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Arkansas Baptist Newsmagazine

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October 25, 1973

Arkansas Baptist State Convention

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Mt. Zion celebrates centennial
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October 25, 1973

Arkansas Baptist
NEWSMAGAZINE

One layman's opinion Halos and nooses



Dr. Grant

Every now and then someone is kind enough to give me concrete evidence that they read this column. It is always something of a shock to receive this evidence, in the form of letters, indicating that there are actually live readers, so I save such mail in case Editor Everett Sneed should come to doubt it.

Although I must confess in all humility that some of the mail is complimentary, I received a letter recently from a long-time friend who tempered his flattery with some interesting words of warning that good fortune can be very fleeting. This particular letter spoke in glowing terms of the good image and glowing reports of progress at Ouachita Baptist University, and even had a few nice things to say about her president.

Then came the barb. He wrote, "I would remind you that only eight inches elevation differentiates a halo from a noose!" If you ever want to avoid staying on the mountaintop too long, think on that for a while.

It reminds one of the Biblical admonition "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Corinthians 10:12) Forgetting past successes and glories is a very difficult thing to do. It is great joy for a football team to relive every minute of a thrilling football victory of the previous Saturday, but it is dangerous to do so at the expense of not getting ready for the game coming up the following Saturday.

The surest way for a teacher to lose the respect of the students, whether in the public schools, Sunday School or college, is to spend a great deal of time talking about all of the teacher's accomplishments in earlier years. It may seem unfair, but a teacher must prove himself all over again each year to the new class of students. Businessmen, politicians, parents, pastors and even college presidents, are all in the same boat. One of the saddest questions I receive from visitors on the Ouachita campus — and I am happy to say it doesn't happen often — is "What has happened to Professor So-and-So? He was the favorite professor when I was here, but now I hear students complaining about him." It may be that Professor So-and-So was resting on past glories.

My correspondent was wrong about one thing, however. I measured the distance from halo to noose and it is nine inches for me. I must have had a long face. — Daniel R. Grant, president, Ouachita Baptist University

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Arkansas Baptist

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J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor
MARY GIBERSON Secretary to Editor
ANN TAYLOR Bookkeeper

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Church business meetings are important



Editor Sneed

A lady announced "The reason I became a Baptist is so I could help in determining what my church will do."

At first thought, it might seem a very superficial reason for becoming a Baptist. Yet, it should be noted that church polity is one of our most distinctive doctrines. We, as Baptists, believe that a local church is to be totally free. The congregation, under the leadership

of the Holy Spirit, is to determine every activity for that local body.

This distinctive doctrine has been one of the mighty forces which God has used as a dynamic in reaching people. A seminary professor said that in questioning students from non-Baptist backgrounds, the most frequent reason given for joining us was the way we conduct our services and manage our affairs. The same student said that their understanding of "Baptist doctrine" came later, and that now there are many reasons why they are proud to be Baptists.

If this is true, the importance of our business meeting becomes apparent. But, all too often, unless there is some difficulty or major business discussion, we approach the monthly business meeting without too much thought.

"We have many items of business tonight. Let's have a brief word of prayer so that we can move quickly into our business," the moderator will often announce.

This familiar statement takes very lightly two important considerations. The first, is the matter of seeking divine guidance. Regardless of how routine a meeting may appear, we should never proceed until God's direction has been earnestly sought. Apart from

the leading of the Holy Spirit a church is like a ship without a rudder — hopelessly adrift.

A second consideration is the lack of attention given to the fact that our polity is founded on Biblical principles. From time to time it would be well for some in-depth attention to be given to the New Testament reasons for our church organization.

Of even greater importance than the fact that persons involved in the decision making process of a church are more responsive, is the obvious pattern for governing a church in the New Testament. For example, when a disagreement arose over whether Gentiles had to first become Jews before they could be Christians, the matter was brought to the congregation. It was settled by a majority consensus.

Again, the democratic process is evident: "And when they had ordained (elected) them elders in every church. . . (Acts 14:23) The Greek word "cheirotones-antes" has as its basic meaning "To vote by stretching out the hand," (Thayers Greek-English Lexicon of the New Testament, page 668.)

We, as Baptists, have many distinctive doctrines which are of great significance. But few, if any, of our teachings are greater than that of the autonomy and polity of the local congregation.

It should be noted that a Baptist church is distinctly different from a democratic political organization. For each of our congregations should be a praying body of like-minded Christians who are seeking to follow the guidance of the Holy Spirit. In its ideal state a church is a theocracy, that is, completely controlled by God.

Every church business meeting should be a great and victorious experience as we allow the very presence of the Living Christ to permeate our midst. This is our objective.

Youth evangelism

One of the greatest opportunities in outreach today is with our youth. Almost every church which is experiencing rapid growth has a good youth evangelism program.

Youth evangelism should not be confused with youth fellowships. Although fellowships are necessary and meet a real need, we are speaking of involving our young people in meaningful soul winning.

The youth of today are open. Many of them desire to see their lost friends won to Christ.

This honest, open searching of our young people

places an added responsibility on the church. If we fail to provide the youth with a good Biblical foundation we can be assured that the forces of evil will thwart their desire to reach the lost.

One pastor of a rapidly growing metropolitan church says that he had rather miss the Sunday morning preaching service than the Saturday morning Bible study and youth visitation at his church. Every week many are won to the Lord by his young people.

Arkansas is exceedingly fortunate to have Dick King leading in youth evangelism. Dick will be glad to assist churches in every way possible.

I must say it!

Pornography — the end of it



Dr. Ashcraft

Pornography is lust. It is lust on the part of the producer as well as the consumer. It arouses lust on the part of the populace at large. It creates a climate of lust in areas where no such climate previously exists.

Youth as well as the old are taken in by the overwhelming presence of it. They assume since it is not challenged or opposed by certain people, it must be acceptable to all people.

The Christian Life Commission has been exceedingly helpful in combating this national disease. A quote from Dr. Foy Valentine's column "On the Moral Scene," *Arkansas Baptist Newsmagazine*, Oct. 11, 1973 edition, is inserted. There is no finer evaluation of the issue.

"Obscenity — Professor Walter Berns has made

the point that no society can be utterly indifferent to the ways its citizens publicly entertain themselves. "Bear-baiting and cockfighting are prohibited only in part out of compassion for the suffering animals; the main reason they were abolished was because it was felt that they debased and brutalized the citizenry who flocked to witness such spectacles." The question raised by pornography and obscenity is whether they can or will brutalize and debase the citizenry. "We are, after all, not dealing with one passing incident — one book, or one play, or one movie. We are dealing with a general tendency that is suffusing our entire culture."

(By Earl Nightingale, "The Real Disasters")

The end of pornography, obscenity and lust is but another Sodom. In this context Christians must voice and vote their opposition. "When lust hath conceived, it brings forth sin, and sin, when it is finished, brings forth death" James 1:15.

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

Missions official evaluates Middle Eastern conflict

By John D. Hughey

RICHMOND (BP) — Southern Baptist missionaries in the Middle East, surrounded by the fourth outbreak of war between the Arabs and Jews in the past 25 years, apparently have no intention of using the option given them by their Foreign Mission Board to leave the area.

Millions of people in the Middle East have never known peace, as distrust and hatred permeate the area like dark and dirty fog.

Southern Baptists have 27 missionaries to Israel now in that country and 12 more in the states. A recent cable from Israel reported "everyone fine." A cable from the Gaza Baptist Mission said, "Life is almost normal. Gaza Baptist is Hospital on emergency standby. All are safe and well."

The Foreign Mission Board has cabled "love, concern and prayerful support" to missionaries in Israel, Gaza, Lebanon, Jordan, Yemen, Libya and Morocco.

Of course, some danger exists in any war area, and the danger would increase if Israel became a battlefield.

Sixty-five of the 84 Southern Baptist missionaries to Arab lands now live on

the field. Southern Baptists have no missionaries in Egypt or Syria. Those who serve in other Arab countries are in a difficult position because of America's friendship for Israel.

Also, theologically-inspired statements of a political nature made by some Christians embarrass and perhaps endanger them.

Missionary Paul Smith, in a telephone conversation from Amman, Jordan, said, "Please ask Baptists in America to refrain from making political statements on the Middle East."

He explained that a group in Pennsylvania made a statement that has been broadcast in Arabic every hour from across the border. Jordan is quiet, but political statements on the Middle East at this time could cause trouble, Smith said.

The contradictory reports that come from the two sides of the conflict are difficult to evaluate. The fighting seems bloodier than in 1967, and it will probably continue longer.

The announced objective of the Syrians and Egyptians is to reclaim land they lost six years ago — the Golan Heights and the Sinai Peninsula.

The announced Israeli intention is to drive the Syrians and Egyptians back to the cease-fire lines of 1967.

Most of the nations of the world, with the exception of the United States, maintain that a restoration of the status quo following the Six-day War would contribute little to peace in the Middle East. If either side wins a decisive victory, professed objectives may be forgotten.

Southern Baptist missionaries in the Middle East are trying to create islands of love in a sea of hatred. Nowhere are such islands needed more. Love abides — and will increase.

To Jews and Arabs, we would say, "God loves you. See the love of God demonstrated in the life and death of Christ. Accept it; accept Him. Then you, whether Jew or Arab, will belong to a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light."

Editor's Note: John D. Hughey is the Southern Baptist Foreign Mission Board's area secretary for Europe and the Middle East.



Leaders for a Sunday School revival sponsored by Concord Association were (from left) Herb Meadows and Leon Kilbreth, both of Greensboro, N. C. The meetings were held at First Church, Fort Smith.

Fort Smith hosts Sunday School revival

Concord Association had Leon Kilbreth and Herb Meadows, both of Greensboro, N. C., in a Sunday School revival recently, with 32 churches represented. Kilbreth is recognized as one of Southern Baptists' greatest exponents of Sunday School work. Meadows led the music. The revival started with a Sunday afternoon rally, attended by 650-700 leaders and nightly attendance was from 750-1,000. The meetings were at First Church, Fort Smith.

Kilbreth reminded us of the laws of Sunday School growth as presented by Sunday School giants Arthur Flake and J. N. Barnette. He reminded us of Flake's Formula to: (1) Take a census; (2) Enlarge the organization; (3) Enlist and train the workers; (4) provide space; and (5) visit prospects. Barnette's principles relate to: (1) Number of workers ratio to pupil (not exceed 10-1); (2) Size of classes/department; (3) New units grow faster; (4) Grading — including close grading of adults; (5) Promotion-annually; (6) visitation and (7) building.

Missionary James Griffin says, "I would remind all churches that the new book *Using The Sunday School to Reach People*" is dynamic in this work. Kilbreth reminded us that our greatest day of outreach was during our greatest

day of general and age group training — yes in the church, association, state and southwide meetings. He did an excellent job of inspiring our pastors and directors in several day meetings. He reminded them that the Achievement Guide and training awards are beneficial to Southern Baptist Churches in the '70's.

I commend Brother Kilbreth to any association interested in real Sunday School work."

News briefs

- Southside Church, El Dorado, recently ordained Marion Herman McManus Jr. as a deacon. Pastor Harold S. Carter brought the ordination message and Deacon O. E. Kinard led the ordination prayer.

- Gene Brown was ordained as a deacon recently by First Church, Charleston. Pastor Clayburn Bratton brought the message. Elected as active deacons were Charles Clem and Milus Bullington who were ordained previously.

- The L.O.V.E. youth meeting of First Church, Black Rock, met Oct. 8 for the election of new officers. Dennis Smith is the newly-elected president. Churches receiving banners at the Singspiration youth meeting of Black River Association Oct. 23 were: Immanuel, Newport, Effort Banner; Horse Shoe, Efficiency Banner; and Diaz, Attendance Banner.

- First Church, Lepanto, reports an attendance of 405 in Sunday School for "Great Day in the Morning," Oct. 7, exceeding their goal by three.

- First Church, Glenwood, established the highest attendance in Sunday School in the history of the church with 227 present for the "Great Day in the Morning" service, Oct. 7. The church also had a note burning service to celebrate clearing the indebtedness of the sanctuary and educational building 18 months ahead of schedule. The parsonage was cleared of debt last year 21 months ahead of schedule. In connection with the "Great Day in the Morning" Oct. 7 was designated as a day of thanksgiving and dedication. A potluck lunch was served at noon.

Woman's viewpoint Old Glory to a child

By Iris O'Neal Bowen



Mrs. Bowen

It was an autumn day for spell-casting. The temperature was just right, the blue sky carrying little flat-bottomed clouds that looked like sea-going rafts.

Angela, aged three, and I made a stop at the post office on our duly appointed rounds, and

as we came out she spotted the flag. High on the pole, it waved its greeting to us.

"Look!" Angela cried, "There is the United States of America!"

Suddenly, nothing was more important than for us to stop and give the Pledge of Allegiance. Hand in hand, child and grandmother, we pledged our love and loyalty to this symbol of the vast, wonderful land in which we live.

Seldom do such opportunities for teaching come our ways. Seldom are

situations just right for such teaching, and, sadly, seldom do we think we can spare the time to solidify the lesson in the mind of the child.

But the happiness we shared as we said the words, and the many moments during the week since then, when I have recalled the moments, have made this a special autumn season for me.

Do you suppose that I erred or cut the object lesson short in that I did not point out to Angela that the flag was not the United States, but was only a symbol?

I do not think so. In the first place, small minds are not always ready for complicated explanations, so if the flag says The United States of America to Angela, then that is enough for now.

The time will come too soon when she will have to bear with the rest of us the awesome responsibility of being a citizen under that flag.

In the meanwhile, may every day she knows — autumn, spring, summer and winter, find Old Glory flying, grand and free, above her!

The cover



Mt. Zion Church, Batesville



Pastor Jim Pearson

Mt. Zion Church celebrates centennial

Mt. Zion Church, Batesville, celebrated its 100th anniversary Sept. 16 through Oct. 7. Speakers for the occasion included J. Everett Sneed, editor, *Arkansas Baptist Newsmagazine*; who was ordained by the church 24 years ago in September, Gilbert Nichols, missionary to Paraguay; S. D. Hacker, superintendent of missions, Independence Association; and Charles Ashcraft, executive secretary, Arkansas Baptist State Convention.

The Mt. Zion Church was originally situated at the hub of the road system where it now stands. Today the church building is serenely located among giant Oak trees at the end of the road.

The original deed to the church shows clearly that all those who worshipped the Living Christ were welcome. "All other denominations having the privilege of using the church provided that the Baptist denomination had their preference first of their days of worship."

The fact that the early church cooperated and fellowshiped with the Baptists is seen in the minutes of the sixth annual session of the White River Valley Association, held with the Oak

Grove Church in Jackson County Oct. 4-7, 1878. This early document states "The minutes of the meeting were read and approved and on a motion the association adjourned to meet at the Mt. Zion Church, Independence County, Arkansas, on Thursday before the first Sunday in October, 1879."

"Although much of the early history of the church has been lost, there remains some information from the past. James Purcelley served as pastor of Mt. Zion Church before the turn of the century. Today, some of his direct descendants are still members of the church.



Former Pastor and Mrs. James Purcelley

Others who have served the church as pastor include:

E. I. Sneed, well known preacher and teacher throughout Independence County; E. C. Bryant, father of John E. Bryant who is still an active member of the church. Bryant preached his first sermon at the church in 1902, and also, the last sermon he preached, some 50 years later.

W. B. O'Neal, preacher, poet, teacher and missionary, served Mt. Zion Church. George Roberts pastored the church 35 years ago and recently returned to conduct a revival meeting.

Ben Cook served the church many years and may have served longer than any other pastor.

The uniqueness of the church at the end of the road can be seen by its past characteristics, some of which remain visible today. The "Tabernacle" erected several years ago stands beside the church building as a reminder of revivals, homecomings and funeral services of the past.

The structure is now being transformed into a youth center, yet it retaining the image of the past.

Another characteristic of the past is the giant spring on the property, once used for baptismal services. Some of the members of the church still recall having been baptized in the pool formed by the stream.

Another landmark at the church is the large church bell used in early times to summon the community in time of needed help or death. The original bell was stolen in 1968 and replaced with another bell the following year.

Pastor Jim Pearson says "The future for our church is bright. Our congregation has as its purpose to minister to the spiritual needs of the people in our area. We believe that our church will stand until the Lord comes again."

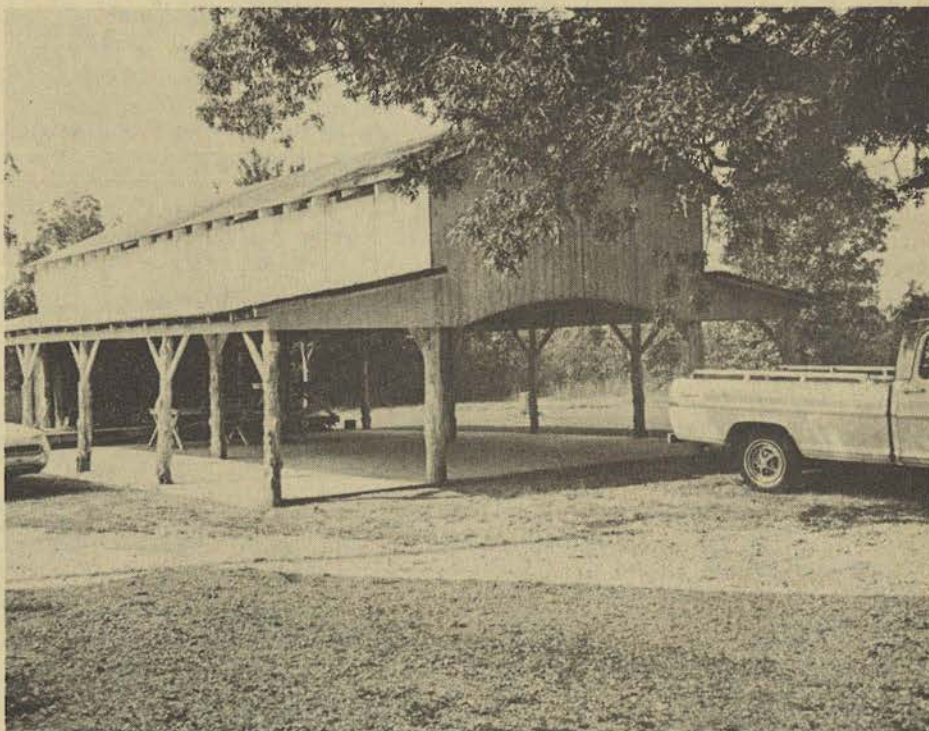
Southwestern alumni schedule meeting

The annual meeting of Arkansas Alumni and former students of Southwestern Seminary will be held Nov. 7, at noon at the Immanuel Church, Little Rock. Jesse Northcutt will be the speaker, and all Southwesterners are urged to attend.

Luncheon reservations should be made through Don Cooper, vice president, at the Sunday School Department, Baptist Building, Little Rock, by Nov. 3.



Pastor Jim Pearson and members who have been in the church 40 or more years. Left to right: Jim Pearson, John Bryant, Earl Altom, Una Mae Collumn, Mrs. Earl Altom, Mrs. Styles Southerland, Styles Southerland.



Tabernacle formerly used for funerals, revivals and currently being converted to a youth fellowship facility.



Dillard Miller, president of the executive board and pastor of First Church, Mena.



First Church, Mena

Convention personality

Dillard S. Miller, president, ABSC Executive Board

(Second in a series spotlighting current Baptist leaders)

Miller is a man of great gentleness and integrity. Although he is an outstanding pulpiteer, the key to his success is his ability to relate to people.

Born in New Boston, Tex., his family moved to Texarkana while he was quite young. He attended Spring Lake School in Texarkana for the first three grades and completed his secondary education at the North Heights School.

Upon graduation Miller enrolled in the Texarkana Business College where he graduated in 1938.

After he had married the former Iva Nell, he began working for the Horatio Lumber Company as a bookkeeper.

Two years after Miller's marriage he felt that God was calling him to the ministry but at first was unresponsive. At this time his mother became extremely ill. There were young children still at home. During this time Miller told God "If it is your will, then I will." His mother was restored to her health and lived approximately 10 years more. Miller made public his commitment to enter the ministry in August, 1941, at First Church, Horatio.

Shortly after entering the ministry Miller enrolled at Ouachita University

and completed his degree in 1946. He then moved to Brawley, Calif., where he attended Golden Gate Seminary.

Miller's first opportunity at preaching was in 1942, near the area where he is now pastoring, while serving as an associate to the associational missionary. He recalls being at Grannis, Vandervoort, Hatfield and Potter. During that summer the Hatton Church was organized and Miller served as its first pastor.

Other pastorates include the South Texarkana Church, Wilmot Church, Eudora Church and First Church, Bauxite.

In June, 1956, on his 37th birthday Miller moved on the field of First Church, Mena, where he is currently pastor. "Many things have been a great blessing to me. It is a delight to see the growth of the church members," Miller said.

Under his leadership the church has built an entirely new plant which is currently valued at \$520,000.

"The most outstanding experience I have had in assisting more than 500 families where a death has occurred was in observing the faith of the James

Hampton family."

The Hamptons lost two children in death on two separate furloughs.

The first was a little girl who died in 1960 with leukemia. The second was in 1964 when their small son fell on scissors and was fatally injured. "In each instance," Miller observed "the Hamptons were anxious to get back on the mission field so that they could continue their work for the Master. Looking at this experience in retrospect, I feel that these two experiences are what have made this family among our most outstanding foreign missionaries."

The Millers have two children. The oldest is a daughter, KarrLa Voynne, who is a Ouachita graduate and has been listed in *Who's Who in America*. She is married to Dean Dickens who is presently teaching at Southwestern Seminary, Ft. Worth, Tex., and has completed all the resident work on his Th.D. degree. It is the Dickens' plan to serve as foreign missionaries.

The Miller's youngest child is a son, Rod, who is a junior at Ouachita and, also, a music major. He currently is serving as youth director at Calvary Church, Hope.

Miller has been quite active in denominational work across the years. His places of responsibility include moderator for Delta Association, moderator for Central Association, moderator for more than 10 years in the Ouachita Association, member of the Board of the Arkansas Baptist Children's Home, SBC Stewardship Committee member, SBC Foundation Board member as representative from the Stewardship Commission, and the state Executive Board, serving as president for the past two years.

As president of the state Executive Board, Miller has the responsibility of presiding over all meetings of the Board, appointing committee members if not otherwise specified by the bylaws, and serving as ex-officio member of all

boards and committees. In addition, Miller has attended many of the meetings of other Convention agencies and institutions.

"The Arkansas Baptist State Convention is in the best condition that I have ever known of it being," Miller said. "This is from the standpoint of both fellowship and progress.

"To serve as president of this fine Executive Board is the highlight of my Christian experience. The 85 men and women who make up this Board are a commendable group of people who are from all facets of Baptist life. Although the task of looking at the total spectrum of our convention work has been strenuous, these people have served with efficiency, dedication, and distinction."

"Tiger Day '73" to be held Nov. 3

ARKADELPHIA — Over 450 high school juniors and seniors are expected to participate in Ouachita University's annual Tiger Day activities November 3.

"Tiger Day '73: an Academic and Social Experience" is the theme. Highlights of the day include the OBU vs. Arkansas Tech game and the crowning of the Tiger Day Queen.

Lane Strother, associate director of development, said, "The main thrust is to get our students to serve as hosts and hostesses so that those that come on campus will get to know our students on a personal basis, get to know our faculty through discussion groups and hopefully get a feeling of OBU by just being on the campus."

After registration at 8:30 a.m., students will go to the library, where faculty and departmental representatives will talk to them individually. From

10:45-11:30 a.m. discussion groups will meet.

Topics for discussion and discussion leaders include: "God, Man and Paper Moon," Jim Berryman, professor of religion; "Current Cultic Crazes," Bill Elder, assistant professor of religion; "Careers in Music," Bill Dixon, dean of students; "Who Will Win in Arkansas Politics in 1973?," Jim Ranchino, associate professor of political science; and "Backpacking in Arkansas Wilderness," Joe Nix, associate professor of chemistry.

Each group attending Tiger Day with five or more people may enter a Tiger Day Queen Contestant. Girls are judged on beauty, personality and interests. All contestants must be seniors. The winner will receive a \$200 one-year scholarship to Ouachita. Tiger Day Queen will be crowned at 1:30 p.m.

Lunch is furnished by the cafeteria and game time is 2 p.m.

Jackson heads missions in Benton County



Jackson

Bedford Jackson has assumed duties as superintendent of Missions for Benton County.

He has held the same position in two Missouri Counties as well as in Carroll County, Ark., and has assisted the churches in his areas in various

aspects of work. He and Mrs. Jackson reside on Lakeshore Drive in Rogers.

Southern Seminary alumni to meet

LOUISVILLE, Ky. — Arkansas alumni of The Southern Baptist Theological Seminary will meet at noon on November 7 in the Golden Host Cafeteria, Little Rock, for their annual fall reunion. William E. Hull, seminary provost and dean of the school of theology, will be the reunion's special guest.

Deaths



Trumble

James Dalton Trumble, 24, of Gentry, Ark., a master of divinity student at Southwestern Seminary, died Sept. 26.

The son of Mrs. Mary D. Trumble of Gentry, he received a bachelor of science degree from John Brown

University at Siloam Springs. Trumble was married to Marlene Weaver of Pennsylvania in the summer of 1972 and that fall he enrolled at the seminary.

Trumble's father, Manly H. Trumble, a retired Army officer, is deceased.

Baptist Women Set Day of Prayer, Nov. 5

WACO, Tex. (BP) — Women on six continents will engage in a world-wide Baptist Women's Day of Prayer, Nov. 5.

Mrs. R. L. Mathis, president of the women's department of the Baptist World Alliance, said that several million women of all races and geographic origin are expected to participate in the day of prayer.

The day of prayer was begun in Europe as an effort to heal the wounds of World War II and soon grew to a worldwide endeavor.

Reports from last November's day of prayer services came from points in the USSR, including both Moscow and Siberia, from African villages and from large cities of Asia.

Some reports from the United States indicated interracial prayer efforts helped bind up divisions that have hindered cooperative activities for decades, according to the Baptist World Alliance.

More than 100,000 copies of the English language edition of a 16-page program book for the day of prayer have been printed and distributed. Some 100 copies of the manuscript were mailed to remote areas even before the English edition was printed, so they could be translated and published in other languages. Mrs. Mathis estimates that some 200,000 copies are available in 100 languages.

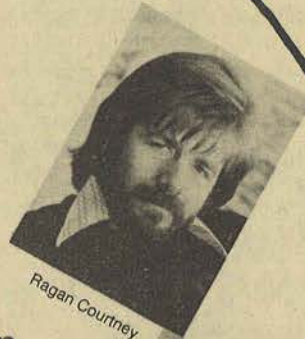
Mrs. Mathis, current leader of the international Baptist women's movement, is director of the student union at Baylor University at Waco, and also serves as president of the Southern Baptist Woman's Missionary Union.

Caring is

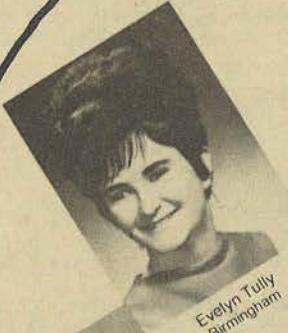
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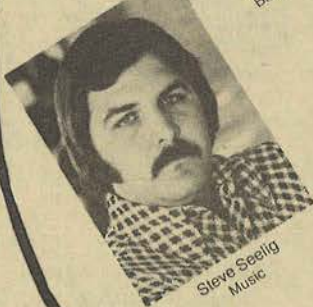
Edwin Pinkston
Ivory Coast



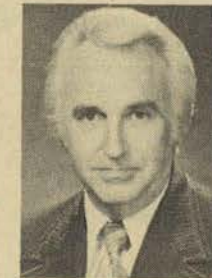
Ragan Courtney



Evelyn Tully
Birmingham



Steve Seelig
Music



Dale Cowling
Host Pastor



Cynthia Clawson

"Lottie D"
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The Southern accent Jesus wasn't a fanatic



Dr. Williams

There is an old adage which runs, "Whom the gods would destroy they first make angry". As a sequel, I have said, "Whom the devils would destroy, they first make ridiculous."

The venerable apostle Paul sensed this concern when

he wrote in I Timothy 4:11-13 to Timothy, his "son in the Gospel", urging him to "let no man despise thy youth". The Greek incorporates the idea "don't act like a kid" or "don't act silly" before men. Two other times Paul brought to Timothy's attention the importance of sane action on the part of Christians. In I Timothy 1:20 he tells about his rebuke of Hymenaeus and Alexander, whose conduct had brought reflection upon the Christian community, and in I Timothy 2:7 he indicates that the pastor "must be well spoken of by people outside the church". Paul felt it imperative that representatives of Jesus Christ should act and teach in a manner that would bring proper respect for Christ and His church.

In modern times it appears so very easy to lose this perspective. There are many who seem to feel that to be an effective Christian one must be strange, fanatical, "odd ball" or otherwise ridiculous. No doubt Satan wants it that way, since he can make Christianity appear in such bad light that people have no desire to be Christian.

Jesus was not ridiculous. He was the only perfectly normal human being in His day on this earth. Every other human being in all history, since the fall of Adam, has been sub-normal. The effects of sin upon all other human personality has had a marked effect. Even the mind of man has been so long deluded by evil that all men are below the standard first established in innocent Adam before the fall and re-established forever in Jesus. No man then, other than Jesus is perfectly normal. All think and act with serious faults compared to Him.

It is not likely that Jesus would be very well pleased with some of the fanaticism now being pawned off on mankind in His name. It is highly doubtful that he would approve of some of the perverted sermons and silly songs heard today. Jesus was not a showman

in His earthly ministry and shunned all pretense of public display. He often performed a miracle and asked the beneficiary to "tell no man". He certainly did not seem to be the type who would appear on TV and demonstrate His special powers with God, the Father. Never did he brag about His abilities, nor ask anyone to follow Him because of them.

There was always dignity about Jesus. Nowhere in the New Testament is there the least evidence that Jesus would "join the popular vein" in thinking of God. He did not refer to God as "the man upstairs". The character of Jesus did not indicate that he would sing many of the counter revolution songs current in our time. He would certainly not be found in the camp of those who discredit the church and try to establish a counter movement in the name of Christianity.

Jesus was a regal being. He was majestic in every sense of the word. He was dignified and yet compassionate. He was a true King of Kings and Lord of Lords. Everywhere he went men looked at Him with amazement and honored respect.

It was the non-Christian Hebrew world that harbored the fanatics, not the Christian community. The fanatics conspired to put Him to death. They were the ones who lied about Him at His trial. They cried, "crucify Him!" Reason and justice made no appeal to them, only fanaticism for Hebrew traditions and bigotry.

Likewise, in the Roman world, it was in the non-Christian communities where the fanatics were found. They did all sorts of ridiculous things against the early missionaries. The bearers of the Christian message were invariably intelligent men who acted with great dignity and matchless decorum as they went from city to city and nation to nation with the Good News of salvation.

Wouldn't it be wonderful if modern Christians would spread the Truth of God in a manner that attracts rather than repels people? We could win more if we did not get in the way of God in the effort. A seminary professor friend told me one day of riding on a train with the great Gypsy Smith and witnessing his effort to win seven people to the Lord on that trip. He said not one other person, other than the professor, knew that Gypsy Smith had talked with

these prospects for the Kingdom. He did not do it in a ridiculous manner to be seen of men, nor to report it on an envelope, he did it so simply and beautifully that no one person could feel the least bit strange in the situation. Gypsy Smith knew the Master fisherman and adopted his method. Fanatics do not make good fishers of men. — Dr. H. E. Williams, President-Emeritus and Special Representative for Development, Southern Baptist College



Bullington



Mrs. Bullington

Journeymen to speak at BSU Convention

Danny and Jane Bullington, 1970 graduates of the University of Arkansas and recently returned Journeymen from Kenya, will represent the Foreign Mission Board and speak at the BSU Convention at Second Baptist Church in Conway, Oct. 26-28.

Other speakers include Dr. Tommy Starkes of Atlanta, Dr. Nathan Porter of Arkadelphia, and Rev. John Corbitt of Little Rock. Bill and Linda Cates of Nashville, Tenn., will lead the music.

Seven hundred and fifty college students are expected for the annual meeting.

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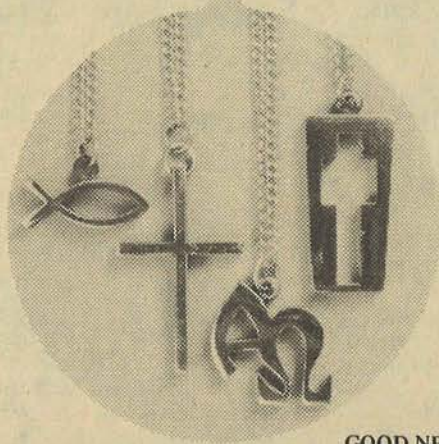
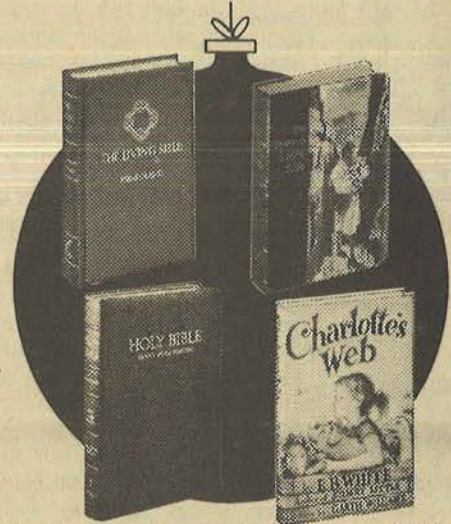
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Victory through God's unflinching love

By E. A. Pipkins
First Church, Clinton

International
Oct. 28, 1973
Romans 8



Pipkins

When the two ladies finally arrived the game was almost over. Finding seats in the stands, one also found the scoreboard and noticed that the score was 0 to 0. Turning to the other she said, "Oh good, we haven't missed anything."

If you have not been a part of the Book of Romans up to Chapter VIII, you will not be able to understand what all the shouting is about.

Free in Christ

The cult of positivism says you cannot be emphatic with a negative. Paul was not a member. He begins the chapter with an emphatic negative that is the climax to all he has written. "No condemnation." No condemnation of any kind. No reason within us, no person without us, no devil below us, can condemn us. We are "in Christ". To condemn us, one would have to condemn Christ. (Read 6:1-11). To be "in Christ" makes one free. Liberated from past guilt and the present power of sin, the believer is dead to the law of sin, but alive to the law of the Spirit (8:2), which is life and freedom. God did for man what the law could not do. When Christ came in the flesh sin pressed its claims against Him, but lost. Christ was not condemned, sin was (8:3-4). Therefore, those "in Christ" share in His victory over sin.

In Christ was the unlimited power of the Holy Spirit. The man who is "in Christ" is "in the Spirit". A man "in the flesh" is hostile to God (8:7-8). His life cannot satisfy God and it results in death (8:6). The man "in Christ" has his desired and affections set on God. Rather than death, he enjoys life and peace (8:6). He has an inner harmony in life that centers in God.

Notice how these expressions — "Spirit of God", "Spirit of Christ", "Christ in you" — are used interchangeably (8:10-11). The Holy Spirit is both

the proof and the means whereby the believer is set free.

Free from sin and death, the believer is not obligated to live after them (8:12). Since the Holy Spirit has set men free, men must live after the Spirit. Living after the Spirit, one puts to death the "deeds of the body" (8:13). Although the body is crucified (6:6) and is dead (8:10), still the deeds of the body must be put to death.

The Work of the Spirit

The Spirit of God is the agency by which men are set free. He is also the instrument of sonship. The Holy Spirit is the Spirit of Adoption (8:15). Sonship is evidenced by being led by the Spirit and by the absence of deeds of the body (8:14). Fruits of the Spirit are not bondage and fear, but joy.

Contrary to popular opinion, God is not the Father of all men. That God created all men does not imply that He is the Father of all men. Sonship is a conferred status given through the Spirit to those who are "in Christ".

The Hope of glory

Suffering is a part of life. There is no life without it. Life is not understood except through suffering. There is no exemption for the Christian. Nothing is permanent in this world. Beauty fades. Life decays. The sign of death is everywhere. This only serves to greater enhance the glory for which the believer is destined (8:18).

The whole created world yearns for the day when the sons of God will share in the glory of God. Nature shared the penalty of sin and longs for the day when sin's dominion will be broken (Gen. 3:7). That which is true of nature is even more true of man (8:23-25). The Holy Spirit has given the believer a foretaste of the promised glory (8:23). The believer "sighs to himself" for the full realization of what adoption into the family of God means.

The Spirit helps us

Suffering, incomplete and weak is the Christian in this present world. His resource is his sure and certain hope secured in the Spirit which makes him a son of God.

As the believer "sighs to himself" for the redemption of the body, the

Spirit also "sighs" on his behalf. Both sighs are the work of the Spirit and are the deepest form of prayer. The believer knows so little of his own real need that he cannot pray aright (8:26). He can no more do his own praying than he could do his own justifying (5:1, 18).

Prayer becomes "the divine within us appealing to the divine above us" (Dodd). The believer may not be able to put words to his deepest cry but God knows what he means and answers his prayer because the Spirit pleads before God for His saints (8:27). As God hears and answers these prayers, He "cooperates for good" (8:28) with those whom He has called and justified and who love Him because He has.

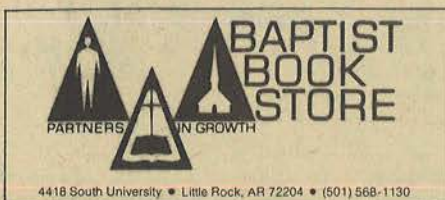
Full assurance of victory

What is the conclusion for all this? That the believer can be assured of God's goodwill through all of life's experiences. (8:31) God proved His love for men when Christ died for the sinner (5:8). If God would not hold His Son back from man, He would not withhold anything from him (8:32). The believer has full assurance in the face of any accusation (8:33). God will not condemn he whom He has already justified (8:30). If God will not, who could? Christ could (8:34). But, this is unthinkable. Christ died for the believer's justification, rose for his reconciliation, and pleads at the right hand of God on his behalf.

If Christ has done all this for the believer, even while he was a sinner (5:8) what could threaten the security of Christ's love now (8:35), which is really God's love in Jesus Christ (5:8)?

The believer is sure of God's love in Christ. He not only can endure, he can overcome. Because nothing can block God's love for the believer nor stop God's purpose for his life, the believer is "super-victorious" over the sufferings of life (8:37). The whole world may fall down around the believer but that would not threaten his place in the heart of God. Rather than separate, suffering brings the true believer closer to God.

The believer is not given reasons for the things that happen in life but he is given full assurance that God is with him through them all. His security in God's love cannot be shaken by any power. His ultimate victory is in the realization of God's purpose for his life.



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Witnessing through my church

James A. Walker Jr.
First Church, Warren



Walker

Witnessing through a church is disciplined action. Part of the resistance by cults against the church doesn't come from its traditionalism. The church has standards which some aren't ready to meet.

Anti-church groups have said "yes" to Christ and "no" to the church. For these, witnessing is an activity promoted by individual zeal or group pressure. Free-lance witnesses like to feel their independence from any organized institution.

This concept didn't originate with Paul. His mission endeavors and evangelism activities were church centered. A church commissioned him. He organized churches. Churches served as bases from which the good news was launched.

No city claimed as much of Paul's time as Ephesus. Located at the mouth of the Cayster River, it was the market place of Asia Minor. It was a town with Roman pomp and power. The temple of Diana made it a religious place. Pagan superstitions abounded. Here, a church was established.

A Teaching Base Acts 19:7-10

Upon arrival in Ephesus, Paul went to the synagogue. He may have been more cautious there than in other synagogues for he preached three months. "The Kingdom of God" (v. 8) theme didn't arouse too much opposition.

Paul wasn't one to change methods to please critics. He witnessed with boldness. He debated with the opposition. He pleaded. Witnessing through a church or in a church building doesn't have to be timid. A church should be attracting outsiders with a bold, aggressive outreach ministry.

Paul's witnessing came through clear. The opposition soon suspected his message. They stirred up a fuss forcing Paul to find another place. The synagogue was concerned with "law" not "The Way."

The hall of Tyrannus opened. Early churches were flexible enough to meet emergencies. W. O. Carver described this hall as a school house.

One source claims Paul taught from "the fifth to the tenth hour." Tyrannus would need the hall until about ten in the morning. At four he would return

for his teaching duties. Most Ionian cities stopped work for a five hour period. This fit with Paul's mission. He would teach while the city was idle. Many were attracted by his message. Before and after teaching, Paul returned to his avocation of making tents. His penetration into Ephesus wasn't unlike that of many of our home missionaries.

Witnessing must have a base. The church is a launching pad. From a community of believers the word radiates as light to the immediate area and filters to distant regions.

Churches still provide the best opportunities for witnessing. A local church should offer programs of training. Churches should locate the lost. Churches should take the initiative in cultivating a concern for those without Christ. Only churches are in a position to offer a continuing ministry to those who are won. While being alert to every wayside opportunity, we should not neglect to witness through the institution Christ established and commissioned.

Discipline in the Fellowship Acts 19:18-23

One danger of religious success or enthusiasm is attempted imitation. Sceva's sons tried to repeat the wonders God was working through Paul. It ended in disaster for the imitators but good for the gospel. The Ephesians had heard enough preaching to distinguish between the true and false.

The gospel has cleansing power. "Many also of those who were not believers came, confessing and divulging their practices" (v. 18 TEV). It was time for a book burning.

Thanks to consistent witnessing by Paul, they were able to see the Christian life as one of faith. It cost them but they burned their books. For some, it may have been a source of income. Ephesus had an expensive fire the day the books of magic were destroyed.

Discipline in the church was rewarded. The witness continued. "So the word of the Lord grew and prevailed mightily" (v. 20 RSV). There seemed to be no end to effective witnessing. Every occasion furthered the word. Even those events, which at first looked defeating, turned to the advantage of the infant church establishing its way in the world.

Records were being set at Ephesus. No city permitted a missionary to stay so long. With other places waiting and

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Life and Work

Oct. 28, 1973
Acts 19:1-20:21

his ultimate destiny of Rome, Paul tarried. But events were pressing. He wanted to move on. Asia gripped him. By sending Timothy and Erastus to Macedonia, he was able to spend more time in his adopted city.

Anything wouldn't pass in Ephesus. Paul's influence was felt. This church became strong on the mission circuit. Could Paul's long ministry and strong discipline have had anything to do with effectiveness in witnessing?

A Final Witness Acts 20:17-21

It's a good thing Paul stayed in Ephesus. Silver craftsmen caused an uproar when their business was threatened. After the dust settled, Paul made a quick trip to churches in Macedonia. Hastening back to Jerusalem for the day of Pentecost, he stopped at Miletus and asked the elders of the Ephesian church to meet him.

In this section, Paul stated his ideas on witnessing through a church. He had practiced these principles almost three years.

His life was an open book. Christian living was a positive witness in a pagan setting. Quality of life was demonstrated. Life harmonized with profession. "Too many hypocrites in the church" is more than a phrase. Witnessing through the church requires holy living.

How did he serve among them? "... with all humility and tears." Paul had the credentials but didn't boast. He could put down the best but he chose to be "made all things to all men that I might by all means save some" (1 Cor. 9:22). We serve the Lord, not self.

Motive is important in witnessing. Why did Paul establish a colony of heaven in Ephesus? "You know that I did not hold back anything that would be of help to you. ..." (v. 20 TEV). What is best? should be a question to motivate us in witnessing.

Look at Paul's method of witnessing through the church. He taught them in a public hall and went from door to door. Churches should not be satisfied with the annual revival or even two revivals a year. Witnessing is constant. Of all organizations, only the church is prepared to administer a year round witnessing program.

How effective is witnessing through your church? Are you involved in a personal mission of support? Your church needs you. Your community needs the witness of your church. A commitment to this priority could bring the Ephesian story to your town.

Record budget adopted; appoints 23 missionaries

RICHMOND (BP) — The Southern Baptist Foreign Mission Board, meeting here, approved a record \$42,425,284 budget and appointed 23 new missionaries.

The board also honored Baker J. Cauthen during a luncheon recognizing his 20th anniversary as executive secretary.

In other action, the board elected a new slate of officers and selected a new radio and television representative for Africa.

The 1974 budget exceeds that of 1973 by \$3,533,287.

"This budget is made necessary by the realities of projecting mission work in 77 countries with a staff of more than 2,500 missionaries amid escalating inflation and dollar devaluation," Cauthen said.

He told board members that over \$19 million of the budget will be used to send and support missionaries, over \$12 million will provide for work on the field, while over \$5 million will be available for building projects.

Cauthen emphasized that all home-base expenses combined amount to less than nine percent of the total budget. "We thank God for the long-standing record of low home-base administrative costs which enables such a large amount of the mission funds to be used directly on the fields," he said.

Speaking of the two main channels of foreign missions giving, Cauthen said, "the Cooperative Program is the lifeline of all missionary effort, both at home and throughout the world. It is the basic money upon which we rely for the projection of worldwide missionary labor.

"Gifts through the Cooperative Program are reinforced by the Lottie Moon Christmas Offering which enables us to go twice as far in world outreach as otherwise would be possible," he stated.

Twenty-three new missionaries were appointed to serve in 10 countries.

Appointed as missionaries were Mr. and Mrs. J. D. Batson of Mississippi to South America; Mr. and Mrs. P. Frank Crosby of Texas to Mexico; Mr. and Mrs. R. Kenneth Gaskin of Florida to Dahomey; Miss Annette Hall of Virginia to Jordan; Miss Jeni Hester of Texas to Colombia; and Mr. and Mrs. George R. Holder of Texas to Colombia.

Also, Dr. and Mrs. Gerald H. Holt Jr. of Texas to Colombia; Mr. and Mrs. Clayton K. Hulet of Oklahoma to North Brazil; Mr. and Mrs. W. Ward Nicholson of Texas to Nigeria; Mr. and Mrs. Charles E. Purtle of Arkansas to Dominican Republic; Mr. and Mrs. Wilson R. Tatum of Texas to Lebanon; and Mr. and Mrs. Jere A. Wilson, formerly of Georgia and Mississippi to Brazil.

Employed as a missionary associate to Liberia was Miss Rachel Dubard of Mississippi.

The board also selected Zebedee V. Moss, missionary to Zambia, as the board's new radio and television representative for Africa.

Moss will coordinate the use of mass communications and serve as a consultant to the various missions of Africa,

Educators meet to coordinate work

NASHVILLE — The chairmen of Christian Education Committees for 10 Baptist state conventions gathered here for an annual planning session, the better to coordinate and promote the work of 54 Baptist colleges and universities.

The meeting in Nashville was sponsored by the Education Commission of the Southern Baptist Convention.

The three states with Christian Education Commissions employing full-time executive secretaries sent their executives to the meeting. They are Woodson Armes, Texas; Aubrey L. Hawkins, Georgia; and T. Robert Mullinax, North Carolina.

Daniel Grant, president of Ouachita Baptist University, Arkadelphia, addressed the group on the elements of wholesome involvement in the world, which constitute one of the distinctives of Christian higher education. He noted the necessity for Christian college administrations and faculties, and sponsoring Baptist bodies, to understand, respect and support one another.

Milton Ferguson, president of Midwestern Seminary, Kansas City, Mo., spoke on, "We Couldn't Do without You," underlining the great appreciation the six Southern Baptist seminaries have for Baptist colleges and universities.

Other program participants included Allen Comish, director, Church Ser-

south of the Sahara. He will initially live somewhere in Eastern or Southern Africa, but will also serve the missions in West Africa, a board spokesman said.

Moss was appointed by the board in 1959.

W. Douglas Hudgins of Jackson, Miss., was reelected to his second term as president of the board. Hudgins is executive secretary of the Mississippi Baptist Convention.

Other new officers elected by the board are Eldred M. Taylor of Somerset, Ky., as first vice president; Robert B. Bass of Richmond, as second vice president; and Mrs. Thomas C. Womble Jr. of Clemmons, N.C. as recording secretary. Miss Elizabeth Minshew of the board's executive staff was reelected assistant recording secretary.

vices and Materials Division, Baptist Sunday School Board; Edna Frances Dawkins, associate secretary, Department of Promotion and Furlough Ministries, Foreign Mission Board; N. Larry Bryson, program leader, Rural-Urban Missions, Division of Associational Services, Home Mission Board; and Julian H. Pentecost, editor, *The Religious Herald*, Virginia state paper.

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VBS reports

Sept. 24 - Oct. 15

Name of Church	Enrollment	Average Attendance	Professions Of Faith
Bauxite, Pleasant Hill	58	51	0
Benton, Trinity	79	8	0
Camden, Grace	133	110	0
Dumas, Anderson Chapel	78	67	0
Fort Smith, Windsor Park	635	383	23
Grubbs, First	70	46	0
Hope, First	266	194	0
Hot Springs, Mt. Valley	50	44	2
Lake Hamilton	83	60	0
Little Rock, Lakeshore Drive	112	102	0
Mineral Springs, Central	76	67	0
Quitman, First	102	71	0
MISSION SCHOOLS:			
Cortez Colorado sponsored by Hope, First	179		14
Hope Mission School sponsored by Hope, First	81		0

A smile or two

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Annual OBU dinner scheduled for Nov. 6

The annual Ouachita Dinner at the Arkansas Baptist State Convention will be held this year on Tuesday, November 6, at 5 p.m. in the Fellowship Hall of Immanuel Baptist Church. Tickets will be obtainable at the pre-convention conferences, at the Ouachita booth and at the door.

Russell Newport, soloist, who is singing for the Pastor's Wives Conference and in the opening convention service that night, will be a feature of the Ouachita program.

The Messengers Five, a quartet and accompanist from the Ouachita Singing Men, will provide additional music for the brief program. Dr. Doyle Wright, president of the Former Student Association, and Dr. Daniel Grant will contribute to the Ouachita spirit before the group adjourns for the evening's program of Christian Education.

Entertainment for Church groups

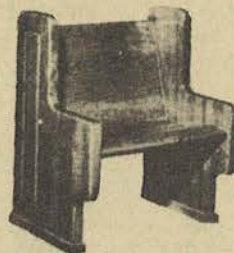
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Attendance report

Oct. 14, 1973

Church	Sunday School	Church Training	Ch. adns.
Alexander, First	83	56	1
Alicia	45	35	
Alma, First	445	126	
Alpena	82	34	
Banner, Mt. Zion	28	23	
Belrne, First	63	25	
Bentonville			
First	245		
Mason Valley	103	39	
Berryville			
First	154	67	
Freeman Heights	109	58	
Rock Springs	61	61	
Blytheville			
Calvary	165	86	7
Gosnell	197	95	5
Booneville			
First	227	204	4
Glendale	94	54	1
Cabot, Mt. Carmel	207	86	2
Camden, First	445	153	3
Cherokee Village Mission	72	26	
Clinton, Friendship	87	26	1
Conway, First	130	60	
Conway, Second	358	81	3
Crossett			
First	528	202	
Magnolia	186	132	
Dermott, Temple	127	83	2
Elaine	170	94	
El Dorado, Caledonia	34	18	1
Ft. Smith			
First	1271	378	5
Grand Avenue	738	312	8
Moffett Mission	30		
Oak Cliff	192	76	
Trinity	177	79	3
Windsor Park	700	274	7
Gentry, First	181	84	
Grandview	77	68	
Greenwood, First	322	148	
Greens Ferry, Westside	103	57	6
Hampton, First	142	82	
Hardy	101	36	4
Harrison			
Eagle Heights	301	127	3
Woodland Heights	82	43	
Helena, First	255	94	1
Hope			
Calvary	185	80	2
First	490	143	
Hot Springs			
Grand Avenue	275	158	1
Leonard Street	81	69	
Park Place	420	121	
Hughes, First	205	64	
Jacksonville			
First	396	72	8
Marshall Road	336	120	2
Jonesboro			
Central	433	169	2
Nettleton	265	99	
Lake Village, Parkway	69	44	
Lambrook, First	119	100	
Lavaca, First	315	124	1
Lexa	164	85	
Little Rock			
Crystal Hill	200	74	
Cross Road	71	74	6
Geyer Springs First	691	217	4
Life Line	595	166	8
Martindale	110	61	
Sunset Lane	201	94	1
Woodlawn	716	45	
Magnolia, Central	662	203	4
Marked Tree, First	160	59	
Melbourne, Belview	168	98	
Monticello			
First	263	95	2
Second	267	107	1
Mountain Home, First	358	118	1
North Little Rock			
Baring Cross	567	181	
Calvary	414	188	1
Gravel Ridge	197	69	
Levy	453	125	
Park Hill	759	159	
Paragould			
Center Hill	180	106	
East Side	208	100	
Paris, First	406	97	1
Pine Bluff			
Centennial	153	57	
East Side	206	135	
First	636	154	4
Green Meadows	62	40	
Lee Memorial	197	95	2
Second	162	55	
Prairie Grove, First	211	73	
Rogers, First	625	156	4
Roland, Natural Steps	91	41	
Russellville			
First	504		
Kelley Heights	46	20	
Second	199	60	
Sheridan, First	289	121	4
Springdale			
Berry Street	120	56	2
Caudle Avenue	131	49	
Elmdale	340	80	
First	1030	5	
Oak Grove	89	29	
Uniontown	100	58	
Van Buren, First	535	243	3
Jesse Turner Mission	26		
Vandervoort	57	29	
Vimy Ridge, Immanuel	74	33	
Warren			
Immanuel	269	70	
West Side	60	55	
West Helena, Second	220	92	1
W. Memphis, Vanderbilt	116	52	
Wooster, First	126	101	