

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina



WOMAN'S BIBLE CLASS, FIRST CHURCH, WINSTON-SALEM

The Woman's Bible Class of the First Baptist Church in Winston-Salem was organized by Mrs. J. J. Roddick in 1911 and was known until 1927 as "The Mothers' Class." Mrs. Roddick was selected as teacher and continued as beloved teacher of the class for 39 years—until her death March 22, 1950.

In 1927 the class became standard according to the requirements of the Sunday School

Board, and this standard has been maintained for 23 years with the exception of one or two years. In 1927, too, the members voted to change the name of the class to "Woman's Bible Class," and elected Miss Carrie Jones, a charter member, as assistant teacher.

The Woman's Bible Class has been singularly blessed through the years not only in

having Mrs. Roddick as teacher, but also in having capable and consecrated assistant teachers. "Miss Carrie," as Miss Jones was lovingly called, served as assistant until she was asked to take a class of college girls. Always glad to share their members for larger service, the class released her and she

(Continued on page 9)

"Consider the Lilies"

By HOWARD L. WILSON, Pastor
Arabella Heights Baptist Church
Teararka, Arkansas

"WHAT do you think of two people who are such religious fanatics that they give a tenth of their pensions to the church? Small as they are, these pension checks cannot provide even the necessities of food, clothing, and shelter for them. Certainly God is not so unreasonable that he would require of them the tenth."

These are logical words of defense—tender, though critical, well-meaning words of a would-be champion of the poor man's cause. But let these "fanatics" speak for themselves. One of them, the wife, came to my study this morning and told me another chapter of their fascinating story.

JUST a year ago this month they both decided independently of one another that they would tithe their portion of the pension check. It was not an easy decision, for \$8.00 of the \$28 they received each month had to go for medicines for both of them.

But they stood firmly on the promise of the Lord and the conviction that the nine-tenths would cover their needs. And they were not long in receiving an earnest of God's promise that was reassuring to them. The first week after they joyously placed their tithes in the Sunday school envelopes a kind friend took them to town and, drawing some money out of the bank, gave them \$5.00.

They live about two miles from the church and were walking to every service when one day they came to me and said, "Brother Wilson, we feel better than we have for a long time. The Lord has blessed us. Since we started tithing and coming to church every Sunday, our medicine bill is almost nothing at all any more."

LAST WEEK I received a letter from them explaining why they could not attend revival services, but saying that they had had some special blessings and would tell them to me when they saw me. That is why she came rejoicing this morning; she could hardly wait to tell me what the Lord had done for them.

She had gone to work for the new school superintendent and was very elated over her job, and praising the Lord for the pay she received. But that is not all. Last week when the pension checks came, there was \$33 instead of the usual \$28. They had not asked for more. It was the Lord "opening the windows of Heaven"—keeping his promise.

God does not promise financial blessings when we tithe. We do not tithe in order to prosper materially; but God, seeing our needs, many times meets them in this way. How much richer spiritually, too, were these people today than they were a year ago! They have given spiritually because they did step out on faith, believing that God would make the nine-tenths go as far as the ten-tenths had gone.

They are finding themselves—discovering each day more and more what it means to "live by faith." "He has never broken any

promise spoken," to them, is not merely a happy thought from the poet's pen. They now have the knowledge of experience—God has blessed them.

CALL these people fanatics if you will. They do not mind. But you cannot deprive them of the privilege of continuing to prove God. Neither can you thwart their claim to still further promises, since they have found that he is a keeper of his word.

The infant in his father's arms many times experiences an agony unutterable because he cannot express himself. Can you remember the first words your little one uttered? They were the most melodious syllables you had ever heard, and the little fellow beamed in exultation when he successfully formed them with his tiny lips.

What agony we experience as babes in Christ until we find a means of telling him our love, and what exultation when we do get our thoughts across to him! This sweet old couple started speaking to the Father a year ago with their tithes. What exultation to them and what joy to the Father

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He Leadeth Me

He leadeth me.

In pastures green? No, not always.

Sometimes He who knoweth best

In kindness leadeth me in weary ways

Where heavy shadows be;

Out of the sunshine warm and soft and bright,

Out of the sunshine into the darkest night.

I oft would yield to sorrow and to fright

Only for this: I know He holds my hand.

So, whether led in green, or desert land

I trust, although I cannot understand.

He leadeth me.

Beside still waters? No, not always so.

Ofttimes the heavy tempests round me blow,

And o'er my soul the waves and billows go.

But when the storm beats wildest, and I cry

Aloud for help, the Master standeth by

And whispers to my soul: "Lo, it is I."

Above the tempest wild I hear Him say:

"Beyond the darkness lies the perfect day;

In every path of thine I lead the way."

So whether on the hilltops, high and fair

I dwell, or in the sunless valleys, where

The shadows lie—what matter? He is there.

And more than this; where'er the pathway

lead

He gives to me no helpless, broken reed.

But His own hand, sufficient for my need.

So where He leads me I can safely go.

And in the blest hereafter I shall know

Why in His wisdom He hath led me so.

—Selected.

(Clipped from Now.)

these "words" have wrought!

Evidences in lives like these, however, are not the only indications of God's pleasure in tithes and offerings. Not long ago a new pastor was lightly reprimanded for taking an offering his first Sunday night. A deacon informed him that "We finance our church through the Sunday school, and we don't want to drive any visitors away by taking an offering in the evening service." When the pastor explained that giving was as much a part of a worship as the hymns, the good deacon gave his assent, and the Sunday night offering continued.

With only frequent admonitions to prove the Lord in tithes and offerings, and without any subscriptions, more than \$300 over the prescribed budget came in during the year. And when the pastor recommended that the budget for the new year be increased to allow greater gifts to missions and benevolences, the finance committee unanimously recommended that the pastor's proposal be accepted. There were two exceptions, however; first, that the increase should be 15 per cent more than his recommendation, and second, that the pastor's salary be increased. Churches grow at home as they go abroad with their gifts.

BAKE sales, pie suppers, and lotteries have crystallized the idea of the people that the church is a parasite, depending on the community for its support. To pay the preacher and furnish a place of worship for the community is the only ideal that many people ever have for their church.

How inspiring to know that our church fulfills a need in the community and at the same time projects its influence 'round the world. Although we do not give as much as larger churches, as God has "prospered us," we have a part in every mission activity supported by our great Cooperative Program.

Hence our church is a service institution, living, growing, loving, serving with investments all over the world—contributing to the growth of the Kingdom in China and Africa as well as in our home and neighbor states.

But in all this sending the "Word," our church itself is more than a hundredfold the gainer. We can lift our heads in the community. We are not living off the people, but serving them. We are opening a channel—clearing the line from earth to Heaven—affording a means of expression for ourselves and others. Our tithes are not dutifully paid, but joyfully given—invested, shall we say, in a toll call to Heaven. Yes, and the message itself, a fluent expression of our devotion to God.

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BIBLICAL RECORDER

Unforgettable Impressions

By Duke K. McCall
Executive Secretary
Southern Baptist Convention
Executive Committee

Dr. Duke K. McCall (Nashville, Tenn.) and Dr. W. A. Criswell (Dallas, Texas) are on a special mission to various existing and prospective Southern Baptist mission fields of the world. This is one of Dr. McCall's reports from Abeokuta, Nigeria.—EDITOR.

THE MISSIONARIES prayed for hot weather in Nigeria. They were afraid no member of our party of six would ever believe any story about the hardships of work in Africa. It was cool. In fact some of us got cold.

We might have needed hot weather to make us sympathetic with mission workers except for two things. One was the contrast in appearance and spirits of the missionaries just come from and those just ready for furlough. The parched hair told of the long months of unendurable heat which we missed. The yellow skin proclaimed daily pills to ward off malaria. Weariness, just plain unadulterated weariness, was in evidence in action and thought.

On the other hand was the bounce and enthusiasm of the missionaries just back from the States for another three years of service. I looked at some missionaries who were headed home and thought, "You will never come back to this white man's graveyard." Beside them, however, were their comrades who had just returned from furlough eager to be about the Master's work.

I shall never forget the consecration of the missionaries nor their love for the work to which God has called them.

THE PRIMITIVE CULTURE of the people startled me. I do not mean the one-room mud houses nor the brightly colored robes. I expected that. I do not mean the sights, sounds, and smells. These were what I anticipated only multiplied tenfold. I do not mean the unbelievable number of people crowded into the small jungle clearings or the treeless valleys. It was the primitive thought patterns which appalled me.

In my first speech I bragged proudly about my twin sons only to learn that twins are a disgrace in Nigeria. Usually, or at least too often, the mother kills the one born second. She then prays for another child who will be possessed of the evil spirit which afflicted her. This third child, always named Idown, is expected to be an evil rascal. The resulting treatment of him usually makes him one.

In the "interior bush" we ran into the power of juju. Through superstition it has a fantastic hold on the people. A little poison administered to those who get out of line takes care of skeptics. Baptist doctors often have victims of juju poisoning brought to them for treatment.

AGAINST THE BACKGROUND of this primitive culture I shall never forget the thirst of Africans for education. Baptists had to pay their first pupils to come to school. Now 25,000 pupils pay to go to Baptist schools, but still there is not room for thousands of others who would like to attend.

October 14, 1950

For These Christ Came

(Inspired by the testimony of refugees at the Baptist World Congress, Cleveland)

For these Christ came—the sons of men apart from God
O'er all the world; and all of them, that they
Might be the sons of God.

With these Christ goes,
The poor impoverished refugee.
Will we do that?

For them He went about that weary land on foot,
No place too far, no home too poor, for Him
To visit and make glad.

For these He laboured—poor, disconsolate and sad—
Their worry, pain and grief to share. Would we
If we were there?

For these He wept—a city's people on a Holy Hill
Indifferent or inured to social ills.
Should we—now?

For these He cared—
A foreigner at a wayside well,
A beggar waiting at a Church,
A cripple helpless at a pool,
A sinner in despair,
He cares today. Do you?

For them He taught and prayed,
He suffered at the hands of prejudice and hate.
To show the way of life to all.

Can we do more than He?

For us Christ died.
Dare we do less—than live for Him?

—JIM ROBERTSON, Indian Road Church, Toronto.

(Clipped from *The Canadian Baptist*.)

Last night I delivered the commencement address at the first degree-granting graduation ever held in Nigeria. Eight young men received the Bachelor of Theology degree for work done in the Nigerian Baptist Theological Seminary. Actually the diplomas were awarded under the authority of the Southern Baptist Seminary, Louisville, Kentucky.

My biggest thrill came when a great African choir sang Handel's "Hallelujah Chorus" at the opening of the Baptist Centennial Convention. The singing raised goose bumps on my arms and sent tingles down my spine. It was wonderful! Musical ability is the one thing which marks the kinship of the Africans with the American Negro.

When the choir finished the singing of Christ as King of kings and Lord of lords, the congregation of 3,000 began to sing in Yoruba, "Jesus shall reign where'er the sun does his successive journeys run." I wanted to shout like an old-time Methodist. I was witnessing the evidence that the Light of the World has come to the "Dark Continent" of Africa.

I shall never forget Nigeria: her lost millions, her heroic missionaries, her generous Christian people.

No cross, no crown.—Proverb.

News Notes

Southern Church in Green River Association observed home-coming day on October 1 in an all-day program. Regular services, with the pastor, Rev. R. F. Mayberry, preaching, were held in the morning. Dinner was served on the grounds. In the afternoon Rev. Irby Jackson of Rutherfordton delivered the message at the dedication of the new church cemetery.

The young people's organizations of the W.M.S. were in charge of the mid-week service at the First Church, Salisbury, on September 27.

Practically all the churches in Rowan Association participated in a missions revival the first week of October. Twenty-two missionaries were guests during the week. From the church bulletin we note that Dr. Scott Patterson of Africa, Dr. Hudson McMillan of China, and Dr. J. B. Aguiard of Louisiana were to speak at the First Church, Salisbury.

A mission study institute began at the Gatesville Church on September 28.

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Editorial Outlook

1. WHEN A CHURCH MEMBER rests, he rusts.
2. The Lord's big job is to get His church into the world without getting the world into the church.
3. The biggest liar in the world is the Christian who gives excuses for not doing his duty.
4. Rip Van Winkle is the only man who ever became famous while he was asleep.
5. The devil is an artist. He paints sin in very attractive colors.
6. Heaven is a prepared place for a prepared people.
7. Do what you should and you will have no time to do what you should not.—*The Evangel*.

Think of These Things

You Can Give Loyalty And Devotion

MANY CHURCHES are struggling under a building program these days, and yet the burden may be a blessing. It is a privilege to share in a worthwhile work. When one puts money and hard work into a good project or institution, his love is deepened and enriched. The burden of building a church, if it should ever be called a burden, develops the character and spiritual life of the members.

Sometimes a man, because of indifference or stinginess, refuses to give and thereby substitutes resentment for generosity. This is a kind of defense mechanism. He not only gives very little, or none at all, but swings completely to the other side and begins to criticize those who are supporting the project faithfully and well.

A person who holds back or stands in the way of progress shows resentment toward those who have larger vision and more devotion. It seems that one cannot be neutral when he stands in the presence of opportunity and duty.

Here is the way out. Give all you can, and even if the amount is small, give it joyfully and gladly. But the main thing to remember is that even if you can't give much, you can give devotion and loyalty to the project; and that is worth even more than money. If every member of the church gives a fine spirit of cooperation and loyalty, the necessary money can be raised and the work done. Any church can do whatever needs to be done if the members love one another and love the Lord, and keep step together.

The Church Must Train

THE CHURCH must train its members to be the kind of Christians that the Lord intends his disciples to be. It must develop them in the habits of daily Bible reading and prayer. It must lead them to be good stewards of their lives and possessions. It must teach them how to make daily decisions in the

light of the teachings of the Bible. It must give them guidance in Christian service.

The church must have a program designed to give training to its members. The program must be broad enough to include children, young people, and adults. It must be adapted to the needs of the babe in Christ who is not able to eat strong spiritual meat and to the needs of the saint who has tried to walk with the Lord through many years.

The training program of the church must develop the Christian culture of its members, but it must also develop them in the technique of Christian service. It must train them to serve as teachers, superintendents, secretaries, musicians, leaders, visitors, deacons, and other servants of the church.

The training program must take into consideration the needs of individuals. It must provide for personal attention. People must be trained as individuals and not en masse.

There comes a time in the life of every church when its members must stop and take stock of their training program. They must study the program to determine if it makes provision for all of the training needs. They must also examine their participation in the program to learn if they are using the opportunities provided for their own personal development.—*The Church Voice*.

Pathos and Light in the Life of Thomas Wolfe

THOMAS WOLFE was born in Asheville, October, 1900—fifty years ago. Earl Dean writing in the *Raleigh News and Observer* says, "Death took Tom Wolfe after 37 years of tempestuous living, but in the pages of nearly a dozen great novels he left a literary legacy unequalled in American literary history."

The books of Tom Wolfe seem like chapters out of his own life, as indeed they are. There was much of struggle and pathos in his life. He wrote vigorously about his own struggles as well as those of his family, friends, and neighbors in Asheville and revealed the heart hunger for light and truth in himself as well as in literary characters which he created through his vivid imagination.

Shortly after his first novel, "Look Homeward, Angel," appeared in October, 1929, he sought to explain why he wrote the way he did: "From the beginning the central idea that I wish my books to express is this: Man's deepest search in life, (it seems to me), the thing that in one way or another is central to all living, is man's eternal search for a father, not merely the father of his flesh, not merely the lost father of his youth, but rather a spiritual father, the image of a strength and a wisdom external to his needs and superior to his hunger, to which the

"GRACE SUFFICIENT"

Do you ever pray that burdens may be lifted? You are the exception if you do not have burdens, and you are sure that such burdens greatly interfere with your usefulness as a Christian. So you pray honestly, earnestly, unselfish, as you think, that they may be lifted, that you may be rid of the weight of them, the drain of them, the worry of them. Doubtless millions of people join you daily in similar prayers for themselves, for the world never saw as many burdened people as we have today—and the burden remains. What is the matter? Doesn't God answer prayer? He certainly does, and he knows that you and I would be utterly worthless without that burden; so he speaks with tender confidence, "My Grace is sufficient for you; serve me with your burdens."—(Clipped from Bulletin of First Church, Scotland Neck.)

Craig's Memorial Church, South Fork Association, recently added four classrooms and widened its auditorium.

* * *

Hocutt Memorial Sunday School, Burlington, has grown 53 per cent during the past two years. Enrollment is 662, a net increase of 96 for the year.

* * *

The date for holding the first service, in the new building of the Island Creek Church will be October 22 instead of October 29, as stated in the RECORDER of September 30 when the picture of the church appeared on page 1. We are sorry we were misinformed about the date. G. B. Shotwell sends the correction.

REBEKAH BIBLE CLASS HAS BIRTHDAY



The above picture of the Rebekah Class of Temple Church, Raleigh, was made on the occasion of its first anniversary, September 10, with 30 members of the 37 enrolled present. The class was organized with six charter members a year ago. Mrs. L. T. Hobgood, the first president, was succeeded by Mrs. R. P. Todd. From this class several members formed a nucleus for a new class, and seven other members have accepted responsibilities in other parts of the Sunday school. Mrs. Joe Shockley is teacher of the class and Rev. G. W. Bullard is pastor.

belief and power of his own life could be united."

The pathos of his life and work is indicated in the fact that the original title given to his first book was "O Lost!", later changed to "Look Homeward, Angel." As this strange genius walked the streets as a budding young author struggling to express himself, it is doubtful if the church people realized his deep heart-hunger or did anything in particular to help him, when according to his own statement he was earnestly seeking light and truth which comes only through Jesus Christ.

If some wise and sympathetic Christian could have won his confidence and discovered his deep need, the story of his life might have been different. But that he never found in life the peace he sought and hungered for so desperately and that his books all record the agony of his search was the opinion of a close friend who wrote the following for the Associated Press the day after Wolfe died in a Baltimore hospital:

"From 1929, when 'Look Homeward, Angel' appeared until his fatal illness, his life was one long, unending and fruitless quest to fulfill himself as a man and a writer. How well he succeeded in the latter his thousands of readers already know. Six feet, seven inches tall, broad shouldered, every inch a man, full of energy, restless and lonely, his story was the old, old story of youth in quest of beauty and spiritual fulfillment. His so-called 'love affair' with the entire American continent in the 1930's that pursued through his second great novel, 'Of Time and the River,' (and continued in the posthumous 'You Can't Go Home Again') leaves little doubt that Wolfe was working his way toward a native humanist philosophy unique in America when death cut him short at 37 years of age."

This interpretation of the life of Tom Wolfe should be suggestive and challenging to all Christians who are concerned with becoming "fishers of men." We should realize that there is much of mystery to human life and that the search for light and truth

goes on to some extent in every person. To be of help to people we must be deeply sympathetic and keen to see need and opportunity for service.

Jesus Christ is the answer to human need, both for time and eternity. Jesus said, "I came that they may have life, and may have it abundantly." Then why not the abundant life for everybody? God himself, our heavenly Father, "our spiritual father" whom Tom Wolfe sought, wills that every man shall be saved and brought to the knowledge of the truth. Jesus Christ himself came to the world for that very purpose, "to seek and to save that which was lost."

These words which we use rather glibly sometimes, "lost" and "saved," are rich and meaningful words. We cannot know the final spiritual state of Tom Wolfe or of any other human being, for that matter. We can only hope that by the grace of God he found at the end the peace and truth which he sought.

But the question which comes to us who feel that we have found the light and truth which give reality and meaning to life is, How can we exemplify this truth in our own lives and also become sympathetic and skillful workers in helping others to find the truth? To be effective and helpful in this kind of work is not easy. It requires self-discipline in order that we may live the good life ourselves. It demands that we search the Scriptures and search life so that we may understand as clearly as possible the Christian way of life. We must learn to be what has been called "physicians of souls."

A final simple and practical word is this, let us pray constantly for the unsaved and troubled souls whom we may know and quite simply and directly bear our testimony. If we really care for the welfare of the people about us, almost any sincere word spoken or deed performed will do good. Also, let us remember that Jesus said, "Come ye after me, and I will make you to become fishers of men."

What Is Baptist Democracy?

By Garland A. Hendricks, Pastor
Olive Chapel Church, Apex

A FEW YEARS ago, a Christian business man proposed that "we take democracy down off the shelf and start living it." He suggested 21 practices that are essential to living a democracy: contagious enthusiasm or doing the impossible, dynamic good will, character that is right thinking become a habit, courage that is a natural result of qualitative living, vigorous health that frees one from physical or spiritual disease, continuous revised knowledge, sustained discipline, faith that is a source of power, avoiding resentment, eliminating a feeling of inferiority, overcoming humdrum and discouragement, overcoming the handicaps of a mediocre family, keeping patient, enduring and overcoming weakness and difficulty, making one's own home Christian, practicing Christian principles in business, striving to vitalize community life, making the church the center of ethical thinking and spiritual living, practicing good race relations, accepting responsibility for national life, and making Christian democracy a living flame.

If We Live Democracy, We Must Keep in Mind Its Principles

If North Carolina Baptists are to live the democracy we talk so much about, we shall have to keep in mind those principles and practices which are essential to its well being.

Traditionally, Baptist democracy has made a worthy contribution to the thought and life which has shaped our government and the spiritual destiny of our American civilization. In some of the early struggles for freedom from the authority of England and the Established Church of England, Baptists in North Carolina and other coastal areas played a prominent role. No one familiar with the American form of government would belittle the role played by men like Roger Williams.

A Baptist minister is said to have written Article 34 of the Constitution adopted at the fifth meeting of the independent provincial congress held at Halifax in 1776, which reads: "there shall be no establishment of any one religious Church or Denomination in this State in Preference to any other; neither shall any person, on any pretense whatsoever, be compelled to attend any place of worship contrary to his own Faith or Judgment, or be obliged to pay for the purchase of any Gleve, or the building of any House of Worship, or for the maintenance of any Minister or Ministry, contrary to what he believes right, or has voluntarily engaged to perform; but all persons shall be at Liberty to exercise their own mode of Worship."

Our Forefathers Paid a Price for Religious Freedom

Such Baptist ministers as Henry Abbott and laymen who had similar convictions paid a price for the religious freedom which we have enjoyed in this country. Perhaps we have given too little attention to what our forefathers did to appreciate the real worth of the heritage which is ours today. Democ-

racy, in state or in church, was for them something to be lived. They preached it from their pulpits, they fought wars over it, they wrote it into their constitutions, they lived it. So, really, we began to live our Baptist democracy yesterday.

What of it today?

The very nature of life is such that it requires eternal vigilance if we are to make the most of it. It must be nourished, safeguarded, chastened, set aright over and over again as time passes. Because democracy must be lived if it is to continue at all, it is both as glorious and as dangerous as life itself. It has had a continuous struggle for survival, and it will always be so because God has made life that way.

Baptist Democracy Defined

For the sake of discussion let's look at a definition: Baptist democracy is the voluntary effort of a group of members of Baptist churches who work together through channels for co-operative endeavor, seeking to be used of God to accomplish the divine purposes of Christ in the affairs of men in our time.

A local church is such a group, banded together to work towards certain ends which the members define for themselves. Each local church group is an autonomous body, making its own decisions, establishing its own discipline and practices according to the particular beliefs and interests of its individual members, working together in love, expressing loyalty to the traditional Baptist principles.

The work of our Baptist State Convention is a broader channeling of the spiritual and material resources of our Baptist people. The reason we have a convention is to make our individual witness more effective through those whom we choose to be our servants or stewards.

This being true, no organized activity can be effective unless it embodies in all its objectives and practices the will of the contributing members. Our Convention is a channel for the co-operative endeavor of those who offer voluntarily their ideas, love, prayers, labors, and money in an effort to

accomplish what they consider the divine purposes of Christ.

Our Convention really constitutes a divine miracle of co-operative endeavor which is much needed as a testimony to our present world. When hundreds of thousands of people are willing to pool their resources together on a voluntary basis, designate servants to manage and utilize them, and thus support ventures like our orphanages, hospitals, colleges, and world missions program, it is one of the world's most convincing proofs that faith, hope, and love are alive. Herein is evidence of the possibility of world brotherhood. It is man's answer to atheism and despair. It is peace alive in group activity.

Certain Principles Must Be Recognized by Convention

If we would keep our Convention free from those sins which would defeat its purpose and dissipate the resources of the Baptist people, we shall have to recognize certain basic principles essential to the continuation of Baptist democracy:

1. *We insist on freedom of the individual and rely for unity upon fellowship.* Our authority rests in Christ. Our discipline is in fellowship and work with others who love Christ. Every believer is free to communicate in his own manner with the Head of the church. No believer has a right to substitute his own will or his personal prejudice for the revelation of Christ to another believer. Each believer is obligated to make effectual witness wherever he goes, and it behooves all of us to share with each other questions, problems, joys, capacities, and money as we strive to be a working part of a strong body of which Christ is Head.

2. *We express love for the smaller units of life.* The family is not as big as a local church, but we believe it is basic to the survival of man and that it is God's means of continuing life on earth. So we respect a family as much as we do a church. We insist on the rights of every individual. One church may not be as big in membership as another, may not be able to afford as spacious a building as another. That does not minimize its importance, nor the effectiveness of its witness. Christians do not judge value by size or numbers. Ours is a qualitative judgment, rooted in spiritual reality.

A healthy Convention will enable co-operating churches and co-operating Baptists to exercise their own will power, purpose, and intelligence over areas in which they are interested. This does not mean that the Convention is to undertake to do the specific bidding of 600,000 different individuals. It does mean that the Convention will employ persons and chart courses of action capable of interpreting and doing the will of the vast majority of constituent members.

3. *A Convention has to be organized around great objectives and work projects which embody the will of those giving support.* So we create and maintain different institutions like the schools, orphanages, and hospitals; and operate programs through such organizations as Sunday school, Training Union, Baptist Student Union, Woman's Missionary Union, and Brotherhood. The mutual stimulation of free and different persons produces a living unity which is dynamic and powerful. The heart of such power is trust, confidence.

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The affairs of the group must be so managed at all times that there can be no reason for distrust or suspicion. The work of a convention is supported by only so many of our 600,000 individual Baptists as agree that the work of the Convention is what it should be. There is no authority on earth which can require anyone to support a local Baptist church or a Baptist Convention. The support is in proportion to the confidence which the people have. When that confidence is fired with enthusiasm, support increases; but when it is stricken with distrust, support dies.

4. We refuse to glorify denominational machinery or personnel, and never make either of supreme worth. Machinery is man-made, and all that is man-made wears out and must be overhauled or discarded and replaced. Only God has created life that can grow continuously and improve with the passing of time. Individual Baptists breathe the life of God.

The denominational pattern is made by man and must forever be in a continuous state of revision to prove adequate for supplying the needs of every new day. One reason we have annual meetings of the Convention is to re-examine our work and see how we may make changes so as to best utilize the resources offered by those who trust our means of co-operative endeavor.

When there is a lag in the support, or evidence of unrest, it is time to go to the grass roots where the life is and find out the reasons. It is the personality of every Baptist in North Carolina which is sacred before God. It is the welfare of every person in the world about which we are concerned as Christians.

Our institutions and programs are never sacred. They are only instruments of service to and for sacred persons. Therefore we should always be ready to make any change in any institutions or program that will benefit the individuals who support or need their services.

5. We obligate ourselves to strive for continuous attainment. Individuals who constitute our denomination recognize their personal obligations, and they realize that when a group sets out to do something the effort involves an obligation as binding as a personal pledge. Yet a project of the Convention can be obligatory only when real democratic procedure is followed and the will of the people is clearly expressed. By its nature, democracy is slow in its expression.

Now and again a quick decision needs to be reached, but it is unwise to make decisions of major importance without taking the necessary time to give the facts to the people, after which they may have a chance to express themselves. We may never expect a maximum support of the denominational program except as individual Baptists and local churches are given a chance to make their will known.

6. We determine the composite will of the group by a free and honest expression of the wills of the participants, shown in majority vote. Once we have taken the necessary time to find out what the will of the group is, we make a group decision the law of the group and set up appropriate measures of enforcement. The vote of a Baptist Convention never means democratic expression unless it comes as informed and uncoerced expression of the best judgment of the members sup-

Pursuit of Autumn

There are no words for autumn colors at their best;
The red of maples is too clear, too pure
For adjectives like scarlet—or gay currant red.
The yellow of the elm leaves sifting down
Is lovelier than burnished gold.

I held a five-leaved ivy in my hand
And tried to name its color;
Tried all the words I knew for red—
"Cerise," I guessed. "No! Flame? Or crimson?"
But none of these would touch its beauty.
I decided it was autumn-ivy glow.

I wonder if an artist feels the same frustration
As he mixes colors with his brush
And strives to paint a picture true of autumn.
Perhaps he feels—as I—
The pattern's far too perfect
For clumsy hands to trace.
But I am sure that though he tries
And tries almost in vain,
We're both the greater souls
For having stretched in reaching.

—ERMA W. KELLEY, in *Young People*.

(Used by permission of the author and *Young People*.)

porting the work.

Policies are worked out by committees, which is necessary and acceptable in a large group. The Convention in session is really a large committee of the 2,800 Baptist churches in North Carolina. It should operate as such.

Taxation Without Representation and Vice Versa

Taxation without representation is never fair. A convention is a voluntary committee of all messengers present. It is supposed to express the will of the people, and should set up ways and means to accomplish the purpose of the people, what they want to do and will pay for. Bills are never paid solely by members of a committee, nor even by messengers to a convention, but by all Baptists who have enough confidence in the work to support it.

Representation without taxation is not fair, either. Some of us are so constituted that we want to have a lot to say about how things are done without carrying our rightful part of the load once a course is charted. That is no fairer than taxation without representation. We should all be participants both ways.

I hope that all of us may approach Durham this year determined to "take democracy down off the shelf and start living it." We are saying much about geographical representation. Certainly the people of all areas should be fairly represented on all boards and committees, and then these agencies should function intelligently and in keeping with the wishes of those whom they represent.

Democracy has theological and ethical implications, and there should be a place in its corporate expression for the viewpoints of different persons. No special interest group should ever be allowed to dominate and force their pet ideas on others. We have long-

range commitments that we cannot throw out the window. It is ethical to keep our contracts and agreements. Baptists are an honest people. We cannot afford to be less honest in convention than at home.

What is Baptist democracy? There is no simple, easy answer. No two of us would use the same words to describe it. But deep in our hearts we have fairly general agreement as to some of its guiding principles. We have touched upon some of them here, not to your satisfaction nor to my own. Let this be a stimulant to further discussion. I shall be interested in your thoughts on the subject.

A GRAND BANK

"If I had my wish," said an Old Lady. "I'd like to establish a bank of very special nature."

"What kind?" asked her companion.

"It would be a Bank of Kindness" was the reply.

"A Bank of Kindness!"

"Yes, that's right, and whenever I heard of a lonely, depressed person I would write a check stating: Please Pay to Bearer one automobile ride or Please Give to Bearer one bouquet of her favorite flowers."

"That's a splendid idea, but couldn't we establish a service on that plane?"

"How?"

"Well, even though we are no longer able to get around much we could make a list of all the people we know who need cheerful attention and we could telephone our active church members to call on these people."

"Now that's really practical. Much better than my Bank of Kindness."

"We would be the Clearing House instead," chuckled the second Old Lady.

"Kindness is the golden chain by which society is bound together."—GOETHE.—*Canadian Baptist*.

Editorial Brevities

"**FRUITLAND** Baptist Bible Institute opens its fifth year on October 23," writes Dr. J. C. Canipe, Hendersonville, N. C. "The prospects are the best in its history. The number of new students will be the largest yet. The Farmers' Hardware Company of Boone gave us a new copy of Webster's Unabridged Dictionary, which was badly needed. Any individual, church, W.M.S., or other organization who can is asked to send some money for scholarships for worthy and needy men. Last year we spent \$1,950 for scholarships."

WE HAD the privilege of attending services at Mt. Moriah Church in the Johnston Association, September 24. We enjoyed the promotion program in the Sunday school, which was well planned and presented. Leland Poole, who had served faithfully and well as general superintendent for nine years, was succeeded by A. M. Sorrell. Mt. Moriah is blessed with several able and faithful laymen, among them being Leland Poole, A. M. Sorrell, Jim Lane, Ennis Johnson, and Roy Baucom. Out from this church have gone some notable Christian leaders, such as Dr. W. F. Powell of the First Baptist Church of Nashville, Tenn., and the late Dr. Frank K. Pool of Furman University.

WE HAVE JUST RECEIVED 13 subscriptions from Boone's Neck Church in the Brunswick Association on the Every-Family Plan. This event requires more than passing notice, for Boone's Neck has only 30 members; and yet Pastor H. M. Baker writes that it is one of the strongest churches in the association. "On a per capita basis," he says, "the members of this church contributed this past year \$37.32 per member

for all causes. It was the first (and only church so far) to meet the goal in the hospital drive, and in the new budget this church will operate on the fifty-fifty basis—the first church in this association to undertake a fifty-fifty budget." Not only will every family of this church receive the *RECORDER*, but also *The Commission* and the *Home Missions* magazine.

As is well known, Brother Baker is pastor of the Southport Church, but he gives part of his time to Boone's Neck Church which is near Southport.

ELIZABETH CITY is to observe October 15-22 as Church and Community Week under the sponsorship of the Ministerial Association. Preaching services are to be held each evening at 7:30, with guest preachers in all participating churches. The announcement says: "All church members, bringing their friends and neighbors, are urged to attend all services in their own respective churches. This procedure is deemed to be more profitable to the individual than visiting from church to church."

Fourteen different churches are participating, among them being five Baptist churches, with pastors and visiting preachers as follows: Blackwell Memorial, R. W. Kicklighter, pastor, and Dr. John G. McCall of Mooresville, visiting minister; Calvary, Carl E. Bjork, pastor, and Paul F. Burke of Belcross, visiting minister; Corinth, G. M. Singletary, pastor, and W. P. Milne of Aulander, visiting minister; First Church, W. W. Finlator, pastor, and Dr. Adiel Moncrief of St. Joseph, Mo., visiting minister; and Berea, Dale Crowley, Jr., pastor.

Rev. W. W. Finlator writes: "We have the enthusiastic support and cooperation of

schools, civic clubs, and town administration. Each church is conducting its own individual revival each evening, with here and there union services during the day at such places as a local theatre, industrial plants, and street services."

It seems to us that this kind of community-wide revival and religious emphasis is a good thing. This united effort will attract the attention of many people who might not be reached otherwise. At least we hope that this will be true.

MANY STATE planning meetings were held during the month of September. Among these, we had the privilege of attending the one held by the Mount Zion Association at Burlington on September 25. Associational Missionary John W. Lambert and State Secretary L. L. Morgan were in charge of the program. Present were 152 people, including 15 pastors, and 21 churches were represented. The Sunday school program for the year was well presented through pictures, accompanied by interpretation and discussion.

Preceding the associational meeting, the First Church, under the leadership of Pastor Carlton S. Prickett and Superintendent H. L. Hamilton, held its monthly workers' conference and made plans for the new year. Also during the week a training program for the workers was carried out.

THE 193RD ANNUAL SESSION of the Sandy Creek Association was held at Pittsboro and Tyson's Creek churches October 5 and 6. Yancey C. Elliott served as moderator and Clyde P. Stinson as clerk. We were able to attend only the morning session of the first day at Pittsboro. We heard a good talk on public morals and temperance by I. G. Greer, an address on evangelism by J. C. Canipe, and an unusually good sermon by W. L. Lynch. Pastor K. E. Bryant and the people of the Pittsboro Church seemed to enjoy entertaining the crowds in their new, attractive building. The lunch at noon was abundant and delicious.

WE HAD the privilege of participating in the annual home-coming service at the Pine Level Church in Johnston Association, October 1. Pastor J. Linwood Jones presided over the service and gave a cordial welcome to visitors and friends, including one former pastor, Rev. H. M. Hall. At the close of the service a delicious dinner was served in the Community Building.

Brother Jones has been pastor of the church for two and a half years. During that time an attractive new pastor's home has been built at an approximate cost of \$11,000 and a new and well planned church building is nearing completion. The approximate cost of the church plant will be \$70,000, a large part of which has been raised already.

A "sacrificial offering" was taken on October 1 which amounted to \$3,685.20. The total amount of cash raised for the building fund during the year so far is \$10,701.91. Ten memorial windows which have been installed were paid for by special gifts. Miss Mildred Oliver has given a Baldwin electronic organ and chimes both for the organ and the church tower. The organ was given in honor of her mother and father, and the chimes were a gift in honor of her brothers and sisters.

Pastor Jones and the Pine Level people are making great progress. They may think they



Love's Creek Church in the Sandy Run Association recently held one of the 'best revival meetings in its history, resulting in 18 additions to the church by baptism and ten by letter. The Sunday school has reached a high level also, having 175 present on a recent Sunday. Rev. Jeter Porch, the faithful and beloved pastor, preached during the revival. Two candidates were baptized from Hickory Mountain Church, also. Eighteen of the 20 baptized can be seen in the above picture.

are under "the burden of building," but we predict that they will look back in after years and think of this as their grand period of opportunity and privilege.

THERE WERE more people in attendance on the second day at the Eastern Association held at Mt. Gilead Church, October 4, than on the first day at Magnolia, believe it or not. Perhaps there have been other cases where the attendance was larger the second day, but if so we do not recall them at present. We do not know the reason for this large attendance at Mt. Gilead, but in any case the people were there. This rural church building is large and attractive, and there is plenty of parking space. The table on the grounds seemed to be about a hundred yards long, and at noon it was covered with delicious food.

But we must go to the program inside the church. Vice-moderator Mack Herring presided and Paul L. Cashwell served as clerk. The introductory sermon on the first day was preached by J. C. Conoly and the missionary sermon the second day by W. I. Terrell. Visiting speakers included Edwin S. Preston of Meredith College, W. K. McGee of the Baptist Hospital, General Secretary M. A. Huggins, Superintendent W. C. Reed of the Orphanage, Secretary of Evangelism J. C. Canipe, and Editor L. L. Carpenter of the BIBLICAL RECORDER. C. H. Trueblood is associational missionary.

ASSOCIATIONS MEET

THE CHOWAN ASSOCIATION met with the Columbia Church September 19-20, with C. W. Duling of Hertford as moderator and J. P. Mercer of Elizabeth City as clerk. The attendance was good and the program was well planned and executed. One of the main visiting speakers whom we heard was Dr. Marc Lovelace of Wake Forest College, who had as his subject "The Church at Work."

The Beulah Association, with Joe B. Currin as moderator and H. M. Hicks as clerk, met at Thompsonville September 28. The general theme was "Found Faithful." The sermon was preached by Pastor W. B. Cone of Longhurst. Miss Louise Yarborough succeeds Miss Ella Sue Gravitte as associational missionary. Miss Gravitte has accepted a similar position in the Stanly Association.

The Surry Association consists of 58 churches. We attended the meeting of the association on the first day at Flippin Memorial Church. The annual sermon was preached by Rev. Fred Journey. The reports and discussions were interesting and helpful. Mrs. Kitty Sullivan is the new associational missionary. Plans were discussed for raising the necessary money both for paying the missionary and for the radio program supported by the association. Crockett Brannock did a good job as moderator and Mrs. Ed McGee as clerk.

J. L. Powers is moderator of the Elkin and J. Livingston Williams is clerk. The association met this year at the Ronda and the Mt. Pleasant churches. The sermon was preached by Rev. Howard J. Ford. The main address at the conclusion of the second day was delivered by Secretary M. A. Huggins.

Tar River Association will have a fifth Sunday meeting at Centerville Church on October 29, with Dr. Henry Walden of Wake Forest College as the main speaker.



Rev. G. Durham Ipock, pictured above with Mrs. Ipock and their children, Judy and Garry, recently became pastor of the Nashville Church. A native of North Carolina, Mr. Ipock lived in Asheville before entering Wake Forest College. His college course was interrupted during the war while he served in the Navy, but he returned to complete his college work. He then enrolled in Crozer Seminary, Chester, Pa., from which he was graduated in the spring. While a student in the seminary he was assistant minister of the Upland Baptist Church, Upland, Pa.

WOMAN'S BIBLE CLASS, FIRST CHURCH, WINSTON-SALEM

(Continued from Page 1)

taught the girls until her death, August 14, 1933.

Following her was Mrs. W. O. Spencer, who became assistant teacher in 1930. Again the class was called on to give a worker, and Mrs. Spencer became teacher of a class of young matrons. This class of young married women is partly made up of the girls Miss Carrie had taught when they were in college.

In 1935 Mrs. B. K. Mason was elected as assistant teacher and served whole-heartedly and faithfully, with a deep interest in all the work of the class, until her death, August 12, 1948.

After Mrs. Mason's death and during Mrs. Roddick's illness, the class was fortunate indeed to secure Mrs. Smith Hagaman as assistant. Truly, the Lord raises up workers for his vineyard.

The class now has an enrollment of 48 members, one of whom has been 100 per cent for 14 years.

MINISTERS MAKE CHANGES

Willis Bennett of Richmond, Ky., has accepted the pastorate of Olive Chapel Church and will begin his work there the first of November, succeeding Garland A. Hendricks, who will join the staff of Gardner-Webb College.

Jack R. Bagwell will begin his ministry at High Shoals Church, Gaston Association, on October 15. He resigned the pastorate of Mount Carmel Church, Buncombe Association, to accept the work at High Shoals.

Jarvis Teague has resigned as pastor of three churches in the West Chowan Association—Ashleys Grove, Galatia, and Menola—in order to accept the pastorate of the Marshall Church in the French Broad Association, where he begins his work October 15.

Broadus Wall of Chester, S. C., has accepted a call to the First Church, Waynesville, effective October 15. Mr. Wall was pastor of the First Church, Hendersonville, some years ago, but resigned to become a Navy chaplain. Later he accepted a call to a Chester, S. C., church, from which he is coming back to North Carolina.

DOCTOR ADAMS TO CONDUCT PREACHING MISSION AT WAKE FOREST COLLEGE

Dr. Theodore Floyd Adams, prominent Baptist minister and pastor of the First Baptist Church of Richmond, Va., will conduct a preaching mission at Wake Forest College during the week of October 15-20, Sunday through Friday.

Beginning Sunday evening, October 15, Dr. Adams will hold services every night at 7:30 o'clock. An open forum for questions will be held immediately after each evening service. Dr. Adams will also preach during the morning worship periods on Monday, October 16, Wednesday, October 18, and Friday, October 20, at 10 o'clock in the chapel.

The preaching mission is being sponsored jointly by the Wake Forest Baptist Church and the Baptist Student Union.

Conferences with any interested students are being planned throughout the week.

Eller Memorial Church, Greensboro, R. Von King, pastor, in its year-end report before the associational meeting gave comparative figures for the years 1943 through 1950. During that period annual contribution for local work have increased from \$8,204 to \$13,815.52, and contributions to mission causes have gone from \$2,976.24 to \$10,032.53. The church had 50 members added during the past associational year, and the total church membership is now 1,098. A drive has been launched for \$100,000 to build a new church auditorium.

Growing Through Prayer

Lesson for October 22

Matt. 6:9-13; Luke 11:9-13; Philipians 1:3-11

OUR LESSON FOR TODAY begins with a part of the Sermon on the Mount. Beginning with verse nine of Matthew 6, Jesus gives to his disciples a model prayer and says to them, "After this manner therefore pray ye." All over the universe this prayer has been repeated over and over. Before Jesus gave this prayer to the disciples, he had given them some very sound advice. I believe that it would pay many church members to study diligently again the first eight verses of Matthew 6.

Until we get ourselves straight on some things mentioned in these verses, it will not do us much good to say "Our Father who art in Heaven, hallowed be Thy Name." There are several thoughts that claim our attention just here.

Faith in Prayer

It is our firm conviction that most people believe in prayer. There is seldom a day that passes but that some one will call and ask me to remember him in prayer.

1. *We have faith in the purpose of prayer.* If there is not a purpose in prayer we do not believe that Christ would have encouraged his disciples to pray. What was the purpose that Jesus had in mind when he instructed his disciples, "Therefore pray ye?" In the first place, Jesus, at their own request, was giving them an example of how to pray. Again, we feel that Jesus was seeking to show them the importance of the recognition of a spiritual relationship to God and man.

2. *We have faith in the power of prayer.* After Herod had killed James the brother of John, "Herod saw that it pleased the Jews, proceeded further to take Peter also. . . . Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

"And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, arise up quickly. And his chains fell off from his hands.

"And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, cast thy garment about thee, and follow me.

"And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

"When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out,

and passed on through one street; and forthwith the angel departed from him.

"And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying" (Acts 12: 1-12).

After reading this gripping story, there is no doubt but that there is power in prayer. Over and over again we have seen the blessed results of the power of prayer.

The Fruits of Prayer

Fruit of an apple tree is an apple. The fruit of a Christian is another Christian. The fruits of prayer may be termed as separation, consecration, and dedication.

1. *By separation* we mean withdrawing from the things of the world. Christian people must separate themselves from those things that are questionable. All of the followers of our Christ should pray earnestly that they might be devout followers, and as a result of their devotion see the fruit of their prayers in the form of separation from worldly things.

2. *Consecration is also a fruit of prayer.* One is not automatically consecrated to something; consecration is the result of prayer. The more time one spends in prayer, the deeper and more pronounced the consecration

may be. For one to be able to say, "Have thine own way, Lord! have thine own way; Thou art the potter; I am the clay. Mould me and make me after Thy will, while I am waiting, yielded and still," means that full surrender to Christ has been experienced.

Jesus said, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The exercise of prayer is the very best means of receiving the desired fruits of prayer.

3. *Dedication is a fruit of prayer.* Hannah prayed for a son; and when he came, she dedicated him to the Lord. You spend much time in prayer and you will find that you are dedicating yourself unto God for a definite work. We are in need of more people today who are separating themselves from the world and consecrating themselves to Christ and dedicating their hearts to God for a holy task.

Fellowship With God and Friends in Prayer

There is a fellowship in prayer that binds our hearts in Christian love unto God and mankind. Paul says, "I thank my God upon every remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy."

The finest fellowship to be found anywhere that I know anything about is among a group of devout Christians in prayer to God. In prayer that is real, you not only speak to God about your heartaches and joys, but you also share them with your friends. We are desperately in need of bringing our Christian people into a combined meeting with Jehovah God, and thereby renewing our fellowship and restating our vows in no unmistakable terms. To do this would mean immediate growth through prayer.

News Notes

Enderly Park Church in Charlotte celebrated its silver anniversary on September 24. Several charter members spoke, and the pastor, Rev. Raymond Long, gave a history of the church. Dr. Luther Little preached the sermon.

Pastor N. F. Arant and the people of Peachtree Church, Tar River Association, are planning to build a new church house. Over \$1,300 in cash and pledges was contributed for that purpose the second Sunday in September, we learn from the *Tar River Bulletin*.

Registrations at Southwestern Seminary, Fort Worth, Texas, show a total of 1,435. This is an increase over last fall's enrollment of 1,364. The students come from 39 states and seven foreign countries. There are 851 in the School of Theology, 524 in the School of Religious Education, and 123 in the School of Sacred Music.

Pritchard Memorial Church, Charlotte, is constructing an educational wing.



If I were a cobbler,
it should be my pride
The best of all cobblers to be;
So as pastor I'm surely
impelled to decide
My church must have TEV!
— Anonymous

WITHERS
ENLISTMENT
VISITATION

Order from the Baptist Book Store at
121 W. Hargett St., Raleigh, N. C.;
or 304 N. Tryon St., Charlotte, N. C.

HOME CIRCLE

The Weaver

"Then I shall know even as I am known"
(1 Cor. 13:12).

My life is but a weaving
Between my Lord and me,
I cannot choose the colors
He worketh steadily.
Ofttimes he weaveth sorrow
And I in foolish pride
Forget he sees the upper
And I, the under, side.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the weaver's skillful hand
As the threads of gold and silver
In the pattern he has planned.

—From *The Evangelical Christian*. (Copied
from *The Wesleyan Methodist*.)

Coals of Fire

David Carter sat at his desk, his dark eyes flashing with anger. All the other pupils were watching him, but he didn't care—he was thinking about Ben. As they were marching into the building, Ben had tripped him and caused him to fall into a puddle of mud.

The rest of the afternoon David sat in his classes grumbling to himself. "Now my suit is ruined, all because of Ben. I'll get even with him tomorrow."

As soon as school was out David hurried home to find his father. As he entered the room his father said, "Well, David, how did school go today?"

"Not so well, Daddy. I want to ask you about something."

"All right, son," said Mr. Carter, "what is it now?"

"Today Ben tripped me as we were going into the schoolroom, and I want to know what I can do to him to get even."

For a long moment Mr. Carter was silent as he watched David's angry face; then he spoke slowly and quietly.

"Would you like to heap coals of fire upon his head?"

David smiled and looked at his father in amazement.

"Let me tell you how to do it," said Mr. Carter. Then he drew David close to him and whispered in his ear.

"Well, I might try it, but I don't think it will work," said David.

"You pray about it tonight before you go to bed," said his father.

So David prayed about it, and gradually his anger melted away.

The next morning as they started into the building, David turned and smiled at Ben. Ben looked surprised, but smiled back timidly. All morning Ben had watched David, and each time their eyes met David smiled and felt happier, but Ben became more and more miserable.

At last the noon hour came. David and Ben both ate their lunch at school as they lived too far away to go home. David was enjoying his lunch, but he noticed that Ben was not eating.

"What is the matter, Ben? Are you sick?" asked David.

"No, I forgot my lunch."

Without a moment's hesitation David said, "Come, share mine. I have plenty for both of us."

He laid a big sandwich on his desk and a nice red apple. "Here, you must have one of mother's cookies, too. They are my favorite."

Ben could hardly swallow the bite of sandwich he put into his mouth. Finally he said, "I am so sorry I tripped you, David. When you smiled at me this morning, I just felt so miserable."

Down deep in his heart David said, "It did work. Daddy said the way to get even with people who treat you mean is to be kind to them." Then he thanked Jesus for teaching him how to heap coals of fire—and to Ben he said, "Let's always be friends."—EDITH GIBBS, in *The Wesleyan Methodist*.

THREE GATES

If I am tempted to reveal

A tale someone to me has told
About another, let it pass.

Before I speak, three gates of gold.

Three narrow gates: First, is it true?

Then, is it needful? In my mind
Give truthful answer, and the next
Is last and narrowest, Is it kind?

And if, to reach my lips at last,

It passes through these gateways, three,
Then I may tell the tale, nor fear
What the result of speech may be.

—Author Unknown to us.

Youth

I love old things, old violins with their mellow notes; old pictures hallbowed by the centuries; old men with broad brain, manly brows, and honored gray. I love to look into the face of Moses as he stood on Pisgah, locks bleached in the snow of the ages, waiting to be kissed to sleep by the Almighty and to be buried by the angels.

I love to think of old David leaning on his staff, and with trembling lips he said, "I have been young, I now am old, yet have I not seen the righteous forsaken." I love to picture old Daniel with the weight of years upon his shoulders and a mighty empire under his feet.

I love to close my eyes and dream of old Paul, manacled hands and feet, as he sits in the dark old dungeon of old Rome—great old Rome with her seven old hills and old Tiber.

I love to listen to the clanking of the chains as he writes, "The time of my departure is at hand, after this a crown."

I love old things, old Moses, old David, old Daniel, old Paul. But much more do I love young Moses as with flaming blood of fiery youth he dares stamp upon the crown of Pharaoh and refuses to be called the son of Pharaoh's daughter. I love young David as with his sling and little pebble he writes history upon Goliath's skull.

How I do love young Daniel, as with head up and cheeks aglow he says, "Thank you, gentlemen, but I don't drink!" I love young Paul as he flings into the face of mighty Rome, "I glory not in kings, but in the cross of Christ."

Youth! Youth! The royal, regal greatness of youth! It has the breath of dew upon it.—Copied.

Spice Box

"We shall reside at the old manse," said the bride.

And the reporter wrote:

"When they return from their honeymoon, the newly-weds will live with the bride's father."—*Ex.*

* * *

Most of the Jones' Sunday motor trip had been marred by a violent quarrel. On their homeward journey they passed a pasture field just as a donkey brayed long and loud. . . . "Is that a relative of yours?" he asked spitefully. . . . "Only by marriage, dear," she replied sweetly.—*Contributed*.

* * *

The conscientious father was dispensing advice to his son who was about to be married.

"Co-operation is the foundation of successful marriage," pop said solemnly. "You must do things together. For instance, if your wife wants to go for a walk, go for a walk with her. If she wants to go to the movies, go to the movies with her. If she wants to do the dishes, do the dishes with her."

The son listened dutifully and then asked, "Suppose she wants to mop the floor."—*Clipped*.

* * *

"Don't you remember I tol' you not to go swimmin' wid no white trash chillun?" the big Negro inquired of his small son. "Yes, daddy, but he wan' white befo' we went in."—HARRY CLARKE.

* * *

A young governor in an eastern state was asked to address the prisoners at the State Penitentiary. It was his first speech after election and he was somewhat nervous.

He started off, "Fellow citizens." Then realizing that the prisoners were deprived of citizenship during their imprisonment, he stopped and started again, "Fellow prisoners." He realized too late his second mistake, so he continued, "Well, anyway, I'm glad to see so many of you here."—*Ex.*

* * *

WILLIE: I've never seen such dreamy eyes.
CARRIE: You never stayed so late before.

News: PERSONALITIES and EVENTS • • •

Miss Ruth Archer has accepted the position of director of music at the West Asheville Church.

Dr. Lewis W. Martin of the Home Mission Board will preach in revival services to begin on October 15 at the First Church, Hendersonville.

Rev. O. B. Reel of Mt. Holly will be visiting evangelist in revival services October 16-22 at East Lumberton Church, B. M. Glisson, pastor.

First Church, Kinston, plans to dedicate its educational building, to hold home-coming services, and to begin revival services on October 22. Howard G. Dawkins is pastor.

Willard Weeks, director of education for the Second Baptist Church, Houston, Texas, has been elected manager of Ridgecrest Baptist Assembly, effective November 1, succeeding Robert Guy.

The Rowan Association will meet October 17-18 at Landis and Dunn's Mountain churches on the respective days. Twenty-two missionaries have just closed a wonderful week of mission emphasis in the association.

We acknowledge with appreciation a copy of the 1950 Minutes of the Buncombe Association, Nane Starnes, moderator, and H. M. Hocutt, clerk; and 1949 Minutes of the Robeson Association, C. P. Herring, moderator, and E. P. Lockamy, clerk.

Pastor R. G. Melton of Calvary Church, near Henrietta, and West Point Church, near Rutherfordton, recently was given a wire recorder by his churches so that services and sermons may be recorded and carried to the sick and shut-in people of the community.

St. John's Church in Charlotte had dedication week beginning October 8, with Dr. Edward A. McDowell of the Southern Seminary preaching at 7:30 a.m. and 7:45 p.m. daily. The services were to come to a climax with loyalty day October 15.

South Side Church, High Point, W. H. Barker, pastor, recently closed a good two-week revival in which Rev. Clarence Jenkins of Thomasville was guest preacher. The revival followed a home-coming day, with dinner on the grounds and special music, on September 2.

Rev. Oscar Edmonds, Mrs. Edmonds, and their small daughter moved on October 2 to Swanquarter in Hyde County, where Mr. Edmonds has accepted the pastorate of four churches. Mr. Edmonds comes to the new field from a three-year pastorate of Walnut Church and a pastorate of nearly two years at Piney Mountain, both churches in the French Broad Association. During his ministry there were 50 additions to Walnut Church and 37 to Piney Mountain. Mr. Edmonds was chaplain of the American Legion Post and of the Masonic Lodge of Marshall, and was chairman of advancement committee of Boy Scouts of America.



MISS ELIZABETH SALMON, a native of Lemoyne, Pa., and a graduate of the Westminster Choir College, recently came to the Zebulon Church as minister of music. Rev. Carlton T. Mitchell is pastor there.

News of churches as gleaned from "Yates Baptist News": Butner Church observed its second anniversary on the first Sunday in October; Gorman expects to begin work on its Sunday school addition soon; Grace officially entered its new building October 1; Mount Gilead, Alston Avenue, and Grey Stone have had good revivals in recent weeks.

The latest reports we have heard from Dr. F. O. Mixon, who is a patient in a Greenville, S. C., hospital, are encouraging. Dr. Mixon, who is pastor of Tabernacle Church, Raleigh, and president of the Baptist State Convention, had to have an emergency operation while conducting revival services in Greenville, S. C. The Tabernacle Church office reported Monday morning, October 9, that the latest news from Doctor Mixon was encouraging. It is not known yet when he will be able to return home.

The First Church, Raleigh, engaged in Religious Emphasis Week October 2-6, with a program arranged for the whole family. Dr. Warren Carr of Durham was speaker for the inspirational period. Miss Barnette Spratt of Raleigh taught "The Children We Teach." Other studies and teachers were: Dr. Roger H. Crook, of Meredith College, "Christian Missions Through the Ages"; Dr. Ralph McLain, of Meredith College, "In the Present Crisis, What Shall a Christian Believe?" Dr. J. Allen Easley, of Wake Forest College, "Understanding the Pentateuch"; Miss Kay Teague, State Training Union worker, "My Family and I" for juniors; and Miss Jennie Lou Newbold, youth director of the church, "A Faith to Live By" for intermediates. Supper was served each evening at the church. Mrs. Edwin S. Preston is director of education at the First Church.

Dr. O. R. Mangum preached at the morning service at First Church, Lenoir, September 24. In the evening one of the young men of the church, Paul Broyhill, conducted the services. The following young men of the church had agreed to be in charge of the evening services the next three Sundays: Henry Huff, Ralph Triplett, and Charles Johnson, Jr.

Miss Frances Cartner recently joined the staff of Green Street Church in High Point as minister of music. Miss Cartner, a native of Winston-Salem, was graduated in music from Salem College and then continued her musical studies in the School of Sacred Music of Union Theological Seminary in New York, receiving the Master of Sacred Music degree from the latter institution.

A church-wide study course in Sunday school departmental books was held recently in East Lumberton Church, B. M. Glisson, pastor. J. D. Barnett, Miss Doris Lee Paul, Miss Elizabeth Paul, Pastor B. M. Glisson, Mrs. J. D. Barnett, and Mrs. F. F. Hayes were teachers, respectively, of courses for adults, young people, intermediates, juniors, primaries, and beginners.

Wakefield Church held its annual Home-coming Day service on Sunday, September 24. Pastor Kermit S. Combs writes, "We had a fine service of worship, a splendid sermon by Dr. George Griffin of Wake Forest, and a 'dinner on the grounds' that was fit for a king! A special offering was taken for the building fund, which amounted to well over \$2,000. Two thousand dollars had been our goal."

First Southern Seminary student to be called to military service in the present world crisis, Frederick D. Gant, of Plant City, Fla., a chaplain with the rank of captain, has reported to Fort Dix, N. J. Chaplain Gant was a chaplain in Korea for almost two years, following World War II. One of 950 ministers enrolled at the seminary for the fall term, he was scheduled to complete work for the B.D. degree this year.

The Riverside and Merry Hill churches, Merry Hill, North Carolina, have just closed one of the greatest revivals, in each church, during their forty-year history. There were 19 who came for membership in the Merry Hill Church and 23 who came in the Riverside Church for membership. The two churches held a joint baptismal service. Over half of the candidates for baptism were men and women. R. T. Greene is pastor of the two churches.

Dr. Walt Holcomb, minister and biographer of Sam Jones, will hold a one-night revival at Bellevue Church, Memphis, Tenn., on October 15, commemorating the 44th anniversary of the death of Sam Jones and celebrating the 103 anniversary of his birth. Dr. R. G. Lee, pastor of Bellevue and president of the Southern Convention, has written the introduction to "Best Loved Sermons of Sam Jones" by Mr. Holcomb which is due to come from the press this month.

Mrs. Charles L. Gillespie and son, Charles, have moved from Texas to 2107 Malpewood Ave., Richmond, Va. Mrs. Gillespie, whose late husband was pastor of First Church, Smithfield, writes: "My friends in North Carolina have a cordial welcome to drop in to see me."

Bladenboro's First Church observed its 39th anniversary at a homecoming on October 8. Rev. I. P. Hedgpeth, first pastor of the church, and Dr. M. A. Huggins of the State Convention were the main speakers. This was the first homecoming in over 20 years. Rev. Charles P. Burchette, Jr., has been pastor there for six years.

On October 15 Polkton Church will honor Rev. J. C. Meigs on his 25th year as pastor. The 11 o'clock message will be brought by the pastor. A picnic lunch will be served on the grounds, and at the afternoon service the speaker will be Claude F. Gaddy of Raleigh, executive secretary of the Council on Christian Education of North Carolina Baptists.

Leroy Smith has been elected president of Grand Canyon College, Prescott, Arizona, to succeed Dr. Willis J. Ray, who served as both executive secretary of Arizona Baptists and president of the college from its founding last year. Mr. Smith has been secretary of evangelism in Arizona for the past two years. Prior to that he had served as pastor in Texas, Arkansas, and Louisiana.

Clement Church of the Beulah Association will observe Home-coming Day next Sunday, October 15. Dr. John E. Briggs of Washington, D. C., will teach the adult Bible classes, and Dr. M. A. Huggins of the Baptist State Convention will deliver the morning message. All former members and friends of the church are invited to be present. Lunch will be served on the grounds.

Indications point to another strong debating team at Wake Forest College this year. Nine members of last year's crack team which won a total of 82 debates will be back again. The group is composed of Lucius Pullen, Elva Lawrence, Cecyle Arnold, Ann Kelly, Virgil Moorefield, Dave Clark, Allan Johnson, Camp Mason, and Wiley Mitchell. Prof. Franklin Shirley of the English department is coach.

Creek Pebbles, publication of the Campbell College student body, had a special silver anniversary issue on September 30. An editorial by Miss Gladys Strickland, faculty adviser, reviews the careers of the some of the student editors who have gone into journalistic work as professionals. Another editorial pays tribute to President Leslie Campbell as "the man in whose mind and heart *Pebbles* was born."

The First Church, Hartsville, S. C., will have a centennial celebration October 15-27. On October 15 Dr. H. M. Reaves, former pastor, will preach; in the afternoon there will be open house and fellowship; in the evening Dr. Harold E. Ingraham of the Sunday School Board will bring a message. On the evening of October 16 a pageant, "The Advancing Church," will be given. On the evening of October 17 there will be a message by Dr. A. E. Tibbs, Jr., of Furman University. Revival services will be held

October 18-27, with Rev. Wayman K. Roberts, Brantford, Ont., as guest preacher, and Rev. Mark R. Osborne, Jr., of Ridgeway, S. C., guest singer.

The First Church, Winston-Salem, had 37 additions during September.

Calvary Church in Asheville lost its minister of music when Mrs. Robert Guy moved to Louisiana, where Mr. Guy has accepted the position of superintendent of the Baptist Hospital at Baton Rouge.

Sunday, September 17, was a day of rejoicing for Sunset Park Church, Wilmington, when the church celebrated the eighth anniversary of its organization with home-coming services. Regular Sunday school and worship services in the morning were followed by a picnic dinner on the grounds. The afternoon service consisted of a musical program, the reading of the church history, and the laying of the cornerstone of the new church auditorium. Large crowds were in attendance at all services of the day and \$1,466 was contributed toward the building fund. Mrs. L. K. Schmidt, church reporter, writes: "These eight years have indeed been good and the Lord has richly blessed us, but there is a lot of work to be done in the Sunset Park area and the challenge is great."

Fruitland Graduate Ordained



Rev. Curtis Harrington

Mr. Harrington, who completed his work at Fruitland Baptist Bible Institute last spring, was ordained to the gospel ministry on September 17 by the Rocky Knoll Church in the Piedmont Association. He was examined by the Baptist Pastors' Conference in Greensboro, with Dr. Claud Bowen leading the presbytery. Rev. George Williamson, a former pastor of Rocky Knoll, preached the ordination sermon. The candidate was converted at Florida Street Church in Greensboro, but for the last five years had been a member at Rocky Knoll.

Mr. Harrington recently became pastor of the Kentuck Church in Danville, Va., and with his wife and two children has moved to his new field.

Rev. and Mrs. Hubert K. Middleton, recently appointed missionaries to Chile, expect to begin language study in San Jose, Costa Rica, on January 8. Their son, Paul Kinson, was born August 4, and they are remaining in this country a little longer on that account. They are making their home for the present in College Village, Winston-Salem, Apt. 23-C. Mr. Middleton is engaged in schools of missions in North Carolina, Tennessee, and Kentucky.

On Sunday, Sept. 24, Corinth church, Chowan Association, observed the third anniversary of the pastorate of Rev. G. M. Singletary. During the three-year period, 79 new members have been added to the church roll. Weekly prayer services have been organized. A \$9,000 renovation program has been completed to beautify the church and grounds. A church library has also been established at Corinth, and a new Hammond organ has been installed. Progress and growth has been noted in other phases of the Church and Sunday school work, during the three-year period of his pastorate.

Home-coming was held at Southern Church, Green River Association, October 1. Pastor R. F. Mayberry delivered the message at the morning worship service, and Rev. Irby Jackson of First Church, Rutherfordton, delivered the dedication sermon for the new church cemetery at 2 p.m. One of the highlights of the morning service was the announcement by Finance Chairman O. Homer Sparks that the offering for the building fund was \$2,020—exceeding the goal of \$1,000 by \$1,020. The building fund now amounts to more than \$16,000, and building is expected to begin when \$20,000 has been reached.

News from the *Buncombe Baptist Bulletin*: Many churches in the Buncombe Association have had recent additions to the membership. Twenty-four people were baptized following a recent revival at Reed Memorial, and others since; at Ridgeway Pastor Reid Lunsford baptized 14 recently. Pastor Neils Larsen on October 1 observed his fifth anniversary as pastor at Riverside; Bethel Church has gone to full-time preaching, with Pastor T. O. Lunsford conducting two services every Sunday. A. B. Allen has started work again at Arden, where the church building has been closed for several years, and a Sunday school was organized on September 17.

Dr. Ralph A. Herring recently visited the First Church, Morganton, for a week of evangelistic services. Writing of his visit, the pastor, Rev. John D. McCready, says, "Dr. Ralph A. Herring, whose friendship I have treasured since our Seminary days, brought us great messages throughout his stay—messages Bible-based and Christ-centered. 'Did not our heart burn within us,' we are saying, 'while he walked with us by the way, and while he opened to us the Scripture?' Sin was rebuked, and sinners called with rare persuasiveness to Christ the Saviour; Christians were challenged to lives of deeper consecration. The 31 persons added to our membership during the time of his work among us join with a host of others to whom he brought blessing, in thanking God for his sojourn, brief though it was, in our community."

Christian Education

IN THE CHURCHES

L. L. MORGAN, Sunday School Secretary
HARVEY T. GIBSON, Training Union
Director
JAMES W. RAY, Student Union Secretary

ATTENTION PASTORS, SUPERINTENDENTS, DIRECTORS!

The Sunday School and Training Union Departments are co-operating in an effort to publish each week in the BIBLICAL RECORDER the attendance figures for Training Union and Sunday School. It is proposed to group the churches reporting in six groups according to their resident church membership. Thus the smaller churches will have an opportunity to see how they rank with other churches of comparable resident membership. The groupings will be as follows:

- Group No. 1—Churches with resident membership 2000 and above
- Group No. 2—Churches with resident membership 1500-2000
- Group No. 3—Churches with resident membership 1000-1500
- Group No. 4—Churches with resident membership 500-1000
- Group No. 5—Churches with resident membership 250-500
- Group No. 6—Churches with resident membership up to 250

To bring this report to you each week it will be necessary for some person in each church to mail to the Sunday School or Training Union Office in Raleigh each Sunday night or Monday morning an attendance report. We ask that each report contain three items: (1) Resident church membership; (2) Sunday school attendance; (3) Training Union attendance. We hope a large number of churches will do this.

L. L. MORGAN.
HARVEY T. GIBSON.

SUNDAY SCHOOL

New Classes and Departments Being Started

Nearly every mail these days brings requests for free literature for class and department officers, and the heartening news that new classes and departments are being organized.

Mt. Airy, First, in a recent bulletin reported two new Adult classes—one for ladies ages 25-29, and one for men ages 25-34. The Mt. Airy church has recently remodeled an old dwelling, and the young people are enjoying roomy and attractive quarters. We congratulate the leadership of this church.

North Kannapolis Church has gone all out for new organizations, reporting two new departments—Nursery and Adult. Along with these departments are nine new classes: one Primary, two Junior, two Intermediate, two Young People, and two Adult. North Kannapolis has taken steps to provide for every member of the family, and has assured itself of an increase in enrollment.

Walnut Cove Church, through Mrs. J. M. Johnson, reports the organization of two new Adult classes.

Green Street Church in High Point is beginning a new Adult Department and a new Intermediate Department. It has recently purchased a lot across the street from the church on which it is hoped to erect spacious quarters for the ever-increasing enrollment.

Surely North Carolina is making headway on the southwide goal of 500,000 increase in enrollment during the Sunday school year 1950-1951.

Four Associations Report a Vacation Bible School in Every Church

The Brunswick, Caldwell, South Yadkin, and Transylvania associations have reported a Vacation Bible school for every church.

This is the first year any one of these associations has been able to reach every church with this program, and we congratulate the leadership.

Rev. W. R. Moorehead, associational missionary of the Brunswick, has led out in promoting the schools in the Brunswick. Dates have already been set in every church for a school in 1951.

The Caldwell Association under the leadership of Miss Elizabeth Campbell, missionary, promoted a school in every church, and conducted three mission schools and one Negro school, making a total of 61. Rev. John E. Carter is the associational Sunday school superintendent and Mr. J. Malcolm Laxton, the Vacation Bible school superintendent. Mrs. J. A. Heilig and Mr. Harold Craig assisted in the work during the past summer.

The South Yadkin Association had a total of 28 church schools and two Mission schools. The work was under the direction of Miss Daphne Boone, missionary, and Mrs. G. M. Fleming, Sunday school superintendent. During the summer Miss Coleen Ostwalt served in a number of the churches.

The Transylvania Association, through the Sunday school superintendent, Mr. D. H. Orr, reports that they reached every church with a Vacation Bible school, and conducted two mission schools and one Negro school. Mrs. Alcovia McCall is the associational Vacation Bible school Superintendent. During the summer Miss Betty Jean Whitmire and Miss Frances Orr assisted the associational leaders with this work.

We are happy that these four associations have been successful in reaching every church with a Vacation Bible school. It is hoped that each will make this work a regular part of its educational program.

Five other associations, the Beulah, Little River, Rowan, Yates, and Cherokee, reached every church with the exception of one. The Rowan and Little River associations were 100 per cent in 1949. The Buncombe Association, under the leadership of Rev. H. M. Hocutt, has reached the largest number of

churches, a total of 67 church schools, one mission and one Negro school.

A grand total of 1,648 reports have been received in our office to date.

TRAINING UNION

Hymn Festival Selections Available

The 1951 Training Union Hymn Festival selections have been made and are available for church choirs. The hymns that will be used in 1951 are as follows:

When I Survey the Wondrous Cross.
Fairest Lord Jesus, Ruler of All Nature.
Who Is on the Lord's Side?
Safely Through Another Week.
A Mighty Fortress Is Our God.

All hymns used will be sung as printed in the *New Baptist Hymnal*, but may be sung in unison or adapted to two, three, or four-part choirs. The numbers listed above must be learned and sung from memory. The director may use the book but is not to sing with the group.

All participants must be members of the Baptist Training Union. A church may have more than one group to enter. Any group making a rating of C in the association may participate in the regional festival at the regional convention in the spring. Any group making a grade of B in the region is eligible to participate in the festival at the State Assembly. All groups rating A at the State Assembly will be judged state winner.

Some suggested groups that might be organized for the festival are boys' choir, junior choir, young people's choir, girls' choir, intermediate choir, adult choir, male chorus, ladies' chorus, mixed chorus, sextet, and octet.

It is suggested that the choir director begin by organizing the choir and having members learn all the hymns listed above. Each group shall sing two hymns at the associational and regional festivals with or without accompaniment, one hymn to be chosen by the festival director. At the State Festival the festival director may limit the hymns to be sung to one, which he will choose.

Judging will be on the following basis: Accuracy (25 per cent)—notes, time values, intonation; Tone (15 per cent)—Quality, color, quantity, control, freedom, blending, balance; Diction (12 per cent)—Purity of vowels, consonants, naturalness; Rhythm (12 per cent)—Tempo, steadiness, freedom, flow; Phrasing (11 per cent)—Attack, release, content; Interpretation and Artistic Effect (25 per cent)—Understanding of composition, suitability of expression, contrast, stage deportment, accompaniment.

A grade of A is equal to 90-100, B to 80-89; and C to 70-79. There shall be three judges.
(Continued on Page 15)

Woman's Missionary Union

119 Hillsboro St., Raleigh, N. C.

MISS RUTH PROVENCE, Executive Secretary

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

Highlights of the State Royal Ambassador Camps

The summer camping program is always a high peak in the year's activity for Royal Ambassadors. This was a good one, with both state and divisional camps being very successful. We give some of the highlights of the state camps.

Attendance—420 total attendance for the three camps, with 177 attending the Intermediate camp at Caswell, 169 attending the Junior camp at Fruitland, and 74 attending the Intermediate camp at Fruitland. All sections of the state were well represented at each camp.

Camp Pastors—Intermediate Camp, Caswell, Rev. Yancey Elliott, First Baptist Church, Sanford; Junior Camp, Fruitland, Rev. G. W. Bullard, Temple Baptist Church, Raleigh; Intermediate Camp, Fruitland, Rev. A. L. Parker, Asheboro Street Baptist Church, Greensboro.

Missionaries serving in some of the camps—Rev. George W. Bowdler, Argentina; Rev. W. W. Lawton, China; Rev. J. A. Herring, China; Mr. Laiz Lessa, Brazil; Rev. Alex Pasetti, Home Mission Board Representative; and Rev. Tony Jojola, New Mexico.

Star Campers—Intermediate Camp, Caswell, Lloyd Jackson, Jacksonville Baptist Church, Jacksonville; Junior Camp, Fruitland, Perry Adams, Green Street Baptist Church, High Point; Intermediate Camp, Fruitland, Hubert Atwater, Lakewood Baptist Church, Durham.

Twenty-four professions of faith in Christ were made, along with a number of dedications to full-time Christian work. Echoes that come from both campers and counselors of the camps report that the camps were great blessings to them. One pastor of the state who served as a counselor for one camp stated that the week was one of the most enjoyable that he has ever experienced.

Many of the boys speak of the impressions made by the camp pastors and missionaries as they spoke of "God's Great Plan" for the world. I become more convinced with each camp that no other phase of our work offers us such opportunities for training in all-round Christian development and interest as the camps do. No one can tell what a week in camp might mean in the life of a boy.—B. W. JACKSON.

Ambassador Highlights at Caswell

By RICHARD BENE

Did you know that the Intermediate Royal Ambassador Camp that was held at Caswell Baptist Assembly this year was the first Christian assembly ever to camp on the grounds of Fort Caswell? I was one of those 177 Ambassadors and proud of it, too. But while I was there, a very significant thing happened. Let me tell you about it.

Our group arrived early Monday morning. We spent the most of that day swimming and making new friends with the other groups as they arrived.

The service that night was very fine. Rev. Yancey Elliott, the camp pastor, brought the message. Most of the fellows retired immediately after the service. But there were some of us who were awake a while, thinking and talking about what our camp pastor had said. That's where it all began.

He stood before us that evening and looked earnestly and searchingly into every eye. Then he told us three ways to look upon ourselves while we were at camp: "I am somebody, I can be somebody, and I will be somebody." I suppose it made a deep impression on all the boys because as we were walking back to our barracks that night there seemed to be an unusual quiet and meditating attitude among us.

The next morning every one was up early, and enjoying the beauty of early morning at Caswell.

Morning Watch was very uplifting that

morning, as it was every morning while we were there. All of the week, by the various messages and devotions which were brought, there seemed to be a growing concern, and earnestness on the part of each boy to find his place in God's great plan.

By the end of the week the Spirit's conviction was felt very strongly by all of us. Christ wanted all of our lives to be Christ-centered. So at Morning Watch Saturday morning (our last day) a very effective service was conducted. The boys walked in an orderly way to the top of the old fort, singing "Have Thine Own Way, Lord."

After we were all seated and everything was very quiet, except for the rustle of the grass in the breeze and the folding of the waves on the beach, Mr. Elliott brought a soul-stirring message.

After the message he gave a twofold invitation. One part of the invitation was for those who would confess Christ publicly; and eleven came forward. Then he asked all who really wanted to be somebody for Christ to come. The response was immediate. I don't believe there was a boy left. I felt in my own heart, as I know every other fellow felt, God's great approval of what we had done. I am sure everyone of us realized in a small measure that morning what it means to fit acceptably into "God's Great Plan."

FROM THE ARMSTRONG MEMORIAL TRAINING SCHOOL, ROME, ITALY

This new school was made possible through Lottie Moon Christmas Offering funds dedicated to the memory of Mrs. F. W. Armstrong, former president of Woman's Missionary Union, who was so vitally interested in Christian training for the young women of Italy. Gifts of a later year made possible the Hammond organ to which Miss Wingo refers.

"September 16, 1950.

"DEAR WOMAN'S MISSIONARY UNION FRIENDS,

"Last night there arrived the beautiful portrait-photograph of Mrs. Armstrong, your gift to this school which you built as a memorial to her, to train Italian young women for Christ's service. I have never seen a photograph make quite so profound an impression on any group as it made on the students who are already here.

"It was so placed that they did not see it until they were seated, ready for the brief devotional period they have together each evening. They had not been told about it in advance, but, as they gazed at it, one of them whispered, 'Signero Armstrong!' They wanted to know much more about her, and it was a joy to tell them. Some of the things I had told them before, but they were much more impressed to hear them now, when also they could see the picture.

"We shall place the picture where all who come to visit this school of yours can see it. I believe it will impress all, as it did the girls, with not only the graciousness and vision of Mrs. Armstrong, but also with the friendship, thoughtful and very personal, which prompted the Southern Union to send this additional gift.

"For this week we have thought most gratefully of you as we have seen installed and have heard for the first time the wonderful Hammond organ which you gave the school. It is lovely to look at, and the tone is glorious. Thursday night there were more than twice as many people at our public service than we have had any other time for one of these regular, twice-weekly, periods of worship in the chapel. I believe that several came expressly to hear the organ. Pastor Ricci, of Naples, president of our Italian work, preached a great sermon on John 3:16.

"It is good to know you will be praying particularly for us, as well as for the Training School in Louisville, on our opening day, October 2nd.

Gratefully and lovingly,

VIRGINIA WINGO."

HYMN SELECTIONS

(Continued from Page 14)

Suggested books for directors are as follows:

Essentials in Conducting, Carl Gehrkens, Oliver Ditson Co., Theodore Presser Co., 712 Chestnut St., Philadelphia, Penn.—\$1.75.

Eloquent Baton, Earheart—M. Whitman and Sons, New York, N. Y.

Write to the State Training Union Department, Biblical Recorder Building, Raleigh, for mimeographed copies of the above rules.

Report of the Committee of 21

THE SPECIAL SESSION of the North Carolina Baptist State Convention convening in Charlotte on April 27, 1950, authorized the setting up of this committee; we hereby render an account of our stewardship. The committee has endeavored to do a good, thorough and conscientious job. To that end the entire committee has been called together again and again; special study groups within the Committee of 21 have met at numerous places and times. Particular tasks were assigned to individuals. The committee would like to express its appreciation for the way it was received and aided by the agencies, institutions, and officers of the Convention. We found courtesy, co-operation and a desire to be a help on the part of all. The part of the resolution adopted at the special meeting of the Charlotte convention providing for the creation of this committee and defining its responsibilities reads as follows:

"Sixth, that the Convention appoint a committee of twenty-one whose duty it will be

"1. To study further the findings of the General Board concerning past and present practices of the institutions of the Convention in their relationships to the agencies of the State and Federal Governments.

"2. To study the whole program of Baptist work, including Missions, Christian Education and Benevolences, and in the light of available Baptist resources seek to discover whether or not it is wise and practicable to commit one or more of our present agencies to a Board, or Boards, independent of the Convention.

"3. To discover whether or not any part of the present Constitution of the Convention should be changed.

"4. To make a full report, together with recommendations, to the regular session of the Convention in November, 1950, it being understood that the Committee on Order of Business for said Convention will provide a period of not less than two and a half hours on Tuesday afternoon for the presentation and discussion of this report.

"5. To publish its report in the *BIBLICAL RECORDER* and *Charity and Children* three weeks in advance of the meeting of the Convention in November."

Your committee is of the opinion that most of the recent problems faced by our Convention have grown out of the varying definitions and interpretations of the First Amendment to the Constitution of the United States, the historic principle of Baptists relative to church and state plus the phrase, "except for definite and full services rendered" occurring in Article X, Section D, of the Constitution of the North Carolina Baptist State Convention, therefore:

First, we recommend the following statement of principle and interpretation be adopted as the Convention's position on these matters:

"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

So read the New Testament and the Constitution of the United States. Congress has

no right to levy taxes to support any church or any institution of the church in whole or in part. In providing that no church property shall be taxed the state is neither prohibiting nor aiding in the free exercise of religion. It is rather tacitly recognizing that in the area of religion the state has no right either to tax or to control. Consequently it has no right to tax all the people, including those who belong to the various communions or to no communion, and then to distribute such taxes to aid any particular communion or all the communions. "The power to tax is the power to destroy" is an axiom generally accepted; and it seems equally true that control by the government of necessity ought to follow support by the government.

The Supreme Court has ruled that "it is hardly lack of due process for the government to regulate that which it subsidizes." Therefore, "a free church and a free state" or a "free church in a free state" must mean that there must be neither financial support nor control by the state over the church nor by the church over the state. A departure from this principle leads in the direction of a totalitarian state. In either case freedom is limited and perhaps at length lost.

Separation, then, means no control and no support except as each, the church and the state, in the exercise of its own freedom accords to the other the right to maintain its own existence free and untrammelled. In such exercise each supplies moral support to the other, and, within certain limits, the state supplies to the church legal support in that it protects the property of the church. Beyond that point support should not extend; support beyond that point leads to control, and when and where there is control, freedom and separation cannot exist.

Since then the state cannot be supported or controlled by the church nor the church by the state, the question may well be asked: Are there any areas of service, or are there any activities involving an exchange of values in which co-operation may occur between church and state or the agencies of either, especially since most individuals owe allegiance to both? Without any surrender of the principles stated above, co-operation is possible provided the following conditions are met:

A. In any co-operative exchange of services or property such exchange must be completely free of any control, direct or implied;

B. Any such exchange must be definite and specific, and represent a genuine exchange of values mutually agreed upon and so stated in a contract;

C. Any such exchange must be consummated within a reasonable period of time, but in no event to exceed a period of two years;

D. Any such exchange must be reported annually to the Convention by the trustees of the institutions or agencies.

Second, we recommend that in regard to research grants from the government that the phrase "services rendered," Article X, Section D, of the Constitution of the Baptist State Convention be interpreted to apply primarily to payment of salaries, compensations and assistance to individuals performing services or carrying on research under the

terms of said grant and that any buildings, equipment or materials included shall be limited to such as when the particular project is finished, the buildings, equipment and remaining materials can and will revert to the government or be sold at auction and removed from the premises in case the participating institution is not the high bidder—be it noted that this is in keeping with Article X, Section D, of the Constitution of the Baptist State Convention in reference to gifts.

Third, we recommend that Bowman Gray School of Medicine accept no funds for medical education from bills now pending in Congress such as S 1453, HR 5940 and HR 9508 or other similar bills that may be forthcoming, except upon prior approval of the Convention. This shall not apply to research grants considered in Section Two.

Fourth, we recommend that financial support for any future expansion of the Baptist Hospital and the Bowman Gray School of Medicine in terms of capital needs come from other than governmental sources; also, that the Baptist State Convention not be called upon for further capital expenditures beyond that provided for by the Convention in the long-range program hereinafter set forth.

Fifth, we recommend that our institutions look toward and work in the direction of private and corporate benefactions rather than to governmental grants and compensations.

Sixth, we recommend that the Convention express its deep and continuing appreciation for the generous financial support given to Bowman Gray School of Medicine of Wake Forest College and the Baptist Hospital by individuals and foundations by private and corporate benefactors. We believe that if this report is adopted we can thereby have a happy working understanding. We believe that we can join hand in hand with these friends and benefactors of long standing plus others who may see the worthwhileness of the work that is being done and agree with the effort that is being put forth, an effort to avoid all governmental control and all undue governmental influence. Thus, we trust that new and additional friends will be desirous of joining us in this significant work. Then, it seems to us that these two institutions may render great and lasting good for the glory of God and the service of mankind.

Seventh, we recommend the following changes in the constitution of the North Carolina Baptist State Convention:

A. That Article 7 of the constitution concerning the General Board of the Convention be amended so as to provide as follows:

1. That the state be divided into twelve regions so that every region will have approximately the same number of church members in it, as nearly as reasonably may be. This division into regions shall be made by the General Board of the Convention and published by it in the *BIBLICAL RECORDER* by April 1, 1951.

2. That four members of the General Board shall be elected from each region. The term of their service shall be four years except that at the election in 1951 one member shall be elected for one year, one for two years, one for three years and the fourth for four years. In each following year there shall be elected one member for a term of four years. Vacancies shall be filled by the Convention for the unexpired term. A vacancy may be

filled by the General Board until the Convention meets. No more than one member shall come from any one church. Every member must be a member of a Baptist church in his region which contributes to the work of the Baptist State Convention. Removal from his region shall terminate the membership of such member on the General Board; and so shall the removal of a member into a church in the region which already has a member on the General Board.

3. Election to membership on the General Board shall be by the Convention after receiving nominations from the Committee to nominate members of the General Board, Trustees and Directors, of institutions and agencies of the Convention, and also after giving opportunity for nominations from the floor of the Convention.

4. The forty-eight members above provided for, together with the President of the Baptist State Convention and the Recording Secretary of said Convention, shall constitute the General Board of the Convention.

5. The term of office of a member of the General Board shall begin on January 1, following his election.

6. The retiring members of the Board shall be ineligible for re-election until they shall have been out of service on said Board for as much as one year if they have already served for as long as four years.

7. No one who is in the employment for pay of any institution of the Convention shall be eligible for membership on the Board except the Recording Secretary.

8. The General Board shall have the power to act for the Convention in the interim between sessions of the Convention when necessary and in emergency; and any action taken during the interim shall be binding on the Convention and reported fully to the Convention at its next session; provided, however, that the General Board shall not in any event take any action that is contrary to the established policy of the Convention or violative of any fundamental Baptist principle.

9. The General Board shall have general supervision of all agencies and institutions fostered and supported by the Convention.

10. The General Board presently serving and the members elected by the Convention in 1950 shall remain in office until December 31, 1951, whereupon their tenure of office shall end.

B. That Article 3, Section B, Subsection 1. of the by-laws of the Convention be amended by inserting in line 4 thereof as it appears on page 21 of the North Carolina Baptist Annual for 1949 after the word "convention" the words "when necessary and in emergency," and by adding at the end of that sentence the following language, to wit: "Provided, however, that it shall not in any event take any action that is contrary to the established policy of the Convention or violative of any fundamental Baptist principle. (These amendments, if made, would cause the said subsection to read as follows, to wit:

Subsection 1. Charge of Work. The General Board shall have charge and control of all work of the Convention, including Missions, Education, Beneficences, and all other general activities, in the interim between sessions of the Convention, except those activities committed specifically by charter to the Boards of Trustees of its institutions and agencies. It shall have the power to act for the Convention in the interim between sessions of the Convention when necessary and

in emergency; and any action taken during the interim shall be binding on the Convention and reported fully to the Convention at the next session; provided, however, that it shall not in any event take any action that is contrary to the established policy of the Convention or violative of any fundamental Baptist principle. It shall make and approve all appropriations. It shall have no power to contravene any action of the Convention nor to launch any new institution. It may provide for the expansion of any phase of work which its income and resources may make possible. It shall have the responsibility of bringing to the Convention for its consideration recommendations concerning any phase of the work that is being done or that should be undertaken in order that the Convention may have an over-all picture of the total program of North Carolina Missionary Baptists.)

Eighth, we recommend that the Convention appoint a Committee of Nineteen to make a survey of all our institutions and agencies as to their operating expenses and capital needs, and that this committee report to the 1951 Convention, if possible; further, that the General Board be instructed to provide necessary expenses.

A. The Purpose of the Survey.

1. To get a complete view of the work of the North Carolina Baptist State Convention.

2. To discover whether there is any overlapping of work by agencies or institutions of the Convention.

3. To determine whether any changes should be made in the work of agencies.

a. By adding new work.

b. By enlarging certain work.

c. By eliminating certain work.

d. By re-assigning certain work.

4. To recommend whether any improvements can be made in operation of work.

a. In the work of the Convention.

b. In the work of individual agencies or institutions.

5. To recommend the best way to finance the work of the Convention and its agencies and institutions.

a. Current work.

b. Reserves.

c. Endowments.

d. Capital investments.

6. To recommend changes needed in business and finance plan of the Convention.

B. The Information to Be Secured by the Survey.

1. Concerning present work of the agencies.

a. Lines of work.

b. Departments of work.

c. Financial condition of work.

2. Concerning future needs of agencies and institutions.

a. For current work.

b. For capital improvements.

c. For reserve.

d. For endowments.

Ninth, on the basis of the survey, we recommend to the Convention after approval by the General Board a nine-year program, 1952-1960, inclusive, for operating expenses and capital needs.

Tenth, we recommend that an over-all nine-year goal be set.

Eleventh, we recommend a reasonable amount for operating expenses of the various agencies and institutions of the Convention on a percentage and dollar basis determined chiefly by the average operating expenses of said institutions or agencies for

the past three years.

Twelfth, we recommend that the agencies and institutions be asked to adjust their budget for current operations to their respective percentage and/or amount agreed upon.

Thirteenth, we recommend that the first \$..... (total amount for operating expenses) of undesignated funds be divided according to the percentages agreed upon for current operation and that all other undesignated funds be divided according to the percentages agreed upon for capital needs.

Fourteenth, we recommend that all special offerings for capital needs for any agency or institution be applied on its goal, but when the goal of said agency or institution set by the Convention has been met it will not participate further in distributable capital funds until the goals of all other agencies and institutions have been met; however, it shall continue to receive any designated funds.

SUMMARY STATEMENT: This, then, is the report of your Committee of 21. We have studied the "Practices of the institutions of the Convention in their relationships to the agencies of the state and federal governments." Where violations occur, we have been given definite assurance that the matters are being worked out and will be eliminated entirely in the very near future. For future policy we have suggested a principle and an interpretation of the same.

We have tried "to study the whole program of Baptist work." However, the brief time in which we were given to work in addition to our total assignment plus the technical and expert knowledge needed made it impossible for us to conduct the kind of study in this field that we feel must be made. Therefore, our report recommends the setting up of a committee to carry on this study and we recommend a policy of work and procedure.

We have sought to determine "whether or not it is wise and practicable to commit one or more of our present agencies to a Board, or Boards, independent of the Convention." With the proper interpretation of principle and adequate safeguard of practices, which principle and safeguards are recommended in the report, the committee feels that it is unnecessary to commit any of our institutions to an independent Board, provided the above suggested principle and recommended safeguards are strictly adhered to.

Your committee has studied the Constitution of the Convention and has made recommendations wherever changes seemed wise.

And, so, the Committee of 21 hereby submits its report.

J. WINSTON PEARCE, Chairman

Henry B. Anderson	Charles A. Maddry
Claude U. Broach	J. R. Morgan
T. L. Cashwell	James O. Nolan
Miss Addie Mae Cooke	E. McNeill Potat
Robert C. Foster	Thomas P. Pruitt
J. M. Hayes	C. P. Randolph
Ralph A. Herring	R. N. Simms, Sr.
Mrs. Earl C. James	Lowell F. Sodeman
J. Lester Lane	J. Clyde Turner
Mrs. W. T. Love, Jr.	C. C. Warren

There will be a home-coming at Star Baptist Church on October 15. Pastor J. C. Hough writes that all former members are urged to be present. Rev. Lee Pridgen of Raleigh, a former pastor, will bring the message.

The Role of the Rural Church in Agriculture

By L. Y. Ballentine
N. C. Commissioner of Agriculture

MANY different standards are applied in measuring the success of a church. Perhaps the most common is mere size. A large membership, a big building, heavy financial contributions are frequently cited as proof of success.

These may be, of course, by-products of true greatness in a church. But to my way of thinking the great and successful church is the one—large or small, rural or urban—which is building and developing the community in which it is located.

Just as the individual who lives for himself alone is a failure as a human being, the church which has no significance beyond its four walls, no outreach except an attempt to increase its membership, no program but a denominational one, is in the final analysis an unsuccessful church.

Rural Church Has Unique Opportunity

The rural church has a unique opportunity for community building. The urban church is usually part of a complex and greatly diversified society. Its own membership may include every profession from bootblack to banker. Even if it is serving only one section of a city where all of the people are on more or less the same economic and social level, their occupations and interests vary widely and at times may even be conflicting.

But a country community, while it may include extremes of wealth and poverty, has one dominating interest—agriculture; and in

North Carolina agriculture is more than just a business. It is in most cases a family enterprise and a way of life.

Olive Chapel Cited as Outstanding Church

Recently one of our North Carolina rural churches was signally honored by being chosen as one of the 12 outstanding churches in America in a poll of 100,000 ministers conducted by the editors of the *Christian Century*. The poll, as I understand it, included all types of churches in all kinds of communities, because the ultimate aim and purpose of the church—of organized religion—is the same in the country as in the city.

From the article about this church, published in the August 2nd issue of the *Christian Century*, it is obvious that it would not have been considered a successful church unless it had first been found to be a great rural church. Its greatness lies in the fact that it is serving and building the community in which it is located.

"What," the article asks, "does it take to make a great rural church? A distinguished record of Christian achievement would help, and Olive Chapel Baptist Church on Rural Route 3, Apex, North Carolina, has that. A model program of current development, a strong membership and a highly trained ministry would be assets, and Olive Chapel has those. A deep and steadfast devotion would be essential, and this church has that, together with a sturdy independence which

makes it work out its own problems in its own way."

Well, these are the things that contribute to greatness in any church. Certain details mentioned in the article point to their practical application.

Olive Chapel Plays Large Part in Community Life

Referring to the fact that at Olive Chapel the people have shared in the generally increased returns to farmers during the war and post-war years, the article states that "the church helps by creating an atmosphere favorable to improvement in production and standards. The pastor has a good deal to say about the duty of faithful stewards to conserve the land. He lists among the sins of which frontier evangelists never heard, mining the soil and wasting the timber. He exalts the virtues of co-operation, contour plowing, terracing the hillsides, building check dams, soil testing, scientific fertilizing and diversification of crops. . . . Abounding in the work of the Lord (he believes) demands improving the community . . . and working for good schools, adequate recreational facilities for the young, a stable economic base through good farming."

Olive Chapel, the article points out, is not a "one-service or one-day-a-week church." In addition to a modern church and educational plant, it has a large community house which is used not only for social and group affairs of the church, but for meetings on soil conservation, 4-H Club business, the Grange, home demonstration clubs, and "other enterprises concerned with making a living and living a good life in a modern rural community in North Carolina."

This church is fortunate in its present pastor, the Rev. Garland A. Hendricks, and has been equally fortunate in his predecessors.

"One might search for a long time," the article states, "to learn whether the church is progressive because it has this kind of pastor, or vice versa. The fact is that church and pastor are suited to each other, speak the same language, serve the same high purposes. . . . The pastor majors in work with Olive Chapel young people, by making their recreational activities an opportunity for Christian ministry. But this community is one which for a long time has been concerned to give its young people opportunities. . . . The visitor is frequently told that some people of the ridge have long been reputed to prefer education for their children to paint for their houses, or clothes, cars, or even food for themselves."

I could go on citing significant facts brought out in the *Christian Century* article about Olive Chapel, but these highlights are sufficient. All of you have probably given it more careful study than I have.

Undoubtedly there are other rural churches that can match Olive Chapel in achievements and service to agricultural communities, but I fear they are all too few.

Churches Should Not Relinquish Responsibilities in Wider Community

In recent years transportation and communications have made our rural people part of a wider community. This is not a bad

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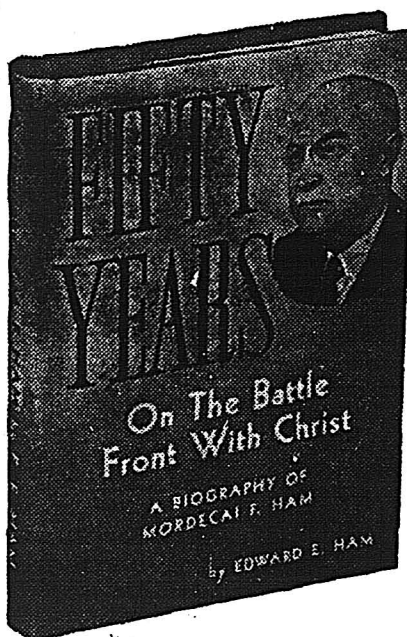
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thing. These broader contacts have enriched rural living in many ways. But in many cases they have broken down the closely-knit fellowship which formerly centered in the country church. That is because some churches have used the broader community as an excuse for relinquishing their responsibilities rather than seizing it as an opportunity for greater development and greater service.

As a result we have many rural churches whose only activity is an occasional preaching service conducted by a part-time minister. They bring together only a few long-time members who are loyal because of associations possibly going back to their childhood. And communities served only by one or more such churches are undoubtedly deteriorating.

The concept of religion's responsibility for every phase of life and living is inherent in the Hebrew tradition in which Christianity had its origin.

Lengthy and detailed instructions given by Moses to the Jewish people in early books of the Old Testament include public health and sanitation, labor relations, agronomy, animal husbandry, home economics, welfare, recreation, business and social ethics, as part of the religious observance of the people.

The Church Should Be Concerned With Community Conditions

With the passage of time there has been a tendency to divorce religion from everyday living; to make it a Sunday affair, separate and apart from the rest of the week. Many feel that preachments from the pulpit and those of the county agent can or should have no connection; that the program of the rural church is something separate and apart from the agricultural, health, recreational and welfare programs of our various governmental units.

These things are no less the business of religion and the church today than they were in the time of Moses, even though, in their broader aspects, they are administered by governmental and secular agencies. Separation of church and state is essential to religious freedom. But this means, only that the church is not subject to the will of the state. In a Christian democracy the business of the state, or community, is at all times and in all things the concern of the church.

The Church Should Be the Focal Point in the Community

If religion is to permeate every phase of our lives—if it is to be, as it should be, dominant in our social and political life—then the church must be the focal point of the community. Its program must be geared to the needs and problems of the people it serves. Ministerial leadership must be supplemented by active, intelligent lay leadership, and the membership must be fully aware of the church's importance to the community and the community's importance to the church.

Each community has individual needs and problems which cannot be met by any governmental unit at any level. Schools, for instance, cannot meet all the need for recreational facilities. The consolidated rural school draws young people from too wide an area to provide them all with accessible baseball diamonds, basketball and tennis courts. State and county welfare agencies cannot

completely care for all the aged and indigent in a community. No matter how much the government may do for the advancement of agriculture and farm living, it is futile unless each and every individual farmer learns about it.

Farm Library Suggested as Church Project

One idea that occurs to me as an example of the type of project which should be included in the program of a rural church is a farm library and information service. Such a project should be headed by an individual or a committee thoroughly familiar with farming in general, and specifically farming in the particular section where the church is located.

The library should be operated by someone who knows, or can take the time to learn, of the sources of information available to the farmer, and who can make an intelligent selection of books, bulletins, and magazines to be kept on file, supplemented by lists of publications of the state and federal Departments of Agriculture, the Agricultural Extension Service, the Experiment Station, and other agencies. The librarian should help the farmer to find and obtain material relative to his individual needs which may not be of sufficient general interest to be kept on file in the library.

Books and material should pertain not only to the technicalities of farming, but to all phases of rural life. They should include agricultural economics, rural sociology, home economics, farm-family relationships, and many other subjects. Various government agencies have a wealth of valuable information for free distribution, but unfortunately many who need it the most never know that it is available or where it may be obtained.

Such a project could, if necessary, be extended to conduct regional surveys to determine, for example, the need for marketing facilities for products grown in the area, the recreational facilities available or needed, or the extent of certain sociological problems which may exist.

Agricultural problems vary from section to section, even within a single county. No one, therefore, can lay down a 1, 2, 3 point program for the role of the rural church in agriculture. Its role is to grasp the opportunities and to fill the gaps of the surrounding community, whatever they may be.

The Church Must Have An Answer to Community Problems

A young minister serving a church in a poverty-stricken industrial community attempted one Sunday morning to preach a sermon on the subject "It's a Beautiful World We Live In." He started in with the beauties

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



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

of nature, and described at some length the loveliness of the birds, the trees and the flowers in his garden which could be seen from his study window as he prepared his sermon.

After he had more than exhausted this one small garden spot as an illustration of the beauty of the world, he came to a full stop. In an attempt to go further afield he had evidently come right up against a mental picture of the sordid, dirty, dreary rows of houses that made up that community. He blushed, stammered, made a hesitant attempt to go on, and stopped again. Finally in desperation he leaned over the pulpit and blurted, "One of the beauties of the world we live in is that if you don't like it where you are, you can always go somewhere else."

If the church has no other answer to community problems than to "go somewhere else," it becomes a dead church in a dead community. Apart from the obligation implicit in Christ's answer to the question "Who is my neighbor?" the church and the community have an inescapable interdependence. When the people of a community learn that the church has an honest concern for their economic and physical problems—a concern translated into practical, intelligent action, then more of them will turn to the church for spiritual guidance.

Anger does a man more hurt than that which made him angry. It opens his mouth and shuts his eyes and fires his heart and drowns his sense and makes his wisdom folly.—SPURGEON.

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Let Us Work Together

By W. Brady Archer, Asheville

AS WE READ the editorials in the late edition of "The Teacher," we became convinced that the time to order an advance all along the denominational lines is definitely upon us. Our editors are "going all out" to impress us with that challenge.

While reading, our memory turned back to boyhood days on the farm, and father's custom of dividing the daily chores among the four brothers of the home. It fell to our lot to care for the horses and harness them ready for the day's work. We learned to love horses and to use them in the farm work.

We soon discovered that the team must pull together if the heavy load was to be moved. We learned that when the going got heavy, the team was most likely to become nervous and lose co-ordination. This could easily prove disastrous for the work in hand.

Then the driver had to call a halt, speak with confidence and assurance, let his team get quiet and calm. If he had command of himself, at his word, without the use of a whip, the team came into their collars together and the load moved ahead. We are confident 90 per cent of our readers are acquainted with our figure.

Baptists Faced With Teamwork Problem

We who constitute the rank and file of the great Baptist State Convention of North Carolina are faced with this problem now. We will not be able to pull the heavy load we have undertaken unless we have the co-operation of every association and every church in each association, down to the smallest one.

Our Baptist team has gotten out of step. Members of our General Board have gone ahead and failed to carry the people with them at the associational level. We are not questioning their sincerity of purpose, but the Convention has not confirmed their judgment. The Board failed to get the co-operation of North Carolina Baptists at the "grass-roots level."

The last Convention, meeting in Raleigh, officially "slapped the hands" of the General Board for "exceeding their authority." The special session of the Convention in Charlotte literally "jerked them up by the seat of their pants." ("Let him that readeth understand.")

Confidence Must Be Restored

In this article we are not discussing the merits of these events, but calling attention to the fact that the General Board has lost the confidence of a large percentage of the Baptists of the state.

It is our humble opinion that we are going to find it very difficult to move the big load we have undertaken for Wake Forest, our Hospital, Fort Caswell, our indebtedness, and the important projects of the state and south-

wide interests, unless something is done to restore equality and confidence among our people. We definitely must not resort to cutting our Cooperative Program receipts for debt service before division of funds.

We are not going to solve the problem by denying its existence. The fact is, our General Board is not representative of the Baptists of the State. We have 70 associations, and at present only 35 of them are represented on the General Board, though the Board now has 48 members. Going back to our figure of the team pulling the heavy load, we had a hitching arrangement by which the load and the pulling power of the team were equally distributed, which we called a singletree. This instrument was carefully balanced and divided to equalize the load, thus getting efficiency.

General Board Must Be More Representative

We need an equalization of our "hitch-up" between the policy-making, interim-governing body of the Convention and the Baptists of the state. The General Board is so important that it must be representative of the whole group. We believe the old method of having only 48 members on the Board has been outgrown. It might have sufficed 30 or 40 years ago, but is now outmoded.

Our nominating committees can now find 500 pastors in the state thoroughly well qualified in every respect to serve on the General Board, and in addition there are more than 10,000 of our fine laymen, with business training and experience, whose presence on the Board would honor that Board. No longer do we need to leave one-half of our associations unrepresented, while some associations have as many as four representatives.

Our associations are nearest to the churches and wield a strong influence with the individual churches. Our state workers all know this and hasten to attend the annual sessions of the associations, to use them as "sounding boards" for the promotion of the state program. If we want them to pull, why not give them an equal hitch on the singletree?

Buncombe Memorial Suggests Plan

The Buncombe Association adopted a memorial to the State Convention, with only three dissenting votes, asking the Convention to make a special item of business the consideration of a change in our constitution, providing for at least one member of the General Board to be selected by the nominating committee from the bounds of each association, and in the case of associations having more than 20,000 members, two representatives on the Board.

At present this would make a General Board of 76 members. This is not too many to handle the important business coming before this body, and to represent nearly 700,000 Baptists in the State of North Carolina. If this change is made in November, only one association will have to decrease board membership from 4 to 2, when those retiring in 1950 are considered.

Many of the state conventions have already taken this advance step in their organizations. The Southern Baptist Convention now elects committees on a state representative basis. Let's get in step, and pull together.

Are Summer Workers Worth While?

By Jo SLOAN, Summer Worker
Mecklenburg Association

AT THE CLOSE of every summer when our Baptist leaders sit down to count the cost of the year thus far, make new plans, and eliminate unnecessary spending, no doubt they ask themselves again if the hundreds of dollars spent as salaries of our summer workers are really worth while. After all, these young college students are inexperienced and our good North Carolina Baptists are predominantly Scotch-Irish.

In that moment of crisis, we summer workers are relieved to see them pick up the reports of the work and read of the increased number of churches helped, the greater Bible school enrollments, the number of those becoming Christians, making life decisions, and rededications, the total amount of offerings given for the Cooperative Program, and numerous unusual accomplishments. We are happy that they read our letters telling of the matchless joy we had in being even a small service.

One of the most delightful experiences came at the last associational meeting I attended when pastors came to mention the continuing good results of their Bible schools and to invite me back for the third year. There is an indescribable joy that comes in working with pastors and associational leaders.

The Summer Worker Develops Initiative

Each summer worker develops an initiative of his own. He must step into an entirely unfamiliar situation, meet the people, represent the Baptist work commendably, and organize the work and the workers on a short order. It is no easy task to plan, run, and complete ten weeks of Bible schools, censuses, Sunday school, church, and Training Union enlargement. Oh, how the worker learns tact, or maybe it should technically be called psychology!

Those of you who are more experienced will smile at the discovery of a new recruit and say indulgently, "You don't know the half of it yet!" It requires gentleness with the timid babies, firmness with the rowdy Juniors, and an outright laying down the law to certain Intermediates. But it's fun!

Even long-forgotten first-aid training is put to use when the pastor cuts a chunk out of his hand, a Junior boy has a bleeding nose, and one little fellow sticks his hand in

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a wasp's nest—all within the same hour. Patience is a slowly acquired virtue but a notable accomplishment, and a sense of humor soon developed eases many a situation that can be laughed off better than fought.

The Churches Benefit From Help of Summer Workers

The churches are the ones who benefit from summer workers. Through the Bible schools, the church enlistment campaigns, and censuses, many, many new teachers and workers are discovered. In the Vacation Bible schools many of our finest future workers receive their first training. They catch a vision of what can be done and how to go about it.

Older workers gain new ideas and enthusiasm. Through the information cards used by the workers the church discovers many new prospects; through the Bible school it gains a foothold into homes not entered before; new members are reached for the church, Sunday school, and Training Union.

In the Bible school there is time to tackle problems not appropriate on Sunday. The summer worker, conferring with the pastor, can deal frankly with situations that the regular workers would find difficult. For example, in one rural church there was an extremely awkward situation in which Junior girls repeatedly would leave their seats during the Sunday worship services to go to the toilet. It was due to their fascination with the modern equipment and not to any necessity. There in Bible school the problem was discussed without embarrassment and with good results.

Bible Schools Are Primarily for the Children

Bible school is, of course, mainly for the children. It is designed to accomplish what the Sunday school hasn't time for. There they not only learn, but learn to put in practice. They enjoy their young workers; they remember the stories and songs well.

They have a chance to hear that they really can sing; and when they have as poor a song leader as I was, they learn to laugh off sour notes and just make a "joyful noise unto the Lord." They enjoy learning the old favorite hymns and will ask for them in preference to choruses.

One consistent cry is for more workers and help for rural churches. One instance will illustrate. Mint Hill Church is located outside a small town which previous to 1949 had no active Baptist church. With the coming of their pastor, Sunday school attendance has risen from 80 to over 200; prayer meeting attendance this summer was around 300; and Sunday morning services see over 400 present.

They meet in a former barracks chapel; it is small, hot, and poorly furnished with rooms and seats. Many people stand on trucks outside the windows. With much faith but almost no money, these people are starting a new building which can only be built little by little as special gifts come in.

It may seem a risky venture, but the crowds there will not wait forever to be taken care of properly. There was not one Junior or Intermediate in that church who had heard of the Cooperative Program before, but when the Bible school was over, each one could name ten or more objects of the Cooperative Program.



Newfound Church, Leicester, N. C.

Buncombe Association's Oldest Church

Newfound Baptist Church, located at Leicester about 10 miles from Asheville, was organized on February 27, 1802. It is the oldest church in the Buncombe Association. The organization took place in "John Biffles Mill on Newfound Creek," and in August of the same year the congregation moved into their first building, an 18x24 log structure.

According to records, the present building, built at a cost of approximately \$32,000, is the fourth to be occupied by the members of this church. It was completed for service on October 30, 1949. A large auditorium, 13 classrooms, and rest rooms make up the building. A special attraction is the painting of the baptistry, which was done and given

to the church by a local girl.

In October of 1948 Rev. Albert H. Parham became pastor of the church, and was called for full-time service on July 1, 1949. The church has made much progress during the past two years in addition to the completing of the building. Over a hundred have been received into the church during this period, most of them by baptism.

A Training Union, W.M.S., and two weekly prayer services have been organized. The Sunday school attendance has increased from an average of 70 to an average of approximately 150. The members are striving for a full church program, one in which every member can participate.

The Kingdom of Christ Benefits Most

Who benefits most from our summer workers? Forgetting things temporal and looking to those eternal, it is the kingdom of Christ. If there is joy in heaven over one who repents, surely there is likewise joy over each young person who enters the ranks of the service of our King.

For all summer workers I want to say "Thank you, North Carolina Baptists." And may I add a bit of personal thanks for the personal interest and help of Mr. James Ray, Dr. C. C. Warren, Dr. Boyd Milburn, and Mr. E. R. Echerd, Jr.?

NOTE: In connection with this article by Miss Sloan, James W. Ray, secretary of Student Work in North Carolina, gives the following facts about student work in the associations this past summer:

There were 40 student workers, who worked a total of 322 weeks, averaging eight weeks per student; 325 churches were reached by the student workers, at least 300 of them in Vacation Bible school work; the total Vacation Bible school enrollment in churches assisted by summer workers was 18,988, and there were 348 conversions reported in these schools.

The summer workers taught 164 Sunday school lessons, visited in 1,787 homes, and conducted 192 services of various kinds. The children in the Bible schools contributed

\$1,778.02 to missions. The church and associational contributions to all student honorariums, paid by the churches where the students worked, amounted to \$3,066.80. In most cases the Convention supplemented what the church gave. Most of the summer workers received \$20 a week.

This summary by Mr. Ray includes only the students placed in the associations by the Baptist Student Union department. Altogether, there were about 125 students employed by the combined forces of the Sunday School, B.T.U., Caswell, Fruitland, Ridgecrest, Home Mission Board, and in the associations.—EDITOR.

A New Set of Beatitudes

Blessed is the man whose calendar contains prayer meeting night.

Blessed is the man who is faithful on a committee.

Blessed is the man who can endure an hour in a place of worship as well as two hours in a place of amusement.

Blessed is the Church whose officer is not pessimistic.

Blessed is the man who loves the Church with his pocketbook as well as with his heart.

Blessed is the man whose watch keeps Church time as well as business time.

Blessed is the man who loves his own Church enough to praise it.—Exchange.

Did They Spit on You?

By BILL AND PEN LILE PITTARD

Mrs. Bishop had returned for a visit in a community where her husband had been pastor many years before. As soon as she arrived she saw a familiar figure coming toward her, and she instantly recognized the church busybody.

Mrs. Roberts was a real worker all right. You'd have to give her credit for that. But she could sense a scandal a mile away, and the chip on her own shoulder was always ready for a tumble. In fact, there simply was no end to the grievances that she had against the other church members.

One by one, and in great detail, she proceeded to relate her many slights and personal insults to Mrs. Bishop, who had heard enough of the same kind of talk from Mrs. Roberts in years past to know that most of the grievances were either imagined or thoroughly deserved.

"I'll just tell you the truth, Mrs. Bishop," said the tattler, almost smacking her lips over the profundity of her conclusion, "I don't think I'm ever going to take another job in this church so long as I live! I just don't intend to put up with such treatment! What do you think about it?"

Quick as a flash, the pastor's wife retorted, "Did they spit on you?"

"Why, no!" Mrs. Roberts replied in astonishment.

"They did on my Lord!" said Mrs. Bishop.

Books in Review

A FIRST BOOK ABOUT GOD. By Ellen Wales Walpole. Pictures by Mary Lee Pollock. Franklin Watts, Inc. \$1.50.

This book, for ages three and up, is designed to help answer questions by a small child, such as "Who is God?" "Where is God?" "Does God know about me?"

The format is similar to that of an attractive school reader, with easily read text and many interesting pictures.—K. M.

THIS BOY CODY. By Leon Wilson. Illustrated by Ursula Koering. Franklin Watts, Inc. \$2.50.

Cody Capshaw of the Cumberland Mountain, Tennessee, his parents, his sister Omelia, and their friends are the characters in this easy-to-read book for children. Cody is a run-loving, natural boy. A teacher quoted one ten-year-old as saying, "Cody has a big sense of humor, but he isn't silly."

The type is large and easy to read, and the illustrations are attractive.—K. M.

Books Received

RIGHT HERE, RIGHT NOW! By Margaret T. Applegarth. Harper & Brothers. \$2.75.

RED FEATHER. By Marjorie Fischer. Julian Messner. \$2.50.

The annual supper meeting of all circles of the W.M.S. of First Church, High Point, was held Monday evening, September 11. Dr. Ralph Herring of First Church, Winston-Salem, spoke to the group and showed slides of our mission fields in South America.

PROTESTANTS OPEN PAROCHIAL GRADE SCHOOL

Interdenominational Protestant parochial schools will operate in Salem, Oregon, this year at three levels, the newest a grade school resulting from the Supreme Court's ban on the teaching of religion in public schools.

The Christian Grade School opened with 20 pupils and one teacher. It is being conducted for the present in a basement room of the Evangelical and Reformed Church, but more adequate quarters are being sought.

The board represents six local church groups. A similar venture was unable to get under way a year ago because of the lack of facilities and enrollment.

In its sixth year, Salem Academy has an enrollment of nearly 200 students, from seventh grade through high school. It has its own Academy Heights campus, with a classroom building, gymnasium, and chapel.

A Christian kindergarten, sponsored by an Assembly of God Church but not restricted, also opened with 15 pupils. This is its second year.

The city also has a Seventh-Day Adventist grade school with 60 students, a Roman Catholic high school with 233, and two Catholic grade schools with 650. Public school enrollment totals nearly 8,000. There are no tax-supported kindergartens.

The city's only university is Willamette. It is Methodist-sponsored but currently only about 40 per cent of the student body gives a Methodist preference.—*Religious News Service.*

OBITUARIES AND RESOLUTIONS

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

BIBLICAL RECORDER

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IN MEMORIAM

MR. JOE W. CONNELL

On August 12, 1950, the McGill Street Baptist Church of Concord, N. C., lost one of its most faithful members when Brother Joe W. Connell was called to his home above.

"Uncle Joe," as he was lovingly called by us, was interested in every phase of the work of the church; and was faithful in attendance until his illness made it impossible for him to attend.

He served faithfully and efficiently in various offices of the church; also served as a deacon for many years. At the time of his home-going he was an active deacon.

We shall miss him and his work; but we know that his influence will long be felt in our church and community.

We pray that God's blessings may rest upon his bereaved family, and may they feel, with us, that our loss is heaven's gain.

Resolved: That a copy of this our sentiment be sent to the family, a copy placed in our church records and a copy be sent to the BIBLICAL RECORDER.

BOARD OF DEACONS
C. E. HERRIN, Chairman.
FRED L. TRULL, Sec'y.

West Hickory Church, Fritz D. Hemphill, pastor, will begin its fall revival October 8, with Rev. Ralph Cannon of Kannapolis as guest minister.

News Notes

Henrietta Church recently held revival services, with Rev. Jeter Baker assisting the pastor, Rev. J. L. McCluney.

The parsonage of the First Church, Hickory, is nearing completion, and it is hoped that Pastor R. Knolan Benfield and his family will be able to move into it soon.

The *Reminder*, bulletin of Green Street Church, High Point, on several occasions has featured some of its leaders. Under the caption, "Versatile Leader," Burgess Leonard, Jr., was recognized as a deacon, secretary in Young People's Department, and Training Union director. He is a talented young writer; his first book, "Victory Pass," having been published by Lippincott Company in September. The bulletin states: "The same earnestness and zeal that direct his writing also guide his Training Union work."

School for Scandal, a classic comedy by Richard Sheridan, has been selected as the fall production for the Wake Forest College Little Theater group. George Spence, a senior from Elizabeth City, has been chosen as director of the play.

Members of First Church, Smithfield, reached a new high in gifts during the associational year just past. Total receipts amounted to \$53,499.76, which is \$11,000 more than the record-breaking total of the year before. Officers nominated at a business meeting held Wednesday night, September 27, include: G. A. Allen, church treasurer; Mrs. James Taiton, church clerk; Henry Whitley, superintendent of the Sunday school; and Elvin Johnson, director of the B.T.U. The election of Mrs. Leawon Johnson as president of the W.M.S. was also confirmed. She will assume her duties January 1. Other officers began their work October 1. J. C. Cammack, Jr., is pastor of the church.

Wake Forest College's total enrollment for the fall semester is 1,904, including 200 students at the Bowman Gray School of Medicine in Winston-Salem, according to Registrar Grady S. Patterson.

The total enrollment is 243 less than last year's record number of 2,147 students, or a decrease of 11 per cent from the 1949 figure. This drop is approximately four per cent less than was originally expected. However, there are as many students now enrolled as in 1948 when there were 900 veterans, which is an indication that large enrollments will likely continue. Veterans number 375 this fall.

Of the 1,704 students registered at Wake Forest, 298 are women. New students total 460, 325 of which are freshmen. There are 108 new juniors and sophomores, and the senior class numbers 313. Also included in the enrollment here are 152 students in the School of Law, whose new dean is Carroll W. Weathers.

As has always been the case since the founding of this institution, the largest single group comes from North Carolina. Approximately 85 per cent of the student body was composed of North Carolinians last year. The 1950 figure will likely be somewhere in that percentage category.

Stanly Baptist Training Union in Good Meeting

The annual associational meeting of the Baptist Training Union was held recently with the Norwood Baptist Church, with 124 delegates present from nine Stanly County churches. A highly successful meeting was reported.

Churches represented included First, Grace, North, and West of Albemarle; Badin, Centerview, New London, and Prospect, in addition to the host church.

The first event of the gathering was a picnic supper on the lawn at the Norwood Church, with those attending reporting an enjoyable time.

The state leader, Harvey T. Gibson, brought the message of the evening. He outlined the plan as one which will lead in their active participation in the revival which is to be held simultaneously in all Baptist churches east of the Mississippi River beginning March 26, 1951.

He stated that there are now 90,000 Baptist Training Union members in North Carolina. The goal for 1951 is 120,000. He emphasized that God has given each one grace to use his special talent, which the Training Union develops. "The world needs the witness of lighted church houses on Sunday night." Mr. Gibson led the conference for adult workers also.

The meeting was called to order by the director, Miss Ruby Cathy. W. E. Dennis brought the devotional message. The song service, led by Charlie B. Smith, was inspiring. "I'd Rather Have Jesus" was sung beautifully by Marilyn Greene. "Transformed" was rendered with much feeling by Hoyle Whitley and H. A. Perry.

New officers installed for the following year are:

Director—Mrs. C. T. Redwine.
Associate Director—Edith Mauldin.
Secretary-Treasurer—Mrs. Hubert Smith.
Adult Leader—Mrs. W. N. Hartsell.
Young People—Rev. Leo Hawkins.
Intermediates—Mrs. R. Strider.
Juniors—Miss Evelyn Merritt.
Story Hour—Mrs. Alfred Staley.
Pastor Advisor—Rev. Boyce Brooks.
Chorister—C. B. Smith.
Pianist—Madge Harris.

The banner for attendance was won by the Prospect Church from West Albemarle. Under the leadership of Horton H. Davis, their membership has increased from 40 to 80 in the two years since their start.

This meeting of young people was truly an inspiration. Their reverent faces, bright with interest, their joyful voices lifted in songs of praise and their good attendance predicts, as Mr. Gibson believes, that this will be one of North Carolina's best years for the Baptist Training Union.—*Stanly News and Press*, Albemarle, N. C.

Correspondence

CONCERNING GENERAL BOARD

TO THE EDITOR:

For some time I have been concerned about the efforts to correct errors in our General Board. Some of these efforts, I feel, are lacking in far-sightedness. I like your article on the matter.

On the other hand, I feel that a slight change ought to be made in Article III, section B, subsection 1, in the eighth line of the subsection (fifth line on page 21 of 1949 Annual). After the words "any action," place a comma and insert the following words: "provided such action is in keeping with the principles and policies of North Carolina Baptists elsewhere outlined in this constitution"; then insert another comma and read on as written after the word "action." I am of the opinion that this would do all that is needed and at the same time save our present set-up. I hereby give notice that I shall propose such a change.

TOM E. WALTERS, Pastor,
Parkton Baptist Church.

Parkton, N. C.
September 25, 1950.

Take time to be friendly—it is the road to happiness.—*Ex.*

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THREE KINDS OF BAPTISTS

TO THE EDITOR:

We have three kinds of Baptists: the Missionary Baptists who send half or more of their offerings to carry the gospel to those who have never had the opportunity to hear and believe; the Semimissionary Baptists who pitch a crust to the heathen and spend their offerings extravagantly on their home churches; and the Antimissionary Baptists who say, by their actions, let God take care of the heathen in his own way and at his own time, and then pray that he bless and save the souls of themselves, their families, and some of their nearest neighbors.

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Principals in the Home-Coming and Anniversary Celebration at Centerview Church, Kannapolis, are shown in the front row above. Beginning with second man from the left, they are, left to right: Dr. M. A. Huggins; Ralph L. Cannon, pastor; H. L. Bray, chairman of board of deacons; B. E. Porter, superintendent of Sunday school; Harry Glenn, president of Brotherhood; J. R.

Howard, treasurer; Charles McLain, director of music; R. H. Godfrey, librarian; Miss Betty Love Stevenson, educational director; Mrs. H. A. Green, president of W.M.S.; Mrs. W. W. Smith, B.T.U. director; and Harry Gardner, chairman of finance committee. The picture was made on Sunday, September 3, the 20th anniversary of the church.

Centerview Church Celebrates 20th Anniversary

Centerview Baptist Church, Kannapolis, celebrated its 20th anniversary on Sunday, September 3. The program began with Sunday school at 10 o'clock, and Dr. M. A. Huggins brought the message at the 11 o'clock hour. Dr. Huggins spoke briefly on the Hospital needs at Winston-Salem; the church raised \$1,000 for this cause.

Immediately following the 11 o'clock service, a picnic style dinner was served outside the church beside the Church Fellowship Hall.

The afternoon service was devoted to short talks by former members, and charter members were recognized and special music rendered.

Centerview Church has grown in many ways since Ralph L. Cannon came as pastor in May, 1949. There has been an increase in membership of 200 in the last 15 months. The budget the past year was the largest in the church's history, with a total of \$80,000 for all causes.

The Sunday school department, under the leadership of B. E. Porter, has also experienced very good gains with an enrollment of 579, with averages around 325. The Training Union, under the direction of Mrs. W. W. Smith, has also had a very successful year, with 190 enrolled at present.

From May, 1949, to September 1, 1950, the W.M.S. has shown an increase of 103 members with total receipts for all causes amounting to \$1,005.20. Mrs. H. A. Green is presi-

dent of this organization. The Brotherhood, under the leadership of Harry Glenn, also is doing a great work with 42 enrolled.

Music of the church is under the direction of Charles McLain, who directs three choirs; they are Junior, Youth, and Adult choirs. J. R. Howard has been treasurer of the church for 20 years and is serving at present.

Harry Gardner is chairman of the finance committee. Miss Betty Love Stevenson is educational director and is doing a great work. The church library consists of 1,500 books with R. H. Godfrey serving as librarian. Centerview Church subscribes to the BIBLICAL RECORDER on the Every-Family Plan.

HOW WONDERFUL TO KNOW AT LAST

How wonderful to know at last
The ageless truth and sign:
That my Redeemer's gracious love
Still feeds the living Vine.

How wonderful to put away
Earth's doubtful, somber story
And read sweet promises of life
In His transcendent glory.

How wonderful to know at last
That He who bore in sorrow
My burden, when I fell at night,
Will lift me up tomorrow.

How wonderful to know at last—
What joy to keep in store—
That my Redeemer's gracious love
Is mine forevermore.

GEORGE A. LAWSON

At Second Church, Fayetteville, September 24 was an important date. It marked the close of a very successful revival meeting, in which Dr. J. Clyde Turner of Raleigh assisted the pastor, Rev. C. R. Johnson. It was promotion day in Sunday school, with 329 present, the largest class being the Ladies Bible Class with 60 present. It was also "family day," with a record of 76 complete families in attendance. And in addition to this, Pastor Johnson rounded out his ninth year as pastor there. We are indebted to J. P. Johnson, educational director, for this information.

You'd better live your best and act your best and think your best today; for today is the sure preparation for tomorrow and all the tomorrows that follow.—HARRIET MARTINEAU.

True wisdom consists not in seeing what is immediately before our eyes, but in foreseeing what is to come.—TERENCE.