

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

Fifty Years in Sunday School

Oscar M. Mangum of Benson loves to attend Sunday school. For 50 years he has attended Sunday school and church at the First Baptist Church, Benson, and for the last 25 years he has made a perfect record in attendance at Sunday school. In other words, he has not missed Sunday school a single Sunday since the second Sunday in February, 1927.

This unusual record was duly celebrated last Sunday, February 10. The Men's Bible Class, of which he is a member and in which he is known familiarly as "Ock," gave special recognition to his faithful attendance. The entire Sunday school, with Jesse T. Morgan as superintendent, extended to him a rising vote of appreciation and presented him with a special gift from the school.

Mr. Mangum began attending the Sunday school, he says, in oxcart days. He has observed many changes and developments during these 50 years. His special place of service in the Sunday school is as assistant pianist. For the past 20 years he has served in this capacity, and Mack Overby during the same period of time has been the song leader.

Mr. Mangum has had a position with the First-Citizens Bank and Trust Company for a good many years. He is married to the former Miss Lillian Barbour and has one daughter, Mrs. Ruth West.

We take delight in extending congratulations to Mr. Mangum on his fine record and this interesting anniversary celebration in the Benson church.

Christianity

In the home it is kindness.
In business it is honesty.
In society it is courtesy.
In work it is thoughtfulness.
In play it is fairness.
To the unfortunate it is pity.
To the weak it is help.
To the wicked it is resistance.
To the strong it is trust.
To the penitent it is forgiveness.
To God it is love and reverence.

—Selected.

Oscar M. Mangum

My Family Prayed Together

By Frank E. Burkhalter

This article is by one of the most consecrated and beloved laymen among Southern Baptists. He served for 10 years as director of publicity for the executive committee of the Southern Convention and was head of the department of journalism at Baylor University, Texas, for many years. He has also been a teacher of intermediate boys in Sunday school for a great many years. It is interesting to note how much his home contributed to laying a solid foundation for his life.

The writer was a colleague of Prof. Burkhalter's at Baylor University for several years. and therefore knows what he has written comes out of his own rich Christian experience. This article, which appeared in Home Life magazine, is used by permission.—EDITOR.

ON a commercial billboard of my home town last Christmas season, a local radio station carried the following slogan, centered in large attractive letters: "THE FAMILY THAT PRAYS TOGETHER STAYS TOGETHER"

There was no suggestion of business whatever in the message. A moderate-size signature, was in the lower right-hand corner of the board.

The display of such a dynamic spiritual message at any season by a business establishment would be deemed a favorable omen. I would offer a modest testimony to the truthfulness of this slogan, based upon the influence of an old-fashioned family altar in the home in which I was reared.

Ours was a very modest farm home, and the parents of both my father and my mother were devout farmer folk before them. It was perfectly natural, therefore, that on the first night in their own home, following their wedding, my parents had a brief season of prayer and thereby set up a little family altar that was subsequently to bear much rich fruitage in their own and their children's lives.

Our home, into which were born ten children, was not broken until my mother was called home to heaven forty-two years after her marriage. During all these twoscore and two years of this marital union, my parents never had a quarrel on any topic, not even a "little spat." Neither did either of them ever say an unkind word either to or of the other.

"Impossible," you say? No.

"Very unusual?" Yes.

Our home experienced the customary trials of farm families of central Texas from the time of my parents' marriage in 1866 until my father's death in December, 1910. Crop failures, droughts, insect ravages, depressed prices for cotton and other farm products, poor judgment and financial management, and the death of the favorite daughter at the age of ten, all brought disappointments, hardships, and sorrows innumerable.

But at no time and under no circumstance did either of my parents fail to keep 100 per cent their agreement not to quarrel, either privately or before the children. Although frequently they did not see eye to eye, they composed their differences of opinion quietly and quickly in private conference or else one of them yielded gracefully to the other.

"How in the world did they manage to maintain such unusually amicable relations?" you inquire. The answer illustrates the truth of the slogan quoted above—they received spiritual strength at the little family altar

with which to keep their good resolutions intact.

This spiritual strength was reflected, too, in my father's many-sided services to his church as Sunday school superintendent, deacon, supervisor of arrangements for the Lord's Supper, collector of pastor's salary and all other funds in a day that antedated church budgets, annual subscriptions, and even church envelopes in the rural sections. He was also a constant attendant upon all the stated services of his church.

Women had no organizations in the rural churches of our section at that time and were to be seen and not heard in the church. But my mother served the Lord by providing an excellent home for her large family in a day when the country home knew no labor-saving devices. Moreover, she made elaborate preparations for entertaining the nonresident pastor on frequent occasions.

She also entertained quite frequently large delegations of ministers en route to the old-fashioned Fifth Sunday meetings and the annual associations. These delegations, which sometimes numbered up as high as seven, generally mapped out their itineraries so as to include a stopover for the night at our home.

Knowing from past experience that a number of preachers would arrive late in the afternoon of the day preceding the denominational gatherings at some near-by point, my mother sometimes killed as many as four chickens in advance and prepared each one in a different way. Of course, all other food had to be provided in equal abundance, for in that day, at least it seemed so to a hungry boy who had to wait until the second table, all preachers were big eaters when they came to our home. But never once did my mother complain at this extra labor in showing hospitality to the saints.

But the benefits mentioned above represent only a small fraction of the fruitage borne by our family altar. As a result of its influence and the teaching and example of our parents, it required no compulsion, begging, or even coaxing to induce us children to go to Sunday school, preaching services, and the B.Y.P.U., forerunner of our present Training Union. Instead of being late at any of these services, our father always insisted on our arriving ten or fifteen minutes ahead of time.

A result in my own life is that I have now been attending Sunday school for sixty-five years. During that long period I have never failed to be present but one Sunday when it was possible for me to attend. Not once in approximately two-thirds of a century

have I been a second late for Sunday school.

Three of my parents' four sons became active deacons; two served for several years as superintendents of large Sunday schools; and several of the children, both boys and girls, and some of the grandchildren subsequently became Sunday school teachers. No one among the family descendants, even down to the great-grandchildren, has ever been charged with a crime. The family altar is the best antidote for juvenile delinquency ever devised. Here's my authority for that statement:

"Train up a child in the way he should go: And when he is old, he will not depart from it" (Prov. 22:6).

Many modern homes, in an effort to shorten the time given to family devotions, provide for the reading of a brief passage of Scripture and an abbreviated prayer or "blessing" at the table. One justification for this pattern of family worship is that it is said to be the only time of day when all members of the family are together.

Many present church members are in such a continual rush they say they haven't time to linger for even a brief Scripture reading and prayer. In few respects has this fast age blundered more glaringly than in its false estimate of values.

My own experience proves that an adequate season of worshipful, unselfish, humble, believing prayer early in the morning enables me to accomplish two or three times as much during a day as I usually achieve when my praying is ineffective. True praying, when one lays hold of both God's promises and God himself, is the greatest aid to efficiency in worth-while work to be found anywhere.

In our home, the prayer hour was just before bedtime. When that hour arrived, our father summoned all the children. All of us had been trained to respond instantly whenever Father called, no matter how busy or concerned we might be in something else. If any of us had an evening or overnight guest, we brought him into the prayer service with us.

The one exception to the last-mentioned rule was the case of one of my older sisters entertaining a beau. Of course my parents knew better than to scare a prospective son-in-law away by insisting that he come in with all the remainder of the family for family prayers.

Another blessing of the family altar to us children was that it helped arouse in us a new devotion to our church, a quickened

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

Founded 1833, by Thomas Meredith

L. L. CARPENTER, Editor and Business Mgr.
C. W. BAZEMORE, Assistant

Published weekly at 121 West Hargett Street, Raleigh, North Carolina, by Biblical Recorder, Incorporated, as authorized by the Baptist State Convention in annual session at Winston-Salem, November 21-23, 1939.

Entered as second-class matter at the post office at Raleigh, North Carolina.

Individual subscription, \$2.50; Club, \$2.00; Every-Family Plan, \$1.50. Payable in advance.

BIBLICAL RECORDER

interest in the missionary, educational, and benevolent program of our denomination, and new concern for the sick, sorrowing, needy, and unsaved, as our father mentioned all of these in his petitions to the Giver of every good and perfect gift.

One of the greatest benefits to me of this daily season of prayer was in my growth in the art of prayer through my father's calling on me to read the Scripture lesson and lead the audible prayer for the group. I'm confident I could have made a wiser selection from the Bible and offered a better prayer had I known in advance that I was to assume this responsibility. But my father preferred to call upon me for an extemporaneous performance, presumably upon the theory that I should always be in the mood of Bible study and prayer.

And it is in connection with the prayer life of my father that I have cherished the fondest memory of him, since he slipped away to take up his permanent abode in our Heavenly Father's house.

While exposed to a wet and blue norther a considerable distance from home in his seventy-first year, he insisted on getting back home for what he feared would be—and was—his last illness. A violent case of pneumonia racked his body with pain by the time he reached home.

I got to him as soon as I could and when I discovered how ill he was I summoned all the absent children. He sought to tell me, whom he had named administrator of his small estate, a number of things he wanted me to do after he had passed on. But no sooner would he begin to talk to me than a paroxysm of pain would banish all consciousness and he was never able to complete his instructions.

Finally he managed to say: "Just do the best you can with everything."

This next statement may tax the credulity of some of my readers, but I vouch for its veracity. For many hours after my father had lost his ability to talk with us, we could hear him whispering softly to God. And what was he saying to the Lord? He was commending to the Saviour's safe-keeping, by name, each of his nine surviving children.

My father was scarcely known outside the limits of the three central Texas counties in which he had spent his adult life, but I am prouder of those last hours of his on earth than I would have been had he left us children a million dollars or had been elected governor of the state.

These Baptists Are Waking Up

The Warsaw Church, Eastern Association, accepted the challenge of a missionary speaker, Miss Inabelle Coleman, to read individually, to study, and to discuss in forum the thought-provoking book, *Wake Up or Blow Up*, by Frank Laubach. The forum class conducted by Dr. Alton Greenlaw, pastor, had an attendance of more than 100 adults each night, January 28-30. With two necessary exceptions all the deacons attended each night. Sunday school teachers and leaders in W.M.U. had almost 100 per cent attendance each evening.

The Baptists of Warsaw, according to re-



Shown above are the three choirs of First Church, Lenoir, as they appeared during the presentation of a special program of music. Miss Anne Reams, minister of music, is directing the choirs, with her back to the camera. The Carol Choir is in front, then the Chapel Choir, and in the back the Chancel Choir. The three choirs now have a combined enrollment of 85. Plans are in the making for a Men's Chorus and a Cherub Choir.

M. O. Owens, Jr., is pastor of the church.

ports, received from this open study and discussion a vision unprecedented. As a school for information, instruction, and inspiration, and as an opportunity for personal evaluation and decisions, the program was excellent. As a result, the church drew up positive resolutions and recommendations to be carried out to the fullest extent possible. These recommendations, at the request of the group sent to the local paper and to the BIBLICAL RECORDER, are as follows:

I—For Others

1. That all other churches in Warsaw be presented the challenge of a similar study.
2. That our books be collected (70 in circulation) and placed in the hands of each pastor of the Eastern Baptist Association with a request that each Baptist church have the course presented.
3. That the Eastern Association consider and accept the responsibility of complete financial support of one missionary—this project being beyond the church's regular designated missionary support.
4. That recognition and emphasis be given to this book through our Baptist publications.

II—For Our Church

1. That we "pray" missions locally; that from our church family may come lives dedicated to His service at home and abroad in the fields of ministry, education, medical work, technical skills in agriculture, engineering, etc. That we may be willing to give members of our families as well as our money for His Cause.
2. That we emphasize mission opportunities and the meaning of missions through our Sunday school teaching, Training Union programs as well as through the work of the

Missionary Union. (Men are not in W.M.U., but they need to know and to participate in mission activities.)

3. That we place our giving on a spiritual basis. That we acknowledge the Christian plan of stewardship as being the most practical method of giving.

4. That we make our church a place of warm hospitality, wholesome fellowship, mutual worship and a place where soul-winning is the supreme function.

III—For Ourselves

1. That we rededicate our "thinking capacities" for Christ; that we replace our prejudices toward race groups, toward those of different economic and social standing, with positive attitudes in keeping with Christ's teachings for all mankind.

2. That we eliminate exploitations and dishonest business relationships; that we keep our social and business relationships in keeping with our "professed" spiritual standard for our fellowman.

3. That we give more time to personal improvement through private devotions, family Bible study, and prayer. That as parents and as adult leaders we begin to present to our youth a more exemplary Christianity.

4. That we recognize every individual in the community as a personality with a soul, worthy of salvation and in need of salvation; that we present to them the plan of salvation either by our personal testimony (words and living) or by our making possible their contact with some church or individual who can explain Christ's purpose and plan.

5. That we as Christians accept the cost and willingly pay the price so that "Thy Kingdom come, thy will be done on earth as it is in heaven" may be realized.

Editorial Brevities

RELIGIOUS NEWS SERVICE reports that Dr. C. C. Warren, pastor of the First Baptist Church, Charlotte, warned his congregation on a recent Sunday about the distribution of pamphlets advocating race prejudice in front of several large churches in the city. The pamphlets, signed by a group calling itself "The International Association for the Advancement of White Christians," were distributed to the members of church congregations as they were leaving worship services.

Dr. Warren was acting wisely as a Christian minister in warning his people against giving encouragement to this kind of movement. It is amazing that any body of people calling themselves Christians would engage in this kind of practice. Stirring up racial prejudice and strife is definitely anti-Christian.

HAYES BARTON Church, Raleigh, Dr. John W. Kinchead, Jr., pastor, and Jack Hasty, minister of education, held Church Education week January 28-February 1. Mrs. L. E. McGowan, state B.T.U. worker for young people, taught "The Junior and His Church"; Mrs. J. P. Freeman, "Alcohol, the Destroyer"; Dr. L. L. Carpenter, editor of the *RECORDER*, "Honoring the Deaconship"; and Dr. Roger Crook, of the faculty of Meredith College, "Every Christian's Job." Rev. G. W. Bullard, pastor of Temple Church in Raleigh, held a special class one night using the book, "A Church Using Its Sunday School."

On Wednesday evening the entire group came together for a supper hour before assembling for the various classes. This was one of the high lights of the week, with the highest attendance—133. The week came to a close with a fellowship hour on Friday night. At this time each group presented a skit taken from the book it had studied.

EVANGELISTIC SINGER A. E. Lynch, who was with the Home Mission Board for three years under Dr. W. W. Hamilton and was teacher of voice at Campbell College for 20 years, is receiving invitations and arranging meetings for his 10th year as an independent singer in North Carolina and adjoining states.

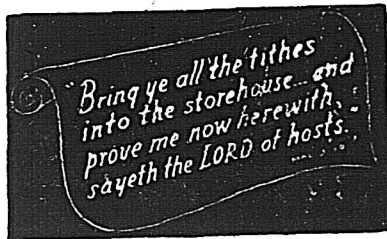
Mr. Lynch has been in more than 400 meetings and has never missed a service on account of sickness. This health record was almost broken one time when the evangelist and the singer were both very sick during the night. Next morning the preacher remained in bed, but the singer went to the morning service, directed the singing, and then preached.

Mr. Lynch's address is Buie's Creek, N. C. Anyone interested in securing his services would do well to write him far enough in advance so that he can make an engagement.

TO SAY that we enjoyed fellowship with the people of the First Church, Laurinburg, and their big-hearted pastor, Dr. J. B. Turner, on February 3, is to put it lightly. It rained heavily practically all day, but there was spiritual sunshine and uplift in the service. Dr. Turner has been pastor of

this church for approximately nine years, and the people are greatly devoted to him and to his wife. James W. Mason is chairman of the official board including the deacons and finance committee; Claude Stewart is superintendent of Sunday school; and Mrs. J. H. Bone is organist and choir director, and also president of the W.M.U.

Among those whom we had the privilege of greeting were O. L. Moore, who has been editor of the *Laurinburg Exchange* for some 36 years, and Mrs. W. C. Barrett, whose husband, the late Rev. W. C. Barrett, was pastor of the First Church, Gastonia, for a good many years.



MCADENVILLE CHURCH, at McAdenville, Gaston County, is certainly to be commended for doubling its contributions to mission objects during 1952. An article elsewhere in this issue of the *RECORDER* tells of the decision of the McAdenville Baptists. Pastor W. W. Padgett writes that the church's contributions through the Cooperative Program will be tripled, and that contributions to all mission objects will be increased. Because of rising costs a great many churches are spending more and more of their income at home. But rising costs affect missionary work in this country and all over the world, also, and this should be remembered, when church budgets are made.

EDITOR Cecil W. Robbins of the North Carolina *Christian Advocate* writes concerning recent mob violence in Columbus County, "There is no place in an enlightened democracy for the Ku Klux Klan or any organization that hides behind a mask and does its work under cover of darkness. Its purpose is as black as the night."

Brother editor, this is well said. Governor Scott should advise local governments to enact ordinances outlawing the Ku Klux Klan, order the State Bureau of Investigation to cooperate fully with communities in exposing and prosecuting persons guilty of mob violence, and urge all citizens to furnish information that might lead to the apprehension of guilty persons. The North Carolina Council of Churches in annual session in Greensboro recently passed strong resolutions, urging that these actions be taken.

THE ASSOCIATED PRESS reports that Britons, the length and breadth of the British Isles, wept when news of his death came and paid tribute to King George VI in five simple words, "He was a good man." These words make up a very high tribute; there could be no finer or better one.

These words taken in their true meaning suggest character, integrity, kindness and gentleness, faithfulness and service. The greatness of any country depends upon such men, whether they be princes or paupers. Would that we had more of them in American public life!

King George VI served the United Kingdom during 15 years of turbulent history. It is said that he never wanted to be king; but when the high position was thrust upon him he graciously and faithfully undertook to do a good job. People in all walks of life in many nations have joined with the British people in appreciation of his life and service and in sorrow over his death.

The consensus seems to be that Elizabeth II will be a good queen. Nobody knows what the future holds for her or for her kingdom, but we kindred people across the Atlantic wish for her health and the noblest success.

IN A RECENT BULLETIN of the Petworth Baptist Church, Washington, D. C., we saw that the pastor, S. Lewis Morgan, Jr., was preaching a series of sermons on the general theme, "The Prophets Speak to America." These evangelistic sermons were intended as a program in cooperation with the Billy Graham Evangelistic Crusade.

Subjects of the 10 special messages are striking, and may prove to be suggestive to others interested in applying the messages of the prophets to our modern day. These subjects were: (1) Shepherd Amos Comes to Washington, (2) Jeremiah Investigates the National Treasury, (3) The Influence Peddlers Meet Daniel, (4) Malachi and America's Millions, (5) Habakkuk Warns of the Russians, (6) Hosea's True Story of a Great Love, (7) Isaiah, Secretary of State, (8) Zechariah Contemplates the Pentagon, (9) Jonah Had a Marshall Plan, and (10) Joel, Prophet of Hope.

"TODAY'S WORLD Calls for Christianity in Terms of Jesus' Ideals," declared Dr. W. O. Carver in a thoughtful and challenging article under this title in *The Commission* for January. The following two paragraphs give the gist of the article:

"For three years Southern Baptists have been shouting 'Christ is the answer.' Have we carefully and thoroughly thought into what that means? Have we allowed Christ to answer our personal sin problems, our social ethical problems, our political demands?"

"Have we been willing on any extended scale to allow Christ to give the answer to our church problems, especially to our interdenominational problems? Have we seriously undertaken to make our American Christianity in terms of the ideals of Jesus Christ? It is when these ideals are made actual in human relations that Christ becomes the answer to human need and human problems."

On the same page appears a boxed quotation along the same line by M. Theron Rankin as follows: "The greatest heresies among us today are not in the words of false teachers but in the lives of false Christians. If the spirit and quality of our lives do not demonstrate the truth of our words, then the more orthodox our words are, the more destructive our heresy becomes."

We would do well to ponder long and carefully the searching words of these two great Christian leaders.

EDITORIAL OUTLOOK

IF A BOY is to learn how to make a table, he must actually begin to make a table. When fishermen are sent to the river to fish—they fish. When nurses are sent to a hospital to nurse—they nurse. When painters are sent to a house to paint—they paint. When soldiers are sent to the battle to fight—they fight. But too often when we are sent into the world to win men we sing "Throw Out the Lifeline," but do not throw. We sing "I Love to Tell the Story"—and do not tell it. Our singing and our practice are so strangely at variance. We sing in jubilant chorus "Rescue the Perishing"—and our rescue work is woefully lacking in concern and our lack of rescue makes our lives perjure the words of our mouths.

Go Work Today

The greatest sit-down strike in all the world is not enacted by some labor union but by Christians—when it comes to personal visitation for the purpose of winning the lost, when it comes to individual Christian's work for the individual man who is unsaved.—Selected.

Let's Keep the Name "Southern Baptist Convention"

THERE has been a good deal of discussion going on in our Southern Baptist papers concerning the advisability of changing the name of the Southern Baptist Convention to that used by American Baptists in 1814. Then the name would be "The General Convention of the Baptist Denomination in the United States for the Advancement of the Gospel," briefly, "The General Convention of Baptists."

The original suggestion was made by Dr. W. O. Carver, for many years the able and beloved professor of missions in Southern Baptist Theological Seminary. We are publishing in this issue of the RECORDER the proposal by Dr. Carver. In our issue of February 2 we published an article by Dr. Louie D. Newton in opposition to the idea of Dr. Carver. An article by L. H. Tapscott of Dallas, Texas, in favor of keeping our present name was published in the *Baptist Standard of Texas* of January 31.

Dr. Carver is one of the ablest and wisest leaders Southern Baptists have ever had, and we hold no one among us in higher esteem, but we beg earnestly to disagree with his suggestion.

The name Southern Baptist Convention has a long and honored history. Until recently we have confined our home work to the southern states. Instead of scattering our work very thinly over the whole United States, it would be much better if in the main we could confine our organization and work to our southern territory, and form some kind of reasonable working agreement with the American Baptist Convention and any other groups.

If we change our name and continue to spread our efforts throughout the country, there will be inevitably many difficulties to face, including practical, doctrinal, and even legal problems. We shall inevitably spend much more money to keep the organization and program, and much of our unity and force will be lost also if we follow this new plan.

There may be no harm in spreading our work to some adjoining states; there may even be virtue in it; but this policy of expansion will work both ways, and in both directions, north and south. We have had encouraging harmony and unity in the work of our various state conventions in the South, but our present policy of territorial expansion will throw the door wide open for the American Baptist Convention or any other Baptist group to promote work and institutions in the South, and even wean away to their folds some of our own churches and institutions in the South. Will it be wise and helpful to us or to any other Baptist group to pursue this kind of divided and competitive policy? Most certainly not!

We need to rethink this whole matter of comity and fellowship with other Baptist groups. We have a Southern Baptist committee appointed for this very task. If they would confine themselves to a careful and sound study of these problems instead of going afield and trying to pass judgment on the doctrinal soundness of Southern Baptists, they could justify their reason for existence. We need some wise and statesmanlike thinking along these lines.

Why Not Offer Some Answers To the "Half-Truths"?

"HALF-TRUTHS from critics of the Catholic Church have brought a rising tide of antagonism towards the Church, but the only answer for Catholics is to love even those who attack them," an audience at Cathedral School auditorium in Raleigh on February 4 was told by Dale Francis, a Catholic speaker from Charlotte, according to a report in the *Raleigh News and Observer*.

An exhortation to love even those who attack them is certainly in keeping with the heart of our Christian teaching; but to accuse their critics of resorting only to half-truths and yet make no attempt to explain these serious charges is certainly not in harmony with Christian teaching or even good ethics. If Roman Catholic leaders want truth to prevail, they should not hide behind some vague, general statements, but instead they should try to give a fair and honest answer to any charges made against them.

For instance, Mr. Francis is reported to have said concerning an ambassador to the Vatican: "This is purely a political question and no Catholic should be for such an appointment because he is a Catholic but only if he believes it would aid the nation." It was also said that "the Roman Catholic Church is not in politics."

In answer to these statements we would say, first of all, if Catholics are not working to get American diplomatic representation at the Vatican, then who are the people working so hard to get this un-American and undemocratic policy established? It is certainly not the predominant Protestant population of this country, even though the one who made the appointment in the first place is a Baptist.

As to the Catholic Church's not being in politics, anybody who has even a little knowledge of history knows that the Catholic Church has been up to its neck in politics for more than a thousand years, unless the rank and file of Catholics are willing to disown their own official leadership, including the Pope.

The intelligent leadership of Protestants and Other Americans United for Separation of Church and State have no prejudice or ill will toward consecrated and saintly individual Catholics in so far as their personal faith and their religious exercises are concerned, but they do oppose, and will oppose to the end, the attempt of the Roman Catholic hierarchy to dominate American public life and break down the wall of separation between Church and State.

We have the utmost respect for any true Catholic in his personal religion, and we would fight to the last to allow him to bear his testimony in any reasonable way in harmony with fundamental American principles of democracy and religious freedom.

In discussing these matters of Catholic-Protestant tensions, the editor of *North Carolina Catholic* writes: "We remind our Protestant fellow citizens of our past record of innumerable good works, which our Lord said are the identifying marks of people who are His disciples."

All of us who have even a little knowledge of Christian history

(Continued on page 8)

Chief of Army Chaplains Reports on Visit to Korea

By Chaplain (Major General) Roy H. Parker
Chief of Chaplains
Department of the Army

RETURNING to the United States after a visit to the battlefield in the Far East, as I did last Christmas, one cannot help looking beyond the bitter suffering and fighting that has marked the action there to find inspiration in the realization that on the rugged hills and in the snow-filled valleys of Korea, the outnumbered but determined troops of the United Nations have made an historic stand against a common foe.

It may seem inappropriate to find a symbol for the birth of the Prince of Peace in the blood and death of a Korean battlefield, yet it is on such battlefields that, for the first time in history, man has banded together with fellow man regardless of nationality, race, creed or color, and, following the advice of St. Paul to the Ephesians to "stand therefore, having your loins girt about with truth and having on the breastplate of righteousness," fought, suffered and died to establish peace on earth and good will to man.

Every American can be proud of the contribution of our forces in support of the United Nations, and all our churches should feel a deep satisfaction in the manner in which our soldiers of God are carrying the vital influence of religion into the Army even under the most trying conditions in combat areas.

Chaplain (Colonel) Edwin L. Kirtley and Chaplain (Lt. Colonel) Joseph S. Chmielewski, both of the Office, Chief of Chaplains, accompanied me on the trip, the purpose of which was to visit and confer with as many of our chaplains in the Far East as time and local conditions permitted. In this we were very successful, for we were able to see between 85 per cent and 90 per cent of our men. Their morale was very high and, in turn, they are passing on this spirit to the troops they serve.

Every newspaper reader knows of the rugged terrain and unyielding weather of the combat areas. Our chaplains stick with their men and share their good fortunes and their bad. Typical of the attitude of these churchmen in uniform is this comment from one of the chaplains with whom I spoke:

"Chaplain," he said, "I'm certainly happy to be here and to have this opportunity to serve our men. It's a difficult job, but it is also a most rewarding one."

Commanders Realize Important Role of Chaplains

We had conferences with General Matthew B. Ridgway, the Commander-in-Chief of the United Nations Forces, General James A. Van Fleet, Commanding General, Eighth U. S. Army and the three Corps commanders. All of them are keenly interested in the chaplains and their program to the extent of giving them full support. They realize the important role the chaplains have and are utilizing them to the utmost.

Incidentally, on this trip, I first met Gen-

eral Ridgway at a church service. We arrived in Tokyo on a Sunday morning and were taken to the Chapel Center where the service was in progress. Chaplains all along the line spoke in glowing terms of the interest and support of their commanders.

Once again we saw evidence of the heroic work which in years past the missionaries have performed. In many instances our chaplains have profited greatly by their work and have been able to assist them.

The response on the part of the troops to the chaplains' program is very heartening. It is common experience to find the interest and response of the troops high before combat. This is also true in Korea. Chaplain Ivan L. Bennett, the Far East Command Chaplain, informed me that a survey revealed the interest and response remained at a very high level also after the troops returned from combat.

Armed Forces Personnel Taking Part in Charitable Endeavors

The practical aspect of this interest in their religion is evident from the unusual interest which all our armed forces personnel are taking in charitable endeavors. Everywhere we went we saw or heard of things which our troops had done or are doing for the orphans, the homeless, the hospitals, and the churches.

"Operation Mascot" in which many of the homeless Korean children were assembled and placed in orphanages is well known. Funds were contributed to these institutions to care for the children for six years. Everywhere our troops have gone, similar projects have been undertaken.

In Northern Japan we saw a church and parsonage which the members of an organization were providing for the local congregation. The troops had collected the necessary funds and made all arrangements with a contractor for the project. The church is a beautiful building. It represents an investment of more than \$7,000 which could not be duplicated in the United States for several times that amount. A big ceremony is



being planned when the church is dedicated and presented to the congregation.

The same group of officers and enlisted men were so impressed by the singing of a Japanese girl who frequently served as soloist at the services that they took up an offering and made arrangements to enable her to study voice in Yokohama. The money for all expenses involved for a year's study is already on deposit in the bank.

At a hospital for orphan children I met a young medical officer who was devoting his spare time providing medical care for these youngsters. His regular duties make for a full day, but he devotes his free time to looking after these victims of the war. The gleam in his eye was striking evidence that he thoroughly enjoys this activity.

Treatment of Prisoners of War

A visit to the POW camp on an island was most revealing. Here there were many Communist prisoners who are responding to the attention which the U.N. authorities are giving them. They receive food, clothing, etc., in keeping with the provisions of the Geneva Convention. In addition religious ministrations are provided by DAC (Department of the Army (Civilian)) chaplains. These are former missionaries who have worked for many years in China and Korea and are thus well qualified for work of this nature.

When we entered one enclosure, one of these chaplains had a service in progress. There were several thousand POW's in his "congregation" lustily singing the Korean version of hymns we know. One of these chaplains averaged over 5,000 for each of eight Sunday services, and about 1,500 for each of 20 weekday services during the month of October, 1951. He also reported seven teacher training classes with a total attendance of 794 and 628 professions of faith in the same month.

The treatment which the POW's are receiving is something which cannot be overlooked or forgotten. As we walked through the prison hospital, a medical officer escorted us and pointed out what was being done for the patients. At this point I remarked to him: "These POW patients certainly get good care." He was quick to reply. "Chaplain," he said, "they get the same professional care and treatment you would get if you were a patient in this ward."

All of this is making a profound impression on the prisoners. The chaplains who work there told me that between 70 per cent and 80 per cent of the prisoners have signed petitions asking that they not be sent back to Communist-dominated countries. To show their sincerity, they signed these petitions with their own blood.

The challenge of the Far East is being met by our people. It is in many respects a great missionary movement of which some of the results are already seen.

Ah! When shall all men's good be each man's rule,
And universal peace lie like a shaft of light
across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year?
—TENNYSON.

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job. 28:28.

Concerning the General Convention of the Baptist Denomination in the United States

By W. O. Carver

In March, 1946, I sent out to a number of denominational leaders, north and south, a questionnaire asking their idea as to the advisability of inaugurating a discussion of changing the name of the Southern Baptist Convention so as to restore and continue the historic name of the first body representing the denomination throughout the country.

Rather to my surprise I found the Southern leaders very sympathetic with the idea in general but concerned lest we should bring complications and misunderstandings for our Northern brethren. I had anticipated lack of approval by the northern leaders. While they were all thoroughly courteous, some of them were much agitated over the difficulties which might come among Northern Baptists, an effect which I had myself definitely feared.

When the answers were in I decided that it would be wise to drop the matter even though the logic of events seemed to me to point definitely toward the desirability of such a change in name.

Developments during these five years have greatly changed the situation north and south. The Northern Convention has changed its name to the American Baptist Convention. This change was entirely logical, especially in view of the fact that practically all of its agencies and organizations carry the name "American." I feel sure that when the Northern Convention was constituted in 1907 it would have been designated "the American Convention" but for comity consideration for the Southern Convention.

The aggressive expansion of the Southern Convention throughout the west and to some extent in the central states came to a climax of assertion and planning at the 1960 convention in San Francisco. It was strongly affirmed that the Convention abrogates all territorial limitation. The Convention seemed to think that it was taking a radical step.

It has been widely overlooked in both North and South that the Southern Convention from the beginning and the "American" societies from their beginning and consistently down to the present time have all left themselves free to occupy and function throughout the entire country. No change in the constitutions of any of these bodies would at any time have been necessary for them to reach as far as they might think wise.

It is no longer rational or even really sensible for the Southern Convention by its name to suggest sectional limitation. The name has in the thinking of many taken on a sectarian significance which ought by all means to be transcended and repudiated. The entire country is by their constitutions open to free activity by all Baptist organizations. Fraternal comity considerations have now been explicitly ignored.

Organized Baptists of all sections might and I think should claim continuity with our original cooperative organization, the General Convention of the Baptist Denomination in the United States of America for Foreign Missions. Of course the objective would need

to be restated. The resumption of that honorable historical title might at first cause some misunderstandings. Yet it would in a short while definitely serve to promote unity, extending cooperation and strengthening the righteous trend toward a comprehensive Baptist body for the entire country.

I submit these considerations for thought

and discussion on the part of our people. I shall feel happy in what I regard as a real advance if the Baptist program in America shall eventuate in positive action, for integration in "The General Convention of the Baptist Denomination in the United States of America for Propagating the Gospel." As a first definite and progressive step I propose that the Southern Convention shall change its title to correspond with its present profession and practice and adopt the title of the first general body of American Baptists, 1814: "The General Convention of the Baptist Denomination in the United States for the Advancement of the Gospel," briefly, "The General Convention of Baptists."



Pictured above is the Cherub Choir of Peachtree Church at Spring Hope

Shandon Church Goes Fifty-Fifty

It was a democratic membership at Shandon Baptist Church, Columbia, S. C., that voted a 50-50 division of gifts between local expenses and the Cooperative Program.

Mrs. Clyde Helms, wife of the pastor, reported that the budget committee suggested a budget of \$59,000 for 1952, a \$6,000 increase over that for 1951. Then the finance committee raised the proposed budget to \$61,000. Next it was brought up for discussion at the Wednesday night prayer meeting.

A newly-elected deacon, who was a member of the finance committee, got up and said that although he had approved the budget he had not felt right about the amount for the Cooperative Program. Although it had been increased by \$2,000, the percentage had actually been decreased. Discussion followed.

Then a lady made a motion that the church go 50-50 instead of raising the Cooperative Program amount by two or three per cent. There was an immediate second; and in the discussion which followed, someone asked which local items should be eliminated.

Mrs. Helms said, "Everybody agreed to leave the budget as it was, except for the Cooperative Program, which should equal

whatever we thought we needed for ourselves. The motion passed unanimously."

When the matter was presented to the entire church the following Sunday, a man stood up and said, "I was never out of financial trouble until I started to tithe; and since starting to tithe, my family has not been in financial difficulties." Another man got up and said, "Amen." Then the people began volunteering to tithe.

Only one question was raised: "What shall we do if our budget is not pledged?" The answer was: "Give 50 per cent of all we take in to the Cooperative Program and adjust our local expenses as may be necessary." The vote was unanimously in favor of the new budget.

The budget for 1952 is \$86,450, as compared with \$50,218 in 1951. There were 956 signed pledges, with 85 people yet to be seen when this report was made.

"We are a very happy church," exclaimed Mrs. Helms. Pastor Clyde Helms, it will be remembered, is a native of North Carolina.

If you want to put the world right, start with yourself.—Clipped.

WHY NOT OFFER SOME ANSWERS TO THE "HALF-TRUTHS"?

(Continued from page 5)

are gratefully aware of "the innumerable good works" of the Roman Catholics through the centuries; but we are also aware of the many evil practices which they have perpetrated on the human race, such as religious intolerance, bitter persecution of religious minorities, and political trickery and maneuvering, world without end. The average Catholic layman has not been guilty of these things, but the hierarchy, where the real power lies, cannot claim to be innocent. To make these statements does not mean religious intolerance, but a realistic facing of the facts in religious history and present-day life.

Paul Blanshard Speaks on Catholic Power

IN A STRAIGHTFORWARD MESSAGE that held the attention of an overflow audience in the Pullen Memorial Baptist Church, Raleigh, for more than an hour, February 4, Paul Blanshard pointed out the dangers that this nation faces as the Catholic system of mixed church and political authority administered from Rome seeks ever to enlarge its scope of influence and power over the American pattern of democracy. The noted writer, lecturer, world traveler, and keen student of world conditions, spoke to this large concourse of pastors, laymen, men and women of many denominations, some of whom had traveled over 150 miles to hear him. His subject was "The Catholic Challenge to American Democracy."

Mr. Blanshard's message was charged with facts, incisive, interesting, and plain-spoken. "We should not criticize individual Catholics, but the system of power, the hierarchy operated from Rome, that seeks to gain for itself more and more power and control in our free democratic country," he said, and added that Catholics generally do not enjoy the free democracy of thought and action enjoyed by other denominations or creeds.

"The Pope, as the only dictator who claims to be infallible, has complete authority over Catholics on matters of morals and faith; and the Pope himself decides what are these matters of morals and faith." Blanshard further said that the Pope in exercising such absolute control, beginning in the schools, eventually would enlarge this control to many other phases of American life.

Continuing, the speaker said, "The greatest danger lies in the area of education. The Catholics are trying to secure public funds to operate and enlarge their own private schools, which is in violation of our democratic tradition. Whether they succeed in this aim will be the greatest issue of our lifetime."

He then cited the fact that for five or more years, friends of American public schools have been working hard to secure appropriations of Federal funds to build and enlarge sorely needed public schools for our children; but the Catholics have fought this move so hard that thus far the funds have not been granted. Our schools stand in need while the Catholics say in effect that "unless your government grants us money for our Catholic private schools, we shall keep you from getting money for your public school system." That of course is the picture of a church (Catholic) taking unto itself the power to dictate to our legislators, telling them what they must do and not do.

The subject of Blanshard's message was "The Catholic Chal-

lenge to American Democracy," and that was the gist of his telling discourse all the way through, as he pointed out one danger after another that lies in an imperial hierarchy coming into power in a free country that guarantees religious freedom, separation of church and state, and liberty to every man.

He cited European countries dominated by Catholic power, such as Spain, Portugal, Italy. "Spain, the most Catholic country in the world, is a dictatorship, and dictator Franco's power rests chiefly on the Roman Catholic clergy. And in Holland, the priests publicly instruct their members that if they join any other labor union than a Catholic union, they will be denied absolution in the confessional."

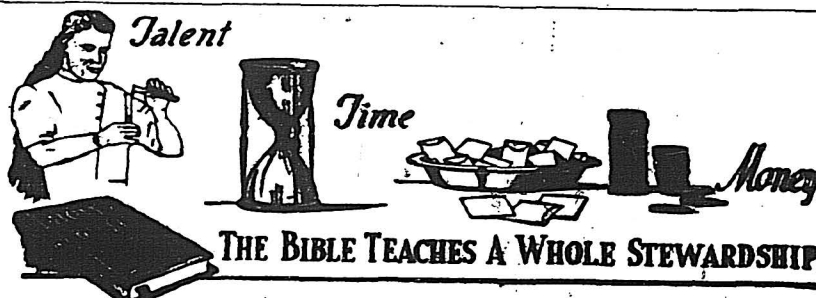
The author said that the Catholic position on education is that their children should attend parochial schools and that any mother who does not obey Catholic orders to send her children to a Catholic school may be denied absolution. He further reminded his hearers that the Catholic Church violates the principle of religious freedom in that it declares it to be a mortal sin for its adherents to attend any church except the Roman Catholic, to read a Protestant Bible, or to be married by the minister of any church except the Catholic, and so on, and on.

The speaker made it clear that he did not ever wish to criticize individual Catholics, but, quoting Thomas Jefferson, he said that he had sworn on the altar of God to forever fight any system or idea that would hold undue power or tyranny over the minds and souls of men. His powerful plea was for honesty and fairness and pure democracy that upholds the worth and dignity of the human spirit and the right of every man to freedom and liberty granted by our constitution and our American traditions. He indicated that neither Catholics nor any other group had a right to come into a nation founded on this great idea, and impose on its people a system of power stemming from Rome, foreign to our American ideal of religious freedom.

This visit of Mr. Blanshard to Raleigh was sponsored by local citizens, churches, and the national organization of Protestants and Other Americans United for Separation of Church and State. Lee Pridgen served as local chairman and did an excellent job in promoting attendance at the meeting. Dr. J. A. Ellis of Tabernacle Baptist Church, Raleigh, presided; Dr. James Sprunt of the First Presbyterian Church, Raleigh, spoke words of welcome; and Dr. E. McNeill Potat of Pullen Memorial Church introduced the speaker. Mrs. Ethel Casey sang beautifully an appropriate solo, Kipling's "God of Our Fathers, Known of Old."

Preceding this Blanshard meeting, the *North Carolina Catholic* quoted a New Hampshire daily paper as denouncing Mr. Blanshard for seeking to spread ill will and intolerance. The paper also stated that a paper in California quoted a minister who characterized this sort of meeting as "a campaign of hatred which has no place among Christians."

After having seen and heard Mr. Blanshard, we would say that such quotations come from a long way off and also that they miss the truth by a farther distance still! The speaker in this case impressed everyone as being calm, judicious, and fair in his presentation of sober facts which he had sought out carefully. To say that the purpose of the speaker was to spread ill will and intolerance is about the same thing as calling white black. This whole movement which Mr. Blanshard represents is an attempt to awaken Americans to an imminent political danger, and is in no sense an intolerant attack on true religion anywhere, whether it be among Protestants, Roman Catholics, or Jews.



PASTORS MEET AT CHOWAN

Thirty-seven pastors of the Chowan and West Chowan associations met at Chowan College Thursday, Feb. 7, as the guests of President Nixon and his associate, Rev. Oscar Creech, to hear an outline of the college program and the present financial picture and development plans of the institution. Rev. John Rutledge, pastor of Salem Church near Elizabeth City, gave a message on evangelism to the assembled guests.

Southeastern Seminary Pays First Check to Wake Forest College

William L. Wyatt of Raleigh (second from left), treasurer of the Southeastern Baptist Theological Seminary, is shown presenting Talcott W. Brewer of Raleigh, treasurer of Wake Forest College, with a check for \$300,000, the first installment of the purchase price of \$1,600,000 in the contract between the college and the Southern Baptist Convention, which owns and operates the Seminary. Looking on are Dr. Harold W. Tribble, president of Wake Forest College (extreme left) and former Judge Hubert E. Olive of Lexington, president of the Board of Trustees of Wake Forest College (extreme right). Approximately 90 students are enrolled in the Seminary during the spring semester which has just gotten under way.



Southern Baptists Still Growing, Editors Hear in Annual Report

New Orleans, La.—(BP)—Southern Baptists are still growing! Statistics released this week to Southern Baptist editors in their annual meeting in New Orleans say that 375,525 people were baptized into membership of the 28,289 churches of the Southern Baptist Convention in 1951, bringing the total membership to 7,373,498. This gave a net increase of 293,609 or 4.1 per cent.

The information was compiled on the basis of reports received from the Convention's 992 district associations and released by J. P. Edmunds, secretary of the Department of Survey, Statistics and Information of the Sunday School Board in Nashville.

The more than 28,000 churches represent an increase of 501 churches over the 27,788 reported in 1950 or a growth of 1.8 per cent. A decrease in both the number of half-time and quarter-time churches is responsible for the 8.5 per cent increase in churches on a full-time basis. The full-time churches now number 16,362 as compared with 15,074 last year. Of the remaining churches, nearly 400 are three-quarter time and over 8,000 are half-time.

Churches with pastors at the close of 1951 numbered 25,255, and 23,658 churches reported baptisms during the year.

Total gifts for the year jumped 13 per cent over 1950's giving, but mission gifts went up only 11.6 per cent. Southern Baptists gave \$222,838,109, or \$30.22 per capita, during 1951 with \$37,268,172, or \$5.05 per capita, going to missions. The per capita giving increased 8.5 per cent for total gifts and 7 per cent for mission gifts.

Texas Baptists were first in total gifts, with a total of \$44,013,408, and also led in numerical gains with a net membership increase of 56,931. North Carolina came in

second in giving with \$22,458,710.

The value of Southern Baptist church property throughout the twenty-two states in the Convention rose 18 per cent during the year. Total value at the end of 1951 was \$761,510,838.

Evidence of continued growth in the western states is shown by California's net membership gain of 22.2 per cent.

All organizations of the churches reported consistent growth with the Sunday schools adding 229,142 to bring the total enrollment for the year to 5,253,695, a 4.6 per cent growth over the 5,024,553 reported in 1950. Churches reporting Sunday schools this year numbered 27,340, a gain of 2.5 per cent over 1950.

Training Unions throughout the Convention enrolled a net gain of 113,765 to bring the total enrollment of the year for that organization to 1,554,660. A gain of 6.6 per cent during the year brings to 16,886 the number of churches now having active Training Unions. The membership gain for the year represented a 7.9 per cent growth.

The Woman's Missionary Union reports 1,087,427 members in 1951 as compared with 1,033,479 in 1950, an increase of 5.2 per cent. Six per cent more churches report W.M.U. work this year, bringing the total number of churches with active W.M.U.'s to 18,101.

Work with the men of Southern Baptist churches saw a 10.6 per cent boom in the membership of Brotherhoods. The Brotherhood organizations in 5,729 churches have an enrollment of 185,587 men, compared to the 167,744 in 5,076 organizations in 1950.

Vacation Bible schools last summer ministered to 1,770,418 children, many of whom are in territories without a regular Sunday school or church.

The Statistics Department for the first time this year has divided church classifications into five classes with the addition of the city suburban class in which there are 281 churches this year.

An increase of 5.9 per cent in city churches brings that total to 4,918. More than half of the Southern Baptist churches, 14,531, are classified as open country churches, while another 4,905 are known as village churches. Town churches showed an increase of 3.6 per cent to bring their total number to 3,654.

EIGHT SOUTHERN BAPTIST SCHOOLS RECEIVE HIGH RECOMMENDATIONS

Nashville, Tenn.—(BP)—Eight of the twenty-four Southern Baptist senior colleges within specified enrollment limits are among the 125 "small" colleges "earnestly recommended to parents and prospective college students" by the *Good Housekeeping Magazine* in its February, 1952, issue.

Selection was made on the basis of financial stability, quality of faculty, adequacy of library facilities, and the percentage of students continuing with graduate work.

Included are Furman University, Greenville, South Carolina; Howard College, Birmingham, Alabama; Mercer University, Macon, Georgia; Meredith College, Raleigh, North Carolina; Mississippi College, Clinton, Mississippi; Shorter College, Rome, Georgia; Stetson University, DeLand, Florida, and William Jewell College, Liberty, Missouri.

Wake Forest College, Wake Forest, North Carolina, was among the institutions of recognized excellence but was excluded from the list because of size.

Miss Pearl Crews is the new assistant director of the nursing school at the N. C. Baptist Hospital at Winston-Salem. She was formerly assistant director of the nursing school of Johnston-Willis Hospital in Richmond, Va.

Sunday School Lesson

MRS. FOY J. FARMER

Peter, James, and John: Trained and Tested Followers

LESSON FOR FEBRUARY 24

Scripture: Mark 9:2; 10:35-45; 14:32-42; Luke 8:41, 42, 45-56; 9:28-36; Acts 1:13-22.

Golden Text: We cannot but speak the things which we have seen and heard.—Acts 1:20.

The "Inner Circle" and "How Ordinary Men Were Made Glorious by Jesus Christ" are titles that might be given to this lesson.

Referring to the lesson for the second Sunday of the quarter, we recall that Peter, James, and John were three of the four disciples who were first called to complete surrender to Jesus. They "immediately left all, and followed him," and for the brief span of Jesus' earthly ministry with the other nine they constantly traveled with him, learning from him, witnessing his miracles, preparing to carry on his work.

Peter, lovable, impetuous, seems to have been the chairman of the board. He, John, the beloved disciple, and James, who was the first disciple to suffer martyrdom (Acts 12:1-2), formed the "inner circle of council and support" for the Master. To them were granted some especial privileges that the others did not receive—privileges that further fitted them for the places of leadership which they must assume.

The three witnessed three scenes of unusual significance. The first manifested the Master's power—the raising of Jairus' daughter; the second, an indescribable revelation of his glory—the Transfiguration; the third made them realize to some degree, at least, his agony—his prayer in the Garden of Gethsemane.

In Jairus' Home

When Jesus went to the home of Jairus to awaken his little daughter from the sleep of death, he permitted only Peter, James, and John to accompany him, the father, and the mother into the room where the little girl lay. There was much confusion outside, hired mourners were weeping and wailing; flute players added weird music to the tumult—Jesus put them all out, and spoke the life-giving words, "Little girl, I bid you to wake!" (Weymouth) And she instantly rose.

The Inner Circle learned lessons not only of his miraculous power over death, but of tender consideration in waking the little girl with only the loving faces of parents and sympathetic friends to greet her, with no touch but that of his gentle hand as he helped her back to life. They learned also a valuable lesson that we, too, should master, that miraculous power is not granted for tasks not beyond human strength. The Master did not perform a miracle in supplying

the food which he knew she needed after her illness; he commanded that something be given her to eat. Can't you see the mother as she joyfully sped to the kitchen to bring food, tempting and nourishing?

The same "economy of miraculous power" is evident when strong men who were present were bidden to roll away the stone from Lazarus' grave, but the frail women on that first Lord's Day found that their anxiety had been useless, for the stone was rolled away when they reached the sepulchre.

The Mount of Transfiguration

There are many recorded instances of Jesus' going alone to pray (see Matt. 14:23; Mark 1:35; Luke 5:16, 6:12, and 9:18). On one occasion, however, "he took Peter and John and James, and went up into a mountain to pray" (Luke 9:28). As he prayed, "he was transfigured before them" (Mark 9:2).

It is interesting to study the words used by the Gospel writers to describe this wonderful manifestation of glory. "White and glistening," Luke says his raiment became; "did shine as the sun," Matthew says of his face, and "his raiment was white as light," Mark writes, "His raiment became shining, exceeding white as snow, so as no fuller on earth can white them."

Two celestial visitors, Moses, the Lawgiver, and Elijah, the Prophet, appeared, and talked with Jesus. Luke tells us the subject of the conversation, "His decease which he should accomplish at Jerusalem." "The law, the prophets, the Gospel all lead to the Cross."

Small wonder it is that Peter, always ready to talk, blunderingly proposed that the three disciples make provision for shelter for the two visitors, and for Jesus, so that they could stay on the mountain. He blurted out the first thing that came to his bewildered mind, "not knowing what he said." Then came the final burst of glory, when from out the bright cloud which overshadowed Jesus and Moses and Elijah they heard God's voice, "This is my Son, my Chosen, listen to him" (Weymouth).

When the cloud lifted, the disciples saw Jesus alone; the Lawgiver and Prophet had passed. Jesus fulfilled the law, and it was he toward whom all prophecy pointed.

The disciples "kept it close, and told no man in those days any of those things which they had seen," as the Master had charged them. But they were never the same after this experience. Peter's two epistles, written years later, reflect the glory of this "holy mount" when the Inner Circle were "eyewitnesses of his majesty!" (II Peter 1:16-21).

By-the-Way

Strange it seems, and yet like frail human beings, that two of the three disciples closest to the Lord, James and John, soon after the mountaintop experience, came to him as they journeyed toward Jerusalem, with a request that has been described as "surprising, inconsiderate, selfish, stupid" (Erdman). They asked for "positions of prominence and grandeur and glory" in the kingdom which they still thought, in spite of the revelation of the Transfiguration, was to be an earthly government.

Quietly and patiently the Lord taught them, and teaches us, the lesson of true greatness, "Whosoever shall be great among you shall be your minister," and let us remember that minister means servant. Then he gave clearly and concisely his own mission. "For the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."

An eloquent Negro woman, Mrs. Cora Johnson, speaking at an Interracial Institute in our state, rebuked "all you women who want to be the president; you who say you will not work unless you can hold an office; you who think more of honor coming to you than of glory being given to your Lord."

Gethsemane

Into Gethsemane, where "the terrific spirit battle of Calvary Hill was fought through in the olive grove," the three went at the Master's request. The sinless Lamb of God, in this hour when the sin of the whole world was being laid upon him, felt the need of sympathetic companionship and support. How humiliating that his three closest friends failed him in the time of deepest need!

Our hearts ache with sympathy for our Lord, and we are inclined generally to criticize the disciples. But listen to the words of a great preacher: "Peter and James and John in Gethsemane represent you and me. They represent the church unaware of the dangers which assail men's souls. They represent the church sleeping in an hour of crisis. They show us in all our lethargy, and in the sinful neglect of plain Christian duty of which we are so often guilty."

Tried—Triumphant

Acts 3 and 4, the chapters which include the last verses suggested for this lesson, give beautiful proof that ordinary men are made glorious by Jesus Christ. Peter and John, having been imprisoned for daring to preach Jesus Christ crucified and risen, were commanded not to speak at all nor teach in the name of Jesus.

Peter, who had been so intimidated by a serving maid's question that he denied even knowing Jesus, and John, who had selfishly requested the place of highest honor, now said boldly, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts

(Continued on page 18)

HOME CIRCLE

Washington's Prayer for the United States of America

June 8, 1783.

"Almighty God: We make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

"And, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation.

"Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen."

Near the end of the Revolutionary War, this order was given by George Washington to his army:

"The Commander-in-chief directs that divine services be performed every Sunday at 11 o'clock in those brigades in which there are chaplains; those which have none, to attend the places of worship nearest them. It is expected that Officers of all Ranks will by their attendance set the example to their men. While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of Patriot, it be our highest glory to add the more notable character of Christian. The signal instances of providential goodness which we have experienced, and which have now almost crowned our labors with complete success, demand from us in a peculiar manner the warmest returns of gratitude and piety to the Supreme Author of all good."

From these words of the man whose birthday we celebrate February 22, we realize that George Washington, our first President, placed his trust in God. He believed in prayer, and was careful to thank God for victory, protection, and answers to prayer.—*King's Business.*

You Reap What You Sow

Donna Rae, Bruce, and Mother and Daddy lived in the white house on the corner. Oh, yes—and there was Duke, the Collie.

Donna had several baby dolls, and doll beds, and a doll buggy, and little dishes, and everything that goes with playing house. Bruce had tops and airplanes, and a bright red electric train that ran on tracks. Besides, their little bank was almost full of nickels and dimes which they were saving to buy a scooter.

Without a humble imitation of the divine Author of our religion we can never hope to be a happy nation.



The brother and sister were very happy—except for one thing. Bruce never could forget that he was two years older than Donna Rae. And he kept doing and saying things to make her remember it, too.

When they played games, he insisted on being "it" first because he was older. And if Mother was not around, he took the largest share of a treat for himself. To tell the truth, he was a very selfish boy.

As for Donna Rae, it seemed natural to her that Bruce should always be first and have the larger share of things. Mother, watching anxiously, wondered what she could do about it.

The children had been given a box of modeling clay. Bruce divided it up, taking the bright red and blue clay for himself, and leaving the brown and gray for sister. Of course he let her use the red and blue once in a while—but not very often.

After they had finished playing with the clay, they always rolled each separate color into a nice smooth ball, and put the four balls away in the box.

One day Bruce thought of a brand new trick to play on Donna Rae. He poked his finger down in the center of the gray ball of molding clay. He filled the hole with black ink. Then he carefully covered the opening—and soon he had a nice smooth ball of clay again.

"Won't it be fun to watch Donna's face when she starts to work the clay, and the ink squirts up all over her!" he chuckled to himself.

The next Sunday morning the children came down to breakfast much excited. There was to be a program at Sunday school and they each had a piece to speak.

Bruce acted quite important.

"My piece is twice as long as yours," he told his sister. "Teacher knew you could learn only a baby piece—'cause you're just a baby, after all."

Poor Donna was crying before breakfast was over.

When the dishes were washed, Mother dressed Bruce in his new white sailor suit.

"Now go and look at the Bible picture book, while I'm getting Donna ready," she said.

"I'm going to make a gray stone castle while I'm waiting," Bruce told himself. He took the soft ball of gray clay out of the box and squeezed it.

Suddenly a spray of black ink squirted all over his new suit.



Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.—George Washington.



"Oh—oh," he said aloud, "I've done it to myself, instead of to Donna." Then he began to cry, just as if he had been a very little boy.

That afternoon he told Mother the whole story. She took him on her lap, and talked to him a long time.

"Remember, son—when we visited Uncle Jim last spring, you helped him plant potatoes. And when we went again in the fall—what did you and Uncle Jim dig in that field?"

"Potatoes, of course."

"Yes. And lately I've been listening and watching, while you've planted another crop."

"What crop, Mother?" asked Bruce in surprise.

"Seeds of rudeness and unkindness, to Donna Rae. And remember—you always harvest what you plant."

Daddy looked up from his book.

"Now, son," he said, "you know what the Bible means when it says, 'Whatsoever a man soweth, that shall he also reap.'"—*ETHEL LUNBERG, in The Burning Bush.*

Spice Box

Nancy, age 8, and small sister Jane, age 5, were discussing how very much they did wish it would snow. Suddenly Jane jumped up and went into their bedroom, saying, "I'm going to pray that Jesus will make it snow."

Her voice could be heard, but suddenly it stopped, and her head popped out the door. "Nancy," she said, "how deep do you want the snow?"—Contributed by Mrs. C. E. BALDWIN, Ramseur, N. C.

* * *

Small Johnny, son of the Baptist minister, had become aware of the Christian (Congregational) Church when the churches of the town had held a union service.

On a night shortly thereafter, Johnny's father was having trouble getting him to bed. Said the father: "Johnny, you are not behaving very much like a Christian tonight."

JOHNNY: "I'm not a Christian."

FATHER: "Well, it's high time you were thinking about being a Christian, a big boy like you in the second grade."

JOHNNY: "I don't want to be a Christian."

Before the stunned parent could decide on the proper method of discipline, Johnny added: "I don't want to be a Christian; I'm planning to be a Baptist."—Contributed by Mrs. C. E. BALDWIN, Ramseur, N. C.

* * *

CHUZZ: Have you ever noticed that most successful men are bald?

GUPPY: Naturally, they come out on top.—*Ex.*

* * *

PROSECUTOR: Now tell the court how you came to take the car.

DEFENDANT: Well, the car was parked in front of the cemetery. So, naturally, I thought the owner was dead.—*Ex.*

* * *

My wife talks to herself.

So does mine, but she doesn't know it. She thinks I'm listening.—*Ex.*

News: PERSONALITIES and EVENTS

Bill Wadden of Gabuz, Va., is new president of the Wake Forest College Theatre.

Mrs. Marguerite Reid is the new secretary of the Department of Religion at the Baptist Hospital in Winston-Salem.

The North Carolina Little Symphony gave a concert in the chapel at Wake Forest College on Tuesday evening, Feb. 12.

We appreciate a copy of the 1951 minutes of the Dan Valley Association. E. T. Parham is clerk of the association, and H. D. Wood, Jr., is moderator.

Miss Carol Leigh Humphries, missionary to Nigeria, now under appointment, is claimed by the First Church, Lexington, J. Roy Clifford, pastor. The Lexington church is providing her support.

Blue Ridge Association churches will hold simultaneous revivals March 30-April 13. Many of the churches will participate, each church inviting its own visiting evangelist to work with the local pastor.

Wake Forest College's debating team recently made its second consecutive trip to Florida within two months. The debaters, accompanied by Prof. Franklin Shirley, took part in the University of Miami's annual tournament, Feb. 7-9.

Sue Keith, senior from Rockville Center, N. Y., has taken over her new duties as president of the Woman's Government Association at Wake Forest College. She succeeds Ruth Draper, Louisville, Ky., who was graduated at the end of the fall semester in January.

Presidents of two religious organizations have been elected recently at Wake Forest College. Ruth Harper, of Louisburg, is new president of the Religious Education Club, and Norman Harris, Fayetteville, is president of the Cullum Ministerial Conference.

Dr. Frank P. Lide, Southern Baptist missionary to the Philippine Islands, has changed his mailing address from the Chinese Baptist Mission, 244 David Street, to Admiral Apartments, Dewey Boulevard, Manila, P. I. Mrs. Lide is living at Wake Forest, N. C.

Pastor T. N. Cooper recently led in a study of Dr. J. Clyde Turner's book, "The New Testament Doctrine of the Church," at the Lasker Church at Lasker. An average of 31 persons attended each class. A member wrote that those who attended greatly enjoyed the class and felt that they had a clearer understanding of their church.

Green Hill Church, T. B. Deese, pastor, has completed the addition of extra Sunday school rooms, and all the space is being used to the fullest extent. The added space made it possible to organize a new class—Young Adults. During January this Green River Association church completed a study of "The New Testament Doctrine of the Church."

There were 1,936 people who attended the midweek prayer service of Southside Church, Spartanburg, S. C., on Wednesday night, January 30. This service is known as the Hour of Power. The January 30 service marked the second anniversary of Dr. John E. Huss as pastor of the church. Due to the limited seating capacity of the church, the service was held in the new Spartanburg Memorial Auditorium. During Mr. Huss's ministry of two years there have been 1,006 additions to the church.

Clear Creek Church near Marion, Guthrie Colvard, pastor, has set February 17 as "Victory Day," with goals set as follows: Sunday school attendance, 345; Training Union attendance, 200; morning worship, 300; and evening worship, 225. Goal for the day's offering is set at \$915.38. On that day the members and pastor hope to pay off the note for remainder of indebtedness on the church. Clear Creek is moving ahead in a vital program, ably led by Pastor Colvard with his cooperative people there.

February is Silver Anniversary Month in Gaston Avenue Church, Dallas, Texas, as the 25th anniversary of Dr. W. Marshall Craig's coming as pastor is celebrated. On February 13 Dr. and Mrs. Craig were honored at a banquet attended by some 800 people, and on February 17, the actual Sunday marking the 25th anniversary, the people are working to have a record attendance at all the services. Dr. Craig was pastor of North Carolina churches at one time.

Dr. James A. Satterwhite left the N. C. Baptist Hospital January 1 for Highlands, N. C., for a stay of six months; then he will go to Japan in the summer to begin work in the Southern Baptist Convention Hospital. Dr. Satterwhite will be one of the four doctors in charge of the Baptist Hospital in Japan.

Clyde McElroy, a native of Waco, Texas, has been added to the staff of the department of English at Wake Forest College as instructor in speech. He will teach a course in radio speech in addition to others, and he will also serve as director of the College Theatre.

The Franklinton Church, during the first four months of the current associational year, has received 28 persons into its fellowship through the regular services. The Sunday school achieved a 36 per cent increase in its average attendance over the same period of the previous year. The month of January was marked by two record Sundays and the average for the month—247—was 12 more than for any previous month in the church's history. W. B. Pittard, Jr., is pastor.

The Baptist Deacons' Conference of Macon County has voiced disapproval of the Peacetime Compulsory Universal Military Training bill scheduled to come before Congress soon. On January 24 the deacons voted to register their disapproval with North Carolina Senators Clyde R. Hoey and Willis Smith. In their letter of protest they urged the lawmakers to "give serious thought to the viciousness of this bill" and expressed the hope that the North Carolina Senators would work to defeat it.

Rev. James C. Quarles writes that after 43 years of service under the Foreign Mission Board, in the River Plate countries of South America, his health makes retirement necessary one year earlier than had been hoped—one year before reaching the absolute retiring age. He writes from Argentina that they hope to reach the homeland on April 16. He writes: "As we have many friends among the Baptists of North Carolina, we'd appreciate a mention of our home-coming in your columns, with our address for the immediate future, in the home of our daughter, Mrs. W. H. Ferguson, Jr., at 7342 Hermitage Road, Richmond 28, Va."

Worth Copeland was elected bursar and secretary of Wake Forest College by the executive committee of the board of trustees at a recent meeting. Mr. Copeland, a native of Ahsoskie, succeeds the late E. B. Earnshaw, whom he assisted for the past five years. Mr. Copeland was graduated *magna cum laude* from Wake Forest in 1939 and received the M.A. degree in 1941. Prior to and following four years in the Navy during World War II, he taught in the mathematics department of Wake Forest College. In 1946 he was appointed assistant to the bursar, which position he held up to his recent appointment.

JANUARY COOPERATIVE PROGRAM RECEIPTS

M. A. HUGGINS, Treasurer

State Missions—Share Undesignated Funds	\$ 25,258.46
State Missions—Designations	2,501.35
Education—Share Undesignated Funds	46,033.08
Education—Designations	18.70
Wake Forest Enlargement—Designation	25,582.22
Hospital—Share Undesignated Funds	2,877.07
Hospital—Designations for Charity	763.73
Hospital Expansion—Designations	4,716.36
Home for Aging—Share Undesignated Funds	560.57
Home for Aging—Designations	121.00
Foreign Missions—Designations	102,600.61
Home Missions	1,070.48
Ministers' Relief—Designations	130.10
American Bible Society—Designations	246.44
Miscellaneous Gifts—Special objects	2,559.23
Southwide Objects—Share Undesignated Funds	74,729.18
Grand Total Receipts	\$347,768.78

Dr. Charles E. Maddy of Hillsboro recently was a visitor at the RECORDER offices.

* * *

Tuckasee Church, Mount Holly, O. B. of pastor, enrolled 142 in its week of study. Average attendance was 96, and 60 persons had perfect attendance records.

* * *

We have just learned that the Selma church was very nice to its pastor, H. B. Land, Jr., of the Christmas season. The members gave him a handsome present and in addition the church had installed in the pastor's study an executive desk and a comfortable reading chair. Mr. Land has been pastor of the Selma Church for four years.

* * *

Actual construction has begun on the new Memorial Education Building of the First Church of Charlotte. Foundations are taking shape, and soon the walls will be rising, for this large addition to the expanding needs of this great church. When completed, there will be classrooms and space at this church for a Sunday school of 2,000 people.

* * *

Cyrus D. Jones, 11 S. Boylan Avenue, Raleigh, N. C., is available for evangelistic singing in the vicinity of Raleigh. Mr. Jones served as minister of music of the Edgemont Church of Durham for ten years or more and has had many years of experience as a gospel singer. He is a layman and holds a position with Lanier-Womble, Clothiers, in Raleigh. Pastors and others interested in securing his services may write him at the address given above.

* * *

Dr. Millard A. Jenkins, now retired from the active pastorate but formerly pastor of the First Church, Abilene, Texas, for 32½ years, is now in his 79th year, but is still going strong in various services and as a preacher for special occasions, according to *The Visitor*, a paper published in Fort Worth, Texas. Dr. and Mrs. Jenkins continue to make their home in Abilene. Dr. Jenkins is a native of North Carolina and is well known in this state as well as throughout the South.

* * *

Baptist friends everywhere were disturbed by the news of the illness of Dr. W. O. Lewis. This honored secretary of the Baptist World Alliance, who lives in London, England, was taken ill during one of his many trips on the Continent of Europe in the interest of relief to our brethren. After nearly three months in a hospital in London, he was released January 26, and, though weak, is recovering his strength day by day. He writes: "I wish to thank my many friends in America who sent me messages of sympathy during my illness. I wish to thank them not only for telegrams and letters, but for flowers and fruit. Thanks for sympathy and thanks for prayers."

* * *

Pleasant Union Church, located on Highway 24, near Roseboro, was destroyed by fire about 9 o'clock Sunday morning, February 3, we learn from *The Sampson Independent*. The fire was due to the explosion of an oil heater, it is said. The frame building, about 15 years old, had been refinished last fall, at which time new flooring and pews and a heating plant were installed. At a service held at the Tabernacle in Roseboro, \$2,055 was pledged, and contributed toward a new building. Pastor Roger L. Jackson said that



PLANNING FOR RELIGIOUS FOCUS WEEK AT MEREDITH

Completing plans for Religious Focus Week at Meredith during the week of February 18-22 with the theme "The Christian Faith and Our World" are these committee chairman and their adviser. Left to right above are Janet Stallings of Fayetteville, elected by the Meredith student body as general chairman for the week; Shirley Stough of Raleigh, program chairman; Mary Evelyn Brown of Wallace, president of the campus B. S. U. and continuation chairman; Rosalyn Poole of Dunn, chairman of classroom visitation; and B. S. U. adviser Mrs. Billie Ruth Pruyn. Ten other students are also serving as arrangements chairmen for the event.

Speakers who will come to Meredith for Religious Focus Week are Dr. W. Wesley Shrader of Lynchburg, Va.; J. C. Herrin, chaplain at the University of North Carolina; Dr. Hugh A. Brimm, Louisville, Ky.; and Dr. Everett Gill, secretary for Latin America on the Foreign Mission Board. Dr. Arnold Nash of Chapel Hill will lead faculty discussion groups.

services would be held at the Tabernacle until a new building is constructed. Pleasant Union Church, formerly known as Old Swamp Church, has approximately 150 members.

* * *

Mr. Henri Emurian, organist-choir director of the First Baptist Church, Wilmington, has accepted a similar position with the Park Place Methodist Church in Norfolk, Virginia. Mr. Emurian has completed eight and one half years of fine service to the First Church in Wilmington. His duties began in Norfolk February 15. Qualified persons interested in this position may get in touch with the First Baptist Church, Wilmington, N. C.—RAN-DOLPH L. GREGORY, Pastor.

* * *

Patterson Springs Church, Kings Mountain Association, has completed paying off the debt on its \$8,500 parsonage, according to *The Shelby Daily Star*. The building was completed December 22, and the major part of the cost was paid at that time. J. D. Ellis is chairman of the construction and finance committee, and serving with him were Harry Beam, Mrs. J. C. Jenkins, Mrs. J. T. Miller, and Claude McSwain. Patterson Springs Church, with an active membership of 190, has decided to go to full-time services. W. T. Roberson is the pastor.

* * *

Miss Evelyn Hamrick, daughter of Mrs. C. R. Hamrick and the late Mr. Hamrick of Burnsville, and Rev. Wayne A. Staton of Owensboro, Ky., were married in the First

Baptist Church of Burnsville on February 5. Rev. Charles Trammel, pastor, officiated. Mrs. Staton is a graduate of Wesleyan Conservatory, Macon, Ga., with a degree in organ. Prior to her marriage she was minister of music in the First Baptist Church of Sanford, N. C. Mr. Staton, the son of the late Mr. and Mrs. E. C. Staton of Rock Hill, S. C., is a graduate of Wingate Junior College, Wake Forest College, and the Southern Baptist Seminary. He is now pastor of Temple Baptist Church in Owensboro, Ky.

* * *

The First Baptist Church, Wilmington, voted to raise \$85,000 over a 24-month period to be used to replace the slate roof over the sanctuary, paint and air-condition the sanctuary, and lay a new carpet. The church also voted to support a missionary, the funds for this to be raised over and above the yearly budget. The church appointed a Building Fund Committee composed of M. E. Bullard, Harold W. Wells, Jr., Dan Penton, Jr., Wadell Corbett, O. O. Allsbrook, C. S. Sanderson, B. B. Cameron, and John A. Stevens. Randolph L. Gregory is pastor.

* * *

Miss Sara Page Jackson, of Elizabeth City, has been elected by Wake Forest College students as May Queen for the annual Magnolia Festival to be held in May. Miss Julia Watson of Thomson, Ga., has been chosen maid-of-honor. Both the girls are very active in campus organizations.

Christian Education

IN THE CHURCHES

L. L. MORGAN, Sunday School Secretary
J. P. MORGAN, Training Union
Director
JAMES W. RAY, Student Union Secretary

Teaching Programs of Sunday School Department

1952 has brought to hundreds of North Carolina Baptists new vision and enlightenment in the great teaching program of the Sunday School Department. Beginning with the South-wide Sunday School Clinic in Miami, 75 clinicians from North Carolina took an active part in the two weeks' program. Mr. L. L. Morgan, State Sunday School Secretary, was director of the enlargement campaign held in the West Little River Church during the first week of the clinic. Assisting him were the department associates, Mrs. Myra S. Motley and D. P. Brooks.

The second event in the training period was the State-wide Sunday School Clinic held at the Pritchard Memorial Church, Charlotte, January 21-25. Around 2,000 people were reached during the week, the largest number reached in a state clinic. Assisting Mr. Morgan was Mr. A. V. Washburn of the Nashville office.

Other personalities from the south-wide office were: Richard Kornmyer, Clifton J. Allen, G. Kearnie Keegan, Homer L. Grice, and W. A. Harrell. Program personalities from North Carolina were the host pastor, Dr. William Harrison Williams; Dr. C. C. Warren of Charlotte; Rev. H. H. Stenbridge, Forest City, and Mrs. Muriel Jordan, representative of the Baptist Book Store in Charlotte.

Leading Age-group Conferences were Mrs. D. N. Forehand, Conway, S. C.; Miss Helen Young, Mrs. Clifton J. Allen, Mrs. Homer L. Grice, Miss Josephine Pile, and Raymond Rigdon of Nashville; and J. L. Corzine of Columbia, S. C.

Administration Conferences were held under the leadership of Mrs. W. L. Blankenship and Mrs. Will S. McGraw, also of Nashville. Special features included vacation Bible school work, church building and visual aids. This well rounded program reached 60 pastors, 12 educational directors, 35 Sunday school superintendents, 400 teachers, 105 officers, and 15 associational missionaries.

The Pritchard Memorial Church under the direction of John Fletcher, educational director and E. R. Echerd, associational missionary, entertained the visiting clinicians and workers from the surrounding associations attended the clinic daily.

Assisting Mrs. Motley in the State Vacation Bible School Clinic were Sibley Burnett from Nashville. This Clinic was held at the Grace Baptist Church in Durham on February 13-15. Mrs. Motley reports that the work has grown steadily during the past year. Last year 2,103 schools were held with 45 mission schools and 57 Negro schools reported. Representatives from the different associates throughout the state attended this conference.

WHAT THE TRAINING UNION DOES

T—Trains leadership
R—Regenerates church members
A—Affirms deepened spirituality
I—Increases spiritual knowledge
N—Necessitates Bible study
I—Illuminates talents
N—Names denominational life
G—Gives missionary spirit

U—Unites all in training
N—Negotiates the church program
I—Insures intelligence of the church
O—Opens your eyes to what YOU can do
N—Needs YOU

D—Discovers you and you discover yourself
O—Open your eyes to what YOU can do
E—Establishes your feet on firm ground
S—Saves a life for service

ARE YOU A MEMBER OF THE TRAINING UNION?

—Copied from Bulletin, First Baptist Church, Charlotte.

THE GOOD OLD DAYS

Falling in love, getting married, starting a home and having children gets more complicated all the time. It takes one set of experts to tell a couple whether or not they have any business getting married; another expert plans the honeymoon (the psychological effect might be tragic if the right couple took the wrong honeymoon); still another tells them what furniture to buy; two or three are necessary to "adjust" them to marriage; more still to advise them on how to bring up their children—and just think—Grandma and

Grandpa used to figure all that out for themselves; divorce was almost unknown and delinquent children were as scarce as the proverbial hen's teeth!—Selected.

THE INDWELLING GOD

Go not, my soul, in search of Him;
Thou wilt not find Him there,—
Or in the depths of shadow dim,
Or heights of upper air.

For not in far-off realms of space
The Spirit hath its throne;
In every heart it findeth place
And waiteth to be known.

Thought answereth alone to thought
And soul with soul hath kin;
The outward God he findeth not,
Who finds not God within.

Then go not thou in search of Him,
But to thyself repair;
Wait thou within the silence dim
And thou shalt find Him there.

—FREDERICK LUCIAN HOSMER, in Exchange

My greatest temptation is the temptation to be ordinary. Just an ordinary Christian with an ordinary faith, an ordinary power, loving others in an ordinary fashion. By corollary, my heart's deepest desire and earnest prayer is to be extraordinary—to vacate the ruts of mediocrity and have extraordinary faith, extraordinary power, and love others with an extraordinary love. I believe firmly in predestination and election but no Christian is predestined to be ordinary.—A. L. GILLESPIE, missionary to Japan

OBITUARIES AND RESOLUTIONS

The charge for all obituaries and formal resolutions is three cents a word, and cash should accompany copy. We are compelled to make this charge in order to encourage brevity because of pressure on our news and feature columns. We prefer to publish this kind of material in the form of brief news items for which there is no charge.

BIBLICAL RECORDER

121 W. Hargett St. Raleigh, N. C.

MRS. ROBANNA EARLY

On December 11 our hearts were saddened by the home-going of our friend and co-laborer, Mrs. Robanna Early, a faithful and loyal member of the Aulander Woman's Missionary Society.

As long as her health permitted, she was active in the work of the society and counted it a privilege to be of service in the work of the kingdom. We, the members of the Aulander Woman's Missionary Society, do hereby express our love and appreciation by the following resolutions:

First. That we bow in humble submission to God's will.

Second. That we shall always cherish her memory and hold fast to the Christian principles which characterized her life.

Third. That a copy of these resolutions be sent to her family, one to be placed in the record of our society, and one sent to the BIBLICAL RECORDER for publication.

Respectfully submitted,

MRS. HERBERT JENKINS, SR.
MRS. W. E. MARSH
MRS. R. E. WHITE

A big silver dollar and a little brown cent,
Rolling along together they went;
Rolling along the big sidewalk,
When the dollar remarked, for a dollar can talk,



"You poor little cent, you cheap little mite,
I'm bigger than you and twice as bright;
And yet," said the cent, with a meek little sigh,
"You don't go to church as often as I!"



Woman's Missionary Union

119 Hillsboro St., Raleigh, N. C.

MISS RUTH PROVENCE, Executive Secretary

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

Important Days for Home Missions

The days between now and the first week of March are exceedingly important days for the cause of home missions. Why? Because that is done now in study and in preparation for the Week of Prayer for Home Missions will determine in large measure the response which will come in the observance of the Week of Prayer and in the ingathering of the Annie Armstrong Offering for Home Missions.

STUDY: Is your organization studying one of the home mission texts? These will do much to arouse your members to mission needs and opportunities within our home-land. Immediately make plans for such a class if you have not already done so:

W.M.S.—*Crusade in Home Missions*, price 50c.

W.M.S. and Y.W.A.—*Tangled Threads*, price 50c.

Intermediate G.A. and R.A.—*I, Too, Can Be a Missionary*, price 50c.

Junior G.A. and R.A.—*Everywhere Preaching the Word*, price 50c.

Teaching Helps—*Home Missions Meeting spiritual Needs*, price 50c.

Sunbeam Band—*Lilly May and Dan*, price 50c; *Anthony Becomes Eagle Heart*, price 50c; *The Farmer Twins*, price 50c.

Order all books direct from the Baptist Book Store.

PREPARATION FOR WEEK OF PRAYER SERVICES: To all names on the state mailing list have been sent program materials for use in the observance of the Week of Prayer for Home Missions, March 3-7. Every missionary society should come together in a special service each of five days. Each young people's organization should have one special gathering for united praying for home missions. Put forth every effort to make this significant time in your organization.

If for any reason the materials have not reached the proper person, please check with the immediate predecessor and see if you can locate the package. Then send the state W.M.U. office correct name and address, with name of church and association, for future shipments.

If you have not yet secured the envelopes for the Annie Armstrong Offering, order these right away from the state W.M.U. office and get one into the hands of each member. Use materials in the W.M.U. periodicals and in *Southern Baptist Home Missions* to present in advance the urgent needs to be met by the Annie Armstrong Offering. Keep before your organization the total goal of \$900,000 and the state goal of \$94,000.

SEE THAT NOTHING INTERFERES with attendance upon the services of March 3-7. Keep your church calendar clear for the observance of the Week of Prayer; let personal and social engagements wait for another time. Make these days count for the

utmost for the cause of Christ in America and outlying areas!

Personnel Secretary of Foreign Mission Board to Speak



Dr. Samuel E. Maddox

Dr. Samuel E. Maddox, Personnel Secretary of the Foreign Mission Board, will be the guest speaker on Tuesday evening of the State W.M.U. Annual Meeting in Durham. This session will feature W.M.U. young people's work, with brief messages by Miss Epley and Mr. Jackson and a pageant, "Banner of Faith," presented by young people from Yates Association.

Son of missionary parents, Dr. Maddox was born in Rio de Janeiro, Brazil. He was educated at Belo Horizonte, Georgetown College, and Southern Baptist Theological Seminary.

Dr. Maddox was a chaplain in the U. S. Army for five years. Following his discharge, he and his wife were appointed missionaries to Brazil. Detained in the States by the illness of a son, Dr. Maddox served in an Alabama pastorate until he accepted the Foreign Mission Board's appointment as its personnel secretary in May, 1948.

Dr. Maddox has the responsibility of contacting young people who are interested in offering their lives for foreign mission service. He will have a vital message for every heart, and we welcome him to North Carolina.

ALUMNAE GATHERINGS DURING W.M.U. ANNUAL MEETING

W.M.U. Training School — Wednesday, March 12, 7:30 a.m.; Harvey's Cafeteria;

Price of Breakfast, 75c.

Southwestern Seminary — Wednesday, March 12, 7:30 a.m.; Harvey's Cafeteria; Price of Breakfast, 75c.

Chowan College—Wednesday, March 12, 12:45 p.m.; Harvey's Cafeteria; Price of Luncheon, \$1.25. Special Guests: Dr. F. Orion Nixon, President of Chowan, and Mrs. Edwin Brown, Alumnae President. Notify Miss Emma Gay Stephenson, University Apts., Durham, of plans to attend.

Mercedith College—Wednesday, March 12, 12:45 p.m.; Harvey's Cafeteria; Price of Luncheon, \$1.25.

DEPARTMENTAL CHAIRMEN TO GATHER IN DINNER MEETINGS IN DURHAM

Mrs. D. H. Craver, Mrs. J. Ben Eller, and Mrs. W. B. Pittard, Jr., are each making plans for a dinner meeting with divisional and associational chairmen of their respective departments on Tuesday evening, March 11, in Durham. The groups will gather at 5:30 p.m. in separate rooms at Harvey's Cafeteria.

Tickets may be secured for \$1.00 each from Mrs. M. O. Long, 101 W. Edgewood Drive, Durham. Order these in advance, sending one dollar with request.

MISSIONARY SOCIETIES 100% IN READING ONE OR MORE APPROVED MISSIONARY BOOKS

January 1—September 30, 1951

Anson Association—W.M.S.—Cedar Grove, Peachland, Pleasant Grove.

Dan Valley—W.M.S.—Spray.

Flat River—W.M.S.—Island Creek.

Liberty—W.M.S.—Churchland, Erlanger.

Little River—W.M.S.—Friendship.

Mt. Zion—W.M.S.—Antioch, Chapel Hill, Cross Roads, Mt. Adair, Oak Grove.

Pee Dee—W.M.S.—Cartledge Creek, East Laurinburg.

New South River—W.M.S.—Baptist Chapel, Mingo, Mt. Elam, Peter's Creek.

Raleigh—W.M.S.—Collin's Grove, Emmanuel, Ephesus, Leesville, New Hill, Perry's Chapel, Reedy Creek, Rolesville, St. Johns, Wake Cross Roads.

Roanoke—W.M.S.—Farmville, Fountain, Jamesville, Mt. Hermon, Pinetops, Pleasant Hope, Turkey Branch, Webb's Chapel.

Robeson—W.M.S.—Proctorville.

Sandy Creek—W.M.S.—Tyson's Creek.

South Sandy Creek—W.M.S.—Carthage, First.

Stanly—W.M.S.—Bethel.

Tar River—W.M.S.—Bunn, Cedar Rock, Corinth.

Union—W.M.S.—Austin's Grove, Mary Elizabeth, Pleasant Hill.

West Chowan—W.M.S.—Bethel, Center Grove, Lewiston, Mars Hill, Wakelon.

Yadkin—W.M.S.—Deep Creek, East Bend, Enon, Forbush, Jonesville.

Yates—W.M.S.—Bells, Immanuel, Lake-wood, Maryland Ave., Mt. Moriah, Temple.

Giving Reaches All-Time High

Rising Costs, However, Keep Church Work
at Same Level

New York, Feb. 9.—In spite of the rising cost of living, some 36,000,000 U. S. church members increased their contributions enough to bring annual American church giving to an all-time high. Contributions to 46 U. S. Protestant and Orthodox communions reached a record \$1,166,437,357, topping the billion-dollar mark for the second year in succession.

This was the report made by the Rev. Thomas K. Thompson, executive director of the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ in the U.S.A. The department, formerly the United Stewardship Council, has kept statistics on Protestant church giving since 1920. This report for most of the churches covers either the calendar year 1950 or a fiscal year ending in 1951.

The 46 communions listed both in this year's report and last year's showed an increase of more than six per cent in their total contributions. Their total last year was \$1,099,109,855. The increase just about kept pace with the rise in the cost of living, which went up 6.3 per cent in 1950, according to the Bureau of Labor Statistics.

Membership of the 46 communions increased only slightly, from 36,017,258 to 36,073,974. Mr. Thompson pointed out. He attributed the increased total giving to the fact that the average U. S. church-goer had upped his yearly giving from \$30.51 to \$32.23.

Noting that the increase in giving "has just about kept pace with the declining value of the dollar," the stewardship executive pointed out that the larger contributions do about the same amount of work as smaller gifts did a few years ago.

As an example, he explained that a large part of the increased average contribution went to pay congregational expenses the minister's salary, the cost of heating and repairing the church, and similar items—which increased nearly 20 per cent in one year, from \$24.43 per member to \$29.18.

Benevolence giving, he said, had risen only ten cents per member—from \$6.33 to \$6.43, about the price of a pair of shoes, and the share of benevolence gifts given to foreign missions had dropped four cents, from \$1.35 to \$1.31, about the cost of a pair of fabric gloves.

One solution to the problem, he suggested, was a further increase in per member giving. He cited as examples the Church of the Brethren, whose members had increased their average annual contribution nearly one-fourth, from \$33.66 to \$41.58; the American

Baptists, whose members increased theirs nearly 15 per cent, from \$32.69 to \$37.59; and the Evangelical Lutherans, who upped theirs more than 10 per cent, from \$48.80 to \$53.97.

Top place in per capita giving was held by the same three churches as last year, the report showed: the Free Methodists, with an average annual contribution of \$163.76 per member; the Seventh Day Adventists, with an average of \$143.11 and the Wesleyan Methodists, with an average of \$114.95.

The Seventh Day Adventists also held another record: out of their average yearly contribution per member, \$120.05 went for benevolence giving, more than 18 times the national average, including \$30.05 for foreign missions, compared to \$1.31 for the U. S. average.

These smaller denominations, Mr. Thompson pointed out, are more closely knit than the large church bodies, and a larger proportion of their members contribute to the church. Most of them, he added, also emphasize tithing, giving a tenth of their income to the church.

The largest total contributions were reported by the big denominations.

In The Methodist Church, totals rose from \$229,297,111 to \$244,676,674. membership increased from 8,792,569 to 8,935,647, and per capita giving went up from \$26.08 to \$27.39.

The Southern Baptist Convention reported an increase of more than ten per cent in total contributions, from \$178,337,307 to \$197,241,354, a membership increase from 6,250,000 to 6,500,000 and a rise in per capita giving from \$28.53 to \$30.34.

In the Presbyterian Church, U.S.A., contributions for the first time topped \$100,000,000, rising from \$94,378,636 to \$103,581,737. Membership rose from 2,391,967 to 2,447,975, per capita giving from \$39.46 to \$42.31.

U. S. and Canadian church giving together have been rising steadily since 1936. Mr. Thompson said, and the combined total for 51 communions reached \$1,201,762,519 from 37,206,150 members—the third year in succession the combined total has been over a billion dollars. Two communions reporting this year for the first time—the Ukrainian Orthodox Church of America and the Church of England in Canada—brought the reported total to \$1,207,898,308 from 37,656,150 members and 53 communions.

The Church of England in Canada reported \$6,129,498, an average of \$13.62 from each of 450,000 members. The other five Canadian churches reported that total giving had in-

creased from \$32,977,082 to \$35,325,163, membership from 1,118,088 to 1,132,176, and per capita giving from \$29.49 to \$34.18.

RURAL CHURCH DEVELOPMENT PROGRAM CHANGES TO REGIONAL PLAN OF MEETING

Dr. Henry E. Walden, Jr., secretary, announces that the Rural Church Development Program which has been carried on in three group meetings, will be placed on the regional basis. Interest in the program had increased to such an extent that it seemed advisable to arrange meetings within driving distance of all pastors and rural leaders interested in attending. The one-day conferences in each case will begin around 10:30 a.m., and will close at 3:00 p.m. Dinner will be served at the place of meeting.

Pastors or interested laymen in village and open-country churches who do not get an invitation from the Rural Church Department, will please write to Dr. Henry E. Walden, Jr., Wake Forest, N. C., if they wish to attend.

The following programs have been arranged:

Region 4, March 4, at Wake Cross Roads Church, Raleigh Association, R. T. Bray, pastor. Speakers: Horace Eason, "The Brotherhood in the Small Church"; L. L. Morgan and Willis Bennett, "The Sunday School Ministering to Those Who Cannot Attend"; Dr. Henry E. Walden, Jr., "The North Carolina Rural Church Challenge," message illustrated by kodachrome slides.

Region 1, March 5, at Chowan College. Speakers: Dr. F. O. Nixon, "The College Ministering to the Rural Church"; Willis Bennett, "The Sunday School Ministering to Those Who Cannot Attend"; Dr. Henry E. Walden, Jr., "The North Carolina Rural Church Challenge," message illustrated by kodachrome slides.

Region 2, March 6, at Fort Barnwell Church, Frank Stegall, pastor. (Same program as for Region 1, above.)

Region 3, March 7, at Elizabethtown Church, A. D. Frazier, pastor. (Same program as for Region 1, above.)

Region 6, March 17, at Wingate Junior College. (Similar program being planned; speakers and subjects to be announced later.)

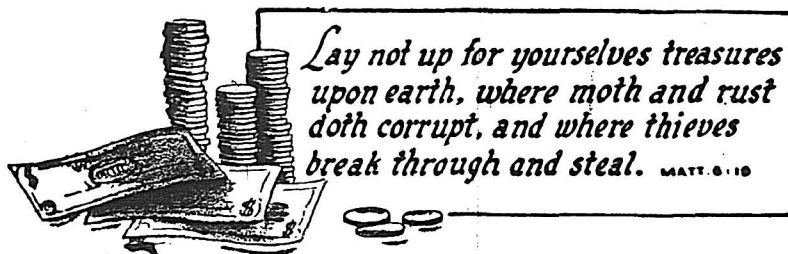
Region 8, March 18, at Double Shoals Church, Kings Mountain Association, C. O. Greene, pastor. (Similar program being planned.)

Region 10, March 19, at Peachtree Church, near Murphy. (Similar program being planned.)

McADENVILLE CHURCH VOTES TO INCREASE MISSION GIFTS BY 50 PER CENT; OTHER ITEMS OF NEWS

The McAdenville Church voted in conference Sunday, January 27, to increase all mission gifts in this present year by 50 per cent. The gifts to the Cooperative Program will be tripled, with all other mission objects being increased.

In the same meeting the church designated Sunday, February 10, as the date for launching a building fund drive to build a new house of worship. A modern educational building was completed in 1950 and paid for in full some 16 months later. Last year the church purchased and paid for a new organ



and secured Mr. Henry Gaston as minister of music. Pastor Wilson W. Padgett writes that the membership hopes that building on the auditorium may begin within the next year and a half.

During the past three years there have been 110 additions to the church by baptism, and Sunday school attendance for the first four months of the church year has averaged 88, which is a record in the history of the church.

Recently the RECORDER was put into every home by including it in the budget of the church. *Charity and Children* and *Home Life* are also going into the homes through the church budget.

Pastor Padgett writes: "We hope that by a steady program of evangelism and Christian education that we may increase the ministry of our church both locally and on a world-wide scale."

McAdenville Church is in the Gaston Association.

ATTENDANCE REPORTS FROM SUNDAY SCHOOLS AND TRAINING UNIONS DECEMBER, 1951

Church	Sunday Training	School Union
Resident Membership Over 2,000		
Green St., High Point.....	1,472	476
Green St. Mission.....	170	53
Total.....	1,642	529
Charlotte, First.....	1,041	390
Bethel.....	92	51
Clarkson Street.....	29	
Homewood.....	84	
Morris Field.....	48	
Total.....	1,504	377
Shelby, First.....	1,023	191
Resident Membership 1,500 to 2,000		
Raleigh, First (1).....	692	
Resident Membership 1,000 to 1,500		
Hickory, First.....	634	189
North Winston.....	614	120
Kinston, First.....	487	
Resident Membership 500 to 1,000		
East Lumberton.....	569	140
Florence, Forest City.....	510	149
Clinton.....	466	54
Cliffside.....	465	147
Bethesda, Durham (2).....	463	194
Spencer, Spindale.....	442	88
West Hickory.....	434	78
Loray, Gastonia.....	423	188
Orexi (2).....	390	136
Mission.....	39	
Total.....	390	
Calvary, Shelby.....	351	149
Mineral Springs.....		115
Resident Membership 250 to 500		
Brown Mem., Hickory.....	324	101
Caroleen.....	294	72
Becks.....	290	97
Sandy Run, Mooresboro.....	240	85
Southside, Charlotte (3).....	237	137
Reeds (Liberty).....	234	60
Southside, High Point.....	227	36
Garner.....	215	113

Note: From now on, the attendance reports will be published regularly, following the last Sunday of each month. Although we did not have complete reports for the months of November and December from all the churches, we averaged the ones we had and indicated the number of Sundays in parentheses. However, it will be necessary to have



TYPICAL RURAL CHURCH IN EASTERN CAROLINA

Erected in 1890, the above building is the White Oak Church in Bladen County. It stands as a fine example of sound construction, of good materials, mostly native lumber; and it is in excellent state of preservation today. Its history as a Baptist church dates back to 1858. *The Bladen Journal* of Elizabethtown recently gave prominent publicity to this church in publishing its rich history over the years. The present pastor

is Rev. F. W. Naylor.

This fine old rural church is hallowed with memories of Baptist life that has centered around it for nearly 100 years. The present Sunday school space at the rear was built in the year 1928. The church also has a modern parsonage building for its pastor, and looks ahead to future years of growth and service in the good Bladen community where it is located.

the complete report in the future. Please do not send the reports in each week—only after the last Sunday in the month, and include the resident membership, Sunday school and Training Union attendance.

A Unique Farewell Service

The farewell service of the Hampstead Church, held recently for the outgoing pastor, Rev. E. F. Knight, was unique in some respects.

Appreciation of him and his work was expressed for the church by Mr. W. P. Atkinson, deacon; for the Sunday school by Mr. David Autry, Sunday school superintendent; for the W.M.S. by Mrs. C. A. Leonard; and for the Association by the associational missionary.

In order that there might be a connection between the Hampstead Church and the two churches to which Mr. Knight is going, Siloam and Cypress Creek in the Eastern Association, representatives of these churches were invited to attend the farewell service. Three carloads came. They were guests of the Hampstead Church. Mr. E. M. Easom, of Garland, spoke for Siloam and Mr. C. M. Davis, of Parkersburg, for Cypress Creek Church.

The visit of these people gave them a deeper appreciation of him who is to become their pastor, and afforded them an opportunity to tell of their plans for future advancement.

There was real regret that Mr. Knight was going, but a fine spirit of fellowship, praise to God and worship throughout the service.

One feature which caused rejoicing was the burning of two notes, one representing funds borrowed for purchase of the church building, the other for erection of additional Sunday school rooms.

It is always beautiful to see a church and a pastor grow together. The Hampstead Church, although less than three years old, has had the pleasure and satisfaction of helping make two pastors. The first was Rev. Harry Mason, Jr., of Wilmington, who became leader when still a ministerial student, at the time the church was organized about two years ago. He later went to Southwestern Theological Seminary, Fort Worth, Tex., to prepare himself for greater usefulness, and is serving a church there while pursuing his studies. Then Mr. Knight, also of Wilmington (17 miles distant), became pastor but continued on as an employee of the Atlantic Coast Line during weekdays. Recently, however, Mr. Knight felt that God wanted him to give his full time to the gospel ministry and has accepted Siloam and Cypress Creek churches, each for two Sundays a month.

Both these men were members of the First Baptist Church of Wilmington, which ordained them as they were called into the ministry and became pastors of the Hampstead Church.

CHARLES A. LEONARD, Missionary,
Wilmington Baptist Association.

Hampstead, N. C.,
February 5, 1952.

There is no duty we so much underrate as the duty of being happy.—STEVENSON.

To clear difficulties out of the way, there is no axe like a good principle.—EDWARD W. ZIESLER.

PETER, JAMES, AND JOHN

(Continued from page 10)

4:19, 20). The prayer of the disciples. "Grant unto thy servants that with all boldness they speak thy word" (Acts 4:29) was abundantly answered. Trained in the Master's school, filled with the Holy Spirit, the disciples could say as did Paul. "Neither count I my life dear unto myself" in witnessing for Jesus Christ.

Missionary annals furnish countless illustrations of modern apostles who, though ordinary men and women, have been made glorious through Jesus Christ. David Livingstone, Mary Slessor, Alan Gardiner, Lottie Moon, N. M. McCall, and Mary Jayne are but a few of those who counted no cost too great for them to pay for boldly speaking the words of life.

GIBSON IN NEW ASSIGNMENT

Harvey Gibson, former training union secretary for the N. C. Baptist State Convention, will now serve as associational leader in the training union work for the Sunday

School Board in Nashville. He succeeds in this capacity Mr. Leonard E. Wedel who moved to a new place with the board as personnel director.

Mr. Gibson is well known throughout North Carolina and the Southern Baptist Convention, and first went to the training union work in Nashville as leader in the adult department.

Virginia Church With North Carolina Pastor Is Making Progress

Pastor Jack V. Tesh, a native of Lexington in this state and a graduate of Mars Hill and Wake Forest colleges, observed the fifth anniversary of his pastorate at Tabernacle Church, Newport News, Va., on January 20. He has led in a great program of work, crowned by the fact that his church with 191 baptisms led in number of baptisms last year among the Baptist churches of Virginia.

During the five years of Mr. Tesh's service Tabernacle Church has received 912 members, with 516 of them coming upon profession of faith and baptism. Membership has increased from 901 in 1947 to the present

total of 1,510. During the same period the members brought into the treasury over \$208,000, with \$50,000 of this amount being contributed in 1951. A three-story educational building was erected in 1949 at a cost of \$130,000, which, with equipment, is valued at \$250,000.

Mr. Tesh's many friends in North Carolina will be interested in the progress which he is making in the work of the Lord in Virginia.

MISSION SUNDAY SCHOOL STARTED NEAR BESSEMER CITY

Pastor Fred Forester of First Church, Bessemer City, writes that a mission Sunday school has been started about halfway between Kings Mountain and Gastonia, directly south of Bessemer City. Sixty-nine were present the last Sunday afternoon in January. The Sunday School Board is giving free literature to start this new school.

A revival has been conducted in W. A. West's store building. There were eight conversions and a number of rededications.

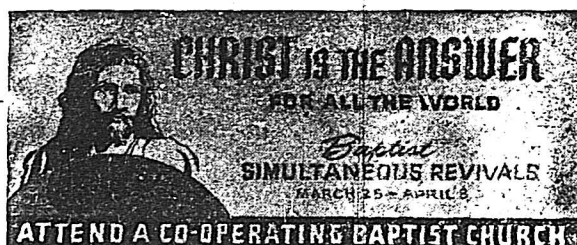
The land for a site has been promised, and timber in near-by woodland also has been promised for a new building.

Mr. Forester writes: "We need some seats at once. If any church around Kings Mountain or Gastonia area could give us some seats, will you please write or call Fred Forester, Bessemer City, N. C."

CHARLOTTE WILL HOLD WEEK OF PREACHING MISSION

The Charlotte United Preaching Mission will be held in Charlotte the week of March 2-9. Dr. Claude Broach, chairman of the steering committee, states that some of the most effective speakers in the country will come to Charlotte for the occasion.

Some of the speakers will be Dr. C. Oscar Johnson, former president of the Baptist World Alliance and pastor of the Third Baptist Church of St. Louis; Dr. John A. Mackay, president of Princeton University; Dr. D. Elton Trueblood, noted author and teacher; Hon. Brooks Hays, Congressman; Rev. Charles Wellborn, Baptist Hour speaker; Dr. Monroe Swilley, Jr., pastor of the Second Ponce De Leon Church of Atlanta, and many others. There will be daily weekday services, meetings for ministers each day, a series of Bible studies, and afternoon and evening services through the week. Dr. C. C. Warren is chairman of the Baptist group and, with the other leaders of the preaching mission, feels much encouraged by the response of churches and individuals of the entire Charlotte area as this significant week draws near.



Order your revival material early!

Billboard Poster

A magnificent poster, strikingly colored in soft purple, blue, and red against yellow background. Size, 20 feet x 9 feet, made up of 24 sheets. (*) Complete, \$6.00 each.

Car Bumper Card

Size 19½ x 6¾ inches. "Baptist Revivals" in white letters against blue. Clamp to bumpers by metal strips furnished with cards. Churches will order liberally for car owners. (*) Package of twenty-five, \$2.00; hundred, \$7.00.

No. E-51—Window Poster Card

Prepared especially for simultaneous revival meetings. Size, 14 x 22 inches. Attractively colored in dark green, blue, and yellow. Space provided for local church to print name, date, place, etc. (*) Each, 11 cents; fifty, \$5.25; hundred, \$10.00.

No. E-4—Windshield Sticker

Gummed, "Christ Is the Answer" across top, "Seek Him at Baptist

Revivals" across center, and open space at bottom for date of local revival. (*) Hundred, 50 cents; five hundred, \$2.25; thousand, \$4.00.

Lapel Button

Metal, red background, with slogan, "Christ Is the Answer" in white. (*) Hundred, 75 cents; five hundred, \$3.25; thousand, \$6.00.

No. E-3—Sunday School Attendance Chain

Black printing on gummed yellow strip, banded in lots of 500. (*) Five hundred, 80 cents; thousand, \$1.50.

No. E-2—Revival Postcard

Bible design to be overprinted locally with details of the revival. (*) Hundred, 50 cents; five hundred, 2.25; thousand, \$4.00.

No. E-1—Prospect Card for Visitation Evangelism

Size, 3 x 5 inches, printed on both sides. (*) Hundred, 40 cents; five hundred, \$1.75; thousand, \$3.25.

Order all material from the BAPTIST BOOK STORE serving your State, District, or Association

121 W. Hargett St.
Raleigh, N. C.

804 N. Tryon St.
Charlotte, N. C.

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES




Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

WRITE DEPT. JL FOR CATALOG

National

CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

Big Is the West

By John Caylor

The thousands of Southern Baptists who made the trip to San Francisco for the Southern Baptist Convention last summer will agree that the West is big. It is big in geography. In traveling from Norfolk to San Francisco one must go almost completely across Kansas to get halfway. He will find that Dodge City in the western part of Kansas is just halfway. He will have overshot one of our western states in reaching that point. The halfway point between Savannah and Los Angeles would be in western Texas. A line drawn from the eastern border of North Dakota southward to the Rio Grande River would indicate seventeen states west of that line. Exclude Texas and Oklahoma, outstanding Baptist states, and this western territory would contain fifteen states with fifty per cent of the area of the United States. The West is big geographically.

The West is big in opportunity. There are more than fifteen million unchurched people in the fifteen states indicated. There are 619 Southern Baptist churches, 1,382 American Baptist churches, and 322 other Baptist churches, making a total of 2,323 Baptist churches in the area. There is a total membership in those fifteen states of 505,052. In that area are 5,000 villages and towns without a Baptist church in any one of them.

It is estimated that 300,000 Southern Baptists in other areas have moved into that section. At least 200,000 of them have not affiliated with churches. They are looking for a place where they can worship with people of like faith. Many of them declare that they are ready to start such churches. There are many new churches. Recently 160 new Southern Baptist churches have been instituted in states of that area outside the established bounds of the Convention territory.

The Home Mission Board does its work in the West through the state conventions of New Mexico, Arizona, California, Washington-Oregon, and Kansas. Dr. S. F. Dowls, secretary of the Department of Cooperative Missions of the Home Mission Board, reports that the conventions of the western states have forwarded to him many requests for help from border states.

For instance, Arizona has in its convention seven churches and three missions in Utah with requests for more work to be opened in that state. Also South Nevada has made several requests for help through the Arizona convention and Casper, Wyoming, and Denver, Colorado, have churches which are affili-

ated with the Arizona convention. There are many other requests coming from the area around Arizona.

California Southern Baptists are sponsoring work in Nevada and the Oregon-Washington convention has requests for additional work in Idaho and Montana. Through the Kansas convention requests for help have come from Nebraska.

The Annie Armstrong Offering for Home Missions in March is the only hope the Home Mission Board has for extra money to answer the needs of the West.

Correspondence

RELIGION NEEDED IN POLITICS

TO THE EDITOR:

Your article in last week's RECORDER concerning the organization and promotion of a "crusade" against corrupt government, was the most thrilling thing I have read for a long time. It is a great step forward and is both inspiring and reassuring in this confused and politically corrupt age. It is like seeing a new brilliant star in the heavens.

We Baptists talk a lot about our belief in separation of church and state, but from the way we've been sitting idly by in our smug complacency and making little real protest against widespread and gross corruption, the outside world might think we interpret our separation to mean let God have the church and the devil have the state. We have let politics creep into our religion, but have been most careful not to let religion creep into our politics. In fact, I don't believe our country would be in the awful mess it is in today if we had as much religion in our government as we have politics in our churches.

I'm glad we are at last waking up and facing realities. Every Christian in the state should welcome this opportunity to become better informed by facing issues fairly and squarely; to take his stand on the side of

truth and righteousness, and to join hands in the battle for clean and just government. In unity there is strength and power.

We have been needing such a movement for many years, and I'm sure this program is the thing we have been waiting and praying for. And if it is kept absolutely free from politics, it will render a service of inestimable value.

I think children and young people should be included in this crusade, for they are our future voters. Now is the time to instill into their minds and hearts the true principles of Americanism and Christianity; for only such principles can form the proper and necessary foundation for a clean and just government.

Now as always I stand without fear or favor against legalizing any form of evil. I'm opposed to all forms of corruption in our government, and I pledge my wholehearted support to the accomplishment of the purpose of this movement.

The enclosure, "Nothing Can Be Both Morally Wrong and Legally Right," states my own personal convictions regarding the legalizing of evil practices.

MRS. W. T. LOVE, JR.

Elizabeth City, N. C.

NOTHING CAN BE BOTH MORALLY WRONG AND LEGALLY RIGHT

I've always had the firm belief
Laws were made to hinder crime.
Now I find they'll help anything
From which they can get a dime.
The tragedy of this dark hour
Is that Satan has his claws
At the throats of high officials;
Hence we get debasing laws
That legalize drink and gambling,
That condone things vile and base,
That rob us of all decency
And bring national disgrace.

God once decreed what's right and wrong
No pow'r on earth can change it;
All the diplomats in the world
Can never rearrange it.
'Tis stupid for such little men
To ignore God's pow'r so great
By passing laws to promote crime
And wickedness in our state.
They insult and dishonor Him
With laws so unfair, unjust;
They curse our land with infamy,
Drag its glory in the dust.

There must be no re-election
Of those not on the level;
Those who betrayed our confidence,
Sold us out to the devil.
With wickedness in high places
Our fight has only begun,
We must stand firm for God and Truth
Till our victory is won.

—MRS. W. T. LOVE, JR.

C. A. CARRIKER & SONS
Designers and
Manufacturers of
Fine
Church Furniture
PROMPT DELIVERY
ESTABLISHED 1898
MONROE, N. C.

Dependable SEEDS

Clovers, Grasses, Corn,
Vegetables and
Flowers

Write for free
Catalog or prices

JOB P. WYATT & SONS CO.
Seedsmen

RALEIGH :: :: N. C.

**Windows
Memorials**
COMPLETE INTERIORS
Russell Church Supply Co.
BOX 5237 WINSTON-SALEM, N. C.

DURHAM BAPTIST COUNCIL TO SUPPORT CITIZENS COMMITTEE

The Baptist Council, comprised of 21 Baptist churches in Durham and vicinity, has pledged support to the recently organized Citizens Committee for Better Government.

The committee is a church-sponsored, state-wide organization set up to promote candidates for state office who would support the group's program on issues including the "gag rule," legalized gambling, and a state-wide liquor, beer, and wine referendum.

Rev. H. B. Anderson, pastor of Grace Church in Durham, is one of the 12 district chairman of the state committee.

At the same meeting in which the resolution pledging support to the Citizens Committee was adopted, the Durham Council elected officers as follows: B. E. Morris, pastor of Grey Stone Church, was reelected president; J. J. Thornton was elected vice-president; R. L. Costner, secretary; and D. J. Bester, treasurer. Members of the ex-

ecutive committee are: Rev. H. B. Anderson, O. A. Johnson, Rev. C. A. Maddry, Rev. J. Winston Pearce, Rev. C. N. Royal, Rev. Z. B. Teel, and B. G. Brogden.

Featured speaker for the meeting was Rev. U. K. Rand, superintendent of the Baptist Rescue Mission in New Orleans, who outlined work being done by the mission, citing specific instances.

In the 12 years since the Baptist Council was organized in Durham, 11 Baptist churches have been organized in Durham. Membership in Council churches now totals 13,716, a gain of 4,936 members in the past 12 years.

BIG TRAINING WEEK PLANNED BY HICKORY BAPTISTS

Baptists of the Hickory area are planning a comprehensive church-wide Training School for the week of Feb. 25-29. Courses will be offered for Sunday School, Training Union,

Deacons, Sunbeams, R. A. and G. A. work. All the administration books in the Sunday school training course will be offered, and teachers will include C. R. Hinton of Granite Falls, M. O. Owens of Lenoir, and Mrs. T. E. West of Marion.

Four courses will be offered in the Training Union field. Dr. E. L. Spivey will lead discussions on the work of deacons each evening. The young people will study the Latin American series of books recently published by the Home Mission Board. Baptists of the Hickory area plan for a great week of study and fellowship.

A tree often transplanted cannot grow.
SMITH.

Strive not to banish pain and doubt
In pleasure's noisy din;
The peace thou seekest from without
Is only found within.

—Alice and Phoebe Cary.

Hotel Commitments for the Southern Baptist Convention

Hotel	Singles	Doubles	Twin Beds	Suites
Alcazar	10@ \$4	40@ \$5, \$6	75@ \$6, \$7	5@ \$12, 14
Alhambra			60@ \$6	
America	5@ \$3	5@ \$4	15@ \$5	
Belfort	4@ \$4	10@ \$6	10@ \$6	1@ \$9
Berni		6@ \$4	15@ \$5	6 triples @ \$6, \$7
Biscayne Terrace	10@ \$8		10@ \$14	Suites available from \$12 and \$14 rooms
			15@ \$12	
			15@ \$10	
Columbus	10@ \$4	10@ \$7	40@ \$8	5@ \$20
	10@ \$5		30@ \$9	
(Also 20 combinations double and single, with connecting bath accommodating 3 persons at \$4 a day per person)				
Cortez	10@ \$3		15@ \$5	1 w/ 2 bedrooms @ \$15
			30@ \$6	9—3 persons @ \$12
Dallas Park			40@ \$8	30—4 persons @ \$16
El Comodoro	5@ \$4		25@ \$7	
	5@ \$5		25@ \$6	
Everglades	10@ \$4		50@ \$6	10 suites @ \$14
	10@ \$5		90@ \$8	10 suites @ \$16
	10@ \$6		30@ \$9	
Gratlynn	10@ \$4		25@ \$5	4 3 persons @ \$7.50
Leamington		10@ \$6	15@ \$6	
McAllister	25@ \$5, \$6		325@ \$7, \$8, \$9	10@ \$21
Miami Colonial	10@ \$5		20@ \$7	
	10@ \$6		20@ \$8	
			20@ \$9	
			20@ \$10	
Park	10@ \$3.50	20@ \$5.50		
		10@ \$4.00	(No bath)	
Park Edge		4@ \$5.00	15@ \$6	2 triples @ \$9
Park Plaza	10@ \$4		10@ \$6	
Patricia			40@ \$8	
Pershing	5@ \$2	15@ \$3.50	30@ \$3.50	
Plaza	4@ \$3		20@ \$5	
	5@ \$4		20@ \$6	
Ponce de Leon	10@ \$5		60@ \$8	
Robert Clay	5@ \$4		25@ \$5	3@ \$10
	5@ \$5		35@ \$6	3@ \$12
			20@ \$7	
Royalton	10@ \$3	30@ \$5	30@ \$5	
Strand	10@ \$3	8@ \$4.50	20@ \$5	
Towers	5@ \$4, \$5		35@ \$6, \$7	10@ \$12, 14
Urmey	25@ \$3	20@ \$5	60@ \$6	
Villa D'Este	25 without bath @ \$2	3@ \$4	50@ \$4	3@ \$8
	4@ \$3			

HOUSING BUREAU
SOUTHERN BAPTIST CONVENTION
 320 N. E. Fifth Street
 Miami 32, Florida

Please reserve the following accommodations for me for the Southern Baptist Convention:

HOTEL PREFERENCES

KIND OF ACCOMMODATIONS DESIRED

1st Choice _____	_____ Single room at \$_____ to \$_____
2nd Choice _____	_____ Double room at \$_____ to \$_____
3rd Choice _____	_____ Twin bedroom at \$_____ to \$_____
4th Choice _____	_____ Other type _____
5th Choice _____	
6th Choice _____	

Arrival date _____ Hour _____ A.M. _____ P.M.

Departure date _____ Hour _____ A.M. _____ P.M.

THE NAME OF EACH HOTEL GUEST MUST BE LISTED. Include the names of all persons for whom you are requesting and who will occupy the room (s):

NAME OF OCCUPANT(S)

ADDRESS

_____	_____
_____	_____
_____	_____

INDIVIDUAL REQUESTING RESERVATIONS

Name _____
 Address _____
 City _____ Zone _____ State _____

If the hotels of your choice are unable to accept your reservation the Housing Bureau will make as good a reservation as possible elsewhere:

(Please type or print)

McDowell and Binkley to Southeastern

Louisville, Ky.—Dr. E. A. McDowell and Dr. O. T. Binkley have announced their intention to accept election to the faculty of the new Southeastern Baptist Theological Seminary, effective next school year. They will continue to teach in the same fields in which they have served at Southern Seminary during recent years. Dr. McDowell has taught New Testament, and Dr. Binkley Christian ethics and sociology.

President McCall and the faculty of Southern Seminary have expressed deep regret over the leaving of both men. The faculty action was as follows:

"That we indicate to both Dr. McDowell and Dr. Binkley our sincere regret at learning of the fact that they were considering such an invitation, our prayerful hope that they might be led to remain here at the Seminary, but our willingness, though with great reluctance, to abide by whatever decision they may feel led of the Holy Spirit to make and that we would certainly hold them warmly in our hearts through the years to come."

President McCall stated, "It is a real loss to us to have these men leave Louisville. We rejoice, however, that the Southern Seminary faculty is made up of the type of men who would be called upon for such heavy responsibilities in the formation of a new Southern Baptist institution. Having furnished Dr. Stealey as the first president and now these two additional faculty members, we feel that Southern is again justifying her title of 'the mother seminary.'"

Dr. McCall also stated that replacements for these two faculty members have already

been selected for nomination to the Southern Seminary trustees on March 12. At that time at least three other new faculty members will be elected by the trustees.

PARCEL POST, PACKAGES ACCEPTED FOR KOREA

American post offices will now accept parcel post packages for Korea, according to Dr. George W. Sadler, chairman, Relief Committee of the Southern Baptist Convention.

Dr. Sadler has been in communication with Dr. Baker James Cauthen, secretary for the Orient for the Foreign Mission Board, and Dr. John A. Abernathy, Southern Baptist missionary. Both report that it would be well for Southern Baptists to send parcels of used clothing for relief to Southern Baptist missionaries in Korea.

Those missionaries are Dr. John A. Abernathy, Rev. Rex Ray, and Dr. N. A. Bryan. The address is Baptist Mission, Nan Po Dong No. 22, Second Street, First Place, Pusan, Korea.

GASTON BAPTISTS PLAN FOR TWO-WEEK REVIVAL

More than 45 Baptist churches in Gaston County plan to cooperate in a simultaneous revival to be sponsored by the Gaston Association, March 31 to April 13, Rev. O. B. Reel, pastor of Tuckasee Church, Mount Holly, and director of publicity for the Gaston Association, has announced.

Mr. Reel said that initial work on the large-scale religious project began at a meeting of the steering committee held at Temple Church, Gastonia, on January 29.

Taking part in the committee meeting were Rev. Wilson Padgett of McAdenville, chairman of evangelism; Rev. Mr. Reel; Rev. Fred Forester of Bessemer City, chairman of the prayer committee; Rev. L. M. Dixon of Gastonia, chairman of the fellowship committee; Rev. Miller Freeman of Belmont, chairman of finances; Rev. Guy Walker of Gastonia, chairman of the program and radio committee; Rev. J. N. Bowman, pastor of Sandy Plains Church, chairman of the extension department; and Wallace Howington of Gastonia, chairman of music.

The theme for the revival this year will be "Christ Is the Answer."

In the committee meeting January 29 plans were made for a one-day evangelistic rally to be held March 18 at Temple Church, Gastonia.

Outstanding speakers to be present for this meeting will include Dr. L. B. Reavis, pastor of Green Street Baptist Church, High Point, and a leading pastor and preacher of the Southern Baptist Convention; Dr. J. C. Canipe, director of evangelism of the state of North Carolina; Horace Easom of Shelby, director of the Brotherhood of the Baptist State Convention; and Mrs. Roland Leath, leading member and worker of First Church, Shelby.

Plans call also for an all-day prayer meeting for pastors of the Gaston Association, March 24, at East Church, Gastonia.

God reveals himself through us when we share our guidance with others.—EMILY VANDERBILT HAMMOND.

We have committed the golden rule to memory; let us now commit it to life.—EDWIN MARKHAM.

MEETING OF DIRECTORS, SOUTHERN BAPTIST HOSPITAL, NEW ORLEANS

January 29, 1952

In the attractive assembly hall of the new South Wing of the Southern Baptist Hospital the directors met, January 29, 1952, with all members present except three. A tour of the eight-story building, some of which is already occupied, the rest soon to be available, revealed the most modern equipment and facilities; with the various departments fitted to meet the needs of patients.

The large machines, costing thousands of dollars, the lead-lined walls, floors and doors of the radiology department, blood bank department, a physical therapy set-up, diet kitchen, etc., made us aware of the immensity of a hospital program like this. We were thankful, too, for the noteworthy reputation of this institution in New Orleans and surrounding territory.

The Board is composed of a member from each state of the Convention and nine local members, the latter serving gratuitously and faithfully as an Executive Committee to discharge matters that arise between the regular semiannual sessions of the group.

The president of the Board, Leroy G. Cleverdon, of Savannah, Georgia, set up several committees to assist in the southwide functioning of the Board, some of which were: Committee on Finance and Budget, Committee on Hospital Organization and Operations, Committee on School of Nursing, Hospital

Standards and Religion, Committee on Debt Structure and Retirement, and Committee on Relations With Affiliated Hospitals.

At this session we were confronted by the issues that dealt with the affiliated institutions at San Antonio and Jacksonville. Our Board undertook some years ago the management of a small hospital at San Antonio. At Jacksonville more than \$1,000,000 has been subscribed toward the erection of the first unit of the hospital there, and the Wolfson Foundation has just announced a gift of \$250,000 for the pediatric department of this institution. It is hoped that both these institutions may render a great humanitarian service in the years ahead.

The New Orleans Hospital reported for 1951 a total of 125,394 patient days of service. That meant an average daily occupancy of 344 patients in our hospital, or the surprisingly large ratio of 87 per cent for the year. The occupation of the enlarged buildings will make possible a total of 525 to 550 beds.

Superintendent Frank Tripp approvingly spoke of "one of the most modern and adequate departments of radiology in the country." Almost 47,000 X-ray films were developed during 1951. Blood transfusions numbered 3,848. We were inclined to feel his words and the report indicated a high standard for hospitals, and that we were fortunate in having the man who serves us as superintendent at its head.

A new School of Nursing is planned for September of this year. Properly qualified young women may find here an excellent nursing training under religious supervision.

Young women preparing for this noble profession are invited to make application in New Orleans.

While the Hospital operates in the black, it does so on a narrow margin. Gratitude for the gifts of Southern Baptists making possible this important service is ever in order. Money will continue to be needed for capital improvements, for free service to patients who cannot pay their bills, and for the expensive program of maintaining an up-to-date School of Nursing. We look forward to a continued helpful ministry by this institution.—E. NORFLEET GARDNER, Henderson, N. C.

DREXEL CHURCH PLANS NEW ADDITION

The Drexel Church of Drexel plans the addition of a new south wing in the near future.

The present building was completed in 1948 at an approximate cost of \$85,000, and the present debt on this is \$11,921. The new south wing was included in the architect's original plans, and will house the nursery, library, pastor's study and additional assembly rooms and classrooms. Classes are now being held in the choir loft, the balcony, vestibule, and kitchen—every bit of available space is being utilized.

The church voted recently to go forward with this building program, and it is hoped that work can begin early in April, four years from the time the first building was dedicated. The cost is estimated to be from \$40,000 to \$50,000.

A concentrated effort is being made on the part of the membership to raise funds to liquidate the present debt and to start a building fund for this new wing. As a climax to this effort, March 30 has been set as "HOME-COMING DAY." All friends and former members of the church are being invited to attend and bring an offering for the building fund.

A full day of activities is being scheduled, details of which will be released at an early date.

NEW CLUBS RECEIVED EFFECTIVE FEBRUARY 9, 1952

Bostle, Sandy Run—Rev. C. W. Cothran	7
Rutherford College Catawba River—Rev. Olen A. Ramsey, Jr.	7
Zion, Yancey—Rev. Steve Clark	5
NEW EVERY-FAMILY CLUBS RECEIVED	
Holly Springs, Macon—Rev. Arvel Swafford	54

FOR RENT AT RIDGECREST The LINCOLN TON COTTAGE Capacity: 46

23 Double Beds—Innerspring
Electric kitchen—Hot water—China—Silver
Five baths—Showers
Large Living Room—Rockers
Newly Painted—Enlarged Porch
Easy Walking Distance
Rates per person per day:
\$1.50 for room, linens, kitchen
\$1.25 for room, linens; or room, kitchen
\$1.00 for room (your linens)
Minimum charge: \$200.00 per week
Deposit required for reservation.
Write: Rev. R. T. Howerton
First Baptist Church
Lincolnton, N. C.

BIBLICAL RECORDER

COKER COLLEGE

Non-Denominational, Christian
Baptist Background
Accredited Liberal Arts College for
Women
HARTSVILLE, S. C.
Donald C. Agnew, President

IS THERE TROUBLE IN YOUR CHURCH?
especially concerning your pastor? Better see
what the Lord has to say about it, lest you
make the wrong move and reap severe punishment.
Booklet 10 cents, \$1 per dozen.

RICHARD R. BEAL,
2300 W. Jackson St., Pensacola, Fla.

PEACE COLLEGE

Raleigh, North Carolina

- ★ A church-owned Junior College for young women
- ★ Fully accredited by Southern Association of Schools and Colleges
- ★ First and second year College Courses
- ★ One and two year Commercial Courses
- ★ Special courses in Art, Music, and Home Economics
- ★ Two years of high school work

For full information write
WILLIAM C. PRESSLY, President

Baptistries

PAINTINGS
IN OILS

WINDOWS
STAINED GLASS

FREE
CATALOG

Russell Church Supply Co.

BOX 5237 WINSTON-SALEM, N. C.



FROM CHARM GREETING CARDS
Show Charm's new \$1 All-Occasion greeting cards to friends in spare time! Amazing Values actually sell themselves—and pay YOU up to 100% cash profit! It's easy to sell 100 boxes—earn \$50! Imprinted Notes, Gift Wraps, other fast-sellers add to earnings. No experience needed. Assortments on approval. Imprint Samples FREE! Write
CHARM CARD CO., INC., Dept. 643,
393 Peachtree St. N. E., Atlanta 3, Georgia

American Folding Chairs

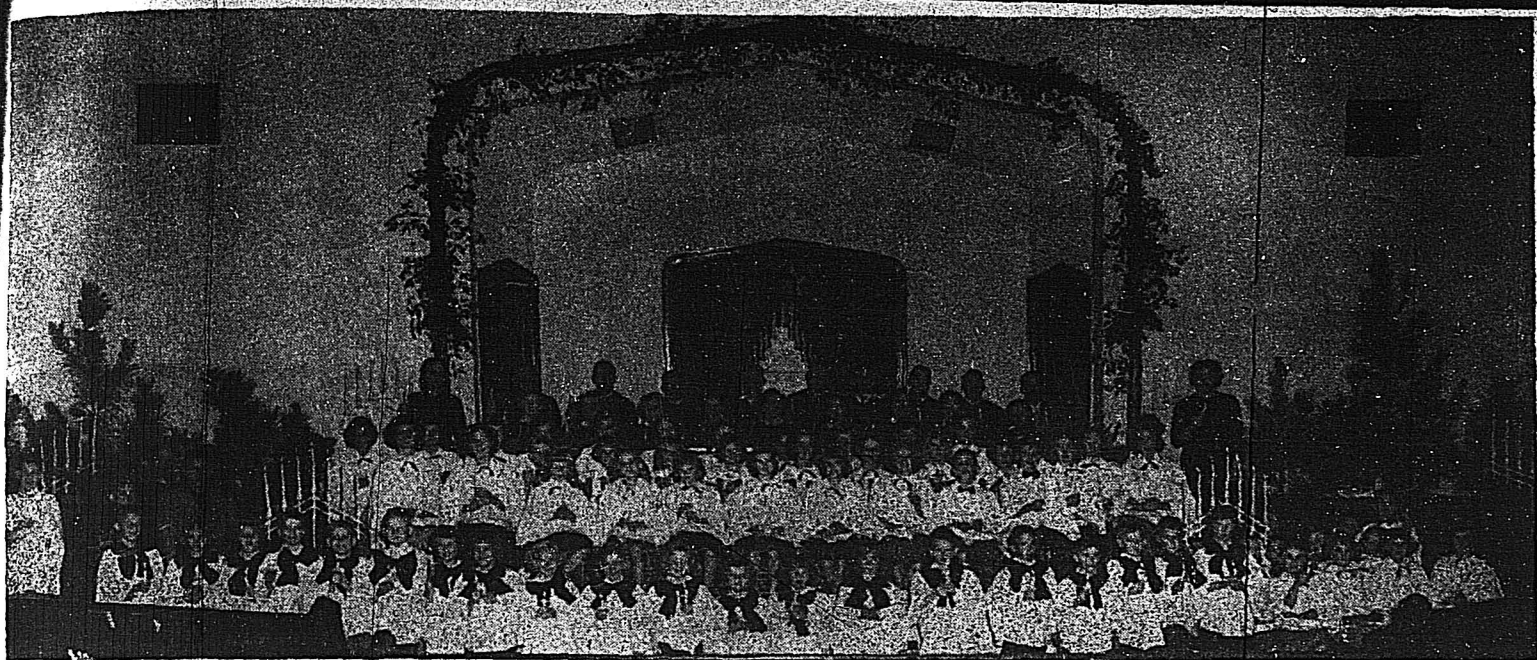
NEW IMPROVED DESIGN

DURABLE—strong steel frame
SAFE—can't tip, pinch, snag
COMFORTABLE—extra-wide and extra-deep seats, backs
FOLD QUICKLY, quietly, snugly
SEAT STYLES—formed plywood, durably lacquered; or vinyl-plastic upholstered



Write Dept. 105

AMERICAN SEATING COMPANY
World's Leader in Public Seating
354 Nelson Street, S. W. Atlanta 3, Ga.



Four Choirs of Wallace Church, Wilmington Association

Pastor Eugene Poston writes that the choirs of Wallace Church have had phenomenal growth under the direction of Mrs. Roy Cavanaugh (standing at left, second row from back) and Miss Shirley Lawrence, educational director (standing at the right in the picture).

Out of a total resident membership of 550 there are 101 members in the four choirs. The church also has a rhythm band and another choir in the process of organization. This new choir will consist of children under six years of age.

There are also two excellent organists—

Mrs. William Farrior and Miss Elizabeth Teachey—who assist in the program of music.

The pastor writes: "I am sure that such a program of music is well pleasing to God and will be a constant source of help to the Wallace Baptist Church."

B.S.U. HAS COMPREHENSIVE PROGRAM AT UNIVERSITY OF N. C.

Typical of the splendid spiritual program being promoted on the campuses by the Baptist Student Union groups is that at the University of North Carolina, now carrying on a vital program of spiritual activity, directed by Chaplain J. C. Herrin, and an elected council of 30 students, with committees appointed to plan for enlistment, stewardship, Christian education, worship, music, applied Christianity, publicity and social events.

Its program of fellowship and activity is open to any Baptist student at the University. Chaplain Herrin, a tireless worker, describes the B.S.U. at Chapel Hill as "a voluntary fellowship of Baptist students who meet regularly for worship, fun and fellowship. Funds for this program are provided by the Chapel Hill Baptist Church and the Baptist State Convention.

Bill Cash from Spindale is president of the group this year, and Bill and Howard Hinkle from Burlington are vice-presidents who preside at the weekly council meetings in the Student Lounge. Secretary Mary Vinson keeps up-to-date files of the 300 active members and the more than 700 inactive members.

Daily vespers are held each day Monday through Friday in Gerrard Hall. The group publishes a monthly bulletin called "The

Christian Student," sent to both active and inactive members. Conventions and retreats are also held from time to time. Each Sunday night the group meets at the church for the Supper Forum, at which distinguished religious leaders and prominent University professors are often speakers.

Several of the most active B.T.U. members are exceptional students in academic circles. Bill Cash is a member of the Golden Fleece, highest men's honorary society at U.N.C. Erie Coffield and Edlyn Freerks, the two previous presidents, are both wearers of the Phi Beta Kappa key. Bob Thomason, chairman of the Applied Christianity committee, is the newly-elected president of the Carolina Political Union; Carroll Taylor, junior preministerial student from Asheville, wields the gavel at Inter-Faith Council meetings.

EDITOR'S NOTE: The above is adapted from a recent article in the Charlotte Observer (Feb. 3), submitted by Alva Stewart, describing in some detail the work of the B.S.U. at Chapel Hill. Space allows us to refer only to significant portions of the article. It sets forth some of the typical activities of the B.S.U. as it operates on college campuses in this state today.

SPOKEN 88 YEARS AGO

We have been the recipients of the choicest bounties of heaven; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.—A. LINCOLN.

The men who move the world are the ones who do not let the world move them.—Ez.

That which each can do best, none but the Maker can teach him.—EMERSON.

BABY CHICKS

Top Quality Chicks—New Hampshire, White Rocks, Rhode Island Reds, Barred Rocks, White Wyandottes and White Leghorns.

Free Price List upon request. Available in Pullets, Cockerels and Straight Run.

PEEDMONT HATCHERY

Phone 2-8481
Greenville, S. C.

ST. MARY'S SCHOOL AND JUNIOR COLLEGE RALEIGH, N. C.

A Junior College preceded by two years preparatory work.
Member of the Southern Association for over twenty years.
All courses in Art, Expression and Music included in one general fee.
RICHARD G. STONE, President

Church Furniture

SOUTHERN DESK COMPANY



Tubular steel folding chairs... with molded plywood or form-fitting steel seats — noiseless, compact, very comfortable. For free illustrated literature, write.

SOUTHERN DESK CO.
HICKORY, N. C.

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.

George W. Noble, The Christian Co.
Dept. D, Pontiac Bldg., Chicago, 9, Ill.

Herman Stevens' 50 Years in Ministry

Dr. Herman T. Stevens, Baptist minister of Newport News, Va., observed the fiftieth anniversary of his ministry on Sunday evening, February 3, by preaching in the Eller Memorial Church, Greensboro, where he delivered his first sermon on the first Sunday evening in February, 1902. He was licensed to preach and ordained to the Gospel ministry by the Eller Memorial Baptist Church; he held his first prayer meeting in this church; and was married the first time, to Miss Nannie Combs of Greensboro, in this church. There were several at the Sunday evening service who heard his first sermon 50 years ago.

Dr. Stevens served as supply pastor of the Eller Memorial Church during November, December, 1951, and January, 1952. Rev. John Edwards of Durham became the pastor of this church on February 1, and he and Mrs. Edwards and their three children have moved to Greensboro.

A reception was held in the Primary department of the church following the service Sunday evening as a farewell to Dr. and Mrs. Stevens, and to welcome the new pastor and his wife.

Dr. Stevens is now supplying the First Baptist Church of Gibsonville until a pastor can be secured.

Since last March 1 he has held 17 revival meetings in North Carolina and Virginia, besides doing supply work. He is to hold a week's meeting in the First Church of Boone the first part of April at night and speak at a preachers' school during the day. The latter part of April he is to hold a meeting in Providence Church, near Danville, Va.

Dr. Stevens attended Bule's Creek Academy, now Campbell College, was graduated from Wake Forest College and the Southern Baptist Theological Seminary in Louisville, Ky. During his 50 years of preaching the Gospel, Dr. Stevens has served as pastor of several Baptist churches in North Carolina, including Green Street in High Point and the First Church of Asheboro, and churches in Virginia and Tennessee. He also served as superintendent of evangelism for the North Carolina State Mission Board for five years, and later as public relations director for Campbell College.

His last pastorate was with the Orcutt Avenue Baptist Church in Newport News, which he served for 13 years. During his pastorate there he led in the organization of ten Baptist churches on the Peninsula. He is now pastor-emeritus of the Orcutt Avenue Church.

His second marriage was to Miss Mary Warren of Dunn (now deceased), who was Baptist W.M.U. secretary of North Carolina for several years. He was married February 21, 1951, to Mrs. Carrie Parham Nance of Lumberton, who has been with him in all of his 17 meetings since their marriage, and has assisted him in working with the young people.

Dr. Stevens has two children by his first marriage, Mrs. J. B. Flowers (the wife of a Baptist minister) of Newport News, Va., and Dr. Herman D. Stevens of Worcester, Mass.

Dr. Stevens' home address is: 921 22nd Street, Newport News, Va.

NEW CLUBS RECEIVED EFFECTIVE FEBRUARY 16, 1952

Church—Association—Pastor	No. Subs.
Antioch, Dan Valley—W. D. Williamson	5
Elm Grove, West Chowan—James B. Hewett	11
Harden, Gaston—Clarence L. Pickler	6

NEW EVERY-FAMILY CLUBS RECEIVED

Gum Springs, Sandy Creek—C. F. Thomas	29
Poplar Springs, Kings Mtn.—R. C. Campbell	127

March Is Church Loyalty Month

(Sponsored by the Training Union)

By now every pastor in the state should have received a pamphlet giving the details of this week and its purpose. Posters and commitment cards should be ordered from Nashville or the Training Union Department, Biblical Recorder Building, Raleigh. Listed below are some suggestions for promoting this program in the local church. These suggestions were prepared by Harvey T. Gibson, Nashville, Tenn.

1. Make this an all-church study course for all age groups. Get all church groups behind the effort.

2. Be sure to have the pastor in the very midst of all this planning. Take the plans to the church. Get *Church Loyalty Month* adopted by the church in business session.

3. Set a date for the study course and side-track, cancel, or postpone all other meetings that would interfere. Make a special effort to have the Sunday school leadership enlisted in this special, significant week.

4. Select and enlist the best faculty ever engaged for a church study course. By all means use the pastor as one teacher. Provide the faculty with books in ample time for them to make preparation.

5. Enlist a top-notch publicity committee to keep the people aware of what is coming. See that they use radio, newspapers, cards, letters, telegrams, telephones, the church bulletin, posters and announcements in all services of the church. Advance registration cards may also be used as a means of publicity. Ask the pastor to preach one or more sermons in March on the church. Ask departmental leaders in Training Union and Sunday school to use "Church Loyalty" as themes for worship services and to prepare interest centers that will indirectly promote the study course.

6. Appoint a transportation committee. Let them set out to secure transportation to the course for all who may not have such.

7. Set and give publicity to attendance goals by departments and unions. It would be profitable to set awards goals. This would encourage leaders to promote home study of a book for those who cannot because of work or illness, attend the church study course.

8. Order necessary books well ahead of date set for study course. Arrange for acceptable distribution of books to church members.

9. Provide competent leaders for Nursery, Beginner and Primary children during the

church study course.

10. Finally, and perhaps most important of all, the Training Union should be led to plan, organize and execute a visitation effort in behalf of *Church Loyalty Month*. Let all Training Union members go afield with the enlistment pledge and contact every church member and unaffiliated Baptist. Get the pledges signed and returned to the church. They can then be used to make an advance roll for the study course classes.

MINISTERS MAKE CHANGES

Raymond E. Moore of Lillington has accepted the call as pastor of the Bear Swamp Church near Lake View, S. C. This church is in the Robeson Association. He and his family will move to the parsonage at Lake View about March 1. Brother Moore has served for the past two years as associational missionary in the Little River Association and, before that, was pastor at Antioch Church at Mamera, and at Rural Hall Church. He is a graduate of Wake Forest College and of the Southern Seminary at Louisville.

E. F. Knight of Wilmington, who has been serving as pastor of Hampstead Church in addition to working for the Atlantic Coast Line Railroad, has accepted full-time work as pastor of Siloam and Cypress Creek churches, Eastern Association.

E. W. Turner has retired from the active pastorate after 54 years of serving pastorates in Davie and Yadkin counties. His retirement as pastor of Jerusalem Church became effective January 1, 1952.

Latt Beshears, who has been pastor of Laurel Hill Church in Staunton, Va., since 1950, has accepted a call to be pastor of Boger City Church, in South Fork Association, and moved to his new field February 12.

BROWN MEMORIAL SETS NEW ATTENDANCE RECORDS

All Sunday school attendance records at Brown Memorial Church, Hickory, were broken on January 13 when 399 persons were in attendance. On January 20 another record was set when 414 were present. Attendance at Training Union and midweek worship services have increased similarly.

Brown Memorial is in the process of purchasing two lots adjacent to the church property which would give a total frontage of 260 feet. Pastor Albert A. Young writes: "It is imperative that a Sunday school building be built as soon as possible, and the people see the need for the additional space."

Mr. Young, who became pastor of Brown Memorial about two months ago after serving Oaklawn in Pilot Mountain Association, concludes his letter thus: "The interest and the spirit are fine and we are sure that with the leadership of the Holy Spirit and the continued cooperation of the people great and good things can and will be done here for our Lord."

A broken heart can often be mended into a more beautiful pattern if the stitches are made with kindness and love.—*Clipped*.

Think all you speak, but speak not all you think. Thoughts are your own; your words are so no more.—PATRICK DELANEY.