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Arkansas Baptist State Convention

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# Arkansas Baptist

*newsmagazine* SEPTEMBER 26, 1963



**SBC racial sympathy, page 5**

# personally speaking

## Watch the ties

As you know, friend, you may or may not run into points or morals in what you read in this column. We just say what we have to say, here, and let nature take its course. Or vice versa.



ERWIN L.

Here's something real good this week—it comes from somebody else. So, don't go away!

One of my South Arkansas preacher friends tells an interesting thing that happened sometime ago on a hunting trip. It seems that a hunter—other than the preacher became very unhappy with the performance of his hound. As the party started home, they were crossing a stream in a boat. The hunter wrapped the dog's leash around his arm, right up to the dog's neck, to keep the dog from falling or jumping out of the boat.

Everything went well till mid-stream. By this time the hunter's re-living of the dog's sorry performance had reached a new white-heat. Forgetting that he was tied closely and securely to the dog, by the leash, he suddenly gave the dog a hard kick.

The startled and frightened canine let out a piercing yelp and lurched over the side of the boat, carrying the angry master with him for a thorough ducking.

Fortunately, the water was only a few feet deep and the hunter, loaded down with boots now full of water, was able to slop across, following the dog, and still trying to get in other kicks at it as they went along.

According to the preacher who told me this, the moral is: "Before you kick something, be sure there are no close ties."

Seems to me this might be a lot of help to preachers who are always talking about "long-horned" deacons, or deacons who low-rate their pastors.

And wives—or husbands—who are accustomed

to calling their mates down in public, or not laughing at the stories they tell, might take note.

What? You think this stuff is silly? Look out, brother, you are rocking the boat!

*Erwin L. McDonald*

## IN THIS ISSUE:

**T**HE editor speaks "one word more" on the race crisis before turning to other themes. He points out the part both the Christian and the government have to play on page 3.

**T**HE place of secular music in wedding ceremonies is investigated in the first of two articles by the writer of "Courtship, Marriage and the Home," Mrs. Rosalind Street, on pages 12 and 13.

**S**YMPATHY expressed for victims of violence and a call for prayer to heal the rift highlighted executive committee meeting of the Southern Baptist Convention. You'll find a full report on page 5.

Cover story, page 13.

## Arkansas Baptist newsmagazine

MEMBER:  
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## One word more

WITH all that has been said in this paper on the race issue, and all that continues to be in the daily press, I feel it is time to turn to some other themes for awhile. But, dear reader, bear with me for this further word first.

In my emphasis on the rightful place of the Negro as an American citizen and the responsibility of us white citizens to help him come into his full rights and privileges, I may have left some things unsaid that I should have said.

As I see it, there is a distinction to be drawn between desegregation by law of *public* institutions and facilities and that which is private. While I have personally favored opening public schools, public libraries, public parks and public transportation to all people regardless of color, I do not agree that the government should try to tell private businesses who their employees or customers must be.

In the same line of reasoning, I believe it is the prerogative of a private citizen and not that of the government to determine the kind of neighborhood one wants to live in and who his neighbors shall be.

Surely it would be a great mistake for the government to order the churches to integrate races, for the churches are private, if not always spiritual, and under our Constitution have the right to govern themselves.

My purpose here is not to discuss what private business people or churches should do, voluntarily, to help solve the race issue. The one who is not under governmental decree on these matters is still under God and must eventually give an accounting. But this is something which the individual can do only for himself and according to the dictates of his own heart.

One word further dealing with the public schools. The Supreme Court decree, made effective many years ago, did not or does not require immediate and complete erasure of the line between the white and the Negro races. Most people, including many Negro leaders, recognize that there is a great difference, on the average, between the social, cultural and educational attainments of whites and Negroes as of now.

Some of us who are regarded as integrationists see the wisdom of the *gradual* desegregation of the schools. The Negro has come a long way upward in the comparatively brief time since the Emancipation Proclamation. But he still has a long way to go. And he must learn to shoulder new responsibilities as he comes into full citizenship rights and privileges. This cannot be accomplished in a day, a week, a month, or a year. And the problem is greatest in those communities where the percentage of Negro citizens is highest.

So there is a call for all the patience that can be mustered, regardless of one's race. And no resorting to force, threats, or any other illegal means will make any constructive contribution, whether this be applied for or against integration. The law against violence, along with the law for basic human rights, must be enforced against all violators, regardless of race. (This was written before the heartless bombing of the Birmingham church in which four little Negro girls were murdered.)

In closing, I speak just for myself, as one Christian, when I say that I am trying, with God's help, not to have ill feelings toward anybody, whether he is friend or foe, black or white. The Christian attitude as I see it is to withhold nothing from anyone merely because of color. And, on the other hand, I do not feel that anyone should expect any special favors merely because of his color. I should like for every American citizen to be able to be as proud of being an American as I am, and to enjoy every freedom under the Constitution flag that I enjoy.—ELM

## Last call to vote

ELECTIONS are determined by voting. But the Poll Tax law is still in effect in Arkansas and under its provisions one must pay his Poll Tax (\$1 per voter) not later than Oct. 1 to be qualified to vote in next year's elections. This is an appeal to every Christian in Arkansas who believes in democracy and democratic processes to secure his Poll Tax receipt at once. Let's not take our citizenship privileges for granted. See your county tax collector today and pay your Poll Tax. Democracy can become one of the most dangerous forms of government there are, if the people themselves fail in the discharge of their duties as citizens.

# Suspicion, a virus

I don't believe he trusts anybody in the world," said the small ten-year-old girl as a certain Baptist layman walked away from a group before whom he had been expressing his suspicions about several different religious and political leaders of the day. Thus, a child unwittingly described a disease, the suspicion which is now reaching almost epidemic proportions in our country.

In this day of multiplied charges and counter-charges, of investigations and cross-investigations, of subversive intrigue and shocking expose, of vicious prejudice parading under cloaks of piety, it is easy to become suspicious and wonder if there are any trustworthy people left in the world.

Then when a demoniacally-inspired extremism on the opposite ends of both the religious and political scenes begins to lift texts out of context to sustain its own pet theories and destroy its own particular enemies, it usually specializes in a type of yellow journalism which while claiming to hold great faith in God deliberately sets out to destroy faith in man, except of course the few men who happen to agree with the writer's own particular view. This widely-used technique purports to give "factual" basis for the user's misinterpretations of the motives and teachings of those with whom he disagrees. By selecting persons in high position or currently in the public eye as the objects of the attacks, such a technique not only adds to its user's own income, it spreads the disease of suspicion.

While we readily admit the need for constructive criticism, there is a vast difference between constructive criticism and unbridled suspicion. One is Christian and the other satanic. In an atmosphere of suspicion, one cannot be sufficiently logical to successfully discuss an issue and hence

is kept from the possibility of constructive criticism.

In human relationships, suspicion leads to alienation and estrangement. No one can for long love those of whom he must be suspicious. Suspicion tends toward tension and even hypocrisy, leaving a person appearing outwardly to be sensible but inwardly tortured with suspicions—so that nothing is right, nor can it be, unless it is what he himself wants. Such suspicion distorts virtually everything it views.

Christians who are plagued with suspicions must be mighty careful or they will present to the world a testimony of distrust rather than of faith. Christianity cannot thrive in an atmosphere where well-known Christians are openly condemned and discredited before the world simply because they are not clearly understood or agreed with. This leaves the unbelieving world with the idea that Christians are sure neither of their leaders nor of themselves. Of course we must admit that often a person's distrust of others is a dead giveaway for his lack of trust in himself.

Many Christians who are not particularly suspicious by nature themselves yield to the temptation to join the gossipers who are encouraged by the frequent expressions of suspicion by those Christians who are. And thus the Christian fellowship comes under a cloud of doubt as its misunderstandings are so recklessly scattered.

With more lost people in the world today than ever before in history, with the Commission to share the Gospel of salvation with them, with the urgency of life's uncertainties upon us—why waste time, dissipate our spiritual energies and discourage the confidence of our prospects by planting and projecting unwarranted suspicions? We will never win many sinners by discussing the suspected sins of the saints.—Editor W. G. Stracener, *Florida Baptist Witness*

## Discrimination is banned in capital

THE Greater Little Rock Conference on Religion and Human Relations, representing most of the city's religious denominations, approved a program last week to remove racial discrimination from the city's churches and synagogues.

The conference is an interracial group of laymen, ministers, rabbis and priests representing the city's denominations. They approved a four-point program and then voted to set up an action committee to carry it out.

One of the points is the circulation of a pastoral letter that describes racial injustice as the most serious problem facing the nation and that calls upon the city's residents to "take an active part in solving this moral evil."

The letter was prepared by Most Rev. Albert L. Fletcher, bishop of the Catholic Diocese of Little Rock; Rabbi Ira E. Sanders of Temple B'Nai Israel; Bishop John D. Bright of the AME Church of Arkansas, and Dr. Kenneth L. Teegarden, president of the Arkansas Council of Churches.

The other points of the plan urge

congregations to declare a "clear policy" that race shall play no part in the "inner life" of the church; to develop programs to the increase of "love and justice in this community's racial relationship;" and to examine practices to determine that they do not contribute to discrimination or racial segregation.

Some 200 persons attended the meeting of the conference at Philander Smith College in Little Rock. They heard speeches, held small group discussions of religion and race, and made written recommendations for action. The recommendations will be reported at a future meeting of the conference.

# Resolution offers racial sympathy

NASHVILLE (BP)—Outbreaks of racial violence prompted the Executive Committee of the Southern Baptist Convention to pass a resolution here of sympathy for victims of violence and calling for prayer "to heal the rift."

The resolution cited no particular outbreak or scene of violence.

Earlier, a member of the committee, Charles A. Trentham of Knoxville, Tenn., had offered a resolution of sympathy mentioning by name the bombed Negro Baptist church in Birmingham where several children attending Sunday school were killed.

Alabama Baptist leaders, however, objected to "singling out Birmingham when it is a problem all across the country." Leon Macon, Birmingham, editor of the Alabama Baptist and president of the Alabama Baptist State Convention, offered a second resolution.

It did not mention the bombed church nor the city of Birmingham.

The resolution, as adopted unanimously later, said for the Executive Committee:

"We express our deepest sympathy to those families who have lost loved ones and to others who have been victimized by such racial strife . . .

"We call upon the members of our churches throughout the land to pray for a turning to and sustaining of those Christian principles which alone can produce the balm of love that is sufficient to heal the rift in our world."

Trentham, proposing his resolution, declared, "Timing is important. A funeral (for one of the Sunday school children killed by the explosion) is being held today."

He also asked that Southern Baptists be encouraged "to con-

## Text of racial resolution adopted by SBC Executive Committee:

**BECAUSE** racial strife has wrought tragedy and sorrow in many sections of our beloved nation and

**BECAUSE** this tragedy and sorrow lies heavily upon every Christian's conscience,

**BE IT RESOLVED** by the Executive Committee of the Southern Baptist Convention, meeting in Nashville, Tenn., on Sept. 18, 1968; that we express our deepest sympathy to those families who have lost loved ones and to others who have been victimized by such racial strife.

**BE IT FURTHER RESOLVED:** That we call upon the members of our churches throughout the land to pray for a turning to and a sustaining of those Christian principles which alone can produce the balm of love that is sufficient to heal the rift in our world. We would pledge our prayers and our energetic efforts to this end.

tribute money" to rebuild the heavily damaged Sixteenth Street Baptist Church in Birmingham.

The resolution Macon offered called attention to "violence and other acts of lawlessness . . . committed in many parts of the country, (which) . . . resulted in loss of lives and property."

Before drafting the resolution which was adopted, a subcommittee conducted a closed hearing to which sponsors of the two resolutions and others wishing to testify were invited.

Mercer C. Irwin, Bogalusa, La., subcommittee chairman, was asked why the final draft did not mention the encouragement of gifts.

He said the Executive Committee could not promote an offering; only the Convention itself could do this.

Irwin added that money sent to a Baptist office designated for rebuilding the Birmingham church would go for that purpose.

WEST Church, Batesville, held its golden GA coronation service Sept. 4. Queens regent are Sylvia Carpenter, Connie Creighton, Anne Riherd and Nelle Shoemaker. Mrs. Verne Carpenter is GA director.



## Selph on commission

DR. BERNES K. Selph, pastor of First Church, Benton, and author of "Beacon Lights", regular feature of the Arkansas Baptist Newsmagazine, has been named to the Historical Commission of the Southern Baptist Convention.

Dr. Selph replaces Rev. Walter Yeldell, pastor of Second Church, Hot Springs, who was elected as a trustee of Southern Seminary in May.

Dr. Selph, a native of Arkansas, is a graduate of Ouachita College and received his Th.M. and Th.D. degrees at Southwestern Seminary.

He has served as moderator of two associations, president of the Arkansas State Convention, president of the State Executive Board, trustee of Ouachita College and trustee of Golden Gate Seminary.

## Attains Standard SS

FIRST Church, Smackover, has attained recognition for having completed the requirements for a Standard Sunday School for the associational Sunday School year of 1962-63.

Requirements for this recognition include such accomplishments as having an enrollment equal to the resident church membership, an average of at least 70 per cent of the enrollment above eight years of age staying for church, and that not less than 50 per cent of the officers and teachers hold an award for one of the Sunday School administration books.

James Martin, a teacher in the Smackover school system, is the Sunday School superintendent for the year just closing.

Rev. D. C. McAtee, pastor of the church, said, "The workers and the church as a whole are to be congratulated for the fine quality of work done."

Mr. Martin presented the banner of recognition to the pastor on a recent Sunday morning.

## Jackson accepts call



MR. JACKSON

REV. Lendol Jackson, pastor of East Side Church, Paragould for three and one-half years, has resigned to become pastor of Second Church, West Helena.

During his ministry at East Side a total of 270 united with the church: 96 by baptism and 174 by letter. A new four-bedroom brick parsonage was constructed and property was purchased for a future auditorium, presently being used as a parking lot. The Forward Program was used successfully two years.

Mr. Jackson is a graduate of Southern College, Walnut Ridge, and East Texas Baptist College, Marshall. He holds a master's degree from Memphis State

## From Miss America's pastor

NOT every day does a Baptist preacher—or any preacher for that matter—get asked to give a statement to the press about the outcome of the Miss America pageant. Such a possibility is so rare that how to respond under the circumstances was not even hinted at in any of my seminary courses. (I plan now to make a few suggestions to the curriculum committees of our seminaries on this point.)

Of one thing I am sure after last Saturday night, when Miss Donna Axum made me the new pastor of Miss America. It is impossible to feel satisfied with what you say to the newspapers. I've found some consolation in believing that what is meant has more importance than what is said. So for my own benefit, I have been trying to clarify my own feelings on the matter.

There was surprise first of all. Not that I doubted Donna's superb qualifications for this coveted title, but it's always hard to believe that an honor like that could happen to someone you know. Others may have possessed complete confidence about the outcome of the pageant, but I was surprised. And like someone else I know, for a while it seemed like a dream.

Then I was proud. And without apology I was proud. Pride is such an abused word that many people feel guilty about ever using it to describe their feelings. After all, isn't it one of the deadly sins? Without getting theological, however, let us take care to distinguish between a right and a wrong sense of values. To be proud of honorable achievement, to take delight in magnifying the talents and abilities with which one has been endowed is something that the Scripture both commends and commands. If some people prefer to call it pride and to abstain from it accordingly, let them have at it. They will not be the first or the last pious souls to prop up a falsehood in the name of religion.

Then I was embarrassed. All the reasons for my embarrassment were not clear. I just had a vague sense of uneasiness. In part, I am sure, because Baptists have always been a little suspicious of the cultural aspects of life. One facet of our tradition frowns on aesthetic values: art, music, and the dance. So when honor comes to a distinguished member of our Baptist family in these areas we applaud, but some have reservations. It is my earnest hope that people like Donna Axum can help us get over our childish embarrassment about the good and the true and the beautiful wherever they may be expressed. Perhaps the day is not far distant when all Baptists, without embarrassment and without shame, will unhesitatingly declare that Christ is Lord of all aspects and areas of life, nothing excluded.

To Donna Axum, therefore, and to other distinguished Baptist young people, I pay proud tribute. Their splendid courage is pointing the way across new frontiers for those of us who have been too timid and hesitant to lead out. Surely a better day is coming. (Dr. Don B. Harbuck, Pastor, First Baptist Church, El Dorado, in *First Baptist Tidings*)

University. He taught three years at Southern College prior to his ministry at Paragould, and during the past two years has served as a member of the Board of Trustees there.

Past president of the ministerial alliance of Paragould, he has served in various capacities in the Greene County Baptist Association.

Mrs. Jackson is also a graduate of Southern College and East Texas Baptist College.

The Jacksons have two children, David, 4, and Linda 19 months.

## McAtee to speak

REV. D. C. McAtee, pastor of First Church, Smackover, has been invited as guest speaker of the annual homecoming at Brownstown, Sept. 29. Mr. McAtee is a native of Brownstown and is the son of Mr. and Mrs. J. D. McAtee of Paroloma.

Mr. McAtee is a graduate of Ouachita College, and Southwestern Seminary.

## Dudley dies at Houston

JOHN G. Dudley, 54, of Houston, administrator of Arkansas Baptist Hospital from 1941 to 1946, died Sept. 15 at Houston.

A native of Fort Smith, he had been administrator of Memorial Baptist Hospital at Houston since 1946. Before becoming administrator of Arkansas Baptist Hospital, Mr. Dudley was associated with the Crippled Children's Division of the state Welfare Department and Sparks Memorial Hospital at Fort Smith.

At Little Rock, he was a member of the Rotary Club, First Church and was a past president of the Arkansas Hospital Association. He was a fellow of the American College of Hospital Administrators and a past president of the Texas Hospital Association.

Survivors include his wife, three daughters and a son. Burial was at Houston. (DP)

## No more truck trips by Children's Home

THE Arkansas Baptist Home for Children will discontinue its annual truck trips to pick up articles donated by state churches, according to an announcement by John Price, superintendent.

Mr. Price said that the move was made at a recent meeting of the board of trustees because of the expenses of the trips.

"The expenses involved were higher than the value received," the superintendent said. "Since the home received no increase through the state budget, and since about one-third of the churches are not helping support the home, certain phases of the program have to be deleted.

"It took eight weeks last year to complete the truck trips," Mr. Price pointed out. "Many times the truck would return to the home after many pick-ups and have only a small amount of goods. The expense of operating the truck and the salary of the two men exceeded the value of the goods contributed."

Deep appreciation was expressed by Mr. Price to all churches who have made contributions to the home.

## Revivals

FIRST Church, Hatfield, Sept. 1-8; Rev. Clayton Peoples, Bluff Avenue Church, Ft. Smith, evangelist; 10 professions of faith; 9 candidates for baptism; 6 by letter; Johnnie Darr, pastor.

SECOND Church, Monticello, Sept. 4-13; Walter K. Ayers, Conway, evangelist; Bill H. Lewis, pastor, singer; 17 professions of faith; 14 baptisms; 9 by letter.

IMMANUEL Church, Fort Smith, ordained three as deacons Sept. 8: Jerry Wakefield, Lloyd Herrick and Donnie Parrish. (CB)

BONO Church, Aug. 18-25; Rev. Johnny Green, evangelist; Vernon Bradley, pastor, music leader; 15 additions.

FIRST Church, Jacksonville, Sept. 8-15; Jesse S. Reed, state director of Evangelism, evangelist; Curtis French, singer; Dr. Ben Franklin Bates, pastor; 35 decisions; 18 by letter; 1 by statement; 15 for baptism; 1 profession of faith not joining.

## Chapel dedication set

DEDICATION of the chapel building of First Church, McGehee, on Highway 4 is scheduled for Sept. 29 at 2 p.m.

On the day's program will be sermons by previous pastors and dinner on the grounds. T. F. Eldridge will bring the dedicatory message. T. D. Douglas will preach at the morning service and Phil May at the evening service.

Rev. Jesse Reed, state director of Evangelism, will hold revival services at the chapel during the following week.

## Life Line to add building



Life Line Church, Baseline Road, Little Rock, broke ground Sept. 15 for a new educational building. The new building is to be 133 by 59 feet and will be used principally as an Adult building. There are three adult departments of six classrooms each with a Sunday School capacity of 300. The building can be opened up by folding doors to accommodate 500. An elevated stage is constructed in one end of the building and a kitchen at the other. The building is centrally air-conditioned and heated. The cost of the building and air-conditioning is \$100,000.

Those participating in the ground breaking were left to right, Doyle Neal, music and education director; Ross Sparks, chairman of the building committee; Rev. Larry Foster, pastor; Harold Sullivan, chairman of the bond campaign; and Floyd Dickerson, chairman of deacons. Construction is to be finished by mid-January.

## Severs ordained

GEORGE Severs was ordained to the ministry Sept. 15 at Freeman Heights Church, Berryville. At the same service Hiram McCarver was ordained a deacon.

Mr. Severs surrendered to preach during the spring revival at the church with Kenneth Hull of Gideon, Mo., as evangelist. He was called recently as pastor of Cabanal Church, Carroll County Association.

Participating in the service were pastors and deacons of the association including Rev. R. E. Fowler, Freeman Heights Church; Rev. J. T. Summers, First Church, Eureka Springs; Rev. Billy Ray Usery, First Church, Berryville; Harold Perkins, Freeman Heights Church; Theo Walker, First Church, Berryville; Rev. Sardis Bever, First Church, Green Forrest.—Weldon I. Barnett, superintendent of missions.

## Dr. Amos dies

DR. H. P. Amos, pastor of First Church, Kissimmee, Fla., died recently of a stroke. Dr. Amos is the father of George Amos, English professor at Arkansas State Teachers College and now on a leave of absence working on his PhD at the University of Arkansas.

## T. J. Lax dies

T. J. LAX, deacon of First Church, Russellville, died Sept. 7. He was 93.

Mr. Lax had been a member of First Church for 25 years and had been a Baptist for 80 years. He served as superintendent of an adult Sunday School department until 1958.

Mr. Lax, a retired school superintendent, is survived by his widow, Mrs. Sarah Stewart Lax.—Reporter.

REV. C. DEAN Nelson, circuit clerk and ex-officio recorder of Ashley County, Hamburg, and Miss Patty Jean Wolfe were united in marriage Aug. 31 at Prairie Grove Church near Monticello. Rev. Mansel Howie performed the ceremony.

## Trinity Association

NEAL'S Chapel Church has called Rev. Merle McDonnough as pastor. He has resigned as pastor at Valley View.

FISHER Church has added a nursery room to its church building.

(Continued on page 17)



By the BAPTIST PRESS

## South Vietnam

WASHINGTON—Religious and political leaders look with mixed reactions on the conflict in South Vietnam between the government of Roman Catholic President Ngo Dinh Diem and the Buddhists there.

These reactions range from charges of persecution by Catholics to political subversion on the part of the Buddhists. Catholics say the situation is political, not religious, but Buddhists say their religious freedom is denied. Both Catholics and Buddhists are known to persecute when they think it is to their advantage to do so.

Josef Nordenhaug, general secretary of the Baptist World Alliance here, said in a statement to the Baptist Press that "the situation is too cloudy, I think, to draw the unequivocal conclusion that we are here confronted with Catholic persecution of other religions. It is difficult from this distance, or perhaps from any point of observation, to disentangle the political factors from the religious."

On the other hand, Nordenhaug deplored the repression of the Buddhists. He said that "everyone who stands for religious liberty is concerned over recent events in South Vietnam where Buddhists march in protest against measures taken against them by Roman Catholic Ngo Dinh Diem."

Two members of Congress from Hawaii have expressed their concern over the situation. Sen. Hiram L. Fong (R. Hawaii) and Rep. Spark M. Matsunaga (D., Hawaii) inserted in the Congressional Record a resolution protesting religious persecution in South Vietnam. The resolution was from the 51st legislative assembly of the Honpa Hongwanji Mission of Hawaii. It was formulated by representatives of the 50,000 Buddhists in the state.

The resolution calls for Buddhists of the world to join in "a united effort to bring this matter to the attention of freedom-loving peoples in all countries, so that the people of all religions may be aware of the existence of such a dastardly situation in Vietnam."

## Layman asked for aid

OKLAHOMA CITY—Directors of the Baptist General Convention of Oklahoma have asked the Baptist Layman's Corp. to direct financing, building and operation of an Oklahoma City golden age home.

The home would be adjacent to Senior Citizens Village here. Tentative plans are for a dormitory to house 60 persons, expanding later to accommodate 699.

The non-profit layman's corporation was expected to decide on the matter soon.

The Oklahoma convention now operates a golden age home in Hugo.

## Ample rooms in Atlantic City

NASHVILLE (BP)—Reservations for the 1964 Southern Baptist Convention and the Baptist Jubilee Celebration to follow it are being accepted in Atlantic City, N. J.

John H. Williams, Convention arrangements manager for the SBC Executive Committee here, said notices with names of hotels and motels, a map of Atlantic City and essential information are being sent to Baptist state papers for publication. (See opposite page.)

The information, along with a fill-in form to clip out and mail, also will appear in September in the magazine, Baptist Program, which goes to SBC pastors and denominational workers.

The Convention is dated May 19-22. The 150th birthday of Baptist work will be marked with meetings involving seven Baptist groups May 22-24.

The SBC Housing Bureau, 16 Central Pier, Atlantic City, N. J., is clearing all reservations. With over 11,000 motel and hotel rooms in the city, used to big conventions, there should be ample room for Southern Baptists and Baptists of other conventions who come there.

An attendance at the celebration of 40,000 to 50,000 Baptists is hoped for.

This will be Southern Baptists' first visit to Atlantic City, famous for its Boardwalk and for the Miss America beauty pageant. The Convention Hall, where meetings will be held, is site of this pageant and also will be used later in 1964 for a nationwide political convention.

## Religion amendment offered

WASHINGTON—A "catch-all" constitutional amendment which purports to overrule the U.S. Supreme Court's decisions regarding prayers and Bible reading in the public schools has been introduced in the House of Representatives by Rep. Frank J. Becker (R., N.Y.).

The new proposal was drawn up by a committee of six Congressmen, who reportedly represent the 60 who introduced resolutions of their own. The 60 are now being urged to substitute the new resolution for their original proposals.

Becker's new amendment looks to the future and tries to anticipate many possible cases that might come before the Supreme Court. In addition to prayers and Bible readings it covers official expressions of religious faith by government and governmental activity.

If the amendment were to become a part of the Constitution it would authorize voluntary prayers and Bible readings not only in public schools but "in any governmental or public school, institution, or place."

A significant omission in Becker's proposal is that it does not touch upon the problem of the use of law to enforce religious exercises, which was the point at issue in the Supreme Court cases which are being attacked. In the New York Regents' prayer case it was decided that official prayers used in government programs are unconstitutional. In the Pennsylvania and Maryland Bible reading cases it was found that required reading of the Bible and recitation of the Lord's prayer is a religious exercise and such requirements violate the Constitution.

The Court has not yet been faced with a case involving voluntary prayers or Bible readings on the part of school pupils. It would be difficult to speculate on what the ruling in such a case might

be, because the circumstances under which such a suit might be brought or the particular point of law that might be at issue are unknown.

Rep. Becker, a Roman Catholic, has pushed for a constitutional amendment which would reverse the Court's decisions. His original proposal is stymied in the House Judiciary Committee. He introduced a discharge petition which would bring the matter to the floor of the House for debate without public hearings. After two months the petition has only 87 of the required 218 signers to force the issue to the floor.

The new amendment would provide:

"Section 1. Nothing in this Constitution shall be deemed to prohibit the offering, reading from, or listening to prayers or biblical scriptures, if participation therein is on a voluntary basis, in any governmental or public schools, institution, or place.

"Section 2. Nothing in this constitution shall be deemed to prohibit making reference to belief in, reliance upon, or invoking the aid of, God or a Supreme Being, in any governmental or public document, proceeding, activity, ceremony, school, institution, or place, or upon any coinage, currency, or obligation of the United States.

"Section 3. Nothing in this article shall constitute an establishment of religion."

The amendment would require a two-thirds majority to pass the House. It would then have to pass the Senate. An amendment to the Constitution must be ratified by three-fourths (39) of the 50 states.

Observers in Washington see little likelihood that any of the proposed "prayer amendments" will receive the necessary support to become a part of the Constitution.

**SBC Housing Bureau**  
**16 Central Pier**  
**Atlantic City, New Jersey**

**ALL RESERVATIONS MUST BE  
 CLEARED THROUGH SBC  
 HOUSING BUREAU.**

Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it should become necessary to cancel a reservation, please notify the SBC Housing Bureau promptly. At least six choices of hotels or motels are desirable.

**Reservations will be filled and confirmed in order of date of request.**

All reservations will be processed according to the date of receipt by the Housing Bureau. Hotels and motels will attempt to confirm the reservations within the rates indicated but this will be governed by early requests.

If accommodations at the hotel/motel of my choice are not available, I understand the Housing Bureau will make as good a reservation as possible elsewhere and that I will receive confirmation direct from the hotel/motel.

Some hotels and motels may require a deposit on the reservation equal to the first day's lodging. It is recommended that, when required, deposit be made in accordance the instructions given by the hotel or motel.

**ARRIVAL AND DEPARTURE  
 DATES ARE ESSENTIAL**

**Don't forget the Baptist Jubilee  
 Celebration immediately following  
 the Convention!**

Map No.	BOARDWALK HOTELS	Map No.	MOTEL-TYPE ACCOMMODATIONS
7	ABBEY	30	*ACAPULCO
58	AMBASSADOR	62	ALGIERS
1	BREAKERS (Strict Dietary Laws)	69	*ALOHA
11	CHALFONTE-HADDON HALL	54	*ASCOT
42	CLARIDGE	39	BALA
60	DEAUVILLE	13	*BARCLAY
48	DENNIS	64	BARONET
67	LA CONCHA	73	*BLAIR
47	MARLBOROUGH-BLENHEIM	18	BURGUNDY
23	MAYFLOWER	52	CALIFORNIAN
20	NEW BELMONT	68	CARIBE
76	PRESIDENT	17	CAROLINA CREST
53	RITZ-CARLTON	15	CATALINA
4	SEASIDE	40	*COLONY
38	TRAYMORE	36	CONTINENTAL
		12	CORONET
		10	*CROWN
		61	*DEAUVILLE AND DEAUVILLE WEST
		56	*DIPLOMAT
		59	DUNES
		43	*EASTBOURNE
		55	ELBORADO
		27	ENVOY
		22	*FIESTA
		57	GALAXIE
		14	*LAFAYETTE
		78	*LINCOLN BEACH 2-Room Suites (2-4 Pers.)
		31	LOMBARDY
		70	MALIBU
		63	MARDI GRAS
		66	MATTINIQUE
		24	MAYFLOWER
		41	MIDTOWN
		75	MONTE CARLO BEACH
		9	MONTEREY
		46	MT. ROYAL
		74	*NAUTILUS
		2	OCEAN VIEW
		77	PRESIDENT
		51	SAXONY
		5	SEASIDE
		35	SORRENTO
		72	STRAND OF ATLANTIC CITY
		65	TEPLITZKY'S
		21	TRINIDAD
		71	*TROPICANA

Map No.

Map No.	OFF-BOARDWALK HOTELS
16	CAROLINA CREST
8	COLTON MANOR
26	COLUMBUS
44	EASTBOURNE
25	FLANDERS
6	HOLMHURST
33	JEFFERSON
34	KENTUCKY
37	MADISON
3	MORTON
19	PENN-ATLANTIC
29	RICHFIELD BOSCOBEL
45	RUNNYMEDE
32	STERLING

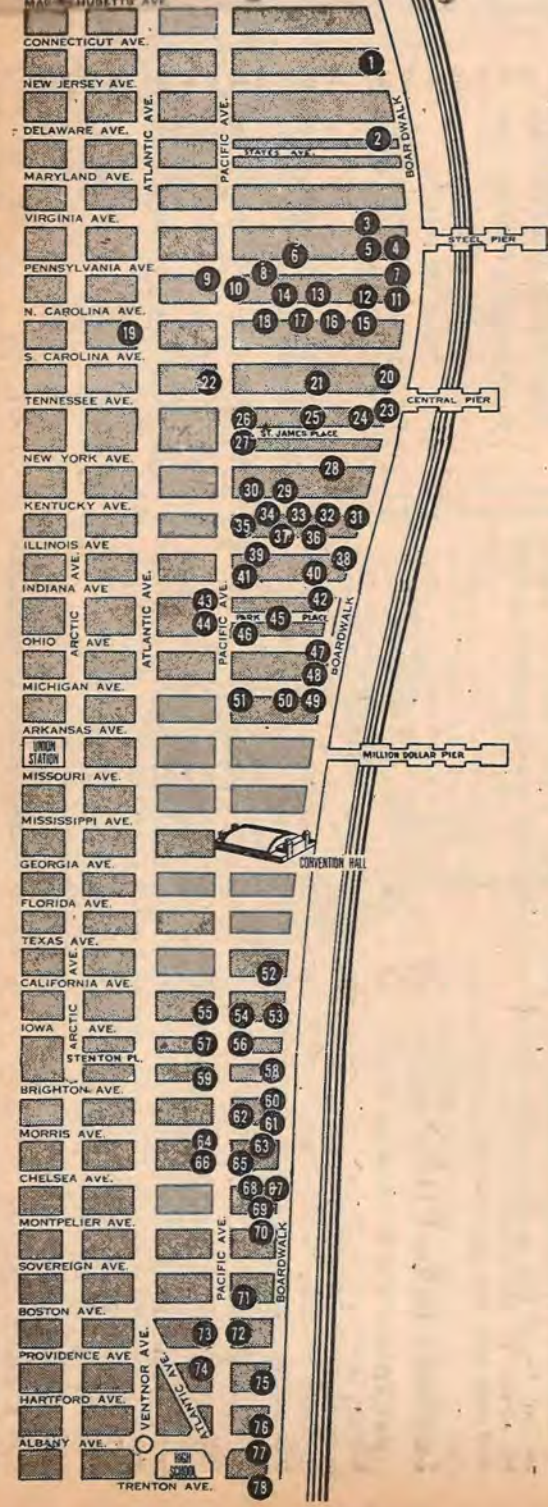
**MAY 19-22, 1964**

**ATLANTIC CITY, NEW JERSEY**

**SOUTHERN BAPTIST CONVENTION  
 HOTEL OR MOTEL RESERVATIONS**

**\* SCHEDULE OF MEETINGS**

Southern Baptist Convention	May 19-22
Woman's Missionary Union	May 18-19
Pastors' Conference	May 18-19
Baptist Jubilee Celebration	May 22-24



## Training Union

### Sunday School conferences

THE SUNDAY Schools in our churches have a unique importance in our spiritual ministry. They constitute our major "reaching and teaching" agency. The Sunday School is our most important tool for evangelism. A pastor and church "must" give first consideration to their Sunday School because so many things hinge on the vigor and health of this organization.

All this being true how important are the coming state Leadership Clinics at Magnolia (Oct. 7-8) and Forrest City (Oct. 10-11)! Lawson Hatfield is arranging the program for elementary workers the first day and all others the second. This will undoubtedly prove very practical and helpful.

Also conspicuous is the quality of the program both from the standpoint of subject matter and program personalities. Those attending should return home enlightened and inspired for the new year's work.

Please make it possible for every Sunday School leader from your church to attend one day of this conference. It might well be the time of inspiration needed to make next year one of your best in Sunday School ministry—J. T. Elliff, Director.



MR. ELLIFF

## Student Union

### 'I didn't go'

SO many have asked how I enjoyed the trip to Beirut, I must say: "I didn't go."



DR. LOGUE

To my stamp and coin collector friends expecting a coin from Jordan or a new stamp issue from Lebanon: "I didn't go."

To my friends who expected a watch from Switzerland or a small diamond from Holland: "I didn't go."

To the victims where I supply and have wondered why no: "When I was in the Holy Land," "I didn't go." (But I'll let you know like the rest of the brethren if and when I do!)

To those poor deluded people who think taking students places is all vacation: "I didn't go."

There are two people who know 'I didn't go.

1. Mrs. Jamie Jones, wife of our BSU Director at the University of Arkansas, who mothered and fathered their four young ones while Jamie Jones took my place on the tour. Mrs. Jones wished I had gone.

2. My wife and our four. (I think they wish I had gone too!)—Tom J. Logue, Director.

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FOURTH  
QUARTER  
1963**



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Basic in everything we are trying to do as Baptists is the ministry of our State Baptist Papers. Put your paper in your church budget. — Louie D. Newton, Chairman, Baptist State Paper Committee, Southern Baptist Convention



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OLD AUTHORS, Dept AK-8 Rowan, Iowa

### Parallel lines

THE author of this article well remembers that when he was a mathematics teacher he endeavored many times to develop in the minds of his pupils the concept that parallel lines are lines in the same plane which run in the same direction, thus being the same distance apart throughout their entire length. In the lines, a base line is generally drawn first and then other lines are made to parallel the base line.

In Atlanta, Ga., there is a place called Five Points, where five streets come together at a common intersection. There is a story of an Atlanta man who had a cat that he didn't want, and he repeatedly tried to lose the cat in some place far way from home—but the cat often arrived back home before the man. One day, the man took the cat to Five Points and turned her loose thinking that she would become so confused that she could never make it home. But it was the man who became confused; and later he confessed to a friend, "If I hadn't followed the cat I'd never have gotten home, myself."

Non-parallel streets often bring confusion to a traveller. And, non-parallel

lines in church organizational work often lead to confusion and ineffectiveness in the life of a church.

Surely the organizations of our churches should move along parallel lines. The base line is the preaching service, the most important service of all. And every organizational line should parallel this base line. When this is true, all organizational lines run parallel to each other, and when they do there can be written into these lines and in the overlapping spaces between them that perfectly harmonious and beautiful co-operation of Christian endeavor which only a church without organizational conflicts can attain.

Now please note that a musical staff has five parallel lines which contain (generally) all the notes of a melody. These parallel lines, with the spaces between them, make it possible for true harmony to be written into the musical staff and to be played beautifully, anywhere, by an accomplished musician. And, in true analogy, the preaching service of a church and the four major organizations of a church, all moving in the same direction, result in a harmonious and effective church program. Because, moving together and in the same direction, they will all travel through the same general areas of work, and each will sound its own note in each area.

(It may be added that there can hardly be anything more monotonous or lacking in harmony than a melody where all the notes are placed on one line, no matter which line it is!)

There is a mathematical theory that "parallel lines meet at infinity". Now God is infinite; and if to God's people "infinity" is where God dwells, then we may build in our minds the wonderful concept that when each of our church organizations shall follow through in its work into the very presence of God, there all of them will meet and merge into one, with the goal of each realized in full measure. Amen!—Nelson Tull, Brotherhood Secretary.



MR. TULL

## The Bookshelf

BOOKS recently received include: Revival Sermons and Outlines, by J. H. Jowett, F. B. Meyer, Charles H. Spurgeon, and Others, Baker, 1963, \$1.95.

Sermons on Our Mothers, by Joseph B. Baker, Baker, 1963, \$1.95

Please Give a Devotion, by Amy Bolding, Baker, 1963, \$1.95

Love and the Law (paperback), by C. Ellis Nelson, John Knox Press, 1963, \$1.50.

This is a modern application of the Ten Commandments for present-day living.

Naught for Your Comfort (paperback), by Trevor Huddleston, Macmillan, 1963, \$1.45

First published in 1956, over 150,000 copies have been sold in different parts of the world. This is the personal story of one man's growth in understanding the iniquity of apartheid as "a degradation to us all," and the story of his battle with it as a priest living in a colored district of Johannesburg.

The John Knox Press has just come out with four more volumes in its The Layman's Bible Commentary. The four volumes may be purchased for \$7 or the volumes may be secured on an individual basis at \$2. The new volumes are: Exodus; Leviticus and Numbers; John; and 1-2 Thessalonians, 1-2 Timothy, Titus and Philemon.

The Gifts of Christmas, by Rachel Hartman, Channel Press, 1962, \$2

This attractive, 123-page, illustrated book by the young daughter of missionaries to China will be a good Christmas book selection for those who like to give books at Christmas. Miss Hartman is assistant executive editor of Christian Herald Magazine.

### PRAYER

P rayer  
R elentlessly  
A lways  
Y ields  
E verlasting  
R eward

—Murriel Green



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# Here comes the bride



*"Music should add dignity to the wedding. Words and music should remind the listener of the sacredness of the hour, the union being formed, and the place of God in the midst."*

—William J. Krutza ("The Church Musician, May, 1962")

EFFORTS to prepare young people for marriage and homemaking have been intensified in recent decades.

Many books have been written; high schools and colleges offer courses designed to equip girls for homemaking; churches, colleges, and other organizations schedule seminars and weeks of specialized effort to help young men and young women to understand themselves and each other.

There is widespread emphasis upon meeting the need for higher concepts of marriage and homemaking.

Along with more intelligent appreciation of the meaning and significance of the wedding ceremony has come a new trend in wedding music. Pastors, youth leaders, counselors, and Christian young people themselves are giving serious thought to the matter of appropriate music for church weddings. This results from growing recognition of the fact that the wedding of Christian young people should be a rich spiritual experience; that "a Christian's wedding music should be Christian."

Such thinking replaces musical comedy selections and secular love

songs with music that is sacred in nature and content. The movement is away from traditional selections from operas that have been used through many generations.

Be it said to the comfort of the multiplied scores of us who approached the marriage altar to the two-four count of the Bridal Chorus from Lohengrin that the strains of the familiar melody had a meaning for us entirely separated from its original setting. There is little likelihood that our selection of music has affected for good or bad the quality of our marriages.

But the choice of music does have an important bearing upon the impressiveness and beauty of a ceremony.

As the displacing of the Lohengrin and Mendelssohn marches becomes more widespread, the question "Why?" is asked more frequently.

Truth to tell, many people who have loved and used the Bridal Chorus had no knowledge of its operatic origin, and others of us have forgot the story. Traditional usage has so created a different connotation for the composition that its original setting and at-

mosphere have been lost to our thinking.

Here is a thumbnail review of the story.

The first act begins with the accusation of Elsa, daughter of the duke of Brabant. She has been falsely charged with the killing of her brother, Godfrey. Count Frederick and his wife, Ortrud, have promoted the accusation and are determined to bring about Elsa's downfall.

Lohengrin, hero of the story, appears on the scene at the opportune moment, in fanciful, magical pattern. He asks Elsa for the privilege of fighting for her and of making her his wife.

Elsa gratefully accepts his offer and promises to marry him, even with the unreasonable condition that she must never ask his name!

Act Two finds Ortrud and Frederick trying to tease Lohengrin into revealing his identity, and planting doubts and misgivings in Elsa's mind.

But Frederick and Ortrud are driven away, and the wedding of Elsa and Lohengrin proceeds.

Scene One of Act Three takes place in the bridal chamber. The ladies enter on one side, leading in Elsa; the king and his nobles from the other side, leading Lohengrin.

It is here that the Bridal Chorus is introduced.

Lifted out of its fairy-story setting, it has had understandable appeal for brides.

Here is one translation of the words:

"Faithful and true, we lead you forth,  
Where love triumphant shall crown you with joy!  
Star of renown, flow'r of the earth,  
Blest be you both far from all life's annoy.

"Champion victorious, go thou before!  
Maid bright and glorious, go thou before!  
Mirth's noisy revel you've forsaken,  
Tender delights for you now awaken.  
"Fragrant abode enshrine you in bliss,

Splendor and state in joy you dismiss.

"Faithful and true we lead you forth,  
Where love triumphant shall crown you with joy!  
Star of renown, flow'r of the earth,  
Blest be you both, far from all life's annoy.  
—from all life's annoy."

Magic incidents and tragedy follow the wedding in quick succession.

Lohengrin kills Frederick in self defense. Elsa is cleared of all guilt in connection with her brother's disappearance when it is revealed that Ortrud had transformed the brother, Duke Godfrey, into a swan by a magic spell.

Godfrey is restored. Lohengrin, his identity unveiled as a knight of the Holy Grail, is drawn away in a boat by a dove.

Elsa sinks, lifeless, into her brother's arms.

Many brides have come to recognize that such a story does not reflect the Christian faith and dedication appropriate to a Christian ceremony.

Objections other than religious have been registered, too.

H. L. Mencken is said to have complained in 1908 that the Lohengrin march was archaic, and the Mendelssohn recessional "a doddering antique".

There are still those who feel with a bride whose marriage was widely publicized through a secular magazine in 1962, "I want a traditional wedding." And guests who feel with one at that wedding, "Here Comes the Bride" may be trite, but at least we know what it means."

Next week's column will carry further discussion of wedding music and a listing of musical selections appropriate to a Christian wedding.

Pertinent to this week's reading of the current mood about wedding music is this statement by Chaplain George Hedley of Mills College:

"A few flowers in the sanctuary, tastefully arranged are beautiful and satisfying. A massive display is vulgar.

"A few near friends of bride and groom well may have a part in the service. An army of bridesmaids and ushers, invited in order to satisfy supposed social obligations, is a burden not only upon the minister but also upon the couple and upon both sets of parents.

"A little quiet organ music, and a dignified march tune, will help to create a relaxed and cheerful mood. A tremolo warbling of musical comedy love songs is an affront to the seriousness of a Christian ceremony, and the banalities of the Lohengrin 'Bridal Chorus' belong only to the decadent period of opera from which they came."

*Rosalind Street*

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

## Facts of interest

... THE typical city family in the United States paid \$10.71 last month for what it could have bought for \$10.00 in the 1957-59 period. The Consumer Price Index rose in July one-half of one per cent to 107.1, compared with the 1957-59 base of 100.

... A preliminary report on crime statistics for the first six months of 1963 shows that the nation is headed for a new all-time record in the crime rate, FBI Director J. Edgar Hoover has announced. The final report on uniform crime statistics for 1962 showed that year to be the worst in the history of the United States law enforcement. The number of crimes known to police during the first half of 1963 topped the same period a year ago by nine per cent.

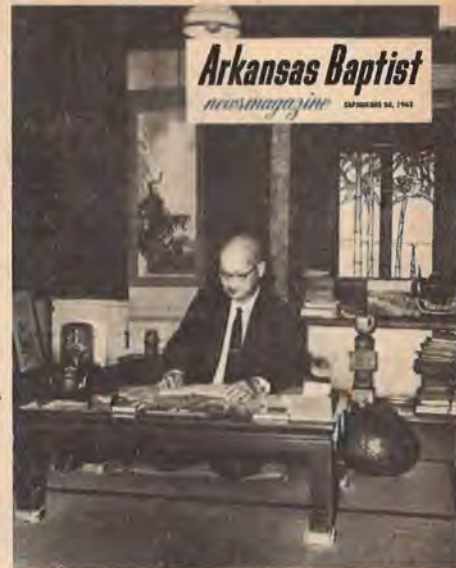
... The United States infant mortality rate in twelve years has dropped from 29.2 deaths per thousand live births to 25.3 a thousand—a decrease of 13.4 per cent. The United States infant mortality rate is higher than that of most of the Scandinavian countries, as well as several other countries.

... A Univac 1107 thin-film memory computer made by Sperry Rand Corporation expedites the flow of Toronto's auto traffic. Every two seconds the electronic computer analyzes reports from magnetic sensors buried in the streets to detect the frequency and number of passing vehicles. The computer then flashes signals that adjust the timing of stoplights at one hundred intersections to correspond to the density of traffic. The system will be extended to a thousand intersections by 1965.

... Stanley A. Rudin, a psychologist of Dalhousie University, Nova Scotia, said that the rise and fall of a nation may depend on the kind of books read by its children. "Books tend to emphasize the desire for achievement or power. The former leads to rising civilization; the latter, to aggression and decline. The United States is declining in the desire for achievement and rising in the desire for power." On the basis of some unpublished work by another American researcher, he said that the need for achievement was going up and the need for power was declining in the Soviet Union. This, according to Rudin, was a very tentative hypothesis.

... QUOTE OF THE WEEK: "Every man must do his own growing, no matter how tall his grandfather was."—The Survey Bulletin

## The Cover



—Foreign Mission Board Photo

"ELDER statesman" among Japanese Baptists, Pastor Kiyoki Yua, of Mejiro Church, Tokyo, works in the study of his home. He visited the States in 1962 for conferences concerning the 1963 Japan-wide evangelistic crusade sponsored by the Japan Baptist Convention.

**Know your missionaries**  
BY JAY W. C. MOORE

**J. Everett Sneed**

WHEN Rev. and Mrs. E. I. Sneed looked at their infant son 33 years ago, they never dreamed he would become a Baptist preacher at age 18. Neither did they dream he couldn't start to grammar school until he was 8 years old because of chronic malaria. Neither did they dream that this son would or could finish grade and high school in 8 years.

There was another dream that never entered their scholarly heads (both parents are college graduates, public school teachers)—that this little "bundle of meat" that they were looking at on Oct. 22, 1930, would earn a doctor's degree in philosophy from the University of Heidelberg, Germany. He graduated Summa Cum Laude from this old, historic university in 1960.

This 1930 "bundle of meat" is now known as John E. Sneed, the warm-hearted missionary in Independence Association who lives in Batesville.

Converted at the age of nine, John had no feeling, at that time, that God wanted him to preach. However, he did have a burning desire, at that early age, to tell others about salvation in Christ. When he surrendered, his godly parents were well pleased. However, they did not point out to the young minister from their many years of experience as a preacher couple the sorrows, heartaches and disappointments of a minister.

John was in full-time youth evangelism for two years. He used most effectively his perfected sleight-of-hand tricks to attract large crowds of young people. He would then witness to them and win many of them to Christ.

John has served only one year as Missionary, but wouldn't swap places with President Kennedy. He



MR. SNEED

LOVES his work, and his heart is [Next week: Paul Wilhelm, Clear Creek Association.] in it.

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Ryllis E. Linday

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# DECISION

By J. I. COSSEY

DECISION is the act of reaching a conclusion, settling an issue, determining one's own mind upon a course of action. Regardless of your age, culture, sex married or single, saint or sinner, you have to make decisions. I made my greatest life decision, to become a Christian, when I was 12 years old. My life has been made up of decisions, but becoming a child-like follower of Christ has over-shadowed all other decisions. The decision for Christ and His program of service should be made in youth. The hour of decision is always at hand. Our destinies depend upon our decisions.



MR. COSSEY

Noah decided to be a preacher of righteousness; Abraham chose to leave his father's house and obey God; Moses decided "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Joshua said to the children of Israel, "Choose you this day whom ye will serve; as for me and my house, we will serve the Lord." Elijah stood on Mt. Carmel and challenged the prophets of Baal, and called upon the people to make a decision, "If the Lord be God, then follow him."

Jesus said, "Ye cannot serve God and mammon."

At the age of 12 Jesus said, "Wist ye not that I must be about my Father's business?"

Andrew, Peter, James and John, "Forsook all and followed him."

Judas chose to betray Jesus for thirty pieces of silver.

Pilate asked, "What shall I do with Jesus?"

Agrippa said to Paul, "Almost thou persuadest me to be a Christian."

"If judges would make their de-

isions just, they should behold neither plaintiff, defendant, nor pleader, but only the cause itself." Livingston.

"Four things belong to a judge: to hear courteously, to answer wisely, to consider soberly and to decide impartially." Socrates.

"When a man decides to get married, it may be the last decision he is allowed to make." Kenneth L. Krichbaum.

"Decision of character will often give to an inferior mind command over a superior." W. Wirt.

"The man who has not learned to say 'No' will be a weak if not a wretched man as long as he lives." A. Maclaren.

"A block of granite which was an obstacle in the pathway of the weak becomes a stepping-stone in the pathway of the strong." Carlyle.



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## Beacon Lights of Baptist History

By BERNES K. SELPH, Th.D.  
Pastor, 1st Baptist Church, Benton

### The strength of unity

NOW and then someone asks if associations and annual associational meetings are still necessary.



DR. SELPH

Do Baptists have the same needs today as in past decades? Perhaps a look at the purpose and plans of the association will help answer these questions.

The association provided union and communion. Widely scattered churches could better keep a common faith by such participation. Though individual and sovereign in their rights, under God, they did not want to ignore their sister churches. They believed truth had a common source. To the association they could appeal in distress and doubt. Though it was no more than an advisory council, its discussions were not to be taken lightly.

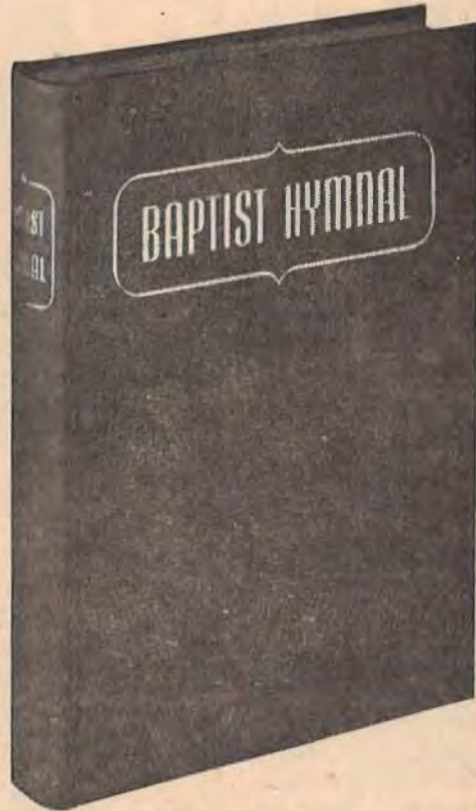
The churches were concerned about the type of messengers sent to their meetings. They agreed upon messengers of intelligence and good judgment, especially in matters of scriptural discussions. Inspiration was not all they sought. Deliberation of doctrinal truth was essential to God's program.

Not only were members to be spiritual and judicious brethren, but it was suggested by some that their expenses should be borne by the churches sending them.

In keeping with their purpose of deepening a common faith questions of faith and policy were discussed. Bible doctrines were propounded. Practices and procedures were studied. Suggestions were given about the work. Faith was strengthened. Sometimes debates waxed hot. The modern Baptist would not know how to take some of the sessions. He would probably think the association was about to split in fellowship.

History records that the associational idea has served Baptists well. It is the unit of denominational organization closest to the church. This has merit. It is a strong link with those farther out.

## Include the Baptist Hymnal in your plans for the new church year



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(Continued from page 7)



*REV. Wayne E. Sterling has resigned as pastor of Sylvan Hills First Church, North Little Rock. He will return to New Orleans Seminary for the completion of a Th.D. degree in the field of Old Testament. His ministry in North Little Rock began June 10, 1962. During this time, there were 88 additions to the church. His resignation became effective Sept. 21.*



*REV. Billy Ray Usery, a recent graduate of Southwestern Seminary, has accepted the pastorate of First Church, Berryville. He has previously served churches in Texas and Arkansas. Mr. and Mrs. Usery are natives of North Little Rock. They have a son, Stephen Michael. Mr. Usery succeeds Rev. Carl M. Overton, now pastor of Trinity Church, Bauxite.*

**GERALD HAMM** and **Marshall Fuller** will be ordained to the office of deacon by Second Church, Jacksonville, at 2:30 p.m. Sept. 29.

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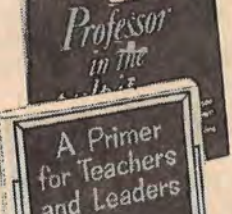
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# Down in the dumps



By Thelma C. Carter

**D**O YOU know the meaning of the expression "down in the dumps"? It is usually used when a person is not in a happy frame of mind.

A story tells that an unhappy king of Egypt named Dumops built a pyramid to honor himself and his family. King Dumops had hoped to be one of the greatest kings of Egypt. He spent a lifetime trying to outdo the other kings.

Because King Dumops was not as successful and happy as he had hoped, he spent hours, even days, thinking and worrying in the underground chambers of his pyramid. Alone he grieved over the things he had failed to do as a king. From his actions, according to the story, we have our expression, "down in the dumps."

Dumops' pyramid was one of the many pyramids built by the Pharaohs, or kings of Egypt. The Nile Valley still has many pyramids.

A pyramid was built as the final resting-place of one person only. Pyramids were really burial tombs. Smaller pyramids, belonging to other members of the royal household were built near the king's pyramid. Many pyramids have disappeared because of the winds and sands.

Pyramids have puzzled men for centuries. How were the huge stones, some weighing many tons, raised to their correct places? Bible history tells us that thousands of slaves labored all their lives building the huge pyramids.

Pyramids were planned to be enlarged so long as the builder lived. Thus, kings enlarged their tombs again and again for as many as twenty and thirty years. They decorated them, sometimes in gold and silver.

Ancient pyramids appear strange to us today. To ancient people, the square foundation plan and triangular, slanting sides, with underground rooms, was thought to be the finest kind of building.

A pyramid always had a secret opening. Rare and valuable jewels, furniture, scrolls, and inscriptions were placed inside tombs. Thus a proud king tried to honor himself, often to no avail.

# Gloss makes a move

By Fred Cornelius

**F**OR almost a week now Gloss the seal, leader of his herd, had been traveling. He had been traveling with his herd straight out across the ocean.

He must take his family, and all the other seals that would go, as far from the mainland coast as he could. He must find some lonely island as far away from their present home as possible. There he and the other seals must start life over again.

He wanted a place where there were plenty of fish and other good things to eat. He wanted an island which no man came near. It must be a place where the fine fur on his back could grow long and thick and would be glossy and shine, like the ice on an inland brook. The place must be far away so that no man would kill him to get that beautiful fur.

Such a place was hard to find. On their long journey, the seals had come upon several islands. Not one of these thus far had suited Gloss and his fellow travelers.

The seals never remained on those islands more than a few hours. They stayed just long enough to make a few dives to the bottom of the lagoon and there search for food. When they had eaten all they could find, they moved on straight across the sea.

The seals all became weary and sore of muscle from so much swimming. Yet the leader was not satisfied with any of the islands they had found. Because he felt that sooner or later they would find just the place they wanted, they kept on going.

At last they came to a lonely island. It had a good sandy beach on which the animals could rest in peace when tired. No enemies seemed to be about.

The entire herd investigated the food supply around the beautiful little island. They found plenty of shellfish in water not too deep for diving. Other fish also seemed to be there in abundance.

In all ways the place seemed to be just what they wanted. The seals should be able to live many years in this place, to thrive and be happy.

Gloss was a good leader. He must not make up his mind too soon. He must make further tests. He must make sure the sea would not race up over this beautiful place and become so rough that it would destroy them all.

After resting, Gloss pulled himself all across the island. He observed the trees for watermarks. He found none. This told him the land was comparatively safe from a mad sea.

At last, he assembled his herd to make his report. His mind was made up. This would be their future home. The other seals joined their leader in a great celebration. They were all happy indeed.

The herd lived on this lonely island for many years. When the sea was high, the mothers took their calves far up on the high ground of the island, and they were safe. The many young ones had great times playing with one another.

Yes, the move had been a good one. The great leader of the herd was the happiest seal of all. He hoped with all the others that this place would always be safe.

Traveling so far was a hard job. Gloss knew they had too many young seals to make another long trip unless absolutely necessary. So long as conditions remained as they were, the future looked bright to the seal leader.

(Sunday School Board Syndicate, all rights reserved)

# Denton Explores Pastors' Wives' Problems

A minister's wife can be a very lonely person despite her constant participation in church groups, according to Wallace Denton, director of counseling at the Midwest Christian Counseling Center at Kansas City, Mo.

Denton pointed out that because of her role as the pastor's wife she could not "let down her hair" with the other girls as other women were able to do.

"Many ministers' wives have found that if they did develop close friendships among women in their congregations that they became involved in petty jealousies and so they found it better to maintain a certain aloofness," said Denton. "This does not bother some wives but others need a close relationship with another woman and this creates a real problem for them."

He suggested that other ministers' wives would be a logical choice for close companionship but that usually competition between churches was felt enough that this held wives apart.

### Speaks at Workshop

Denton spoke to a workshop designed for ministers' wives, some 75 of whom attended, held August 6 under the sponsorship of the Pastoral Care Department at Arkansas Baptist Hospital.

Denton dealt with other problems which face the minister's wife. He pointed out that her education could separate her from those whom she should lead.

### Tastes Change

"When a woman goes through college her tastes change, her level of culture interest changes and she sometimes finds the church women's groups in which her leadership is needed to be dull, drab and uninspiring," said Denton.

This can happen to the pastor too, he pointed out. He also referred to the "case of the outgrown wife" in which the wife worked to put the hus-

band through college and seminary and while his interests enlarged and grew, hers did not. He said some seminaries were attempting to meet this challenge by offering special courses for wives.

### Lack of Family Time

Another real problem faced by ministers' wives is the lack of time which their husbands are able to devote to their families. He pointed out that a survey made by the Southern Baptist Convention showed that only three per cent of the ministers surveyed took a day off consistently and 43 per cent of them never did. The wives reported that 18 per cent of their minister husbands never had an evening at home, and 46 per cent had no more than one. Denton pointed out that time should be considered qualitatively instead of quantitatively because 30 minutes in which children were given the full and undivided attention of their parent was better than two hours in which all of them were sitting in front of a television set.

"Ministers need to remember that their own home is part of the Kingdom of God," said Denton.

Denton attended Ouachita Baptist College and was a pastor at Tinsman and Fisher. He received degrees from Southern Baptist Theological Seminary at Louisville, Ky., and from Columbia University.

## BOARD APPROVES PURCHASES

The ABH Board of Trustees, meeting in August, approved the purchase of the following equipment for the Hospital:

Two new clean dish storage carts for dietary department.

Two new desks, three adding machines and a remittance control machine for the patient discharge office. Total cost was \$3,900.

The Board also approved a \$3,500

## Mrs. Clark Replaces Miss Gross as Hostess



Mrs. Jane Satterfield Clark

Mrs. Jane Satterfield Clark of 711 North Palm is the new hostess, replacing Mrs. Joy Gross who has returned to college at the University of Arkansas.

Mrs. Clark is a native of Conway and she has one daughter, Mary Katherine who is 5. Mrs. Clark attended Arkansas State Teachers College at Conway and formerly worked for Arkansas Louisiana Gas Company. She was born in Baptist Hospital on December 25, 1938 and she has a twin sister, Mrs. Lynn Stewart who now lives at Searcy. She is the daughter of Mr. and Mrs. M. M. Satterfield of Conway.

addition to the dining room for another private dining area.

# MRS. REYNOLD'S STORY IN NATIONAL MAGAZINE

A story on the career information center at Baptist Hospital written by Helen Reynolds, director of volunteers, appeared in the August issue of The Auxiliary Leader, official magazine for the American Hospital Auxiliary Association.

The story was entitled "Information Center Acquaints Teen-Agers With Hospital Career Opportunities."

Mrs. Reynolds wrote that when she polled a group of boys and girls who worked in the hospital most of them replied doctors and nurses. As a result, she decided some sort of information on the variety of hospital careers should be made available to them and planned the Career Information Center in connection with National Hospital Week in May.

In collecting information, "We real-

ized for the first time there is a place for almost every kind of talent and capability on the hospital team," Mrs. Reynolds wrote. She wrote to 75 health and professional organizations to obtain the materials which were available.

She invited in school counselors to explain the program and to encourage them to use the materials. They were responsible for sending 150 young people to the Hospital during National Hospital Week for guided tours. Each department had special career displays up during the Week.

A permanent career information center was established in the volunteer office and teen-aged volunteers at Baptist Hospital are constantly using it.

Such a center "bears dividends for

the hospital and young people for many years to come," the story concluded.

## HISTORICAL SKIT GIVEN

A skit on the history of the Baptist Hospital Auxiliary was presented September 12 at the regular fall meeting.

Mrs. Henry Thomas was looking over an old Auxiliary scrapbook when the skit opened and women in costumes of the different eras appeared to tell about Auxiliary work through the years.

Mrs. J. W. Littleton, Mrs. J. C. Fuller and Mrs. Ladd Davies represented the different eras. Mrs. Fuller is a former president of the Auxiliary.

# NURSERY MOVES TO LARGER QUARTERS



The children at the ABH day nursery got to lend a hand on moving day by putting their books and toys into the new shelves. At right, they relax outdoors in their new play yard afterward. At the top of the slide is David Bailey and behind him are Carla Flippin and Bennie Rogers.

"Be sure and tell my mother where we're moving so she'll know where to come and get me," chimed one four-year-old enthusiastically, when he was told that the ABH Day Nursery was moving from its Marshall Street location to 1108 Wolfe Street.

All the children were excited about moving into their new quarters and some who were at home on moving day asked their mothers to bring them to the Nursery to help with the move.

Mrs. Elizabeth Smith, supervisor of the Nursery, had plenty of small helpers August 22 when the move was made and by the end of the day everyone was proudly showing off their new house.

For some of the children, the move marked a real milestone in their lives. They had been with Mrs. Smith and her

nursery staff ever since the nursery opened in 1958. Three of them, Tara Lynn Carter, Scotty Bridges and Keith Turner, were small babies when they first came to the Nursery and Mark Cook was only a year old. Two of the Nursery children are graduating to the first grade this year.

The Nursery, which now has 21 children officially enrolled, but has only 12 to 15 a day attending, will have space in the new building to nearly double its enrollment. The newly remodeled house has two large bedrooms for large children and for babies, two playrooms, an activity room, a dining room and an outside play yard. Mrs. Smith's staff includes Mrs. Margaret Sebastus, who works with the older children, Mrs. Delphia Shackelford who takes care of the toddlers, and Mrs. Winnie Godfrey, who takes care of the small babies.

## Miss Lynch Named To State Board

Miss Louise Lynch, Director of Clinical Instruction, has been appointed to the State Board of Nurse Examiners to fill the position held by Miss Elva Holland, Director of the school.

Miss Lynch has been in nursing education for the last 10 years and has been on the faculty of Baptist Hospital for this period of time. She has attended the University of Texas School of Nursing and got her Bachelor of Nursing from South Dakota State College at Brookings, South Dakota. She is active in local and state nursing organizations.

Miss Holland has been on the Board of Nurse Examiners almost continuously since 1961 and has served as president and vice-president of the group. Many changes in nursing and nursing education have taken place during her tenure on the board.



The babies at the nursery look on while their older friends play on the equipment in the new play yard. From left are Dana Kay Douglas, Mary Mahan and Chris Bryan.

# New \$200,000 Laundry Opens at ABH

The big new modern laundry which can process 12,000 pounds of laundry a week opened last month at Baptist Hospital. Total cost of the new facility was \$200,000, \$90,000 of which was spent for the building and \$110,000 for equipment.

The laundry stepped up its work load by taking on the North Little Rock Memorial Hospital's linens beginning September 1 and decreased its work hours from 76 to 40 hours per week. The change was possible because of the size and speed of the new equipment.

## Designed by Bradley

D. A. Bradley, laundry manager, was responsible for the design of the work layout in the new laundry. Because of its efficiency he is now handling 9,000 pounds of linen a day from Baptist Hospital and 1,000 to 1,200 pounds a day from North Little Rock on a five-day week basis.

The trucks unload the dirty linen at the loading dock from where they are taken into the sorting room. Here the loads are sorted into six categories, large flatwork, small flatwork, fluff dry, blankets, pillows and uniforms. The carts are then filled with the classified linens and weighed up to 75 pounds per load. The 75-pound sacks are hooked onto a ceiling hung conveyor called a Monorail which carries them to the washer-extractors to be loaded.

## Three Large Washers

The laundry now has two 600-pound and one 250-pound machines which wash the clothes and extract the water in an hour. A special soap preparation made specifically for hospi-

tals to kill bacteria called Enstaph is used in the washing process.

The large machines hold eight bags of linens, with two in each pocket of the giant cylinder. The clean, wet clothes are then carried to a mammoth gas tumbler drier which will condition clothes in three minutes and dry them in 10 to 15 minutes.

The clothes are then taken to the finishing area. The flatwork is put through the new American HyPro ironer which will carry linens through at 125 feet per minute as compared with the 40 feet per minute on the old ironer. The old flatwork ironer has been kept as a standby piece of equipment but some of the other equipment used in the old laundry was sold. Two uniform pressers were also kept and two new ones furnished.

A \$7,800 folder to be used for towels and other fluff dry items was approved by the Board of Trustees at a meeting August 13 and is on order for the laundry.

## New Lab School Planned Next Year

Plans are being made for establishing a training school for aides which would qualify them for becoming Certified Laboratory Aides when the new laboratory facilities are opened on second floor next year.

The program is a newly approved one which consists of a one-year course including work in the classroom and in the lab. Plans are to later extend the laboratory educational program to include a course for medical technologists with college affiliation so that those taking it can get degrees. Three years of college is re-



A laundry employee unloads a bag of soiled linens into one side of the giant cylinder which is part of the washing machine. The clothes moved along an overhead rail from the sorting room.

## New Arrivals

Doris and William Looney of 9 Clifton Drive are parents of a new daughter, Shelly Marie, born August 21 at ABH. Mrs. Looney has been an employee of the Medical Arts Drug Store.

Rev. and Mrs. G. W. Martin (Ann Bassinger) have a new daughter, Bari Anne, born August 23 at ABH. She weighed six pounds, 12 ounces. Mrs. Martin is an ABH graduate.

quired for the medical technology course.



At left, two laundry employees unload the big drier which dries up to 250 pounds of clothes every 15 minutes. At left the new ironer carries linens through at the rate of 125 feet per minute.

# The life of faith

BY DR. DONALD L. WILLIAMS

ASSISTANT PROFESSOR OF OLD TESTAMENT INTERPRETATION  
SOUTHERN SEMINARY

Lesson Text: Hebrews 11:1-10

Larger Lesson: Psalm 105:1-24,  
Galatians 3, Hebrews 11:1-22.

THE lesson material for this Sunday brings to a close a quarter of study in the book of Genesis. The Biblical material in the Larger Lesson is not taken from Genesis; however, the subject and content of this material refers directly to the persons and events described in Genesis. Nevertheless, the Biblical material under consideration in our lesson is no mere summary of Genesis; behind the outward appearance of summary lies the deep experience of worshipping congregations praising God.



DR. WILLIAMS

## I. THE GOD WHO ACTS

In the lesson comments for last Sunday, this writer stressed the importance of the Biblical conception of the God who acts in history. This conception again dominates the Biblical material before us. For the Israelite, as Psalm 105 demonstrates, God was known only through his positive acts in their history which revealed his nature and his purpose. When the ancient Hebrew gave expression to his understanding of Yahweh, his God, he did so not through propositional or dogmatic truths; he recited the acts of God in the past which gave testimony to the nature of God. Thus, Psalm 105 does not state propositionally, "God is gracious"; rather, it gives voice to the graciousness of God by recalling the historical dealings with Abraham, Isaac, and Jacob. Nor does Psalm 105 state dogmatically, "God is a saving God"; rather, the saving character of God has been demonstrated by his actions with the patriarchs. To affirm that God is both gracious and saving gives voice to ultimate truth; yet, we know the gracious and saving nature of God because he has demonstrated this nature in history. History, then, is the realm in which God acts. Moreover, this fact marks the Biblical revelation as unique, for among the great religions of the world, only the Hebraic-Christian tradition takes history seriously.

Since history is the arena of God's activity, and since God has revealed himself to man in and through history, then

the recitation of the historical acts of God is the affirmation of the history of salvation. In truth, the whole Bible is a confessional witness to the acts of God on the historical plane in behalf of man's redemption, a redemption which began when God encountered Abraham and culminated in the supreme historical act of God becoming man in Jesus Christ, the "word made flesh."

When the ancient worshipper lifted his voice in praise to God, he confessed what God had done in history. Psalm 105 is an example of this confessional theology of God's salvation-history. As we read this psalm, we must be aware constantly that it is no static document; this psalm is a confession of faith of the worshipping congregation, used and re-used by many generations in the Jerusalem temple. The central emphasis of this confessional psalm is the covenant established in history with the patriarchs, a covenant which found its gracious culmination in the Exodus event. The worshipping Hebrews are saying, "Yahweh is our God because we are heirs to the covenant." But more, the worshippers are affirming, "The covenant of God with our fathers is not an event of the past; we, too, participate in the covenantal promise." As each generation confessed their faith in God's historical revelation, they also affirmed that this historical faith was their contemporary faith and redemption. For this reason, the worshippers are addressed as "offspring of Abraham," and "sons of Jacob" (Psalm 105:6). Needless to say, faith in the past historical revelation of God is not sufficient; that faith must be actualized anew by each person in each generation so that the covenant becomes contemporary. Therefore, Psalm 105 is not only a confessional recitation of what God had done in salvation-history, it is the confessional recitation of what God is doing and will do in his salvation-history. This psalm gives over to an expression of joy in the power of God which overcomes every barrier and moves to the fulfillment of the divine purpose. In this joy, the active response of the congregation can only be praise and thanksgiving (vs. 1-6).

As members of worshipping communities, we, too, experience the same worship reaction as the ancient Hebrew:

confessing that God has acted historically in Jesus Christ to effect our salvation, we confess that this redemptive act continues to be contemporary in our lives and experience. What a lesson in worship this psalm should be. Too often we are so involved in begging God to bestow some favor upon us that we miss the real purpose of worship—to confess and praise God's acts in history which effected our salvation. Our understanding of God would be changed markedly if we took the historical affirmation of the Bible seriously, for as we confess what God has done, we bring ourselves into encounter with a living God who is still acting in our history. In confessional theology we encounter God!

## II. FAITH IN THE GOD WHO ACTS

The confession that God has acted and is acting in history demands faith on the part of the individual. Herein lies the difficulty of confessional theology. This problem of faith is a constant struggle for those who have met God in history. Although the examples of the difficulty of faith could be multiplied from the Biblical revelation, two will suffice; Abraham, whose encounter with God in history caused him to launch out to an unknown land, found it inconceivable that God would provide him with a son by Sarah and attempted to persuade God to recognize Ishmael (Genesis 16:15-21); the children of Israel, having been redeemed from Egyptian bondage by the mighty hand of God, rebelled against God in the wilderness because of the insecurity of their situation (Numbers 11-14). Yet, both the birth of Isaac, the promised heir, and the possession of the promised land by the children of Israel became cardinal points in the confession of the acts of God in Israel's history (Psalm 105). Abraham and the children of Israel never doubted the existence of God; they doubted that God would continue to act in history for their redemption.

The problem of faith in God's ability to act was raised also among the New Testament community. The apostle Paul constantly stressed the ultimate importance of faith in one's relationship to God. But, note that when Paul deals with the difficult problem of faith and works in Galatians 3, his argument moves into the realm of what God has done in history and Abraham is employed as the chief example. Moreover, the author of Hebrews is able to conceive of the whole course of salvation-history under the subject of a faith-recognition in God who acts for man's redemption in history (Hebrews 11). As none of the other great religions of the world take history seriously, none of these non-Christian religions demand the response of faith. Indeed, this unique demand for faith in the God who acts in history presents the greatest stumbling-block in Christianity: confession of God as an idea embodied in propositional truth is not difficult; confession of God as an active participant in our history,

both past and present, demands ultimate trust in the promises of God and absolute reliance upon his ability to put them into action. Thus, the Biblical witness to the cardinal act of historical confession not only evokes praise to the God who acts, but demands faith in the reality of that action. When these truths of the Biblical revelation are activated within the individual and the worshipping community, the Biblical faith will be revitalized and we shall blend our voices with the ancient Hebrews, shouting the concluding word of Psalm 105, "Hallelujah" (in the English versions, "Praise the Lord").

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Key to listings: (BL) Beacon Lights of Baptist History; (CHM) Courtship, Marriage and the Home; (E) Editorial; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road; (KYM) Know Your Missionaries.



## A Smile or Two

### Home town

A SMALL town is usually divided by a main street, two churches and lots of opinions.

### One view of heaven

LITTLE Stevie Bucker, age 5, kept referring to Jesus as "She." His mother inquired why Stevie called Jesus "She" and found that he had the impression because of pictures of Jesus with long hair.

Stevie's mother explained why Jesus had long hair. After thinking a minute, Stevie remarked, "Well, when I get to Heaven, I want them to have a barber shop or scissors or something."

(Contributed by Mrs. Ruby Predian, Emmanuel Church, Piggott, Stevie's Sunday School teacher.)

### Monogamy

A WOMAN missionary who worked in the old China before it was messed up by Communists, loved to tell this story. One day she was taking tea with a mandarin's eight wives. The Chinese ladies examined her clothing, her hair, her teeth, and so on, but her feet especially amazed them. "Why," cried one, "you can walk or run as well as a man!"

"Yes, to be sure."

Can you ride a horse and swim, too?"

"O, yes."

"Then you must be as strong as a man!"

"Indeed I am!"

"And you wouldn't let a man beat you—not even if he were your husband?"

"Certainly I wouldn't!"

The mandarins eight wives looked at one another, nodding their heads. Then the oldest one said, softly: "Now we understand why the foreign devil never has more than one wife. He is afraid!"

### If the shoe fits

A NEWSPAPER editor, with some space to fill, set up the Ten Commandments and ran them without editorial comment.

The next day he got a letter from a subscriber which said: "Cancel my subscription; you're getting too personal."

### Male viewpoint

THERES a difference between beauty and charm. A beautiful woman is one I notice. A charming woman is one who notices me.

### Act your age

A CAR screeched to a halt at an intersection, barely missing a white-haired old lady. But instead of giving the driver a tongue-lashing, she recovered herself quickly, and pointed to a pair of baby shoes dangling from his rear-view mirror.

"Young man," she asked, "why don't you put your shoes back on?"

## Attendance Report

September 15, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	126	94	
Alpena, First	80	47	
Berryville, Freeman Hgts.	164	74	
Berryville, Freeman Hgts.	164	74	
Blytheville, First	653	221	1
Camden			
Cullendale, First	464	213	
First	557	184	1
Conway, Pickles Gap	75	56	9
Crossett, First	632	219	1
Dumas, First	324	92	3
El Dorado, East Main	292	130	1
Forrest City, First	556	179	
Midway Mission	57	61	
Ft. Smith			
First	1050	307	3
Missions	474	199	
Grand Ave.	726	300	3
Mission	31		
Temple	231	118	
Harrison, Eagle Hgts.	264	88	
Heber Springs, First	200	68	
Huntsville, Calvary	52	38	2
Jacksonville			
Berea	127	69	
First	651	244	28
Marshall Road	143	101	8
Second	235	108	4
Jasper	73	38	
Jonesboro			
Central	443	184	3
Nettleton	290	129	
Lavaca	253	151	1
Little Rock			
First	994	304	10
White Rock Chapel	31	16	
Immanuel	1234	441	6
Forest Tower	42	24	
Kerr	38	24	1
Rosedale	260	117	1
McGehee, First	405	191	
Chapel	100	47	1
Monticello, Second	277	164	13
North Crossett, Mt. Olive	209	95	
North Little Rock			
Baring Cross	751	257	16
Southside	58	25	
Camp Robinson	51		
Calvary	492	141	
Gravel Ridge First	174	93	3
Park Hill	808	249	2
Sherwood First	178	90	
Sylvan Hills First	271	114	2
Paragould, First	467	178	7
Rogers, First	412	162	
Springdale			
Elmdale	179	89	3
First	467	157	
Van Buren			
First	482	154	1
Second	63	22	
Vandervoort First	49	41	

### Cold comfort

A PATIENT who lived out in the wilderness reluctantly called his doctor. "I know," he began, "that my place is way out of your regular route. But . . ." "Not at all," said the physician. "I've got another patient who lives near you, so I'll kill two birds with one stone."

### Imagine that!

ASKED how she liked her new boss, a young secretary remarked, "Oh, he isn't so bad, only he's kind of bigoted." "How do you mean?" "Well, explained the girl, "he thinks words can only be spelled one way."

### Easy savings plan

A MAN in a \$10,000 1961 Cadillac pulled up alongside of a friend in a 1955 Chevy. "Hey, George," he yelled, "what's all those rattles I hear in your car?"

Without a moment's hesitation George replied, "That's \$9,000 jingling around in my pocket."



## Religious News of the World

### Warns against lottery

TORONTO, Ont. (EP)—Gen. Wilfred Kitching, international leader of the Salvation Army, warned in an interview here that a legalized national lottery in this country would be "a serious moral error."

Here for the first Canadian Corps Cadet Congress, the general said such a lottery, even for a "good cause," would merely increase social problems.

"It would lead to an intensification of gambling," he said. "People who now hesitate would participate. It would lead to moral breakdown."

In the United Kingdom, legal off-track betting parlors brought increased crime and family breakups, he said.

Speaking on the subject of racial segregation and discrimination, Gen. Kitching said the Army didn't take part in the recent civil rights march on Washington, but that Salvationists probably participated as individuals.

### Berlin telecasts to East

BERLIN (EP)—A television program of Radio Free Berlin designed to inform East Germans about religious developments throughout the world was aired here for the hundredth time.

Called "From the Christian World," the program was launched shortly after East German Communists sealed off their borders, built the Berlin Wall and thus practically brought to an end all personal communication between the two parts of Germany.

It is televised weekly. Protestant and Roman Catholic subjects are alternated.

## In the world of religion

... THE American Bible Society has launched a new series of Scripture publications the size of a digest magazine and dramatically illustrated with candid photos of modern life in a big city. The first volume in the series is entitled "One Way for Modern Man" and presents the Gospel of John in modern prose English. Similar editions of other books of the Bible will follow as a part of the society's program called "God's Word for a New Age."

... Harry J. Holtzclaw, director of the Treasury Department's Bureau of Engraving and Printing, has announced that the motto "In God We Trust," which has been printed on more than five billion one-dollar bills, will appear on all bank notes up to the \$100 denomination in about five years.

... Albert Schweitzer, the 88-year-old medical missionary, still works an 18-hour day in the tropical heat, walks five or six miles a day, and personally raises the \$250,000 budget for his hospital in Lambarene, Gabon. He plays the piano, sings songs, and gives Bible lectures every day. He is also busy making plans for the hospital's future. These facts have been reported by Lisle M. Ramsey, a St. Louis businessman who recently visited Dr. Schweitzer.—The Survey Bulletin

### Graham crusade over

LOS ANGELES (EP)—The statistics tell a major part of the story: 135,000-plus in the concluding meeting on Sunday night, Sept. 8... an aggregate attendance in excess of 930,000... over 40,000 inquirers signing decision cards in the Billy Graham Southern California Crusade.

But behind the figures, of course, is the rest of the story... the larger and more important part of the story.

For one thing each of the 40,000 recorded decisions represented a life which had been touched and to some extent changed by the power of God.

Behind the statistics were the tireless efforts of more than 750 participating churches, many of these providing buses for nightly treks to the Los Angeles Memorial Coliseum. Scores of their members served as counselors and choir members, and a great many of the churches dismissed their Sunday evening services when the Sunday meetings were changed from afternoon gatherings because of intense heat.

And another part of the story was the work of hundreds of unsung "co-laborers" who worked behind the scenes to record the decisions... to send follow-up materials to the inquirers... and to inform churches of those in their areas who had "gone forward" in response to the evangelistic invitation.

### \$1 million a day given

WASHINGTON, D. C. (EP)—American voluntary agencies distributed relief aid overseas at the rate of almost \$1 million a day during 1962, the State Department's Advisory Committee on Voluntary Foreign Aid disclosed here.

The agencies licensed to participate in the program conducted by the Agency for International Development (AID) sent \$363,566,000 worth of help abroad last year, the annual report declared.

This included \$177,919,000 worth of surplus food donated from stocks acquired by the government in price support operations, and \$42,351,000 of other supplies, including drugs, used clothing, etc. The organizations spent \$122,956,-

000 in cash donations overseas. They also purchased \$20,418,000 in supplies abroad.

Total contributions in cash made by Americans to the voluntary organizations in 1962 was \$148,370,000.

Leading the field in international relief operations, as it has since World War II, was Catholic Relief Services—National Catholic Welfare Conference—which sent supplies worth \$161,089,000 abroad, almost equal to the total effort of all other voluntary agencies combined. This included \$126,000,000 in surplus food and other supplies and \$35,726,000 in cash funds.

### Study church doctrine

CAMBRIDGE, England (EP)—Delegates from 13 conservative Lutheran bodies in nine countries formed a Continuation Committee at a consultation here to further their cooperative study of the "Doctrine of the Church."

Named chairman was Dr. Alfred O. Fuerbringer, president of Concordia Seminary, St. Louis, Mo., a Lutheran Church-Missouri Synod school.

The committee will study doctrinal and theological issues in three regions—Europe and Africa, North and South America, and Australia and Asia. Results of the study will be exchanged with the participating Lutheran denominations by further conferences and correspondence.

Host to the consultation was the Evangelical Lutheran Church of England. Besides England, representatives came from Australia, Brazil, France, Germany, India, Nigeria, South Africa, and the United States.

American delegates represented the Missouri Synod and the Synod of Evangelical Churches, both members of the Lutheran Synodical Conference of North America. Two other members which recently withdrew from the Synodical Conference because of doctrinal differences declined the invitation to attend the Cambridge consultation. They were the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod (Norwegian).

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