

*Christian Education
Special Emphasis*

(See pages 18-32)

Biblical Recorder

JUNE 11, 1966

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**Father's Day
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Sunday, June 19,
1966**

Can Baptists Get Off Narrow Gauge Railroad?

TO THE EDITOR:

I know it is not unusual for editors to receive more brickbats than flowers, but I am writing to commend you for the fine editorial in the May 28 RECORDER on "letting in some fresh air." I think your thought was timely and refreshing, and I congratulate you on making this gesture looking to the strengthening of ties between companionable friends who look through different telescopes and sometime see different landscapes.

Why can we not ride on the same train with charitable companionship, even if some of us diverge at the junction point and get off at Ridgecrest, while others continue their journey on the Montreat, or Junaluska, or some other Assembly? Why can't we get off the little narrow-gauge railroad and get on a track that is broad enough to carry all of us to our destination, even if some of us get off at different stations along the route?

Hasn't the time come for us to be tall enough to have the vision to see two church steeples rising where only one stood before . . . and has not the time come for us to put the greater emphasis on The Christ rather than on The Church . . . do we not believe, all of us, that his guidelines and His life are broad enough, and deep enough, and compassionate enough, to light the way for all of us?

If Christ were in North Carolina in person today and asked for permission to speak to some convention, or to one of our associations, it is inconceivable to me that we would stop him at the door and first ask if he is a Presbyterian, or a Baptist or Methodist or of some other faith. I am convinced that the only credentials he would have to have would be the assurance that he is The Christ.

I am glad to see you have a willingness and desire to throw open the windows that we may sit down with others, and they with us. To me, this sets a new rainbow in the clouds.

—L. A. MARTIN, Lexington

SOUTHERN BAPTISTS JUDGED

TO THE EDITOR:

A question: How does God continue to put up with Southern Baptists who dare not face the world? Recent reports of action taken in Detroit are, to say the least, disquieting to those of us who no longer live in the church of the eighteenth century. I am made to wonder when many Southern Baptists will realize they are a part of the Kingdom of God which is realizing itself in the world, and begin to speak and act responsibly as citizens of this Kingdom.

The *New York Times* in speaking of the Southern Baptist Convention as the

most dominant socio-religious fundamentalist group on the American church scene passed prophetic judgment on us. Let us take this judgment as sufficient impetus to throw off the shackles of superstitious tribal culture in which we live and move, as Harvey Cox candidly points out in *The Secular City*, toward a theology of social change as God's avant-garde. May God help us to make live the idea that Christ is the transformer of culture rather than the stifler of responsible activity.

—DAN WHITE, Student
Campbell College

DEFENDS MUSICIANS

TO THE EDITOR:

The latest edition of the RECORDER (June 4) has an editorial note about the after hours open house by some musicians. This is far from the truth. Ed and Bette Stalnecker are grand people. The observation of the minister who spoke to the editor about these people is certainly entitled to his opinion but his expanded comment is not true. The woman who made the statement, "Golly, isn't Jesus wonderful?" is not a musician but a person who has been a Christian less than six months. (I am personally glad that she is finding some thrill in being a Christian.) Her name is Carol Lollar and she is trying to find God's way and will for her life. She asked for criticism about her views and ways of trying to present the Gospel. Many of us would be better people if we were as honest as Miss Lollar.

I have known the Stalneckers for three years and I have talked with many pastors who have had them in revival and other meetings. It is interesting that WITHOUT EXCEPTION these pastors were inviting them back. Their record stands for itself and I am excited about this great musical team coming to our church. David and Carol Tyson are the organist—pianist for the team. They will be in our church Oct. 17-23. . . .

Dr. R. G. Lee says of Bette, "Her sweet voice in singing makes a genuine call to the human heart and has a persuasive appeal that deepens the gratitude and strengthens the love of Christians for their Saviour and places upon the hearts of unbelievers the claims of Christ for their trust, their love, their service."

Dr. J. D. Grey said in my hearing, "I thank God for these dedicated people who serve God through music."

Dr. Ramsey Pollard says, "Your beautiful voices have meant so much to Bellevue and to the cause of Christ."

Bette has a masters degree in music and Ed has a degree in music. David and Carol are also trained musicians. I do

not appreciate "down grading" people of this caliber who have served so faithfully in so many churches. While one good man may become "nauseated" at their performance, I and a packed room of other people stayed up each night till 12 o'clock to share in some of the finest spiritual moments at the S.B.C.

Certainly these people accept honorariums but every minister I know does the same thing when he goes to another church for meeting. The Stalneckers traveled some 80,000 miles last year and this costs money. They are willing to stay in private homes and help churches to keep the expense of the meetings to a minimum. They are willing to witness and work in every way possible to do the most good for Jesus Christ while they are on a Church field. We have not promised these people ONE CENT for their coming week with us. Their honorarium is not likely to be astronomical in a church with as few members as we have at Old Town.

Before we cast these folks aside I ask that you interview them and talk with people who know them.

In times like these, we need a thousand musical teams like this one to help us present the Gospel in and through our churches.

I expect a full house on Oct. 17 and we hope to put closed circuit TV in the fellowship hall to reach the over-flow. . . .

—TED KEY, Pastor
Old Town Church, Winston-Salem

BIBLICAL RECORDER

VOLUME 132

No. 24

Journal of the Baptist State Convention of N. C. Founded 1833 by Thomas Meredith

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Associates:

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Published fifty times a year by Biblical Recorder, Inc., 301 Hillsboro St., Raleigh, North Carolina, 27603, mailing address P. O. Box 9325, Raleigh, North Carolina, 27603, as authorized by the Baptist State Convention in annual session at Winston-Salem, North Carolina, November 21-23, 1939, weekly except during the first week of July and last week of December.

Second-class postage paid at Raleigh, North Carolina, 27602.

Individual subscriptions, \$3.00; Clubs \$2.50; Church Budget Plan, \$2.00; Single copies, 7 cents each. Payable in advance. North Carolina sales tax included in these subscription prices.

There is a charge of three cents a word for all obituaries and formal resolutions, and cash should accompany order.

BIBLICAL RECORDER

Time for Courageous, Imaginative Leadership in SBC

DIFFICULT — AND CHALLENGING — days are ahead for Southern Baptists. The transition from a regional to a national body has caught up with us. No longer does 95 to 98 per cent of SBC membership come from the Southeast and the Southwest. Southern Baptist work is now established in all 50 states. Non-Baptists rightly wonder why the "Southern" part of the name is retained. That brings us to the first problem, although not the most pressing one.

We cannot help but feel that the name is responsible for some of the "poor press" Southern Baptists have had in cities like Detroit. Our image is not the best outside the traditional South. Yet, we are told that our greatest potential for growth lies in the populous cities of the North and West. A change in name will help, but it won't be a cure-all.

For example, sheer numbers don't impress people as they once did. Southern Baptists number almost 11 million, the largest non-Catholic body in America. Surely, the editors of *Time* and *Newsweek* must have known this—but neither ran a line on the Detroit convention. Instead the Religion sections of both magazines featured the annual meeting of the United Presbyterian Church, a body with only 3.3 million members. The two magazines ran a total of 40 inches on the Presbyterian meeting as they ignored the Detroit meeting. On second thought, it might be just as well they didn't say anything about Detroit because it could

have hurt instead of helped.

The image of "going it alone" has not benefitted Southern Baptist work in metropolitan areas where the ecumenical movement is strong. Southern Baptists are not likely to join a Council of Churches in this generation—if ever, but we must do a better job of explaining our position. We must also explain our reluctance to merge with American Baptists, an action also ruled out by many. As Southern Baptists step up their drive in the Northeast, strain between the two Baptist bodies may become more evident. Or, through some miracle, maybe it will help matters. Let's hope so.

Two basic considerations are at the heart of this transition: Direction and thrust. Or to put it another way, where are Southern Baptists going and how do they plan to get there? Through cooperation or isolation? Involvement in world issues or non-involvement? Relevancy or tradition? Mere numbers or vitality? Moving forward, backward, or standing still?

Courageous, imaginative leadership is needed to provide the right direction and the proper motivation. "Decision by consensus" is out. Pious generalities that evade the real issues should be put on the shelf. Conscientious Southern Baptists who believe that the challenges of the '60's can be met wait hopefully for leadership that will take us away from an ingrown self-sufficiency that has been dominated by too many actions in recent years.

Editorialettes

Second Largest State Almost Left Out of Program

A CASUAL COUNT of program personalities at the Pastors' Conference in Detroit revealed 23 from Texas and Tennessee and only 21 from all other states combined. Forty per cent were from Texas. Meanwhile, North Carolina had one speaker on the Pastors' Conference program and one pastor to lead an opening devotional on the convention program. This was the extent of participation the second largest state in the SBC had. Which leads us to ask, "When has North Carolina had a member on the Committee on Order of Business?" It's been so long we can't remember.

90 Per Cent Had Gone Home—or Somewhere

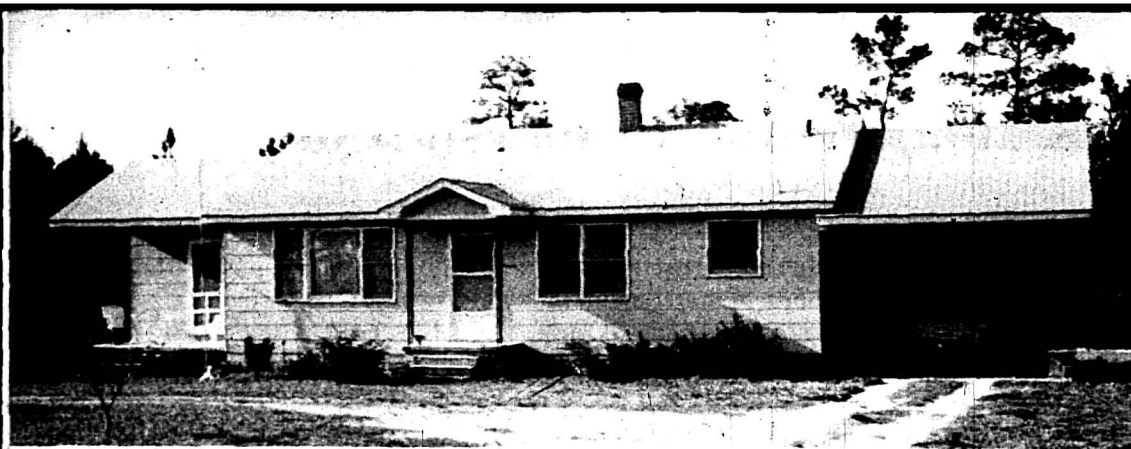
Even though the convention turned down a motion to include more relevancy and depth in next year's program, something must be done to attract better attendance and participation of the messengers. Less than 10 per cent of the registered messengers (10,652) were on hand Friday afternoon, May 27, to hear Gov. Carl Sanders of Georgia bring one of the best messages of the convention. Next year's Committee on Order of Business has its work cut out for it in unmistakable terms. We hope it will rise to the challenge.

Questions About Crusade of the Americas

Several questions are coming to the surface about the Crusade of the Americas. Is this to be a "Southern Baptist" Crusade of the Americas—or will other Baptist bodies be invited to participate? What form will the crusade take? Will it be similar to the Baptist Jubilee Advance? The planning committee will meet in Cali, Colombia, in July and perhaps some of these questions will be answered there. American Baptists apparently have not been consulted on the Crusade although they have mission work in Central and South America just like Southern Baptists do. Then, of course, they have work throughout the United States just like Southern Baptists do. A joint undertaking would seem logical.

Best Press Room Arrangements in America

Without the assistance of W. C. Fields, Jim Newton, and the efficient Baptist Press crew, editors and reporters would have a hard time covering an SBC session. Thanks to their help, the job is much easier and we deeply appreciate their help in Detroit. Without a doubt there is the best press room setup of any denomination in America barring none.



NEW PARSONAGE for Bear Creek Church, New River Association, was paid for in full in a one-week fund raising drive by members recently.

Life in the Churches

Old Church Catches New Vision of Service

Seventy-seven year old **Bear Creek Church**, New River Association, located in a picturesque rural community, has seen and met the challenge of many new people and their needs, as sprawling Camp LeJeune pushed its boundaries almost into the churchyard. A new personality is developing in this historic church and its enlarged field of service. Within reach are people from every continent, every state in a cosmopolitan, military area of great growth.

Bear Creek's ministry for years, was mainly to its own people, natives to the rich soil and the water of that East Carolina community. But now its people, led by Pastor W. M. Lundy, are meeting new opportunities, and moving ahead with plans to build a new sanctuary and other needed facilities.

The new parsonage was paid for in one week's money-raising drive after a recent revival meeting. The church has about 235 members, with all its work well organized, including a program of visitation and community missions seeking to further vitalize its total ministry.

Men of **Hales Chapel Church** near Zebulon recently began a different approach to the work of the men of the church by organizing a Baptist Men's Missionary Organization. This new departure is also quite parallel to evolving concepts of men's work among denominational leaders, including the Brotherhood Commission, making missions and missionary education central. Dr. Donald Cooke of the Southeastern Seminary faculty spoke to the organizational meeting of the Hales Chapel group.

Speakers for Meredith School of Christian Studies

WAYNE E. OATES, professor at Southern Seminary, will speak June 13 on "Christian Concern and the New Sex Ethic" and again on June 16 on "Understanding and Coping With Extremism."

ROBERT B. Y. SCOTT, professor at Princeton University, will speak June 14 on "Light in Dark Places." He is particularly concerned with the relevance of the Bible as a living force in the 20th Century.

ROBERT W. LYNN, professor at Union Theological Seminary, New York City, will speak on "Religion in the Public Schools" Wednesday evening, June 15. He is the author of "Protestant Strategies in Education."



Dr. Newman Accepts Position at Campbell

Dr. Stewart Albert Newman of Wake Forest has been appointed professor of philosophy and theology at Campbell College.

He will hold the Lewis Edward and Martha Barnes Tyner Chair of Bible, a professorship created in 1964 by the Tyner Family of Lumberton as a family memorial. He succeeds in this honor Dr. Charles Wellborn, now of Florida State University, who was the first occupant.



Dr. Newman

Dr. Newman has been professor of the philosophy of religion at Southeastern Seminary since 1952. Before joining the faculty at Southeastern, he had taught philosophy and theology at Southwestern Seminary for 17 years.

At Campbell he will be in charge of the division of philosophy within the religion department and will lead in the development of the school's program in philosophy.

Joe Clontz Named CaRAway Summer Program Director

Program director at Camp CaRAway this summer will be Joseph Clontz, Jr., from Charlotte.

Mr. Clontz is a graduate of Wake Forest College and is a rising senior at Southeastern Seminary. While in college he served as president of the Baptist Student Union, member of the 1962 Youth Evangelism Team, and member of the 1964 Baptist Student Union Korean Work Camp Team. Added to these qualifications is his experience as a member of the staff of the Ridgecrest Camp for Boys. Mr. Clontz's wife, the former Eva Pearce of Rolesville, will be with him as he directs the program activities for Royal Ambassador boys in the summer program at Camp CaRAway. For information about the program write to B. W. Jackson, camp director, P. O. Box 225, Asheboro.



Mr. Clontz

Isner Named Oak Hill President

Robert B. Isner, dean of students and instruction at Gardner-Webb College for four years, has resigned that post to assume the presidency of Oak Hill Academy at Mouth of Wilson, Va.



Mr. Isner

The school is owned and operated by Baptists of Virginia. Dean Isner came to Gardner-Webb June 1, 1962, from the position of president of Pineland College in Salemburg and served as dean of students and associate professor of Biology until 1963 when appointed dean of instruction.

Arthur K. Tyson has resigned as president of Mary Hardin-Baylor College at Belton, Texas, to become president of Grand Canyon College in Phoenix, Ariz., effective Aug. 31. Tyson has been head of the Texas Baptist women's college for the past 12 years. Grand Canyon is owned and operated by the Arizona Southern Baptist Convention.

J. N. Evans, Jr., currently directing missions for Maryland Baptists, has been chosen to head up the Home Mission Board's Department of Metropolitan Missions, the program now plotting inner-city strategy and experimenting in high-rise apartment ministries. He will assume his new position July 1. Before going to Maryland in 1961, he had several pastorates in North and South Carolina. From 1947-61, he was pastor of the Augusta Road Church, Greenville, S. C.

Dr. Eugene H. Stockstill will join the staff of Campbell College in September as assistant to President L. H. Campbell. He has been assistant to the president and in charge of public relations and development at Judson College, Marion, Ala., since 1961. The 38-year-old native Mississippian is a graduate of Mississippi College and New Orleans Seminary where he received the B.D. and Doctor of Theology degrees.



Dr. Stockstill

Dr. Stockstill is a graduate of Mississippi College and New Orleans Seminary where he received the B.D. and Doctor of Theology degrees.

New MH Building to Honor Dr. Blackwell

Preliminary plans for a mammoth new building which will become a new focal point for the Mars Hill College campus have been approved by the board of trustees.

The five-story, 75,000-square-foot combination classroom and administration building is expected to cost approximately \$2 million. It will be named the Blackwell Building in honor of Dr. Hoyt Blackwell, president since 1938, who is retiring June 30.

The trustees also have approved a new master plan for development of the entire campus over the next 10 years. The Blackwell Building will be the first step in the program, which also forecasts four new dormitories.

A huge physical education building presently under construction is taken into consideration by the master plan.



DR. I. G. GREER, a former faculty member at Appalachian State Teachers College, responds to remarks made when the college dedicated and named its fine arts building for him. Dr. Greer is a native of Watauga County and a former professor at ASTC. He has been prominent in religious and educational work in the state and is a former president of the Baptist State Convention.

Lolley Named Pastor For Music Conference

Dr. W. Randall Lolley, pastor First Church, Winston-Salem, will be pastor for the week of Church Music Conference at the North Carolina Baptist Assembly, Southport July 11-16. Dr. Lolley will speak at the evening service of worship each evening Monday through Friday. Approximately 900 persons are expected to attend this conference for those of intermediate age and up.



Dr. Lolley

Dr. Lolley has served the Winston-Salem church since 1962, coming from the Broadway Church, Fort Worth, Texas, where he served as associate pastor. He is a graduate of Southeastern Seminary and holds the ThD degree from Southwestern Seminary, Fort Worth. In 1958 and 1959 he served First Church, Greensboro, as associate pastor. The worship service each evening conducted in the outdoor chapel on top of the Fort will be one of the highlights of the conference. Classes and choir work will be offered in every phase of the music ministry.

MEREDITH'S NEW PRESIDENT, Dr. Bruce Heilman, and his wife are shown in an informal pose with their five youngsters. Children are, left to right, Perry Lee, 12; Bobbie Lynn, 14; Timothy Bruce, 8; Nancy Jo, 13; and Sandra June, 10.



Baptists in Miami Release Hospital

MIAMI, FLA. (RNS)—The Miami Baptist Association has voted to release the Miami Baptist Hospital from its control.

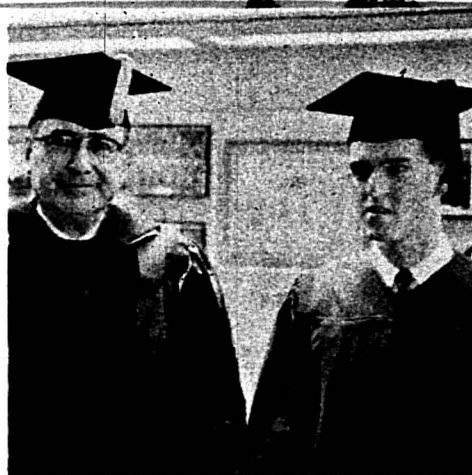
This action came as the result of a heated, months-long debate over whether the institution should accept federal funds.

James Monroe, pastor of Riverside Baptist Church and president of the Florida Baptist Convention, called for appointment of a committee to effect the end of associational control. Delegates to the association's semi-annual meeting endorsed his resolution.

He explained that "for some time there has been a growing recognition of the fact that the churches of the Miami Baptist Association could not provide adequately for the capital needs of the hospital."

Since the association "has made it clear that it does not intend to accept federal funds for itself or any of its institutions," he said, "it was decided to release the hospital to a self-perpetuating board of trustees with charter provisions requiring it always to be operated in accordance with the same Christian principles on which it was founded. The trustees would then be free to accept federal funds for expansion programs."

Mr. Monroe added that "the government is in the hospital business in a big way and whether we like it or not, every hospital is going to have to cooperate with the government in order to keep its doors open—unless, of course, it has tremendous private resources."



DR. W. PERRY CROUCH, left, was all smiles when he met Jack Dean Baughn of Sylva at the recent commencement exercises at Western Carolina College. Dean who graduated at the top of his class will enroll at Southeastern Seminary this fall.

An "Extra" Provided Dr. Crouch at WCC: New Student for SE

When Dr. W. Perry Crouch delivered the baccalaureate sermon at Western Carolina College, he was given further evidence of his great confidence in young people: Jack Dean Baughn of Sylva who attained the highest scholastic average in the graduating class will enroll at Southeastern Seminary this fall.

"He is one of the finest young men imaginable," James M. Lambert, says. Dean is a member of Scott's Creek Church, Sylva, where Mr. Lambert is pastor.

"We predict great things are in store for him in the future," Mr. Lambert added. "We are grateful for the fact that he is willing to serve effectively in the life of the church and he has meant much to us."

In making the highest scholastic average, Dean compiled a quality point ratio of 3.77 out of a possible 4.0. He is the son of Mr. and Mrs. Winston M. Baughn of Sylva.

ON THE COVER—Meredith College students Adrianna Bailey of Roxboro, left, and Julianne Faison of Nashville are showing their own concern for the cause of Christian Education. Miss Bailey is a rising senior and Miss Faison a rising sophomore. Both are members of the BSU LISTEN team for summer mission projects. Adrianna will work at Cherokee and Julianne in Durham.

'68 Youth Conference To Be in Switzerland

WASHINGTON, D. C.—The seventh Baptist World Youth Conference will be held in Berne, Switzerland, July 22-28, 1968, with more than 5,000 delegates from 60 countries attending, officials announced here.

Dr. Robert S. Denny, youth secretary of the Baptist World Alliance, said the Swiss capital was chosen over a field of 17 European cities in the running some 10 months ago.

By holding the conference in Berne, the BWA Youth Committee hopes to attract a large number of Baptists from Eastern European (Iron Curtain) countries.

Emphasis will be on "youth-to-youth conversations," Dr. Denny said, with stress on small conferences and encouraging the youth to "international understanding" by staying in private homes, where possible, in Berne.

Dr. Denny said this marks the second time the youth meetings have been held in Switzerland since they were begun in 1931 at Prague, Czechoslovakia. Whenever possible, the conferences are held every five years.

Gunnar Hogland of Chicago, youth secretary of the Baptist General Conference, and chairman of the International Youth Committee, said the 1968 theme will be "One World, One Lord, One Witness."

Revival Report

WRIGHTSBORO CHURCH

Revival services at Wrightsboro Church, Wilmington, May 8-15 were led by Dr. James A. Howard of Landrum, S. C. Decisions involving professions of faith and transfer of church membership totaled 40. Mrs. Howard worked with intermediate age young people of the church, leading several to make professions of faith. The chairman of deacons called the meeting the "greatest revival" in the church's history. Wayne A. Slaton is pastor.

MT. GILEAD, FAYETTEVILLE

Revival services at Mt. Gilead Church, Fayetteville, were held May 2 through 8 with evangelist Baxter Walker as preacher for the week. Glenn Whitley, pastor, states that he has never seen a greater awakening in the church. The church recorded 37 additions during their revival, 27 for baptism.

How deep, how lasting
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**THOSE WHO
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Maryland Court Rules State Aid Church Schools Unconstitutional

The Maryland Court of Appeals has ruled in a landmark case that three state grants to church-affiliated colleges were invalid.

The state's highest court held that a further grant, to Hood College in Frederick, was constitutional because: "We are unable to say that the college is sectarian in a legal sense under the First Amendment, or to a degree that renders the grant invalid."

The judges split 4-3 on the decision which will be appealed to the U.S. Supreme Court. The case could eventually influence the extent of public support of church-supported schools throughout the U.S. It came to the court after a lower court judge ruled that state grants of \$2.5 million to the four colleges were constitutional.

The three colleges that the court ruled against are Western Maryland, a school with a Methodist background, and Notre Dame and St. Joseph Colleges, two Roman Catholic schools for girls. Hood is affiliated with the United Church of Christ but says it "welcomes students of all religious faiths."

The court said that the board at Western Maryland was heavily Methodist and nearly all Protestant, although quite a number of denominations are represented. All the presidents have

been Methodist ministers.

"Care is taken to obtain a faculty committed to the Christian philosophy of life, and an atheist would not be employed," the court said. "We reach the conclusion that it is sectarian in a legal sense under the First Amendment and may not constitutionally receive the grant named in the bill. Whether or not an educational institution is sectarian in such a legal sense is a rather elusive matter, being somewhat ephemeral in nature. Hence we have deliberately made no attempt to enunciate a hard, fast and intractable rule, preferring to decide each case upon the totality of its attendant circumstances."

Belmont Pastor Honored

Walter N. Long, pastor of First Church, Belmont, for the past 20 years, had the honorary degree of Doctor of Laws conferred on him recently at the 76th Annual Commencement of the Atlanta Law School.

**Complete Coverage
of Detroit Convention
In the Biblical Recorder**

Education Is Help, Not Hindrance

More—and Better—Baptists

News from the fringes of the Southern Baptist Convention in Detroit called to mind a remark by Will Rogers: "More and more Baptists are getting educated; there are fewer and fewer Baptists."

In a day-long evangelistic rally, five of seven evangelists attacked what they deemed to be intellectualism. This age, their discourse went, puts scholarship before spirituality. Education, they insisted, will never save the world.

Their lamentations were not in consonant with the Gospel, which discovers no conflict between knowledge and faith, nor were their anti-education preachments in harmony with the broad theme of the Convention.

Customarily an aloof communion, the Convention broke with its past and extended its "goodwill and love" towards non-Christian and Christian

bodies and professed the ecumenical idea that all Christians should be "in spirit." The resolution dealing with other faiths reminded the Southern Baptists of their "responsibility for helping to create better understanding in a pluralistic society."

It was another, important piece of the rapidly enlarging concept of the common goal of all churches and men, already demonstrated in last year's Ecumenical Council in Rome. Today, more and more Baptists (along with Catholics, Presbyterians, Jews and the rest) are getting educated, and there are fewer and fewer Baptists (and members of other churches) of the old, confined sort. It is, as contained in the Gospel pounded by the evangelists, the truth that sets men free.

—Norfolk Virginian-Pilot

Detroit Quotes

"It is deeply troubling to recognize that Southern Baptist activity in social areas is still pitifully minimal compared to what other Christian bodies in the land are doing and compared to what needs to be done."—Foy Valentine, SBC Christian Life Commission.

"Southern Baptists need to begin responding in the Christian way to explosive issues of this generation. When you take the trouble to feed the poor, to protest injustice, to champion unpopular but righteous cause, to share the Gospel, to assume a spiritual responsibility, there is a price to be paid. The brand of Christianity that can cope with military atheism, dominant nationalism and pagan secularism is one that is willing to accept the dangers, assume the hazards and attack the difficulties."—Monroe F. Swilley, Atlanta.

"We could discuss these things for a 100 years and never really catch up with the times."—H. H. Hobbs of Oklahoma City in opposing the Henry Turlington motion to provide two hours on the convention program for discussion of issues in depth.

J. Ben Eller Dies

J. Ben Eller, 83, retired pastor, died Monday, June 6, at his home in Raleigh. He served pastorates in Ashboro, Greensboro, Coats, Salem, Va., Statesville, and Danville, Va. Former member of the General Board, which he served as vice-president, he also had been trustee of Mars Hill College. He was a graduate of Mars Hill, Wake Forest, and Southern Seminary. Survivors include his wife, Mrs. Ruth Cozart Eller, three daughters, one sister, one brother, and 12 grandchildren.

A. C. McCall Dies at Age 78

A. C. McCall, 78, died May 21, and was buried May 24 at Pisgah Church near Smithfield where he served for almost 20 years. "Mack," as he was known by his friends, was a retired pastor and had served churches in Gates, Harnett, Durham, Johnston and Pasquotank counties in addition to the Cullowhee Church. He was a graduate of Wake Forest College and had been a member of the General Board of the State Convention. He is survived by one daughter, two sons, four sisters and six grandchildren.

Catholic-Baptist Dialogue May Get Under Way

DETROIT (RNS)—Plans are under way to launch a series of talks between Baptists and Roman Catholics, it was learned here.

Though described as unofficial and to be held initially on a limited level, the dialogue was seen as an ecumenical development of considerable significance.

During the annual meeting of the Southern Baptist Convention here, Dr. C. Emanuel Carlson of Washington, D. C., executive director of the Joint Committee on Public Affairs, confirmed that he had been contacted by Catholic Auxiliary Bishop John S. Spence of Washington, D. C., about the possibility of starting a dialogue.

"I told him," Dr. Carlson said, "the place to begin might be to bring together a few priests and a few pastors and listen to see what they might talk about. An agenda could be worked on from there."

A Southern Baptist official, Dr. Arthur B. Rutledge of Atlanta, Ga., chairman of the SBC Committee on Public Affairs, also confirmed that a dialogue is being arranged.

He pointed out that arrangements are being made largely through the Joint Committee on Public Affairs, an agency for eight North American Baptist groups, and that Southern Baptist approval would not be necessary. He commented that the talks will not "imply any interest in merger."

Dr. Carlson expressed hope that the talks might eventually grow into a more formal, larger-scale confrontation.

Structures Different

In his conversation with Bishop Spence, the Joint Committee official said, "we took note of the fact . . . that the structures of the two groups are different. Theirs is a representative structure from the top down — Pope, bishops, priests. Ours is from the bottom up."

"We decided that dialogue between Catholics and Baptists is probably best achieved at the pastoral level. Bishop Spence said this would be no problem."

Noting that "we have a lot to talk about and now, with the changing times there is no embarrassment," Dr. Carlson speculated that religious liberty "would be a very likely subject of conversation."

The words of the late Pope John XXIII, in his encyclical, *Pacem in Terris*, the Baptist leader commented, sounded much like the comments of the U. S. Baptist hero, Roger Williams, on "soul freedom" and the dignity of man.

Dr. Carlson added that the new Catholic emphasis on the laity, use of English in worship, and greater participation of individuals in worship also open new possibilities for Catholic-Baptist joint discussion.

In a report to the convention here, Dr. Rutledge also called attention to new evidence of "Baptist distinctives" in the Catholic Church.

"The most publicized development of the year," he said, "was the adoption of a Declaration on Religious Liberty by Vatican Council II."

"Even when this declaration is read as a precise renunciation of state power for religious goals, and not in any way challenging the authority of 'the Church,' it nonetheless marks a new high for a Baptist 'distinctive'."

He added that while formerly "the Catholic position was that only truth had rights and error had no rights . . . the new position . . . is that people have rights."

Liked Detroit Facilities

"Excellent facilities and a wonderful convention." The press coverage by some Detroit newspapers left much to be desired." — *J. Larry Holland, Rockingham.*

"Excellent facilities for the convention. A good convention, devoted to implementing programs already started." — *Rex Campbell, West Jefferson.*

"This was a very fine convention. The facilities in Detroit were excellent, particularly Cobo Hall. The highlight of the convention for me was Foreign Missions Night, with a tremendous challenge by Dr. Cauthen." — *R. J. Hogan, Forest City.*

"Detroit accepted Southern Baptists in a marvelous way. The Southern hospitality that we talk so much about in the South was clearly evident in Detroit. I personally appreciated the way in which we were treated and thought the convention was a complete success in every way." — *Joe Sanders, Oteen.*

TAR HEELS were all over the place and although final registration figures by states have not been announced, North Carolina is expected to be first or second. Two N. C. pastors shown here are Lewis Beal, left, Angier, who came on the Raleigh chartered plane, and Tom Womble, Bladenboro, who made a family trip out of the convention.

THREE DOWN EAST PASTORS swap shop talk. They are left to right, Grady Wheeler, Beaufort Church; John Worth Long, Tabernacle Church, New Bern; and Billy Mobley, Brookwood Church, Jacksonville.



Spiritual Tone Liked By Number of Pastors

DETROIT — Many pastors from North Carolina were impressed with the spiritual tone of the convention as reflected by the following comments and impressions:

"The convention was inspirational, challenging and educational. Detroit broadened my vision and should lead all of us who attended to constructive involvement."—*Ira Cartee, Parkton.*

"The spiritual tone of the convention was the highest in recent years. Few issues divided us while the evangelical emphasis united us. Too many pastors visited in the corridors and adjacent facilities talking with one another."—*M. L. Pridgen, Rocky Mount.*

"I received a spiritual blessing in this convention and was challenged with the great program. My heart was touched when I watched the missionaries and on the last night as I watched the flags along with the pledge to serve God together."—*Billie A. Godwin, Rocky Mount.*

"A challenging and inspiring convention experience. The message by Dr. Monroe Swiley of Atlanta was one of the best."—*Harold Brown, McAdenville.*

"He's in the Right Seat"

DETROIT—John Garner, pastor at Wil-Mar Church in Concord, passed along this story to the **RECORDER**:

On the North Carolina chartered bus to Ford Motor Co., C. B. Deane of Rockingham was sitting in a seat with this caption on the sign overhead: "Carve your initials in the future. Give to the college of your choice." Mr. Garner concluded, "He's in the right seat."

All during the convention Mr. Deane was absorbed with details that ended in the naming of a new president for Meredith College. He was chairman of the committee making the choice.



DR. AND MRS. Franklin Paschall learned quickly that being photographed was part of the presidential job. Serving with him will be Fred Hubbs, Detroit, first vice-president, and Howard A. Gorman, Columbia, Miss., second vice-president.

May Add Others Later

Paschall Outlines Objectives

NASHVILLE, TENN (BP)—When H. Franklin Paschall outlined what he expected to emphasize during his term as the new president of the Southern Baptist Convention, he had three points—but no poem.

Speaking to his congregation, First Church, Nashville, he described his objectives:

(1) To do whatever he could to assist in the Crusade of Americas which was launched at the closing session of the 1966 Southern Baptist Convention in Detroit.

(2) To emphasize the Bible as the Word of God and to stress its relevancy to life today.

(3) To seek recovery of the meaning and the ministry of the local church.

Paschall reserved the right to add to these emphases later.

The Crusade of Americas is a hemispheric evangelistic crusade to be conducted in 1969 by Baptists in North and South America. The new Convention president promised to lend his voice in speaking in behalf of this event.

Regarding the emphasis on the local church, he said that he was opposed to organizational union of Baptists with other denominations. At the same time he noted there are values and blessings to be recognized in the ecumenical movement.

But, Paschall said, much more will be accomplished when churches do what God intends for them to do as local fellowships than can be brought about by a union of church organizations.

Dr. and Mrs. Paschall were greeted at the Nashville airport on their return from the convention in Detroit by approximately 50 deacons and their wives, and other friends and church members.

The Paschalls left the following day on a previously scheduled trip to speak to mission meetings in Japan, the Philippines, and Hong Kong. There was a possibility the Paschalls at the request of the Foreign Mission Board, would extend their trip to visit other mission fields before returning home.

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SILER CITY, NORTH CAROLINA

Variety of Opinions Expressed On Significance of Convention

"I seemed to sense a spirit of conformity among our leaders. I am not sure that this convention accomplished anything constructive. Surely we overlooked many important issues that we could have spoken to in this great time of world crisis. I was reminded of Jeremiah's time when the pastors and priests rubber stamped policies and cried 'peace, peace, when there was no peace'." — *Claude Walker, Rocky Mount.*

"Challenges from those beyond our own borders seem to bring us out of many 'wildernesses' and ready us for greater service to our Lord. Our brother from Mexico as well as our brethren from other places caught us up short and shook us with 'Thus saith the Lord' . . . We came through the convention feeling that it was good to have been there." — *Ted Key, Winston-Salem.*

"Detroit for the convention, yes. Program well planned. Name changes, yes. Crusade of the Americas is a forward step. Nothing to be gained in discussing current issues from convention floor." — *Bill Cochran, Statesville.*

"Our people are learning to work better together and we are becoming more and more a national body. We have a 'preaching president' in Dr.

JOHN HIOTT, pastor at Wagram, has a printing background in his family and he was naturally interested in the first "One-Man Typesetter" built in 1898 which was on display in the Henry Ford Museum.

Paschall and the year ahead should be a good one." — *Donald G. Myers, Reidsville.*

"The convention program needs some overhauling. Some of the best speakers and presentations came at times when the crowd was smallest. The Pastors' Conference was the best ever. I am proud to be a Baptist, especially in these preparation years for the 'Crusades of the Americas.' I feel we will see great and wonderful things accomplished by continued co-operation with other Baptists of this hemisphere. It's good to see the unity exhibited in word and deed these past few years." — *Gene A. Phillips, Guilford.*

"The format of the convention looked about like that of other conventions. However, it wasn't altogether a business-as-usual convention. The messages were services and so were the messages. There was a note of urgency that characterized the services." — *Horace Ricks, Princeton.*

"It was a convention intent on making progress slowly but surely." — *Hoyle T. Allred, Gastonia.*

"In a time when people spend great sums of money on themselves and their personal pleasure, it was good to see thousands spend time and money to come to the convention in Detroit. However, it was a bit disappointing to have these people faced with a program that did not always utilize their time to the greatest advantage. We look forward to the day when the finest speakers from various areas, denominations, and professions will be heard at our convention." — *Tommy J. Payne, Greenville.*

"I was pleased in the signs of a growing maturity among Southern Baptists. We are more reluctant to rush in 'where angels fear to tread' by pronouncements that could be misunderstood by the outsider. Perhaps the future will see us willing to seriously consider the vital issues facing our world and even 'listen' to outsiders who may have something to share with us as fellow Christians." — *Henry Crouch, Winston-Salem.*

(Continued on page 13)

Crusade of Americas Caught Imagination Of Many Messengers

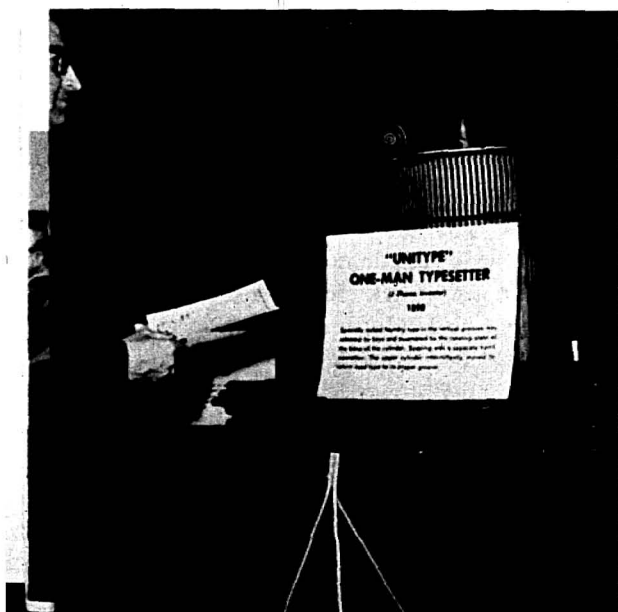
"The Crusade of the Americas program was one of the greatest challenges of my life. It is my prayer that we will see the fires of evangelism burn bright in the U. S." — *Bill Adams, Lexington.*

"The pre-convention publicity indicated that this would be a dull convention. It was anything but that. Personally, the challenge of the 'Crusade of the Americas' means a great deal to me because in 1969 I will be serving in 'poor little Honduras' (Dr. Dehoney's words). I feel that if Baptists in the U. S. do not accept this challenge, we can expect a continued decline. Detroit-Windsor provided a wonderful convention setting." — *Wayne Wheeler, Garland.*

"The experiences of this convention confirm my faith the Southern Baptist ability to keep a fundamental faith in a changing world and continue the quest for better ways of presenting the Gospel. With the Word of God as our authority and message, the Crusade of the Americas opens up opportunities to 'shine like lights' in the critical darkness of our time." — *Wendell G. Davis, Charlotte.*

"This challenge to a Crusade of the Americas is bringing to our convention the gripping awareness that our destiny and the future of the world in our time may well hang in the balance. Let us give a good account of our stewardship in the face of this opportunity." — *Gene Akins, Saxapahaw.*

FRANKLIN PASCHALL (right), new SBC president is shown as he received the gavel from **Wayne Dehoney**, previous president. Both are from Tennessee.



He Worked Hard to Maintain His Interest and Almost Succeeded

(The Asheville area was well-represented in Detroit. Following are comments of some messengers from that section of the state.)

"I had to work the hardest to get and keep the spirit and interest in this convention of any I remember in a long time. Hence, I felt that I dared not miss a single session or function thereof. Like playing 'jump the rope,' when once I got the rhythm, I could keep on fairly well but if I 'dropped out,' boy! I had a hard time getting going again. The auditorium was great. It has been a pleasant trip but frankly, I have not really received a big buildup. I would feel that this was initially my fault except that I've heard at least a score of good people say the same thing." — *M. M. Goss, Hendersonville.*

"This was the quietest convention we have had in several years. The presentation of the Crusade of the Americas challenged the hearts of all who attended the closing session. It is a shame that this part of the program had to come last when so many had already left for home." — *William D. Byrd, Valdese.*

"A unique by-product of the trip to Detroit was the contact with men like Albert Lamm of North Dakota and John Schoolar of Ohio, who were close to home in this convention. It was a story which I had heard before, but they were talking about the situation 'right next door.' I gained a deeper appreciation for our pioneer work and the younger conventions in Michigan, Ohio, and other states." — *Robert L. Clegg, Sylva.*

"This was one of the best conventions I have ever attended. Every session offered a great spiritual uplift to me. This I needed. I believe that the highlight of the convention was the Friday night session when the Crusade of the Americas was launched. I thank the Lord for being able to attend this year." — *Arnold Bell, Lenoir.*

"The singing of Miss Joe Ann Shelton was inspiring and the responsive readings at each devotional period gave you the feeling of personal participation. The Crusade of the Americas service on Friday night was very challenging." — *Bobby Sengstacke, Hendersonville.*

"I was disappointed that the Tuffington motion failed. I would like to hear important issues debated by men from various sections of the convention. Much briefer agency reports could easily provide the time." — *Henry Stokes, Tryon.*

"The above comment by Henry Stokes sums up my feeling. We need to come to grips with issues of our day." — *Luther Brewer, Enka.*

Surprisingly Clean, Hospitable

"Plane trip was wonderful. Detroit was surprisingly clean and hospitable. The emphasis on evangelism in the convention pleased me very much." — *John H. Knight, Asheville.*

"The convention was the most inspirational I have attended. Foreign Missions night on Wednesday and the launching of the crusade of the Americas were the two highlights. The meeting ended on a very high spiritual note." — *Audley B. Frazier, Granite Falls.*

"Detroit is the most beautiful large city I have visited. The warm hospi-

talities, the spiritual depth of the program, the smooth capable leadership of Wayne Dehoney, the excellent music and the interested enthusiasm of the messengers — all these made a good convention." — *Bill Snyder, Asheville.*

"The launching of the Crusades of the Americas was the highlight of the convention and the most inspiring service." — *Bill Cline, Asheville.*

"For me, foreign missions emphasis was the greatest ever. Detroit was an excellent place to meet." — *G. E. Scruggs, Asheville.*

"Baker James Cauthen still stirs our hearts like few speakers we know. In this day that knows so little about sacrifice, he does not hesitate to challenge us to give our all to bring the world to Christ." — *Nane Starnes, Asheville.*

"This is my first trip on the convention flight, but not my last. Mrs. Marse Grant is to be commended for thorough planning resulting in a delightful trip. The president's address was a challenge to my heart as he spoke of the Spirit of God moving throughout the world." — *George A. Johnson, Jr., Saluda.*

"Detroit impressed us again with the challenge of our great metropolitan areas. If we are to touch the heartbeat of our nation, we must increasingly channel our efforts in this direction." — *Luther Osment, Asheville.*

"The convention began and ended with a bang. Detroit is a good convention city with the exception of the exorbitant hotel rates. It was the quietest and most serious convention in many years." — *C. R. Pierce, Jr., Asheville.*

THANKFUL for present day washing machines is Mrs. Randall Lolley of Winston-Salem who closely examined this ancient model at Ford Museum.



**Complete Coverage
of Detroit Convention
in the Biblical Recorder**

The Enormity of It All

By Woodrow Hill, Pastor
First Church, Thomasville

DETROIT—One must attend a Southern Baptist Convention to comprehend the enormity of it. To a city smaller than Detroit, the arrival of more than 15,000 people must seem like an instant population explosion. Even Detroit with its more than 1,600,000 people was not prepared for this kind of invasion, as almost any messenger will testify when asked about his hotel accommodations.

Detroit boasts the world's largest convention center which includes a complex of buildings reputed to have cost \$100 million. The convention arena where sessions of the convention were held seats 12,000. It is designed to accommodate boxing matches, ice shows, circuses, basketball, stage productions, and conventions. A sign on the front indicated a forthcoming appearance of Ringling Brothers-Barnum and Bailey Circus.

The platform of the convention was a bee-hive of activity. At the opening session one could count eight office type desks to the left of the speaker's stand, and nine tables lined up in three rows on the right. At least two telephones were on the desks, and telephone conversations were often necessary. Approximately 100 chairs lined the platform behind the desks and tables in front of a huge specially lighted back drop, which at times was used to create various moods and effects through design and lighting. People were constantly in motion on the platform, but it was surprising how little this detracted after one oriented himself to the situation.

In front of the vast platform were many tables to accommodate the press. Reporters from various religious and secular publications were there gathering information to tell the story of Southern Baptists and their often misunderstood actions.

Fred Hubbs, host state secretary, said Michigan Baptists had waited 15 years for Baptists to come to Detroit. He encouraged messengers to witness for Christ while there and reminded

them of two tracts included in each messenger's kit to be used when asking for directions, or left with tips in restaurants. On the cover of the tracts were these words, "Hello, I am visiting in your city and may need to ask you for directions. However . . .," and then on the inside was a message pointing the reader in the direction of eternal life.

In responding to the speech of welcome to Detroit, Lamar Jackson of Alabama said that Southern Baptists could not help but feel at home in Michigan since it is the most water-covered state in the nation.

Paul Harvey, ABC news commentator and syndicated columnist, made one of the biggest impressions of any speaker at the Pastor's Conference. He compared Christianity to electricity and said, "Like electricity, you don't explain Christianity; you simply tell what it does."

Prices were extremely high and most messengers weren't quite ready to pay so heavily for food and services. Perhaps a growing shortage of funds caused one messenger to say to his wife as she crowded into an over-filled two-by-four hotel elevator, "Be sure and bring in your pocketbook, honey."

Throughout sessions of the convention messages were constantly flashed on the back-drop screen to individuals who could not otherwise be reached. Most of these were emergency messages, and often the word "death" accompanied them, reminding the convention that many pastors are called back home for funerals and other emergencies.

One message flashed on the screen read, "Locked auto with motor running (Ill. tag No. LN4447). See information." A comment overheard in the audience when this occurred was, "Somebody's worse off than we are."

There was more of a pioneer emphasis at this convention than any we've attended. This was of course due to the place where we met. It was a

significant reminder of the fact that Southern Baptists' future growth will be largely in the pioneer areas of the Northeast, the Midwest, and West.

Ray Roberts, in his convention sermon, told of his first experience with a church able to raise enough money to send him to the convention. The raising of the money was done with much difficulty, and then a deacon asked him if he were going to preach at the convention. When he said he was not, the deacon replied, "You mean we've raised all this money to send you and they aren't even going to let you preach?" Roberts replied, "This convention is so big they won't even let me lead in silent prayer."

A check for \$16,095.34 was presented the convention from the Air Force Chaplains Fund. Offerings were taken at Air Force Easter services over the world, and the total amount was in excess of \$180,000. The check represented a pro-rata share based on the proportionate number of Southern Baptists in the Air Force. President Dehoney presented the check to Executive Secretary Porter Routh while George Cummings who heads our Chaplains Commission looked on.

The seriousness of preaching and faithful dedication to the ministry was the burden of the heavily attended Pastors' Conference. Pessimism concerning human nature and optimism concerning God rang throughout all the sessions. Pastors were reminded that while many Baptists are getting away from the Scriptures, Roman Catholics are moving back to the centrality of the Bible as the Word of God.

The Pastors' Conference is a revival for preachers. This meeting dealt with the fundamentals of our faith, and was a worthwhile refresher for every pastor who attended. Baptist ministers sat hour after hour listening to one message after another on the great things of God and life. Jess Moody, speaking concerning the doctrinal framework of Baptists, said, "We got where we are by being what we are and we ought to remain what we are!"

Tar Heel Impressions

Durham Pastor Liked Election Of Dr. Paschall as President

(Continued from page 10)

"I feel relieved and optimistic for the future of the SBC with the election of Dr. Paschall." — Ray K. Hodge, Durham.

"As a pastor's wife who was not left at home during the convention, this Detroit experience made many impressions. My most outstanding moments were during Foreign Missions flight. As Dr. Cauthen concluded his soul-searching and challenging message, we were asked to stand and sing 'Wherever He Leads I'll Go.' A young minister standing in front of me began to sob convulsively. I knew that he was only one of many present feeling the call of God to serve on foreign fields." — Mrs. Woodrow W. Hill, Thomasville.

"This was my first convention. . . . I was totally disappointed in the political back-slapping and over praise of convention personalities. The program was a rehash of messages I had heard before." — Vernon B. McDaniel, Durham.

"This was my first convention and it was a mountain top experience. I was disappointed in the rude behavior of some of the messengers who seemed more interested in making connections than in the contents of the messages." — Gerald B. Norman, Enfield.

"The overall experience of the convention has been and will remain a superb spiritual experience for me. I am extremely grateful for all the careful planning that enabled me to be a part of it." — Jimmy Hinson, High Point.

"My first convention was in 1919. I was a junior in Wake Forest College. By way of contrast, we are today superior in numbers and in contributions. Gambrell was the president. Men like Mullins, Truett, Scarborough and John E. White were speakers. Dehoney's excellence did not surpass Gambrell's. The launching of the 75 Million Campaign equaled in power and enthusiasm the Americas Crusade. All in all, the Detroit Convention was above the average." — Forrest Feezor.

"The high points of the convention, as far as I am concerned, were the messages by Dr. Cauthen and the launching of the 'Crusade of the

Americas.' My criticism is that we had too little freshness and depth in the messages. Henry Turlington's mission for presentation of current theological thought was certainly in order." — G. Carl Lewis, Rockingham.

"I saw the needs of the big cities as never before and appreciate the work of the Home Mission Board in this field." — Mrs. G. Carl Lewis, Rockingham.

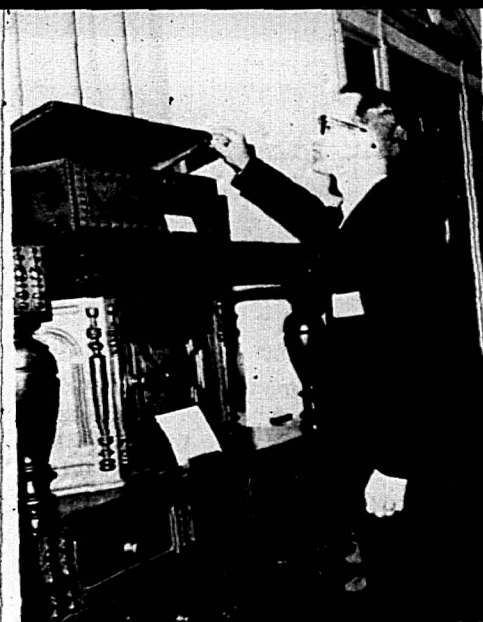
"One of the truly hopeful signs at the Detroit convention was the crisp, clear insight of articulate speakers who shared effectively and convincingly the needs of a troubled generation. The picture of a needy world, framed in bewilderment, hangs in the gallery of confusion. So Baptists are beginning to see their role not as idle spectators but as committed servants." — Jim Cammack, Fayetteville.

"This convention was the best in recent years. The spirit of the convention was excellent, exceeded only by its enthusiasm." — William G. Wilson, Greensboro.

"The convention had some high spots. We appreciated meeting the vital issues of life closely enough to taste vital reality. The needs of our people can only be met by sincere devotion to Christ on the part of His ministers. A great time for involvement." — Claud B. Bowen, Greensboro.

"The 1966 convention seemed one of the most unified and harmonious in years, giving promise that Southern Baptists may truly be ready to join hands in a great forward movement of world evangelism. North Carolina

FRED BARNES, pastor at Mocksville, was one of many pastors who enjoyed the splendid exhibit at Ford Museum entitled, "The Light We Live By." Not a bad sermon topic, one pastor commented as he followed the development of light from its beginning to the present day. The statue is of Thomas Edison, a close friend of Henry Ford.



JAMES POWELL, pastor at Mount Airy, gets an inside view of a "Bible Box" which was prominent in many Colonial homes.

Baptists had an extra blessing through the chartered flight and tours arranged by Mrs. Marse Grant." — Orville Scott, Editor, *Charity and Children*.

"I am sure the convention can be improved upon but this year's seemed to be one of great accomplishments." — J. A. Blackburn, Ronda.

"Slow, sure, and unprecedented. But a wonderful convention." — Robert Rollins, Rockingham.

"Wayne Dehoney presided in an excellent manner and helped to make this a helpful convention." — Ronald E. Wall, Greensboro.

"Convention is too long. One day Pastors' Conference and two days for convention should be ample." — George Hyler, Blowing Rock.

"A great convention. The theme of the program makes us glad that we are a people who still believe in the Bible to be the Word of God and that it is applicable to our age." — C. O. Vance, Boone.



Sunday School Lesson

A Covenant Before the Lord

Scripture: II Kings 22: 8-13; 23: 1-3

Every nation, apparently, has its crises, its ups and downs; but, surely, the kingdom of Judah had more than its share. However, as we look back, we can see that this small nation was valiantly struggling to fulfill her destiny in the will and plan of God. The Hebrew people were the choice of God, through whom he intended to disclose his nature and divine purpose to the world. Often, it looked as though he had selected the wrong people. However, good kings came to the throne and with all of their energy attempted to undo what had been committed by the kings of wickedness.

The Southern Kingdom had both good and wicked kings. Manasseh was probably the most wicked of them all; but Uzziah, the king who reigned for 52 years, had been one of the best kings the Southern Kingdom had. In fact, he had been such a good man that the nation was frantic after his death, for fear that it could not find a man capable of succeeding him.

It was during the reign of Hezekiah that a great plague struck the army of Sennacherib while it was besieging Jerusalem and brought about the death of thousands of his troops. Hezekiah was a good king, but his wicked son, Manasseh, brought again the yoke of Assyria upon Judah. In the last years of his life Manasseh repented for his wickedness, but his son Amon was thoroughly wicked.

"Book of the Law," II Ki. 22: 8-10

When Josiah's workmen were cleaning and repairing the temple in 621 B.C., they found the book of the law. The discovery of this book set off the great reformation of Josiah. The book that was found was probably the book of Deuteronomy, in which Moses, just preceding entrance into Palestine, is pictured as calling the nation together, in order that they might hear the law and be instructed in its principles. In the books of Exodus, Leviticus, and Numbers, God is speaking to Moses; but in the book of Deuteronomy Moses, the servant of God, is speaking to the people. The book of Deuteronomy is usually thought of as an address, or a sermon.

The finding of the book was so startling, and the reading of it so effective upon Josiah and the people, that some students of the Bible claim that this was not the time of the *finding*, but it was when the law was *written*. However, the scripture says that the book was found. Hil-

kiah, the priest, gave the book to Shaphan, the scribe, and he brought it to the king, Josiah. Shaphan spoke to Josiah about the finding of money in the house of the Lord, and informed him that it had been delivered to those who had done the work and had had the oversight of the cleaning of the house of God. But far more important than this was the finding of the law that "Shaphan, the scribe, showed to the king." To the king he said, "Hilkiah, the priest, hath delivered unto me a book."

Words of the Book, II Ki. 22: 11-13

It was not, however, the finding of the book but "the words of the book of the law" that caused Josiah to rend his clothes and brought upon him and the people of Judah an expression of conviction and repentance and a vigorous program of reformation. When the king heard the reading of the book, he was so astounded at what he heard that some think that the words were from Deuteronomy 6: 13-15 and Deuteronomy 28: 15-24. The words of Deuteronomy said that if the people refused to heed and obey God's will, they would be cursed in every area of their lives until complete destruction overtook them. The writer of Deuteronomy, further, said "And the heavens over your head shall be brass, and the earth under you shall be iron." Josiah was so shocked at these predictions that he sent Hilkiah, the priest, to Huldah, the prophetess, and asked for her conclusions. The words that she sent back to the king were not comforting ones. She said the nation was doomed to destruction but, because King Josiah had been repentant and had attempted to remedy the situation, God would take him away in peace; and he would not live to see this devastation come upon the Southern Kingdom.

Josiah was a good king, but he had his problems. He was continually buffeted on the one hand by Assyria and on the other by Egypt. Both were a continuing source of danger. Thus, the young king was opposed and harassed by enemies outside the nation and spiritual problems and moral compromisers from within. Idolatry was an easy religion. It did not demand much of the people. All one was expected to do was to offer the sacrifices and pay his dues. Then, he was free to live as he pleased. Thus, Josiah had a problem, because God's commandments were strict. His children were to live a life of purity, fidelity, honor, and complete allegiance to the one true God of

By M. H.
Kendall



Israel. He would tolerate no idols, and he demanded of his worshippers complete and unaltering faithfulness.

"Covenant Before the Lord," II Ki. 23: 1-3

The people, the priests, and the king of Judah all came to Jerusalem. They went up to the house of the Lord. There, they listened to the reading of the covenant "which was found in the house of the Lord." Since it had been such a long time since Judah had heard the law, they stood in reverence and awe as they listened. During the 55 years of the reign of Manasseh, the law had been hidden from sight; and many who were living in Josiah's day had never heard it. Therefore, they listened in silence and fear. The result was repentance and a new covenant before the Lord. They promised to walk after the Lord "and to keep his commandments and his testimonies and his statutes with all their heart and all their soul." Also, they promised that they would put into action the words that they had read from this book.

Thus, Josiah began his campaign of reformation. Sometimes, he is referred to as the "Martin Luther" of the Old Testament. His program was an elaborate one. The vessels of Baal were destroyed, and the idolatrous priests were displaced. Pagan priestly robes were destroyed and idolatry and immorality in the cities wiped out. The altars of previous kings were torn down, and the high places were demolished; while the images were broken in pieces. Josiah even advanced to Bethel, and there he destroyed the altar that had been erected by Jeroboam, the first king of the Northern Kingdom. The bones of the heathen priests who once officiated there were burned upon the altar, while the sepulcher of the "unknown prophet" was respected. The houses of the high places were destroyed. Wizards and witches were dealt with harshly. Thus, Josiah became a good example of the "gospel" he proclaimed.

Suggestions for Further Thought

1. Name and characterize some of the kings of the Northern and Southern Kingdoms of Israel.
2. What caused Josiah, the grandson of Manasseh, to become the great reformer he proved himself to be?

Evangelism Director Of ABC Wants More Facts on Crusade

VALLEY FORGE, PA. (RNS)—An American Baptist evangelism leader here had questions about a huge drive to win souls throughout the Western Hemisphere as it is being promoted by Southern Baptists.

Jitsuo Morikawa, evangelism director for the Board of Home Missions of the ABC, was generally in favor of the concerted campaign called for by the 10.7-million member Southern Baptist Convention with the participation of all other Baptist groups.

He called "unfortunate," however, the unilateral call for the effort by the SBC and, more pointedly, questioned the central thrust of the campaign.

Responding to the urging of outgoing SBC President Wayne Dehoney for all Baptists to launch rallies and revivals throughout the hemisphere, concentrating on the large cities, Mr. Morikawa said his church had not been consulted on the drive and added:

"Our central concern is to speak to the concern of people and the nature of God's call in urban secularized society. This is very different than winning more recruits. Recruiting is very important, but we have to pay attention to what one is recruited for. Too long, American churches have been recruiting men without knowing what they are recruited for."

The American Baptist evangelism leader said he could not predict whether his denomination would cooperate in the hemispheric evangelism thrust, commenting:

"I do not repudiate rallies and revivals. But on the whole the revival meeting once productive is no longer as productive as it used to be, and it's a matter of how you are going to use your time and resources wisely."

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Recreational program — consisting of horseback riding, swimming, picnicking, etc.

For further information, write President J. C. Hough

Gain 1.3 Million in '65

Baptists Pass 27 Million Mark

DETROIT—If it's statistics you're interested in, here are some significant ones:

Total Baptist membership around the world stands at 27,127,983, a gain of 1.3 million in the last year . . . SBC membership is 10,772,712 but the number of baptisms in 1965 was equal to one baptism to every 29.8 members compared to one to every 28.3 members the previous year. Overall gain in 1965 was 171,197 compared to 205,575 the previous year . . .

Sunday School Board sales last year totaled over \$30 million and distribution of periodicals came to 100 million copies in addition to 900,000 books.

. . . The Foreign Mission Board reported 2,070 missionaries serving in 61 countries, 213 of these being appointed during last year. The Board also sent out 46 Missionary Journeymen, young college graduates who spent two years assisting regular missionaries. . . .

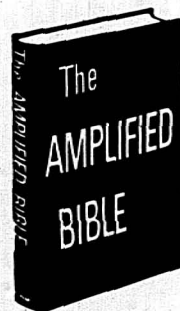
There are 73 Baptist schools with an enrolment of 96,670 compared to 90,501 the previous year. Southern

Baptists now operate 39 senior colleges, 15 junior colleges, seven academies, five Bible schools, six seminaries and the American Baptist Theological Seminary which is supported jointly with the National Baptist Convention, USA, Inc.

Cooperative Effort

"Recorder" coverage of the Detroit convention was a cooperative effort. Baptist Press played a key role (see editorial on page 3) but others helped: Tommy Payne whose Polaroid camera cut developing and printing time on some pictures from two days to 12 seconds; Missionary Worth C. Grant who wrote two feature articles; Woodrow Hill whose column appears in this issue; Mrs. Marse Grant who took pictures and wrote most of the sidelights; Associate Roger Branch who took many pictures in addition to other contributions; and the editor whose task was coordinating the work of these people in addition to other duties.

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THE LITTLE ONES were well-cared for—by mother or the nursery. Left, Mrs. Ray Pollard, wife of the pastor at King, gets Scott, 2½, ready for departure while on the right, Tommy Fitts, 4, son of Mr. and Mrs. Russell Fitts of Lawndale, enjoys the nursery facilities.

Wish You Could Have Been There

(For those who missed the Detroit WMU meeting)

By Miriam J. Robinson

We are sorry you couldn't be there too. Sharing facts and "quotes" is not easy. But communicating feeling via black type on newsprint demands professional skill, which this writer does not have. How I wish I could make you wish you had gone to Detroit to the annual meeting of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention — wish it strong enough that you would start now to save and plan to go to the 1967 Annual Meeting in Miami, May 29-30.

North Carolina's state WMU president was there, being a vice-president of the conventionwide WMU. From the Raleigh office the GA director, YWA director, WMS director and executive secretary were there. Since there is no registration, it is impossible to report on how many North Carolina women were present. It was good to see many pastors' wives, state WMU Board members, associational WMU leaders and local members there. There were enough of us to make a difference in the work of North Carolina Woman's Missionary Union and in the churches

to which we belong, if we can just get you even partly to share our responses to the program, the fellowship and the manifestation of need that we heard, saw and felt.

I wish you had been there on Saturday night, May 21, at the Executive Board Meeting. Mrs. Knolan Benfield, as a state president, is a member of this Board. Mrs. W. K. McGee is a member-at-large, and all state WMU staff members were invited.

Ruth Provence, whom many of you, through your prayers, helped to heal, shared some of the experiences of her recent critical illness. She stood before us, a living miracle, a little thin and a little pale, but with a radiance born of great faith, unutterable gratitude and abiding joy.

Bearing witness in her body and words of the awareness of the constant presence of God and His adequacy for every need, she called to our remembrance the truth that He is a miracle working God. He is an enabling God. She appealed to this group and all Christians everywhere to draw closer the bonds of intercessory prayer, through which God allows us to help Him perform His miracles, through which we come to love each other more, understand each other more per-

Music Left Much to Be Desired, According To These Specialists

DETROIT—Specialists in the field of music had their own opinions about the convention music—and not all of the opinions were complimentary.

Adrian M. Littlejohn of First Church, Gastonia, felt that the convention "provided no new, fresh, relevant approaches to Christian hymnody and congregational singing."

He felt that Southern Baptists in Detroit "tried to make a return to the 'gospel sing' era." In his opinion, the "singing was lifeless and meaningless" and the convention theme, "God's Word for a New Age" was not presented through one of the most dynamic media available to Christians—music.

James D. Reich of McGill St. Church, Concord, liked the presentation of the Choral-Organ Service of Worship by Gordon Young to the Ministers of Music Conference May 23. Dr. Young presented a program of his latest works for contemporary church music.

Franklin Hooks of Tabor City felt that the choirs and other choral groups should be placed somewhere on the program other than at the very beginning of each session—"a time when there is much confusion and irreverence."

While paying tribute to the choirs and accompanists, Elwood Coggin of Charlotte said that much of the other special music reminded him of "an era in church music we hoped was gone forever."

fectly, and enable each other to serve God more acceptably.

"I have come through this with a deep yearning in my heart to grow in the dimension of intercessory prayer," said South Carolina's WMU executive secretary who previously served in this capacity in North Carolina. Knowing of your prayers and continuing concern, she asked that her gratitude to and for North Carolina women be expressed in this article.

Missions in Detroit

I wish you had been there to visit some of the mission work of the Greater Detroit Baptist Association, a pioneer mission area of Southern Baptists. The Detroit telephone directory lists 298

(Continued on page 31)

Coffee, That Is

Pastors Drink, Think Together

The Wake Forest Summer Conference for Ministers, initiated last year in July, enrolled one pastor from Georgia and one from Virginia, along with some 35 men from North Carolina.

One pastor has already enrolled from Florida for the 1966 Conference, slated for July 25-29 on the Winston-Salem campus. Dr. Harvey T. Whaley, former pastor of Ridge Road Church, Raleigh, and presently living in Jacksonville, Florida, was one of the first registrants for this year. He joins 26 North Carolina pastors who had registered before May 15.

One of the most popular parts of the conference comes at the morning "Coffee Break." Pastors kid each other, exchange stories and maybe seeds for sermons, discuss the lectures, and, most important of all, get to know each other and faculty members of one of their colleges better. They drink together and play together but they also think together. Those who attended the first Conference last year were ap-

parently unanimous in the opinion that their thinking, and that of the faculty with whom they had fellowship, many for the first time, was more together than they had suspected.

Lectures from Dr. Charles Talbert and Dr. John Bunn, of Wake Forest and Campbell College religion faculties respectively, are intended to stimulate the same kind of exchange of ideas again. One of the most popular, and helpful, aspects of the four-day gathering will be the sermons and the workshop on preaching, to be led by Dr. Eugene Owens, professor of preaching at Southeastern Seminary. Preachers whose sermons will be the center of the worship periods each evening as well as the "fodder" for the morning workshops, will be Mack Goss, Isaac Terrell and Julius Corpening this year.

The College has limited facilities for those who must room on campus. For this reason, and because arrangements must be made, those who plan to at-



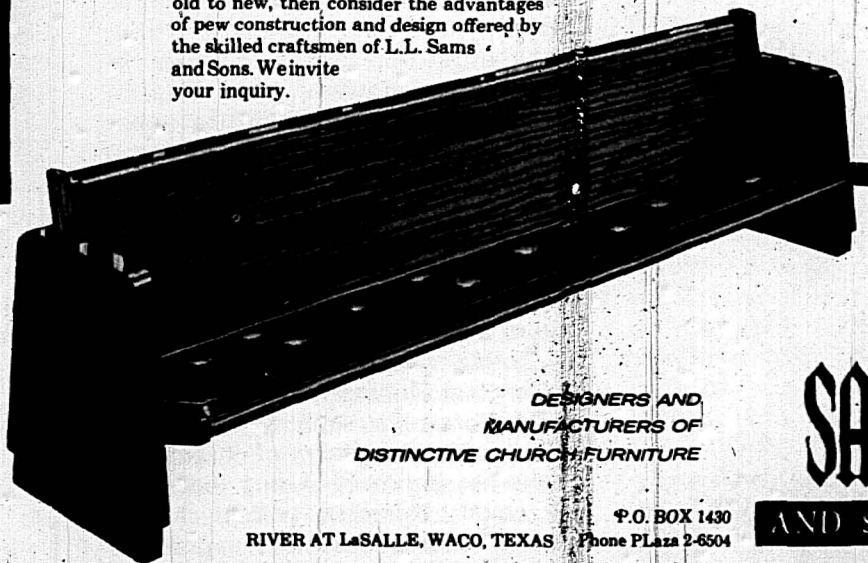
DRAWING A CUP of coffee to smooth the flow of conversation among participants in the Wake Forest Summer Conference for Ministers is Edgar Christman, assistant to the chaplain.

tend must register for the Conference by July 1. Registration for commuters will remain open until the Conference begins.

The conference is offered by the college under the joint sponsorship of the chaplain's office, the Department of Religion and the summer school under the direction of Dr. Percival Perry, dean of the summer school. Dr. L. H. Hollingsworth is director of the Conference.

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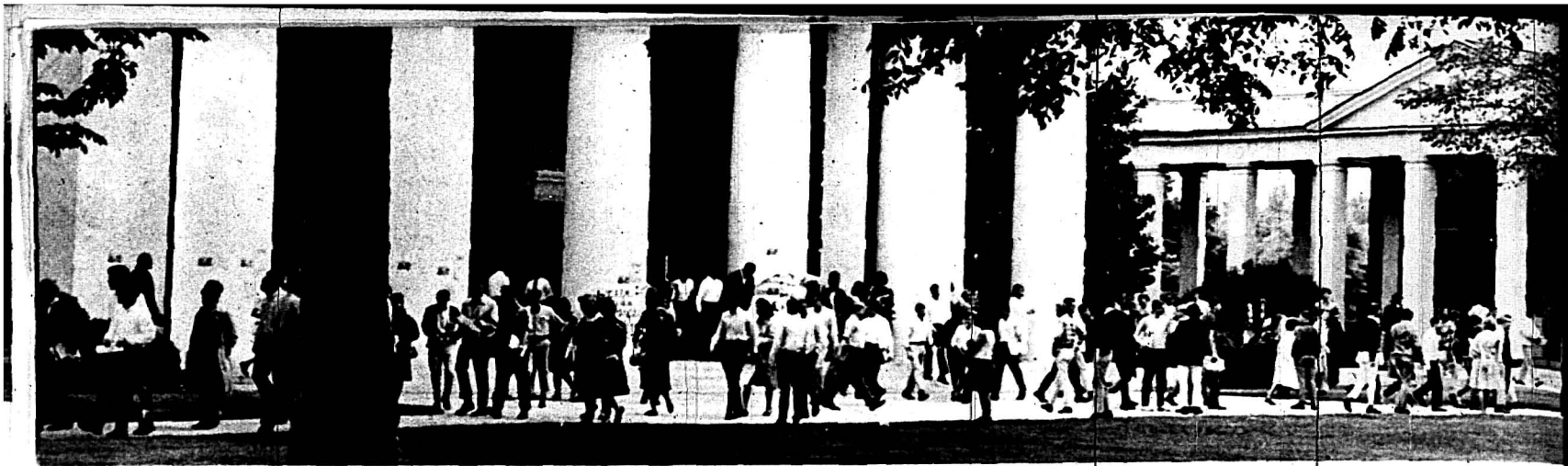


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WAKE FOREST students leaving one of their twice-weekly chapel sessions.

Chapel at WF Intended to Relate Religion to Life

"Chapel at Wake Forest? I suppose you'd say it's one of the ways in which we try to help students see religion in relation to the total meaning of things.

"Not all of our chapel exercises are worship services. They aren't designed to be. But the total chapel concept is designed to be a religious experience. This idea is a way we have of reminding the college community that religion is as important in the marketplace as it is in the church itself. To put it another way, it is one method of saying that religion should fill each person's entire life, that it is not something one employs sporadically or when it's convenient."

That's the way Chaplain L. H. Hollingsworth feels about chapel at Wake Forest College.

CHAPLAIN HOLLINGSWORTH at another of his tasks—praying before a football game.



Chapel is an integral part of the college. It is held twice weekly and attendance is required of all undergraduate students. There were 54 programs during the past school year. Twenty-nine of them are classified specifically as worship services. The other 25 programs included the opening convocation, celebration of Founders' Day, tapping ceremonies for the campus leadership organizations, the annual honors day, and speeches by such people as Charles "Bud" Wilkinson, former head football coach at the University of Oklahoma, and Norman Snead, former Wake Forest quarterback who now plays for the Philadelphia Eagles. One of the most popular programs was done by Dr. John Carter, associate professor of English, who sang ballads and accompanied himself on the guitar.

Outside of the obvious religious connotations, Dr. Hollingsworth points out that chapel is the one time when most of the college community is gathered together. "Anything that concerns this community," he said, "is a legitimate part of chapel life."

Although the final selection of chapel programs rests with Chaplain Hollingsworth, he is assisted by a student committee selected by the student government. The committee makes a large number of suggestions and the final choices are usually a result of a joint agreement between the chaplain and the committee. The committee also is helpful in playing host to visiting speakers.

Chaplain Hollingsworth has been at Wake Forest for seven years and he believes that the quality of chapel programs has improved during that time. He credits increased student interest as one factor and another importance is the fact that the college is spending

more money for attracting speakers.

One concept of chapel at Wake Forest is found in this section taken from the college catalogue:

"Wake Forest attempts to maintain a wholesome Christian atmosphere in which students are given every encouragement to develop their spiritual lives to the highest possible. . . . Programs provide worship opportunities for students and faculty, the presentation of great ideas within the contest of spiritual values and, in a very real sense, constitute one way in which the college keeps constantly before itself and its constituency its own proclamation of faith in and commitment to the Christian Gospel. While students are in no sense required to embrace the ideas and beliefs which may be presented in these chapel programs, attendance is required of all students and their respectful and courteous attention is expected."

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THE CAMPBELLS, whose long and distinguished service will forever influence Baptist higher education, are, left to right, the late Dr. J. A. Campbell, Mrs. Bessie Campbell Lynch, Dr. Leslie H. Campbell, and Dr. Carlyle Campbell.

Clan Campbell's Gift to Baptist Education: Quality

When Dr. William Louis Poteat broke the solemnity of commencement at Wake Forest College in 1911 to sing out "The Campbells are coming!" he caused a burst of hilarity. His remark and the occasion following have become part of North Carolina Baptist legend.

The remark prefaced presentation of degrees to a trio whose personal and professional contributions are a vivid, ultimate illustration of Christian education. The three graduated on the same day in 1911 were Dr. James Archibald Campbell and his sons, Leslie and Carlyle. The story has been complemented by others in the family who graduated from Wake Forest and other Baptist schools later.

Two Are Retiring

The story is particularly interesting at this time because two members of the family are retiring as presidents of N. C. Baptist colleges within the next year. Dr. Carlyle Campbell leaves Meredith on July 31, after 27 years at the helm. Dr. Leslie Campbell leaves Campbell College, where he followed his father as president, at the end of the 1966-67 school term.

Their sister, Mrs. Bessie Campbell Lynch retired at Campbell last year. She taught music there from 1916-28 and again from 1934-65. Her husband, A. E. Lynch, has been a faculty member at Campbell and her younger daughter, Mrs. Frances Lloyd is still teaching there.

Baptist roots in this story are run deep. J. A. Campbell's father was a poor Baptist preacher serving in the Harnett County area when the family's

plight made it seem imperative for the young sophomore to drop out at Wake Forest in 1886. Young Campbell took a job as a book salesman and his wares included such literature as "The Story of The Bible" and "Story of the Baptist."

One afternoon the red-headed Scotsman took book samples to the home of William Pearson in the eight-family community of Buie's Creek. Mr. Pearson was impressed with the salesman; he didn't buy any books but asked him to consider taking a job as teacher at a newly erected community school.

The school opened in January, 1887. One of the first pupils was Cornelia Pearson who soon took a more important position beside Professor Campbell, that of his wife. She worked constantly with him, teaching for many years and later acting as the school's business manager.

This school was known by several names in its early years, among them "Professor Campbell's Academy" and "Buie's Creek Academy." It survived a fire in 1900 and became one of the better known high schools and junior colleges in the state. It was to eventually become one of seven Baptist colleges in North Carolina and is known today, of course, as a senior college named after its founder.

Professor and Mrs. Campbell were not satisfied to work only with other people's children. They raised three of their own and all of them are living examples of their parents' belief in education. It was 1911 before Professor Campbell could complete work for his degree from Wake Forest and he

received it along with his two sons. Leslie was 19 at the time; Carlyle was only 16, the youngest graduate on record at Wake Forest. All three of them returned to teach at Buie's Creek.

A few years later, the only Campbell daughter, Bessie, graduated from Meredith and she, too, went back to Buie's Creek Academy.

Professor Campbell received an honorary doctorate from Wake Forest in 1926. Needless to say, he is known primarily for his efforts as an educator. However, he also held numerous pastorates and baptized more than 6,000 people. Over 700 of these were boys and girls he had taught at the Academy. Many of his students went on to become Baptist ministers. Both his sons have often filled pulpits and both have always been active on behalf of their denomination.

Mantle to Elder Son

When Dr. J. A. Campbell died in 1934, the mantle of presidency at Campbell College fell on the shoulders of his elder son. Dr. Leslie Campbell had already been a teacher, dean and administrator at the school. He has followed a tradition of a thorough academic program and diversified campus activities.

Like his father, Dr. Leslie has devoted his life to "making Campbell go." He has been quoted as saying the milestones of his professional life came in 1925, when the State Convention took the school under sponsorship, and 1941, when Campbell became an accredited junior college. The pace since then has been so briskly upward that

(Continued on page 31)



FIELDING A QUESTION on his commentary on William James and "The Varieties of Religious Experience" is Dr. Conrad Gass, Campbell College historian, during a faculty discussion hour at the home of Dr. and Mrs. Donald Moore, together at right.

"Rubbing Minds Together"

Informal Faculty Hour Stimulates Campbell Staff

"The next discussion session will be this Sunday night, at the Moores' in Coats. Dr. John Bunn will lead in a discussion of the Old Testament view of man. . . ."

So ran the first paragraph of a recent invitation issued by the office of religious activities and addressed to the faculty and general staff of Campbell College.

It was a summons to a Sunday-evening-after-church gathering at the home of Dr. Anne Moore of the history faculty and of her husband Dr. Donald Moore, former medical missionary, now a physician and surgeon practicing in nearby Coats, and a trustee of the college.

No one counted the turnout that Sunday evening, but a usual response would have brought anywhere from 30 to 50 or more, for a coffee and conversational half hour before Dr. Bunn spoke and then a lively question-and-answer interchange and more refreshment and good talk afterwards.

Begun by Teachers

The informal late-Sunday discussion series has been running now through the fall and spring terms of two school years. As Alton Buzbee, director of religious activities at the college explains it, the movement had its beginning with staff members at a faculty retreat, who concluded that opportunity for cross-disciplinary exchange of ideas and companionship in an informal setting would be healthful for all concerned at Campbell—for the college itself and for its mission.

The usual format is a 20-minute presentation on a subject announced in advance by a bulletin which commonly suggests background reading chosen with an eye on the "paperback" shelves of the college book store (the store cooperates by ordering books on topics projected for coming months).

The speaker "defends" his paper against friendly dialecticians who have come prepared, by intent or accident, to serve as devil's advocates. The talk and following interchanges are held to 60 minutes. Then the group breaks into conversational clusters formed at random around the coffee cups.

President Enthusiastic

To President Leslie H. Campbell, most convincing witness of the worth of this activity is the response it has had from teachers, administrators, other staff members, or faculty wives and husbands. The entire permanent staff and their occasional guests have a standing invitation; pastors of the neighborhood frequently attend. "The continuation of these meetings gives evidence of the intellectual and spiritual interest in the excellent addresses and resultant discussions," President Campbell said. He has been himself "greatly stimulated and profited," he said, by attending several of them.

One faculty member instances as profitably stimulating to him the question raised by Ronald Sherron, guidance director and psychologist, at a recent session: "Is there more to per-

sonality than what the psychologist, as scientist, can learn and teach about it?" Both Sherron and his "stimulated" colleague conclude that there is more and "You have to look for the answer in religion; you don't find it in science."

To Dr. Conrad Gass, social science head, the series has been "one of the most educational experiences that I have been exposed to during my actual teaching." Its rubbing together of minds, he says, causes one to continue to think after the session is over.

Dr. Gass, who teaches intellectual history, cited as memorable a discussion of natural law, led last year by Dr. Charles Wellborn of the religion department.

Widens Perspective

The consensus is that the cross-disciplinary approach helps the faculty members gain insight into the purpose, backgrounds, and personalities of their colleagues; to identify with their college; and to see the essential wholeness of what their school teaches.

Campbell's reasonable supposition is that the students profit in many ways as they associate with teachers who have become skilled in dialogue as a teaching instrument. It has been said that an alive and vitally interested teacher obviously committed to positive purposes as he leads his students in vigorous discussion of relevant issues is perhaps one of the world's best witnesses that God is neither dead nor sleeping, but alive and very wide awake in the center of things.

Teaching SS "More Fun Than Work" Meredith's Lynn Grumbles Declares

There is no doubt that Meredith College is turning out future church and Sunday school leaders since the Raleigh school has among its students a number of young women who are already assuming such leadership.

One example is found in the work of a petite, sandy-haired rising senior, Lynn Grumbles. She has for the past three years been a member at Raleigh's Forest Hills church. For the past two years, she has been a regular teacher in the Junior Department of the Sunday school. She has a class of 10-year-old girls this year and finds her teaching "more like fun than work . . . I wouldn't take anything for the opportunity."

Miss Grumbles got some background for her teaching when she was in high school, helping in summer vacation Bible school mission work in the Fayetteville area. She has also been a member of the volunteer tutorial team at Meredith, a group of young women who help children whose backgrounds have provided insufficient experience to enable them to achieve immediate academic success. She worked two summers ago as a GA counselor at Fruitland.

Miss Grumbles worked this spring to teach her Sunday school class members how to make maps of the Holy Land. "I believe these 10-year-olds do just as well as the girls in Meredith's religion classes," she laughed.

Miss Grumbles has done other work for Forest Hills Church, too. This year she led two Junior Department study courses. They dealt with home and foreign mission activities of the Southern Baptist Convention.

It is not all work and no play for her class. She often brings her Sunday school students to the Meredith campus to frolic on the spacious grounds and to ride horses at the college stables.

Miss Grumbles' family, including a sister and two brothers younger than she, have always been active in church work wherever they have lived. That includes quite a few places for her father, T. Neville Grumbles, is a retired Army officer. The family is now located in Richmond, Va.

An English major, Miss Grumbles will probably become a public school teacher after she graduates. Wherever she goes, she hopes to continue her work with youngsters in Sunday school.

AT THIS PLACE—Lynn Grumbles, a rising senior at Meredith College, is going to be prepared to serve her church after she graduates. A teacher in the Junior Department at Raleigh's Forest Hills Church, she discusses Biblical maps with two of her 10-year-old students, Cindy Craig and Ruth Ann Benson.



GETTING READY—Judy Hamrick Leonard, May graduate of Meredith College, and her husband, Gregory Leonard, were photographed packing for a journey to South America.

Bride Goes to Colombia But It's "No Honeymoon"

Few of the thousands of graduates turned out by Baptist colleges during the past few weeks will go so far so soon as Meredith honor graduate Judy Hamrick Leonard, who is scheduled to arrive in South America this weekend.

Mrs. Leonard and her husband, of six-months, Gregory, recent graduate of the University of North Carolina at Chapel Hill are both sociology majors and were accepted for training and job assignments by the Peace Corps in Colombia. But the trip and what they will be doing for the next 2½ years will be "no honeymoon."

During the training period, slated to begin June 20, the Leonards will be studying Spanish for 60 hours per week, in addition to their regular work schedule of at least 40 hours per week. This is to prepare them to settle in an underdeveloped community, get to know the people by talking their own language on their own terms and eventually, to help the people decide the greatest needs in their community.

"We really do not know exactly what our job will be," Mrs. Leonard said. "But the first step will be showing the people we are willing to live as they do. Then we will gradually begin improving our homes. We believe in the old adage 'what you do speaks so loudly, one cannot hear what you say'."

What their community may need most could be a church, school, hospital, road system or even a sanitary sewer system. The Leonards will not build these things by themselves, however. They will try to help the people get things started and doing the work for themselves. "Then they will be the ones who receive the personal satisfaction that comes from learning how to do something and then following through until the

(Continued on page 30)

G-W's Christian Volunteer Band Benefits Team, School, Churches

One of the most effective arms of the Baptist Student Union at Gardner-Webb College is the Christian Volunteer Band.

Spirited young people proclaim the Gospel through all the methods now in use in modern churches, gaining through this witness maturing personalities and a sureness of what they want in life.

Encouraged by the faculty and administration, the CVB this year visited over 20 churches in North Carolina with groups sometimes 25 strong, sometimes only four strong, according to the desires and needs of the host church.

Comments by a group of CVB members about their activities indicate what this organization means on the campus of Gardner-Webb.

"It sure has helped me decide even more firmly on a fulltime Christian vocation," said Buddy Wright, freshman from Kings Mountain. Wright, elected president of next year's CVB, called this year's work "a wonderful experience and one I look forward to taking part in again next year."

An obviously special girl sat next to Wright. Kay Rogers, sophomore from Taylorsville, will be an English teacher but her work in CVB has led to her decision to work this summer on the home mission field. "We stayed in homes of members of host churches this year," she stated explaining, "this has developed our personalities and given us an opportunity to know some wonderful people."

Jean Gurganus, a scholarship student from Rocky Mount and a star in Playcrafter drama presentations this year as a freshman, added to Miss Rogers' comments with, "We see families with a strong Christian home and while there they give us encouragement in living full Christian lives. It helps us know what kind of life and home we want in the future."

But what of the benefit of the CVB to the host church. "Well, we feel it has great benefit," states Don Ledbetter, president. Under Ledbetter the CVB has been active and successful as evidenced by the setting up this year by the organization of a scholarship. Offerings at churches have surpassed what is needed for expenses and this surplus is being used for a scholarship

restricted to a member of the CVB.

Money is perhaps one way to measure success but the eagerness of Ledbetter as he tells of 18 re-dedications and one person who accepted Christ as his personal Saviour during one service and of almost equal response in other meetings is a better rule of how well the young people are witnessing.

While much of the work involves youth revivals on Friday, Saturday, and Sunday, it is always the desire of the CVB to project a broad message to the entire congregation.

These long trips, weekends given up by faculty advisor, Tom Ballard, the fellowships, worship services, homes opened to strange young people — what are their total sum?

From the CVB leaders comes a reason. One good enough to stand alone despite all the other benefits of the organization: "So often we're not sure of what God wants in our lives. It is through CVB we have an opportunity to teach Sunday school, sing, work in Training Union, preach, plan fellowships and other work while searching God's will for our lives."

Already hard at work to assure another good year in CVB, Wright says, "We will be trying to visit more

boarding the bus used for CVB trips are, first row, left to right, Buddy Wright, Kings Mountain; Don Ledbetter, Shelby; second row, Kay Rogers, Taylorsville; and Jean Gurganus, Rocky Mount.

churches, plan more socials, and get out more publicity. It was a wonderful experience this year and we hope to make it even better next year."



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Friday 13th Was a Lucky Day for Fernando Downs

Although he has never seen the mountains of Western North Carolina, Fernando Downs is well known among the students at Mars Hill College.

He is a 22-year-old native of Corn Island, off the coast of Nicaragua, who has just completed six years study at the Bahamas Baptist College in Nassau. His dream of coming to Mars Hill to continue his study for the ministry is about to be realized, thanks to the help of members of the Baptist Student Union Council and other students at Mars Hill College.

Mr. Downs is the son of Christian parents; his father is a pastor at Bluefields, Nicaragua. He was introduced to and interested in Mars Hill by Robert C. Hensley, a 1955 Mars Hill graduate, who is dean of the theological institute which is associated with a high school to form the Baptist college in the Bahamas.

Mr. Downs' dream of coming to the United States to prepare for the pastoral ministry seemed impossible for lack of funds until Mars Hill students stepped in to aid him. He had an assurance of about \$630 toward the cost of his study, far short of the \$1,400 necessary for tuition, room and board. Even with discounts for which he is eligible as a ministerial student and as the son of a minister, he lacked a large sum.

The Council of the BSU at Mars Hill, 20 students representing various religious activities and organizations



DRAWING of Fernando Downs by Ann Haycraft, Mars Hill sophomore, from a small photograph.

on the campus, heard of the situation through their advisor, College Chaplain Robert Melvin. After careful consideration they assumed responsibility for raising the balance of what Mr. Downs will need for his first year at Mars Hill.

Signs and posters went up all over

the campus and Fernando Downs' name became familiar to everyone.

A personal solicitation drive was undertaken room by room throughout the dormitories. This produced about \$150; not enough.

Next the students planned and promoted a special musical program in the gym at which they sold "home-made" ice cream and cake to help raise additional funds. The cakes were contributed by faculty wives and the ice cream was mixed and cranked by the students themselves, who had scoured the town for enough freezers.

They capitalized on the fact that the affair was scheduled on May 13 by advertising the slogan, "Make Friday the 13th the Lucky Day for Fernando Downs."

If additional funds are needed, they are sure they can raise them; thus, it appears that Mars Hill College, which has been open to students of all races since 1961, will soon have its first Negro boy as a full-time student in regular session. (Four girls have attended during regular sessions, and three boys enrolled in summer school two years ago.)

"I would not want to advertise this project out of proportion to its true significance," explains Chaplain Melvin, "but I do feel the efforts of the students in this situation express a concern that is fairly typical among most of our students. They are genuinely interested and want to be helpful."

PLEASANT DUTY—Tom Hall, senior from Brevard, seems happy to crank a freezer of ice cream for the Fernando Downs project as long as he has such attractive help. Supervising his efforts is freshman Dianne Costner of Raleigh.



"COMING UP One slice of delicious cake," says Paul Campbell, BSU president at Mars Hill, as he assists in a project to help Fernando Downs of Nicaragua come to Mars Hill. Standing by with another cake to be sliced is Linda Hilton, junior from Troy, who was in charge of the cake sale.



From Thailand

She's a Tiny Thing, This Lively Student With Nickname, 'Eed'

She's a tiny thing. You could eat soup off her head. And as for her weight, you know the cliché about "not weighing 90 pounds even dripping wet!" She might weigh 88.

She takes a size four shoe and even with "heels" she doesn't stand five feet.

As for her dress size, she has another problem when it comes to finding something that fits that doesn't look like it was made for Goldilocks.



"Eed"

Back in her own country of Thailand, of course, this little miss who is studying at Chowan College has many fewer problems when it comes to dress. The Thailand people are all small and everything in Thailand is made to size for its inhabitants.

But in this country, it's not all problems.

The United States has its benefits and especially for young women who come from countries where the women of the family are all very properly brought up, which entails none of the free, easy way of life which Americans take for granted.

"Bang My Head"

For example, asked what would happen in Thailand if her father caught her dating a young man of her young choice whom the family hadn't approved, her answer was:

"If I do, my daddy bang my head."

A funny little giggle follows that.

And her daddy is a 52-year-old officer in the Thailand Air Force who lives with his family in a two-story, 10-room house near the air base.

Being interviewed is his youngest child, 20-year-old Niramol Thankomkulbitr—which the reader can struggle through pronouncing—to everyone at Chowan College, the young lady is "Eed."

Fortunately, for Americans, this nickname is one given her long ago and something she answers to without someone having to think up a nickname.

ENTER TO WORSHIP

—Students enter the auditorium of Chowan College's historic Columns Building, erected in 1851, for a morning worship service.



Stimulated to Deeper Thought

Worship an Integral Part of Chowan College's Student Life

The world can be saved by one thing, and that is worship.

For to worship is to quicken the conscience by the holiness of God, To feed the mind with the truth of God,

To purge the imagination by the beauty of God.

To open the heart to the love of God, To devote the will to the purpose of God.

—WILLIAM TEMPLE

These are words with which every Chowan College student is confronted as he is handed his chapel bulletin upon entering the Columns Auditorium for services of worship.

The order of service begins with a call to worship — usually responsive readings from Scripture. Tones of the organ pierce the silence with a call to break forth in a hymn of praise. After singing a hymn, the congregation joins in prayer.

The college chaplain — or some guest minister — brings a brief sermon of challenge, encouragement, or hope. The congregation rises, the benediction is pronounced, the organ postlude resounds throughout the auditorium as students — and faculty — return to their tasks for the day.

Such is descriptive of the typical chapel hour at Chowan. Who can say to what extent the world may be saved because students worshipped here?

How shall the quickening of conscience, the nurture of minds, the purging of imaginations in the light of God's beauty be measured? What hearts may have been opened, what wills devoted to God's purpose during these hours, and in later reflection upon them?

Apart from the inherent value in worship, or in the hearing of a stimulating or thought-provoking address, the chapel-assembly hour at Chowan affords the one structured occasion to gain a sense of identity with the entire academic community. To join in worship and to be stimulated to deeper thought — all these in the company of the whole campus community — provide outstanding occasions for student participation in programs which pertain to the total campus constituency. These constitute unique occasions about which a student can say: "This experience I hold in common with every student who attended Chowan College."

Worship is an integral part of the student's life at Chowan. Just as the future alone can record the extent to which opportunity for study was "seized upon" by those enrolled at Chowan, so only the future can record the extent to which opportunities for worship contributed to fuller redemption of their lives. Chowan continues, without apology, to afford such opportunities in faith and in hope.

Wingate Nears Its Quality Goal

For 70 years Wingate College has stood as a citadel of Christian education in the Piedmont area. Today, the college is close to its long range goal — an outstandingly excellent two-year college presenting a variety of academic programs in a Christian format.

In May, 500 young people received associate degrees or certificates attesting to their completion of a prescribed course of study. Many of these young men and women will continue their higher education at other institutions; others will begin careers.

Whatever the immediate future may hold for each graduate, Wingate College takes pride in having planted in each young mind, through instruction and example, an appreciation for the Christian way of life.

EXPERIMENTS
by Charles Hardin, Elizabethtown, and Chi Chih Yung, Saigon, South Vietnam, are supervised by Professor John N. Scott in a science lab at Wingate.



WINGATE students are shown leaving Webb-Austin Chapel and Auditorium. Judging by the looks on their faces, the guest speaker must have made a profound impression.

STUDY TIME — Amid the blooming flowers of spring, Wingate College students Donna Farley and Faye Ervin study under the shade of the majestic oaks of the campus.



LARGE CLASSROOM—Wingate botany class shown checking notes as their teacher leads them around the campus to

point out features of trees and plants of various species. The Wingate campus is noted for its beauty.



Baptists and Their Colleges

The calendar of the Baptist State Convention of North Carolina designates Father's Day, Sunday, June 19, as Christian Education Day. Christian Education Day presents an opportunity to acquaint Baptists with the contribution which their colleges make to the work of the denomination. It also offers an opportunity through the special offering for giving each of our colleges badly needed additional financial support.

The following presentation of denomination and college responsibilities is reprinted from *A Manual for College Trustees* by Ben C. Fisher, executive secretary of the Council on Christian Higher Education.

The denomination has a right to expect from the college:

1. That it will be conscious at all times of its Christian purpose in higher education, and that this purpose will be reflected in the administration, teaching, and curriculum, and in the total activities of campus life.

2. That specifically the curriculum will provide for courses in the study of the Bible, church history, and related subjects, which will give students new insights and deeper commitment to the Christian faith.

3. That through regularly scheduled chapel services, students and faculty will be provided with an opportunity for a genuine worship experience through meditation, scripture, prayer, music, and the prophetic explanation of the Christian faith.

4. That the college will be conscious of and concerned with its special task of teaching and training churchmen, not only in the special role of the vocational ministries, but in the broad responsibility of sending men and women of Christian views and sympathies into law, medicine, teaching, engineering, science, government, and all other vocations.

5. That the college through its admissions program will show appropriate concern for students of its own denomination. This principle does not mean that being a Baptist is sufficient to get into a Baptist college. Grades, citizenship, personality, character, and many other matters have to be considered.

6. That the student will be given a world view and impressed with the missionary and evangelistic responsibilities of the denomination.

7. That both administrative officers and teachers will work within the framework of the stated purposes and goals of the

college and those of the denomination. Both the American Association of University Professors and the general accrediting agencies recognize that every school has a right to carry out the purposes for which it was founded. In the case of the Christian college particularly, this is not only a right but a divine obligation.

The college has a right to expect:

1. That the denomination will provide conscientious, capable, and committed trustees, who are dedicated to the cause of Christian higher education and who can give sufficient time to discharge properly the duties of their office.

2. That the denomination will give the most complete financial support of which it is capable in the light of total commitments.

3. That the denomination will expect and allow the college to be a college, recognizing that academic norms for accreditation and teaching excellence are the norms for all colleges and universities.

4. That the college will be encouraged by the denomination to fulfill its ethical

Your Support

Through the Special Offering On
Father's Day, Sunday, June 19,
Expands the Service of the Seven
Baptist Colleges.

commitments in teaching. There is nothing more degrading to the Christian faith than to offer, under the guise of piety, poor teaching and inadequate facilities.

5. That the denomination will have over-all aims and goals for the colleges and will assume its obligation earnestly to study the role, responsibility, and purposes of the Christian colleges in each generation.

6. That the denomination will not bring pressure to bear to admit unqualified students.

7. That the denomination will support the elected trustees in maintaining academic freedom—the freedom to teach, freedom to do research and freedom to publish findings. Furthermore, the denomination will protect the administration, the faculty, and the students from pressure groups—social, political, or religious.

8. That the denomination will seek to understand the distinctive role of the college.

MARS HILL COLLEGE'S new presidential family is shown here. With Dr. and Mrs. Fred B. Bentley are their children, left to right, Stephen Blake, Rhonda Lyn, and Philip Alan. Mrs. Bentley is a native of Roanoke, Va., as is her husband, and is a Mars Hill alumna.



Hoyt Blackwell's Impact at MH Must Be Seen by Future's Light

By John A. McLeod
Faculty Member at Mars Hill College
Since 1924

On June 30, Dr. Hoyt Blackwell will retire as president of Mars Hill College. When the future will have afforded a perspective for the appraisal of his administration, his achievements will loom prominently in the history of the college and in the chronicles of higher education.*

He has been associated with Mars Hill since 1919 — as student, alumnus, teacher, and president. He has served on the faculty of the college for 38 years, 28 of these years as president.

In 1928, he joined the faculty as a teacher of Bible and Greek, subjects in which he had excelled in college and graduate study at such institutions as Wake Forest College, University of North Carolina, Southern Seminary, Yale University, Union Seminary, and University of Edinburgh.

In 1935 he was called from some of his teaching duties to lead the enlargement program of the college. When Dr. R. L. Moore, known as the second founder of Mars Hill College, retired as president in 1938, the board of trustees faced the difficult task of finding his successor. When the members met in session on May 26, 1938, each was asked to submit a nomination in writing. When the count was taken it was found that every member had named Hoyt Blackwell.

Could Not Answer

At the time Dr. Blackwell was greeting visitors and showing them about the campus. When he was summoned to the meeting and the chairman informed him of the action of the trustees, he was so taken by surprise that he could not give them a coherent answer. He asked for time to consider the matter prayerfully before giving his reply, that he might be assured of Divine guidance before accepting the honor and responsibility. A member of the board told him that they would like to have his reply by early afternoon, since the press was waiting for a report of their action. After a little more than an hour spent in thought, in prayer, and in consultation with Mrs. Blackwell, he returned with an affirmative answer.

EXCITEMENT and joy of moving into a new home are reflected in the smiles of Dr. and Mrs. Hoyt Blackwell of Mars Hill. After he retires as president of Mars Hill College on June 30, and they will enjoy a fine view of the campus from their handsome new residence at the south entrance.



Early in his administration he declared that Mars Hill should be Christian and a college in the highest meaning of the words and expressed his determination to provide the college with physical equipment necessary for efficiency and commensurate with its spiritual assets.

During his twenty-eight years as president he has fulfilled the commitments made at the beginning of his administration. He has kept faith with the past, the present, and the future — with the students and his fellow workers, with the church and the constituency of the college, with the wider reaches of the Kingdom.

Visible achievements of his administration are well known. Five dormitories, a science building, a dining room and student center, a library, and an auditorium and fine arts building have been built, and a \$1,500,000 physical education building is under construction. Other buildings have been renovated and modernized, and other facilities have been added. The campus has been enlarged and extensively landscaped. Faculty and staff have been more than doubled. Endowment has been increased. The annual

budget has grown from less than \$300,000 to approximately \$2,000,000.

Accomplishments in other areas have been less apparent but perhaps more significant. Dr. Blackwell has striven to maintain high academic and moral standards of the college, to improve the curriculum, and to engage an increasingly competent faculty and staff. He has guided the college through a period of transition from junior college with meager equipment to senior college prepared to meet the demands and opportunities of a new day. He has also strengthened the fiscal structure of the college, following, as necessity required, a pay-as-you-go policy. Thus, when he relinquishes his duties, he will be able to leave the college free of debt.

To be sure, Dr. Blackwell gives others credit for what has been accomplished during his administration, and indeed many have shared in his vision, enthusiasm, and efforts. Largely because of his leadership, industry, judgment, integrity, and faith, however, Mars Hill College stands poised to face the challenge of a new era.

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Function of Chapel Service on Christian Campus Is to Provide Corporate Worship

(Abbreviated for RECORDER use from "A Statement of the Aims and Objectives of Christian Higher Education," by the Council on Christian Education.)

The chapel service has had a long history in Christian education. As with all activities its bases need to be reviewed and a wide variety of differences acknowledged and encouraged as expressions of the distinctive genius of each college.

Since we acknowledge

(a) that worship is a universal personal experience referring to that which one acknowledges as of final worthfulness; and

(b) that man's nature as a social being not only makes possible but demands his participation in group worship and his receptivity to values in corporate worship not attainable in private worship; and

(c) that what man responds to in his worship is determinative for every phase of his living; and

(d) that God as known uniquely in Jesus Christ is the final, supreme, and most worthful of all references in life;

therefore, the Christian college counts it a high responsibility to provide regular opportunity for Christian corporate worship as a service to God, and as a part of the college community's total program.

Further, since chapel historically has meant a service or place of worship other than that of the formal church, the chapel program should be distinguished from ordinary student assemblies, panel discussions, etc., because it is meant to be primarily a service of worship, whether simple or formal.

... While planning ahead for the chapel service, using good music and selecting those persons who are unusually qualified to lead a service of worship will all help to produce a meaningful service, these in themselves are secondary to the attitude which the worshipper himself brings with him. Many times the fact that the chapel service has not been meaningful, and at times has even created resentment, has been due to failure to realize this point. While it is true that Christian worship does create a Christian community, this Christian community cannot be created out of a

spiritual vacuum. The chapel, in the real sense, will be the reflection of personal and private devotions or lack of personal or private devotions of the academic community. It is true that worship is making decisions about life as a whole; it is also true that merely being present in a social experience at a chapel service can never be a substitute for a meaningful, personal decision.

The chapel at the center of the campus is a continual call to the community of faith and learning for personal commitment and devotion; and will ultimately reflect more than anything else the depth of religious concern on the part of faculty, students, and administration. From a Christian point of view, one can no more conceive of a Christian college without a time and place for corporate worship than one could conceive of a college without a time and place for instruction and experiment in classroom and laboratory.

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College as Christian Community

(Abbreviated for RECORDER use from "A Statement of the Aims and Objectives of Christian Higher Education," by the Council on Christian Education.)

... If the college is to be vital, if it is to reach its goals, it must be pervaded by a strong sense of community, and community is not achieved by direct effort, by self-conscious striving; it grows, rather, around the acceptance of common goals.

Three goals are suggested:

(1) *Academic achievement.* At the heart of the college community are the students who are primarily learners. The faculty members, like the students, must be learners, but at the same time their primary contribution to the community is teaching. The active participation of the professor as an intellectual catalyst in the student community is invaluable. If he can set a model of responsible intellectualism, if he can demonstrate that the exposure of ignorance is the better part of wisdom, he can enhance the possibility that the student will become engaged in a community of minds applying knowledge to the problems of the larger community beyond the college or university. If he cannot do this, the chance that meaningful intellectual community will develop among students is very slim. Let the colleges become centers of creativity in which real individuality is treasured and in which scholarship becomes a soul-searching way of life.

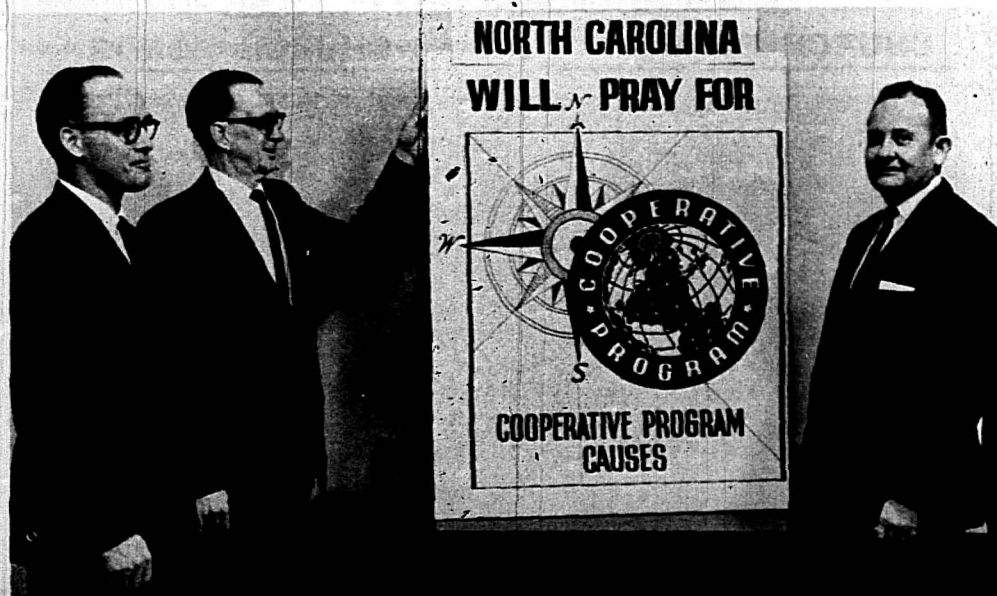
(2) *Christian growth.* The dominant motive in education shall be the development of character. The college as community will be involved in a serious search for the knowledge of God and the applications and implications of that knowledge in every area of life. "Where the final moving force of this invisible realm is a faith in the Christian scheme of things and loyalty to the God who is at once its source and the earnest of its fulfillment — there is Christian education." Let the college youth move out of his community free, under God, to develop his best self, to render his most significant service. . . . Again, if a college intends to be a Christian community and to conduct its work within a Christian context, the appointment

of faculty members who are sympathetic with this purpose and who can make a contribution to such community is an important factor.

(3) *Social responsibility.* Faith is needed in education not as an abstraction but as a living process of interaction and relatedness. Higher education is not an "interim period" for the student. Student life, the myth holds, is life in suspension, but life in abeyance is impossible and students should not be deprived of the passionate involvement which underlies that of value in human existence. A great Christian college has a sense of world responsibility; it is a center of action of well as knowledge; it pioneers in human relations, in overcoming prejudices and bias and all forms of provincialism. Let the students relate theory and practice, and ideal and actuality. The student must not be sheltered from the mechanics of the real world around him. If the world in which the undergraduate lives for two years or four years is politically, economically, and socially isolated, is there any wonder that the reality of power manipulations is a hard one for students to deal with responsibly?

Finally, the college is a Christian community only if the administrative staff, the faculty members, and students understand the goals of the community and work constantly and enthusiastically toward their realization.

COOPERATIVE PROGRAM continues to be the financial lifeline for the seven Baptist colleges. Shown here are Stewardship Division staff members of the State Convention who work to promote Christian stewardship: Left to right, Tom Green, secretary of Stewardship Development; O. J. Hagler, division director; and Harold White, secretary of Stewardship Promotion. All three are graduates of Baptist colleges—Mr. Green and Mr. Hagler of Wake Forest and Mr. White of the University of Richmond.



Surprise Party Left Lecturer Speechless

Members of the student committee for Religious Emphasis Week at Meredith College pulled a surprise on their guest lecturer for his year, Dr. Kyle Haselden, editor of *Christian Century* magazine.

Dr. Haselden had a birthday during the observance but had not mentioned it to anyone on campus. His wife is a Meredith alumna, however, and had leaked the news to friends in Raleigh.

On the evening of Dr. Haselden's birthday, he was eating dinner in the college dining hall when the lights suddenly went out. Then from the kitchen marched a bevy of Meredith students bearing a large birthday cake with candles lit. The rest of the student body joined in singing "Happy Birthday."

Dr. Haselden admitted to "being a speechless lecturer" for a moment. But he never would consent to tell his age.

The loss of this consciousness of unity and belonging will, in turn, destroy the college, and the collective activity in which the members originally engaged will become disorganized and disoriented.

If a college is to be a community, then there must be a continuing communication among all of its members. Channels of communication should remain open among administration, faculty, students, trustees, and the denomination. The principles of acceptance and reconciliation must be apparent in all human relationships which center in the life of the college.

At Wingate Commencement

Portraits of Dr., Mrs. Budd Smith Unveiled

One of the highlights of the recent commencement exercises at Wingate College was the presentation to the college of oil portraits of President and Mrs. Budd E. Smith.

These portraits were a gift of Mr. and Mrs. Sam Lee of Monroe. Mrs.



Mrs. Budd Smith

Lee presented the portrait of Dr. Smith and Mr. Lee the portrait of Mrs. Smith. Fred B. Helms, Charlotte attorney and chairman of the Board of Trustees, accepted the paintings in behalf of the college.

The portraits were painted by artist Charles Tucker of Charlotte. They were unveiled at the presentation by William Smith, youngest son of Dr. and Mrs. Smith.

The Lees paid high tribute to Dr. and Mrs. Smith for their leadership in the development of Wingate College.

In speaking of Dr. Smith's tenure, Mrs. Lee told what it had meant to their area to have a college such as Wingate where young people could prepare for their vocation in a Christian atmosphere. Dr. and Mrs. Smith were both praised for their civic interest and community leadership.

When Dr. Smith assumed the presidency of Wingate College in 1953, there were approximately 200 students; the physical plant was valued at less



Dr. Budd Smith

than \$500,000. Today the student enrollment is more than 1,500, and the college plant, consisting of 28 buildings on a 200-acre campus, is valued at \$6,500,000.

Wingate College is the largest two-year church-related college east of the Mississippi. Its cosmopolitan student body is composed of men and women from six foreign countries, 21 states, and 97 North Carolina counties.

Colombian Trip "No Honeymoon"

(Continued from page 21)

job is accomplished."

Peace-Corps work has been compared, favorably and unfavorably with missionary work by church groups. The Leonards do not consider themselves missionaries in the strictly religious sense of the word. But they do feel the

spiritual lives of the people they work with will be enriched as they achieve a sense of self-reliance and more economic stability. The Leonards know their own spiritual lives will be enriched.

"We are looking at this experience as probably the most important thing that will ever happen to us," they said.

Mrs. Leonard is the daughter of Mr. and Mrs. Paul Hamrick, Sr., of Winston-Salem and is a member of Ardmore Church there.

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Wingate Grads Continue

Recent graduates of Wingate College are going in for continuing higher education in a big way.

Members of Wingate's class of '66 have enrolled in 51 senior colleges located in 11 states. Although the majority will enter the junior classes of North Carolina institutions—46 to Western Carolina, 37 each to the University of North Carolina at Chapel Hill, and East Carolina respectively—others will study at more distant schools. The University of South Carolina and the University of Georgia are both popular choices.

One graduate is really making a change—he's enrolled at the University of Oregon.

"Only what we have wrought into our character during life can we take away with us."

Wish You Could Have Been There

(Continued from page 16)

Baptists churches in this city of two million people, including those affiliated with the American Baptist Convention, Conservative Baptist Association, Free Will Baptists, General Association of Regular Baptists, Independent Baptists, and 53 Southern Baptist churches. Of course the smaller churches (many Southern Baptist) having no telephones were not included in this listing.

Greater Detroit Baptist Association grew out of six Southern Baptist churches which were established in 1957. Today there are 141 churches and missions. The Volkswagen Corporation provided (free) buses to be driven by the pastors and laymen of these churches to take the visitors to Sunday morning and Sunday evening worship services and, in the afternoon, on a guided tour of all Southern Baptist work there. Time ran out so we had to return to the hotel without seeing some of the churches in the more affluent areas.

George Madison, pastor of the Cass Park Church that you read about in *Apogee*, was our driver and commentator. This was purely a riding tour, no stops. We had to look closely to see the little unpretentious churches, some of them store-front buildings or old theater buildings, most of them surrounded on all sides by bars and taverns.

Unusual Reports

The comments of the pastor-driver-guide were untraditional and refreshing, no mention of how many members or how much the church property cost:

"This was one of the original six Southern Baptist churches. The pastor helped build it with his own hands. They now operate 3 missions."

"This church has more 'grandchildren' among churches in the association than any other. They have always given through the Cooperative Program. No church that has an elaborate building is doing a great job in missions. We don't think about how many members we can get or what kind of a church plant we can build, but how soon can we start another mission."

Only upon repeated inquiry was he led to state that his own church now has about 250 members. Since January, 1960, over 100 of his most capable leaders have voluntarily gone out to start and become a part of the three

missions this church now has, using their leadership abilities, financial contributions and witnessing zeal.

None of the territory was clean nor well kept nor pretty. Wall-to-wall buildings, row houses individually recognized only by the color of its door or the number of houses between it and the nearest bar, few trees, only small struggling patches of grass. But squeezed into no more than six feet of earth, jammed in between houses with only shadow-line streaks of sunlight, a profusion of lilac blooms hung heavily upon their old, tall, untended bushes that spoke of earlier, less crowded years. I could not quite catch their fragrance as the bus roared on through the city traffic, but I breathed gratitude that those who lived there had this glimpse of beauty and the fragrance of crushed lilac blooms.

I remember a verse in the Bible: "Thanks be to God who leads us, wherever we are, on his own triumphant way and makes our knowledge of him spread throughout the world like a lovely perfume!" (II Cor. 2:14 —Phillips.) In memory I shall long see the little church buildings in the sordid surroundings, the row houses and the cramped lilac bushes bravely sharing their fragrance. And I shall pray for the Christian witnesses in Detroit that God may lead them wherever they are, on his own triumphant way and make their knowledge of Him spread throughout that city like a lovely perfume!

(To be continued next week)

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Campbells Provide Quality Leadership In Baptist Colleges

(Continued from page 19)

those on the administrative staff say "we can scarcely adjust to one change before another and larger one looms upon us."

The second Campbell son, Carlyle, left Buie's Creek to work for another Baptist College. In 1923 he was named head of the English Department at Coker College, Hartsville, S. C. At the age of 31, he was named, in 1925, as president of Coker. He left denominational work only briefly to come to N. C. State College in 1937 as head of the English Department. But in 1939 he returned to a Baptist college, as president at Meredith.

Meredith celebrated this year its 75th anniversary. When Dr. Carlyle Campbell retires he will have contributed more than a third of his life and the span covers more than a third of the college's history. Meredith has maintained, only with the aid of great leadership, its rank near the top of a national list of truly academic and spiritual centers of learning for women.

He has since had to face the same challenges of change as his brother, Leslie. More and more the job of a president at a small, private college has become a tremendous task. The need for new facilities is ever present in the face of rising college enrollment. Competition to employ and keep on the campus top-notch faculty members is another knotty problem as the "age of technological revolution" has forced industry to lure brilliance with double the money colleges can afford to pay. Colleges like Meredith and Campbell must rely on students to help pay the way; there is now available at much less cost a good liberal arts education at several state-supported institutions.

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Yes, Baptist colleges are providing trained leadership for the local church

Children comprise the primary interest in the life of Mrs. Carmel Roberts of the Middle Fork Community near Mars Hill. An elementary public school teacher most of the time since 1941, Mrs. Roberts has also been a Sunday school teacher for many years. Currently she is teacher of the primary class at the Middle Fork Baptist Church. In addition, she and her husband have two fine children of their own, Gary, a senior at Mars Hill High School, and Elaine, a sophomore there.

Having grown up in the Middle Fork Community as Augusta Jarvis, Mrs. Roberts attended Mars Hill College during 1937-39 and later was graduated from Western Carolina College. She is a fifth grade teacher at Sand Hill Elementary School near Asheville.

Through her service and devotion in her home, in her job and in her church, Mrs. Roberts has a wonderful opportunity to exert a lasting Christian influence on children.

She had this to say about her attendance at a Baptist College:



"Attendance at Mars Hill College was one of the most important events of my life with respect to training and inspiration. My teachers and associates there were an inspiration which has lasted throughout my life. The sincere 'Good Morning' of Mr. Vernon E. Wood each day made me realize that it was good to be alive. Mrs. Nona Moore Roberts and Mr. J. V. Howell had such wonderful understanding of young people that it was a joy to be in their classes.

"There were others, too, who meant a great deal to me. I shall be forever grateful that grades were not all that counted at Mars Hill College.

"Many of my relatives also attended Mars Hill College. One reason my husband and I decided to move back to Mars Hill was in order that our children might be reared near this fine Christian college. We plan for our son to be a student at Mars Hill College next year, and our daughter will enter in two years."

Please Plan Your Personal Contribution to Christian Education
Father's Day, Sunday, June 19

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