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February 8, 1962

Arkansas Baptist State Convention

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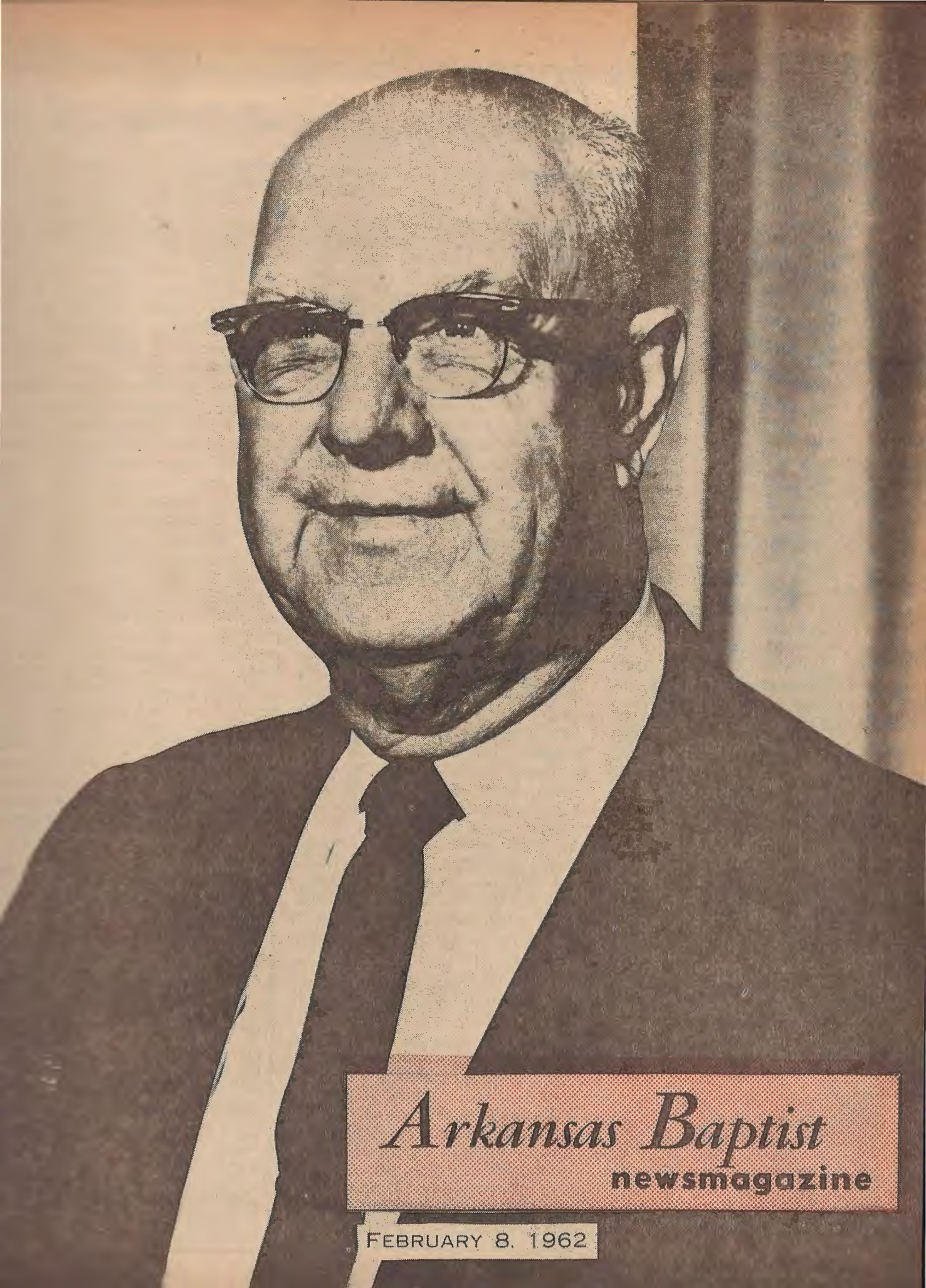


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Arkansas Baptist
newsmagazine

FEBRUARY 8, 1962

My friend is gone!

By JOHN D. FREEMAN

Nashville, Tenn.

DURING the spring of 1912 I was visiting in Conway, Ark., and went by to see the pastor of First Baptist Church. I found him packing his books for a move to First Baptist Church of Durham, N. C.

I had been graduated from Hendrix Academy of Conway in 1906, and during my days in that school had come to know the then new pastor of the church. In some strange manner, God caused him to become interested in the youth from a southwest Arkansas farm. Before the visit ended he asked, "John D., if I will get you a fellowship in Trinity College [now Duke University], will you come to Durham, live with us and try for your master's degree?"

Being unattached, and still wandering in the wilderness of doubt regarding my future work, I gladly agreed to come. Before August ended, while working with a gang laying steel on the Frisco Railway out of Van Buren, I received a telegram that read, "Fellowship granted; will expect you September 7," and it was signed, John J. Hurt!

I had ten days to secure my clothes and other needed things from Ashdown where my family lived, get a relief man for my job as commissary clerk for the construction gang, secure a pass to Birmingham, the end of the Frisco in that direction, and reach Durham.

I lived that winter in the home of the Hurt family, and most of the following summer. I fired the furnace, was baby sitter when John J., Jr., present editor of the *Georgia Christian Index*, George Thurston, a textile engineer, and Harry, head of an electronics supply house in Atlanta, were my charges. James (Jimmy), a shoe broker of Atlanta, and Mary Lee, wife of the president of East Texas Baptist College, had not yet arrived.

My fellowship was in the Ger-

man Department and I had happy relations with Dr. Wannakamer, its head. I had the unexpected privilege of being in the college glee club, and am sure that Dr. Hurt paid the rental on my full dress suit for concert tours which we made. I did some collecting for the church, aided in preparing the church bulletins, and during the spring and summer of 1913 was choir leader of Edgemont Church, serving them also as interim pastor while their leader was away on a honeymoon.

The influence of Dr. Hurt and his gracious wife were God's benediction to one whom he had destined for wider fields of service than youthful ambition had ever pictured. Crudities which would have hampered my ministries were pushed aside under the tactful direction of this gentleman and his considerate companion who, I am sure, enjoyed many amusing incidents as she helped develop the rural boy by pushing him into special activities which were later to form a needed part of his ministry.

And there were the great men who were guests in the home that winter, Douglas Freeman, J. T. McGlothlin (with whom I slept!), Drs. Gaines, E. M. Poteat and others of equal note among Baptists. How modern parents "miss the boat" when they do not have such guests in homes where there are growing youths!


The friendship engendered during that year continued through the remaining years and many good things came my way because of the influence and love of this good preacher-pastor. While he served First Baptist Church in Jackson, Tenn. he was instrumental in my being given a place on the board of trustees of Union University of which, for a time, I was vice president. I am sure he was behind the granting by this school of my first honorary degree. I enjoyed his home in Durham,

that in Wilmington, N. C., and last of all, that in Atlanta, Ga., from which he went home.

Dr. Hurt was a Virginian. He was born and reared as such and could no more help showing the marks of such rearing than his protegee could cover the evidences of his rural background. Many members of the Southern Baptist Convention never knew the true worth of this servant of Christ who for more than half a century worked to promote the cause which he loved. Many a youthful preacher felt the impact, some the intimate heartbeat, of this counsellor and friend.

Elisha had his Elijah! David had his Jonathan! Timothy had his Paul, as Saul of Tarsus had his Barnabas! I had such a friend in John Jeter Hurt. His home-going near the close of 1961 took from me the one man, among the host of wonderful friends who have enriched my ministry and gladdened my life, who, under God, helped to lead me into the fields wherein the Master has so signally enriched and blessed my life.

In paying this tribute to "Brother Hurt," as we called him back in 1906, I could make no more significant appeal to established ministers than to beg them to discover potential servants of Christ and help guide them into a fuller, richer life than they will ever know without the aid of such a friend as I had in Dr. Hurt, my pastor, my counsellor, my Big Brother in Christ!



ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D.	Editor
MRS. E. F. STOKES	Associate Editor
J. I. Cossey	Field Representative
MRS. HARRY GIBERSON	Secretary to Editor
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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

February 8, 1962 Volume 61, Number 6

Minister's first obligation is feeding the flock

MINISTERS can become so concerned over orthodoxy that they neglect the feeding of their flocks, Dr. H. H. Hobbs, Oklahoma City, president of the Southern Baptist Convention, warned here Jan. 30, at the closing session of the annual evangelism conference of the Arkansas Baptist State Convention.

Speaking on, "Our Supreme Obligation," Hobbs declared the first claim upon Christians is to preach the gospel of Jesus Christ, winning the lost and "leading the evangelized to become evangelists."

In direct reference to problems of the Southern Baptist Convention centering around charges of unorthodox teaching in the Convention's seminaries, Dr. Hobbs said:

"Evangelism is at the heart of everything we do. As a denomination we have problems, but our problems are evidence that our denomination is alive.

No Baptist creed

"We have problems as a denomination because we have no creed crammed down our throats. We don't have somebody who tells us what we must believe. Each one of us has freedom to read and interpret the Scriptures for himself, under the leadership of the Holy Spirit."

Dr. Hobbs said that he had met with the faculties of all five of the Southern Baptist Convention seminaries since last September, and he expressed his confidence in the faculties.

"The seminaries are the heart of our denomination," he said. "Let us not become ourselves a part of the problem."

Reminding the congregation largely made up of ministers that "it's the squeaking wheel that gets the grease," Hobbs indicated that Southern Baptists are showing too much alarm over the few seminary

professors who have come under question on orthodoxy and not giving enough support and appreciation to the teachers who are quietly going about their work from day to day in unquestioned loyalty to Baptist doctrine and to the denomination.

'Guardians of orthodoxy'

"You and I have not fulfilled our responsibility as undershepherds of our flocks simply because we have positioned ourselves as the guardians of orthodoxy.

"It is the duty of the shepherd to guide and guard his sheep, to drive off any impending danger, maybe to kill an occasional wolf, but, above all, to feed the sheep. By his diligent guarding he may protect his sheep from dangers from the outside of the fold and yet leave them emaciated for lack of food.

"This does not mean the shepherd is to ignore danger to his flock. But he must so feed the flock that they will be strong and able to fend for themselves," he said, quoting Ephesians 4:11-15.

'Meat-axe operations'

Dealing with methods of facing problems, Dr. Hobbs declared:

"You don't operate on a loved one on Main Street at noon with a meat axe. We want the operation to be performed in the operating room with the right instruments and skilled hands.

"The Constitution of the Southern Baptist Convention makes clear the proper way to deal with our problems concerning our institutions," he continued. "The Convention is legally bound by the charters for the institutions under the laws of the states where they are located. Under the laws of the states, the trustees are designated to operate the institutions and the laws provide how they shall be

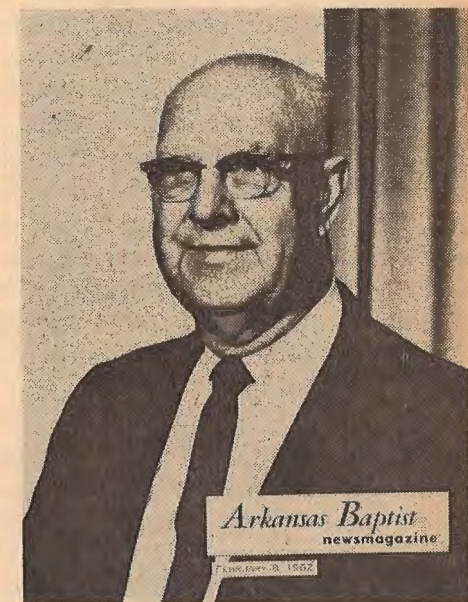
chosen and what are their rights and responsibilities."

In his concluding statement, Hobbs challenged pastors:

"Let's feed the sheep, doing the whole job of evangelism. And the job of evangelism is not complete until the evangelized become evangelists."

From Little Rock Dr. Hobbs returned to Oklahoma City, where he is pastor of First Baptist Church. He and Mrs. Hobbs were to leave Feb. 1 for a two-month tour of mission fields in Latin America, Africa and Europe.

The Cover



REV. J. I. COSSEY

Former editor Cossey back with the paper

REV. J. I. Cossey, who is featured in the cover story on Page 7 of this issue of *Arkansas Baptist Newsmagazine*, has accepted a call to serve for the next several months as field representative of the newsmagazine.

Former editor Cossey will continue to make his home at Southern Baptist College, Walnut Ridge, but will spend much of his time on the field, working with missionaries and pastors.

Mr. Cossey has also agreed to write a regular feature for the newsmagazine, starting soon.

The highest authority

IN the "Letters to the Editor" section this week is carried a letter from Pastor James A. Walker, of Forest Oaks Baptist Church, Houston, Tex., in which he questions the conclusion of our editorial, "The Midwestern Resolution," in our issue of Jan. 11. In the editorial we stated that "the highest authority in our Convention [the board of trustees] . . . has spoken." Mr. Walker asks if the Convention itself, the creator of the board and the elector of the trustees, is not a higher authority.

Purely from the standpoint of logic, that would seem to be the case. But more than logic is involved. Our Baptist institutions are set up not only by action of our Convention, but also by meeting legal requirements for being chartered under the laws of the respective states in which they are located. Under our plan of operation, the Convention, as someone has said, "does not own so much as a grain of sand on any of the seminary campuses." The title to properties rests in the boards of trustees and the trustees are charged with the full and complete responsibility for the operation of the institutions.

There is nothing to keep messengers to the Convention from expressing themselves from the floor or in resolutions, but legal technicalities would prohibit such radical departure as recalling trustees and naming others to take their places. The only control the Convention has is in the appropriation of funds and the election of trustees to vacancies as they occur. The last word in the running of the seminaries rests with the trustees.—ELM

Man on the cover

MANY things which we normally regard as impossible become possible in times of real crisis or emergency. Those who lived through the Great Depression of the 1930s can cite many examples. One striking example for Baptists of Arkansas was the continued existence of this publication, formerly known as *The Baptist Advance*, when the paid circulation had dropped to less than 1,000 and with the printer's contract requiring that the minimum weekly run be 4,000.

The man who stepped into the breach and laid all he had on the altar to keep the paper going was J. I. Cossey, who is featured in this week's cover story by Bernes K. Selph. At no salary and with no provision even for travel expenses, Brother Cossey took the responsibilities of editing the paper. Through his ingenuous management and his knack for making the paper of real interest and help for its readers, he not only saved it from being discontinued, but, across meager years, brought it back to a strong position financially and in its influence in Baptist affairs. Baptists of Arkansas will always be greatly in Editor Cossey's debt.

It is a real blessing to us to have Brother Cossey back with the paper as a field representative to work with pastors and missionaries in getting the paper out into the homes of our Baptist people. He will also be available to help churches which have not yet done so to establish or set up church budgets. No one is more capable or more concerned about strengthening our churches in all phases of the world mission program than this good man. Brother Cossey can be addressed at Southern Baptist College, Walnut Ridge, where he has his permanent residence. He will be glad to hear from you about getting the paper into your budgets, or setting up church budgets.—ELM

THE MAN WHO STILL POINTS UP



Personally speaking

Bible School alumnus

"YOU never know, when you hold a Vacation Bible School, who's enrolled," said Mrs. Jay W. C. Moore to me on a recent week-end when I was a guest in the Moore home in Ft. Smith.



DR. CHAFIN

Oklahoma, they had a seminary professor in attendance.

At that time, however, the professor had none of the outward marks of his calling. For he was a teen-age boy who was not even able physically to sit up, due to some form of arthritis with which he was afflicted.

But for the love of an uncle of the lad, he probably would not have attended the Bible school. The uncle gained the lad's consent to take him to the school for the first day, offering to carry him to his car and from the car into the church. From a cot the boy heard the Bible lessons and became so interested that he attended all 10 days of the school, with the uncle's assistance. Before the school ended he had dedicated his life to Christian work.

Those who attended the evangelistic conference in Little Rock last week were moved by the matchless teaching and preaching of this professor. He is now widely known as Dr. Kenneth Chafin, professor of evangelism, Southwestern Seminary, Ft. Worth, Tex.

Blessed with a keen insight and a remarkable sense of humor, Chafin had his large congregation eating out of his hand all the time he was up. As he stood with the spotlights turned on him and the lights dimmed over the congregation, in his final appearance of the conference, he asked that the light be turned on the congregation too. "When you have the light turned just on me, it makes it appear I am the only one who is tired," he explained.

Two or three typical Chafin cookies:

The General Officers of the Sunday School. That's a group of people who never study the lesson. They have the greatest opportunity to backslide . . .

It'd be hell on earth if God gave us everything we prayed for . . .

The greatest danger for Southern Baptists is that we should fail to be true to the Biblical concept of what it means to be a Christian."

Emin L. McDonald

Letters to the Editor

THE PEOPLE SPEAK

Highest Authority

THE last paragraph of editorial THE MIDWESTERN RESOLUTION has been read and reread. It provoked questions.

Has the highest authority really spoken? The trustees are rightly elected by the convention for the purpose of administering our institutions. I doubt seriously, however, if they are the highest authority even though they are given authority by the convention. Aren't they answerable to the convention?

Is the action of the trustees final? In this particular case they have acted. Their action did not close the issue. A week later a guest editorial was carried which is related to the case.

Would there be no good to appeal their decision to the convention? The convention has only acted thus far through the trustees. It may be that messengers from the churches will want a voice in the matter at the convention. One can never tell what good or harm may come from the convention while it is in session. Let's at least not make any decision so final that the messengers will not have a voice.

Your editorials are provocative and to the point. In this case questioning has arisen because of concern. Perhaps I read the words and not the mind of the editor.—James A. Walker, Pastor, Forest Oaks Baptist Church, Houston 17, Tex.

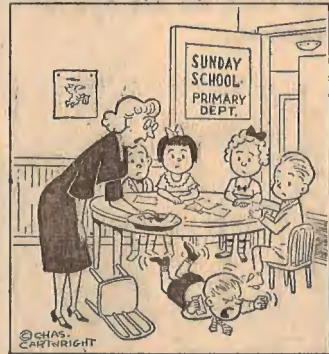
[See editorial reply, "The Highest Authority," on page 4.]

'Brother' and 'Sister'

YOUR column seems the most appropriate place for gripes and complaints and probably the one most read, so, I am sending you my "pet peeve". (I am not a writer so overlook all errors if you please.)

(Continued on Page 18)

Church Chuckles by CARTWRIGHT



"Remember, Waldo, the Lord loveth a cheerful giver!"

The Bookshelf

Horizon, January 1962, American Heritage Publishing Co., \$4.50 per copy, \$21 per year (six issues)

This magazine-book is a marvel of the modern publishing world. Its reproductions in color of classical art are phenomenal. Featured in the current issue are copies of several famous pieces from St. Peter's Cathedral and the Vatican museums.

One of the most interesting articles of this issue is entitled, "The Social Consequences of the Communications Satellites," by Arthur C. Clarke.

The oceans, which have been gigantic barriers to world communications, will no longer be so when communications satellites are in orbit, for these will make instant communication with all parts of the world possible. One of the problems: At least a third of the people of the world are asleep at any given time. So Mr. Clarke thinks we may have to find a way of inducing depth sleep that will give us all the sleep we need in one hour out of each 24.

Other articles, too numerous to mention, include: "Ford Moves in on the Arts"; "The Disappearance of Don Juan"; "Cave-Dwelling Carvers of 5,000 Years Ago"; "Total Revolution in the Novel"; "The Persistence of Ibsenism."

They Called Him Mister Moody, by Richard K. Curtis, Doubleday, 1962, \$4.95

This is the story of what God was able to do with one man—an uneducated shoe store salesman—who yielded himself fully to God. Many years after Mr. Moody's death, the influences of his life for good are still being calculated. But there is no way of knowing what a difference his life and witness made in the world.

As Dr. Curtis reports in this new biography, in addition to the countless thousands who were won to Christ by Moody's preaching on two continents, "he raised millions of dollars for the YMCA and more for relief of the suffering following the Chicago fire and the War Between the States. He founded the Northfield Schools (now the largest private secondary school system in the United States) and the Moody Bible Institute. The Moody Press and bookstores are the result of his work, and he gave much of the initial guiding impetus to the Student Volunteer Movement—which sent no less than 10,000 missionaries overseas in its first 25 years.

"Amongst the thousands of men and women on whose lives he had a decisive influence were Henry Drummond, George Adam Smith, John R. Mott, R. A. Torrey, Wilber Smith, and missionaries such as the Studd brothers and Wilfred Grenfell."

This should be most profitable reading for all who are interested in studying a striking example of God in everyday life.

COURTSHIP, MARRIAGE and the HOME...

By MRS. J. H. STREET

Sub-teens and the home

"The interests of childhood and youth are the interests of mankind."—Janes

"Children have more need of models than of critics."—Joubert

"With children we must mix gentleness with firmness."—Spurgeon

CONSTANT vigil is the price of balance. The pendulum tends to swing from one extreme to the other in every area of life. Familiar examples are the puritanical era in contrast with today's ultra frankness in regard to sex; the rigid discipline in schoolrooms of long ago as over against the creative, self-expressive approach to learning in our day; and styles in dress which stand as "Exhibit A" in pendulum extremes.

The swing toward emphasis on the teen years, pointed up by the appalling conditions of juvenile delinquency in our nation, is movement in the right direction. The *sub-teen years*, at the same time, *must not be neglected*. Foundations laid through the responsive, pliable, active years prior to adolescence become the greatest safeguard for successful transition into maturity.

The National Conference on Prevention and Control of Juvenile Delinquency prepared a statement which contains a 14-point description of a good home.

"It may be a one-room apartment, a trailer, or a 12-room house, but it is a good home for a child . . .

"If he is loved and wanted and knows it.

"If he is helped to grow up by not having too much or too little done for him.

"If he has some time and some space of his own.

"If he is a part of the family, has fun with the family, and belongs.

"If his early mistakes are understood as a normal part of growing up, if he is corrected without being hurt or confused.

"If his growing skills—walking, talking, reading, making things—are enjoyed and respected.

"If he plans with the family and is given real ways to help and feels needed throughout childhood.

"If he has freedom that fits his age and his needs and has responsibilities that fit his age, abilities, and freedom.



"If he can say what he feels and talk things out, without being afraid or ashamed.

"If he can learn through mistakes as well as successes, and if his parents appreciate his successes rather than dwell upon his failures.

"If as he grows older he knows his parents are doing the best they can and they know the same about him.

"If he feels his parents care as much about him as they do about his brothers and sisters.

"If the family sticks together and the members help each other.

"If he is moderately and consistently disciplined from infancy, has limits set for his behavior, and is helped to take increasing responsibility for his own actions.

"If he has something to believe in and work for because his parents have lived their ideals and religious faith, it may be a one-room apartment, a trailer, or a 12-room house, but it is a good home for a child."

One mother was rewarded with the feelings of her sub-teen daughter toward her home, expressed in these lines she shares with us. She says her ten-year-old "writes a poem at the drop of a hat."

MY HOME

To far-off towns I like to roam,
But most of all I love my home.
I like to see new sights each day,
But home is where I like to stay.
New friends I always like to meet,
But thoughts of home are twice as sweet.

I love to hike and watch the sky,
But home is where my hopes all fly.

At home there's always joy and mirth:
My home—the finest place on earth!

Keep in balance!

Rosalind Street

[Mail should be addressed to Mrs. Street at 2309 South Fillmore, Little Rock, Ark.]

To whom tribute is due

By BERNES K. SELPH

Pastor, First Church, Benton

WHAT happens to old editors of denominational papers? Well, there's no guarantee; but if they can do as well as former editor of the *Arkansas Baptist Newsmagazine* J. I. Cossey, their future will be rewarding.

This Arkansas son-directs Student Aid for Southern Baptist College, Walnut Ridge. He took these duties, along with teaching at the college, 15 years ago. Since his retirement six years ago, he divides his time with student aid and the pastorate of Alicia Baptist Church.

The Rev. Mr. Cossey became editor of the *Baptist Advance* almost by accident. Actually, because no one else would have it, he said.

Dr. L. M. Sipes had resigned as editor effective Dec. 31, 1932. The Great Depression was in full stride. The Executive Board of the Arkansas Baptist Convention faced the problem of securing a new editor at its November meeting of that year.

"That was one time not an application had been received for a state job," Brother Cossey recalled. "The paper could offer nothing but hard work—maybe failure. But the brethren did not want to discontinue it."

After long discussion, board member Elmer Kirkbride, pastor, First church, Batesville, made a motion that the Executive Board draft one of its own members, J. I. Cossey, as editor. He was "it"—unanimously elected.

This action came as a complete surprise to Cossey. "I knew nothing about editing a paper," he said. "I had not taken any training in journalism. I'd finished Ouachita College and Southwestern Seminary, but hadn't done any writing. However, we had a paper and nobody else would have it; so I thought I'd do my best."

He held up his acceptance until he could talk with First Church, Searcy, where he was pastor. He would have to keep the church or have some other means of support, because the paper could offer no salary.

"That's why nobody wanted it," Brother Cossey chuckled.

When he took over the editorship there were a few more than 1,000 subscribers. But the paper had a contract with the printers for 4,000 copies. It cost but little more to send out the extra 3,000 copies; and since the contract must be honored, copies were sent to old subscribers. As paid subscriptions were secured, unpaid subscriptions were dropped.

"I did everything to get subscribers," Cossey said. "One woman wrote that she had received the paper for years but would have to drop her subscription. I wrote her to piece a quilt, send it to me and I would give her a subscription to the paper. In fact, I gave five subscriptions for each quilt sent in. A business man in town handled the quilts for me."

Another time he swapped a subscription for a gallon of sorghum syrup.

The work was hard and time consuming. Editor Cossey drove his T-model Ford to Kensett on Monday of each week, parked it, and caught a train to Little Rock. The Missouri Pacific Railroad gave him a pass. He spent three days of the week working on the paper and four days on the church field. He and a secretary put out the paper.

Total income of the paper his first year as editor was \$4,615. The committee had told him he could have what he cleared above expenses. Apparently, they felt pretty safe with such an offer. When he settled all accounts at the end of the year, his salary amounted to \$629. Total salaries for the year were \$1,314.

He paid himself a few dollars each month during his tenure, but usually waited until the end of the year to see how the paper prospered before he took his salary. His salary for his last year as editor was \$2,037.



FORMER Editor Cossey visits with Editor Erwin L. McDonald in the editor's office, Baptist Building.

(Continued on page 16)



Ouachita News Bureau Photo

Ouachita Singers on tour

OUACHITA SINGERS: First row, from l. to r.: Sue Thresher, Patsy Burrows, Nancy Givens, Sara Brown, Ann Shackelford, Joy Schneider, Sonja Dalrymple, Gerry Trussell and Judy McDonald.

Second row: Mary Oglesby, Mary Miller, Sharon Carpenter, Beverly Gallegly, Rosemary Langley, Gloria King, Linda Evans, Mary Karam and Joy Sawyer.

Third row: Jerry Tackett, Norman Coad, John

Halbert, Charles Wright, Don Davis, Hershel South, John Wood, Chuck Thompson and Clyde Snyder.

Fourth row: Hank Dempsey, Larry Gardner, Henry Hill, Alan Tyson, Bill Eubanks, Danny Light, Paul Dodd, Don Boyer, Tommy Van Duyn and Jimmy Williams.

[Not pictured are George Stevenson, Margaret Wright, Robert Jones, Don Massey and Carlene Crowley.]

THE Ouachita Singers, a group of approximately 40 singers selected from the 150-member Ouachita College choir, will be on tour from Sunday, Feb. 11, through Sunday, Feb. 18. The group is directed by Dr. James T. Luck, chairman of the division of fine arts at Ouachita.

The itinerary is as follows: Feb. 11, Immanuel Church, Little Rock; Feb. 12, morning, Heber Springs High School, night, Batesville First Church; Feb. 13, morning, Batesville High School, night, Newport First Church; Feb. 14, morning, Harrisburg High School,

night, Forrest City First Church; Feb. 15, morning, Wynne High School, night, West Helena First Church; Feb. 16, morning, Clarendon High School, night, Stuttgart First Church; Feb. 18, morning, McGehee First Church, night, Pine Bluff Immanuel Church.

696 churches have paper in budgets

AS OF Jan. 1, the number of churches having the *Arkansas Baptist Newsmagazine* in the budget reached a new peak of 696, according to the editor's report to the Operating Committee of the State Convention here Monday of last week.

New policy on cuts announced by ARKANSAS BAPTIST

UNDER a new policy proposed by the editor and approved by the Operating Committee, the *Arkansas Baptist Newsmagazine* will no longer charge churches, institutions, agencies, and individuals for the cost of engravings used with news stories and features.

The practice of charging for cuts was started many years ago, when the paper was hardpressed financially. Under its present budget, and due largely to recent increases in circulation, the paper is now able financially to assume engraving costs, the editor reported.

Ross Williams to Smackover

REV. Ross Williams, formerly pastor of Thorp Springs Baptist Church, Granbury, Tex., has been called to the pastorate of Joyce City Church, Smackover. A native of Mena, Mr. Williams was ordained in 1953 by South Texarkana Baptist Church.

He is a graduate of Ouachita College with a B.A. degree and recently completed work at Southwestern Seminary for a B.D. degree.

Mrs. Williams, associate in Religious Education at Southwestern Seminary, has served as the educational secretary for the Tarrant Baptist Association for the past year.

The Williamses are the parents of two children, Gary, 13, and Donna, 11.

Other pastorates include: Haley Lake Church, Fouke; First Church, Vandervoort; Lone Oake Church, DeQueen; and Rock Hill Church, Lockesburg.

J. D. Tolleson resigns

REV. J. D. TOLLESON resigned as pastor of Parkview Church, El Dorado, recently to accept a call to the pastorate of Glen Iris Church, Birmingham, Ala.

Mr. Tolleson has been a pastor in Arkansas for the past 13½ years. He served Immanuel Church, El Dorado, for 12 years before becoming pastor of Parkview Church.

He writes that the Glen Iris Church is located near the Alabama Medical Center in Birmingham. It is also near Highland Avenue Baptist Hospital and Howard College, where Pastor Tolleson was educated.

To education post

SILAS L. Johnson, of Southwestern Seminary, has accepted the position of minister of education for First Church, Stuttgart, effective Feb. 1. Rev. D. B. Bledsoe is pastor.

Mr. and Mrs. Johnson have two sons, Gary and Billy.

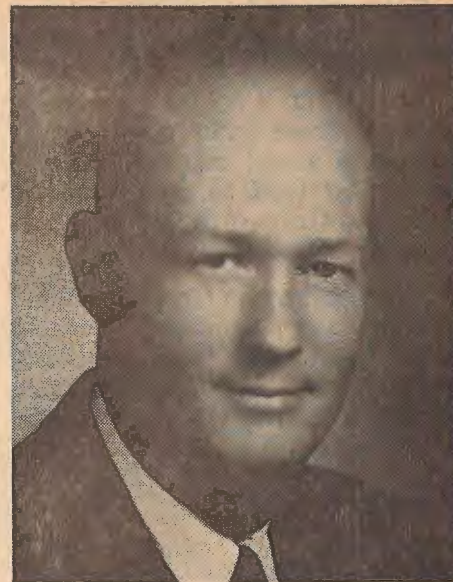
New NLR hospital dedicated Jan. 28

NORTH Little Rock's new Memorial Hospital was dedicated Sunday, Jan. 28, in a short and simple ceremony. Thousands of persons toured the new \$2.5 million structure during the day and heard the dedicatory ceremony over the Hospital's intercom system.

Rev. R. H. Dorris, chairman of the Hospital Commission, said, "We are proud of the reception given this building by the residents and the doctors."

Rev. H. L. Lipford, chairman of the Board of Trustees of Arkansas Baptist Hospitals, who will operate Memorial Hospital, told his listeners, "We are honored to use this facility to administer to the needs of the people of North Little Rock and the surrounding area. We will do our best to discharge the responsibility to the glory of God and to the blessing and benefit of this community."

Norman Roberts, Memorial administrator, pledged "my best efforts to operate the best hospital humanly possible . . . to operate a house of healing in God's name."



DR. WILLIAM L. FULTON

DR. FULTON is chief of staff at the new North Little Rock hospital.

Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, gave the dedicatory prayer.



Photo courtesy of North Little Rock Times

DR. S. A. WHITLOW, executive secretary of the Arkansas Baptist State Convention, gave the dedicatory prayer at the official opening of Memorial Hospital, North Little Rock. Others in the picture are Dr. Charles F. Kennedy, chief of general practice on the Medical Staff, and Thurman Lively, a member of the Hospital Commission.

ABH to build new Eye Center

AN EYE Center, completely separate from other surgical and treatment areas, will be built into space now used as an orthopedic ward on the second floor at Arkansas Baptist Hospital.

The Center, the first of its kind in a general private hospital in the state, will be a "small hospital within a hospital," J. A. Gilbreath, administrator, said. Cost of the Eye Center will be \$25,000. It was approved Jan. 25 by the ABH Board of Trustees.

The unit will include a treatment and examining room, two operating rooms with an instrument sterilization room between them, a scrub room, a nurses' station and doctors' and nurses' locker rooms. Eye patients will be kept on the two south wings.

"This is something all hospitals and eye surgeons are striving for," said one ophthalmologist who is on the medical staff. "The establishment of an Eye Center puts Baptist Hospital out in front in this field. In fact, we will have facilities comparable to those in much larger cities where separate eye hospitals are built."

He explained that eye surgeons were anxious to separate eye surgery from other types of surgery because of the infections sometimes involved in other kinds.

"In eye work, infection is our real bugabear," he said. "An infection, such as a boil, that may be minor elsewhere can mean disaster in the eye because it is so delicate and small."

Eye patients also have to be protected from sudden jolts and loud noises and for this reason they will be kept on two south near the eye operating suite to cut down on the distance between surgery and the hospital room. When a new laboratory is built, intern quarters now on two east will be moved to the sixth floor and these rooms immediately adjacent to the Eye Center will be used for eye patients.

Stuttgart mission to become church

FIRST Church, Stuttgart, reports that it has voted unanimously to grant permission for Southside Mission to "become a church at an early date." Detailed plans are being worked out by First Church pastor, Rev. D. B. Bledsoe, and Southside's pastor, Rev. Robert Howie.

"Southside Mission has had a phenomenal growth both in attendance and in offerings, as well as professions of faith, during the past two years," the report states. Total offerings for 1961 were \$10,579.05, with \$1,419.25 of this amount in December.



Ouachita News Bureau Photo

Bill Trantham in recital

BILL Trantham, chairman of the Department of Applied Music at Ouachita College since 1960, will be presented in a faculty piano recital at 8 p.m. Thursday, Feb. 8, in Mitchell Hall.

Mr. Trantham is working on a Doctor of Music degree at Northwestern University in Evanston, Ill., and is presently studying with Gui Mombaerts.

The program will include "Prelude and Fugue in B-Flat Minor,

WTC I" by Bach; "Allegro Moderato," "Sostenuto e Pesante," and "Allegro Molto" from "Sonata" by Bartok; "Impromptu, Op. 142, No. 1" by Schubert; "Etude, Op. 104, No. 1" by Mendelssohn; and "Impromptu, Op. 31, No. 2" by Faure. Concluding numbers will be "Un Poco Allegro," "In Slow Blues Tempo," "Allegretto," and "Allegro Molto" from "Excursions" by Barber.

The recital is open to the public, with no admission charged.

Claud Hughes resigns

REV. Claud Hughes has resigned as pastor of Dallas Avenue Baptist Church, Mena, effective Jan. 1.

Mr. Hughes was pastor of Dallas Avenue for over 3½ years. He led the church to increase its mission giving and to accept a challenging program all along the line.

Mr. Hughes was the moderator of Ouachita Association for the past two years.

Mrs. Hughes is teaching school at the Acorn School near Mena. Mr. Hughes is a graduate of Ouachita College and Mrs. Hughes of Northeast State College of Louisiana.

A. P. Masterson dies

A. P. MASTERSON, 91, a retired Missouri Pacific Railroad cashier, died Jan. 8 in Missouri Pacific Hospital, Little Rock.

He was born in Lawrence County, Ala., Mar. 1, 1870. A life-long Baptist, he was the oldest member of West Helena Church. He served as a deacon for 60 years and held numerous offices in the church. Mr. Masterson has been the oldest deacon in the West Helena Church ever since he became a member. For many years he taught Intermediates. Mayor Jesse Porter, once a pupil in Mr. Masterson's class of Intermediate boys, now teaches the Adult class in which Mr. Masterson was a pupil at the time of his death.

The deacons of West Helena Church had honored Mr. Masterson with special testimony and presented him his best loved book, the Bible.

Mr. Masterson is survived by his wife, Sally McCarley Masterson; a brother, Eugene Masterson, Florence, Ala., and a sister, Mrs. Flora Crow, Jasper, Ala. Funeral services were held Jan. 11 at West Helena. Burial was in Maple Hill Cemetery, Helena.

Revivals

MURPHY Corner Church, Newport, Rodger Chriner, pastor; youth revival Jan. 17-21 with Eddie Sherrill, Walnut Ridge, evangelist; three professions of faith and seven rededications.

February 8, 1962



YWA Focus Week

FEB. 11-17 is Young Woman's Auxiliary Focus Week. The name itself implies the purpose of the week. It provides an opportunity for each YWA to take an objective look at what it is accomplishing. It offers the church a special opportunity to gain new insight into

the missionary purposes and activities of YWA.

Focus Week should be climaxed by the enlisting of new members who link their efforts with all YWAs in making new discoveries about the world, its people, and God's will for their own lives.

New Arkansas Baptist subscribers

Church	Association	Pastor
New budget: Holly Springs, Hermitage	Bartholomew	Bob W. Meggs
Free trial: Delaplaine Mountain Valley Parthenon	Greene County Buckville Boone-Newton	M. E. Prince Joe Anderson Pastorless; Mrs. E. R. Casey, clerk

STATEWIDE ASSOCIATIONAL IMMANUEL BAPTIST CHURCH, LITTLE ROCK, ARKANSAS

J. T. Elliff, Director, Division of Religious Education

OBJECTIVES OF THE CONFERENCE

1. Study needs of associations and churches
2. Deepen concept of place and work of the associations
3. See how officers can help the churches
4. Acquaintance and fellowship of associational, state and Southern Baptist Convention workers
5. Plan for early selection of next year's officers
6. Associational leaders counsel with state and Board workers about problems and needs
7. Age-group and special interest conferences
8. Fellowship of all state associational workers
9. Consider ways associations can reach maximum efficiency
10. Present new materials
11. Give officers mid-year boost in their work
12. Seek more effective ways of helping the churches

SUNDAY SCHOOL CONFERENCES

Lawson Hatfield, presiding

MORNING

- 10:00 Opening Joint Conference
- 10:15 ALL ABOARD—a train load of Sunday School Specials
- 10:30 Associational age-group leadership and officers conferences led by state workers and Nashville visitors including: Lackey, Howell, Daniel, Barnes and Brooks
- “Deepening an understanding of Associational Sunday School work.”
- “Fundamentals—Relation to whole program—Specific officer training, goals, planning.”
- “Helping the churches through good associational conferences.”
- 12:30 Lunch

AFTERNOON

- 2:00 “Quiz the Panel”
- 2:30 Conferences, same as at 10:30
- “Your place in the association.”
- “Importance, Function, Qualifications, Calendar of events”
- “Pastor-Led Campaigns, Enlargement and personal witnessing.”
- 4:30 Adjourn
- 5:30 Supper conference
- 7:00 Benediction

TRAINING UNION CONFERENCES

Ralph W. Davis, presiding

MORNING

1. Questions about the Associational Training Union, panel
 2. Separate conferences for associational general officers, Adult, Young People, Intermediate Junior, Primary, Beginner, Nursery leaders and all other Associational Training Union officers led by out of state and four Arkansas workers
- Special conference for associational moderator and missionaries at 12:00 noon-12:30 p.m.

CONFERENCE

- “A look at the Associational Standard”
- “A look at the materials”
- “A look at the leaders”

AFTERNOON

1. Good news from the associations
 - “We organized a new Training Union”
 - “We had a Standard Association”
 - “We had a good leadership school”
2. Separate conferences same as morning
 - “How to promote associational meetings”
 - “How to prepare for an associational conference”
 - “How to conduct an associational conference”

LEADERSHIP CONFERENCE

FEBRUARY 19, 1962

Opens at 10:00 a.m. — Closes 7:00 p.m.

IMPORTANT ITEMS OF INTEREST

1. Conference is for all associational officers in Sunday School, Training Union, Church Music, Brotherhood, Moderators and Missionaries
2. Car expense provided on round-trip basis of 2c per mile for one officer in a car; 4c for two; 5c for three; 6c for four; 7c for five; 8c for six; for as many as five cars per association.
3. Meeting begins at 10:00 a.m.; closes at supper conference from 5:30-7:00 p.m.
4. Separate conferences for the four departments of work led by state and Sunday School Board

workers from 10:15-12:30 noon and from 2:00-4:30 p.m.

5. Conferences for Missionaries and Moderators—
10:15-11:30—J. T. Elliff and S. A. Whitlow
11:30-12:00—Sunday School Department
12:00-12:30—Training Union Department
Lunch
2:00-2:30—Brotherhood Department
2:30-4:00—Annuity Workshop for Associational Missionaries, moderators, Associational Annuity committees and Associational WMU Presidents.
4:00-4:30—Church Music Department

CHURCH MUSIC

LeRoy McClard, presiding

BROTHERHOOD

Nelson Tull, presiding

Introductions and Announcements

Why Are We Here? —Dan Hall

The Correlated Plan of

Enlistment —LeRoy McClard

I. Surveying the Needs of the Churches

1. Definition and Scope of Music Ministry —Dan Hall
2. Purpose and Benefits of the Music Ministry —Paul Bobbitt
3. Music Ministry in the Smaller Churches —S. W. Prestidge, Jr.

II. Suggested Ways to Help Churches

1. Our Committee in Action —Mrs. Ed Williams
2. Zone Hymn Sings Work —Rev. E. S. James
3. The Second Festival was Terrific —Jack Reed
4. A Joyous Joint Effort —Bill McGraw
5. It Can Be Done —Nina Fowler
6. Welcome to Fayetteville —Ray Conner
7. "It Sounds Good!" —Charles Hughes

III. Implementing Plans for Meeting Needs of Churches

1. How to conduct a Hymn Sing —S. W. Prestidge, Jr.
2. How to conduct a Music Festival —Paul Bobbitt
3. How to conduct a Music Conference —Dan Hall
4. How to conduct a School of Music —S. W. Prestidge, Jr.
5. How to conduct a Graded Choir Workshop —E. L. Crosby, Jr.

IV. A Four-Way Self

Evaluation —LeRoy McClard

MUSIC AND MATERIALS

Come to see, to hear and to be heard, and to participate fully in the first State-Wide Conference of Associational Brotherhood Officers ever held in Arkansas. Come, examine, and study together with others like you, the following:

1. Brotherhood and RA Materials (Comprehensive Display)
2. The Associational Brotherhood in Full Perspective
3. Basic Areas of Emphasis and Work
4. The Planning Committee
5. The Quarterly Rallies of Men
6. The Brotherhood Leadership and Service Training Program
7. Providing Training Opportunities in the Association
8. Pertinent Announcements—CALENDAR
9. Cabinets
10. District Brotherhood and RA Conferences
11. RA Camps—Brotherhood Camps—Brotherhood at Siloam
12. Organizing Church Brotherhood and RA Chapters
13. The Associational Brotherhood in the 30,000 Movement
14. Missionary and Soul-Winning Opportunities within the Association
Looking for YOU!

BY THE BAPTIST PRESS



MISS NETA STEWART

Miss Stewart named

THE Sunday School Department of the Baptist Sunday School Board has announced the appointment of Miss Neta Stewart as superintendent of Junior work.

Miss Stewart has been director of Junior and Intermediate work at Tulsa, Okla., First Baptist Church for two years, having previously served as associate in the Training Union Department of the Mississippi Baptist Convention, Jackson, since 1953. She had held church, state convention, and seminary secretarial positions prior to going to Jackson.

A native of Ft. Smith, Ark., Miss Stewart is a graduate of Ouachita College and Southwestern Seminary, Ft. Worth, Tex.

Filmstrip emphasizes church extension

A FILMSTRIP which emphasizes church extension, "My Church Reaching Out," has been released by the education and promotion division of the Home Mission Board of the Southern Baptist Convention.

The filmstrip presents the New Testament plan of churches reaching out into unchurched areas in order to establish missions and other churches.

Urges understanding in school problems

A BAPTIST leader has warned against undue reliance on the courts for settling the issues of religion in the public schools.

The word of caution was spoken in view of attempts in various parts of the nation to eliminate Bible reading, prayers, religious observances and holidays, religious decorations, stories and symbols from the public schools.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, said that "these questions are not basically legal or constitutional . . . they are problems of living together and are a normal part of discussion in a society in which many groups exist.

"The rush to litigation is to be regretted as forestalling the studies and the discussions which can produce mature respect and understanding," he said. "Only when every resource has failed and when basic issues remain unsolved by responsible group consultations should the judges be asked to clamp the requirements of law upon the free spirit of American education."

Philadelphia Baptists

SOUTHERN Baptist churches in the greater Philadelphia, Pa., area have increased from one to three.

Pastoral missionary Padgett C. Cope presided as Haines Road Baptist Church, Levittown, N. J., and First Baptist Church, Wrightstown, N. J., were constituted. They were the first and second missions, respectively, of Delaware Valley Baptist Church, the pioneer church.

A. Scott Patterson dies

DR. A. SCOTT Patterson, 76, emeritus Southern Baptist missionary to Nigeria, died in Norcross, Ga., Jan. 21, after a long illness.

He is survived by his wife, the former Ione Geiger, native of Clermont, Fla., a son, and four daughters, one of whom, Mrs. Benjamin R. Lawton, is a Southern Baptist missionary to Italy.

Conference set

THE sixth annual pastors' conference at Southwestern Seminary is set for June 25-29 with the theme "The Doctrine of the Church."

Huber Drumwright, professor of New Testament, will begin each day with an interpretation of Acts. J. P. Allen, pastor, First Church, Alexandria, Va., will deliver morning inspirational messages. W. Boyd Hunt, professor of theology, will discuss the nature of the church and C. W. Scudder, professor of Christian ethics, will discuss ethical problems each day.

Evening sessions will include Old Testament Interpretation by Clyde Francisco, Southern Seminary, and Biblical Messages by Jesse Northcutt, dean of the school of theology.

Beirut makes ready

ROBERT S. Denny, associate secretary of the Baptist World Alliance, reports from Beirut, Lebanon, that hotels there will make approximately 3,000 beds available to delegates to the Sixth Baptist Youth World Conference.

The conference, scheduled for July 15-21, 1963, will add the appeal of Holy Land travel to the normal advantages of a world meeting.

The housing committee in Beirut has allotted accommodations for 1,812 delegates to seven travel agents, Mr. Denny said. Another 1,000 spaces are available in the city, and still more in resort hotels on the Lebanon mountainside only a half hour away.

[AN ARKANSAS group to the Beirut meeting will be headed by Dr. Erwin L. McDonald, editor of ARKANSAS BAPTIST NEWS-MAGAZINE, as director, and Dr. Tom J. Logue secretary of the Baptist Student Union in Arkansas, as associate director. Reservations from those wishing to make the trip may be made now with McDonald or Logue, Baptist Building, Little Rock.]

State Convention goals exceed \$54 million

STATE Baptist groups cooperating with the Southern Baptist Convention expect to receive \$54,890,096 in total collections through the Cooperative Program this year.

The sum was announced by John H. Williams after a survey of state Baptist offices for budgets adopted at annual conventions last October and November. Williams is financial planning secretary for the SBC Executive Committee.

Cooperative Program gifts—the undesignated funds churches provide to support their state and Southern Baptist Conventions—are divided at state offices between state and Southern Convention work.

The states voted, separately, to send slightly more than one-third of their expected Cooperative Program receipts to the SBC. The sum they collectively plan to forward to the SBC treasury is \$18,915,920.

The Southern Convention's 1962 Cooperative Program budget is \$19,013,500. Its 1961 Cooperative Program receipts from state Baptist conventions came to \$17,715,140, nearly \$800,000 short of the 1961 budget goal, but still the largest yearly receipts in history.

Only three states—Alabama, Georgia and South Carolina—still have what they call "preferred items" in the budget. Preferred items usually are administrative expenses deducted before the state begins sending receipts to the Southern Baptist Convention.

States sharing the highest percentages of their budgets with the SBC are Florida, Maryland and Oklahoma, each 40 percent. Georgia, after administrative deductions, divides the remainder equally. The SBC share is about 44 percent of the total before deductions. South Carolina, not counting preferred items, also forwards about 40 percent.

Texas has the largest Cooperative Program annual budget—\$10,633,195. North Carolina follows with \$4½ million. Alabama, Georgia, Missouri, South Carolina, Tennessee and Virginia each have \$3 million or more for their 1962 budget goals.

Smallest budgets are Alaska's \$52,503 and Hawaii's \$54,000.

The state convention apparently sharing the smallest percentage of its budget with the SBC is Oregon-Washington where the division of its \$164,500 budget will be 84-16 percent.

Religion studies cut from NDEA fellowships

GRADUATE programs and fellowships in the field of religion under the National Defense Education Act have been eliminated by administrative regulation of the United States Office of Education.

The new regulation was published in the Federal Register and signed by Sterling M. McMurrin, U. S. Commissioner of Education. Under the rule there will be no new graduate programs or fellowships approved that in the judgment of the Commissioner of Education are not urgently needed "to meet the national defense needs of the United States."

R. Orin Cornett, acting assistant U. S. Commissioner of Education for Higher Education and director of the Division of Higher Education in the United States Office of Education, said that there will be no more graduate fellowships in the fields of religion, religious education, church music, comparative religion, contemporary religions or any related subjects.

Cornett explained that there had been no fellowships in theology after the first year of the National Defense Education Act but that some in religious education were granted last year. Now there will be no more of these, he said.

The new policy, according to Cornett, does not eliminate graduate programs and fellowships in subjects directly related to the national defense that may be taught in private colleges.

Last year when there was discussion in Congress about the revision of the National Defense Education Act, the Baptist Joint Committee on Public Affairs, at its March meeting, voted to request

the elimination of all theological and religion graduate fellowships from the program established by Title IV.

Women sponsor church extension study

SOUTHERN Baptists were to conduct an intensive study of church extension methods during February and March as a part of their emphasis on home missions.

The study, sponsored by the Woman's Missionary Union, auxiliary to the Convention, is to be accompanied by prayer sessions and efforts to raise \$2.9 million for home mission work in the United States, Cuba, Panama and the Canal Zone.

At the heart of the study are age-graded mission books prepared by the denomination's Home Mission Board. Theme for the study is, "New Churches for Our Time."



L. L. McGEE

L. L. McGee elected

L. L. McGee of Houston, Tex., has been elected to the newly-created position of secretary of hospital chaplaincy by the Home Mission Board of the Southern Baptist Convention.

According to George Cummins of Atlanta, director of the division of chaplaincy, McGee will work with the 7,000 registered hospitals of the United States and with Southern Baptist ministers serving as chaplains in hospitals.

Television and Christian responsibility

By ROSS COGGINS, Associate Executive Secretary
Christian Life Commission

NEWTON J. Minow, chairman of the Federal Communications Commission, referred recently to television as "a vast wasteland."

Many thoughtful Christians, disturbed by the persuasive power of this relatively new medium, would agree with Mr. Minow. The past decade has seen the influence of television surpass that of all other media of communication. The number of TV sets is almost as great as the combined circulation of all the newspapers. With sets in 47 million homes, plus 5½ million second sets, plus many more in public places, television is virtually inescapable.

Sociologists now tell us that the three traditional influences on our children—home, church, and school—have been joined by a fourth, television. According to Mr. Minow, children now spend more time in front of the TV set than in classrooms.

If it is true that television programming is largely a matter of giving the public what it wants, and if 64 percent of the American public holds membership in some kind of Christian church, then we have learned something very sobering about the quality of our Christian experience.

Although there are many worth-while programs, it seems apparent that Christian influence has not made itself felt to any appreciable degree on either end of the tube—on what is produced or what is viewed. Millions of homes, Christian homes included, apparently choose sex, violence, materialism, and triviality for their daily entertainment.

It seems certain that spiritual sensitivities can be dulled by a continual exposure to such influences. Sex and violence may be facts of life, but in television's vast wasteland the abnormal becomes the normal far too much of the time. The sinner is not seen as jeopardizing the salvation of his immortal soul; he is merely violating convention.

It is well that we understand, realistically, television's basis in commercialism. Primarily, it is a money-making business, a supermarket which exists to sell goods (some stations carry a stupefying total of around 100 commercials a day). A strong belief in the importance of money overrules moral considerations. Therefore, until such time as this basic materialistic structure can be altered, the Christian will have to find some other recourse for protecting his spiritual sensibilities and those of his family.

Christians follow one of three courses in regard to television. Some simply refuse to own a set. Others not only own them, but exercise very little moral discrimination in their viewing. Between these extremes are those who carefully restrict the type of programs seen and the amount of time spent in viewing.

While outright refusal to be involved in any way with television has its defenders, this is a very difficult position to maintain, especially where there are

children involved. Some who have taken this position have reported that their children want to spend most of their time watching television in other homes. Besides this, there are certainly some worth-while programs such parents would like their children to see.

The passive position has nothing to commend it. It is appalling to contemplate the homes where the set is on most of the waking hours of the day. School teachers are finding that children from such homes often have what they describe as a "television mind," a disposition to stare unresponsively at the teacher in much the same trance in which they view television.

Discernment between the good and the bad perhaps offers the best solution. According to Hebrews 5:14, the mature Christian will seek to discern what is good and what is bad; he will discipline himself to reject those influences that retard his spiritual growth and to admit those that encourage Christian growth.

Obviously, television is here to stay. Believers would do well to manifest Christian concern with what this instrument is doing to our spiritual lives, our homes, and our nation. Recognizing its enormous potential, we need to be equally concerned with what it *might* be doing for good. In the light of television's steadily increasing strength, Christian influence is urgently indicated.

J. I. Cossey—tribute due

(Continued from Page 7)

The financial condition of the paper improved year by year. Dr. Ben L. Bridges, then state secretary, paid \$20 for the back page, and the departments of work paid \$10 each, enough to pay for its publication.

Subscriptions increased yearly, reaching 6,000 by 1939.

Editor Cossey was a member of the first committee of editors to suggest putting the denominational paper in the church budget.

The name of the paper was changed from *Baptist Advance* to *Arkansas Baptist* during his tenure of service as editor.

Growth in circulation, increase in work, and changed economic conditions demanded a full-time editor by 1939. Accordingly, the Executive Board turned to the Rev. L. A. Myers of New Orleans Seminary for this position. He assumed his duties, Jan. 1, 1940.

Brother Cossey gave the secret of his success as editor in the statement, "I suppose I'm an illustration of what God can do with a man of little ability. School work came hard for me; I barely passed some courses. But a lot of jobs like the editorship of the *Arkansas Baptist* have been handed me, and I've done my best by them."

SATAN

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

"SATAN" is one of several names given in the Bible for the personal being who is the source of all evil. It means "adversary." He is also called "devil" (Matt. 4:1), Abaddon and Apollyon (destroyer) (Rev. 9:11), Beelzebub (Matt. 12:24), Belial (II Cor. 6:15), prince of devils (Matt. 12:24), prince of the powers of the air (Eph. 2:2), prince of this world (John 14:30), and Lucifer, son of the morning (Isa. 14:12). From this last reference it would seem that he is a fallen angel, cast out of heaven because he rebelled against God (cf. II Pet. 2:4; Jude 6).

Significant is the fact that while in the scriptures Satan always appears before God in his true light (cf. Job 1:6ff.; Matt. 4:3ff.), he never appears to

man as such (cf. Gen. 3:1ff, "serpent" here probably a graceful, beautiful creature). Paul says that he often appears to man as an "angel of light" (II Cor. 11:14). God knows him for who he is; man is deceived by him. The Bible pictures him in his true light as "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

As the slanderer the devil slanders God to man (Gen. 3:1-5) and man to God (Job 1:9ff.). As the adversary or Satan he successfully tempts man to rebel against God. He even stormed the bastion of the character of Jesus only to fail (Matt. 4:1-11; Luke 4:1-13). Satan is a power second only to God, but is subject to God (Job 1:6). God permits him to go so far, but prescribes a limit beyond which he shall not go (John 1:12; 2:6). In his opposition to God he perverts the scriptures (Matt. 4:6), opposes God's work (I Thess. 2:18), hinders the gospel (II Cor. 4:4), works lying wonders (Rev. 16:14), and is the father of lies (John 8:44).

Jesus Christ was manifested to destroy the works of the devil (I John 3:8). Satan's dethronement which began in the ministry of Jesus (Luke 10:18), and was accomplished in His death and resurrection (Col. 2:15), will be culminated when the devil and his angels will be cast into the lake of fire (Rev. 20:10).



Praying and rationalizing

Do YOU rationalize when you pray? According to James 1:6, properly understood, you should not rationalize when you pray. Speaking of one who prays for wisdom, James says, "Let him ask in faith, nothing wavering." The word translated wavering (*diakrino*) means literally to judge between. The idea seems to be rationalizing.

If so, then it is not, as some suppose, that we must pray without doubting. Indeed, some with *The Amplified New Testament* translate the word doubting. Some expositors even suppose that we must believe that we are going to get precisely what we pray for, else we are not really praying. But

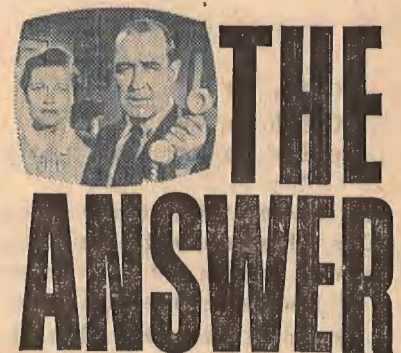
there seems to be no ground for such an assumption here.

The key to what James meant is involved in the fact that he is talking about praying for *wisdom* (1:5). The word wisdom normally means moral judgment rather than intellectual apprehension. What gain is there in asking for moral wisdom then rationalizing your attitude and action in an effort to justify your wrong doing? Moral wisdom and rationalization just don't go together. A man prays for moral wisdom which tells him not to steal. But he rationalizes that he has been sick, he owes a lot of bills, his wife and children need clothes. Then he fudges on his income tax, rationalizing that

this is not really stealing and so is not really wrong but right.

As James put it, "He that rationalizes is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord: he is a double minded man, unstable in all his ways" (1:6b-8).

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appears weekly on these stations in

ARKANSAS

KFSA-TV Fort Smith Ch. 5 4:30 pm Sat.
KFOY-TV Hot Springs Ch. 9 2:30 pm Sun.

For help in using these films in visitation check with your Association's chairman of evangelism or write: Televangelism, P. O. Box 12157, Ft. Worth 16, Texas.

(Continued from page 5)

What I'd like to know is, what's become of the "ole time" Brother and Sister salutation with which Christians once greeted one and the other? Our Newsmagazine uses the terms "Mr." and "Mrs.," even when writing about ministers, missionaries, etc., etc., when it is an accepted fact they surely are Christians. Our seminaries and colleges also use the terms, to which I object, because I believe our fellow co-workers in Christ should be called Brother and Sister. I am a member of a church where I am the only one the pastor calls brother, and that's because I got on him about it.

Now, I did not object to being called "Mister" while I was an officer in the Navy, nor do I object to it by children. Students in military colleges are addressed as "Mister" primarily as a basic in their training, that's as it should be for many reasons. We as Christians are considered as soldiers, soldiers of equal rank, in the army of the Lord and not as students. The apostles used the term brethren and I believe we should do likewise.

If you know of any reason to the contrary I'd appreciate being educated.—Signed, but name withheld

REPLY: There certainly is no argument that I know of against addressing fellow Christians as "Brother" and "Sister." But I believe a case could be made against restricting the title "Brother" to ministers, rather than to ministers and laymen.

The only reason our paper has the policy of using "Mr." and "Mrs." instead of "Brother" and "Sister" is that this is the more widely used. We take it for granted that all of us Christians are brothers and sisters in Christ. This is certainly true regardless of how we address one another.—ELM

No offense, Sir!

WE NOTE in your editorial of Jan. 11 you complained publicly about a shortcoming of Baptist Press.

I want to assure you that your name is, as it always has been, on the mailing list and there is apparently no further evidence of your having missed a release.

We are indeed sorry this release became lost. It could have happened any number of places—a slippage of paper in the mimeograph machine (though we work hard to avoid missing anyone on this account), a loss in Uncle's mail (though these are indeed rare as the blue moon) or some misdelivery in your office mailing system (which, too, is bound to be a rare event). We feel it ought to be charged to the gremlins of World War II air fame.

Seriously, we hope you will advise us of any future things of this sort, giving us a chance to defend ourselves. However, we take this really as a compliment—that you are so accustomed to the good service we try to render (we like to brag on ourselves) it is surprising when there is a breakdown somewhere along the line.

We can neither excuse ourselves nor blame ourselves in this instance, since on a one-time random occurrence it is impossible to pinpoint the trouble. We long for the day you return to the teletype and your mailing ailing is cured!

We appreciate your help in every way. You are one of the best friends and contributors to your Baptist Press news service.

Sorry it happened. We'll do our best to prevent recurrence.—Theo Sommerkamp, Baptist Press, Nashville

REPLY: This editor's face is as red as the tomato sauce you are eating with today's hamburger. The missing item has since been found—in a stack of stuff on the editor's desk! "... Oh that I had wings like a dove! for then would I fly away, and be at rest."—ELM

My greatest decision

I WAS hardly nine years old when I made the most important decision that I will ever make. It makes no difference if I live to be three hundred years old, I will never make a more important decision than the one I made when I was only nine.

I may attend universities and colleges all over the world, I may become president of the United States, I may gain all of the knowledge available, but I will never make a decision as important as the one I made.

Some people live to be 90 years old before making this decision and some never do. I was not the smartest or the most intelligent person in the world when I made this decision, but I was wise enough to make it. In this decision, I decided between life and death, and I saved my own life. This may sound strange, but people are doing it every day.

The decision I made was to accept Jesus Christ as my Savior. In this decision, I joined the church.

I fail to see how any other decision, however important, can be more important than this.

Heroes of old may have made decisions that made them famous and put their names in our history books. But, as time goes on, new heroes will come forth, and old ones will be forgotten and left out of our history books. However, the decision I made will be written in the "Lamb's Book of Life" and will be there for eternity.—Larry Watkins, a junior in Hamburg High School, Hamburg. (Paper submitted by his teacher, Mrs. Mary R. Evans.)

On granting letters

IT WILL not be necessary for Ima Grasshopper and those other disgruntled members to call for their letters and start a new church. See Letters to Editor, Jan. 11, page 16. In the first place, it would be improper for the church to grant letters to individuals, and it would be hypocrisy to state on such letters that these folks are in good standing with the church.

Besides, there are plenty of sleepy-eyed churches at the crossroads and uptown too who would receive these folks with open arms. The pastors of these sleeping congregations are good mixers, good organizers, good administrators, good business men, good after-dinner speakers, popular with the young folks, masters of diplomacy, psychology, flattery, sociology, very little theology (but who cares anyhow?).

Now, what more could anyone ask? On Sunday mornings these giants thrill their listeners with short, soothing, dissertations on subjects such as, "Sleep on now and take your rest" (Mt. 26:45), "Stand still and see the salvation of the Lord" (Ex. 14:13).

These sermonettes, by these preacherettes to Christianettes, are calculated to produce spiritual complacency, mental laziness and moral anemia.

Seriously, however, it is time for Baptists to re-examine our policy of granting church letters. Perhaps we shall grant only conditional or probationary letters to members who have not been loyal. But in any case, letters should not be given to individuals but sent to the church with which they have united.

Keep up the good work. I think the Newsmagazine is great.—Walter H. Watts, Baptist Church, Abbott

Paging Jacksonville!

IF the "Service wife with two children," who signed her anonymous letter of Feb. 1 to the editor of the ARKANSAS BAPTIST NEWSMAGAZINE as "An Arkansas Baptist" will reveal her identity and address to the editor, he will be glad to make reply.

As we have said many times, we do not publish unsigned letters. But we will withhold the letter-writer's name if that is requested.—The Editor

Dr. Wuest dies

Word has been received of the death of Dr. Kenneth S. Wuest, 68, author and for 29 years a teacher of Bible and Greek at Moody Bible Institute in Chicago. (EP)

On the Dr. Conner article

THE recent feature by Dr. Bernes K. Selph on Professor W. T. Conner, carried in our issue of Jan. 18, has resulted in a number of fan letters to Dr. Selph. At the editor's suggestion, Dr. Selph shares the following excerpts:

'A fine biography'

"It was a fine biography . . . It sent me scurrying to my library to determine how many of his books I had not given to young preachers. . . . He was a real theologian and a great teacher and an inspiring preacher. Thank you again and again for the review of his career."—B. L. Bridges, 201 Normandy Road, Little Rock

'Most inspiring'

"Thank you so much for your good article on Dr. Conner. I find it most inspiring, and many of the comments in it have brought back fond memories. . . ."—James T. Draker, 201 Shirley Street, Marshall, Tex.

'Weak end up'

"Three cheers for you! The article on Dr. Conner was wonderful! It was so personal and tender. . . ."

"The best story I ever heard attributed to Dr. Conner was about the young, over-energetic student that had lost his aim and, redoubling his efforts, was telling Dr. Conner that when he preached he was going to get attention, even if he had to stand on his head to do it.

"Dr. Conner replied, 'Son, I believe if I were you-I would keep the weak end up.'"—Jack Gullede, Pastor, First Baptist Church, Brinkley

Tapes of messages

"Your articles are always good and enjoyable, but I especially commend you for your article on Dr. Conner. I have four tapes of messages he delivered at Footscye you might want to hear sometime. . . ."—J. T. Elliff, Director of Religious Education, State Convention, Little Rock

From a daughter

"Mother wanted me to write to you and thank you for the nice article about Daddy in the Jan. 18 issue of the Arkansas Baptist. She appreciates your writing it and enjoyed reading it. It just happened to arrive on Daddy's birthday. He would have been 85 years old last Saturday, Jan. 19. . . ."—(Mrs.) Mary C. Talley, 1212 W. 35th Street, Pine Bluff, Ark.

Coffee break again

" . . . He is the most unforgettable character I ever knew, and I felt as if I were sitting across the coffee table from him once again as I read your article. You caught his personality and great spirit as exactly as if you had been photographing these with an expensive camera. Thank you for a splendid article.

"The first year I taught at the Seminary was Dr. Conner's last to teach, and he spent countless hours in the old cafeteria drinking coffee with Buddy Barry, Cal Guy, Charles Trentham, and me. I got to know him even better than I had before, and he made a terrific impact on my life. Your mention of his not having owned an automobile in his later years reminded me that he said one time that he had never owned any kind of vehicle except a wheelbarrow—and that he got rid of that when Mrs. Conner got too old to push it. If I am not mistaken, he never did own a car during his lifetime.

" . . . I remember that when I went in to talk to him one day about what sort of life's work I should follow, he did not hesitate a split second before asking, 'Have you considered foreign missions?' He then proceeded to say that he thought this was far and away the most important job in the kingdom of God or in our denomination and that no man should consider anything else until he was dead certain that God did not want him on the foreign mission field. This made a tremendous impression upon me, and I am sure he used the same technique on a good many others. . . ."—Ralph A. Phelps, Jr., President, Ouachita College, Arkadelphia, Ark.

More of this needed

"I want you to know how much I enjoyed your very interesting and well-written article on Dr. W. T. Conner. I did not know him too well, but for that very reason I read the article with benefit. I think that all of our Baptist papers ought to carry more articles of this type, not only for their human-interest value, but that the memory of our great men of the past ought to be preserved. . . ."—Coleman Craig, The Baptist Review, 4728 Oakshire, Houston 27, Tex.

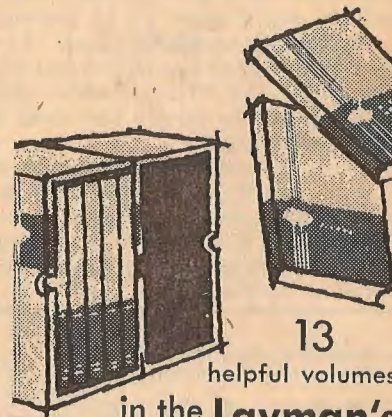
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DEPARTMENTS

Executive Board

'Where thy treasure is'

SOME CHURCHES have used The Forward Program of Church Finance with tremendous results. The members have been revived and the giving of money has stepped up 100 percent in some instances.



DR. DOUGLAS

The task was not easy. These churches have unenlisted members as well as some who are active in everything but the giving of money. There were days of discouragement and momentary retardments. There were those who doubted and there were some who said, "It might work in some churches, but not ours." But the victories have been won because the people believed that something should be done to help them become better stewards. Then, too, they prayed for faith to undertake the task.

This procedure should sound familiar to every Baptist group through whom the Lord has won a victory. Very few people are saved, even where there are multitudes of lost people, unless there is travail of soul, brought on by compassion, on the part of Christians. Few people continually go to a church worship service unless the church leaders plan and prepare for the service and make it a high spiritual hour.

So it is in the matter of giving money. Church people will not automatically become good stewards of their possessions. There must be a well planned method to help them, just as in every other phase of Christian growth.

The statement, "Get their hearts right and you will get their pocketbooks right," is heard over and over again. Jesus did not put it in those terms, because he said, "Where thy treasure is, there will thy heart be also."

But, if church people need to get their hearts right about kingdom work, then they need to know why Baptists are trying to do so many things and why it takes great amounts of money to perform the tasks. The Forward Program of Church Finance will help do this.—Ralph Douglas, Associate Secretary

Brotherhood

The supreme activity

THESE WORDS are being written during the State Evangelistic Conference, at a time when God's people are receiving a new charge to carry through on the God-given work of the Great Commission. We are listening to great preachers, and we are hearing great messages concerning the greatest work of all.



MR. TULL

The Great Commission sets out the complete program of evangelism in the words of the Lord, Himself. He has told us what to do. And He has also said, "If ye love me, ye will keep my commandments."

Evangelism is an activity which demands a supreme love for our Savior Who has saved us and Who now asks us to work with Him that He may save others. Evangelism also demands of us

a love for those for whom Christ died: every lost soul on earth.

Evangelism is Christian love in continuing action.

One of the major areas of Brotherhood work is Christian Witnessing, which is evangelism on the personal level. Personal witnessing to the saving grace of the Lord Jesus is, in general, the layman's level of preaching the Gospel. The finest combination of effective activities in evangelism is fervent evangelistic preaching by the pastor coupled with the faithful witnessing of the lay members of the congregation. And the men of the Brotherhood can help build a church with a greater outreach for Christ in evangelism.

That is the main objective of Brotherhood!

IMPORTANT ANNOUNCEMENT

The State Brotherhood Convention will meet with the Central Baptist Church of North Little Rock on Friday and Saturday, Mar. 2 and 3. It will be a meeting worthy of the attention and attendance of every pastor and laymen in the state.

Plan to come!—Nelson Tull, Secretary

Student Union

Baptists at HSTC

STATISTICS. Henderson State Teachers College is a four-year college located at Arkadelphia. In the student body 716 Baptist students are enrolled. Also enrolled at the college are international students from Peru, Nicaragua, and Japan.



DR. LOGUE

BSU Director Miss Linda Day serves as Baptist Student Director at Henderson State, as well as director at Ouachita College.

BSU Center. There is no Baptist Student Center at Henderson State Teachers College. For several years a room in a home near the campus has been rented for \$15 a month. A piano and folding chairs have been the only physical property owned by the group, and the room has been too small to hold the group coming daily to devotional services.

Now this room is no longer available for rent, and the college has a policy which suggests religious groups meet off campus. A temporary center located on recently purchased property near the campus seems possible.

BSU Activities. For the past several years an evening vesper service has been held in a home near the campus. Although the Baptist group has been active in many areas, the student program needs the service of a full-time director.—Tom J. Logne, Director.

(This is the sixth in a series of articles on the fifteen Baptist Student Unions in Arkansas.)

Missions-Evangelism

'My church reaching out'

"MY CHURCH Reaching Out" is the theme or slogan for this year of Church Extension. How far does your church reach out? On the back of a church bulletin a few weeks ago was a story about the First Church of Gallup, N. M., reaching out for a new mission program. When the 30,000 Movement was begun the church had three mission stations. They have established five additional ones, some of which are 30 miles from Gallup. Last year the church baptized one per every 8.7 members.



DR. CALDWELL

Are you sure that there is no place for your church to establish a mission? Would your church be interested in

sponsoring a mission if someone finds a needy place? If there is no opportunity in your community, city or county we can probably find a place in a remote area in the Ozarks.

Did you know that many of our strong Southern Baptist churches here in the south are sponsoring missions in the north central and northwest states? If you know of no place in Arkansas where your church can sponsor a mission, one can be found in some of these pioneer fields.

A check on several churches which are sponsoring missions shows that about 40 percent of their baptisms reported came from the missions. If you would like for your church to win more people to the Lord it might do so not simply by having more revivals during the year but by sponsoring missions far and near.

—C. W. Caldwell, Superintendent

Jerry's discovery

By FRANCES ALTMAN

"I DON'T want to go to school tomorrow," Jerry told his mother. "I won't know anyone."

After Jerry finished eating his supper, he went out to sit on the back steps. There he could think best.

Tomorrow he would go to a new school. "You will meet a lot of new friends," Jerry's mother had told him, but it did not make Jerry feel any happier.

His father was an engineer and they had lived in many different places. Jerry liked to travel, but he did not like to start to new schools. In fact, he wished there were a magic formula for making new friends.

The next morning Jerry went quietly into his new classroom and took a seat. He noticed two boys looking at some fish in an aquarium. Three others were examining a model airplane that a boy called Craig had brought. None of them noticed Jerry.

"Good morning, boys and girls," greeted the teacher.

Jerry listened carefully as Miss Watts began to call the roll. Soon he heard her say, "Jerry Taylor."

"Here," said Jerry. He stood up so everyone would be sure to see him. He tried to stand straight and tall.

"We are happy to have you with us, Jerry," said Miss Watts. "Where did you live before moving to our town?"

"I have lived in many different places," said Jerry, "even in the jungles of South America and in the deserts. My father is an engineer and my family has traveled all over the world."

Jerry felt important as he sat down. Now, he thought, everybody will want to know me. And everyone did. At lunch time all the boys wanted to talk to Jerry.

"Tell us about South America," they begged excitedly.

Jerry told them about the jungles and the deserts, about the monkeys and the wild parrots. Every day Jerry told exciting stories.

Something else was happening, too. Jerry did not notice it until one day when none of his classmates came to eat lunch with him.

"May I eat lunch with you, Jerry?" Miss Watts sat down beside him. "Why aren't you eating with the others?" she asked.

Jerry did not say anything for a long time. Then he finally told her. "They don't want to be friends, I guess."

"Oh, I don't think that is true," said Miss Watts. "I believe they like you. You have seen many interesting things."

Miss Watts was silent for a few moments. "What do you think of Craig's model airplanes?" she suddenly inquired.

To this Jerry shrugged. "Do you know that Bobby builds planes, too?" asked the teacher.

Jerry shook his head. "I guess I don't know much about anyone else," he said.

"They know all about you," Miss Watts pointed out.

Then Jerry began to understand what Miss Watts was talking about. Friendship works both ways. That is the formula. To make a friend Jerry needed

to know something about the other boys, too.

"I think I'll go over and ask Craig about his model plane," Jerry told Miss Watts. "Maybe he will help me build one."

Soon Craig and Bobby were busy telling Jerry about their models. This time Jerry was doing the listening.

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Always in my heart

By IDA M. PARDUE

FOR a message to your favorite valentine, cut a double heart from paper. On the front of one heart, write:

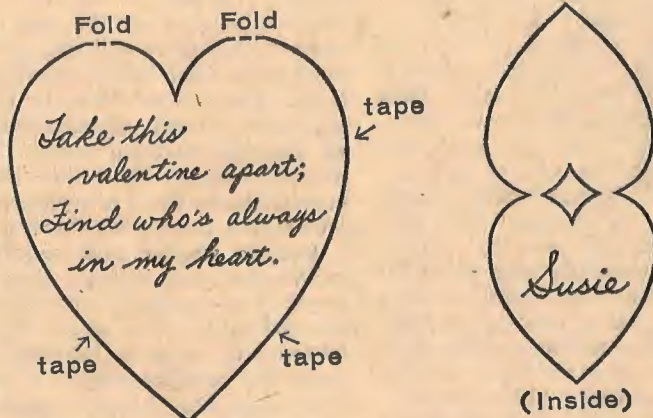
"Take this valentine apart;
Find who's always in my heart."

On the bottom heart on the inside, write your friend's name in big letters.

Use a sharpened crayon or colored pencil. Fasten the hearts together on the edges, placing gummed tape in two or three places.

If the valentine is made from plain white paper, decorate it with crayons.

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God's Wondrous World

The strange woodcock

By THELMA C. CARTER

"FUNNY Bird" describes the woodcock when he struts at times as if he were on parade. His wings droop and his short tail is spread and standing upright. In fact, he is sometimes called the tiny turkey gobbler. Yet, when a fierce forest fire threatens a woodcock's nest, the parent birds will not leave their baby birds.

Woodcocks are found in woody areas near water. They feed largely on earthworms, which they get by probing soft ground with their long, radar-like bills. When you see little groups of clean-cut holes dotting the wet ground, you may know that the woodcocks have been getting their favorite spaghetti-like meal of worms.

Woodcocks are members of the family of shore or wading birds, such as snipes and sandpipers. Because they cannot perch in trees, they make their nests on the ground. Their four reddish-brown eggs are hidden from sight of enemies by the leaves which make up their nests.

Woodcocks are found in many countries. From Ireland to Japan they migrate in cold weather to India, Ceylon, and northern Africa. In the United States, the woodcock is found along the Atlantic Coast as well as in the Midwestern states and Florida.

Woodcocks have many nicknames, such as wood hen, timber doodle, pewee, whistling snipe, and big eyes. Woodcocks do have big eyes in comparison with the tiny eyes of many birds.

These birds are about eleven inches in length, the size of robins. Their plumage is many-colored, mottled black, chestnut, gray, and tan. Naturalists who have studied these strange, short-tailed birds claim that, when the wild skunk cabbage pushes through wet woodlands in earliest spring, one will find woodcocks already building their nests.

Strange bird the woodcock, isn't it? Yet it is one of God's creatures. The Bible tells us He "formed . . . every fowl of the air" (Genesis 2:19).

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You and your family

(The Fifth Commandment)

By D. HOYLE HAIRE

Pastor, First Church, Marianna

Scripture References: Ex. 20:12; Prov. 1:8; Mark 7:9-13;

Lu. 2:39-51; John 19:25-27

February 11, 1962

Introduction

THE LAST six of the Ten Commandments constitute the second section. The first four connected man directly with God. The second section shows that man



MR. HAIRE

not only has duties and responsibilities to God, but also to his fellow man. He has social relationships. God's law must be observed in these, as well as in connection with Himself. Thus God forever unites religion and morals. The curse of many religious systems (some Christians have attempted this also) has been the separating of one's religious life from his moral and ethical duties. The Pharisees were guilty of this. Jesus condemned them as hypocrites because they made long prayers to God, but at the same time devoured widows houses. (Matt. 23:14)

The Fifth Commandment is the bridge between the two sections. It will be noticed that in the last five, which have to do exclusively with human relationships, the name of God is not mentioned. This being the first of six commandments expounding the laws that should prevail among men as they live together, it must be recognized that of all human relationships, that between parents and children is considered the most important and most fundamental of all.

As the bridge between the two sections, without question God comes first. Without question our conduct in practical, every-day living, must also be under God's direction. As far as the child is concerned, duty to parents stands directly next to duty to God, and before all other duties to other people.

J. G. Murphy says, "The parents are the only natural superiors, for they are, under God, the authors of the existence of those children for whose maintenance and training they labor. The parent stands to the child in the relationships of progenitor, benefactor, teacher, and ruler. As progenitor he is the author of the child's existence, and this gives him a rightful authority over the child second only to that supreme authority which creation gives to God over both parent and child."

This being so, what care parents should take in discharging their responsibilities!

The family and society

THE FAMILY is the first unit of society, not the individual. Every man enters the world in a social circle of at least three. The family came first in history, and through the family we have the continuation of the race. Government started there and still starts there. Discipline began there and still begins there. Among the Hebrews, the family was central and all-important. There all religious worship began. There all education began. No wonder that in this commandment there is a pledge of divine blessing to those who observe it!

And no wonder that society suffers grievously when parents become delinquent in performing their duties! Herein lies the major cause of all of the ills to be found in America. Parents have abdicated their position, especially the father. The foundation of character and conduct in the child's life is laid here. The father is charged with the duty of initiating and leading out in this. How woe-folly many have failed! All too often the home is ruled by the child. Nothing but chaos and disaster can result from this.

The meaning of the command

APPARENTLY, one reference of this command is directed towards grownup children and their parents, as well as towards young children. Parents often need to be protected from ungrateful children who have reached maturity. This is why Jesus spoke about those who placed the keeping of their traditions over the actual keeping of the commandment. All men and women are still the children of their parents; and even though the days have passed when it is necessary or right that they should obey, the days are never past when it is necessary and right that they should "honor" their parents. Twice in the New Testament the terrible sin of being disobedient to parents is mentioned. (Rom. 1:30; 2 Tim. 3:2) How grown children can dishonor their parents is shown in the life of Ham. (Gen. 9:22)

The commandment is also directed towards young children. Paul's word (Eph. 6:1-4) concerning children obeying their parents can only be properly understood as referring to young children. The faithful child must learn to revere his father and mother. He must show due respect at all times, never disputing commands. He must covet their praise as his best reward and fear their censure as his keenest pain. No responsibility for the rightness or wrongness of what he is told to do rests with him. That is the parent's affair. As Dr. Farrar says, "The word 'honor' involves reverence (Lev. 19:32); obedience (Col. 3:20); gratitude (1 Tim. 5:4); the following of advice (Prov. 1:8; 23:22); and the exclusion of all the feelings and actions opposite to these."

The promise made in connection with the commandment is unique. No other carries such a promise. "That thy days may be long upon the land which the Lord thy God giveth thee." What does this mean? Probably there is a two-fold reference. Modern commentators generally assume that the promise was not personal, but national—the nation's days were to be "long upon the land" if the citizens were obedient children. No doubt this is true. The life span of any society depends on the strength of its families. Weak families make a weak nation.

But it is just as surely true that this promise is personal. Paul said obedience to parents would be rewarded with long life. The objection that good sons are not always long-lived is futile. God governs the universe by general, not by universal laws. Not only the Hebrews but other nations as well believed that obedient children were rewarded by a long life. Ptah-hotep, an Egyptian author who lived before Abraham, wrote, "the son who accepts the words of his father, will grow old in consequence of so doing."

Irrespective of our parents' personal merits or demerits, they are to be honored. We are to honor them because they are our parents, as we are to honor the President of our nation just because he is the President. It is really not difficult to honor one's parents when we view the matter in its proper light. Parents usually have more wisdom than the children, they have very much more love for their children than the children have for them, and parents have conferred so many more benefits on the children than otherwise. Natural love and gratitude should lead us to honor our parents, without any divine sanctions requiring it.

How Jesus honored his parents

THE ONLY account we have of Jesus during the first 30 years of His life,

aside from the stories of His birth, is the one that records his experience in the Temple of Jerusalem when He was 12 years of age. The part of the story we are interested in relates how His parents sought him with great distress. Then **Luke** records (Lu. 2:51) that He went down with them to Nazareth and was subject unto them. Although He was without human sin, and His parents were sinners; and even though at this young age He knew far more of the inner, deeper, spiritual meaning of the word of God and the will of God than His parents, throughout His boyhood Jesus was perfectly obedient to them. Thus He would instruct every son to honor his father and mother.

The other account of Jesus honoring His parents is taken from the scene of the crucifixion. Our Lord is in great agony on the cross, yet in the midst of that He remembers His mother and requests the Apostle John to care for her. (John 19:26-27) At this hour our Lord most perfectly fulfilled the highest implications of the commandment we are studying.

James Stalker says: "From the pulpit of His cross Jesus preaches to all ages a sermon on the Fifth Commandment." That He spoke to Mary His mother, would in itself bring infinite comfort to her heart; but He did more than that; He made provision for her declining years. John apparently was the most able of all the disciples to have this extra burden. He was a man of means, and had a large home. As to why the other children in Joseph and Mary's home did not look after her at this time, we can only speculate. No hint is given to us in the Scriptures.

Our Lord honored His parents under the most difficult of circumstances. Not to do so is to deny the faith and be worse than an infidel. Who will follow in His train?

Sunday business curb

COVINGTON, Ky. (EP)—Both Protestant and Roman Catholic leaders have joined in an appeal to the people of northern Kentucky to keep business activity on Sunday to a minimum.

The Northern Kentucky Association of Protestant Churches acknowledged in a joint statement with the chancery office of the Catholic Diocese of Covington that certain services are essential for the public welfare and must be kept open on Sunday. But their statement cautioned against a "business-as-usual" attitude on Sunday.

A Smile or Two

Art critic

A CYNICAL-minded gentleman was standing in front of an exhibition of modern art labeled, "Art Objects."

"Well," he announced to the attendant in charge, "I can't say I blame Art for objecting."

Natural remedy

THE animal-loving motorist was most distressed because he had run over a hare. He stopped his car and went back to put the animal out of its misery when another motorist stopped to offer help. A chemist, the latter fetched a bottle of tonic from his car and placed it under the nostrils of the hare. In a few seconds the hare revived and bolted through the hedge and across the field.

"That's wonderful stuff," asserted the animal lover, "but what on earth is it?"

"Hare restorer," came the modest answer.

Good prescription

A LITTLE boy went to the dentist to have a tooth pulled. Seeing the youngster was frightened, the dentist gave him a tranquilizer.

"Feel braver now?" the dentist asked.

"You said it," the boy replied. I'd like to see anybody try to yank out my tooth now." — First Church, Fayetteville, "Voice"

Texas tale

THE Texas rancher went into Dallas to buy himself a Rolls Royce and laid three \$10,000 bills on the counter in payment.

"That's too much money, sir," said the salesman. "The car is only \$18,000."

"That's all right, sonny," said the rancher. "Just give me my change in Volkswagens!"

Shaggy dog story

A MAN with a trained dog burst into the theatrical agent's office and pleaded for an audition. The exasperated agent, in complete resignation, finally muttered, "O. K., O. K., let's see what he can do."

On command the dog flew around the room twice and made a perfect four-point landing on the agent's desk.

"Big deal," yawned the agent. "What else does he do besides bird imitations?"

Vanishing Americans

A SEMINOLE father, treating his son to a trip to Cape Canaveral, stood looking as a rocket zoomed from its launching pad and disappeared in the sky. "Take heart, son," he said. "Soon Indians own Florida again. Palefaces all go to the moon."

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Home Mission Board Photo

THIS Valentine is dedicated to the teen-agers of Arkansas.

"... Give me thine heart and let thine eyes observe my ways."

Prov. 23:26

By leading our teen-agers to give their hearts to Christ and their lives in his service, as well as to one another, this spiritual energy would move our world to God.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

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

'I am lonely'

QUESTION: For ten years now I have been looking for a husband. I am a college graduate, am considered attractive and intelligent, and yet at 40 men just do not cross my path. I do not drink, smoke, or have any bad habits. Even though I go to church, civic affairs, and school affairs, men do not ask me out. What can I do? Why does not the church provide some place for middle age single people to meet one another? I am lonely.

ANSWER: Of course you are lonely. God knew what he was doing when he said, "It is not good for man to be alone"—which applies equally to women.

First I would buy a copy of Richard H. Klemer's book, *A Man for*

Every Woman. This may give you some insight into the problems of the single woman.

Second, write to the Scientific Marriage Foundation, Hopkins Building, Mellott, Indiana, for literature and an application blank. This is one of the few reliable services in the country that attempts to introduce people whom they have carefully checked out and compared as to moral values and character traits. They use ministers only as counselors. You might become acquainted with a potential mate through this service.

Many churches are doing something about this problem. They are organizing "Singles" groups and providing recreation and educational opportunities for them. It is one of the great needs in our culture.

Many single people above the age of 25 tell me that there are only two places where they can meet people their own age, in churches and in cocktail lounges. I'm sure from your letter that you have already made your choice about which place you will look.

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

Attendance Report

Church	Sunday School	Training Union	Additions
Arkadelphia, Dalark	20	23	
Benton, Highland Heights	129	31	
Berryville, Freeman Heights	163	69	
Camden			
Cullendale First	434	231	2
First	595	226	6
Conway, First	491	101	2
Crossett, First	551	184	
El Dorado			
East Main	277	151	
Mission	23	10	
First	927	261	
Northside Chapel	65	59	
Fayetteville, Providence	98	42	
Ft. Smith			
Calvary	359	167	2
Grand Avenue	736	305	6
Mission	18		
Kelley Height	144	82	
Oak Cliff	138	102	1
Temple	280	156	
Towson Avenue	224	73	
Gravel Ridge, First	135	94	
Gurdon, Beech Street	178	92	
Hackett, First	75	49	
Harrisburg, Calvary	145	107	1
Harrison, Eagle Heights	239	108	
Heber Springs, First	163	76	
Mission	27		
Hot Springs, Park Place	433	151	
Huntsville, First	130	55	
Kingston Mission	33	18	
Combs Mission	8	8	
Jacksonville			
First	626	240	4
Marshall Road	92	45	2
Jonesboro, Central	386	175	2
Little Rock			
First	1133	549	8
Immanuel	1106	485	9
Forest Tower Mission	39	31	
Kerr Mission	30	21	
Rosedale	272	110	12
South Highland	449	194	3
Tyler Street	298	112	
Magnolia, Central	711	236	2
McGehee, First	422	187	2
Chapel	34	13	
Newport, First	314	153	2
Southside Mission	53	35	
North Little Rock			
Baring Cross	785	234	1
Central	309	103	3
Highway	222	94	
Levy	612	285	3
Park Hill	790	250	5
Smackover, First	348	151	5
Springdale			
Caudle Avenue	188	86	
Elmdale	92	41	
First	477	176	3
Van Buren			
Calvary Southern	48	41	4
First	455	157	
Oak Grove	176	99	1

Churches are requested to send attendance report information separate from other communications to the Newsmagazine to avoid confusion. Postcards are preferable and they must be in our office by noon mail delivery on Wednesday. They should be addressed to: Arkansas Baptist Newsmagazine, 401 W. Capitol, Little Rock, Ark.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.



DR. HUDSON