

Biblical Recorder

OCTOBER 19, 1963



N. C. Has...
Of Week-End...

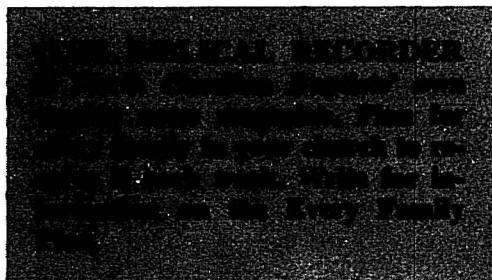
No Over-Expenditures on Funerals in Ecuador

While there is a great deal of discussion taking place in this country on the cost of funerals, Missionary Archie Jones gives some interesting information on customs in Ecuador as he tells of conducting his first funeral there. He went to the funeral parlor where the family was and had a brief service. Then the simple wooden box was carried uphill for the 15-minute walk to the cemetery. The grave turned out to be too short so the gravedigger got his shovel and worked for another 20 minutes while the people waited. Then three men hoisted the coffin with ropes and lowered it into the grave. Archie said the empty sound of dirt and rocks hitting the casket did not seem to upset anyone. "Tears filled my eyes," Archie said, "as I realized that many of these people are so hardened by their difficult lives that they aren't really sad or upset by death."

Often we are amazed at the mileage traveled in one year by associational missionaries here in North Carolina. But Albert Lamm in North Dakota even tops some of them. Last year he drove over 46,000 miles, visited 155 churches and missions and gave 87 sermons and addresses. This is just part of his stewardship in that state. Incidentally, Albert will be on the program at Wilmington.

An interesting controversy is going on in San Antonio, Texas, between Station KDRY and the Texas Brewers' Institute. Sam Morris, well-known evangelist and temperance leader, has

been granted a permit for a radio station carrying the call letters KDRY. Brewers have yelped that the "call letters themselves represent built-in propaganda for Prohibition." A brewery official goes on to point out that nearly 2,000,000 barrels of beer are produced annually in San Antonio on which \$17 million is paid in federal taxes. "We think it is manifestly unfair to let tax-free organizations fight us since they themselves produce none of the revenue required to run our government." Not a word from the brewery official as to millions of tax dollars that go to clean up the debris caused by alcoholic beverages. If the brewers want to counter-balance the influence of KDRY, maybe they'll start their own station with call letters, KWET. We can just hear some of their jingles.



Program Announced for Ministers' Wives Meet

"The Minister's Wife as a Homemaker" will be the theme of the Ministers' Wives program at Wilmington on Monday night, Nov. 11, at 7:30 in the chapel of the First Church, Wilmington.

Speaker of the evening will be Mrs. Beth Tartan, Food Editor of the "Winston-Salem Journal and Sentinel." She is one of the best-known writers in her field, having written a number of books.

Mrs. James C. Cammack of Fayetteville, president of the organization, will preside. Mrs. A. L. Parker of Greensboro will give the devotional and Mrs. Harold Killian of Brevard will sing a solo. Mrs. Thurman Allred, Edenton, will report on the Ministers' Wives Retreat last June at Wake Forest.

Mrs. Cammack and other officers of the organization cordially invite pastor's wives to attend the meeting in Wilmington.

Baptist World Alliance Buys Washington Property

WASHINGTON, D. C. (RNS)—The Baptist World Alliance, in co-operation with the District of Columbia Baptist Convention, has acquired all of the properties in the 1600 block of 16th Street, Northwest, here that lie between Corcoran and R Streets as a potential site for a future Baptist World Headquarters building.

This acquisition completes the purchase of all residential properties in the block on both sides of the present Baptist building located at 1628 16th Street, N.Y. That four-story building, once an embassy, was acquired by the District of Columbia Baptist Convention and the Baptist World Alliance in 1947 and converted to offices.

It also houses the Baptist Joint Committee on Public Affairs, the editorial offices of the *Capital Baptist*, the Washington bureau of Baptist Press, and other agencies.

The Capital Baptist, in announcing completion of the long-pending real estate transaction, which involved property worth more than \$1,000,000, nine blocks north of the White House, said no definite plans have been made as to use of the property.

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C. W. Bazemore, *Circulation and Promotion*

Roger Branch, *News and Editorial*

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BIBLICAL RECORDER

Baptist State Paper Is Not Merely a House Organ

THE TEMPTATION is always present for a Baptist state paper to be nothing more than a house organ. That's the easiest and safest way out—no differences of opinion or disturbances of the status quo. Just print promotional handouts and publicity blurbs—and very soon there'll be no readers.

Writing to Editor Erwin L. McDonald of *The Arkansas Baptist* on this subject, Dr. Gaines S. Dobbins, esteemed Southern Baptist professor now serving at Golden Gate, said: "Denominational ownership of our Baptist papers has almost inevitably made them tend toward being denominational bulletins. Promotion is of course needful and is a proper function of the religious press. However, overemphasis on promotion can bring about a conscious or unconscious slanting of the news and of opinion. The paper lacks reader interest when the reader is made aware that he is being propagandized, even though innocently and for a good purpose. . . .

"Our people need the news but they also need to be exposed to new ideas. We are prone to forget that Baptists of the past majored on revolutionary ideas. These ideas were Bible-based but they cut sharply across ecclesiasticism and tradition. Baptists today stand for some of the revolutionary ideas in our culture. It may be trite but it is true that this is a Baptist day around the world. Yet we may spend our strength and forfeit our opportunity by dealing too much with the obvious and too little with the significant."

Every Baptist editor ought to paste these two para-

Lesson in Faithfulness From a Young Huguenot Girl

THE COMPARATIVE EASE of the Christian life as it is lived today by most people is dangerous to the individual as well as to the cause of Christ. The following excerpt from "Passion" by Karl A. Olsson (Harper & Row, New York) drives this point home as forcefully as anything we have come across in recent years. It is a poignant reminder that other ages have produced those who were willing to suffer and die for what they believed to be right.

In the late 17th century in the town of Aigues-Mortes in Southern France, a girl named Marie Durant was brought before the authorities, charged with the Huguenot heresy. She was 14 years old, bright, attractive, marriageable. She was asked to abjure (deny) the Huguenot faith. She was not asked to commit any immoral act, to become a criminal, or even to change the day-to-day quality of her behavior. She was only asked to say, "*J'abjure*." No more, no less. She did not comply. Together with 30 other Huguenot women she was put into a tower by the sea.

It is not much to say *J'abjure*. It slides rather readily over the lips. It seems a small price to pay for the sweetness of youth and the dignity of marriage, for a house full of children and a place by the village well and the respect and love of neighbors. But the girl said no. For 38 years she continued to say it. She would not renounce her faith. And instead of the hated word *J'abjure* she, together with her fellow-

graphs above his typewriter and keep them there as a reminder that the paper he edits is not merely a house organ. It is the paper's job to report, investigate, criticize and debate issues honestly. We believe this is what Baptists have a right to expect of their state papers. This is what the RECORDER strives to do every week of the year.

Censorship Not For Baptists

Managed news is one of the gripes of the laymen directed against the secular press. Now and again one hears the same complaint against the religious press. Let's admit it, sometimes it is impossible for news to be otherwise than managed. Usually this is the responsibility of the source, however, rather than the media.

Some Baptist editors are doing a slow burn over the treatment they received at the hands of the administrative committee of the SBC Executive Committee in Nashville.

The unhappiness stems from the fact that the chairman reportedly forbade the editors from reporting the discussion on the Birmingham resolution before the committee.

Some news is better off not printed. We doubt that it is the prerogative of a committee to make this decision. This is usually an editorial privilege or rather responsibility.

We support the right of committees to engage in executive sessions. After all decisions must be made by the committee, and they must be free to make them, without help or hindrance, from visitors or press.

But the hush-hush bit is hardly necessary to insure this. Nor is the Baptist constituency so feeble of mind that it can not endure the sound meat of factual reporting.

Censorship is not becoming to Baptists.—*Illinois Baptist*

martyrs, scratched on the wall of the prison tower the single word *Résistez*, resist!

The word is still seen and gaped at by the tourists on the stone wall at Aigues-Mortes, but for us of another day it is inexplicable. We do not understand the terrifying simplicity of a religious commitment which asks nothing of time and gets nothing from time. We can understand a religion which enhances time by altering the attitudes and behavior of people. But we cannot understand a faith which is not nourished by the temporal hope that tomorrow things will be better. To sit in a prison room with 30 others and to see the day change into night and summer into autumn, to feel the slow systemic changes within one's flesh: the drying and wrinkling of the skin, the loss of muscle tone, the stiffening of the joints, the slow stupefaction of the senses—to feel all this and still to persevere seems almost idiotic to this generation . . .

Living as we do in the age of cataclysmic hatreds and unholy loves as well as of monumental indifference, when we cannot bestir ourselves either to hate or love, we ought to get one simple matter straight. To be a Christian today is to be a fellow of Christ's passion. It is to be a *confessor* in the ancient sense, that is, a man who takes his position regardless of the consequences. It is to be hot. In this ongoing night in which again and again he is betrayed, it is not to betray. Now and then frightened and confused and doubting and stupid and selfish—to be all these perhaps—but not to relinquish the first love, not to cool, not to betray.

Committee Reports on WF-Convention Tensions

At the Wednesday morning session of the 1962 Baptist State Convention, meeting in Raleigh, action was taken that requires the General Board's Executive Committee to report to the 1963 convention concerning a particular matter. That action is as follows.

"Your Executive Committee has been aware that in recent years there has been a widening breach between the Convention and Wake Forest College. We have felt some responsibility in this apparent trend and have taken what we consider to be appropriate steps toward improvement. We are pleased to report that progress has been made in effectuating some improvement in this situation during recent months. We feel that further exploration of this matter between the college and the Executive Committee of the General Board could be fruitful and highly beneficial to the cause of Christ.

"We therefore recommend, that the executive committee of the college trustees, the college administration, and the Executive Committee of the General Board be instructed to explore further the points of tension and to report any significant progress attained to this Convention in 1963." (Page 165, *Annual of the Baptist State Convention*, 1962)

Your Executive Committee has sought to fulfill the task assigned and is reporting herewith "significant progress attained."

In seeking "to explore further the points of tension" with Wake Forest College, representatives from the college administration, trustee executive committee, and the General Board's Executive Committee began meeting in February. Early in the discussions the points of tension were grouped under three general headings:

- I. Control
- II. Admissions
- III. Communication

The report will follow the order suggested in these three areas. Many hours have been invested in the full committee's explorations, and we feel that this report merits careful, prayerful consideration.

I. CONCERNING CONTROL OF WAKE FOREST COLLEGE

Any approach to the matter of control must have as background the clearly worded statements embodied in Article IX of the Constitution of the Baptist State Convention of North Carolina and in sections, 2, 3, and 6 of the Wake Forest College Charter. The 1958 Convention's action in adopting the special Committee of Nine's report (pp. 44-54, *North Carolina Baptist Annual*, 1958) presents a definitive statement of the

relationship between Convention, trustees, and institutions.

Statements from the administration and trustees affirm their strong belief in and commitment to the concepts of ownership and control so stated (with the exception that the Administration, Faculty, and Trustees are requesting the Convention to change its requirement that all Trustees be "residents of the state of North Carolina and members of churches cooperating with the Convention").

We feel that Wake Forest College wants to continue its close ties with the Baptist State Convention within the structured relationship of the Convention's electing persons to serve as trustees who in turn elect a president to administer the affairs of the college. It appears to us that Wake Forest wants a deepening of this relationship.

The request from the Wake Forest College board of trustees for a change in the election of trustees has been discussed at length with the representatives of Wake Forest College but any recommendation dealing with the proposal will be dealt with as a separate matter on the floor of the Convention.

II. CONCERNING ADMISSION OF STUDENTS AND EMPLOYMENT OF FACULTY

1. We discussed at length the decline in the proportion of Baptist students enrolled at Wake Forest College. We found that a decade ago 80 per cent of the student body were Baptists, while now only 44 per cent are Baptists. The administration is deeply concerned over this change. However, we found this decline in percentage of Baptist students to be present generally in all seven of our colleges. The percentage of Baptist students in all seven of our colleges is 57 per cent.

Because this has not appeared to be a serious problem over the years, Wake Forest has neglected an aggressiveness in dealing with it. We see clear evidence now that Wake Forest College is making every effort to accept Baptist students and is urging them to apply for admission. (Such admission would be in keeping with their minimum academic standards.)

Several factors that enter into this declining percentage at Wake Forest College are here noted.

1. In the religious climate of our day it is no longer an expression of denominational disloyalty for Baptist students to attend other than Baptist colleges. Such factors as a student's major field of study and tuition costs often lead him to a non-Baptist institution.

2. Many more students are commuting to college, thereby influencing them to choose one within driving distance.

3. The tensions between Wake Forest College and the Baptist State Convention have contributed to the decline. Some prospective Baptist students have seriously questioned whether Wake Forest would provide the environment for Christian education.

The Wake Forest College Administration has submitted this statement of admissions policies:

"Underlying the total program at Wake Forest College is a constant desire to provide the best type of Christian higher education with special emphasis placed on the procurement of North Carolina Baptist young men and women. The admissions office spends over 90 per cent of its traveling schedule in the state of North Carolina counseling with North Carolina students about their college plans.

"As the number of college-bound students increases it is only natural that the selectivity in each of our entering classes becomes greater. The faculty committee on admissions makes every effort to judge equitably each applicant, not only by his academic preparation, but by his seriousness of purpose, his home background, his desire for learning and his character and general fitness for life at Wake Forest College. In addition, the admissions committee is aware of the obligation to our North Carolina Baptist young people and does give preference to those applying. On April 1, 1963, for example, when most admissions decisions had been made for the fall of 1963, the college had accepted 57 per cent of the North Carolina Baptist applicants and had accepted only 33 per cent of those applicants from outside the state.

"Wake Forest College accepts every North Carolina Baptist student who meets the entrance requirements as set forth by the faculty committee. These applications are studied and evaluated first and are given the first opportunity to take the available spaces.

"Every effort is made to view each applicant in the light of his total strengths and weaknesses, and to express the Christian purpose of the college in admissions as in other areas. Wake Forest College is constantly trying to emerge as an educational institution of which all can be proud, with special emphasis on its role with the denomination and the Convention."

With regard to students planning church-related service the following information is significant.

Wake Forest College provides conces-

sions and various kinds of scholarships to ministerial students, sons and daughters of ministers and missionaries. During the 1962-63 school year concessions and scholarships granted for such (not including student loans) amounted to \$21,225. During the same school year concessions and scholarships totaled \$119,350.

The amount the college received through the cooperative program for its total program (current operating, capital needs, etc.) for the 1962-63 year is \$330,000. The large percentage used in this particular area is obvious.

The proportion of Baptist students in each of our seven colleges is as follows:

Campbell	55 per cent
Chowan	52 per cent
Gardner-Webb	70 per cent
Mars Hill	79 per cent
Meredith	58 per cent
Wake Forest	44 per cent
Wingate	58 per cent

2. Another point of concern was the proportion of Baptist faculty members serving at the college.

(1) We found that in recent years the percentage of Baptist faculty at Wake Forest College has declined. (However, a similar decline can be noted in some of our other six colleges.) This matter has been often discussed in the Wake Forest trustee meetings, with the administration urged to make every effort to enlist Baptists as faculty members.

(2) It is our feeling that a faculty member in any of our Baptist colleges is under certain obligations and restraints. This is in keeping with the "Statement of Principles on Academic Freedom and Tenure" as developed by the Association of American Colleges. Embodied in this statement is this significant provision:

"In a socially created and socially supported institution such as a college or university there can be no such thing as complete freedom of expression. It is permissible and right for the sponsors of such (denominational) colleges to define appropriate limitations of instructional freedom."

(3) With regard to enlisting Baptists on the Wake Forest faculty the following is quoted from the president, Dr. Harold W. Tribble.

"The administration of Wake Forest College is constantly seeking highly trained and dedicated Baptist scholars for service on the faculty. The problem is the shortage of supply. The accrediting agencies and other groups that rate colleges and universities in terms of educational excellence place high value upon earned graduate degrees and achievements in research. We are happy indeed when we can find dedicated Baptists who rank high in educational circles in both these regards. We solicit and use the

cooperation of the denominational agencies, such as the placement office maintained by the Southern Baptist Education Commission in Nashville. We also welcome the suggestions and recommendations that come from pastors and other denominational leaders.

"Our main source of supply in recruiting young scholars for our faculty is the group of graduate schools affiliated with strong universities across the country. This points up the urgency of the need for Wake Forest College to expand to Wake Forest University with a good graduate school. We regard as part of our stewardship to provide for some of our most promising Baptist young scholars adequate opportunities for graduate training and research in our colleges across the South and even across the nation."

(4) We list here our seven colleges with the percentage of their full-time faculty (for the current school year) that are Baptists.

Campbell	63 per cent
Chowan	82 per cent
Gardner-Webb	77 per cent
Mars Hill	85 per cent
Meredith	45 per cent
Wake Forest	62 per cent
Wingate	89 per cent

III. CONCERNING THE GENERAL AREAS OF COMMUNICATION

We have been gratified by the cooperation of the Wake Forest administration, trustees, faculty and student leaders in correcting what had become an intolerable situation in certain student publications, particularly the *Student* and the *Old Gold and Black*. The offensive ads which ran for several weeks in the *Old Gold and Black* have been deleted and we have been assured that they will not reappear.

We also feel that the administration, faculty and student leaders are concerned about improving the lines of communication between the college and the Convention.

We recognize that the problem created in the publication of *The Education of Jonathan Beam*, by Russell Brantley, has been a painful and complicated one for everyone concerned. The task of our Convention committee has been to deal with Wake Forest College at the point of tensions. The "Jonathan Beam problem" has been discussed both with the administration and the principals involved.

The committee would like to make it clear that the employment and dismissal of personnel must remain the sole responsibility and prerogative of the board of trustees and the administration. For this committee or any other committee to act on any other principle would create confusion. Nevertheless, our committee has conveyed to the administration and the executive committee of the

board of trustees the fact that for many North Carolina Baptists the book, *The Education of Jonathan Beam* is offensive in three major respects:

1. That it came from a communications officer at the college and that it was released on the eve of what was to have been a great financial campaign for all North Carolina Baptist colleges.

2. That certain living Baptist leaders were held up for ridicule.

3. That the gross language, while mild in comparison with much modern literature, is highly offensive to a host of our Baptist constituency. This committee would like to make it clear that it is not passing judgment on the literary qualities of this book, nor upon the rights of an individual to write such a book.

Our committee has spent many, many hours prayerfully considering this matter, and has agonized over possible solutions; but we have only been able to convey to Wake Forest College, through its administrative officers, the feelings of many of our Baptist people — that the solution to this distressing problem must rest finally with the board of trustees, the administration and Russell Brantley.

Included here is a statement adopted by the Wake Forest College board of trustees in April of 1962.

A DECLARATION OF POLICY

The board of trustees of Wake Forest College, recognizing that this institution was established and has been maintained as a Christian college, and desiring its continuation as such an institution, hereby declares that the dominant policy of the college shall be to operate it, through its administration and faculty, in a manner to merit its classification as a Christian institution; as an institution where young gentlemen and young ladies will be encouraged to grow intellectually, morally and spiritually and without being subjected to ridicule or scorn for cultivating Christian virtues.

All practices in derogation of this declared policy are hereby prohibited. Publications of any kind for distribution among the students of the college shall be under the guidance of a member of the faculty, and administration. In no event shall such printed matter be permitted which encourages, or tends to encourage, the violation of the criminal laws of the state of North Carolina or of the United States, or which disparages Christian religion.

The Executive Committee of the General Board, Baptist State Convention:

J. Dewey Hobbs, Jr., Chairman;
F. Stanley Hardee, Jr., Nane Starnes,
George E. Simmons, Carl E. Bates, R. M. Cassity, Clarence E. Godwin, Travis Styles, Aubrey Tomlinson, Jerry Niswonger, W. A. Mitchiner, E. W. Price, Jr., T. E. Robinett, Charles B. Trammel and D. J. Hooks.



Dr. Crouch Nominee of Committee

Dr. W. Perry Crouch, 56, pastor of the First Church, Asheville, since 1944, was nominated Monday night, Oct. 14, to be the new general secretary-treasurer of the Baptist State Convention.

The nomination came from a special committee headed by R. Knolan Benfield of Morganton. The report of the special committee was made to the General Board which named the committee last February shortly after the death of Dr. Douglas M. Branch.

The nomination of Dr. Crouch now will go to the full convention when it meets in Wilmington November 12-14. Election of a new general secretary is scheduled at 11:20 a.m. on the first day.

Dr. Crouch was born July 24, 1907, in a rural community in Caldwell County. He was baptized into the membership of the North Catawba Church in that community. When he was 13 years old, the family moved to Hickory and he finished high school there. He received his B.A. degree in 1928 from Lenoir-Rhyne College in Hickory, the institution that honored him with a D.D. degree in 1948.

During his high school days, he worked in a department store on Saturdays and in the summer time. During the last two years of college and the first year out of college he was bookkeeper and salesman for a men's clothing store in Hickory.

Entered Ministry in 1928

In 1926, he was married to Floy Mae Havnaer of Hickory. Their first son, Henry, was born in June, 1928, and Dr. Crouch surrendered to the ministry soon after the birth of their first son. In September, 1929, he and Mrs. Crouch entered Southwestern Seminary where he received his Th.M. degree in May, 1932. During seminary days, he was pastor of rural churches in Clay County near Wichita, Texas. In 1932, he accepted the pastorate of First Church, Hollis, Okla., a small county seat town in southwestern Oklahoma. In 1934, he returned to North Carolina as pastor of Calvary Church, Morganton.

In 1936, he became Secretary of Christian Education for the Baptist State Convention. This was a new position, designed to promote all of the work in the churches and, if possible, work toward some correlation of activities. It was during these years that the first annuity plan for pastors

was established, the debt on the convention was retired, and the Wake Forest College chapel constructed. Dr. Crouch had some part in all of these.

To Fayetteville in 1941

In 1941, he became pastor of First Church, Fayetteville. While there a new parsonage was built, the church auditorium enlarged and the church budget quadrupled. This was during World War II when Fayetteville was affected vitally by the results of war.

On Jan. 1, 1944, Dr. Crouch came to Asheville as pastor. The church had carried a heavy debt for 30 years, totaling \$258,000 at that time. The building was in poor repair and very little was being given to missions. In seven years, the church paid off the debt and then entered into an Advance Program. The budget increased from \$37,500 in 1943 to \$240,000 today. The building has been renovated and brought up to date. There are now seven buildings in addition to the main building in the church plant.

Two new churches have been started and a fulltime mission is maintained in downtown Asheville. Gifts to missions in 1962 were \$72,000. Thirty-six young men have been licensed or ordained to the ministry since 1944.

Extensive Experience

Dr. Crouch's experience in State and Southern Baptist Convention affairs has been extensive. In 1942, he became a member of the SBC Executive Committee and at that time was the youngest member. He remained on the committee until he became a member of the first board of trustees at Southeastern Seminary. At Southeastern, he was chairman of the committee to secure a president. Shortly after the election of Dr. S. L. Stealey as president, Dr. Crouch was named chairman of the trustees and remained in that capacity during the first ten years of the seminary's history. He has now been reappointed to the trustees and is currently serving as secretary of the board.

In North Carolina, he has served on RECORDER board, the Wake Forest board, several terms on the General Board and one year as its chairman. He also served as chairman of the Council on Christian Education. One of his most difficult committee assignments within the convention was on the Committee of 25 which spent many months in 1958-59 in a complete study of the work of North Carolina Baptists. It recommended a future program including a re-organization of the General Board and its activities.

Christian Home Author

One of Dr. Crouch's chief interests in the past 25 years has been the Christian home. He has led many conferences on this subject in different states. At the request of the Sunday School Board, he prepared a study course book in this field.

In Asheville, he and his wife have been very active in the life of the city. He helped organize the Family Life Council and was its first president. He served as director of the Good Samaritan Mission, the United Social Services, the Featherstone Fund, the Revell Memorial Fund and has been active on special committees of the United Fund. In 1953, he served as chairman of the Billy Graham Crusade in Asheville. Mrs. Crouch is a member of several clubs and often speaks at high school chapel programs, youth meetings and religious groups. Both of them have served often as leaders in family life conferences at Ridgecrest and in many churches.

Amazed at Opposition to WF

TO THE EDITOR:

Wake Forest College has the incentive, and every right, to become a university. Forty-seven years ago, in an address to the graduating class, Dr. W. L. Poteat said: "Permit me to remind you of the symbolism and legend of the seal of your college. This is its declaration: Christ is the light of the world, and Wake Forest College is an agent of its dissemination for the benefit of mankind."

Alumni agree with outstanding educators that strict denominational control ought to be relaxed. Prominent Baptist ministers and, I believe, the great majority of Baptist laymen also agree.

As one who was born, reared and educated in the town of Wake Forest, I have never ceased to be amazed at the opposition to Wake Forest College over the years by some Baptists!

According to Dr. G. W. Paschal (in his History of Wake Forest College) at first there was great opposition by Baptists to the plan to establish the college. Yet the "more enlightened everywhere, both church members and many who were not, gave their enthusiastic support."

Finally, according to Dr. Paschal, after Dr. Samuel Wait, as general agent for the convention, spent the year of 1831-32 traveling over the state talking (preaching 268 sermons) in behalf of the establishment of the college, the convention unanimously approved it.

Yet, Dr. Paschal says that in 1833 the opposition to the legislative bill to grant Wake Forest a charter was very serious, and that the principal opposition came from "anti-missionary Baptists." It finally passed by one vote, that of William D. Moseley, Speaker of the Senate.

There still remains opposition to Wake Forest. Why?

The convention only contributes 20 per cent (approximately) to the support of Wake Forest, yet it exercises strict control—and this despite the fact that Wake Forest is 129 years old! Wake Forest has certainly arrived at maturity and deserves better!

It is of interest that in 1961 the Virginia Baptist State Convention which, incidentally, is an older convention than North Carolina's, adopted a resolution allowing up to 30 per cent non-Baptist trustees of its schools and colleges.

Our convention ought to be very thankful for, and proud of, an institution like Wake Forest. Wake Forest has had to fight an uphill battle to become and remain a liberal college. This has come about through the outstanding leadership, scholarship and teaching of dedicated Christian presidents and professors. In the town of Wake Forest one can find the graves of many of these beloved individuals. As one stands there, as I did a few months ago, giving a prayer of gratitude to the Master for what these lives meant, one leaves with determination to keep faith with these men and with renewed inspiration for Wake Forest. There are some Baptists who particularly need to make this pilgrimage!

—O. HUNTER JONES, M.D.
Charlotte

FINANCIAL GIVE-AND-TAKE BETWEEN THE CONVENTION AND WAKE FOREST COLLEGE

TO THE EDITOR:

Who in the early years of this century when the Baptist State Convention was assuming no financial responsibility for Wake Forest College and the college was fending for itself, as it had done from the beginning, would have thought that in the academic year 1962-63 the Convention would put the sum of \$335,139.10 into this institution? It is readily seen that this is equivalent to what might be expected from an endowment of some \$8,400,000.

Wake Forest is deeply grateful for such generous support. It contributes richly to the work of the college. If the full sum had been applied to faculty salaries, it would have paid the teachers in three of the 21 departments — biology, English, and history; or it would have paid the cost of the operation of the library; or it would have paid half of the operation cost of the physical plant. As a matter of fact it was used as follows: \$169,818.46 for general operation and \$165,320.64 for capital outlay. It constituted 3.75 per cent of the total operating expenditures of \$8,441,157 that year.

It will be of interest to many in the Convention to know that during the same academic year, 1962-63, the college was putting back into Baptist life in the form of tuition concessions (such as concessions to ministerial students, the sons and daughters of ministers and the wives of students), scholarships and other grants to Baptist students the sum of \$119,350. This sum did not include loans or athletic scholarships or scholarships to other than Baptists. It was a return to the denomination of 35.6 per cent of the \$335,139.10 which the Convention invested in the college.

It would be safe to estimate that during the past dozen years the aid to Baptist students has averaged more than \$70,000 per year, or a total for the period of at least \$840,000. This is almost 18 per cent of the total of \$4,698,964 contributed to the college by the denomination in this period. The college fully appreciates this generous contribution and is happy that it can make

so substantial a return to the parent body. It is confident that with the adoption of the trustee proposal by the Convention the return will grow ever greater. Operating costs are mounting fast — the current annual budget is almost \$10 million, but with a gradual rise in denominational giving and access to the resources of the foundations, the college can do more and more for Baptist youth, and so for the denomination and the Kingdom.

—J. ALLEN EASLEY
Public Relations Co-ordinator
Wake Forest College

BAPTIST INCONSISTENCIES

TO THE EDITOR:

Thank you for your courageous report of the recent meeting of the SBC Executive Committee in Nashville. I deplore the secretive spirit which seemed to dominate the meeting. We have every right as Baptists to expect more thoughtful, Christian courage on the part of our leaders than was demonstrated there.

The proponents of a creative Christian witness were once more silenced. May God increase their number and strengthen those who sincerely try to wrestle with the issues before the church today. This *must* happen. For the world will not forever tolerate our obvious and heart-breaking inconsistencies.

—MILLARD F. EILAND
Bethel

APPRECIATION

TO THE EDITORS:

On Monday of this week we blew out the candles on our 75th Anniversary cake. In many respects we had a wonderful anniversary year. You editors did much to keep our goals and plans in the minds of Southern Baptists. These could not have been executed as successfully as they were without your co-operation. Your interest in many instances led you to do far more than carry the articles requested.

Mrs. Mathis and members of our staff join me in this expression of appreciation to you for your part in Woman's Missionary Union's 75th Anniversary. Though Mrs. Fling was not our president during the anniversary year, I am sure she would like also to be included in our "thank you." Mrs. Fling is no stranger to WMU and is going to give us fine leadership. I hope she will have opportunities to become acquainted with you through your papers and personally.

—ALMA HUNT
Executive Secretary
Woman's Missionary Union

PRESENTS PERSONNEL PLAN

TO THE EDITOR:

One of the most important matters confronting Baptists today is that of finding pastors for our churches. Each church has a particular need which can be met, at least partially, by some pastor somewhere. Our problem is how to find this pastor.

A system has been suggested whereby biographical sketches of ministers would be on file. Churches desiring pastors could look through this file and select a person to contact. I see two errors in the system. First, ministers are personalities rather than biographies. Second, all too often such a

(Continued on page 16)

6 PER CENT SEMI ANNUAL INTEREST BONDS

of Konnoak Baptist Church, Inc. Maturing dates from six months to fifteen years. Part of a \$45,000 issue. Open to public.

— Contact —

KONNOAK BAPTIST CHURCH

Winston-Salem, N. C.

Lloyd W. Garner, Pastor

Phones:

Church, 788-7331 Pastor, 788-6014

FMB Realizes 15-Year Dream: Over 1,750 Missionaries Backed by \$20 Million Budget

In annual meeting in Richmond, Va., October 8-10, the Foreign Mission Board:

1. Voiced praise to God for the realization of a 15-year-old dream of having more than 1,750 missionaries overseas backed by a budget of more than \$20,000,000.

2. Appointed eight new missionaries for a total overseas staff of 1,795 (including 27 missionary associates).

3. Adopted a budget of \$22,133,031.96 for 1964, an increase of \$1,692,124.00 over that for 1963.

4. Accepted the resignation of Dr. Elmer S. West, Jr., secretary for missionary personnel, and elected Dr. Jesse C. Fletcher, associate secretary, to succeed him.

5. Revised the employment age range of missionary associates, setting it at 35 through 59.

6. Heard Dr. K. Owen White, SBC president, say that Southern Baptists

need to take a long, hard look at what they are doing at home and around the world to see if they need to change their methods or approaches in view of a changing world.

7. Honored Dr. Baker J. Cauthen at a luncheon in recognition of his 10 years as executive secretary. He responded by calling it "an anniversary of a team of men and women (some no longer among us) who have pulled together."

8. Heard a resolution adopted by the missionaries in Nigeria calling on Baptists to "acknowledge the fact that there is a serious moral problem involved in race relations," to "examine our attitudes and position in the light of New Testament teachings," and to "work toward the solution of race problems, realizing that only as these problems are solved can the Great Commission be fully carried out."

Fletcher Succeeds West as FMB Secretary

Dr. Elmer S. West, Jr., secretary for missionary personnel for the Foreign Mission Board since February, 1953, has resigned effective Nov. 15 to accept the pastorate of Ravensworth Church, Annandale, Va.



Dr. Fletcher

Elected by the board to succeed him is Dr. Jesse C. Fletcher, associate secretary.

As head of the board's personnel department, Dr. West directed the processing of more than 1,300 candidates for missionary appointment and witnessed the doubling of the number of foreign missionaries. To acquaint himself with personnel needs, he visited most of the 53 countries where Southern Baptists have mission work.

Dr. Fletcher was elected to the Foreign Mission staff in April, 1960. He has shared the responsibility of Dr. West and other associates in working with candidates for overseas service and with members of the board staff and personnel committee in the process of appointing new missionaries. Recently he has devoted much time to

counseling and interviewing mission candidates in the central and western parts of the country. He is the author of *Bill Wallace of China*, the biography of a missionary doctor who died in a Chinese Communist prison.

Mars Hill Enrolls 1,288, A 13 Per Cent Increase

The largest enrollment in the 107-year history of Mars Hill College, a 13 per cent increase over last year, has been announced by the former junior college which is just beginning its first year as a full-fledged senior institution.

A total of 1,288 persons—709 men and 579 women—registered for the fall semester.

North Carolinians constitute a majority of 874, but there are 22 other states, the District of Columbia and four foreign countries represented. Eighty-two of the state's 100 counties are represented.

As would be expected, most of the students are Baptist—1,022 to be exact—but 14 other denominations or faiths are claimed by students. Among these are 101 Methodists, 66 Presbyterians, five Catholics, two Buddhists and one Jew. Thirty-eight students claim no religious affiliation.



REV. AND MRS. STEPHEN W. DAVENPORT (standing), newly appointed missionaries to Argentina, give biographical data to Miss Carol Hunt, of the Foreign Mission Board's press relations office.

Mrs. Davenport

North Carolinian to Serve in Argentina

Mrs. Stephen W. Davenport, the former Bonnie Pearce, of Asheboro, and her husband were appointed missionaries to Argentina Oct. 10 in the final session of the Foreign Mission Board's annual meeting in Richmond, Va.

Mr. and Mrs. Davenport now live in Miami, Fla., where he is assistant pastor of Flagler Street Church.

Mrs. Davenport graduated from Mars Hill College with the associate of arts degree and from Mercer University, Macon, Ga., with the bachelor of arts degree and also attended summer sessions at High Point College and the University of Georgia extension in Columbus. She has taught school in Asheboro, Rolesville, and Randleman and Macon and Columbus, Ga.

She and Mr. Davenport, native of Columbus, met as students at Mercer. Married in 1952, they have four children, Kathryn Anne, 10, Sheila Jane, five, John Stephen, nearly four, and Shirley Jean, one month.

Mr. Davenport taught school in Franklinville for two years. During his first year at Southeastern Seminary, he preached in Franklinville Church as supply pastor two Sundays a month.

Unity Group Urges More SBC-ABC Cooperation

VIRGINIA BEACH, VA. (BP)—Prospects for greater accord between Baptists in the Southern and American Baptist Conventions are bright, but a merger of the two groups is unlikely in the foreseeable future, according to participants in a conference on Baptist unity here.

An unofficial gathering of pastors, laymen, college and seminary professors interested in wider Baptist cooperation drew 52 Southern Baptists, 23 American Baptists and seven from dually aligned churches.

Lawrence Slaght, pastor of the First Baptist Church, Lowell, Mass., told the group, "Recognizing something of the nature, depth and age of the chasm separating Baptists it would appear ridiculous if not almost indecent to suggest possible merger."

Slaght added, however, "If the Southern Baptist Convention brought its clear and positive theological standards, its strong associational concepts and its evangelistic zeal to such a merger, and if the American Baptist Convention brought its abilities in social action, its sensitiveness to those in other Christian communities and its democratic spirit, that move might well be another reformation."

The conference participants, all of whom were from the Eastern Seaboard, passed one resolution:

"We recommend that the American Baptist Convention and the Southern Baptist Convention, as an essential step to furthering mutual conversation and cooperation, distinguish between necessary and unnecessary territorial expansion on the North American Continent. An acceptable form of expansion is regarded as the ministry to those who lack a Baptist witness. An unacceptable form of expansion results from the beginning of competing churches in the same immediate area. We further recommend that home mission leaders of both conventions be advised of this statement and be requested to begin between themselves a discussion of ways to work together in the missionary witness to North America."

Blackwell Memorial Church, Elizabeth City, will dedicate its new \$175,000 educational building Sunday, Oct. 20. Dr. Ronald E. Wall, former pastor, now pastor at College Park Church, Greensboro, will bring the message of dedication. Open house will be held Sunday afternoon.

Bombed Church Gets \$2,000 From Home Mission Board

ATLANTA (BP)—The Sixteenth Street Baptist Church of Birmingham, Alabama will receive \$2,000 from the Home Mission Board to help repair its recent bomb damage.

Four young Negro Sunday School pupils were killed when a racist bomb shattered the church's building Sept. 15.

The church had given office space to headquarters for the Baptist education work of Southern Baptists in Birmingham until last June.

Guy Bellamy of Oklahoma City, Okla., secretary of the mission Agency's department of work with National Negro Baptists, said, "This \$2,000 partially expresses our sympathy in this tragedy and our appreciation to the church as our friends and co-laborers."

Fla. Secretary Has Heart Attack

Dr. John Maguire, executive secretary of the Florida Baptist Convention, suffered a heart attack Oct. 5 in Heflin, Ala. He is hospitalized in that city and will remain there for at least four weeks. Latest word from Mrs. Maguire is that the report of physicians is very encouraging.

Leland Royster Goes To Haywood Post from Mt. Zion Association

G. Leland Royster of Burlington, missionary in the Mount Zion Association for the past five years, has accepted a similar position in the Haywood Association, effective Dec. 1. . . . **Larry R. McClure** has resigned Mill Creek, Brunswick Association, to go to Cool Springs, Sanford, effective Oct. 28. . . . Faith Church, Gaston Association, called **James E. Williams** from Oakwoods Church, Wilkesboro, effective Oct. 13. . . .

Cabarrus Association changes: **Brookdale** has called **Donald Jordan**, formerly at Kinza Church, Stanfield, in the Stanley Association. . . . **Price Hatley** has resigned at Fisher Street. . . . **Robert Ledford** resigned Odell effective Oct. 8 to accept a call to Ansonville in the Anson Association. . . .

Sandy Run Association changes: **T. G. McAlister** retired recently at Faith and **Johnny Ferguson** was called to succeed him. . . . **William A. Stroud** is new Haynes Memorial pastor, coming from South Union Church, Westminster, S. C. . . . **Ralph Haynes** has retired at Tabernacle.

John C. Mangum is new pastor at Central Falls, Randolph Association and previously was pastor of Calvary, Lexington. . . . **R. Love Dixon** now is serving Bethlehem in Mecklenburg Association and previously was pastor at East Taylorsville. . . . **Ernest Bustle** has accepted a call to Mt. Vernon Church near Boone, leaving Jonas Ridge and Pineola, Avery Association. . . .

Kenneth Payton is new pastor at Ephesus, Tar River Association, and **Charles L. Padgett, Jr.**, is at Lea Bethel, Beulah Association. . . .

(Continued on page 22)

DISCUSSION GROUP

— Intercepted after one of his sermons during the annual week of preaching at Campbell College, Oct. 7-11, Dr. Henry Turlington (at right) holds an open-air conference with senior religion majors Danny Deaton of Maxton (seated) and Phyllis Rich of Rocky Point. Billy Giles, senior in business administration (standing left), is a member of Dr. Turlington's church, University Baptist, in Chapel Hill. Deaton is president of the Campbell Baptist Sunday School Union.



Korean Church Grew In Size, Outreach

"In 1958, Dr. and Mrs. Robert Wright moved into their new home in Pusan, Korea," said Missionary Charles W. Wiggs, in a letter recently.

"In their living room they began holding worship services and on the first Sunday 19 Koreans attended. This small church grew until they needed a larger building.

"A new Baptist mission church was built. The church membership has now grown to about 150.

"Recently I witnessed a great baptism service in the ocean just back of this church building. The church that started five years ago with 19 members was now baptizing 19 new believers.

"My heart was filled with joy to see these new believers come up out of the ocean to begin a Christian life in Korea.

"All disappointments seem to vanish when one has such an experience. Your local church had a part in this service—giving through the Cooperative Program helped make it possible for the Wrights to come to Korea, helped to build that church and helped make it possible for Koreans to hear the gospel, believe and be baptized."

(Charles W. Wiggs, a graduate of Wake Forest College, is a hospital administrator at Wallace Memorial Baptist Hospital, Pusan, Korea. Mr. Wiggs was born at Smithfield and served as interim pastor at Teachey. Mrs. Wiggs was reared in Edgecombe County and served as secretary at Meredith and Wake Forest Colleges.)

—TOM GREENE

Education Resolution Passed

In a resolution adopted at its annual meeting Oct. 9-10, the Neuse Association called on its churches to set up a special education committee in each church. The resolution was introduced by Mrs. Henry Belk of Goldsboro.

The resolution would give support to programs for quality education and for aid to students in securing a college education. Each is asked to name a committee to counsel with children relative to their school work and the importance of completing high school. A program for implementing the idea will be presented to the executive committee of the association at a future meeting.

WMU Board Enlarges Summer Camp Program

At its September meeting the North Carolina WMU executive board made provision for more weeks of state camps for Girl's Auxiliary members and planned leadership clinics for the training of associational GA and Sunbeam Day Camp workers.

A special committee appointed by the president, Mrs. A. L. Parker of Greensboro, studied the present WMU camping program in the light of past records, available facilities and present needs. Suggestions from this committee were reviewed by the promotion and finance committees. The following action was taken by the executive board:

The executive committee of the board was authorized to employ a camp director to have charge of all state GA camps.

Two extra weeks of state GA camps were added, providing the following schedule for the summer of 1964:

At North Carolina Baptist Assembly, Southport

June 15-20 Intermediate GA Camp
Junior GA Camp (for girls 11 yrs. old and above)

June 29-July 4 as a part of World Missions Week, GA house parties under the direction of the State GA director, as follows:

Intermediate GA house party
Junior GA house party limited to four girls from each church exclusive of those who come with a parent who is attending the entire World Missions Week.

Fruitland Camp, Hendersonville

July 6-11 Intermediate GA camp
July 13-18 Intermediate GA camp
July 20-25, July 27-Aug. 1, Aug. 3-8: 3 weeks of Junior GA camps limited to girls 11 yrs. old and above.

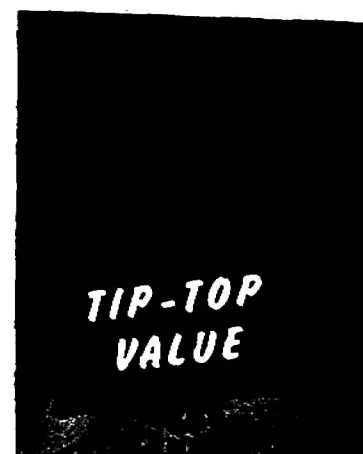
Registration for all GA camps must be made through the State WMU Office after Jan. 1. Each camp will be limited to 200 girls.

Conducted by the State GA and Sunbeam Band directors, there will be two clinics for the training of associational GA and Sunbeam Band Day Camp workers as follows: North Carolina Baptist Assembly, Southport—April 24-25 and Fruitland Camp, Hendersonville—May 1-2. Woman's Missionary Union will pay the expenses (travel, room, board) for each associational GA and SB camp director. Other camp workers may come at their own expense. Training will be offered in

staff orientation, counseling, recreational leadership, planning worship services, Bible and mission study teaching at camp etc.

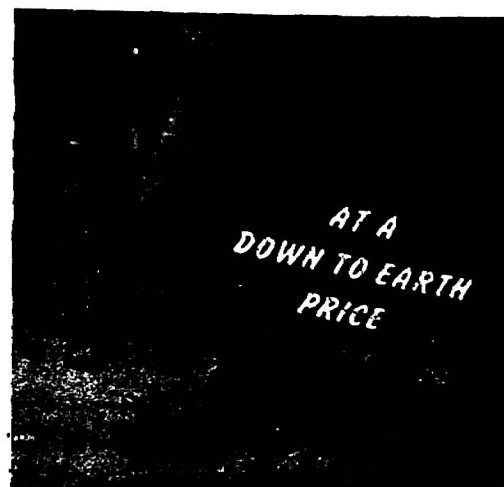
The aim of all WMU camps is to provide missionary education opportunities that will lead each camper to a better understanding of God's world plan and her place and responsibility in it.—MIRIAM J. ROBINSON

Snyder Memorial, Fayetteville, observed Charter Day Oct. 6 and at the same time entered a two-story addition to the educational plant. The new structure, costing \$75,000, contains three department assembly halls and 15 classrooms. The latest expansion places the value of the church's buildings and equipment in excess of \$750,000. The church was organized Oct. 4, 1949, with 160 charter members. Today there are more than 1,600 members. James C. Cammack is pastor.



YOUR SUBSCRIPTION FOR

Biblical Recorder



4 Cents a Week—Every Family Plan
5 Cents a Week—Club Plan

BIBLICAL RECORDER



SBC FAMILY IN SAN JOSE LARGEST EVER—The number of Southern Baptist missionary appointees studying in the Spanish language school at San Jose, Costa Rica, is the largest ever: 27 couples (with 67 children) and four single

women. They will serve in 12 countries through Central and South America. The four resident couples in San Jose give Southern Baptists a total of 145—66 adults and 79 children—a small missionary army with itself!

Our Readers Write

CHRIST AND RACE RELATIONS

TO THE EDITOR:

I think it is time someone pointed out what Christ had to say about race troubles and relations.

Jesus said, "But love your enemies . . ." (Luke 6:35a), and "thou shalt love thy neighbor as thyself" (Matthew 22:39), and again "A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another." (St. John 13:34). Jesus says that the world is our enemy, that all men are our neighbors and that God and the Kingdom of God is first, last and always basically love! Christ came to this world, lived in this world, taught men, preached and even died the horrid death of the cross—out of love! Paul implores us in Ephesians 5:2 to " . . . walk in love, as Christ also hath loved us. . . ." If we, as Christians, are to show the love of Christ in this world of hate, we must not stand for segregation, but against such racial discriminations.

Jesus said in Matthew 5:41, "And whosoever shall compel thee to go a mile, go with him twain."

Twenty to 25 years ago it was the blonde race that was superior and the Jews who were the inferior and the cause of the world's troubles? (Jesus was a Jew!) Today the white race is superior and the black or Negro race is inferior? Is this loving one's neighbor? Is this Christ's or even a Christ-like attitude? Is this Christ's love?

Wake up, Christian world, before it's too late!

—B. PAUL HORNE, JR.
Charlotte

WF STUDENT'S VIEWS

TO THE EDITOR:

As convention time is drawing nigh and supposedly all the factions of the convention have been heard from on the issue of election of the Wake Forest College trustees, I thought perhaps you might like hearing from a student.

I don't intend to delve into the details of divorce from the convention or of University prestige. I would like to express the view of many Baptist college students in North Carolina.

I well remember a day two or three years ago when the convention was called into special session to consider a proposal of the expenditure of \$45 million for our Baptist colleges. I also remember distinctly how anxious many fellow-students and I awaited the decision of the convention. Here was a chance for the Baptists of the state to really express their support for their youth. We felt that if we could give our whole lives for full-time Christian service, then at least the people of our denomination would be willing to see that we could obtain a decent education toward fulfilling that end.

As it were, the convention saw fit to reduce the goal to less than half that amount.

Naturally we were somewhat taken aback, but figured that perhaps God was working to an even greater opportunity. We have waited, and are now wondering if perhaps this is the big opportunity. Not that we aren't grateful for the convention's steady support, but let's face it: There are places where an education can be bettered than in our schools at present.

Since the convention still retains a majority influence in the proposed change, it will be difficult, to say the least, to face the questions that are sure to be asked by Baptist young people if some better proposal isn't presented in the event of rejection of the present one.

May we all pray that God's will be done in whatever is decided at Wilmington.

—HOKE SMITH, III, Student
Wake Forest College

POSTPONE ACTION ON W

TO THE EDITOR:

It has been my privilege to hear the president of Wake Forest College speak twice on the proposed change of (in manner of nominating and electing) Wake Forest trustees, and I have heard others from Wake Forest speak on this matter. Also I have read almost

everything that has appeared in the RECORDER on this subject and have discussed the matter with a good many people. I am convinced that our Baptist people are not of one accord on this matter at present.

Wake Forest is 130 years old and we hope she will live and serve in a great way for hundreds of years to come. Because of the work we all hope Wake Forest to continue doing, may I offer a few suggestions largely by way of questions?

1. Would it be wise to postpone definite action on this matter until 1964?

2. And appoint a good committee of some 9 to 12 to hear and weigh suggestions from Baptists and report their findings to the convention in its session in 1964?

3. If so, would it be well for the convention to adopt a resolution urging every Baptist in North Carolina to pray daily over this matter until our 1964 meeting?

4. Would it be well for the convention to ask RECORDER, *Charity and Children*, along with all our Baptist leaders and pastors, to keep this matter of daily prayer before all of us regularly?

One year is a short time in the history of an institution that we trust will live and serve for a thousand years to come. If one year could bring all our Baptists together, it would be time well spent.

—W. T. BAUCOM
Charlotte

Furman First S. C. Private College to Drop Color Bar

GREENVILLE, S. C. (RNS)—Furman University, a Southern Baptist institution, announced here that it will accept applications from "all qualified students" regardless of race.

The decision, taken by the school's board of trustees with one dissenting vote, made Furman the first private institution in South Carolina to adopt a non-discriminatory admissions policy.

From Miss America's Pastor

Not every day does a Baptist preacher — or any preacher for that matter—get asked to give a statement to the press about the outcome of the Miss America pageant. Such a possibility is so rare that how to respond under the circumstances was not even hinted at in any of my seminary courses. (I plan now to make a few suggestions to the curriculum committees of our seminaries on this point.)

Of one thing I am sure when Miss Donna Axum made me the new pastor of Miss America: It is impossible to feel satisfied with what you say to the newspapers. I've found some consolation in believing that what is meant has more importance than what is said. So for my own benefit, I have been trying to clarify my own feelings on the matter.

There was surprise first of all. Not that I doubted Donna's superb qualifications for this coveted title, but it's always hard to believe that an honor like that could happen to someone you know. Others may have possessed complete confidence about the outcome of the pageant, but I was surprised. And like someone else I know, for a while it seemed like a dream.

Then I was proud. And without apology I was proud. Pride is such an abused word that many people feel guilty about ever using it to describe their feelings. After all, isn't it one of the deadly sins? Without getting theological, however, let us take care to distinguish between a right and a wrong sense of values. To be proud of honorable achievement, to take delight in magnifying the talents and abilities with which one has been endowed is something that the Scripture both commends and commands. If some people prefer to call it pride and to abstain from it accordingly, let them have at it. They will not be the first or the last pious souls to prop up a falsehood in the name of religion.

Then I was embarrassed. All the reasons for my embarrassment were not clear. I just had a vague sense of uneasiness. In part, I am sure, because Baptists have always been a little suspicious of the cultural aspects of life. One facet of our tradition frowns on aesthetic values: art, music, and the dance. So when honor comes to a dis-

tinguished member of our Baptist family in these areas we applaud, but some have reservations. It is my earnest hope that people like Donna Axum can help us get over our childish embarrassment about the good and the true and the beautiful wherever they may be expressed. Perhaps the day is not far distant when all Baptists, without embarrassment and without shame, will unhesitatingly declare that Christ is Lord of all aspects and areas of life, nothing excluded.

To Donna Axum, therefore, and to other distinguished Baptist young people, I pay proud tribute. Their splendid courage is pointing the way across new frontiers for those of us who have been too timid and hesitant to lead out. Surely a better day is coming. (Dr. Don B. Harbuck, Pastor, First Baptist Church, El Dorado in the Arkansas Baptist.)



Money Talks Back!

They do me an injustice who say that I am the cause of all the woes in the world. I am an obedient servant, running on whatever errands I am sent. I am always under orders. Give me an opportunity and I will build the highways of peace by which humanity may enter the Kingdom of God. Loose me and let me go and I will build hospitals, train nurses, care for little children, comfort the aged, and provide food for the hungry. I serve all men with equal fidelity. Give me a chance, and I will train youth in the highest and holiest ideals of Christian democracy. Just a little of me is necessary to establish and maintain institutions that build character. Much of me is necessary if invested in police and penal institutions. Make me an ally of righteousness, and I will do much to bring the Kingdom of God. I am power. I am waiting to serve the Lord. — *The Open Door.*

Mark Twain often received photographs from men who believed that they looked like him. He got so many of these that he finally had his printer run off a few hundred copies of a letter:

"My Dear Sir: I thank you very much for your letter and the photograph. In my opinion you are more like me than any other of my numerous 'doubles.' I may even say that you resemble me more closely than I do myself. In fact I plan to use your picture to shave by. Yours thankfully, Mark Twain."

Plane passenger: "Can't you control that wild demon of a boy, madam? He just snatched off my toupee."

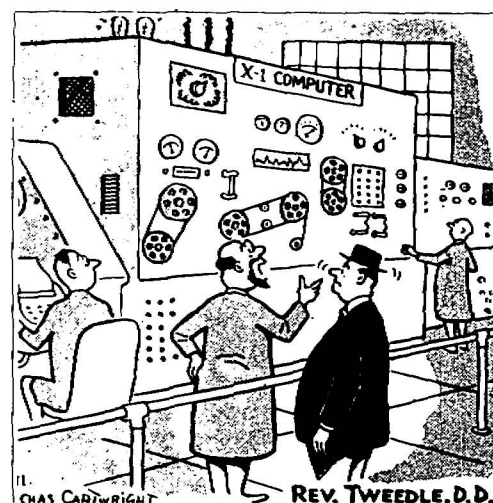
Mother, obviously relieved: "Thank heavens! For a minute I thought sure he had scalped you!"

SUPERINTENDENT: For this job we want a responsible man.

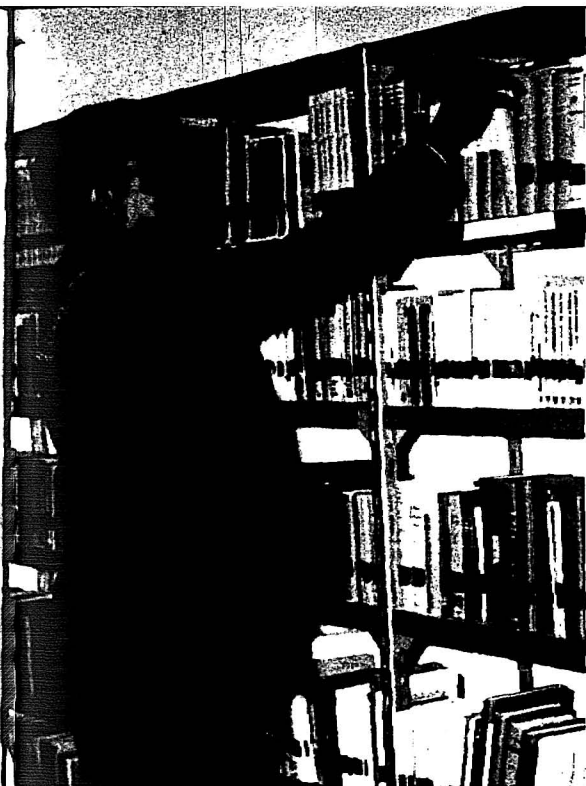
APPLICANT: That's me. Wherever I have worked, if anything went wrong, they told me I was responsible.

Smith, whose legal expenses had been quite high, met his lawyer on the street. "Nice day, isn't it?" he said. Then, on second thought, he added quickly, "I'm *telling* you, not *asking* you."

A teacher annoyed by his clock-watching students pasted a cardboard sign over the clock which read: "Time will pass. Will YOU?"



"Of course, no computing machine is equal to the problems of taking over a pulpit. We don't anticipate that breakthrough for several years!"



MAYOR MSANIFU KOMBO of Mombasa, Kenya, inspects the biblical section of the Mombasa Baptist High School library. Later he and other officials present for the occasion heard an explanation of the Baptist doctrine of separation of church and state from Missionary A. Roy Milligan.



MOMBASA Baptist High School is located on eight acres of Mombasa Island, Kenya. The new building contains an auditorium, an office block, a science laboratory and four classrooms.

New School Dedicated

Kenya Leaders Welcome Purpose Of Baptist School in Mombasa

"We have undertaken this adventure in Christian education with the total needs of youth in mind," said Missionary A. Roy Milligan, administrator of the Baptist high school in Mombasa, Kenya, as he welcomed people of several races to the formal dedication of the school recently.

He said the school is "a dream come true." When Southern Baptist missionaries first came to East Africa in 1956, they resolved to enter into the fields of medicine, education, and church

evangelism, he explained. They have accomplished all three goals.

Mayor Msanifu Kombo, of Mombasa, cut the ribbon to open the school, and J. D. Otiende, minister for education for Kenya, delivered the main address.

"I most heartily welcome the stated purpose of this school, which is to educate youth in a Christian environment and to co-operate to the fullest extent with the education department of Kenya," Mr. Otiende said. He promised that, while there is much talk about nationalizing all schools in Kenya, the new Baptist high school would be exempt because of its unique position in not receiving financial aid from the Government and because of its efforts to maintain high academic standards.

Ralph W. Harrell, treasurer of the Baptist Mission of East Africa (organization of Southern Baptist missionaries in the area), responded to Mr. Otiende's address: "In shouldering the heavy responsibility of leading these young pupils through their maturing years, we are but putting into practical expression the exhortation of the great teacher, Jesus Christ, as he commanded his followers to go into all the world—teaching."

Following the dedication the dignitaries were served tea in the Milligan home, where missionaries had an opportunity to talk informally with them and to re-emphasize some of the fundamental principles of Baptists.

Opened last January with 36 students, the school met in rented quarters until its permanent building was completed.



MISSIONARY RALPH W. HARRELL, native of North Carolina, responds to the address by J. D. Otiende, minister of education for Kenya, at the dedication ceremonies of the new school.

THE FIRST STUDENT BODY is pictured with Mayor Msanifu Kombo, left center, and J. D. Otiende (with walking stick), minister of education for Kenya.



Repentance and Christian Forgiveness Held Chief Need of Church Bombers in Birmingham

BIRMINGHAM, A.L.A. (RNS)—Chris McNair, whose 11-year-old daughter died in the bombing of 16th Street Baptist church, said here that while he would like to see her murderers brought to justice, their "chief need is for repentance and Christian forgiveness."

Mr. McNair, a professional photographer, is superintendent of the Sunday school and a past president of St. Paul Lutheran church in Birmingham, a congregation of the Lutheran Church-Missouri Synod.

Denise, an only child, and her mother held membership in the Baptist church. The youngster and three young companions died in the blast.

"God has given man the intelligence to build a true democracy," Mr. McNair said in an interview. "Now it's up to us to pray that the spirit of Christ will move the hearts of people to act wisely. I firmly believe that the Gospel of Jesus Christ has the answer to our problems."

The Rev. Joseph Ellwanger, pastor of the Lutheran church, described the father as a "consecrated Christian worker." He said he had visited families of the other bombing victims and was amazed "at the ability of the Negro community to continue to love people of the white race."

Ft. Worth Church Lowers Bars

One of the largest Baptist congregations in Ft. Worth, Texas, has voted to accept persons for membership regardless of race or color. Acting on unanimous recommendation of its 27-member board of deacons, the church voted 340-3 to accept non-whites. The 2,000-member church is adjacent to Texas Christian University. The congregation was told by its pastor, Dr. James Harris, to "face it head-on and set a policy . . . or wait until a person presents himself for church membership and face it another Wednesday night. It is my idea that if we wait, we will not feel any different than we do tonight." Dr. Harris pointed out that Negro students now attend TCU and some may wish to join University Church. (RNS)

"After all, it is not what is around us, but what is in us; not what we have, but what we are, that makes us really happy."



Appreciation From SE

The following letter was received from Dr. James H. Blackmore, newly-elected director of public relations at Southeastern Seminary:

Dear Friends:

On behalf of Dr. Binkley and of the entire Southeastern Seminary family, may I thank you for the fine articles and picture on the seminary which you have in the Oct. 12 issue of the RECORDER.

The cover picture is of excellent composition and is quite characteristic of President Binkley — except none of us can remember seeing him sitting down outside with his hands folded! This was good, however, for it identifies the man with the campus and is itself a portrait of his principle of "creative continuity."

Roger Branch's article is superb. Again the man speaks out of it. Dr. Binkley is especially pleased that you used the picture of his father. Also we are grateful for the news releases on the inauguration and on my coming to the seminary.

It was thoughtful of you to send over the extra copies. They were made available at the close of the chapel service this morning.

Sincerely

—JAMES H. BLACKMORE
Director of Public Relations
Southeastern Seminary

P. S. The extra color looks good. Do it again.

ON THE COVER—Each week end hundreds of "week-end pastors" fan out over the state. They come from our seven Baptist colleges and Southeastern Seminary. Churches benefit from their services and the men are assisted in their educational struggle by serving the churches. (Photo by Floyd Craig).

Names in News

Alfred Carpenter, Former Chaplain's Secretary, Succumbs

Alfred Carpenter died in Georgia Baptist Hospital, Atlanta, last week three years after his retirement as director of the Home Mission Board's Division of Chaplaincy. Death resulted from a series of heart attacks and complications.

Dr. J. D. Grey, pastor of First Church, New Orleans, has returned home after 20 days in Southern Baptist Hospital, New Orleans, following spinal surgery to correct a pinched nerve.

Paul S. James of New York City will drop his pulpit ministry Dec. 15 at Manhattan Church to give all his time to directing Southern Baptist mission work in the metropolitan area. He is doing so at the request of the Home Mission Board. James, first vice-president of the SBC, has been both pastor of the church and director of mission work since 1957.

City View Church, Winston-Salem, is building a four-unit, contemporary style church home on a 10-acre plot on Highway 158 east, two miles from the city limits. Ground breaking was held Sept. 29, climaxing a seven-year effort. The \$220,869 plant is expected to be ready for use in October, 1964. The church is designed as an island surrounded by drives and parking areas for easy access. The sanctuary will seat 500. Two more educational buildings are in the long-range plans.

Three New Missions Reported

Dr. E. L. Spivey, director of the 30,000 Movement for North Carolina, states that three new missions have been reported to him.

Stough Memorial Church, Pineville, is sponsoring Keffeville Mission.

Bethel Street Mission in the Catawba River Association is being sponsored by Mount Home Church, of which Phillip Duckett is pastor.

R. S. Liner reports the organization of Sunset Hills Convalescent Homes Mission by the Union Grove Church, Kernersville, where he is pastor. The new work began September 15.

104 Baptisms in Only 14 Months

In the first 14 months after its organization with 30 members, the Baptist church of La Serena, Chile, baptized 104 persons—and this without ever having a pastor!

"That is indeed a momentous victory, a notable miracle," says James H. Bitner, Southern Baptist missionary who makes occasional trips to the church from his home in Valparaiso, more than 200 miles away. "To visit this enthusiastic church is like rolling back the centuries and walking into the midst of the first church of Jerusalem in the months that followed the outpouring of the Holy Spirit."

One Concerned Woman

The church traces its history to 1956 when a woman social worker, an active Baptist in Santiago, got her family to move to La Serena because of the urgent need for establishing a Baptist witness in the north-central zone of Chile. She took a job with the state penitentiary in La Serena; her husband, a dentist, is director of the national health service in the zone. Their home was the Baptist meeting place for three years.

From 1957 until the organization of the church last year, the La Serena work was a mission of the Baptist church in Valparaiso; and Mr. Bitner and Chilean Baptist leaders have been visiting several times a year for evangelistic services, study courses, and help and encouragement in other matters. Except for this, the work has progressed entirely under lay leadership. Mr. Bitner says nine factors have contributed to the La Serena "victory":

1. A chain of prayer daily at noon and a special prayer service each Friday evening (the best-attended service of the week).
2. Realization that the church is a witnessing fellowship and effort to maintain the family relationship of mutual love and concern.
3. The practice of stewardship in sharing responsibility, giving, and training.
4. The practice of New Testament evangelism in personal work, including family service night on Thursdays when each home becomes the center of evangelistic effort.
5. Stability of leadership and preparation of the leaders.
6. The teaching of the art of worship and of respect for the house of God.
7. The practice of early baptism and taking the new Christian under the care of the church for further instruction.
8. An emphasis on missions and the ur-

ESTER DE PIVA (center) got her family to move to La Serena, Chile, in 1956 because of the urgent need for establishing Baptist work in the north-central zone of the country. Her husband, Manuel, a dentist, and their two daughters have helped develop the work into a strong church which baptized 104 persons in its first 14 months—without a pastor!



gency of unreached areas. (The church is building a mission on property it recently purchased.)

9. Social implications, as the congregation cuts across social strata (particularly significant in Latin America where social and economic levels are sharply divided, Mr. Bitner says).

Ordinations



Mr. Dillon

WINT DILLON

Cherry Point Church recently ordained Wint Dillon, who is now serving as pastor of Smyrna and Sealevel churches, Atlantic Association. A West Virginian, Mr. Dillon is married to the former Shirley Gosnell of Charleston, S. C.

BILL BALLOU

Bill Ballou has been ordained to the ministry by First Church, Jefferson, which has called him as pastor and of which he is a member. A native of Lansing, he is a senior at Fruitland Institute. He is married to the former Virginia Lyalls also of Lansing, and they have four children.

J. R. WASHINGTON

J. R. Washington, new pastor of Wilmore Street Church, Greensboro, has been ordained by Southside, Greensboro.

Time to Worry About the Hereafter?
Send for "CREATION GOES ONWARD"
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Production Problems

By Jim Griffith

A book entitled, "8,000 Revs a Minute" deals with racing cars and not the ministerial output of theological colleges.

Pulpit

To Pew

In fact, our colleges and seminaries report a decline in the number of young men entering the ministry.

In years to come, this could result in a shortage of ministers—though I understand that even now some churches feel they have one more minister than they need.

Why aren't more young men entering the ministry? Surely God is still calling, but they may not be listening.

The requirements for the ministry are demanding: a minister must be willing to stomach more than fried chicken. He is expected to be an able administrator, a profound preacher, a perpetual pastor, and a powerful promoter.

Of course, no minister can be all things to all men. But he can be one of God's good ministers if Jesus Christ is all things to him.

Does every family in your church have an opportunity to read the **BIBLICAL RECORD-ER**?

Our Readers Write

(Continued from page 7)

sketch is far from an indication of what the person really is. For example, a truly dedicated man may reach the age of 50 without making any great show of progress. This could be due to the fact that through his dedication he has purposely taken small churches who needed his many talents. While in truth he is a most capable minister, to a pulpit committee his sketch would spell failure. They would quickly pass on to see who else is on file.

I would like to present what I believe to be a better plan.

First, who should be responsible for placing ministers? The Convention? I say it should be the ministers. We should, as a group, have compassion for a congregation that is sickly in one area of work or another and see that a minister strong in that area is made available to this congregation. Can this be done? Yes!

Our ministers are already organized along associational lines. Within each association we would have a dean. He would have a committee called the dean's committee. Any minister desiring to make a change would make it known to a member of this committee. This would be reported at a regular meeting of the committee where this minister's qualifications, talents, present work, and his biographical sketch would be compared and discussed.

Each state convention would have a chairman of deans. About once a quarter the associational deans would meet with the chairman to compare available candidates with their needs. Each would then return with a list of *bona fide* candidates which he would turn over to the pulpit committees within his association. From there on it would be a matter between the candidate and the church looking for a pastor.

The chairmen of deans of the state conventions would compare notes in the same way for those desiring to make interstate changes.

Now the question arises, "What shall we do about young ministers in seminary or just graduating?" These men should serve as interns with an older pastor for at least a year. When I moved back to North Carolina after having served in the air corps for three years and after having served ABC churches in Wisconsin for six years I was behind in SBC methods. Fortunately I had the privilege of working with a ThD, a graduate of Southern Seminary. I served as music and education minister and my wife as church

secretary. During this period of almost a year we learned much about operating SBC churches. When the church we now serve was ready to call me as pastor I was capable of taking over the work and I had a pastor who could vouch for my dedication and abilities. Needless to say, this has been a most successful pastorate.

The intern is not to be confused with associate pastor. In fact an associate pastor might supervise the work of the intern. The young minister will be under the watch-care of a seasoned pastor, and in view of the association dean. He will be in line for a place of service, well equipped for the task, and will have a pastor to vouch for his dedication and abilities.

—GEORGE M. BISHOP, Pastor
Penn Memorial Church, Reidsville

SUPPORTS PROPOSAL

TO THE EDITOR:

As you may know, I had two very happy terms of duty at Wake Forest College. The first went back to the 30's and early 40's as a teacher at Wake Forest in Wake Forest. After the World War II years were over, I spent 10 years at Duke and then went back to Wake Forest as dean of the college when it moved to Winston-Salem and had another very rich and fruitful experience. I tell you all this merely to say that I have a legitimate, sincere and abiding interest in the welfare of Wake Forest College.

It goes without saying that I have noted with interest in the press and have talked with some of my Wake Forest friends about the trustee proposal that 16 of the 36 trustees be nominated on a somewhat different basis than the traditional procedure of the past. It strikes me that this is altogether a healthy movement, and I approve of it heartily. Wake Forest College, although it is obviously a Baptist institution, and has stayed close to the denomination, has for a long time, and particularly since it began its move to Winston-Salem, developed friends in many other areas, not only non-Baptist areas, but in Baptist areas outside of the state. Wake Forest is easily regarded as *the* Baptist College on the Atlantic Seaboard, and it may be *the* Baptist College anywhere. I believe that it is high time that the trustees' base be broadened to be allowable to the college to include some interested and knowledgeable Baptists from other states and to allow some Christians of other denominations to serve with the board of trustees.

Should we not as educators and Christians be gladdened by the enlarged support that has come in recent years to the college. It is stronger than it has ever been. So far as I know, not one of these interested parties, be they individuals or foundations, has ever given the slightest evidence of wishing to change the nature of Wake Forest.

As an educator, and particularly as one who has worked at Wake Forest College on two occasions, and who still has many, many friends there, and who still has very much affection for the institution, I sincerely hope that the Baptist State Convention this fall will approve the plan which has been approved by the college trustees.

—WM. C. ARCHIE, Director
State Board of Higher Education
Raleigh

MOTIVES IN GIVING

TO THE EDITOR:

One of the most tragic acts by a Christian is when he stops giving when things are not going his way in the church. In effect he is saying, "I will not give unless I can have my way." Many ministers have encountered such spirits.

Now we have come up against such a philosophy in our colleges. It is being purposed that we elect trustees outside the Baptist faith. The idea behind the movement is that there are men of other denominations who would give huge sums of money if elected to the post of trustee or put in a position of authority. Here then is the old damnable philosophy just mentioned. They are not willing to give unless "they can run things." It would seem to me that if one were so liberal he would give without any such demands. The philosophy that "one can buy his way to the top" is indeed strange to Baptist. Jesus said that if one would reach the top then he must go to the bottom by being a servant.

The way to reach the top then is for one to serve the Baptist faith. We have plenty of good Baptist men and women who have served and are serving well their faith. These belong at the top.

Have we come to the day when we "despise small things"? Must Wake Forest become rich to become great? Our Lord called "not many mighty, not many wise, and we might add, not many rich." Our Catholic friends seem to get along well running their own schools. They produce a good Catholic image too. Is this too much to ask of our college officials. I will vote "no" against their proposal.

—DAVID E. MILLER
Fayetteville

FAVORS CAPITAL PUNISHMENT

TO THE EDITOR:

Concerning the Christian Life Committee's recommendation for the abolishment of capital punishment, not one word from God's word was given as a base for their decision; but it seemed to be based on conformity to the times and the opinion of men.

Although capital punishment has already passed into the shades of oblivion, our do gooders keep heckling our legislators to abolish it.

In Ex. 20: 13 God says, "Thou shalt not kill." In Ex. 21: 12 He says, "He that smiteth a man so he die, shall surely be put to death." In Mt. 5: 17, 18 Jesus said, "Think not that I came to destroy the law, or the prophets; I came not to destroy, but to fulfil, I say to you, till heaven and earth pass, one jot or one tittle, shall in no wise pass from the law, till all be fulfilled."

Jesus came to save the souls of men, not their bodies. Since his body was nailed to the cross for our sins, and since the thief, though saved by belief, died on the cross for his sins, though Jesus stands ready to save all who repent, believe and trust, the brutal rapist and murderer should pay the penalty for his crime against innocence and God's law, with his life, thereby eliminating the hazard that he holds over innocence and society.

—JOHN S. HILDEBRAND
Hickory

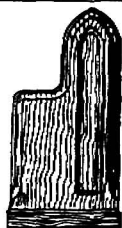
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Sunday Funerals Create Hardship

Ten years ago the Winston-Salem Ministers Association issued a statement on a general policy to improve the planning of funerals. In the set of recommendations the tenth one stated that there should be no funerals conducted on Sunday. You might well imagine how the general public reacted. Uncomplimentary remarks were made about the ministry, some of which, no doubt were true.

Best From Church Papers

This item was singled out for a strong attack, yet most of those on the attack did not stop to consider all the facts. Leaving the minister out of this, let's look at some of the others involved.

Sunday grave digging is a problem. Some unions forbid it, which poses a problem where you are not allowed to leave a grave open over night. Where it is allowed, the cost is sometimes almost double.

The florist is required to work from early morning, right up to the time of the funeral, and even during it.

The officers of the law are required to direct the traffic, and usually those with the day off are called back for this. It is well to remember that it is Sunday traffic they must direct.

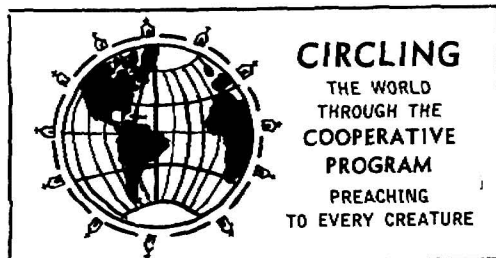
Obviously, the funeral director is tied up with the service for almost all, if not all of the day.

The organist, who normally has a full day on Sunday, has this added responsibility.

The janitor has additional duties on a day that is already a busy one for him.

A large number of persons are kept from the worship services in this preparation and I do not feel that anything short of an emergency is justified in doing that.

—JACK BRACEY, Pastor
First Church, Spring Hope



Nancy Brooks Defeats Handicap to Win Crown

It was a big day at Benton's Cross Road Church when Nancy Brooks was crowned Queen in a GA coronation service recently.

It's not that GA Queens are a rarity although the step requires a lot of memory work and preparation. But, "It is quite an accomplishment for a 14-year-old blind girl," as associational GA director, Mrs. Martin McGee, notes.

Miss Brooks attends the State School

for the Blind, Raleigh, where she maintains an A average scholastically and is active in extra-curricular activities. She studies piano and voice and is a member of Girl Scouts. She is the daughter of Mr. and Mrs. Lamar Brooks, Route 2, Monroe.

Eighteen other girls were recognized in the coronation service including one Queen-Regent-in-Service, Bonnie Belk. Mrs. Parker Helms and Mrs. D. C. Price are intermediate GA counselors.



asked
the two-year-old
daughter of mission-
aries to Japan after she
heard the Christmas story.

Make a gift to Christ through the

Lottie Moon
Christmas Offering

Christian Love

Lesson for October 27

Lesson Text: I Cor. 12:31b-13:13

The most important word in the practice of our religion is "love." When we try to say what God is like the first phrase to come to mind is "God is love." When we consider our proper response to God's activity in our lives we think of love. When we think of our Christian moral responsibility we think of the duty to love. The word was often on the lips of Jesus and Paul never wrote about the Christian faith without some reference to it.

As it is used in the New Testament, the word "love" refers to a very different thing from what it does in common usage. So far as the Bible is concerned, the root of all genuine love is God's unmerited grace bestowed upon men. Love is not simply a response to certain desirable qualities in another person. It is beneficent concern for that person in spite of all his undesirable qualities. It can originate only with God. Apart from God's activity in us we are utterly incapable of love. But by his grace it becomes the dominant factor in our lives.

Gifts of the Spirit

Chapter 13 in I Corinthians is universally regarded as one of the most beautiful passages in the Bible. It is highly improbable that Paul simply dictated it on the spur of the moment as he did the rest of the letter. It was carefully worked and polished. Yet it fits in perfectly with the rest of the letter. Everything in this chapter has direct reference to the situation that existed in the church at Corinth when Paul wrote.

The background of this magnificent chapter is a discussion of a problem that was troubling the Corinthians. Chapters 11-14 of the letter deal with Christian worship. Chapter 11 discussed certain conduct of women in the services and the celebration of the Lord's Supper. Chapters 12-14 discuss the gifts of the Spirit.

Apparently the Corinthians were divided on their attitudes toward the gifts of the Spirit. A gift, in the sense in which the word is used in this passage, is the ability to do something which hitherto we have not been able to do. It is not a natural talent so much as it is a power bestowed by the grace of God. The Corinthians apparently considered the highest gift to be that of speaking in unknown tongues. In chapter 12 Paul emphasizes that there is a

variety in the gifts but that they all come from the one Spirit. Since they all come from the one Spirit they are all necessary to the church. In chapter 13 he describes the gift of love as the highest of all. In chapter 14 he insists that the gift of tongues is the least valuable of all.

Value of Love (13:1-3)

"Tongues" is another term for languages. Perhaps those who were speaking in tongues were suggesting that the language they were using was that of the angels since no man could understand them. Paul says that, contrary to what was going on in the church of Corinth, the ability to speak every possible language, even the one of angels, is useless if the person does not have love. There would only be useless noise, communicating nothing.

In verse 2 he compares love with other gifts mentioned in chapter 12: prophecy, mysteries, knowledge, and faith. These too, even though he considers them more important than tongues, are useless apart from love. This statement, particularly the phrase about moving mountains, reflects the words of Christ (Mk. 11:23).

In verse 2 Paul has referred to ways of speaking and to attitudes. In verse 3 he turns to the overt, active expressions of faith. No matter how charitable I may be, he says, without love it means nothing. The reference to the burning of the body is a difficult one. It may refer to self-torture for the faith, although this is unlikely because there is nothing else in Paul's writing to suggest that such is an act of piety. It may refer to a person selling himself into slavery for the sake of another, an event which would be unlikely. More probably it means that even martyrdom, dying at the hands of others because of loyalty to the faith, would be useless without love.

Characteristics of Love (13:4-7)

Nowhere in the New Testament is the word "love" defined. Rather the New Testament speaks of the things that a person does when he loves. It speaks of the characteristics of love, of the consequences of love, of what love avoids. In this description Paul is quite consistent with the general New Testament pattern.

It is significant that an emphasis is made on the cohesive force of love. Those things which love avoids are things that create barriers between people. Those things which it positively seeks are things that bind people together. This emphasis would be very important to the Corinthian church which was torn by divisions, both personal and theological. It would also be very important for modern churches which seem to manifest the same spirit of divisiveness. And beyond the church, it would be important for Christians in their relationship with people outside the church. It would go a long way



By
Roger H.
Crook

Dr. Crook is professor of religion at Meredith College and also serves as pastor of Mount Olivet Church in Raleigh.

toward resolving some of the difficulties which we encounter in the area of race relations, of economic conflict, of community divisions and the like.

Third, although this passage is beautifully poetic, it is not mere sentimentality. It hints at no loveliness in the object of love. It does not even say what the object of love is. It has nothing to do with the quality of the object of love. If it did, then our duty to love would vary depending upon the object. Rather Paul speaks of the qualities of the person doing the loving. These qualities, he insists, are to be a constant factor in the life of the Christian.

Permanence of Love (13:8-10)

The first statement in this paragraph summarizes the idea that Paul has in mind: "Love never ends." The King James translation is misleading to modern readers. We think of "fail" as the opposite of "succeed," and therefore think that by this statement Paul is saying that love always succeeds. That is exactly what he is not saying. "Fail" also has the meaning of giving out, stopping. And Paul is really saying that even when love does not succeed in the sense of accomplishing certain desired results it still does not stop. The Christian goes right on loving even though he suffers defeat.

By contrast, all the other gifts of the spirit are temporary. They are gifts which are valuable in this present age as Christians try to minister to one another and to those outside the church. But their function is limited to this world. Love, on the other hand, is not thus limited. It is the one enduring gift.

Fulfilling of Love (13:10-12)

The fulfillment or the completion of love Paul sees to be characteristic not of this world but of the age to come. In verse 10 he makes a contrast between the perfect and the imperfect, in verse 11 between maturity and immaturity, and in verse 12 between clear vision and distorted vision. Paul regards the very best that man can do by way of service to God as imperfect, immature, and distorted. But in the world to come the limitations which make this true will be gone. It is for this reason that Paul could write such a statement as he did to the Philippians: "For me to live is Christ and to die is gain."

This is not to suggest that the gifts of

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Advanced Leadership Courses Available

Now available upon request by qualified WMU leaders and members who hold a current basic leadership card are the following Advanced Leadership courses: Advanced WMS, YWA, GA and Sunbeam Band courses, convention-conference attendance-evaluation, prayer, world awareness, sharing possessions, and Christian witnessing.

Anyone is eligible to take the last five courses who holds any current leadership card. For the advanced course in organizational work, a basic leadership card in that particular organization is required.

These courses are *purposely* planned to be difficult enough to merit the title "Advanced." They demand an extra amount of reading and research, studying and doing. No more than two may be taken in any one year. All of the work is to be done individually at home—no meetings, no classes, no two people working together.

The information gained from any of the Advanced Leadership courses

knowledge, prophecy, and the like are valueless. He has already established that they are necessary in the Christian community. It is by means of them that we grow in our ministry and that we help one another. The coming of the new age, therefore, does not mean a sharp discontinuity from the present world. It means rather that that which we are seeking under the limitations of this present world, and which therefore at best can be achieved only partially, will in the world to come find its fulfillment.

Since love, then, is the one enduring quality, all of the other gifts are instruments of love. Within the Christian community those who are bound together by love share with one another their understanding of the will of God.

Supremacy of Love (13:13)

The time is coming when faith will be replaced by knowledge and hope by realization. But love will not be superseded. Since such is the case, love is the greatest of the three. This is not simply because it lasts longer but because it alone of the three cardinal Christian virtues is known in its fullest sense in this world as well as in the next.

This is Paul's answer to the Corinthians who were disputing over the hierarchy of gifts and placing supreme value upon the gift of tongues. It is also his answer to current difficulties in the church arising out of jealousy over position, prestige, influence. It is his answer to the question of what is our greatest obligation as Christians. It is his answer to the ills of the society of which we are a part. It is not a simple answer but it is the only adequate one.

will better prepare the leader for work in any church organization for it will add to her store of missionary knowledge and deepen her spiritual life.

The following leaders completed one or more of the advanced courses during the past year:

Atlantic Association—Mrs. George E. Thompson, Morehead City, First—YWA.

Cabarrus Association—Mrs. Hulon Hill, North Kannapolis, GA.

Chowan Association—Mrs. Frank Bray, Woodville, *Prayer and Sharing Possessions*.

Gaston Association—Mrs. W. W. Daves, New Hope, Mrs. Joe Moore, Belmont, First, and Mrs. Harold Strickland, Gastonia, Temple, *Convention-Conference Evaluation*.

Kings Mountain Association—Mrs. Robert R. Mull, Poplar Springs, GA.

Neuse Association—Mrs. Gilmer Cross, Goldsboro, First, *Prayer and Convention-Conference*.

Robeson Association—Mrs. Marvin Shooter, Rowland, WMS.

Sandy Run Association—Mrs. C. P. McMahan, Forest City, First, *Prayer*.

South Roanoke Association—Mrs. Clem Garner, Greenville, Memorial—WMS and *Convention-Conference*.

Transylvania Association—Mrs. Jim Peterson, Brevard, Calvary—WMS.

West Chowan—Mrs. J. A. Smith, Mt. Carmel Church—YWA and *Convention-Conference*.

The course entitled *Convention-Conference Attendance and Evaluation* is based upon attendance, for the entire scheduled time, at one of the following gatherings: the annual meeting of Women's Missionary Union, auxiliary to the Southern Baptist Convention, which meets next at Atlantic City, May 18-19; the WMU Conference at Ridgecrest; the WMU Conference at Glorieta. Application for this course must be received before the time of the meeting.

All courses are free upon request from the state WMU office. Write for further information and application blank. Application blanks are sent only to individuals, not to conference or organization groups.

—MIRIAM J. ROBINSON

1964 Choir Festival Information Released

(Joseph O. Stroud, Church Music Department secretary, has released the following announcement concerning 1964 Choir Festival materials.)

The Church Music Department regrets that the 1964 Choir Festival booklets are late this year. These materials are in the hands of the printer and should be in the mail in the next few weeks. We are listing here the required music for the state festivals in hopes that this will be of some immediate service to you.

REQUIRED MUSIC FOR JUNIORS

(Statewide Festival)

From the "Junior Musician," October, November and December, 1963

I Will Sing Unto the Lord
William J. Reynolds
Broadman Press # JF 002

Four Little Lambs
Robert Graham
Broadman Press # JF 003

The Children Come
Mary E. Caldwell
Broadman Press # JF 004

Anthems

My Jesus Is My Lasting Joy
Dietrich Buxtehude
H. W. Gray Co. # 2727

Hosanna to the Son of David
Healey Willan
Concordia # 98-1118

A Prayer of St. Richard of Chichester
L. J. White
Oxford # 44 P 033

Hymns

There's A Song in the Air
Holland-Harrington
Baptist Hymnal # 69 (Stanzas 1 and 4)
God Who Touched Earth with Beauty
Edgar-Lowden

Baptist Hymnal # 45 (All Stanzas)

REQUIRED MUSIC: YOUTH FESTIVAL
From "Church Musician"—December, 1963
Break Forth, O Beauteous Heavenly Light

Bach
H. W. Gray Co. # 1479

Anthems

Almighty God of Our Fathers
Will James
B. F. Wood Music Co. # 569

Jesu, Word of God Incarnate
W. A. Mozart
Belwin # 717

My Shepherd Will Supply My Need
Virgil Thompson
H. W. Gray Co. # 2046

Sing Alleluia Forth
Charles T. Talmadge
Galaxy # 1939

God's Word Stands Sure Forever
H. Max Smith
Broadman Press # 485-37025

Hymns (All Stanzas)

All Glory, Laud, and Honor
Orleans-Teschner
Baptist Hymnal # 151

Just As I Am, Thine Own to Be
Hearn-Barnby
Baptist Hymnal # 249

Large Number of Pastors and Laymen in State Sign Statement Opposing Wake Forest Trustee Proposal

(The following statement, signed by 286 North Carolina pastors and laymen whose names appear at the bottom, is being printed at the request of this large number of Baptists. The number signing the statement was limited to Baptist pastors, many of whom are Wake Forest alumni, and to laymen, all of whom are alumni of the college.)

I. INTRODUCTORY

For the past several months it seems no stone has been left unturned by the administration and some Wake Forest College alumni to convince North Carolina Baptists that the college must operate under less Baptist control in order to get \$69,000,000.

The \$30,000 Carmichael-McCutcheson survey started the ball rolling. Dr. Carlyle Marney followed up with his approval in his recent address to the trustees of North Carolina Baptist institutions at the Robert E. Lee Hotel, Winston-Salem, North Carolina. Judge Hayes, in a lengthy article, published in the *BIBLICAL RECORDER* and *Charity and Children*, added his support. The June 30th issue of the *Charlotte Observer* reports: "Representatives of several Wake Forest alumni groups met with the school's president at Winston-Salem, Saturday, and hammered out a plan for persuading the Baptist State Convention to allow 16 non-Baptist or out-of state residents on the school's board of trustees. The plan would involve dividing North Carolina into precincts and using Wake Forest alumni in them to send delegates favorable to such a change to the meeting of the convention in November in Wilmington. The plan was the latest development in an effort by the alumni to remove Wake Forest from the total control of the Baptist State Convention. The existence of such an effort was made known about a month ago." (*Charlotte Observer*, June 30, 1963.)

Urgent Campaign

This was followed by an urgent appeal from Dr. Tribble in the June issue of the *Wake Forest Magazine*, page 7, as follows:

"Alumni and friends of Wake Forest College who are members of North Carolina Baptist churches plan to attend the meeting of the convention next November in Wilmington. They should begin now discussing the matter with their pastors and other members of their churches and plan to have a full representation of messengers from their churches certified to the convention meeting in Wilmington. If all the alumni in North Carolina who are members of Baptist churches will endorse this proposal and go to the November meeting of the convention in Wilmington to support it, I believe we shall all be pleased with the amount of strength that will be demonstrated."

Dr. Tribble spoke and led a discussion for one and one-half hours at the July meeting of the General Board in an effort to sell the proposal to the members of the General Board. He had not called for a

conference with the General Board before announcing at the beginning that this proposal would be carried directly to the November meeting of the State Convention.

News items and editorials in leading North Carolina papers have been designed to influence North Carolina Baptists to approve the proposal.

About the only unfavorable publicity concerning the proposal has come when a person or a group dared to voice an objection.

A special meeting, sponsored by the Mecklenburg Baptist Associational Committee on Christian Education, was held in Charlotte June 6, at Dr. Tribble's request, to present the proposal.

The Mecklenburg Protest

The Mecklenburg Baptist Associational Board ventured to offer some objection to the proposal by a vote of 28-3. They were later criticized by some of Charlotte's prominent Baptist pastors as follows:

"Since no organizational relationship exists between the Mecklenburg Baptist Associational Board and the Baptist State Convention, and since the proposal of the trustees is exclusively a Baptist State Convention issue, the Mecklenburg Baptist Association as such is very unwise to issue a statement in the name of the association that is a matter for the messengers who make up the convention." (*Charlotte Observer*)

Why were not these pastors present at the special meeting to hear Doctor Tribble and at the regular meeting of the Mecklenburg Baptist Associational Board? True, there is no organizational relationship between the Associational Board and the State Convention. The same is true of the various pastors' conferences and Wake Forest alumni groups. If, as stated, "this is a matter for the messengers who make up the convention," why then are the administration and other representatives of the college spending so much time with these groups, endeavoring to sell the proposal? Why, then, the objection to an Associational Board's expression of their opinion?

It is indeed regrettable that an atmosphere has been created in which thousands of Wake Forest men and women alumni, who love Wake Forest just as sincerely as any trustee, cannot express their profound conviction or opposition to the status quo or the proposed change in the manner of electing trustees without being labeled as "enemies of the school's progress."

We are aware of the fact that in most controversial matters, there are usually those who swing to the extreme on both sides. We have prayerfully sought to avoid this and to calmly make known our sincere conviction that there is more to the other side of the proposal under consideration than has been given in the so-called informational meetings being held throughout the state by representatives of the college. It is, therefore, our sincere intention and

prayer to be truthful and fair in the position which we take.

II. SOME MISLEADING IMPRESSIONS THAT NEED TO BE CORRECTED

1. The college was *not* given a "directive" to proceed to establish a "great university," but, rather, the convention "recognized the need for developing the resources of Wake Forest College." We do not believe that North Carolina Baptists in this expression had any idea of a \$100 million investment in Wake Forest College at Winston-Salem.

2. Some feel that the college will be doomed or set back with irreparable losses if we do not adopt the proposal. The college has experienced phenomenal growth. Its march of progress can and will go on. The millions we have received thus far were contributed under the present method of electing trustees. We recognize that in this competitive world things do change; but in the face of the present population explosion and industry's growing interest in scholarship funds, as well as gifts to produce colleges, there is reason to believe that we can by God's help continue to support our schools without surrendering control. To change our method of electing trustees may ultimately cost us more than we would gain.

Strings Attached

3. Some are being led to believe that if we elect 16 non-Baptist and out-of-state trustees the prospect is bright for \$69 million. But little has been said about the conditions upon which such gifts are sometimes granted. A recent announcement that Stetson University was to receive \$1.5 million from the Ford Foundation caused great jubilation in certain circles. It made excellent publicity, but little was said about the conditions. Stetson and Florida Baptists are having to raise two dollars for every one they are to receive. This or similar methods of getting large sums of money not only can cause constant confusion but will almost surely widen the breach between the college and the State Convention and, also, between Wake Forest and the other Baptist colleges in the state.

4. Again, we read (*Old Gold and Black*) in bold headlines, "Baptist Leaders in Favor of Proposal." This is misleading because it depends upon the leaders one selects. President Abner McCall of Baylor University states, "As non-Baptist trustees are added to a college board, Baptists necessarily have less control and participation in the institution's affairs." Ask any Southern Baptist Convention official or the state executive secretaries and we venture to assert that the overwhelming majority of them will indicate that such a move as is proposed by Dr. Tribble and the trustees would be a serious mistake. Note what Editor E. S. James of the *Texas Baptist Standard* said in an editorial, July 31, 1963, entitled "Goodby Wake Forest If." Also read Forrest

Feezor's item in the BIBLICAL RECORDER of Aug. 31.

Baptist PhD's

5. One of the reasons given for the proposal is that it will make possible a graduate school where we can train our own Baptist PhD's. We believe that if the proposal is adopted, not only will Wake Forest follow the pattern that is producing the kind of PhD's we are getting today, but, in so doing, we will lose Wake Forest College. How can we train more Baptist PhD's with a decreasing number of Baptists on the faculty and a decreasing number of Baptist trustees and a decreasing number of Baptists in the student body?

6. Dr. Tribble emphatically states that he does not want to see the convention and the college separated. Yet it is evident that he is dissatisfied with the close relationship prescribed by the North Carolina State Convention. We can quite agree that the college needs more money and a lot of it, but if for the possibility of getting money we must grant to non-Baptists the privilege of electing each year four-ninths or nearly half of the Wake Forest College trustees, this sounds like selling our birthright "for a mess of pottage."

7. Dr. Tribble proposes, with the help of non-Baptists and hopes for millions which they will provide, to build a great Baptist university with a close relationship to the denomination. We do not believe this has ever been done, and we do not believe Dr. Tribble can do it with Wake Forest College.

8. Some say that the spirit of cooperation between the college and North Carolina Baptists has improved during the past year. This we do not believe.

For example:

The author of *The Education of Jonathan Beam* is still an honored member of the college staff.

The Charter of Wake Forest College is not in keeping with the recommendation of the Committee of Nine as adopted by the Convention, "That the Convention request all institutions to bring their charters up to date to include the wording which the Convention constitution requires" (Minutes of 1958, page 53). There has been no change in the college charter since 1957.

The present publicity campaign has much to say of the physical and material growth of the college at present and in the future, but it has not yet revealed very much that is being done or being planned to insure its spiritual growth and to strengthen its Christian impact.

III. SOME REASONS WHY WE POSITIVELY OBJECT TO THE PROPOSAL

1. This proposal is not in keeping with the action of our North Carolina Baptist State Convention at the 1962 meeting in Raleigh.

Our convention in this action expressed an awareness of a "widening breach between the convention and Wake Forest College." (North Carolina Baptist Annual, 1962, page 165.) The executive committee of the college trustees, the college administration, and the executive committee of the General Board were instructed to explore points of tension and report any significant progress to the convention in 1963.

We believe these proposed changes to be contrary to the action of the convention,

because, in our opinion, they tend to widen the gap between Wake Forest and the convention instead of bringing the two together.

Election and Control

2. This proposal would result in diminished control by the convention. Under the present plan the convention's nominating committee is not rigidly bound to nominate any individual or individuals for election. Under the newly proposed plan the nominating committee would be bound to nominate individuals who are not now eligible to serve as trustees. The convention's freedom to nominate and elect trustees under the proposal both changes and diminishes the control by the convention.

Supporters of the proposal contend that if it is adopted by the convention, all the trustees will still be elected by the convention. Even so, it doesn't make sense for a Baptist body to delegate to another group the right to nominate their trustees with the understanding that the convention must elect them.

The mere fact that 20 of the 36 will be nominated by the convention's committee does not assure convention control. The policies of Wake Forest usually are largely determined by the administration and the executive committees. A small majority of numbers fails to take into account more important factors, such as individual personality and individual influence. For good or for ill, often one can outnumber many.

3. The proposal would give Wake Forest a privileged position among our colleges and immediately set a precedent for all our colleges and institutions to follow.

First Step Toward Loss

4. This proposal would be the first step towards the complete loss of the college for the purposes for which it has received North Carolina Baptist support through the years.

The preface of the charter states "Wake Forest College shall be operated as an institution dedicated to Christian education in accord with the principles of the Baptist faith and under the control of the trustees of Wake Forest College." There is a vast difference between an institution which is owned and operated by our convention and an institution simply related to our convention.

Convention control grants to North Carolina Baptist churches some right to determine the policies and programs of our colleges through the duly elected trustees. A church-related college would mean that the churches would have the privilege of contributing their money without the privilege of determining program and policies. If North Carolina Baptists are to give their money to a college, we believe they have a right to insist that its program have a positive spiritual emphasis and a definite Christian content.

5. No solid evidence has been given to show that Wake Forest can expect far greater income because of these proposed changes in the manner of electing trustees. However, if great sums were assured, the principle for which we contend would remain unchanged.

The largest amount of money given to Wake Forest up to now has come from the Reynolds Foundation. These funds were

given under the present plan of control through North Carolina Baptist trustees. Many are of the opinion that denominational ownership encourages gifts to a college and assures continuity of the investment. The rapid growth and progress of Wake Forest College under its present structure raises grave doubts about proposed changes now.

6. This proposed change in the election of Wake Forest trustees breaks faith with promises made to North Carolina Baptists.

When Wake Forest College was moved to Winston-Salem, Baptists raised \$1.5 million and were promised that we could build a great Christian institution that would be closely affiliated with our convention. North Carolina Baptists gave the money in good faith. This proposal seems to say that it is now necessary to move the college away from our convention to get gifts from others. Such action does not appear to be in good faith.

IV. OUR RECOMMENDATIONS

1. That we first express to the executive committee of the General Board and the executive committee of the trustees, including the college administration, our sincere appreciation for their efforts to carry out the instructions of the convention relative to these matters.

2. That North Carolina Baptists face squarely the real basic issue out of which this proposal grew and overwhelmingly defeat it by their vote at the forthcoming convention in Wilmington. The basic issue is the direction in which the college is being led by the administration and the trustees.

CONCLUSION:

It has been repeatedly stated that Wake Forest College cannot become a "great university" unless the State Convention releases, at least in part, its control through the trustees. North Carolina Baptists own Wake Forest College. Ownership implies control. If in regard to Wake Forest College, North Carolina Baptists want to follow a course which will ultimately lead to the loss of the school, they ought to know it now or before they act upon any change in the manner of electing trustees.

I have read the statement in opposition to the proposed change in the board of trustees at Wake Forest College. As either a North Carolina Baptist minister and/or an alumnus of Wake Forest College, I hereby endorse this statement with permission to make my sentiments known to North Carolina Baptists.

J. C. Lanning, Howard L. Woodlief, Lloyd W. Garner, W. E. Coates, Jack B. Brown, B. E. Morris, R. Ray Linville, E. W. Pate, Horace V. Kinney, Raymond M. White, A. B. Wood, Milton Warf, Grady Green, Charles F. Smith, James J. Estep, William A. Stroud, J. A. Don Hill, T. W. Estes, W. Van Carroll, O. P. Hamrick, Audley G. Hamrick, Raymond E. Crow, J. Marion Rector, M. D. Blanton, B. Fred Bryant.

W. C. Bearden, Elford C. Willingham, Jr., F. M. Barnes, Charles P. Ginn, John L. Allen, W. Harold Wilson, Francis Dobbins, Charles R. McDaniel, Charlie Blackwell,

(Continued on page 22)

Large Number Sign Statement

(Continued from page 21)

W. F. McGinnis, Guy E. Johnson, Wilbert W. Bunce, L. R. McNeill, L. N. Epley, R. G. Melton, M. W. Stallings, Joe J. Bridges, H. H. Roberts, Wade H. Huntley, Clyde Peterson, Olen L. Kendrick, Frank Woody, H. L. Ferguson, Latt Beshears, R. Thomas Funderburke.

G. H. Moore, Byrd Sexton, J. P. Davis, John R. Blanchard, David M. Wooten, William Guy Helms, Carroll W. Andrews, Wendell G. Davis, Robert L. Bowers, D. J. Abernathy, H. S. Elliott, W. E. Entekin, Aubrey Q. Patterson, William Neal Baker, W. C. Sledge, Leon Reece, Z. D. Baker, Duncan Futrelle, George C. Arney, Ernest Howell, E. C. Revis, R. M. Cassity, Ted R. Braswell, Bobby Seagroves, Clifford Earley.

Frank Ellis, Robert T. Byrd, Cabot Inman, Alvin J. Pegram, Vernon Williams, Martin Smith, James T. Moon, Frank Dennis, Winfred Allison, Coleman Watkins, Ray Franklin, Virgil Holloway, Jack Phillips, J. M. Glenn, Lanny R. Johnson, Manuel E. Cunnup, E. R. Teague, George M. Graham, S. C. Glosson, C. L. Moffitt, Claude Simpson, Gerald C. Primm, Edwin F. Chenoweth, Perry J. Huffstetler, Jr., Jack Chellew.

K. D. Berg, Curtis M. Harrington, Gene A. Phillips, W. J. Whedbee, Jr., Vincent G. Wall, Billy A. Young, Carl Shelton, Charles F. Padgett, C. C. Purdue, W. A. Duncan, Jr., J. B. Clifton, Ed Smithwick, Cecil W. Cothran, J. I. McMahan, Vernon W. Bishop, Harold Brown, Harvey R. Laughter, John W. Lucas, R. E. Thompson, M. H. Ingle, J. R. Featherston, Donald G. Angell, Henry O. Hearn, O. B. Reel, C. C. Roberts, B. A. Bowers, J. D. Williams, Walter N. Long, W. Elvin Jones, Charles H. High, Billy R. Miller, Thomas L. Reece, J. C. Gwaltney, James C. Huneycutt, Jr., S. D. Baker, Harvie Brewington, Frank R. Moore, W. Bryant Carr, J. Bruce Dellinger, Willie O. Carr, Jack Mansfield, James H. Parson, M. Carlisle Franks, M. S. McLain, B. C. Lamb, Alfred F. Gibson, R. D. Riggins, R. A. Thompson, Paul Mull.

Leonard Rollins, Richard J. McQueen, B. V. Broadway, William C. Adams, Olin D. Hefner, Henry Powell, L. W. Cain, Sumter West, Edward P. Bennett, Roy Collins, Harold L. Sprinkle, Frank Hawkins, J. Lester Lane, Walter F. Payne, Hall M. Hollifield, P. L. McMahan, K. R. Hall, Marlow A. Stroup, B. M. Strickland, Kerns R. Little.

John U. Garner, Claude Connell, John C. Corbitt, Gilbert R. Pierce, Ernest P. Russell, James D. Reich, N. Curtis Knowles, Harry J. Moore, G. E. Johnson, Rex W. West, E. C. Watson, Jr., Jack H. Mace, Thomas E. Sherrill, Jack E. Hames, Frank Miller, Gaither Shrum, Wray Barrett, Boyce Earnhardt, Darrell Saunders, C. H. Greene.

L. P. Horne, W. A. McKnight, Wayne Haynes, W. L. Pitts, H. L. Sides, E. G. Longshore, A. B. Ledford, C. O. Pendley, John W. Stowe, C. C. Warren, H. L. Register, M. R. Haire, E. J. Hines, W. John Pepper, Sr., B. M. Smith, Jr., Kenneth R. Lawson, Joseph M. Sanders, W. A. Wallace, Lester G. Crayton, Woodrow Flynn.

Harold Tester, Matt L. Hastings, L. Vernon Connell, Wayne V. Riddle, Marion

Powell, J. Max Smith, Gerald C. Goodwin, J. C. Canipe, J. H. Knight, W. C. Guth, J. B. Parker, Jr., O. E. Snow, Sr., M. W. Shaw, Floyd H. Rhyne, R. T. Smith, John W. Woody, M. E. Chapman, R. L. Hughes, Walter E. Sanders, J. J. Thornburg.

Fred Jurney, Vance Simmons, Joseph L. Lassiter, Clarence J. Piercy, Guy Formy Duval, Arvel Crawford, Ernest Hendrix, W. H. Barker, W. L. Smith, J. Harvey Clark, Charlie Monk, Jr., Robert G. Canipe, Max G. Reece, Jimmy D. Hinson, Sr., John E. Wade, W. E. Garrison, John Haas, Ernest W. Clapp, F. A. Lunsford, J. D. Allgood, Jr.

Russell L. Hinton, Woodrow W. Robbins, Clyde H. Tucker, A. C. Moody, Charles R. Pierce, Frank McDaniel, Tom Freeman, Herman P. Green, J. A. McLeod, Max E. McLeod, Mrs. S. H. Ausley, Jr., James B. McQuere, J. A. Richardson, M. O. Owens, Jr., John Baxley, David O. Dyer.

W. O. Warren, Horace Moree, A. E. Watts, Guy Rogers, D. R. Kerley, Winkle Little, Devon W. Dyson, H. I. Johnson, George H. Arney, Charles E. Clark, Wayne Hendren, Lawrence Barker, Jr., J. A. Isenhour, William Baldwin, R. Love Dixon, Arthur Jenkins, James Locker, Wade Rogers, John H. Scalf, Allie Walker.

Ghana Pastor Received Into Membership at WF

The Wake Forest Church in Wake Forest has voted unanimously to receive into its fellowship Samuel Amoo of Akini-Oda, Ghana.

Mr. Amoo's request for membership was considered last Wednesday evening, October 9, along with those of the Rev. Nobuo Watanabe of Tokyo, Japan, and seven others who had presented themselves for membership the preceding Sunday.

Mr. Amoo is the third Negro to be received into this church in recent times. Last year, Stephen Akinleye and Alfred Oteng also of Ghana and students at Southeastern Seminary, were accepted by this 129-year old church.

Formerly the Wake Forest Church had Negro members. In 1865, its roll listed 36 Negro members. Shortly after this time these began to withdraw to form a separate congregation which, for awhile, was served by the same pastor.

Mr. Amoo is a native of Nigeria who has been serving as a pastor of a Baptist church in Ghana. He is studying at Southeastern Seminary by an arrangement between the Ghana Baptist Convention and the seminary. He speaks English well and is available for preaching engagements.

Changes In Churches

(Continued from page 9)

Bill Ballou, Fruitland senior from Lansing, has been called by Jefferson First. . . . **Randy Elrod**, student at Southeastern Seminary and Gastonia native, is now serving as pastor of Egelhard Church. . . . **Beverly Barbee** of Roanoke, Va., has begun her work as minister of music at Blackwell Memorial, Elizabeth City. . . . **Marlow A. Stroup** has resigned Harmony Grove, Blue Ridge Association.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of October 23, 1962; Section 4369, Title 39, United States Code)

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 8. Known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities: None.
 9. Paragraphs 7 and 8 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner. Names and addresses of individuals who are stockholders of a corporation which itself is a stockholder or holder of bonds, mortgages or other securities of the publishing corporation have been included in paragraphs 7 and 8 when the interests of such individuals are equivalent to 1 per cent or more of the total amount of the stock or securities of the publishing corporation.
 10. This item must be completed for all publications except those which do not carry advertising other than the publisher's own and which are named in sections 132.231, 132.232 and 132.233, Postal Manual (Sections 4355a, 4355b, and 4356 of Title 39, United States Code)
 - A. Total no. copies printed (Net Press Run): Average no. copies each issue during preceding 12 months: 80,170; single issue nearest to filing date: 79,550.
 - B. Paid Circulation:
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 2. Sales through agents, news dealers, or otherwise: Average no. copies each issue during preceding 12 months: None; Single issue nearest to filing date: None.
 - C. Free distribution (including samples) by mail, carrier delivery, or by other means: Average no. copies each issue during preceding 12 months: 7,850; Single issue nearest to filing date: 7,710.
 - D. Total no. of copies distributed. (Sum of lines B1, B2 and C): Average no. copies each issue during preceding 12 months: 80,030; Single issue nearest to filing date: 79,443.
- I certify that the statements made by me above are correct and complete (Signature of editor, publisher, business manager, or owner): J. Marse Grant.

IN MEMORIAM

Samuel P. Stapp, 78, died Sept. 13. Funeral services were held in the Chimney Rock Baptist Church Sept. 15 by the pastor, the Rev. Mr. Marvin M. Turner. Burial was in the church cemetery.

A native of Kentucky, he had preached for 50 years, including 33 years in Indiana. Retiring from Montpelier, Ind., in 1949, he came to Asheville. In the summer of 1950 he was interim at Blittmore. In the fall he accepted the church at Chimney Rock and Bat Cave. After five years he retired again and both churches went to full time. The following summer he was interim at Mountain Creek Church. He leaves a wife and two children.

Resolution to Borrow Money Presented

Notice is hereby given that Chowan College proposes to borrow a sum not in excess of nine hundred ninety-five thousand dollars (\$995,000) to be used for the purpose of erecting additional dormitory facilities, additional cafeteria and student union facilities, and a library building, at said institution, subject however, to the approval of the Baptist State Convention of North Carolina.

RESOLUTION OF CHOWAN COLLEGE BOARD OF TRUSTEES (Taken from minutes of meeting held June 24)

WHEREAS, the board of trustees of Chowan College finds it advisable and necessary, in order for such institution to best carry on its works, to

(a) Borrow the sum of five hundred sixty thousand dollars (\$560,000) to be used for the purpose of constructing a girls' dormitory for said college, and

(b) Borrow the sum of two hundred thousand dollars (\$200,000) to be used for the purpose of constructing an addition to the cafeteria and additional student union facilities for said college, and

(c) Borrow the sum of two hundred thirty-five thousand dollars (\$235,000), to be used for the purpose of constructing a library building, and

WHEREAS, it is the opinion of the said board of trustees that it will have funds coming to it for capital purposes which will be sufficient to liquidate the five hundred sixty thousand dollars (\$560,000) for the erection of the said girls' dormitory over a period not in excess of 40 years, and will have funds coming to it for capital purposes which will be sufficient to liquidate the loan of two hundred thousand dollars (\$200,000) for the erection of additional cafeteria and student union facilities over a period not in excess of 40 years, and will have funds coming to it for capital purposes which will be sufficient to liquidate the loan of two hundred thirty-five thousand dollars (\$235,000) for the erection of a library building if and when payments

become due.

Now Therefore, be it resolved by the board of trustees of Chowan College:

1. That the proper officers of Chowan College are hereby authorized and instructed to borrow the sum of \$560,000 for the purpose of enabling Chowan College to erect a new dormitory for approximately 200 women; that at the proper time for the closing of the loan, the proper officers of Chowan College, or its Board of Trustees, be and they are hereby authorized to execute a note or bond with interest and upon such terms as may be designated, secured by a first deed of trust or mortgage on the said girls' dormitory and the lands upon which same is located.

2. That the proper officers of Chowan College are hereby authorized and instructed to borrow the sum of \$200,000 for the purpose of enabling Chowan College to erect additional cafeteria and student union facilities; that at the proper time for the closing of the loan, the proper officers of Chowan College, or its Board of Trustees, be and they are hereby authorized to execute a note or bond with interest and upon such terms as may be designated, secured by a first deed of trust or mortgage on the said cafeteria and student union facilities and the lands upon which same is located.

3. That the proper officers of Chowan College, or its board of trustees, be and they are hereby authorized and instructed to proceed with necessary steps to secure a loan or loans in the gross amount of \$235,000 and at the best available rate of interest for purposes of erecting a new library building consisting of approximately 36,000 square feet, and that the proper officers of the board of trustees are hereby authorized and empowered to execute a note in said sum of money, secured by mortgage or deed of trust, and that they are hereby further authorized to obtain temporary financing for construction of the proposed new library building; and to execute a note, securing same by deed of trust on property of Chowan College.

4. That no part of the indebtedness which may be incurred by Chowan College under the authority of this resolution shall in any respect be deemed or held to be an indebtedness or obligation of the Baptist State Convention of North Carolina, and neither the Baptist State Convention of North Carolina nor its General Board shall assume any responsibility whatever for the repayment of such loan or any interest thereon.

5. That the Baptist State Convention of North Carolina at its next regular session be requested to authorize Chowan College to borrow, not in excess of the sums above mentioned upon the terms and for the purposes herein set out.

Comments on BOOKS

By C. Sylvester Green

"He that entertains himself with moral or religious treatises will imperceptibly advance in goodness."—JOHNSON.

Four more volumes of the admirable, scholarly, usable *The Layman's Bible Commentary* (John Knox. \$2.00; any four \$1.75 each) have been published. The remaining four volumes of the 25-volume series will appear in the early fall of 1964.

No modern commentary this reviewer has seen equals this series for succinct, pertinent, practical explanation and relevancy. *Exodus* by B. Davie Napier; *Leviticus, Numbers* by James L. Mays; *John* by Floyd V. Filson; and *I and II Thessalonians, I and II Timothy, Titus and Philemon* by Holmes Ralston: these are the latest.

The economy and format of these volumes make this commentary an excellent choice for Bible teachers and preachers. And for all the rest, each volume provides good reading for any one interested in being better acquainted with the Bible. Buy one volume—it is a good guess you'll want the whole series.

Costa Lundstrom has earned an enviable reputation among Biblical scholars around the world. This Swedish bishop wrote his thesis for Uppsala and it was published in 1947, but is just now available in English: *The Kingdom of God in the Teaching of Jesus* (John Knox. \$7.50). With perceptive scholarship and incisive interpretation Bishop Lundstrom has examined the entire printed literature that would reveal what Jesus meant by the Kingdom of God. But he does not leave what others have said. He associates their observations with a practical interpretation of personal understanding and what it takes for the Christian to enjoy for himself "the Kingdom of God" as Jesus taught it. It is a fruitful, suggestive study.

At Wit's End by Jack Finegan (John Knox. \$2.75) is a collection of 18 brief essays that combine applied psychology and practical religion to provide ease for tensions that have a way of frustrating all of us.



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