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### July 11, 1974

Arkansas Baptist State Convention

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July 11, 1974

# Arkansas Baptist

NEWSMAGAZINE



day of prayer  
for

associational missions... july 14

## One layman's opinion

# The setting for

# Golden Gate Seminary



Dr. Grant

After my first visit to Golden Gate Seminary in the San Francisco Bay area, I am happy to join the many others who have proclaimed the breathtaking beauty of the setting for our western-most seminary. Pictures do not do justice to it. Campus photographers are faced with a dilemma; either they focus on the beautiful view of San Francisco Bay and the city skyline, and fail to show the Seminary campus;

or they focus on the Seminary buildings and exclude the awe-inspiring scenery at the doorstep of the buildings. Furthermore, the campus is designed a little like a Swiss Alpine village, and a photographer has quite a challenge catching the multiple-level effect of the various buildings.

In spite of the beauty of the physical setting, there is something else about the setting that struck me as even more important. The cosmopolitan world culture of the City of San Francisco provides a setting for Golden Gate Seminary that must cause mixed feelings among Seminary faculty and students. It is a city that American and foreign tourists alike rank at the top of their list of favorite places to visit. It is a friendly city with respect for many different cultures, and the food is wonderful. But the same tolerance for different cultures has spawned a permissiveness to many undesirable things — commercial exploitation of sex and the peddling of pornography, and a business trend to make Sunday simply another commercial day. The open sale of pornographic publications on the sidewalks in coin-operated newsstands is especially offensive. The recent national survey of church affiliation revealed that California ranked third from the bottom among all 50 states, with only 33.5 percent.

President Harold K. Graves of Golden Gate Seminary believes there is one special result of this secular setting for the Seminary. When foreign mission volunteers come to Golden Gate Seminary from a typical deep South Bible-belt community it is almost like getting an early start on their orientation to the cultural setting of the foreign mission field. As President Graves describes it, when their Seminary training is completed, many are already 50 percent adjusted to the "culture shock" in store for most missionaries. San Francisco is a kind of halfway house between the Bible-belt and the Buddha-belt. — Daniel R. Grant, President, Ouachita Baptist University

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Baptist pastors are dropping out at a surprising rate and many Baptists are asking the reasons. Some dropouts tell why in this article.

# Arkansas Baptist

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## The role of women



Editor Sneed

One of the most hotly debated issues of the moment is the role of women.

Some of the advocates of the Woman's Liberation Movement have suggested that the home be abolished, while proponents of the other extreme maintain that a woman should be kept in a subordinate position. It should be remembered that extremes are

seldom, if ever, right.

To begin with, the Christian woman was given a new relationship through Christ. Prior to the work of Jesus, woman was to be a chattel — a piece of property. Like other possessions, her only purpose was to benefit her husband. But when Christ came he gave a new station and position to woman.

When the Scripture is carefully studied, one discovers that men and women are of equal value in the sight of God. (Gal. 3:28; Eph. 2:14); although they have differing roles or assignments in life. In the marriage relationship they are to become one, (Gen. 2:23-24.)

While Paul declared that "The husband is to be head of the wife," (I Cor. 11:2-16; Col. 3:18; Eph. 5:23), it should be observed that the husband is never authorized to subject his wife. It is the wife who was addressed by Paul and not the husband.

Husbands are, however, commanded to love their wives as Christ loved the church and gave himself for

### Guest editorial

## Our kinship with Job

It is impossible to read the Bible without feeling a close kinship with many of the persons mentioned. For example, we can readily identify with Moses in his dilemma about whether to be a high ranking government officer in Egypt or suffer affliction with the people of God. Most of us can understand his reluctance also to go back to Egypt where he had committed murder.

\*\*\*\*\*

Perhaps we do not feel as great a kinship with any of the biblical characters, however, as we do Job. One reason for this is that suffering is universal. Troubles are as common as night and day.

Recently I attended the funeral of a friend and while I was at the funeral home I spoke to another friend who was there because of the death of a loved one. Often when one goes into a hospital to visit he will meet several friends who are there to show their concern about loved ones who are sick. Thus, as the drama of life unfolds, we feel a kinship with Job as we realize the widespread existence of suffering. The story of Job indicates that messengers with bad tidings were standing in line awaiting their turn to tell Job of

it (Eph. 5:25.) They are further advised not to embitter their wives (Col. 3:19).

Wrong attitudes concerning the role of woman in the home and in our society produce many problems today. Both extremes place much stress on the contemporary home. Some Woman's Lib advocates would do away with marriage. The end result of this philosophy would totally destroy our nation. Those who propose total domination of womankind are almost as destructive as the lib movement. For these people would take away a woman's right to think and place her in a subservient role in the home and society. A contemporary well-trained woman must have the right of creativity.

In many instances our society has dealt unfairly with women. Too often, men and women perform the same job for the same business and the man receives more pay. This strikes at the worth of woman. Obviously, true equality demands that each receive equal compensation.

We live in changing times. Inevitably the changes will have an impact on the individual (both male and female), the home, and society. However, we have an anchor that can be found in Christian principles.

Couples should approach marriage on the basis of love and mutual respect with Christ as the anchor to hold them together.

When we remember that God believed mankind, both woman and man, to be so valuable that he sent his Son into the world to purchase our redemption, we discover our worth. Let's claim it and rejoice in it.

another calamity. Such a pattern is prevalent today.

Our kinship with Job, therefore, is expressed by the fact that we all have troubles. We all suffer in one way or another. No one is exempt from some kind of hurt.

\*\*\*\*\*

We are also kin to Job in another sense. There are always those who will try to comfort us. Many of these would-be comforters know very little about trouble and about our own problems in particular.

\*\*\*\*\*

Our kinship to Job is obvious at another point. Many times our experiences that bring desperation turn out to be inspiration that pushes us nearer God and an understanding of Him.

Though we are kin to Job in many ways we have an advantage that he did not have. We have a better opportunity to see the whole drama of life than he had. We also have the powerful commentary of the life and words of Jesus Christ.

In spite of Job's limited knowledge, he came out on the side of a greater faith in God. We can do the same despite our troubles. — Editor Hudson Baggett in *The Alabama Baptist*

I must say it!

## Evangelism — how Jesus did it



Dr. Ashcraft

Any definition of evangelism falls short if it doesn't "send" the new convert. Jesus is quite trustworthy in his message and actions, how did He do it?

He quickly involved his converts in the immediate giving of their witness to others. It is so very simple. Many have passed it by for something complicated and difficult. This should not be since every convert to Christ is qualified to

relate simply and clearly what Jesus did for him.

Jesus did not allow a time gap in the new convert's life for any consideration but wisely involved the new believer in quickly relating his experience to others. The length of time between conversion and the first effort at witnessing is crucial.

If the new convert exercises his new faith quickly while the freshness of forgiveness enshrouds him he may be expected to have a life adorned with this grace. The longer a convert waits for any reason to share his faith, the greater will be Satan's efforts to cause further delay, hence an aborting result.

### The president speaks

## To teach or not to teach — that is not the question



Moore

The real question is, "shall we obey or disobey?" When our Lord's specific command is to "teach all things which I have commanded you," the alternatives become very clear. We teach the Word or disobey the Lord.

Our emphasis upon experience with de-emphasis on the scriptural basis for experience has created a very weak brand of discipleship, which is really not discipleship at

all. Our orientation to the emotional to the neglect of the scriptural has created a mentality that says that a man is not teaching, preaching or singing unless he displays great emotion and evokes great emotion. Church pulpit committees move quickly to consider another man when the one they have heard did not stir their sensation-oriented souls. A message with little content but great emotion will be accepted in most of our churches. This has paved the way for the charismatics to capitalize upon our ignorance. This tells me that we have reared a generation of people who know little and care little about Biblical truth.

Because I am moved when God is near and I am moved similarly (by weeping) when I see great athletic accomplishments or hear sad stories of little boys

Most witnessing does not involve heavy theological discussions or highly sophisticated methods. It is about as simple as the blind man mentioned in John 9:25. He did not need nor did he have special medical knowledge or academic achievements. He had a clear, miraculous experience which in itself validated the witness. He quickly related his good fortune to others.

Real evangelism occurs at the exact point a convert relates his experience to another, not until then. When great segments of time exist after conversion before the first testimony, vast damage occurs to the potential of such a Christian.

The finest, most far-reaching experience of my life was at that point. The night I received Christ in 1934 Brother L. M. Keeling, pastor of First Church in Malvern, assigned me the task of reaching all of my brothers and sisters in the Ashcraft family of eight children for Christ. There was no lapse of time.

The task took 13 long years but the urgency of reaching people has never dimmed in my life since that moment. It is good to begin early to witness. Jesus would have it that way (Mark 5:19.)

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

whose faithful dogs are run over; I may often judge any weeping to be the presence of God. Obviously, many decisions are made on such an emotional impulse. Follow-thru on such decisions are seldom seen. I am an emotional preacher. My appeal is not to depreciate emotion. My appeal is that meaningful commitments have to have a solid basis. The Word of God is that basis. Since we are not born with a knowledge of the Word, we must be taught it. Those taught can make meaningful decisions.

In a recent youth encampment attended by over 3,000 young people, I asked my class of 43 from 23 different Baptist churches a number of questions. Two questions received shocking replies. (1) "Can anyone tell me what 'the incarnation' means?" Every person lifted their hand indicating they *did not* know. One girl began giving a definition of re-incarnation as taught in Hinduism. Every pupil knew what re-incarnation meant. (2) "What are the church ordinances?" Not one person knew. The nearest thing to an answer was that "Ordinances are something that has to do with the city government."

Paul's appeal is fitting "the things thou hast heard . . . commit to faithful men, who shall . . . teach others also." (II Tim. 2:2) God's men must be "apt to teach." (I Tim. 3:2)

## Association honors deceased pastors

Tri-County Association Executive Board, meeting June 17, adopted resolutions in appreciation of the work of two pastors in the association who died the week before. The following are the texts:

Whereas, Rev. E. E. Boone has served our association as missionary and our sister church — Wynne Baptist — as pastor,

And whereas, his devotion to the cause of Christ and his faithfulness in service has been adequately displayed,

And whereas, his desires and purposes have been clearly indicated in his expressions to lift up the Lord Jesus,

Be it therefore resolved: that our Executive Board, in its regular meeting on June 17, 1974, at the Tri-County Baptist Camp, express our deep appreciation for the ministry of Rev. E. E. Boone.

That we express to Mrs. Boone our heart-felt sympathy, Christian love and united prayers on her behalf.

That we, further, express our genuine concern and prayer for the Wynne Baptist Church in this hour and the assurance that we will continue to hold them before the throne of grace in prayer.

Be it further resolved: that this resolution become a part of our permanent record and that a copy thereof be sent to Mrs. Boone, Wynne Baptist Church and the *Arkansas Baptist Newsmagazine*.



Boone

Wright

Whereas, Rev. Norman Wright has served the Fitzgerald Baptist Church as pastor and the Tri-County Association in various roles of responsibility.

And whereas, his commitment to the cause of Christ and his unselfish labor in the Kingdom endeavour has been evident in our midst,

And whereas, his faithfulness to his Lord, Church, home and association has been clearly indicated by a constant example,

Be it therefore resolved that the Executive Board of Tri-County Baptist Association, in its regular meeting on June 17, 1974, express our deep appre-



*This \$65,000 building has been built for the mission.*

## Mission dedicates building

The Indian Springs Baptist Mission near Bryant in Central Association dedicated a new building on Sunday afternoon, June 9, exactly three years after the mission was founded.

The first services were held with 15 present on June 13, 1971. The mission met in a converted residence. Ground-breaking for the new building was held on May 6, 1973. The site for the mission was bought by the Central Association with an assistance grant from the Missions Department of the Arkansas Convention. Trinity Church, Benton, assumed sponsorship of the mission shortly after it was organized and has underwritten the cost of the new building.

There are approximately 5400 square feet in the building which affords an auditorium that will seat 250 and educa-

tional space for 175 persons. There are eight classrooms, kitchen, fellowship hall, and pastor's study. Construction cost was \$65,000.

Pastor Willis Calhoun has led the mission as its first pastor. Attendance at the first meeting in 1971 was 15 persons, but the membership of the mission now stands at 200.

Members of the mission participating in the dedication service were C. F. Landon, who led the opening prayer; Mrs. Robert Darrall, who gave a history of the mission; welcome and recognition of guests by Bill McFarland; and the act of dedication led by Raymond Griebel. Music was directed by Steve Perdue. Clarence Shell, state evangelist, from Benton, led the dedication prayer.

The sermon was delivered by R. H. Dorris, Director of the Missions Department of the Arkansas Convention. Challenging the church to constantly keep in remembrance the substance of the act of dedication they had shared in, he suggested they ask three basic questions if their progress begins to lag: "What is the quality of our work? What is the spirit of our work? and What is the motive of our work?" He said that many church members "not being properly motivated, exhaust themselves and are totally frustrated because they have served in their own strength toward selfish ends, rather than being motivated unselfishly by the grace and power of God. Proper motivation, being constrained by love, will greatly enhance the quality and spirit of work done by any church."

ciation for the ministry of Rev. Norman Wright.

That we express to Mrs. Wright our heart-felt sympathy, Christian love and united prayers on her behalf.

Further, that we express our genuine concern and prayer for the Fitzgerald Baptist Church in this hour and the assurance that we will continue to hold them before the throne of grace in prayer.

Be it further resolved: that this resolution become a part of our permanent record and that a copy thereof be sent to Mrs. Wright, Fitzgerald Baptist Church and the *Arkansas Baptist Newsmagazine*.

## Food and fellowship Church picnics

By Virginia Kirk and Jane Purtle

*"And taking the five loaves and two fish he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd. And all ate and were satisfied." — Luke 9:16-17*

Imagine yourself in the crowd on the day Jesus fed the 5,000! The fun of an unexpected picnic and the awe of a miracle made the food and fellowship unforgettable.

Does your church have a picnic each summer? If not, consider having one this year. We choose a Wednesday night in July or August and gather at the river. The children and senior adults especially enjoy the chance to get out near the water in the air and sunshine and renew themselves. It's a good time to invite prospective members or friends who need an informal kind of Christian fellowship.

Jesus could make a picnic just hap-

pen; we find that a committee is needed. The following check list ought to help the committee make this year's picnic a success.

Publicize the picnic well, urging each family to bring a well filled basket. Choose a place that will accommodate your group and make whatever reservations are necessary. Set a time for recreation an hour or so before the announced supper time. Appoint someone to be in charge of recreation.

Bring paper plates, napkins, tablecloths (if desired), cups and plastic ware; or better still, ask each family to bring their own utensils. Plan for the beverages your group prefers; we usually have iced tea and carbonated drinks. Make necessary seating arrangements; ask several people to bring lawn chairs for persons who need comfortable seats.

Last year our youth group was in

charge of the devotional period; this should be well planned, the highlight of the afternoon.

Everyone enjoys homemade ice cream at a picnic; we usually ask four or five families to bring a freezer of cream. For fancy ice cream, the following recipe is the best!

### Cherry-Nut ice cream

1 pint whipping cream  
6 cups milk  
1 3/4 cups sugar

Heat the above mixture until lukewarm. Add 1 tablespoon vanilla. Dissolve 3 rennet tablets in 3 tablespoons cold water. Add to milk mixture. Pour into a gallon freezer and let stand 10 minutes. Begin freezing. When half frozen, add 1 cup chopped maraschino cherries and juice and 1/2 cup nuts. Freeze until hard. Pack with ice and let stand at least 30 minutes before eating. This can be frozen, packed, wrapped in newspaper or plastic and taken to the picnic to be eaten two or more hours later.

## Geyer Springs has new building



The church's new education building adds space for 23 departments.

Geyer Springs First Church, Little Rock, dedicated its new education building Sunday, June 2.

The two-story brick building will provide space for 10 Preschool, two kindergarten, two children, five youth, and four adult departments. It also includes a large choir room and a recreation room. Adding 26,000 square feet to the

educational space, this new facility is valued at \$500,000.00. The contractor was Minor, Inc., of Little Rock and the architect was Scott Farrell and Associates.

The church has two Sunday Schools and two worship services in the Bible study program. Paul R. Sanders is pastor.

## Ordinations



Perkins

### Joseph Judson

**Perkins** was ordained to the ministry June 16 by Olivet Church, Little Rock. The sermon was delivered by Sam Davis, a former pastor to Perkins in Eoline, Ala. Perkins is pastor of Perry Church and a student at Mid-

America Seminary, Little Rock. He is married and has two children.

**Ricky Vire**, pastor of First Church, Hartman, has been ordained to the ministry by Second Church, Clarksville. Jim Henley, pastor at Second Church, was moderator and led the questioning. The message was brought by Clyde Vire, brother of the candidate who is pastor of Archview Church, Little Rock. Associational Missionary Paul Wilhelm served as clerk.

**James L. Thomason**, 28, pastor of Linwood Church near Pine Bluff, was ordained to the ministry by First Church, North Little Rock, June 2. J. C. Myers, pastor of the church, served as moderator and brought the message. Thomason is the husband of the former Becky Fleming and the son of Mr. and Mrs. Doyle Thomason, all of North Little Rock. He is a graduate of North Little Rock High School and Ouachita University. He received his M. Div. degree from Southwestern Seminary. Thomason served on the staff of First Church as assistant to Dr. Myers about 16 months.

## Staff changes

**Lawrence W. Harrison** is now serving as pastor of Parkview Church, El Dorado. He had served as associate pastor of the church since July, 1973. Harrison holds the B.A. degree from Ouachita University, and has studied at Southwestern Seminary, as well as the U. of A. at Monticello and at Fayetteville, and at Louisiana Tech. He served as pastor of First Church, Tillar, for five years, and served as minister of music-youth at churches at Norphlet and in Texas. He taught secondary math in the Tillar Public Schools. He is married to the former Donna Mason of Norphlet. They are the parents of three children.



Harrison



Pickett

**Laverne F. Pickett Jr.** has been called by Central Church, Jonesboro, as min-

ister of music and church program director. Pastor of the church is R. Wilbur Herring. Pickett is a graduate of the University of Florida with a Bachelor of Arts in Education. He has also studied at Jacksonville University, Florida State University, and Rollins College. His graduate work has been toward a Master's degree in Administration.

Pickett has served First Church, Winter Garden, Fla., as minister of music and youth and was serving Pine Forest Church, Macon, Ga., in a similar position when the Jonesboro church called him. Pickett is married to the former Miss Sara Polly of Jacksonville, Fla., and they have two children. Mrs. Pickett has a degree in interior designing.

**Wallace Ferguson** has accepted a call to serve as minister of music and youth at Second Church, Conway. He is a native of Warren, and has served Eagle Heights Church, Harrison. He and his wife, Linda, are the parents of a year old son.



Ferguson

**Keith Hamm**, pastor of Freeman Heights Church, Berryville, since October, 1968, has resigned to accept the pastorate of First Southern Church, El Dorado, Kan. He previously served churches in Missouri, Kansas, and California. Hamm holds the B.A. degree from Baylor University, the B.S. degree from Kansas State Teacher's College, and the M.R.E. degree from Golden Gate Seminary. He also has taught junior high school science.

**Ross O. Ward** has resigned as pastor of Hickory Street Church, Texarkana, to accept a position with Buckner Baptist Benevolences, an agency of the Baptist General Convention of Texas. Ward has pastored Churches in Oklahoma, Texas and Arkansas for 33 years. He has served in Arkansas for 18 years, serving First Church, Ashdown, for 12 years and West Baptist Church, Batesville, for five years.

## Deaths

**Joe R. Bell**, 66, Ft. Smith, died July 1. He was a member of Trinity, Ft. Smith.

**Melton Lloyd Simpson**, who was a pastor and superintendent of missions in Arkansas before moving to Missouri in 1955, died earlier this year. He was 56 and was a native of Beech Grove, Ark. He served churches at Marmaduke, Tuckerman, and Leachville. From 1944-50 he was superintendent of missions for the Mt. Zion Association. He had attended Ouachita University.

## Woman's viewpoint

### I tied it all together!

By Iris O'Neal Bowen



Mrs. Bowen

I come from a long line of savers, but oddly enough, my children don't appreciate my savings habit. And it didn't have a chance to catch up with me until we sold our Ridge-Road home after 12 years. Moving into a smaller home meant getting

rid of my accumulations and also all the old furniture, clothing, paper, books and broken toys the children and grandchildren had left with us.

After we had moved everything we thought we had to have, the kids went back and cleaned out the basement and attic. Then Youngest Daughter and I made our historic trip back after Mama Cat, and I could not believe the pile on the front porch, nor the mountain in the back yard, to give away!

Well, we had another little chat about my savings plan, and I was reminded of the story I had heard about another accumulator lady. It seems after she passed away, her family went in to take care of her possessions, and up in the attic they found a box carefully tied and

labelled: "Pieces of String too Short to Use."

So out of my moving experience and this little story, a poem was born, and here it is:

### As bits of string

When times are dark and troubles weight our lives

And faith has ebbed its lowest in our souls,

We are inclined to wish our problems solved

By stunning miracles while thunder rolls.

But we must lift the burdens of our day  
And shape them into bundles for the road,

And so we search for ways to bind them up,

That we may somehow bear the bulky load.

Yes, this is when we need encouragement,

But like a piece of string when it is found,

It may be small, and so we gather bits  
To tie together till the load is bound.

— Not always is a string judged by its length.

With other bits, it gives the needed strength!

## Correction!

An editorial in the June 20 issue contained an incorrect report of the disposition of a motion at the 1974 Southern Baptist Convention. The motion, which would have created a separate board for the Department of Evangelism, currently under the Home Mission Board, actually was tabled.

## News about missionaries

**Mr. and Mrs. Darrel E. Garner**, missionaries to Malawi, have completed furlough and returned to the field (address: Box 71, Balaka, Malawi). He was born in Seminole, Okla., and lived in Wheat Ridge and Arvada, Colo., and Huntsville, Ark., while growing up. The former Judy Brown, a native of Arkansas, she was born in Independence County and lived in Walnut Ridge and Fayetteville while growing up. Before they were appointed by the Foreign Mission Board in 1969, they were students at Southwestern Seminary, Ft. Worth, Tex.



## Little Rock pastor receives Freedoms Foundation award for sermon



Dr. Clearman accepted the award from Mrs. Gordon Oates.

Russell J. Clearman, pastor of Olivet Church, Little Rock, has been awarded the George Washington Honor Medal Award for a sermon he delivered July 1, 1973. The award was made by the Freedoms Foundation at Valley Forge and presented at a luncheon June 28 at Little Rock. His award-winning sermon was entitled "What's Good about Communism?"

Dr. Clearman was speaker for the luncheon meeting. His address was "The Grand Old Flag." Excerpts from the address are printed here.

### *The Grand Old Flag*

I wish to speak to you about the emblem of the greatest nation on earth — the American Flag. It can speak for itself far more eloquently than I could speak for it.

Every star has a tongue; every stripe is articulate. I, the flag of the United States of America, was conceived in the dreams of liberty and in the hopes of freedom. I was designed by the hands of Betsy Ross, and her sewing basket was my cradle.

I was born on June 14, 1777. I am more than just a cloth shaped into a design. I am the silent sentinel of freedom. I am the symbol of peace and friendship. I am the refuge of the world's oppressed peoples.

I am the inspiration for which American patriots gave their lives, their fortunes, and their sacred honor. I was destined by our Founding Fathers to bring to all mankind a new concept of life . . . liberty . . . and the pursuit of happiness.

I have been many places and have seen many things. I have witnessed every event of American history. I was there when they fired the shot heard around the world. I inspired Francis Scott Key to write his immortal ode to the flag while watching the British bombardment of Ft. McHenry. I saw Molly Pitcher take the cannon swab from the hands of her dead husband and help carry on the fight for freedom. I felt the biting cold with General Washington and his tired and hungry army at Valley

Forge, where history was written in blood before it was written in ink.

I rode with Ethan Allen and the Green Mountain Boys. I saw the signal that started the midnight ride of Paul Revere. I made my first journey around the world in 1790, flying from the masthead of the Columbia.

I accompanied Lewis and Clark on their remarkable expedition in 1806 to the source of the Missouri, across the Rockies, all the way to the shores of the Pacific. I blazed the trail with Daniel Boone and Davy Crockett. I led the settlers coming West and crossed Death Valley in a covered wagon. And, in the foregleams of Century Twenty one, I soared through the silent seas of space until I stood proudly on the gray surface of the moon.

I am not a stranger to scenes of conflict. For me, more blood has been shed than for any other flag that waves in the sight of heaven. I was looked upon by eyes that flamed with patriotism at Saratoga. I was carried by sunlight and starlight at Trenton. I floated in victory at Yorktown. I was borne by brave hands through the Halls of Montezuma to the shores of Tripoli by the United States Marines. Once I fell to the ground at Custer's last stand and there were no living hands to pick me up.

I galloped up the slopes of San Juan Hill with Teddy Roosevelt and the Rough Riders of the United States Cavalry. I waved above the battle smoke at Fredericksburg, at Chancellorsville,

and in the wilderness at Gettysburg. I was with Abraham Lincoln as he brooded over a divided and suffering nation, with malice toward none and with charity for all.

I was carried forward, always forward, amid the bloody carnage at Belleau Wood and Chateau Thierry and in the forests of the Argonne.

I saw many of the gallant young men of our Nation fall and lie still in death. They had given their last full measure of devotion. The war was over for them forever, and I kept my lonely vigil over their graves and stayed to watch the poppies grow amid the crosses, row on row, in Flanders Fields.

I was torn to tatters at Pearl Harbor; I was pierced with bullets at Wake Island; and dying hands clutched my splintered staff at Okinawa. I was raised by five heroic men during the "Hell" of Iwo Jima. I waved farewell to the four courageous chaplains who went down with their ship and to honored glory.

I was gleaming in France, Africa and Italy where tens of thousands of men chose garments of flame and blood for garments of glory. Frozen hands clutched my folds in Korea where winter stabbed men to death with its frosty dagger, where snow storms wove their white shrouds, and where heroic winds sang their funeral hymn.

I represent the stirring oratory of Patrick Henry and William Jennings Bryan — the incredible courage of Robert E. Lee and George Patton — the

militant patriotism of Thomas Jefferson and Douglas MacArthur and all the blood shed . . . all the fighting done . . . and all the dying done from Valley Forge to the jungles of Vietnam.

I have several names. I am called the "Red, White and Blue," "The Star-Spangled Banner," "The Stars and Stripes," but I am most commonly known as "Old Glory," a nickname given me by an old sea captain.

I have not changed much in my one hundred and ninety-seven years. I still have my original thirteen stripes, but as each State came into the Union, a new star was proudly added to the constellation of my blue field. There were originally thirteen stars, now there are fifty.

I belong — not to the rich or the poor . . . not to the black or the white . . . not to any person or political party . . . but to every man, woman, and child in America, though many seem unworthy of its rights and privileges.

I am easy to find. I am in the homes of the poor . . . in the mansions of the

rich . . . in Independence Hall with the Liberty Bell and the Declaration of Independence; I am in the White House with the President; I am in all the churches, cathedrals, and synagogues; and in all the schools where they pledge allegiance to me.

I drape the caskets of our Nation's heroes, borne to their final resting place: the caskets of Presidents, generals, admirals, humble privates and the unknown soldiers. Wherever free men gather, wherever there is justice . . . equality . . . faith . . . hope . . . or brotherly love, there too, am I.

Old Glory is my name, and I proudly wave o'er the land of the free and the home of the brave.

Here comes the Flag! Cheer it! Valley and crag shall hear it. Fathers shall bless it, Children caress it. All shall maintain it. No one shall stain it. Cheers for the sailors that fought on the wave for it. Cheers for the soldiers that always were brave for it. Tears for the men that went down to the grave for it. Here comes the flag!

I remember a nineteen-year-old boy who came back from war with an empty sleeve . . . and another with an empty trouser leg . . . and another with a patch over a hollow in his head where once a bright eye sparkled. I think of these brave young men and a million others who have died for my country's freedom; and when I see how some of you live, I wonder if it was worth it!

Oh God! What a waste! No! Not a waste; but a challenge to call us back to the altars of our fathers — back to their Christian ideals that laid deep and strong the nation's foundations — there to light a new those holy fires of allegiance to our great Creator and Redeemer.

And above all I hear a voice — a voice whose shattering wisdom has jarred the centuries and whose judgments shake kings from their thrones and explode empires into dust —

That voice speaks to us in these words: "Blessed is the nation whose god is the Lord."

## Doctrinally speaking God is a person

By Ralph W. Davis  
Third in a series



Davis

If God is not a person, all religion is impossible. Sin, repentance, prayer, faith, hope, love, thanksgiving, confession, all would mean nothing except in relation to a personal God. Sin is against a person. Repentance is toward a person.

Deism is the belief that God exists and created the world but thereafter assumed no control over it or over the lives of people. Pantheism is the belief that God is an impersonal force, identical with nature. These systems deny the personality of God and thus deny that religion is possible.

When we say that God is spirit, we do not deny that he is a real being. He has been defined as an "unseen being," but although unseen, he is still an actual person with all the faculties of personality. He is not a force such as gravity or electricity. He is a person. It is true that we human beings are persons with personality, but our human personalities are imperfect. God has also been defined as the "absolute personality," and as the "personal Spirit." To deny that God is a person is to assert that

God cannot be known by us. Since God is a person and man is a person, God and man are alike in some ways. If God is completely unlike man, God's revelation of himself to man would be impossible and man would not be able to know God. Religion both in the Old Testament and New Testament is founded on the principle that God has made himself known to man and that man is capable of knowing God.

Man was made in the image of God. This image or likeness cannot consist of bodily similarity. God is not a material being. When God is spoken of as having hands, feet, eyes, etc., this is anthropomorphic and symbolic language. After all, if we are to describe God, we must use human language. Man was made in the image of God in that God is a person and man is a person. Thus God can have fellowship with man and man can know and love and obey God. Man is able to know God through Jesus Christ.

A personal being may be described as one who has intelligence or self-consciousness, self-determination, and moral consciousness. As an intelligent being, God has the ability to think, to reason, and to know himself in relation to other persons or things. An animal has consciousness but not self-consciousness. The only way to explain

man's intelligence is to believe in the intelligence of man's Creator.

God as a personal being has self-determination which means that he has a will and can determine his own course. An animal has determination, but not self-determination. An animal's actions come as a result of influences from without. God's actions come from within.

As a personal being God has moral consciousness. He distinguishes between right and wrong. He is perfect and always does right. He is always opposed to the wrong.

God is the only being who has perfect personality. Man is a person, but in relation to God, he is only partially a person. No man has complete self-consciousness. No man knows himself completely. No man is completely self-determining. There are always outside forces that influence his actions even though he has the ability of choice and is held accountable for what he does. No man is able to distinguish perfectly at all times between right and wrong.

Let us thank God that he made us so that we could know him as our heavenly Father. We can commune with God, trust him, worship him, love him, serve him. He could not have fellowship with the animal world so he made man with whom he could have fellowship.



## SHARE HIS LOVE NOW — WITNESS NOW through Evangelism

Arkansas Baptist Churches won to the Lord and baptized 13,918 people during the 1972-73 associational year. This means our pastors led their people in the regular organizations in their churches and Vacation Bible Schools, camps, assemblies, Lay Evangelism Schools and revivals to win people to Christ. More People Searches led by the Sunday School forces plus Bus Evangelism and witnessing of the laity paid off. There are now 281 qualified directors for the Lay Evangelism Schools and more leadership training sessions are planned for this year.

The Evangelism Department of our convention along with the Sunday School and State Missions departments have been assigned major rolls for the '74 "Share His Love Now" emphasis. This includes "People to People Now" and "Witness Now."

The Evangelism Department has very practical set of projects the church can use in reaching and winning people during this period. In the succeeding articles for the next two months I shall list these projects and make some suggestions on how to implement them. "Witness Now" is a plan for training church members of all ages to share Christ in a natural and effective way. There is a balance between Bible study, Christian growth, witnessing skills and on the job training. Sessions take place in a local church and are led by trained people.

Witnessing of the laity is New Testament evangelism. Many times we judge success by the number of meetings we have and the number in attendance. We think if our people are active we are getting the job done. The devil is happy over this, but when members begin witnessing and sharing their faith with others it makes the devil mad.

Many churches are dying and don't know why. It is because they are not making evangelism their top priority.

A leader needs to be a take-charge person. Someone has to lead in a local Baptist church and the pastor is the key leader.

Lethargy, indifference and unconcernedness are the main causes of the downfall of many Southern Baptist churches.

Evangelism is more of a spirit than it is a program. It is more to be caught than taught. The Lord does not anoint a program but people; then people promote a program. Enthusiasm is an essential factor in evangelism. It is the spirit of expectancy. The root meaning of enthusiasm is "in the gods." This spirit of expectancy is the ability to convince others. Jesse S. Reed, Director, Evangelism Department.

### Biblical truths on evangelism

1. THE BIBLE is the Word of God and must be proclaimed without fear or apology. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"; . . . II Timothy 3:16
2. PEOPLE without Jesus Christ are hopelessly lost and hell is their destiny. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18
3. JESUS CHRIST is the only way of salvation. "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6
4. THE HOLY SPIRIT of God convicts people of sin and enables them to be born into the family of God. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: . . . John 1:12 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.
5. EVERY CHRISTIAN should become an effective witness for Christ. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8

## Annuity

# Vital questions and answers on our medical insurance programs

All of these are designed to cover medical expenses both at home, in the doctor's office, or in the hospital. Plans 1, 2, and 3 are "comprehensive" medical plans. Plan 4 is a "basic and major medical" plan. These plans all provide liberal benefits that are in keeping with the constant advancement of cost of medical care.

### What is the difference between "Comprehensive" and "Basic-Major Medical"?

Both programs cover expenses such as hospital charges, surgical fees, physicians bills, laboratory exams, private duty nursing, prescribed medicines, x-rays, rental of equipment, ambulance service, and other necessary expenses for the treatment of an accident or disease. The difference lies in the manner in which benefits are payable.

In the **comprehensive** plans these expenses at home, in the doctor's office, or in the hospital are lumped together. After the specified deductible amount has been paid by the participating member, all eligible expense above this amount is paid 80 percent by the insurer and 20 percent by the member. The difference between Plans 1, 2, and 3 is in the amount of the deductible which is respectively \$100, \$300, \$500 within the calendar year.

The **basic-major medical** plan provides that hospital expense is paid in full without any deductible up to certain maximum limits. Then there is a \$100 deductible or corridor between what this basic plan pays and the other expenses that would be covered under the major medical portion.

All programs have a stop-loss provision that provides, after the member has paid a certain amount, all eligible expenses above this up to \$250,000 total will be covered 100 percent by the insurer.

The fundamental difference between the two plans lies in the deductible amount, whether it applies to first charges or to those in excess of the basic plan.

### What is meant by a deductible?

A deductible is the amount the insured must pay of eligible medical expense before the insurance plan pays. It applies to each member of the family with a maximum of three deductibles for any one family within any calendar year.

### Is everyone eligible to participate in the medical insurance program?

No. Only those who can submit evidence of insurability, and are serving a Southern Baptist church on a full-time

basis. Participation in a life schedule other than LBP is also prerequisite.

### What happens if one or more members of the family are uninsurable?

These uninsurable persons can not be covered, but this will not keep other family members from having coverage. The uninsurable person has an option to apply for a special risk policy on a direct basis with Aetna.

### Are pre-existing conditions covered under the medical program?

Certain limitations must be placed on health conditions before the policy takes effect. Pre-existing conditions for which an insured has received treatment within six months of the effective date of coverage are not covered unless treatment free after effective date of 12 consecutive months.

### How long are children covered under the medical program?

Children are covered to age 19 provided they are single and solely dependent upon their parents for support. Dependent children between the ages of 19 and 25 are eligible for coverage provided they remain single and are regularly attending school.

## Forms national bus association

DALLAS (BP) — The Southern Baptist Bus Ministry Association was formed at the Ramada Inn here with about 35 charter members from 11 states. It includes men and women.



Morrison

Garland A. Morrison, pastor, North Main Church, Jonesboro, Ga., was elected first president of the new association narrowly defeating Bobby Smith, lay person from Greer, S.C., on a show-of-hands vote.

Smith was then elected vice president without opposition.

Morrison is president of the Arkansas Baptist Pastors' Conference.

Jeff Clark, Nashville, editor of an independent religious periodical called "Bring Them In," was picked as secretary-treasurer.

The bus association has no affiliation with the SBC or any state convention.

During the hour and a half breakfast

## Kenya convert to study at Ouachita University



Mucoki

Geoffrey Christian Mucoki is a product of our foreign mission work in Kenya. He was saved in February of 1968 as Missionary Al A. Cummins of Houston, Tex., witnessed to him. Through the efforts of our foreign missionaries he has received a

scholarship to attend Ouachita University.

At the present time Mucoki is making his home in Wynne and is available for speaking engagements.

After Mucoki's conversion he became a Sunday School teacher and led in youth unions. In 1970 he was asked to go to a mission point, Waitaha Baptist Mission, to serve as pastor. He served here until he left Kenya to come to the United States.

His services within the Kenya Convention are numerous. He has served as the treasurer of his local association, he has served as youth secretary of the Kenya Convention, and he has assisted Missionary Carl Ray Hall in the Baptist Social Ministry.

The scholarship granted Mucoki by Ouachita University will care for his tuition, room and board, but will not care for his books, clothing and incidentals. It is his hope that he will be able to provide for these needs through speaking opportunities. His itinerary is as follows: July 8-19, Camp Linden, Linden, Tenn.; July 19-30, open; July 31-Aug. 4, Baptist World Youth Conference, Portland, Ore.; Aug. 14-22, travel and open; and Aug. 22, arrive at OBU.

Additional information may be obtained by contacting Tri-County Association, P. O. Box 83, Wynne, Ar. 72396 or call 238-2175.

meeting, the group stuck to the topic of church busing and ministries to children.

The Bus Ministry Association indicated it plans to set up statewide organizations which might meet in conjunction with the annual Baptist state conventions or annual state Baptist pastors' conferences.

The group adjourned at 9 a.m., so those present could go to the nearby Convention Center for the morning session of the SBC.

# YOUTH EVANGELISM CONFERENCE

Immanuel B

1000 Bishop •

August

General Sessions – Thursday & Friday  
10:00 a.m. – 7:30 p.m.

“Saxophone for Christ” – Vernard Johnson  
Singing for His Glory – Cynthia & Ragan Courtney  
The beauty of Faith – Steve & Susan Boehning  
Praising with Song – Bill Elliff  
TRUTH – Friday Night



**TRUTH** is 16 young people sharing the overflow of their joy in Jesus.

otist Church

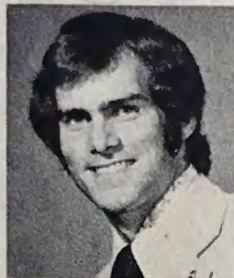
Little Rock, Arkansas

and 9

# "Will You Stay Where You Are?"

Conferences – Thursday and Friday, 2:00 p.m.

- WOW – Win Our World ..... Joe Ford
- WIN – Leadership Training ..... Clarence Shell
- REACH OUT ..... Steve Cloud
- DEEPER LIFE ..... Jim Elliff
- BASIC CHRISTIAN PRINCIPLES ..... Dick King



Steve



Vernard



Steve & Susan



Joe



Cynthia & Ragan



Clarence



Jim



Bill



Dick

# Summer missionaries serve Arkansas through State Missions Department

From Sam Houston State University in Texas to Humboldt State College in California . . . from the University of West Florida to Los Angeles City College . . . and from six Arkansas colleges come 24 students to serve as summer missionaries. The summer missionaries work in a cooperative project with the State Missions Department and the local association.

Under the supervision of Tommy Bridges, the missionaries recently underwent a two-day period of orientation and are now serving on the field.

Fifteen of the summer missionaries are serving in five resort areas of Ar-

kansas. The students are responsible for worship services, sing-along campfires, day camping, Bible studies, and organized recreation in the campgrounds.

Four of the students, serving under the supervision of Robert Ferguson, are engaged in Vacation Bible Schools and youth activities with National Baptists.

Second Church, Little Rock, is using four summer workers in inner-city ministry projects.

In an interesting experiment with the State BSU Department, 10 of the summer workers have been enlisted from Arkansas colleges to serve in resort ministries in Arkansas. The State BSU

Department interviewed and selected the students, and the State Missions Department is providing their salary, with the local association providing food and lodging.

The student summer missionary is a missionary in the truest sense of the word. Almost without exception these dedicated young people come from their college campuses desiring to give of their best to the Master's service. Their will is to find and do God's will for their lives.

It is with these student's development in mind that the Home Mission Board, the State Missions Department, and the associational superintendent of missions all work together in planning a schedule of activities that will produce the greatest results, and at the same time provide as many profitable experiences for the summer missionaries as possible.

*RIGHT: Janice Johnson, State University of Arkansas, looks over orientation materials for summer workers. Janice is serving on Lake Ouachita in resort ministries.*

*BELOW: Debby Woody, Darlene Sanders, Ann Williams, and Terry Jones demonstrate the use of puppets in resort ministries for summer missionaries.*



*ABOVE: Bob Wright, associate pastor of Second Baptist Church, Little Rock, gives training to summer missionaries who will be working in inner-city missions ministry project. LEFT: Robert Ferguson reviews Vacation Bible School materials with (left to right) Brenda Peele, Carolyn Candies, Vera Morris, and Jill Allen.*

# Junior Music Camp

Aug. 5 – 8

Ouachita  
University

Camp pastor:

**Bill Stowell**  
Immanuel Church  
Shreveport, La.



Worship coordinator: Alec Hopper  
Queensboro Church  
Shreveport, La.

Three musical experiences . . .

“Sing Christmas”

directed by



Al Washburn  
Southern Seminary  
Louisville, Ky.

“Anthems for  
Children’s Voices”

directed by

Mrs. Amon Baker  
Immanuel Church  
Little Rock



“Jonah’s Tale  
of a Whale”

directed by



Harrell Slack  
First Church  
Garland, Tex.

Hymnology emphasis . . .

Musical activity classes . . .

Special feature – fun night . . .

Of interest to adults . . .

Children's leadership  
workshop . . . . . Dr. Washburn  
Puppet workshop . . . . . Skip Wofford  
Singing Women . . . . . Mrs. Robert Pilcher  
Music Men of Arkansas . . . . Ervin Keathley



## Former ABN editor honored by press group



Dr. McDonald

The Southern Baptist Press Association, at its meeting in Dallas recently in connection with the annual meeting of the Southern Baptist Convention, adopted a resolution of appreciation commending Erwin L. McDonald, Little

Rock, retired editor of the *Arkansas Baptist Newsmagazine*, for his services as editor and denominational leader.

Dr. McDonald officially retired two and a half years ago after 15 years as editor of the Arkansas Baptist paper and has since been religion editor and columnist of the *Arkansas Democrat*. After more than two years of doing two of his "Personally Speaking" human-interest columns each week for the *Democrat*, he recently was promoted to the *Democrat* editorial page. He now does an opinion piece for the paper each Monday while continuing as *Democrat* religion editor.

The former Baptist editor also serves as staff consultant with the Arkansas Region of the National Conference of Christians and Jews, in which connection he has office space in the NCCJ headquarters, at 950 Tower Building, Little Rock. And he has the distinction of being the only Baptist on the board of directors of Aldersgate United Methodist Camp, national Methodist institution located in western Little Rock.

The press association citation lauded Editor McDonald for "distinctive service for our Lord and our Baptist constituency," for "keen insight and editorial responsibility and leadership in kingdom affairs," and for his "heartbeat for Christ felt around the world."

## News about missionaries

**Mrs. A. P. Neely**, mother of **Alan P. Neely**, missionary to Colombia, died June 16 in Albuquerque, N.M. Neely (address: 5520 Southhampton Drive, Springfield, Va. 22151) was born in Little Rock, Ark., and grew up in Ft. Worth, Tex. Mrs. Neely, the former Virginia Garrett of Texas, was born in Houston and also lived in Ark. Before their appointment by the Foreign Mission Board in 1963, he was pastor of Broadway Baptist Church, Boulder, Colo.

**Mrs. Pearl Winters**, mother of **Mrs. John S. Oliver**, missionary to Brazil, died June 15 in Greenwood Springs, Miss. Mrs. Oliver (address: Caixa 1404, 66000 Belem, Para, Brazil), the former Virginia



The youth choir ensemble of First Church, Stuttgart, represented Arkansas at the festival.

## Arkansas choir attends festival

GLORIETA, N.M. — The youth choir from First Church, Stuttgart, recently participated in the 1974 SBC Youth Choir Festivals at Glorieta Baptist Conference Center here.

The Alpha Festival, May 31-June 3, and Omega Festival, June 4-7, were the first convention-wide youth choir festivals to be held at Glorieta. The Arkansas choir participated in the Omega Festival.

Forty church choirs competed in the identical three-day festivals. These choirs participated in associational, district and state level choir festivals to qualify for the 1974 SBC Youth Choir Festival.

Richard E. Meyers, pastor of University Church, Charlottesville, Va., served as worship leader for the two festivals. Duncan A. Couch, music faculty member at Southwest Baptist College, Bolivar, Mo., directed the music activities.

Written evaluations were given each choir by three "adjudicators" — Curtis Cheek of California Baptist College, Riverside; Eugene Brasher, New Orleans Seminary; and Richard Lin, Southern Seminary, Louisville, Ky.

The SBC Youth Choir Festivals are sponsored by the church music department of the Southern Baptist Sunday School Board.

Winters, was born in Leslie, Ark., and also lived in Alabama and Mississippi. When she and her late husband were appointed by the Foreign Mission Board in 1950, they were studying at Southwestern Seminary, Ft. Worth, Tex.

**Mr. and Mrs. J. Allison Banks**, missionary associates, have completed furlough and returned to a new field (address: Box 4404, Taiz, Yemen). They have previously served in Israel, Austria and India. A native of Florida, Banks was born in White Springs and grew up in Perry. Mrs. Banks, the former Sue Bradley, was born in Bradley, Ark., and lived in Lake City, Fla. Before they were

employed by the Foreign Mission Board in 1968, he served as mayor, vice-mayor and councilman for the city of Boynton Beach, Fla.

**Mr. and Mrs. Frank J. Baker**, missionary associates to Zambia, may be addressed at Box RW 500, Lusaka, Zambia. He is a native of Clearwater, Fla.; his wife, the former Margaret Reaves, was born in Honey Grove, Tex., and lived in several states before settling with her family in Miami, Fla. Before they were employed by the Foreign Mission Board in 1964, he was associate pastor and director of religious activities at First Church, Pine Bluff, Ark.

# The Southern Baptist Association

## Ridgecrest statement — 1974

**1** The future of Southern Baptist associations is bright and promising. This positive forecast for the Baptist association was the consensus of the more than 1,200 participants in the National Convocation. Participants from across the nation included superintendents of missions, pastors, denominational workers and lay persons.

**2** Based on the Biblical principles, associations seek to relate churches to one another and the denomination. To fulfill their role, associations assist churches in many useful ways. Together and through the fellowship of the association, churches can have a broader and more meaningful ministry.

**3** Major concerns help identify the role of the association: evangelism, missions, fellowship, doctrinal soundness, helping churches and providing a channel for training and information. The association is geographically the Baptist unit closest to the churches and exists to help the churches accomplish their tasks. The association is urged to recognize its setting and to assist the churches in their mission. The associations are encouraged to make a self-study to determine their nature, needs, objectives, resources and opportunities. Such a study will help improve and strengthen programs of the association. Long-range planning for associational activities will give a sense of mission. Associations are encouraged to share their findings to strengthen state and Southern Baptist Convention agencies.

**4** The association fosters a fellowship of encouragement, love, acceptance and inspiration. Fellowship among Baptists is one of their strengths. The association strengthens and encourages fellowship among churches.

**5** The association provides adequate organization to provide leadership in cooperative ventures. Many varied activities are sponsored and made possible through the association. Fulfilling meaningful and necessary roles has made the association a viable unit of Baptist life. Denominational leaders are urged to lend their support in encouraging the churches to give on a percentage basis to associational missions.

**6** Essential to the association fulfilling its role is a well trained leader. It is suggested that the title "Superintendent" be changed to "Director" of Associational Missions. The strength of the director will directly affect the association. In a rapidly changing world, the need for continued education and training for associational leadership is urgent.

**7** The seminaries are encouraged to increase curriculum courses and training events concerning the association, and to make available these courses in undergraduate as well as advanced degrees. The Division of Associational Services of the Home Mission Board and state conventions should encourage and provide assistance for training associational leadership. Associations are encouraged to support and help involve the director in a program of continuing education. To equip and motivate church and associational leadership effectively, the director must stay abreast of current available materials, helps and emphases.

**8** The Convocation reaffirms the historic pattern of cooperation among the associations, state conventions, and Southern Baptist Convention agencies and institutions. The associations inter-pret, strengthen and promote support of cooperative Baptist work. The state conventions are primarily responsible for promoting the denominational program, receiving and remitting gifts for the cooperative ministries and enterprises supported by Baptists, and providing field services for various programs of work. The Southern Baptist Convention agencies initiate programs, reinforce and strengthen promotional and training events through providing literature, resource persons, field services, and national and/or regional conferences.

**9** Associations can and should provide leadership for more effective communication. The use of public news and other mass media is encouraged. Today's world affords limitless means to influence people with a Christian witness.

**10** Emphasis continues on a strong unity without compulsory uniformity among cooperating Baptist bodies. Participants in the Convocation leave Ridgecrest with optimism for the Baptist association and enthusiasm for its future.

# Day of Prayer for Association

Dir



ADAMS  
Buckner



BUNCH  
Mt. Zion



BURNETT  
Calvary



BYRUM  
Caroline



CALDWELL  
Conway-Perry  
Van Buren



CONNER  
Red River



GARVIN  
Delta



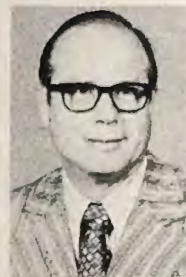
GEARING  
Mississippi  
County



GIBSON  
Greene  
County



GREEN  
Current River  
Gainesville



GRIFFIN  
Concord



GUTHRIE  
Black River



MELTON  
White River



MILLER  
Little Red  
River



MONTGOMERY  
Rocky Bayou



OVERTON  
Ashley  
County



OWEN  
Central



PETTY  
Washington-  
Madison

## Moderators



BARRINGTON  
N. Pulaski



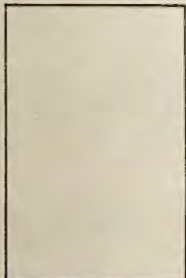
Carroll Co.



MABREY  
Searcy Co.



McCORD  
Centennial



NOLES  
Buckville



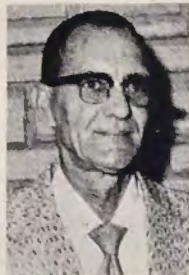
ROGERS  
Carey

# ional Missions — July 14

ors



DEAN  
Little River



EDWARDS  
Big Creek



ESCOTT  
Ouachita



FAWCETT  
Arkansas  
Valley



FINN  
Boone-  
Newton



GARNER  
Trinity



HACKER  
Independence



HUGHES  
Hope



JACKSON  
Benton  
County



KUEHN  
Faulkner



LINDLEY  
Dardanelle-  
Russellville



McCLUNG  
Pulaski  
County



REED  
Bartholomew



SAWYERS  
Liberty



TUCKER  
Tri-County



WHITE  
Harmony



WILHELM  
Clear Creek



WILLIAMS  
Caddo River

"The necessity which prompted the association to be formed still exists; the opportunity which the first association faces is still before us; the priority of Jerusalem and Judea has not diminished. If Southern Baptists keep their association strong, their faith Bible-based and their evangelistic commitment and mission zeal paramount, God will bless and we shall prosper." — Owen Cooper, Past President, Southern Baptist Convention.



REA VALLEY BAPTIST CHURCH  
BUILT 1972  
PASTOR BRO. J. H. JAMES  
BUILDING COMMITTEE:  
RAY RORIE HOWARD REA  
MARILYN MCGUIRE  
LAND DONATED BY  
MR. & MRS. SAM MARTIN



### Baptist associations at work

- 1. Cooperative ministries with National Baptists
- 2. Planned communities
- 3. Pulpit supply
- 4. Building assistance

- 5. Mission centers
- 6. Resort missions
- 7. Mission fairs
- 8. New mission sites

- 9. Retreats and conferences
- 10. Library services
- 11. Youth camps

# Christian renewal

By Conway H. Sawyers  
Liberty Association



Sawyers

The title for this lesson, "Christian Renewal," implies two significant things. First, the word "Christian" designates one who is imitating or trying to be like Christ. This would mean that one who has this name knows Jesus Christ in a personal way. The second significant thing is the word "renewal" implies an original experience. To "renew" anything means to return to its original status or to "make like new again."

While the title "Christian Renewal" is a popular term (at least the word renewal), it is significant to go back to the writers of a generation ago and discover that men like Dr. E. Y. Mullins entitled an exposition of this passage of scripture "Practical Christian Living." So in a sense we can say that Christian renewal is simply an effort to find practical ways to be a committed Christian in today's world.

The wayward walk of the Gentiles (Eph. 4:17-19)

In using the word "Gentile" Paul means not only someone other than Jew but anyone who does not know Christ as Savior and Lord. In using these four verses to describe the walk of the Gentiles, Paul is talking about those who have not yet had a rebirth experience. He speaks of them as walking in "the vanity of their mind." The phrase could easily be translated "empty" or "walking without purpose." It might also be interrupted as "those who walk this way have an empty head." We can easily infer that those who walk this way do not really know where they are going. The Christian knows where these are going — they are headed for Hell. But many who walk this way do not really comprehend where they shall spend eternity.

Verse 19 speaks of their "being past feeling, having given themselves over unto lasciviousness." These are held in the grip of spiritual death. They are separated from life which comes only from God. The Phillips translation perhaps sheds light on this verse by rendering it the following way: "They have stifled their consciences and then surrendered themselves to sensuality, practicing any form of impurity which lust can suggest." This kind of turning the

body loose to do whatever it desires is about the lowest form of human conduct imaginable. Not every non-Christian acts in this way as far as his bodily actions are concerned. But he is still alienated from God and has no "good thing" in him that would make him acceptable to God.

### The true walk that Jesus taught (Eph. 4:20-24)

Paul's words "but ye did not so learn Christ" would say to us that for one to learn Christ rather than things about him is the true disciple. True Christianity is a personal union of the believer with Christ. In hearing the gospel a man hears Christ and in believing the gospel a man is joined to Christ.

Verses 22, 23, and 24 present a striking contrast between the old sinful way of life and that of the regenerate man in Christ. Paul continues the appeal to his readers to forsake the old way as a necessary outcome of having learned Christ. He uses the figure of the "old" as contrasted to the "new" much the same as a man would put off an old garment and put on a new one. It would imply that the old man was a part of your old unregenerate way of living and the new man would be an entirely different way of life.

One of the problems that the unregenerate in our day have is that of not seeing much difference between "the old man" and "the new man" which they observe. Those who claim the name of Christ as Savior and Lord need to be very careful that their walk as a "new man" is enough unlike their walk as the "old man" that it will be noticeable to all that care to observe.

### Renewal involves all of life (Eph. 4:25-32)

If every professing Christian could be the very essence of what is suggested in these seven verses of scripture, the world indeed would take notice. It would surely be said of this generation as it was of that early generation "they turned the world upside down."

Paul talks about so much that is the very heart of our everyday life. He specifies to put away lying . . . to be angry, but not let anger lead to sin . . . being honest, and not give in to steal another man's goods. He speaks of bad

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### International

July 14, 1974  
Ephesians 4:17-32

language as not being proper for a Christian. He talks about the sins of the spirit, or the heart — bitterness, wrath, anger, clamour, etc. Surely these things are the heart of our everyday living.

When we "put on" Christ the new nature imparted at conversion must be cultivated, and the old nature must be subdued. Paul is saying that it is so easy to not tell the whole truth. It is so easy for anger to turn into sin, and in so doing we give the devil a foot hold. It is easier to let someone else furnish our living than it is to labor for our own needs. It is easier to let bad language come from our mouth than it is to control our impulses and speak only that which is good for the hearer as well as for ourselves.

Anytime we are guilty of breaking any of these conduct guidelines we are grieving the Holy Spirit of God because of the disrepute which will result from such wayward conduct on our part.

### Conclusion

In these several verses of scripture Paul is trying to show us that the walk of the Gentile (the unregenerate man) is the way of death. In contrast to this the walk that Jesus taught is the way of life and it is possible for the true Christian to live daily the character and qualities of the new man in Christ. This kind of commitment will change the world that we know and help it to become what he would like it to be.

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## Who am I?

By Harold Elmore

Pastor, Park Place Church, Hot Springs



Elmore

Who am I? Where did I come from? Why am I here? Where am I going? These questions must be faced by every person. We must find the answer to them. Without the answer to these questions we will drift along in life without finding

meaning and purpose for living.

There are two sources that supply the answer to these questions. Life's experiences and the Bible. It is interesting to note that the Bible confirms the lessons life teaches us. When we read our Bible with an open mind, we see ourself written on its pages. You can not really understand yourself apart from the Biblical message. Neither can you really understand the Bible apart from life's experiences. Through these experiences the Bible becomes a personal book. Through the Biblical revelation we gain insight to the purpose of life.

### I am a physical being

My body tells me I am related to this physical world. The Bible tells me that God created my body from the dust of the earth and when life leaves this body it will go back to dust. As a physical being I have certain physical needs. My needs can be stated as a need for food, clothing and shelter. In God's creation he has provided for all of these

needs. He has given me the ability to dig the earth and in this way provide for my basic physical needs. As a physical being I have certain appetites and drives which must be satisfied. But I ask myself, "Is this all there is to life?" To be born, to satisfy my physical appetites and desires, and then to die. Surely there is a higher purpose in life.

### I have a spiritual nature

I soon discover there is another dimension to life. I have a body, but when God created man he breathed into man the breath of life and man became a living soul. The Bible says that God made man in his image. That is, we are made in the moral likeness of God. This moral likeness of God separates me from the other creatures. This spiritual likeness makes it possible for me to know and to enjoy his fellowship.

This ability to know God makes it impossible for me to find meaning in life apart from him. It is also impossible for me to really know myself until I know him and am rightly related to him. Isaiah chapter six is a good illustration of this fact. It was when Isaiah experienced God and came to know him in all his holiness that he began to know himself.

### I am a steward

As a physical being with a spiritual

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nature, made in the likeness of God, I become morally responsible to him for the way I live and the use I make of life.

The Bible tells me that my body is the "temple of the Holy Spirit." I am responsible to God for its physical and moral condition. I must keep it morally clean and healthy. I must not abuse the natural appetites of my physical nature, but must keep them under subjection to the spirit.

I am a steward of time. God has given me enough time to care for all my needs, both physical and spiritual. I must learn how to discipline myself to make the proper use of time. God has given us an example in the use of time in the story of creation. There must be a time for work and a time for rest. He wrote into the 10 commandments this same principal when he reminded man that a definite portion of his time must be spent in rest and renewal of his spirit and his body.

I am also a steward of this material and physical world. In the beginning God commanded man to subdue the earth and to have dominion over God's creation. A part of this stewardship has to do with the development of all the potential God created in the universe. Man is to conquer, to develop and to make it his servant.

Who am I? I am God's creation. He created me a physical being with a spiritual nature morally responsible to God for all I do with life. Life itself is a stewardship from God. I must be faithful to his purpose for life.

### Life and Work

July 14, 1974

Psalm 8:1-9

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## Attendance report

June 23, 1974

Church	Sunday School	Church Training	Ch. addns.
Alexander, First	65	15	
Alpena	70	26	
Augusta, Grace	84	44	
Bentonville			
First	199		
Mason Valley	73	38	
Berryville			
First	161	61	
Freeman Heights	122	50	
Rock Springs	104	73	2
Booneville, First	234	210	
Bryant, First	35	31	
Concord, First	91	41	
Conway, Second	344	70	1
Crossett			
First	466	142	
Mt. Olive	323	157	1
Des Arc, First	158	53	
El Dorado			
Caledonia	29	22	
Trinity	156	40	
Ft. Smith			
First	1127	344	12
Grand Avenue	782	258	
Moffett Mission	20		
Temple	128	70	
Trinity	160	66	
Windsor Park	678	172	5
Garfield, First	61	29	7
Gentry, First	173	66	2
Grandview	84	71	
Hampton, First	129	53	
Harrison			
Eagle Heights	302	96	4
Woodland Heights	62	34	
Hardy, First	126	27	
Heber Springs, First	263	51	1
Helena, First	234	102	2
Hope			
Calvary	182	94	
First	412	92	
Hot Springs			
Leonard Street	78	62	
Park Place	349	90	2
Hughes, First	169	38	
Jacksonville			
First	346	56	
Marshall Road	243	95	1
Lavaca, First	284	131	
Lexa	135	61	
Little Rock			
Crystal Hill	158	110	
Geyer Springs	643	161	2
Life Line	530	126	5
Martindale	87	54	
Sunset Lane	222	96	3
Woodlawn	117	48	2
Magnolia, Central	547	188	1
Monticello			
First	228		1
Second	302	84	
Murfreesboro, First	136	62	
North Little Rock			
Calvary	382	84	
Gravel Ridge	181	79	
Levy	427	94	1
Park Hill	684	73	
Paragould			
East Side	178	101	
First	428	115	2
Paris, First	352	55	3
Pine Bluff			
First	522	174	
Green Meadows	68	36	
Second	127	64	
South Side	559	91	
Tucker	18	9	
Oppello	24	13	
Watson Chapel	273	78	1
Prairie Grove, First	156	72	5
Rogers, Immanuel	381	136	
Russellville, Second	173	57	
Rogers, First	508	71	
Sheridan, First	215	80	2
Springdale			
Berry Street	111	58	
Caudle Avenue	129	33	1
Elmdale	333	96	2
First	1077		5
Van Buren, First	497	180	1
Mission	21		
Vandervoort, First	48	23	
Uniontown	68	47	
West Helena			
Second	171	83	3
West Helena Church	258	87	
Warren, Immanuel	253	84	
Wooster, First	106	71	

## Attendance report

June 30, 1974

Church	Sunday School	Church Training	Ch. addns.
Alexander, First	69	40	
Alpena	71	20	
Augusta, Grace	110	40	
Bentonville			
First	227		
Mason Valley	111		
Berryville			
First	167	77	
Freeman Heights	136	57	
Rock Springs	102	64	1
Booneville, First	251	225	2
Bryant, First	48	26	2
Camden, First	463	100	
Concord, First	93	34	
Conway, Second	361	63	1
Crossett			
First	487	152	
Mt. Olive	314	179	3
Des Arc, First	177	60	
El Dorado, Trinity	134	36	
Ft. Smith			
First	1516	277	22
Grand Avenue	717	274	6
Moffett Mission	15		
Temple	155	87	
Trinity	163	56	
Windsor Park	656	190	4
Garfield, First	73		
Gentry, First	176	53	2
Greenwood, First	251	98	2
Hampton, First	139	65	
Hardy, First	121	37	
Harrison			
Eagle Heights	300	93	5
Woodland Heights	73	49	1
Helena, First	268	92	2
Hope			
Calvary	160	90	1
First	397	113	11
Hot Springs			
Grand Avenue	423	173	9
Leonard Street	96	112	
Park Place	326	82	
Hughes, First	144	39	
Jacksonville			
First	389	79	3
Marshall Road	244	99	
Kingston, First	43	24	
Lavaca, First	282	124	5
Lexa	128	66	
Little Rock			
Crystal Hill	109	44	
Martindale	94	46	2
Shady Grove	76	46	1
Sunset Lane	107	86	3
Woodlawn	112	50	
Magnolia, Central	582	171	2
Monticello, Second	282	74	
Murfreesboro, First	121	62	
North Little Rock			
Calvary	370	98	2
Gravel Ridge	205	81	3
Levy	424	94	3
Park Hill	726	61	3
Runyan	83	47	2
Paragould			
Calvary	196	142	
East Side	185	88	
First	479	109	
Paris, First	351	61	2
Pine Bluff			
First	569	86	
Green Meadows	45	31	
Second	132	52	
Prairie Grove, First	168	72	
Rogers			
First	548	71	3
Immanuel	392	128	2
Russellville, Second	156	55	4
Sheridan, First	251	82	
Springdale			
Berry Street	98	54	
Caudle Avenue	113	45	
Elmdale	305	74	
First	1097		7
Uniontown	98	55	
Van Buren, First	482	190	2
Mission	30		
Vandervoort, First	48	35	
Warren, Immanuel	273	77	
West Helena, Second	159	99	2
Wooster	91	86	

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# Pastoral

# some Baptists ask 'Why?'

## dropouts —

By Jim Newton  
for Baptist Press

About 1,000 of this denomination's pastors are leaving the ministry each year, while many others admit to considering it, and some Southern Baptists are beginning to ask why.

The question has led to the unearthing of many problems related to the ministry, which pastors have probably known for years but which people outside the ministry are just beginning to understand. Lay people, largely unaware of sub-surface problems in the pastorate, are shocked when a pastor honestly tells how he feels.

At least three out of four pastors say they have experienced serious stress in the ministry, often serious enough to consider leaving the pastorate.

For many, stress has been accompanied by such feelings as "anguish, worry, bewilderment, depression, fear, failure, defeat, anger, contempt, disgust, alienation, betrayal."

Today's pastors are talking more openly about the problems.

"There is an untold and senseless destruction taking place in the lives of pastors and other church workers," said Ed Bratcher, former pastor of Waynesboro, Va., First Church.

So concerned was Bratcher that he resigned his pastorate to conduct research on pastoral problems while serving as a "consultant on the ministry" at Southern Seminary in Louisville.

A survey of 227 pastors, ministers of education and music in the Baptist General Convention of Texas determined that 31 percent of the Texas Baptist ministers had seriously considered giving up the ministry. A 1971 Gallup Poll nationally put the figure at 38 percent of all Protestant denominations.

Yet many who actually leave do not feel they have given up their ministries. Surveys reveal that only 13.9 percent of ex-pastors questioned considered themselves as "having left the ministry," even though secularly employed, with 62 percent seeing themselves as performing "a ministry."

Clearly "ministry" extends further than a local congregation for many pastors. In a study of Southeastern Semi-

nary graduates, five of the most important reasons for leaving the pastorate were: 1) understanding of the call matured — realized that God can be faithfully served in any honorable profession; 2) the discovery that a person's individual talents could be more effectively utilized in another type of work; 3) the church is not really being the church — it is too preoccupied with itself; 4) disgust with pettiness and bickering in the church; and 5) the goldfish bowl existence of the pastor and his family — the desire to live an independent life.

Dozen's of surveys verify that most pastors feel underpaid. Eighty percent of the pastors in a 1971 survey expressed this opinion.

Along with this feeling that they are not paid adequately, pastors almost invariably say they are overworked, have too much to do and not enough time to do it.

They often say they feel drained physically, emotionally and spiritually. Few people realize, says one pastor, how much time a pastor spends in his work. "They think all we have to do is prepare two sermons a week, spend an afternoon visiting, and that's it."

This same pastor has spent only two evenings in the past month at home with his family. "I've gone as many as five or six days without seeing my children awake."

Often the pastor's wife feels her husband is married to the church, not to her. Often pastors and their wives find it difficult to develop close relationships and friendships with other couples.

When the church extends a call, commented a pastor's wife, they feel they have called the preacher's wife as well.

"If she feels the call," the wife said, "it's fine. But if she doesn't, she can spend many unhappy hours feeling frustrated, boxed in."

Because of family pressures, divorce is a growing problem and is one of the major factors in ministers leaving the pastorate, surveys indicate.

While a major role the minister fills is that of a counselor, the pastor him-

self often has no one to turn to for counseling. Indeed, he is considered "less than a man of God," if he admits that he needs to unburden his own hurts.

Nearly one-third of the ministers who seek "informal consultation" cite their wives as the most important person helping to resolve their stress. Members of the congregation, other professions, and other friends help. Last on the list is other pastors.

In recent years 10 state conventions have established pastor-church relations offices to help provide "information" to churches seeking a pastor.

The establishment of such offices is only one of many support systems Southern Baptists have begun to develop in the past few years, indicating a new awareness, a new openness and a new honesty in accepting the fact that pastors, too, are human and have problems.

That acceptance is the first step toward helping pastors who are hurting. (BP)

Adapted from Home Missions magazine

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