

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina



FORMER YATES ASSOCIATIONAL MISSIONARY R. OREN BRADLEY AT HIS OFFICE DESK IN DURHAM

We take unusual pleasure in dedicating a special issue of the BIBLICAL RECORDER to our associational missionaries. The particular occasion for this feature is that R. Oren Bradley of the Yates Association was the first missionary to succeed in getting a RECORDER club or the Every-Family into every church in his association. Bradley did not do the whole job, of

course. He had the assistance and hearty support of pastors and leaders in the association, including especially Rev. Leo T. Bridgers, pastor of Mount Moriah Church, who served as RECORDER representative for the association.

The Yates Association is not the first one, however, to make the 100 per cent record on RECORDER subscriptions. The first one, it will

be recalled, was the Blue Ridge Association. In that case, however, it was not the associational missionary who led in the campaign, but Mr. W. R. Chambers, moderator of the association. The Blue Ridge did not have a missionary at that time. We carried a special feature on Mr. Chambers and the unusual record made in his association in the

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Our Country's Father and the Country's Faith

By Charles A. Maddry
Durham, N. C.

FEBRUARY 22 will be the 218th anniversary of the birth of George Washington. Lest I forget that the nation was established by men who had faith in Almighty God, I have reread the first inaugural address of Washington which he delivered when he first became President and the farewell address which was read to the House of Representatives seven years later when he announced his decision not to be elected for a third term.

When the first was delivered, Washington was fifty-three years of age and when the second was delivered he was sixty-three.

Except for a few pointed remarks indicating that he was the holder of a public office, one would feel that his words were in the truest sense sermons to his hearers.

In his first inaugural, Washington mentioned the name of God a half-dozen times. He called him "Almighty Being," "Heaven," and the "Benign Parent of the Human Race." He might have selected his text: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:12).

I

The nation whose God is the Lord is a nation which believes in Providence and prayer. Our country's father believed implicitly in these. When he accepted the presidency Washington expressed his belief in Providence, for he said,

"It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being, who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes. . . . No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of

men, more than the people of the United States. Every step which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

At the close of his first inaugural, he called attention to this fact again:

"I shall take my present leave; but not without resorting once more to the benign Parent of the human race, in humble supplication, that, since he has been pleased to favor the American people with opportunities for deliberating in perfect tranquillity . . . for deciding . . . on a form of government; so his divine blessing may be equally conspicuous in the enlarged views . . . on which the success of this government must depend."

II

According to Washington, the nation whose God is the Lord is a nation which will exalt righteousness, whose leaders and citizens will be devoted to the basic virtues without which no civilization can exist. He held these principles to a remarkable degree and in his first inaugural emphasized the fact that he believed in righteousness, for he said:

"There is no truth more thoroughly established than that there exists in the economy and course of nature an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy, and the solid rewards of public prosperity. . . . The smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right."

Washington believed that men ought to serve their nation without expecting any rewards. He felt that it was an opportunity for service and not a prize which everybody

might grab. In the first inaugural he said: "When I was first honored with a call into the service of my country, . . . duty required that I should renounce every pecuniary compensation. . . . And being still under the impression, I must decline . . . any share in the personal emoluments . . . and must . . . pray that the pecuniary estimates for the station in which I am placed may . . . be limited to such actual expenditures as the public good . . . may require."

Washington believed that there are two things, both of which cannot be done at one and the same time. We cannot expect government to feed us, clothe us, educate us, house us, pay us for work done or not done and insure us against old age without at the same time expecting that government to take our incomes and property to pay for the things done.

III

Washington believed in the unity of the people of the United States and regretted in his farewell address that there could be any sectionalism in the nation. He warned against a citizen thinking of himself as a southerner, a northerner, an easterner, or a westerner. Said he:

"In contemplating the causes which may disturb our Union, it occurs as a matter of serious concern, that any ground should have been furnished for characterizing parties by geographical discriminations—Northern and Southern, Atlantic and Western."

He warned against the spirit of party in general:

"The alternate domination of one faction over another, sharpened by the spirit of revenge, natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. . . . But this leads at length to a more formal and permanent despotism. The disorders and miseries which result gradually incline the minds of men to seek security and repose in the absolute power of the Individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purpose of his own elevation, on the ruins of Public Liberty."

The spirit of party, thought Washington, is a spirit "not to be encouraged." He felt that parties might have some reason for their existence in a monarchy, but not in a democracy.

A Layman's List of Books

As the lists of books appearing in recent numbers of the BIBLICAL RECORDER are very interesting, but not exhaustive, I desire to submit a list containing some books that have not been mentioned in previous lists. I have found these very helpful to me as a Bible student and teacher, and am sure they would be helpful alike to preachers, deacons, teachers, and Christian citizens in general.

1. THE HOLY BIBLE, Schofield Edition.
2. FOX'S BOOK OF MARTYRS.
3. THE TRAIL OF BLOOD, J. M. Carroll.
4. GOD'S GREAT PLAN, R. Llewelyn Williams.
5. ONE MAN'S DESTINY, C. R. Dickey.
6. MONEY CREATORS, G. Coogan.
7. DOCUMENTARY SOURCES OF AMERICAN HISTORY, McDonald.
8. WHO RULES AMERICA?, John McNaughey.
9. MCGUFFEY'S READERS.
10. PEARLS FROM MANY SEAS, McClure.

To extend the list beyond the ten, I should have to include such others as the following: BAPTIST BELIEFS, E. Y. Mullins; FROM THE BALLROOM TO HELL, T. A. Faulkner; AN ECO-CLESIASTICAL OCTOPUS, Ernest Gordon; PILGRIM'S PROGRESS, PARADISE LOST, DIVINE COMEDY, concordances, atlases, etc. No list can be both short and exhaustive.

J. J. HORNBACK
Raleigh, N. C.

BIBLICAL RECORDER

Journal of the Baptist State Convention of
North Carolina
Founded 1833, by Thomas Meredith

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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, \$1.00. Every-Family Plan, \$1.50. Payable in advance.

BIBLICAL RECORDER

ocracy. Washington would say that the nation must not allow itself to be divided sectional, partisan, or political grounds. He would be ever rest satisfied with a world divided into two camps waging a cold war each other.

While Washington expressly warned against entangling alliances with Europe, he is also one of the few military commanders of any age who advised his nation to "avoid the necessity of those overgrown military establishments, which, under any form of government, are inauspicious to liberty, and which are to be regarded as particularly hostile to Republican Liberty."

IV

According to Washington, morality must be supported by religion. In his farewell address he said:

"Of all the dispositions and habits, which lead to political prosperity, Religion and Morality are the indispensable supports. . . . It is vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firm props of the duties of Men and Citizens."

The mere Politician, equally with the honest man, ought to respect and cherish them. . . . A volume could not trace all the connections with private and public felicity.

Let it simply be asked where is the security for property, for reputation, for life, the sense of religion desert the oaths? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education . . . reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

"Tis substantially true, that virtue or morality is a necessary spring of popular government. . . . The rule extends with more or less force to every species of Free Government."

The faith of the country ought to resemble the faith of the country's father. And that faith must be one which acknowledges Providence, exalts righteousness, strives for unity, and practices religion. Good reading for Americans, these two addresses of George Washington!

Barber Shop Harmony?

By ANDREW M. HALL, Lake Wales, Fla.

FEW DAYS AGO I sat in a barber's chair in Jacksonville. Next to me was a young man "getting the works" with maniacal and barber serving him.

A large man of past middle age sauntered in, greeting each one cheerily.

"Hello, Joe. Where have you been?" asked one of the barbers.

"I've been to New York," Joe informed him. "My father died." Then in practically the next breath he began to tell all the details he had heard on his trip he made to attend his father's funeral. His voice rang out for about ten minutes with one filthy joke after another. It was as though a loud speaker had been turned on to toss the filth of his conversation about us.

The whole thing made me think of Israel during the period of the Judges. "Israel had no king and each man did that which was right in his own eyes." Likes and dislikes

Hear the Baptist Hour



Speaker: CHARLES WELLBORN
Subject: "The Valley of the Shadow"

The following stations in North Carolina carry the Baptist Hour Program: (The time is Sunday afternoon, unless otherwise stated).

WRCS—Ahsoskie	1:30 pm
WLOS—Asheville	1:30 pm
WGIV—Charlotte	1:00 pm
WCKB—Dunn	5:00 pm
WTIK—Durham	1:30 pm
WGAI—Elizabeth City	•
WIFM—Elkin	2:30 pm
WWNF—Fayetteville	2:00 pm
WBBO—Forest City	12:30 pm
WFVG—Fuquay Springs	•
WGNC—Gastonia	8:30 pm
WBIG—Greensboro	1:45 pm
WHKY—Hickory	2:30 pm
WELS—Kinston	8:00 am
WTSB—Lumberton	1:00 pm
WFMB—Mayodan	•
WOXF—Oxford	•
WNAO—Raleigh	2:30 pm
WRXO—Roxboro	1:30 pm
WSNS—Sanford	4:00 pm
WCPS—Tarboro	9:00 am
WTNO—Thomasville	5:30 pm
WFDD—Wake Forest	9:00 pm Wed.

*Consult your local newspaper for station on which time is not shown.

were disregarded by a group of spirited worldlings. I wanted to take the young woman aside and say, "You don't really enjoy this, do you? Why don't you find yourself another job?" Her smooth complexion somehow did not seem to fit the rough conversation.

During the whole tirade I sat silent. I did not smile. Neither did I rebuke. Later I despised myself for not declaring defiance against such actions. I am not sure what Andrew would have done, or John, or Barnabas. I think I know what Peter and Paul would have done. I am not positive what action Jesus would have taken, but I believe he would have rebuked the group sternly, yet with love.

I left thankful that there are many Christian barbers who forbid such action in their places of business. Surely the world needs

to remember the words of Paul, "Put away evil speaking." The only consolation that I got from the experience was that the place had lost a customer.

Poteat Raps Catholic Stand

Washington, Feb. 1.—Addressing a national rally of more than 1,000 persons in Constitution Hall here, Dr. Edwin McNeill Poteat, Raleigh, N. C., pastor, tonight reaffirmed the constitutional doctrine of complete separation of church and state and called it essential to the maintenance of American freedom.

Dr. Poteat was one of two keynote speakers at the third annual national meeting of Protestants and Other Americans United for Separation of Church and State, a national organization of which he is president.

The other speaker was Dr. Paul Blanshard, author of the book "American Freedom and Catholic Power."

Dr. Poteat charged that the Roman Catholic Church because of its inherent doctrines is seeking an exclusive place in America's religious life and that it is using the machinery of government wherever possible to achieve its aims. Were those aims to be achieved, a revolution in the American political system would occur, he contended.

The Raleigh clergyman told the Protestant conference that the Roman Catholic Church is authoritarian in character, forbidding any dissent from the views established by its hierarchy, and that unless a wall of separation is maintained between church and state some of this theocratic authoritarianism may creep into American institutions.

Dr. Poteat sharply arraigned the Catholic Church for its undemocratic practices, contending that it seeks to tell persons what books they may read, what motion pictures they may attend, what service clubs they may belong to, what medical practices may be indulged, what schools must not be attended, and what ideas must not be believed upon pain and heresy and condemnation.

"If the United States were to be made 'Catholic in legislation,' are we not compelled to believe that these canon laws would become applicable to all citizens?" he asked, adding "censorship and penalty would completely change the character of our culture."

He asserted that under American freedom the Catholic Church as well as other denominations have prospered, and asserted that the separation of church and state should be continued as a wall against "theocratic dictatorship of whatever breed."

Blanshard declared there are "deadly parallels" between the policies of the Vatican and the Kremlin, and called the Soviet dictatorship and the Roman Catholic hierarchy "two forms of foreign imperialism that are both animated by their own type of self-interest."—GLENN D. EVERETT, *News and Observer*, Raleigh, N. C., February 2, 1950.

If giving in this country percentagewise compared with the English, American Baptists would have 2,500 missionaries instead of 400 in the field. Southern Baptists would have 8,000 instead of their 700.—KENNETH S. LATOURETTE, New Haven, Conn.

Editorial Brevities

AT THE ANNUAL meeting of the Ohio Pastors' Convention held in Columbus recently, an action was taken opposing American diplomatic representation at the Vatican, saying that "it creates an official relationship between the government of the United States and a particular church." The Roman Catholic Church, it declared, would thereby be accorded "a special access to the ear of the state, and a power or influence permitted to no other religious body."

This statement is right to the point and clear enough for anybody to understand, even the Roman Catholic Church itself. The argument against the wisdom and justice of having a diplomatic representative of the United States at the Vatican is unanswerable.

IN HIS BIOGRAPHY of H. L. Mencken, "Disturber of the Peace," William Manchester tells how Mencken got involved in the Scopes case. Mr. Mencken talked Clarence Darrow into taking the case while he was visiting James Branch Cabell in Richmond, Va., along with one or two other literary men. The case was just then getting started and William Jennings Bryan had volunteered for the prosecution. Darrow, Mencken suggested, was the logical opponent for Bryan. Nobody had any concern about "that yap school teacher," he told him. "The thing to do is to make a fool out of Bryan." Darrow agreed to take the case, and wired Dayton, Tenn., volunteering his support to Scopes.

This is a sad commentary on the character and spirit of those who opposed William Jennings Bryan. Mr. Bryan may have been poorly prepared intellectually to grapple with some of the issues involved, but at least he was a sincere defender of the Christian point of view as to life and the universe, and nobody should have resolved to make a fool out of him.

IN A RECENT BULLETIN the First Church, Henderson, E. Norfleet Gardner, pastor, has an outline of goals for the next six years, 1951-56. The plans call for a new educational building to be constructed and paid for at a cost of \$150,000. It is hoped that the church membership will increase from 1,225 to 1,450; Sunday school from 1,260 to 1,450; Training Union from 160 to 260; W.M.U. from 475 to 600. Total giving will increase, it is hoped, from \$55,872.60 to \$70,000, with the division between local expenses and missions to be 50-50.

Four choirs are to be organized under the direction of the minister of music, who is to give full time to the service of the church.

The spiritual goals of the six-year period are listed as follows: (1) Reverence shown by everyone on entering the house of worship; (2) family altars, established in our homes; (3) every member contributing as an act of worship; (4) number of tithers to increase from 125 to 250; (5) every deacon to lead in public prayer; (6) every Sunday school teacher well-trained and a soul-winner; (7) Training Union to have 75% attending evening worship service; (8) educational loan fund increased to \$1,500; (9) six volunteers for full-time Christian service.

These goals present a worthy challenge to

pastor and people. We hope that they will go even beyond their highest hopes.



IN A RECENT address in Raleigh, Dr. Glenn Clark told the following story: A woman living in a community where the "God's Acre plan" was being promoted by her church was greatly worried because she did not have any land to dedicate to the Lord. But she had some hens, and decided to dedicate three setting hens as her share in the plan.

One night a bulldog upset the nests and destroyed all except 16 of the eggs. These 16 eggs rolled down a hill and into a puddle, where they remained all night in the water. The next morning the woman placed the eggs back in the nests, and eventually every one of the 16 was hatched.

The woman meditated long over the destiny of these chickens. They must have been Holy Rollers, she thought, for they rolled down the hill. They must have been Baptists, for they were immersed. They must have been Presbyterians, for they were predestined to hatch. They must have been Methodists, for they were good mixers. The woman finally decided to turn them over to

the Episcopal Church. The final outcome was that when the chickens were old enough they all entered the ministry!

OTTO A. PIPER, writing on "Germany, New Outlook" in *Christianity and Crisis*, says, "The basic evil of the present day is the dehumanization of life." Continuing, he says that man "created himself a world, in which success and effectiveness are the supreme demands, and no room is left for the dignity of man and moral self-assertion."

This is a keen and true interpretation. Dr. Piper, we believe. He says that the evil is not confined to a single country either, and he suggests that those of us in the west have in a way "become the slave of our system of civilization. Our wars, liberation, for example, seem to manifest little concern for the lives and values of the people who chance to be between our and the enemy armies."

Here is indicated the evil of our highly mechanized civilization and of the entire system. The way out of this evil is the proper understanding and acceptance of the Christian view of life which emphasizes the infinite worth of the human being and the necessity of always putting human welfare first.

BILLY GRAHAM'S "Hour of Decision" radio program is now heard over a total of 255 stations, according to an announcement sent out from Minneapolis recently. It was stated that for the period December 3-9 the program received a 3.4 per cent listing; the Nielsen six-minute total audience rating said to be the highest ever achieved by regular religious broadcast.

The name of the program, "Hour of Decision," was suggested by Mrs. Graham. Mr. Graham begins each broadcast by saying "Before I leave the air you will have made a decision."

Explaining this, he says the sinners we have to "decide whether to accept or reject Christ" and the Christians whether they will give themselves more fully to the Lord.

As a background for the need of making decisions, Mr. Graham starts off by giving a summary of the international and national news developments of the past week.

The broadcast originates from whatever city Mr. Graham happens to be appearing that week. It is heard at 2:00 p.m., Eastern Standard Time, over the ABC Network.

NIGERIAN STUDENTS MADE HIGH RECORD

Natives of Nigeria set a difficult pace for fellow students in Virginia Union University at Richmond. Rev. and Mrs. E. A. Dahuns, who are attending the school under the auspices of the Foreign Mission Board of the Southern Baptist Convention, have received their grades for the first semester.

Mr. Dahuns proudly reported to Dr. George W. Sadler, the Board's secretary for Africa, Europe, and the Near East, that his wife made three A's and four B's.

"Well, what did you make?" Dr. Sadler asked.

"Six A's," he replied modestly.

The couple had never been out of Nigeria when they boarded a plane for the States last August. They will return to their native country when school days are over.

EDITORIAL OUTLOOK

GOODNESS doesn't come as a matter of course with good surroundings, and badness doesn't go as a matter of course with bad surroundings.

Adam didn't do as well in Eden as Daniel did in Babylon. And when you and I hear it said that good and bad are a simple matter of environment, we know better, whether the man who says so does or not.

Within a Man

A man is liable to give himself up to sinful thoughts, and to plan evil doings, as he sits at the communion table or in the prayer meeting; and a missionary doesn't always go wrong when he has only heathen or cannibals around him.

More depends on what is within a man than what is round about him.—*Ex.*

Is Your Church Failing?

WE ARE ALWAYS GLAD to see helpful and challenging comments on the church and its work in so-called secular newspapers. As an illustration we note in the January 25 issue of the *Richmond County Journal*, J. Neal Cadieu, publisher, two leading editorials on these two complementary subjects: "Are You Failing Your Church Duties?" and "Is Your Church Failing Its Duties?"

Concerning "your church duties" the following searching questions are asked:

"Have you contributed of yourself toward the furtherance of your church, its teaching and its principles, or have you become just another person in the congregation at church services?"

"Do you merely contribute funds for your church and region, or do you also contribute of your talents and energy? Without the help of its congregation no church can hope to succeed in reaching the standards it has set."

As to the church's failing its duties, the editor comments:

"Perhaps your church meets the problems and obstacles squarely, or perhaps your church side-steps the controversial issues and attempts only to maintain its attitude of being a place of worship."

"You may be a member of a church which is constantly campaigning to enlighten its congregation, to bring to them a true sense of Christianity and faith in God, or you may be a member of a church which is content to remain *status quo*."

"People everywhere are reaching for security and faith. Is your church reaching out to help these people, or is it just passing them by, not offering them the comfort and peace of the Christian life?"

What Shall We Do with One Million New Converts?

IN A LEADING EDITORIAL in *The Commission* for February under the title, "One Million New Converts," the opening paragraph reads: "One million new converts will have been baptized into the fellowship of Southern Baptist churches within the past three years by the end of 1951. The total number of baptisms during 1949 exceeded 300,000. Results culled from the evangelistic crusade in the western states, as well as indications in other sections of our territory, show that baptisms during 1950 approximated 375,000. Although no one can predict with certainty the number of baptisms for 1951, it seems safe to assume that there will be as many as in 1950, and that perhaps the total will be greatly in excess of that number. Interest in the evangelistic crusade east of the river is running high. Add to this the fact that Texas Baptists are undertaking to baptize 250,000 in their state alone, and it is easy to see that the total number of baptisms may approach a half-million during the year."

The winning of this many new converts has presented and will present a challenge to Southern Baptists, but the main point in the editorial presents a challenge which is just as great and perhaps more difficult of attainment, that is, the enlistment of these million new converts in the whole program of Christ in the world. Are we going to be able to train and enlist these people in Christian living in the home, the church, and the community, as well as in the entire world?

This situation puts into our lap a great training program. We must find some way to avoid losing from our Baptist work approximately half of these people, as we usually do. Sunday school and Training Union leaders will have an immense privilege and responsibility in this task. In fact, every individual Christian who is reasonably consecrated and enlisted in the work will need to do his full part. The concluding paragraph in *The Commission* editorial reads:

"One million new converts justify an all-out program of religious and missionary education, as well as enlistment, in an effort to minister to the needs of 'new-born babes in Christ' who have taken the first step in a life-long spiritual adventure. We have an obligation before God on their behalf. One million new converts will require our best thought and efforts, if they are to grow into the stature of 'full-grown' Christians. Helping them, we will help ourselves attain the same end."

Craving for Security Threatening To Sap Spirit of Nation

CRAVING FOR SECURITY is threatening to sap the spirit of the nation, Dr. Robert J. McCracken of Riverside Church, New York, warned in a recent address in Columbus, Ohio, before the 32d annual Ohio Pastors' Convention.

"Security is a great good, but it is not the highest good. The desire of gaining it, and the fear of losing it, are the chief breeders of corruption."

Some think of security only in terms of money, he pointed out. To obtain money, he said, men often neglect the more important things of life.

"For money," he asserted, "men will compromise with honor and principle, keep silent when they should speak out, engage in sharp practices."

Dr. McCracken also deplored the fact that gracious living is confused with easy living. "We are in danger of breeding a generation which will mistake comfort for civilization," he said.

These words of Dr. McCracken are searching and challenging to the people of America. We are in the midst of a situation which will challenge our character and stability. We need to put the kingdom of God first and be good soldiers of Jesus Christ. To do this will require courage, faith, and self-discipline instead of love for ease and security.

"Where Are the Big Churches?"

CHURCH MANAGEMENT asks the question in an editorial in its January number, "Where are the big churches?" The measuring rod for the "big church" in this case is that it have an annual budget of \$50,000 or more. The list compiled by the magazine, which is nearing completion, has more than 1,400 Protestant churches in it, and 528 of these are in the Southern Baptist Convention. In other words, Southern Baptist churches head the list, with more than one-third of the total number.

The denomination in second place is the Presbyterian Church (Continued on page 8)

Scientific Measurements Needed

EVALUATING THE EFFECTIVENESS OF CHRISTIAN EDUCATION IN THE HOME, CHURCH, COLLEGE

By Marc H. Lovelace

ONE of the perplexing problems in Christian education is the difficulty of knowing whether one is getting results. In a very real sense life itself is the only reliable test of Christian teaching; for time and change measure relentlessly our self-improvement, the scope of our knowledge of the Bible and of people, the thoroughness of our preparation, and the skill of our practice.

If our teaching is careless, superficial, blundering, and thus inadequate, the results will be reflected in the failure of our pupils to grasp the truths they should have learned, and in the consequent impoverishment of their lives; just so many branches bearing either imperfect fruit or none at all.

Gulf Between Factual Knowledge and Actual Practice

In the light of the fact that Christianity has been taught two thousand years, many serious-thinking Christian educators are alarmed over the fact that there is still a great gulf between factual knowledge and actual practice in daily living (assuming that there is a widespread knowledge of the facts of Christianity). We appear to be the farthest from peace today that we have been since the days of Jesus on earth.

We usually have high-sounding aims, well-organized administration, good staff, approved methods, excellent materials, and much conscientious effort; yet somehow there has been a failure to achieve the abundant life which Jesus came to give. It seems imperative, therefore, that we try to discover whether we are helping or hindering in the accomplishment of our purposes and in the achievement of our aims. The times demand that we have more than a *feeling* that we are failing or succeeding. We have a right to seek some tangible evidences, in spite of the fact that the results which we seek in Christian education seem to be largely intangible and most elusive.

Little Effort at Evaluation of Religious Teaching

In homes and in churches, and to some extent in colleges also, religious teaching proceeds year after year with little or no conscious effort at evaluation; but if we have taken seriously our task of Christian education, we need frequently to take stock of our effectiveness, not leaving the finding and evaluating of the fruits of our labors to wishful thinking and assumption, much less to blind guess.

Too many workers are going on their way year after year assuming that they are doing a satisfactory work, without ever taking the trouble to examine themselves or their work critically in order to determine whether all is being done that could or should be done. It is a rare church that attempts even a simple system of marks or grades for the

work done by its members; the pupils are passed from department to department without being conscious of having made any real achievement, even in the matter of regular attendance in many cases.

The Christian educator may make loose guesses, or form more or less trustworthy opinions; but measurement, to be reliable, must be based on objective and verifiable data. It is the sacred obligation of Christian education to provide the best. Too many of us already measure religion by "more or less" judgments and by roughly imagined norms.

There is a need, therefore, for thorough research into the underlying assumptions of Christian education, to examine beliefs that are taken for granted by many of its workers, to discover the evidences that warrant religious hopes and faith, and to find the comprehension of religious ideas and objectives in different situations and at different ages, and to select the best means for realizing the ideals of Christianity.

Facts Can Be Secured and Outcomes Measured

The primary need in contemporary Christian education is the understanding of persons and the laws of God that operate in their development toward self-directing Christian personalities. There is no excuse for mere pious wishing, and blind following of precedent, for an abundance of *facts can be secured* by careful scientific studies; differences in materials, methods, and outcomes *can be measured*. It is no longer a question of whether to have tests or not to have tests, but "what kind?" We need to test rigorously both our methods and our results in order to point the way toward improvement.

There are already many evidences that Christian educators are leaning more heavily for guidance in the direction of the improvement of practice upon the research expert than upon the Sunday school theorizer or upon the armchair philosopher. Without question this new reliance upon the scientific method and attitude in Christian education will serve at once to free the educational method or procedure from the binding grip of tradition and custom, and at the same time to furnish it with the tools by which it may test its own activities and discover better ways of directing growth.

Evaluation might well be thought of as a refined and scientifically controlled program of observation, the principal purpose of which is to provide more convenient and more exact ways of describing facts. Since one of the main objectives of Christian education is growing Christian character, it seems obvious that the measurement of growth must be made an essential part of that education, for only through such measurement can proper guidance be given to growth.

Since Christian education stresses such

goals as character development, desirable attitudes, and ideal modes of action, tests which will measure such items are needed. Certain basic information concerning religious teaching should also be tested in order to measure what facts are known, to determine what must be learned, and to impart information.

Major Aim of Christian Education

One of the major aims of Christian education is to help persons achieve their potential rather than merely to impose something upon them. The chief aim is as much to bring things out of one's personality as it is to put something into it. Christian education exists not for the purpose of keeping persons back as far as possible and of convincing them of their consummate and irremedial ignorance but for the purpose of guiding their growth on the basis of the goal to be achieved and the growth that has already taken place. It is a well-known fact that a person will progress most rapidly if he realizes at what point he most needs to grow.

It may be said accurately, therefore, that any thoroughgoing effort to secure improvement in Christian education must involve some kind of testing and measuring, for Christian education will progress in proportion to its experimentation and its accuracy in measurements.

Attention has already been called to the fact that Christian educators are leaning more heavily today than before upon the research expert for guidance in the improvement of practice. It should be stated further that even more reliance should be made upon research of all kinds in order to determine future procedures in practice. The contribution which scientific research has already made to the testing of moral and spiritual growth is that of refining the crude measures which are now being used. Scientific tests come closer to measuring the ultimate values for which we are striving, and help us to avoid some of the false interpretations which we make all too easily on the basis of inaccurate and insufficient data. Therefore, it stands to reason that the use of scientifically constructed analytic instruments could provide the following desirable results:

1. A more exact thinking and a greater accuracy in the processes of Christian education.
2. More specific data for evaluation and guidance of workers, thus eliminating the need for dealing with blurred, general impressions of attitudes, values, outcomes, and possibilities which are based upon assumptions, guesses, traditions, and prejudices.
3. A clearer viewing of the several factors of any given situation or process in their relationships and relative influences.
4. A better understanding of the real character of religious experience at different age levels and in persons of varying backgrounds.
5. The evaluating and controlling of methods, materials, personal factors, and other parts of the process of Christian education, thus developing high standards of educational efficiency.
6. The giving of more attention to the religious needs of individuals and groups and their development and their measurement.
7. The diagnosing of teaching and learning.

difficulties with more thoroughness and accuracy.

In dealing with subjective concepts, Christian educators need to have a clear understanding of what their objectives are, criteria by which to determine whether and to what extent they have been reached, scientifically constructed scales for measuring this progress, and some knowledge of elementary statistical techniques in order to guarantee clear and sound thinking. It would be well if Christian educators could actually see how research projects for evaluating educational methods are set up and carried out. Then armed with such tools, and encouraged by having observed, they could make progress more rapidly than by the blind efforts necessary without these aids.

Difficult Task

Of course the task of developing and administering tests in the field of Christian character development will be an extremely difficult one. But few problems could be more fascinating than forging a precision tool for measuring such a seemingly elusive thing as growth in Christian character, and certainly none could pay greater dividends. Systematic evaluation no doubt will be something new to many Christian educators, yet it is simply a method of measuring the results of our efforts, and thereby it should have an increasingly important place in Christian education and become recognized as one of its most important and valuable assets.

In a chapter in *Orientation in Religious Education*, Ross Snyder very accurately and strikingly observed:

"Anyone who studies the activities of the ministers and churches of our country from his standpoint of experimentation and research is struck with the pitiful amount of significant activity. There is not enough original constructive work and scientific study of religion operating in contemporary life. In the whole the professional journals and writings of people in the field of religion are given over to either exhortation or descriptive statements of what some person is doing. Usually what this person is doing is imitating a general trend, something that he has read out, or frontier work done by another profession. There is very little that can be called experimentation and research in religion. And that which exists is in too many cases unclear about a basic hard-hitting idea and usually limited to the descriptive level. Ministers and directors of religious education regain some professional self-respect and standing among other professions if a few discover something significant to be done in advanced experimentation and research; and of us some action that we can do."

If some program of experimentation and research should be deemed wise for North Carolina Baptists, some suggested worthy goals might be stated tentatively somewhat as follows:

To promote exploration into fields where little scientific data are available and where opinions rather than facts control procedure.

To show that research is possible in any phase of the processes of Christian education. Progress waits on patient, persistent fact-gathering by persons trained for scientific study and thoroughly acquainted with religion.

To indicate how limited studies may be

New Baptist Hour Choir



OFFICIAL RADIO COMMISSION PHOTO BY DUPREE JORDAN.

The new Baptist Radio Choir, under the direction of John D. Hoffman, is composed of around 40 volunteer singers representing Baptist churches all over the Atlanta area. The Baptist Hour began 1951 with 212 stations broadcasting the gospel messages of Charles Wellborn. North Carolina stations carrying the broadcast are listed on page 3.

- made by any intelligent, interested person.
4. To give stimulus for the improvement of measuring instruments in Christian education.
5. To illustrate how exact knowledge may be secured relative to various phases of the processes of Christian education.
6. To show how general characteristics of religion, religious experience, and Christian education may be broken down into specific items.
7. To show how sampling may give significant indices of trends in Christian education.
8. To make more workers in Christian education sensitive to the values of exact data and more interested in evaluating methods and outcomes.
9. To suggest how the processes of Christian education may be made more co-operative as various factors are removed from a strange and mystical realm and brought into the clear light of analysis and exact description.
10. To suggest how the teacher, the learner, and the administrator may better understand each other and work together intelligently and sympathetically.

The ancient saying is, "We live and learn." Christian education, through tests and measurements, should enable us to "learn and live"; for this is the will of Christ, that we might have life and have it more abundantly.

CHOWAN ASSOCIATION TO HAVE MISSION AND STEWARDSHIP WEEK

Mission and Stewardship Week is to be held in the Chowan Association, February 19-23. Meetings are to be held at 7:30 p. m., Monday through Friday, at the following churches: Gatesville, Poplar Branch, Swan Quarter, Corinth, and Edenton. The five

speakers are H. H. McMillan, missionary to China; A. R. Gallimore, also a missionary to China for many years; Earle L. Bradley, field worker of the Baptist State Convention; James W. Ray, Student Union secretary for North Carolina; C. W. Bazemore, of the BIBLICAL RECORDER. The speakers will alternate so that each one will speak at each church one night during the week, each church having a different speaker each night.

House Pleasant

By MYRTLE ABERNATHY
Gastonia, North Carolina

(Miss Abernathy writes that she was impressed by the remarks of the lady who thought that the home in Winston-Salem should be called "Joy House" or given some other name indicating happiness and cheer, and that she was also reminded of the numerous Christian jewels gleaned from the lives of her own parents—now deceased—in their retiring years. With these things in mind, she wrote the verses below.—EDITOR.)

Anchored high in yonder place,
Amidst the friendly oaks' embrace
Is a pleasant house of fun and flowers,
Rest and sleep, and peaceful hours.
For personalities gathered there—
A collection of Christian jewels rare,
In human barks a little lame,
But spirits buoyant, just the same—
Preach sermons of love, joy, and grace
Through kind understanding in each face.
It is a privilege with those who live,
Their best to glean,
One's best to give.

"WHERE ARE THE BIG CHURCHES?"

(Continued from page 5)

in the U. S. A., with 182; and the Methodists are third, with only 153.

These figures fill us with pride as Southern Baptists, but they almost frighten us, too. We have reached multitudes of people and we are unusually prosperous, but what are we doing with the opportunity and responsibility which this situation imposes upon us? Vast numbers of us are uninformed and unenlisted. A few thousand do not even seem to be "born-again" Christians. Some who give large sums of money, it may be, do not have much spiritual vision or interest. Most of us need to realize in a more vivid and practical way the saying of Jesus, "If any man would come after me, let him deny himself, and take up his cross, and follow me."

Many people in our churches are dominated in their thinking and living by modern secularism. The almighty dollar, the great god success, material comforts, and social climbing take precedence over the spirit and teaching of the lowly Nazarene. The church, for many, may become just another social club.

After all, what is it that makes a great church? Certainly not the fact that it has a budget of \$50,000 or more, however desirable that may be. Neither does a membership of 5,000 or more make a great church.

A great church would have some or all of the following qualities:

1. Its membership would consist of "baptized believers," people who have been born again and who are morally and spiritually committed to Jesus Christ and his program in the world.

2. There would be a spirit of love and good will regnant in the life of the church—a genuine and warm Christian fellowship among the members. The people would love the Lord and love one another. Without this, all else would be largely "sounding brass or clanging cymbal."

3. The members would grow in grace and in the knowledge of Christ. They would put the kingdom of God first and be sensitive to the moral, spiritual, and economic needs of the community. They would sincerely and genuinely put first things first—"not eating and drinking, but peace and joy in the Holy Spirit."

4. The church would win to Christ and enlist in the work of the Lord a large percentage of the people of the community. Many a small and insignificant looking building houses a church which is doing a better job at this than some of the so-called great churches. The important question is, To what extent does the church reach its constituency and measure up to its possibilities?

5. The members would prove their Christian faith by their character and works. This would be manifested by righteous living in home and community, faithfulness to private and public duty, loyalty and devotion to the church, regular attendance at the services of the church, faithful work in whatever positions their talents and the Holy Spirit seem to lead them, and generous giving in a well-balanced way to all the great causes of the denomination both at home and abroad.

The above is not a complete list of the qualities of a great church but it contains enough to challenge thought and action. Thank God that we have many big churches; but let us pray and work to the end that we may have thousands of truly great churches.

Gardner-Webb Offers Special Courses for Adults

By Ben C. Fisher

Executive Assistant to the President

Gardner-Webb College, under the leadership of Garland A. Hendricks, began an enlarged ministry to the churches in this area by en-

rolling 100 adults, on a recent evening, in special courses for laymen and ministers. These courses will be taught on college level, and those who can meet the catalogue requirements for admission will receive college credit.



Thirteen members of a new Baptist church enroll for training class at Gardner-Webb College. Among the groups enrolled in the adult education course in rural church and community development being conducted at Boiling Springs is this unit from Kings Chapel Baptist Church of Shelby.

Shown left to right are: Front row, Mrs. Albert Wylie, Mrs. L. P. Williams, Mrs. W. N. Watterson, Mrs. Odell Seagraves, Mrs. James Roberts, Mrs. T. M. Gladden. Back row, Carl Poston, Garland Calvert, Fay Doty, C. C. White, Carlyle Cornwell, Walter Turner and W. M. Waterson.

Mr. Hendricks is teaching *The Church and Work in Its Community*; Miss Mabel Starnes, dean of women, is teaching *The Church and Its Organizations*; Professor Stephen Morrisett, of the Bible department, is teaching *The Bible*. Evidence that our churches are seeking better qualified leadership is attested to by the fact that in spite of a sleet and ice storm, 88 people, from four counties and 18 towns, turned up for registration. It was expected that the registration would reach 125 before Feb. 2.

The above picture demonstrates one of the most practical features of the adult education program in relation to the needs of our churches. Thirteen members of the Kings Chapel Baptist Church, which was organized under the auspices of the First Baptist Church of Shelby, are attending the 18-week school. The church was formally constituted with 34 charter members on Sept. 17, 1950. The Sunday school enrollment is now 65, and over \$4,000 has been collected for the building fund.

Under the tutelage of Miss Starnes, who has had wide experience in the educational program of the convention, these 13 leaders of this newly organized church will become thoroughly familiar with the Sunday school, the Training Union, the Woman's Missionary Union and its auxiliaries, and the Brotherhood. The college library, in cooperation with the Sunday School Board and the Home Mission Board, is securing a complete set of all literature, including books, pamphlets and periodicals published for our various agencies, thus affording church leaders materials for workshop study.

The pivotal course of instruction is that which is being taught by Mr. Hendricks.

herein he draws upon his wide study and from his seven years' experience at the Olive Chapel Baptist Church to share with ministers and laymen what he has learned about making the church the heart of all community life.

The course in the English Bible is being offered for those who are earnestly seeking to deepen their spiritual lives. The administration, faculty, and trustees are one in the feeling that any great revival in our faith as well as progress must have its basis in a serious study of the Bible.

The present course will run for 18 weeks or one full semester. The administration plans to add other courses as they are needed and requested. On the tentative calendar for next year will be courses in church music, evangelism, Baptist doctrine, homiletics, and radio.

Dean of North Carolina Editors Masters Art of Living

"To know how to grow old is the master work of wisdom, and one of the most difficult chapters in the great art of living," quotes Buck Sanbury in a tribute to Joseph William Noell in the February 5 issue of *The Courier-Times*, of which Mr. Noell is editor.

Mr. Noell, North Carolina's oldest active newspaper editor, observed his 89th birthday Sunday, February 4. "The Roxboro newspaperman, who has grown with this Person County seat town since its infancy," Mr. Sanbury writes, "continues to do a daily task at the same desk he started with over three score years ago. Unless Mother Nature blankets the earth with snow or ice which makes the footing hazardous, Noell will arrive at his office around nine each morning and after a full day returns to his home between 4:30 and 5.

Alert to Problems

"He is still, as he approaches the 90 mark, alert to the problems and needs of his' Roxboro and Person County. He is thorough and straight thinking. Typical of him is this statement by R. B. Griffin, superintendent of Person County schools, who said several years ago: 'He is a liberal when it is wise to be a liberal and conservative when it is wise to be conservative. However, liberal or conservative, he is always frank and never hesitates to let you know where he stands on a particular issue.'

"During his more than a half century in Person County, Noell has moulded and fashioned public opinion through his newspaper. Besides Sunday being his birthday, another great event took place on that day and it was one he had been waiting and watching for. As a lifetime member of the Board of Deacons of the Roxboro Baptist Church, his pride was bursting Sunday morning when the new building for the church was opened for services. He watched it grow, brick by brick and piece by piece, and had a hand in its construction all the way.

"Members of the church honored him. He served for 30 years on the Board of Deacons, and when he refused another term was given a life membership on the group. A regular



Editor J. W. Noell Works at Same Desk Over 60 Years

church attender, he can be found practically every Sunday morning on the third row from the front. Also on Wednesday nights he occupies the same seat for prayer meeting.

"In the realm of religious activities, the dean of Tar Heel editors has been a firm and substantial supporter of all moral and religious movements. He has been very active in all church affairs.

"He is a strong prohibitionist and his mother's influence accounts for this strong stand. She told him, 'Son, if you don't take the first drink, you will never want the second one.' To this day he has never tasted an alcoholic beverage. So firmly has he believed that liquor is an evil, he has spent considerable time in an effort to keep the 'legalized brand' out of the county."

For 20 years he was moderator of Beulah Association and for 37 years he was a trustee of the Baptist Orphanage.

Mr. and Mrs. Noell celebrated their golden wedding anniversary November 10, 1940, a few months prior to Mrs. Noell's death. There are three children, Mrs. Lee B. Weathers of Shelby, Elizabeth Noell Bowles of Roxboro, and Dr. R. H. Noell of Rocky Mount.

Mr. Noell on his birthday had this to say: "After living in Roxboro for 60-odd years I'm convinced that while the people of Roxboro and Person County may not be the best in the world, no better ones are to be found anywhere. I have never regretted moving to Roxboro and I still prefer to live here. The truth is, there is only one other place which I would exchange Roxboro with—and that is heaven. Though I feel and hope I will go there, I'm in no hurry to make the change."

ONE RURAL PASTOR'S PLAN

Russell Hoy, once pastor of the largest city church in his county in Ohio, decided back in 1938 that he wanted to spend his life in a rural parish. He bought a 10-acre farm and rented 14 adjoining acres. These he covered with poultry and fruit trees, garden plots and blue ribbon heifers.

His rural congregation has tripled. Twelve different denominations are now found in its membership. He has more men than women in his Sunday school.

In the summer he does his pastoral work by helping his farmers with haying and harvest. In the winter he meets with the local Farm Bureau Council and is chaplain of the Grange.

His daily life with his people gives a prophetic lift to his preaching. He tries to make his whole life a form of ministry.

The State Grange—with over a hundred thousand members—has appointed him state chaplain. The Governor has appointed him to the State Rural Health Committee. The state farm paper has asked him to write a religious page, each issue of which goes into two-thirds of the farm homes of the state.

This story of Mr. Hoy and of 15 other rural pastors are described in a new bulletin called "One Foot on the Land," which is being distributed for 30 cents by the Rural Department, Drew Seminary, Madison, New Jersey.

"I'm glad I'm a country preacher," says Mr. Hoy. "I chose it as my life's work. Country living offers opportunity for the development of the finest skills of mind and body and spirit."

Sunday School Lesson

GARLAND A. HENDRICKS

Worship and Work

LESSON FOR FEBRUARY 25

Read Mark 9:2-50.

Memorize Mark 9:7. "This is my beloved Son, hear him."

MY PHYSICS TEACHER KNEW the difference between reading about something in a book and seeing it on the field. So he took us on field trips often that we might better understand what we had been reading about, such as the formation of the soil and the rocks in the earth. We looked at pictures. We used microscope, telescope, and all kinds of weights and measures. Sometimes he lectured to us, and again he drew us out by asking questions. We found out that a knowledge of our subject required many kinds of study.

Jesus was on a field trip with his disciples much of the time. Three of them seemed to be more apt at studying the minute details of life, so now and again the Master took them aside for special instruction. Perhaps their curiosity was greater than that of the others, or it was just their nature to deal with the teacher on more intimate terms. Some thought they were impractical dreamers, always thinking about something different, forever taking flights of fantasy into realms of the imagination. Whatever the nature of their aptness, Jesus made the most of it.

A Revelation

So we see them atop a mountain, the teacher and his three intimates. Here he gives them a demonstration which opens the eyes of their souls to the possibilities of eternal glory.

We cannot know many of the details of that experience, for Mark describes for us only the heart of it, just as he was told about it. Evidently they were discussing some aspects of eternal life, such values as are not of this world. In so doing Jesus was transfigured before them. "And his raiment became shining, exceeding white as snow." They saw him in the glory of his purity. Like us, they had been given to thoughts and habits which muddy life and make it ugly. Alone with Jesus, thinking and praying and talking about God and the purposes of life, they began to realize something of the real significance of the Lord's coming.

They saw more of eternal glory than the purity of Jesus which dazzled them as they contrasted it with the forces of this world. They looked behind Jesus into history and saw God with his people across the millenniums. A part of the transfiguration was their realization that as God has tried to reveal himself and give himself to man he has had some success. Elias and Moses are notable examples of those who have responded to the love of God. They had lived long before on earth, and were with Jesus as a part of the fellowship of those who belong forever to God.

These notables of the faith were in conversation with Jesus. What could these spirits, so widely separated by man's way of measuring time, be about? There can be but one answer. The way we reckon time is not a part of the glory that is eternal life. The fellowship of believers is free from barriers, such as time. Life with God is beyond the level of the physical sensitivity of the physical man, and the glory of the freedom we have in Christ cannot be reckoned in terms of a physical body. The disciples saw that on the mountain with their Lord. They must have seen what Paul understood later, that it is a wonderful thought that Christians are to go beyond the handicaps, and limitations, and sufferings of the physical self into that realm of life where there is no night, no pain, no suffering.

Imagine how any one of us would think and talk about such an experience afterwards. Surely this experience became for those who were present a source of inspiration and power which always stood them in good stead.

A Rebuke

But another scene is enacted. From the mountain of transfiguration Jesus and his intimates went back to the other disciples. There they found another kind of excitement. They left a scene of heavenly glory and came immediately upon a scene of earthly confusion.

A worried father was there with a son who was afflicted in a terrible way with a "dumb spirit." He came expecting the disciples to heal the boy. They tried, but that day they were having no success in their ministry.

Wherever something unusual occurs, people come in large numbers to observe. There were plenty of observers to watch the afflicted boy, and to draw their own conclusions about the futile efforts of the disciples to do something for him.

What was wrong with the disciples? They wondered. Here again Mark gives us only the heart of a story. When Jesus arrived he became master of the situation. He "rebuked the foul spirit." The boy threw a fit, then lay still as one dead. Then Jesus "took him by the hand . . . and he arose."

Here we have one of the most dramatic contrasts in all the Scripture record. From the mountain where God and his eternal

purposes were made so clear came the Master. He then stood with those disciples who did not go to the mountain top, and who found themselves without power to minister to the needs of a suffering boy. Those who were fresh with the inspiration which comes from above stood in the presence of those who were dulled by the monotony and drudgery of the everyday sufferings and experiences of sinful man. The difference was evident to everyone.

Their failure disturbed the disciples. As soon as they were away from the crowd, they asked of Jesus, "Why could we not cast him out?"

The answer was direct, "This kind can come forth by nothing but prayer." An interesting reply. Jesus did not say, "Because you did not pray," as he might have said. He merely pointed them to the secret of one's power to be of service in a godly way in the world. It is "by prayer" that we are prepared for Christian service. It is necessary that we go apart sometimes to the mountain, see Jesus in the glory of his purity born of infinite love, and gain an understanding of the life of the saints of all the ages like Elias and Moses.

Where are these mountains today? The Bible. Prayer. A noble act of service. Fellowship at church. College for a young person preparing to make the most of life. The preaching of God's word. Sunday school. Our world is full of such mountains. This is where we get our inspiration, where we are prepared to do our real service for the Lord.

Then back to the valley, where we live most of the time. We should not forget that the mountain experience provides the inspiration and insight, while the valley presents the opportunity and need that makes service possible. So they are both a part of Christian living. It takes both worship and work to make life complete.

So God moves in the affairs of men. Only those can bring heaven to earth who know what heaven is like. The real significance of the transfiguration is in the fruit it bears below in the valley afterwards.

Some Lessons for Us in 1951

The test of our church-going, praying, Bible study, and other activities related to worship is in the presence of opportunity to serve human need. A person may appear to be extremely religious without proving that he has any of the real religion of Christ.

The condition of our world today should not discourage Christians. We have one of the greatest fields for service that has ever been laid out before any generation. Opportunity is abundant. It is up to each of us to let God provide in us the motivating insights and power for real service.

Jesus rebuked the "dumb spirit" which was crushing the life of the boy. He also rebuked the disciples for being too dull to heal the boy. Today he has little patience with any form of evil which crushes the life of man. He has as little patience with those who profess to be his disciples but who fail to keep themselves prepared to serve him effectively.



HOME CIRCLE

Graces for Meals

Thank you, God, for milk and bread
and other things so good;
Thank you, God, for those who help
to grow and cook our food.

Thank you for the world so sweet,
Thank you for the food we eat;
Thank you for the birds that sing,
Thank you, God, for everything!

God, we thank You for this food,
For rest and home and all things good;
For wind and rain and sun above,
But most of all those we love.

Before I eat this food today,
I'll bow my head and softly say,
Dear God, all good things come from Thee;
Help me to thank Thee lovingly."

For health and strength and daily food
We praise Thy name, O Lord.

God is great and God is good,
And we thank Him for our food.

—Anon.

Money Can't Buy

Here are some things money can't buy:
Money can't buy real friendship—friendship
must be earned.

Money can't buy a clear conscience—square
dealing is the price tag.

Money can't buy the glow of good health—
right living is the secret.

Money can't buy happiness—happiness is a
mental condition and one may be as happy
in a cottage as in a mansion. Money can't
buy sunsets, songs of wild birds and the
music of the wind in the trees—these are as
free as the air we breathe.

Money can't buy inward peace—peace is
the result of a constructive philosophy of
life.

Money can't buy good character—good
character is achieved through decent habits
of private living and wholesome dealings in
our open contacts with our fellow men.

Continue the list yourself. You'll agree
that among things money can't buy are some
of the most valuable treasures life has to
offer.—*The Dauphin Way Baptist.*

Mary's Little Lamb

Many readers will be surprised to learn
that the old familiar nursery rhyme which
begins "Mary had a little lamb" was written
about a real girl, Mary Sawyer, who raised
the lamb on her father's farm near Sterling,
Massachusetts, about 140 years ago.

The new-born lamb had been deserted by
its mother; but Mary, being kind-hearted,
made a pet of it, fed the little creature until
it could eat for itself, and even took it to
school with her, which, as the rhyme says,

"made the children laugh and play." A
neighbor, John Roulstone, visited the country
school, saw Mary and her pet, and wrote
the now famous jingle.

In 1830, when Sarah Josepha Hale was
getting up a book which she called *Poems for
Children*, she included Roulstone's ditty, add-
ing a few verses of her own to it. At the
time the book came out, Mary was a 24-year-
old school teacher. Later she became the
wife of Columbus Tyler, of Boston, and they
lived in that big city.

One day Boston's Old South Church was
badly in need of repair. Mrs. Tyler helped
to raise funds for it with the aid of two
little old pairs of stockings which she had
worn as a girl and which she had saved for
many years. Those stockings had been woven
from her lamb's wool. Fastening bits of
ravel from those stockings to small cards,
she wrote her name on each card and a brief
history of the lamb and the nursery jingle.
People paid \$100 apiece for the mementoes.
Every cent went to the church. Mary Sawyer
Tyler died in 1889, at the age of eighty-three.
—FREEMAN H. HUBBARD, in *Our Dumb Ani-
mals.*

God's Answers

God answers prayers; sometimes, when hearts
are weak,

He gives the very gift believers seek.

But often faith must learn a deeper rest,

And trust God's silence when He does not
speak;

For He whose name is Love will send the
best.

Stars may burn out, nor mountain walls
endure,

But God is true, His promises are sure

For those who seek.

Baptist Bulletin Service.

HOW TO BE PERFECTLY MISERABLE

1. Think about yourself.

2. Talk about yourself.

3. Use "I" as often as possible.

4. Mirror yourself continually in the opin-
ion of others.

5. Listen greedily to what people say
about you.

6. Expect to be appreciated.

7. Be suspicious.

8. Be jealous and envious.

9. Be sensitive to slights.

10. Never forgive a criticism.

11. Trust nobody but yourself.

12. Insist on consideration and respect.

13. Demand agreement with your own views
on everything.

14. Sulk if people are not grateful to you

for favors shown them.

15. Never forget a service you may have
rendered.

16. Be on the lookout for a good time for
yourself.

17. Shirk your duties if you can.

18. Do as little as possible for others.

19. Love yourself supremely.

20. Be selfish.

—*Christian Digest.*

Spice Box

Advertisement: "Dog for sale. Eats any-
thing. Fond of children."—*Watchman-Exam-
iner.*

TALKATIVE LADY (on board ship): Can you
swim?

SAILOR: Only at times, ma'am.

T. L.: Only at times! How strange, and
when do these moments of ability come to
you?

SAILOR: When I am in the water, ma'am.

A Chicago columnist asked Joe Louis,
"Who hit you hardest in your ring career?"
The fistie champ grinned as he replied:
"That's easy. Uncle Sam's tax collector!"
—*Es.*

The Sunday School class was composed of
two year olds. About 20 were present, and the
teacher was reviewing the past Sunday's
lesson. She asked: "Do any of you remember
who St. Matthew was?" No answer.

"Well, does any one remember who St.
Mark was?" Still there was no answer.

"Surely some of you must remember who
Peter was?"

An old sailor had retired from the sea.
Each morning, a young lad knocked at his
door, went in and came right out again.
Finally, curiosity overcame the neighbors.
One stopped the boy and asked, "Why do you
visit the old sailor every morning?" The boy
replied, "He gives me a dime a day to come
to his house and say, 'The captain wants to
see you immediately.' Then he roars, 'Tell
the captain to go to blazes.'"—*Es.*

The little faces were full of interest but
the room remained quiet.

Finally, a tiny voice came from the back
of the room. "I fink he was a wabbit!"—
Quote.

DAZED MOTORIST (regaining consciousness)
—I had the right of way.

BYSTANDER—Yeah, but he had a truck.
—*Es.*

After a week in the hospital for examina-
tion and observation, an aged woman cornered
a neighbor one day and told him the results
of her experience. Her heart was the worst
the doctors had ever examined; her kidneys
were ruined; her liver shot; her stomach in
a terrible condition, etc., etc.

"Before I could get away from her," said
the neighbor to a friend later, "I'd listened
to a complete organ recital."—*Es.*

News: PERSONALITIES and EVENTS.

Rev. M. O. Owens, Jr., began his pastorate at the First Church, Lenoir, the first of February.

Pastor Carlton Mitchell recently preached a series of sermons on the Lord's Prayer at the Zebulon Church.

The World Council of Christian Education now reports 37,387,384 enrolled in Sunday school in 150 countries.—*The Survey Bulletin*.

Rev. and Mrs. Woodrow W. Harris announce the birth of a son, David Eugene, on January 24. Mr. Harris is pastor of the Second Church, Shelby.

A survey in Wilmington, Del., indicates that only 51.3 per cent of the seating capacity of all churches was being utilized.—*The Survey Bulletin*.

Twenty-nine students of Wake Forest College made scholastic records of all A's during the fall semester. In the list were 17 seniors, seven juniors, and five sophomores.

Rev. and Mrs. Jack Bagwell announce the birth of a baby daughter, Lou Anna, on February 2, 1951. Mr. Bagwell is pastor of High Shoals Church, Gaston Association.

We note that those attending worship service and prayer meeting at the First Church, High Point, are registering during February in order to get an accurate figure of attendance.

The average Sunday school attendance in First Church, Hertford, increased from 108 in 1945 to 203 in 1950. Rev. O. W. Duling is giving up the pastorate at Hertford in order to join the staff of Chowan College.

At North Rocky Mount Church, R. C. Lanier, pastor, five young ladies dedicated their lives to Christ and expressed a willingness to enter full-time Christian service if the Lord so calls them.

The address of Mrs. W. W. Lawton, Sr., emeritus missionary to China for Southern Baptists, has changed from Ridgecrest, N. C., to Charlotte, N. C., c/o Rev. W. W. Lawton, Jr., 4910 Monroe Road.

An all-day conference on evangelism is scheduled for the Blue Ridge Association on March 3, at the Cross Mill Baptist Church, in connection with the simultaneous evangelistic effort in this association.

The first Sunday in January was a double anniversary for Midwood Church, Charlotte. It was the second anniversary of the holding of services in the new church building, with the name Midwood. In two previous locations the church had been known as Twelfth Avenue Baptist Church and Ninth Avenue Baptist Church, respectively. The first Sunday in January was also the ninth anniversary of Dr. A. B. Wood's pastorate of the church.

The W.M.U. Leadership Conference of the Little River Association, held at Neill's Creek Church on January 18, was a success. Under the direction of Mrs. D. B. Andrews about 200 people met, approximately twice the attendance in previous years. Mrs. John Wacaster, W.M.U. representative, was the visiting speaker.

The enrollment for the spring semester at Wake Forest College is approximately 1,672, according to Registrar Grady S. Patterson. These figures include the students enrolled at the Bowman Gray School of Medicine in Winston-Salem. This total represents a drop of 274 students from the over-all fall semester enrollment of 1,946. However, the net loss was less than had been anticipated by college officials.

Sunday, February 4, was a day of rejoicing for the members of the First Church, Troy, and Pastor Ben B. Ussery. Following the morning worship service, the notes on the property and the organ purchased last year were burned. The debt, more than \$9,000, has been paid in full. At the evening service a dedicatory recital for the organ was presented by Miss Josephine Eden, minister of music.

The Baptist Home for the Aged at Winston-Salem, J. M. Hayes, superintendent, will open according to schedule on Thursday, March 1, but open house will be postponed until May 1. The committee in a meeting held in Winston-Salem, February 6, decided that due to circumstances beyond their control it would be well to postpone the time for holding open house until May 1. Dr. John T. Wayland of North Wilkesboro is chairman of the committee.

News of this change of date was received from Mr. Hayes over long distance telephone too late to change the advertisement which appeared in last week's issue of the RECORDER, since the paper was already in print. Those interested in the matter will note carefully, therefore, that the Home will open for business on March 1, but open house for visitors will be held May 1.

"High Point's First Baptist High Points," monthly publication of the First Church, High Point, made its first appearance January 29. It is strictly a church paper, and will serve as a channel of information and inspiration to the members and provide an over-all schedule of the activities of the church and its organizations.

Dr. Thomas E. West, pastor of Dudley Street Baptist Church in Boston, is to be the visiting preacher in a revival at the First Church, High Point, April 1-8. Extensive plans are being made to advertise the revival to promote attendance. Cottage prayer meetings in the homes of the people were begun the first of February. Albert S. Hale is pastor.

A new addition to the facilities of the First Church, Charlotte, was voted recently at a congregational meeting of the church, we learn from *The Mecklenburg Baptist*. It will be an educational building costing approximately \$500,000. The building will provide approximately 40,000 square feet of floor space, primarily intended for young people and children. The proposed 4-story building will be called Memorial Educational Building.

Shiloh Church, Beulah Association, studied the book, "The Bible and Prayer" by R. G. Lee, January 14-20. Meetings were held in the homes of various members each evening, and Rev. L. J. Morgan of Clarksville, Va., supply pastor, was the teacher. There were 32 members and two visitors enrolled, and average attendance was 20, with five persons having perfect attendance. The men of the church were faithful in attendance during this study.

Dr. Charles W. Daniel, 76, prominent in Baptist life for many years and a former president of the Southern Baptist Convention's Executive Committee, died at his Atlanta home on February 4 after an extended illness. Dr. Daniel retired from the pastorate in 1944 after serving the First Baptist churches of Texarkana, Pine Bluff, Fort Worth, Atlanta, Richmond, and El Dorado. Dr. Daniel had been an invalid since a stroke in 1946 suffered while he was on a preaching mission. He is survived by his widow and two daughters, Mrs. Flippen Burge of Atlanta and Mrs. T. B. Washington of Richmond.

Warren Turner was ordained to the ministry on Sunday, December 31, at the Salem Church, Salem, Va. He is a native of Salem and has been a member of the church there for a number of years. He is now a senior at Wake Forest College and serves as pastor of Pleasant Grove Church, Creedmoor, N. C., which requested his ordination. On the day before the ordination Mr. Turner was examined by a council composed of the following ministers: Dr. Wade Bryant, Charles C. Coffey, Dr. R. P. Downey, Hugh Carter, Eston Mathews, P. H. Chelf, W. D. Gravatt, and W. B. Denson. Two laymen, Walton Connelly and Edward Dowdy, sat in as visitors.



First Church, Troy, has adopted a unified budget of \$14,000 for 1951. In addition, a goal of \$5,000 has been set for the building fund. This will be in addition to 18 per cent of the unified budget receipts. Ben B. Essery is pastor.

R. L. Harris of Roxboro was named Person County Citizen of the Year for the third consecutive year. The award is given by the Exchange Club to the person adjudged to have rendered the greatest uncompensated service to the people of Person County.

Charles Wellborn, Southern Baptist Radio Hour speaker, will marry Miss Mary Elizabeth Hood at Belzoni, Texas, on March 11. Mr. Wellborn is an instructor in Bible at Baylor University and Miss Hood is a member of the junior class at the same institution.

Dr. Fred F. Brown is to be preacher in the Parkton Church during the simultaneous evangelistic crusade. He will preach the first week, beginning on Easter Sunday. The pastor of the Parkton Church, Tom E. Walters, will go April 2 to assist Pastor I. P. Hedgepeth in the revival at Orrum.

Prof. James C. O'Flaherty of the modern language department of Wake Forest College has recently awarded the Ph.D. degree from the University of Chicago. His field of specialization is history of Christian thought. His dissertation deals with J. G. Hamann, an 18th Century German religious philosopher and literary critic.

Miss Lucy Ernelle Brooks, of Greenville, S. C., Southern Baptist missionary to Nigeria, West Africa, now in the States on furlough, is studying at Southwestern Baptist Theological Seminary, Fort Worth, Tex., during the spring semester.

January in review: Average Sunday school attendance, 1,340; average Training Union attendance, 355; total offerings, \$8,38.57; united with church, 89." This is the record of Green Street Church, High Point, N. C. B. Reavis, pastor, as copied from the church bulletin.

The 17 Baptist churches in the Wilmington area have formed the Wilmington Baptist Council. A meeting is held on the third Monday night of each month. Conferences are held for members from W.M.U. organizations, Sunday school, B.T.U., and Brotherhood, with the pastors of the churches working with these representatives. Dr. O. L. Powers, interim pastor of the First Church, Wilmington, was the speaker at the January meeting. Committee reports were made by Mrs. W. H. Grant of the W.M.U.; A. M. Sholar, Sunday school; Mr. Gore acting for Eugene Bullard, Brotherhood; and A. R. Merritt, B.T.U.

The officers for the Council are: W. F. Beck, Wrightsboro Church, president; W. R. Jones, First Church, Wilmington; vice-president; Miss Betty L. Melton, Masonboro Church, secretary-treasurer; Mrs. W. H. Grant, W.M.U. chairman; A. M. Sholar, Jr., Sunday school chairman; and A. R. Merritt, B.T.U. chairman.

VISUAL AIDS WORKER FOR BOOK STORES



Miss Jeanne Alexander, above, is the new visual aids worker for the North Carolina Baptist Book Stores at Raleigh and Charlotte. She makes her headquarters at the Charlotte Store. Miss Alexander replaces Miss Dorothy Elliott, who became educational director of the First Church, Mooresville, in November.

Miss Alexander was graduated from Mars Hill College in 1948, and in 1950 she was graduated from the School of Speech of Northwestern University, Evanston, Ill. She was active in campus activities at Mars Hill, and while a student there participated in the National Forensics Tournament both years. In 1947 she won the Grand Championship in "After-dinner" speaking in a contest held at Mary Washington College in Fredericksburg, Va.

She received the B.S. degree in General Speech Program from Northwestern University, and did major work in radio continuity writing, interpretation, and children's literature, with minor work in English and education. She was a member of the Y.W.C.A. cabinet and chairman of tours in 1950; a member of the University Theatre Workshop; a member of the Baptist College Club and its worship chairman in 1950.

Miss Alexander is a member of St. John's Baptist Church in Charlotte.

Dr. Millard A. Jenkins held meetings in two El Paso, Texas, churches, Central and Rosedale, during February.

W. Y. Pond, Jr., pastor of the First Baptist Church, Burnet, Texas, recently spent a month in evangelistic work with the Home Mission Board in the Canal Zone. Dr. Millard A. Jenkins served the Burnet church while Mr. Pond was away.

Bet Isbell of Arlington, Va., has been chosen as Magnolia Queen to reign over the annual campus festivities held at Wake Forest College in May. Sara Page Jackson of Elizabeth City will be maid of honor, and other attendants will be Mrs. Betty Lou Groves, Charlotte; Nancy Smith, Durham; Jo Kimsey, High Point; Shirley Turner, Forest City; Julie Watson, Thomson, Ga.; Carol Moore, Raleigh; Sally Umstead, Roxboro; and Virginia Clayton, Raleigh.

Ira M. Powell, associate pastor of the First Baptist Church, Main at Broadway, Pasadena, Texas, writes that he may be available to direct the music for some church during the simultaneous evangelistic crusade, March 25-April 8. He has had wide experience during the last 20 years in the fields of religious education and music in both resident and evangelistic work. The names of Dr. C. E. Matthews and B. B. McKinney are given as references.

The school for pastors and deacons of the Little River Association held on January 19 in Lillington had good attendance. There were 112 present at the supper hour, and others came just for the evening session, making about 130 in all. Twenty-two of the 28 churches in the association were represented. The steering committee for the evangelistic crusade outlined plans at the supper meeting, and Mr. Turner, chairman of evangelism, brought a stirring appeal for an all-out effort for the crusade.

While the pastors and preachers were in class, their wives met and formed an organization which will meet quarterly for fellowship and inspiration. Officers elected were: Mrs. R. E. Moore, president; Mrs. L. M. Woolweaver, secretary; Mrs. Forest Maxwell and Mrs. E. P. Russell, program chairmen.

A large congregation gathered at Friendship Church, Little River Association, on February 4 to honor Rev. A. C. McCall on the anniversary of his sixth year of service as their pastor. The young people of the church presented a special program. Dewey Adams, the principal speaker, choosing "Faithfulness" as his topic, used illustrations from the lives of great Bible characters and other outstanding men in history.

Mr. McCall came to the church from Cullowhee in January, 1945, for a second pastorate, having served there eight years in the 1920's. The church has made great progress under Mr. McCall's leadership. The building has been completely remodeled, including the installation of a modern heating plant; a new parsonage has been built, and many other improvements made. A fine choir has been organized, and the membership has increased substantially.

Mrs. Emma Meares McNeill, 76, beloved church and civic leader of Lumberton, died at her home on February 1 following a long illness. Funeral services were conducted from the First Church, Lumberton, by her pastor, Dr. P. J. McLean, on February 3. Dr. McLean paid tribute to her exemplary Christian life and her loyalty and devotion to her church.

Mrs. McNeill had served as president of the W.M.S. of the First Church for four years, and as vice-president for five years; was Sunbeam leader for 11 years; was teacher of the T.E.L. Class for 16 years. She also served as president of the W.M.S. of the East Lumberton Church for two years. She taught school in Robeson County for many years. She was the wife of J. P. McNeill, a Lumberton merchant, who died in 1915. She is survived by four children, Mrs. R. McA. Nixon of Florida, Mrs. C. R. Tolar of Raleigh, C. M. McNeill of Virginia, and G. Vernon McNeill of Lumberton, eight grandchildren; and two great-grandchildren.

Christian Education

IN THE CHURCHES

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

TRAINING UNION

Report of Standard Organizations

We would like to share with you the following report of standard Training Union organizations. This report is for the last quarter in 1950 and we believe it was our best report for the year. We are proud of each unit, department, general organization, and association that was standard last quarter and trust this shall be a challenge to many others to do likewise!

STORY HOURS

Primary Story Hour, Fairview Church, Gaston Association.

Mixed Story Hour, Greenwood Church, Liberty Association.

Nursery-Beginner Story Hour, Beck's Church, Pilot Mountain.

Primary Story Hour, Beck's Church, Pilot Mountain.

Beginner Story Hour, Garner Church, Raleigh Association.

Mixed Story Hour, Reepsville Church, South Fork Association.

Beginner Story Hour, First Church, Durham, Yates Association.

Nursery Story Hour, First Church, Durham, Yates Association.

Mixed Story Hour, Holloway Street Church, Durham, Yates Association.

Mixed Story Hour, Porter Swamp Church, Columbus Association.

Mixed Story Hour, Woodville Church, Chowan Association.

Beginner Story Hour, Antioch Church, Little River Association.

Primary Story Hour, Antioch Church, Little River Association.

"Six Year Old Primary" Story Hour, First Church, Durham, Yates Association.

Seven Year Old Primary Story Hour, First Church, Durham, Yates Association.

Eight Year Old Primary Story Hour, First Church, Durham, Yates Association.

JUNIOR UNIONS

Bethel Church, Blue Ridge Association.

Burkemon Church, Catawba River Assn.

Siloam Church, Eastern Association.

"Carol" Union, Fairview Church, Gaston Association.

"Willing Workers" Union, Fairview Church, Gaston Association.

"Hoffman" Union, Temple Church, Gaston Association.

"11-12 Year" Union, West Franklin Avenue Church, Gaston Association.

"Shining Light" Union, Unity Church, Gaston Association.

New Friendship Church, Liberty.

Beck's Church, Pilot Mountain Assn.

Chatham Church, Pilot Mountain Assn.

"No. 2" Union, Garner Church, Raleigh

Association.

"No. 3" Union, Garner Church, Raleigh Association.

"No. 1" Union, Balfour Church, Randolph.

New Hope Church, Roanoke Association.

Porter Swamp Church, Columbus Assn.

Woodville Church, Chowan Association.

"No. 1" Union, Antioch Church, Little River Association.

"No. 2" Union, Antioch Church, Little River Association.

INTERMEDIATE UNIONS

Bethel Church, Blue Ridge Association.

Baton Mission, Caldwell Association.

Burkemon Church, Catawba River Assn.

Siloam Church, Eastern Association.

"Phillips" Union, Fairview Church, Gaston Association.

"Taylor" Union, Fairview Church, Gaston Association.

Long Creek Memorial Church, Gaston Association.

"Bostic" Union, Temple Church, Gaston Association.

"Livingston" Union, Temple Church, Gaston Association.

"Pure Gold" Union, Temple Church, Gaston Association.

Unity Church, Gaston Association.

Chatham Church, Pilot Mountain Assn.

"No. 1" Union, Garner, Raleigh Association.

"No. 2" Union, Garner, Raleigh Association.

"No. 3" Union, Garner, Raleigh Association.

Wake Cross Roads Church, Raleigh Assn.

New Hope Church, Roanoke Association.

Reepsville Church, South Fork Association.

Porter Swamp Church, Columbus Assn.

"No. 1" Union, Antioch Church, Little River Association.

"No. 2" Union, Antioch Church, Little River Association.

YOUNG PEOPLE'S UNIONS

Bethel Church, Blue Ridge Association.

Coldwater Church, Cabarrus Association.

Fruitland Church, Carolina Association.

Burkemon Church, Morganton, Catawba River Association.

Siloam Church, Wallace, Eastern Assn.

Alexis Church, Gaston Association.

"Truett" Union, Fairview Church, Gaston Association.

Long Creek Memorial Church, Dallas, Gaston Association.

"Charity" Union, Temple Church, Gaston Association.

"Fishers" Union, Unity Church, Gaston Association.

Lebanon Church, Fayetteville, New South River Association.

Garner Church, Raleigh Association.

Oak Ridge Church, Kittrell, Raleigh Assn.
New Hope Church, Wilson, Roanoke Assn.
Reepsville Church, South Fork Assn.
Porter Swamp Church, Cerro Gordo, Columbus Association.

Antioch Church, Mampers, Little River Assn.
"Shirley Booth" Union, Pomona Church, Piedmont Association.

ADULT UNIONS

West Jefferson Church, Ashe Association.
"Judson" Union, Grace Church, Asheville, Buncombe Association.

"No. 1" Union, Burkemont Church, Morganton, Catawba River Association.

"No. 2" Union, Burkemont Church, Morganton, Catawba River Association.

Siloam Church, Wallace, Eastern Assn.

"No. 1" Union, Long Creek Memorial Church, Dallas, Gaston Association.

"Hope" Union, Temple Church, Gaston, Gaston Association.

"Crusaders" Union, Unity Church, Gaston, Gaston Association.

"Dixon" Union, Unity Church, Gaston, Gaston Association.

"Stewards" Union, First Church, Charlotte, Mecklenburg Association.

Chatham Church, Winston-Salem, Pilot Mountain Association.

Balfour Church, Asheboro, Randolph Assn.

"Harrell" Union, New Hope Church, Wilson, Roanoke Association.

"Phillips" Union, New Hope Church, Wilson, Roanoke Association.

"Willing Workers," Riverside Church, Merry Hill, West Chowan Association.

Holloway Street Church, Durham, Yates Association.

Porter Swamp Church, Cerro Gordo, N. C., Columbus Association.

Woodville Church, Hertford, Chowan Assn.

GENERAL ORGANIZATIONS

Bethel Church, Blue Ridge Assn.—Miss Allie Lawing, Director.

Burkemon Church, Catawba River Assn.—B. A. Lovelace, Morganton, Director.

Siloam Church, Eastern Association—Mrs. George D. McGill, Wallace, Director.

Fairview Church, Gaston Association—H. A. Phillips, Gaston, Director.

Long Creek Memorial Church, Gaston Assn.—Mrs. Helen Wheless, Dallas, Director.

Temple Church, Gaston Assn.—M. R. Armstrong, W. Gaston, Director.

Beck's Church, Pilot Mountain Assn.—Mrs. Paul Shouse, Winston-Salem, Director.

Garner Church, Raleigh Assn.—Harri Snipes, Garner, Director.

New Hope Church, Roanoke Assn.—O. L. High, Jr., Wilson, Director.

Reepsville Church, South Fork Assn.—W. M. Scronce, Vale, Director.

Holloway Street Church, Durham, Yates Assn.—M. O. Tyndall, Durham, Director.

Chatham Church, Pilot Mountain Assn.—H. A. Tise, Winston-Salem, Director.

Porter Swamp Church, Columbus Assn.—

(Continued on page 23)

Woman's Missionary Union

119 Hillsboro St., Raleigh, N. C.

MISS RUTH PROVENCE, Executive Secretary

MRS. FOY J. FARMER, President
MRS. W. L. POWELL, Treasurer
MISS HILDA MAYO, Young People's Secretary
MRS. JOHN WACASTER, Representative
MISS MARIE EPLEY, Representative
B. W. JACKSON, R.A. Secretary

Promoting the Simultaneous Evangelistic Crusade Through Associational W.M.U. Rallies

By Mrs. D. H. Craver, State Community
Missions Chairman

In his book, *The Southern Baptist Program of Evangelism*, Dr. C. E. Matthews says "We have not found a better and a more comprehensive method of preparing a group of churches, mentally, inspirationally, and spiritually, for a soul-winning crusade than through special meetings, or rallies." In a recent leaflet, Rev. J. C. Canipe suggests that such rallies be held March 1-18, and that the women's rallies be sponsored by the associational Woman's Missionary Union. The purpose of such rallies would be to bring together a representative group of women from each church in the association at some centrally located church:

First, to pray unitedly for themselves that all Baptist women may hear God's call to witness by their lives and personal testimonies; for the leaders in the Simultaneous Evangelistic Crusade; for the lost and straying; and for a spiritual revival in all of our

churches.

Second, to better acquaint the women with the chief aspects of the crusade; to check on progress being made; and to strengthen, challenge, and arouse them to renewed, concerted actions.

The associational superintendent and associational community missions chairman should work together in planning the rally. Select place of meeting, day, and time. Dr. Matthews suggests a morning meeting, but the time element would be governed by different associations. Certainly, a time should be selected when the women can come. Be sure the women in every church have a personal invitation.

Plan prayerfully the program. It seems to me that some of the features to be included in such a program should be:

First, worship—singing of gospel hymns that touch and move the heart. (Is it not true that we need a revival of gospel hymn singing?); choice Scriptures read in unison, or responsively; periods of heart-searching and prayer for forgiveness of personal sins; prayers of consecration and rededication; prayer for a spiritual revival.

Follow with an inspirational message showing the urgency of evangelism.

Ask the general chairman of the associational steering committee—he may be a pastor or an associational missionary—to speak for a few minutes on the general over-all plans for the association and progress thus far, and to challenge the women to united effort for the unfinished task.

If time permits, give opportunity for personal testimonies. Between each testimony sing one stanza of "Amazing Grace" or "When I Survey the Wondrous Cross."

Have another inspirational message emphasizing the responsibility of each Christian to witness for Christ. The article "Ye Are My Witnesses" by Dr. Lee in the January *Royal Service* gives a good basis for this last feature mentioned.

Close program with a demonstration on soul-winning—"Lord, Lead Me," written by Mrs. W. C. Tyler, free on request from State W.M.U. office.

Pray together:

"O use me Lord, use even me:
Just as thou wilt, and when and where,
O fill me with thy fullness, Lord,
Until my very heart overflow
Thy love to tell, Thy praise to show."



Dr. John A. Slaughter

Dr. John A. Slaughter, pastor of the First Baptist Church of Birmingham, Ala., will bring an address on evangelism in the Wednesday afternoon session of the State W.M.U. Annual Meeting in Charlotte. Dr. Slaughter served for a number of years as Alabama member of the Foreign Mission Board and is at present the representative from Alabama on the Home Mission Board. He is an effective soul-winner, a missionary-hearted pastor, and a denominational leader.

OVER THE GOAL

For the first time in several years, North Carolina has reached and exceeded her goal in the Lottie Moon Christmas Offering for Foreign Missions. With a state goal of \$160,000, gifts by this time (February 8) have reached \$178,359.38.

This glad news will rejoice the hearts of all who are interested in a great advance in our missionary enterprise. Any who have not yet forwarded their gifts are urged to do so immediately. Never was there a more urgent hour for the cause of missions around the world.

RADIO STATIONS COMPLETE SERIES

We have received notice from the office of the Radio Division of the Baptist State Convention that the following stations have recently completed the "Adventures in Friendship" series: WHCC, Waynesville; WMPM, Smithfield; and WFMB, Madison.

The Bible does not need defense. It needs investigation.—Ez.



Mrs. Merrel Callaway

Mrs. Merrel Callaway, missionary to Arabia, will be the missionary speaker on Wednesday afternoon of the State W.M.U. Annual Meeting. Appointed by the Foreign Mission Board, she and her husband have had experience in Beirut, Lebanon, in Jerusalem, and in Bahrain, Arabia. Representing a field that is yet so new to Southern Baptists, she will be heard with great interest.

Plan Earnestly for the Week of Prayer for Home Missions, March 5-9

Our Associational Missions Program

By C. W. Bazemore

FORTY-FIVE ASSOCIATIONS in North Carolina at present have an associational missions program of work. The growth of this expanding and fruitful denominational activity in this state over the past few years has been remarkable. From time to time, special notice is made, and tribute paid, to the very fine work done by these associational missionaries and field workers.

Space would not permit listing all of the activities engaged in, nor trying to evaluate the total accomplishments of this band of faithful Baptist workers. Many of them have been pastors, some have been foreign missionaries. Some have taught in public schools, served as chaplains, held important posts in secular and educational work, and in many denominational activities, prior to their present posts of service in the associations. They have splendid backgrounds of education and training for their work:

One busy associational missionary recently in one month, for example, preached ten sermons, helped in a dedication service, wrote over 300 letters and cards, prepared and mailed several hundred news bulletins, visited about sixteen churches, helped ordain deacons and license a minister, taught a Sunday school course, spoke at two associational meetings, made a survey for organizing a new Sunday school, attended pastors' conference and

other meetings, held many conferences with groups and individuals, conducted prayer meeting, taught a Sunday school class, and accomplished other duties in the many-sided aspects of the entire Baptist work to be promoted in the local churches.

In the mountains, across the hills of the Piedmont, and down to the seacoast, these men and women, like true servants of God, labor on and on, and only the scales of the Eternal can weigh the total fruits of their work. Vacation Bible schools are promoted, organized, conducted; new Sunday schools organized, new mission points opened. Study courses are taught, evangelism is promoted; the Gospel is preached; new churches are organized. Local church leaders and pastors can always call on the missionaries for almost any service or activity in the whole church program; and the entire Baptist work is pushed forward as these "laborers together with God" march on in faith and vision in unceasing work for the Master.

These associational workers are the servants of the churches; co-laborers with the pastors; friends and helpers of the church leaders; and bearers of good news. They promote every object and cause dear to the hearts of Baptist people, local, state-wide, and South-wide, and on out to the ends of the earth carry out the Great Commission.

Personal Glimpses of the Associational Missionaries and Field Workers in North Carolina

Ashe Association: Miss Virginia Dare Teague has served as missionary for about seven years. Prior to that, she taught in the public schools of Caldwell County. Educated at Appalachian State Teachers College at Boone.

Avery Association: Rev. J. C. Brown, Cranberry, N. C. Serving as missionary in this association since 1950. Was pastor of several churches in that area prior to present work.

Beulah Association: Miss Louise Yarborough, Roxboro, N. C., has served as missionary in the Beulah Association since October, 1950. Educated at Mars Hill and Meredith colleges.

Bladen Association: Mrs. R. J. Hall, Bladenboro, N. C. Entered the work as missionary in the Bladen Association in 1950.

Blue Ridge Association: Rev. L. G. Redding, Marion, N. C. Now in first year of service as associational missionary. Was pastor for about 13 years in Blue Ridge Association, at Nebo, Dysartville, Sunny Grove, Greenlee, Cherry Spring, Stone Mountain, and Catawba Falls churches.

Burnt Swamp Association: Miss Anna Mae Locklear, Pembroke, N. C. Nearly four years' service as missionary in Burnt Swamp Association. Educated at Pembroke State Teachers College, Appalachian State Teachers College; and has B.S. degree in religious education from W.M.U. Training School, Louisville, Ky. Worked with Home Mission Board for a time in Oklahoma; and taught public

school for a number of years before entering present work.

Burnt Swamp Association: Rev. Harvie L. Brewington, now serving for more than three years as missionary in Burnt Swamp Association, and also as student secretary at Pembroke State Teachers College. Was pastor at Vilott, Texas, 2 years; and at Lomita, California, 3 years. Educated at Pembroke State Teachers College, and has B.D. degree from Southwestern Baptist Seminary, class of 1945.

Brunswick-Dock Associations: Rev. W. R. Moorehead has served as associational worker for two and a half years. Was pastor of South Monroe, N. C., Church, and later of Pitt Church in Cabarrus Association, for several years. Educated at Wingate College, N. C.

Brushy Mountain Association: Rev. J. E. Pearson, North Wilkesboro, N. C., has served as missionary in this association since January 1, 1949. He is a graduate of Brevard Junior College and attended Wake Forest College one year. He has worked toward the A.B. degree in correspondence, University Foundation, and is continuing correspondence study from New Orleans Seminary. His pastoral experience includes: Newbridge Church, supply, one year; Bat Cave Church, 12 years; Patterson Park Church, Baltimore, Md., associate pastor, one year; Dobson Church, three years. Mrs. Pearson, is the former Pearl Price of Asheville. There are two daughters and one son in the family.

Buncombe Association: Rev. H. M. Houghtt, Asheville, N. C., now in sixth year of service as associational worker in Buncombe Association. Was pastor for a number of years prior to present work. Pastorate includes churches at Biltmore and at Sylva, N. C.

Caldwell Association: Miss Elizabeth Campbell, Lenoir, N. C. Has served for six and one-half years as associational missionary, coming to this work directly from the Seminary. Educated at Mars Hill College and at Southwestern Seminary, with degree in Religious Education.

Carolina Association: Rev. Roy D. Campbell, Hendersonville, N. C. Has served at Bakersville as pastor and entered present work in Carolina Association in 1950.

Catawba River Association: Miss Pauline Snelson, Morganton, N. C. Served three years as missionary in Tuckaseegee Association, and came to the work in Catawba River February 1, 1951. Educated at Mars Hill College, Western Carolina Teachers College, and at Southwestern Seminary, with degree in Religious Education. Taught Bible in public schools one year; and was public school teacher for several years prior to present work.

Chowan Association: Rev. L. H. Dawson, Hertford, N. C. Associational missionary for more than two years in the Chowan; and was pastor of First Baptist Church of Appalachia, Va., for several years; was chaplain in U. S. Navy, 1943-46, and prior to this service, was pastor of churches in Virginia and in Kentucky. Educated at Georgetown College, Ky., and has Th.M. degree from Southern Baptist Seminary, and also graduate study since at this Seminary and at University of Arlington. Has also served as high school principal for several years, between college and seminary work. Has hobby of working with honey bees.

Columbus Association: Rev. John T. Biddle, Whiteville, N. C. Has served as associational missionary for six years, in Randolph, Flat River and Columbus associations. Was pastor of churches at: Rowland, 4 years, Barnesville, 2 years; Central, Spruce Pine, 3 years; Franklinton, 6 years; and Enka, 4 years. Has Th.B. degree from Southern Baptist Seminary, Louisville, Ky.

Eastern Association: Rev. C. H. Trueblood, Warsaw, N. C. Has served for about two years as missionary in Eastern Association; and was pastor of a number of churches in N. C., including Thomasville, Brevard, Seaboard, Fayetteville, and other churches.

Flat River Association: Rev. Ronald E. Rice, Oxford, N. C. Educated at Northern Baptist Seminary (Th.B.) and at Lewis Institute, Chicago, Ill. Was pastor of Virgil field of churches; Florence Avenue, and other churches in Virginia, prior to present work which he entered in the fall of 1950.

French Broad Association: Rev. David B. Roberts, Rt. 2, Marshall, N. C., has served as associational worker for four years, and was pastor of Tuckaseegee Baptist Church, Mount Holly, for three years. Educated at Wake Forest College (B.A.) and at Southern Baptist Seminary (Th.B.).

Green River Association: Rev. Henry Powell, Rutherfordton, N. C. Served as missionary for several years in Sandy Creek Association; going from there to present work in Green River Association. Educated at Furman University, and at Southwestern Seminary. Came to work in Sandy Creek

directly from Seminary.

Haywood Association: Rev. Elmer Greene, Waynesville, N. C. Entered work as associational missionary in 1950; and was pastor at Ratchford Cove Church in Haywood Association while attending Mars Hill College. Was pastor at LaFollette, Tenn., while attending Carson-Newman College (Graduated in May, 1950). Had two years in military service, in World War II, in Europe.

Johnston Association: Rev. J. H. Mauley, Smithfield, N. C. Educated at N. C. State College, and at Southern Baptist Seminary (B.D. degree and one year's graduate study). Served as mission pastor for three and one-half years. Has served as associational missionary in Johnston Association for nearly two years.

Kings Mountain Association: Rev. Tom W. Bray, Shelby, N. C. Educated at Campbell, Mars Hill, and Wake Forest colleges, and special summer courses. Has served as associational worker for four years, most of that period in Rowan Association, having recently gone to King's Mountain work. Was pastor at Pleasant Garden Church 3 years; Abbott's Creek, about 3½ years; Rich Fork, five years, and at Faith, three years, prior to present work. Has built and helped to build three parsonages in fields where serving as pastor in past years.

Liberty Association: Rev. W. Van Carroll, Rt. 3, Lexington, N. C., now in fourth year of service in Liberty as missionary. Was pastor at Berea and Ramoth Gilead churches in Chowan Association, several years; and was pastor at Denton, N. C., and also for a number of years pastor at Windsor and Western Branch churches in Virginia. Educated at Wake Forest College (B.A.) and at Southern Baptist Seminary (Th.M.).

Little River Association: Rev. R. E. Moore, Lillington, N. C. Educated at Wake Forest College (B.A.) and at Southern Baptist Seminary (B.D.). Has served as pastor in Indiana while in Seminary; at Rural Hall, years, at Antioch in Little River Association 4 years; and at Rolesville and Rock Springs churches several years.

Mecklenburg Association: E. R. Echerd, Jr., has served as associational worker for more than a year. Educated at Brevard College, and has for years been active and busy as layman in Baptist church work.

Mount Zion Association: Rev. John W. Lambert, Burlington, N. C., has served as associational worker for about ten months, coming to this work after service for nearly six years as pastor of First Church at Mount Olive, N. C. Educated at Campbell College, Wake Forest College (B.A.), and at Southern Baptist Seminary at Louisville, Ky., and at Crozer Seminary, Chester, Pa. (B.D.).

Neuse Association: Rev. E. Dean Bergen, LaGrange, N. C. Now in third year of service as associational worker. Was pastor at Fremont and Stantonsburg churches, and later served as pastor at LaGrange Church. Educated at Mars Hill College, Wake Forest College (B.A.) and at Southern Baptist Seminary (Th.M.). Has also had one year of graduate study at Southern Seminary.

Piedmont Association: Rev. T. L. Sasser, Greensboro, N. C. Has served as associational worker for about five years. Was pastor of Reidville First Church for many years, and has had other pastoral service, prior to present work in Piedmont Association.

Pilot Mountain Association: Rev. Lewis Audlum, Winston-Salem, N. C. Served as

missionary in Kings Mountain Association for several years, and went to similar work in Pilot Mountain in October, 1950. Educated at Wake Forest College, and at Crozer Seminary, Chester, Penna. Was pastor at Carolina Beach Church prior to present work.

Pilot Mountain Association: Miss Kathleen Frink, Winston-Salem, N. C. Has served for two years or more as associational worker in this association. Educated at Appalachian State Teachers College, and at W.M.U. Training School.

Raleigh Association: Rev. Lee Pridgen, field secretary, now in second year of service in this association. Was associational worker in Tar River Association for several years before coming to Raleigh work. Was chaplain in World War II in Europe and in special assignments and travel in many countries of the Old World. Has served as pastor for a number of years in this state. Educated at Wake Forest College and at New Orleans Baptist Seminary.

Randolph Association: Rev. Barron E. Honeycutt, Asheboro, N. C. Has served as Randolph associational worker for about eight months, and was pastor for several years prior to that. Pastorates include Flag Pond, Tenn., Middlesex, N. C., Peachtree and Pleasant Grove churches in Tar River Association and Cordova Baptist Church. Educated at Mars Hill College and at Wake Forest College (B.A.). Has studied by correspondence also from Southwestern Baptist Seminary. Hobby is watch repairing.

Robeson Association: Rev. J. D. Barnette, Lumberton, N. C., now in third year of service as Robeson associational worker. Has served as pastor, and leads in evangelistic singing, and has been educational director. Educated at Gardner-Webb College, New Orleans Baptist Seminary, and also has studied at Tulane University in New Orleans.

Sandy Run Association: J. Boyd Horton, Forest City, N. C. Has served as associational worker for more than four and one-half years. Was formerly county superintendent of public schools for several years; taught in public schools; and was associate worker in Sunday School and Training Union Dept.; in S. C. Baptist Convention, for four years. Educated at University of South Carolina (A.B. and graduate work) and has studied at Southern Baptist Seminary in graduate work.

South Fork Association: Rev. Alvin A. Walker, Maiden, N. C. Now in fifth year as missionary in this association. Was pastor at Bessemer Church, Greensboro, until 1943, leaving to become chaplain in the U. S. Air Force. On Dec. 1, 1946, he began his present work in South Fork Association. Educated at Carson-Newman College (A.B.) and has studied by correspondence at Southwestern Seminary.

South Yadkin Association: Miss Daphne Boone, Statesville, N. C. Now in fifth year as associational worker, a portion of this period being spent in Haywood Association. Educated at Wingate College, and at Appalachian State College at Boone (B.S.) and at Southwestern Baptist Seminary (M.R.E. degree).

Stanly Association: Miss Ella Sue Gravitte, Albemarle, N. C. Served as missionary in Beulah Association from 1947 to November, 1950, coming to work in Stanly Nov. 1, 1950. Educated at Meredith College (A.B.) and at W.M.U. Training School, Louisville, Ky., with degree of M.R.E.

Stone Mountain Association: Rev. M. L. Blevins, Hays, N. C., now in second year as associational missionary, and was pastor for about twelve years prior to that at Roaring Gap Church and at Walnut Grove Church.

Surry Association: Mrs. Kittle Sullivan, Mount Airy, N. C. Educated at Tusculum College, Greeneville, Tenn., and at Southwestern Seminary (A.R.E.). Past work includes that of store manager; and missions work in Alaska with Home Mission Board, and special missions work with State Mission Board of Alaska.

Tar River Association: Rev. V. E. Duncan, Louisburg, N. C. Now in second year as field worker in Tar River. Past work includes public school work, pastor, song leader, and active Baptist promotional work.

Tennessee River Association: Miss Dorothy Edwards, Bryson City, N. C. Has served as associational worker in that area for about three years.

Three Forks Association: Mrs. Don C. Perry, Sherwood, N. C. Entered this work October 1, 1950. Was associational W.M.U. secretary-treasurer for 13 years, and associational church librarian for three years. Educated at Cove Creek High School, and had special study by correspondence at Moody Bible Institute and correspondence courses in Sunday School work, Training Union, and with Home Mission Board, Certificate for Bible Study.

West Liberty Association: Rev. Floyd B. Clark, Murphy, N. C. Now in fifth year as associational worker. Was pastor of Bethel Baptist Church in Randolph Association for ten years, and built High Rock Church in Liberty Association while there. Education includes study at American School of Correspondence, Southern Baptist Seminary, completing the Bible course there in 1923 and 1924. Has studied also at Baptist Bible Institute, two courses.

Western N. C. Association: Miss Ruth Bagwell, Murphy, N. C., has served as associational worker in that area for about three years. Educated at Furman University; and taught in public schools for a number of years.

Wilmington Association: Dr. Charles A. Leonard, Hampstead, N. C. Education includes college and seminary degrees, and special graduate study. Served for many years as foreign missionary to China, preaching and teaching, also in Manchuria. Was stationed in Hawaii in foreign missions work also for some time.

Yancey Association: Miss Laura Mae Hilliard, Burnsville, N. C. Has served as missionary in the Yancey for several years, and was educational director at Memorial Church, Williamston, for several years. Education includes graduation from college and W. M. U. Training School. Miss Hilliard is a veteran in the work in point of years' service, now being in her seventh year as missionary in that association.

(NOTE: Data is not as complete as we would like on some of the workers named above. Facts had to be gathered from various sources; from some we did not receive the completed forms that had been sent out to every associational worker. It is, of course, impossible to reduce to statistics the very fine educational and experience records and training of this corps of faithful workers. We have noted only a few facts about each one, such as could be obtained—C.W.B.)

Southern Baptists and Social Security

By Walter R. Alexander,
Executive Secretary,
Relief and Annuity Board

This is the second article in a series of five dealing with this timely topic. The first of the series appeared last week in all our denominational papers. In it, we set forth what the Executive Committee of the Southern Baptist Convention said in their December resolution. We emphasized what they said by calling to the reader's attention several things the Committee did not say.

As a background for this second article, let me quote Paul's well-known word: "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (I Cor. 6:12).

What the Executive Committee said was that it was "lawful" for a Baptist or a group of Baptists to participate in Federal Social Security, in that such participation did not violate our time-honored principle of the separation of Church and State. What I mean to say in this article is that, although it may be lawful, it is certainly a moot question whether or not it is the expedient thing to do.

Southern Baptists' Reaction in 1940

In 1940, the Walsh Amendment to the Social Security Act was pending in the United States Senate. Southern Baptists objected to it on the ground that it would automatically bring under Social Security lay employ-

ees of Baptist churches, and employees of Baptist boards and institutions. "This," said the Southern Convention, "would result in the taxation of our churches and church institutions." The Convention further said: "Religious bodies, even under the most favorable circumstances, would be unwise if they should sacrifice this important principle (separation of Church and State) for an economic advantage such as is proposed by the Social Security Act in the Old Age Benefit System" (1940 Southern Baptist Convention Annual, Page 390).

For the very reasons Drs. Sampey, Scarborough, and others opposed the Walsh Amendment in 1940, this writer voiced the opposition of Southern Baptists before the Senate Finance Committee, February, 1950. All of us are grateful for the fact that HR 6000, as amended and finally approved, continued to exclude the employees of non-profit religious institutions. It would offer unto such the privilege of participation, if the organization and two thirds or more of the employees were to express such a desire.

Thus, with all threat of government coercion of free institutions removed, the privilege of participation now granted has appeared most desirable to some, and innocuous to many. But I ask, "Is either conclusion thus reached justified by the facts in the case?"

Southern Baptists' Reaction in 1950

Let us recall here that the Chicago Convention (May, 1950) approved the report of

the special committee it had appointed to give an expression with regard to Social Security (1950 Southern Baptist Convention Annual, Pages 48 and 49).

Two paragraphs of that report need to be re-stated here:

"Thus, we fear the possible and probable results of the option offered in the Senate Finance Committee's report extended to any denomination that would seek the coverage of Federal Social Security for its employees. Such inclusion, even though not mandatory, would mean: (1) that, in the future, the function of providing for the economic security of employees of churches, denominational organizations, and other institutions of religion would be taken away from these groups and be made the function of the State; (2) that the churches and their institutions would be taxed by the State for the support of its social security program; (3) that the door would be open for the punitive coercion of the churches by the State in the enforcement of its regulations; and (4) it involves the individual workers of the churches in a direct economic dependence upon the State that will tend to dull religious conviction and stifle independent, conscientious action.

"It is our conviction that the church's highest spiritual function becomes impossible when its organization and methods, to any degree whatsoever, are controlled by the State or when it becomes economically dependent upon any other group. The church must remain entirely free from entangling alliances if it is to continue to function as the voice of God in human society."

Some may say this statement is overdrawn. That may be; but at least it brings to mind definite possibilities, even probabilities, that we must not take lightly.

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voluntary basis is indeed a far cry from mandatory participation. On a voluntary basis, it may not constitute a threat to the principle of separation of Church and State, but even so many Southern Baptists feel that there are dangers inherent whenever a free Church strikes hands with a paternalistic Government.

It must also be borne in mind that, once a group has voted to participate in Social Security, thus exercising their option in the matter, such a choice is not extended subsequent employees of that particular institution, board, or church. The action of the present group determines the future for new employees. They have no option. For them, participation is mandatory. Whether it be contrary to the individual's own conscience in the matter, the individual has no alternative. Thus is established a future course, both for employer and employee. This becomes coercion, and brings to the fore many of the objections that were pertinent under a mandatory bill.

It must also be borne in mind that, once participation is entered upon, a relationship is inaugurated that cannot be terminated under ten years.

As stated, therefore, at the close of the first article, decisions with regard to this vital matter should be made only after a full study of the many issues that are involved. Whatever opinions we hold to the contrary, this statement cannot be gainsaid: That, if we elect not to participate in Social Security of the Federal Government, we at least keep Pandora's box tightly locked against the future.

WEST HICKORY GIVES AWARDS TO WORKERS

The West Hickory Church held a recognition service in the form of a commencement exercise on Sunday evening, January 8, for workers who in the last three years have earned Sunday school training course diplomas. The pastor, Fritz D. Hemphill, presided. A. V. Washburn, teaching and training secretary of the Sunday School Board, Nashville, brought the address. Diplomas were presented individually to the 9 graduates by Alvin Walker, associational missionary, assisted by the pastor.

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April 22

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The Commission

In lieu of caps with designating tassels, each graduate wore a corsage or a boutonniere—white for the worker's diploma, red for the advanced diploma, and gold for the master's diploma. There were 69 worker's diplomas, 9 advanced diplomas, and the pastor received a master's diploma. Over this period of three years 797 awards were earned, which represent more than the 69 graduates. Practically all awards came through class study.

Mr. Washburn spoke with characteristic force on the "Motive, Method, and Mission of the Training Program." He observed that the new education building, the second unit of which is practically completed, reflects the practical benefits of good training. In his opinion the house is as nearly flawless as possible in its design to meet the needs of the West Hickory Church.

The school will enter this building February 25, at which time a special program will feature as guest speakers Rev. Tom Freeman of Burlington, a native of West Hickory, and Dr. M. A. Huggins, our state secretary. For two years the school has been standard and in a few weeks it will receive the 1950-51 banner. Including the Cradle Roll and Extension Department, the enrollment approximates 800 with an average attendance of a little less than 400. These people believe that by filling the new education building they can the more easily erect the sanctuary—a dream yet to come true. The spirit of this church is an inspiration; her courage and faith, a challenge; and her fruits, a witness to faith with works and a benediction to those about her.

—ALVIN WALKER.

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NORTH CAROLINA SEMINARY STUDENTS AVAILABLE FOR THE SIMULTANEOUS EVANGELISTIC CAMPAIGN

By M. A. Huggins

From Acting President Gaines S. Dobbins of the Southern Baptist Theological Seminary, the Raleigh office has received a list of students who are available for the Evangelistic Crusade in March and April.

In the list there are about 20 available for the first week only, some available for the second week only, and 10 available for both weeks. Moreover, it will be noted that three in the group are available for either preaching or singing engagements.

We do not know, but it would appear that churches who engage these men ought to pay an honorarium of \$50 a week plus their traveling expenses to and from Louisville, which is estimated at around \$50.

We give the list below showing the week each man is available with other information which is self-explanatory. We suggest that pastors who are interested write at once to the student of their choice. The address is: In care of Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Kentucky.

Note:

Those available for 1st week marked "1"
 Those available for second week "2"
 Those available for both weeks "B"
 If able to sing "S"

Hoyle Troutman Allred (2); Robert Blake Barnes (1); Thomas Edgar Bray (B-S); Percy Augustus Cline (1); John Addison Coble (1); Robert W. Crapps (B); J. Clifton Dunevant (1); James Norman Ellis (B); Howard P. Ensley (B); Joseph Thomas Fowler (1); Allard L. Garren (1); John Cooper Gill, Jr. (1); Max Abernethy Greene (1); Robert Brantley Grigg, Jr. (1); Charles Furman Hall (B-S); R. Baine Harris (1); John Tillman Holland (1); L. D. Holt (2); Norman H. Joyner (2); Joe Allison Miller (B); Liston Dury Mills (1); William Robert Moyle (B); Carey Gardner Mumford, Jr. (1); Joseph Roy Nanney, Jr. (1); Elwood R. Orr (1); Oliver Cortez Price (1); Ray Riddle (B); William Sandman (B); Sam Southard (B-S); Robert L. Trexler (B).

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Churches Report

ATTENDANCE REPORTS FROM SUNDAY SCHOOLS AND TRAINING UNIONS FOR SUNDAY, FEBRUARY 4, 1951

Church	Training Sunday	Union	School
Resident Membership 2,000 and above			
Green St. (High Point).....	280	1,132	
Temple Mission	39	110	
Totals	319	1,242	
Greensboro, First	231	1,069	
Shelby, First	212	1,062	
Resident Membership 1,500 to 2,000			
None reported			
Resident Membership 1,000 to 1,500			
Asheboro St. (Greensboro)...	230	504	
Pritchard Mem. (Charlotte)	203	815	
Hendersonville, First	177	547	
Kannapolis, First	163	649	
Gastonia, First	154	565	
Hickory, First	148	592	
High Point, First	126	663	
Lumberton, First		678	
Southside Mission		38	
Total		716	
Resident Membership 500 to 1,000			
Ardmore (Winston-Salem)...	239	520	
Loray (Gastonia)	214	392	
Bethesda (Durham)	177	399	
Florence (Forest City)	163	463	
Sunset Park (Wilmington)...	145	272	
Florida St. (Greensboro)	144	453	
Cliffside	140	421	
East Lumberton	131	372	
East Belmont	128	319	
North Wilkesboro, First	123	456	
Calvary (Shelby)	118	330	
Bolling Springs	113	290	
Southside (Winston-Salem)...	104	349	
Easton Mission		66	
Totals	104	415	
Forest City, First	103	410	
Newton, First	93	331	
Haymore Mem. (Mt. Airy)...	80	245	
Clinton	76	399	
Spencer (Spindale)	58	466	
Resident Membership 250 to 500			
Shadybrook (Kannapolis)...	175	250	
Garner	94	166	
Sheets Mem. (Lexington)...	91	438	
Mission	25	74	
Totals	116	512	
Temple (Raleigh)	84	234	
Caroleen	81	274	
Beck's	77	247	
Maysville	76	79	
McAdenville	73	219	
New Hope (Kings Mtn.).....	70	120	
Adaville	50	147	
Southside (High Point)	37	184	
Resident Membership Up to 250			
Fairview (Gaston)	86	128	
Bethel (Blue Ridge)	85	126	
New Bethel (Kings Mtn.)...	63	180	
McDonald	58	119	
Wade	56	85	
Fairview (Stanly)	56	142	
Hiddenite	53	89	
Potecasi	49	109	
Emmanuel (Salisbury)	38	67	

R. OREN BRADLEY

(Continued from page 1)

RECORDER in our issue of November 4, 1950. We are giving special recognition to Mr. Bradley as representative of all the other

missionaries. We are glad to publish a pen sketch of these missionaries in this issue of the RECORDER, and we want to take this occasion to thank every one of them for the fine support which they have given to the RECORDER, as well as to every cause and agency of our convention. In our talks on the RECORDER, we often say, "Our missionaries are like the BIBLICAL RECORDER: they support everything!"

R. Oren Bradley was born March 11, 1918, in Charlotte. He was reared in another denomination, but joined the First Baptist Church, Albemarle, in 1940. At one time or another during 1941 and '42, he served Loves Creek, Rives Chapel, Hickory Mountain, Staley, and Bear Creek churches in the Sandy Creek Association. In January, 1943, he entered Southwestern Theological Seminary, graduating with the Th.B. degree in July, 1945. He served two rural churches in Texas while he was at the seminary.

After his seminary training, Mr. Bradley served as associational missionary in the Blue Ridge and Green River associations for one year, and then for two years more he gave full time to the Green River. He has served in Durham under the Baptist Council and the Yates Association for two and a half years. On February 1 he became the full-time pastor of Stovall Church.

Mr. Bradley was married to Miss Nadine Woodlief of Wake Forest in 1942. They have two children, Nancy, 4 years, and Robert Henderson, one year.—L. L. CARPENTER.

C. W. Duling Joins Chowan College Staff



C. W. Duling

Chowan College is fortunate indeed to have the Rev. Charles W. Duling, former pastor of the Hertford Baptist Church, accept the position as director of public relations.

Mr. Duling comes highly recommended and well qualified to fill this most important place on the college staff. After receiving his A.B. degree from Marshall College, Huntington, W. Va., Mr. Duling matriculated at Crozer Theological Seminary, Chester, Penn-

sylvania, where he received the Bachelor of Divinity degree. He has had some graduate work in education, psychology, English, and sociology, studying these subjects at West Virginia University, George Peabody College, and at the University of Pennsylvania.

From 1938 to 1942 Mr. Duling served as pastor of the Burgaw Church. He left this pastorate to enter the United States Army where he served as Chaplain in the Atlantic and Pacific Theaters of Operation for three and one-half years. Obtaining the rank of Captain, he received four Bronze Stars while ministering to the spiritual needs of some of the men who fought on the battlefield during World War II.

Rev. Mr. Duling has been pastor of the Hertford Church since February 3, 1946. Reluctantly the members of this church accepted his resignation, permitting him to take over the work at Chowan as public relations director.

A Mason and a Rotarian, Mr. Duling has made many friends as he has traveled from place to place.

The college faculty and students look forward to serving with Mr. Duling to make Chowan College an outstanding junior college.

Together with his wife, the former Agnes Wood, of Fayetteville, West Virginia, and a graduate of Alderson Junior College and an alumna of Marshall College, and their son, James W., who is a junior in high school, Mr. Duling will make his home in Murfreesboro.

A daughter, Charlotte Virginia, who recently received an A.B. degree from Wake Forest College, is presently teaching in a high school at Aurora.

GEORGE E. GIBBS, Chairman,
Executive Committee
B. D. BUNN, President

Christian Guidance Program at Wake Forest

The great majority of successful marriages are among persons having attended colleges and universities, Mrs. Arnold Nash, marriage counselor at the University of North Carolina, said recently in a lecture on Courtship and Marriage at Wake Forest College.

Mrs. Nash was one of three prominent speakers on the Christian Guidance program sponsored by the Baptist Student Union. The other main speakers were President Harold W. Tribble of Wake Forest College, whose subject was Christian Doctrines, and President Carlyle Campbell of Meredith College, whose topic was Vocations. The lectures were in the form of seminars and were held each evening through Thursday. Mrs. Ray Greene, student secretary, was in charge of all arrangements.

Statistics show only one out of 75 marriages of individuals with a college background wind up in divorce, Mrs. Nash explained. "The main reason for the low rate of divorce is due principally to the fact they come together on a campus because of common interests, ideals, and friends," she said.

The most successful marriages are usually between men and women of the same kind of background, the same sort of mental ability, the same age group and members of the same church, the speaker pointed out.

"Another factor of tremendous importance in making more marriages successful is that young parents of today are interested in how rather than whether they should go about giving sex education to children. It was only a few years ago that the word sex was taboo and was ignored among the great majority of Christian families," the marriage counselor declared.

The great demand now for marriage courses in our colleges and universities throughout the country among our young people is another encouraging sign that we are becoming better educated in dealing with marriage and its problems, Mrs. Nash said.

Other interesting facts brought out in her lecture were that research showed that there is a very high break up of marriages of people knowing each other six months or less and very few divorces among people who have planned marriage two to three years.

In his lecture on Christian Doctrines Dr. Tribble said there is a definite quickening of interest in Christian doctrine and that people are asking more serious questions about the meaning of the Christian faith than at any time in the recent past.

"The skepticism of a few years ago has given way to a more deeply serious mood of inquiry," Dr. Tribble declared. "With the uncertainties before us today and young people being called back into service, people are honestly asking where God fits into our picture. This mood of serious questioning provides the church with its greatest opportunity. We should never be afraid to ask questions and our leaders should always be glad to have questions raised. The only real condition asked is that questions be honest, not captious or for the sake of argument."

Dr. Campbell explained the differences in meaning and interpretation of a job, an occupation, and a vocation. He said one's vocation is determined by a number of things including observation, reading, conferences, varieties of different tests, and brief work experiences.

Several hundred students heard the three speakers at one time or other during the three evening programs. Many interesting questions were discussed at the conclusion of each seminar. The seminars took the place of the annual Religious Focus Week which is usually held at this time of the year.

An informal reception was held in the Music Religion Building following the Monday evening session.

MINISTERS MAKE CHANGES

Ernest W. Moore began his work as pastor of Concord Church in Granite Falls on February 1, going there from a pastorate at Cobb Memorial Church in East Rockingham. His new address is P. O. Box 3914, Granite Falls, N. C.

G. L. Royster, who has been pastor of Cooleemee Church for more than eight years, has resigned, effective February 28, and will go on March 1 to the pastorate of Beulah Church in Iredell County.

Paul F. Hardy, who has been serving Mt. Olivet and Pleasant Grove churches, Raleigh Association, has accepted a call to Sharon and Fairview churches, Dan Valley Association, and is expected to begin his work April 1.

C. W. Dulling has resigned as pastor of

W.M.U. Buys Headquarters Building Birmingham, Alabama

(BIRMINGHAM, Ala. —(BP)— The SBC Woman's Missionary Union has purchased a downtown Birmingham three-floor office building for a permanent headquarters. The announcement was made by Miss Alma Hunt, executive secretary for the group, on January 31, date of the purchase.

The building is a limestone structure, located on a prominent downtown corner, and built four years ago. At the time of its construction it was recognized by a national lighting group as the best lighted office building in America. It contains a small auditorium that seats 100 people. Regarded as well located, the building is one block from the post office and the leading hotels, and two blocks from the First Baptist Church.

The W.M.U. will use all of the building to house executive and editorial offices. They expect to move from their present quarters to the new building around September 1.

The property, known now as the Family Reserve Insurance Company building, was purchased from the Liberty National Life Insurance Company. Many of the furnishings are included such as auditorium seating, water coolers, air conditioning equipment, and clocks.

Hertford Church in order to accept the position of director of public relations for Chowan College.

Vincent Godfrey has been called as student pastor of Olivet Church, Chowan Association.

PEWS FOR SALE: West Hickory Church, Hickory, N. C., has 44 pews, eight feet six inches in length, for sale at a very low price, to be available March 1. West Hickory is moving into its new building on February 25 and wishes to dispose of the pews as soon as possible, as the old structure is to be torn down. Those interested may write to Pastor Fritz D. Hemphill.

DR. CORNETT BEGINS DUTIES AS NEW EXECUTIVE SECRETARY OF SOUTHERN BAPTIST EDUCATION COMMISSION

Dr. R. Orin Cornett assumed his duties as executive secretary of the Education Commission of the Southern Baptist Convention the first of February. His office will be in the Sunday School Board Building in Nashville, Tenn., and all communications regarding the work of the Education Commission should be sent to this new office. Since Dr. Cornett's duties include the editorial man-

agement of *The Educator*, all manuscripts should be mailed to him, as well as all news releases from our seminaries, colleges, and other schools.

Dr. Cornett, a native of Oklahoma, holds the B.S. degree from Oklahoma Baptist University and the Master's and Ph.D. degrees from the University of Oklahoma. He has had wide experience in educational and professional fields, having been connected with Oklahoma Baptist University as professor, assistant to the president, and vice-president; with Harvard University as lecturer on electronics in the Graduate School of Communication Engineering; and with the office of Scientific Research and Development of the United States Government. He is the author of several books and various items in educational and scientific journals.

Dr. Cornett is a Baptist deacon, a choir member, a Sunday school teacher, and a speaker on Christian education and on the relation between science and religion. He has been a member of the Education Commission since last June. He has made a special study of the needs of our Baptist colleges and schools and is ready to dedicate his life to the great work which he envisions.

The office of the chairman of the Commission has served for 20 years as the clearing house for educational information, and the chairman, Dr. C. D. Johnson, served as editor of *The Educator*. These functions have now been transferred to the new executive director in Nashville.

News Notes

Guess Road Church, Durham, had a period of study on prayer, January 15-19. "The Bible and Prayer" by R. G. Lee was used as a text. The following persons served as teachers: Rev. B. E. Morris, pastor of Grey Stone Church, Durham; Rev. Oren Bradley, then superintendent of associational missions for Yates Association; Miss Cora Lee Cannon. Mrs. Doak, with the pastor of Guess Road Church, Alfred F. Gibson, teaching the final session the next week. Total attendance was 209.

Smithfield's First Church is planning for a two-week evangelistic campaign March 25-April 8, which will be called a layman's revival. Prayer services during February and March will emphasize soul-winning; representatives attended the state-wide evangelistic conference; a church-wide training course in soul-winning will be held March 12-16; March 26-30 will be visitation week; preaching week will be observed April 1-8, with laymen preaching and leading song and prayer services. J. C. Cammack, Jr., is the pastor.

Rev. G. L. Royster, pastor of the Cooleemee Church for the past eight years, has resigned as of February 28 and will go to Beulah Church in Iredell County. Mr. Royster, a native of Cleveland County, was educated at Gardner-Webb, Furman, and the Southern Seminary. The church at Cooleemee has prospered under his leadership. A new church was built and paid for, and total contributions amounted to \$105,804. Mr. Royster is moderator of the South Yadkin Association. At Beulah he succeeds Rev. J. Wayne Levan, who went to Hilliard Memorial Church in High Point.

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Correspondence

PAGE ALSO BAPTIST MEMBER OF GENERAL ASSEMBLY

To THE EDITOR:

With great interest I read your comment in the *RECORDER* on our Baptist laymen, but I wish to call your attention to one you did not mention, 16-year-old Freddy Allen, chief page of the General Assembly.

Freddy, an excellent student (graduates this year from high school), a leader in every activity of the young people of the church, very popular in the social life of the young people of the town, yet he gives first place to the duties and opportunities his church offers, and serves his community and school most capably in various ways. He is destined to be one of the denomination's fine Christian laymen in the near future.

This church is happy to share with the state Lt. Gov. H. P. Taylor and Freddy Allen, and the county is fortunate to have such fine representatives as Sen. R. E. Little and Hal W. Little. Freddy is the son of Mr. and Mrs. Fred R. Allen.

MRS. L. J. HUNTLEY

Wadesboro, N. C.
January 21, 1951.

THE GREATEST BOOK

To THE EDITOR:

Answering your invitation for correspondence concerning giant books, we must say that the New Testament, read so much by some and so little by others, is the great Book of books. It tells us about the life of Jesus, the Saviour of the world, and instructs us how to receive his free salvation.

It is our waybill through life, on into heaven; and its scintillating rays will shine upon our path until the dawn of the eternal morning, bringing truth and joy and love and peace and comfort.

It is a healing salve, a sparkling jewel, a cleansing fountain, a wondrous power, and an everlasting guide. Read and reread, it is always new.

It is the Book of books, and though books may come and books may go, it will go on forever.

JOHN S. HILDEBRAND.

Hickory, N. C.

Books Received

YOUR LIFE AND YOUR CHURCH. By James L. Sullivan. Broadman Press. Paper, 35 cents.

THE LIBERATION OF LIFE. By Joseph Martin Dawson. Broadman Press. Cloth, \$1.25.

DOES SCIENCE SUPPORT THE SCRIPTURES? By O. E. Sanden. Introduction by Dr. Billy Graham. Zondervan. Cloth, \$2.00.

MISSIONARY MELODIES. Compiled by Louanah Riggs Holcomb. Illustrated by Carol Critchfield. Broadman Press. Cloth, \$2.00. (Songs for children.)

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THE NEW BOOK, STUDIES IN THE BOOK OF REVELATION

By James Craig Gillespie, Sr.

As his son, I had for years known that my father was a student of the book of Revelation, but did not know the extent of this study until recently I went through his manuscript—with a view of getting it ready for publication. Then I discovered that through those long years of faithful, thorough, and accurate study this new volume, just off the press, became possible.

This volume is attractively bound with durable and flexible paper cover and contains 276 pages.

The writer is the author of other books, "The Gillespie Family," "Meditations on the Tabernacle and Worship," and many other articles, and his many friends will rejoice in the publication of this new book.

Many pastors, teachers and other Christian workers and friends will want to secure this valuable book and all who may wish to secure copies for themselves and friends are invited to communicate with Pastor James C. Gillespie, 909 Lindsey St., Reidsville, N. C. Just enclose \$2.50. This will pay for the book, wrapping and postage, and it will be mailed immediately.—ARTHUR S. GILLESPIE, Head Mission Department, New Orleans Baptist Theological Seminary, New Orleans, La.

South China Grove Church Is Making Progress

Since Rev. Zeb D. Baker became pastor of the South China Grove Church in August, 1947, there has been marked progress in the work. At that time there were 245 members on the church roll. At the end of the first associational year of Mr. Baker's pastorate the church roll was revised, leaving only 116 members on the active list. The old list was kept for records.

During the past four years the South China Grove Church, in co-operation with the First Church of China Grove, has organized one church (Blue Ridge Baptist). South China Grove gave several members to the new church, which now has a building worth \$15,000. Dr. M. A. Huggins spoke at both these churches when the mission church was dedicated.

In the meantime the South China Grove Church purchased 16 lots in the town and

relocated its plant on them. A new church auditorium has been built, equipped with a full basement and hot water heating system. Since September, 1950, a new 8-room, brick parsonage has been built, and the pastor and his family have already moved in it.

On the first Sunday in January, Price Hatley was licensed to preach the gospel by South China Grove Church.

Church contributions increased from less than \$4,000 for the associational year ending in 1947 to about \$14,000 for the last associational year. A Training Union with six units has been organized, as have a Royal Ambassador chapter and a Girls' Auxiliary. Sunday school and B.T.U. are standard. There have been 70 additions by baptism and 31 by letter since Mr. Baker's pastorate began. The present membership is 155, and there are 193 enrolled in Sunday school. The church now owes less than \$3,000 on property which has a total valuation of approximately \$75,000. On February 4 the church took a special offering for the building fund, and this amounted to \$500.

Mr. Baker is chairman of the missions committee of the Rowan Association, and he also serves as associational R.A. counselor and as vice-president of Training Union Region 5. He was educated at Berea, Ky., and was a student at two other colleges while pastor in college towns. He came to South China Grove from Cornelius.

EAST CAROLINA OBSERVES RELIGIOUS EMPHASIS WEEK

Religious Emphasis Week was observed at East Carolina Teachers College January 21, 23-25, 1951. Dr. Robert Holt, director of religious activities at the college, began the annual event by speaking to a group of about 500 students and faculty. Rev. Ray Holder of Christ Church, Raleigh, spoke during the week on the general topic of "God and the Great Emergency."

Following the program each night, a series of discussion groups were led by various ministers and laymen in Greenville, and the Rev. James Ray, state Baptist Student Union secretary, from Raleigh.

The week was sponsored by the Inter-Religious Council which is a co-ordinating council composed of seven religious organizations, including the Baptist Student Union.

There was an increase in attendance as well as an increase in spirit and depth of service.—FRANCIS DIXON, Publicity Chairman, B.S.U., East Carolina Teachers College.

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TRAINING UNION

(Continued from page 14)

Mrs. Homer Bullard, Cerro Gordo, Director.
Antioch Church, Little River Assn.—Mrs.
I. M. O'Quinn, Mamers, Director.

DEPARTMENTS

Story Hour Department, First Church, Durham, Yates Association.
Junior Department, Garner Church, Raleigh Association.
Intermediate Department, Temple Church, Gastonia, Gaston Association.
Intermediate Department, Garner Church, Raleigh Association.

ASSOCIATIONS

Ashe—D. C. Severt, West Jefferson, Director.
Gaston—T. S. Summey, Dallas, Director.
Liberty—G. C. Lewis, Winston-Salem, Director.
Piedmont—J. Carl Bell, Greensboro, Director.
Pilot Mountain—Oliver W. Scott, Winston-Salem, Director.
Transylvania—James B. Glazener, Pisgah Forest, Director.
Union—O. M. Blake, Marshville, Director.
This gives us a total of 7 associations, 4 departments, 14 general organizations and 2 units standard for last quarter. The intermediate Unions totaled 21, the Junior, the Adult and Young People's Unions tied with 18 each, and Story Hour, 16. These figures are a source of encouragement and we congratulate each person in the churches listed above upon their achievement last quarter.

Morale Boosted

Congressman Brooks Hays of Arkansas, under date of February 3, writes:

The unhappiest man in Washington today is the person in the Soviet Embassy who reports to Moscow on American morale. He could not help seeing that our spirits have been lifted by the exciting events of this week, climaxed by the report of General Eisenhower. The General brings to the task a unifying defense efforts of America and a superb military mind and a high degree of statesmanship. He holds the confidence of both sides.

Other events contributing to the boost in morale: (1) the one-sided vote (44 to 7) of the United Nations declaring Communist China an aggressor; and (2) the visit of France's Prime Minister Pleven for conferences regarding the French government's contribution to the defense program. One noteworthy fact is there were no requests for new loans or allocations for French aid. Mr. Pleven reported that the French Army is being recruited to almost a million men; that 50,000 are now fighting in Indo-China against the Communists and French casualties have reached a total of 25,000. This is the reason France has not been able to give more help in Korea.

General Eisenhower gave specific instances of Europe's heightened program, emphasizing Britain's policy and the French goal of 20

full divisions within two years. Members of Congress who have raised doubts as to Europe's resolution to resist aggression were convinced the General's leadership would be the best stimulus. As I came away from the two-hour conference he had with our Foreign Affairs Committee, I felt warmed inside by the sign of confidence on his part that the peace can be saved. It is obvious that PEACE is the only purpose of the great enterprise of defense in Europe.

NEW RECORDER CLUBS RECEIVED EFFECTIVE FEBRUARY 3, 1951

Church—Association—Pastor	No. Subs.
Bear Creek, Atlantic—D. E. Couch	4
Commonwealth Chapel, Mecklenburg—Clyde Tucker	5
Hamburg, Tuckasee—L. J. Rogers	8
Kings Chapel, Kings Mountain—Harlan Harris	8
Mount Gilead, New South River—Baxter M. Walker	5
Mount Hermon, Raleigh—Wyatt L. Scott	11
Tabernacle, Wilmington—B. J. Willis	8
Wade, New South River	9
West Edgecombe, Roanoke—Phillip M. Hutchinson	11
White Oak, Bladen—Furnie Naylor	13

NEW EVERY-FAMILY CLUBS RECEIVED

Middlesex, Johnston—P. P. Hartsell	21
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CALIFORNIA OFFERS OPPORTUNITY FOR CHRISTIAN WORKERS

For Christians willing to do pioneer work, California offers unparalleled opportunities for service. Dr. S. F. Dowis, of the Home Mission Board, said in conferences with Southern Seminary students in Louisville, Ky., recently.

With a population of 10,500,000, the state has only 2,500,000 residents with any religious affiliation whatever, Dr. Dowis said, including Catholic, Protestant, and Oriental religions.

Warning of hardship incident to establishing new churches, Dr. Dowis said, "You will have to scratch ground, dig out the rocks and plant the roots, but then you will see your work sprout and grow."

Although established churches are still comparatively few in the West, the people are responding in large numbers to Christian leadership, he said. The average mission becomes a self-supporting church within a year to eighteen months of its establishment, he said.

For some time now the Home Mission Board has been enlisting college and seminary students to work during the summer under the Board's direction. Between 300 and 350 students will be sent out for work during the summer, principally to Western states, Dr. Dowis said.

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RICHARD G. STONE, President

MARS HILL GETS PRESENT OF 99 RARE VOLUMES OF WORKS OF COMPOSERS

Dr. and Mrs. Jan Schinhan of Chapel Hill have given to the Mars Hill College library 99 rare volumes of the works of famous composers, most of them in the Peters editions.

The volumes contain the outstanding musical compositions of Bach, Beethoven, Bizet, Brahms, Chopin, Grieg, Handel, Haydn, Liszt, Mendelssohn, Mozart, Schubert, Schumann, Tchaikowsky, Weber, and other composers. Most of the works are from a collection owned by the Schinhan family, and some of them were brought from Austria last summer, when Dr. and Mrs. Schinhan returned from a visit to Europe.

Dr. Schinhan, a member of the music faculty of the University of North Carolina, became interested in the music library at Mars Hill College while studying folk music in Western North Carolina during the past few years. Mrs. Schinhan was formerly a member of the music faculty at Mars Hill College.

RURAL NEGRO CHURCHES STUDIED

Three out of four of our rural Negro churches in the South have only one room. Half of the 570 churches in 17 counties included in a recent survey need painting. One out of five has a roof that leaks. Over one-third of these churches, however, have electricity. Nearly one-fifth of them say they have "building plans for the future."

One often hears of a white church that helps its neighboring colored congregation put up a new church building.

The average farm owned by a Negro in the South is only two-thirds the size of the average farm there. The average Negro tenant finds himself with only half a farm, 36.8 acres.

The report of this survey of 570 Negro churches and 1,542 Negro homes in the South covers 104 pages and is distributed by the Rural Department, Drew Seminary, Madison, New Jersey, for 40 cents.

One-fourth of these tenant families in 1949 received a gross income of less than \$1,000. There is not much money left for new churches, without outside help.

NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY

Special Summer Session for G.I. Students
The New Orleans Baptist Theological Seminary is offering a regular quarter's work of eight weeks' summer school for G.I. students.

This session will begin Tuesday, May 8, and close Friday, June 29.

All G.I.'s interested will please write Mr. Upton Reynolds, Registrar, 1220 Washington Avenue, New Orleans, Louisiana.



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Charity Work at Baptist Hospital Totals \$337,000 in 1950

North Carolina Baptist Hospital, which annually provides more free service than any other denominationally-controlled hospital in the South, rendered \$337,000 worth of charity services in 1950.

The Mother's Day Offering of \$140,639.81 paid for a large part of this with the rest coming from individual gifts, welfare agencies and the Duke Endowment. The Mother's Day Offering for 1950 was the second highest reported for any year since the Fund was started and topped the 1949 total by \$12,000. A goal of \$150,000 for the offering has been set for 1951 to aid in the care of patients who can pay little or nothing toward the cost of hospitalization.

The hospital board of trustees, meeting at the Nurses' Home on January 25, also heard reports from the building committee, medical director, and department of religion. Rev. J. Roy Clifford of the First Baptist Church at Lexington was re-elected president of the board. Also re-elected for one-year terms were John R. Knott of Charlotte as vice-president and Egbert L. Davis, Jr., of Winston-Salem as secretary-treasurer. Six new members named to the board in November are Dr. Fleming Fuller of Kinston, Brantley Booe and W. B. Carlton of Winston-Salem, Rev. V. Ward Barr of Gastonia, C. Rush

Hamrick of Shelby and Carl G. McCraw of Charlotte.

The board adopted a budget of \$1,343,653 for 1951. Mr. Clifford reported a successful year of operation for the hospital in 1950 and said that the Baptist churches have raised \$386,000 for construction of the South Wing with several thousand more still outstanding in pledges. This is more than half of the \$700,000 which the churches promised to raise toward the \$1,705,356 building on which construction will begin this spring. The fourth Sunday in June of this year has been set for the final drive to complete this amount, and Mr. Clifford said, "We are confident that the offering on that day will see the fund subscribed in full by churches which have not yet met their goals."

The 150-bed addition to the hospital will enable the institution to admit 5,000 more patients per year and to handle 50,000 more visits per year in the Outpatient Department.

The board accepted Miss Edna L. Heinzerling's resignation as director of nurses to become matron of the new Home for the Aged and expressed regret at her leaving. Resolutions of respect were also authorized for Mrs. Bettie C. Stimson, housemother at the Nurses' Home, who died in January after ten years' service in that capacity.

Announcement was made of the appointment of Rev. Everette Barnard as assistant chaplain at the hospital. A native of Tennessee, Mr. Barnard took part of his training in clinical pastoral work at the hospital and served there previously as assistant to the chaplain for several months. For the past three years he has been chaplain at Missouri Baptist Hospital in St. Louis, Mo. He holds a Th.M. degree from Southern Baptist Theological Seminary and has completed a major part of his work toward a Doctor's degree. He will divide his time between patients at the hospital and at Graylyn, convalescent and rehabilitation center.

In addition to the new members, other members of the 24-man board are: Homer Andrews of Burlington, Dr. J. G. Raby of Tarboro, Rev. Oscar Creech of Ahoskie, Mr. Clifford of Lexington, Dr. D. R. Perry of Durham, Judge E. B. Denny of Raleigh, Rev. E. F. Sullivan of Hickory, Rev. W. J. Stephenson of Wilmington, John Knott and Dr. Amos S. Bumgardner of Charlotte, Dr. H. C. Warwick and L. P. McLendon of Greensboro, Judge Johnson J. Hayes of Wilkesboro, Mr. James E. Messick, Mr. Davis, and Grady Southern of Winston-Salem, Carter M. Preslar of Asheville, and Mrs. D. H. Craver of Goldsboro.

Six new members of the board of trustees of North Carolina Baptist Hospital are pictured here with two of the officers re-elected at the quarterly meeting held in Winston-Salem on January 25. Left to right are: Dr. Fleming Fuller of Kinston, Brantley Booe and W. B. Carlton of Winston-Salem, Rev. V. Ward Barr of Gastonia, Rev. J. Roy Clifford of Lexington, re-elected president; Egbert L. Davis, Jr., of Winston-Salem, re-elected secretary-treasurer; C. Rush Hamrick of Shelby, and Carl G. McCraw of Charlotte. John R. Knott of Charlotte, who was re-elected to the office of vice-president, was not present for the picture.

(Photo Courtesy of Winston-Salem Journal)

