

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina



SOUTHSIDE CHURCH, BURLINGTON, OBSERVES EIGHTH ANNIVERSARY

Members and friends of Southside Church, Burlington, enjoyed a picnic dinner on the grounds at 12:30 p. m. on the first Sunday in May as a part of the celebration of the eighth anniversary of the church. Chilly winds did not hinder their enjoyment. The anniversary observance began with the Sunday school hour, during which time the superintendent, Mr. R. J. Lackey of

Burlington, was recognized, along with Mrs. M. T. Lambert, first teacher of the adult women's Bible class which now bears her name. There were 268 in Sunday school. In the morning worship hour the attendance was well over the average, with 195 present to hear Pastor J. H. Waugh, Jr., bring a message on "Honoring Christ and His Church." At the close of the sermon, five

people came to request membership in the church, one on profession of faith and the others by letter.

The good day of celebration closed with the evening worship hour, at which time the church observed the ordinance of the Lord's Supper. Brother Earl Harden, ministerial student from the church who is now studying

(Continued on page 9)

The Undivided Heart

By Ramsey Pollard, Pastor
Broadway Baptist Church
Knoxville, Tennessee

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

GOD, speaking through the Apostle Paul, has blessed us with many precious gems of eternal truth. In the Book of Galatians, there are many which shine more brightly than the stars in God's Heaven.

In Chapter 2, verse 20, Paul rises to sublime heights. He touches upon that intimate relationship, which exists between the Redeemer and the redeemed. He (Paul) speaks of "I"—"Me"—"Himself." Paradoxes thrive:

He is crucified, yet he lives. Yet, he doesn't live, but Christ lives in him. The life he lives in the flesh, he lives by faith.

A Compassionate Protest

Paul's letter to the Galatians is quite severe. But his severity is that of a compassionate heart. He is making an impassioned protest against false teachers and their doctrine of heresy. The grand old preacher is amazed that in so short a time his beloved friends are standing on shaking ground. Judaizers have created havoc among the children of God in the churches of Galatia. Salvation by grace was being attacked. False teachers were busy saying, "Surely, there is something in addition to faith. Salvation is by faith, they argued, *plus* what we can and must do to bring it about.

Paul's indignation against such false teaching was white-hot. He didn't sit back for fear someone might say, "Old Paul is intolerant"; the old man is narrow-minded; he is a bigot." He let loose all the brilliance of his keen mind. He hammered untruth to pieces with keen and forceful logic.

Paul's godly intolerance made him condemn false teaching which allowed the eternal distinctions of right and wrong to be blurred. He didn't spend much time fearing that someone would label him as a "bigot." When God's truth and the eternal destiny of human souls were at stake, Paul spoke with all the fire, concern, and thunder at his command. Much modern Christianity is so weak and lacking in conviction that the power of protest is gone. We are expected to swallow every kind of false teaching and heresy without blinking our spiritual eyes. Paul would not agree that anything was necessary to salvation but faith in Jesus Christ. He stood his ground. He was a *herald*, not an apologist. 1 Cor. 2:2:

"For I am determined not to know anything among you, save Jesus Christ and him crucified."

We are not to be ecclesiastical encyclopedias. Neither are we to be spiritual showmen. But we are to contend for the faith once delivered to the saints.

The best contending we can do is not in debating or arguing these truths, but by faithfully and earnestly preaching God's word of love and redemption in Christ Jesus. When modern Judaizers preach salvation by works, by baptism, by church membership, by ritualism, by "doing the best you can," let the ambassador of God tell of Christ's atonement wrought out on Calvary.

Preach it! Tell it to men everywhere! Proclaim it in sermon and song; from pulpit and through the air! Send the message of God's grace into every television set in all the land. Paul faced a battle: The conflict between those who minimize God's Grace; those who would make salvation dependent, in the final analysis, on man's integrity and goodness rather than on the grace of God and the external and sufficient priesthood of Jesus Christ.

Paul declared that the law is our schoolmaster to lead us to Christ; Christ is the end of the law for righteousness to everyone that believeth. We believe that John Newton was forever right when he wrote:

"Amazing Grace, how sweet the sound
That saved a wretch like me,
I once was lost, but now am found,
Was blind but now I see.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

The Loneliness of Christ

Christ on the cross was a solitary High Priest. Paul does not mean he shared in the sufferings of Christ when Christ died for our redemption. As a sacrifice for human sin, the crucified Saviour stands alone and solitary. That aspect of the cross cannot be shared. Let no man, or set of men, dare enter the Holy of Holies. The atoning work of Christ was foreshadowed in Leviticus 16:

"And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place."

In Isaiah 63:3 we read:

"I have trodden the winepress alone;
and of the people there was none with me."

Christ died alone—He was forsaken by God and man; forsaken of God because "He was made to become sin"; forsaken of man because of man's sin and treachery.

Have you ever considered the loneliness of Christ? He was surrounded by folk who misunderstood him, who misinterpreted his

message and mission, and who forsook him when the supreme trial came.

"It was alone the Saviour prayed in dark Gethsemane,

Alone, he drained the bitter cup and suffered there for me.

"It was alone the Saviour stood in Pilate's judgment hall,

Alone the crown of thorns He wore, forsaken thus by all.

"Alone upon the cross He hung, that others He might save,

Forsaken then by God and man, alone, His life He gave."

His solitary priesthood is vividly pointed out in Hebrews 7:25:

"Wherefore, he is able also to save them to the uttermost that *come unto God by Him*, seeing he ever liveth to make intercession for them."

His priesthood is forever eternal because he arose from the grave. Death was conquered that day. Christ broke the bonds of sin and death. We have an eternal, solitary High Priest who offered up himself, one for all. No one shared his suffering for our sins; not even Paul. Christ paid it all.

But, there was a sense in which Paul entered into the sufferings of Christ. So far as the claims of *divine justice* are concerned, Paul was crucified with Christ. Christ's crucifixion stands for his. By faith, Paul was so identified with Christ that the Saviour's death was Paul's death. In Romans 6:6-8:

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

Paul was free from the law—free from condemnation. In Romans 8:1, Paul with a jubilant spirit shouts:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Shared Sufferings

"I am crucified with Christ" does mean in a very vivid way that Paul knew how to relate himself to Christ. The selfish, arrogant, overbearing, Christ-hating soul was dead. Paul properly related himself to his redeemer. Ambition, save to "glory in the Cross of Christ," was dead.

Another great herald, John, the Baptist, put it in these words, "He (Jesus) must increase, but I must decrease."

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NOTE: This article is the sermon, abbreviated somewhat, that Dr. Pollard preached before the Southern Baptist Convention in Miami, Fla., on May 14, 1952.—EDITOR.

Both of these men were Christ-mastered. They were crucified to the world.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Paul suffered for Christ and his gospel. He agonized over lost souls. He wept over churches led astray. He sacrificed self so far as this world with all its allurements is concerned. This heroic preacher did not feel sorry for himself. He gloried in tribulations for Christ's sake. Paul longed to enter into the sufferings of Christ. In Phillipians 1:10, he says:

"That I may know him and the power of his resurrection, and the fellowship of his sufferings."

Five times was the lash laid across his back 39 times; three times he was beaten with rods and clubs; stoned once; shipwrecked three times. Month after month he wasted away in dreary prison cells. He humbly states that he was "in perils on the water, in perils of robbers, in perils by his own kin, by the heathen, in the city, in the wilderness, among false brethren, in weariness and painfulness, in hunger and in thirst, in cold and in nakedness."

But after every experience, Paul *wiped* the blood from his eyes and began looking for lost souls.

God's preachers are to be *men of sacrifice*: men who gladly suffer for Christ's sake. Power comes through suffering. Paul was proud of his battle scars. In the closing words of his letter to the Galatians he cries out:

"From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus."

He vindicated his apostolic authority by bearing the marks of Christ in his body. By suffering, rejoicing, suffering, victorious suffering, the Gospel has been carried and planted among all the nations of the earth.

Supreme Incentive—"Who Loved Me"

Paul greatly rejoiced at the love of Christ for him. The dynamic of Paul's great life is the realization that Christ loved him. Paul faced the fact that Christ loved him when he was persecuting the saints of God. It dawned upon Paul that Christ loved him as though there were no others upon whom he might lavish his love. With endless amazement, Paul marveled at Christ's emphatic love. God help us that this majestic truth may burn itself into our every heart.

An old woman of the slums, gloriously converted, became the subject of taunts, persecution, and jeers. They ridiculed her zeal for Christ. Finally, one persecutor said, "I ask you are the ugliest old woman I ever saw?" Then answered the redeemed soul, "Isn't it wonderful that Christ could love an old ugly woman like me?"

It was not Paul's love for Christ but Christ's love for Paul that sent him out with a burning heart to preach the unsearchable riches; that, and that alone explains the best life of the Christian era.

John Wesley had such an experience. He had been a preacher, after a fashion; but one day, in great spiritual unrest, he went into service in Aldersgate Street. Something happened. Hear his words:

"About a quarter before nine, I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation; and an assurance was given me that he had taken away my sin."

From that day on, John Wesley was a different preacher. There was a note of compassion never before evident in his ministry.

That is what Paul meant when he said,

"I am constrained by the love of Christ."

If you want to know the secret of Paul's zeal, of his compassion, of his power, of his earnestness, I believe you will find it in the fact that he was overwhelmed by the knowledge of Christ's love for him. The curse of modern-day preaching is the shameful lack of compassion. Too many preachers are calm expositors of truth rather than impassioned preachers of the Gospel. We have allowed intellectual pride to stifle heart power.

There is no conflict between intelligence and emotion. Paul had both; and, if we are to be worthy witnesses for Christ, we must have something to say, and we must deliver our souls with compassionate zeal. A great revival will never come until preachers have the same spirit Paul had when he wept:

"I have great heaviness and continual sorrow in my heart for I could wish that myself were accursed from Christ for my brethren."

He loved Christ, and he loved lost souls. The secret of his desire for others was the glorious reality of the love of Christ for him. He cried out:

"For the Love of Christ impels me."

Let this fact grip you! Christ died for you! He loves you and intercedes for you! As this fact floods your soul, you will love Christ. Why do we fail to win souls? Why are we self-satisfied? Why the lack of evangelism in nearly 5,000 Southern Baptist churches reporting not one single soul baptized last year? The reason is evident. We do not love Jesus Christ. What is wrong with Sunday school teachers, Training Union leaders and sponsors, W.M.S. officers, deacons, Brotherhood leadership, when they fail to function in their places of responsibility? The reason is obvious—they do not love Jesus Christ!

When Jesus turned to Simon Peter and asked, "Lovest thou me?" he asked a revealing question. God help us—we do not love our Lord as we should. Why have we not carried the Gospel to the ends of the earth? Why have we not taken the Southland for Christ? Just one answer comes from the thoughtful and honest heart. We do not love Jesus. Paul *did* love him; therefore, he gave his life in service. He preached

Christ crucified; he magnified the blood; he gloried in his resurrection; and with unspeakable joy, anticipated his second coming.

Paul lived a life of gratitude—gratitude to God—gratitude to Christ. No motive in all this world is so powerful as the motive of love. Because of Christ's love, Paul was a flaming evangelist—winning the folk Christ died to save.

A Glorious Doctrine, "He Gave Himself For Me"

"Who loved me and gave himself for me."

Paul had a worthy conception of the atoning work of Christ. Men who are not clear on this subject should not attempt to preach Christ. There is no place on our seminary faculties for teachers who "wobble on the axle" concerning the propitiatory work of our Saviour. Baptist people do not want their money used to pay the salaries of seminary and college professors who hedge on the fundamental and basic truths of Christianity. The forgiveness of sin, which is man's greatest need, is eternally bound to the death of Jesus Christ. We are redeemed with atoning blood. Peter says:

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

In Ephesians 1:7, Paul states:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace";

In Colossians 1:14,

"In whom we have redemption through his blood, even the forgiveness of sins."

In Hebrews 9:12,

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

If a man rejects the atoning blood of Christ, he cannot be right with God. Paul was amazed at Christ's love for him. The Saviour proved it beyond a shadow of a doubt. Paul never could get away from the fact that Christ died for his redemption. It broke his heart; it enabled him to endure; it fired his soul with compassion; it challenged his keen, intellectual powers; it produced an intense longing in his heart that all men might know his wonderful Redeemer. It gave birth to an inexpressible longing in his heart to see Jesus in the new Jerusalem; it made him perfectly willing to stay below and continue his preaching of "Christ and him crucified."

There are several theories of the atonement. Some of them confuse, rather than give light. The best theory I know is, "Jesus died for my sins." All of us can understand that, and it is the greatest fact in all the world.

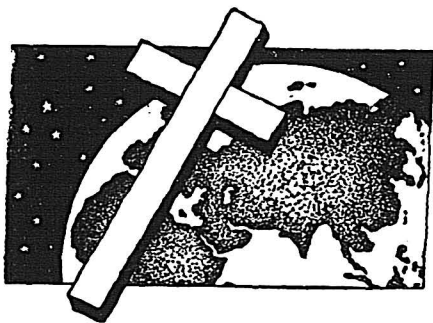
No wonder Paul in great joy proclaimed:

"I am crucified with Christ, nevertheless I live,

Yet not I but Christ liveth in me, and the life

I now live in the flesh I live by the faith of the

Son of God who loved me and gave himself for me."



Editorial Brevities

WOODLAND Heights Church, Richmond, Va., has been setting some records recently, we learn from a bulletin sent to us by the pastor, Rev. Stewart B. Simms, a native of North Carolina. With the highest past record of attendance standing at 753, the Sunday school on March 9 began what was called the "800" campaign, with visitation at the heart of the program. On April 13 the attendance was 908, climaxing all previous records. During the campaign 768 visits were made and 29 new members were enrolled.

DR. JOHN A. O'BRIEN of the University of Notre Dame recently was elected as Catholic co-chairman of the Commission on Religious Organizations of the National Conference of Christians and Jews. The other co-chairmen are Dr. Joseph R. Sizoo, president of New Brunswick Theological Seminary, for the Protestants, and Dr. Maurice S. Elsendrath, president of Union of American Hebrew Congregations, for the Jews.

Allyn P. Robinson, former pastor of the United Church in Raleigh, is director of the Commission's activities. This Commission works with churches, synagogues, and related religious organizations in establishing educational projects that seek to eliminate prejudice, bigotry, and to create better inter-religious and intergroup relations.

IN A COPY of the 1951 Minutes of the Roanoke Association just received, we note that the volume is dedicated to Rev. E. C. Shoe, who was born in Rowan County and died June 21, 1951, at Taylorsville, where he was pastor at the time. However, he served churches in the Roanoke Association for nine years, 1932-41. The churches were Robersonville, Hamilton, Everetts, and Hobgood. We are glad to see this recognition of the great life and fine service of Brother Shoe. The words in Revelation apply well to this noble pastor: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

Clyde E. Baucum is moderator; **E. W. Holmes**, vice-moderator; and **R. L. Collins**, clerk, of the Roanoke Association. We appreciate this copy of the Minutes, and congratulate the clerk on the good work which he has done.

MISS ELLA SUE GRAVITTE, 38, died on May 8 in Person County Memorial Hospital following a lengthy illness. She was the daughter of Mrs. O. C. Gravitte and the late Mr. Gravitte of Providence community, near Roxboro. In addition to her mother, four brothers—Bradsher, Jack, Johnny, and Dwight—survive.

A graduate of Meredith College, Miss Gravitte taught school in Hendersonville and at Oxford Orphanage, and for three years she served as matron at the Thomasville Orphanage. She then attended the W.M.U. Training School in Louisville, Ky., graduating in religious education. For a while she was director of education at Angier Avenue Church in

Durham, and then began her work as associational missionary, first in Beulah Association, and then in Stanly. Because of ill health she resigned from her work in the Stanly Association in February.

Miss Gravitte was one of our finest and most faithful associational missionaries. Her Christian spirit and character were above reproach. She will be greatly missed by a host of friends and also in our larger Baptist fellowship in North Carolina.



DELIGHTFUL DAYS IN OLD VIRGINIA

WE ENJOYED delightful fellowship with the Baptists of Virginia in a state-wide Bible-teaching clinic held in Orange, Va., April 28-May 2. This clinic was sponsored by the Sunday School Department of Virginia, J. B. Hill, secretary; the Sunday School Department of the Sunday School Board, Nashville, Tenn.; and the churches of the Goshen Association. There were Sunday school leaders from nearly all parts of Virginia in attendance, and large groups from the churches of the local association.

Several leaders from the Sunday School Board in Nashville, Tenn., were on the program, and some from other states, including two from North Carolina. Keener Pharr, minister of education, First Church, Charlotte, led the adult conference each evening, and the editor of the **BIBLICAL RECORDER** gave a series of lectures at the general assembly for the whole group on "The Sunday School Teacher" and "The Bible Our Textbook."

Secretary J. B. Hill has been the jovial and vigorous leader of the Sunday school forces of Virginia for 23 years. He is well known and beloved by the people.

We saw several North Carolinians who are now pastors or the wives of pastors in Virginia. We had wished to publish the names of all of these Tar Heels, but we refrain for fear we will leave out some of the names.

Orange is approximately halfway between Fredericksburg and Charlottesville, and consequently is in the center of historic Virginia. Tours were arranged for visits to some of the historic spots, including the Wilderness and Chancellorsville battlefields, the place where General Stonewall Jackson was fatally wounded by his own men, and Monticello,

the home of Thomas Jefferson, at Charlottesville. David N. Davidson, retired superintendent of schools of Orange County who acted as guide, stated that 100,000 men lost their lives during the Civil War in battles within a radius of 25 miles of Orange. Three of the early presidents of the United States had their homes in this section also: James Madison, near Orange, and Thomas Jefferson and James Monroe, near Charlottesville.

The visitors at the clinic were indebted to many local people for kindness and hospitality during the period, including especially Secretary Hill, Rev. F. B. Le Suer, Sunday school superintendent for the Goshen Association, and Rev. Paul B. Wattlington, Jr., pastor of the First Church, Orange. Mrs. Le Suer, the former Kathleen Vestal, a native of this state, did summer work for a while with our Sunday School Department.

DYNAMIC AND YOUTHFUL J. D. GREY PRESIDING OVER SOUTHERN CONVENTION

PRESIDING over the annual meeting of the Southern Baptist Convention in Miami, Fla., this week is Dr. J. D. Grey, pastor of the First Baptist Church, New Orleans, La. Dr. Grey was born in Princeton, Ky., in 1906. This makes him a comparatively young man to occupy such an important position as president of the Convention. Dr. Grey is a graduate of Union University, Jackson, Tenn., class of 1929, from which institution he also received the D.D. degree in 1938. He received the Th.M. degree from Southwestern Seminary in 1932.

Dr. Grey has held many important positions, including moderator of his association, president of his state convention, and vice-president of the Southern Convention. He has been a member of the Executive Committee of the Baptist World Alliance since 1950.

Dr. Grey is a dynamic and vigorous speaker, and has been in constant demand in revival meetings and on special occasions throughout the United States. For instance, he has conducted revivals in every state of the Southern Convention except Oregon-Washington, California, Arizona, New Mexico, and Kansas. He has spoken at convention assemblies, conferences, and other Baptist gatherings in every state of the convention except Oregon-Washington.

He married Lillian Gaines Tooke of Paducah, Ky., September 16, 1927. The Greys have twin daughters, Mary Beth and Martha Ann. Dr. Grey is a member of Kiwanis International. His hobbies are deep-sea fishing and travel. He attended the Baptist World Alliance in Europe in 1947.

We predict that this comparatively young man—only 45 years of age—will do a good job this week presiding over the sessions of one of the largest religious assemblies in the country. He will be ably assisted by first vice-president Forrest C. Feezor and second vice-president W. R. White, both of Waco, Texas. As is well known, Dr. Feezor is native of North Carolina and served for years as pastor of the Tabernacle Church Raleigh.

Religion is no release from tragedy. It is a faith big enough to include tragedy.—
A. BURKHART.

EDITORIAL OUTLOOK

GOD, TOUCH my ears that I might hear,
Above earth's din, Thy voice ring clear.
God, touch my eyes that I might see
The tasks Thou'd have me do for Thee.
God, touch my tongue that I might say

God, Touch My Life

God, touch my life that I might be
A flame that ever grows for Thee."

Words that reveal the Narrow Way.
God, touch my hands that I might do
Deeds that inspire men to be true.
God, touch my feet that I might go
To do Thine errands here below.

—Selected.

Chinese American Baptist Named Mother of the Year

THE NAMING of Mrs. Toy Len Goon, 57-year-old China-born Portland, Maine, mother as the American Mother of the Year by the American Mothers Committee of the Golden Rule Foundation brings out an inspiring story of heroism and achievement.

A native of Canton, she has lived since 1914 in Portland where she married laundryman Dogan Goon. When he went off to service in the first World War, Mrs. Goon, who has had no formal education of any kind, took over the operation of his business.

Shortly after Mr. Goon's discharge from the service, his leg had to be amputated, and his wife again had to take over the business. His death 12 years ago left her not only with that responsibility but with the care and education of their eight children.

Despite these heavy responsibilities, Mrs. Goon has been active in First Baptist Church of Portland to which she belongs, as well as in civic affairs, and has always encouraged her children to participate in worthwhile civic projects.

The children are Carroll, 29, a Salt Lake City, Utah, physician; Richard, 28, Lynn, Mass., television store owner; Edward, 26, M.I.T. graduate teaching and working toward his Ph.D. at Rensselaer Polytechnic Institute; Albert 24, graduating in June from Boston University; Josephine, 22, a government employee in Washington, D. C.; Arthur, 20, in the U. S. Navy; Doris, 18, helping in the family business and entering Stenotype Institute in Boston in September; and Janet, 15, a student at Deering High School in Portland.

Mrs. James W. Merrill, chairman of the American Mothers Committee for Maine, which chose Mrs. Goon, said of her:

"She has proved herself a wonderful mother, a good citizen, and is highly regarded in the community in which she has lived for 38 years."

We are proud of this noble Baptist mother living in the state of Maine. As Southern Baptists, we salute her, and we are glad to claim her for our Baptist fellowship.

Religion and Recreation In One Package

VACATION time is coming. This means the time for rest and recreation. Our people are making plans for vacation trips. One could not do better than to plan to take at least a part of his vacation at one of our Baptist assemblies this summer.

Ridgecrest Assembly, under the direction of Willard Weeks, opens June 4 and ends August 12. This is a south-wide assembly, as is well known, and many leaders in our Baptist work will be present for the programs. Since this assembly is located in

North Carolina, we always have large attendance from our Baptist churches in this state.

In addition to Ridgecrest, however, we have two state Baptist assemblies, one at Caswell and the other at Fruitland. The Caswell Assembly, under the leadership of R. K. Redwine, begins June 23 and ends August 23. Fruitland Assembly, under the direction of B. G. Henry, begins June 30 and ends August 24. The programs at these two assemblies are approximately the same. The difference in the main comes as to whether one prefers the seaside or the mountains. Christian fellowship will be delightful in both places and the inspiration and instruction will be of the very best.

We are saying that you get religion and recreation in the same package. As for religion at these assemblies, you get the very best Christian fellowship. Men and women, boys and girls from all parts of the state will be at these assemblies. Also, you will find instruction in almost every phase of Bible study and Christian work. The programs are arranged to meet the needs of all age groups and all organizations in the local churches. Here is a chance at Christian education for everybody, arranged under attractive conditions.

As to recreation, there will be opportunities for swimming, hikes, good fellowship in trips in the vicinity, and in the dining room three times a day. There is no reason why anyone should not have a most delightful time as well as receive great profit, both spiritually, physically, and intellectually. Make your plans to spend at least one week at one of our assemblies this summer. Write to either one of these directors mentioned above for information and for room reservations.

Southern Baptists in Miami This Week

THOUSANDS of Southern Baptists from all parts of our Convention territory, including 22 states all the way from Florida to the state of Washington in the far northwest, are assembled in Miami, Fla., this week. The occasion is the annual meeting of Woman's Missionary Union, May 11-13; Pastors' Conference, May 12-13; and the annual meeting of the Southern Baptist Convention itself, May 14-18.

The W.M.U. Convention, held in Municipal Auditorium, began at 3:00 p.m., Sunday, May 11, and ended with an evening service Tuesday, May 13. Mrs. George R. Martin of Virginia is president and Miss Alma Hunt of Alabama is executive secretary. The theme of the program was "Frontiers of Faith." One of the main speakers for this Convention was Miss Ruth Providence, executive secretary of W.M.U. of North Carolina. A report on the main features of the Convention will appear in a later issue of the RECORDER.

"The Living Word for a Dying World" was the theme of the Pastors' Conference, which met in the Central Baptist Church, Miami. There were four sessions, one on Monday evening, the other three on Tuesday. Pastor C. C. Warren of First Church, Charlotte, as chairman, presided over the meetings. Another North Carolinian appearing on the program, in addition to Dr. Warren, was Dr. Ralph A. Herring of Winston-Salem, who spoke on the theme, "The Quickening Process."

In extending welcome to the group, Pastor C. Roy Angell of the Central Church, Miami, referred to the pastors as "the greatest group of religious leaders in the Southland" and "the finest brotherhood in the world." He stated that the Baptists make up the largest denomination in Miami except the Roman Catholics. There are 44 Baptist churches and three missions, with a resident membership of more than 22,000.

(Continued on page 8)

NOTE: This article includes the major portion of an address made by Mr. Hocutt at a monthly meeting of the Buncombe Ministers' Association. The ministers requested that it be published in the BIBLICAL RECORDER. - EDITOR.

Preaching Plus

By H. M. Hocutt
Missionary, Buncombe Association

IT MAY BE a little difficult for you to put your finger on just what is meant by the word "Plus" in the subject. We are thinking of that something in addition to preaching ability that is a *must* in the life of every successful pastor. We say a *must* in the life of every successful pastor because there are many men who are capable as preachers but are unsuccessful as pastors. On the other hand, some men who are poor preachers are most successful as pastors. Fortunate is the man who is both a good preacher and a good pastor.

We have no intention of minimizing preaching. We would magnify preaching, but in this message we seek to point out some of those things that must go along with preaching to make sure a happy and successful pastorate.

What are some of those things that we would include in that word "Plus" in our topic?

1. A Genuine, Sincere Love for the People

We would put this love for people as the first quality that any successful pastor must have. About it, let us notice several things.

(1) *Love for the people is born of a love for God.* This is clearly taught in the Word of God, and it is a natural part of the Christian life. Love for God begets love for God's people. When Jesus had told the lawyer what the great commandment was, he added, "And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matthew 22:36-39). In another place he said, "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:35).

Christ put Simon Peter through a severe test when, for three times, he asked the simple and searching question, "Simon, son of Jonas, lovest thou me?" (John 21:15-17). In answer to Jesus' question, Peter tried to give the best answer he could, and in a very real sense he said, "Yea, Lord: thou knowest that I love thee." In answer to these statements of love by Peter, Jesus answered each time without comment, "Feed my lambs," "Feed my sheep," and "Feed my sheep."

Surely Jesus was saying to Peter that the right kind of love for him would result in the right kind of love and attention for the sheep.

2. *One's love or lack of love is easily discernible by the people.* A child is not easily misled in this matter of love. A child is drawn to one who has a genuine love for children; and, in like manner, he shuns one who does not give evidence of this love.

We believe also that the Lord's people see immediately the genuine, sincere love in the heart of their pastor for them; and they respond to it, but they shy away from and withhold their greatest confidence from one who fails to have genuine love for them, even though he may speak with an eloquent tongue. The inspired writer truthfully said, "Though I speak with the tongues of men and of angels, and have not love, I am be-

come as sounding brass, or a tinkling cymbal" (1 Cor. 13:1).

3. *There is no substitute for love for the people.* There are many other things essential in the life of a minister, such as training, leadership ability, personality, and these are very fine; but not one of these or other kindred gifts can be substituted for love for the people. If you have not this love, pray God to give it to you in abundance.

4. *Pastors with this love grow in the hearts of their people.* One may be a poor preacher, but if he loves his people they will love him and hold on to him. One may make many mistakes, but if the people know that their pastor loves them, they will be forgiving and charitable in their attitude toward him, and they will be slow to give him up. Love for the people is the one thing most essential in the life and work of the minister. It is the one thing that may mean the difference between success and failure in the life of a minister.

2. Patience With the People

Among all people, in all ranks and stations of life, one of the most admirable traits of character seen in any person is patience; one of the most needed things in the life of all

people is patience; and, in that need, ministers are no exception. Of all people ministers need it most, we think. The minister stands deeply in need of patience because of the nature of his service.

Many times he stands in the pulpit to preach when a number of his listeners have chips on their shoulders. He must expound the message of forgiveness to people who at times will not speak to each other. He must try to promote his work with people in places of leadership who come when it is convenient and who leave their places of responsibility to attend every family reunion, home-coming, and decoration day they hear about.

He must preach love to the unlovely. He must preach humility in love when Deacon Jones is seeking with all his power for the place of pre-eminence. He must preach love in the spirit of love when he feels much more inclined to use a club. He stands many times when patience on his part will result in a calm attitude on the part of his people; or, on the other hand, his act of impatience may turn his entire church family into turmoil that will result in chaos.

Not only can we ministers by our impatience turn the church family into turmoil; but, by allowing this spirit to possess us, we also can render ourselves unfit for successful service. On the other hand, patience exemplified in the life of a minister will make more meaningful and profitable a ministry that is meeting with a measure of success.

This patience about which we are speaking does not come from one's natural strength. It is supernatural in its very nature. It takes root and grows best in the lives of people who have been redeemed by the grace of God and who are seeking to let their lives count for the Lord.

On this lesson of patience we would glean at least one example from the Master-Teacher. When he began his ministry he called about him twelve men to be his followers. These men were untrained, and they were unprepared for the great events before them. By their weakness and impatience they taxed the Master's strength and patience; but gently, patiently, lovingly he went on step by step; and one day these men stood out and stood up as stalwart Christians, and the world took note of them that they had been with Jesus.

After the Master had returned to the Father, they preached with conviction and with power in a way that led to the conversion of thousands of people. Yes, the Lord's patience brought results, and so will ours.

3. A Strong and Living Faith

People are quick to sense and to catch the spirit and outlook of the man who stands in the pulpit, and any church where a minister stays for any length of time will bear his imprint for years after his active ministry ceases. In a very real sense, the man who stands to preach interprets the way of life to his listeners. What he says takes root in their lives. If he would lead them aright, he must have a positive, living faith in a living and a present Lord, and his faith must strengthen their faith.

The ministry is no place for pessimism. We are to point the way out of darkness to light. To do that, we must be aware of the



Shown above is Miss Dorothy Mac Shields, of Murphy, second-year student at Mars Hill College, who has been chosen to represent North Carolina as a 4-H International Youth Exchange delegate to the Netherlands. During the summer she will study and travel in the Netherlands and will tour seven or eight other countries, returning in November to enroll at Woman's College, Greensboro, where she will continue her studies in home economics.

darkness, but we must be even more aware of the light and how to point people that way. We must take note of sin and its deadly effects, but we must ever magnify the Christ in whose death one may find a remedy for sin. The one important thing to be said about sin is the fact that the remedy for sin is found in Jesus. To so speak, one must be conscious of the One who is the way, the truth, and the life.

Some years ago, one of our missionaries in Africa was on a trip accompanied by some native friends. As they went through the woods, they saw a native running through the woods and holding high a heathen god. The missionary said, "Look at that man. He is carrying his god, but my God carries me." In truth we would say, "This is the victory that overcometh the world, even our faith" (1 John 5:4).

An Emphasis on the Things That Are Right

In most, if not all, of the churches there are some things that are right and some that are wrong. We find some right things and some wrong things everywhere. The things that we magnify grow. If we give attention to and place emphasis upon the things that are wrong, these things have a way of becoming more wrong, more numerous, and more "activated." If, on the other hand, we put emphasis on the things that are right, these things have a way of growing and overshadowing the things that are wrong.

One will help to lead people away from the things that are wrong by magnifying the things that are right. It is much more effective, and it is certainly more pleasant, to speak a word of encouragement to some person about some good he has done than to condemn him for some wrong. This does not mean for one moment that we do not believe in preaching against sin. We must preach against sin, but not against the sinner.

Our business is to win the sinner, and to do this we must love him. As a rule we will accomplish more by encouraging people for what they have done than by criticizing them for what they have not done. It is good religion coupled with wisdom, we believe, to look about for some things that are right, and then point out those things, give encouragement to those who are doing good things, and challenge the people to help more along those lines.

After all, nothing succeeds like success. A good question for any minister, and for any individual, to ask himself is, "On what things am I putting my major emphasis?" Remember, the things you put emphasis on grow.

5. Positive Leadership

Most people, consciously or unconsciously, are following leaders of some kind; and our people need leadership of the right kind. A part of our task as ministers is leadership, but we need to be most careful lest we be like the blind leading the blind." There are three things about which we should be deeply concerned)

(1) We should make sure that we know the direction in which leadership is needed. That is, we need to make sure we are going in the right direction. The way we are going is far more important than how fast we are going. This matter of knowing the right

WAKE FOREST STUDENTS PRESENT GIFT TO PROFESSOR



Dr. Marc H. Lovelace, associate professor of religion at Wake Forest College, was honored at a reception in the Music-Religion Building on the campus.

Students of Dr. Lovelace presented him with a handsome leather chair for his office as a farewell gift. Dr. Lovelace recently resigned to accept a position as professor of Biblical Archaeology at the new Southeastern Baptist Theological Seminary at Wake Forest. He will begin his new duties in the fall.

Pictured above are Dr. J. Allen Easley, acting dean of the School of Religion at Wake Forest, Dr. Lovelace, and Bob Solomon, Asheville senior, who served as chairman of the committee on arrangements. Solomon is presenting a resolution drawn up by the classes honoring Dr. Lovelace and authorizing the classes to present him the gift.

direction is not as easily done as said.

We need to be constantly on the alert and unceasingly in search of truth. It is easy to jump at conclusions and speak with authority when we are misleading the people. For instance, there have been those who have said it takes 95 cents out of \$1.00 contributed to foreign missions to get the other five cents to the fields, and those who have led in that direction have had followers. Only God will know how much harm has been done to the work of the Kingdom of God by leadership of that type.

A minister who takes the place of leadership in one of our churches owes it to himself and to the people to whom he ministers to inform himself about the work of our denomination so that he can intelligently point out what needs to be done. He needs, also, to be a good student of the times in which we are living in order that his ministry may be the most effective possible.

(2) We must lead in the direction that we want the people to go. That may sound trite, but it is fundamental. Only a few, and in most cases none, of the people in a church will share in or support some worthy cause if this cause does not have the active support of the pastor.

Of the many illustrations we could use, we shall take the BIBLICAL RECORDER. It will do little or no good for one of us to call attention to the RECORDER and tell the people we hope they will subscribe to it and read it, and then neglect the reading of it ourselves; but if we read the RECORDER regularly, and if from time to time we call attention to some of the good things in it and encourage the people to read them, the result will be that some of the people will subscribe to the RECORDER and read it.

This same principle will hold true in leading people to share in our world-wide missionary program, and in any other phase of the work. We leave less room for difficulties and problems if we are alert on matters of this kind.

(3) Positive leadership requires that we lead the people to want to do the thing that should be done. True leadership is more than knowing the right direction and serving as a sign-post to point in that direction. Something must take place in the lives of the people to cause them to follow the offered leadership, and the leader has much to do in developing in them this willingness and desire to follow.

To begin with, he must win their love and confidence. He must convince them that the way he is going is right, and he must convince them that the things they are attempting can and should be done. That is not always easy. You recall Moses had some trouble at that point as he led the Children of Israel toward the Promised Land.

It will do no good for a leader to run off and leave his people behind, even if he is going in the right direction. Remember, he is not leading until they follow. It may take patience, and a double portion of it; it may take time, and no end of it; but it is worth all it costs if patiently, gently, slowly, but surely we can lead the people to whom we minister "beside the still waters" and into "the green pastures" where they can feast on the great things of God and where he causes their "cups to overflow."

The picture which we have painted is not a rosy one, but we do not need a light load and a rosy path if we are counting on the Master to be true to his promise, "And, lo, I am with you always, even unto the end of the world" (Matthew 28:20).

NEW PROCEDURES TO SPEED CHAPLAIN APPLICATIONS INAUGURATED BY ARMY

Application for appointment as chaplain in the United States Army Reserve and concurrent call to active military service may now be sent directly to the Chief of Chaplains by the individual clergymen concerned, it was announced recently. Final processing selection for appointment and concurrent call to active duty will be made by the Department of the Army.

The new procedure was designed to expedite the processing of applications of clergymen seeking appointment as chaplains.

The Chief of Chaplains (Major General) Roy H. Parker recently issued a call for 300 clergymen to serve with American troops in the United States and overseas.

Complete information is available from the Office, Chief of Chaplains, Department of the Army, Washington 25, D. C.

SOUTHERN BAPTISTS IN MIAMI THIS WEEK

(Continued from page 5)

The program was well planned, emphasizing "The Living Word for a Dying World" in the life of the pastor, the church, the denomination, and the world. In the first session the pastors were challenged to everyday witnessing, pastoral counseling, and the ministry of living.

In discussing "The Living Word in the Life of the Church," the speakers were concerned with maintaining a large and vital midweek service. John E. Huss of Spartanburg, S. C., discussed "How to Have an Hour of Power."

As to the "how," he gave ten major suggestions, among them being the idea of giving a name to the meeting, such as "The Hour of Power" or "The Faith and Fellowship Hour." Ways of making use of people for this hour included special ushers, chairs, testimonies. For instance, ten people could be asked to give ten-second testimonies. Ask them, "What are you happy about? Tell us about it." Other suggestions included using numbers as a means to an end, providing plenty of time for prayer and magnifying the Word of God, and having occasional special features.

An important and interesting subject discussed by R. E. Humphrey of Kentucky was "Keeping the Church Roll Clean." This dealt especially with what to do with nonresident members. The speaker stated that there are five general policies which, if followed, will help a church to keep a clean roll: Watch the door of entrance; the right policy of granting letters; training and development; organization of new churches where needed; and interchange of information about nonresident members by churches and pastors.

R. G. Lee spoke on "Power for Revival," in which he emphasized persistent prayer, the practice of piety, passionate preaching, portrayal of a person, Jesus, and the guidance of the Holy Spirit.

Very appropriately, the speakers in discussing "The Living Word in the Life of the Denomination" emphasized ethical revival and the observance of "all the commission." Dr. S. A. Newman of Southwestern Seminary, who is to come to Wake Forest in the fall as a faculty member in the Southeastern Seminary, spoke on "Our Need for an Ethical Revival." Pointing up the urgency of this need, Dr. Newman declared that our own statistics tell us "that only one out of every three who have joined is more than casually interested in what he has joined." The speaker urged that we give more emphasis in our teaching and preaching to the Lordship of Christ and the ethical demands of the Gospel.

The main speakers on "The Living Word in the Life of the World" were Paul B. Leath of Georgia, Paul Caudill of Tennessee, and C. Oscar Johnson of Missouri. We cannot begin to report adequately in our limited space their excellent messages. Dr. Leath declared that witnessing and winning the lost is the need of this hour. Dr. Caudill emphasized better Christian living in all the relationships of life. Dr. Johnson pointed out how we are limiting the Word of God by our lack of faith, by our meager giving, by our inadequate living, and by our lack of love.

BAPTIST HIGHLIGHTS

Washington, D. C., has voted to invite the 1954 session of the Southern Baptist Convention to meet in the Nation's Capital. The Convention meeting in Miami will vote on this invitation, also one from St. Louis, previously extended.

The Western Rural Life Leadership Conference will hold its fifth session with Southwestern Seminary, Fort Worth, May 20-22. It is being sponsored by the Home Mission Board, the Southwestern Seminary, and six state mission boards.

Howard Butt, 24-year-old Texas lay evan-

gelist, was speaker in an Atlanta youth crusade in progress last week. The crusade was sponsored by 112 churches in the Atlanta



Convention Opens

The opening meeting of the 95th annual session of the Southern Baptist Convention began at 9:30 a.m., Wednesday, May 14, and is continuing through Sunday, May 18. The general theme of the Convention this year is "Magnifying the Church." J. D. Grey of New Orleans, La., is president of the Convention, and J. Powell Tucker of Orlando, Fla., former pastor of the First Church, Raleigh, is chairman of the Committee on Order of Business. The Convention Sermon, most of which appears in this issue of the RECORDER, was preached by Ramsey Pollard, Tennessee.

It is expected that attendance at the Convention will reach more than 10,000.

The chief interest and the major problems in this Convention will center around the vastly extended program of our work. Reports as to church membership, financial gifts, and our expanding missionary program will be encouraging to all; but we face the difficult problems of unity, efficiency, and sound democratic action in such a large assembly, with a loose organization covering 22 states extending from ocean to ocean. As never before, our people will need to exercise sound judgment and follow the guidance of the Holy Spirit in adjusting our program of organization and expansion.

Our present church membership is 7,373,498, and it is estimated that we will reach 8,000,000 by the close of 1953. There are 28,289 churches; 922 district associations; and 20,348 active pastors. The Sunday school enrollment is 5,253,695. The value of church property is now estimated to be \$761,510,838. Total gifts for all causes are reported as \$22,838,109. Space forbids that we give the encouraging figures concerning the expanding work of many other organizations, agencies, and institutions within our Convention. In fact, the "Book of Reports" for 1952, just published, which gives this information, covers 402 pages.

Facts About Convention

Let us give a few interesting facts concerning the nature and policies of our Convention:

This is the 95th session of the Southern Baptist Convention, although the Convention was organized in 1845.

The churches send "messengers" to the Convention, not delegates, representatives, or spokesmen.

The individual messenger may speak and act *only* for himself. In no way may he commit his church to any program or plan of the Convention. But most of the churches go along with what the Southern Baptist Convention decides to do. Most of the Convention work is accomplished through committees, boards, and various agencies.

Funds from the various churches are channeled through the Cooperative Program, when such money goes for activities of a general nature (i.e. foreign missions, home missions, educational institutions, hospitals, etc.).

There are 22 state conventions, independent of, but in cooperation with the Southern Baptist Convention. These state conventions own many institutions such as orphanages, hospitals and colleges.

Association. Butt, a popular youth leader, and a dynamic speaker, is vice-president of the H. E. Butt Food Stores of Texas and operates a chain of 58 Super Markets.

Dr. Harwell G. Davis, president of Howard College, Birmingham, delivered the commencement address at Southwestern Seminary. A total of 278 were listed for graduation.

At the Southern Seminary, Dr. E. H. Westmoreland, Houston, preached the baccalaureate sermon; Dr. Louie D. Newton was the Missionary Day speaker; and President McCall delivered the address at the graduating exercises.—The Survey Bulletin.

Say Three Thousand Now

By M. A. Huggins

Since 1912 a Baptist, when asked how many churches we have in North Carolina, would have replied that there were 2,000 or more. Now 40 years later a Baptist, when asked the same question, can reply, "We have 3,000 churches." More than one-half of this gain has occurred in the past 15 years.

When this is said, one must bear in mind that the latter figure includes 42 churches of the Burnt Swamp and Cherokee associations, which are composed of Indian churches.

When we turn from the number of churches, with a 50 per cent gain, to the gain in membership, we find a much more remarkable growth. The gain in membership in this 40-year period has been about 200 per cent, or from about 240,000 to about 720,000.

In this connection also let me point out that the new Nine-Year Program of Advance anticipates that by 1960, if we continue to grow as in the past few years, we should have at least 3,250 churches and a total membership of 900,000. We should rejoice in this remarkable growth in the past but we should at the same time be stimulated to greater efforts.

Feeling the Pulse of America

Within the past few weeks the executive director of the Baptist Joint Committee on Public Affairs has traversed much of the United States on an extended speaking itinerary which has afforded some clear impressions of the mind of our country. This itinerary commenced in Florida with a lecture engagement at Stetson University, also addresses at Palatka, Daytona Beach, and Orlando. It was continued to Tucson and included Ft. Worth, Corsicana, Dallas, Austin, Beaumont, Little Rock, New Orleans, and Knoxville. It culminated with addresses at Franklin College (near Indianapolis), Baltimore, Nashville, Washington, and New York City.

The audiences varied. Some were in large community-wide meetings, as in cities of Florida, Texas, Arkansas, Louisiana, where the director spoke under the auspices of POAC. Some speeches were to Baptist educational groups, as at Stetson in DeLand; Southwestern Seminary at Ft. Worth; students from the colleges of Tennessee assembled at Belmont; and faculty and students at Franklin College with the Baptist ministers of Indiana. Sermons were delivered in Baptist churches, as in Corsicana, Texas, Knoxville, and Baltimore.

In two instances the director addressed Baptist Brotherhoods, as in Austin and Knoxville, and in a third Lutheran laymen gathered from all their churches in Washington, D. C., and vicinity. One speech was to the Masonic Veterans of the District of Columbia at their annual dinner, held in the Episcopal Church of the Transfiguration. The last speech was scheduled for Carnegie Hall, New York, in company with Thomas Sugrue,



The 1952 edition of the Mars Hill College annual, "The Laurel," has been dedicated to the six housemothers. They are, left to right, Mrs. Lillie Belle Lane of Raleigh, Spilman dormitory; Mrs. Gladys Brown Wilson of Winston, Edna Moore dormitory; Miss Vera Ruth of Salisbury, Huffman dormitory; Mrs. Ruby Waddell Sparks of Asheville, Treat dormitory; Mrs. Lura Brown Wells of Asheville, Stroup dormitory; and Mrs. Anna Lisle Gammons of Schenectady, New York, Melrose dormitory.

the Roman Catholic journalist, who dissents from his Church's desire for an ambassador to the Vatican.

From these contacts certain conclusions seem warranted:

1. The people of the Nation remain strong for maintaining the traditional American system of separation of church and state in application to any use of tax funds for sectarian purposes.

2. They are more pronounced than ever against an envoy of any kind to the Pope.

3. They are becoming alerted to the menace of clericalism, especially as symptoms of its intrusion into party politics in this country are not lacking.

5. They are really concerned about corruption in government, as recently exposed.

6. The state of religion is wholesome, with evidences of uniformly renewed interest, particularly among men.—DR. J. M. DAWSON, in *Report from the Capital*.

DR. C. B. WILLIAMS

Dr. Charles Bray Williams, 83, died at his home in Lakeland, Fla., on May 5. Funeral services were conducted from Shiloh Church in Chowan Association, of which he was a former pastor, on May 7, and burial was in Hollywood Cemetery in Elizabeth City. He is survived by his widow and three children, Weston, Louis, and Charlotte; a sister, Mrs. Ella Pugh of Norfolk; and two brothers, N. B. and S. B. Williams of Shiloh.

Dr. Williams was an A.B. graduate of Wake Forest College and held the B.D. degree from Crozer Seminary, the M.A. from the University of Chicago, and the D.D. from Baylor University.

He was ordained to the Baptist ministry in 1890, and served as pastor of churches in Pennsylvania, Texas, and North Carolina. He was dean and professor of Greek at Southwestern Seminary at Fort Worth, Texas, and was editor of the *Southwestern Journal of Theology*. Later he served as president of Howard College in Alabama, professor of New Testament interpretation at Mercer University in Georgia, and professor of Greek and ethics at Union University in Tennessee.

Dr. Williams was the author of several books. He also was translator of the New Testament in a modern interpretation.

SOUTHSIDE CHURCH, BURLINGTON, CELEBRATES 8TH ANNIVERSARY

(Continued from page 1)

ing at Southeastern Seminary, brought the message.

The church was organized on the first Sunday in April, 1944, with a charter membership of 67 persons. It accepted a full-time program of work immediately, becoming independent of the mother church and the State Mission Board. During the eight years the membership has grown to 254; the budget, \$5,332 the first year, has increased to \$11,805.20 for the current year; and Sunday school enrollment is 339. The people have built and furnished an educational plant, and present property evaluation is something like \$45,000.

"We thank God for our church," writes Mr. Waugh, "and pray God that we shall always be sensitive to do his will upon this earth."

God's Estimate of Human Life

LESSON FOR MAY 25

Scriptures: Exodus 20:13; Matthew 5:21-26, 18:5, 6 and Luke 9:51-56.

The second tablet of the Law begins the record of our duty to man and our neighbors. It opens with stress on the importance of life, the God-given factor in man. This law speaks with definiteness saying we shall not take the life of another nor of ourselves. The last half of the decalogue reminds us that we are our brother's keeper.

I. Commit No Murder, Exodus 20:13

There may appear to be a bit of humor in such a statement. Surely we do not sit next to a gunman and no murderers have come into our midst. So we hope and think. But before we think such, let us be careful that we not misunderstand this law. This sixth commandment is for "respectable persons" who do not regard life as sacred.

In Exodus we also read that the owner of an ox was responsible if the animal gored a man. Should not businessmen be responsible if by deliberate neglect life is taken or injured? Is this not the modern equivalent? There are many subtle ways of committing murder. What about the refusal to pay a living wage? to refuse to provide employment? to destroy food in the face of starving millions? to deny medical aid because of inconvenience or lack of money?

We will do well to think on these things. This law means more than direct violence to another person. It means that life is the gift of God and that God alone is to take or limit that life. This law applies to individuals and nations. The law goes so far as to imply "Thou shalt not harm another person by acts of violence, evil deeds, word, laws or by thoughts."

WHAT ABOUT WAR? Nations do exist with definite territories and social rights. When these are violated and invaded, there must be a defense. Wars of ambition or revenge are wholesale murder. Wars of defense are necessary, and they are provided for by God in other laws and are carefully and completely covered. A war of hate is wrong.

Wars to preserve freedom and correct the wrongs of aggression are necessary for national security. The soldier becomes an agent of his government and does not function as an individual. Being within the authority of a nation, he may have to kill. His killing must be limited to battle, without personal malice or revenge and, as stated before, as a part of the movement to preserve national freedom. When he acts as an individual, he is responsible for the Law of killing whether in or out of uniform.

WHAT ABOUT CAPITAL PUNISH-

MENT? Genesis 9:6 says, "Whosoever sheddeth man's blood, by man shall his blood be shed." Furthermore, what is to be the penalty for the violation of the Sixth Commandment? Now turn over to Romans 13 and read the requirement that we be subject to magistrates. We see here the duties of the state. One of these will be to execute violators of this Sixth Commandment. Capital punishment is justified and necessary. The following Scripture passages support it: Gen. 9:6; Exodus 21:14, 29; 22: 20; 35:2; Lev. 20:10; Deut. 13:9; 17:12 and 21:21. There are several examples of capital punishment being inflicted, namely, Leviticus 10:2, Numbers 15:36; Joshua 7:25, 2 Kings 9:33, Esther 7:10, Acts 5:5 and 12:23.

Murder has come to be taken very lightly in America. It is estimated that only about 10 per cent of the murderers ever come to trial. All are not convicted. The murderer is set free or paroled after a few years "in respect of his being a human being and having life." But what about the life the murderer took? Was that life not equally important?

WHAT ABOUT SUICIDE? Here is the great problem question. A suicide is anyone who in any way takes his own life. If you agree with that statement, it means more than taking your own life with a gun, rope, or other violent method. None of us knows why a person wishes to take his life. We can hardly accept at face value the explaining notes people leave. Suicide is a selfish refusal to face life. It is a refusal to trust God. It brings greater distress to the friends and loved ones than to the suicide. A Christian might become unbalanced and take his own life. Mental derangement is a disease of the mind and may lead a person to deliberately plan suicide.

There is a point in this matter of suicide that is often overlooked and which should be considered. If our first statement is correct, that suicide is taking one's own life, then such things as excessive loading, willful dissipation, and violation of competent medi-

cal advice is suicide. Many folk are doing little things that will limit their days on earth. Any intemperate act that shortens life is suicide. I cannot but believe that the willful refusal to use our lives for some good and for the glory of God is about the same. Why is a wasted life any better than a shortened life?

IS ALL MURDER BY PHYSICAL VIOLENCE? No. Many a heart has been broken, many a life taken by coldness and neglect. Refusal to save a life or provide that which is needed to preserve life is murder. Withholding health facilities from children because of foolish religious ideas, false modesty, ignorance, or whatever may be the excuse is a violation to this law of the sacredness of the human life.

II. Commit No Hatred, Matthew 5:21-26

Our Lords adds, in addition to murder, three branches to this Sixth Commandment: (1) anger without cause, (2) thoughtless, hasty speech, and (3) deliberate insult. The penalty is by degree as is the offense. Jesus states here that it is wrong to harbor any enmity towards another. He that hates another is in effect wishing that God would not keep such a person alive. Verse 22 is about the same as saying "blamed bonehead," and fool suggests a rebellion against God. Both are grave offenses, so grave that in verse 23 Jesus says no one should approach God until such an offense has been corrected. It means that God will not receive such a person favorably.

It all boils down to Christ's commanding us to have a peaceable disposition. The true Christian will work out his difficulties with another person without temper, hatred, malice, or any other thing that in any way jeopardizes that person's well being.

III. Commit No Offense, Matthew 18:5, 6

Spiritualizing this law, Christ gives a new emphasis. To kill is to destroy life. Therefore, to cause a child to go in the wrong direction and base his life upon falsehood is to ruin and destroy that life. In verse 6 the implication is to cause that child to sin, that is, to reject Christ and lose eternal life. If it is horrible to cause a person to lose his physical life, think how much worse it is to misdirect him and cause him to lose his soul for eternity! It is clear that this is a most serious act.

I read sometime ago of some children who were given live cartridges to play with. One exploded and two children were seriously wounded. The article said the citizens of their city were very indignant. But no one was upset about the sinful teaching dooming eternally many, many children in the same city. We read once in a while of great efforts to rescue a trapped child or of busy folks searching for a lost child. Would this same group give as much and work as hard to save one soul? Jesus says the

(Continued on page 18)



HOME CIRCLE

Three Little Pansies

Three little pansies
Bloomed in a row,
Looking up brightly,
Faces aglow.

The yellow one said to
The purple one near,
"I'm feeling so happy
And full of good cheer."

The purple one said to
The blue one near by,
"I'm sure you're not feeling
As bouncy as I."

The blue one laughed gaily
And said to the two,
"Do you know what I'm wishing
And longing to do?"

"Have somebody pick me
And take me today
To a child who is sick and
Whom I could make gay."

—MARJORIE ALLEN ANDERSON, in *The Christian Advocate*.

THE THREE RABBITS

Once upon a time there lived three rabbits, Mamma Rabbit and two small rabbits. Their names were Jump Fast and Slow Poke. Now you may think they were strange names but Mamma Rabbit named one Jump Fast because when she asked him to do something he would jump fast and get it done. But the other one was so slow moving around, she called him Slow Poke.

They lived in a large garden which was full of good things to eat, carrots, peas, and cabbages. Every morning Mamma Rabbit asked the little rabbits to wash their faces in the big drops of dew that lay on the cabbage leaves. Jump Fast would go at once and wash his face, but Slow Poke was so slow and stopped to argue with his mother until most of the time the sun would come shining over the hilltop and dry the dew off the cabbage leaves. Then Slow Poke would have no water to wash with because he was disobedient and wanted to go his own way.

Often there came a large black tom cat into the garden looking for something to eat. Now cats like to eat rabbits, especially small ones. One morning Mamma Rabbit and the little rabbits, Jump Fast and Slow Poke, were eating carrots for their breakfast. Another Rabbit heard a noise as though something were crawling through a hole in the fence. She called quickly, "Come children, the cat is coming." Jump Fast ran fast with his mother but Slow Poke said, "Why, mother, I'm not ready yet, I want to finish my carrot. Wait a minute." But at that instant the large black cat pounced upon him and we never heard of him again.—ALEX. K. SMITH, Imboden. (Clipped from *Arkansas Methodist*.)



A Rich Boy

"Oh, my!" said Ben. "I wish I was rich and could have things like some of the boys that go to our school."

"I say, Ben," said his father, turning around quickly. "How much will you take for your legs?"

"For my legs?" said Ben in surprise.

"Why, I run and jump and play ball, and, oh, everything."

"That's so," said the father. "You wouldn't take \$10,000 for them, would you?"

"No indeed!"

"And your arms—I guess you wouldn't take \$10,000 for them, would you?"

"No, sir."

"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for \$10,000 would you?"

"No, sir."

"Nor your good health?"

"No, sir."

"Your hearing and your sense of taste are better than \$5,000 apiece, at the very best. don't you think so?"

"Yes, sir."

"Your eyes, now. How would you like to have \$50,000 and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; \$50,000 is a lot of money. Are you very sure you wouldn't sell them for that much?"

"Yes, sir."

"Then, they are worth that much, at least. Let's see now," his father went on figuring on a sheet of paper—"legs ten thousand, arms ten, voice ten, hearing five, taste five, good health ten and eyes fifty—that makes a hundred. You are worth \$100,000 at the very lowest figures, my boy. Now run and play, jump, throw your ball, laugh and hear your playmates laugh, too; look with those fifty-thousand-dollars at the beautiful things about you, and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson that Ben never forgot, and since that day every time he sees a cripple or a blind man he thinks how many things he has to make him contented.—*Selected*.

Reveille

What's the use of winding clocks
This time o' year,
When before the sun is up
Every day we hear:
"Cheer up! Dear up! We're up too!"
How could anyone feel blue?
"Cheer up! Dear up! We're up too!"

Waking is a cheerful thing
When birds begin it:
Makes us want to hurry out
And welcome every minute.
"Cheer up! Dear up! We're up too!"
Bugler Robin, thanks to you.
"Cheer up! Dear up! We're up too!"
—ALICE J. NICHOLS, *Ec.*

PUZZLING

It's very strange that rain on Sunday
Seems so much wetter than on Monday;
And weekday pains that we ignore,
On Sundays seem to hurt much more,
'Till we decide to stay in bed,
When we should go to church instead.

—ALFRED L. TOOKE.

Spice Box

"This is my car," shouted the motorist to the garageman, "and what I say about it goes—see!"

Just then the mechanic crawled from under the car and pleadingly said, "Say engine, Mister."—*Hosteling in Indiana*.

BLONDE: Sorry, soldier, but I never go out with perfect strangers.

SOLDIER: Don't worry about that, I ain't perfect.—*Ec.*

Winding their way toward a jagged peak in the Rockies, two mountain climbers found to their surprise a shepherd grazing his flock among the summit rocks.

"Goodness," said one of the climbers, "you aren't going to graze those sheep on that peak are you?"

"Nope," came the reply. "This is about as high as they'll go—until they reach the butcher shops."—*Ec.*

An indignant mother wrote to the principal of her son's school: "Dear Sir: My son tells me that he has to work too hard. He says that he has to translate fifty hexameters of Latin a day. I looked up 'hexameter' in the dictionary and find that it is a poetic verse of six feet. Now, that makes 300 feet or 100 yards of poetry for my poor son to translate every day. I think about a quarter of a hexameter, or twelve inches of this Latin is enough for a boy of his age."—*Clipped*.

Ad in a Seattle, Wash., paper: "Position wanted about December 1; at present employed at City Hall, but will work if I have to."—*Ec.*

News: PERSONALITIES and EVENTS

Miss Eyra Dell Petrea has resigned as assistant to educational director at Pritchard Memorial Church in Charlotte.

A recent bulletin of the First Church, New Orleans, La., was "Pastor's Anniversary Edition," in recognition of Dr. J. D. Grey's 15 years as pastor of the church.

Rev. Don C. Austin, a member of the Billy Graham evangelistic team, recently led in a revival meeting at Pleasant Union Church in Sampson County, where Rev. Roger Jackson is pastor.

May 4 was the first day of a city-wide revival in Mooresville with services being held simultaneously in 15 churches. Dr. S. L. Stealey was the visiting preacher at the First Baptist Church.

Selma Church will observe its special week of revival from May 25-June 1, with Dr. Leo Green of the faculty of Southeastern Seminary bringing the messages. Pastor Land of the Selma Church will lead the singing through these services.

Dr. Wistar Hamilton of the First Church, Washington, preached at both services at the First Church, New Bern, on May 4. The New Bern pastor, Charles Parker, was closing revival services at the Washington church, where he had been during the week.

Rev. Arthur Stainback of Stoney Creek Church was the visiting minister at Oakdale Church, near Rocky Mount, for revival services held the week beginning April 21. There was a spiritual awakening in the entire membership, and there were several additions to the church.

The First Church of Mooresville broke all previous Sunday school attendance records on May 4 with a total of 408 present. The day had been set as High Attendance Day and the goal was 400. In April, 1951, on High Attendance Day a record of 360 was set and this was the first time the Sunday school had gone over the 300 mark.

Miss Dorothy Ballinger has been employed as director of music and education at the First Church, Lincolnton, effective June 3. She is a graduate of Westminster Choir College, Princeton, N. J., and has served on the staff of churches in Georgia and Virginia. At present she is professor of music at Chowan College in Murfreesboro.

Blaine H. Grose, a native of Statesville, N. C., graduated from the New Orleans Baptist Seminary on April 29, receiving both the Master of Sacred Music and Master of Religious Education degree. His home church is the Western Avenue Church, Statesville. Mr. Grose has resigned his work with the First Church, Prentiss, Mississippi, and has accepted the position of minister of music and education with the Orcutt Avenue Church, Newport News, Virginia. He will begin his work there on June 1.

Special stories describing the work of the Southern Baptist Radio Commission are being featured in two Baptist publications. The May issue of Home Life Magazine carries an article by Mrs. A. B. Brown of Atlanta, and the July issue of the Baptist Training Union Magazine will have a similar story by Dupree Jordan, associate director of the Radio Commission.

Pastors wishing to engage a Youth Revival Team for any week during the summer may contact Rev. Lindy Martin, Box 3, Pembroke, North Carolina. Mr. Martin is pastor of the Ten Mile Baptist Church near St. Pauls. In 1951-52 he was the president of the North Carolina Baptist Student Union and for the past two summers has engaged extensively in Youth Revival work. Other Youth Revival teams may be scheduled by contacting Rev. Brightie White, extension director of the B.S.U. Council of Wake Forest College.

Rev. Paul E. Bruce, pastor of Forest Hill Church in Winston-Salem, recently led in the evangelistic music during a revival at the First Church, Thomasville. Greatly impressed by the fine spirit among the people, with unity and cooperativeness shown in every area of their church life, Mr. Bruce writes: "The church life, program, and organization offer a well balanced sense of direction to win souls and to build up the kingdom of God. Under the wise leadership of the pastor, Chas. F. Leek, this church with the religious facilities soon to be provided should be a valuable asset to the religious life of the community and for the kingdom of God."

GREEN LEVEL HAS NEW PASTOR



M. W. Stallings has been pastor of Green Level Church, Raleigh Association, since April 6. Mr. Stallings is a student at the Southeastern Seminary at Wake Forest and is former pastor of the Haynes Memorial Church, Sandy Run Association.

Rev. R. T. Howerton, pastor of First Baptist Church, Lincolnton, N. C., announces that the fine cottage at Ridgecrest, owned by his church, is for rent during the following weeks during the Ridgecrest season: Student Week—June 4-11; Y.W.A. Week—June 12-18; Sunday School Week—June 26-July 2; Foreign Mission Week, July 31-August 6; Bible Conference Week—August 19-25. Parties from several churches could get together to use the cottage. It is equipped with 22 double beds, with innerspring mattresses, an electrical kitchen, and hot water.

Island Creek Church, near Williamsboro, was engaged in revival services the week beginning April 20 and including the following Sunday. Rev. A. S. Tomlinson, pastor of the First Church, Louisburg, preached; Mrs. Harris Woltz, choir director, led the singing; and Miss Anne Tippet played the organ. As a result of the revival there were 19 additions to the church, 11 of them by profession of faith in Christ and eight by letter, and numerous rededications. John C. Gill, Jr., serves as pastor at Island Creek Church, which has a total membership of around 500.

Church choir directors of all denominations will be offered a two-week course at the Burnsville School of Fine Arts of the Woman's College of the University of North Carolina, July 9-22. Richard Gore, director of the Conservatory of Music and professor of organ and composition at the College of Wooster, Ohio, will teach the first week; and Austin C. Lovelace, composer and minister of music at the First Presbyterian Church in Greensboro, will teach the second week. The work will cover the organization and training of a church choir, the technique of conducting and playing the organ at the same time, and a study of various liturgies. Applications for registration may be obtained from Woman's College, Greensboro.

Editors and business managers of Wake Forest College's three publications recently selected are Tom Mezger of Sewell, N. J., and Blevyn Hathcock of Oakboro, co-editors, and A. L. Gilliam, Jr., of Roanoke Rapids, business manager of *The Student*, the college literary magazine; Lawson M. Wright, Jr., of Thomasville, editor, and Harold Edwards of Charlotte, business manager, of *Old Gold and Black*, weekly student newspaper; Taylor Sanford, Jr., of Wake Forest, business manager of *The Howler*, college yearbook. Editor of *The Howler* will be appointed later. Kay Jordan of Elizabeth City was appointed station manager and Peggy Ann West of Goldsboro was named business manager of WFDD, the college radio station.

Five juniors and one senior have been elected into the Wake Forest College Chapter of Omicron Delta Kappa, national honor leadership fraternity for men.

The students are Jack Lewis, Birmingham, Ala., junior; Billy (Joe) Mauney, Shelby, N. C., junior; J. Carl Meigs, New London, S. C.,

Virgil H. Moorefield, Hopkinsville, Ky., junior; Fred M. Upchurch, Greensboro, junior; and Brightie E. White, Jr., Morganton, junior.

Selected as honorary members were Egbert Davis, Sr., and Egbert Davis, Jr., prominent Winston-Salem businessmen; Basil Watkins, Durham lawyer; Judge Hubert E. Olive, Lexington, attorney; and Dr. Elton C. Coker, associate professor of biology at Wake Forest.

Marshall Church, Jarvis W. Teague, pastor, set a new Sunday school attendance record on Easter Sunday. Last quarter's attendance was the highest for any like period in the church's history. Joe Eads is Sunday school superintendent. The church has four choirs under the direction of John Corbett, Mrs. Wade Huey, and Mrs. Ray Cohn. Mrs. J. W. Shope is instructor.

The First Church of Beaufort had a glorious revival season April 21-30. Rev. Donald G. Myers, pastor of the First Church, Reidsville, was the evangelist. The largest crowds in the pastor's memory attended these services. There was a total of 23 additions, with 19 for baptism. Four young people dedicated themselves to full-time Christian service.—WINFREY DAVIS, *Pastor*.

We were glad to have the following recent visitors to the RECORDER offices: Pastor W. D. Morris of First Church, Scotland Neck; R. Hanford Dicken, minister of music, First Church, Burlington; Pastor W. P. Biggerstaff of West End Church, High Point; Rev. Clyde Davis, new pastor of West Side Church, Red Springs; and Pastor E. H. Cannady of Richlands Church, Atlantic Association.

Mrs. A. M. Smith writes us that on April 6 the Community Missionary Baptist Church was organized. At present services are being held in a rented filling station building located about four and a half miles south of Fayetteville on Highway 301. Rev. John B. How is serving as pastor. Mrs. Smith asks for the prayers of all Christians in behalf of this new church.

Hoskins Avenue Church, Charlotte, held the first services in its new sanctuary on April 6. Built at a cost of \$150,000, the new church has a seating capacity of 800. It is furnished with light oak pews and pulpit furniture, and has beautiful stained glass windows. Rev. J. D. Moose is pastor and E. L. Bennett is superintendent of Sunday school. C. W. Morgan was chairman of the building committee.

Campbell College held a ground-breaking ceremony for its newly projected \$136,000 gymnasium on May 3. A representative group, including W. E. Nichols, Rev. Lonnie Woolweaver, B. P. Marshbanks, Mrs. O. C. Warren, Mrs. J. A. Campbell, B. P. Marshbanks, Jr., President L. H. Campbell, Earl Smith, Tom Register, Miss Madge Spence, Kirby Jordan, and Dean A. R. Burkot, assisted in digging the first spades of earth for the foundation.

Rev. Louis E. McCall, a student at the Southeastern Baptist Theological Seminary, has begun four months of summer service as minister of education and youth activities

TO JOIN CHOWAN FACULTY



Mrs. Frank Pool

Announcement has been made by Dr. F. Orion Mixon, president of Chowan College, Murfreesboro, of the appointment of Mrs. Frank Pool, the former Rose Goodwin of Elizabeth City, as head of the school of music at Chowan College.

Mrs. Pool was student and later a teacher at the college. She comes to Murfreesboro from Anderson College at Anderson, S. C., where she has been voice teacher. She has had excellent training and wide experience and Dr. Mixon expressed his pleasure at securing her to head the school of music. She will be assisted by a teacher of piano and organ, whose appointment will be announced later.

Mrs. Pool is well and favorably known in this, her home section of eastern North Carolina. She has recently distinguished herself in work in the field of music in Cuba, where she worked under the Baptist Home Mission Board.

She will take charge of her new work at the opening of the college this fall. She is expected to move to Murfreesboro before school opens and to make her home in Murfreesboro.

with the First Church of Thomasville. Among other things he will be principal of the Vacation Bible school, conductor of youth choirs, sponsors of parties to summer assemblies, director of recreation, and leader of Youth Month in August. He will also supply the pulpit occasionally.

Commencement exercises at Chowan College, Murfreesboro, will begin on May 25 at 5:30 p.m., when Rev. Oscar Creech delivers the commencement sermon. Graduating exercises will follow on May 30, with W. E. Debnam, radio commentator and news analyst, as the speaker.

About 500 professions of faith and about 600 additions to the churches, along with numbers rededicating their lives, are among visible results of the recent simultaneous revivals in the Pilot Mountain Association, with 38 of the churches participating. Much interest was shown, and splendid spirit of revival and fellowship is reported from the various participating churches.

Revival services were held at Bolling Springs Church May 5-9, with Dr. R. C. Campbell assisting Pastor J. L. Jenkins.

Hot Springs Church, New Found Association, reports a good revival, with 21 additions to the membership. The guest minister was Rev. Jarvis Teague of Marshall. Rev. Elmer Carter is pastor.

Gatesville Church in a special conference on May 5 voted unanimously to accept the recommendation of the board of deacons to go to full-time services. This historic Gates countyseat church was organized 98 years ago, in 1854, and has sent forth many staunch Baptists into many places of service in the state and beyond.

Pastor S. A. High of Garner Church reports that the spring revival services, April 13-20, were the best attended of any series of services at the church since he became pastor almost five years ago. Rev. O. B. Reel of Mt. Holly was the visiting preacher. During the revival 18 people came into the church by baptism and 10 by letter or statement, making a total of 28. Among those baptized were seven women, six of whom are mothers. Six in one family were saved: father, mother, and four children. On April 20 Sunday school and Training Union attendance records were broken, with 299 in Sunday school and 152 in Training Union. The church has received a total of 61 new members since the first of last October: 31 by baptism and 30 by letter or statement.

The Fuquay Springs Church held a revival meeting March 23-30, with the pastor, Rev. W. M. Page, preaching and Joe W. Stephenson leading the singing. This was the fifth series of meetings in which Mr. Page has preached during the nine years he has been pastor at Fuquay. Preceding the revival, a week of cottage prayer meetings and another week of personal visitation were conducted. Twenty-five members were received by baptism and nine by letter, making a total of 34 additions during and following the meeting. The spirit of revival continues, and members have been received every Sunday since the meeting closed. In April the Sunday school maintained an average attendance of 438, the highest attendance in the history of the church.

Rev. and Mrs. R. E. Heath of Route 1, Haw River, were given a surprise dinner on their 45th wedding anniversary on May 4 by their sons and daughter, brothers and sisters, and about a hundred other friends. When Mr. and Mrs. Heath came home from Oak Grove Church, where he is pastor, they found this large group of friends and a long table so filled with good things to eat that one could not sample them all. In the center of the table was a large anniversary cake presented to their parents by the children.

Among those present were Governor and Mrs. Scott; the Governor's son, Robert Scott, and his wife, and about 30 people from Balfour Church, of which Mr. Heath was formerly pastor. Mr. Heath expressed thanks for the many gifts to him and Mrs. Heath, and said their friends meant more to them than silver and gold because one is well provided for if he has friends.

Christian Education

IN THE CHURCHES

L. L. MORGAN, Sunday School Secretary

J. P. MORGAN, Training Union
Director

JAMES W. RAY, Student Union Secretary

STUDENT UNION

PROGRAM OF SUMMER MISSIONS

As announced in the Recorder last week on page 12, Miss Anne Tunstall, who will be graduated from Mars Hill College in June, has been chosen by the North Carolina Baptist Student Union to serve a missionary internship in Hawaii from June 12 to September 1.

This program of Summer Missions is jointly sponsored by the Foreign Mission Board, the Southwide Student Department, and the North Carolina Student Department. Students from Southern states will serve this summer as short-term missionaries in the following places: Hawaii, Nigeria, Argentina, Alaska, Cuba, Panama, and with the Mexican and Spanish speaking groups in the West. Each of these students will serve under the direction of missionaries under appointment by the Home and Foreign Mission Boards. Funds for transporting these students to their fields of work are provided by the Baptist students of the several states.

I believe that liquor has contributed more to the moral, intellectual, and material deterioration of the people and has brought misery to more defenseless women and children than any other agency in the history of mankind.—JOHN MITCHELL.

Spiritual Heart Trouble

By Faye Tunmire, Granite Falls, N. C.
Student at New Orleans Seminary

Are you bothered with heart trouble? How does your heart affect your life? Do you take care of your heart?

Are you heartless as Cain was toward Abel? Would you ask, "... Am I my brother's keeper?" if you were called on to give him help, although you felt that he had not done you justice? Would you be as the Priest or Levite and pass by on the other side?

How do you judge your brother? What about that brother that is spiritually blind? Are you rebuking him as he gropes blindly in the darkness? Or have you become merely a spectator?

Your heart is the center of your life; hence you should carefully guard it day by day. "Keep thy heart with all diligence: for out of it are the issues of life."

Do you realize that your character is determined by the condition of your heart? "As he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." The heart is the source of evil. "But those things which proceed out of the mouth come forth from the heart; and they defile the man."

When your tongue gets out of control, it

is time to have a check-up on your heart. Your body is wonderfully made. It is controlled by your heart. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart, his mouth speaketh."

Check your heart today ... fill it with love and compassion for a lost and dying world. Life will be a pleasure when you do not have heart trouble.

COMPOSER OF "THE LORD'S PRAYER" SOUGHT DIVINE GUIDANCE

Notes on the Career of Alfred Hay Malotte

Interesting and little-known sidelights on the composer who wrote the world-renowned musical setting for "The Lord's Prayer" were revealed in the April issue of *Christian Herald*.

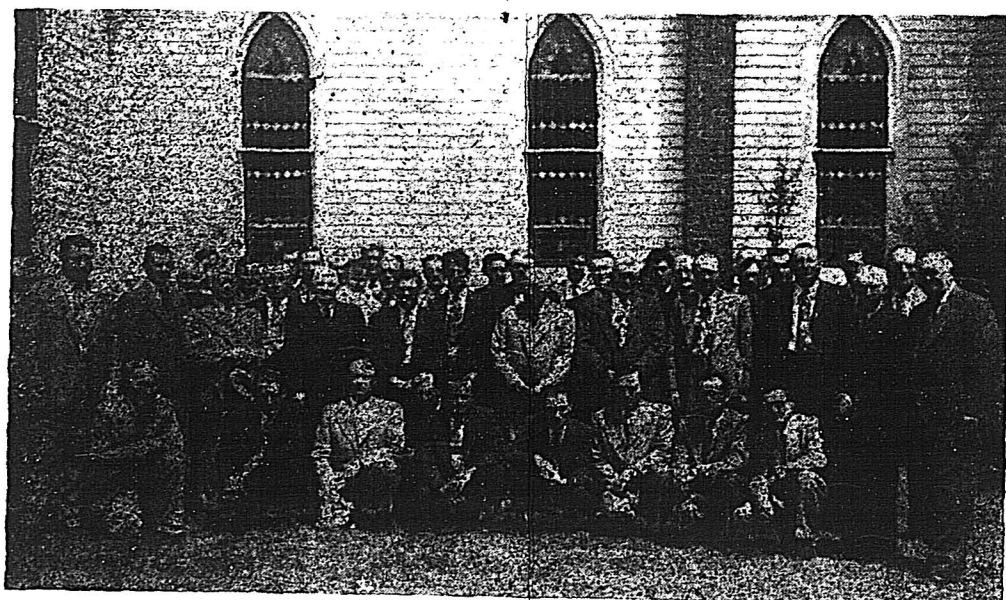
Alfred Hay Malotte, at the moment he realized he must set the beloved prayer to music, was walking down a street in Hollywood where, in 1936, he was chief recording organist for 20th Century-Fox and RKO. Seeing an open door of a church, he entered and prayed for divine guidance. After hours of intense work he completed the score and, soon afterward, John Charles Thomas sang it on a national radio hook-up.

Malotte's route to Hollywood, Dorothy C. Haskin points out in her article, was an unusual one. His father was choirmaster in a Philadelphia church and Malotte was a soloist with youthful dreams of becoming a prize fighter. An exhibition bout with Jack Dempsey dampened his enthusiasm for boxing, however, and he became a concert organist instead. Then came the bid to Hollywood—and "The Lord's Prayer."

The versatile artist has written more than eighty compositions. At one extreme are scores for Walt Disney productions. At the other are his famed religious pieces, which include scores to the Beatitudes, Psalm 91, "Sound of the Trumpet," an oratorio, "Voice of the Prophet," and a musical setting for the Twenty-Third Psalm.

Among his recent compositions is a song, "Brotherhood," used in 1951 by the National Conference of Christians and Jews during nation-wide Brotherhood Week. He also wrote the music for "If Thy Light Be Darkness," a play by Phillis Benbow Beardsley which will be performed in Protestant churches. At present, in his home in Hollywood, he is writing the score of an operetta with a religious theme.

Kindness is the greatest unused capital in the world.—*War Cry*.



MEN'S BIBLE CLASS OF COLUMBIA CHURCH

The class pictured above has 50 men on roll, and 43 were present the day the picture was made. One of the absentees was R. S. Knight, Jr., superintendent of the Sunday school, who had suffered a heart attack a few days before but is improving nicely now. C. R. Chaplin is acting as superintendent at present.

Pastor W. E. Pope is at the left end of the picture, and J. W. Hamilton, teacher of the

class, is at the right end. Mr. Hamilton is agent of the Welfare Department of Tyrrell County. He is one of the best teachers in the Sunday school and his class is the largest. He is also a deacon in the church.

The Sunday school of Columbia Church is growing in a splendid way. On April 20 there were 214 present, the largest attendance recorded in the history of the Sunday school.

Woman's Missionary Union

119 Hillsboro St., Raleigh, N. C.

MISS RUTH PROVENCE, Executive Secretary

MRS. GORDON MADDREY, President
MRS. W. I. POWELL, Treasurer
MISS MARIE EPLEY, Young People's Secretary
MRS. JOHN WACASTER, Representative
B. W. JACKSON, R.A. Secretary

OUR SYMPATHY

The North Carolina Woman's Missionary Union extends sincere sympathy to loved ones and friends of two faithful associational leaders who recently have been called to their heavenly home.

A few weeks ago the members of Eastern Association were shocked by news of the sudden passing of Mrs. E. J. Morgan, of Clinton, their associational young people's leader. On a Sunday afternoon she and Mrs. Raymond Blanchard, superintendent, had gone together to a near-by church to organize some W.M.U. young people's work. On Monday Mrs. Morgan was stricken suddenly and passed away within a brief time. Her earnest leadership on behalf of the missionary education of young people will continue to bear its influence in the life of Eastern Association.

On Thursday, April 24, Mrs. T. E. Beasley, of Ahsokle, a former superintendent of the West Chowan Woman's Missionary Union, was called to her reward, following an extended illness. Mrs. Beasley's leadership in Woman's Missionary Union will long be remembered. Her daughter-in-law, Mrs. E. B. Beasley, of Fountain, is Third Vice-President of the State W.M.U.

We pray that God's comfort and grace may be very real to all who feel so keenly these losses.

THE NEW BUILDING FOR THE MAIZURU KINDERGARTEN IN JAPAN

Now that our thoughts are turning definitely toward the Heck-Jones Memorial Offering in June, our readers will take delight in word concerning one of the results of last year's offering, namely, the new building for the Maizuru Kindergarten in Fukuoka, Japan.

The building was completed late in 1951 and was dedicated in a special service on December 11. Mrs. Marion Moorhead, Southern Baptist missionary serving there, writes: "The building is a light cream stucco and is composed of a large room with a stage for giving plays, etc. This room will seat about 150 people during a public program. It has a small balcony from which student teachers can observe.

"The interior of the building is trimmed in a pretty shade of green. Besides the main large room there is a little back room off the stage which can be used as a dressing room during a play, or can serve as a teacher's study, storeroom, or for almost any purpose, as it is already doing. Then there is a smaller room for the three-year-old students who now number about thirty.

"There is an entrance, called a genkan in Japan, where shoes or geta (wooden shoes) are kept when the students are inside. Then there is the bathroom. The building has a covered walkway to the big main school of our Training School and in the play area has a big wisteria vine planted to run over a large bamboo frame to provide shade for

MRS. A. R. BRASHER ELECTED TREASURER



Mrs. A. R. Brasher

To fill the vacancy created by the resignation of Mrs. W. I. Powell, the State W.M.U. Executive Committee has elected Mrs. A. R. Brasher of Raleigh as W.M.U. Treasurer,

beginning June 1.

Mrs. Brasher is a native of Warren County. She received her business training in Raleigh and, since that time, has lived in Raleigh. She has had experience in three different banks which fits her well for the responsibilities which will be hers as Treasurer of the Union. In the past she has held positions with the Raleigh Bank and Trust Company and the First-Citizens Bank and Trust Company, and at present she is an employee of the Raleigh Industrial Bank.

Mrs. Brasher is an active Christian. Formerly a member of Tabernacle Baptist Church in Raleigh, she became a charter member of Temple Baptist Church and has given herself in leadership in this comparatively new church. For two years she served as president of the Temple Woman's Missionary Society, during one of these years leading her organization to attain the Standard of Excellence. Her knowledge and appreciation of Woman's Missionary Union work will prove an asset in this large responsibility with the state organization.

Mr. and Mrs. Brasher have two children, both of whom are married.

We feel fortunate to have Mrs. Brasher to come into the position which Mrs. Powell has so ably filled. We welcome her to this place of service and pledge to her our loyal cooperation.

the children.

"The dedication service was held on the 11th of December. It was a very lovely one; with the main room seated to capacity. The program was opened with Bible reading and with a hymn. There was no main speaker, but a varied program. I spoke in Japanese, for the first time before a large group . . . and with some fear and trembling . . . about the gift from the North Carolina W.M.U. and about Mrs. Farmer and her life of service to Christ.

"The pastor of our church, whose name is Miyoshi, read Scripture, and various representatives of other kindergartens in Fukuoka spoke. Then one speaker, Mr. Furuzawa, who is a graduate of the Maizuru Kindergarten and now a teacher of English in our high school, made a very interesting talk about the old building and the missionaries connected with it and the spoke of the new building and its opportunities. Mrs. Fukunaga, president of the school, spoke next. Mrs. Fukunaga is a very deep, sincere Christian and her influence both in the Training School and in the kindergarten are a blessing.

"The whole program was a deep spiritual experience of the love of Christ for little children and the love between Christians across the sea and Christian people of this land as we try to carry out the wish of Christ that little children be given an opportunity to come to him. Last on the program came the presentation of gifts—another custom in Japan. A gift was given to the contractor who built the building; and I ac-

cepted on Mrs. Farmer's behalf a gift for her. It will be sent later and is an album that they are filling with pictures concerning the kindergarten."

The Maizuru Kindergarten not only affords kindergarten opportunities for some 130 children from the ages of three through five, but is a teaching center in which students of the W.M.U. Training School are instructed in methods of kindergarten work. "The children come about nine in the morning and stay until twelve three days of the week; the other days they stay until two, bringing their lunch with them. The program is a typical kindergarten program but with much emphasis upon the Bible and hymns. It is amazing to hear the children sing the hymns, and see how much they love them. . . . Our kindergartens are a very effective method of winning the lost to Christ" as contacts are made and homes opened to the gospel.

HECK-JONES MEMORIAL OFFERING

Program materials on the 1952 Heck-Jones Memorial Offering have been mailed from the state W.M.U. office to all names on the state mailing list. If any have failed to receive this packet of material, please notify the office at once, giving name of church and association, name of organization and correct address. This will be much appreciated.

Order immediately the special offering envelopes and urge every member to give generously that many needs may be met. Be sure that all are informed as to the outreach of the offering.

Rural Church Conference Meeting May 5

Pisgah Church in the Johnston Association, Oliver Price, pastor, was host on May 5 to the Rural Church Development Conference of Region 4. Rev. Roger Williams, the chairman, presided; and Mrs. Trevethan of the Mt. Moriah Church played the piano in absence of the pianist, Rev. Hugh Upchurch. Later in the program, Mr. Cleve McGowan of Smithfield served as accompanist to Dr. Kenneth Cuthbert, head of the music department of East Carolina College at Greenville, who conducted a highly practical and interesting session on music for rural churches.

The program committee of Region 4 cooperated with Mrs. Caille Hardwick, Johnston County Home Demonstration Agent, in bringing to the conference Dr. Cuthbert, Professor S. David Smith, of the music department of Campbell College, and a group of students rendered special music. During the afternoon session Professor Smith spoke on "The Program of Campbell College in Serving the Rural Churches," in which he stated that at a minimum tuition cost evening classes could be arranged at the college or at points over the region.

Program Features

Dr. Cuthbert, who is extensively educated in music, made plain many techniques in church music in a way clear to the average and even untrained musician and congregational singer. Organizing the entire audience by groups, he introduced his unique "bouncing ball" technique of conducting without mention of beat patterns. Conducting can be as simple as bouncing a ball, he pointed out.

In singing, he stated emphatically and repeatedly, "It's the spirit that counts." In working with the group he used "Holy, Holy, Holy," "All Hail the Power of Jesus' Name" and other familiar (and some unfamiliar) hymns and pointed out that people like to sing the songs they know best; also the importance of learning new hymns, but by proper stages of learning, aided by the choir.

Dr. Cuthbert was calm and deliberate in all his performance and teaching. He demonstrated the "excessive movement," "dead fish," "normal" and "slight movement" types of conducting, showing the meaning of various intricate movements. He showed how "shoulder breathing" and stiff lower jaw contribute to bad tone. Other demonstrations included, sight reading tests, two-minute sermons on hymns (for effective presentation), and exaggerated expression for training.

The Campbell College group rendered special music both in the morning and afternoon sessions.

For the development of music in the Johnston Association, the missionary, Rev. J. H. Manney mentioned a threefold outlook: (1) music schools and classes conducted by members of the associational music committee, (2) an associational choir, and (3) continuation of music clinics.

The host church has not only made outstanding achievements (see article elsewhere in this issue of the RECORDER) in the past few years but matched that record in serving an

excellent meal by a competent and hospitable staff.

There were approximately 160 in attendance. Announcement from the program committee will be made later concerning the next meeting, which is due to be held early in September.

APPOINTMENT OF NEW MANAGER OF BAPTIST BOOK STORE AT CHARLOTTE



Miss Jo Gwin, who served as manager of the Baptist Book Store in Shreveport, Louisiana, for the past three years, has been appointed manager of the Baptist Book Store in Charlotte, North Carolina.

This announcement was made recently by H. E. Ingraham, business manager of the Baptist Sunday School Board.

Miss Gwin is well known not only to Louisiana Baptists but also to Missouri Baptists, since she was manager of the Baptist Book Store in St. Louis just prior to going to Shreveport. Before that time she was in the Baptist Book Store at Kansas City for a number of years, and in Missouri, her native state, she served in Baptist W.M.U., Sunday school, and Training Union work.

Miss Gwin received her early education at Shawnee Mission in Kansas City, and attended Kansas City Junior College and Central Baptist Seminary, Kansas City, Kansas.

To her new position she comes well fitted for the opportunity for still greater and wider service to Southern Baptists.

Miss Gwin is fully conscious of the great possibilities of the Charlotte Store. She realizes that not yet have we begun to reach the churches in that area. It is her desire that the Charlotte Store give the very best service possible to every church, city, town, and county. The program of the Book Store, under its new management, is one of cooperation with each and every church program; every associational program; and every state program of work. She covets the opportunity of serving North Carolina Baptists in that area, and visions a great Kingdom-building program.

CASHIE CHURCH IN WINDSOR DEDICATES ITS NEW BUILDING

Historic Cashie Church in Windsor, West Chowan Association, dedicated its new educational building on Sunday, May 4. Rev.

R. D. Stephenson, beloved former pastor brought the message of the morning service; and C. W. Bazemore of Raleigh brought the message in the afternoon, featuring the highlights of the 182 years of rich history of this church. Special music during the day was by Ann Byrd, who sang the solo, "God Bless This House," and by the Askewville male quartet. Pastor W. I. Johnson presided at the services.

A bountiful dinner was served at the noon hour; and the day was one of fine fellowship as former members and visitors came to join the congregation in rejoicing at the dedication of the new educational plant. The building committee for the educational plant was composed of George Rhodes, W. H. Lassiter, H. B. Spruill, Russell Martin, and B. E. Grant. Pastor Johnson has led the work at this church in an expanding program in the past few years.

Cashie Church has sent forth many strong and influential members to serve well in Baptist life in the world of business and the professions; and among the ministers that have come out of this church have been Abram M. Poindexter, William Hill Jordan, Dr. Lowell B. Spivey, field secretary of the N. C. Baptist Convention; and Rev. Harold M. White, pastor of the Highland Church of Hickory.

ALABAMA MINISTER LIKES NORTH CAROLINA

Rev. Lincoln D. Newman of Childersburg, Ala., missionary of the Coosa River Baptist Association in Alabama, writes that he assisted Pastor Henry W. Stough in revival services at the East Marion Church, at Marion in this state, April 6-13, and enjoyed his stay at the pastorium as the guest of Mr. and Mrs. Stough, Phyllis and Duke. He writes that good preparation had been made for the meeting in the Sunday school departments, and the response was good. Fourteen persons professed faith in Christ and presented themselves for baptism and church membership.

In conclusion Mr. Newman writes: "I am grateful for the opportunity to become acquainted with the many fine members of East Marion Church. Under the splendid leadership of Brother Stough new records have been installed, old ones brought up to date, and the work of the church thoroughly organized. The newest possibility is the likelihood of a Brotherhood in the near future. But nearest to their heart at the moment is the Mission Sunday School which has been organized in a strategic section (destined to become one of the choice sections of Marion), the enrollment of which is increasing very rapidly.

"It is an understatement to say that I was favorably impressed by North Carolina and North Carolina Baptists. My life will always be richer because of what I saw and felt and heard during the days in your fair state."

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FIRST CHURCH, CHERRYVILLE, BREAKS GROUND FOR EDUCATIONAL BUILDING

The scene above depicts a happy occasion in the life of the First Church, Cherryville. It was made on Thursday morning, April 10, when ground-breaking exercises for the new educational building were held.

Rev. John S. Farrar of Earl, visiting evangelist, read Ezra 3:1-11 and led in prayer. After brief remarks by Pastor E. S. Elliott, Mr. J. W. Kendrick had the privilege of lifting the first shovel of dirt, representing the Kendrick family who had given the brick and a large amount of money for the construction of this building. The service closed with two songs, "Praise God from Whom All

Blessings Flow" and "Higher Ground," followed by a prayer of gratitude by the pastor.

On Sunday, March 30, the church in conference had voted to begin the building after the building committee reported that in cash and pledges the building fund had come within \$5,000 or \$6,000 of the \$97,000 goal fixed on the basis of bids for construction. It was felt that the remaining amount could be raised easily by the time the building was completed, and the vote for beginning construction was enthusiastic.

This building is needed greatly for the work of Cherryville Baptists. For a number

of years extra Sunday school classes have been held in the pastor's home, next door to the church. For the past two years Pastor and Mrs. Elliott have had seven Sunday school classes meeting in their home every Sunday morning. More than a hundred people attend classes held in the living room, den, kitchen, breakfast room, and bedrooms of the pastor's home.

The revival, with Rev. John S. Farrar as the visiting evangelist, was a good one. Twelve people were baptized on Sunday evening, April 20, and a number of others were received into the membership by letter.

FINE REVIVAL AT MT. MORIAH

Mount Moriah Church in Johnston Association has recently experienced a fine season of revival, with Dr. Paul Caudill of Memphis, Tennessee, bringing the messages, and Horace Eason of Shelby leading the congregational singing. The meeting closed on April 20; there were 13 additions to the church, and a large number of rededications to Christian discipleship.

We learn that Dr. Caudill's messages were of the highest order, inspiring and thrilling to all, and that very fine spirit prevailed through the week of services. "It was a great New Testament revival, and after it has closed we find the members continuing steadfast in doctrine and in revived fellowship, as spiritual power is felt on and on," we learn from one of the Mt. Moriah people. Dr. Caudill's first pastorate many years ago was at Mt. Moriah Church and at near-by New Bethel Church.

CALVARY CHURCH OF RALEIGH CONTINUES IN SPLENDID GROWTH

Calvary Church of Raleigh has recently closed a fine season of revival, with Dr. J. R. Robinson of the Southeastern Seminary doing the preaching; and Truman Smith, also of the Seminary, leading the singing. Dr. Robinson brought stirring messages which strengthened the membership as well as increased it. Brother Truman Smith also endeared himself to the Calvary people as he ably led the singing at each service.

The church has recently installed a public address system for the auditorium and basement, so that parents with small children may, if they desire, hear the services in the

basement. The baptistry has been painted by Mrs. A. T. Powell and was used on Sunday evening, April 27, when 11 persons were baptized.

We learn that Calvary church had over 250 additions in the past year, and Sunday school enrollment is also at its highest peak. Stewardship has been reflected in greatly increased offerings, and the people are in a busy program of full cooperation. Pastor and Mrs. W. P. Locke were honored on April 30 at midweek service at the church as the people of Calvary presented them with a silver anniversary gift of a sterling silver water pitcher, their anniversary being Thursday, May 1. The basement was decorated with flowers, and refreshments were served at the happy occasion.

ONE HUNDRED BAPTIZED IN SURRY COUNTY CREEK

One hundred persons, all converts of a recent revival meeting held at the White Plains Baptist Church, were baptized in Lovill's Creek near Laurel Bluff, two miles from Mount Airy, Sunday afternoon, May 4.

According to older residents, this was the largest number to be baptized at one time in this section in many years. Rev. Carl Lackey, who conducted the services, performed the ordinance of baptism, assisted by Rev. O. E. Ward.

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(Continued from page 10)

is more important, and to cause it to be lost is to be guilty of eternal murder.

IV. Commit No Intolerance, Luke 9:51-56

James and John were really upset. Imagine calling down fire from heaven to consume a city! No wonder Jesus turned and rebuked them. To curse, condemn, or call down an anathema upon a person is the same thing Jesus rebuked in these disciples. We have no right to call upon divine forces to take another's life. This is asking God to be our errand boy and take care of our offenses. Who would be left if every condemnation were heard? It is unreasonable to be intolerant of other people.

Baptists can indeed be thankful that though much intolerance has been poured upon them during many years of history, not once have they been guilty of persecuting others.

Conclusions

1. The American Business Men's Research Foundation says that since repeal 94 BILLION dollars of American purchasing power have gone for alcoholic beverages.

2. Only God can give life and only God should take life. The "state" is an exception.

3. Careful examination should be made to see if there is anything in our lives that is (1) shortening our own life or (2) shortening the life of another person.

4. Are we withholding physical benefits from any group in our community? Such as fluoridation? Clinics? Health inspections? Sanitation requirements?

5. What am I doing as one individual to help direct children very early to the Saviour?

6. God cannot use, nor will he bless, an intolerant person.

A merry-go-round life will never get you anywhere.—Ez.

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German and American Protestants Unite for Easter Service

German and American Protestants of Augsburg, Germany, joined together as Christians all to greet Easter morning this year with a sunrise service in the large city stadium. The subdued tones of the practical dress of the German civilians and the olive drab of Army uniforms were mixed in the crowd of some 5,000 strong who filled one side of the new stadium built with material from the rubble of bombed homes.

This venture, the first German-American service to be held in the city, was first suggested by U. S. Army Chaplains stationed in Augsburg, at one of their regular monthly meetings. Some were already acquainted with the German Protestant pastors of the city and found these receptive to the idea. Two Lutheran pastors and one Methodist pastor shared in the planning for the event.

Although the German Protestants of the Augsburg community had never held a sunrise service before, they showed their interest in the new idea by rising early enough to walk, ride the street car or cycle to the stadium by 6:30 a.m. G.I.'s rolled out of their sacks before dawn and filled some 20 trucks which took them to the stadium. Military buses made special trips to pick up U. S. Army families living in different parts of the city.

As the sun rose in a haze over the east side of the arena, the huge congregation arose as a German brass band gave the call to worship. Most parts of the service were given in both German and English, the Protestant pastors and chaplains leading the service from a small platform erected before the grandstand. Flanking the stand on the right were bleachers occupied by the German choir and on the left, bleachers for the U. S. 43rd Infantry Division Glee Club augmented with female voices supplied by members of dependent families. The Division band shared with the German band in providing music for the service.

Expressing the feelings in the hearts of many there, were the first words, in German,

of the sermon presented by Pfarrer Adolph Schiller of St. Ulrich's Lutheran Church, "Christian brothers, Christian sisters, we are one in Christ." Second of the two short sermons was preached by Chaplain Carl S. Ledbetter, Post Chaplain of the Augsburg Military Post. He drew attention to the world-wide significance of Easter.

Americans joined in singing "Christ the Lord Is Risen Today," and later Germans sang "Gelobt Sei Gott in Hochsten Thron," ("Praised Be God on Heavenly Throne.") The American choir brought the service to a close with a rendition of the "Hallelujah Chorus" from Handel's "Messiah." An air of courtesy and good feeling prevailed throughout the service.

An American enlisted man, Pfc. Sam Stewart, played an important part in the success of the project by designing beautiful and effective posters announcing the service. Some 300 of these, some with English lettering, some with German, were displayed in the German churches and about the city and military post.

Encouraged with the overwhelming response to this Easter service, German pastors and American chaplains alike expressed eagerness to make the joint service a tradition as long as American troops are stationed in this city.—CHAPLAIN FRANK E. DEESE

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Harley Fite, President

The Southeastern Baptist Seminary

By the time this word can get into print, the first session of this new institution will be in history. As one who came to Wake Forest years ago to put the Bible into the curriculum of the college and who has through the intervening years watched the development of such work over the continent and throughout the world, I have watched the growing and the development of this seminary with an interest, with a pride, with a joy and with a satisfaction that might well be compared with that of a grandmother as she watches the unfolding life of her first grandchild. Nor have I been disappointed in the least as I have stood by and observed the first year's development.

President Stealey and the five other men associated with him so combined the wisdom of age, the enthusiasm of youth, and the resightedness of real seers as to project an institution that must bring rare and rich satisfaction to its large body of real owners when soon they will hear the report of this first year's work as they gather at Miami. All of this is more than gratifying to me!

Nor is this all: the prospects of this School of the Prophets for its second year are, if possible, even brighter. At a recent meeting of the trustees of this school, several new members of the faculty were elected, all of whom have accepted, and are ready to put their hands to plow, their shoulders to the wheel, or any other figure of speech that one may choose to use to declare that they are ready for business when the fall semester opens on September 8.

The present faculty of the Southeastern Seminary is as follows: Sydnor L. Stealey, Joseph R. Robinson, J. Burder Hipps, Leo Green, William C. Strickland, Marc H. Lovece, Olin T. Binkley, Edward A. McDowell, Ray McKay, Stewart A. Newman, Robert Daniel.

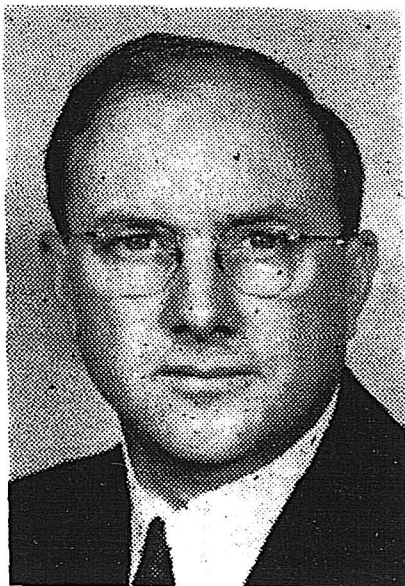
Just the place that each of these men is to fill in the Seminary can be seen in the catalogue which will soon come from the press and which can be had on application to President Stealey's office. Take them all in all, doubt if a stronger, more capable, more devout, a more earnest, or a more effective group of teachers can be found in any theological school in America.

The student body for this first year was 11. Several of these were women who entered and attended classes on the same terms as the men. Already 71 have enrolled for the next year. The enrollment for the second year will probably double that of the first year at least, and may be more if available room can be provided. The number will surely be doubled several times as soon as the college can move from the campus and thus provide room for them.

Several things are on my heart to say before I close this word:

(1) Dr. Stealey and his advisers have my hearty commendation on the open, frank, honest way they seem to me to have met and dealt with every problem that has come before them. May this be characteristic of the school always!

(2) I congratulate these gentlemen further on the high ideals as to scholarship, as to work, as to cultivating the spiritual life, and



Dr. Olin T. Binkley, director of the Department of Ethics and Sociology at the Southern Baptist Seminary in Louisville and a native North Carolinian, will lecture before North Carolina's Summer Studies on Facts About Alcohol at Chapel Hill, June 9-13.

He will lecture on The Church and the Problems of Alcohol, picturing historical and current attitudes.

The Summer Studies are being co-sponsored by the N. C. Alcoholic Rehabilitation Program, directed by S. Kinion Proctor, and the University of North Carolina Extension Division, directed by R. M. Grumman.

General admission and curriculum details about the Studies can be secured through The ARP, Box 9118, in Raleigh, or the Extension Division at Chapel Hill. Registration and tuition fees total \$10.00 and dormitory rooms are \$8.00 for the week's session.

as to the ministry in general that they have planted and cultivated in their students during this first year. May these things also be perpetuated indefinitely!

(3) In the nature of the case there were no graduating exercises this year. An address was delivered at 10 o'clock on the morning of April 29 in the Chapel of the Religion-Music Building.

May Southeastern be able to show to people everywhere that it has come into the world for such a time as this!

W. R. CULLOM.

Wake Forest, N. C.

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PILOT MOUNTAIN ASSOCIATION TO HAVE ASSEMBLY SITE

What Ridgecrest is to the Southern Baptist Convention, the new assembly site will be to the churches of the Pilot Mountain Association. Thanks to the vision and efforts of associational leaders, and the generosity of the owner in making it available at such a reasonable price, a tract of land, 46 acres in size, has been secured. It is situated across the mountain from Hanging Rock Park, 2½ miles from Quaker Gap Church. A committee has been appointed to plan the development of the property and put it into condition for use as soon as practicable.

A description of the property, as given by the committee, is as follows:

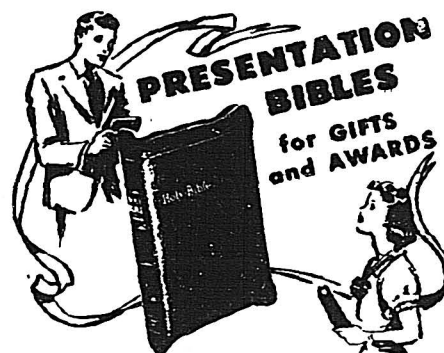
"Present buildings consist of: a three-room dwelling house; a log two-story barn; two tobacco barns; and two smaller buildings.

"The property is easily accessible as to roads and electric power. Two beautiful mountain streams and several springs will provide an abundance of water for general use and construction of lake.

"The terrain is beautifully adaptable for such use. Especially significant is the fact that it contains approximately 10 acres of flat land suitable for construction of assembly buildings, athletic fields, etc. There is perhaps more than a mile of wooded hillside suitable for construction of camp cabins, etc."—Together, bulletin of First Church, Winston-Salem.

WANTED—An educational director for the Green Memorial Baptist church, Charlotte. Preferred a married man. Baptist, with experience, ages 28-35. Church has modern plant and equipment; membership 700; budget for 1952, \$50,000. Anyone interested, write

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Leaders Confer in Nashville Meet

Nashville, Tenn. (BP) Southern Baptists, in mapping plans for promotion, must keep in mind three things: their resources, their possibilities, their prospects. Or to put it another way "We must consider both assets and liabilities. We must truly recognize that the field is the world."

So spoke Porter Routh, executive secretary of the Executive Committee, in his keynote address this spring at the annual Southern Baptist Convention promotional conference in Nashville, sponsored by the Executive Committee and directed by Merrill D. Moore, director of promotion.

Pointing out Southern Baptist gains since 1931 Routh said, "In 1931 fewer than 70 per cent of the churches gave something to missions, while last year more than 90 per cent of the churches reported gifts to missions. In 1931 the total gifts for all purposes by Southern Baptists amounted to \$32,000,000 plus while it reached nearly \$223,000,000 in 1951. The total gifts to missions and benevolences was less than \$6,000,000 in 1931 by all churches; it amounted to \$37,250,000 in 1951. The value of church property was about \$217,000,000 in 1931 and it has skyrocketed to \$761,000,000 by 1951."

Routh suggested that Convention groups keep each other in mind and that every Baptist try to see the needs of the whole program. "The security of one depends on the security of all. It (the Cooperative Program) is a mutual pact," he said.

Sixty-two leaders from twenty states attended the conference. Dr. J. Norris Palmer, chairman of the Promotion Committee, spoke on the year's promotion theme, "What Will Thou Have Me to Do?" He related the work of stewardship promotion to the spiritual purposes of the New Testament.

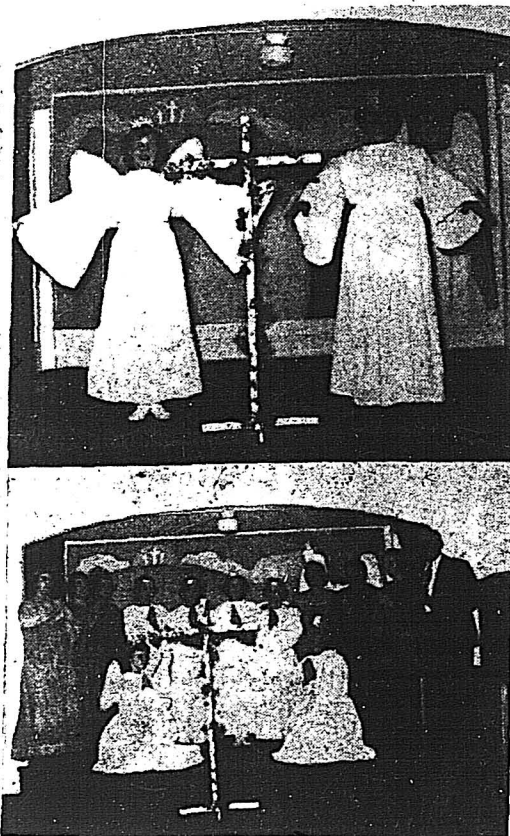
Forbes McKay, vice president of Farm and Ranch Publishing Company in Nashville, told the group that total farm income in the South increased from two and a half billion in 1910 to eight and a half billion in 1950. This resulted in electrification of farms, lifting of standard of living, and improvement of churches. In 1940, 603,478 southern farms were electrified. In 1950, 2,526,819, he said.

In a second address, McKay talked on selling. Outlining these three points: (1) know your product, (2) organize your knowledge, and (3) put yourself in the place of the man you are trying to sell, he said that the self-centered man who thinks negative thoughts and is jealous cannot win as a seller or a promoter.

McKay, a national advertising authority, said that the new seven-point program for building stewardship churches and the 1953 plans for stewardship study courses in all the churches, October 18-25, was one of the most complete promotional ideas he had seen.

Merrill D. Moore, director of promotion for the Executive Committee, presented the seven-step plan as follows: (1) teach Bible stewardship, (2) enlist tithers, (3) plan church finances, (4) increase Cooperative Program, (5) ask every member to give, (6) make offerings weekly, and (7) handle funds well.

A special address on "Making Public Opinion" was delivered by Albert McClellan, direc-



BEAUTIFUL PAGEANT GIVEN AT LAUREL HILL CHURCH

These pictures were made when an Easter pageant was given at Laurel Hill Church, near Troy, Montgomery Association. The scene at the top shows Miss Inez Hannah and Mrs. Howard Elam.

The group picture includes Miss Hannah and Mrs. Elam, kneeling, left to right; and standing, left to right: Mrs. J. W. Williams, Mrs. Lee Myers, Miss Alma Cagle, Miss Annie Dickens, Mrs. Hannah, Mrs. Herbert Green, Mrs. Chester McCaskill, Mrs. Earl Poole, Mrs. Parsons, and the pastor of the church, Rev. A. R. Brothers.

The pageant, under the direction of Mrs. Howard Elam and Mrs. Herbert Green, was given on Easter Sunday night. It portrayed the Easter scene very beautifully, and was enjoyed by a large audience.

tor of publications. He said that the secret of promotion is found in Isaiah's famous passage: "For precept must be upon precept, line upon line; here a little, and there a little" (Isa. 28:10).

The conference was closed with an appeal by Willis J. Ray, state secretary of Arizona, to always keep in mind the relation of stewardship promotion to the main purpose of Bible teaching and soul-winning.

TILLERY CHURCH PLANS FOR HOME-COMING DAY, JUNE 22

Tillery Church in Roanoke Association plans to observe Home-coming Day Sunday, June 22. Pastor Alex H. Mills invites all former pastors, those who have acted as supply pastors, former and nonresident members, friends, and visitors to come and share the day at this progressive Halifax County church.

Tillery Church has gone to a full-time program now, with resident pastor; and many improvements have been made on the building and grounds, and plans are drawn for a permanent parsonage. Sunday school enrollment is now 118, and there are 71 in the Training Union. The church has two active choirs, adult and young people's. Evangelistic week will be observed June 8-14 at Tillery, with W. V. Tarlton of Shelby as guest minister.

SUNDAY SCHOOL REVIVAL AT OAKLAWN

Oaklawn Church, Winston-Salem, held a Sunday school revival April 27-May 3, with the Sunday school cooperating in every respect. The church was drawn much closer in spirit and unity.

Each night members of the Sunday school met at 7:30 in classes just as they do on Sunday morning, from the Nursery department through the Adults, to make plans for visitation and pray for the church and the lost in the community. Approximately 50 personal contacts were made by one class; another class doubled its Sunday school attendance during the week at the 7:30 Sunday school hour from what it had been on Sunday mornings. That is a sample of the spirit that the members were in during the revival.

Dr. W. K. McGee, director of religious activities at the Baptist Hospital, was the speaker each evening at 8:00 p. m. The church was blessed greatly by his messages. Ground work was laid by the interim pastor, Dr. R. K. Young, chaplain at Baptist Hospital, who is doing a wonderful job serving the church until a regular pastor is secured.

—BOBBIE TRIVETTE.

HOLDEN'S ARM OF FIVE POINTS CHURCH ORGANIZED

The Holden's Arm of the Five Points Church of Wilson was organized at 3:00 p. m. on Sunday, May 4, at Holden's Cross Roads, with 16 charter members. Dr. E. E. Ulrich, pastor of the Five Points Church, was elected moderator of the organization meeting, and Rev. L. Grady Burgess, missionary of the Roanoke Association, was elected clerk. The organization was the outgrowth of a mission Sunday school which has been conducted there for more than a year by the Five Points Church, with the meetings being held in a building on the farm of D. D. Whitley.

Rev. Tom W. White, of Wilson, was chosen by the congregation as their first minister. Other officers elected were Mack D. Baker, clerk; D. D. Whitley, treasurer; and Archie E. Nichols, superintendent of the Sunday school.

The charter members of the organization were D. D. Whitley, Mrs. Rosa P. Whitley, William Douglas Whitley, Mack D. Baker, Mrs. Mack D. Baker, Mildred Whitley, Jeanette Whitley, Mrs. Charles B. Scott, Charles B. Scott, Donald Lee Whitley, Mrs. Albert Walston, Lloyd T. Williford, Sallie Ruth Williford, Gordon Williford, Sallie Whitley, and Mrs. Martha Whitley.

Representatives from Stantonsburg Church, Webb's Chapel Church, and Greenville Memorial Church were present for the meeting.

L. GRADY BURGESS.

GOOD CITIZENS URGED TO INVESTIGATE EVERY CANDIDATE

The work of the Citizens' Committee for Good Government is making a deep impression and producing excellent results over the entire state. Through the effort of this organization the citizens are being informed of the terrific influence wielded over the last legislature by the high-powered liquor lobbyists which resulted in what the secular press describes as "An exhibition in a disgraceful proceeding before a House Committee which has never been duplicated before in North Carolina and should never be duplicated again until the end of time."

It was this "disgraceful proceeding" that prompted the organization of the Citizens' Committee for Good Government, sponsored, or endorsed, by practically all the leading religious groups in the state.

The issue before the citizens of North Carolina today is not so much the merit, pro or con, of so-called legal control, but whether or not we will sit complacently by and allow high-salaried liquor lobbyists dictate to, and completely control, the men we elect to represent us in the legislature, and thereby disfranchise every citizen in the state of his right to vote unless he favors legalized bar-rooms and roadside beer joints.

Wherever these "disgraceful proceedings" referred to above have been presented to the people, they have manifested great indignation and proceeded immediately to take steps to correct such a deplorable condition.

In seventy-five per cent of the counties organizations have been formed, made up largely of ministers, active Christian laymen and women who are giving of their time and influence without any remuneration whatsoever in order to screen each candidate regarding his attitude toward a liquor referendum and then inform the citizens as to their findings.

We appeal to the good citizens of each county to make a careful investigation of each legislative candidate, including the Governor and Lt. Governor, then go to the polls and support the men who have declared themselves willing for you, as a taxpaying citizen, to vote your convictions.—T. L. CASHMAN, Chairman, Citizens' Committee for Good Government.

PASTORS' REVIVAL AT SELMA.

May 26-30

Dr. Lee Green of Southeastern Seminary will bring the messages at the Johnston association-wide pastors' revival at Selma Church each afternoon at 2:30, May 26 through May 30. Pastors, deacons, laymen of Johnston and near-by associations are invited to these services each afternoon of the dates indicated. Dr. Green, during the same dates, will be preaching in the revival at Selma Church each evening. Pastor Land of Selma joins his people in inviting the public to these services.

REV. JAMES R. THOMPSON LEAVES GREENSBORO

Rev. James R. Thompson, for seven and a half years pastor of Florida Street Church in Greensboro, concluded his ministry there at the morning service May 11. That afternoon he left for Miami, Fla., to attend the meeting of the Southern Baptist Convention,

May 17, 1952

Council on Christian Education Meets



N. C. BAPTIST COLLEGE PRESIDENTS: Left to right, C. C. Burris, Wingate Junior College; Leslie H. Campbell, Campbell College; Dr. Carlyle Campbell, Meredith College; Dr. Harold W. Tribble, Wake Forest College; Dr. C. C. Carpenter, Bowman Gray School of Medicine; Dr. P. L. Elliott, Gardner-Webb College; and Dr. F. Orion Mixon, Chowan College. Dr. Hoyt Blackwell, president of Mars Hill College, was called away from the meeting of the Council on Christian Education before the picture was made.

The above photograph was taken in the second quarterly meeting of the Baptist Council on Christian Education in the First Church of Raleigh, Thursday and Friday, April 24-25, 1952.

With Charles E. Parker, pastor of the First Church of New Bern, as chairman, the Council completed its working organization for the year as follows: Mrs. C. Gordon Mad-drey, Ahoskie, N. C., vice-chairman; Mrs. J. Carlton Cherry, Ahoskie, N. C., recording secretary; Rev. W. W. Finlator, pastor of the First Church, Elizabeth City, chairman of the committee on correlation and instruction; Rev. L. G. Elliott, pastor of the First Church of Roxboro, chairman of the committee on Christian emphasis and church-school relations; and Mr. Wade E. Brown, of Boone, chairman of the committee on administration and finance. The 44 members of the full Council were divided among these three committees. Each committee met Thursday evening and brought its report to the meeting of the full Council on Friday morning.

In addition to a large number of routine matters that were discussed and acted upon by the Council, Dean Coy C. Carpenter, of the Bowman Gray School of Medicine of Wake Forest College, brought a special report on the work of the School of Medicine, especially that pertaining to the training of

Medical missionaries.

Dr. Harold W. Tribble introduced Mr. Robert G. Deyton as vice-president and controller of Wake Forest College. Mr. Deyton reported briefly on the present status of the construction program and expressed delight in being associated in the work of Christian education in general and the program at Wake Forest in particular.

The Council reviewed with optimism the Nine-Year Program of the Convention as it relates to the seven Baptist colleges, and pledged its united efforts toward the success of the entire Convention program.

Considerable time and thought were devoted to a study of the financial needs of all the colleges and to the matter of the most equitable distribution of the Convention's Cooperative Program funds for the successful operation of the colleges.

It was pointed out that the present enrollments in the colleges are approximately 15 per cent below the highest following the influx of the G.I.'s. It is expected, however, that the upward trend in college enrollments, predicted for the nation as a whole, will be reflected in the enrollments for the coming college year.

Definite plans were discussed for promoting Christian Education Day, to be observed throughout the Southern Baptist Convention on Sunday, June 22, 1952.

and following that he will go to his new field of service in Auburndale, Fla.

Mr. Thompson and his consecrated and talented companion have done a remarkable job at Florida Street. This is reflected in the records of the Piedmont Association, which show that from 1944 to 1951 church membership increased from 541 to 1,083; Sunday school enrollment, from 476 to 977; Training Union enrollment, from 75 to 238; enrollment in missionary organizations, from 98 to 254; and total annual offerings, from

\$14,174.25 to \$35,867.72. We regret to see these good people leave North Carolina, but we wish them well in their new work in Florida.

NEW RECORDER CLUBS EFFECTIVE MAY 17, 1952

Church—Association—Pastor	No. Subs.
Highland, Kings Mtn.—J. R. Howe	14
New Prospect, Kings Mtn.—A. M. Kiser	7

Surry Association Notes

By C.W.B.

We visited a number of the good churches of Surry Association recently. Baptist work is moving ahead in that area. Miss Kittie Sullivan, the associational worker, and the corps of fine Surry pastors are leading the people in an expanding program, as Baptist numbers, organization, and service rise to higher tide. We note that this busy associational missionary works hard, loves the entire Baptist work in all its phases, is well trained, and is promoting a vital work in that beautiful hill county. She bears an earnest message to her people and is out in the churches a great deal, working with her fellow Baptists in a growing program.

Surry is a beautiful county, with its rolling hills and many good roads. It is fairly heavily populated, with about 45,000 souls in its borders, and with a fine balance of farming, stock raising, and diversified industry to keep its people busy. The 60 Baptist churches of this association have now about 10,500 members, and about 8,000 enrolled in their Sunday schools.

Dobson, the charming county-seat town, is set amid rolling hills and fertile farms with good homes, and the town is dominated by a view from some distance of the large white stone courthouse in the center. Pastor and Mrs. White are leading the work at Dobson in a growing program that looks ahead to building a larger church.

Baptists of Mount Airy First Church, led by Pastor and Mrs. Carrington Paulette, have broken ground for erection of a spacious new educational building, to care for a rapidly expanding Sunday school and church membership. The present house of worship is "built for the ages," out of native Mount Airy granite, and is impressive in its appearance of dignity and permanence to all who pass by and see the rugged beauty of its native stone exterior.

At Blues Grove on Saturday night, April 26, we worshipped with Pastor Silas Smith

and his fine people who attended in goodly numbers despite the downpour of rain. We enjoyed the friendly welcome there and the fine fellowship of this good man and his faithful people.

At Flat Rock we found Pastor Bruner at Training Union hour with his splendid groups present, ready for the Union and, later, the evening worship. Work at this growing church seems to be moving ahead in a fine way. Flat Rock broke all attendance records on Sunday, April 27, we understand, after 40 or more of its workers had gone out on a planned program of house-to-house visitation in behalf of the Sunday school. Such visitation pays rich dividends. We appreciate the gracious welcome and a spot on the evening program at this good church.

At Flippin Memorial Church we found that a splendid revival had been in progress all through the preceding week, and interest, attendance, and spirit were at high tide on Sunday night as the pastor brought a stirring message on "The Great Invitation."

This church, like many others of that area, has a fine opportunity for further growth. There are people, people on all sides; many are waiting for enlistment, for the outreach of churches and Sunday schools to bring them into the places of worship and witness and discipleship. The Mount Airy suburban and near-by areas are heavily populated, and Baptist churches are strategically located to win the people to the Lord and keep them together in sweet fellowship.

We were impressed with the large attendance on Sunday afternoon, April 27, at the Surry associational Sunday school convention. There were perhaps 400 present, from churches here and there over the entire county. The working Sunday school associational officers, with the busy associational missionary, have promoted this work well in

the Surry area, and Sunday schools are growing rapidly.

Haymore Memorial Church, located in Mount Airy, was host to the annual regional Training Union Convention, and entertained the large number in a fine way. Among the speakers on Friday night were Jimmy Morgan, state B.T.U. secretary, and Pastor Owens of Lenoir First Church, both bringing inspiring messages. The various contests were of high order, and with a fine number of participants. On Saturday morning Pastor Roy Davis of the host church brought a challenging message to close the convention.

We visited Piney Grove Church for the Sunday school hour, and Pastor Byrd and his gracious people welcomed us for the brief period of time we could stay. At each of these Surry churches we found a welcome, gracious spirits, fine pastors, and good work moving on in encouraging progress. Surry Baptists have many reasons for looking ahead to a glorious future as they work and pray and build the Kingdom in that great county.

Meredith College Commencement

President Carlyle Campbell has announced the 1952 commencement program of Meredith College, May 30-June 2.

The annual concert will be given on Friday evening, May 30, at 8 o'clock.

Saturday, May 31, will be given over to alumnae activities, Class Day exercises, and the annual Society Night program. At 9:30 a. m. the annual meeting of Kappa Nu Sigma will be held, followed at 10:45 by the general meeting of the Alumnae Association, with the president, Dr. Elizabeth James Dotterer, of Sanford, presiding. Edna Frances Dawkins of the Personnel Department of the Foreign Mission Board, Richmond, Va., will make the alumnae address. Frances Thompson Knoizen of Jacksonville, Fla., will serve as toastmaster at the alumnae luncheon at one o'clock.

Reunion classes for 1952 are: 1902, 1906, 1907, 1908, 1909, 1925, 1926, 1927, 1928, 1942, 1944, 1945, 1946, 1947, 1950. The reunion of the class of 1902 is of particular interest since this will be the first 50th anniversary ever celebrated by a Meredith class. Members of the class of 1902 were the first Meredith graduates.

Class Day exercises will be held at 4:30 p. m. on Saturday; Society Night exercises at 8 p. m., and the annual meeting of Silver Shield at 9:30 p. m.

Dr. Sydnor L. Stealey, president of the new Southeastern Seminary at Wake Forest, will preach the baccalaureate sermon at 11 o'clock Sunday morning, June 1. Other events of the day will be an organ recital by Dr. Harry E. Cooper at 4:30 p. m., senior vespers at 8 p. m., and a reception for parents at 9:30 p. m.

Dr. Margaret Mead, curator of the American Museum of Natural History, will make the baccalaureate address on Monday morning, June 2. At the end of this program, which begins at 10:30, degrees will be conferred upon the graduates.



The young folks pictured above are members of the Beginner Class of the Sunday school of Sharon Church at Chinquapin, Eastern Association. On Easter Sunday the photographer made the picture of the tots with their teacher, Mrs. Estelle Rivenbark.

Blackwell Memorial Takes Care of Children During Worship Services



Shown at the left are some of the babies in Nursery One provided by Blackwell Memorial Church of Elizabeth City. The picture at the right shows the attractive Nursery Two, with some of the tots who are interested in the educational toys, and their teacher.

Sunday school attendance jumped to 523 Easter Sunday, when the new nurseries were opened, and was more than 445 the next Sunday. A special Easter offering that was given in place of corsages, new ties, etc., exceeded \$1,500. This was in addition to the regular offering.

"Congratulations to Blackwell" is the title of an editorial which appeared in the *Daily Advance* of Elizabeth City on April 15. We quote it here:

"Blackwell Memorial Baptist Church in Elizabeth City has completed a project that is certain to prove both an inspiration and challenge to other churches in this section.

"Sunday afternoon the church threw open for inspection new nurseries and primary department which should prove exceptionally valuable in an expanding program of years to come.

"It long has been realized that churches, both here and elsewhere, were failing to reach a lot of people because parents did not care to carry young children with them to services. As a result the parents stayed at home, or alternated at attending church.

"Now, with a modern nursery and primary department, equipped to take care of children almost from the time of their birth, Blackwell Church can expect to reach a large number of additional adults who will attend and enjoy services, knowing their youngsters are receiving the best of care in the nursery.

"The members and officials of the church are to be congratulated for taking such a forward step in church facilities here. They tackled a big project and have seen it blossom into a really great undertaking. Now they can enjoy the harvest of their labor."

The congratulatory editorial was written after Blackwell Memorial Church, Dr. R. W. Kicklighter, pastor, had held open house on Sunday afternoon, April 13, to allow the public to inspect the modern new nurseries and primary department.

The nursery is for children under six years and will be open for Sunday school and during the church hour.

Nursery One is equipped to care completely for babies in bed, including feeding and sleeping. Cribs, germicidal lamp, appropriate toys, are so arranged as to give a hospital care to infants by a practical nurse and helpers. Nursery Two, for babies just beginning to sit and walk, majors on guidance in play and association with other children. The main interest is centered around educational toys.

Nurseries Three and Four, for children around two and three years of age, are planned around centers of interest through which Bible teaching is done. These centers include housekeeping, book, block, nature, and worship centers with a teacher responsible for each.

In each room the Bible is placed so that the child can handle it and become familiar with its contents. The furniture in these rooms is scaled to the child's size. The vivid color schemes and attractive wall paper designs have been selected for child eye appeal. Carpeted floors are provided to save knocks and bruises.

The Primary Department, consisting of a large assembly room and eight class rooms, is designed to meet the needs of six, seven, and eight-year-olds. Furniture, color schemes and decorations are such as to appeal to these age groups.

A church committee consisting of Mrs. Louise Burgess, Miss Elizabeth Hutchens, Mrs. Mickey Hooper, Mrs. Earl Funderburk, Charles Ward, Jr., Roy Symons, and T. C. Whitehurst supervised this project.

Some of the equipment was made by the boys in the high school workshop under the direction and supervision of Paul Little.

A fenced-in playground is to be added at the back of the building with small children's equipment.

The workers are: Nursery One—Mrs. S. T.

Brown, Mrs. J. S. Hales, Mrs. A. O. Hall; Nursery Two—Mrs. Andy Collins, Mrs. James Casper, Mrs. C. E. Knowles, Mrs. Clarence Alderson; Nursery Three — Mrs. Albert Mitchell, Mrs. Meredith Halstead, Mrs. W. J. Munden, Mrs. Lucian Scott; Nursery Four—Mrs. Earl Funderburk, Mrs. W. S. Brannan, Mrs. George Klenke, Mrs. Melvin Owens, and Mrs. Lawford Sawyer. Mrs. Louise Burgess, supervisor.

Mars Hill Commencement

Mars Hill College, Dr. Hoyt Blackwell, president, has announced the program for the 1952 commencement, May 23-26.

On Friday afternoon, May 23, at 4 o'clock there will be an art exhibit and tea, and that evening at 8:00 the Department of Dramatics will present a play, "Great Expectations."

Saturday is designated as Society Day, and there will be contests in declamations, readings, orations, and essays. The annual meeting of the board of trustees will begin at 10:30 a. m., and at 4:30 p. m. the business meeting of the Alumni Association will be held, followed at 5 by meetings of the following classes: 1907, 1912, 1917, 1922, 1927, 1932, 1937, 1942, 1947. The speaker for the Alumni Banquet, scheduled for 5:30, will be Mr. Marion Justice, Department of Labor, Washington, D. C. The day's program will be concluded with the evening program, beginning at 8:30, when an inter-society debate will be held, and society honors will be awarded.

Dr. Claude U. Broach, pastor of St. John's Baptist Church, Charlotte, will preach the baccalaureate sermon on Sunday morning, May 25. At 4 p. m. there will be a band concert, and at 8 p. m. a concert by the college choir.

Dr. Robert Lee Humber of Greenville will be speaker for the graduation exercises on Monday morning, May 26, the last event on the commencement program.

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M. O. KIRKPATRICK, President

R. P. Holding, Banker, to Deliver Address at Wake Forest Commencement

By Eugene Olive

Wake Forest history since 1860 has been closely identified with the family of Robert P. Holding of Smithfield, a trustee of the college, president of the Citizens Bank and Trust Company which operates more than a score of branch banks in North and South Carolina, who is to deliver the principal address at the next commencement, Monday, June 2, 3:00 p. m.

Mr. Holding's maternal grandfather was Wm. Royall, a South Carolinian, who came to Wake Forest in 1860 where he served successively as professor of Latin, professor of languages, and professor of modern languages (including English). During an interim, 1870-80, he had experience in schools for young women in Raleigh, Louisa, and later in Texas. The last twelve years of his life were spent at Wake Forest teaching modern languages and exercising a remarkable influence on the life of the college and of the state.

One of his sons, the late W. B. Royall, will be remembered by all alumni who attended Wake Forest prior to 1928 as the saintly and able scholar who taught Greek in the college for 62 years and served it in many other useful ways. Another son, the late Robert E. Royall, spent most of his life in the Wake Forest community where he was a valuable citizen, serving half a century as a trustee of the college, and where Mrs. Royall, a son, and a daughter still reside.

A daughter of Wm. Royall, Minta Royall Holding, mother of Robert P. Holding, continues to live in Wake Forest where she is a

benediction to members of her family and many friends. Mrs. W. C. Powell and Mrs. F. P. Hobgood were other daughters, the former spending most of her life in Wake Forest, and the latter living many years in near-by Oxford, wife of another pioneer educator and Wake Forest College trustee.

The late T. E. Holding, father of Robert, was a Wake Forest graduate, as were the men in the William Royall family, was the first of the Wake Forest great baseball pitchers while a student in the college, and later was a leading citizen of the community which he served as druggist and banker.

Three brothers—the late W. W., O. K., and Dr. S. P. Holding—and their families have also been among the most valuable citizens of Wake Forest for many years. Two sons and two daughters of T. E. Holding now living in Wake Forest are T. E. Holding, Jr., druggist; Harvey Holding, insurance and business man; Mrs. Edgar E. Folk, Jr., wife of an English professor in the college; and Mrs. Ben Aycock, wife of a Wake Forest merchant.

Robert P. Holding, whose three sons also attended his alma mater, will be speaking at commencement to Wake Forest students, faculty, and alumni from a family background crowded with almost a century of memories and traditions.

Dr. George D. Heaton, able and popular minister of the Myers Park Baptist Church of Charlotte, will deliver the commencement sermon in the College Chapel at 8:00 p. m. Sunday, June 1.

MINISTERS MAKE CHANGES

O. L. Ledford, pastor of Olivet Church, Haywood Association, the past two years, has resigned in order to become pastor of High Street Church in Canton, in the same association. He had won a multitude of friends as pastor of Olivet, and there was great regret at his leaving, even though the people knew their pastor must follow God's will.

Clyde L. Davis of Clinton, Miss., has accepted a call to the West Side Church of Red Springs, Robeson Association, and began his work there May 11. He came to Red Springs from Spring Hill Church of Hazelhurst, Miss. He was trained at New Orleans Seminary. His wife and two children will move to Red Springs about the first of June.

W. A. Huneycutt, pastor of Black Mountain Church who has had a leave of absence since January, 1951, has returned from overseas where he was serving as a chaplain, and occupied his pulpit for his first service on April 27.

John A. Bracey has accepted a call to the First Church, Maxton, and will assume his duties there June 8. Mr. Bracey is now completing his theological course at Southern Seminary, Louisville, Ky., and will receive the B.D. degree this month. He is a graduate of Wake Forest College and has served as interim pastor of the First Church, Goldsboro. His wife, originally from Fayetteville, is a B.A. graduate of Wake Forest College

and has served as educational director and organist and choir director.

J. Richard McDuffie has accepted a call to the pastorate of Butters Church, Bladen Association, and held revival services there May 4-11. He is also pastor of Briar Branch Church in the same association.

O. W. McManus has announced his retirement after a pastorate of many years at Gibson Church, Pee Dee Association, we note from *The Laurinburg Exchange*.

Bob Harris has been called as pastor of White's Creek Church, Bladen Association. He is also pastor of Center Roads Church, same association.

J. B. Turner, as announced last week, is to retire from the active pastorate of First Church, Laurinburg, next month.

James R. Thompson, for seven and a half years pastor of Florida Street Church, Greensboro, concluded his ministry there on May 11. He has accepted the pastorate of First Church, Auburndale, Fla.

J. Parks Hackney became pastor of Christ Baptist Church, Minnesota Avenue and Blaine Street, Washington, D. C., on May 1, going from Pamplin, Va. Mr. Hackney is originally from Siler City, N. C., and has held pastorates in this state as well as in Virginia. Mrs. Hackney, also a native North Carolinian, is the former Estelle Councilman, who served as a missionary to Argentina and Paraguay, South America, before her marriage. The Hackneys have a 21-

month-old daughter, Martha Gayle.

Weldon Johnson of near Durham has accepted a call to the Buie's Creek Church and will move with his family to Buie's Creek about July 1. He succeeds Dr. J. W. Angell in this pastorate.

J. David Goodwin is the new pastor of Shiloh Church, Union Association.

C. L. MAY, BELOVED DEACON OF CASTALIA CHURCH, PASSES AWAY

Deacon C. L. May of the Castalia Church passed away on April 23. His former pastor, Dr. C. B. Peacock of Whitakers, in speaking words of tribute to Brother May a few days ago, said:

"Brother C. L. May was possessed with many unusual qualifications as a churchman. He was a deacon of the Castalia Baptist Church for many years, and served his church and community with the highest type of Christian integrity. He was a shut-in for a number of years, but he never lost his zeal for God during the years of his invalidism. It was always time well spent to visit with this dear soul, and discuss with him the purpose of the church. He was truly a pastor's friend.

"I shall never cease to cherish the memories of this fine Christian's character. He will always be remembered in my life, as one of God's most choice souls.

"The words of James A. Garfield could truly be said of C. L. May, 'I mean to make myself a man, and if I succeed in that, I shall succeed in everything.' Brother May was a man! I thank God that such a man lived, and that it was my privilege to have known and lived with him two years of my life."

SOUTHWESTERN SEMINARY PREPARES FOR THIRD AUDIO-VISUAL WORKSHOP

Southwestern Seminary, Fort Worth, Tex., is making preparation for the third consecutive year to entertain the Convention-wide Audio-Visual Workshop. This year it will be held July 7-11 in the air-conditioned Religious Education Building, J. M. Price Hall.

A course in Visual Education was first offered in the School of Religious Education of Southwestern Seminary in the summer school of 1939. A one-semester course was offered each year until 1946 when an additional semester's work was added as an elective. In 1948 a minor in Visual Education was offered toward the degree, Doctor of Religious Education. One semester of Visual Education has been made an alternate requirement towards the B.D. Degree.

Through this department of Visual Education there has come a growing increase in the use of projected visual aids in seminary classrooms. In the year 1950-51, thirty-six motion picture films were used by the professors in the Schools of Theology and Religious Education. In the school year just closing, 75 films have been used in 15 different departments of study. This does not include the nearly 100 uses of slides, film strips, and opaque materials.

Through the courtesy of the Baptist Sunday School Board motion picture films have been made available through the Fort Worth and Dallas Book Stores, free of charge for classroom use.—RALPH D. CHURCHILL.