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"SPEAKING THE TRUTH IN LOVE"

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Time runs out
Better to light
one candle than
curse the
darkness.

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"Christ Is My Life"



By James G. McCluskey, Wallace Memorial Church, Knoxville

What characterizes your life? In our busy and complex society many things and many people demand our attention. Our job, family, recreational interests, civic, community and social concerns—all vie for our time, interest and resources.

The motivation behind a man is always



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W. FRED KENDALL, Exec.-Sec'y-Treasurer

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Pays All Property Taxes

DALLAS (BP)--"Property taxes which any other owner, individual or corporate would be required to pay are paid on all properties owned by the Southern Baptist Annuity Board," said R. Alton Reed, executive secretary of the Annuity Board here.

Reed re-emphasized the board's long-standing policy of paying all taxes because several writers of articles appearing recently in secular publications made references to Baptist ownership of property and inferred that taxes were not being paid.

Because of these articles, the board has received considerable correspondence from Baptists asking if the board does pay taxes, Reed said.

"We are pleased to write each person giving them the board's policy stressing that all taxes are paid," Reed affirmed.

The two articles which set off the flurry of inquiries were written by Bishop James A. Pike and Columnist Drew Pearson.

In an Associated Press story, Bishop Pike, an Episcopal Bishop from California, was quoted from the Playboy Magazine article he wrote.

The Associated Press reported, "Pike said that the Knights of Columbus, a Catholic men's organization, owns Yankee Stadium among their \$200 million in assets; that St. Andrews Roman Catholic Church in Chicago acquired a hotel by lease-back methods; and the Southern Baptist Annuity Board picked up a nice little textile mill in the same sly way . . ."

Drew Pearson, in a column in April

important to what he is, what he becomes and what he does. The words of the Apostle Paul, "For to me to live is Christ" (Phil. 1:21) give us the key to his life and his service. The verse might be paraphrased "Christ is my life."

This verse has meant even more to me because of its use by his friends to summarize the life of Dr. Bill Wallace. Being pastor of the church named in his memory has caused me to think often of the motivation of his life and of this verse, which was inscribed on the shaft erected over his grave, "For to me to live is Christ."

In his first letter to the Foreign Mission Board in 1934 volunteering himself to foreign mission service, Bill Wallace concluded with these words, "I have always thought of Africa, but I will go anywhere I am needed." His life and death show both a willingness to live and to die for Christ.

That which characterizes our lives is probably that which we talk about most, think about most, give the most of our time to, etc. On this basis let each of us examine himself. What compliment could be higher than for one to say of us, "Christ is his life."

wrote: ". . .The Baptist Church owns all of the stock in the Auditorium Office Building in Los Angeles. . ."

". . . Burlington Mills, in North Carolina is owned by the Baptist Church, which also asked the U. S. Government to turn over 1,010 acres of federal land, with 332 buildings on the land located in Florida, Texas, Arkansas, and Tennessee. . . ."

Reed said the physical property of the textile mill to which Bishop Pike referred was purchased by the board and leased back to the occupants, a national manufacturing concern.

"There was nothing 'sly' about the transaction," replied Reed, who explained the transaction was duly recorded in official records, and taxes have been paid on it since 1961 when the property was purchased.

Reed stated that the board does not own anything listed in the Pearson column except the physical plant of Burlington Mills, which the columnist said was owned by the Baptist Church.

"Nor has the board asked the government or anyone else to give us land," Reed added.

"The problem about property taxes arises periodically because critics often mistakenly assume that no taxes are paid on properties because we are a denominational agency," Reed said.

"Neither of the writers of the articles mentioned bothered to check with anyone at the Annuity Board to learn if we paid taxes or not," he added. "We would have been glad to tell them that we do."

Reed said another mistaken assumption by some critics is created because they fail to recognize that the Southern Baptist Convention does not include every group which uses the name Baptist.

"These critics fail to distinguish between a Baptist church, the various Baptist bodies or the Southern Baptist Convention and its agencies such as the Annuity Board," Reed said.

He said that each and every investment made by the Annuity Board is, without exception, carefully analyzed and approved by the finance committee of the board, a group composed of leading Baptist businessmen appointed from the elected board of trustees.

"Any property the board purchases must be approved by this group and is part of the regular investment program. Money used to buy any property comes from dues and premiums paid into the retirement program by Baptist ministers, denominational employees and their employers," Reed said.

He pointed out that much of the property owned by the board is in lease-back trans-

America's Problem Spiritual

By Erwin L. McDonald
Editor, Arkansas Baptist Newsmagazine

TEXARKANA (BP)—A man who is spending millions to find a cure for cancer rates America's number one problem as spiritual, not physical or material.

J. K. Wadley, 90-year-old Texarkana Baptist whose recent announcement of a break-through in a search for a cancer cure made world headlines, said in an interview here that the "moral deterioration of the people" is worse, even than cancer, disease, war or over-population.

Baptists of two states can lay claim to this Christian businessman, for he lives on the Arkansas side of Texarkana and is a member of the First Baptist Church of Texarkana, Tex. A deacon, he was Sunday School superintendent for 15 years, and is a former deacon chairman and chairman of finance. He has been a member of the church for 66 years.

Says his pastor, Lory Hildreth: "John Keener Wadley is a genuinely great Christian. Like the Lord he worships, he quietly goes about doing good."

Pastor Hildreth described the oil millionaire as "a truly humble man who never throws his weight around, who is abidingly loyal to his pastor and his church, and a liberal giver to missions and benevolences."

Mr. Wadley takes time out for a mid-day

actions which are common among the many "long-term" investment types of funds such as endowments, religious, union or industrial pension funds. Income gained from rentals on such properties are returned to the pension funds.

Reed said under the lease-back agreement, the board buys only the physical property and leases it back either to the people who formerly owned it, as in the textile mill transaction, or to other parties.

A number of lease-back properties are owned by the board and leased to such business concerns as: Bemis Bags, Borden, Burlington, Dunlop, Firestone, Fruehauf, Huttig, Rath, Reynolds Metals, Mobil, Textron, Westinghouse, Hertz, Newberry, Burroughs, Mack Trucks and others. "Taxes are always paid," Reed emphasized.

He said that in his report to the messengers attending the Southern Baptist Convention in Miami Beach, Florida, he would, as he ordinarily does, assure Southern Baptists that they can be proud of the solidarity of the board's programs.

"I hope that Southern Baptists will not become overly alarmed by the inferences of uninformed critics who do not attempt to get correct information from the sources they may be writing about," he concluded.

nap, but puts in full days at the office five days a week, except when he is on some benevolent mission, playing golf or fishing. He makes it a point to be at his desk by 8:30 in the morning.

"What do you regard as our number one problem today?" the kindly gentleman was asked. Interestingly enough he did not say "Cancer," or "Disease," or "War," or "Over-population.." Without a moment's hesitation he replied: "The deterioration of the morals of the people."

He was inclined more to lay this deterioration at the door of the home than of the church. He feels that the lives of children are being undermined by over-indulgent parents and an absence of discipline in home situations.

A life-long teetotaler who "never tasted a drop of liquor," and one who is dead set against gambling and its many attendant evils, Mr. Wadley is, however, no blue-nosed negativist. He likes to put an arm around a young man's shoulder and encourage him to make the most of life, with God's help.

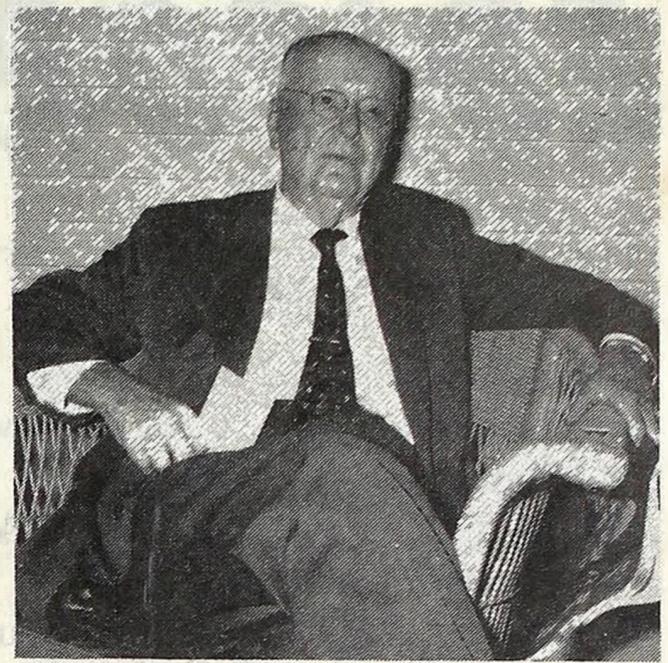
He told of talking that same day with a youth on the street near the Wadley home. He expressed great concern that the young man, aged 19, had seemed to be devoid of anything resembling ambition.

"He had no job and was not in school," Mr. Wadley said. "And when I asked him why he had dropped out of school, he merely said, 'I didn't like school.'"

Mr. Wadley places strong emphasis on daily Bible reading. "Reading the Bible is like eating your daily meals," he said. "If you don't eat, you don't grow. But there are lots of people today content to feed their bellies and starve their souls."

Regarding recreation as a necessary part of a well-rounded life, Mr. Wadley alternates fishing with golfing. In past years, golf took him to tournaments in Scotland. He has said that he will not give up golf as long as he can keep his score below his age. And, so far, he has had no problem keeping his score below 90. He does not hit the ball as far per shot as he formerly did, but he is still amazingly accurate. Golfing friends say that "once he gets on the green, he is deadly."

The newspapers and newsmagazines have given extensive space to Mr. Wadley's dramatic revelation, at his 90th birthday party recently, that a bacterial extract developed at the J. K. and Susie L. Wadley Research Institute in Dallas—L-aspara-



CANCER FIGHT FINANCIER IS BAPTIST: J. K. Wadley, 90-year-old oil millionaire who has given millions to finance research to find a cure for cancer, is a dedicated Southern Baptist who says that America's greatest problem is spiritual, not physical or material. Wadley recently announced at his 90th birthday party that a bacterial extract had been discovered at Wadley Research Institute in Dallas, and that the life of a nine-year-old boy suffering from leukemia had been saved by the discovery. (BP PHOTO by Erwin L. McDonald)

ginase—had saved a 9-year-old victim of acute leukemia.

The Wadley Research Institute is connected with Southern Baptists, not only through the financial aid of Mr. Wadley, but as a graduate research center for Baylor University, the nation's largest Baptist university, with its main campus in Waco, Tex. The Wadley center is just across the street from Baylor Medical Center, Dallas.

Since Mr. Wadley's startling announcement of the discovery, some cancer cells have been discovered again in the blood of Frank Hayes, Jr., whose blood had been cleared by shots of the new remedy.

But Mr. Wadley was still confident that it was just a matter of using the remedy in larger quantity. He hopes his research center can soon have an additional supply of the hard-to-come-by L-asparaginase to resume the child's treatment.

A combination of sorrow and sense of stewardship apparently has been the motivation of Mr. Wadley's investing more than \$2 million in the research institute since it was established, 15 years ago.

The sorrow was the loss of a grandson, Keener Bob Mosley, who died of leukemia in 1947 at the age of 7. The sense of stewardship comes from Mr. Wadley's recognition of God's blessings upon him throughout his long life.

"God has been so good to me," he said. "The least I can afford to do is to be a good steward of my life and all that God has given me."

And that is the story of a man who, long past the time of normal retirement, insists on staying in the thick of the fight in the war to overcome cancer.

EDITORIAL



The Road To Peace

The USA is mixed up in a war in Southeast Asia that everybody deplures, but from which we can't extricate ourselves.

So the peace-loving citizenry of America find themselves frustrated and confused.

We pray for a just end to the war. We pray for the men holding the power to make life and death decisions involving so many millions of their fellow human beings. We pray they shall forsake foolish pride, humbly seek Divine guidance and be responsive to the Divine purposes in the complex affairs involved in this bitter, lengthening conflict.

We mourn the suffering and the heartbreak wrought by war. We crave the implanting and nurturing of good will that can supplant the bloodshed and overcome the cruelties of warfare.

But we are compelled to recognize this stern fact: peace cannot be bought by appeasement of evil. Peace cannot be secured by abandonment of helpless peoples

to cruel tyrannies which have revealed all too clearly their inhuman aims. As much as we desire peace we find it is not something we can create by ourselves.

So peace eludes us. The hope for it tantalizes us like a cup of cool water withheld from parched lips.

Why cannot the strongest nation in the world at once win peace? Why is the way to the war's end blocked? Should not our situation sober us? Is not God teaching America that the people of this prosperous, technically advanced, militarily mighty nation cannot continue proudly impenitent in their sins and have peace? Who is disturbed enough about sin? Evil is rampant in the USA. Insolence thumbs its nose at law and order. Crime and immorality defy not only the constituted authority of man but the Law of God.

Do we honestly desire peace? If we do, we had better be ready to change our thinking and our living.

In the search for peace we dare not forget that peace is never an isolated achievement. Peace depends on something else, and follows it. Peace cannot be divorced from righteousness. This the Bible clearly reveals. It holds true whether the peace sought be personal and within, or national and outward between nations.

Like men of Jeremiah's time "we look for peace, but no good came." "There is no peace saith my God to the wicked," Isaiah warned. Jeremiah thundered against false prophets crying, "Peace, peace when there is no peace."

The cheap peace men crave cannot be bartered in indifference to evil and wrong. Thirty years ago Neville Chamberlain returned to England from Munich where he had appeased Hitler and Mussolini. His report, "Peace for our time," was a delusion.

Peace cannot be unilaterally attained. Even though the USA may sincerely desire to effect peace in Vietnam it cannot until North Vietnam and the Viet Cong show a willingness on their part to act peaceably. Mistaken "peace" demonstrators in our cities only prolong the war by their refusal to see that peace depends not only on the sincere desire of the Administration in Washington but also the readiness of the powers-that-be in Hanoi to end the war.

Many Insist On The Barrier



"TRULY, THE LORD'S HAND HAS NOT BECOME SHORT, SO THAT HE IS UNABLE TO GIVE SALVATION; AND HIS EAR IS NOT SHUT FROM HEARING: BUT YOUR SINS HAVE COME BETWEEN YOU AND YOUR GOD, AND BY YOUR EVIL DOINGS HIS FACE HAS BEEN VEILED FROM YOU, SO THAT HE WILL GIVE YOU NO ANSWER."

—ISA. 59:1,2
(BASIC ENG. TRS.)

"... AND THEN WE WONDER WHY WE CAN'T COMMUNE WITH GOD

FOOLS MAKE A MOCK AT SIN" — PRO. 14:9

Ross Edwards Elected New Missouri Editor

Current Issues in Baptist Life

Receive Non-Baptist Immersion?

by Wayne E. Ward

JEFFERSON CITY, Mo. (BP)—The Executive Board of the Missouri Baptist Convention here elected W. Ross Edwards, pastor of the Swope Park Church in Kansas City, Mo., as the new editor of *The Word and Way*, official convention weekly news-magazine.

Edwards will succeed H. H. McGinty, whose resignation and retirement will be effective Nov. 1, 1967, the date of his 20th anniversary as editor of the Baptist state paper.

The Kansas City pastor will begin his association with the paper July 1, working with the retiring editor for four months before assuming full responsibility as editor.

The Word and Way has a circulation of about 65,000, serving the 1,850 churches and 496,000 Baptists affiliated with the convention.

The retiring editor, McGinty, has the second longest tenure, 20 years, among the 29 current editors of state Baptist papers. He will be 72 this year, the mandatory retirement age for the Missouri editorship.

A native of Star City, Ark., Edwards has been pastor of the 1,700-member Swope Park Church in Kansas City for 20 years.

One of the hottest debates going on among Baptists at this time centers on the question of receiving into our membership people who have been immersed by someone other than Baptists. Those who refuse to take any baptism but Baptist baptism have been castigated as "landmarkers" or followers of J. R. Graves.

Not even Graves argued that the Baptist name was required, because he knew better than to add a requirement that goes beyond the words of the New Testament. This might open up the person to the awful charge of "adding to the words of this book" and bring down the plagues of the book upon his head (Rev. 22:18). However, his narrow restriction of the term "New Testament church" to Baptist churches (and not all of them) did result in a practical limitation of valid scriptural baptism to the Baptist churches as he defined them. Anyone who stands up today and says that valid scriptural baptism can be performed only in the Baptist name or authority is flying in the face of Holy Scripture—and I would hate to be in his place!

However, a practice on the other side is, if possible, even worse. Some churches have gone on record in public declaration

that they will receive any baptism by immersion so long as it was performed upon a believer. What a travesty upon New Testament baptism! It is certainly important that a person be a believer and that the form be the New Testament form of immersion. But the reason these are important is because they focus upon the most important thing about baptism—its meaning! To leave out the meaning of baptism as interpreted by the Christian community which performs it is to leave out baptism itself!

Baptism is not a private affair. It is a public act in the context of a Christian community of faith. It requires both the valid personal experience of the believer in Christ and the proper public interpretation of its meaning to the community, or it is not valid baptism. The whole teaching of the church about baptism is bound up with the way it is interpreted and practiced in the act of baptism.

Immersion of a believer is not enough. Followers of Alexander Campbell have been immersing believers for a century—to help "save" them. When a person has received that baptism at their hands he has given an eloquent testimony to a distortion
(Continued on Page 8)

In his day Micah rebuked self-styled "prophets" who led astray those who listened to them, "Thus saith the Lord concerning the prophets that make my people to err . . . it shall be night unto you that ye shall have no vision." God thunders, "Let justice roll down like waters and righteousness as a mighty stream."

Wrongs must be made right before peace is possible. Peace is not merely the absence of conflict. It is the presence of righteousness through healed relationships.

God bestows peace not on the basis of our human whims but on the basis of his just terms. Men must take Christ as their righteousness with God before they can have Christ as their peace with God.

Nor can peace be realized between man and man nor among nations till justice is established. Long ago God declared through Isaiah that "the work of righteousness shall be peace." That is the outcome. And James reveals that "righteousness is sown in peace of them that make peace."

We have not reached the time when righteousness prevails either in the nations or in enough individuals. We have to meet the situation that exists and do so in wisdom and with the courage of Christian faith.

Chaplain Howell M. Forgy met the crisis at Pearl

Harbor when the sudden attack came Dec. 7, 1941, shouting, "Praise the Lord and pass the ammunition." Years later he observed, "When enough people really praise the Lord, it will not be necessary to pass the ammunition."

Peace depends upon human hearts turning to God in true repentance and humble faith. We are admonished "to follow after the things which make for peace." We are encouraged to take heart despite the sin and depravity of mankind; to have faith in the everlasting mercy in Christ and witness to Him who bore the sins of all men that they might receive the peace of God.

America has and needs armed might in today's world. But America needs far more the invincible might of a people who fear God, reverence His name, and revere His way.

God give us the discernment Kipling expressed in:

"The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart."

If we really want peace we must walk the hard road of repentance in humble trust in Almighty God.

Tennessee Topics

The new minister of music at Gracey Avenue Church, Clarksville, is **Kenneth Alexander**, formerly a member and deacon of South Fulton Church, South Fulton.

Pastor **Rufus H. Moore** of Ararat Church, Jackson, reports "one of the most meaningful revivals in the history of the church. One of the highlights was on Wednesday evening when 25 men known as the Brotherhood Choir brought the special music." There were 13 professions of faith and one by letter. Moore stated that all of this was preceded by a larger number of the membership committing themselves to personal soul winning and concern for the lost. **Paul D. Dunn**, Wall Street Church, Kankakee, Ill., was the evangelist. **A. M. Neal**, local minister of music, led the singing.

First Church, Sharon, **Virgil Blankenship**, pastor, was assisted in a revival by **Robert Campbell** of Moulton Church, Moulton, Ala. There were 13 for baptism, five by letter and several rededications.

Lewis D. Gourley, pastor of First Church, Dover, Fla., for the past seven years, has accepted the pastorate of Mount Olive Church, Maryville. He succeeds **Wyman E. Wood**, Mount Olive's pastor for the last 15 years, who resigned Jan. 1 to become assistant pastor of First Church, Gainesville, Ga.

Mr. and Mrs. Will Campbell, members of Paynes' Church, Duck River Association, celebrated their 60th wedding anniversary.

The **T. L. Hastings**, formerly of Knoxville, now reside at 11711 Fernald Avenue, Dallas, Tex. 75218. He is a former teacher of Old Testament and related subjects at Clear Mountain Preacher's Bible School.

Dr. and Mrs. Cecil L. Thompson, missionaries, returned to Argentina Apr. 13, following a brief furlough in the States. They may be addressed, Calle Ramon L. Falcon 4080, Buenos Aires, Argentina. He was born in Lenior, N.C., and grew up in Morganton, N.C.; she, the former **Jean Ward**, was born in Bullsgap, Tenn., and grew up in Knoxville, Tenn. They were appointed by the Foreign Mission Board in 1956.

Miss Cheryll Hicks, youth director at First Church, Chattanooga, has resigned to become educational director at Brainerd Church, Chattanooga, effective May 15.

Douglas Zimmerman was ordained a deacon at Central Church, Johnson City, Apr. 30.

Dr. and Mrs. Tucker N. Callaway, missionaries, have moved to Kobe, Japan. They may be addressed at 40-6, 2-chome, Kamokogahara Sumiyoshi, Higashi Nadaku, Kobe, Japan. He is a native of Atlanta, Ga.; she, the former **Elizabeth Clark**, was born in Nashville, Tenn., and lived in Tennessee and Kentucky while growing up. They were appointed by the Foreign Mission Board in 1945.

South Fulton Church, South Fulton, was led in revival services Apr. 16-23 by **Homer Robertson**, evangelist of Melbourne, Ark. There were 37 professions of faith and five added to the church by letter. **Gerald Stow** is pastor.

Calvary Church, Memphis, called **Donald A. Hawley** of Fort Worth, Tex. as educational director. Hawley, a graduate of California Baptist College and Southwestern Seminary, will move to Memphis around June 1. He is married and has four children. **Harlan F. Reynolds** is the Calvary pastor.

River Road Church, Nashville, engaged in revival services Apr. 17-23 with **Jim Funderburk**, supt. of Nashville Union Rescue Mission, as evangelist. **Bob Dotson** of Park Avenue Church, Nashville, led the music. Pastor **J. P. Miles** reports one baptism and eight rededications.

David W. Jessee of Kingsport died Apr. 8. He was a member of Bloomingdale Church where he had served as deacon, Sunday school supt., teacher, Junior leader in Training Union and on many committees. For seven years he was a member of the Executive Board of Holston Baptist Association and active in Intermediate work throughout the Association.

Pastor **B. Carter Elmore** of First Church, Dickson, reports a revival in which **Sidney Waits** of Woodbine Church, Nashville, did the preaching. **Clay Turner**, local minister of music, led the singing. There were 30 professions of faith, two by letter, two for full time Christian service, and 21 rededications. The church has a total of 16 young people who have surrendered for full time Christian service.

Oak Hill Church, Cumberland County Association, was led in revival services by **E. Lionel Patton** of Lookout Valley Church, Chattanooga. Pastor **H. L. Yates** states that that many decisions were made and it was a great revival.

Bethel Church, Greenbrier, ordained **Robert Wilson** to the ministry Apr. 30. **John Brandon**, pastor of Grace Church, Springfield, gave the charge to the candidate and **Elmer Mason**, retired pastor of Grace Church, preached the ordination sermon. **H. D. Dickens** is the Bethel pastor. The newly ordained minister is serving as pastor of Center Point Church.

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WMU CONVENTION OFFERS SURPRISES

By David Keel

CHATTANOOGA—Attendants at the seventy-ninth annual WMU convention held with Brainerd Church here April 20-21 heard the resigning executive secretary-treasurer of WMU announce her plans for the future. Miss Mary Mills, resigning after fourteen years service with TBC revealed her plans to enter the field of counseling. She has been elected by the trustees of Harrison-Chilhowee Academy at Seymour as Director of Counseling and Guidance. Taking up her new position after a period of rest, Miss Mills will be serving just twelve miles from her birthplace.

Miss Mills was surprised when she was presented two checks and a watch. Mrs. E. H. Howard, of Harriman, made the presentation of a check on behalf of the WMU of Tennessee in the amount of \$1358.90. W. Fred Kendall, executive secretary-treasurer, TBC, presented her with another check on behalf of all Tennessee Baptists amounting to three months' salary extension.

The watch was presented by Mrs. Norris Terrell of Clarksville. Miss Mills told the group that at a later date she plans to take a trip with part of the money.

Mrs. Bradford Duncan, of Jackson, was recognized for her six years of faithful service as president of Tennessee WMU and was surprised with the gift of a diamond brooch presented to her by W. Fred Kendall on behalf of Tennessee WMU. Mrs. D. Isbell, of Chattanooga, was elected to succeed Mrs. Duncan as president (see accompanying photo for other newly elected officers).

Out of state speakers included Lorene Tilford, missionary to Taiwan, Mrs. William Skinner, missionary to Paraguay, Miss Alma Hunt, executive secretary-treasurer, WMU, SBC, Birmingham, Ala., Mrs. Charles McDonald, Australia, now residing in Nash-

ville and Armando Silverio, Director, Italian Missions, Pittsburgh, Pa. Miss Jo Helton, of Jackson, who portrays nurse Everly Hayes in the forthcoming film, "Bill Wallace of China", gave her testimony.

Frank Charton, secretary Church Music Dept., TBC, directed the music and Mrs. Evelyn Gibbs of the host church was organist. Several churches in Chattanooga shared in the special music program.

A YWA luncheon was held at Brainerd Methodist Church on Saturday with Frances Sullivant, YWA director, TBC, in charge. Program personalities included Lorene Tilford and Jo Helton. Officers for the year were elected at this meeting.



Mrs. E. H. Howard presents check to Miss Mills



Shown just before the Friday evening session are from left: Miss Mills, Mrs. Duncan, Miss Hunt and Miss Helton



W. Fred Kendall presents diamond brooch to Mrs. Duncan



Newly elected officers are l-r, front row; Mrs. A. O. Buck, Nashville, asst. recording sec.; Mrs. D. Isbell, Chattanooga, pres.; Miss Frances Sullivant, Nashville, YWA director, TBC and Miss Beulah Peoples, Nashville, GA director, TBC. Back row, l-r: Mrs. S. E. Kidd, Jr., Memphis, vice pres.; Mrs. James G Phelps, Paris, prayer chm.; and Mrs. E. H. Howard, Harriman, mission study chm. Not available for photo were Mrs. Ed Howard, Nashville, recording sec.; Mrs. Merrill D. Moore, Nashville, community missions chm.; and Mrs. Joe Burton, Nashville, stewardship chm.

"New Deal For Deacons"

By Paul W. Turner

A newly ordained deacon, sitting with the newly organized deacons for his first meeting, explained, "Fellows, I really don't know what I'm supposed to do as a deacon. I guess it will take some time for me to catch on. But I want to do what is expected of me. If any of you see something I ought to do, please tell me so."

This church had a clearly defined standard by which men are evaluated before election. But it had no clearly stated "job description" describing what the church expected of its deacons in function and responsibility. They were left to "find their own way". Clearly a vacuum existed. One month later this same church authorized the pastor and deacon chairman to nominate a long-range study committee to research the need for clearly outlined deacon functions in that particular church and recommend specific guidelines for deacon service. The committee was expected to use at least six months for its task.

Why this vacuum?

The rotation-system of deacon service is practically universal now. If this system was needed to revive vitality and provide wholesome changes, it also made necessary the removing from deacon groups certain responsibilities they had shouldered formerly. Important church committees (Finance, properties, etc.) were usually deacon committees. In some cases all committee members were deacons, and others came to feel they held a "monopoly of power" thereby. In other cases, a church elected at least one deacon to each of its committees, so that all phases of church life represented by the committees could also be represented at deacons' meetings. In some churches, every committee had a deacon as chairman as a matter of policy.

Most churches now have standing church committees nominated on the basis of the abilities of the members, without regard to any formal connection with the deacons. They are considered directly responsible to the congregation, with no strict injunction to consult with the deacons, although they are free to do so on matters of vital importance to the church life.

Also, church councils have "come into their own" as the leadership group charged with planning and recommending worthy objectives and active programs. Although the deacon chairman usually serves on the council, many decisions now made by church councils were made formerly by deacons.

Yet most church leaders consider the above-mentioned changes healthy and progressive. It is thought that much of this work never belonged to the deacon group to begin

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with, that there were other distinct things of even greater importance for deacons to do. At this stage we seem to be in the middle of the stream, having specified some responsibilities as not those for deacons, but having not as yet formulated clearly the distinguishing functions for these men in Christ's Church. If they are not to spend forty-five minutes of a meeting debating what particular type telephone system to install in the church offices, what greater things of God's business are they to plan to do?

I have a feeling that if churches can define and deacons can discover their proper functions, given the wonderful sense of dedication most deacons possess, congregations will experience some great days of witness, and pastors will be inspired to the point of great effectiveness in their specific work of preaching, teaching, evangelizing and pastoral care. I also feel that deacon ministries can be intimately related to the needs of church members—their need for care and counsel and their need to be challenged with the demands of the gospel and spiritual development. Deacons could use their church's clearly defined statement of their functions to protect themselves from church members who have their own idea about what they want their deacons to do and who plague deacons with their pressure tactics.

These men already do many great things in the usual church. Deacons of our church help take religious census of newcomers, assist in Sunday services by organizing the taking of offerings, distributing visitors' cards, leading the offertory prayer, visiting new members the week after they join, greet all the people after services. This is done on a rotation schedule.

I now propose two possible developments within deacon groups as forward steps in filling the vacuum and directing the desires these men have to serve Christ.

First, an inner steering-and-advisory group (team) within the deacons, consisting of five men—chairman, vice-chairman, and the chairmen of three committees (to be described later). As a great team with the pastor, this group develop competent insight into the total church life, a ministry of fellowship and support with the pastor, and thoughtful leadership of all the deacons. Small teams who are committed in fellowship and dedicated to getting a task accomplished have tremendous leadership potential. "Lone-ers" seldom last long.

Second, Deacons could have three active committees alert to the needs of the church and its often overlooked opportunities for relevant Christian witness. These would need to be the most spiritually wide-awake committees in the whole church. I would propose these three:

(Continued from Page 5)

of the New Testament doctrine of salvation. This is why we should not receive people who say they had private opinions about baptism which contradicted the public interpretation of baptism in their church. We "muddy the waters" and confuse our witness both on salvation and the meaning of baptism.

Now **what should we do?** We should carefully investigate each case in order to recognize and accept genuine New Testament baptism when it has been performed—and also to perform a proper New Testament baptism when it has **not** been already performed. If we go around re-baptizing, just to put the Baptist label on it, we are mocking baptism and calling unholy what is sacred before God!

There are some groups which practice and preach baptism in exact accord with the New Testament teaching as Baptists understand it. If we want to keep a clear and scriptural witness on baptism we had better discover these people when they come and receive their **scriptural baptism**—without adding any private Baptist requirement to mock the word of God. And, if they have been baptized all the way under until they bubble, for the wrong reason—hurry up and baptize them with the **right meaning!** They have already waited long enough!

(1) A Pastoral or Personal Ministries Committee. These men could lead all deacons in special visits to member families in trouble, in great sickness, in disturbed relations within the church fellowship. Prayer-meetings with small groups in the homes of sick or spiritually needy (taking the church to them) could open the door for great spiritual renewal.

(2) A Stewardship Development Committee. Finance committees usually have plenty to do administering the budget. New member families need perennial challenge to grow in all-round stewardship. Deacons who themselves are in the "deep with Christ" can play a leading role in developing good stewards among the members. The annual budget-pledging emphasis is not enough, and is too attached to the mere concept of raising money.

(3) A Mission Action Committee. This committee could keep alert to continuous and imaginative mission thrusts where the church's witness can be relevant to needs and timely. Their recommendations to the congregation about all kinds of mission actions may result in special long-range or short-term mission projects. Committees of the congregation would be elected to administer specific programs of mission-action.

If the great potential resident in Southern Baptist deacons can become Holy-Spirit empowered and wisely directed to the Glory of our Lord, Southern Baptists could yet have an influence upon this world commensurate with our numerical size.

Anti-Flag Burning Bills Introduced In Congress

WASHINGTON (BP)—A number of bills to prohibit desecration of the United States flag have been introduced in Congress. Hearings by a House judiciary subcommittee are scheduled to begin May 8.

Most of the anti-flag burning bills would make it a federal criminal offense "to publicly mutilate, deface, defile, defy, trample upon or cast contempt either by word or act, upon any flag, standard, colors, or ensign of the United States."

Several states have laws to this effect, but there is no federal statute.

Some Congressmen are calling for punishment by imprisonment of not more than one year and a fine of not more than \$1,000.

Rep. L. Mendel Rivers (D., S. C.) has introduced a bill that would permit fines up to \$10,000 or imprisonment not to exceed five years, or both, for desecration of the flag.

Senators Everett M. Dirksen (R., Ill.) and Ernest F. Hollings (D., S. C.) have introduced similar bills in the Senate. The Senate Judiciary Committee has not announced plans for hearings on the bills.

Wiggins Named Head Of Campbell College

BUIES CREEK, N.C. (BP)—Norman Adrian Wiggins, professor at Wake Forest College (Baptist) School of Law in Winston Salem, N.C., has been elected president of Campbell College here, a Baptist school affiliated with the North Carolina Baptist State Convention.

Wiggins, 43, will succeed Leslie Hartwell Campbell, 75 who is retiring after 33 years as president.

Wiggins becomes the third president in the 80-year history of the Baptist school, which in 1961 became a four-year senior college.

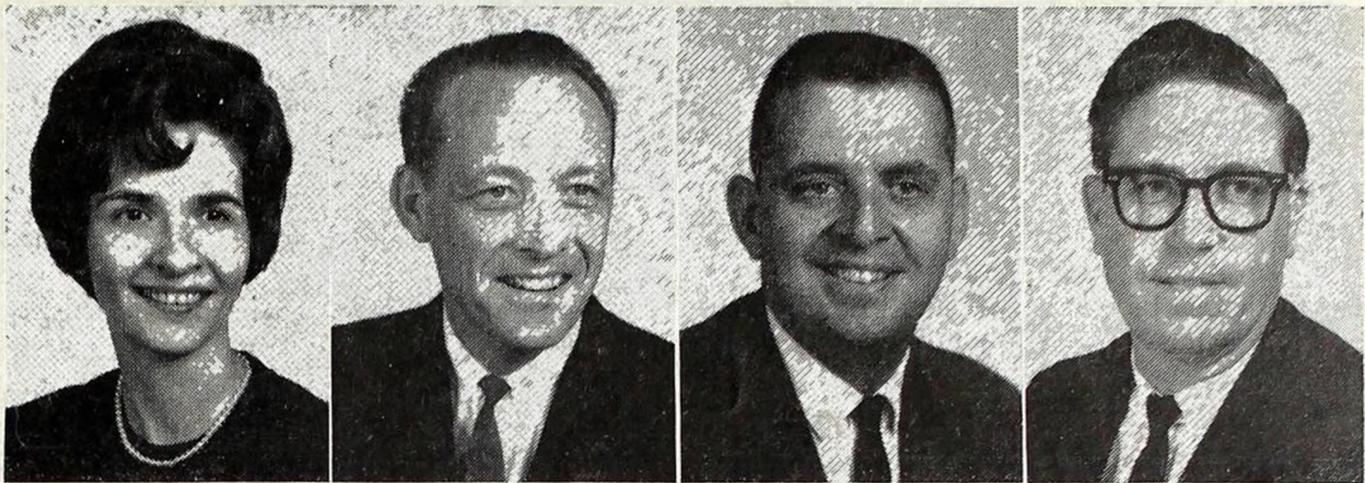
With a current enrollment of 2,100, Campbell College is the third largest private college in the state.

Atkinson To Retire At Norman College

NORMAN PARK, Ga. (BP)—Guy N. Atkinson, president of Norman College (Baptist) here since 1952, has announced his retirement, effective Sept. 1, 1968.

He said he and his wife plan to live on the banks of Lake Alatoona, near Cartersville, Ga. Atkinson was pastor of the First Baptist Church, Cartersville, before becoming president of the Baptist junior college nearly 17 years ago.

During the 1965-66 school year, total enrollment for the year was 628 students. Total endowment is about \$2 million, and the school is planning to break ground on two new dormitories.



Barber

Skinner

Davis

Harvell

Four Tennessee students were graduated from Southwestern Baptist Theological Seminary during commencement exercises May 5. They are Delores Barber, Stantonville, Alfred P. Skinner, Nashville, Bobby C. Davis, Savannah, and Calvin T. Harvell, Covington.

Miss Barber received the master of religious education degree and the others the bachelor of divinity.

President Robert E. Naylor presented degrees and diplomas to 147 students from 26 states and two foreign countries. They will join more than 11,000 graduates from the seminary serving on every continent.

Dr. William Shamburger, Jr., pastor of First Church Tyler, Tex., and chairman of the seminary board of trustees, delivered the address.

SPECIAL SHOWING OF BILL WALLACE IN MIAMI

A Baptist "first" will take place in Miami at the time of the Annual Southern Baptist Convention. Logos' "Bill Wallace of China" will be shown at a special pre-release engagement. The technicolor wide-screen production is the first commercial motion picture ever made about a Baptist. Wallace, a native of Tennessee, served in China, under auspices of the Southern Baptist Foreign Mission Board until his death at the hands of the Chinese Communists in 1951.

As a result of numerous inquiries, Producer Gregory Walcott has accelerated the post-production phase of the Wallace film so that it may be ready for showing in Miami the last of May. The BEACH THEATER, one of the resort city's finest movie houses, has booked the Wallace film for three days, Tuesday, May 30th through Thursday, June 1st. The theater is located on Lincoln Road Mall at Washington Avenue, just a block from Convention Hall.

The performances will be at 10 AM, 12 Noon and 11 PM. Walcott states, "We have limited the performances and scheduled them at times when messengers may see the motion picture during lunch breaks and after the Convention's night sessions". The audience will see only the Wallace feature, which lasts for ninety minutes.

"Bill Wallace of China" was filmed entirely on location in the ancient villages around Hong Kong with an international cast.

Scales To Head Wake Forest College

WINSTON SALEM, N.C. (BP)—Trustees of Wake Forrester College here elected an Oklahoma educator, James Ralph Scales, as the Baptist school's eleventh president.

Scales, former president of Oklahoma Baptist University, Shawnee, and now dean of the college of arts and sciences at Oklahoma State University, Stillwater, will assume the position July 1.

He will succeed Harold W. Tribble, who announced in October that he planned to retire June 30, saying he was "tired, very tired."

Scales said in accepting the position he hoped the school would move towards university status during his upcoming administration, and that it would develop strong graduate and research programs in areas not now covered.

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Says Information Misleading

WACO, Tex. (BP)--Baylor University President Abner V. McCall termed misleading a Baptist Press story reporting that Baylor is one of 100 colleges and universities receiving the largest amounts of federal support in 1965.

McCall took issue with the news report that Sen. James B. Pearson (R., Kan.) had submitted to the U. S. Senate a chart showing rank and percentages of federal aid going to 100 colleges and universities receiving the most federal aid.

Sen. Pearson's chart did not indicate what types of federal aid were included in his figures, but the Baptist school here was ranked as 66th on the list, with a reported \$9,770,000 received during 1965.

In submitting the chart, Sen. Pearson called for a more equitable distribution of federal aid and urged the Senate to pass a resolution to that effect.

McCall said the story was misleading because it did not indicate what kinds of "federal aid" went to Baylor University.

The federal funds Baylor received were for contract research grants on a non-profit, cost-sharing basis with the federal government, and for student financial aid, McCall said.

The making of research contracts with the federal government and the receipt of federal funds for loans and scholarships for students have been approved by the Baptist General Convention of Texas, McCall said.

Baylor College of Medicine at Houston received 96 research grants totaling more than \$6.5 million, and 39 research training grants totaling more than two million, he added.

"In all medical and scientific research contracts the university bore a portion of the cost," said McCall.

The Baylor president cited as an example the research project for the development of an artificial heart in which more than \$1 million in federal funds was expended.

The chart, which indicated that Baylor received .4 per cent of the total amount spent by the government for higher education in 1965, did not show that most of this money was received by Baylor College of Medicine, and all of the money received was for research grants and research training, McCall pointed out.

Baylor did not receive loans for buildings or any unrestricted gifts for any purpose, McCall said.

Court Ruling Requested On Child Benefit Theory

WASHINGTON (BP)--A group of Pennsylvania citizens has asked the United States Supreme Court to rule on the validity of the child benefit theory of government aid to parochial schools.

In an appeal filed here, the court was asked to strike down a five to two decision of the Pennsylvania Supreme Court upholding the constitutionality of a Pennsylvania act that provides free transportation of elementary and high school students to non-public, nonprofit schools.

The Pennsylvania Supreme Court ruled in January that this act is constitutional.

There is no indication at present whether the U. S. Supreme Court will agree to hear this case.

The child benefit theory was spelled out by the U. S. Supreme Court 20 years ago in Everson vs. Board of Education, the famous parochial school bus case.

Here the high court ruled that a state (New Jersey) could constitutionally finance bus transportation of children to parochial as well as public schools.

In the five to four ruling on the Everson case, the Supreme Court said that transportation aid was not public aid to religion, but rather was a general program to help children get to school safely and quickly, whether they went to public or parochial schools.

The Pennsylvania citizens said in their appeal to the U. S. Supreme Court that the safety of children is not the question to be decided in a case like this.

"If safety were the criterion, then pupils living in the more populous areas would also have to be transported. Everyone knows that city streets are much more dangerous to the safety of children than are country roads," they stated in the brief.

They maintained that the child benefit theory which has evolved from the Everson case is "illogical and difficult to apply."

"Every element of the educational program of an institution is primarily for the benefit of the child and the furnishing of transportation at public expense constitutes a direct benefit to the school," they argued.

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HOME and FOREIGN MISSIONARIES AT RA CAMP

Missions will be a significant part of the Royal Ambassador Camp Program for summer. Missionaries from around the world will be represented in the Camp and will be participating in activities with the campers. Returning for another year will be retired missionary to China, Dr. Jeannette Beall. Joining her at Camp Linden for the Royal Ambassadors will be Marvin Garrett, missionary on furlough from Rhodesia, and E. B. Holloway, pioneer missionary to Beaverton, Oregon. Missionaries at Camp Carson will be Dr. Beall and Anthum Wade, missionary to the Indians in Oklahoma.

These persons will be doing more than holding mission classes. They will be involved in the day to day activities of the boys, giving the campers an opportunity to get to know a missionary. The camps will be filled with activities of all types, and boys of all ages and interests will have an enjoyable time. Registration should be made immediately with the Brotherhood Department, 1812 Belmont Boulevard, Nashville.37203. The dates for 1967 are: June 19-23 and June 26-30 at Camp Linden, and July 10-14 and July 17-21 at Camp Carson.

**Press Representatives
Named For Assemblies**

NASHVILLE (BP)--Press representatives have been named for the 1967 summer season at the two Southern Baptist assemblies at Glorieta, N.M., and Ridgecrest, N.C.

Miss Pat Shelton of Nashville, a junior at Belmont College (Baptist) here, will serve at Glorieta Baptist Assembly. She was assistant press representative at Glorieta last summer. A senior ministerial student at University of Richmond, Va., (Baptist) Charles P. Barrett of Alexandria, Va., will serve at Ridgecrest Baptist Assembly.

Attendance & Additions

Churches S.S. T.U. Add.

April 30, 1967

Alamo, First	270	89	..
Alcoa, Calvary	198	89	..
First	391	200	..
Athens, Central	147	86	..
East	356	167	..
First	452	202	..
West End Mission	79	49	..
Baxter, First	96	74	1
Brighton	224	111	1
Brownsville	594	134	..
Poplar Corner	91	..	..
Calvary	126	66	..
Calhoun, First	162	74	..
Charleston	106	30	..
Chattanooga, Brainerd	869	298	2
Central	760	213	2
Meadowview	47	17	..
Concord	455	175	..
East Brainerd	252	82	..
East Lake	430	121	..
First	887	213	..
Morris Hill	249	89	..
Northside	369	99	3
Oakwood	452	163	5
Ooltewah	177	69	..
Red Bank	1086	283	3
Ridgedale	540	175	6
St. Elmo	319	97	3
Silverdale	216	81	7
South Seminole	245	87	..
White Oak	405	144	2
Tremont	100	25	..
Clarksville, First	738	178	3
Gracey Avenue	202	113	3
Hillcrest	170	80	..
New Providence	174	72	9
Pleasant View	237	65	..
Cleveland, Big Spring	292	140	1
Blue Springs	86	46	3
Westwood	256	75	6
Clinton, First	518	140	..
Second	466	136	..
Collierville, First	336	65	..
Columbia, First	415	118	..
Highland Park	334	100	..
Northside	95	57	..
Pleasant Heights	180	77	..
Concord, First	316	139	7
Cookeville, Bangham Heights	67	40	..
First	412	90	..
Washington Ave.	200	85	1
Crab Orchard, Hailey's Grove	98	48	..
Crossville, First	188	72	..
Homestead	173	66	..
Oak Hill	99	53	..
Dayton, First	253	80	..
Denver, Trace Creek	86	38	..
Dickson, First	270	107	..
Dresden, First	237	93	..
Dunlap, First	114	63	4
Elizabethton, First	354	118	..
Immanuel	280	98	..
Oak Street	139	58	..
Siam	204	85	..
Etowah, First	418	80	..
North	367	124	..
Galloway, First	104	69	..
Gladeville	161	82	4
Goodlettsville, First	473	207	1
Grand Junction, First	143	70	..
Greenville, First	325	78	..
Cross Anchor	18	9	..
Second	172	51	1
Greenbrier, Bethel	131	110	..
First	236	146	..
Jordonia	106	..	..
Lights Chapel	48	25	..
Harriman, Big Emory	142	86	12
South	409	126	..
Trenton Street	294	106	..
Henderson, First	233	59	22
Hixson, Central	362	200	4
Memorial	287	133	..
Humboldt, First	480	126	..
Huntland	78	25	..
Jackson, Ararat	114	31	..
Calvary	428	178	2
First	802	231	4
Parkview	342	125	..
West	762	340	..
Woodland	113	33	3
Johnson City, Antioch	133	62	..
Central	582	167	2
North	198	54	..
Unaka Avenue	303	127	4
Kenton, First	210	62	..
Macedonia	99	87	..
Kingsport, First	952	240	6
Lynn Garden	394	117	7
State Line	252	155	4
Kingston, Cedar Grove	343	217	8
First	377	145	..
Knoxville, Black Oak Heights	246	98	2

Broadway	721	195	..
Central (Bearden)	649	259	11
Central (FT C)	1116	358	1
Cumberland	351	151	3
Fifth Avenue	520	173	1
First	935	210	14
Grace	432	147	..
Immanuel	314	103	2
John Sevier	217	116	3
Lincoln Park	884	190	..
McCalla Avenue	590	250	7
Mount Carmel	153	82	5
Mt. Harmony	213	136	11
Meridian	517	148	..
New Hopewell	269	..	..
Smithwood	630	221	2
Wallace Memorial	612	244	2
West Hills	326	134	..
West Lonsdale	386	188	1
LaFollette, First	233	72	1
Lawrenceburg, Deerfield	132	112	..
First	204	60	..
Highland Park	297	129	1
Meadow View	104	46	..
Lebanon, Fairview	286	110	2
Rocky Valley	101	65	1
Lenoir City, Calvary	231	91	11
Dixie Lee	160	71	2
First	353	129	8
Kingston Pike	123	84	..
Pleasant Hill	156	106	1
Lewisburg, First	289	82	2
Livingston, First	199	120	..
Loudon, Union Fork Creek	95	86	..
Madison, Alta Loma	221	126	..
First	477	101	..
Neely's Bend	125	71	..
Malesus	205	95	..
Manchester, First	270	85	4
Trinity	151	104	..
Martin, Central	295	91	..
Mount Pelia	138	57	..
Southside	130	42	..
Maryville, Armona	154	82	..
Dotson Memorial	175	80	..
East	282	150	..
Everett Hills	480	178	..
First	708	227	..
Forest Hill	159	60	3
Mt. Lebanon	225	133	1
Pleasant Grove	131	71	..
Unity	144	83	..
West	109	70	..
Wildwood	102	65	..
McEwen, First	86	..	..
McKenzie, First	330	80	..
McMinnville, Gath	139	64	..
Magness Memorial	310	74	1
Westside	30	20	..
Shellsford	195	115	..
Mt. Juliet	217	107	..
Memphis, Ardmore	579	268	4
Bellevue	1390	679	10
Beverly Hills	463	163	14
Boulevard	245	90	..
Broadway	501	190	1
Brunswick	90	51	..
Calvary	247	121	5
Charjean	252	97	3
Cordova	109	59	2
Dellwood	464	203	4
Ellendale	185	78	..
Elliston Avenue	369	204	1
Eudora	832	248	2
First	1216	210	2
Forest Hill	107	..	2
Georgian Hills	541	207	..
Glen Park	404	257	6
Kennedy	499	232	4
LaBelle Haven	690	274	..
LeaClair	500	241	3
Leawood	800	243	6
Lucy	181	112	1
Macon Road	281	100	1
Malcomb Avenue	128	67	1
Manassas Street	93	66	4
Mountain Terrace	239	165	5
Oakhaven	528	178	..
Peabody	181	120	7
Rugby Hills	227	138	1
Second	753	266	4
Sky View	454	127	3
Southmoor	221	113	5
Speedway Terrace	551	254	3
Summer Avenue	45	20	..
Temple	920	261	2
Trinity	702	275	17
Union Avenue	813	160	5
Wells Station	604	218	4
Whitehaven	755	202	4
Milan, First	458	184	..
Northside	193	90	..

Whitlow Elected Editor Of Baptist New Mexican

ALBUQUERQUE, N.M. (BP)--C.Eugene Whitlow, pastor of the First Baptist Church, Alamogordo, N.M., for the past twelve years, has been elected editor of the Baptist New Mexican, weekly publication of the Baptist Convention of New Mexico published here.

Whitlow will assume the position June 16, succeeding Horace Burns, who resigned in November to accept a pastorate in Oregon.

He will also serve as secretary of public relations for the convention. He was elected to the post by the State Mission Board of the convention.

Mrs Rosalea Koon has been serving as acting editor since Burns' resignation.

Monterey, First	173	53	..
Morristown, Alpha	168	106	..
Brown Springs	73	33	..
Buffalo Trail	148	..	2
Bulls Gap	123	43	..
First	589	157	2
Pleasant View	135	85	1
Moscow, Oak Grove	84	68	..
Murfreesboro, Barfield	72	44	..
First	578	150	..
Calvary	104	63	..
Third	214	85	..
Nashville, Antioch	145	70	1
Brook Hollow	364	235	..
Crievewood	554	162	..
Dalewood	317	121	1
Dickerson Road	383	134	..
Donelson, First	714	183	8
Eastland	511	159	4
Fairview	163	67	..
First	1247	520	..
Carroll Street	97	53	..
Cora Tibbs	49	29	..
T.P.S.	438	..	..
Gallatin Road	280	118	..
Glenwood	271	116	5
Grace	570	160	1
Grandview	307	69	1
College Grove	17	6	..
Haywood Hills	382	162	14
Hermitage Hills	343	183	..
Hillhurst	213	89	..
Inglewood	637	205	6
Joelton	255	157	..
Lincoya Hills	243	52	..
Lockeland	383	97	..
Maplewood	200	133	..
Park Avenue	733	217	4
Riverside	246	59	..
Rosedale	146	82	..
Third	180	57	..
Two Rivers	297	183	25
Woodbine	430	171	..
Oak Ridge, Robertsville	578	237	2
Old Hickory, First	462	192	14
Peytonville	30	12	..
Rayon City	180	85	..
Temple	205	109	..
Oliver Springs, Beech Park	161	112	..
First	171	76	..
Paris, First	568	205	3
Parsons, First	144	65	..
Philadelphia, Cedar Fork	150	91	..
Pigeon Forge, First	275	103	3
Portland, First	298	145	..
Powell, Glenwood	317	153	1
Pulaski, First	291	65	..
Rockwood, Eureka	147	60	8
Rogersville, East	218	122	..
Henard's Chapel	126	79	..
Hickory Cove	74	30	..
Rutherford, First	142	..	..
St. Joseph, First	72	41	..
Savannah, First	188	57	..
Sevierville, First	446	143	..
Shelbyville, First	317	81	1
Flat Creek	35	..	..
Hickory	70	..	..
Shelbyville Mills	176	68	2
Smyrna, First	297	120	1
Somerville, First	240	132	..
South Pittsburg, First	248	110	..
Summertown	108	44	..
Sweetwater, First	402	120	..
Trenton, First	379	92	..
Troy, First	174	74	..
Union City, First	564	141	1
Second	277	102	1
Watertown, Round Lick	155	78	..
Waverly, First	177	68	..
Waynesboro, Green River	161	84	..
White House	143	63	..

Grading—What's Next?

by Bob Patterson

In the February 9 issue of the **Baptist and Reflector**, and in the March issue of **Facts and Trends** (monthly newsletter of the Baptist Sunday School Board), articles appeared relating to some proposed changes in grading in the educational organizations of a church. It was stated that these changes were to go in effect in October 1970.

This new grading plan will allow for the four age group divisions which are basic in every church, no matter how small or how large: Preschool division—birth through 5 (entrance into school); Children's division—age 6 (grade 1) through age 11 (grade 6); Youth division -- age 12 (grade 7) through age 17 (grade 12); and persons beyond 17. Many subdivisions can be made within these four basic divisions, according to the size and needs of the church. Further work is being done on the grading patterns within the Adult division (above 17).

These grading changes will be welcomed by many churches, not because they will result in drastic differences, but because they will alleviate certain problems. Flexibility and adaptability also will be strong factors favoring the new grading plan.

Relating closely to the grading plan will be the suggestions for classification:

1. Preschoolers will be classified in Sunday School according to the local school system's classification date.
2. Children will be classified according to their school grade.
3. Youth will be classified according to their school grade.
4. Adults will use January 1 for their date of classification.

Annual promotion date will continue to be the first Sunday in October.

It is apparent that such changes in a church's organizational structure will have far-reaching implications. It is obvious that new curriculum (lesson) materials will be needed to fit into the grading plan.

The Baptist Sunday School Board is planning to produce new curriculum, which will be available for use October, 1970. It would be wise for the church to wait to change grading plans until the new curriculum is ready for use.

The planning and construction of educational space is another factor that will be influenced by the new grading plan. The Church Architecture Department of the Baptist Sunday School Board is preparing some guidance materials to assist churches in planning educational space. Medium and small size churches may be especially affected. Churches contemplating construction of educational space within the next few years should consult the Church Architecture Department, 127 Ninth Ave., N., Nashville, Tennessee 37203.

Many churches will need counsel in determining what plan they should use, how

to get ready for the change, and how to make the shift. Your state Sunday School Department (and others) will be planning interpretation clinics during 1970 to assist churches needing help.

But 1970 is a long way off! Although we need to be aware of changes coming, let us not allow our energies to be consumed in confusion between now and 1970. Between now and then Tennessee Baptists have the opportunity of the century to prepare for and participate in the "CRUSADE OF THE AMERICAS" Revivals (spring of 1969). Let us give ourselves to the task of preparing for reaching people for Christ.

Then we'll tackle this grading situation in 1970. And, the Lord willing, we'll have many more sheep for the fold!

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The Church Chosen In Christ

Basic Passage: Eph. 1:1-14
Focal Passage: Eph. 1:3-14

The idea of the church refers to its generic meaning. It is somewhat as we would say, "Our public school is the melting pot of democracy." If we deal with our "public school" we have to deal with a specific school in a definite place. Yet we conceive of a public institution representative of all public schools.

Paul is using the church as the true believers with one Lord, one baptism, one faith, one Spirit and one Father.

In our lesson today he sees first the Jew and then the Gentile in the body Christ. As the discussion continues in the book of Ephesians he sees the twain as one in Christ composing His body, the Church.

The fact that He has chosen us in Him in eternity is a marvelous mystery. God never does anything as an afterthought. It is based always on a forethought. He is so

unlike us. We anticipate a few things but in most instances when we could foresee and prepare for them we go blithely along until we stumble into them. Then we try feverishly to rectify them.

Shout of Praise in Contemplation Eph. 1:34

Paul conceives of the Christ exalted in the heavenlies. Physically we are here but being in Christ our spirits have a status in heaven already. In contemplation of this and what follows as our priceless possession in Christ, he breaks out in praise blessing the Father of our Lord Jesus Christ.

He sees us chosen in Christ before the foundation of the world that we should be holy and blameless—in love or perhaps that He has chosen us in Christ in love that we should be holy and blameless. Some translators or students hold to the latter translation. We are chosen not only that we should have a standing of holiness and

blamelessness in Christ but that we should come to experience such stature in the process of redemption at the appearing of Christ. I John 3:2

High Purpose in Choosing Eph. 1:5-6

He planned beforehand that we should be adopted as sons of God with all the rights, riches, honor and privileges pertaining thereto. This is to be bestowed on us not through our merit but through His intentional kindness in Christ. In fact the Father has given us a status in the Beloved which will reflect the glory of His grace unto the point of high praise.

Redemptive Realization Eph. 1:7-8

God could not effectuate His purpose in our experience without redemption issuing in the forgiveness of our trespasses. He had to remove this roadblock to our experience of His eternal purpose of grace, for us.

This He lavished on us abundantly with all of His divine intelligence and discretion. He did it on the basis of the finished work of His Son Jesus Christ.

The Grand Objective Eph. 1:9-12

He has unveiled to us the mystery of His will expressing itself according to the benevolent intentions wrapped up in His purpose.

He had in view all the time the administering the events and crises of the ages so that all would converge in the summing up of all reality in Christ. He is not only to be head of the church now but some day He will head up all of the new heavens and the new earth.

Furthermore God and Christ will get their great "pay off" in the finished saints mature in the likeness of Christ. It is here not so much our "inheritance" as His.

Those who first set their hope on Christ will scintillate with unusual brilliance in His glory.

The Responsive Reaction Eph. 1:13-14

The impact of the divine purpose through the Holy Spirit's blessing the presentation of the gospel produces faith. Through this faith is mediated the sealing of the Holy Spirit. This is a stamp of God's brand of ownership on our hearts.

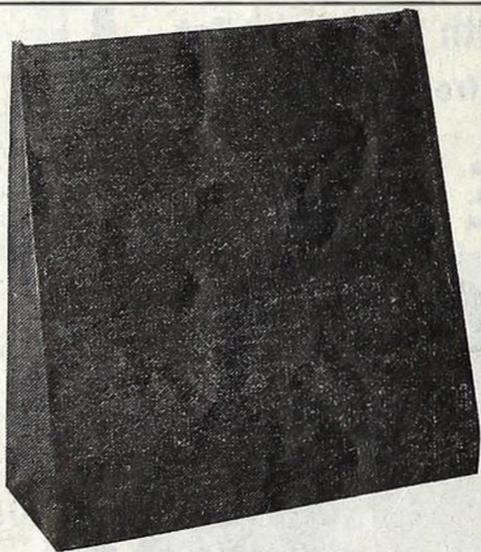
It is an earnest or pledge or foretaste of a completed salvation in all its fulness and glory. It includes the redemption of the body in its consummation. We are sealed unto that glad good day.

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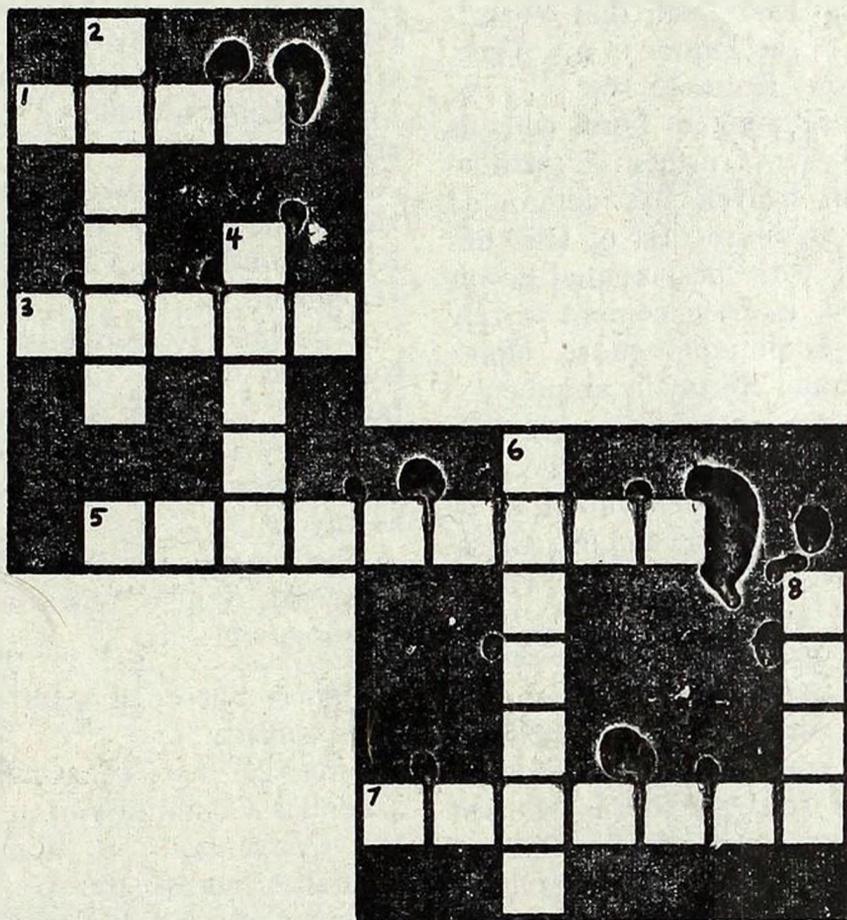
Selected State Papers—May 11, 1967
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724 Cherry Street, Chattanooga, Tenn.
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Children's Page

MOTHERS OF THE BIBLE*

By Phyllis McMaster



Below are listed eight children or groups of children. Their mothers' names fit into the blank spaces of the puzzles. Can you name them correctly? If you need help, read the Scripture verses that are listed.

1. Jesus—Matt. 1:18
2. Samuel—1 Sam. 1:20
3. Isaac—Gen. 21:3

4. Mahlon and Chilion—Ruth 1:2
5. John the Baptist—Luke 1:57
6. Jacob and Esau—Gen. 25:21-26
7. Absalom—1 Chron. 3:2
8. Obed—Ruth 4:13-17

Answers: 1. Mary, 2. Hannah, 3. Sarah, 4. Naomi, 5. Elizabeth, 6. Rebekah, 7. Maachah, 8. Ruth.

LONG-AGO KEYES AND LOCKS*

By Enola Chamberlin

You consider the key to your locker or your house very necessary. Do you ever wonder what people did before there were keys? Do you speculate about how long keys and locks have been in existence? You may be in for a surprise.

Metal keys and locks are of fairly recent date. But at least two thousand years before the birth of Christ, an effective wooden lock and key had been invented. Researchers have found an ornate key used by the Persians in about 330 B.C.

Another interesting wooden lock is the one which the crusaders installed on the West Gate of the Church of the Holy Sepulcher in Jerusalem. This lock was made from what was called wood of the desert. Time had little effect on this wood. Nor could the wood be eaten by insects, as other wood might have been. This lock remained on the church for six centuries.

When it was removed, the Turkish Government took it and cared for it. In 1908 this Government gave it to James Creelman, a noted journalist. He brought it to America.

Researchers, digging in the rubble of ancient Nineveh, found a key which is no doubt four thousand years old. This key and lock resemble designs of locks drawn on the walls of the great temple of Karnak on the Nile. Although this lock was of wood, it used the same principles as our locks of today.

We do not know how old the art of lock-making is. But there were lock shops hundreds of years ago.

Pompeii was destroyed by earthquake sixty-four years after the birth of Christ. Excavators found the ruins of what must have been a locksmith's house on a Pompeii street. This shop or house contained various door locks, padlocks, and keys. There was even a skeleton key. These locks were of metal which was in existence as far back as 230 B.C.

Wooden keys have been found in Asia, India, Arabia, and China. To China goes

Laughs . . .

Doctor: Was it while you were on the football team that you were hurt? Steven: Oh, no sir. It was while the football team was on me.

* * *

A golfer was having a perfectly horrible day on the links. When he didn't hook, he sliced. When he didn't slice, he missed the ball completely. And each lie was worse than the one before. Finally on the 11th hole, after missing 3 putts, he failed to sink an 8-incher. That tore it! He took all of his balls and tossed them into the brook. He broke 3 of his best clubs over his knee. There he sat by the hole on the 11th green crying—a perfect picture of total frustration. "I've got to give it up! I've got to give it up! I've got to give it up," he muttered over and over again. "Golf?" inquired his caddy. "No, the ministry."

* * *

The doctor's new secretary, a conscientious girl, was puzzled by an entry in the doctor's notes on an emergency case: "Shot in lumbar region," it read. After a moment she brightened, and in the interest of clarity, typed into the record: "Wounded in the woods."

* * *

A countryman ordered steak in a high-class Washington cafe. When the waitress placed his order before him, he picked up the small portion of steak, examined it critically and said: "Yep, that's exactly what I want. Bring me some of it."

* * *

"When I look at this congregation," said the preacher, "I ask myself, 'Where are the poor?' And then, when I look at the collection, I say to myself, 'Where are the rich?'"

* * *

Sam: "Why don't you like girls?" Larry: "They're too biased." Sam: "Biased?" Larry: "Yeah, buy us this, buy us that, until you're broke."

* * *

Sonny: "Don't you think that was nice of Mrs. Logan to give me all those fudges, Mom?"

Mom: "Yes, sonny, and I hope you were real polite to her, like a little gentleman."

Sonny: "I couldn't-a been politer to her than I was Mom. I told her I wished Pop had met her before marrying you."

* * *

Motorists might feel a lot safer if some of the road hogs were in the pen.—Joan I Welsh.

the credit for developing the combination lock used in our banks and vaults today.

So keys and locks have been with us for a long time. They were probably not taken for granted years ago as they are now. But then there were not so many places to use them.

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RELIGIOUS RECORDS

Praise Him, Praise Him, Fanny Cosby Hymns sung by Eddy Arnold; produced by Chet Atkins. This is RCA Victor, LPM-1733 (E). Arnold sings with directness, devoid of embellishments, these great old hymns. He is backed by a good, but unnamed, choral group. The album contains "Tell the Story of Jesus," "Close to Thee," "Rescue the Perishing," "Near the Cross," "He Hideth My Soul," among the twelve selections. Especially well rendered is his singing of "Though Your Sins be as Scarlet."

* * * *

The **Chapel on the Hill** contains twelve religious ballads in the well-toned voice of Eddy Arnold. This RCA Victor LPM-1225 (E) includes some excellent numbers such as "Twas the Dawn of a Beautiful Day When Jesus Came Into My Heart," and "Prayer," as well as such favorites as "It Took a Miracle," "It is No Secret What God can Do," and other inspirational ballads. One of the best known in the country music field, Eddy Arnold is very appealing with his forthright and simple style as he sings religious songs.

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PROMOTE OR PRAY?

Jesus' admonition to "be ye therefore wise as serpents and harmless as doves" includes, in our day, studying Madison Avenue methods, but learning successful secrets of promotion is not the key to the power of God.

"I chose you, and appointed you, that you should go and bear fruit, that whatsoever ye shall ask of the Father in my name, He may give it you" (John 15:16).

The world is beginning to burst with its billions of people—most of them in spiritual darkness. God in heaven has committed Himself to move at the request of His children. The church, with the potential power of this living God, is often content to rely on professional promotional efforts alone, and we are becoming spiritually impotent.

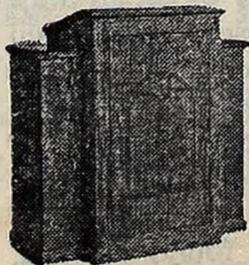
How much of our evangelistic and mission effort is comparatively vain, because we do not pray? There are ten million of us bearing the name Southern Baptist Christians, yet only a fraction of us are willing to come to grips with the living God in genuine intercession. Promote, yes—pray, no.

Churches and missions are sacrificing labor and money—often with little results—because God has seen fit to tie Himself inseparably to the requests of His children. Our unfaithfulness and unbelief result in the heavens becoming as brass. By faith we are endowed with the ability to call down the blessings of the Father—and yet we do not.

This is not a plea for "another" day of prayer, but a genuine appeal for Southern Baptists to become involved in intercession for the ministry of their Radio-Television Commission. Surely, we believe in promotion. It is the life blood of the industry in which we work, but we must pour foundations of prayer under the programming of the Commission if we are to realize the blessings of God on our efforts.

The Commission faces an unparalleled opportunity for world evangelism. Each week the twenty-two programs produced by your Commission reach a potential audience of fifty million people. Each program—variety, music, news, preaching—contains portions of the Gospel message. Only a seed of faith needs to be planted for the Holy Spirit to water it and cause spiritual fruit to come forth.

This is a God-given opportunity for Southern Baptists to reach the world for Christ in our lifetime. Will we become



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Dallas Pastor Critical Of Marchers, Demonstrators

DALLAS (BP)—W. A. Criswell, pastor of First Baptist Church here, bitterly denounced all demonstrators, marchers and draft card burners.

He said draft-card burners and demonstrators against the Vietnam war are "half-brains" and "left-wingers." He was also critical of Negro Civil Rights Leader Martin Luther King for alleged anti-U. S. actions and talks.

Criswell, quoted in a Dallas Times Herald newspaper article, said he believes King's conduct is a recent "fungus-like development."

"I just can't describe the contempt I have for these writers, marcher and draft-card burners . . . If I had my way I would jail every last one of them, including the preachers and the professors," he was quoted as saying.

The article was evidently prompted by Criswell's Sunday night sermon deploring the situation.

genuinely burdened to pray for this worldwide ministry?

May 21 has been designated by the Calendar Committee of the Southern Baptist Convention as "Radio-TV Sunday." Churches across the Convention will be setting aside the day to inform themselves of the work of the Commission and to pray for its ministries. Materials have been prepared which will involve every adult member of the church.

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