE good news continues with the proclamation that "the Lord God comes with might, and his arm rules for him" (40:10). The exiles are comforted by the thought that God's power is sufficient for their need. "The arm of the Lord" represents in Biblical thought the instrument of redemption and signifies God's power and strength. With the arm of his power God comes as conqueror and victor, as king to bring in his kingdom (cf. 41:21; 43:15; 44:6; 51:9-11; 52:7-10). All enemies are subdued by him, and he places victory into the hands of his people. He breaks the power of the oppressor and sets the captive free (cf. 49:9).

The New Testament message continues with the comforting words of God's reign. In Christ, his cross and his empty tomb, God has bared his arm for the redemption of all mankind. All enemies have been placed beneath his feet, and death itself has been struck the fatal blow (cf. 1 Cor. 15:24-28). Death has

lost its sting; the grave has been robbed of its victory (1 Cor. 15:54-56). God has conquered, has reigned, and has given "us the victory through our Lord Jesus Christ." How many times has this fact comforted the bereaved heart and spoken hope to every believer! The resurrection is God's mightiest conquest and his most glorious act of comfort. Paul speaks concerning the resurrection hope to the Thessalonian Christians and then adds, "comfort one another with these words" (1 Thess. 4:18). Elsewhere the apostle refers to God as "the God of all comfort" (2 Cor. 1:3); indeed, one of the most beautiful and beloved names for God in all the Bible.

It is the glad tidings of the conquering, comforting God that the herald of Isaiah brings. He appears upon the mountains and shouts to Zion, "Your God reigns!" (52:7). "Break forth into singing, you waste places of Jerusalem; for the Lord has comforted his people, he has redeemed Jerusalem" (52:9).

The mighty conqueror has raised his arm in triumph but has also lowered it in compassion. As shepherd he leads his sheep homeward and gathers the lambs in his arms and carries them in his bosom (40:11). The words are reminiscent of the Shepherd Psalm. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4). He who comes as conqueror, the God of compassion and comfort, the good shepherd of his flock. What he is and what he doing have always been the content of the gospel of glad tidings.

U. S. agency

(Continued from page 3)
gram for that country.

"The presence or absence of religious instruction in the curriculum of a national school system is in itself not a determining element," it adds.

The policy statement also authorizes the agency's contracts with U. S. or foreign religious organizations to carry out economic development projects in fields other than education, provided the religious organization "appears to be the most effective instrument for accomplishing the job to be done."

"Appropriate safeguards," however, must be provided to insure that the religious agency is "selected on a non-discriminatory basis" and that it does not take advantage of the project for "proselytizing."

The new document was prepared by the agency's office of educational and social development.

A Smile or Two

Mindful

"LOOKS like a smart dog you've got there," remarked a friend.

"Smart! All I gotta say is, 'Are you comin' or ain't ya?' An he either comes or he doesn't."

Confusing

DANA: "Why is your car painted red on one side and green on the other?"

Rickey: "It helps when I bump into someone's fender. You should hear the witnesses contradict each other!"

Name of Sherman?

A YANKEE motorist, driving through Georgia, lost his way. Coming to a stop alongside an elderly native, he asked, "Which way's Atlanta?"

The old man, squinting, surveyed the car's license plate, then said, "Your grandpappy didn't have any trouble finding it!"

Hard to figure

A COUPLE of city salesmen stopped in a farm yard. While looking around for the farmer, they noticed a small calf that somehow had got its tail caught in a knothole in the barn door. Peering around a corner the farmer heard this bit of conversation.

"I can't figure how that calf ever got through that little hole," said one salesman.

"Well, here's what puzzles me," said the other, "if he could get that far, why can't he get the rest of the way through?"—Capper's Weekly.

The space age

AS I waited outside a supermarket a boy about eight, in the car parked alongside ours, was wildly twisting the steering wheel and uttering motorlike sounds. I watched him a while, then leaned over and said, "Hey, bud, you better stick your arm out when you go around a curve or you'll get a ticket."

He regarded me scornfully. "Look, bub," he said, "you stick your arm out of a space ship and you'll have it ripped off."

Realist

TWO men were discussing the work of a renowned artist. "He painted a spider's web on the wall that was so realistic the maid spent two hours trying to wipe it down," said the first.

"Fantastic," replied the second.

"But artists do things like that," insisted the first.

"Maybe so," conceded the second, "but maids don't."—Capper's Weekly

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Anti-Communism caution

PORTLAND, Ore. (EP)—Governor Mark O. Hatfield of Oregon has warned that some church people are substituting the gospel of anti-Communism for the Christian Gospel.

Directing his remarks to delegates of the international convention of the Lutheran Laymen's League here, Hatfield said: "Activist groups are siphoning off the interest of sincere Christians with their radical ideas."

He called for a "spiritual renaissance" in America which, he said, must be brought about by transforming individuals, not by any mass attempt to change institutions. He said laymen must "get out of their pews" and "witness to their Christian" faith in all areas of life, including the political.

Israel outlaws pigs

JERUSALEM (EP) — The Knesset (parliament) has voted here to outlaw pig raising in Israel, except in certain specified areas with large Christian communities.

The new law prohibits "raising, keeping or slaughtering swine," and gives pig farmers a year to dispose of their stocks. After that, persons who raise pigs, except for scientific purposes or zoo display, are liable to a fine of \$333.

Adventists' gains

SAN FRANCISCO (EP)—More than 10,000 Seventh-day Adventists from 90 countries gathered here last week for an international convention to plan the church's missionary, medical and educational programs for the next four years.

Reuben R. Figuhr, world president of the Seventh-day Adventists, told the quadrennial convention: "The last four years have been the best in the history of our church. We have reached a new high in membership with 1,307,892 baptized members—1,815,000 including those who worship with us. Our institution has been enlarged and increased in number. And we believe that the next four years will be better."

Anniversary of bomb

HIROSHIMA (EP) — Tens of thousands of Japanese crowded into Hiroshima's Memorial Park at dawn for a mass prayer meeting today as they do every year on Aug. 6.

Ironically, the Soviet Union exploded on the same day its second largest atomic bomb in the atmosphere.

Kiyoshi Yoshikawa, a Japanese who survived the atomic attack 17 years ago, said the news of Russian tests "represents whipping the dead."

Missionary murdered

MOGADISHU, Somalia (EP)—A knife-wielding Moslem here stabbed to death a Mennonite missionary from Canada and critically wounded the missionary's wife.

Merline Grove, acting director of the Somalia Mennonite Mission, was the victim of the fanatical Moslem, who charged that the Mennonites menaced the Moslem faith—state religion of the Somali Republic.

Police seized as assailant Jassin Abidi Ahmed Ibrahim, a Moslem who had preached in the local mosque against the Mennonites.

Mr. Grove was stabbed at his desk as he enrolled students for an English language class. Mrs. Grove heard her husband cry out and ran from her home, followed by the couple's three children. Harold Stauffer, assistant director of the mission, attempted to wave her back from the scene, but she fell to the ground and was stabbed in the abdomen by her husband's slayer.

Facts of Interest

.... A flying operation room that can be used in swamps, deserts, or on mountain peaks has been developed by Clinomobil Works, Hannover, West Germany. Hermann Heise, president of the company, developed the idea two years ago. Known as Clinocopter, the rectangular gondola can be rushed by helicopter with medical and surgical equipment to scenes of accidents or catastrophes in difficult terrain.

.... The House of Representatives voted July 2 to take the tin out of the United States penny. The penny still would be 95 per cent copper; but the other 5 per cent would be zinc, which costs 12 cents a pound, instead of tin, which is \$1.16 a pound.

.... On Independence Day a report from the Census Bureau showed the United States population to be 186.5 million, which is nearly 75 times more than it was 186 years ago on July 4, 1776.

.... The Population Reference Bureau, a private research agency, has revealed that one baby of every seven in the country is born to a teen-aged mother. The percentage of births occurring to mothers under 20 is highest in the South, where it is nearly one birth out of five.

.... The total amount donated to American colleges and universities as voluntary gifts in 1961 has been estimated at more than \$1 billion. Yale was the top recipient with \$42,200,000, followed by Harvard with \$40,300,000.—THE SURVEY BULLETIN

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