

Biblical Recorder

NOVEMBER 28, 1964

Holy Bible

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Eloquent Expressions of Grace

"Giving thanks always for all things unto God . . ." Ephesians 5:20

Editor's Notebook

Critics of Foundations Should See These Children

The plucky youngsters continued to come in—some on crutches, some in braces, some in wheelchairs, some carried in their parents' arms. A blind teen-age girl was being led carefully by her devoted sister. It was the hour for the midweek clinic at Alfred I. DuPont Institute in Wilmington, Del. Although we had been at the clinic many times before, it seemed more meaningful this time, perhaps because of recent criticism we've heard of foundations and how "strings" are always attached to their gifts.

We wish these ill-advised critics could sit with us and watch this parade of children:

—The bright-eyed three-year-old girl born without a right forearm and with her left foot missing. She has a date with the skillful prosthetist from Philadelphia who will do his best to duplicate her missing limbs.

—The little two-year-old girl in braces being held lovingly by her young mother who is expecting another child soon.

—The seven-year-old Negro boy getting a new pair of expensive orthopedic shoes. Unfortunately, even this remarkable Institute can't do anything about his far below average I. Q.

—The sensitive teen-age girl so

concerned about her artificial leg being noticed. Thanks to the care she has received here over the years, it is hard for a stranger to tell the difference in her legs.

As we waited for Carol Ann's doctor to come, disturbing questions kept coming back: Why do some people feel as they do about foundations which are helping children like these to live a more normal life? Why do these critics speak sneeringly about "big money" and how evil it is? How in the world would some of these families get help if it weren't for foundations like the Alfred I. DuPont Foundation?

In our 10 years of coming here, there have been no strings attached. Nothing but kindness and consideration for the handicapped child are "attached." As we have come to appreciate the ministry of a hospital like this, we are convinced that a Biblical principle motivates work of this type although no pretense of Christian auspices is even hinted. It is found in Matthew 25:40: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

After all, this is the test and as Christians, we'd better be sure we are meeting it before engaging in harsh, unjustified criticism of those who are

using their money to support institutions of mercy and learning.

This trip wasn't too encouraging for us because of a confirmation of what we had suspected: Carol's prosthetic arm is simply not doing the job we had hoped it would. There was no way of knowing this until we tried. Now we will go soon to a famed center in Grand Rapids, Mich., which is doing some new and exciting experimental work in prosthetic limbs for children, including arms powered by pneumatic devices.

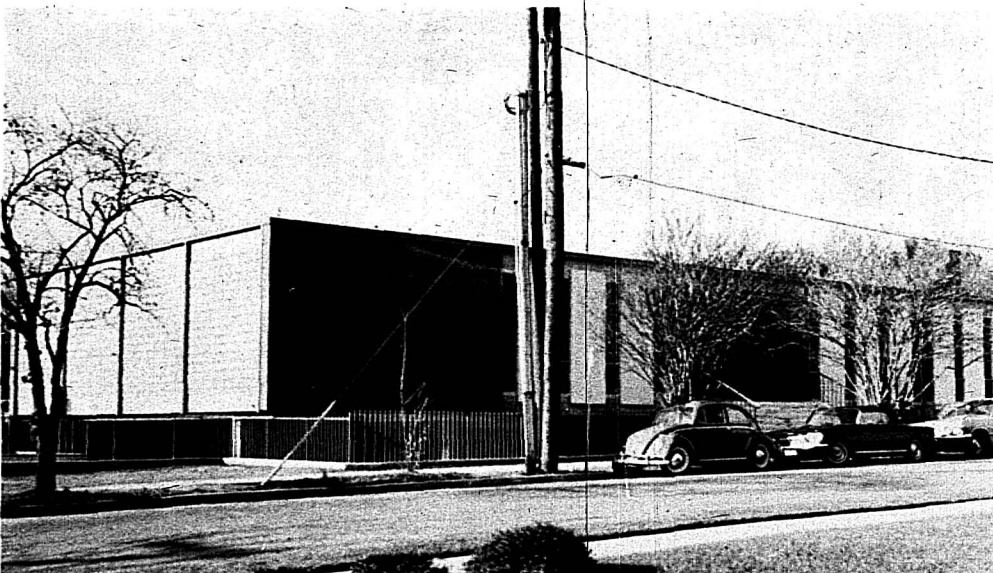
On a recent Sunday morning, New River Church, Jacksonville, had a visitor—nothing unusual for that thriving church, but Pastor B. M. Smith, Jr., tells why this lady was not an ordinary visitor. Her name was Mrs. Lila Padgett, member of the Sheldon Baptist Church, Seabrook, S. C. Her daughter, Mrs. Dennie Wilson, is a member at New River. On her way back home that afternoon, Mrs. Padgett was killed instantly in a head-on auto crash. Mr. Smith points out that "this could have been any other person from our last Sunday morning's service," adding that "we cannot stress strongly enough the brevity of life." How true this is.

BIBLICAL RECORDER

VOLUME 130

No. 47

COMPLETE—This new Baptist Student Center for North Carolina State will be dedicated Friday, Dec. 4, at 8 p.m. with open house following. Dr. E. W. Price, Jr., General Board president; Dr. William C. Smith, secretary of student work; and Carroll Parker, BSU president at State will take part in the service. Located at the corner of Hillsboro and Gardner streets, the Center cost \$173,000, not including furnishings.



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C. W. Bazemore, Circulation and Promotion
Roger Branch, News and Editorial

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BIBLICAL RECORDER

Pastors Keenly Aware of Crisis Facing Our Colleges

MORE THAN EVER, the cause of Christian higher education is on the hearts of our Baptist people in this state. This is reflected in a close study of church papers following the recent convention. Comments of pastors reveal a common theme: Our Baptist colleges must have better support if they are to survive.

Dr. Elroy Lamb of First Church, Albemarle, put it this way: "The need for greater financial support of these institutions is critical. The percentage of support they receive from the denomination is ridiculously low. . . . If we as a denomination will not support them adequately financially, then we should allow them a broader base of area to work in order to gain the needed and required financial stability."

A similar solution was advanced by **Anthony Gurganus**, pastor at Churchland in the Liberty Association: "The fact still stands that our colleges must have more money to do the job that is before them. The best way for us to help our colleges now is to increase our giving through the Cooperative Program. . . . I would like to strongly suggest that we begin now to make plans for a substantial increase in our Cooperative Program giving for next year. In this way, we can lend more support not only to our colleges, but to each object of our concern. . . ."

William T. Mills of Temple Church, Raleigh wrote: "If we as Christians would all give as we ought, then there would be enough money to carry on the work. If we don't give enough, then our leaders must decide the area in which we wish to be distinctive. This is the mountain they and we must climb."

Hamlet's pastor, **Ben F. Broadway**, said, "Our colleges are getting more and more in debt each year. One motion (at the convention) that took less than two minutes to vote upon gave the schools authority to borrow over \$2 million. Whether we like to admit it or not, money is important in the operation of a school."

The issues are by no means settled, **James R. Rowles, Jr.**, pastor at Penelope in Hickory, declared in his convention appraisal. "They cannot be until N. C. Baptist churches are better stewards of God's material blessings . . . N. C. Baptists should be proud of their state agencies. I know of no other state in which the Cooperative Program dollar is more wisely used. I hope we will continue to increase our Cooperative Program gifts."

And so the bulletins and church papers ran. Pastors realize that our colleges face a crisis far more serious than any other Baptist institution or agency—and this includes the foreign missions effort. Leaders at the Foreign Mission Board realize that if Christian colleges are not supported, the Board's work will be seriously handicapped all over the world. With replacements needed constantly for the 1,882 missionaries on the field and with an eventual goal of 5,000, Dr. Baker James Cauthen and his staff are aware of the strategic importance of our colleges in providing the undergraduate training for these young people. The \$23 million budget the Board has for next year may be more than enough if volunteers are not being prepared in sufficient numbers. That's how serious this crisis is.

Editorialettes: Breakthrough for Mississippi Baptists

MISSISSIPPI BAPTISTS are to be commended for adopting the racial resolution presented by Owen Cooper, a fine layman from Yazoo City. In Mississippi, it was best for an influential and well-to-do layman to present this resolution instead of an insecure pastor. "It is our conviction that the churches and Christians must lead the way in finding solutions to these problems," the resolution stated. Commenting on this significant breakthrough, *The Smithfield Herald* said: "The truly tremendous force behind the change—and this is what really makes the change inevitable—is man wrestling with his conscience and emerging from the tussle with purer concepts of justice and righteousness in human relations. When Mississippians in the churches wrestle with their consciences, profound change will come . . ."

* * * *

In a letter to *The Charlotte Observer*, Charles J. Hulin III, pastor at historic Cartledge Creek Church near Rockingham, sought to explain why the convention in Greensboro did not debate the Higher Education Facilities Act. "We had been informed on this matter in our state paper, the BIBLICAL RECORDER, and discussed it through the mails, that we need not debate the issue but rather vote." We appreciate this word

from Mr. Hulin and also similar remarks made at Greensboro before the vote was taken. This is one of the many responsibilities of a Baptist state paper: Informing its constituency on vital issues and letting them air their differences in print. This we tried to do as fairly as we knew how.

* * * *

J. Lester Lane, interim pastor at Oxford, spoke the sentiments of many people when he wrote in *Oxford Forecaster* his appraisal of the Greensboro convention: "There were several times of high tension when the convention might have acted unwisely had it not been for the wise counsel of our General Secretary-Treasurer, Dr. W. Perry Crouch. We all came away feeling that he is truly the right man in the right place."

* * * *

The Baptist Clarion, an ultra-conservative paper founded by Dr. M. E. Ramay of Edmond Okla., during the Elliott controversy at Midwestern Seminary, has folded up after 2½ years. A chief contributor in recent issues has been Woodrow W. Robbins of High Point who has had a series of articles. The discontinuance of this paper points up once again the necessity for a religious paper these days to have dependable support other than that which comes from advertising and circulation.



GRAHAM HONORED — Shown at Citation Dinner are, left to right, Billy Graham, Dr. J. Manning Potts, Methodist Bishop Paul N. Garber, Dr. Norman Vincent Peale, and Governor-elect Dan K. Moore.

Dr. Peale Lauds Evangelist

Over 600 Present as Billy Graham Gets Upper Room Citation at Raleigh Dinner

By C. W. Bazemore

More than 600 church leaders from several states converged on Raleigh Wednesday evening, Nov. 18, to see Billy Graham receive the Upper Room Citation for outstanding contribution to world Christian fellowship. The event was held at Sir Walter Hotel.

Telegrams and letters from over the world came in, expressing congratulations and appreciation for North Carolina's Baptist preacher-evangelist who has taken the Gospel to every continent and to many islands of the seas, and has preached to more persons face to face than anyone else in all history.

High-ranking military chaplains came—several dozen. Governor-elect Dan Moore and many other notables were present for greetings. The award was presented by Dr. J. Manning Potts, editor of the *Upper Room*, world-wide devotional manual published in 36 languages and circulating more than 361 million copies bi-monthly. Dr. Graham and Dr. Norman Vincent Peale each brought messages. George Beverly Shea came also for special music, accompanied by Tedd Smith.

In accepting the citation, Dr. Graham said he "he was absolutely overwhelmed at the news that I was to be so honored by the Upper Room's annual recognition . . . and I accept this award here tonight, that some day I may present it to my Lord and Saviour. I am making public here tonight, my personal, complete rededication to three great aims: (1.) I rededicate my life and strength to the preaching of the Gospel, afresh and anew—it is the

force that changes men's hearts, and thus it changes the world. (2.) I rededicate myself to the rebuilding of the church . . . it is the body of Christ, the great, God-given organization on this earth to build His kingdom. (3.) I rededicate myself to the improvement of moral and social conditions in America. Our fearful moral and social problems are to be met by the simple acceptance and application of the Gospel of Jesus, because our greatest problems are basically spiritual."

Dr. Peale spoke warmly of Dr. Graham, saying, "Here stands a North Carolina country boy so used by the Lord and so endowed with utter, absolute dedication and humility, that he can stand before kings and queens and not lose the common touch. Billy Graham is a man with God's message for this troubled day of many problems . . . Problems? Yes, there are problems everywhere, and the more problems you have, the more alive you are. This is a time of dynamic change, and change is the structure of the universe," he continued.

Newfound Assn. Pastor Dies

Robert B. Vaughn, 68, of Route 1, Alexander, pastor of the Caney Fork Church in the Newfound Association, died Nov. 18 in an Asheville hospital after a brief illness. He was a former moderator of the Newfound Association. Funeral services were held Nov. 20 at Cedar Hill Church and burial was in the Ball Cemetery. He is survived by his wife, five sons, two daughters, two sisters and 10 grandchildren.

Changes

Virginia Pastor to Rural Hall Church

Hammett Nolden Riner, Jr. of Haynesville, Va., has been called by Rural Hall Church and will begin his new work Dec. 1. He succeeds Douglas Pruden who resigned last June after serving for 3½ years. Mr. Pruden is now a chaplain at Wall-Glade-Hill Funeral Chapel in Winston-Salem. Mr. Riner is at present pastor of Totuskey Church near Warsaw, Va. He attended Mississippi College and graduated from the University of Richmond and Southeastern Seminary. . . .

Ned L. Mathews, pastor of Fairview Church, Hillsboro, has accepted a call to Fellowship Church, Durham, and will preach his first sermon there Dec. 13. . . . Floid B. Schneider is new pastor of Wilson's Mills, Johnston Association. . . . Clyde Kerley is now serving Bethel Hill, Beulah Association. . . .

Camp Creek Church, Green River Association, has called as pastor Jim Jones, social service director of Alexander Schools, Inc. . . . Westside Church, Red Springs, has called Edward L. Bracy from the pastorate of Salem Church, Bennettsville, S. C. A native of Petersburg, Va., he is a graduate of University of Richmond and Southeastern Seminary. He will assume pulpit duties Dec. 20. . . . D. O. Ponder has resigned as pastor of Cove City and Trenton churches, Atlantic Association.

The church in New Orleans, La., to which Kenneth R. Lawson has been called is Downman Road Church. This information was not available when notice of his change came to the RECORDER. He preached his final sermon at Merrimon Avenue Church, Asheville, Nov. 22. He is a past president of Buncombe Association Pastors' Conference. . . . Sessions Polk is new pastor at Lee's Chapel, Johnston Association. . . . Stacy Wells, formerly pastor at Mt. Holly Church, is now serving Silver Lake, both in Wilmington Association.

David Chatham has resigned at Sunny Grove Church, Blue Ridge Association. . . . Dean Simpson is now serving Moravian Falls Mission, Brushy Mountain Association. . . . Paul M. Shipman is the new pastor of Fieldcrest Mission, Durham, where he has been interim pastor since August. . . . Dwight M. Holden is the new minister of music and education at East Church, Belmont, coming to this work from the same duties at Calvary Church, Canton.

IN MEMORIAM

Be it resolved that we, the board of deacons and the Wake Forest Baptist Church, express our grief and deepest sympathy at the passing of our beloved member, Mrs. James Russell Wiggins. We further express our gratitude and appreciation for her beautiful life, for her faithful service, for her work and accomplishments, and for her loving spirit which will continue to surround us and to inspire us to higher achievements.

(Written by Mrs. George W. Hooks, adopted by the Board of Deacons and by the membership of the Wake Forest Baptist Church.)

Ky. Debates Alien Immersion

LOUISVILLE (BP)—The 1964 session of the Kentucky Baptist Convention here voted to "affectionately advise our affiliating churches to refrain from receiving any immersion" performed except those under "authority of a regularly organized Baptist church."

The action is advisory only, rather than binding, on churches. The convention reportedly has never made this a test of fellowship, and a move which might have made it a test of fellowship was defeated by a narrow margin.

The action of the convention was prompted by word that some churches were receiving people into membership, by transfer of churches, from other denominations without rebaptizing them. The issue on alien immersion, as it is known, had become tense locally among churches in Lexington, Ky., earlier.

The *Western Recorder*, convention weekly publication here, commented editorially that the votes in the convention session show a number of churches and even more pastors are departing from the historic position that many Baptists have held on alien immersion.

The Kentucky convention culminated three years of indecision over the question of federal aid to its institutions by asking them not to receive or solicit grants from the government. The convention also said it would make every effort possible to borrow money for its institutions from non-governmental sources.

A committee of 15 will be appointed by the convention president to work with the Christian education committee of the convention. Together, they will devise a means of securing enough loans from non-governmental sources to meet the immediate capital needs of Kentucky Baptist institutions.

Seventy per cent of churches in the state answering a survey said they open their membership to people "on a New Testament basis of faith in Christ" regardless of their race. Seventeen per cent said membership is open only to whites. Five per cent said membership excluded Negroes, but not other races.

Seven per cent of the churches report no official policy on receiving

members and 1 per cent said the church position was "indefinite." The survey was carried out during the past year by the convention's public affairs committee. It was responded to by 15 per cent of the 2,200 churches queried.

The convention's three hospitals, six schools and three children's homes said they are open to all races. This does not mean every state Baptist institution now has Negroes, however, but "in some instances the practice had not adequately caught up with the official policy."

Although the number of churches responding was small, it was believed to be a representative group since replies came from 65 of the 83 district associations of churches in Kentucky. The 15 per cent responding make up one-fourth of the total Baptist church membership in the state.

N. C. Baptist Chorale Slates European Tour

Places are still open in the North Carolina Baptist Chorale for its sacred concert tour of Europe April 19-May 17, 1965, according to Joseph O. Stroud, state music secretary.

The tour will include Portugal, Spain, Italy, Switzerland, France, and England. The group will sing in the principal cities of these countries, including London and Oxford in England, and lead the music for a week's preaching mission in Paris. H. Max Smith of Southeastern Seminary will be the organist.

Jr. John D. Hughey, secretary for Europe and the Middle East with the Foreign Mission Board, is assisting in arranging the itinerary along with missionaries in the countries included. The tour is designed to bear a Christian witness through sacred music, to provide opportunity to observe Southern Baptist mission work and to offer fel-

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DIRECTOR OF ADMISSIONS
Louisburg College Louisburg, N. C.

Billy Graham To Speak at Gardner-Webb

Evangelist Billy Graham will be the principal speaker at a March 21 convocation on Gardner-Webb's campus, an event that will begin the school's

Baptist Names In the News

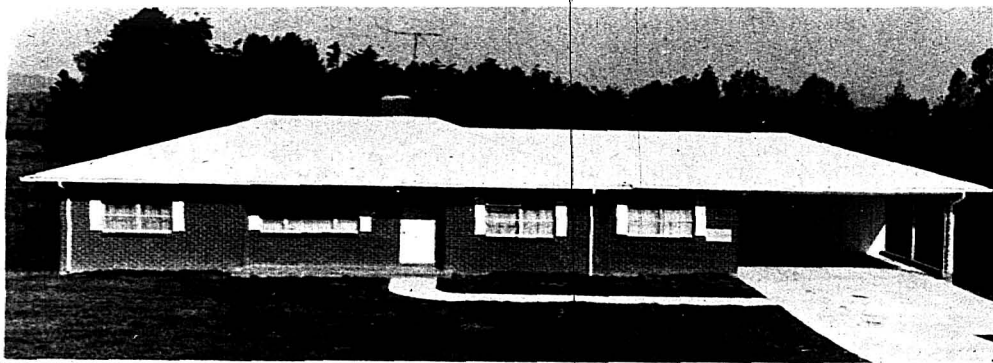
drive for expanded and improved facilities. Three buildings compose the initial goal—a \$250,000 chapel-religious activities center, a \$350,000 student center-cafeteria, a \$175,000 men's dormitory, and \$25,000 for conversion of the O. Max Gardner Building into a fine arts center. The remaining \$325,000 of the \$1,125,000 challenge goal would be used for a \$175,000 classroom building, a \$50,000 athletic stadium, and \$10,000 toward a goal of \$3 million in endowment. . . .

Dr. John A. Hamrick, pastor of First Church, Charleston, S. C., since 1940, has been named president of the new Baptist College of Charleston. The college will begin operation next September. Dr. Hamrick had not sought the position but his selection by the college's board of trustees was no surprise. . . .

Dr. John L. Hill, 86, editor of books and other publications for the Sunday School Board from 1923 to 1950, died Nov. 15 in Nashville after a long illness. Burial was in Williamstown, Ky., his native state. A noted author, teacher and editor, he was widely-known for his Sunday school lessons over WSM radio for more than 25 years. He served as president of the Tennessee Baptist Foundation and president of the board of trustees of the Tennessee Baptist Children's Homes. His wife died in 1959. . . .

lowship with Baptists in Europe.

Any choir member, minister of music, choir director or singing pastor is eligible for consideration. Each person will be responsible for his expenses which will be \$1,150. This price includes all hotels, meals, tips, sightseeing tours, and tickets to special events. To date 16 persons have been enlisted, and approximately that many more may take part. Those interested should write immediately to Mr. Stroud at the Baptist Building.



ZION HILL CHURCH in the South Mountain Association recently completed this \$23,000 parsonage for its pastor, J. Garland Early. This is the first parsonage the church has ever owned and it is paid for with the exception of a few hundred dollars. A generous gift of \$10,000 from Max Ramsey substantially aided the building program. This is the second parsonage Mr. Early has led a church in the South Mountain Association to build, the other one being at Wilkies Grove. The residence has three bedrooms, three baths, a full basement, a combination family and dining room, a kitchen, a study, utility room and a carport. The basement can be converted into living quarters if necessary.

Other States

Oklahoma Gives OBU Vote of Confidence

TULSA, OKLA. (BP)—Oklahoma Baptists have reaffirmed their commitment to the principle of separation of church and state and given a vote of confidence to the administration of Oklahoma Baptist University.

A resolution passed by the 1964 Baptist General Convention of Oklahoma specified that the principle of separation of church and state be applied in such matters as: (1) opposing any alteration of the first amendment, (2) instructing all convention agencies and institutions to refuse any federal funds that could in any way be construed as grants or subsidies, and (3) admonishing local churches and associations to refuse materials or services that represent tax dollars.

The group also voted to resist ecumenical involvement, but at the same time to urge church members to involve themselves in community, state and national efforts for moral improvement and social betterment.

The group also voted to express "confidence in the trustees and administration of Oklahoma Baptist University in their sincere efforts to handle with discretion and propriety the many delicate problems confronting them."

The expression of confidence, passed in a close vote, was made in the form of a substitute motion placed before the convention after an Oklahoma City pastor proposed a statement of

principles to the administration and trustees of the college.

Analysis of Beliefs

In the proposal, which never was voted upon because of the substitute motion, the minister called for a "thorough analysis of the prevalent doctrinal beliefs of the faculty," asked that faculty members be required to subscribe to the Southern Baptist statement of faith and belong to a Southern Baptist church. It also asked for better screening of prospective faculty members.

In an address to the convention earlier, James R. Scales, Shawnee, the college's president, said, "Christian education has too many apologies, and I am tired of apologies for excellence."

"OBU has produced more Southern Baptist foreign missionaries now under appointment than any other college," Scales pointed out.

"I think OBU is going to stay in the mainstream of international concern," he said. He also pointed out the "absolute necessity of the brightest young people moving into the area of foreign service."

"Foreign missions has always brought out the best side of Southern Baptist," Scales said. "When we have had internal denominational strife, we have healed the fellowship through foreign missions."

E. J. Hines

New River Names Its First Missions Supt.

E. J. Hines, pastor at Calvary Church, Jacksonville, since March, 1960, has been named the first superintendent of missions in the New River Association. He will begin his new work Jan. 1.

Mr. Hines is a lifetime resident of Onslow County, his early years being spent in the Holly Ridge community. He is a graduate of Wilmington College, East Carolina College and Southeastern Seminary. His wife is the former Ann Gibson whose father, M. E. Gibson, was pastor of the Providence Church, Holly Ridge, for six years.

Before coming to Calvary, Mr. Hines helped establish Surf City Church, Topsail Island, and served it for three years. During this time the church erected its first building. In the New River Association, Mr. Hines has been on the missions committee and for the past year served as president of the Pastors Conference.

The missions program outlined by the New River Association is designed "to strengthen the churches by creating a greater unity of purpose in the total missionary program, to provide a definite ministry for the single military personnel in the Jacksonville area, to provide a ministry which will better relate all military people to the churches and to provide a definite and positive ministry to the Japanese and other language groups in the area." Plans are being made to engage a Japanese couple to help in a program directed to the Japanese-speaking people. The work of this couple would be divided between the New River and New South River Associations.

College Park Church, Charlotte, recently refurbished the sanctuary with carpet, pews and pulpit furniture. The purchase of two acres of land paves the way for the start of a new parsonage for the Clifford Honeycutts the first of next year. Two men, Mike Homich and Earl Helms, were ordained to the ministry from the membership recently.

Balfour Mission in Randolph Association has been organized as a church and has taken the name of **Forest Park Church**. John I. Kizer is pastor. It is located at Route 2, Randleman.

Readers Write More About Greensboro Convention

SOME UNANSWERED QUESTIONS

TO THE EDITOR:

In recent conventions of our Southern Baptist people—both state and nationwide—it appears that we come away with more unanswered questions and unresolved problems than solutions. These questions continue to haunt us and to demand more adequate answers. Each convention seems to become a Pandora's box from which our problems multiply.

Are we caught in the squeeze play of trying to solve our differences with cold intellectual logic on the one hand and heated emotional fervor on the other? Is there not a better alternative to be found in the warmth of intelligent, Christ-like love and good will?

Do recent years find us embroiled in negative responses that blind us to positive decisions and actions? Granted that there are honest differences of conviction with regard to Christian colleges, their operation and their support, but have we reckoned with the hard facts of the high cost of college operations? As we continue to say "no" to proposal after proposal for the solution of the financial crises of our colleges, what are we saying in a positive way? Are we telling them to "Make brick without straw?" Are we telling them to cut back their programs to second, third, or fourth rate institutions? Are we telling them to price their tuition rates out of reach of our young people and their families? Or are we really saying in a veiled way, "Let's get out of the business of church-related colleges"?

Naturally, the Federal aid proposal falls on questioning minds with our Baptist people. Yet what about our consistency? If it is wrong for our colleges to accept Federal Aid "for services rendered," what about our Medical School, our Baptist Hospital, the Aid to Dependent children and other government aid funds in our Children's Homes? If we are consistent on the total separation of Church and State principle, would we not remove government paid chaplains from our Armed Forces and relinquish the privilege of tax exemptions for our gifts to the churches? These are extremes to which I do not believe any of us want to go. Yet, what about our consistency? Are these issues not all wrapped up in the same package?

As the recent Baptist State Convention ended at Greensboro, have we left our seven Baptist colleges suspended in mid-air with no positive approaches to their problems from the Convention? Whither do we go from here?

—A. DOUGLAS ALDRICH, pastor
First Church, Gastonia

ANSWERING, ASKING QUESTIONS

TO THE EDITOR:

The frustrations growing out of the actions of our state convention related to the colleges find full force in Wake Forest College. The people of our churches are not in position to understand the reactions. They ask, "Why couldn't Wake Forest take the decrees of the convention like the other colleges? Why the wild and spirited demonstrations on Wake Forest campus? To what

degree is President Tribble responsible for what is taking place? Could he have controlled these demonstrations?" Those are perfectly good questions and many people are asking them.

In discussing these matters, I do not want to put myself in the position of justifying foolish and intemperate action on part of the students or anybody else. However, we Baptists are obligated to at least try to understand why people react to us as they do. Encouraged by the Baptist State Convention, Wake Forest is working toward becoming a university. Our Convention has endorsed this. The trustees, the administration, the faculty and the student body have built up great expectations toward the development of such a university. Baptist colleges not only in the state but in adjoining states keep urging and pushing for this to be done. They desperately need professors with higher degrees in order to qualify scholastically in their various associations of colleges. The competition for teachers is tremendous, and Wake Forest as a university would greatly relieve this demand, particularly in our Baptist schools.

The actions of the convention, frankly, will make little difference to Mars Hill or Gardner-Webb and the other colleges. Some of them likely would not have soon availed themselves of the trustee privileges. However, in the case of Wake Forest it is a different matter. The need for a broadening of the trustee base was much more demanding in attaining university status. Right or wrong the people at Wake Forest have thought that it was a prerequisite for them in becoming a university. Besides the other things involved, they have been convinced that it would open channels for greatly needed funds. A university is a very expensive institution. The demand for faculty is much larger since the classes are much smaller. The need for every kind of physical equipment is greatly enlarged. It is about as definite as it can be that North Carolina Baptists cannot finance such a university without assistance from many sources.

However you voted on the trustee proposal at the convention, it should not be too difficult to understand the sharp reactions at Wake Forest, regardless of how regrettable they may be. Any person who supposes that President Tribble or any other living person could have controlled the situation is being unrealistic indeed. The hopes and dreams of hundreds of students seemed at the moment to be dashed needlessly to the ground. Added to this is always the reactionary element in any student body that is ever looking for an occasion to do intemperate things.

Now where are we? Are the issues clear? Everybody is aware that the matter of receiving federal grants greatly clouded the issue. It is easy out of hind-sight to say that this matter should never have been considered at the same convention with the trustee proposal. Hundreds of people came to vote against receiving grants—as I did. They had gotten so wrought up about the matter that they would have not listened to the Apostle Paul if he said a word in favor of the colleges. So we all are left with

Policy on Letters

(Once again, the RECORDER explains its policy on letters. First of all, letters should be as brief as possible, dealing with issues, not personalities. The RECORDER reserves the right to condense, edit or reject letters, the latter decision being made only under unusual circumstances.)

depressed feeling of frustration. All the convention has said is "No." The leaders of the opposition are now burdened with the obligation to come up with an alternative. What shall it be? Is it that we have changed our mind about Wake Forest becoming a university? Is it that we are unwilling to do the things that would make this possible? Is it that the day is approaching when a self-perpetuating board of trustees will be set up at Wake Forest, and the Baptist funds that are directed there now will be distributed among the other six colleges? At least to me, one thing is certain—if Wake Forest is to become a university and continue in Baptist hands, that we cannot abide by the same rules in package fashion for all of our schools. We must think on a university basis. Can we North Carolina Baptists do that? I wish I knew.

—NANE STARNES, pastor
West Asheville Church

HELP WANTED

TO THE EDITOR:

Being a Baptist ministerial student in one of our Baptist schools, I was very much disturbed by the action which I witnessed in Greensboro on Wednesday morning, Nov. 11. It was disturbing that both proposals on Christian education from our General Board were defeated, but more disturbing was the fact that no alternatives were brought forward by the "minority group" to fill the void left by the refusal to accept the General Board's report.

If we students, church-related and lay alike, are to equip ourselves now for the tasks of the future into which we are called, we must have Christian institutions to help us put this call into its Christian perspective.

North Carolina Baptist students all over this convention are vitally concerned with the future of Baptist higher education in North Carolina. In fact we were so concerned that, at the Student Convention in High Point, we passed a resolution which asked the Baptists of this state to seriously consider accepting the General Board's recommendation on the Higher Education Facilities Act of 1963.

Now that both proposals are lost, as a student I would like to issue a challenge to conscientious Baptists in all areas of Convention life to unite for support of Christian education in order that some of our schools will not find it necessary to remain unaccredited, or even deem it necessary to close its doors, and in so doing extinguish the flame of education in its Christian perspective.

—DAN WHITE, Student
Campbell College



GRATEFUL—Dr. R. C. Foster, left, and Dr. Perry Crouch congratulate O. H. Baldwin of Whiteville, on his family's quarter-million dollar gift to Campbell College, which was announced Monday, Nov. 16. Mr. Baldwin was honored in Buies Creek that afternoon, when a men's dormitory was named for him and his family. Dr. Foster, then pastor of the First Church of Whiteville, accompanied Mr. Baldwin on his first visit to the college in 1960. He now serves New Friendship Church, Winston-Salem.

O. H. Baldwin, Campbell Benefactor, Honored

Columbus County Day at Campbell College brought some 300 people from that area to the campus to participate in the naming of a men's dormitory for a leading citizen of that county.

Honored in the ceremony was Orrin Hampton Baldwin from near Whiteville, his late wife, Lizzie Worley Baldwin; his deceased son, Orrin Luther Baldwin; and his sister, Delphia.

Roy Williford, Clarkton, a Waccamaw Bank officer, spoke for the family in making the presentation and reported that the total gift of estates for eventual use by Campbell is valued at a quarter of a million dollars or more. It is the largest single contribution to Campbell since the gift of the D. Rich

estate of a similar amount 40 years ago.

Spokesman for the State Convention in accepting the memorial gift was Dr. W. Perry Crouch, general secretary-treasurer.

Others who took part in the program were Sam Lamb, Mr. Baldwin's pastor at Mt. Zion Church; James H. Johnson, pastor of Tabor City Church; Dr. R. C. Foster, recent pastor of Whiteville Church and Baldwin family friend; President Leslie Campbell, and Jack Hooks, Whiteville attorney, who spoke for Columbus County. The 80 young people of the Columbus County Band, directed by R. A. Bond, provided music.

Master Preacher: Jesse B. Weatherspoon

Jesse Burton Weatherspoon, who died in Raleigh at the age of 78, was one of Durham County's most distinguished sons. He chose the ministry for his career and earned a national reputation both in the pulpit and in the classroom, in which his career alternated.

Dr. Weatherspoon achieved his greatest distinction as professor of homiletics in the Southern Baptist Theological Seminary, Louisville, Ky., for 30 years, 1929-59. But he kept close ties with North Carolina, where he earlier had been pastor of the Baptist Church at Oxford and the First Baptist Church of Winston-Salem; and when he retired from the Louisville post, he returned to North Carolina to make his home.

Since he was a teacher of preaching, one would expect him to be a master preacher, and indeed he was. His sermons were effective in inspiring and instructing the listener, who came from them feeling blessed and enriched. It was ever Dr. Weatherspoon's aim to proclaim the story of a Savior's love and redeeming power in a way to transform and motivate the lives of his hearers today. Dr. Weatherspoon's own life and preaching brought blessing to many; and through the thousands of ministers whom he taught to preach his influence has spread around the world, and none can number the individuals and the generations to which it will extend.

—Durham Morning Herald

Southeastern's Choirs To Sing Work Lost 250 Years

The *Magnificat*, a musical composition lost to the world over 250 years ago, will be introduced in this area by Southeastern Seminary's choirs in concert Tuesday, Dec. 1, at 8 p.m.

Manuscripts for the Giovanni Pergolesi composition were discovered recently in Florence and were edited and published this summer by Virginia Stroh and Burdyl Red.

In addition to the *Magnificat*, a group of carols and spirituals of the Christmas season will be sung at the annual Christmas program. Dr. Ben. S. Johnson will direct the concert with H. Max Smith as organist.

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Worldwide Partnership with God

(From a leaflet entitled "And Then What Happens" by Mrs. Robert Fling, president of Woman's Missionary Union, SBC.)

At least 95 per cent of those who have never heard the gospel live outside our homeland. Jesus was specific when he said, "The field is the world." There is not a place on earth that is not our concern, nor a person in this world who is not our responsibility. Deeply committed to home missions, personally involved in community missions, we must ever keep the sweeping task of world missions in proper perspective.

The most sharply defined mission fields are overseas. The primary reason involves neither distance nor difficulties. It is a matter of proportions: There are simply more people out there who are lost. It is also a matter of delay: There are fewer people to tell the story. Although Southern Baptists can rejoice in having approximately 1,900 foreign missionaries, the ratio of our witness is still one missionary to one million unsaved.

Milling, miserable mankind cannot wait long for a postponed gospel. There is more need this Christmas for our Lottie Moon Offering for Foreign Missions than there was last year. There is more reason to increase mission percentages through the Cooperative Program than there was a year ago. There are more people without hope than at any time in history.

With every tick of the clock, three new babies are born somewhere in the world . . . in African mud huts, in Arab refugee camps, in houseboats on Thai canals, in Hong Kong's hovels. Tragically, the population is increasing most rapidly in those countries that can least afford to feed more mouths. In India, where Southern Baptists are represented by one missionary couple, the population increase every year equals the total population of Texas! Yet the pet dog of an American family may eat better food, and more of it, than the average laborer in India who lives on a subsistence diet.

If we were to join the less fortunate half of the world's population, our next meal would be a small bowl of rice and an inch-square piece of fish. But not immediately. The next meal would be day after tomorrow.

WEEK OF PRAYER FOR FOREIGN MISSIONS

December 6-13

Lottie Moon Christmas Offering
North Carolina's Goal: \$1,000,000

The corrosion of luxury and the erosion of our concern are beginning to show. The perversity of ignoring lost men, of laying up treasures and building bigger barns (or homes or churches) is condemned by God, whether on the part of individuals or congregations. This is "the age of the shrug," when the devil's strategy is to whittle our mission concern into insignificant splinters.

As Christ's birthday approaches, Satan takes fiendish delight in getting church members preoccupied with Christmas socials and childish gift exchanging to the sad neglect of the Great Commission. However, for those who will, something of the spiritual significance of the season can be captured in the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering.

The humblest Christian is forever ennobled by obedience and can rejoice in worldwide partnership with God.

We dare not speak of the need for an accelerated foreign mission program without urging a deepened concern in our own churches. Let us raise percentages for missions through the Cooperative Program. Let us press the needs and pray God to call our choice young people. Let us set worthy goals for the Lottie Moon Offering.

The greatest gift of all this Christmas has no tinsel wrap, no silken bow. Let us give *ourselves* in sincere prayer, in Jesus' name and for his sake.

6 CHURCH BONDS per cent interest

Interest beginning November 1st

SECOND BAPTIST CHURCH
DUNN, N. C.

Rev. Oliver J. Murphy, Pastor
Dunn, N. C.

Workshop for Junior, Int., YP Leaders Set

A state-wide workshop for leaders of Juniors, Intermediates, and Young People will be held at the First Church, Greensboro, Jan. 11-12, 1965.

The purpose of the workshop is to help leaders understand the age groups with which they work, and to help them develop toward Christian maturity.

Major messages will be brought by Dr. and Mrs. W. Perry Crouch and Mrs. James P. Morgan, all of Raleigh. Leon Mitchell of the Church Recreation Service of the Sunday School Board will be present to confer about church recreational activities.

The Sunday School Board will be presented by Miss Margaret Sharp, Dr. Roger Skelton, and Carlton Carter of the Training Union Department; and Mancil Ezell, Joseph Haynes, and Franklin Farmer of the Sunday School Department. Miss Shirley Robertson, director of Junior and Intermediate Sunday School Work for the Virginia State Convention will also lead a conference.

The Sunday School and Training Union Departments of the Baptist State Convention are jointly sponsoring the workshop.

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CHAIRMAN of the Convention Social Services Committee, Jerry Niswonger, is shown presenting the committee report during the Wednesday morning session. He also introduced representatives of the social service agencies to elaborate on the report.

Convention Approves "Tithe Now" Program

GREENSBORO—Convention messengers voiced approval of the "Tithe Now" Campaign for North Carolina on Wednesday.

The General Board had recommended participation in this South-wide program for enlisting two million tithers between April 1, 1965, and March 31, 1966.

The goal for North Carolina was set at 237,000. This is double the number of tithers now on record.

Extensive plans for leading associations and churches to set challenging goals are now under way by the Division of Stewardship Promotion. Dec. 1 through March 31, 1965, will be preparation period. No effort will be spared to encourage every church and association to participate, Ottis J. Hagler, director of the Division of Stewardship Promotion, says.

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Ten-Point Program Considered

WMU, Brotherhood Plan Cooperative Work

GREENSBORO—Executive leadership of the state WMU and Brotherhood conventions met here Monday, Nov. 9, to consider a 10-point program of cooperation.

Led by Clyde Davis, state Brotherhood secretary, and Miriam Robinson, state WMU secretary, the group included both the elected state leaders of the respective organizations and the personnel of the state offices.

The 10-point program of cooperation considered included:

1. Possible cooperation of the Brotherhood with the WMU in the WMU's successful and expanding literacy ministry.

2. Consideration of joint prayer fellowships and prayer groups for missions.

3. Cooperation at the planning stage for mission studies.

4. Cooperation in stewardship promotion, with possible emphasis on both the "Tithe Now" program and the manpower survey.

5. Possible joint areas of cooperation in the Brotherhood's prison ministry.

6. Exploration of the possibilities of home-centered work with the youth organizations of both groups.

7. Evangelistic visitation.

8. Possible adoption of the slogan: "Missions Is A Family Affair."

9. Exploration of lines of communication to coordinate the areas of cooperation.

10. Summarizing work in the above fields.

Campbell, Wingate Get Sears-Roebuck Grants

The Sears-Roebuck Foundation has presented unrestricted grants of \$1,500 and \$1,000 to Campbell and Wingate colleges respectively.

The gifts are part of a \$700,000 total being distributed to more than 600 colleges and universities throughout the nation by the foundation under a new program to aid privately supported schools. Purpose of the program is systematically to help institutions of higher learning meet their financial needs. Grants to North Carolina schools total \$18,500.

In addition to its new grant program, the foundation during the current year will spend approximately \$650,000 for a variety of scholarships and other types of education programs.



SEMINARY EXTENSION workers at convention exhibit shows Emmett Parker, director of the extension work in the Wilmington area; Pastor Paul Nix of Blue Creek Church, worker in the New River area; Cline Borders, Lawndale; and Fred Lunsford, of Murphy, extension workers in the upper Piedmont and western areas of the state.

What Baptists and Colleges Need: Understanding

The aftermath of the rejection of the college trustee and federal aid proposals by the Baptist State Convention can prove truly damaging to relations between the convention and the colleges, especially Wake Forest. What is needed are neither student demonstrations against the convention nor a revival of attempts to oust President Harold W. Tribble. What is needed is an intensive effort to unify the Baptists of North Carolina in support of the institutions they have founded and sponsor.

An explanation of why the convention refused to authorize the colleges to receive federal funds for building construction under the Higher Education Facilities Act of 1963 is not hard to find. Use of public funds for church-related institutions runs counter to a cardinal tenet and firmly ingrained principle among Baptists, separation of church and state.

Whether the other proposal, to allow 25 percent of the trustees of the institutions to be non-Baptists and non-North Carolinians, would have succeeded if it had not been linked with the federal aid proposal is a matter of conjecture. A comparison of the vote in Wilmington last year and in Greensboro confirms the observation that, with some exceptions, the Tarheel Piedmont provides a less favorable climate for the trustee change than the East.

The issue now, though, is for representatives of the convention and the colleges to work out plans to get more support for the colleges. Before this can be done, the colleges with the full cooperation of the convention must convince the Baptist constituency of their Christian Commitment, to provide sound education within the Christian context, and of the high priority which must be given to education for the growth and progress of the denomination. There must be a closer identification of the colleges and the churches and a greater spirit of interdependence.

Instead of divisive agitation, personal attacks, biting criticism, North Carolina Baptists and their colleges need a better understanding of the needs and wishes of each other and a willingness to work harmoniously to achieve them in the best way and in a cooperative spirit. Some bending on the part of representatives of both

points of view may be necessary; but it can be done without compromising principle. And the fruits of closer cooperation and better understanding would justify the effort.

—*Durham Morning Herald*

"One Way or Another"

Wake Forest College, despite the latest anti-education posture of the Baptist State Convention, is resolutely facing the future and drawing courage from the past.

This is in the finest Wake Forest tradition.

Anyone familiar with the history of this vital Baptist institution knows that it has managed to thrive and grow on adversity.

For 130 years Wake Forest has led a life of not-so-quiet desperation. The negative attitude toward higher education which dominated the Greensboro convention was not so different from that which almost succeeded in aborting the birth of the college under the guidance of Samuel Wait.

And it might just as well have been Samuel Wait as President Harold W. Tribble proclaiming in the midst of defeat: "One way or another we shall move out into the future."

Wake Forest's difficulties with the convention seem to stem mainly from an unfortunate and abiding misunderstanding of what higher education is all about. This misunderstanding, of course, is by no means confined to one denomination. It finds broad expression in demands that denominational schools must be first and foremost instruments of religious indoctrination.

Wake Forest over the years has performed as a good church-related college should — regretting whatever conflict it may cause within the denomination but nevertheless adhering to high educational standards.

The college has maintained an atmosphere in which students may range freely and relentlessly over the whole field of human knowledge. At the same time, the college has kept alive and vital the option offered by the Christian religion.

It is difficult to see how any denomination can ask more of its colleges at a time when education more than ever is at the very center of

human progress and morality.

That the Baptist State Convention apparently does is sad to contemplate. But we have faith with Dr. Tribble (and Samuel Wait) that Wake Forest will emerge from its latest defeat at the hands of the convention stronger and more determined than ever.

The motto of Wake Forest is *Pro Humanitate*. No institution having that as its purpose can be downed. Humanity will not allow it.

—*Twin City Sentinel*

College Presidents And Responsibility

At the risk of charges of sticking our nose into what is concededly Baptist business, we concur in the statement of Irving Carlyle, chairman of the Wake Forest board of trustees, that the attempted firing of Dr. Harold W. Tribble at the Baptist State Convention here was "unwarranted interference."

As Chairman Carlyle, longtime Baptist leader and Wake Forest champion, pointed out, "only the trustees of Wake Forest College or any college make the decisions as to when they will hire or fire any administrative officer of the institution."

We underscore that the reference, while applied specifically to Wake Forest in this instance, has general application. If the trustees of any college or university cannot run it, after hearing from any- or everybody, then it is time to get a new board or to change the whole operating system; and that indeed could prove calamitous. There must be recognized chain of command and responsibility. Morale is an essential factor for any college or university, and Wake Forest has already had to withstand more than enough actual or attempted interdictions.

If an outside agency, even though it be an ultimately controlling body such as the Baptist State Convention, gets into matters of personnel or takes over hiring or firing of a president, then the administration and the role of the board of trustees would be shot to pieces. For a denomination which believes so strongly in autonomy, there must be realization of such quality for boards of trustees. The convention

(Continued on page 22)



A SERIOUS AIR was evident on the stage Wednesday morning, Nov. 11, when the two proposals were being discussed. A number of convention leaders and those opposing the two proposals are shown in this picture taken when President Hoyt Blackwell of Mars Hill College was speaking.



STILL AT THE HELM for another year is Howard J. Ford, pastor of Winter Park Church, Wilmington who was unanimously re-elected president.



DR. E. W. PRICE, JR. was a much sought after man the day before the two proposals were voted on. Above, he is being interviewed by Scott Jarrett of WFMY-TV, Greensboro.

WAITING IN THE WINGS for an outbreak of "conventionitis" was Mrs. Willard C. Robbins, "lady of mercy" who served in the first-aid station.



FELLOWSHIP was evident in the corridors although convention discussions maintained a very serious note. Left to right in this pleasant chat are Leo Hawkins, Chadbourn; Mr. and Mrs. Douglas Aldrich, Gastonia; William Mills, Temple Church, Raleigh; and Dennis Hockaday, First Church, Durham.

MRS. HAROLD KILLIAN, Brevard, president; Mrs. J. Ottis Hagler, Raleigh, publicity secretary; and Mrs. Albert Ambrose, Drexel, vice-president were elected officers of the Ministers' Wives Conference. Others unable to be present for photo, were: Mrs. John Gill, Williamston, secretary-treasurer; Mrs. W. T. Lane, Franklin, Western representative; Mrs. Claxton Hall, Clemmons, Central representative; and Mrs. John Moore, Greenville, Eastern N. C. representative.





STILL ABLE TO RAISE a smile after all of Wednesday's activities were Donald Dunlap, pastor of Conway Church, and Randolph Phillips, pastor at Roberts Chapel, both churches in West Chowan Association.



AT CHRISTIAN EDUCATION BOOTH—Dr. Eugene Poston, left, president of Gardner-Webb College, was in good company at the exhibit of the seven colleges. With him, left to right, are Dr. Paul Early of Immanuel Church, Greensboro, a Meredith trustee who was chairman of the local Arrangements Committee; Mrs. Fred Williams, Greensboro, booster of Meredith College Alumnae Association; Dr. Sankey Blanton of Meredith's public relations department; and Dr. Ronald Wall, pastor of College Park Church, Greensboro.



PUTTING ON THE BITE—Mrs. J. W. (Betty, to thousands) Weathers of Southeastern Seminary's public relations office collects on a ticket to the alumni luncheon from Jerry Wallace, pastor of Elizabethtown Church. They are flanked by other Bladen Association pastors—Alton Coble, who serves Lisbon Church and as associational missionary, left, and Joe Dempsey, Zion Hill pastor.

MANY PASTORS brought their wives to the Greensboro session, especially the meetings that took place on Monday, Nov. 9, at First Church, Greensboro. Above, left, are Mr. and Mrs. Earle Rogers, Madison, shown with Mr. and Mrs. E. C. Chamblee of Cedar Falls Church, Fayetteville. Mr. Rogers was named chairman of the Nominations Committee for the coming year.



COMPARING NOTES—Roy Robinson, pastor of First Church, Hickory, left, paused at the Bible display with Albert Lamm, Tar Heel now in pioneer mission work in North Dakota. Mr. Lamm reported on his work to the convention.

MISSIONARY GENE PHILLIPS of Southern Rhodesia was responsible for the foreign missions exhibit. He is shown with E. W. Howard, pastor at First Church, Havelock, and H. A. Privette, missionary in the Atlantic Association. The zebra skin on the wall is from a zebra killed in Africa by Mr. Phillips.



Convention Response Continues

(More letters on page 7)

INDEBTED TO WAKE FOREST

TO THE EDITOR:

The afterglow of the Greensboro convention will linger in the lives of North Carolina Baptists for some time. It will continue to cast its dying rays over the future of the students enrolled in our Baptist colleges. We must be aware that the attitudes engendered toward our Baptist witness will find practical expression as our students choose avenues of vocational service and as they make abiding decisions about the nature of their spiritual service through a church. The impact of this convention upon the present sensitive college and pre-college generation may not be pleasant for us to contemplate, but it will definitely be felt.

The earnest presentation of the case against the trustee proposal and the request for permission for our colleges to secure funds through the Higher Education Facilities Act by the leaders of the loyal opposition is to be commended; however, one cannot help but regret the caliber of some of the support which trooped to these colors. The undercurrent of hostility toward the leadership of dedicated men who have given their lives to the ministry of higher education which sometimes flows to the surface in our convention is regrettable.

I am a former student of Wake Forest College and I am proud to be an alumnus. While a student at WFC my grasp of the call to the ministry was intensified and my understanding of the manner in which surrender to this call could relate my desire to serve my fellow man and my God was given needed clarity. The discipline of mind and spirit acquired during my undergraduate days has been the most valuable of all the tools provided me for my ministry as a pastor.

For this reason I resent the implication of some of the criticisms of Wake Forest which implies that while I was a student there I studied at the feet of a pagan faculty in the midst of a den of iniquity. Nothing could be greater in the degree of its error. Men of the caliber of Dr. A. C. Reid were my professors and they guided me in my search for a meaningful interpretation of life in addition to guiding me in my quest for practical knowledge. My professors were and are men who stand tall in the faith. At a time when my encounter with the wisdom of learned men caused me to flounder in confusion of mind and anxiety of spirit, these were the Christian men and competent scholars who sometimes gently and sometimes sternly led me at last to an ability to distinguish between temporal and eternal verities in the world of thought, of spirit, and of truth. Were it not for Wake Forest and the men who are there, my life today would be an intellectual (and quite possibly a spiritual) wasteland. Instead it is a life which has found its focus in service to Jesus Christ. Upon Jesus Christ as Lord my spiritual affections and my intellectual commitments are firmly fixed. Through God's servants who are pastors and who

are teachers, my life has received grace upon grace.

May Wake Forest College continue to manifest the light of truth as beheld in Jesus Christ through the faith of her faculty and students and alumni for the sake of humanity.

May North Carolina Baptists resolve not to neglect the ministry provided by Wake Forest and her six sister schools. May we support them prayerfully and practically in the ministry which they have been given.

—DONALD E. BRATTON
West End

RIGHT TO SPEAK

TO THE EDITOR:

No one regrets any more than I do the very foolish and ill-advised proposal presented by Robert O. Brown of Powellsville in the closing session of our Baptist State Convention in Greensboro. The students from Wake Forest College must at least share the blame for the unfortunate incident because of the disgraceful demonstration on the campus and also the strong implications in their statement that the vote expressed a lack of confidence in our leadership and that the college needs to be divorced from the Convention. The Wake Forest administration is partly to blame for its failure to make it abundantly clear that the school would abide by the decision and that disciplinary action would be taken against any demonstrators. The leadership of the Convention must be blamed for allowing the students to say anything to such a small assembly compared with the throng present on Wednesday, many of them having come merely to vote. Every one of us must share the blame if at any time, whether by word or thought, we shifted in our deliberations from principles to personalities.

However, there is another matter that deeply disturbs me in the wake of the convention. In the newspaper account of that last session I read this statement in the *Greensboro Daily News* (November 13): "Backstage, newsmen were told that the Rev. Mr. Brown is pastor of a church that has 181 members, which contributed \$808 to the Convention's Cooperative Program last year, and at which only one baptism was performed during the past year." What difference could these statistics possibly make in his right to speak as a duly registered messenger to the convention?

For 10½ years I pastored a small, financially struggling church. If some person who knew nothing of the struggles involved had gone through the convention annuals during those years he may have said that I or my church was anti-mission or anti-Cooperative Program. Nothing would have been further from the truth. Ever since I entered the ministry my heart has been aflame with missions, and I agonized many hours over the failure of my church to give more. I could get it in the budget, but my people did not get it in the bank. It was simply a matter of economics and maintaining our reputation by paying our debts. Should this have disqualified me from speaking my convictions on the floor of the con-

vention or serving in some leadership responsibility?

My plea is that we not judge a man's right to speak or to serve, even on the General Board, on the basis of a certain amount that his church has given to mission causes. In my position as associational missionary I tell those men who have independent leanings that in a genuine cooperative fellowship they will be heard and their abilities will be used. The Convention leadership will hinder my work rather than strengthen it if they continue to place a monetary value on the services of these men or on the churches that they serve.

—LEONARD ROLLINS, Missionary
Liberty Association

BAPTISTS CALLED "VICTIMS"

TO THE EDITOR:

Well, the Baptists have done it again—become victims of a relatively small group of over-active politicians. I refer to the large mass of Baptists who happen not to be in the small elite cliques in our churches who "run" our Convention and to the "federal aid" and "trustee" proposals.

"Ignorance of the law is no excuse," but I would like to know who the messengers to the N. C. Baptist State Convention are, how they are selected and on what basis they make their decisions on issues that are voted on. I have been a member of Baptist churches for over 20 years, a deacon, Training Union director and Sunday school teacher among other jobs and I have never heard any discussion whatsoever concerning messengers to the Convention or the church's feeling on any issue to come up, even the two which were so vital to higher education in N. C. I must assume that each messenger votes his or her own personal feelings without regard or consideration at all for the feelings of the other church members.

May I state a few personal, random opinions:

—Many Baptists are holding the term "Baptist" a little too sacred.

—10,395,940 Baptists pay quite a bit of Federal tax, income and otherwise. There is nothing wrong with spending some of our own money.

—We Baptists are indeed a peculiar lot. We complain of low per capita giving (\$53.49) in the very same day "we" refuse to take some of our own money for the asking.

—We ask ourselves to deny ourselves and sacrifice in order to build \$50,000 parsonages and buy \$10,000 chandeliers. The Lord must wonder about us when he sees this and the great needs about us in the same glance.

It is easier to understand why so many Baptists' religious lives are so confused when we read about, hear about and see so many confusing things our "leaders" are doing.

—D. B. STALLINGS
Samaria Church
Knightsdale

DISLIKED DEMONSTRATIONS

TO THE EDITOR:

I was shocked at the front page news Nov. 12 in the *Winston-Salem Journal* of students demonstrating disapproval of the Baptist Convention decision on the trustee

(Continued on next page)

Readers Write

(Continued from previous page)

proposal. This certainly doesn't meet any standards for a Christian college campus. At Wake Forest students shouting and displaying banners (down with Baptists). Riding through streets blowing horns. This was not a sign of Christian attitude. It is my sincere belief that something should be done to bring the ones responsible for this in line. If the student body or trustees can rule the college, then why bring the matters before the convention?

We notice the criticism on page 3 of this week's (Nov. 14) RECORDER of a pastor and his church. We also notice the comparison to Greensboro First Church. Perhaps this is some cause why we don't have better unity among the churches. We found this criticism but we found no mention of the un-Christian demonstrations that took place after the convention. We all could stand some criticism but let's not resort to mud slinging as in a political campaign. If un-Christian actions do occur, let's use efforts to correct them. Let's face these things with a Christian attitude.

—FRED C. CHILTON, Pastor
Mt. Zion Church
Ararat

(For the record, the church which Mr. Chilton serves gives nothing to the Cooperative Program. This is the salient point which was brought out in the editorial he refers to in this letter.—MG)

ANSWER IS CLEAR

TO THE EDITOR:

The recent state convention at Greensboro was the source of much disappointment to those of us who supported the college proposals recommended by the General Board. We had looked at these proposals as avenues through which much needed financial and out-of-state support for our Baptist Colleges could come. The convention of 1964 is now history. Baptists have spoken. The avenues which once seemed to be the answer to many of our problems of finance and communication beyond the boundaries of this state have—at least for the present—been closed and Baptists face a dilemma.

As I see it we have two basic choices. We can plead "poverty" and attempt to rid ourselves of our colleges, like a mother who does not wish to be responsible for the children she has helped bring into the world; or we can engage in an intensive drive to support our institutions ourselves.

I believe the answer is clear. We must remain firmly rooted in the principle of Christian higher education. Baptists across the state must work energetically toward this end.

With much fervor and at their own expense, many Baptist brethren travelled, spoke, and wrote against the college proposals. To date, they have not seemed nearly as interested in producing any positive alternatives for our colleges. I will strongly question the integrity of these men if, in their future actions, they do not evidence the same enthusiasm for the perpetuation of Christian higher education in North Carolina as they demonstrated against the col-

lege proposals. I believe your readers will too.

—WILLARD BROWN, JR., President
Baptist Student Union
Campbell College

WANTED TO SPEAK

TO THE EDITOR:

I should like to call attention to a matter that was completely overlooked by the proponents of the trustee proposal as well as the opponents, and which because of the "agreed" upon procedures I was not given opportunity to share.

Article IX, Institutions and Agencies of the Convention, paragraph 2, of our Convention Constitution specifically assures the Convention control over all trustees of our institutions:

"2. The Trustees and directors shall be responsible to the Convention for the operation of its institutions in accordance with Baptist principles; report of work done and undertaken shall be made annually to the Convention; any change in the charter of any institution which would affect, alter or change the purpose of the institution or the relationship of the institution or its board of trustees to the Convention shall have the prior approval of the Convention. No change of policy shall be made without securing the prior approval of the Convention or its General Board. . . ."

I write this for two reasons. One to ask why men who believe in doing things decently and in order would arouse fear in other people by suggesting that the trustee proposal would lead to a loss of control when our Constitution specifically states the contrary?

Second, I still say that some study must be given to Convention proceedings that do not allow an individual messenger to present pertinent information even though he may not "belong to" the "majority" or "minority" groups participating in a discussion.

—JAMES HELVEY, JR.
Rich Fork Church
Thomasville

WHAT CAN I SAY?

TO THE EDITOR:

What can I say to my wife who worked for years to help get me started in school? What can I say to my little girl who has done without many things so that her daddy could prepare for the ministry? What can I say to my family who were willing to move on faith to North Carolina so we could continue our preparation for the Lord's service? What can I say to the members of my church who have sacrificed to give to the Cooperative Program? What can I say when someone to whom I am witnessing asks about the recent convention and what it all means?

What can I say when leaders in colleges supported by North Carolina Baptists can advocate pulling away from the Baptists who have built and supported their school, when they can say such things and still retain their positions? What can I say when young people attending our schools, supported by our money blaspheme the name of Baptists?

—CURTIS E. NESTER
Calvary Church
Fayetteville

PROBLEM STILL REMAINS

TO THE EDITOR:

While walking out of the Coliseum after the landslide vote on the proposals of the General Board with reference to our colleges, I overheard this remark, "Well that's that." That isn't that, for the problem still remains, and no constructive proposals have been made to solve it. The colleges cannot continue to drift. They must be given some direction, some goal toward which they can move with assurance that they and the convention are at one with one another. Surely there is some middle road between the two extremes with which we have been confronted these last two years. The task is to find the middle road down which both the convention and the colleges may walk in fellowship with one another.

It seems to me that the first step toward the middle road would be the total elimination of the personal animosities which have built up over the years. Now this will require quite an effort on the parts of many people, because suspicion and distrust, as well as personal ambition are at the roots of many of these animosities. But they must be removed else the problem will not be solved.

The second step toward the middle road is to agree on a philosophy of Christian education. There are two extremes, even here, with which we must contend. It is unfortunate, but there are those who hold to a "mother Hubbard" concept of Christian education. Briefly stated, it holds that the purpose of Christian education is to "serve the denomination." It goes back to an era in our history, when it was expected that Baptist boys and girls would attend a Baptist school, and upon graduation return to the home town, take their places in the community life of the town, and become pillars in the local Baptist church from whence they came. It goes back to an era in education when the liberal arts curriculum was considered to be queen in the formal education field. This era no longer exists. Baptist boys and girls no longer prepare themselves chiefly in the liberal arts field, they specialize, for this is the era of specialization. And Baptist boys and girls no longer return to the home town to take their places in the community life of the town, and become pillars in the local Baptist church from whence they came. More than likely they will move out of the state, or to other communities of the state. Many who occupy a position on the opposite end of the Christian education spectrum, though they understand the change in the educational requirements of our young people, think only in terms of our colleges taking on the aura of the state institutions. It seems to me, and I may be just as incorrect in my own concept of Christian education as my brethren, that neither of the extreme views are really compatible with the needs of our time. There is a middle ground here which must be occupied. Dr. Dotson M. Nelson, Sr., long time president of Mississippi College, occupied this middle ground, and the institution he served for so many years is moving strongly and sure-footedly toward university standing. Dr. Nelson, in conversation with a small group of

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Readers Write

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concerned students, said, "The task of Christian education is not only to serve our denomination by preparing future ministers, missionaries, and others for special service in the religious field, but also to provide a strong witness for Jesus through the lives of Christian business men, Christian high school teachers and administrators, Christian athletic coaches, Christian doctors, lawyers, engineers, chemists, physicists, etc. That is why we need a Baptist University." He reflected a moment, smiled, and said, "You have no idea how much good has been accomplished by former Mississippi College football players, who have gone out to serve as teachers and coaches in our high schools." Our schools, therefore, are extensions of the "Body of the Christ," the Church, and they are to furnish "the salt of the earth" to preserve and conserve that which is good and worthwhile in the society of men and to purge out that which is impure and ugly.

If such is the case, and I firmly believe that it is, then it is necessary that the "Body of the Christ," the Church, dig down in its jeans and come up with the necessary financial support for the schools. At the same time, it is necessary that trustees and school administrators make every human effort, with the help of the Lord, to create on the campuses a strong Christian environment. Now I know that some will substitute Baptist environment at this point; so may I qualify the statement by saying, both Baptist and Christian!

A third possible step toward the middle road is consolidation and concentration. Is there any reason why our educational institutions cannot be consolidated to form North Carolina Baptist University? A consolidated university system with a common board of trustees and with pooled resources would go a long way in the direction of providing for the present as well as for the future. In addition, it would enable the convention to put all of its educational eggs into one educational basket. Further, it would eliminate overlapping in some areas and make possible the expansion of the graduate program which the convention called for a few years ago. Why shouldn't the graduate school in education be located at Wingate, for example, and the graduate school in business administration at Campbell, and the graduate school of music at Meredith, etc.? Now I realize that we might run afoul of alumni groups here, but with the establishment of a consolidated North Carolina Baptist University system even that problem would eventually be wiped out. It is worth our study and our consideration. It may be just the point of unification needed.

Professional educators with years of experience in administration of higher institutions of learning would be needed to advise us in such an important matter. I urge that the general board in consultation with our college presidents give due consideration to this proposal. Naturally they will want to consider the community college program of the state of North Carolina and its possible effect on our present junior institutions.

In any event, let us do something. Time is running out. The time has come for us to get together. We cannot afford to live from crisis to crisis, from convention to convention, for with every crisis the influence of Baptist work for Christ suffers.

—FRANK H. THOMAS
West Hickory Church
Hickory

WHAT ABOUT OUR COLLEGES?

TO THE EDITOR:

Everyone is tired, especially those who have been through the sessions of the State Convention. Our weariness however, does not relieve any Baptist of his responsibility to pray and seek a solution to the problems facing us in regard to Wake Forest and our other Baptist colleges. There are many things to be seriously considered, among these are:

I. Support. (Let us be reasonable enough to accept reality.)

1. North Carolina Baptists *cannot* support seven colleges in a manner comparable to that given to state supported schools.

2. If the schools grow, greater support is essential.

3. Support for a university will require more than we can possibly supply.

II. Areas of Tension:

1. Control: This of course involves authority and power. Ours is a generation that desires all of the advantages of life without any interference from authority. Among Baptists our age-old belief in the authority of the Bible is rejected by many for this reason. In relation to our colleges, which are led by men of education and superior equipment, it is almost impossible to accept the authority of a convention made up of ordinary preachers and laymen.

2. Academic Freedom: This term has been used on all sides. Reporters have tossed it around with such freedom that they have worn it to shreds. There must be a definition somewhere which would be acceptable to more people than the academic fellowship. It appears that this definition must be related to the freedom that is ours under God. A freedom to act without pressure within the framework of God's Constitution (the Bible). We might compare it also to freedom in our Democracy. This is a freedom to do as we please under the restrictions of our laws. Academic freedom it appears then is a freedom to think and speak within the limits of the Constitution, spirit and purpose of the school and the Constitution, spirit and purpose of the convention. If a scholar must speak otherwise then let him do so under the auspices of some other group.

3. Interpretation: How shall we interpret the role and purpose of the Baptist college in 1964? Here our ideas are as diverse as those concerning the interpretation of Scripture. This requires that we in Christian love respect each other within the bounds of the very broadest possible field. We must recognize, it seems, that the Baptists of North Carolina in large majority are either conservative or ultra-conservative in thought and theology and to seek to convert them in a decade or to sever connection with them because of their reluctance to leave their convictions is not reasonable.

III. Possible avenues to be followed:

1. Continue a year after year battle be-

tween the colleges and the convention until both are damaged to the extent that generations will be required for recovery.

2. To establish an affiliate relationship between the convention and those schools which wish to exercise more freedom, providing a strong Baptist Student Union on the campuses and scholarships for students in the field of Christian vocations.

3. To make a study of the entire problem in the light of the desires of the colleges and the convention and thus find a middle-road position which would elicit good will and financial support from the Baptist churches of our State.

4. To change the administration of the schools which do not desire Convention control.

5. To sever relations with those colleges which feel that they cannot tolerate Convention Control.

IV. There must be an awareness on the part of all of the necessity for education. There is a need for an awareness on the part of all of the necessity of a distinctively Christian approach to education in our Baptist colleges. We must not expect the college to be an extension of the Sunday School but can we not ask that the college respect the authority of the Bible and the good intentions of the churches of our convention? Mutual respect and trust is the only atmosphere in which we can move toward a mutual understanding.

—HATCHER S. ELLIOTT, Pastor
Commonwealth Church, Charlotte

AN "OPEN REPLY"

(Following is a reply by Tom Freeman, pastor of First Church, Dunn, to an "open letter" directed to him by Barbara Ann Gallo, student at Campbell College, and carried in the Nov. 21; RECORDER.)

Dear Miss Gallo:

Your letter of the 12th, quoting a short sentence or two from the newspaper account of the convention in Greensboro, asks a question that I am glad to answer. You ask, with reference to Baptist efforts in higher education: "What, sir, do you contend our purpose to be?" I am glad to enlighten you, since your Roman Catholic religion would not offer you enlightenment in this particular area.

We are not in education for education's sake, because Baptists are not numerous nor wealthy enough to provide education for everybody. But we believe we ought to do our best to provide education that is both Christian and Baptist for as many of our people as possible. We are trying to provide high quality education in a context of Christian faith and teaching.

I wonder if you are aware that from the offering plates of Baptist churches in North Carolina we are contributing an average of over \$130 per student enrolled in our colleges? Do you realize that we do this gladly, and that if we did not, you would have to pay this money on your education at Campbell College? Would you consider yourself being trained for leadership in Baptist churches of North Carolina?

You state in your letter that the goal toward which the students and faculty of Campbell are striving in higher education is "not with religious influence, but with

(Continued on next page)

Readers Write

(Continued from previous page)

religious guidance of a humanistic nature." Humanistic religion is man-made and man-powered. God is left out. Now I do not believe this is in the purpose of Campbell College.

Please try to understand one thing about us Baptists: we own our Baptist colleges, and we have spoken in the convention, not against the colleges, but in favor of our colleges being Baptist, with a strong Christian witness. We do not object to progress, we want progress. But we do object to the methods that were proposed. Now we Baptists will find other methods that are more agreeable and suitable for progress.

Yours sincerely,

TOM M. FREEMAN
Dunn

COMMENDATION FOR COLLEGES

TO THE EDITOR:

Some have asked me if I was not disappointed in the failure of my motion (an attempt to have the convention say a kind word and give encouragement to the colleges) to pass. Frankly, I was in that I sincerely felt that this was needed even if it were like the elephant saying "I'm sorry" to the mouse he had just stepped on. However, in light of the abortive attempt to censure Dr. Tribble, I see the wisdom of Dr. Crouch's unwillingness to have had my motion discussed less the discussion "raise walls."

I do feel that a commendation needs to be given our colleges, though, and that we need to enter, with them, into a dialogue of what is best for all and not just what they would like. I feel that whatever I am, I am the product of two of these colleges, Wingate and Wake Forest. The chairman of the board of deacons of our church, a Public School Superintendent, is a Wake Forest graduate. Our W.M.U. President is a Meredith alumna. Our chairman of finance is a medical doctor, a graduate of Wake Forest and Bowman-Gray. The Superintendent of our Junior Department, a liberal and consistent giver, is a dentist and a graduate of Wake Forest. Other leaders come from both Campbell and Chowan.

Our colleges have and are producing Christian leadership in all areas of our church life and the B.S.U. programs on the other campuses are having their effect as well. On top of this, some of the finest leaders in other churches of other denominations are graduates of our schools. I am proud of every one of them.

Let us come to their aid NOW with real leadership and support!

—JOE S. LARRIMORE, Pastor
First Church, Tarboro

"POSITIVE DIRECTION" NEEDED

TO THE EDITOR:

Now that the Baptist State Convention, largely composed of and dominated by ministers, has turned thumbs down on aid to our beleaguered colleges, I believe that all those who so voted should now move to do something concrete themselves. A negative vote does not solve the pressing problems confronting the administrators of our colleges and institutions.

Nov. 30 Is Deadline for Letters About Convention

By Nov. 30, readers of the **RE-CORDER** should have had ample time to express their opinions about the Greensboro convention. Therefore, letters received after that date will not be published. For many weeks, the **RE-CORDER** has devoted countless pages to letters about convention issues. With other matters now claiming the attention and interest of Baptists, it seems wise to devote space to them instead of prolonging debate on convention decisions.

One thing these ministers can do is to insist on paying full tuition for their own children as the laymen do. Many, many pastors now receive pay equal to that in the business world and can, therefore, pay their own way. This, at least, would help to alleviate the burden facing our schools. Those who voted so negatively should also move out in a positive direction also to secure the support from their own churches that our schools need so badly.

In a world needing some semblance of unity, it is disturbing to me that we still make decisions on denominational and even geographical lines, or that a Baptist is any less a Baptist because he happens to live in another state.

—A. LINCOLN FAULK
Lillington

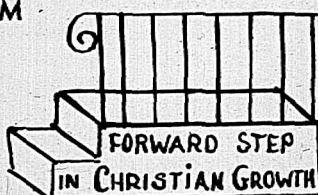
DISLIKES EXTREMES

TO THE EDITOR:

North Carolina Baptist Conventions keep strengthening a belief of mine. We do not have too many narrow-minded Baptists on issues as the two proposals on education (I voted for the first and against the second). We have some narrow-minded conservative forces, but also some narrow-minded progressive forces. Each often calls the other names but they have a lot in common. It seems that neither uses too broad a spot on the road of their thinking but just a different portion of the road. Isn't it as bad to be narrow-minded on one side as it is on the other? Is there any special blessing for using a narrow spot of the road just because it is on the side it is on? It seems that humble self-examination should be the order of the day—not arrogant, unholy condemnation of others. We might find answers when we try this.

—REUEL WESTBROOK, Pastor
Peachtree Church
Spring Hope

COOPERATIVE PROGRAM



APPRECIATION EXPRESSED

TO THE EDITOR:

Again as we approach this Thanksgiving season, I want to thank you and your staff for the wonderful job you have done in presenting to me and all our people the news about our Baptist work. I have been a reader of the **BIBLICAL RECORDER** for more than 50 years and can truthfully say, it gets better and better each year. Thanks to you and your faithful helpers. Keep up the good work and God bless you and yours is the prayer of one who gratefully enjoys your splendid paper.

—MRS. HATTIE FOX
Asheville

SE Seminary Building Dormitory for Women

Southeastern Seminary has begun construction of a new dormitory for women students. A brief ceremony Tuesday, Nov. 24, marked the start of the work.

The two-story brick building will be located in the southwest corner of the campus, and facing South Wingate Street. It will contain 13 suites of two bedrooms and a bath each and will house 52 women students.

In addition to suites, the first floor will have two visiting parlors, a study room, residence for the house mother and an office. On the second floor there will be a study room and a large lounge. Recreation and game rooms with a kitchen unit will be in the half-basement.



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Sunday School Lesson

Righteous Living

Lesson for December 6

Titus 1:15-2:10

The lesson today deals with some aspects of Christian personal morality. It does not set forth any theology but rather presupposes it. There can be no moral system which does not operate upon the basis of some theological or philosophical presuppositions. When it is stated that any pattern of conduct is right, it is entirely proper to raise the question, Why? This question is always answered in terms of the basic belief of the speaker about the nature of the world and our relationship to it. In Christian thought, this means such theological concepts as we have been studying in some of the earlier lessons of this quarter. Our objective in today's lesson is not to deal with the question, Why? but with the question, What?

Inner Purity (1:15-16)

Verse 15 is proverbial in form. Although there is no parallel to it in the book of Proverbs, it sounds very much as if it might have come out of that book.

Because of some ideas current today, one negative word needs to be said here. Many people believe that "right" and "wrong" have no universal meaning. They insist that these concepts merely speak of social approval or disapproval and that therefore what a person thinks is right is right and that what he thinks is wrong is wrong. What is right for one person, therefore, is wrong for another. And many of them quote this statement in support of their position.

This is not what Paul was saying, however. Paul, like Jesus before him, was speaking within the context of a group of people who believed that purity was to be achieved through observing certain rituals and through avoiding contact with certain things that were ceremonially unclean. Thus for them purity was entirely a matter of externals. Paul insists, however, that purity is a matter of spirit and conscience, not an attribute of objective things.

To put it another way, Paul would never agree that murder or theft or fornication was right. Neither would he agree that marriage or the enjoyment of food was wrong (cf. 1 Tim. 4:3, 5:23). But he would say that "It is possible for a good man to live a good life in an evil world, but if life has gone bad at the heart everything is bad" (Morgan P. Noyes in *Interpreter's Bible*). The pure

man looks at life through righteous eyes and finds life good. The impure man looks at life through evil eyes and corrupts God's good creation.

Rather than destroying any distinction between right and wrong, therefore, this proverb heightens and intensifies its meaning. Verse 16 reasserts the conviction that there are deeds which are displeasing to God.

The Minister as Teacher (2:1)

"But as for you" suggests the idea, "Now you must go on about your own work." Paul's primary concern as he writes to Titus is not to tell him what other people should do but to remind him of his own responsibility. Each person has his own peculiar responsibility in his own situation. No one else can do his work for him and there can be no valid excuse for his not doing what God has commissioned him to do.

One of the duties of the minister is to teach sound doctrine. It is not immodest for a minister to recognize that he has been qualified for this task by study and by experience any more than it is immodest for a carpenter or a physician to recognize that he has been qualified for his work. This is not to say that he has an unquestioned authority, that he can speak infallibly either on doctrine or on morality. But if he is the kind of person to whom Paul has been speaking in the pastoral epistles, then he has earned the right to function as teacher.

Older Men (2:2)

The word for "older men" here is the one which sometimes is translated in the pastorals as "elder." Whatever it means elsewhere, here it can mean only "older men." Yet the virtues that are to be taught them are similar to those expected of church officials. The word "temperate" here seems to apply to strong drink and is the requirement of sobriety. In some instances in current Greek literature the word simply meant the moderate use of alcoholic beverages, but in others it meant abstaining entirely. "Serious" does not require any absence of humor or levity but rather means august, venerable, honorable. The word for "sensible" is sometimes translated "temperate," "sober-minded," or "self-controlled." It has the connotation of being of sound mind and of being able to curb one's impulses. "Soundness in faith, love, and steadfastness" holds something of a surprise. The

By
Roger
Crook



Dr. Crook, writer of fourth quarter lesson comments in the RECORDER for several years, is professor of religion at Meredith College.

Christian triad is usually "faith, love, and hope." The emphasis, however, is upon *soundness* in those qualities which are considered basic in the Christian life.

Older Women (2:3)

Next attention is given to the older women. In some ways their virtues are the same as those of the older men. And, as is the case with the men, they seem to merit certain authority and respect by virtue of their age. It is their responsibility to set a good example, both at home and at church. Perhaps we are unwise in even making a distinction between the instructions given the men and those given the women. At any rate, we all can profit from the instructions given both.

Attention should be given the word "slanderers." Whenever the Greek word is used in the New Testament outside the pastoral epistles it has the connotation of "Devil." It is the character of the Devil to slander and it might be said that we act more like the Devil when we slander another than when we do anything else.

It is also the duty of the older women to teach the younger ones. This duty was of great importance in the ancient world where the relationships between men and women were quite different from those of our day. Yet it is true even today that domestic virtue and wisdom are best transmitted from mother to daughter.

Younger Women (2:4-5)

The list of virtues of younger women is a conventional one and not limited to the Christian faith. These are the duties of Christian wives but they are the duties of non-Christian wives as well.

The reason that Christian women are to learn these virtues is "that the word of God may not be discredited." That is to say, Christian women have better reason than do non-Christian ones for being good wives. They are obligated not just to society and not just to personal satisfaction in family life but to God.

There is yet another reason. Christian women had unusual freedom in the an-

Sunday School Lesson

(Continued from previous page)

cient world. They were accorded a respect that was rare, if not unknown. They occupied a status both in the home and in the church which was denied to women outside the faith. Since such was the case, it was of utmost importance that they not conduct themselves in any way that would bring disgrace upon the church.

Younger Men (2:6-8)

All of the qualities of character to be cultivated by the younger men have already been either named or synonyms have been used. Perhaps this is the place to note that those qualities which are expected of Christian people, regardless of sex and age, are those which are self-effacing rather than self-exalting. They further emphasize responsibilities rather than privileges. And they create unity rather than division between people.

In verse 7 attention is focused on Titus. As a younger man, he himself is urged to set the example. He is not to do this in any way that will exalt himself, for this is utterly foreign to the Christian spirit. But he is to do it in such a way as to demonstrate both the demands of the Christian faith and the power of the Spirit at work in a person. In the last resort, though he says it with modesty, he must be willing to say as Paul said, "Be imitators of me as I am of Christ" (1 Cor. 11:1).

Verse 8 rounds out the requirement in an interesting and effective manner. The "sound speech" must mean "orthodox teaching." There is no more effective witness to the gospel than a life which is characterized by good deeds and by a sincere and earnest devotion to the truth.

Servants (2:9-10)

Since the issue of slavery will occupy our attention in the study of next Sunday's lesson we need not discuss it here. Here, however, two important facts stand out. First, slaves were accepted into the fellowship of the church on the same basis as anyone else. This is the consistent application of Paul's insistence that in Christ "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female" (Gal. 3:28). Whatever place the institution of slavery had in the unchristian social order, it has no place in the church.

Second, every person who is a Christian is by virtue of that fact under obligation to govern his life by certain principles of conduct. Paul here spells out certain vices which are wrong for anyone, but by which slaves particularly might be tempted. Like all other Christians, the slave is to maintain good faith in all his activities.

For the Entire Family

Time to Rest

Robert J. Burdett, the founder and pastor of the Baptist Temple of Los Angeles, and apostle of common sense, said the following about tired church members:

"You are 'too tired to go to church.' That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; loll in a big rocking chair; go to sleep over a book. That isn't resting—that's loafing. Tell yourself honestly—did you ever see a loafer who didn't look tired all the time?"

"About a year ago I stopped on a Boston street to watch a group of laborers. It was the noon hour. They had been at work all the morning digging a sewer excavation. They had eaten their lunch from the little tin pails, and now they were resting. Some of them were pitching horseshoes. They were working men 'resting.' And sitting on the curbstone watching them—too lazy to even stand up and look at them—were the loafers who had been watching them at work all the morning. These fellows were too tired to join in the game by which the workers rested themselves.

"You have no need to loaf all day Sunday. An hour in church; the sermon, the Scripture reading, singing the hymns; the uplift that comes from the new channels into which your thoughts are led—these will rest you more physically, morally, intellectually, than all the days spent in trying to 'rest'."



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Spice Box

The husband and his wife were in the midst of a fierce quarrel. "You talk like an idiot," he shouted.

"That's right," acknowledged she. "I've got to talk so you can understand me."

* * *

The little boy looked up and down the street, then sorrowfully approached a policeman standing on the corner.

"Sir," he asked "did you see a lady going by here without me?"

* * *

A little boy pointed to a cage of green parakeets in the pet-shop window.

"Look, Mommy," he exclaimed, "there are some canaries that aren't ripe yet."

* * *

Teacher: Johnny, if you had 20 sheep and one ran away, how many would you have left?

Johnny: None.

Teacher: Wrong. You would have 19 left.

Johnny: Miss Jones, you may know arithmetic, but you don't know sheep.

* * *

"Could you give me some pointers on how to run a newspaper?" the young journalism student asked the publisher.

"You came to the wrong person," the publisher said. "Ask one of my subscribers."



Comments on BOOKS

By C. Sylvester Green

Books are a part of man's prerogative; Informal ink their thoughts and voices hold. — OVERBURY.

Frontiers of Advance by E. Luther Copeland (Convention. 85c). In this theme book for the Foreign Mission Graded Series — 1964 — Dr. Copeland takes a candid and scholarly look at changes taking place in today's world, and insists with real fervor that Christians have a tremendous impact to offer in shaping these world changes.

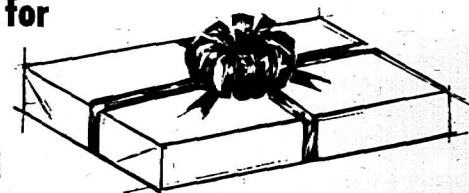
It is not too early to be thinking of music for Christmas. The Broadman Press has just published four offerings for the season: *Within a Little Stable*, text by Jeana Graham; music by Robert Graham — (\$1.00); *His Saving Grace Proclaim* by William L. Hooper (\$1.00); *The Lord Emmanuel*, text by Jeana Graham, music by Robert Graham (\$1.25); *Today The Prince Is Born* by Philip M. Young (\$1.00). Examine these with profit. (Mr. Young is music director at Henderson, N. C.)

Books for younger children have a real service for parents and teachers. The Broadman Press offers four: two for those one-to-threes: *Who Are Billy's Friends* by Robert A. Watts, and *My Thank-You Book* by Polly Hargis Dillard; and two for four-to-sevens: *Christmas At Kyle's House*, by Melva Cook, and *My Money Helps* by Nora Padgett. Each sells for \$1.00, and should delight children everywhere.

Surprise! Surprise! by Abbie Louise Green (Convention. 50c), is a sort of two-way missionary story for very young children. The book is aptly illustrated by Janet Smalley.

Grandparents and Their Families by Frank Howard Richardson, M.D. (McKay. \$3.50). This distinguished Tar Heel physician lives at Black Mountain and writes, out of a full life of medicine and Christian thinking, books that touch the intimate problems of the family. This is a splendid presentation of the warm and enjoyable relationship that may be built and maintained among children, their parents and grandparents. It is practical, and forthright, at times humorous, but always suggestive and helpful.

There's something here for
EVERYBODY
on your Christmas list!
BOOKS!



THE BIBLE STORY BOOK Bethann Van Ness
Relates the entire Bible for children in 298 stories. **\$4.95**

BILL WALLACE OF CHINA Jesse C. Fletcher
The vivid account of a medical missionary to China during 17 years of Communist tyranny. **\$2.95**

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Straight Christian thinking on contemporary moral and social problems in America. **\$3.50**

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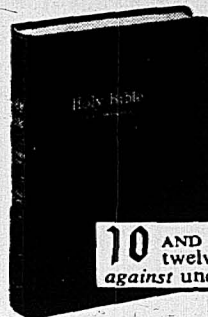
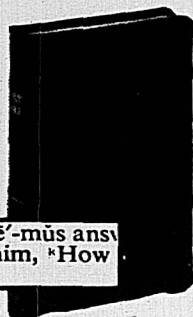


43N

16 ¶ For God so love
world, that he gave his
begotten Son, that w

9 Nic-ō-dē'-mūs ansv
said unto him, "How
things be?"

801C

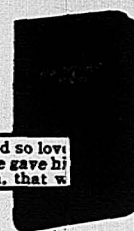


221C

16 ¶ For God so love
world, that he gave hi
begotten Son, that w

10 AND when he had
twelve disciples, I
against unclean spirits, t

51N



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State's Newspapers Appraise Recent Convention

(Continued from page 11)

snuffed the ill-advised proposal promptly and overwhelmingly, as it should have done. There have to be orderly processes, even on college and university campuses. An executive will above all be accountable to the man or board which hired him.

There has been criticism of President Tribble, for various reasons having nothing to do with issues discussed by the convention here, but he managed to survive it; and we had thought relative peace had settled over campus and administration. If or when the time does come when Wake Forest needs a new president, the decision should be left to properly constituted authority which not only has the responsibility but presumably knows something—probably more than anybody else—what it is doing. And that goes not merely for Wake Forest but any college or university. Wherever education on any level is involved, public interest and concern should be anticipated.

—Greensboro Daily News

The Baptists' Decision

Winston-Salem has a special interest in Wake Forest College, and therefore a special interest in the decisions that the Baptist State Convention has made about its denominational colleges.

Thus, it is of no small moment to Winston-Salem that the Baptists have decided to continue to restrict the Boards of Trustees of these institutions to North Carolina Baptists and to decline federal funds for construction. These are momentous decisions, and they are more momentous because the votes were so emphatic this time.

The decision to reject federal aid is understandable, if debatable. Given the historic position of the Baptist Church on separation of church and state, the aid is natural.

The defeat of the trustee proposal is harder to justify. It would have simply permitted the colleges to draw on the reservoir of non-Baptists and non-North Carolinians for additional resources. It would, in short, have broadened the base of the colleges' financial and moral support.

But the convention has made its decision. It has announced, in effect, that the Baptist colleges are its own and that it will take care of its own. This

decision was the convention's right, but it should also represent an acceptance of responsibility.

The Baptists ask Wake Forest and the other schools to continue to serve the denomination, but Wake Forest's job is becoming increasingly expensive. Is the Baptist State Convention willing to pay for the kind of service it has come to expect of Wake Forest and the other institutions?

Consider this finding by the Council on Christian Education, an agency of the state convention: "At the present time, the North Carolina Baptist Convention is contributing an average of only about 7.5 per cent to the total operating budgets of her Baptist colleges. Moreover, we must conclude that as far as dollars go, the Christian Education Advance has failed almost completely in relation to its total objective."

There is no realistic basis for hoping that this condition will change. Church support of denominational colleges has been declining across the country for a long time.

Thus, the decision cannot but be disheartening to those who administer the Baptist colleges. The convention has imposed continuing restrictions on the schools without supplying the alternative support demanded. The colleges cannot live with this kind of dilemma forever.

We must suggest, respectfully, that the Baptist State Convention has a moral obligation to find a way for its schools to escape their quandary. And the longer that obligation is put off, the more it will tend to imperil the very thing that the convention is trying to preserve. For the frustration of trying to operate within these restrictions could ultimately undermine the warm relationship that has existed between the church and the colleges.

—Winston-Salem Journal

Baptists and the Schools

The Baptist State Convention has rejected two plans which would have brought non-Baptist influence and financial support to bear on its seven church schools. One plan rejected was a proposed request for federal aid in school construction programs. In keeping with the old traditions of self-reliance and separation of church and state, the convention was expected to reject this idea.

But the other plan rejected by the convention would have placed non-Baptists and out-of-state residents on the boards of trustees in the church schools — and this action, we think, was a costly and parochial error involving the very progress of the schools themselves.

What happens now to Wake Forest and the other Baptist schools? The trustee plan wasn't aimed at diminishing Baptist influence on the campuses. Wake Forest's President Harold W. Tribble made this clear when he spoke of the need for strengthening the "financial support of the schools by drawing on nonsectarian resources." Theology and religious influence are not at stake. What is at stake is the growth of the schools.

By its decision, many at the convention seemed to want to believe that Wake Forest, to mention the most prominent, was still the small Bible school of old. As a matter of fact, Wake Forest is on the threshold of becoming a great, diverse and scholarly university. Its influence is such that 47 per cent of the student body is drawn from outside the state. Wake Forest, sooner or later, will rank among the South's most important educational centers.

But such growth needs financial support — the kind of support that no single faith can give it. It needs scholarships and competitive salary scales and new physical plants. An important way of obtaining this support was the trustee plan, by which the schools could widen their influence and attract to their boards non-Baptists willing to help. Its rejection by the convention makes this impossible.

More disappointing than anything else, however, is the fact that Wake Forest has given so much of itself to all North Carolinians, of all faiths, without being able to get an equitable return on this non-sectarian investment. . . .

We think also of the non-Baptist alumni educated and trained at Wake Forest, and influential in all areas of human activity. And we cannot believe that these schools, which have meant so much to North Carolinians, should not receive the kind of non-sectarian support and influence envisioned by the rejected trustee plan.

—The Charlotte News

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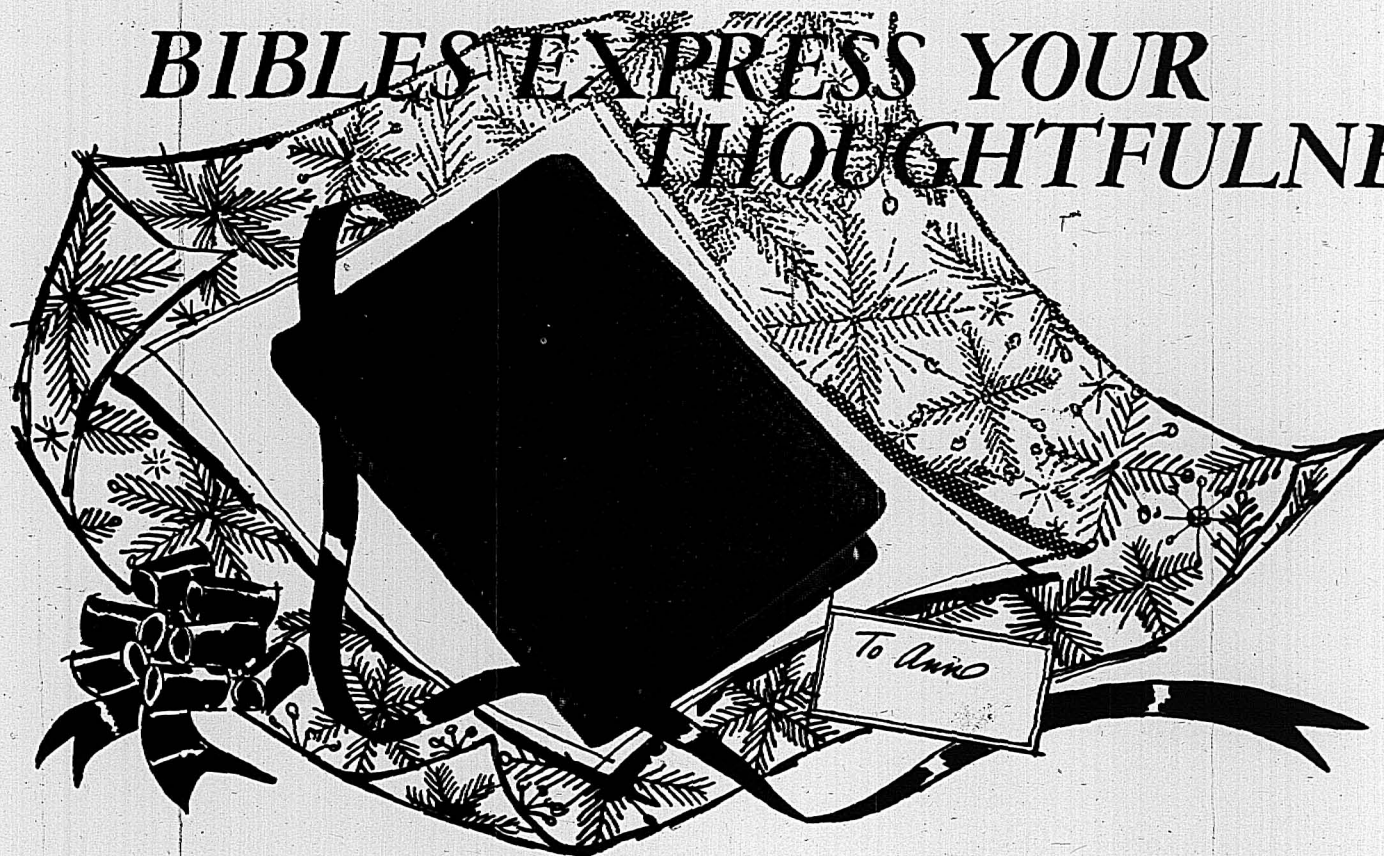
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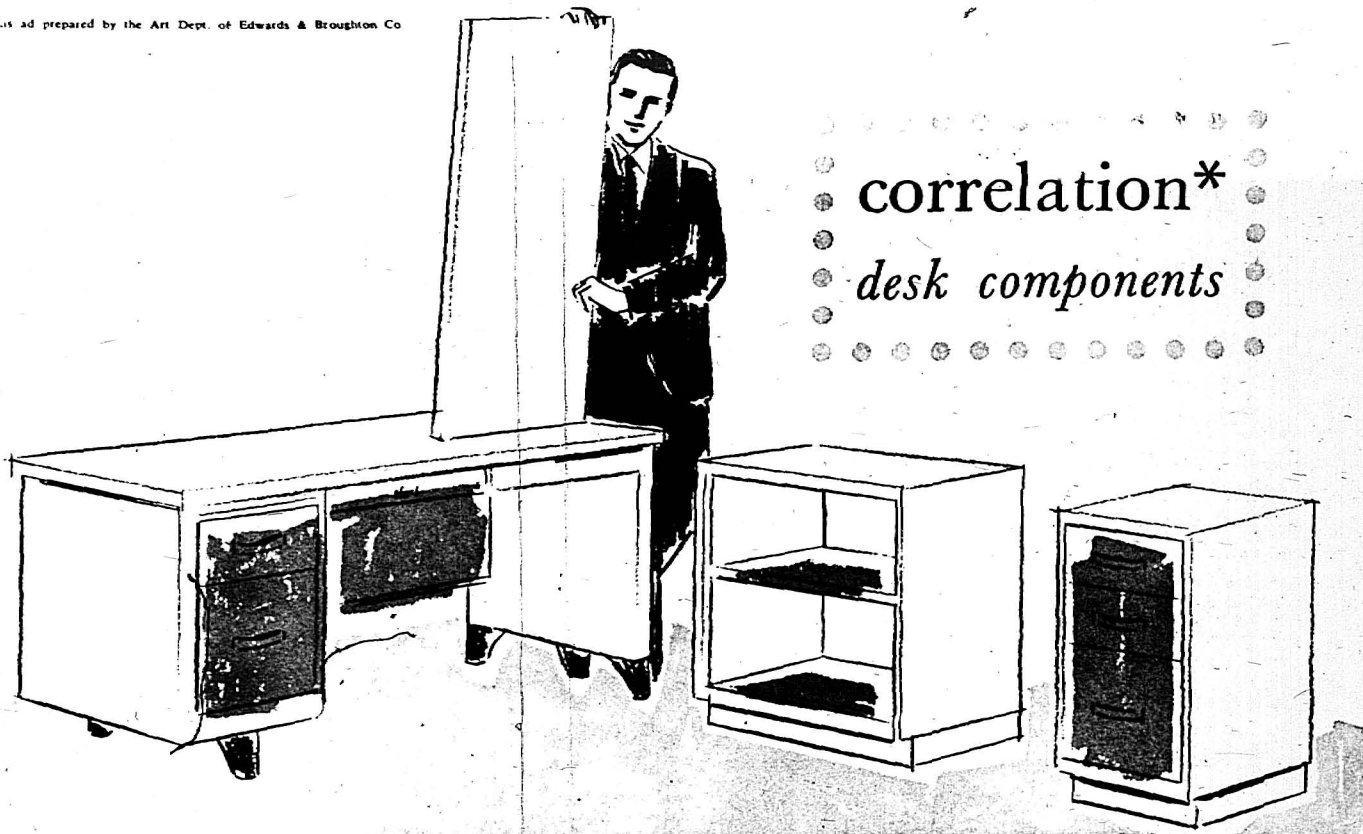
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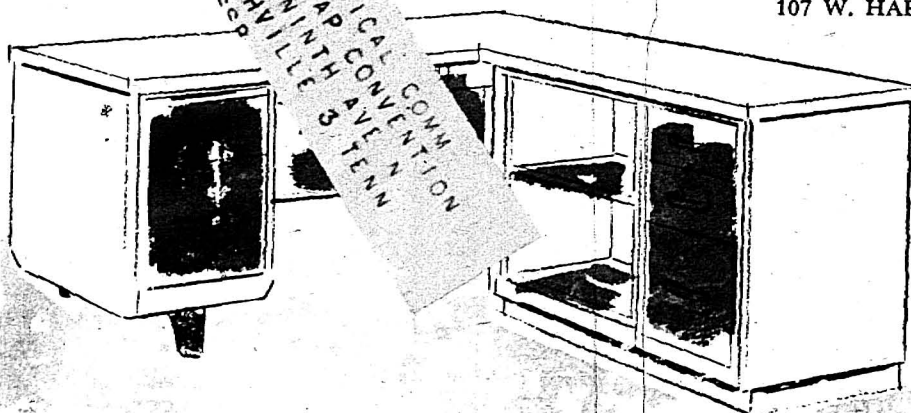


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