



DECEMBER
APRIL 1968
HISTORICAL MISSION

BAPTIST HYMNAL

Easter, 1968

"I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 16:22. These children have come to know "He Lives" through a week day ministry. (HMB Photo)

Biblical Recorder

APRIL 13, 1968

Will Our Beloved U. S. Choose Self-Destruction?

Saturday morning is our favorite time of the week—picking up the RECORDER mail, helping the wife with as much grocery shopping as a man is allowed to do, getting the car filled up with gas, and doing some odds and ends that had to wait until the end of the week.

Last Saturday, April 6, should have been the best one so far this year. The mockingbirds in the backyard were trying to out-do each other. The dogwoods and azaleas were competing in a parade of beauty as we drove to town. Grass was a green carpet. The sun shone beautifully.

But Raleigh wasn't itself. Police cars cruising all over the city had two or three extra passengers in the back seat—National Guardsmen. Along Fay-

etteville Street some windows were boarded up or taped. At Memorial Auditorium, across from Shaw University, were more members of the National Guard. Shaw students caused anxious moments the night before until the first of four night curfews was called.

The service station manager remarked about the tension he felt—and he was right. In the supermarket, folks were quieter than usual. Very little talking and no laughter. One of the few good things about the day was the section taped off with the sign scribbled on the brown paper: "No beer and wine sold today."

It was the day before Palm Sunday, but something terrible was in the air—and on the air—as news came in of the looting, burning, and pillage in Washington, Chicago and other cities. All of this on a beautiful spring morning in our great nation!

There was hope, however, because the following Sunday would be Easter. Among other things, this is a season of hope. And America needs all the hope it can muster at the present crucial time. If America is to survive, it must look to the Hope of all mankind—the Lord Jesus Christ. Otherwise, our nation will join the scrap heap of history—the Roman Empire, Nazi Germany, and other once-great societies that chose self-destruction instead of the path of righteousness.

to see his son at the Atlanta Airport before the famed civil rights leader left for Philadelphia where he was to speak next day.

This calm, reasonable man who was our seatmate on the flight to Atlanta has been in our prayers since Black Thursday in Memphis. Now the father remains while his son went to an early grave because he believed in a cause and gave his life for it.

He's Still on Throne

In the prayer preceding his sermon last Sunday, our pastor, John Lawrence, reminded the congregation that God is still on his throne directing the affairs of the universe. At times like this, we feel that this is the lone hope of a sick society. The great challenge of the church is to communicate this message to those who don't believe it. The inconsistency of the church is one reason why it is having difficulty getting men to believe there is a God on His throne. Repentance is needed, beginning in the hearts and lives of all Christians. Then we must "try to find the mind of Christ and act accordingly," as our pastor said last Sunday in the best sermon we have ever heard him preach.

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Associates:

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Toby Druin, *News and Editorial*

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Charlotte Host to Library Convention

The Baptist Book Store and Pritchard Memorial Church in Charlotte will be hosts April 19-20 to the North Carolina Church Library Convention.

Sessions of the convention will be at 7:30 p.m. April 19 at the book store and 9 a.m. April 20 at the church.



Program personnel and conference **Miss Hager** leaders will include Marilyn Hager and Keith Mee of the Church Library Department in Nashville; Dr. Claude White, Sunday school secretary for the Baptist State Convention;

Frederick Marble of the Gaylord Company in Charlotte, Mary Ayscue of the Baptist Book Store in Raleigh and Jo Gwin of the Baptist Book Store in Charlotte.

The conference will cover such topics as classifying books, book mending, the new achievement guide, book reviews, and suggestions on book selection.

Ray Benfield, pastor of Peace Haven Church in Winston-Salem, is president of the N. C. Baptist Library Service.

One Is Left, Another Taken

It was a Sunday night flight to Atlanta. Our seatmate in the crowded coach section was a genial Negro man in his 60's. We thought we had seen him on TV a few nights earlier, but couldn't be sure of our identification. As dinner was served, we talked about what both of us had done that day and when he said he had spoken at a church in Rocky Mount, we knew immediately who he was—the father of Dr. Martin Luther King, Jr.

Modestly, he talked about his son, laughingly remarking that their "sharing" the pulpit at the Ebenezer Church in Atlanta got a little one-sided at times because of the heavy travel schedule of his son. He hoped

SBC Must Share Responsibility for Climate in South

EULOGIES TO MARTIN LUTHER KING have been numerous since his death. They told of his eloquence, courage and dedication to a cause in which he believed—so much so that he died for it.

Rather than adding to these tributes—all of them deserved—we want to turn to the future. Dr. King is gone, but life in America must go on—and that's our chief concern. Can democratic America survive in the face of such violence that took his life and in the tragic aftermath of looting, burning, and lawlessness?

Of course, violence in America is everywhere—in books, films and TV. It looks as if the Academy Award winner this year will be a film that recounts the crime trail of "Bonnie and Clyde." This is a sample of the violence that seems to have America in its grip.

It is understandable that young Negro militants are not going to accept the indignities and inequalities suffered by their parents and grandparents and great-grandparents. But to burn and loot is not the way out. If there is no respect for law and order, anarchy will result. This puts races further apart than ever.

Dr. King once said that "the Negro can't win a violent campaign in the U.S." The Stokely Carmichaels and Rap Browns must not get control of the civil rights movement. If they do, America is headed for an apartheid society not unlike South Africa's. How tragic this would be for a democracy! Negroes number about 20 million of America's 200 million people. That's why Dr. King knew the futility of a violent approach.

Uncontrolled and unrestrained looting may have already made a deeper impression on youngsters than we realize. Small children in Washington last weekend were selling cigarettes door-to-door that they had taken from stores. In Brooklyn, the night Dr. King was killed, kids were spotted on the streets drinking whisky from bottles. Older people just watched, shaking their heads in disbelief.

The favorite method youths used for burning was Molotov cocktails. Typical was the complete destruction of the Rescue Mission warehouse in Raleigh. This is an organization that provided clothes, furniture and appliances for 35 families last month. Now it is burned to the ground. Poor people are the losers.

Is there a way out of what the *New York Times* calls a national disaster? Can the church help? Oh, how we wish its influence could be felt more. We are particularly concerned about our own Southern Baptist Convention, as pointed out on the following page.

It must be admitted that much of the violence in recent years has taken place in states where Southern Baptists are the dominant religious body. What created such a climate? Three civil rights workers were murdered in Mississippi, the same state where Medgar Evers was shot down from behind in his driveway. It was in Alabama that Mrs. Violet Liuzzo was shot to death between Selma and Montgomery. This is the state where James Reeb, a Protestant minister from

Boston, died after he was beaten by a mob of white men in a Selma street. North Carolina has had its share of trouble with its unenviable reputation as Klan country, the bombing of Negro leaders homes in Charlotte, and other conflicts. Georgia elected a former ax-handle wielder against Negroes as governor.

As one ponders this trail of violence in the South, culminating in the death of Martin Luther King at Memphis, his words come back to haunt us: "America, you've strayed away," he once cried out. "You've trampled over 19 million of your brethren. All men are created equal. Not some men. Not white men. All men. America, rise up and come home."

The hour is late for America to "come home." If America is not able to rise above the holocaust of this hour, Southern Baptists will have to assume heavy responsibility because they are the largest Protestant body in this country. Turn this page to see some suggestions for action.

How Others Saw It

A National Nightmare?

Only in our hearts can we find the resources to keep Martin Luther King's American dream from turning into a national nightmare. May God have mercy on us if we fail.—*Winston-Salem Journal*

* * * * *

In the United States today, the fate of whites and of blacks is inextricably intertwined. To the extent that this nation is powerful and prosperous, it is because of the contributions of all of its citizens. The promise of an even better America with more justice than in the past and with its riches more widely distributed can only be realized with progressive cooperation of white and black. Those who would set the two groups against each other will, if successful, only bring disaster to all.—*New York Times*

* * * * *

What the white community can do that might be helpful in this time of great stress is to take a careful look inward. A personal question for all of us is this: Am I doing or saying things that aggravate the racial problem or am I a part of the answer rather than a part of the problem? . . . It is a soul-searching question that will be answered best in deeds hastening the day when the American dream of freedom for all is a reality.—*Smithfield Herald*

* * * * *

Let the fearful crime at Memphis and the terrible violence in our streets turn us not to hatred; let them turn us instead toward love and understanding born out of the misery and anguish of the human condition and nurtured by a hope and determination to better the lot of all the family of man so that one day we may look back upon these days as the bad old times before the Nation was reborn.—*Washington Post*

Was SBC Founded to Preserve Segregation? . . .

By Marse Grant

"WE WERE BORN from the womb of cultural reactionism. The organization of the Southern Baptist Convention in 1845 was not for theological or missionary reasons but for the preservation of a slavery-centered culture. Doubtless there were flourishes of oratory setting forth the justifications for the convention, but after all the stage scenery is removed, there is the life and death struggle to preserve segregation as a social and cultural value, higher than the claims of Christ."

These words did not come from a Yankee invader or "outsider" meddling into SBC affairs. They came from Dr. Lewis E. Rhodes of Broadway Church, Knoxville, Tenn., in speaking to the recent Christian Citizenship Seminar in Washington. The words cannot be ridiculed or passed off lightly. All of us in SBC life have had experiences that reminded us of this statement. This editor recalls three.

1. It was just 10 years ago that a Home Mission Board study course book, *The Long Bridge*, was distributed to Baptist Book Stores. We got word that all copies of this harmless account of Southern Baptist work with Negroes had been called in by the Home Mission Board because of complaints from two state secretaries in the Deep South.

It was a difficult story to document, but no one successfully disputed the editorial we published in *Charity and Children*. The wrath of the Home Mission leaders descended, but we stood firm in our conviction that this was wrong. Unusually heavy mail from all over the convention supported our stand. The book eventually was returned to the stores, long after study course time had passed. Looking back, it seems almost incredible that this could have occurred only a decade ago, but it did. Today the Home Board is under the splendid leadership of Dr. Arthur Rutledge and such a mistake in judgment would not occur.

2. The second incident came Sept. 18, 1963, three days after four Negro children had been bombed to death at Six-

teenth St. Baptist Church in Birmingham, Ala. The SBC Executive Committee was meeting in Nashville and Dr. Charles Trentham of Knoxville introduced a very mild resolution which merely extended sympathy to members of the church and pledged that "we would encourage our people to contribute money toward restoration of your building." Another resolution was introduced by the late Dr. Leon Macon, editor of the *Alabama Baptist*. It was very general, concluding that Baptists stood for law and order.

When the resolutions came up for discussion in the Administrative Committee, editors were insulted by a command from the chairman (from Louisiana) that not a word was to be printed about what took place in the room. Next week the *RECORDER* had a strong editorial deploring this secrecy and closed door policy.

The harmless, innocuous resolution finally adopted merely called on churches to pray, mentioning no specific incident or area of the country where tragedy had occurred. Dr. Macon later wrote that "in substance, my resolution was adopted."

3. The third occasion making a deep impression on us was the meeting of Deep South leaders in the Ambassador Hotel in Atlantic City on May 20, 1964. Earlier that day the SBC Christian Life Commission had introduced a statement on race relations that was moderate by any definition of the term. The statement approved "the positive action taken by hundreds of Southern Baptist churches in affirming an open door policy for all people regardless of racial origin."

At the midnight session, speakers (mainly from Louisiana, Alabama and Mississippi) repeatedly called for abolition of the Christian Life Commission. Complaints were directed primarily at the recommendation that the convention commend churches affirming an "open door" racial policy. A watered down statement was presented next day by Dr. James W. Middleton of Shreveport, La., who led the convention to adopt it by a close vote.

. . . Or Will Actions in '68 Prove This Untrue?

It is not pleasant to recall events like those above, but they happened and they had an influence in creating a climate in the South that is not a credit to the Southern Baptist Convention. It is not enough to dwell on the past, however. Action must take place—and as quickly as possible. Many courses of action can be taken, but following are three suggestions that can be implemented while there is yet time.

1. The SBC Executive Committee must become more of a cutting edge in convention life rather than purely an administrative body. Sometimes the organization reminds us of the U. S. Senate, which has too many Sam Ervins and Strom Thurmonds in it blocking progressive legislation. The Executive Committee now has four committees—Program, Finance, Administrative, and Public Relations. A fifth committee is needed, perhaps a Christian Social Concerns Committee, working in close cooperation with the Christian Life Commission, Home Mission Board, Sunday School Board and other agencies dealing with social change. This committee could be a top level coordinating body in this increasingly important area of Christian responsibility.

2. Stronger support must be given to the Christian Life

Commission. It's over the period of intimidation such as that occurring in 1964 at Atlantic City. It must be permitted to press on under the leadership of Foy Valentine. More money must be made available for publications and educational materials. Expansion of staff must be in keeping with the needs of our time. It must be the conscience of Southern Baptists.

3. We long for the day when the Sunday School Board will be more courageous in its teaching materials and books, even if a few literature orders are cancelled by unhappy churches. Gross sales now are in the neighborhood of \$36 million a year so what's a few hundred dollars in lost orders. Many Southern Baptists would like to see the Board break out of the ultra-cautious, ultra-conservative policies which have been a part of it since the day it was founded. For example, it is the "general approach," as one official expressed it, to use the term "minority groups" when referring to Negroes and other non-whites. Baptist Press, state papers, both mission magazines, WMU and Brotherhood publications use "Negro" consistently. Negroes compose 12 per cent of the U. S.

(Continued on next page)

Leaders Deplore Assassination and White Racism

By Baptist Press

Numerous Southern Baptist leaders throughout the nation reacted with shock, grief, dismay and repentance to the assassination of Martin Luther King, Jr., some calling for Southern Baptists to redouble efforts to deal with white racism in the South.

Almost all Baptist leaders contacted by Baptist Press expressed shock, grief and dismay at the murder.

In statements following King's death, several Baptist denominational leaders and editors called on Southern Baptists to repent of the sin of racism, and to deal with the root causes that led to the riots and demonstrations that brought King to Memphis.

"Though felled by one demented assassin, all who contributed to the American racism and blind prejudice which produced the atmosphere ripe for such an act helped pull the trigger," wrote C. R. Daley, editor of the *Western Recorder* (Ky.) in an editorial.

"This is true of Southern Baptists, who more than any other religious group have responsibility for that part

of America that produced him and murdered him," Daley said.

SBC Christian Life Commission Secretary Foy Valentine urged Baptists "to give ourselves in compassion and patience to the things that make for justice, love, understanding, reconciliation, and peace."

"There is no hope for hostile and alienated people except through the Christian ministry of reconciliation to which God has called his people," said Valentine.

"Need to Hurry Up"

Two SBC Home Mission Board officials echoed the statement. Victor Glass, secretary of the board's department of work with National (Negro) Baptists, called the assassination "a signal to us that we need to hurry up with actions that have meaning for Negro people to have their full economic, political and educational rights."

The HMB executive secretary Arthur B. Rutledge of Atlanta said, "I pray that this will stimulate Southern

Baptists to a new awareness of our responsibility and opportunity to help achieve a Christian solution to the pressing human relations problem of our day."

The top SBC executive, Porter W. Routh of Nashville, called on Southern Baptists to respond to President Lyndon B. Johnson's suggestion by devoting Sunday, April 7, to a day of prayer.

The president of Southern Seminary in Louisville, Duke K. McCall, predicted that King's assassination would have an effect on Congress, and force passage of a federal open housing law.

"Providential Pattern"

"Almost every time civil rights legislation has been stalled in Congress, some extremist segregationist action has pried it loose and has set it back on the road," McCall observed. "There is almost a feeling of providential pattern to this thing."

King had once spoken at the seminary where McCall is president in about 1960, and McCall said that some Southern Baptists "tried to punish" the seminary for having listened to him.

In his editorial, Daley said that King, although a Baptist minister, was "rejected and criticized by most Southern Baptists. Many of these fellow Baptists," he added, "insisted he was an immoral man and a Communist."

Daley pointed out that with the exception of King's speech at Southern Seminary, he had never been invited to speak at a Southern Baptist meeting, and that he was spurned and criticized from the platform at the Baptist World Alliance meeting in Miami Beach, Fla., in 1960.

McCall said that many Baptists had misunderstood King's philosophy of non-violence, and had not considered him a "moderate."

"But the tragedy is now that there is none nearly so moderate as Martin Luther King to take his place, and his death leaves the terrifying possibility that all the Negro drive towards civil rights will be formed by the more radical elements of Negro leadership. "No matter how much some people disliked him and his methods, he reflected the

(Continued from page 4)

population and to include them with "minority groups" like Indians and foreign language groups is questionable editing, especially since all other SBC publications use "Negro" with no hesitancy or fear.

It would be an unbalanced analysis if we did not point to some encouraging signs in SBC life. More and more state papers are speaking boldly on issues of our time. Without question, *Home Missions Magazine* is dealing with social action more courageously than any other publication in the convention. Baptist Press and The Baptist Program, both under the auspices of the Executive Committee, are doing an excellent job. The WMU can be counted on to continue its Mission Action program, despite hostile reaction from a few of the ladies. The Home Mission Board is in the best position to tackle the hard-core problems, especially in inner-city areas. It must have adequate resources, money and personnel to do the job.

Most important of all, however, there must be a change in individuals and churches. President Johnson put it well when he told the Christian Citizenship Seminar in Washington: "It will require a change in men's hearts—in the way they treat their neighbors. It will require a change in men's eyes—in the way they see their neighbors. There is where you come in: You who are teachers and preachers and religious leaders of a great congregation in the American South . . . I am glad that you are concerned about it and I am looking to you for action and leadership and inspiration."

Will we disappoint our President? Of greater importance, will we disappoint our Lord in a time of crisis in our land?

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SBC Leaders

(Continued from page 5)

most moderate leadership that the Negro community would follow," McCall said.

Two Baptist editors praised King as a great man. "American history will rank him as one of the great men of the century and Baptist history eventually might put him alongside Billy Graham as one of the few outstanding Baptists of the mid-twentieth century," wrote Daley.

"A Modern Moses"

Editor J. Terry Young of the *California Southern Baptist* called King "a modern Moses leading his people out of bondage—into the promised land of freedom, equality, and justice guaranteed by the American constitution."

"His murder robbed America of its leading spokesman for freedom in this age," Young wrote. He added, "Dr. King made mistakes at times, as we all do, but his basic plea for equal rights and justice for all is just plain Americanism."

Calling his murder "one of the tragic events in American history," Young said only a demented man could have done such a thing.

The editor of the *Baptist and Reflector* (Tenn.) deplored the heinous crime, and the apathy toward the working conditions in Memphis "which are unjust and which lead toward a feeling of helplessness and despair."

"Can Happen Anywhere"

"I am stunned that it could happen in our own state," Owen said, "but at the same time I realize that it can happen anywhere that people forget God and become dupes of the devil."

In Atlanta where King lived, the editor of the *Christian Index*, Jack U. Harwell, wrote that Georgia Baptists ought to lead in rededication to the causes for which he died.

Harwell deplored the fact that on the very night in which Dr. King was assassinated in Memphis, a movement was being launched in Atlanta "to push a candidate for President of the U. S. whose every utterance and act epitomized the segregationist's sins which Dr. King gave his life to oppose."

Vacation Bible School enrollment in North Carolina Baptist churches was 295,461 in 1967.

Our Readers Write

How Far Is It From Scorn and Anger to Destroying Sickness?

TO THE EDITOR:

Last night (April 4) my fellow Baptist minister was gunned to death. I had never met him in person. But his was a voice none of us escaped, and we all felt we knew him.

Who could avoid the sharp tension of his cry? He called for justice where God knows there is too little justice. He called for hearing where even man knows there is too much deafness. He called for black men to love white men in the face of callous indifference or angry threat.

He called for non-violence. It is easy enough to be an apostle of peace if society's waters lie calm. He was an apostle of non-violence where there is no peace.

I have heard Martin Luther King bitterly assailed by members of my own congregation. Blacks and whites, however differently, often questioned or derided his way and his action. How far is it from scorn and bitterness and anger to the sickness which destroys a life? Are we not a sick people?

Of course he was not always wise nor always right. But he was a voice calling to men hardened in heart to repent and do justice.

Today a man's wife and children are bereaved. So am I. However unworthy I may be I counted this man as my brother. The wonder is that Martin Luther King counted me his brother also.

—HENRY TURLINGTON, Pastor
University Church, Chapel Hill

LESCH ANSWERS QUERY

TO THE EDITOR:

You ask in the *BIBLICAL RECORDER* for March 23 (Page 2, See Editor's Notebook), "Why was the expensive and luxurious Regency Hyatt House in Atlanta chosen as headquarters hotel?" As public relations committee chairman for the "Mission . . . 70" conference, permit me to answer.

1. It was chosen because it offered the conference the lowest room rate of any of the newer downtown Atlanta hotels: \$8 per person single and double; \$7 per person for three students in one room.

2. It was chosen because a block of 650 rooms was made available for the conference out of the total room count of 739.

3. It was chosen because it offered the largest block of complimentary rooms and suites for speakers of any of the hotels considered.

4. It was chosen because it will provide meeting rooms without cost.

5. It was chosen because it provides complimentary rooms for committee

meetings in advance of the conference.

6. It was chosen because it is within walking distance of the civic center, where many sessions will be held, and it is near the eight churches where smaller group meetings will be held. Students will not have large fees to pay for transportation while in the city.

7. It was chosen because it is within 1½ blocks of the Marriott Motor Hotel, where another large group of conference attenders will be staying.

8. It was chosen because it is a contemporary hotel. The conference will deal with youth.

9. Most importantly, it was chosen because careful study was made of all Atlanta hotels and motels. The Regency was found to be the finest and most economical for our purposes in every respect. — GOMER LESCH, Director of Public Relations, Baptist Sunday School Board.

EDITOR'S NOTE: These nine points were listed in a telegram the *RECORDER* received from Mr. Lesch. In addition, this comment was made:

"I wish you had raised the question with somebody who knew the answer before printing your speculation. I hope you will publish these reasons now that you have raised the question. The remainder of your story is both accurate and appreciated. I am sending this message to the other state paper editors so they will have full information in case your question should trigger reaction from any of them."

In the item Mr. Lesch refers to in the March 23 *RECORDER*, it was reported that The Regency Hyatt House rates for single rooms were \$16-\$22 a day and \$22-\$28 for twin rooms. This information came from the hotel and is contained in its brochures.

We wish this information on rates could have been included in the original story announcing that this unusual hotel would be conference headquarters. When opened last year, it received more attention and publicity than any hotel in years — color TV in each room, wall-to-wall carpet in bathrooms, largest lobby in the world (23 stories tall), "glass balloon" elevators going up and down at 700 feet a minute, private balconies overlooking the lobby and a revolving restaurant-lounge at the top. If the students attending can be told effectively about the mission needs in the ghettos of Harlem and the bush country of Nigeria in these surroundings, we have no argument with them or sponsors of the meeting.

'I Have a Dream'

Following are two quotes from Dr. Martin Luther King that will probably be remembered longer than any of his words.

This is from the speech he delivered at the base of the Lincoln Monument in Washington on Aug. 28, 1963:

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. With this faith we will be able to hew out of the mountain of despair a stone of hope.

The following is the climax of the sermon he gave at a Negro church in Memphis the night before he died:

Well, I don't know what will happen now. We've got some difficult days ahead. But it really doesn't matter with me now. Because I've been to the mountain top. I won't mind.

Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will.

And He's allowed me to go up to the mountain. And I've looked over, and I've seen the promised land.

I may not get there with you, but I want you to know tonight that we as a people will get to the promised land.

So I'm happy tonight. I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord.

'If Death Is a Price'

"I don't think it is how long one lives, but how well one lives," Dr. Martin Luther King once said.

"Not the quantity of one's life, but the quality of one's life."

"If physical death is a price I must pay . . . I don't think anything can be more redemptive."

"I don't think a man can be fully free until he conquers the fear of death," Dr. King said in the same interview, "and I really feel that I have conquered this fear." (RNS)

Three Institutions Win Public Relations Awards

Three North Carolina Baptist institutions were among 29 receiving awards at the annual meeting of the Baptist Public Relations Association in St. Louis.

The winners were Chowan College which won two awards, Wake Forest University and the Baptist Children's Homes.

Before Convention

Educators Meet June 3-4

The program for the Southern Baptist Religious Education Association meeting in Houston June 3-4 just prior to the Southern Baptist Convention will feature three major addresses, a banquet, and will revolve around the theme, "Religious Education . . . A Must."

Major speakers will be Mrs. J. Winston Pearce, author and wife of Professor Pearce, Golden Gate Seminary, Mill Valley, Calif.; James G. Harris, pastor, University Church, Fort Worth; and Edward Shipman, promotion director for the SBC Radio-Television Commission.

The Monday evening program will be devoted to a banquet for association members. All sessions will be held at the First Baptist Church in downtown Houston.

The opening Monday afternoon session will feature addresses by Mrs. Pierce, plus talks by Ellis Bush, state Sunday school secretary of Alabama; Henry Love, Minister of Education, First Church, Shreveport, La.; William B. Crittenden, layman, Second

Church, Houston, Tex.; and B. A. Clendinning, Training Union Department.

The Tuesday morning session will emphasize religious education in the 20th century, with the address by Harris and by Floyd Chafin of the SBC Annuity Board, Dallas; Bob Franklin, Minister of Education, First Church, Huntsville, Ala.; and Keener Pharr of the Sunday School Board.

The closing session will spotlight the address by Shipman on radio and television education, and talks on education and missions by George Wilson, missionary, Hong Kong; Raymond Lee Sikes, missionary for the Home Mission Board, Waco, Tex.; and Philip N. Caskey, student, Southwestern Seminary.

Themes for each session will be "Religious Education . . . A Must . . . In the Home," ". . . In the 20th Century," and ". . . In the World." Mrs. Sarah Miller, a church drama worker in Houston, will present a dramatic interpretation of the theme in the opening session. (BP)

Names in the News

Newton Schedules Retirement

Louie D. Newton, pastor of Druid Hills Church in Atlanta for 39 years and a former SBC president, will retire Oct. 1. He announced his retirement March 31, one week shy of his 39th anniversary at Druid Hills. He was 77 in February. He tried to retire in 1964, but the church then refused to accept his retirement.

Dr. Rogert H. Crook has been named chairman of the Department of Religion at Meredith College.



Crook has been a member of the Meredith faculty since 1949. He will succeed Dr. Ralph McLain who will remain on the Meredith teaching staff but had requested to be relieved of administrative duty after suffering a heart attack last year.

John Carter has resigned the presidency of Campbellsville (Baptist) College, Campbellsville, Ky., to become executive vice president of the proposed Florida Baptist College in West Palm Beach.

The announcement of the appointment was accompanied by a statement that the first classes for Florida Baptist College will be held this fall in the facilities of the First Baptist Church, West Palm Beach.

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Houston

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Wiggins Inaugurated in Campbell Ceremonies

Campbell News Bureau

A college dedicated to service through expanding programs and a striving for quality was envisioned by Dr. Norman A. Wiggins as he was inaugurated as third president of Campbell College Saturday morning.

Wiggins received the medallion, the symbol of his office, from Dr. Leslie H. Campbell, who was president of the school for 33 years, including the years 1946 and 1948, when Wiggins himself was a Campbell undergraduate.

The new president commended the work accomplished by Campbell and his father Dr. James Archibald Campbell, who, in 1887, began "the transformation of a small academy in a wilderness setting into one of North Carolina's largest private educational institutions."

He praised Dr. Leslie Campbell's compassionate concern for young people needing help, "without which," Dr. Wiggins said, "many young people including your speaker, might not have continued their education."

Wiggins pictured Campbell as a "church-related college in a changing world." In a nation where by 1972 sixty per cent of the population will be under 25, and colleges will be enrolling 1.6 million about the present seven million, he said, church schools that survive the present financial crisis will be much "needed and sought after."

In the immediate present Campbell is concerned, he indicated, to consolidate its own position by heightened quality in program, students, and teachers. Student unrest, he noted, is centered in schools that have grown so rapidly and so large that they have lost the friendliness and informality "prized as basic elements in the Campbell tradition."

Campbell will grow no larger than it now is, he said, "until we are assured that we have the quantity and quality of faculty to assure the continuation of this meaningful personal relationship."

He underscored his own belief that the prime index of the quality of a college is its faculty. The college, he said, will be interested in teachers capable of research — particularly research of the kind and amount to keep finely honed the cutting edge of good



MEDALLION OF OFFICE—Dr. Leslie Campbell holds the medallion of office he wore as president of Campbell College for 33 years after placing it around the neck of new president, Norman A. Wiggins. (Photo by Tom Landen)

teaching. Campbell in its expanding role must, he said, "have teaching and research, not research versus teaching."

The college, he stressed, intends continued close relationship with the Baptist denomination; and although it will work to give its teachers greater material return for their services, it will be concerned foremost to attract teachers of excellent scholarship who wish to teach within the Christian context.

Speaking as a Baptist Churchman, Wiggins voiced his own conviction, "We should let the world know that we rest complete confidence in the Christian men and women that we call on to serve as trustees of our colleges and other institutions." Through doing this, he feels, "We can solve . . . even the troublesome problem of federal aid to education."

"Unchanging Values"

In his supporting address, "New Occasions—Ancient Duties," Dr. Harry Philpott, president of Auburn University, said that Campbell and other church-related colleges, as never before, are expected to serve in the mainstream of America as "a safeguard of our liberties and our lives."

Unchanged in a time of stress and change are, he showed, unchanging values, and the "ancient duty" of Chris-

tian high education is to stand for these and teach them. In these cardinal purposes, Dr. Philpott included exaltation of the individual human personality; nurture of intellectual freedom; and "by precept and example," the instilling of Christian values and ethical standards.

William M. Womble, chairman of the college board of trustees, installed the new president. The inaugural prayer was by Dr. Claud Bowen, president of the Baptist State Convention, and the invocation was by Dr. Perry Q. Langston, professor of religious education at Campbell.

Greetings to the new president were brought by J. Everett Miller, representing the State Department of Public Instruction; by Dr. William H. Plemmons, president of Appalachian State University, representing other North Carolina colleges and universities; by Dr. Carroll W. Weathers, dean of the Wake Forest University School of Law, representing the law schools and the bar associations; and by the Rev. Ben C. Fisher, executive director of the Council on Christian Higher Education of the Baptist State Convention; from Dr. A. R. Burkot, dean of the college, representing the faculty; and from presidents of several other North Carolina colleges.

'Recorder Late?'

If your RECORDER is not reaching you as promptly as you think it should, ask the post office to put a check on it for several weeks to discover where the problem is.

All RECORDERS are mailed out of Raleigh on Wednesday of each week. This means all papers should be delivered at least by Saturday. If yours is delivered later than Saturday, please ask the post office to put a check on it for you.

At Camp CaRAway

'Elder Statesmen' To Attend Retreat

Some 75 of North Carolina's Baptist "elder statesmen" are expected to attend the second Senior Citizens Men's Retreat at Camp CaRAway, April 19-21.



The event is sponsored by the Brotherhood Department of the Baptist State Convention to give retired men an opportunity for fellowship and to learn new avenues of service.

Registration has to be limited to 75 because of limited camp facilities. Cost of the retreat is \$10 which will cover room, meals and insurance. Reservation fees of \$2 should be sent to the Brotherhood Department office in Raleigh.

The retreat will begin at 2 p.m. April 19 and close at noon April 21. Men attending will have opportunity for fishing, horseshoe pitching, checkers, conversation and worship.

Leaders for the worship periods will include Eugene Williams, secretary of the Brotherhood Department in Virginia; David Mashburn, minister of education at First Church, Lumberton; Toby Druin, associate for news and editorial for the BIBLICAL RECORDER; Lucian Coleman, SBC Brotherhood Commission staff; John Poe, missionary to Brazil; Ottis Hagler, director of the Stewardship Division of the Baptist State Convention; and Dr. D. E. Ward, Lumberton physician.

Pastor Is Killed On Counseling Trip

The pastor of the Sandy Creek Baptist Church near Tamms, Ill., Kenneth Eudy, was shot and killed while making a pastoral call attempting to counsel a husband and wife over their different church membership.

Also killed was Mrs. Robert Long, the wife, who was a member of Eudy's congregation, the Sandy Creek Baptist Church.

Long, a 61-year-old Union County farmer, was charged with the double murder, witnessed by two of Eudy's children who had gone with their father to the Long home. They were Sheila, 11, and Wayne, 9.

Neighbors said there had been strong disagreement between Long and his wife over their different church memberships. Long was Sunday School superintendent of the Camp Ground Presbyterian Church east of Anna, Ill.

Mrs. Long had attended services at Sandy Creek Baptist Church the previous Sunday and had asked Eudy to come to her home and counsel with her husband about their religious differences.

Police said that Long told them that his wife, Eudy, and his two children were watching television when Long went into the room with his double barrel shotgun and began shooting. The bodies were badly beaten with the stock of the gun. (BP)

'Radio-TV Sunday' Scheduled May 19

Churches throughout the Southern Baptist Convention will observe "Radio-TV Sunday" May 19 in recognition of the denomination's effort to spread the Christian message through electronic mass media.

Chief emphasis of the observance will be prayer for the work of the Radio and Television Commission in Fort Worth.

The commission's "Baptist Hour" and "MasterControl"* are familiar programs to the American radio audience. "The Baptist Hour" is a radio worship service featuring the evangelistic messages of Dr. Herschel H. Hobbs, pastor of First Church, Oklahoma City, while "MasterControl"* is an entertaining, informative, inspirational music-interview variety program.



NEW WMU MANUALS — Off the press, into shipping rooms, and to Woman's Missionary Union officers and leaders are seven all-new manuals. The manuals reveal full details of the new WMU organization plan suggested for use beginning October 1. Left to right are the authors, all members of the Field Services Department, WMU, SBC; Margaret Bruce, author of "WMS Leader Manual"; Mary Hines, "Primary Sunbeam Band Leader Manual" and "Beginner Sunbeam Band Leader Manual"; Billie Pate, "WMU Manual"; Marjorie Jones, "Junior GA Leader Manual" and "Intermediate GA Leader Manual"; Betty Bock, "YWA Leader Manual."

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In Memoriam

RESOLUTION OF APPRECIATION FOR DON CHARLTON AUSTIN

WHEREAS, the Reverend Don Charlton Austin of Greensboro, North Carolina, was called to his eternal reward on February 19, 1968, and

WHEREAS, the Reverend Don Charlton Austin served faithfully as the first pastor of the Rolling Roads Baptist Church of Greensboro from 1963 to 1966, and

WHEREAS, the Reverend Don Charlton Austin served our denomination and many of our Baptist Churches as an evangelist in the past twenty-five years, and

WHEREAS, the Reverend Don Charlton Austin continued his loving interest in Rolling Roads Baptist Church until the time of his death

BE IT THEREFORE RESOLVED:

1. That the membership of Rolling Roads Baptist Church expresses their appreciation to the family of the Reverend Don Charlton Austin for sharing this servant of the Lord with our church, and

2. That we also give thanks to God for the leadership of this man of God whose vision, dedication, and faithful service can be seen in the church today, and

3. That in honor and memory of this dedicated Christian leader, the new chapel now under construction at the Rolling Roads Baptist Church be called THE DON C. AUSTIN MEMORIAL CHAPEL, dedicated to the cause of Christian missions and evangelism which was the consuming interest of his life, and

4. That copies of this resolution be sent to the family of the Reverend Don Charlton Austin, placed in the minutes of the church, and sent for publication to the BIBLICAL RECORDER and The Charity and Children.

So passed by consent of the church in conference on March 13, 1968.

G. REID KEIGER,
Pastor, Rolling Roads Baptist Church,
VERNON FOUSHEE,
Chairman of the Deacons
MRS. FRANK BURTON,
Church Clerk

EUGENE IRVING OLIVE
1890-1968

Eugene, I learned the other day
Your heart had failed—you sailed away.
You went where all good people go.
I'll miss you so along life's way!
In springtime blossoming of youth
God favored you and so did man.
You were a leader of the young,
An ardent advocate of truth.
No neighbor called to you in vain,
You gladly lent a helping hand.
A sense of justice guided you.
When shall I see your like again?
You left a place no one can fill.
Your solid faith and Christlike way
And mercy shown from day to day
Inspired your friends to do God's will.
Soon in the morning of your youth,
Before the seed of sin took root,
And clothed in deep humility,
You felt a call to preach God's truth;
And to this call you e'er were true,
For more than half a century.
You preached in speech and song and deed.
Would there were more to live like you!
You saw the dawn before the night,
The calm before the raging storm.
You loved your Alma Mater as
A citadel of truth and right.
In graciousness and service tall,
You were the height of friendliness.
You loved your home and family.
You've answered to the final call.
Your mortal form rests in the sod.
Your brilliant star will ever shine.
Well done, my good and faithful friend!
Your spirit lives with man and God.

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Only 1,699 Churches Enrolled

Most Pastors Not Included In SBC Retirement Program

Less than half of North Carolina's 3,449 churches affiliated with the Baptist State Convention are participating in the Annuity Department's ministers retirement program.



Harvey

Glass

April 22-26

Human Relations Conferences Set

A series of conferences on human relations will be held in five North Carolina cities April 22-26. Each conference will begin at 7:30 p.m.

Dr. Victor T. Glass who heads the Department of Work with National Baptists with the Home Mission Board will share information concerning working relationships between white and Negro Baptists in America.

Raymond F. Harvey, pastor of Greenwood Missionary Baptist Church, Tuskegee Institute, Ala., will close each session.

Included in the conferences will be a brief report from the North Carolina Good Neighbor Council by Robert Harrell, assistant director.

Conferences are scheduled as follows: April 22, Oakmont Church, Greenville; April 23, Brookwood Church, Jacksonville; April 24, Forest Hills Church, Raleigh; April 25, Madison Avenue Church, Goldsboro; April 26, North Kannapolis Church, Kannapolis.

The interracial meetings are designed to bring people together in an atmosphere of worship and Christian fellowship. People of all races and creeds are invited to attend. The meetings are sponsored by the Department of Interracial Cooperation of the Baptist State Convention of N. C.

In a recent report, Guy S. Cain, secretary of the Annuity Department, lists only 1,699 churches among 3,449 in 80 associations having the retirement program.

Associations and number participating are as follows:

Retirement Program Participation

Alexander, 10 of 22; Alleghany, 3 of 11; Anson, 13 of 26; Ashe, 8 of 61; Atlantic, 25 of 32; Avery, 1 of 29; Beulah, 21 of 34; Bladen, 5 of 33;

Blue Ridge, 12 of 40; Briar Creek, 4 of 33; Brunswick, 13 of 34; Brushy Mountain, 25 of 40; Buncome, 47 of 93; Burnt Swamp, 4 of 41; Cabarrus, 40 of 60; Caldwell, 32 of 72;

Carolina, 30 of 57; Catawba River, 30 of 51; Central, 21 of 33; Cheoah 1 of 19; Cherokee, 1 of 15; Chowan 36 of 56; Columbus, 20 of 44; Cullom, 24 of 29; Dan Valley, 26 of 35; Dock, 1 of 9; Eastern, 30 of 39; Elkin, 12 of 23; Flat River, 24 of 32; French Broad, 8 of 48; Gaston, 55 of 89; Green River 23 of 42;

Haywood, 19 of 58; Johnston, 31 of 51; Kings Mountain, 39 of 70; Liberty 27 of 45; Little River, 17 of 34; Macon, 5 of 46; Mecklenburg, 57 of 67; Mitchell, 9 of 37;

Montgomery, 12 of 29; Mount Zion, 27 of 38; Neuse, 17 of 30; New Found, 0 of 27; New River, 15 of 27; New South River, 46 of 72; North Roanoke, 28 of 58;

Pee Dee, 19 of 36; Piedmont, 37 of 57; Pilot Mountain, 50 of 83; Raleigh, 68 of 87; Randolph, 19 of 47; Robeson, 33 of 66; Rocky Fale, 3 of 16;

Rowan, 22 of 35; Sandhills, 15 of 28; Sandy Creek, 20 of 37; Sandy Run, 37 of 64; South Fork, 28 of 46; South Mountain, 9 of 31;

South Roanoke, 29 of 50; South Yadkin, 27 of 45; Stanly, 36 of 50; Stone Mountain, 8 of 28; Stony Fork, 1 of 16; Surry, 22 of 66; Tar River, 21 of 39; Tenn. River, 1 of 23;

Theron Rankin, 26 of 35; Three Forks, 15 of 46; Transylvania, 11 of 33; Tuckaseegee, 8 of 48; Union, 28 of 56; West Chowan, 51 of 60; West Liberty, 2 of 28;

Western N. C., 7 of 53; Wilmington, 29 of 48; Yadkin, 13 of 32; Yancey, 11 of 32; Yates, 39 of 47.

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BIBLICAL RECORDER

Maryland College Doors Are Closed

The embryonic Maryland Baptist College has died aborning, closing its doors before it ever opened as a full-fledged educational institution.

The college office in Walkersville has been closed, President C. Eugene Kratz has been released of responsibilities, and administrative duties have been assumed by the college trustees' business administration committee.

Final dissolving of the college corporation and nullifying of the charter will follow soon. Disposition of the campus property, including Rosenstock Chapel where the college offices were located, may, however, take quite some time.

The *Frederick News* here reported that the committee is considering the possibility of either retaining the property as a state assembly ground or for some other purposes or selling it, but no decision has yet been made.

Kratz was released as president effective March 31 with severance pay of \$20,000, and permission to stay in the president's home until July 1.

The Maryland convention will assume college obligations estimated at about \$575,000 and expenses, plus the salary of a custodian to maintain the property. (BP)

Atlanta Churches Aim At Causes of Disorder

About 200 Christian churches in Atlanta have made an urgent move to exert leadership in the city's attempt to eliminate deeply-rooted problems that could spark civil disorders.

The Christian Council of Metropolitan Atlanta, which includes about 40 Baptist churches in its 200-church membership, asked Mayor Ivan Allen, Jr., to assemble leadership in education, politics, business and religion to work out immediate steps toward alleviating problems of race and poverty.

Vice President Bill Geren, pastor of the Dogwood Hills Baptist Church, said "This is not just a moral position. This is a direct effort to get religious leaders involved with other community leaders in specific action."

One urgent necessity, according to the council's formal petition, is the matter of housing. (BP)

April 19-21 at Greenville

BSU Spring Conclave Set

New officers will be elected and the new East Carolina University Student Center dedicated during the annual spring conference of the Baptist Student Union in Greenville, April 19-21.

Theme of the conference is "Good News — Theology of Evangelism." About 300 students are expected to attend.

The conference will begin at 7:30 p.m. April 19 at Immanuel Church. Sessions are also scheduled at the church at 9 a.m. and 7:30 p.m. April 20. The final session will be at 8 a.m.

Sunday, April 21 at the new student center.

The dedication service for the new student center will be at 2 p.m. April 20 at the center.

Principal speaker will be Dr. William C. Smith, Jr., former secretary of the Department of Student Work for the Baptist State Convention. Smith is now on the religion faculty at the University of Richmond.

Paul Wiggins of Appalachian University is president of the North Carolina Baptist Student Union.

'Recorder' Added To Four Budgets

Four additional churches have recently added the BIBLICAL RECORDER to their budgets, sending the journal of the Baptist State Convention to every resident member.

The four churches, their associations and pastors include Faith Church, Pee Dee Association, Charles Randle, pastor; Leesville Church, Raleigh Association, William M. Johnson Jr., pastor; Trinity Church, Rowan Association, Marvin Dameron, pastor; and Concord Church, Eastern Association, Bobby T. McDaniel, pastor.



Black

Poston

Family Camping Set At CaRAway, May 3-5

The Brotherhood Department of the Baptist State Convention will sponsor its annual Family Camping Weekend May 3-5 at Camp CaRAway near Asheboro.

Purpose of the event is to provide an experience of fellowship, mission learning and spiritual inspiration, according to Edwin Bullock, Brotherhood department secretary.

Families are encouraged to attend in camp trailers or tents. Couples will be given preference for the camp's cabins or lodge. The number of cabins and space in the lodge are limited, however.

Cost of the weekend is \$3 per family for the tent and trailer campers.

Tent and trailer campers will be expected to cook their own meals. Meals served for persons in cabins or lodge will be \$10 per family member for the weekend.

Bible study leader for the weekend will be Dr. Eugene Poston, president of Gardner-Webb College. Frank Black of the Brotherhood Commission will lead campfire talks Friday afternoon and Saturday morning.

O. Max Gardner Foundation Gives G-W President Home

Trustees of Gardner-Webb College have accepted a \$75,000 grant from the O. Max Gardner Foundation, Inc. for the purchase of a new home for the president.

The new home is located on a wooded knoll in the River Bend Acres development and is adjacent to the country club building of that development.

Dr. and Mrs. E. Eugene Poston are expected to occupy the home on or before Aug. 5.

The new home is expected to be a great asset to the college while the present president's home is expected to be used as a guest house.



MAN'S SEARCH FOR GOD — Expected to become one of the most talked about exhibits in the Baptist Pavilion at San Antonio's Hemisfair is the seven-foot sculpture of the figure of a man searching for God. It has become a part of "Man's Search for God," theme of the Baptist Pavilion. Its creator is Al Kidwell of Dallas who describes his work as "an assemblance." With the exhibit is Linda Francis of the Radio-Television Commission.

TWO NAMED 'OUTSTANDING'

The RECORDER has received information that two more in the state are appearing in the 1968 edition of Outstanding Young Men of America.

They are James Chamblee, professor of Music at Chowan College and John H. Baxley, associate pastor at the Mulberry Church in Charlotte.

Changes in the Churches

Painter Resigns at Knightdale

Jack Painter, pastor at Knightdale Church since 1961, has resigned to accept the pastorate of First Church, Altavista, Va. . . . **James Maloney** became pastor of Winfield Heights Church in Williston, S. C., on April 9. . . . **Johnny C. McBride** of Gretna, Va., has accepted the pastorate of Trinity Church in Yates Association effective April 15. . . . **Leon S. White** of Lystra Church in Yates Association has resigned to become pastor at Richmond Hill Church in Yadkin Association. . . .

In West Chowan Association **Robert E. Lee** has resigned the pastorate of Creech Memorial Church to accept the pastorate of Southside Church near Suffolk, Va. . . . and **R. F. Wyatt** has been called as pastor of Severn Church. . . .

R. Kelly White of Conway is interim pastor at First Church, Tarboro. He was president of Belmont College, Nashville, Tenn., before retirement. . . . **Harlan Jenkins** has been called as pastor of Silver Lake Church in Wilmington Association. . . . **Ronald King** has accepted a call to the pastorate of Brassfield Church in Flat River Association. He is a student at Southeastern Seminary. . . .

In Cabarrus Association, **Randolph Rankin** of Wingate College is supply minister at First Church, Concord. . . . **Glenn Watts** has been called as pastor of West Oakboro Church in Stanly Association. . . .

Charles Ledford of Fairgrove Church in Theron Rankin Association has accepted a pastorate in Coinjock. . . . **Alfred Miller**, pastor of Lakeview Mission in Theron Rankin Association, is moving to a similar position at Wateree Church in Camden, S. C. . . . and **Dexter Couch**, pastor at Fairbrook in the same association, has become associate pastor at Calvary Church, Hickory.

Roger H. Aycock, a student at Wingate College, has been called as assistant pastor and youth director at Cool Springs Church in Sanford. . . .

A former pastor in North Carolina, **Paul L. Merritts** of Sneads Ferry, has assumed the pastorate of the Georgetown Church in Washington, D. C. Previous pastorates in this state included Providence at Holly Ridge, Enon near Jacksonville, and Surf City. . . .

J. Clyde Yates, Sr., pastor of the Eastway Church in Charlotte, is announcing his retirement effective at the end of June. He plans to continue his ministry beyond that date in supply and interim work. During his long ministry, he has been in strong demand as an evangelist.

Frank B. Hopkins has resigned as pastor of Mt. Zion Church in Haywood Association to accept the pastorate of First Church, Meadowdale, in Carpenter-ville, Ill. . . . **William B. McGibney**, minister of music at Beech Street Church in Texarkana, Ark., will become minister of music at First Church, Albemarle, April 28.

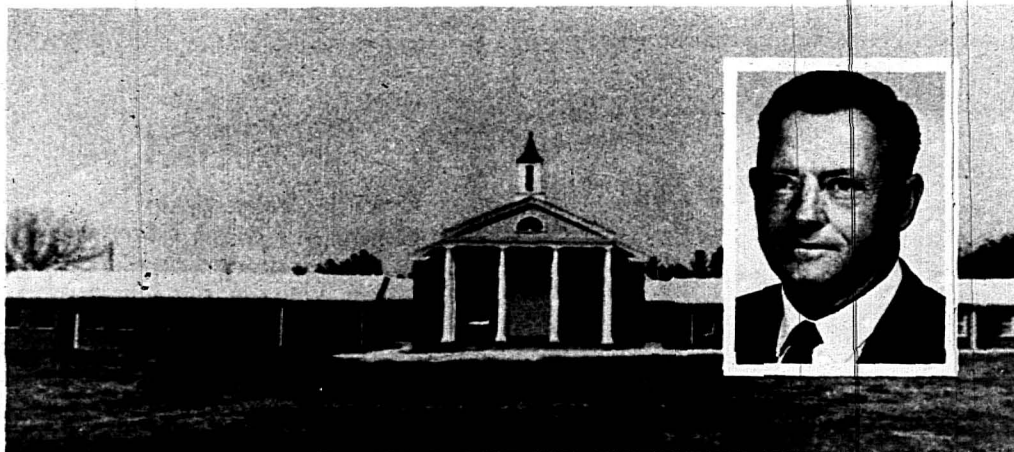
Larry Childs, pastor of North Augusta Church, North Augusta, S. C., has been called as pastor of Forsyth Park Church in Winston-Salem. The church was formerly known as Hawthorne Road Church. . . . **Harry M. McCall, Jr.**, has been called as minister of education and youth at East Church, Gastonia. He has been serving at College Park Church in Greensboro. . . .



MARCHES ON MAYOR'S OFFICE: **Brooks Ramsey**, pastor of Second Church, Memphis, was one of two Southern Baptist ministers who marched with about 300 others to the Memphis City Hall the day following the murder of Martin Luther King to express sympathy for the striking sanitation workers. Also marching with Ramsey (but not pictured) was **Bob Troutman**, pastor of Prescott Memorial Baptist Church. (BP) Photo

DR. GARDNER HOSPITALIZED

Dr. E. Norfleet Gardner of Henderson is a patient at Baptist Hospital, Winston-Salem where he underwent surgery April 3. He is in room 280.



NORTH WADESBORO CHURCH dedicated this new building March 31. The pastor is J. L. O'Quinn, inset. See story in *Life in the Churches*.

Life in the Churches

Graham, Lenoir, Gastonia Churches Mark Debt Payment

Mount Olive Church in Sandy Creek Association celebrated retirement of the debt on its new building recently. The building, valued at \$100,000, has been paid for six years ahead of schedule. It was constructed in 1960 under the pastoral leadership of O. M. Burckhalter. Since that time, the church has increased its Cooperative Program giving by 10 per cent and tripled Lottie Moon offerings. The pastor, E. Paul West, has been with the church since 1963.

The choir of **First Church, Forest City**, dedicated its J. S. Bach Easter Cantata, "Christ Lay in Death's Dark Prison," to Mrs. Mrval Alcock who was church organist for more than 30 years before a serious illness three years ago left her a near invalid. She has recovered to the point where she was expected to be present when the choir sang the cantata last Sunday, April 7.



Mrs. Alcock

First Church, Lenoir, recently had a note-burning ceremony signifying a debt-free building. Paul H. Broyhill, chairman of the board of deacons, said that expenditures represented more than half a million dollars for an education building, chapel, remodeling and renovating, pastor's home and erec-

tion of the Harrisburg mission. In addition, he said the church had also given more than half a million dollars to missions and other objects through the Cooperative Program.

Clover Church, Granite Falls, has ordained William E. Rotan, son of Mrs. Zemina W. Rotan and the late Mr. Rotan who served as pastor of the church up until his death. The son of the late pastor plans to enter Southern Seminary at Louisville, Ky., this fall. The church has also licensed another young man, Michael Kirby, who is studying at Mars Hill College.



Rotan

This and other information about the church was sent to the **RECORDER** by Talmadge Williams, treasurer. He said the church has experienced continued growth and progress under the leadership of Rotan's successor, Edgar L. Cole. This year the church has made double payments on its indebtedness and hopes to be debt free by July, according to Williams. The church has named a sanctuary building committee which will work closely with Richard Smith of the Church Building Planning Department of the state convention.

J. Clyde Turner

90th Birthday in Familiar Pulpit

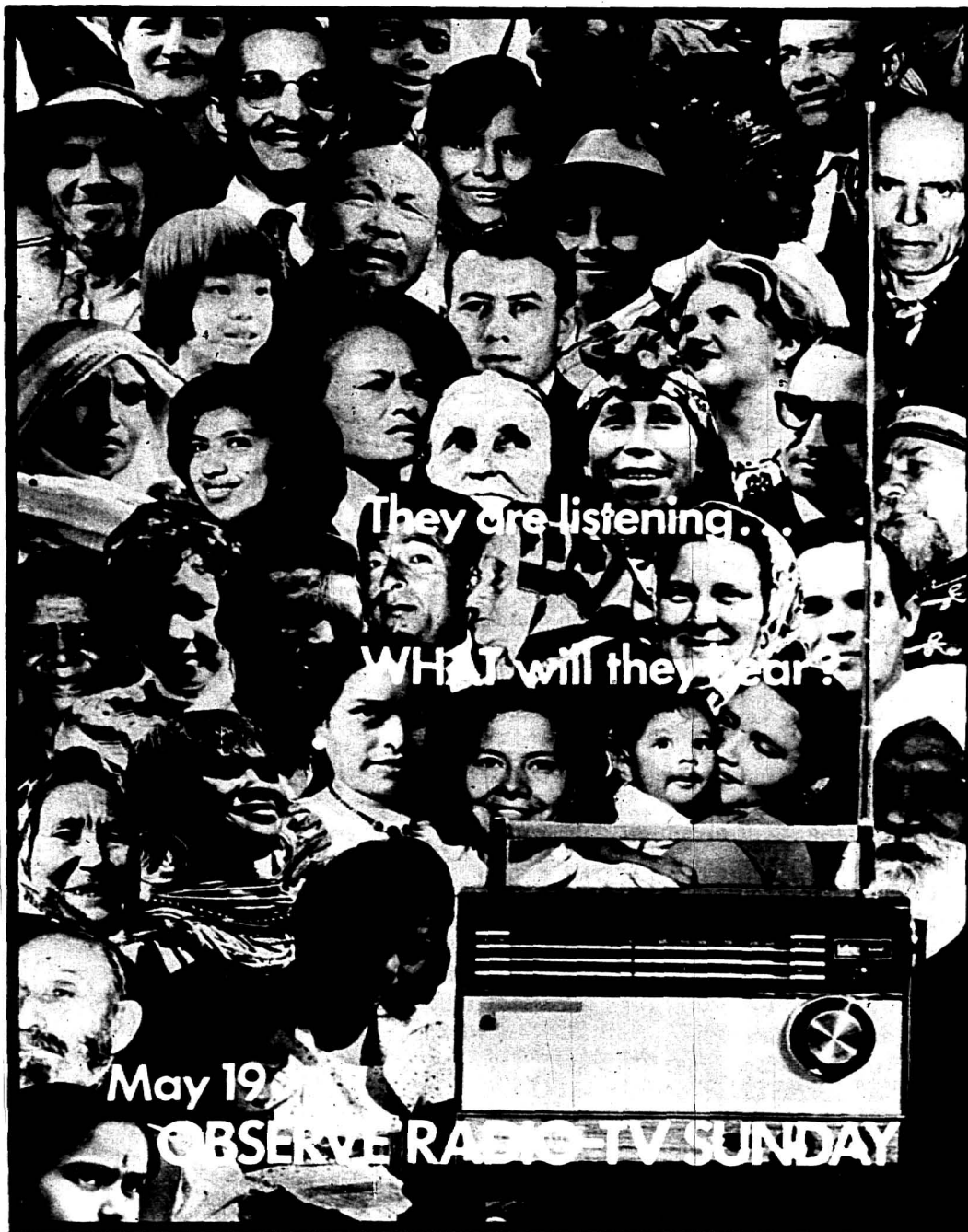
Dr. J. Clyde Turner preached the evening sermon March 31 at **First Church, Greensboro**, where he served as pastor from 1910-1948. It was his 90th birthday. He was also honored at First Church, Raleigh, where he is now a member.

North Wadesboro Church held dedication services March 31 for a new church plant, climaxing a year of building and several years of planning. The church had been meeting in the same building it first occupied in 1924, the year after the church was organized. J. L. O'Quinn is pastor of the church. He was also serving the church when the old building was remodeled and the parsonage built.

At the morning worship service, March 24, the chairman of the board of deacons and the trustees of **Rankin Lake Church in Gastonia** burned a photostatic copy of the cancelled mortgage against the church property, which is valued at \$160,000. Members of the church, while rejoicing in this debt-free status, are already looking forward to the building of a new church auditorium according to W. W. Black who is in his 25th year as pastor.

The Cabarrus Association sponsored a Conference on Evangelism March 25 at **Centerview Church** in Kannapolis. Speakers included Dr. John Eddins and Dr. Donald E. Cook of Southeastern Seminary and Dr. E. W. Price, Jr. of High Point. Associational Missionary Thurman Allred praised the meeting and said that "we believe much was accomplished in getting our people ready for the Crusade of the Americas."

Magnolia Street Church, Greensboro, is still talking about the recent Family Life Conference which was climaxed March 24. "The reaction from the church family was marvelous," according to R. A. Pridgen, minister of education and youth. "They are still talking with real enthusiasm about the series and are even wanting to make this a yearly type program." He said that out of a current church membership of 750, average attendance for the four Sunday nights of the conference was 270.



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just for the

Recorder

by Toby Druin
Associate, News & Editorial

On Race Relations Sunday, Feb. 11, Dr. John Lewis of First Church, Raleigh, made a spiritual application of a mechanical lesson his congregation had just learned. Though it had special meaning for that particular day, the experience is worth sharing and also applying to other situations.

It seems that a new furnace had been installed in the church, but it refused to work.

One night the church was so cold that a church committee had to keep their coats on to ward off the chill. Dr. Lewis, another man and the service man stayed there until after midnight trying to correct the situation. When they left, the furnace was pouring out heat.

But when the building was opened the next morning it was stone cold. The furnace wasn't running.

Again they checked it out and this time found the answer. When the furnace was installed it was tied in with the electrical switch. When someone entered the furnace room and turned on the lights, the furnace leaped into life; when they turned off the switch while leaving, the furnace was cut off from its life-giving electricity and got cold—the church along with it.

"It's very fine for us as Christians to look at the Bible and to agree that Jesus taught this and see all the power and wisdom he gives us," Dr. Lewis told his congregation. "Then church is over, and we turn off the lights and turn off His power!"

"Stay connected! Stay connected, directly into His wisdom, power and love."

Naturally, we were impressed with the Texans among speakers at the Christian Citizenship Seminar in Washington, D. C., two weeks ago.

Consider these quotes from Attorney General Ramsey Clark of Dallas:

"We are the most anonymous people who ever lived and growing more so every day."

"We shouldn't worry so much about the increase of crime as the mere fact of crime itself."



HANDS ON AN OPEN BIBLE, Southern Baptist missionaries to Guyana pray during a covenant ceremony held following the arrival of Miss Merna Jean Hocum. They are (left to right) Otis W. Brady, Leo Waldrop (missionary journeyman), John P. Dixon, Marjorie Dixon, Charles P. Love, Mary Love, Miss Hocum, and Martha Brady. The covenant is renewed whenever a new missionary arrives in Guyana. The Bradys are from North Carolina.

Tiny New Citizen

Ridgecrest's 'Miss America'

The 39 missionaries-in-training at Ridgecrest have a "Miss America"—little Miss Carol Ruth Braughton.

The 20-month-old-adopted daughter of Mr. and Mrs. C. Thurman Braughton of Arkansas, Carol Ruth is a beauty of Korean-American parentage. Abandoned the day she was born, she was taken in by a children's agency in Seoul, Korea. Through this organization the Braughtons requested a daughter and received Carol Ruth ("a little Eskimo," according to one of her brothers).

Though she has been a part of the family (three other children) for a year, she was not made an American citizen until March 13.

When Thurman and Kathy went to Asheville, N. C., to get passports they learned that a passport covering Carol Ruth could not be issued until she became a U. S. citizen. Since the waiting period is two years, the Braughton spirit fell.

However, the regional representative of the U.S. Immigration and Naturalization Service happened to be in the building at the time. Though in a hurry to catch a plane for his Norfolk, Va., office, he placed two or three long-distance calls and won permission for a "special naturalization" service.

That was on Friday, March 8. On Wednesday the 13th Carol Ruth be-

came a naturalized American citizen.

The making of this "Miss America" had an international flavor. A Japanese-American couple from Hawaii, Mr. and Mrs. George H. Watanabe, missionary appointees to Japan, stood as witnesses for the little Korean beauty who will soon leave her new American home to live with her missionary parents in East Pakistan.



CAROL RUTH BRAUGHTON looks at a document attesting to her American citizenship. She is held by her father, C. Thurman Braughton, a missionary appointee for East Pakistan.

News Organization Formed By Editors, Correspondents

Southern Baptist news editors and correspondents, have formed a new organization designed to improve the flow of religious news.

Called the Television and Radio News Editors Association of the Southern Baptist Convention, the new organization's purpose will be to work with the radio staff of the Radio-TV Commission to assure that radio listeners receive complete and current news on religious matters.

Correspondents from the 11 states served—Texas, North Carolina, South Carolina, Arkansas, Kentucky, Tennessee, Louisiana, Mississippi, Georgia, Oklahoma, and Missouri — will serve in the new association. (BP)

Richard Owen to Retire As Editor in Tennessee

Richard N. Owen has announced plans to retire Sept. 30 after 18 years as editor of the *Baptist and Reflector*, official weekly newsmagazine of the Tennessee Baptist Convention.

Owen's retirement was made public in the March 28 issue of the *Baptist and Reflector*, which goes weekly to nearly 74,000 Baptist homes in Tennessee.

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Sunday School Lesson

What Is Wisdom?

For April 21, 1968

Scripture: Job 28: 12, 13, 23, 28; Proverbs 3:13-18

Beginning with this lesson, we shall be dealing with the wisdom literature of the Bible, using Job, Proverbs, and Ecclesiastes of the Old Testament and James of the New Testament. We may define wisdom literature as an effort to understand the affairs of life as they are related to the mind and will of God. The book of Proverbs is usually presumed to have been written by King Solomon who, in spite of his blunders, inconsistencies, and unwise decisions through these writings, manifested himself as being one of the most learned men of his time. However, a man may possess profound learning and be devoid of almost all the essential rudiments of wisdom. Learning is never absolute proof that the learned will manifest the greatest wisdom in the use of his knowledge.

We usually conclude that wisdom comes as a result of experiences and experimentation. For example, we gain wisdom concerning the world about us through a wide variety of experiments and research projects carried on in the laboratories. We ordinarily do not look upon wisdom as being the gift of God. However, this is exactly the view of both the Old and New Testament writers. The Hebrew writers believed that wisdom came from heaven to bless the righteous man.

The Source and Value of Wisdom, Job 28:12, 13, 23

The writers of scripture recognized that there was some kind of mystery that sur-

rounded divine wisdom. Job, the character in today's lesson, was a prosperous and happy man; but great distress had befallen him. He lost his children, his wealth, and his health. As he sat upon an ash heap scratching his sores with pieces of potsherd, even his wife called upon him to curse God and die. Finally, his "friends" gathered about him, and after days of staring at the unfortunate man, accused him of being involved in sin. There could be no denial, they insisted, because proof lay before their eyes in the suffering and diseased body of Job. Suffering, they declared, was the punishment of God upon a man guilty of unrighteous living. Job could not understand the cause of his misery, but he vehemently denied that he was guilty of evil. Eventually, he went so far as to affirm that, surely, the righteous must be called upon to suffer.

The book of Job is one of the greatest pieces of dramatic literature ever written. It shows a man sitting in a life situation, pondering the problems of his predicament and manifesting little ability to understand these problems. What is the source of suffering and, especially, why should the righteous be the victim of pain and misery? Though the book of Job does not solve the problem, it does destroy the thesis that suffering is always the result of evil in the life of one who suffers.

When one has found wisdom, he will also have found understanding. Possession of these two gifts is so far above the imagination of man that there is no price that would correctly estimate their value. For this reason, wisdom is not to be "found in the land of the living." That is, the source of wisdom is God, and its value is beyond comprehension. Man cannot manufacture it, and he will never possess enough to purchase it.

What is Wisdom? Job 28:28; Proverbs 3:13

Wisdom is not something that one can analyze by means of a chemical formula or describe with a dictionary definition. It is mystical and intangible; and, yet, the possession of wisdom is most practical and beneficial. Wisdom has something to do with knowledge because it is closely allied with understanding. Thus, it benefits one to know the purpose of knowledge rather than merely possess it.

By **M. H. Kendall**



M. H. Kendall is head of the Department of Religion and professor at Mars Hill College.

Job said, "the fear of the Lord, that is wisdom." However, it is possible that the very suggestion of fear does not strike modern man favorably, because we consider that an essential part of the endeavor of life is to find peace. Fear, to us, does not contribute to the tranquility of mind and heart. However, it is not a morbid type of fear that the writer is encouraging. This fear is closely allied with respect, reverence, and dependence. It is a divine endowment to alert us when we are in real danger. Life is fraught with dangerous situations to mind, body, and spirit. Fear will help to alert us to these situations and, thus, save us from involvement that may endanger body and spirit. "The fear of the Lord" is a God-given, protective device that works like a built-in, electronic, detecting system that will warn man of approaching dangerous situations, thus saving him from much suffering.

The Rewards of Wisdom, Proverbs 3:14-18

To say the least, man is not wise until he has accepted the place of a personal God within the world and in his own heart. This is wisdom that is "more precious than rubies." It is better than silver or gold "and all the things thou canst desire are not to be compared unto her." Thus, we are admonished by the Bible to possess this wisdom, no matter what the cost may be. Wisdom itself will dictate to us that we should be willing to part with any cherished possession in order to obtain this most priceless of all possessions. We live in a day when education is advertised to the individual and to society as being our most priceless treasure. But education without wisdom in its use can become the most devastating phenomenon of the time. The most precious of all possessions is the wisdom advocated by the wisdom writers of the Old Testament, but when this wisdom is tempered and directed by the teachings of Jesus, it becomes a veritable perfection within itself.

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SUNDAY SCHOOL LESSON

For April 21, 1968

Written for Our Instruction

By James O. Hagwood



James O. Hagwood is pastor of First Church, Robersonville.

Basic Passages: Deuteronomy 6; 2 Timothy 3:16-17; Proverbs 2:1-11

Focal Passages: Deuteronomy 6:1-9; 2 Timothy 3:16-17

Why should we study the Bible? The average person today has come to believe that it is more profitable to study math, a foreign language or one of the social studies. What purpose then has the Bible for modern man?

We have already seen that the Word was written that we might believe in Christ and have eternal life. We look now at yet another reason for making the Bible an object of study. It was written for our instruction.

Reason for Instruction, Deut. 6:3-1

Just before Moses turned over the leadership of the Hebrew people to Joshua, he reviewed the mighty acts of God in their behalf and cited God's requirements for righteous living. Deuteronomy sets forth these laws and instructions.

The aim and scope of these instructions is to implant in Israel the spirit of true religion and dutiful obedience to God's will for the individual and the nation. Careful attention must be given to the commandments of God, to the religious ordinances and the rules of daily behavior. The benefits which the nation may hope to receive, if it is obedient, are many. The very future of the nation will depend upon its willingness to follow the instructions which are about to be given.

God's Requirements, Deut. 6:4-9

This passage is the most important passage in the Old Testament for the Jew. It is the first portion of Scripture which a Jewish child learns. The synagogue service is opened by its recital and Jewish Rabbinical law requires that the faithful repeat it twice daily. The section is called the *Shema*, the Hebrew word for "hear." Here is the very heart of Jewish theology. Jesus added love for one's neighbor to it and said that all the law and prophets hinged on these two commandments.

The fundamental truth of Israel's religion is the uniqueness of its God. The Hebrew asserts very simply, "Yahweh, our God one Yahweh." Here is an assertion that there is but one God, the God of Israel. He and he alone is really God. All other supposed deities are products of men's minds and are in reality nothingness. He is the only Deity and logically there is no room for heathen gods.

In the second part of this teaching the

fundamental motive for human action is shown. Men are to love God with complete devotion. This involves reverential awe and leads to a conscientious observance of all of God's commands. Thus, it is not the keeping of the letter of the law which is important but the attitude of a person. The command to love with the heart, soul and might means to love with the whole being.

It is the desire of Moses that these words ever be in the memory of the Israelite and visibly inscribed before his eyes and so he sets forth a plan whereby this can be accomplished. The commands of God are to be imprinted in the heart of the individual. They are to be taught to the children, formally and in a process of pricking these truths into the hearts and minds of these young ones. In order that these instructions not be forgotten, they are to be the subject of daily con-

Southeastern Professor Will Study in Vienna

Dr. Ben S. Johnson, associate professor of music at Southeastern Seminary, has been awarded a grant of \$4,000 by the Faculty Fellowship Commission of the American Association of Theological Schools for advanced study at the Academy of Music in Vienna.

He has been granted leave for 1968-69.

Dr. Johnson plans to study conducting and interpretation with Dr. Hans Gilesberger, professor of sacred music at the academy and to investigate the state of church music today in the historic musical center.

In the process of studying the manuscripts and published works of Viennese composers, Dr. Johnson hopes to provide appropriate English texts for this magnificent Catholic music to make it available for use in Protestant worship services.

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versation around the home as one engages in other things.

The writing upon the doorposts may be an adoption of an Egyptian custom of writing a lucky sentence over the house entrance as a good luck omen. Later the Jews carried out this injunction by writing the passages on small strips of parchment and carrying them in cases bound on the forehead and left arm whenever the *Shema* was recited. These are the phylacteries of Jesus' day. The original intent, however, was to translate these commands into action.

Object of Instruction, 2 Timothy 3:16-17

Paul asserts here the same belief seen earlier in II Peter. All Scripture is inspired of God. This means that all Scripture has God as its ultimate source. Men write out of their own particular situation but they believed that every writing was 'God-breathed'. The thought here seems to be that all Scripture is to be regarded as inspired as over against some tendencies to deem some parts as of little value.

All Scripture has a purpose. The instructions given are to produce a response in the heart and life of the reader. Thus, Paul states that the Word is useful for teaching the truth, for correcting faults and for giving instructions for right living. All of this is given that the man who wishes to serve God may be fully qualified and equipped to do every kind of good work.

Instructions are needed to do anything. Unless we follow directions we find ourselves in trouble, whether it is in reading a road map or the proper dosage on a bottle of medicine. The Word of God supplies us with directions for righteous living. Following its teachings enables us to obtain fellowship with God and then to live in right relationship to others. As we obey these instructions from a motive of obedient and reverential love, we come to understand that the Word was indeed written to help us live a richer and fuller life.

'A Good Man to Lean On'

Adapted From a Story in the "Franklin Times" by Clint Fuller

"My little five-year old daughter calls him Mr. Tom Tom, and she thinks it's a big thing to go up to the big church. For this and for what he has meant to me and my family, I thank God."

Thus did one member of the Louisburg Church express his feeling for Aubrey S. Tomlinson when the church observed Appreciation Day recently.

"Out of every age comes a man of outstanding ability and devotion—going about the people, doing good. Aubrey is this type of man," said a long-time friend and neighbor. "It means much to have a pastor who understands," another added.

"He is very much like a father to a son," is the way one member described his relationship with his congregation while another said, "there is no adequate way to express appreciation for the kind of service he has given."

"It is fitting that we pause today to honor this great leader: a man of humility, leadership and courage," another added.

Civic Leader, Too

Aubrey Tomlinson, known universally as plain Aubrey and called Mr. only by the young and Rev. only by strangers, came to Louisburg in 1946 after outstanding service as an Army Chaplain in World War II. He has been not only a beloved pastor, but a



Aubrey Tomlinson

civic leader and a participant in almost every worthwhile endeavor in this community over the years.

(At this point, Fuller recounted the 22-year record of accomplishments for the church under the leadership of Tomlinson.)

At the end of the services, Tomlinson was asked to stand down front in order that friends could come by to express to him personally what they perhaps did not feel they could do publicly. Standing with him was one of his two children, A. S., Jr., or Pete, as he is always known here. His daughter, Peggy, was in the choir. Mrs. Tomlinson died in December, 1966.

Long lines formed as almost everyone present moved forward to make their own expressions to a man endeared by all. Just as we arrived, after waiting our turn, a friend said, with tears in his eyes, "I thank you for all you have done for me and my family." We could only say the same. Typically, Aubrey answered, "We did them together."

As the man with the little girl had said earlier, "I have leaned on that man." So have we all.

Bishop Gerald Kennedy Fears Apartheid-Like Split in This Country

Methodist Bishop Gerald Kennedy of Los Angeles, interviewed in Little Rock, Ark., expressed concern over the increasing sentiment for Negro separatism.

"A lot of Negroes are saying it," said the bishop who gave a series of lectures at Pulaski Heights Methodist church. "A lot of whites are saying it, too. I'm worried about it. We could very easily become another South Africa — apartheid. I hope it won't go so far as that."

Bishop Kennedy noted that Negroes no longer talk of "token integration."

"It's Black Power," he said, "They stand on their own rights, their own traditions, their own race. Negro pastors in my conference say they want to be in a section of a city where they can take over a church and make it a Negro church. They don't want integration."

"We hear black men say, 'We don't need you — the whites.' We always need everybody who's on the right side."

"This is the danger now," the bishop warned, "going too far in this direction, of black pride offsetting white pride, with finally both groups saying, 'We'll each go our way, have our own institutions. I hope it doesn't go that far.'" (RNS)

Mother of G-W Coach Dies

Mrs. Paul Harris of Ridgecrest, mother of Coach Norman Harris at Gardner-Webb College, died March 22 from a heart attack. Burial was in the Ridgecrest Memorial Park, Black Mountain, with Cecil M. Perry officiating.

For years, the Harrises have operated the Harris Store at the railroad stop in Ridgecrest. In addition to operating the store, Mr. Harris was also postmaster.

"I don't know of any citizen of Ridgecrest who has made a greater contribution to the growth and upbuilding of the community than Paul Harris has," a friend wrote the RECORDER. "He was a friend to every church group coming to him for help concerning cottages, delivering groceries, mail, special deliveries, and any kindness he could extend day or night."

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JUNE 5-26, 1968

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Empty Churches in an Empty World?

Dr. A. E. MOORE

in the Baptist Times of London

A few Sundays ago I sat in a wilderness of wood. Dispersed around a building holding about 500 people, about 50 people were scattered. Away in the distance, a lone figure occupied the pulpit.

We sang four hymns, heard one reading from the Scriptures, listened to a prayer and the notices, and heard one of the 104 sermons which the minister is required to produce during the year.

It was that sermon that made the visit worth while. The text was the word of Ezekiel, "I sat where they sat." It was an impassioned plea to the church to cease from being "introvert" and to become enthusiastically "extrovert."

The preacher stressed the necessity of the church organization for the deepening of spiritual life of the community, but he maintained that the primary purpose of the church was not in a multiplicity of meetings, clubs, bazaars and social events, but that of getting an indifferent world in touch with God through Christ.

Although as I left the church, I heard one group discussing the defeat of the Spurs on the previous day, and another talking of an approaching jumble sale, the sermon remained in my mind.

There are two problems; an empty church and an empty world.

Why are our churches empty?

It is no longer considered a duty among Christians, to go to church. And rightly so. When going to church becomes a duty, it has lost all spiritual significance.

It is a criticism, not of the church, but of the individual. The morning with the Sunday newspaper, the day out in the car, the armchair by the television reveal the sparcity of spiritual soil in the absentee's life.

Examine Church Roll

Such people are often church members. It might be as well if the church roll were periodically examined. The minister might then make a point of visiting those who had ceased to attend, not with a view to their coming to church—that must arise from a strong personal desire—but that he may put

the claims of God more clearly to the person concerned.

Then there are stereotyped services. In the Anglican community the emphasis is on corporate worship and in Nonconformist circles, on the sermon. . . .

We sing hymns, enjoy the tune and forget the words. We half hear the Scriptures which are so familiar that they fall on deaf ears, our thoughts wander as the prayer lingers on.

The sermon is the only item of worship on which we concentrate. If the sermon is a poor one or does not appeal, the service has become just another attendance at church.

First it is necessary to say that every worshipper gets out of a service what he puts into it. If one comes with a spirit of worship, the words of the hymns, the impact of the Scriptures and

Hundreds Increased Offerings to Missions

Hundreds of Baptist State Convention churches increased Cooperative Program giving in 1967 and 975 boosted their contribution by 10 per cent or more.

Figures for the year show that the number of churches giving to the Cooperative Program — the missions program of Southern Baptist churches — gained 44 churches over 1966 statistics.

"This increase in the number of churches sharing through the Cooperative Program and those increasing Cooperative Program giving will enable all to have a greater part in the healing of the sick, feeding the hungry, clothing the naked, visiting the imprisoned and the preaching of the gospel to the poor," said O. J. Hagler, director of the Division of Stewardship Promotion.

"Congratulations to every individual and church making this ministry possible," he said.

On the last day of February, Cooperative Program giving was up 5.47 per cent over the first two months of 1967. "It will take 8.53 per cent increase to meet this year's budget goal," said Leon P. Spencer, business manager.

—TOM GREENE

the theme of the prayer will all convey inspiration and blessing, whether the sermon appeals or not. Such a worshipper will leave the church with a fresh sense of the presence of God.

On the other hand it should be possible so to arrange the service as to stab the lethargic worshipper awake. Stereotyped services tend to deaden church life and do not encourage lukewarm Christians to attend.

Ministers should be relieved of preparing two sermons every Sunday, and often one in the week. How can a man produce 100 to 150 original and appealing sermons in a year?

In our churches, it is the sermon and not the form of worship that counts. There are very few Spurgeons in the Free Churches, and even he, on some occasions was dialectical rather than informative.

The minister should be allowed time for thought and study. He should be asked to preach no more than once on Sunday, and should be given frequent opportunities for an exchange of pulpits, at least once a month.

A minister's time is fully occupied with pastoral work and in preparation for innumerable meetings in connection with church work. We are cluttered up with meetings, most of which are introvert.

The primary function of the Church to bring the world into touch with God through Christ is sometimes smothered by the cotton wool of devotional piety. Our churches will never be filled while we are absorbed in the progress of our own sanctity.

The primary function of the Church is evangelism. The problem is to convince an indifferent world of its need of God. . . .

How then shall we make contact with the multitude outside the church? We must sit where they sit. Might we not from time to time close our half empty churches and go into the market place, into the streets, into the new estates, among immigrants and into the slums? . . .

It is time that we divested ourselves of our exclusiveness, and filled with enthusiasm, seized every opportunity to proclaim to the world that Christ is Lord.

Cooperation Needed Between Churches, Press

Some churches and other groups expect newspaper reporters to write their news and handle their public relations for them.

Texas Methodist, a state-wide publication, has just come out with an article entitled "Churches Can Use Newspaper to Tell Stories" we wish everyone connected with church public relations — and other organizations seeking publicity — would read. We can't resist reprinting some of the main points of the article here:

"A news story is just the opposite from a sermon. A sermon begins with many details, moves to a secondary interest and finally builds to a climax. News stories start with the climax, proceed to the secondary and finally unravel with the details. Any news story must include the six essential questions: Who, what, when, where, why

and how. This simple six question detail will answer all the questions and give all the facts.

"The first two paragraphs are the most important of the whole release. Get the main idea of the story in the first two paragraphs. Bring in new ideas and facts in succeeding paragraphs. Avoid wordiness and excessive length. Limit story to one page or less if possible and never over two pages.

"The value of accuracy must be realized. An editor soon gets fed up with mistakes and cannot afford to continue using inaccurate material. Stick to the simple facts, and leave off your opinions. This is not a sermon, but a news story. If the facts don't stand on their own, they are not news. Don't assume the editor knows what you're talking about.

"A few simple don'ts of good church-press relations can make the difference in a release being used or thrown away. Don't beg or otherwise pressure the editor to use your release. Don't be late for deadlines and don't just barely beat them. Don't ask the editor for clippings or tear sheets. Don't shy away from thorny issues because a definite and reasonable stand will be appreciated. Don't hassle with the editor over another church getting better coverage than yours. Don't mumbö-jumbo your story with theological language."

Newspapers are just as anxious to help tell the church's story as the church is to get its story told. But there are many, many churches and other organizations and only a few newspaper reporters.—*Galveston, Tex., News*

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Comments on BOOKS

By C. Sylvester Green

Tar Heels Track the Century by Pocahontas Wight Edmunds (Edwards and Broughton. \$8.95). Mrs. Edmunds has great faith in the intrinsic value of biography. She writes perceptively about ten North Carolina statesmen, literaturists, all humanitarians: Andrew Johnson, Z. B. Vance, M. W. Ransom, C. B. Aycock, O. Henry, J. B. Duke, W. H. Page, F. M. Simmons, Josephus Daniels, and Thomas Wolfe. These fine sketches enhance pride in all Tar Heelia.

Grief's Slow Wisdom by Cort R. Flint (Grosset Publ. Co.: Anderson, S. C. \$2.50). The author is a Baptist pastor at Bannertown, Mt. Airy, N. C. He has a perceptive understanding of the needed Christian point of view of death and suffering, and spells it out in readable prose and poetry in this small, but beautifully produced volume.

My Name Is Thomas by Thornton B. Penfield, Jr. (Christopher. \$2.75). This is a poetic interpretation of the life and work of the disciple, Thomas. The poem was first published in 1938.

Jewell Is Her Name — A History of William Jewell College (Liberty, Mo.: Quality Press. \$4.00) by H. I. Hester. Dr. Hester, Tar Heel graduate of Wake Forest, spent 35 years at William Jewell and lives on in Liberty. He has written affectionately, intelligently and accurately of the busy lifetime of this Missouri Baptist College, graduates from which circle the nation and more.

Direction and Destiny by Maxie D. Dunnam (Abingdon. \$2.75). Fifty-six brief devotionals make up this volume that in truth follows logically from direction to destiny; and along the way one faces dedication, determination, discipline, devotion, development, all with dividends.

A Boys' Book of Prayers and *A Girls' Book of Prayers* (Revell. \$1.00 each) by John Lewis Sandlin, are good teaching volumes for young Christians, because they make contact with the God who answers prayers.

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Class Gives Education More Than 'Lip Service'

By Alva Stewart

Members of the Solomon Class at Hickory Grove Church in Charlotte believe Christian education is a cause that deserves more than lip service by laymen.

Motivated by such a view, members of the class, a dozen men 29-30 years old, agreed early in 1966 to undertake a project which would tangibly demonstrate their interest.

They and their teacher, Alva Stewart, decided to learn more about the program and activities of one Baptist-related college, then follow up with a financial contribution. They chose Wingate College, 26 miles southeast of Charlotte.

The class visited the Wingate campus to observe first-hand what was being done and planned by the administration, faculty, and students.

They toured the college and asked questions concerning the history, objectives, and financial needs of the school.

Got New Understanding

They left with a much clearer understanding of the role of one denominational institution in the state convention's edifice of higher education.

The men were particularly impressed with President Budd Smith's view of the function of higher education — the inculcation of ideals, loyalties, and attitudes as well as the direction of individuals in making choices and accepting responsibility as Christian leaders in our society.

The class agreed that Wingate was doing much to develop Christian character in young people and felt that the class could best express its appreciation through a cash gift to the college. Each member, including two who were unable to visit the campus, contributed a small amount ranging from \$2-\$8.

In evaluating the Wingate project, class members agreed that it had been worthwhile and decided to undertake a similar project, the following year.

This time they chose Gardner-Webb College.

As they had before at Wingate, the class members toured the campus at Gardner-Webb and talked with college officials. Again they were impressed

and discussed another cash gift in support of the college.

Since the library collection needed to be strengthened, all members agreed that an appropriate gift would be a set of reference books. Further, they agreed that the set should cover the area of philosophy and religion.

Stewart, himself a librarian, corresponded with the Gardner-Webb librarian who, after consultation with the head of the religion department, recommended THE JEWISH ENCYCLOPEDIA, a 12-volume set containing a descriptive record of the history, religion, literature, and customs of the Jewish people.

Class members felt that the set would be particularly useful to students enrolled in the Old Testament course, a prerequisite for graduation. The set cost \$83, and none of the men was financially able to contribute a large amount. Consequently, the class sought the aid of other classes in the church.

Three months after the class members' visit to the campus, a check in the amount of \$83 was mailed to the librarian of Gardner-Webb. The reference set was ready for use by students when classes began in September, 1967.

Each volume of the set has an attractive bookplate on its inside front cover with the inscription: "Presented by Adult I Department, Hickory Grove Baptist Church." Since a majority of the classes in the department contributed to the fund, Solomon class members felt that recognition should be extended to the entire department rather than one class.

Emphasis on Missions

Like most Southern Baptist churches, Hickory Grove places major emphasis on support of foreign missions and less emphasis on Christian education. Although members of the Solomon class have no intention of deemphasizing foreign missions, they believe that Christian education is equally as important as foreign missions and resolved to express this belief in a tangible manner.

Further, they recognized the relationship between Christian education and foreign mission service. Statisti-

cally, this relationship is expressed in the fact that 86 percent of the 2,559 career missionaries appointed by the Foreign Mission Board of the Southern Baptist Convention during the period 1900-66 attended a Southern Baptist college or university for at least one year.

With few exceptions, the financial outlook for Baptist-related colleges in the Southern Baptist Convention is a dismal one for the foreseeable future. Members of the Solomon class at Hickory Grove Church are convinced that the outlook of Christian higher education will improve materially as more classes and departments in churches throughout the convention recognize its importance and give this cause more than lip service.



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What Is A Revival?

"Revive us again that Thy people may rejoice in Thee." (Psalm 85:6)

The word "revival" has suffered betrayal. In its long usage it has accumulated—as any word will do—various shades of meaning. Some seem to regard it as a conspiracy contrived by our denominational leaders to have something "going on." Others consider it — and have so condemned it — as an "opiate," which provides a means of escape from life's hard realities. Others look on it as an emergency measure, a kind of spare tire to be used when all others have blown out. Some of its alleged friends consider it the church's sole instrument for securing reservation in the Celestial City. And their name is legion who call it a "shot in the arm," as if God goes around injecting a spiritual Vitamin B12 for a temporary pick-up. Perhaps the easiest definition is that it is an accelerated week out of the year when church members meet daily — in an already overcrowded schedule — to audit the sayings of a high-powered spokesman of God.

In face of such accumulative misunderstanding a timely query is, "What is a real Revival?" A revival worth its salt is a rediscovery of the meaning of God in human experience. This includes genuine repentance of sin, vital faith in Christ, complete surrender to His Cross, renewed enthusiasm about His Kingdom, and a resistless urge to win others to His will and way for human life.

Now, such a revival does not begin with the other man. It *begins with you*. The last best hope of a wistful world lies in the willingness of the ones who are called by His name to humble themselves and pray, even as we sometimes sing, "Lord, send a revival, and let it begin in me!"

—JOHN RYBERG, Pastor
First Church, Smithfield

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MAYBE THE SIZE OF THE COLLECTION HAD BEEN A FALL-ING!



NOW WILL THE *PALLBEARERS* PLEASE COME FORTH TO TAKE UP THE OFFERING ?!

You Have Time Enough

Don't waste time. Those three words should be in the mind of every man during every day.

They should be repeated over and over in every pulpit, newspaper, public school, in every family group.

Only one thing we have — time. In time we live, and do our work.

And time we waste like spendthrifts, forgetting its value and our small supply of it.

Wasted time is a great desert, its presiding genius a silent, cold heartless sphinx of death. On the sands of that desert of wasted time are scattered the bones of failures and the footsteps that led nowhere.

Don't waste your time. Don't waste it in idleness; don't waste it in regretting the time already wasted; don't waste it in dissipation; don't waste it in resolutions a thousand times repeated, never to be carried out.

Don't waste your time. Use all of it. Sleep, work, rest, think.

Save part of the time of yesterday by saving part of the money earned yesterday. Money earned in days past is time of days past.

Save the time of tomorrow by planning to use it carefully, thoroughly, and systematically.

The best of us have already wasted time enough for the creating of a dozen reputations, for the doing of ten times as much work as we ever shall do.

Remember that however much time you may have wasted already, you have time enough left if you will use it.

The old man has no excuse for mourning chances that are gone forever. No chances are gone forever while life and time remain.

—ARTHUR BRISBANE

Spice Box

YOUTH — When you can be a high school track star during the day, but can't go to the malt shop a block away at night without the family car.

There must be something to incarnation, judging by the way some people come back to life when the quitting bell rings.

A man paid a psychologist \$50 to cure him of an inferiority complex — and later was fined \$25 and costs for talking back to a traffic cop.

Sports-car owner: "I'll take a half pint of gas and a teaspoon of oil, please."

Station attendant: "And shall I cough into the tires, sir?"

"Son," a father told his growing boy, "just remember one thing: I know a lot more about being young than you do about being old."

Before starting on a much needed diet, a tremendously overweight man bravely stepped on the kind of scales that stamps your weight on a card. The card read, "Come back in 10 minutes — alone."

A high school graduate applied for a job with a road construction company. One of the questions the boss asked him was, "Can you operate a steam shovel?"

"You can't catch me on that one," said the boy. "Nobody can shovel steam."



ARK-eology—"Surely he can't mean temperance applies to food, too!"

The Basic Laws of Life

By T. B. Maston

Professor of Ethics, Retired, Southwestern Seminary

I am convinced that all of life is governed by certain basic laws. Some of these laws are known; others are unknown.

By "basic laws" we mean laws that are written into the nature of man and into the nature of the world in which he lives. God, the creator of man and the world, is the source or the author of these laws.

The basic laws of life are not dependent upon a written formulation of them. Their validity rests in their very nature. Really, the validity of the statutes of any government or governmental agency ultimately depends on whether or not those statutes are grounded in and expressive of the basic laws of God.

These basic laws are as clearly evident in the area of health as anywhere else. Many of the laws of health are known to us. We also know that if we observe those laws, we will have good health. On the other hand, if we ignore or violate them, sickness or ill health will be the eventual result.

This means, among other things, that the penalty for the violation of the basic laws of life is not external to the laws but inherent in the laws. Sooner or later one must pay the price for any violation.

The laws of mental health are not as generally known as those for physical health. It seems clear, however, that they are just as surely operative in one area as in the other. Health of mind as well as of body follows from the observation of certain laws.

What is true of the health of the individual is also true of the health of society and of the institutions of society. Certain basic laws govern human relations, such as the relations of husband and wife, parents and children, employer and employee, and racial, cultural, and national groups.

Insofar as people conform to the laws governing human relations, there will be sound, happy, mutually satisfying relationships. In contrast, if these laws are violated consciously or unconsciously discord and unhappiness will be the result.

God who is the source of these basic laws is greater than those laws. The Creator has the power to control or set aside that which he has created.

It seems, however, that God, with rare exceptions, sees fit to let the basic laws of life operate. This means, among other things, that God is responsible for most that happens to us and to our world, only in the sense that he permits the laws of life or His laws to operate or function.

All of the preceding means that men should seek to know the basic laws of life and, once knowing them, they should conform to or cooperate with them. This is good common sense.

The God who created man knows what is best for man. His basic laws are not given to man primarily to restrict or to restrain him but to release him to creative freedom. It may seem paradoxical but creative freedom can become a reality only to the degree that we live within the restraining influence of the will of God as expressed by the basic laws of life.

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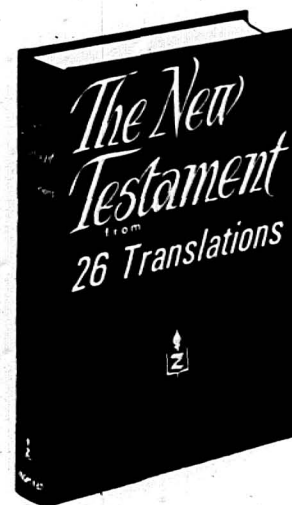
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A Patient's Prayer Is Answered

Your ministry of healing is a great blessing to those who are sick and in need. It helps save lives and restore to health many of our fellowmen who have no way of paying for essential treatment and care.

If you could see and talk with some of the patients who have benefited from the Mother's Day Offering, you would understand what your generosity has meant to them.

We would like to share with you the story of a 12-year-old boy who was a patient at the Hospital for three months. His leg was not growing properly and was always shorter than his right leg. The doctors said that his foot and knee were in a position which went through the bone where a steel frame

and each morning the doctor tightened two nuts to stretch the bone, making the leg grow longer.

One day the boy gave the chaplain a piece of paper on which he had written: "Some time ago, I prayed this prayer: 'Dear God, I am just a little boy. I know I'm not really worth very much. But I have just one thing that I would like to ask, please make my legs the same. Amen.' Now I am in the Baptist Hospital. I don't want to make something big about this, but I think it is a big miracle because right here at the Baptist Hospital, God answered my prayer."

This is one of many stories we could tell you. They are made possible because you give on Mother's Day.

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