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Arkansas Baptist State Convention

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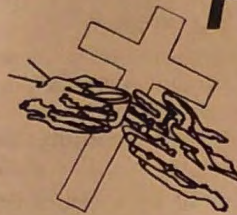
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Arkansas Baptist
NEWSMAGAZINE

Committed to Care

through the
Cooperative
Program



October - Cooperative Program Month

October 5, 1972

One layman's opinion

Religious liberty: Use it or lose it



Dr. Grant

The time-honored saying about a person's special talent, "Use it or lose it," can be applied to so many things these days.

It's true about our muscles, our teeth, our minds, and even about people in churches.

My training in political science tells me this is also true about religious liberty and, after talking with some of the members of the Baptist World Alliance Commission

on Religious Liberty and Human Rights in Kingston, Jamaica, during the summer, I am worried about the future of religious liberty. If a strong and vital religious freedom depends upon strong and vital use of that freedom by masses of people, it is quite possible that religious liberty may become increasingly unimportant to the masses. We could ultimately lose it if we fail to use it.

Dr. C. Ronald Goulding, of the Baptist World Alliance staff in London, points out a strange paradox. After centuries of religious freedom in England only four percent of the population attend church every Sunday. Yet under the restrictions of a communist government in Poland, 85 percent of the people attend church every Sunday. With all our religious freedom in the United States, only 47 percent of our people attend church each week. If we can believe the principal of "use it or lose it," then we might expect religious freedom in the long run to decline in England and the United States and to increase in Poland.

Even in Soviet Russia, where many restrictions are placed on the free exercise of religion, encouraging reports were given at Kingston about the intensive use of this limited amount of religious freedom that is available.

Dr. Goulding told a very moving story about the way Russian Baptists take advantage of every opportunity under this atheist government to preach the gospel. Dr. Goulding made the trip from London to Moscow to speak at the funeral of Pastor Zhidkov, long-time spiritual leader of the First Baptist Church of Moscow. Michael Zhidkov, his son and successor, was giving instructions to Dr. Goulding before the funeral service and said, "Don't worry about Father, preach the gospel!"

Because the Russian government is less inclined to restrict religious freedom at funerals, they have become one of the best times for preaching the gospel. We were told that one-half of all of the Christian conversions in Moscow last year came at funerals and other times of comfort to the bereaved. We were also told of a Baptist church in Yugoslavia that sends tape recordings to a radio station in Monte Carlo which, in turn, broadcasts these gospel messages back to the people of Yugoslavia.

I returned to the good old, complacent, freedom-

loving U.S.A. asking God's forgiveness for taking my religious freedom for granted.

Daniel R. Grant

In this issue

- The cover this week is a reminder that October is being observed as "Cooperative Program Month" in the Southern Baptist Convention.
- The work of Chaplain Dewey Williams who serves the inmates at Cummins Prison is told in a story and photos on page 10.
- A new feature begins this week on page 7. See "So you are facing . . ." which is a counseling column by a Pine Bluff pastor. This is the first in a series of approximately 15 articles.
- What can a Christian do to influence government which is not up to Christian standards? Some suggestions are given in an editorial on page 3.

Arkansas Baptist

NEWSMAGAZINE

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OCTOBER 5, 1972

NO. 39

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ARKANSAS BAPTIST NEWSMAGAZINE

How can Christians influence government?



JES

Most of us would readily agree that the Christian citizen has a responsibility to encourage good government. But just how much influence does the average Christian have? It is obvious, of course, we, as citizens, have the responsibility to exercise our right to vote. As Christians, our obligations go much deeper. We should help to shape political opinion. But how can we accomplish this great task?

It goes without saying that every Christian should be informed on the issues which confront our nation. There are numerous means by which this may be achieved, including radio, television, daily newspapers, newsmagazines, etc. To be up-to-date, we should utilize all of these sources.

Before committing themselves on a given issue, most legislators consider two factors: (1) Their personal convictions. (2) The public opinion. As elected officials, they are usually extremely sensitive to public opinion. This may be particularly true in an election year. We, as Christians, should be aware that other influences will register their voices. It is vital, therefore, that we let our law makers know where we stand on important issues.

If we are to effectively communicate our interests, we must write to our officials. Many of our law makers receive little mail from home. They know more of what is going on in the nation's capitol than in their home-state. Even a single letter, therefore, may have a remarkable effect.

The time of writing is extremely crucial. It is obvious that one should write before a decision is made. Communications can be very helpful when proposed legislation is in committee. It is said that 90 percent of all bills passed congress in the form they were reported out of committee. Often, one or two words could alter the effect of a bill.

It is of great importance that we communicate with the proper person. We should always write the chairman of the committee handling the bill in which we are interested. It is well, too, to contact our own representatives and senators.

Often, a few well-placed letters can be vital in obtaining the desired legislation. Letters should be written properly. Here are a few suggestions:

1. Keep the letter brief. Legislators are busy, and lengthy documents are less likely to be read. Get directly to the point and state the matter clearly, discussing only one issue in a letter.
2. Emphasize the moral issues involved. Don't be afraid to let this letter reflect Christian convictions.
3. Make the letter personal. Form letters are less likely to be taken seriously.
4. Be courteous and positive. Remember everyone reacts adversely to criticism.
5. To stimulate a reply, say "Do you agree with me?" or "What is your opinion?", etc.

6. Point out the weaknesses in the legislation. As Christian citizens, we can have a dramatic impact upon our government if we exercise responsibility as Christians.

We should further remember our obligation to support our government officials in our prayers. We should let them know that we are specifically asking God to bless them individually. Many of our legislators are fine Christian men who carry a heavy responsibility and workload.

As we work to make our government Christian let us remember the words of Paul as he declared "A little leaven leaveth the whole lump." (Gal. 5:9) As Christians, let's be God's leaven to influence our government aright.

Dealing with prejudice

Are you prejudiced? To be honest, most of us would have to admit that we are. Prejudice may invade almost any area of life. We may express this in our attitude toward persons of other religions, races, political views, or social or economic levels. Even the peculiar physical appearance or accent of a stranger may arouse our inner hostilities.

The dictionary defines prejudice as "injury due to some judgment or action of another, as in disregard of a person's right . . . an opinion or leaning adverse to anything without just grounds or before sufficient knowledge." Someone has said "Prejudice is being down on what we are not up on." Sometimes it seems that the only mental exercise some people get is jumping to conclusions.

For the Christian, we might consider prejudice as decisions about people which are made outside of God's will, or not reflecting Christian love. Those of us who are part of the kingdom are by no means immune from this cancer.

The Hebrews experienced the awesome tragedy of prejudice. So hostile were they toward the Samaritans that they refused to even go through the country. These people were related to the Jews, being a mixture of Hebrew and Assyrian. Often, we are most resentful of, and feel most threatened by, those to whom we are most closely related.

Remember how startled the Samaritans were when Jesus approached the woman at the well? In requesting water he had violated several deep-seated prejudices. Besides being a Samaritan, the fact that she was a woman was one strike against her. Furthermore, rabbis were held above common people and this woman was obviously of low character, one with whom the "better folks" would not want to be seen. (See John 14:6ff.)

The important thing to each of us is successfully coping with our pre-judgment. Admittedly, this is far

(Continued on page 4)

easier said than done. Some of the following suggestions could prove helpful:

1. We should strive, under God, to recognize the areas of our own prejudice, remembering that this is a part of our unconscious behavior. It is difficult to cope with this problem until we have identified it. Someone has said "A man convinced against his will is of the same opinion still."
2. We must ask God to help us to overcome this

sin in our lives.

3. We might share this problem with some trusted friend. It is sometimes good to verbalize our animosities. Often, we will see how unfounded and ridiculous they are.
4. Once we have brought these problems out into the light, we should forgive ourselves for having yielded to these emotions for so long.
5. Finally, we should all work to be more Christian in our attitudes.

I must say it!

Demons or disciples?



Dr. Ashcraft

Reduced to the lowest possible common denominator Baptist churches either breed demons or make disciples. There is no form of rigor mortis so distressing as that which sets in on church members who have never been taught to give their witness.

All processes of growth and development are thwarted when Christians are not engaged in making disciples. Nothing seems to contribute greater to deterioration in the life of a church as the "business as usual" philosophy which bypasses evangelistic activities.

A newly converted person was noted to have remarked that he would have to backslide first before he could be in fellowship with his church.

There is no way to arrest or salt away the Christian witness. Our witness does not admit to being placed in neutral. It will advance progressively or decay in like proportion, but exist in neutral fashion, never.

There are some forms of life which infest stagnant bodies of water which never appear in fresh flowing streams. There are likewise many evils which infect a

non-witnessing Christian which never appear in a renewed life.

The longer any Christian withholds his testimony from darkened souls, the more demonic his own nature becomes and the darker his own life.

Persons in places of prime leadership will have to decide what kind of problems they prefer. They will have to decide on the product they hope to achieve and go all out for it. The one area of those upon whom the high calling of Christ has been bestowed which can never be delegated to another is the equipping of the saints for the building up of the body of Christ (Eph. 4:11-16). There is no hiding place.

Those busily engaged in making disciples have fewer demons to darken their day. Inasmuch as it is fewer of leaders that they must either solve or live with the problems they create, disciples are preferable to demons.

Making disciples brings the smile of God and puts far away the harvest of demons. Refusing to share one's witness brings double jeopardy. It brings into being many demonic type things and it incurs the positive disfavor of God.

While many pains are involved in disciple making, greater are the pains of God's chastisement for disobedience to his direct command to make disciples.

Demons or disciples, we have our choice.
I must say it! — Charles H. Ashcraft, Executive Secretary

Baptist convocation on association set

ATLANTA (BP) — Southern Baptist Home Mission Board Staffer Loyd Corder announced plans for a national convocation on the Baptist association in late spring 1974 at Ridgecrest, N. C., the only meeting of its kind to be held in this decade.

Corder, director of the board's division of associational services, said the purpose of the convocation is to arrive at common understandings on how associations can work better in the Southern Baptist framework of church

and denominational relationships.

The national convocation is sponsored by Southern Baptist convention agencies through the inter-agency council's coordinating committee. Staff work has been assigned to the Home Mission Board's associational services division.

Invited to attend the convocation, set for May 6 through 10, 1974, will be a laymen, pastors, associational workers, and state and national convention leaders concerned with the association in Southern Baptist life.

"In pursuit of the convocation's purposes and aims, there will be 50 study groups, messages by prominent Baptist

leaders on the work of the association, a series of simulated experiences designed to demonstrate the problems and problem-solving methods, training sessions, and a few promotional conferences, all relating to the association," he said.

Home Mission Board staffers in the association division will meet with state directors of missions in early December of this year to plan promotion of attendance for the convocation.

The last national meeting on the Baptist association was held in 1963 at Gulfshore Baptist Assembly in Mississippi.



The educational addition is at the left of the auditorium.

Pickles Gap dedicates addition

The Pickles Gap Church, Conway, dedicated its new educational building Aug. 27 with a special service. The church, with approximately 300 resident members, erected the new building valued at \$60,000 which contains 4200 square feet of space with 13 classrooms, a pastor's study, and a fellowship hall. Recently the church paved its parking lot of approximately one acre. The growth of the church has been evident by the erection of a new sanctuary in 1968 with a seating capacity of 300, the enlargement of the pastor's home, and the remodeling of the old auditorium. These improvements of more than \$65,000 were paid for in less than four years.

John Evans completed his seventh year as pastor with a special service. During these years there have been 234 additions to the church, the Sunday School has doubled, and the Sunday morning attendance averages more than 200.

The annual offerings of the church have increased from \$8,000 in 1964, to \$45,000 in 1972. The church now gives 20 percent of its undesignated gifts to local, state, and world missions. The pastoral support of the church has increased on an average of more than \$1,000 each year. Evans declares, "It has been a great joy to labor with these people. All of us have been keenly aware of God's leadership. I have never led the church into any effort where there was not full support of the entire church."

The members of the building

committee which led in the erection of the educational building are Jim Johnson, chairman, Bill Hightower, Walter Hegi, Carl Southerland, Winford White, Virtle Hegi, and George Davis. The architect was Robert Bailey.

Arkansans receive Richardson scholarships

For the 15th time, Mr. and Mrs. L. F. Richardson Ministerial Scholarship awarding services were held at First Church, Nevada, Mo. Twelve scholarship recipients and members of their families and other special guests were present for the presentations.

The Arkansas recipients were Ronald Ford, Magnolia, who will attend Southern Seminary, Louisville, Ky.; and Nicky Hohn, Newport, who is to attend Union University, Jackson, Tenn.

For the third year the awarding services were expanded to include the special Saturday evening service featuring personal testimonies by the scholarship recipients and a sermon by one of the number. The scholarship certificates were awarded on Sunday morning at a period in the worship hour set aside for that purpose.

Applications for the 1973-74 Richardson scholarships will be received by the committee early in 1973. Anyone interested in a scholarship is advised to write First Baptist Church, Nevada, Mo. 64772, and ask for a scholarship brochure and an application form.

OBU enrollment up: Grant is encouraged

ARKADELPHIA — Ouachita University has announced a fall enrollment of 1,511 students, including 60 graduate students and 26 special students. This figure represents a nine percent increase over last year's total.

The enrollment figures for each class are freshmen, 506; sophomores, 369; juniors, 274; and seniors, 275. The freshman class is the largest in seven years, while the total enrollment is the largest in six years.

According to OBU registrar Frank Taylor, there are 29 states, eight foreign countries and 70 out of 75 Arkansas countries represented among Ouachita's students this semester. Of the total enrollment, 52 percent is male.

Dr. Daniel R. Grant, Ouachita president, said, "This healthy enrollment increase is an encouraging sign of renewed confidence in the strategic role of the private, church-related college in higher education in the United States."

Robison holds crusade

El Dorado conducted an area crusade recently with James Robison as evangelist. The endeavor included 25 churches and 15 major denominations.

The results included 408 professions of faith; 313 rededications or need of assurance of salvation; and 52 other decisions. There were 773 total decisions registered.

The 300-voice choir was led by John McKay. On the closing night there were over 6,000 in attendance.

Marrable Hill celebrates 20th anniversary

The Marrable Hill Church, El Dorado, celebrated its 20th anniversary Sunday, Sept. 10, as a revival was concluded. The evangelist was Dr. Sam C. Reeves, who was the pastor of the sponsoring First Church, El Dorado, at the time of the organization of the Marrable Hill church.

The week-long evangelistic effort was concluded with the afternoon anniversary service. The featured speaker for the occasion was Ed Glover, pastor of Maple Avenue Church, Smackover. He was the second pastor of Marrable Hill, serving for 14 years. The first pastor of the church was E. T. Carruth.

Music director for these activities was Ben Clawson. Current pastor of the church is Walter J. Gilbreath.

Your superintendent of missions at work

Central Association features transient ministries in Spa



Owen

13 churches have been organized and admitted to the fellowship of Central Association. The present total membership of the churches is 18,897.

Hugh Owen has been superintendent of missions for 15 years. An office is maintained in Malvern, which serves as a clearing house for information and materials. Owen states that the main work of Central Association is building a fellowship among Baptists, evangelism, and strengthening the churches. He cites the following ways in which this work is done: a monthly, day Workers' Conference; an associational news bulletin, published monthly; programs designed to aid the churches in every phase of their work; a Midwinter Bible Conference for the pastors which has been provided for 18 years; an attempt to minister to people of all ages through associational youth rallies and a Golden Age Retreat for senior citizens.

Spring Lake Baptist Assembly, located in Central Association, has been in operation for 18 years. It is composed of about 175 acres of land and sufficient buildings to accommodate about 500

Central Association is composed of 45 churches and 3 missions located in Garland, Saline, Hot Spring, and Grant counties. The association was organized in 1919 and has been increasing in number of churches ever since.

In the past 16 years,

people. The Assembly has ministered to some 2,500 people a year for the past few years in assemblies, retreats, etc. For several years there have been more than 100 professions of faith each year, with many rededications and many surrendering to special service.

Central Association, with the cooperation of the Home Mission Board and the Arkansas Baptist State Convention, is ministering to the transient population of Hot Springs. This work is under the direction of Harry Woodall and ministers to Bath House Row, Rehabilitation Center, race track workers, trailer courts and parks, juvenile delinquents, and transients in the lake areas, as well as serving as an information center.



The superintendent of Missions has an office adjoining his home.

PRAYER CALENDAR

for

Superintendents of Missions

JOHN FINN Oct. 16
Boone-Newton Association

Pennington ordained

Bobby Pennington, Crossett, was ordained to the gospel ministry by Mt. Olive Church, Crossett, Sept. 3.

Pennington graduated from Crossett High School in 1967 and from the University of Arkansas at Monticello in 1971. He is currently enrolled in Southwestern Seminary, Ft. Worth, Tex.

He is pastoring Mt. Zion Church, Bluff Dale, Tex.

He is married to the former Sadie Courson of Crossett.



Pryor Hall is the main building at Spring Lake Assembly.

Evening Shade church burns note

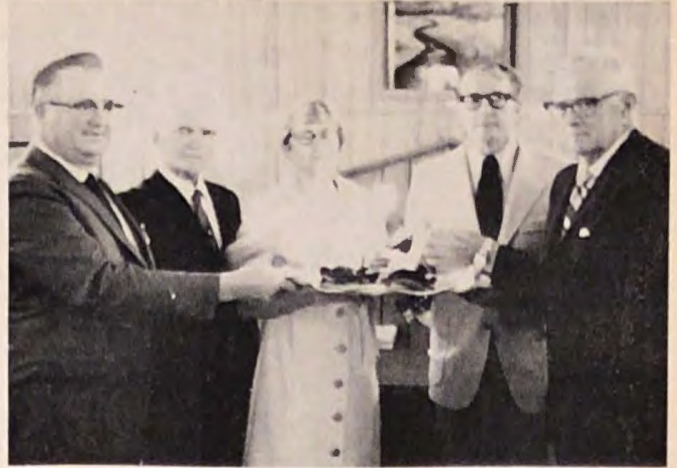
First Church, Evening Shade, L. M. Muston, pastor, burned their note of indebtedness Sept. 3. Organized in 1946 with seven members the church met in the Methodist Church building for a few years. W. E. Davis was the first pastor. In 1953 after the church had become inactive, a renewed effort was made and property was purchased. By 1961 the congregation was adding to the facility. The new auditorium was begun in September, 1968, and occupied in December, 1968. The present membership is 153.

The note burning service included a reading of the church history and a message by Robert U. Ferguson of the State Missions Department.

During those early and difficult years the State Missions Department gave assistance to this work through the Church Pastoral Aid program and a small building grant. Today the church not only gives to world missions but recently witnessed one of its members, Miss Becky Hutchison, commissioned as a university student missionary to Utah.

Mrs. Oleta Carpenter spoke for the church just before she lighted the note: "I light this candle as a symbol of the light of God's love that has united this people in triumphs and in disappointments. It has been a lamp unto our feet and a light unto our paths."

She concluded, "May we as a church not become complacent as we hover around the dead ashes, but may we



BURNING THE NOTE: Pastor Muston, C. G. Croft, Oleta Carpenter, Donald Croft, and C. K. Vance.

remember the glow of the live fire and hear in it God's challenge to action and may we answer with Isaiah, 'Here am I; send me.'"

So you are facing . . . Yourself

By L. H. Coleman
(First in a series)

What do you think of yourself? How well do you know and understand yourself? Of a certainty no one really understands the other person. We know **about** our fellowman. Some characteristics and facets of personality are seen but no one really understands and fully knows the other person.

Perhaps you feel that others do not know and appreciate the **real you**. You feel misunderstood. Your words are taken out of context. Your motives are misjudged. You are bewildered because no one else can fathom your real person.

The fact of more importance, however, is that you should know yourself. What are you really like? What do you believe? What is your goal in life? What are your innermost thoughts? What kind of person do you consider yourself to be? What's your purpose in living? These questions are very basic in understanding yourself.

Ofttimes there is a great tension between what a person is and what one aspires to be. Have you done or said something and later wondered why you did or said it? Were you surprised at yourself? Did you think you had more self control or power to reason than you actually had? This proves that you really failed to understand yourself properly. Is the image you have of your-

self not flattering enough? Do you hate to admit you are not the person you want to be?

Then start where you are. Go through a period of intense self-analysis. This should prove interesting, exciting, and educationally beneficial. Define your goal in life.

For a moment picture yourself in old age, say at the age of four score. You are looking back upon life. What is it that gives you the greatest satisfaction? This is a gauge of the values you place of greatest importance. This makes you determine the things that count the most in life to you. Now, assuming you are much younger than four score years, then start in the direction of life so that **when** you do attain old age you will feel good about your accomplishments in life.

Ask yourself another question. If everything in life were suddenly taken from you except for life itself, what would you miss the most? Would it be your money? Would it be your family? Your friends? Your trophies? Your hobby? Your diplomas? By answering these questions you have determined what's important in life to you. Then ask yourself, should what's important to me **really** be supreme? Should I move in another direction in my emphasis? Am I giving myself to things that abide?

Facing yourself is extremely difficult because human personality is very complex. If personality, including one's own personality, could be figured out easily, life might become boring and less challenging. Therefore be patient in the endeavor of uncovering and understanding your inner self.

Facing yourself involves exploring attitudes, actions, reactions, prejudices, fears, motivations, traits, likes, dislikes, beliefs and aspirations. What makes you very angry? Do you understand these emotions?

If you desire the improving of personality and attaining greater happiness in life, ask for Christ's help. He will give you the goal of becoming more like Jesus Christ. Walking in His footsteps will make your imprint in life become more what you want it to be. His words are great direction in the art of living. The Master of life Himself stands above history and within history to say to everyone, "Here's the way: walk ye in it."

Copyright by L. H. Coleman, pastor, Immanuel Church, Pine Bluff. Used by permission.

Ordain deacon

Hillside Church, Camden, ordained Doug Horton as a deacon in a special service recently. Pastor Carl Lansford served as moderator of the ordaining council and gave the charge. Other members of the council included Larry Owens, Mike Vaughan, Sandy Nutt, and U. L. Atkison, all active deacons of Hillside Church.

Beech Street calls minister of music



Canary

Bill Canary has accepted the position of minister of music at Beech Street Church, Texarkana. He is a native of Cleveland, Okla., and attended Jenks, Okla., High School, Oklahoma Baptist University and the University of Corpus Christi in Texas.

He is a graduate of Southwestern Seminary School of Music and has served churches in Corpus Christi, Portland and Meridan, Tex.

Prior to his present position he served as minister of music at First Church, Harrison.

Mr. and Mrs. Canary have two daughters, Cheryl, 12, and Christine, three.

Plans 'Jesus Festival'



Beard

Leroy Beard, a native of Clarendon and a recent graduate of the University of Arkansas, is working in the Student Department as the coordinator of a music festival called "Jesus Festival" which will be held during the State Baptist Student

Convention, Oct. 20-22 in Little Rock.

The "Jesus Festival" will be the Saturday afternoon session from 1:30 to 5:30.

On the program will be Grady Nutt; Duane Pederson, editor of the *Hollywood Free Press*, largest of the Jesus papers; The New Californians, a singing group from California; The New Creations of University Baptist Church in Fayetteville; and Phase III of Arkansas State University.

Five hundred college students are expected for the BSU Convention and 10,000 high school and college students are expected for the music festival.

Williams to Judsonia

Steve J. Williams recently accepted the pastorate of First Church Judsonia. For the past two and one half years he served as assistant pastor of First Church, West Memphis. He is a native of Walnut Ridge, and is married to the former Judy Stratton of Tillar. They have two children, Renee and Robert, ages 5 and 2.

Woman's viewpoint

First a minister, then a father

By Iris O'Neal Bowen



Mrs. Bowen

A minister with a family of children needs to be a man of infinite patience. A minister is, of course, a minister first of all. He is God-called, set apart. Any personal desires or relationships have to take second place in his life. Although his activities and relationships with family and friends are richly blessed because of his high calling, still the sacrifices made can be felt by those about him.

Ordinarily the pastor has an office in the church complex and "goes to work" at an early hour, just as other husbands and fathers do. But there are many pastors of small churches who have no study and must try to find a quiet place at home in which to retreat from the world about him, commune with God, prepare his sermons, and just have some time to himself.

This is very difficult in a home with children. I know we were loud and rowdy when I was a child. We argued

as much as my mother would let us and had good-natured fights.

How in the world, I wonder, was my father ever able to concentrate long enough to prepare a sermon!

As I look back, I recall times we wanted to talk to him, and he would have his pen and paper out, writing, or was reading something and just failed to hear us as we spoke to him.

As a child I could not understand this. Now I know that he had to learn to close his mind away from interruptions.

Haven't you heard many illustrations from the pulpit, when the speaker tells how he has taken his Bible and walked into the woods to pray and study and possibly make an important decision in his life?

As Jesus went preaching and ministering to the needs of the people, he had very little time to himself. We read how he often withdrew to the woods or up in the mountains or in the garden to be alone to commune with the Father.

Like Christ, a minister-father sometimes has to say, "I must be about my Father's business."

Between parson and pew

Our buildings speak

By Velma Merritt



Mrs. Merritt

The way our church buildings look say much to those outside our fellowship. They either say, "We're proud of our church" or "We're not really too concerned about it."

It is not hard to keep the buildings and grounds in good physical condition when there is paid personnel to take care of such things, but the majority of our Arkansas churches do not have such paid help. Building maintenance is then left up to the laymen and the task must be undertaken by someone just as someone must teach each Sunday School class.

So many times the buildings are kept painted and cleaned but little things inside are left unattended and make a strong impression. As a child I remember the same faded flower arrangement

sitting on top of the piano in our Sunday School department year after year. Beside it were stacked several worn out song books and old Sunday School quarterlies.

Curtains in Sunday School rooms are the downfall of many churches. They hang sloppily, need repair, were made out of cheap fabric which didn't hold its shape, or need to be washed and ironed. The purpose of a curtain is to add beauty and/or keep out the glare of the sun. Curtains should properly fulfill their purpose or not exist in church buildings at all.

It has been said that a prospective pastor can tell much about a congregation when he visits the church simply by the appearance of the buildings and grounds. If a prospective pastor can get an insight into a church's life by appearance, a lost person can do the same thing.

Perhaps you should take a good, honest look at your buildings this week. What would they say to you if you were not a member of your church?

Association to mark 100 years

By Paul E. Wilhelm

The Clear Creek Association will celebrate its centennial Oct. 9-10 when, after 100 years, it again meets with the Concord Church, between Alma and Van Buren. Highlights will include special sessions of music, and the placing of two bronze markers with a special program at each. Several slide or film presentations will be made. Visiting speakers will include George T. Blackmon, Ouachita University professor and leading Baptist historian; Jimmy A. Millikin, Southern Baptist College professor; Dr. Charles Ashcraft, Secretary-Treasurer, Arkansas Baptist State Convention, and Everett Sneed, Arkansas Baptist Newsmagazine Editor. Minutes for most of the years of the Association's existence will be on display. Posters prepared by each church affiliated with the association, presenting the history of each will also be on display. George W. Domerese is host pastor. Other members of the Centennial Committee are Charles Starbird, attorney, and deacon of Alma First; Billy R. Usery, pastor of First Church, Clarksville. J. M. Bates, deacon of First Church, Van Buren, who died recently was also a Centennial Committee member. Roy Gean Law, pastor of First Church, Ozark, moderator, will preside in the centennial sessions.

The Lamar Church dedicated their newly completed brick-veneer

auditorium, Sunday afternoon, Aug. 27, with a capacity crowd present. A piano is included in the all new auditorium furnishings. The choir and congregation led by Wayne Johnson, music director at Lamar provided the music. Mrs. Barbara Bean presented special music. Accompanists at the piano and organ were Mr. Leon Lewis and Bruce Price. Jack L. Ramsey, pastor, led in reading of dedication scripture and a responsive dedication section. A brief history of Baptist work in Clear Creek Association was presented by Paul E. Wilhelm, missionary. John Gayle, trustee, and K. R. Horner, chairman of the building committee participated in the key exchange. Other members of the building committee were Mrs. Geraldine Price, Wayne Johnson, Kenneth Higgins, and Charles Brown. The dedicatory prayer was led by Jim Henley, pastor of Second Church, Clarksville. The service closed with an invitation and baptismal service in which 17 were baptized. The benediction was pronounced by Wright Hughes, chairman of deacons.

Glen McCathern, associate pastor in charge of education and youth, is now on the field at Van Buren First. McCathern is a July graduate of Southwestern Seminary. He has served with education and youth in churches in Texas. He is married and has one child. A reception was held at the church in their

honor Aug. 13. During July the Van Buren Church enjoyed the largest average attendance in history. There were 27 additions, over half by baptism. James D. Dwiggin is Pastor.

The Oak Grove Church has added Miss Nancy McClure to the church staff as co-ordinator of ministries. A \$20,586 contract was let recently for construction of additional space to the present auditorium. New furniture purchased recently includes 375 steel chairs, 28 tables, a film strip projector, a 16mm film projector, screen, two tape recorders, and 4 record players. The film strip library has been enlarged to over 100 filmstrips. The church now has its 5th bus in operation. Wayne Davis is pastor.

Dodd to West Helena



Dodd

Paul Dodd recently accepted the pastorate of West Helena Church. He came to West Helena from First Church, Tyronza, where he had served for three and one-half years. He also served as pastor of Bolivar Church, Denton, Tex., and as asso-

ciate pastor of Woods Chapel, Arlington, Tex.

Dodd holds the B.A. degree from Ouachita University, Arkadelphia, and the master of divinity and master of religious education degrees from Southwestern Seminary, Ft. Worth, Tex. He has the rank of Captain (Chaplain) in the Arkansas National Guard Headquarters, 39th Infantry Brigade.

Dodd is the son of Rev. and Mrs. Ralph D. Dodd, San Antonio, Tex., who is with the Billy Graham Evangelistic Films. He is married to the former Jane Ann Wood of Greenwood. They have two children, Christi Lynn, 3½, and Jeanna Beth, 3 months.

Garner to Arkansas

William H. Garner has moved to West Memphis from Louisville, Ky. to be fulltime minister of Vanderbilt Avenue Church.

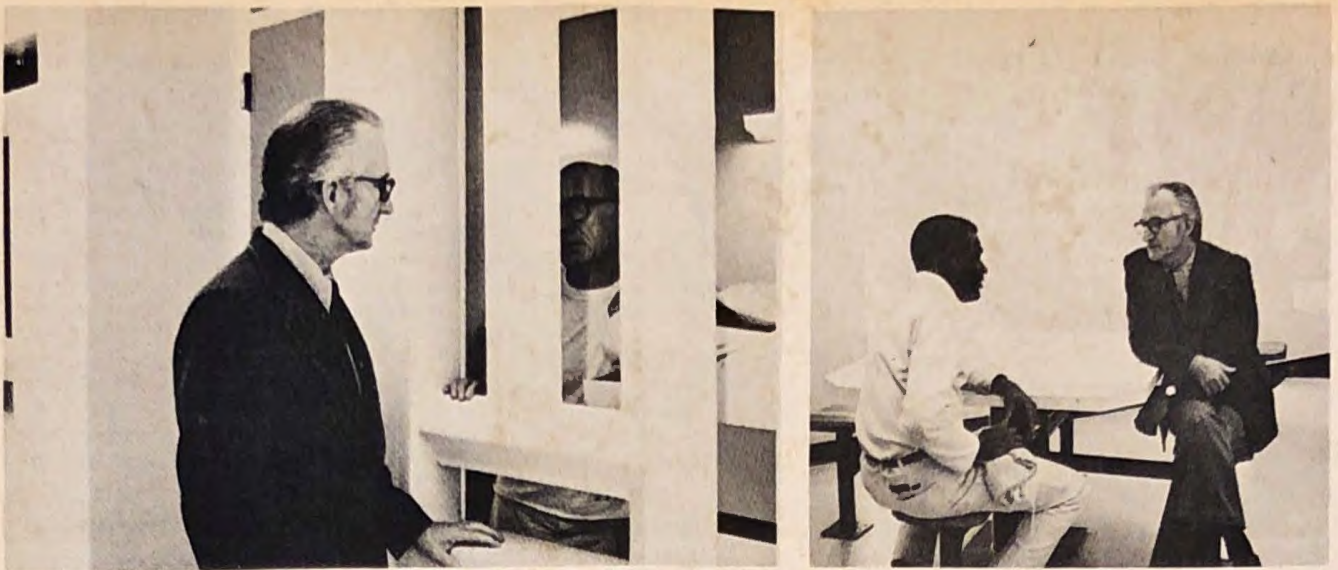
He grew up in Newbern, Tenn. He graduated from Union University in 1965 with a BA degree. He graduated from Southern Seminary in January 1969 with a master of divinity degree.

Garner came from Fairmount Baptist Church in Louisville, Ky. where he has served for the last four years.

He and his wife, Sue, are the parents of two children, Peter John, 4, and Keith, 1.



BURNS NOTE: Sunday, Aug. 27, First Church, Star City, "burned the note" on the education building. The building, completed in late 1968 cost an estimated \$125,000. The ten-year note was paid in 44 months. Participating in the ceremony were William Kennedy, pastor; B. F. McGraw, chairman of the building committee, Gilma D. Smith, and Edwin Moss Jr. Other members of the building committee are Dayton Fish and Holman Trotter.



Chaplain Williams listens to the problems of inmates in the maximum security section of the prison.

Meet Chaplain Williams

He counsels inmates at Cummins Prison

The telephone is ringing in the office of Chaplain Dewey E. Williams of Cummins Prison. The chaplain is being requested to tell Mary in the Womens' Reformatory that her grandmother has died. This requires considerable time, as Mary is incapable of accepting the reality of death. She, at first, goes into a trance appearing as if she is in a coma. Then she jumps up from this quiet mood and races as far as she can go within the building. Coming to the wall she screams at the top of her voice. After working with Mary for some time, the chaplain is able to assist her to find a more natural, normal acceptance of the reality of her grandmother's death.

Back in the office, the building major (chief security officer) is waiting on the phone. Joe, it seems, is "up-tight," and wants to see the chaplain. Williams has the building major to send Joe up for a discussion. He has just had divorce papers served by his wife. Joe feels that all of life has come to an end. The chaplain is successful in helping Joe to verbalize his feelings and thus, to receive some relief from his problem.

As Joe leaves, Chaplain Williams' clerk tells him that Superintendent Lockhart is waiting in the office to discuss plans on the chapel building. In the superintendent's office the two men agree that it is imperative in the

new structure that there not only be a place for worship, as well as office space for the chaplain, and Bible study facilities, but there must be some area in which a prisoner can be allowed to be alone, particularly in times of sorrow.

After going over the plans, the chaplain goes back to his office. There are a few minutes when he can dictate some letters to his clerk — letters to loved ones of inmates.

At the end of a long day, the chaplain goes home to eat with his wife and to rest. But he must be back by 6 p.m. to counsel with the men who have been at work in the fields all day. All types of problems must be dealt with during this time of discussion.

Louis will sit down and say "Chaplain, I put on that request for an interview that I had a personal problem. Well, er, ah, you said in your sermon last Sunday that God loves me. That's not for real, man."

The chaplain directs the entire religious program of the prison. On Sunday morning, he holds services for the men at 7:30 and for the women at 8:30. He superintends a men's Bible class and a spiritual rap session. He brings two devotional services on Saturday morning for the men who are in the maximum security division of the penal institution.

On Tuesday evening, separate services are held for the men and for the women by various groups of free-world people. There, also, are religious services provided on Saturday morning



Group therapy sessions for women prisoners are also on the chaplain's schedule.



Chaplain Williams often conducts worship services like this one for women inmates.

by different church groups such as the Church of Christ, the Pentecostal, the Methodist, the Assembly of God, and Baptist men who come regularly to do counseling with the inmates. The Catholic priest comes two Saturdays a month to hear confession and have mass for the Catholics who are within Cummins.

The religious services, however, are but a small part of the chaplain's duties. Normally, at 7 a.m., Chaplain Williams will leave his home on the free-world side of the farm to rush to his office. As he looks through the telephone slips made by the men during the preceding night, he finds it necessary to work up an emergency furlough for one of the inmates who has lost a close relative. Williams calls the funeral home and the sheriff to check on the validity of the information which has been given to him. The information is then given to Superintendent A. L. Lockhart, who,

along with the emergency furlough committee, will determine the advisability of allowing the furlough for the funeral.

The responsibilities of Williams include such things as counseling men like Tom. Tom has been a model prisoner and now has received parole subject to finding employment. Williams writes a letter to the area in which Tom lives. When he is successful in arranging employment for the inmate, Tom will be released.

Often, Chaplain Williams goes to lunch in the officer's mess with Dr. Jeffrey, the prison psychologist. They discuss inmates' problems and ways of dealing with them as they eat.

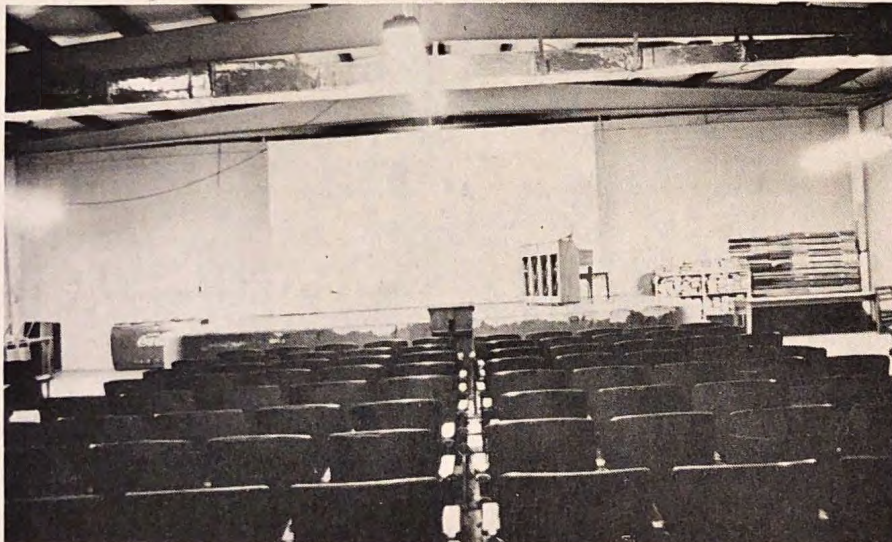
The chaplain also conducts group therapy sessions in which both spiritual and emotional guidance is offered.

Chaplain Williams feels that one of the greatest assistance he could have

would be an adequate place of worship for the inmates. Currently, plans are being made for a chapel, costing \$200,000 and seating 250 people, containing a chaplain's office and Bible classrooms.

"The chapel will not only provide a much needed place for worship," says Williams, "but it will also give opportunity for private and group counseling. Perhaps the greatest value will be to allow an inmate a place for meditation in times of grief."

**Text and photos
by the editor**



Inmates worship in this auditorium at the present time.



The chaplain talks with James W. Shaver, who is helping with the fund-raising project.



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A RESERVATION FOR YOU BY OCTOBER 27,
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Your state convention at work

Caring for the lost world through the Cooperative Program

At the annual associational youth retreat in one of the large, Southern cities, the largest group of boys and girls always came from a mission center in the inner-city area.

The center ministered to families who lived crowded together in semi-ghetto conditions in low rent housing. The crime rate was high, and the moral standards were low.

On Saturday night of the retreat, the camp pastor and a counselor from the mission center were discussing the conditions in which the boys and girls lived and the unique spiritual needs. The counselor, intimately familiar with many of the families in the area, described in detail some of the family circumstances and situations.

He told of a fourteen-year-old girl who lived with an evil father and mother who seemingly did not care for her. There was no semblance of home life, and the only genuine love that the young girl had ever encountered was through her church.

The pastor and counselor were burdened for a young, Christian girl who attempted to live a Christian life in what appeared to be an almost hopeless situation. They shared ideas and concerns, but there seemed to be no easy answer for the girl's needs. Finally, with a feeling of discouragement and some reluctance, they went to bed, still pondering the problem.

The Sunday morning service was the concluding service of the retreat. The camp pastor spoke on commitment to Christ and service for Him. A large number responded to the invitation, registering many different kinds of decisions and commitments.

Among those who responded was the fourteen-year-old girl who had been the

object of discussion the night before. She said very simply, "I don't know what God wants me to do or where He wants me to go, but I'm willing to give my life to tell others about Jesus."

While a pastor and counselor had been concerned about one young girl, she had been concerned about a whole world. While they had felt frustrated at finding no answer, she had offered her life as a part of the answer. She had no money to give and no special talents, but she gave all she had — her life — because she cared.

Other Baptists care also, but sometimes they do not understand how to respond or how to implement their concern. Many have not had a special call of God to Christian vocational service; some have family responsibilities or health problems that would prevent their going. But still they care, and still they have a need to "move with compassion" on the multitudes.

The Cooperative Program provides a channel for their concern. It pools the resources of concerned Baptists, and through its ministries and mission agencies, translates them into Christian compassion for people around the world.

The Cooperative Program gathers up the nickels and dimes and dollars of Baptists, young and old, rich and poor, and combines them into one gigantic demonstration of concern. Missionaries are sent; churches are established; the Word of God is translated and printed in other languages; and the gospel is beamed across the air waves into homes where no missionary might enter.

Jesus said, "Go ye into all the world and preach the gospel to every creature." One fourteen-year-old girl, with all of her concern and effort, will

never be able to personally carry out that command, but Southern Baptists, through the Cooperative Program, can effectively multiply the concern of hundreds like her.

There is no need for frustration or despair. Southern Baptists do care; a lost world waits; the Cooperative Program stands between.

Editor's note: This is the fifth of a series of six articles on the Cooperative Program written especially for Cooperative Program Month. The series is being circulated nationally by the SBC Stewardship Commission, but the articles were written by Roy F. Lewis, of our own Arkansas state convention staff.



Elected officers were Clarence Shell, Jack Parchman, and Johnny Green.

Evangelists organize

The Baptist Evangelists of Arkansas met at Paron Sept. 7 to organize as a state group. This meeting was in cooperation with and under the leadership of the State Evangelism Department. The evangelists chose to call their organization Baptist Evangelists of Arkansas.

Johnny Green of Goodwin was elected president. Jack Parchman of Little Rock was elected vice-president and Clarence Shell of the State Evangelism Department was elected as advisor.

The following was adopted as a program of work: Organize for a purpose of preparing, preaching and publicizing; Agonize in prayer; for one another, for pastors and churches and for the lost; Evangelize all people.

The next meeting of the Evangelists will be during the State Convention. —Clarence Shell Jr.

Bible drills and tournaments

Someone has said that adults just do not have the right to deprive the youth of the blessings that come through participation in the Bible Drills and Speakers' Tournaments. The Bible Exploring Drill is for the 4-6 graders; the Youth Bible Drill is for 7-9 graders; and the Speakers' Tournament is for the 10-12 graders. Free pamphlets to assist the youth and their leaders are now available free from our department.

Here is a letter from Susan Gray of West Memphis who represented Arkansas in the Youth Bible Drill at Ridgecrest in the summer of 1972.

"I think the Bible Drill is an enjoyable

way of learning God's Word. It helped me to appreciate my Bible more. I can get more out of the sermons now since I am acquainted with the scriptures.

"Also, I enjoyed meeting the other youth that entered the Bible Drills. It was great to be in such wonderful fellowship.

"It was great fun spending a week at Ridgecrest. The people at Ridgecrest really gave me the feeling that God is really near.

"I would like to thank you and the Church Training Department for making my trip possible." —Ralph W. Davis

These are consistent in giving

Consistent faithfulness is an attribute that often goes unnoticed. The wayward Christian who returns to church and publicly rededicates his life is usually praised generously, while the faithful Christian who has not made any outstanding or dramatic contribution is overlooked. It is not usually intentional that the most faithful are overlooked; it just seems to be the way things work out.

The same problem arises when recognition is given for Cooperative Program gifts. Oftentimes the church that has made some great advance in Cooperative Program gifts is recognized, while the other churches that have consistently and faithfully and gradually increased their gifts over a period of years are overlooked. It is not intentional, but the gradual increases just do not attract attention and frequently do not

show up statistically.

This is an effort to remedy, at least in part, that oversight. The records of Cooperative Program receipts have been examined and surveyed for the past ten years. Listed below are those churches by associations which have consistently, year after year, shown an increase in their total mission gifts, regardless of how small or large the total gifts or the amount of increase.

Admittedly, there may be other churches which have done the best they could, and unusual circumstances may have prevented an increase in their gifts. We do not know their circumstances, but according to our records we do know that these listed below are deserving of recognition and commendation for consistent faithfulness and increases in Cooperative Program giving.

Churches That Increased Gifts to Cooperative Program Each Year For Ten Years 1962 - 1971

Arkansas Valley

Lexa

Ashley County

North Crossett

Black River

Alicia

Swifton

Boone-Newton

Harrison, First

Caddo River

Mount Ida, First

Calvary

Trinity, Searcy

Central

Highland Heights, Benton

Harmony

Centennial

Greenlee Memorial

Little Red River

Heber Springs, First

Little River

Ashdown, First

Mount Zion

Central, Jonesboro

Jonesboro, First

North Pulaski

Bayou Meto

Pulaski County

Crystal Hill

Immanuel, Little Rock

Life Line

Tri-County

West Memphis, First

White River

Mountain Home, First

Roy F. Lewis, Secretary of Stewardship-Cooperative Program

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October-Cooperative Program Month

Church Administration sets pastoral seminar

NASHVILLE — A seminar to assist pastors and other church staff members in improving their skills in pastoral care will be conducted, Nov. 27 — Dec. 1, by the church ministries section of the church administration department.

The "Practical Approaches to Pastoral Care" seminar, which will be held in the Church Program Training Center at the Southern Baptist Sunday School Board, will focus on the pastor's work in pastoral care.

"This seminar is designed to help participants become familiar with principles and techniques of pastoral care," relates Walter Bennett, consultant in the church ministries section. "It will also help pastors understand the needs of persons, learn how to care for persons with special needs and know how to build a caring team in a church."

In addition to Bennett, leadership for the seminar will be provided by Gerald Marsh, associate professor of pastoral ministries at Southwestern Seminary, Ft. Worth, Tex.; David Burhans, pastor of Weatherly Heights Church, Huntsville, Ala.; and Bill Mays, chaplain at Baptist Hospital, Nashville, Tenn.

A complementary copy of Samuel Southard's newest book, *Christians and Mental Health*, will be given to participants whose registration is received prior to Nov. 15.

Registrations should be addressed to the Church Program Training Center, 127 Ninth Avenue, North, Nashville, 37234. A \$20 registration fee, which will include a seminar notebook, books, other materials and two meals, should be included.

Doctrines of the faith

Mission and work of Christians

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

There are two sides to the Christian life — the contemplative and the active. Last week we discussed the contemplative side. We now take up the active side. To discuss in full all that is involved here would take several installments in this column. Thus, we will consider only two essential aspects of the active side of the Christian life.

The first of these aspects has to do with evangelism. Every Christian should be a witness for Christ. That is, he should be actively engaged in bringing others into a saving relationship with Christ. In light of the New Testament teaching this must be considered one of the most important of all Christian activities.

We are taught by both precept and example in the New Testament to be witnesses. The last words Jesus left us were words instructing us in this mission (Matt. 28:19-20; Mark 16:15; John 20:21; Acts 1:8.) The early disciples understood this to be the responsibility of every Christian, and not simply the task of a specialized group (Acts 8:4.)

But not only are we expressly and repeatedly commanded to be witnesses, there seems to be an inborn desire in every Christian to be a witness. The new life which the Christian has received in Christ creates a spontaneous impulse to bring others to know the same Christ (Rom. 10:1.) As the *Baptist Faith and Message* puts it: "The new birth of man's spirit by God's Holy Spirit means the birth of love for others" (Art. XI.) Sometimes this impulse is not cultivated, and as a consequence many Christians lose this sense of mission. When this happens a stunted and degenerated form of the Christian life results.

The second aspect of the active side of the Christian life is in the area of good works. Some have referred to this aspect of Christian activity as social action. It has to do with doing good toward others.

It is plain in the Bible that good works are expected from the Christian life (Eph. 2:10; Tit. 1:16; 2:7-14.) Indeed, good works are considered to be the natural result of a genuine Christian experience. If good works do not follow, then the experience is suspect (Matt. 7:15-20; James 2:17-26.)

The activity of the Christian in the area of good works is a broad area. As we have opportunity we are to do good to all men (Gal. 6:10.) This includes a wide scope of deeds and relationships with people. The Christian should work to provide for the orphans and widows (James 1:27; Isa. 1:17.) He is to care for the needy (Rom. 12:13), the aged (I Tim. 5:9-10), the helpless (Matt. 25:31-46), and the sick (Matt. 25:36; James 5:14.) Good works include such simple matters as hospitality (Rom. 12:13), courtesy (Eph. 4:32), and generosity in sharing our material blessings (Acts 20:35.)

In this matter of good works a word of caution needs to be given. Good works must never degenerate into a works salvation. Works are never to be performed in order to earn a good standing with God. We must ever keep in mind that works are to issue from a right standing with God and a new life in Christ. Works should be motivated by a genuine love for God who has saved us, and not by the thought that we can somehow earn his favor and love.

Another thing to keep in mind is that not all works are necessarily spiritual or Christian activity. When works are performed for some selfish motive they are not Christian works. Good works are never to be an end in themselves. They are always to be done to bring glory to our Heavenly Father (Matt. 5:16.)

When then are works truly Christian? When they are done according to God's revealed will in the scriptures, out of a heart of love for God, and in the power of the Holy Spirit (cf. Rom. 14:17-18; Gal. 5:22-26.)

Please let us know . . .

Churches are requested to send to the *Arkansas Baptist Newsmagazine* notice of the death of an active member of the church. Notices should contain the name, age, town, date of death, and church. These should be received in our office not later than 15 days after the death.

Deaths

Mrs. Ava McConnell, 81, Ft. Smith, died Sept. 17. She was the last charter member of Excelsior Church, and was a member of First Church, Greenwood.

Mrs. Ava Lou Riley, 82, Paragould, died Sept. 1. She was a member of Robbs Chapel Church.



CHRISTIAN LIFE COMMISSION, SBC

THE RICH STAY RICH — "There has been no significant progress towards equality in the distribution of income and wealth in America for more than a generation." So says a recent report from the Cambridge Institute:

- The top 20 percent of American families receive more income each year than the bottom 60 percent.
- In 1970 the 10.4 million families in the bottom fifth had an average income of \$3,054; the 10.4 million families in the top fifth had an average income of \$23,100.
- The top fifth of families receives close to half of all wages and salaries and 65 percent of all unearned or property income.
- The absolute dollar gap between the top and bottom grows each year.

In 1958, the difference in incomes between the lowest and highest fifths of families averaged \$13,729. By 1968 the difference was \$18,888. There is a much greater concentration of wealth than income according to the report:

- The top 20 percent of wealth holders own over three-quarters of personal wealth.
- The top 1 percent alone holds between 20 and 30 percent of personal wealth and has done so for decades.

The basic facts point out that traditional political reforms — poverty programs and welfare payments — and the general rise in income have not prevented the continuing maldistribution of income and wealth.

(From "Roundup," *Society*, Sept./Oct. 1972)

Mrs. Pearl Hobbs Justus, 77, died Aug. 7. She was a charter member of Marrable Hill Church, El Dorado.

Lance Douglas Austin, son of Dr. and Mrs. Calvin D. Austin, Mena, died Sept. 16. He was a member of First Church.

Crossing barriers characterizes SBC national mission strategy

ATLANTA (BP) — The Southern Baptist Home Mission Board released here its broad planning base for a national missions strategy in a document characterized by the crossing of barriers "to make disciples for Christ."

The agency's executive secretary, Arthur B. Rutledge, made the announcement to a meeting of state Baptist editors at the board's national offices.

Barriers listed in the long range planning base included cultural-religious, social-economic, geographical, and scarce resources.

The document addressed itself to ministering to people of highly secularized lifestyles, overcoming distrust and hostility, recognizing the contribution of other Christian groups, developing the promoting techniques for direct engagement in social and moral problems, as well as developing coordinated strategies and procedures in such basic areas as church extension, metropolitan missions and evangelism.

Rutledge said the Home Mission Board, which employs 2,250 missionaries and spends more than \$15 million annually, is moving toward a stronger implementation of the development and promotion of a single, uniform missions program in the nation.

He said the over arching purpose of this program is "to assist churches, associations, and state conventions in crossing barriers to make disciples for Christ of all people in the homeland."

According to Rutledge, the concept of crossing barriers has been around for some time, but only now has it surfaced in official statements.

"The mission agency was created by the churches to cross barriers that are very difficult for a single church to cross, or sometimes all the churches in a state without a national organization," he said.

Rutledge has directed the mission agency for seven years, and before assuming its top executive position, he was director of the board's Division of Missions.

Under his leadership, the agency has moved by degrees toward the creation of an organization and the techniques which would produce a clearly defined national strategy. At the same time, he has led toward the needed correlation between the state Baptist units to implement the strategy.

When director of missions, Rutledge became the architect of formal state agreements, which eliminated duplicating mission programs in the states and placed most of the 2,250 missionaries under joint employment

and under local supervision.

Later, as head of the agency he strengthened the national staff in their roles as specialists and as developers of a national strategy.

Explaining the present emphasis on a national strategy, Rutledge said Southern Baptists have just now accumulated an adequate body of experience as a nationwide organization. Only since 1963 has the denomination had some of its more than 33,000 churches in all 50 states.

"This national experience has helped us see our weaknesses and our strengths," he added. "In addition, with the growth of our programs and the number of missionaries, we realized we were not correlating our own work.

"Sometimes we looked like four or five different agencies with programs operating independently.

The work of the agency includes evangelism, church extension, language missions, Christian social ministries, church loans, chaplaincy, associational administration, work with National Baptists, interfaith witness, rural-urban missions, and metropolitan missions.

This need for correlation brought about a major reorganization of the agency two years ago, the first in 12 years, and "that's a long time with as much change as we have in our society," he said.

The reorganization grouped the departments and divisions of the agency into three sections "all programs went into one section, all supporting services into another, and a new section came into being for planning and coordination.

It is out of this new section that the national strategy is arising. "We had to develop a plan whereby we would not be making 'of-the-cuff' decisions," he said.

The new section provides coordinators for four regions of the nation, and these coordinators work primarily with leadership in the 33 state conventions and the program leadership of the agency in long range planning.

"This has facilitated the exchange of ideas," Rutledge said. "We don't have unilateral decisions anymore. They are funneled through a planning process.

"We are moving into planning much farther in advance than in the past. Within the next 12 months we will have the board outline for period 1973-1979.

"Then year by year we will set annual goals to move toward that ultimate objective," Rutledge said.

Realizing that long range planning keeps you from moving quickly, "We are building in enough flexibility that

when an opportunity comes to our attention that needs action within 30 days we should be able to take advantage of it," he said.

Rutledge hopes to keep the flexibility and creativity which has characterized the agency within recent years and has given rise to new techniques and methods in missions in resort areas, inner-cities, and with most of the nation's ethnic groups.

Agreeing that the new planning is basically a systematic way of establishing priorities, Rutledge said that geographically the number one priority will be the northeast because of the newness of the work, the huge population, and the responsiveness evident there to Baptist efforts. However, other areas are still close behind in priorities.

With the programs, he said top priority would be given to church extension, evangelism and social ministries.

In addition, he said there is a new demand for the services of the agency in the states where Southern Baptists are more established.

"With the population turnover that in the beginning catapulted us into a national posture, our southern cities have spiritual and moral problems and need help," he said. "We will provide this assistance in staff time and sharing of techniques or taking of survey, most of which do not call for financial assistance."

Don Hooks are honored

Sunday, Sept. 3, Crystal Hill Church honored its pastor, Don Hook, and his wife, Ruby, on their 40th wedding anniversary.

A surprise reception, featuring a large wedding cake, was given in the Fellowship Hall immediately following the evening service. The church presented the Hooks with a ruby and crystal bowl as a memento of the occasion. In attendance, also, were several of the pastor's colleagues in the ministry, as well as numerous friends and relatives.

There were several reasons for the celebration. The Hooks' daughter, Mrs. Kenneth Moore, who was married on her parents' anniversary, was present at the reception. It, also, was one year ago that Pastor Hook came to serve the Crystal Hill Church.

Bradley to direct extension centers

NASHVILLE (BP) — J. C. Bradley of Nashville, a staff member of the Baptist Sunday School Board here, has been named associate director of Extension Center Education for the Seminary Extension Department of the six Southern Baptist Convention Seminaries.

Bradley will assume the position with the department's administrative committee, composed of the presidents of the six SBC seminaries.

Currently, Bradley is supervisor of the adult section, Church Training department, for the Southern Baptist Sunday School Board.

Previously, he taught for two years at Golden Gate Seminary, Mill Valley, Calif.

A native of Arkansas and a graduate of Ouachita University, Bradley earned the doctor of education degree from Southern Seminary, Louisville, with special study in the field of continuing education for ministers.

In his new work with the Seminary Extension Department, Bradley will have

responsibility for devising and implementing plans for establishing and servicing Seminary Extension Centers operated by the department across the nation, according to Raymond M. Rigdon, director of the department.

The department operates about 200 extension centers scattered throughout the United States and several foreign countries. Nearly 4,000 persons studied at these 200 centers last year.

Although current enrollment figures are not available, Rigdon said that orders for materials to be used in the centers for the first three months of this academic year have been 13 percent higher than orders for a comparable period last year.

"During recent years, the department has developed a wide range of learning resources with courses for all pastors, regardless of the extent or the limitations of their training," Rigdon said. "Dr. Bradley, with his training and experience in continuing education, can help us to make these resources more accessible to all pastors and other church vocational workers throughout the Southern Baptist Convention."

Book review

By Robert U. Ferguson

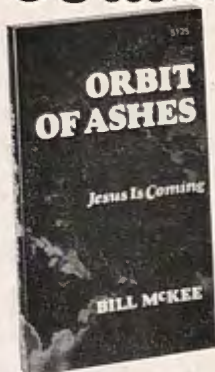
The Black Christian Experience, Emmanuel L. McCall, Compiler

This book grew out of a conference held at Ridgecrest and Glorieta Baptist Assemblies in the summer of 1971. Its purpose was twofold: (1) provide information to white Christians about the black church, and (2) help black Baptists to understand and appreciate their heritage, hoping that by doing so they could accentuate the positive and eliminate the negative.

Eight writers speak plainly about beliefs and practices as they know them in black Baptist churches, North and South. They tell of the frustrations and hopes, the limitations and dreams, and the problems and devotion of black believers. They know what the black church has meant — and still means — to black people. They see it as a vehicle of creative hope, a center for personal integrity, and structure of social unity.

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Theme set for 1973 Portland Southern Baptist Convention

NASHVILLE (BP) — Theme for the Southern Baptist Convention's 116th annual session in Portland next June will be, "Share the Word Now."

Theme for the meeting, and selection of a music director, was announced here by the convention's Committee on Order of Business, which is charged with responsibility of planning the con-

vention agenda. Russell H. Dilday Jr., pastor of Second Ponce de Leon Church in Atlanta, is chairman of the committee.

William J. Reynolds, secretary of the church music department of the Southern Baptist Sunday School Board here, will be music director for the convention. Reynolds also directed the convention's music for the 1972 session in Philadelphia.

Dilday, in announcing the theme for the 1973 convention, said the theme is an adaptation of the 1973-74 Southern Baptist Convention agency program promotion theme, "Sharing Christ Through His Word."

The convention will begin Tuesday morning, June 12, 1973, and conclude Thursday evening, June 14. No convention sessions will be scheduled on Wednesday afternoon, June 13, to allow for seminary alumni luncheons and other related meetings.

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BOONEVILLE, ARKANSAS

Dallas pastor threatened for liquor election role

By Dave Montgomery
Dallas Times Herald Staffer

DUNCANVILLE, Tex. (BP) — A baptist pastor battling a volatile liquor issue in south Dallas County charged he is being terrorized by threats, insults and obscene mail and telephone calls.

"I have never in my life encountered as vile and abusive things as I have in this issue," said Gene McCombs, chairman of the Greater Oak Cliff Civic and Moral League.

The minister's loosely knit organization has been activated since August to combat pro-liquor forces seeking a local option election.

Since that time, the pastor of Duncanville's First Church, has received more than 1,000 obscene letters, a box of human excrement and threatening phone calls which have left his family in fear of their lives.

In addition, bomb threats at his church in Duncanville, a suburb of Dallas, forced an early end to a recent Wednesday night prayer service as police searched the building for explosives.

McCombs said two callers had warned that a bomb "would bring harm" to the minister and his congregation. The pastor conducted a brief service, then ordered worshipers home while police outside stood watch.

Both the minister and Duncanville Police Chief D. H. McElroy said they believe the terrorism tactics to be the work of "cranks" acting independently.

"It has to be someone just trying to vent his own irrational verbiage," said the minister. "I don't believe it's part of any organized effort."

The chunky, 41-year-old minister said he has stopped short of arming himself, although police have urged him to "take precautions."

"I've never carried a pistol and I never will," he said. "But I'm certainly being extra cautious for myself and my family. Who can equate the difference between an emotional act of violence and just a crank call?"

The pastor said his wife, their 17-year-old son and a 17-year-old girl who has been living at the McCombs' home since June all have answered threatening phone calls.

In another malicious act, someone dumped an erosive liquid on the family's automobile, ruining the finish.

McCombs, pastor of Duncanville's First Church for 10 years, was appointed to head the long-dormant Civic and Moral League after another organization, People for Economic Progress, launched a petition campaign seeking a local option election for legalizing liquor sales.

Working 18 hours a day and all but abandoning his ministerial duties, the Baptist Pastor has molded the league into a highly vocal group, with the outreach of a well-oiled political campaign.

Full-time headquarters have been set up and staffed by volunteers. Hundreds of other volunteers have waged a continuous telephone campaign urging registered voters not to sign People for Economic Progress petitions.

McCombs said approximately \$15,000 in contributions from churches and individuals has been spent for full-page newspaper ads and bumper stickers, which read, "For the Sake of My Family I'll Vote Dry."



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Can a Christian live in a secular city?

By Lawson Hatfield
State Sunday School Secretary



Hatfield

There has always been a trend for mankind to move toward the city. The obvious motivation of this trend is the social nature of man, that is his desire to associate with others. And obviously again, this trend has both its benefits and penalties.

In the early history, for a family to move from the harsh environment of the desert to an oasis was a natural accommodation to help make for an easier life. When several families first did this together, the first city was born.

In modern days this same transition is made for economic reasons. For example, mechanization has reduced the demand for farm labor, laborers migrate to the city. Then, mass production reduces the need for labor in the city, creating the ghetto or slum trap.

Students of sociology will agree this explanation is an over-simplification of a rather complex problem. However, the more one studies the problems of the secular city, the more convinced one may become that the basic problem is the massing of unskilled workers in a city.

The secular city

The result of the economic trap is instant and continued poverty with its attendant problems of disease, ignorance, and exploitation.

On the other side of the picture, the middle and upper class citizens, economically speaking, are influenced by the secularization of the city.

Secularization is not necessarily equated with the evils of hate and violence. It is really the erosion of and finally the removal of a religiously oriented base for society.

Some insist that a religious base for society should not exist. Christians, free Christians, like Baptists believe in religious freedom.

Some religious idealists want society built on a specific interpretation of religion. Some would say the Roman Catholic base is ideal. Others would place various other religious concepts as their choice.

Thoughtful Baptists believe that freedom to choose one's religion, even to be non-religious, is one's right. Christian faith should be strong enough to exist under political pressure, and even-

tually change the politician and secular stance of a nation. The Christian faith was born in a hostile environment. It may seem to have fared best in the rural areas, especially in our nation, but it must be strong in a secular city if it is to exist and to finally bring individuals under the sacred spirit of Christ.

The builders of the first city, later identified as Babylon, saw advantages in strong community life.

Is this, community life, an evil in itself?

No. A city is not evil just because it is a city. It is evil because evil men are piled in together and in arrogant pride seek to build memorials unto themselves.

Life is intended to be God-centered. Any action that pulls away from this center is evil.

Divine judgment that brought "babel" of language was not a judgment against the city concept, but against their self-centeredness. Selfishness, or pride is a little condemned sin today, but it is a widely and heavily disbursed temptation to all men. Are you, am I, a tower builder? Do we have our own little private power structures going?

The ideal city

Centuries later, Babylon the first city, became the rod of discipline on the City of God, Jerusalem. The destroyed temple was to be reconstructed, the city walls to be rebuilt.

Peace would come to the city of peace. Peace would reign so long that elders would walk safely through the city. And peace would be so much a part of the way of life that children would have happy playgrounds in the city of the Lord of Hosts, the city of true faithfulness.

An ideal city is one where boys and girls can openly and freely play without guards, monitors, fences, police protection, nor deterrents to child molesters or kidnapping.

The ideal city would be built of Godly homes where children would not develop cruel and self-centered styles of life.

Children would be fit for the open streets, and the open streets would be fit for the children.

Is this too ideal?

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International
Oct. 8, 1972
Genesis 11:1-8
Zechariah 8:3-5
John 17:15-18

Who can deny our need for cleaner, safer cities in which to live today?

Christians and secularism

Can one be a Christian in a worldly city? Can a Christian live a spiritually based life in a secular atmosphere? Can a good salesman be at the same time a good Christian?

Can drug abuse finally be brought under reasonable control?

Can carnal, worldly, evil powers of pride become subject to the will of Christ?

Can the secular city ever be won to God?

The ultimate victory of the spirit over the flesh is assured in the Bible. Just when and how this will ever be all Christians may not understand or even agree among themselves.

That one person can be a good Christian, a humble and obedient witness for God is as evident as the best and most effective Christian you know.

Yes, one can be Christian in a secular, sinful city. It is not easy, but with the accent on the positive Christ-like characteristics, and with a strong stand against personal involvement in evil actions and thoughts, one can become more like the Master daily. The Christian ideal is to be more like the Master, who witnessed in, cried for, prayed over and died just outside the walls of a sinful city.

Temperance head calls WCTU forerunner of women's lib

MIAMI BEACH (EP) — The Women's Christian Temperance Union provided the leadership that was the forerunner of today's women's liberation movement, the WCTU's national president asserted here.

In the keynote address to the organization's 98th annual convention, Mrs. Fred J. Tooze of Evanston, Ill., said that since its formation in 1874, the WCTU has worked "for the protection of the home, for social welfare, and toward solving the problems which break down the health, integrity, and morality of the nation."

Although the leadership of the WCTU "was the forerunner of present-day 'women's liberation,'" Mrs. Tooze said, the movements differed in "the goal to be attained."

Faith under fire

By Don Cooper
Associate, State Sunday School Dept.



Cooper

There are all sorts of commercials on television these days advertising all sorts of products. Many of them attempt, in 60 seconds, to convince the viewer that their product will stand the most severe test. Some are rather comical and others rather ridiculous.

One of the foreign car makers has a commercial that reminds me of how life is sometimes. I am sure you have viewed this one. It pictures, supposedly, every moving part of the automobile being tested again and again. The hood and trunk lid going up and down. All doors swinging. Springs and shock absorbers forced to work. Seat springs and seat backs in motion. Everything is moving. Everything in action at the same time. Pressure of normal use being exerted at all points simultaneously.

Isn't this the way of life? . . . Don't you feel sometimes that pressure is being applied from every direction? It is in times like these that our Christian faith is under fire.

Scripture highlights

Abraham initially met the demands of his faith. God called and Abraham responded. In our study for today Abraham proved that he was human.

Our text gives us three examples of Abraham's reaction to a test or trial. One relates to a famine in the land. A second relates to a family disagreement. The third is a test on how to react when you know success.

Genesis 12:8-10

Abraham was busy building altars and claiming the land. He recognized that he was on a mission for God. He was being faithful to his responsibility. Even so, Abraham faced a physical need — "There was a famine in the land."

The writer of Genesis does not give us any information on the decision to go to Egypt. It is obvious that Abraham thought he had no choice. For him it was either stay in the land and starve, or go elsewhere to find food. It did not occur to him that there was a third alternative — God's way. He had not yet learned to trust God even in impossible circumstances. Abraham's

physical need was met in Egypt, but he built no altars in Egypt.

We might be our best for God when we have needs that are beyond human strength. I recall a conversation several years ago in which a layman said that America was too prosperous to be spiritual. His opinion was that it would do us good to live through another depression. Maybe his idea has some merit. Abraham forgot to depend on God in his time of physical need. His reaction to this first test was not too good. He failed to exercise his faith under fire. Instead, he fled.

Genesis 13:1-12

Relationships in the family often test our faith. Many times family members strengthen each other in their faith. One's family can be his "tower of strength." When there are disagreements and disputes in the family, the whole of one's life is disturbed.

As Abraham returned from Egypt, he discovered that it was more difficult for his family to live together. He had prospered in Egypt. He returned to Canaan a wealthy man. His first action was to go to a place where he could find God — "back to Bethel." After his experiences in Egypt, he knew that he needed God.

Since the family had such wealth and so many possessions, there was not room for them. Lot was "second in command" and had his own ideas and his own followers.

Here comes the test for Abraham. How would he react to this test? Would he assert his authority and position? Would he insist on his personal rights? Maybe Abraham had learned his lesson in Egypt. Lot chose the better part and Abraham was patient and gracious. He knew that God's promise was to him. He knew that God would be true to his promise. Abraham was big enough to say, "Lot you take what you want and I will take what is left."

Most modern-day family problems would be solved if we could have such a gracious attitude. Abraham did not insist on his personal rights. Many families fail today because family members insist on their personal rights. In order to have peace in world, the rights of others must be respected. In order to

Life and Work

Oct. 8, 1972
Genesis 12:8-10
13:1-12, 14:17-24

have peace in the family, the rights of others must be respected. In order to win personal victories in the trials of our faith, we must be Christian and respect the personal rights of others.

Genesis 19:17-24

The choice of Lot proved to be very bad for him. He settled near Sodom, a wicked city. Sodom was seized by enemies and Lot and his possessions were captured.

When Abraham heard the news, he set in motion a plan to rescue Lot. Though he was greatly outnumbered, and certainly not a military leader, Abraham was able to surprise the enemy and be victorious. It is to Abraham's credit that he took action. This is a mark of pioneering faith.

The test comes for Abraham after the battle. What do you do with success? Sometimes it is more difficult for us to handle success than failure. Abraham met this test well.

God sent some help to Abraham. Melchizedek, the king-priest of Salem, came and blessed Abraham in the name of the most high God. Abraham had just refused to take any gift from the king of Sodom. It would have been a reward for defeating the enemy. But Abraham further meets this test of success by giving a title of all to Melchizedek. He sees Melchizedek as God's representative. The name Melchizedek means "king of righteousness."

Identification

What is your definition of faith? For every Christian a definition of faith must include the idea that our God will sustain us in one hour of testing.

Life tests us all. Some tests are more severe than others. We are more successful in overcoming some tests than others.

We must identify with Abraham in that we sometimes fail. However, it is the mark of a Christian that he will also be victorious when tested.

This is one of the marvelous things about God's inspired word. It relates to us how God has dealt with people. It reveals the weaknesses of some of the giants in the faith. Never to condone or approve failure, but to help us know that when we fail it is not all over. Every test and every trial is to lead us to maturity and strength in the Lord.

Next week we continue our study of Abraham as we look at "The Expectancy of Faith."

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A smile or two

A headline reads: "Parking is big problem in religion." So the pride in the family pew has been matched by that in an assured space in the parking lot at the church. Following the announcement that a church was being designed on stilts with parking space underneath for the worshippers' cars, a member predicted, "When the role is called up yonder, I'll be in the basement, trying to find a place to park."

* * *

A woman was actively supervising her son as he transplanted seedlings and shrubs. A neighbor complimented her generously on the beauty of her yard.

The boy looked up from his labor and remarked, "My mother has been blessed with a green tongue."

* * *

Then there were the two boy silkworms who raced for the love of a girl silkworm. They ended up in a tie.

* * *

The new commanding officer was speaking to his company. "I want you to respect me as your leader," he said, "But if you've got any problems, feel free to talk with me as if I were your father."

"Hey Dad," came a voice, "can I use the jeep tonight?"

* * *

An actor ran into a friend on the street. The actor looked as if he had been in a fight.

"I've been giving people my autograph," the actor explained.

"It must have been quite a tussle," the friend said.

"I'll say," said the actor. "Most of the people didn't even want it."

* * *

At a dinner party, a shy young man had been trying to think of something nice to say to his hostess. At last he saw his chance when she turned to him and remarked, "What a small appetite you have, Mr. Jones."

"To sit next to you," he replied gallantly, "would cause any man to lose his appetite."

* * *

The new foreign student, invited to a social gathering, was a bit hesitant about attending. His English still gave him trouble. But his friend loaned him a book of etiquette, and he memorized certain handy phrases.

The hostess served ice cream, and he expressed his appreciation this way: "Thank you, Miss, Mrs., or Mr., whatever the case may be."

* * *

There's going to be a string of acupuncture clinics along the highways. They'll be called Stickey's.

Attendance report

Church	September 24, 1972	Church Training	Ch. Adms.
Alexander, First	50	43	
Alpena	75	51	
Belme, First	53	26	
Bentonville, First	253		
Bella Vista Mission	26		
Berryville			
Freeman Heights	121	52	
First	155	70	1
Rock Springs	106	64	
Blytheville			
Calvary	211	101	4
Clear Lake	117	98	
Gosnell	231	101	1
Booneville, First	247	199	2
Cabot, Mt. Carmel	173	109	
Camden			
First	510	89	4
Hillside	155	65	
Cherokee Village Mission	130	31	
Concord, Mt. Zion	40	11	1
Crossett			
First	478	141	10
Magnolia	178	93	3
Mt. Olive	253	138	
Dermott, Temple	106	84	2
El Dorado, Caledonia	48	27	
Forrest City, First	671	170	
Fl. Smith			
Grand Avenue	695	220	7
Moffett Mission	31		
Oak Cliff	211		1
Trinity	185	77	
Gentry, First	168	65	
Grandview	86	50	2
Greenwood, First	263	103	
Hampton, First	160	66	
Harrison			
Eagle Heights	245	128	4
Woodland Heights	75	59	3
Helena, First	240	73	1
Hope			
Calvary	173	95	
First	466	134	1
Hot Springs, Park Place	446	140	
Hughes, First	250	54	
Jacksonville, First	407	79	2
Jonesboro			
Central	620	203	24
Nettleton	305	109	1
Lake City, Bethabara	113	112	15
Lake Village, Parkway	75	30	
Lavaca, First	324	140	
Lepanto, First	284	249	3
Lincoln, First	222	74	
Little Rock			
Crystal Hill	135	60	
Geyer Springs	660	209	4
Life Line	639	159	5
Martindale	101	62	
Sunset Lane	244	81	4
Wakefield First	66	45	
Woodlawn	96	51	
Magnolia, Central	573	255	2
Marked Tree			
First	169	41	
Trinity	38	38	
Melbourne			
Belview	157	139	8
First	114	53	1
Horseshoe Bend Mission	22		
Murfreesboro, Mt. Moriah	38		
North Little Rock			
Baring Cross	517	163	
Calvary	403	185	4
Levy	465	78	23
Park Hill	774	111	2
Paragould, East Side	214	90	
Paris, First	401	117	2
Pea Ridge, First	125		1
Pine Bluff			
Centennial	182	70	
Dollarway	146	64	
East Side	210	131	
First	638	148	2
Green Meadows	64	36	
Second	164	68	
Prairie Grove, First	168	76	3
Rogers, First	661	175	6
Roland, Natural Steps	91	57	
Russellville, Second	229	80	1
Springdale			
Berry Street	102	54	
Caudle Avenue	108	42	2
Elmdale	309	101	14
First	854	233	5
Oak Grove	71	31	
Van Buren, First	507	199	
Mission	33		
Warren			
Immanuel	278	94	1
Southside Mission			
Westside	72	40	3
W. Memphis, Vanderbilt Ave.	103	60	2
Wooster, First	119	69	

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2,000 witness at Olympics

MUNICH (EP) — Converts from scores of nations — including Arabs and Israelis and several atheists — were the fruit of a wide-ranging gospel witness carried out here by some 2,000 young Christians during the international Olympic games.

Edward Plowman, news editor for Christianity Today, reported "many professions of faith in parks and on downtown streets, in Christian coffeehouses, around a university campus, and on the Olympic grounds."

The evangelistic side of the Olympics, he noted, was virtually unreported by the American media, although European televisioners and newspaper readers followed the gospel witness closely.

The Olympic outreach was begun three years earlier by Herbert Muller, a former accountant serving now as business administrator of New Life Evangelistic Association in Cologne,

Germany. His vision for a unified, well coordinated leadership drew together the 37 varied organizations. Most groups were German, but most workers were provided by American agencies: 1,000 from Youth with a Mission; 175 from Campus Crusade for Christ; 140 from the Assemblies of God to augment a national Teen Challenge force; 100 from Word of Life.

The Olympic effort marked the close of vigorous evangelistic activity in many parts of Europe. Thousands of young Christians were involved in Jesus festivals, door-to-door evangelism, coffeehouse ministries and similar efforts. Each, including Munich, received follow-up ministries in the wake of the outreach.

"The Gospel," wrote newsman Plowman in his periodical's Sept. 29 issue, "has apparently gone out from Munich to the ends of the earth."

Canadian Bible Society record distribution

TORONTO (RP) — The Canadian Bible Society distributed a record 2,223,017 copies of the Scriptures in Canada during 1971, the society's annual report said here. This was an increase of 11 percent over the 1970 figure.

The 1971 total included 92,129 complete Bibles, 290,018 New Testaments and 1,840,870 excerpts from the Bible.

'Reader's Digest' plans wholesome movies

HOLLYWOOD, Calif. (EP) — To reflect a "wholesome" American life, and to counter the "sex and violence" films currently flooding U. S. theaters, the Reader's Digest will begin producing family movies.

In cooperation with United Artists, the periodical has already begun production on a \$2.4 million musical version of Tom Sawyer — the first in a series.

Editors are looking at material in their own magazine as subjects for possible future movie projects.

Mothers police TV through 'ACT'

NEWTON, Mass. (EP) — Some 1,000 mothers here have forced cancellation of prayers with orange juice commercials and certain vitamin pill ads on TV programs their children watch.

The women, through Action for

Children's Television (ACT), successfully brought to a halt an ad on Romper Room which stated: "God is great, God is good, let us thank him for our food; and now you may drink your Tropicana Orange Juice from the Pleasant Hill Dairy."

ACT also stopped ads selling vitamin pills "just like candy," because medical warnings, they say, indicate that too much iron can lead to coma and death.

Neilson ratings show that action in violence attracts viewers. ACT is attacking that subject also in its crusade. Fall network children's shows, the women say, offer almost exclusive animation, with no live people. The ACT members insist shows like Sesame Street need to be repeated. "Children love to see good shows again," Executive Director Evelyn Sarson pointed out.

U. S. crime falling, FBI director says

WASHINGTON, D. C. (EP) — The over-all crime rate is not going up, and people are beginning to have respect for police officers as they did in this country's past.

That from L. Patrick Gray III, acting FBI director, was his reply to a question, "will (the crime rate) ever go down?"

The rate of crime, Gray said, has been decreasing since 1960. In 80 of the major U. S. cities with populations of 200,000 or more, crime is on the decrease. He cited more cooperation by citizens with law enforcement officers and more money being pumped into law enforcement as reasons for the decline.

Catholic asks Congress for tax credits

WASHINGTON, D. C. (EP) — In support of what Roman Catholic leaders term a crucial program, Cardinal Terence Cooke of New York testified before a Congressional committee urging support of legislation aimed at easing the financial burden on non-public schools.

The church leader acknowledged before the committee that the nation's Catholic school system, caught in enrollment declines, is in trouble.

Cardinal Cooke asked the House Ways and Means Committee to back a bill that would allow parents of non-public school students to subtract tuition payments of up to \$200 per child from their annual income tax.

Jews won't pay tax

TEL AVIV (EP) — Israeli officials said here that a special diploma tax imposed on educated Jews who want to leave the Soviet Union won't be paid.

Instead, the government has countered with a global campaign to force the Kremlin to drop the tax.

A spokesman said the tax "should not be paid." He said Israel is working for total cancellation. "We can't prevent individual Jews from paying the tax, but the government's policy is not to pay," he said.

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