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Arkansas Baptist Newsmagazine

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9-21-1972

### September 21, 1972

Arkansas Baptist State Convention

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50th anniversary  
of student work  
page 8



Arkansas Baptist  
NEWSMAGAZINE

September 21, 1972



## One layman's opinion

# Paul and Silas and women's dormitories



Dr. Grant

A glib tongue is a mixed blessing.

It can, on occasion, be the happy means of getting out of the frying pan, but it can also be the unhappy cause of ending up in the fire.

I learned this the hard way recently as I was speaking to the Finance Committee of the Executive Board of the Arkansas Baptist State Convention. I was telling about the "good-news-and-bad-news" situation of a larger freshman enrollment expected for fall at Ouachita Baptist University. I pointed out that, in addition to the very good aspects of this development, it had its disadvantages when some mothers and fathers were unhappy that their daughters had to stay in an older un-airconditioned dormitory such as historic Cone-Bottoms Hall. Then I heard myself saying glibly that some mothers did not agree that "what was good enough for the daughters of Paul and Silas ought to be good enough for their daughters today."

After the adjournment of the Finance Committee meeting, Bible scholar Dillard Miller pointed out to me in Christian love and patience that my Biblical training as a layman left something to be desired, since Paul is not known to have had any children and, indeed, frowned upon marriage for those called to preach the gospel.

Friend Dillard probably will not believe this, but I realized my Biblical error shortly after my loose use of Paul and Silas to make a point. It is not the first time I have been affected with a sudden attack of "foot-in-mouth disease" and, sadly, it probably will not be the last.

But I must add that even Dillard Miller expressed some doubt about whether Silas did or did not have a wife and children. So that was some comfort to this layman in discovering that Pastor Miller of First Church of Mena, and Chairman of the Executive Board of the Arkansas Baptist State Convention, was in part, at least, as ignorant as one of his layman friends.

At the risk of getting in deeper over my head, I must report my further discussion of this matter with one of our Bible professors at Ouachita. I am told there is one theory that marriage was required for membership in the Sanhedrin and that, therefore, Paul had to be married in his pre-Christian years. The way I feel now, I probably will leave this question up to the theologians and stick to less dangerous illustrations in my next speech on the subject of un-airconditioned dormitories.

Actually, for the record, I should make it clear that Cone-Bottoms Dormitory does not date back quite so far as the time of Paul and Silas, and that it is one of the favorite dormitories on the campus, once the students have had time to fall in love with its more seasoned "atmosphere."

If Cone-Bottoms Dormitory was good enough

for my wife Betty Jo (date censored) it's good enough for my daughter, Shirley, except that she prefers air-conditioning.

Daniel R. Grant

## In this issue

- Featured in this issue is the history of 50 years of Baptist Student work in Arkansas. The story begins on page 8.
- An editorial discusses "Those X-rated movies," on page 3.
- Aid to parochial schools information is found on page 24.

# Arkansas Baptist

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



# BSU provides Christian witness



JES

"Are there opportunities for Christian involvement for our sons and daughters on the campuses of our state schools?" concerned parents are asking. "How can we as Baptists touch the lives of the thousands of students attending non-Baptist universities and colleges?"

The answer to these and many other questions lies in the Baptist Student Union. The members of each local organization are guided in Christian development by the BSU director, who is an adult vocationally trained, specialized worker. He administers the program, ministering both to the Baptists and non-Baptist students, as well as to the faculty.

In most instances, the director is responsible for only the one center. He may hold graduate degrees, which assist to give in-depth spiritual help.

The effectiveness of the BSU is evident in the number of Southern Baptist missionaries who have graduated from the non-Baptist institutions. This includes approximately 50 percent of all those presently serving on the Foreign Mission field. It is significant that these students, in nearly every instance have planned to enter secular vocations.

An interesting example is that of the recent appointment of Robert W. Crockett and his wife by the Foreign Mission Board to Argentina. Crockett had become involved in the BSU at Southern State College and had accepted Christ as his Saviour. He transferred to Ouachita University to finish his undergraduate work, then completed his theological training at Southwestern Seminary, Ft. Worth, Tex.

The BSU gives emphasis to foreign missions, not only through the lives of those Americans who find themselves in God's purpose, but through the Internationals as well. It is conceivable that such experiences could change the course of human events around the world.

The work with the Internationals is a two-way ministry where dedicated American students and those from other countries have the opportunity to enjoy enriching fellowship and to share their respective cultures.

By communicating true friendship and Christian love, the doors of foreign lands may be kept open through our missionaries as they carry the gospel abroad. Perhaps of even greater significance is the fact that individuals who have been led to a salvation experience may return to their own countries as disciples and Christian leaders. At the present time there are an estimated 100,000 international students attending institutions of higher learning in the United States.

The objectives of the Baptist Student work may be outlined as follows:

1. To lead students and faculty members to commitment to Jesus Christ as Saviour and Lord.
2. To involve them in responsible church membership and in denominational understanding and participation.
3. To guide them in worship and devotional experience.
4. To involve them in the study of Bible faith and Christian life.
5. To guide them in Christian witnessing.
6. To involve them in experiences of Christian community.
7. To involve them in Christian social life and recreation.
8. To lead them to participate in Christian world missions.

9. To lead them to accept and practice the principles of Christian stewardship.

10. To lead them to examine academic discipline from a Christian perspective.

11. To enlist and train them for a life of Christian service.

In the past 15 years the number of Arkansas students attending non-Baptist schools has increased from 85 percent to 90 percent making the witness of BSU even more urgent.

In recent days the BSU centers in Arkansas have been making a dramatic impact on the students by use of WIN materials. These Lay Witnessing Schools train students to communicate their Christian experience clearly, simply, and understandably to others.

It is our joy to salute the BSU and our state director, Dr. Tom J. Logue, on this their 50th anniversary.

Let's each pray for our BSU centers as they continue their program of work with Internationals, summer missionaries, evangelism, and Bible study.

## Those X-rated movies

The impact of the X-rated movie on human character can hardly be over-emphasized. The psychologists declare that the personality is the natural ability one possesses, plus the sum total of one's experiences. When our young adults are viewing the most lewd, vulgar, and immoral activities available, criminal assaults, broken homes, and the loss of personal respect are the ultimate result.

The problem is compounded as it attacks the will of the man and destroys the character of the individual. Unfortunately, it promotes sin and threatens the ethical nature of humanity.

The scripture declares "Ye shall be holy: for I the Lord your God am holy." (Lev. 19:2.) Again we read, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.)

One encouraging sign is the fact that many newspaper editors and publishers across the country are now refusing to carry the advertisement of the "X" rated motion pictures. Recently, *Variety* carried a front-page story listing several of these publications. Among them were the *Daily Oklahoman*, *The Oklahoma City Times*, *The Detroit Times*, *The Cleveland Plaindealer*, *The Connecticut Inquirer*, and *The Boston Herald Traveler*. Two other great daily papers have gone a step further by rejecting even those having an "R" rating. These are the *Chattanooga (Tenn.) News-Free Press* and *The Hammond (La.) Star*.

Those deserve our applause, of course, but many others need to join the ranks. Apparently, movie producers and distributors are getting the message.

A few letters to the papers praising them for their stand on such issues or encouraging them to refuse such degrading advertising could have a definite impact.

It is our hope that the day will come in the not-too-distant future when every newspaper in the nation will refuse to carry the advertising of pornographic movies. Let us all band together to achieve this goal.



**I must say it!**

## **A private war**



*Dr. Ashcraft*

It may be a war between a man with his family, his neighbor, his boss or himself but everyone manages a war all his own. The cause may be military, political, domestic or personal but everyone is fighting.

Some fight for self respect while others fight for the self respect of others. Some spend their lives fighting to save lives while others expend their energies just to kill human beings.

One may be fighting for his right to fight while others are fighting for the right not to fight. Some fight because there is no other way out while others fight for the sheer joy of fighting, compassing land and sea for an enemy.

In all this melee there are a limited number of mature souls who have discovered what is worth fighting for and have settled down in a well planned contest to win. The good causes included religious freedom, private enterprise, world missions, civil rights, freedom of speech and a decent minimum wage.

One must not exclude ecology, poverty, illiteracy,

the ghetto and other fields of worthy contest. What are you fighting for? While I would not ask you to withdraw from an already started contest in fields listed above, could I interest you in a private war all your own?

While cleaning up the ghetto, draining the swamp, and ridding the countryside of pollution could I interest you in a real live war against the customary unlovely things in your personal life?

I accept my own challenge as I declare total war against rancor, grumpiness, impatience, arrogance, littleness, envy and such like. This private war will not spill anyone's blood, fill cemeteries or create mourners.

It will not raise the national debt or inflate the dollar. It will not take soldiers away from their loved ones nor will it make widows of young brides. But it is a war, a real war, and it can be all your own — how nice.

It is not against flesh and blood but against the miserable, beggarly, leach-type diseases of the inner soul. All of us should declare such a state of war and wage it vigorously to the day of victory.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32).

*I must say it!* — Charles H. Ashcraft, Executive Secretary.

## **World mission project leader starts new planning sessions**

RICHMOND (BP) — Joseph B. Underwood, general chairman of the coordinating committee for the Baptist-sponsored World Mission of Reconciliation Through Jesus Christ (WMRJC), has begun a new series of meetings with participants in Europe.

Underwood said he would be speaking to Baptist groups in Portugal, Spain, France, Yugoslavia, England, and possibly Scotland to inform and motivate them as participants in the five-year project of the Baptist World Alliance.

Named to head promotion of WMRJC in August, 1971, Underwood travels extensively in this role and in his regular job as consultant in evangelism and church development for the Southern Baptist Foreign Mission Board, headquartered here.

As of July 25, 1972, 94 Baptist bodies in 83 countries had voted to participate in the special evangelistic mission. The project was proposed in 1970 during the 12th Baptist World Congress in Tokyo.

The two-fold objective of the mission is to lead people to be reconciled with God and with each other.

In the meetings in Europe, Underwood will exchange information

about the mission and discuss ways churches can become practically involved in it.

He said the suggested WMRJC emphasis for 1973 is spiritual preparation and training for reconciliation, while other emphases, to begin in 1973 and continue through 1975, call for various cooperative endeavors and the training of laity for witnessing.

The latter period will also stress ministries of reconciliation between individuals and various groups, classes, nationalities and races.

Following his visits with Baptists in Europe, Underwood has scheduled similar meetings in nine Asian and Pacific countries, to be accompanied by former Astronaut James Irwin.

These meetings and public appearances are slated for Oct. 13 to Nov. 14 in Japan, Korea, Taiwan, Hong Kong, South Vietnam, Philippines, Indonesia, Australia and New Zealand.

Then Underwood will continue alone to other conferences in Malaysia, Thailand and Burma, where he will meet with more than 300 Baptist leaders for planning sessions. He expects to go on to Cairo for a brief meeting with Egyptian Baptists.

Underwood said Baptists in Nigeria are planning evangelistic campaigns in 18 cities in 1973 and 1974 in connection with WMRJC.

Nigerian Baptist churches are to have a week of special training in witnessing to be led by laymen from the United States. Later, there will be a series of week-long, city-wide evangelistic campaigns in each of the 18 cities.

Then there will be a week of simultaneous campaigns in all participating Baptist churches in Nigeria. Preachers, musicians and laymen from Africa, Brazil and the U. S. will lead these campaigns, Underwood said.

### **Missions: the name of the game**

Television for the religious — and for the non-religious — is the name of the game played by Baptists through the work of the Southern Baptist Radio and Television Commission, Fort Worth. Baptists are utilizing the electronic media as a unique method of reaching a nearly untouched mission field, the unchurched in America. More than 100 million lives are touched yearly through specially prepared radio and television programs.



## Woman's viewpoint

## Getting ready to move

By Iris O'Neal Bowen



Mrs. Bowen

The owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough.

But even a light wind causes it to tremble and totter, and all the braces are not sufficient to make it secure, so I am getting ready to move. It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants.

One who visited it has returned, and from him I learn that it is beautiful beyond description — Language breaks down in attempting to tell of what he heard while there. He says, that in order to make an investment there, he has suffered the loss of all things that he owned while here, and even rejoices in what others would call making a sacrifice.

Another, whose love to me had been proved by the greatest possible test, is now there. He has sent me several clusters of the most delicious fruits. After tasting them, all food here seems insipid. Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of sight. Often I am asked to make some new investments here, but my answer in every case is, "I am getting ready to move."

(The above was found in the possessions of Mrs. Lula Forbes, teacher of small children in The First Church at Judsonia for many years, after she passed away a few years ago. It is a dear and sweet testimony of a great Christian, and I am pleased that the family has allowed me to share it with you.)

## Between parson and pew

## God's messenger at funerals

By Velma Merritt



Mrs. Merritt

Mixed emotions prevail at the funeral of one who's gone to his final destiny. If the person was elderly and had lived a dedicated life to Christ, there is rejoicing even though there is sadness that the one loved so long has left this earth. When the person was young, we ask "Why?" When he was without Christ, hearts are broken. Our sympathies are always given to the family, and we try to understand.

I've always been glad I was not the one who had to say the final words at the funeral service. Often I've sat and wondered how my husband feels as he must keep composure, be steady as a rock, give words of comfort, and assure the family of God's comforting presence.

Undoubtedly, God gives his servants an extra measure of strength to conduct the service of a loyal church member, friend, or loved one who meant so much to them.

I shall never forget a memorial service my husband conducted last year.

His secretary's six-year-old son died after emergency open-heart surgery.

At the service my husband looked as though he was perfectly composed and confident. However, while he waited to speak I could sense his extreme need for strength from the Saviour. While he talked I prayed and the Lord gave him power to speak for Him.

Every minister must conduct funerals. All are different; none are easy. On these days he needs your prayers that he will stand strong as God's messenger of blessed assurance.

## Whitlow to organize chapters of Americans United



Whitlow

Dr. S. A. Whitlow, former executive secretary of the Arkansas Baptist State Convention, is currently engaged in the organization of chapters of the Americans United for Separation of Church and State. Dr. Whitlow will be visiting 30 cities

within our state during the next few months to complete this endeavor. In addition to the local chapters there will be a state organization formed. This broadly based operation will receive support from individuals and churches of various groups which will include Baptist, Methodist, Presbyterian, Seventh Day Adventists, Christian Scientist and Jews.

Any church which gives \$25 or more will be called a "Scroll Church." They will also receive the magazine *Church and State*.

The purpose of the organization is to preserve separation of church and state. They are currently working to defeat the bills that have been introduced in Congress to give federal aid to parochial and private schools through the device of federal income tax credit. Those wishing additional information may contact Dr. S. A. Whitlow, State Representative, Americans United for Separation of Church and State, Route 1, Box 48, Hope, Ark. 71801

## Homecoming at Rye Hill

Pastor Ronnie McBride announces Homecoming Day to be observed by Rye Hill Church Sunday, Sept. 24. The church is located five miles south of Ft. Smith on Highway 71.

Sunday School begins at 10 a.m., followed by the worship service. Lunch will be served at 12:30. All former pastors and members are extended a welcome by the pastor.

At 2 p.m. the church will have a note-burning ceremony. The featured speaker will be Dr. Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention.

The debt was made by the church in 1957 when a building program was begun. Paying off the debt this year, the church now has plans to remodel the present auditorium and hopes to accomplish this without further debt.



## Send resolutions, please

It has been requested by our Convention President, Dr. Rheubin L. South, that if at all possible all constitutional amendments and resolutions be sent in prior to the annual state convention. This will greatly assist the committees in adequately discharging their task. These should be written in a form for presentation. The convention is to be held Nov. 14-16, 1972 in Second Church, Hot Springs. All correspondence should be addressed to: Dr. Rheubin L. South, Park Hill Baptist Church, Box 4064, North Little Rock, Ark. 72116.

## 50th anniversary commemorated

During the Southern Baptist Convention in Philadelphia, the Baptist Student Union held a luncheon to commemorate their 50th Anniversary. Dr. Tom Logue, president of the state directors' association, was the featured speaker for the occasion.

Dr. Logue's subject was "Today's Students." He emphasized the student's openness and honesty. "Today's student is showing his faith in a more natural and effective way," said Logue. "And I think he avoids two pitfalls: the pitfall of saying, 'My life is my witness — I don't need to make a verbal witness; and the other, an offensively, hard-sell approach that makes it difficult for the next witness, may close down a dormitory for any church or group to witness.'"

He gave several illustrations of the mission consciousness of the contemporary student. More than 400, for example, last summer worked on the Florida coast. These students earned their own way through their labors and witnessed in the evenings and as they had opportunity to other people who were engaged in harvest activities.

Logue concluded his message by having each one at each table to join hands and pray audibly for Baptist Student Union work and directors.

Entertainment for the program was provided by a musical group from Arkansas State University, Jonesboro.

## Doctrines of the faith

# The final perseverance of the saints

By Jimmy A. Millikin  
Southern Baptist College



Dr. Millikin

Any treatment of the doctrines of salvation must include some discussion of the perseverance of the believer in salvation. This doctrine is sometimes popularly called "once saved always saved" and the "eternal security of the believer." It is a well-known, historic and cherished belief of Baptists. The *Baptist Faith and Message* states the doctrine as follows:

"All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation" (Art. V.)

Many other Christians hold this belief in common with Baptists. Many Christians also disagree with Baptists on this matter. The doctrine is often misrepresented by those who hold it and misunderstood by those who reject it. It is important, therefore, that we have a firm grasp as to what the doctrine is all about.

It may be helpful, first of all, to emphasize what the doctrine does not mean or imply. It does not mean that a believer will never sin. As the *Baptist Faith and Message* explains: "Believers may fall into sin through neglect and temptation . . ." On the other hand, the doctrine does not mean that a person will be saved regardless of what he is or does.

What then does the doctrine teach? It simply means that God will cause those who truly believe in Jesus to persevere to the end. It asserts that the regenerating grace of God so changes a person that he can never be the same again. It is not that a Christian will be saved whether he continues in faith and holiness or not. Indeed, the doctrine teaches that no one will be saved unless he perseveres. However, it further teaches that the enabling grace of God will cause the believer to continue in faith and godliness and thus attain final salvation. If he does not continue in faith and holiness he is not a true believer (1 John 2:19). In other words, the saints will persevere because God preserves them. (1 Peter 1:5).

The biblical evidence for the doctrine of perseverance is plain and abundant. All of it cannot be presented here. We will content ourselves with the following statements of proof:

First, it is proven by the manner in which we are saved. Salvation is by grace through faith (Eph. 2:8-9). We do not work to get salvation, nor can we work to keep it. Salvation is by faith from beginning to end (Gal. 3:1-5.)

Second, it is proved by what God does for us in salvation. He gives us eternal life (John 3:15-16; 5:24.) He seals us with the Holy Spirit until the day of redemption (Eph. 1:13; 4:30). He makes us children of God (Gal. 3:26; 1 John 3:1-2). He brings us into a vital relationship with Christ so that he dwells in us and we in him (John 14:20; 1 John 3:24). All these descriptions of salvation are particularly related to the assurance that what God began in us at salvation he will finish (Phil. 1:6; 1 Cor. 1:8-9).

Third, it is proven by what Christ is doing for the believer now. Christ is making intercession for every believer now. Because of this intercession Christ is able to save completely, to the end (Heb. 7:25). This fact that Jesus is now living and active on the believer's behalf is a solid basis for his safety.

Fourth, it is proven by the many direct scriptural references to the doctrine. To list all of them would be to transcribe a large portion of the Bible. There are the many promises of God's faithfulness (Psa. 37:24-28; Isa. 55:3; Jer. 32:40). There are the many references in the New Testament which cannot be explained on any other basis (John 10:28-29; Rom. 8:35-39; 1 Peter 1:3-5; 2 Thes. 3:3; 1 Cor. 1:8-9). The reader will be greatly blessed by reading all these references and carefully studying them.

## Revivals

**Tillar, First**, Aug. 21-27; evangelist, E. A. Richmond; five professions of faith, three by letter. Lawrence W. Harrison is pastor.

**First, Calico Rock**, Aug. 21-27; Clarence Shell, evangelist, "Red" Johnson, song leader; 13 professions of faith, five by letter, 40 rededications of faith. Carl White is pastor.



Missions

## Dixie Jackson provides one-third of mission budget



Dorris

The thrust of the State Missions Department for September through December this year will depend upon reaching the goal of \$85,000 for the Dixie Jackson offering.

The goal represents one third of the total department budget, which

also figures one third of the year's operation. What is done for Christ through established ministries of mission outreach will be determined by the response of the churches to the Season of Prayer and giving for State Missions.

People with the need for Christ in their lives is the only justification for such labor and sacrifice by the 1187 Arkansas Baptist churches. Jesus not only based the Great Commission upon His Lordship, but He grounded it in the spiritual need of humanity.

State Missions is constantly trying to meet these spiritual needs through five basic areas of ministry and at least 37 distinct mission actions.

There is no way to statistically

measure the success of some of these actions for this year, particularly in Direct Missions. However, two new missions were begun, student pastors reported 14 professions of faith, while student summer missionaries worked with over 15,000 people and witnessed 13 conversions.

Among National Baptists there were 8 Vacation Bible Schools, with 45 professions of faith, 5 youth camps and one youth revival with 23 saved, all involving student summer missionaries.

Deaf Ministries has been instrumental in reaching 112 for Christ.

For the first six months this year the chaplains of the Department have reported 147 definite professions of faith. Many of these have been baptized into neighboring Baptist churches.

The Migrant Mission Center, since opening the middle of May, has ministered to hundreds of migrants with more than 20 professing Christ.

Every lost person is a gap in the world for which Christ died. State Missions tries to fill that gap by sharing with that person the love of Christ. The Dixie Jackson offering will assure four months of this effort in 1972. — R. H. Dorris, Director of State Missions

Brotherhood

## Congratulations to BSU

Congratulations to Baptist Student Union on 50 years of service to college youth.

Baptist Student Union provides an outlet for service for many fine young men who have been trained in mission ideals through Royal Ambassador Chapters in their home church. The Brotherhood Department is happy to be making a contribution to BSU by providing trained mission minded young men to be a part of and participate in the activities program on many college campuses. In turn BSU provides these young men additional training in various church activities. On completion of their college work many of the young men return to their homes or other localities to become leaders and counselors for Royal Ambassador Chapters. Thus they train a new group for service. This is an endless process that continues to provide Christian young men who are mission minded for our campuses.

Christian mission oriented young men are an asset to any church. They not only make good Royal Ambassador Counselors but are active in the mission projects of Baptist Men's Organizations.

We are grateful for all the boys from Royal Ambassador Chapters and BSU who are doing a magnificent job in the churches.

May their tribe increase is our prayer. —C. H. Seaton, Brotherhood Department

## Lord provides in work



Miss Pattison

Dear BSUers: What can you say when the Lord just keeps showing His work every day so visibly? I had a retreat for the young people two weeks ago. The entire idea was straight from the Lord. He taught me so much about listening to what He says, about how He opens doors and closes others, and how He gets done those things He wants.

It seemed by Friday that I was going to have a flop — I had a talk on prayer to give, I hadn't even read or studied for it. I even left things at home and had to go home during part of the beginning to get it. But the Lord stepped in and, instead of getting mad, I studied and prayed all the way home at all the stop lights. (I hit every one.)

The kids even gave me a hard time about writing their testimonies, something I felt important for them to do. Saturday, at the close, I really felt defeated — that the kids only came and went away empty. But the Lord knew what He was doing. One of the girls who I almost made come, has changed completely and is really getting down to working on her Christian growth and has become really involved. And two of my boys who made decisions with two of the retreat personnel made those public in the past few weeks. I really couldn't believe the Lord was bestowing so many blessings on me.

Sincerely,  
Gloria Pattison

(Gloria Pattison, U of A, one of 32 summer missionaries is working in Little Rock at Lakeshore Drive Church as Youth Director.)

Sunday School

## Congratulations to the Student Department

The Sunday School department offers its congratulations to the Student Department director, Dr. Tom Logue, and all his staff upon this, the 50th anniversary of student work.

A good way to celebrate the occasion would be for all former BSU leaders and members from every campus to attend the State Sunday School Convention, September 25-26, Immanuel Church, Little Rock.

How's that for a one-two punch?

Try it. You'll like it a lot. — Lawson Hatfield, Sunday School department.



# Fifty fantastic years

By Jesse D. Cowling  
BSU Director, Southern State College

This year Southern Baptists are celebrating their 50th year of Baptist Student work. Although there were meetings of Baptist students on various campuses before 1922, the opening of an office that year in Memphis by Dr. Frank Leavell marks the point at which Southern Baptists date their student ministry. Charles Roselle of National Student Ministries has referred to these years as 50 fantastic years.

The early days of Baptist Student work in Arkansas are a bit hazy. An article in the *Baptist Advance* (forerunner of the *Arkansas Baptist Newsmagazine*) in 1925 describes a "second" Baptist Student Conference, meeting at First Church in Russellville, Nov. 6-8, 1925. Dr. George Blackmon of Ouachita thinks the first Arkansas Baptist Student Conference held was in 1923. Thus organized Baptist Student work in Arkansas was not far behind.

Speakers at the Russellville student meeting included Kathleen Mallory, Dr. J. J. Hurt, Dr. Frank Leavell, Missionary John Lowe of China, Dr. T. D. Brown, Dr. B. A. Pugh, Dr. E. P. J. Garrott, President D. S. Campbell of Central Baptist College, and Captain Ray E. Porter of Ouachita Baptist College. From the above speakers, it is evident that from the beginning of Baptist Student Union in Arkansas our students have been exposed to those of a deep Christian commitment who urged students to share their faith in Jesus Christ with a needy world.

The earliest printed program of a state student meeting in our Arkansas Student Department office is the program of the 1928 Arkansas Baptist Student Conference held at First Baptist Church



State BSU Secretary Amy Bowers of the University of Arkansas at Little Rock shows her campus to President Randy Shipman of Ouachita and Vice-President Dennis Barry of the University of Arkansas at Fayetteville.

in Arkadelphia. Again outstanding national speakers were included in the program, and students were told that "reverence will be preserved; no applause is desired at any time" and that "we hope to organize our conference into the State BSU." In those days the state president seems to have been elected at the fall conference (called "convention" after 1928) and served through the conference the next fall, at which time another president was elected. Lonnie Meacham of Ouachita College was elected president at the 1928 meeting. Student speakers on the program were from Jonesboro College, Jonesboro A&M, Magnolia A&M, University of Arkansas, Ouachita College, Central College, Newton County Academy, State Teachers College, Arkansas Polytechnic, Mountain Home Academy, and Hendrix College.

A letterhead representing "Arkansas Baptist Students" and advertising the 1935 State BSU Convention reveals Richard Greer of the University of Arkansas as State President and states that organized Baptist Student Unions existed

by that time at the University of Arkansas, Jonesboro Baptist College, Arkansas State College, Arkansas Tech, Central Baptist College, Arkansas State Teachers College, Ouachita Baptist College, Magnolia A&M, and Monticello A&M.

Most of the documented history of BSU work in Arkansas in the 30s is con-

## Author's note

The history of Baptist Student Union and student ministries in Arkansas is a history of persons. However, due to the condensed nature of this informal history, I have limited references to "milestone" persons — those who were first to occupy positions, etc. I am aware that many persons not mentioned here made historic and vital contributions to the growth of student work in the state. — Jesse D. Cowling





Arkansas state group, BSU Conference, Ridgecrest, 1937

cerned with the annual convention of Baptist Student Union participants. Press clippings and printed programs of those conventions reveal a definitely devotional thrust. Objectives of BSU were to conserve Southern Baptist college students as churchmen and women, to deepen their devotional lives, and to motivate them to exemplary standards of personal morality. Programs were almost entirely geared toward the accomplishment of those objectives.

A newspaper account of a 1937 trip to the denominational student conference at Ridgecrest Assembly mentions "the third consecutive year" for an Arkansas group to participate in the assembly. A description of Ridgecrest from that account reveals what was appealing to Baptist collegians in their denominational student movement in 1937. "Persons going to the student retreat find there the beautiful mountain resort hotel, 'Pritchell,' also lakes, athletic grounds, mountain hikes, vistas supreme, comradeship, new and old friends, world personalities, and 1,000 Christian students from all states of the South."



Dr. Williamson

students themselves had initiated that action by means of a resolution adopted at their 1936 BSU Convention requesting the Arkansas Baptist State Convention to provide "definite encouragement, help, and counsel."

Baptist Student Union continued to be largely a student-guided fellowship in Arkansas, but Dr. Williamson's counsel and help were definitely felt in such areas as planning and conducting of state meetings and in the area that was to become for many students the absolute essence of their BSU experiences —

summer field work.

In the early Spring of 1938 Dr. Williamson issued an invitation to college students to volunteer for summer work in religious education in churches of the state. From a much larger number of respondents, 31 students were chosen. They promised to give two months of their time without pay to work in the rural churches of Arkansas. They were trained at the annual Siloam Springs encampment in the early summer of 1938. At the close of the assembly they started out for six weeks of intensive work in the interest of the Training Union.

For 15 years students duplicated that service each summer, revitalizing and awakening concern for programs of religious teaching and training in scores of rural Arkansas churches where such ministries had waned or never existed.

By the end of the 30s Arkansas Baptist students and leaders were in agreement with William Hall Preston's idea that opportunities did exist for the "spiritual coach," or Student Secretary, as the



denomination termed him at that time.

It seems that the very first "spiritual coach" in Arkansas was employed to serve students at the University of Arkansas. In 1924 the state convention's Committee on Baptist Students in State Schools recommended that the Committee on Missions consider assistant pastors to minister to college students in two towns — Fayetteville and Conway. Minutes of the 1925 annual meeting show that in February of that year E. N. Strother was employed jointly by the State Convention and First Baptist Church of Fayetteville for student ministries.

When the Religious Education Department employed Miss Blanche Mays as an associate in February of 1939 it was with the understanding that part of her duties would be to coordinate and guide the work of Baptist Student Union on a state level. Programs and materials for Arkansas BSU from 1939 through 1944 show Miss Mays' influence as planner, guide, and resource person. She worked extensively with students in the areas of summer field work and the planning of the annual conventions and retreats.

In 1943 Dr. Williamson, head of the Religious Education Department, evolved a gentleman's agreement with Dr. J. R. Grant, President of Ouachita College, whereby Miss Frances Barbour, a Ouachita staff member, did some work with individual BSU councils as a professional consultant on student work.

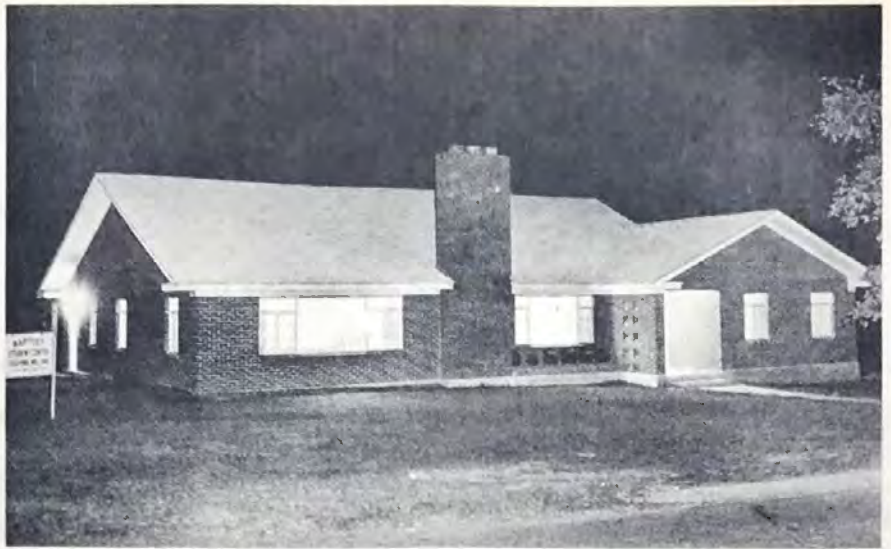
After Miss Barbour's consultation services and Miss Mays' departure to join the staff of the Baptist Sunday School Board in Nashville, Tennessee, student ministries in the state were guided for a time by Miss Rosalea Webster, another member of the Religious Education Department staff.

At Baptist Hospital there had been several ladies who had worked among the student nurses as Bible teachers, but Elma Cobb became the first Baptist Student Director at the hospital in 1943.

T. D. McCullouch, an Arkansan and BSU alumnus (state president 1941-42) joined the Religious Education Department May 1, 1946, as State Baptist Student Union Secretary, the first to be employed specifically as a state director.

In a statement of long-range goals submitted by the Religious Education Department in its report to the 1949 State Convention annual meeting, this objective was articulated: "Establish student centers for the more efficient functioning of the BSU program. So far as available funds permit, extend the field of services by the employment of full-time student secretaries on as many local campuses as possible."

The buying and building of Baptist Student Centers and the employment



*The Baptist Student Center at State College of Arkansas was constructed in 1956.*



*The Baptist Student Center at the University of Arkansas was constructed in 1957.*



*The Baptist Student Center at Southern State College was erected in 1959.*





The Baptist Student Center at the University of Arkansas in Little Rock was purchased in 1960.



The Baptist Student Center at the University of Arkansas Medical Center was built in 1960.



The Baptist Student Center at Arkansas State University was erected in 1951 and renovated and expanded in 1961.

of career directors for Baptist Student Union were major concerns of Arkansas BSU at the beginning of the 50s. The strong emphasis on churchmanship, personal devotional life, and witnessing continued to be unmistakable, however. The same year that the long-range goal of buildings and professional directors was stated, students for the first time participated financially in sending some of their own number outside the state and country in missionary enterprises.

In 1949 students contributed to the costs of sending John McClanahan, a Ouachita student, and Dorothy Ladd, a student at University of Arkansas, to the Hawaiian Islands to do Vacation Bible School work for the summer. Arkansan Marlin Jennings had done similar work in the Islands the summer before, but 1949 marked the first financial support of summer missionaries by students themselves.

By this time two of Arkansas' finest BSU Directors had received missionary appointment: Jo Scaggs, BSU Director at the University of Arkansas, to Nigeria, and Ann Wollerman, BSU Director at Ouachita, to Brazil.

The early 50s left a number of historic markers in the Baptist Student movement in Arkansas. T. D. McCullough had been succeeded by Fred Vogel, and Vogel's successor was Dale Cowling. Under Dr. Cowling's leadership the youth revival movement flourished, Baptist Student Union came of age in Arkansas, and the Student Department became a separate and autonomous department of Arkansas Baptist State Convention work in 1951. Broadening of the operating base by acquiring property and employing persons continued through Dr. Cowling's directorship and that of his successor, Riley Munday.



Dr. Cowling

In 1955 Tom Logue became director of the Student Department of the Arkansas Baptist State Convention. At that time Arkansas Baptists had four career directors of Baptist Student Union work — Jamie Jones had assumed the work at the University; Jim Reed was at Arkansas State; Juanita Straubie was serving at Baptist Hospital; and Miss Naomie Clifton worked with students at Arkansas A&M. Maxine Woods had recently resigned at Arkansas Tech.

The State Convention at that time owned four buildings serving as Baptist Student Centers — at Fayetteville, Jonesboro, Monticello, and Russellville. The centers at Fayetteville and Russellville were converted houses.





Dr. Logue

In the first years of Dr. Logue's leadership work with International students was begun, the Summer Mission program was started again, and significant strides were taken toward permanence and stability for student ministries in the

state. In 1956 James Smalley became the first BSU Director in Conway, Neil Jackson became the director at Tech, and Joel Brunner became the first Baptist Student Union Director at Southern State. That same year in Conway a building was built jointly by the State Convention and First Church, and a temporary building was provided at Southern State by Central Baptist Church of Magnolia. In 1957 the first really ambitious, "for-the-future" building was completed at the University of Arkansas.

The services of a BSU director were extended to Henderson State students in 1957 when Mrs. Richard Wood was employed jointly by Ouachita and the Arkansas Baptist Student Department to work with students at the two Arkadelphia colleges. That same year, 1957, Jim Boyd became the first Baptist Student Director for the colleges in Little Rock. In 1959 a permanent BSU Center was erected at Southern State College.

The work of youth revival teams enlisted and coordinated by the Student Department to work in churches of the state, and the traveling ministries of a statewide Baptist Student Union Choir were also noteworthy Arkansas BSU facts of the middle and late 50s. Richard Essman of Arkansas State and later at the University of Arkansas Medical Center was a prime mover in the organization and leadership of the choir.

In the period of the Little Rock racial crisis it is significant that the most positive statement made by any Baptist group in Arkansas came from the 1957 Baptist Student Convention meeting in First Baptist Church of Jonesboro. Despite urging from one of the adult visitors to refrain from mentioning the racial question, the students quietly, but determinedly, passed the following resolutions with only one dissenting vote: "We believe that the Christian position in the matter of race relations includes:

- (1) Upholding the teaching and example of Christ regarding the equal worth of all individuals regardless of race, creed or state in life.
- (2) Upholding the law of the land.
- (3) Abstaining from and discouraging violence in the settlement of any difficulty."

It is also noteworthy that John Wikman, now a medical missionary in India, was chairman of the Resolutions Committee that year.

Arkansas Baptist students "practiced what they preached" and have had black students involved in BSU for many years. George Hudgens, a black student at Arkansas Tech, served as vice president of Tech's BSU both in 1961-62 and in 1962-63.

The Summer Missions movement began to become an exciting factor in Arkansas BSU by the early 60s as the Home Mission Board created more summer positions which required students to be mature, tough-minded, and humanistically sensitive as well as thoroughly Christian. Daily, on-the-street work with children and youth in inner city areas is an example of such summer missions that began to take shape.

The 1960s were years of Baptist Student Center construction. In 1960 a new Baptist Student Center was built at the University of Arkansas Medical Center and land and a house were purchased at Little Rock University for use as a BSU Center. In 1961 the Baptist Student Center at Arkansas State was completely renovated and an addition was built which increased the size of the center three fold.

In 1962 a BSU Center was built adjacent to Arkansas AM&N in Pine Bluff, and in 1965 an anonymous friend donated a house in Clarksville to become

the Baptist Student Center at College of the Ozarks. In 1967 one of the most beautiful Baptist Student Centers in the Southern Baptist Convention was built at Henderson State College. The acquisition of a center at Westark Junior College in Fort Smith in 1969 brought the number of Baptist Student Centers in the state to 12 as the decade closed.

Other needy areas of student ministry were met in the 1960s with much needed personnel. The new position of Baptist Student Director at Arkansas AM&N was created in 1962 and filled by Lacy Solomon. The position at Henderson State College became a full time one in 1962 and Nancy Philley was employed for the position. A "roving" director position was created in 1967, and Danny McCauley began to visit College of the Ozarks; Arkansas College; Arkansas State University, Beebe Branch; and Phillips County Community College. Part time positions at Westark Junior College and Southern Baptist College became realities during this period. George O'Neel became part-time director at Westark and J. T. Midkiff began work at Southern Baptist College.

Perhaps personnel and buildings in the 1960s are not nearly as important as new opportunities of communicating the gospel conceived of by Arkansas students during this period. In 1965 a Christian Coffee House, "The Inn of the Fisherman" was opened. The early Christian symbol of the fish was used

## State Presidents of Arkansas BSU

1923-24 —		1949-50 — Charles Ripley, ASC
1924-15 —		1950-51 — Bruce Cole, ASC
1925-26 —		1951-52 — Bruce Cole, ASC
1926-27 —	Lloyd Sparkman, OBC	and Tommy Purnell, OBC
1927-28 —	Wycliffe Owen, UA	1952-53 — Tommy Purnell, OBC
1928-29 —	Lonnie Meacham, OBC	1953-54 — Jesse Cowling, SSC
1929-30 —	Floyd Chaffin, JBC	1954-55 — Martha Lou Turner, ABH
1930-31 —		1955-56 — Jim Kendrick, UA
1931-32 —	Floyd Chaffin, JBC	1956-57 — John Wikman, UAMC
1932-33 —	Joe Styles, OBC	1957-58 — Dale Jones, UA
1933-34 —	Joe Styles, OBC	1958-59 — Frank Huckaba, ASC
1934-35 —	Richard Greer, UA	1959-60 — Richard Essman, UAMC
1935-36 —	Paul Crandle, OBC	1960-61 — Windy Burke, ASC
1936-37 —	Vester Wolber, OBC	1961-62 — Johnny Jackson, OBC
1937-38 —	Walter Brewster, A&M	1962-63 — Jerry Hodge, ASTC
1938-39 —	Lynn Tarkington, UA	1963-64 — Lawson Glover, UA
1939-40 —	John Miller, UAMC	1964-65 — William Echols, HSC
1940-41 —	Wayne Ward, OBC	1965-66 — Jon Stubblefield, UA
1941-42 —	T. D. McCullouch, OBC	1966-67 — Tom Stafford, ASU
1942-43 —	Daniel Grant, OBC	1967-68 — Dan Robinson, Tech
1943-44 —	Daniel Grant, OBC	1968-69 — Jerry Blaylock, UAMC
1944-45 —	A. L. Malone III, UA	1969-70 — David McLemore, A&M
1945-46 —	Bill Keltner, OBC	1970-71 — Bob Fraser, SCA
1946-47 —	John Reed, UA	1971-72 — Gary Smith, Tech
1947-48 —	John McClanahan, OBC	1972-73 — Randy Shipman, OBU
1948-49 —	Paul Johnson, UA	

If you can fill in the missing spots or know of corrections please contact the Student Department.





Students who worked with migrants earned their way by picking beans as the migrants did.



Arkansans to Baltimore was another pilot project by our state. They rated national TV coverage.

Arkansas students were first with the beach ministry during Easter holidays. It has since become a project of the Home Mission Board.







The Baptist Student Center at College of the Ozarks was donated by an anonymous friend in 1965.



The Baptist Student Center at Henderson State College was constructed in 1967.



The Baptist Student Center at Westark Community College was purchased in 1969.

extensively in the students' attempt to reach the "unreached."

Another highly successful student expression which was definitely innovative at its inception was the formation of the MIL Singers in 1967. Original "Meaning In Life" singers were Mickey Anders, Becky Casteel, Danny McCauley, Janette Thompson, Lealon Worrell, and leader, author, and composer Jerry Blaylock.

The Singers developed a format using songs they largely composed themselves with unique, offbeat musical styles (hammering on a nail as a percussion counterpoint to a song about the crucifixion). MIL Singers were used extensively for two years for student gatherings, church services, and a variety of religious meetings from California to Florida. They at once personified the spirit of the student movement and of young Christians in general.

Another "first" for Arkansas BSU was the Easter ministry on the beaches of Florida. Winston Hardman, BSU Director at State College of Arkansas, initiated the program in 1967 and has led the students each year since. The idea has spread to other BSU groups, and the Home Mission Board now has many groups on the beaches not only at Easter but also during summer months.

In the summer of 1968 Arkansas BSU sent a team of students to spend ten weeks as farm laborers in Burley, Idaho. The students' purpose was to live and work as migrant laborers in migrant labor camps and to witness and minister as Christians in the wayside manners they could devise. They sought to approach the young people in the camps through recreation and personal-communication channels. They provided day care for very young children while parents worked in the fields, and they conducted religious services both in the camp and in churches of the area. That effort at ministry was a denominational first, and has become a part of the Home Mission Board's regular summer ministries program. Gerald Cound, BSU Director at Arkansas A&M, served as leader of that first migrant project. With him was his wife Bitsy, his son Mike, and 19 students.

Student summer missionaries continue to grow in number but some still serve Arkansas churches. Five of the 32 missionaries appointed this year and financed by student contributions spent five of their ten-week appointments serving local churches as youth directors and five weeks as counselors at Girls in Action camps. Two appointees worked under the auspices of Second Baptist Church of Little Rock in direct church-related youth and Vacation



Bible School ministries, and two were "lent" to local churches, one in Seattle, Washington, and one in Little Rock to serve as a youth director for the summer.

But as the 60s closed and the new decade begins not all the fields being plowed are new ground in Arkansas Baptist student ministries. In 1970 a chapel was added to the BSU Center at Arkansas AM&N as a gift of A. O. Smith of Stamps. In 1971 a new center to serve students at Arkansas State University, Beebe Branch, was built with volunteer labor. In the same year a new Baptist Student Center was dedicated at Arkansas Tech. This building has been the recipient of several architectural awards. Associate director positions have been added to better meet student needs at the Fayetteville campus of the University of Arkansas and at Arkansas State University in Jonesboro.

There is probably as much awareness and concern in Arkansas BSU with personal evangelism, spiritual growth, and the cultivation of the inner life as there was when those students voluntarily got together in Russellville in 1925. The Student Department strategy of personal evangelism training and practice using Witness Involvement Now concepts and helps was led by Arliss Dickerson in the 1971-72 school year. Figures show over 150 professions of faith by students during that period.

New approaches to Christian discipleship are easy to find today among Arkansas BSUers. But as the movement approaches its golden anniversary, the ideals and purposes of those frankly religious founding Baptist students still firmly undergird the fellowship of Arkansas Baptist Student Unions. There is the feeling everywhere on the campuses that the most fruitful years of Arkansas BSU are in the future. Jesus Christ is Lord, and Arkansas students are excited about revealing this truth with word and deed.

### State BSU directors

- 1937-39 Dr. Edgar Williamson, in his capacity as Director of Religious Education Department of Arkansas Baptist State Convention
- 1939-44 Miss Blanche Mays
- 1944-46 Miss Rosalea Webster
- 1946-49 T. D. McCullough
- 1949-50 Fred Vogel
- 1950-52 Dale Cowling
- 1954-55 Riley Munday
- 1955- Tom Logue



*The Baptist Student Center at the University of Arkansas at Pine Bluff was constructed in 1962 and the chapel was constructed in 1970.*



*The Baptist Student Center at the University of Arkansas at Monticello was built in 1954 with an addition built in 1970.*



*The Baptist Student Center at Arkansas Tech was erected in 1970.*



# Baptist student directors of Arkansas



Don Norrington  
State Associate



Jessie Cowling  
Southern State



James Smalley  
U.A. Med. - UALR



Winston Hardman  
SCA



John Gilbert  
Arkansas Tech



Juanita Straubie  
Bapt. Med. Center



Arliss Dickerson  
Henderson State



Benny Clark  
ASU



George Sims  
U.A. at Monticello



Lacy Solomon  
U.A. at Pine Bluff



Doug Dickens  
OBU



Jamie Jones  
University of Ark.

## Baptist Student Directors Fill Many Needs

There is a need for a director of Baptist Student work on nearly every campus. The Baptist Student Union as an organization needs a mature administrator and public relations person, as does our Southern Baptist witness and ministry to international students and to faculty members. There is a need for an organizer, a promoter, and an inspirer of groups.

The organizations in the churches and on the campus need a guide. This person serves as a continual link between the churches and the campus. The pastor and staff members need the assistance of a trained specialist whose major emphasis is on the student groups.

The college and university needs contact with some permanent and responsible adult within the religious organization upon whom to call for counsel and support. The faculty requires a colleague and friend who will minister to their unique needs.

The denomination needs a person committed to the promotion and interpretation of its program and interests among students.

Individual students need a confidant, a counselor, and a mature friend. They need a teacher, one committed to their development as a whole person and as a Christian. They need an inspirer, an example, a stabilizer, and an adult leader.



The Baptist Student Center at Arkansas State University-Beebe Branch was constructed in 1971.

The contributions of directors have been considered essential to the Baptist Student Unions at all stages of their development. One of the major challenges facing Southern Baptist at present is that of supplying an adequate number of capable and consecrated directors as required for the strategic missions field known as the college or university campus.

## Deaths

Mrs. V. C. Wright, 81, Piggott, died Sept. 11. She was a member of First Church.

Mrs. Bertha S. Watts, 59, Ft. Smith, died July 28. She was a member of James Fork Church, Hartford.



## Works at Youth Home



Miss Pennington

Dear BSUers: I hope that my work here at Youth Home will be profitable. I am afraid that by the time I really know the girls that it will be time to leave. However, I have had several experiences which I am sure would not have happened had I not been working at Youth Home.

The girls are not really bad; it's just that they are trying to find themselves. I only hope that God can use me in some way this summer.

Sincerely,  
Jackie Pennington

(Jackie Pennington, SSC, is one of 32 summer missionaries serving in Little Rock with the Youth Home, Inc.)

## Works with students



Miss Blanchard

Dear BSUers: My first two weeks of work at the BSU at Baptist Medical were spent mainly in getting to know the people and the situations. The nature of working with students requires getting to know them, their problems, their needs.

The most meaningful part of the first two weeks was meeting with a small share group which meets on Wednesday through which a few become close.

Sincerely,  
Gail Blanchard

(Gail Blanchard, SSC, one of 32 summer missionaries is serving as Associate BSU Director at Baptist Medical Center in Little Rock.)

## Survey work rewarding



Miss Roach

Dear BSUers: We have finally put our plans for religious surveys into use. I had no idea of what I was getting into! This work is frustrating, but at the same time rewarding. So many people have the "get lost" or "I don't care" attitude. But the few who are really searching for something or who are ready to hear are the ones who make these surveys worthwhile. As I went from house to house, children would meet me on the sidewalk and escort me into their home.

It was my job to convince the parents to send the child to Sunday School and church on our bus. It's really heartbreaking when a parent refuses this opportunity to his child when he wants to go so badly. Through the surveys we have found certain physical needs that we can meet. In supplying these necessities we are open to share Christ with the people. I am amazed at how far a little love and genuine concern will go toward helping someone.

Sincerely,  
Pat Roach

(Pat Roach, U of A, is one of 32 Arkansas students appointed by the Student Department. She is working with Severn Baptist Church in Severn, Maryland.)

## Student serves at camp



Miss Bitely

Dear BSUers: I've been having a wonderful time but it's also been hard work. A lot has happened since my last report which was hastily written.

July 13, the date of my last report, three girls in my cabin accepted Christ after devotion time and one other re-dedicated her life. I had an awful headache which disappeared sometime while we were praying. The next day I was caught with almost no voice to tell the good news. But at the decision service that morning they made public their decisions.

After a short visit at home that weekend I returned in my sister's car (for mine has taken almost its last mile) a bit rested and a little more vocal.

Keep the Son shining!

Love in Christ,  
Elaine Bitely

(Elaine Bitely, ASU, was one of 32 Arkansas students sent as Summer Missionaries by her fellow students. She served half of the summer as Youth Director at Woodlawn Baptist Church and the other half as counselor at GA Camp.)

## More abundant life through BSU



Miss Mitchell

Although I had been a Christian since an early age and had been a very active church member, I did not really know the full meaning of following Christ until my contact and work with the Baptist Student Union of Henderson State College. Through BSU, I found a deeper and more meaningful abundant life.

BSU gave me the strong hold I needed when I passed through those periods of questioning and uncertainty.

I first became interested in missions and the Journeyman Program in BSU.

Sincerely,  
Margaret Mitchell

(Margaret Mitchell serves with the Foreign Mission Board in Buenos Aires, Argentina.)



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Ages 75 thru 90.....	\$15.00
Each child (0-17).....	\$ 1.68

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Ages 50 thru 65.....	\$ 3.89
Ages 66 thru 74.....	\$ 5.00
Ages 75 thru 90.....	\$ 7.50
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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Date of Birth, Mo. \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_ Age \_\_\_\_\_

My Occupation is \_\_\_\_\_

My Beneficiary is \_\_\_\_\_ Relationship \_\_\_\_\_

I desire the following WEEKLY BENEFIT  \$200.00  \$100.00  
I also hereby apply for coverage for the members of my family listed below:

FIRST NAMES—MIDDLE NAMES—LAST NAMES

DATE OF BIRTH

	DATE OF BIRTH			
	MO.	DAY	YEAR	AGE
1. _____ (APPLICANT)				
2. _____				
3. _____				
4. _____				
5. _____				

List additional names on separate sheet and enclose with this application blank.

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation?

Yes  No

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

The undersigned hereby authorized Standard Life and Accident Insurance Company to contact their family physician for any necessary information.

Date \_\_\_\_\_ Signature \_\_\_\_\_

Form 52 MG Rev B 2317

(715)

ARB 9



## Two Arkansas students dedicated at Baptist Building to serve Utah



Left to right: Don Norrington, Becky Hutchison, Rhonda Wiley

A dedication service for two Arkansas students who are transferring to colleges in Utah was held at the Baptist Building on September 1. Rhonda Wiley, daughter of Mr. and Mrs. Junior L. Wiley of Piggott, will enroll at Westminster College in Salt Lake City and Becky Hutchison, daughter of Mr. and Mrs. Rex Hutchison of Evening Shade, will enroll at the University of Utah at Salt Lake.

Thus Arkansas has continued a project begun last year when Sam Ashcraft, Sharon Phillips, and Diana Rhodes gave a year of service in Utah.

Rhonda and Becky will work with the Baptist Student Union of their respective universities. Their work will be under the direction of David Barnes, State BSU Director for Utah-Idaho, whose salary is partially paid through the Arkansas BSU Summer Mission program. David is a graduate of Henderson State College and is former Youth Director at First Baptist Church in Arkadelphia.

Rhonda has served as a summer missionary to Hawaii and as Youth

Director of her home church, First Baptist Church of Piggott. She has been a student at Ouachita Baptist University.

Becky Hutchison has been a summer missionary in Jamaica and has been Youth Director at First Baptist Church in Crossett this summer. In 1971 she won the title of Miss Congeniality at the Miss Arkansas Pageant. She has been a student at Arkansas College and has been a member of "The Lassies", a singing group at Arkansas College.

Both girls have been very active in the Baptist Student Union at their colleges in Arkansas. Several out of town guests were in attendance at the dedication service. Among them was Arliss Dickerson, Baptist Student Director at Henderson College. Arliss had taught Rhonda speech at Piggott High School, had served as her Youth Director at First Baptist Church in Piggott for four years, and had given the commencement address at her high school graduation. Filled with emotion at the service, Dickerson said "I fell like she is my own and am very proud of her willingness to serve God in Utah."

## Career influenced by BSU



Dillard

During my first year at Arkansas State University, I became a Christian mainly because of the concern of my BSU Director. I shall never forget the emphasis placed upon witnessing, private devotionals, and mission activities. As a result of my experiences in the Baptist Student Union, my choice of career, Foreign Missions, was strongly influenced by the things I learned and did in the Baptist Student Union.

Sincerely,  
Jim Dillard

(Jim Dillard is serving with the Foreign Mission Board in Kenya in East Africa.)

## Layman's Sunday endorsed by Nixon

WASHINGTON, D. C. (EP) — Concerning October 8, this year's date for "Layman's Sunday," President Richard M. Nixon said it is "one of the most constructive religious programs in our country."

Twenty-four denominations each year encourage laymen to take over the worship service, in a display of layman's importance to the church.

Mr. Nixon added: "As Christian laymen across the nation join in the spirit of this traditional observance to 'Share the Good Word,' 'Get Involved,' and 'Accept Responsibility,' I welcome the opportunity to applaud (it).

"The faith of our fathers within us can best be kept alive when we ask ourselves what each of us can do to make it a part of our own daily living. Sunday Worship becomes rewarding for us and for the society in which we live only if we make the effort to apply its principles to practical use in our homes and communities. The Sunday sermon is directed to the heart of each communicant. It calls on each of us as individuals to derive from our faith the strength of purpose that will make us better human beings and that will make the world a better place in which to live."

## BSU provides missionaries



Garner

I made my profession of faith as a sophomore at the University of Arkansas. Baptist Student Union put me to work practicing what I was learning day by day. When I spoke to the men in jail services sponsored by BSU, I learned how vital it is to rely on the strength of the Holy Spirit. During a BSU Mission Conference, I met my first Agricultural Missionary and found that God uses the vocation when the person makes himself available.

When I became involved in BSU I found myself related to people who had a vital relationship with Christ. I've found that life is insipid when this relationship is absent. BSU whetted my appetite for higher, more meaningful living.

(Darrel E. Garner is serving with the Foreign Mission Board in Malawi in East Africa.)



# Social change: work and leisure

By Vester E. Wolber  
Ouachita Baptist University

As America moves toward the close of her second century as a nation, we are confronted with two questions: how shall we organize our shortened work week, and how shall we make use of our increased leisure time? These are nice problems to have. The pattern toward which we seem to be moving calls for four days of work and three days of relaxation. Sounds rosy, but there are thorns.

1. The work day will be longer, and this means that the family will be physically disintegrated for longer periods.
2. Both parents will work, and thus the problems of family separation will be increased.
3. Ambitious workers will, in increasing numbers, take on second jobs for the long weekends; and thus the work week will be much longer.
4. The family budget will be strained; it costs more to finance a day of leisure than it does to finance a day of work.
5. Absenteeism due to alcoholism may increase. If the first work day is lost in about the same proportion while workers sober up, this will mean that one-fourth of the week is lost for them.

On the other hand, the new pattern has many good points:

1. The family can have an extended period of togetherness on weekends.
2. Parents whose children are in school will have a much-needed day in which they can be together without the children.
3. The three days can be used for creative work, self-improvement studies, even academic pursuits. Colleges and high schools might well offer Friday and Saturday academic and skill courses.
4. Christian workers will have more time for participation and witnessing. (Gen. 3:17-19; Col. 3:17,23)

In Adam's original work assignment he was told to cultivate the garden of Eden, but after his sin experience he found an element of drudgery and toil in work. It has ever been so. Farm boys used to wonder why the earth insists on producing useless vegetation like briars, weeds, and persimmon sprouts;

and all outdoor people would be willing to look for other uses for fingernails if we could find a way to eliminate mosquitoes, chiggers, and ticks.

### Labor and rest (Exodus 20:8-11)

The fourth commandment calls for both work and rest, but its primary thrust is to confine secular work to the six-day period so that the seventh day can be kept free for spiritual pursuits. Well-meaning elements in society have in some communities sought to promote sabbath observance by placing "blue law" restraints on business operations on Sunday; they could be more effective by helping to promote higher quality religious activities in the churches.

### Enjoyment in labor (Eccl. 2)

The Book of Ecclesiastes was written from the standpoint of a wealthy, intelligent, and powerful king such as Solomon. He says that he built houses, planted vineyards and orchards, held slaves, managed livestock, and enjoyed all the pleasures of a self-indulgent, affluent householder. The refrain running through all his lives is "for myself." He was self-centered — denied himself nothing which he desired.

The only real satisfaction which the author found in life was that his heart found pleasure in his work (v. 10). Even so, the preacher found all his toil to be in vain — a striving after the wind (v. 11) — since at death he must leave it to another who had not earned it (v. 18).

He concentrated all his abilities on the pursuit of wisdom, but in the end found this, too, to be folly because death comes alike to the wise man and the fool. The one insurmountable obstacle which confronted him was death which writes *finis* to every human enterprise.

He was real brainy, but he had no solid hope for a personal existence beyond the grave. He discovered that prudent planning, diligent labor, and disciplined dedication to ambition don't make sense in a world that ends in death.

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### International

Gen. 3:17-19; Exodus 20:8-11  
Ecclesiastes 2; Colossians 3:17,23  
September 24, 1972

They make a lot of sense to the Christian, however, because he sees them as stepping-stones to higher levels of living for himself and for others in this life and beyond it.

Even so, the conclusion of the ancient writer has great merit for us! We are to "eat and drink and find enjoyment in . . . toil" (v. 24). He has not found all the truth, but he has found some; enjoy your work and enjoy your leisure. Blessed is the person who enjoys doing what he has to do, and what he doesn't have to do.

With the writing of this lesson I complete my writing assignment for the *Arkansas Baptist Newsmagazine*. I have been well paid by the new insights into the scriptures which have been gained by the study involved, and by your words of encouragement during the past years.

I have been asked to open a question box column in which I attempt to give brief answers to your questions. Please help me by sending me your questions.

Vester E. Wolber

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## Stick-to-itiveness

By L. H. Coleman  
Pastor, Immanuel Church, Pine Bluff

Life and Work  
Sept. 24, 1972  
Acts 27:1 to 28:31

Today's lesson marks the end of six months' study of the book of Acts. We have seen the triumph of the unhindered gospel. We have seen the church push forward into new frontiers largely because of the dedicated efforts of the apostle Paul. We have noted tremendous missionary expansion. How we need more Christians with the dedication of a Paul!!

### First stage of the voyage to Rome (Acts 27:1-8)

In these verses are recorded the beginning of Paul's last voyage. One must be impressed with the kindness extended to Paul on the voyage by Julius and Aristarchus. In all probability Aristarchus acted as Paul's slave and for such devotion he is to be commended. The beginning point of departure for Rome upon leaving Caesarea was Sidon. Paul and the group sailed past Cyprus to Myra, thence to Cnidus and then to the southern part of the island of Crete. They stopped at Fair Havens in Crete. We note several "we" passages, which meant that Luke was present.

### Storm, shipwreck and escape to land (Acts 27:9-44)

The fast mentioned in verse 9 was the Jewish Day of Atonement and came during the first half of October on that year. The Day of Atonement, the most solemn day of the year for the devout Jew, was followed in five days by the Feast of Tabernacles. Luke mentioned the fast but not the feast.

Paul advised that the winter be spent in Fair Havens. However the centurion, who was in charge, followed the advice of the master and owner to sail farther along the coast to Phoenice.

Then came a raging storm caused by strong northeast wind. They began to throw overboard all spare gear in order to lighten the ship. Hope almost was abandoned. Just when the worst was expected God spoke to Paul giving him assurance that no life, only the ship, would be lost. Paul relayed this message to those aboard the ship. Imagine a prisoner becoming as it were the captain of the ship and in complete control of the situation. Next Paul gathered the ship's company around him and urged them to eat. Paul was the first to partake of food, expressing calm in the midst of panic. Paul in some strange manner

made others sure that God was really the One in charge of things.

### Experiences in Melita (Acts 28:1-10)

Paul and the rest of the ship's company were cast by the storm upon the island of Melita or Malta. They were greeted with kindness by the natives, who built them a bonfire because of the cold and damp weather. As Paul was putting wood or brush on the fire a viper or snake attached itself to Paul. The natives thought Paul to have been a murderer at first. However when Paul threw the viper into the fire and there was no damage done to Paul because of the snake, the natives thought Paul to have been a god.

Then Paul, being held in high confidence, was asked to heal through the power of God the father of Publius, who was chief of the island. Verse 9 tells us that the rest of the people of the island who had ailments came and were healed. Probably the healing came about through the medical skills of Luke and the prayers of Paul. Is not this the first mention of medical missionaries in the New Testament? Also isn't it interesting to note that even though Paul had the gift of healing still he could not heal nor remove his own "thorn in the flesh"?

### From Melita to Rome (Acts 28:11-16)

After three months the group received passages for Italy on another ship which had wintered in Malta. Contrary to the first phase of the voyage to Rome, phase two was prosperous and easy. Puteoli was the port of call for the group as they landed in Italy. How Paul must have felt in his heart as he was now on his way to Rome, the greatest city in the world. He spent seven days in Puteoli, which has been called the "Liverpool of the ancient world." A deputation of Christians came from Rome to the Apii Forum (43 miles from Rome) and The Three Taverns (33 miles from Rome) to meet Paul and the company. Paul thanked God for their thoughtfulness and took courage.

---

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At last the group reached Rome. Here Paul would have a great opportunity to witness for Christ. Also Paul penned some great epistles from Rome. Even Paul's Roman imprisonment increased the spread of the gospel because the world's greatest Christian missionary was now in the world's greatest city.

### Paul at Rome (Acts 28:17-31)

In verses 17 through 22 Paul delivers his defense before the Roman Jews. The theme of this address was Paul's innocence. His words dealt with personal facts about his life. Verse 20 sums up Paul's address before the leading Jews: "for because of the hope of Israel I am bound with this chain." The Jews were responsible for Paul's imprisonment; they preferred charges against Paul repeatedly; yet Paul had accepted and preached Christ, the fulfillment of Israel's messianic hope. As the Jews were the mastermind in the crucifixion of Jesus so the Jews would ultimately be responsible for the martyrdom of the apostle Paul.

As Paul presented Christ at every opportunity in Rome, reasoning from Moses and the Prophets, he won respect, attention and some converts to Christ. Paul concluded his sermon (see v. 28) by calling attention to the fact, that, contrasted to Israel's stubbornness and willful blindness, was the responsiveness of the Gentiles to the gospel. Paul's heart must have broken as he reminisced about the Jewish hatred and rebellion for Christ throughout his entire ministry but his heart must have been cheered by remembering the great responsiveness of the Gentiles to the gospel message.

### Conclusion

The book of Acts ends abruptly. Many questions concerning the closing years of Paul's life are left unanswered. But suffice it to say, Paul died at Rome a martyr for Christ probably in 67 A.D. Paul made such a tremendous contribution for the cause of Christ through his sermons, writings (Paul wrote 13 of the 27 books in the New Testament), missionary journeys, and his great Christian spirit. How we need more ambassadors for Christ today just like him!!



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\*\*\*

Judge: Do you know the difference between unlawful and illegal?

Accused: Yes, sir. Unlawful is something that is against the law. Illegal is a sick bird.

\*\*\*

Fay: "Your husband never tips his hat when I meet him on the street. What's the matter with him, lack of courtesy?"

May: "Nope. Just lack of hair."

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## A smile or two

The Republicans crowded Miami Beach more than the Democrats. Elephants take more room than donkeys.

\*\*\*

Hamlet, spotting ghost: "Dad!"

\*\*\*

Theater usher: "Is there a Mr. and Mrs. Perkins in the house? Your babysitter wants to know where you keep the fire extinguisher."

\*\*\*

We call it "hard times" when we have to do without things our grandparents never heard of.

\*\*\*

The Republicans at Miami Beach had better phone facilities than the Democrats. Elephants have trunk lines.

\*\*\*

In Texas it gets so hot, people put ice cubes in their shoes to keep the corns from popping.

\*\*\*

Customer: "Remember that cheese you sold me yesterday?"

Grocer: "Yes, Madam."

Customer: "Did you say it was imported or deported from Switzerland?"

\*\*\*

A boy who was home from college was telling his father a little about the wonders of science. "Why," he said, "any good astronomer can tell us almost exactly where any star in the heavens will be at midnight."

"That may be," replied the experienced dad, "but I'll bet he can't tell where his teenage son is at that hour."

\*\*\*

The clerk in the shoe store was trying to get the customer to buy a pair of shoes.

"Those shoes are too narrow and pointed," said the customer.

"But people are wearing narrow, pointed shoes this season," said the clerk.

"That may be" said the customer, "but I'm still wearing last season's feet."

\*\*\*

A business man complained to the wife of aches and pains. This went on for two weeks. One day he came home feeling better.

"I've found out what was wrong," he told his wife. "You see, we got some modern office furniture two weeks ago. And I just learned I've been sitting in the wastebasket."

\*\*\*

A young mother paid a visit to a doctor, she made no attempt to quiet her five year old son, who was causing a rumpus in the next room. Suddenly, there was a loud clatter of bottles.

"I hope, doctor, you don't mind Brian being in there" the mother said.

"No," said the doctor. "He'll quiet down when he gets to the poisons."

## Attendance report

September 10, 1972

Church	Sunday School	Church Training	Ch. Adns.
Alicia	46	51	
Alpena	74	38	
Banner, Mt. Zion	41	14	
Bentonville, First	240		2
Bella Vista Mission	39		1
Berryville			
First	165	77	
Freeman Heights	132	42	
Rock Springs	111	64	
Blytheville			
Clear Lake	113	73	
Gosnell	203	84	
Booneville			
First	235	200	2
Glendale	72	26	
Cabot, Mt. Carmel	172	84	
Camden, First	422	70	3
Cherokee Village	118	30	
Crossett			
First	444	129	
Mt. Olive	243	120	
Des Arc, First	200	69	
Dumas, First	235	58	4
El Dorado, Caledonia	37	23	
Farmington, First	107	42	3
Forrest City, First	676		3
Fort Smith			
First	1099	432	10
Grand Avenue	659	280	3
Moffett Mission	32		
Haven Heights	251	127	3
Trinity	189	68	1
Gentry, First	143	57	1
Grandview	71	54	
Greenwood, First	287	110	1
Hampton, First	139	70	
Harrison			
Eagle Heights	258	126	4
Woodland Heights	70	44	
Helena, First	255	82	
Hope			
Calvary	182	95	
First	483	123	6
Hot Springs, Park Place	423	119	
Hughes, First	223	57	3
Jacksonville, Marshall Rd.	286	117	
Jonesboro			
Central	528	154	3
Nettleton	260	100	
North Main	925	246	27
Lake City, Bethabara	108	92	1
Lake Village, Parkway	78	45	1
Lavaca, First	328	143	1
Lepanto, First	253	208	3
Little Rock			
Crystal Hill	125	50	1
Geyer Springs First	702	204	5
Life Line	670	183	1
Martindale	107	49	1
Sunset Lane	234	77	
Wakefield First	46	34	
Woodlawn	115	45	
Magnolia, Central	583	225	5
Marked Tree			
First	180	39	
Trinity	48	29	
Melbourne			
Belview	197	103	
First	129	59	
Horseshoe Mission	27		
Murfreesboro, Mt. Moriah	45	35	
North Little Rock			
Baring Cross	526	144	5
Calvary	408	151	1
Gravel Ridge First	182	100	1
Levy	435	100	1
Park Hill	795	261	1
Paragould, East Side	232	116	1
Paris, First	505	114	2
Pea Ridge, First	135		4
Pine Bluff			
Centennial	179	65	
Dollarway	146	74	1
East Side	208	105	4
First	678	159	10
Green Meadows	54	33	
Second	153	63	
Prairie Grove, First	127	51	3
Rogers, First	1079	168	7
Roland, Natural Steps	102	50	
Russellville, Second	234	78	1
St. Charles	88	55	
Springdale			
Berry Street	92	53	
Caudle Avenue	97	34	
Elmdale	318	68	1
First	804	2	
Oak Grove	75	24	2
Van Buren, First	492	191	8
Mission	34		
Vandervoort	38	32	
Warren			
Immanuel	279	91	3
Southside Mission	65	71	2
West Side	57	47	
W. Memphis, Vanderbilt Ave.	91	45	



# Lines are drawn in battle on aid to Parochial schools

By W. Barry Garrett

WASHINGTON (BP) — A Roman Catholic cardinal for the first time in the nation's history testified here before a congressional committee asking for public aid for parochial schools.

Terence Cardinal Cooke, archbishop of the New York City Diocese, spoke in behalf of the United States Catholic Conference in favor of H. R. 16141, a bill that would provide "tax credit" for parents paying tuition in private schools.

The conference is the agency of the Catholic Bishops of the United States which represents the religious, educational and social services the Catholic church provides for the 48 million Catholics in the nation.

Appearing with the cardinal were Bishop William McManus, director of education of the Archdiocese of Chicago, Alfred Scanlan and Lawrence X. Cusack, Washington Attorneys, and Monsignor Joseph O'Keefe, secretary of education of the Archdiocese of New York.

In addition to the cardinal's testimony, the Catholic panel submitted a 19-page statement arguing for public relief for the financially stressed parochial schools of our nation.

The hearings were conducted by the House Committee on Ways and Means of which Rep. Wilbur D. Mills (D., Ark.) is chairman. The first series of hearings on the bill were held the week of August 14 prior to recess for the Republican Convention and the Labor Day weekend. The hearings resumed September 5-7.

During the first week of hearings many religious, educational and civil liberties spokesmen testified both for and against the proposed "tax credit" plan.

John W. Baker, associate director of the Baptist Joint Committee on Public Affairs, opposed the proposed aid to private schools.

Among those opposing the position of Cardinal Cooke in the second round of hearings were representatives of the American Federation of Labor and the Congress of Industrial Organizations, the National School Boards Association, the American Federation of Teachers, the American Civil Liberties Union, and a coalition of eight national Jewish Organizations.

This display of such powerful forces on both sides of the question of public aid to the nation's parochial schools is indicative of the strength of the drive, both on the federal and state levels to establish new public policy concerning private schools.

Earlier in a speech to the Michigan Association of nonpublic schools, Rep. Gerald R. Ford (R., Mich.), House minority leader, declared "that federal aid to nonprofit nonpublic schools has a better chance in the House of Representatives.

"The reason I say this is that we have the President of the United States with us, and we have the chairman of the tax-law-writing House Ways and Means Committee in our Corner," Ford said.

In addition to the nearly \$1 billion of proposed aid to private schools, the bill provides for \$2.25 billion of aid to public schools through federal contributions to state education budgets.

Ford, in his Michigan speech said, "I understand why Hugh Carey (Democratic congressman from New York, a co-sponsor of H.R. 16141) tossed in the equalization aid for public schools. Carey figures it would improve the chances of the nonpublic school tax credit legislation if he packages with it a massive shot of federal funds for the public schools."

Closely related to the "tax credit" plan to aid parochial schools are the approaching election in November and hearings to be scheduled later on tax reforms.

Both major party candidates for the presidency have declared their intention to find ways to aid the parochial schools, an obvious move acknowledged by all political observers to woo Catholic voters.

In addition, the private school interests in many congressional districts are putting intense pressure on candidates for Congress to favor some form of aid to parochial schools. A similar situation exists for many candidates for state legislatures.

This explains in part why many Congressmen have sponsored similar legislation and have appeared at the hearings in favor of the bill. During the

entire series of hearings no congressman spoke against aid to parochial schools.

Repeatedly during the hearings, those who objected to "tax credits" to parents paying tuition in parochial schools, were asked to explain the difference between this kind of help to taxpayers and deductions allowable on income taxes for contributions to churches. The Congressmen wondered aloud why the church-state separationists objected to one form of aid to tax payers but did not object to the other.

The House committee on Ways and Means will probably schedule hearings on a proposed tax reform bill either late this year or early during the 93rd Congress next year. This bill, among other things, proposed a repeal of many tax privileges now enjoyed by churches, their agencies and those who contribute to churches and charitable institutions.

Most Washington observers think that neither the tax credit plan to aid parochial schools nor the tax reform proposal will be acted on this year. This means that 1973 will be the big year on church-state issues involving parochial schools and tax benefits enjoyed by churches.

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