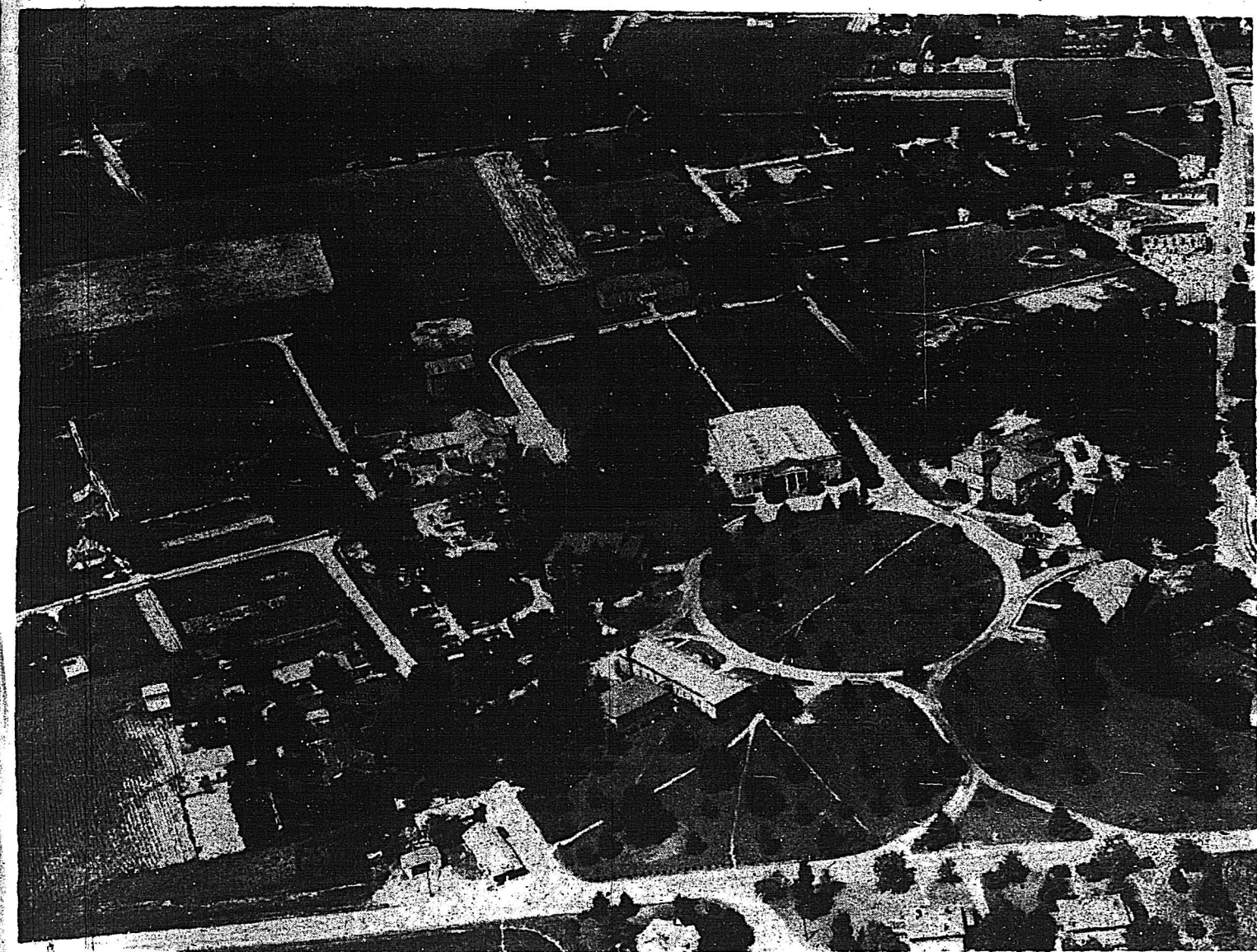


BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina



NEW AERIAL VIEW OF CAMPBELL COLLEGE, BUIES CREEK, N. C.

Shown in this aerial picture of the beautiful 32-acre campus of Campbell College are 10 of the college's more important buildings. Beginning with the large building just right of the center and going clockwise around the circle are the D. Rich Memorial Administration Building, Kivett Science Hall, W. S. Britt Dormitory, Layton Dormitory, and the gymnasium. Directly back of the Administration Building is Treat Dormitory, which is flanked on the left by Day Dormitory, the laundry building, and Marshbanks Dining Hall, in that order. The small frame building between Marshbanks Hall and the gymnasium is the present infirmary.

Bordering the campus on the left are shown a few trailers in

"Trailer Village," used by married students. Concealed from view by the majestic oaks on the campus are the music building, Pearson Dormitory, the Home Economics Cottage, and Carrie Rich Memorial Library. Likewise, just beyond view to the right of the campus, is Campbell's well-lighted, commodious Taylor Athletic Field.

The several styles of architecture shown in this aerial view give evidence of the steady growth of the college over its past 64 years. These buildings represent the benefactions and sacrifices of hundreds of friends of Christian education, both in and out of the state. Never has the opportunity for such an institution in eastern North Carolina been so great.

The Gawky Black Horse

By John C. Searcy, Pastor
Providence Church, Route 8, Roxboro

HE WAS TALL and lanky and always poor. Stall feed him for weeks, and a couple of days' work would expose his ribs. He was just not built for easy keep and hard driving. Strangely enough, he was mature when we traded for him and he never did improve. His horse-flesh possibilities were limited. As far as the farm goes, he was a misfit. He was too fast when he needed to be slow and steady. In a tight spot he went haywire.

It is provoking to grind crops into the ground once they get started. At the end of short rows and at close corners he thrashed about and lurched forward destructively. He didn't do it deliberately; he just could not do any better.

His gait was never the same as that of any other animal on the place. He was out of harmony with the farm. To his everlasting credit it must be said he never failed to try. You could depend on him to give a lurch.

It is common knowledge that churches suffer from lack of trained leadership. Lay workers are indispensable. They never will be expendable. The detailed work of a living organism, the church, will not function properly with only paid workers.

Big business and the press of the atomic age do not excuse the laymen. J. C. Penney, mercantile magnate, says that a man who is too busy to worship on Sunday and attend mid-week prayer meeting has more business than God intended him to have. Those who find time to worship find time to assume places of leadership.

Discussion continues on Consecration vs. Training. Obviously both are desirable and possible in the same person. But if we had to choose, we would choose the consecrated person. For men and women who belong to God will not rest until adequately prepared, and then preparation continues always. In many of our churches it is not a matter of the best trained and well qualified. It is accepting the person who will try.

Many a class is taught and numerous organizations are directed by men with practically no training because the college men in the group refuse to try. The untrained have to struggle along. They may murder the English language, lurch all over the place, and sometimes fail miserably. At times they may even be destructive. But my hat is off to them. They try at least. A moral man with possibilities increases in usefulness and effectiveness.

Some so-called teams are just a pair. They are mis-matched and mis-gaited. They work together with difficulty. But man is different. He is redeemed by grace through faith. He can put all differences aside and learn to walk and labor cooperatively. Every man has a place that he can fill better than anyone else. Christian people complement one another and magnify God in the church.

AMERICA HAS BEEN CALLED the melting pot of the world. All nations come under one head and find congenial fellowship. The church ought to do much

better. We are one before God and petty differences melt away, paving the way for concerted effort.

Recently in the RECORDER, as I remember, I read of Dr. Charles Evans Hughes, Chief Justice of the Supreme Court of the United States, presenting himself for membership in one of the Washington, D. C., churches. Down another aisle came a Chinese laundryman to join that same church. They stood side by side before the preacher who said, "The ground at the foot of the cross is remarkably level." Here all of our littlenesses vanish and we major on the great verities of the kingdom. Faithful always, prepared or not for leadership, let us be found among those who try.

Awhile ago an article, "Let Us Pray," appeared in *The Christian Century*. It reminded us of Patriot's Day, which should be every day for the Christian. In 1774 the Provincial Congress of the thirteen Colonies authorized the organization of Volunteer Minutemen who should drill secretly and be prepared for instant action. Sixteen thousand volunteered. They learned to shoot straight and to march in unison.

Pray for such a movement in the Baptist forces across the world, men and women who through complete devotion learn not to shoot straight and march in unison but to think straight and pray and labor in unison. In a movement like that all of God's children who try, talented and otherwise, will find a place of usefulness. We move forward with men who are in the harness trying.

Purely Personal

By John L. Hill

SOME READERS of this paper in connection with their trip to the San Francisco Convention found opportunity to view the Glorieta Assembly grounds. While the subject is fresh in the minds of many, it seems entirely proper to send this personal word to all the people of our Convention.

A Statement

I suppose I knew as much about New Mexico as the average non-resident Southern Baptist. I had visited Montezuma, Clovis, Albuquerque, Santa Fe, Hobbs, Inlow Youth Camp, and Carlsbad Caverns; but I knew very little about New Mexico. Only recently it was my privilege, with my good friend Eual Lawson as driver, guide, pilot, and companion, to tour the state. We drove over 3,600 miles. I saw New Mexico, and New Mexico conquered; I am positively charmed with this wonderful country.

In territorial size, New Mexico is the fourth state in our Union; its scenery of mountains, caverns, plains, and white sand is unsurpassed; it excels in diversification of industries: mining, farming, stock-raising, lumber, oil, gas; and the press announced the other day that the largest gold mine in

the Southwest had just been discovered in New Mexico.

The utilization of its resources is distinct. New Mexico is really the atomic experiment ground of the United States; it is a little community in New Mexico that won the fight for separation of church and state in the public schools—no longer can monks or nuns teach in schools supported by public taxation; the healthful town of Hot Springs changed its name to Truth or Consequences in appreciation of the successful campaign put on by Mr. Edwards, the creator of that radio program, to raise funds for an Arthritic Clinic at Hot Springs; the altitude and climate are most inviting.

Then I was greatly impressed with the spirit of our Baptist people. When I first visited New Mexico at Montezuma Assembly, the state claimed about 10,000 Baptists; now there are 50,000, and they are a happy, united fellowship—loyal to the Book, full of faith, reflecting the spirit of Christ in all their work. Surely the guidance of the Holy Spirit was followed by the Convention in the selection of Glorieta as its second Southern Assembly.

A Request

In view of this simple statement, I have an urgent request to make of every reader: *Know Glorieta*. Historic in its own right as the scene of one of the early and very important battles of the Civil War (Glorieta Pass), Glorieta is nineteen miles from Santa Fe, easily the center of historic interest in the Southwest. Highway 85, lately named Pan American Highway, from Alaska to South America passes through the grounds of the assembly. The Santa Fe railroad borders the northern limit of Glorieta. Glorieta is accessible.

The Convention owns some 1,300 acres of land, with minimum elevation of 6,000 feet, ideally situated in a beautiful area. A well has been drilled which yields 400 gallons a minute, and a storage tank has been built with a capacity of 500,000 gallons.

Roads, following the construction requirements of national highways, along with substantial bridges, have been built through the grounds, and a large amount of supplies—pipes, plumbing, and steel—is on hand. Two houses are on the grounds: the beautiful ranch house and the attractive log home, occupied respectively by the manager and caretaker of the assembly.

A large hillside facing the highway has been prepared for the planting of blooming plants to be known as Glorieta Gardens. In anticipation of immediate aims, surveys have been made indicating the locations of all

BIBLICAL RECORDER

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

L. L. CARPENTER, Editor and Business Manager
C. W. BAZEMORE, Assistant

Published weekly at 121 West Hargett Street
Raleigh, North Carolina, by Biblical Recorder
Incorporated, as authorized by the Baptist State
Convention in annual session at Winston-Salem
November 21-23, 1939.

Entered as second-class matter at the post office
Raleigh, North Carolina.

Individual subscription, \$2.50; Club, \$2.00
Every-Family Plan, \$1.50. Payable in advance.

BIBLICAL RECORDER

buildings to be erected, and contracts have been drawn with engineers and surveyors to become operative as needed. Know that Glorieta is ready for buildings.

An Appeal

Acknowledge Glorieta as a child of the Convention—not a sectional assembly, not a western assembly, not a New Mexico assembly; but our Southern Baptist Assembly located in New Mexico. Remember that the Convention has delegated to the Sunday School Board the responsibility of raising funds for the erection of buildings, and that this service is being performed without cost to the assembly.

Keep in mind also that the Sunday School Board will be entirely responsible for the operation of the assembly, even as it is for the maintenance of Ridgecrest.

Give publicity in general announcements and in group conversations to the attractions of Glorieta and to its immediate needs. We shall use the southwestern style of architecture, building in units or divisions. We have in hand \$100,000 for the first division of the auditorium, and we are seeking with some encouragement \$100,000 for the first unit of New Mexico Hall which will be the administration building. Call on us for information—specific and general.

Make this most appealing undertaking an object of prayer, private and public.

Locate in your own minds the names of individuals who are able to give substantial financial support, and pass those names on to us. Prospective buildings would be worthy memorials to individuals, churches, classes, or groups.

All of us together will build at Glorieta a worthy service institution for the glory of God.

Your Soul's Salvation

By James V. DeFoe
Wytheville, Virginia

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7).

Of late I have been distressed over the way we neglect the care of our souls. Christians, as well as non-Christians, do not seem burdened for the salvation of the souls of men and women, boys and girls. It is not too difficult to get Christians to push the organizations of the church, but when it comes to finding church members who are burdened for the souls of people, then the task is indeed difficult.

Long ago the Psalmist said, "No man careth for my soul" (Psalm 142:4). These words call to mind the words of a modern poem:

"I had walked life's way with an easy tread,
Had followed where comforts and pleasures led.

Until one day in a quiet place
I met the Master face to face.

"With station and rank and wealth for my goal,
Much thought for my body but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face."

July 28, 1951

I believe in two kinds of salvation: life salvation and soul salvation. These two kinds of salvation are intermingled during life, but are separate and distinct even on earth. This distinctiveness is made clear upon the conclusion of this earthly life.

By life salvation we mean a useful, purposeful, wholesome, happy life in this world; by soul salvation we mean the salvation of the immortal within us, the eternal which outlasts the body and lasts forever.

The Bible does not argue the reality of the soul. It assumes and proclaims it. The great message of Easter Sunday proclaims the eternal life.

For those who may wish to discuss the reality of the soul—and this is not undesirable at times—perhaps a most fruitful way is to begin with two questions:

1. Can life be explained on a purely physical basis? (How account for the fact that a purely chemical or materialistic compound can be aware of itself? How can it possess self-consciousness, exercise freedom of choice, be aware of a sense of values in the world?)

2. Is the survival of the soul any more remarkable than its appearance in the first instance? The present possession of spiritual life is just as remarkable as the continuance of such life.

Our difficulty is not usually that we doubt the reality of the soul, but that we neglect it, we actually live as though it was not the most important thing in the world. Hence it is that our eternal souls can be "lost." The lost soul becomes separated—through sin and unbelief—from its Creator. The saved soul is linked forever with its Creator, and nothing can separate it from the love of God.

The salvation of souls depends entirely on God's grace, through the mediatorial office of the Son of God, who made atonement for

our sins by his death on the cross. Man's part is to repent and believe. Ephesians 2:8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Acts 20:21: "Repentance toward God and faith in our Lord Jesus Christ."

Unsaved friend, can you solve this problem: "What will a man give in exchange for his soul?"

Saved friend, are you burdened for the great number of people who are eternally lost? "Lead me to some soul today. Teach me, Lord, just what to say. Friends of mine are lost in sin, and cannot find their way. Few there are who seem to care. Few there are who pray. Melt my heart. Fill my life. Give me one soul today."

"Come, every soul by sin oppressed,
There's mercy with the Lord,
And He will surely give you rest
By trusting in His word.
Only trust Him, only trust Him,
Only trust Him now:
He will save you, He will save you,
He will save you now."

A new study of non-resident members by the Department of Survey and Statistics shows that all SBC churches report 26.2 per cent non-resident. Maryland churches report only 15 per cent non-resident, Virginia 19.2, Oklahoma the largest per cent, 33.1. All open country churches report 30.5 per cent non-resident, city churches only 22.8 per cent. Open country churches with services only once a month in Arkansas, Missouri, Oklahoma, and Texas report from 44 to 47 per cent non-resident members.



"Honor to Whom Honor Is Due"

The First Church of Burlington dedicated its Father's Day bulletin to three life deacons whose service to the congregation ranges from 38 to 56 years.

C. L. Shoffner, who is shown with Mrs. Shoffner at left above, joined the church by baptism on April 28, 1895, and was recognized for 56 years of service.

Samuel T. Ross, shown with Mrs. Ross in the center, joined the church by baptism on September 26, 1911, and has served in the Burlington church the last 40 years.

Charles J. McIver, standing with Mrs. McIver at the right, united with the church by baptism on May 28, 1913, and has given 38 years of honest service to his Christ and the First Church of Burlington.

Editorial Brevities

WE ENJOYED FELLOWSHIP with the First Church, Rockingham, Sunday morning, July 15. Pastor G. Carl Lewis and family were away visiting in New Jersey. Mr. Thomas Leath presided at the service and introduced the visiting speaker, Dr. Ralph E. Gandy, a layman of the church, brought the evening message. Miss Vivian Shaver is educational director.

WE APPRECIATE an encouraging letter from Miss Elma Towe, native North Carolinian, who has been secretary at the First Baptist Church, Columbia, S. C., for several years. She wrote to express her appreciation of the report of the Convention which we published in the RECORDER. She also told of the interesting trip which she had in attending the meeting of the Convention in San Francisco. Miss Towe has many friends in this state who will be interested to get this news about her.

BEING IN WILMINGTON Sunday night, July 15, on our way to Caswell Assembly, we had an opportunity of attending the evening service at the First Baptist Church. The new pastor, Randolph L. Gregory, brought a thoughtful and inspiring message on the theme, "Courage." The service was held in the small chapel, which is air conditioned. The pastor called attention to the surprising situation in seeing the place of worship overflowing with people on a hot Sunday evening in the middle of July. Brother Gregory has been with the Wilmington church for only a short time, but we understand that he is leading out in a vigorous way already.

DR. CHARLES LEE SMITH, one of the outstanding figures in North Carolina educational and publishing circles, died unexpectedly at his Raleigh home July 14, about 7:30 o'clock. He was in his 86th year.

While Dr. Smith's health had not been good for some time, he had been active to the last as president of the Edwards and Broughton Company, printing firm. He was stricken shortly after 7, and death came before he could be hospitalized.

Dr. Smith was widely known as a scholar, educator, historian, traveller, and collector of rare books and works of art. Owner of a vast personal library, he presented it in 1941 to his alma mater, Wake Forest College. He retained the library in his home, 515 North Wilmington Street, and in accordance with terms of the gift, it now will go to the college library, where it will be set apart as a memorial to its donor.

AN AGED SPINSTER who deprived herself of luxuries so she could leave a large estate to church groups died in Dumas, Arkansas, recently, we learn from Religious News Service.

She was Miss Sally Dollahite, 82, member of a pioneer Desha County family, who lived alone in the family home.

"Miss Sally," as she was known to residents of Dumas, left the privacy of her home in recent years only to attend church and missionary society meetings.

Her estate, estimated to amount to many

thousands of dollars, is to be divided one-third to the Baptist church, one-third to the Methodist church, and one-third to the Walnut Lake Cemetery Association. She requested that her home be sold and the proceeds divided between the Baptist and Methodist churches. Her furniture, including many antiques, will go to the Baptist parsonage.

WE SPENT TWO DAYS AT CASWELL Assembly last week, in the main attending meetings of the Committee of 19. All the meetings were open to any Baptists who cared to attend. A few visitors were present at each session.

As we stated in last week's issue of the RECORDER, the attendance at Caswell this summer is apparently twice as large as it was last year. For instance, Director Redwine reported that during the first week of the season 885 Training Union people were registered and 1,300 people were actually in attendance. The second week there was a total attendance of 351, which included 56 deacons, 123 Intermediate R.A.'s and G.A.'s, and 172 Junior R.A.'s from the Rocky Mount Division. During the third week, July 16-20, there were approximately 600 people in attendance, including those attending the preachers' school, Committee of 19, and a group of Junior R.A.'s.

We regretted that we were able to hear only two or three lectures at the Conference, but the report was that Dr. Wayne Oates and Dr. Dale Moody of the Southern Baptist Seminary faculty brought thoughtful and inspiring messages on pastoral care and the study of the First Epistle of John, respectively. President Harold W. Tribble of Wake Forest College was the main speaker in the evening. Other special messages were brought by General Secretary Huggins, Missionary Edgar Thorpe, and Pastor Randolph L. Gregory of the First Church, Wilmington. Earle L. Bradley was the efficient director of the Conference.

Seen at Caswell Last Week

HENRY POWELL, missionary of Green River Association, proudly displaying a seven and a half pound fish he had just caught.

—Also Field Secretary J. Carter Pipes fishing off the pier, hour after hour, in the broiling hot sun. We did not see him all this



time, but many people reported seeing him. He was not running the preachers' school—he was on vacation. Field Secretary Earle L. Bradley was directing the preachers' school, and doing it faithfully and well. He kept the speakers on time, and he made sure that everybody was invited to hear the speakers. In fact, he said fish did not bite in the surrounding waters during the hours of the program.

—Many Junior R.A.'s playing baseball on the old parade grounds of the fort; also some of them riding Mr. McCracken's little gray mule.

—The genial director of the Assembly R. K. Redwine, moving around here, yonder and everywhere, greeting visitors and making everybody feel at home.

—Mr. McCracken's luxurious garden, just inside the gate as you enter the grounds, with large and delicious cantaloupes, watermelons, and tomatoes. Claude Gaddy, as might have been expected, took liberal quantities of the produce of this garden home with him!

N. C. Pastors Hold Fine Conference at Caswell

The N. C. Pastors' Conference at Caswell Assembly, July 16-20, was marked by good attendance, a rich program of inspiring and instructive messages, and fine fellowship, that moved some to comment, "The best Pastors' Conference we have had."

Dr. Dale Moody thrilled the pastors, laymen, and visitors with his pungent, scholarly, and spiritual interpretations and expositions of the First Epistle of John. He drew from other books of the Bible also, and from a rich personal ministry of teaching and preaching, in his lectures. Dr. Wayne Oates gave his hearers a daily treat in his masterful lectures, on pastoral counseling, as he drove to the heart of the matter, giving much practical and sound advice and inspiration to the pastors eager to deal effectively with the many problems in church management and pastoral administration that arise today.

Dr. H. W. Tribble, president of Wake Forest College, spoke each night to the gathering. His usual forceful style and clear diction inspired his hearers, as he brought out many points of truth from the Scriptures. Particularly remembered is the fine exposition on Tuesday night from John 14 as he spoke on "This Is our Father's House," and on Wednesday night as he spoke on "The Church" as the group expression of Christian experience with Christ at the center.

Other speakers included E. J. Thorpe, missionary for the past three and a half years in Hawaii, who, with two other workers, is now building up the Baptist work on the island of Maui, under the Foreign Mission Board. M. A. Huggins of the State Convention brought greetings and a message to the gathering about pertinent phases of State-wide Baptist work. Earle L. Bradley, State convention field worker, presided at the sessions.

Pastors and visitors left with expressions of enthusiasm and appreciation for this splendid conference, and to Director Bradley, Secretary Huggins, Caswell Director Redwine, and others who planned and promoted it.

EDITORIAL OUTLOOK

EVERYBODY needs some diversion and relaxation in his life, and we wish all of our people could get away now and then from their regular work, from home scenes, and from the people with whom they constantly rub shoulders. We are glad for you when you do.

What about Vacations?

An ill-used vacation is worse than no vacation at all. It is so used if one forgets God, if one does what is wrong, or if one uses it for an excuse to slight any obligation anywhere. If going away interferes with doing things for which one is responsible, he should not leave until he has made satisfactory arrangements about them. To do so is to be untrustworthy. Far better to stay home!

The Lord's Day that comes during vacation is not different in his sight from any other Lord's Day. Don't let it be in yours. Let it be his day.

Because vacation time inevitably takes many out of the work and the services of the church, those who are at home ought to be especially faithful, and to carry not only their own load—but some for those who are away.

The expenses of the church and the Lord's work go on just the same in vacation time. Vacationists ought to keep their contributions up, and not to use any of God's money for themselves.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God (1 Cor. 10:31).—W. EARL ROBINSON, in *The Baptist Visitor*, St. Pauls.

"The Scenic Way Across America"

WE CAME BACK from the California Convention with great admiration for one of America's finest railway trains, the *California Zephyr*, on which we traveled from San Francisco to Chicago. It is advertised as "the most talked about train in the country." On the outside cover of an illustrated booklet which gives an outline of the tour appeared the following words, "Thrills Galore! When you travel 'The Scenic Way Across America.'" Having traveled this way, we are convinced that the statement is true.

The *California Zephyr*, a diesel-powered, stainless steel, streamlined train plies daily between San Francisco, Salt Lake City, Denver, and Chicago. This train operates via the Western Pacific, the Rio Grande, and the Burlington railroads through the Feather River Canyon of the Sierra Nevada Mountains in eastern California and through the California Rockies. The schedule is so arranged that you travel through the most picturesque and mountainous sections in daylight. The train is air-conditioned and furnished in most attractive style throughout.

In addition to the usual officers and workers on a train, this one has a hostess called a Zephyrette, an attractive young lady who does many things during the day for the comfort and entertainment of the passengers. An illustrated booklet is furnished which describes in order the most attractive points of interest on the way from San Francisco to Chicago. At various points on the journey, this Zephyrette talks to the entire group of passengers over a loudspeaker about the most interesting features of the landscape. This ultra-modern train offers the greatest of travel thrills—an unobstructed view of western wonderlands from air-conditioned, glass-enclosed Vista-Domes.

We mention only two or three points of special interest. As the train approaches Denver from the east, the passengers have a 200-mile panoramic view of the towering and irregular profile of the Rockies, with Long's Peak to the northwest and Pike's Peak to the southwest, both easily visible on clear days. The travel folder says: "Westward from Denver our route is through

some of the wildest and most rugged sections of the far-flung Rockies. Here are miles of gorges and canyons lined with solid rock; rushing, tumbling streams; dense evergreen forests reaching up to timberline; gem-like lakes in story-book settings; and always the silent, overtowering mountains. Here is an incomparable region—one where nature has expressed herself in unbounded beauty and grandeur."

The bore through the Continental Divide, called the Moffat Tunnel, is 9,239 feet above sea level at its apex, and 4,021 feet under the lofty crest of James Peak. The track through the 6.2 mile tunnel is laid with continuous jointless welded rail.

We could go on for many pages about the wonders of this train trip, but what we have said will suffice. Let us repeat—we came back from the trip with great admiration for a fine modern railway train. And we make no charge to any railroad, not even to the *California Zephyr*, for this free advertising!

When Will Peace Come?

A GAIN, TALK AND RUMORS of peace are heard, and war-ridden countries revive desperate hopes that, somehow, peace may come. It is a fearful and tragic fact that education and science have provided man with means of ruining the finest fabric of civilization. In the last four years our own country has spent over four billion dollars on national defense, plus untold wealth for arming other nations, but peace is no nearer. Indeed, history does not lead us to expect much peace on earth so long as men's hearts are sinful and great wickedness rules in so many high places. The first man born into the world killed his only brother, and his descendants have certainly followed his example.

There may be intervals of exhaustion between wars, when nations pause to lick their wounds and regain some strength and sharpen their claws for the next conflict, but that is not peace. The ever-present fact of sin cannot be ignored. It stares us in the face from the front page of every morning paper. A mighty civilization geared to war and vast preparations for war is the evidence of man's sinful nature. "There is no peace, saith my God, to the wicked." Our culture, our science and our statecraft are powerless to assure world peace, for no efforts of man can annul God's law. Gladstone, the great English statesman, summed up a lifetime of experience in human relations when he observed that the greatest need of the world is a sense of the awfulness of sin. Until man realizes the nature of his infirmity, he can never find peace.

The words of our Master, "Blessed are the peacemakers," did not refer to those who negotiate treaties between warring nations, but to those servants of Christ who say, like Paul, "We pray you in Christ's stead, be ye reconciled to God." This is God's world, and men must first be reconciled to God before they can be reconciled to one another. This is the condition for peace, here and hereafter.

Facing up to the Cooperative Program

WE ARE more or less in a transition period in our Baptist work in North Carolina. The Cooperative Program as a method for raising and distributing money in support of our agencies and institutions was adopted by the Southern Baptist Convention in 1925. In this state we have been following this program with various modifications for these 26 years.

(Continued on page 8)

Books in Review

THE FAITH THAT SINGS. By F. Townley Lord. Broadman Press. \$1.50.

This attractive little book of 119 pages breathes the spirit of Christian faith and optimism on every page, although it comes from the heart and life of a man who has passed through the terrible ordeals of war and deprivation in England during the past 30 years. The 30 brief informal messages of the book stay true in the title, "The Faith That Sings," all the way through, and also they represent the fine spirit and character of Dr. Lord, president of the Baptist World Alliance.

These messages are not in the form of sermons, but are delightful informal essays. The general reader will find in this book matters of human interest along with an emphasis on deep and profound truths of our holy faith. Dr. Lord has culture and learning and also a vital and living faith. He takes his stand on the fundamentals of the gospel, but this fact does not narrow his vision or limit his outlook to that which some people think of as narrowly religious.

For instance, one chapter is on the theme "Gospel Truth," in which he sets forth "the truth as it is in Jesus," using a quotation from D. L. Moody. Dr. Lord explains that Jesus brings forgiveness to sinful men, the offer of power, and something to look forward to. On the other hand, he has a delightful essay on the subject, "The Old Parlor," in which he emphasizes the value of the family sentiment symbolized by the old fashioned parlor.

The following words which appear on the jacket fit the book well: "Christian faith—resolute and serene, imaginative and daring—glows in every message. Some glisten with provocative insight into the meanings of Christian truth—the kind of thing that sets sermons growing. Although revealing a keen awareness of the times, they reflect as well a calm assurance of the timeless."—L.L.C.

THE CHRISTIAN PASTOR. By Wayne E. Oates. Westminster Press. \$3.00.

An increasing emphasis these days is being placed on the personal ministry of pastor in the field of what is called pastoral counseling. This does not mean less emphasis on the pulpit ministry, but does magnify the importance of the day by day contacts of the pastor with individuals. This book by Dr. Oates on "The Christian Pastor" will be an excellent guide to any pastor in his work with individuals. Whatever else a pastor may do, he should be a friend and comrade of the people and know how to give counsel and guidance to them in their practical and everyday problems. This book will give immense help along these lines.

The book is divided into two parts, Part I, Pastoral Task, and Part II, Pastoral Methods. The first part gives the major emphasis, of course, to the work of the pastor in what is called his "crisis ministry," giving practical and sound suggestions on how to deal with people in connection with their crises of everyday life—birth, redemption, work, marriage, illness, bereavement, and death.

The fourth chapter in the first part deals

with the total task of the pastor, including religious education, preaching, and worship.

In the second part of the book, "Pastoral Methods," Dr. Oates discusses the levels of pastoral care: friendship, comfort, confession, and instruction, pastoral counseling and psychotherapy.

This is a book which a pastor should buy and not merely read, but study. It needs to be studied also with discrimination, because the value one gets out of it will depend a great deal on the background of the one who uses it. It should be kept close at hand so that the pastor can refer to it again and again to get light on practical problems in his ministry.

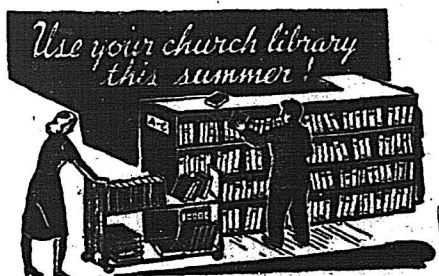
Would that every Baptist pastor in the Southern Baptist Convention had a copy of this book and made good use of it, for the message of the book is needed by all of our pastors and by some of them it is needed badly; for if the pastor does not have the wisdom and intelligence to deal in a sound way with troubled souls, he may do more harm than good in many cases. This book will help him do a better job.—L.L.C.

COMMUNISM, DEMOCRACY, AND CATHOLIC POWER. By Paul Blanshard. The Beacon Press. \$3.50.

Paul Blanshard, at first ignored by national newspapers, like the *New York Times*, now becomes a headliner in the very publications which tabooed him. His former volume, *American Freedom and Catholic Power*, has sold in excess of 175,000 copies, and after two years is still selling at the rate of 1,000 per week.

The present volume is a calm, non-partisan, scientifically written book. Those who argue that since the Roman Catholic Church is against Communism, the United States should ally itself with the Vatican, will derive no comfort from Mr. Blanshard. He makes crystal clear that the U. S. must combat Russian Communism as a completely conscienceless, ruthless, fanatical form of despotism. He then points out the essential differences between American democracy and the totalitarian Roman Catholic policies.

In other words, the present division of power in the world, in its major aspects, is not merely a two-way struggle, but a deep-seated three-way contest which should be recognized openly as such. He insists that the current taboo on frank discussion of the "Catholic question" must be broken. The pretense of the American Catholic hierarchy that every person who challenges its policy is per se "anti-Catholic" must be exposed for its falsity.—J. M. Dawson.



THE WALL OF SEPARATION BETWEEN CHURCH AND STATE. By Conrad H. Moehlman. Beacon Press. 230 pp. \$3.00.

We have seen within the past two years the reopening of a debate that we thought had been forever closed when the Constitution was adopted in 1789. It concerns the relation of the civil and ecclesiastical authorities in our American life, or, more popularly, the relation of Church and State.

This debate was reopened when the Roman Catholics sought to secure from federal funds support—in part or whole—for their parochial schools. The National Catholic Welfare Conference, which speaks for the American hierarchy, announced its intention to work for a reversal of the Supreme Court decisions that have recently reaffirmed the interpretation of the First Amendment that puts a wall of separation between the authority of the State and that of the Church.

This decision, and the reasons for it, have touched off a series of highly competent studies in the history and original intention of the so-called "religious clause" of the First Amendment. The position of the Roman Catholics has been analyzed and set forth by its apologists. Two volumes by J. M. O'Neill of Brooklyn College, among other lesser works, have sought to document the age-old Roman Catholic contention that Church and State must be "distinct but cooperative." In response to this, non-Roman scholars have argued for the maintenance of separation in function and intention.

Among the latter books the one written by Conrad H. Moehlman, distinguished Baptist church historian, must be given high priority. Dr. Moehlman has the Baptist virus in his blood and for years he has been reminding Baptists of their inheritance and their history, something about which most Baptists—and other free churchmen—are appallingly uninformed, if not indeed indifferent.

What the Roman Catholics call a mere metaphor—"wall of separation," he uses as a realistic expression of the situation the founding fathers sought to create and protect by law. With steady and relentless logic, supported by an amazing wealth of documentation, he recalls the history of the early debate, the final issue in 1789, and the continuing necessity since that time of preserving the law from trespass or tampering.

The judgment of this reviewer is not free from bias, but this cannot wholly discredit his feeling that Moehlman has completely destroyed the case the Roman Catholic scholars have sought to build up for their position. It makes exciting reading to those who have a delight in the exactness of logical argument and who are fascinated by the brilliant deploying of evidence in its support.

This is a book Baptists ought to read. Not to inflate their pride but to prick their conscience. Time was when the Baptists were the sentinels of religious freedom and its doughty defenders when it was assaulted. The debate, having once been won, largely through their early vigilance and courage, we have become content to let the issue rest within the security of the Constitution.

But the debate is open again and some are determined to alter the interpretations of the Constitution that hitherto have kept our religious liberties inviolate. Will the Baptist love of freedom be converted into vigorous action today as it was 170 years ago?

There is doubt on the point, get Moehlman's book and read it carefully. And then—though the metaphor may be a bit rugged—take your musket off the rack! You will find you have cause for fresh vigilance and a supply of new ammunition that will give you the confidence that the fight—or the debate—will be won again today as it was won in 1861.—EDWIN MCNEILL POTEAU.

* * *

THE NEW COVENANT. By A. R. Abernathy, Dry Ridge, Kentucky, 1951.

What is the grace of God? What is the covenant idea set forth in the Scriptures? For a fresh, and different, approach to this matter, the little book by this Kentucky scholar-preacher is a welcome addition to the literature of Biblical study. The author's purpose "to suggest an historical basis for the interpretation of the ordinances and redemptive doctrines of the New Testament" is well served. The treatment is scholarly and suggestive.

The "grace covenant" must be understood in relation to the old "law or works covenant" and "has its own appropriate ordinances to symbolize the teaching or doctrines of the New Covenant." Thus, for example, full repentance results in the faith (New Covenant relation) and a faith already established presupposes that the necessary changes have already been made"; "justification denotes the acceptance with good standing in the covenant . . . then personal righteousness is measured by the way he (the justified) keeps his covenant obligations."

The final chapter, The New Covenant and the Kingdom, concludes: "The last command of the King to his subjects was to expand the already established Kingdom. He recognized that he was the Ruler of the world and that his Kingdom was for all who would enter in. Therefore he commanded them (his subjects) to make subjects (individual covenants) of all nations, baptizing (making the sign of the New Covenant) them into a name (symbolically into covenant relation) of the Father, and of the Son, and of the Holy Spirit (a threefold covenant), teaching them to be obedient in keeping the commands of the New Covenant."

I am happy to claim as friend one who long and consistently has traveled in thought along the way of interpreting divine revelation.

J. RAYMOND NELSON.

Mars Hill, N. C., June 28, 1951.

* * *

NEW BOOK BY DR. PRUDEN

"Interpreters Needed," a book of eleven sermons by Dr. Edward Hughes Pruden, pastor of the First Baptist Church of Washington, D. C., was released to the public at the recent meeting of the American Baptist Convention in Buffalo. Published by the Judson Press, the book has a subtitle "The Eternal Gospel and Our Contemporary Society." President Truman worships at First Baptist Church.

Dr. Pruden, a native Virginian, was educated at the University of Richmond, the Southern Baptist Theological Seminary, Yale Divinity School, and the University of Edinburgh, Scotland. He is a member of Phi Beta Kappa. He received his Ph.D. from

the University of Edinburgh; the University of Richmond conferred on him the honorary degree of D.D.

In the foreword Dr. Pruden writes, "These sermons have been preached to one of the most interesting congregations imaginable. Sitting before me each Sunday are people from practically every state in the Union, also representatives of many foreign countries, and individuals with a variety of denominational affiliation. . . . One feels that what is said from a Washington pulpit may echo around the world; and that any good that a person may acquire when worshipping here will be shared by him with those in the area to which he may go when he leaves this city."

"I sincerely trust that these sermons will serve to interpret our Baptist people to one another, for that is one of the services we have seriously undertaken to render here in the nation's Capital. Our church is affiliated with both of our national Baptist conventions, and it has succeeded in molding Baptists from the North, the South, the East, and the West into one harmonious spiritual family."

Dr. Pruden prepared the volume as his project for the new building fund. All royalties and profits received from the book will be a part of his contribution to the Building Fund.

The volume bears on the flyleaf the following notation: "Dedicated to my Mother

and Father in whose lives God was first interpreted to me."

On the attractive jacket is a picture of the architect's drawing for the new church.

The jacket prepared by the publisher says, "In a world filled with strife—between races, nations, social groups and the adherents of rival dogmas—interpreters are needed. This volume, therefore, sounds an earnest and timely call for men of sympathetic understanding and Christian charity, men who will help each faction to see the other's point of view. Only through the efforts of such interpreters will all come eventually into a knowledge of the truth and into the fellowship of the gospel."

"Dr. Pruden, in these pages, displays a rare insight into the nature of our contemporary social problems. He is convinced that the teachings of Christ point the only sure way to a solution of them."

"Of special interest to all who wish a better knowledge of current religious happenings is the fact that among the eleven significant addresses contained herein are a number which set forth clearly and convincingly the basic Baptist convictions with respect to church polity, social action, Christian cooperation, and the separation of church and state. These addresses, because of their statesman-like character, merit thoughtful reading and wide discussion."

The price of the book is \$2.00.—R. EDWARD DOWDY.

Mission Tour Group Greeted in Hawaii



Photo by Fon H. Scofield, Jr.

Members of mission tour party are greeted with leis as they arrive at the Honolulu, Hawaii, airport. Left to right (wearing leis) are Dr. Frank K. Means, secretary for missionary education and promotion for the Southern Baptist Foreign Mission Board; Dr. M. Theron Rankin, executive secretary of the Board; Dr. Clifton J. Allen, editorial secretary for the Sunday School Board; and Dr. H. C. Goerner, professor of missions, Southern Seminary, Louisville, Ky.

Absent from the picture are Rev. Fon H. Scofield, Jr., director of visual education for the Foreign Board; and Dr. W. Boyd Hunt, pastor, First Church, Houston, Tex.

Dr. Rankin stayed in Hawaii to transact mission business, while the others proceeded to the Orient. Dr. Means is securing mission study material on areas recently entered or soon to be entered by the Board. Mr. Scofield is taking photographs for use in visual education.

FACING UP TO THE COOPERATIVE PROGRAM

(Continued from page 5)

At the present time we have a Convention Committee of 19 which is making a careful study of our work with the view of bringing recommendations to the Convention this fall setting forth a schedule and program for the next nine years. At the heart of this study is the question as to the Cooperative Program.

We are facing up to the Cooperative Program in a more serious and realistic way than ever before in our history. For instance, serious consideration is being given to asking the Orphanage to come into the program. Also an attempt is being made to work out a more satisfactory program for meeting the capital needs of our colleges. If we were wise enough to work out a fair and equitable program for all of our agencies and institutions and put every one of them in the program, both for meeting current expenses and capital needs, we would render an immense service to all of our work.

Dr. J. E. Dillard in his book, "We Southern Baptists," says: "The Cooperative Program is the plan adopted by Southern Baptists in their effort to enlist all their people in the systematic support of all the general work of the denomination. It includes missions, education, and benevolences in the several states, in the Southern states as a whole, and in twenty-two foreign countries. It seeks to provide a regular dependable income for all agencies engaged in this work. It distributes to all these agencies in proportion to their importance and budget needs."

"Each church in the denomination is expected and urged to make a careful study of the Program and all the causes included in it, then to make an every-member canvass of its membership so as to secure a worthy subscription from every member for every cause. (It should be clearly understood that we give *through* the Program rather than *to* the Program. The Program is a means or method of contributing to all our denominational work.)"

Why this Cooperative Program both in the state and in the work of the Southern Convention? The answer is that back 25 years ago the giving of our people was haphazard and spasmodic. Something had to be done to meet the needs of our institutions and agencies on some fair and reasonable basis. Under the old plan of giving spasmodically and on special appeal, every agency, mission board, orphanage, hospital, etc., at certain times would rush before the churches, tell of its dire needs, and appeal for help.

Following the Seventy-Five Million Campaign and during the time of the depression and our big indebtedness, such a procedure seemed to be unreasonable and perilous. The representative first getting before an audience and making the strongest and most pathetic appeal got the largest offering, regardless of the needs of his institution or agency. The only sensible thing to do was for all to work together sympathetically; so the executives of all the agencies called for prayer and conference in 1925. They listened to all appeals and carefully and sympathetically studied the financial needs of each agency. Then after making some adjustments, these financial needs of all the agencies were added together and made the goal or objective for the Convention year.

This plan begun in 1925 has continued ever since, with increasing approval and success. As we have said before, we are facing up to the Cooperative Program in this state in a more definite and realistic way than ever before. We must help our people to understand the plan and to support it faithfully and generously.

If all are agreed as to the value of the plan and program and all work together in support of the program, we can solve the problems of adequate support for our agencies and institutions in a fair and reasonable way. Otherwise there will be unfair competition, lop-sided giving, and failure at many points.

Dr. Dillard, in the book referred to above, lists seven excellencies of the Cooperative Program, which we give below. Study these carefully and prayerfully and you will be sold on this great cooperative effort of our Baptist people.

"1. *The Cooperative Program Is Scriptural.* The doctrine of cooperation is taught and exemplified throughout the Old and New Testaments. 'When ye pray say our—us.' 'We are workers together . . .'; 'We must work'; 'Go ye . . . Lo, I am with you.'"

"2. *The Cooperative Program Is Comprehensive.* It includes preaching, teaching, and healing; state, home, and foreign missions; schools, orphanages, hospitals, and relief—all the program of Christ is represented, all the general work of our denomination is included. It seeks to reach all our churches and all our people in the support of all our work."

"3. *The Cooperative Program Is Unifying.* It enables and requires all our agencies to work together for all our cause, each for all, all for each. It enables every church, large or small, and every member, rich or poor, to have a part in all our work. The sun never sets upon the work you help when you contribute even a single dollar through the Cooperative Program."

"4. *The Cooperative Program Is Continuous.* It contemplates weekly contributions from all contributors to all causes, thereby providing a constant stream of money for each of those causes the year around."

"5. *The Cooperative Program Is Equitable.* The percentage of funds each agency receives is determined by its relative budget needs. If the entire goal is reached, every agency receives ample funds for its work; if the goal is not realized, then all agencies suffer in the same proportion."

"6. *The Cooperative Program Is Educational.* All causes included in the program are concrete and should be so presented. All causes should be fully explained so no one will be ignorant of any work his denomination is doing. This will keep us from ignorance and lopsidedness in our prayers, affections, and support."

"7. *The Cooperative Program Is Economical.* When funds are sent to the state secretary, he takes out what is necessary to defray the expenses of his office, which is usually 5 or 6 per cent. The rest is divided, a certain percentage going to denominational causes in the state and a certain percentage going to the Executive Committee of the Southern Baptist Convention in Nashville, Tenn.; to be distributed to the agencies of the Southern Baptist Convention."

"The Cooperative Program is merely the distributing plan of Southern Baptists. We give *through* and not *to* the program."

Vital and Practical Christianity at Wake Forest

By Harold W. Tribble

OCTOBER 15, 1951, will be a memorable day in the life of Wake Forest College and in the history of North Carolina Baptists. On that date we shall break ground in beginning the construction of the

first building to be erected on the new campus at Winston-Salem. And the first building will be the Chapel! This fact is evoking enthusiastic interest all over the state. To be sure, some suggest that dormitories and

classrooms and administration buildings should be started first. We can always find a place to hold chapel for a temporary period, they say. But, upon further reflection, they see the wisdom of beginning with the Chapel. However, in all frankness I should point out that it is not our present plan to complete any one building before beginning the other. We expect to begin with the Chapel and soon thereafter start construction on other buildings, and then proceed on a scheduled

at calls for completing the first group of buildings at about the same time. We hope to have these first buildings ready for the college to move in 1954.

All who support the Greater Wake Forest program will have a share in the construction of the Chapel. Its lofty spire will tower above all the other buildings, and will be easily seen from a distance. From the city of Winston-Salem, or from various highways approaching the campus, the spire will be an inspiring landmark, and standing alone on the campus and pointing to the sky will say symbolically that this is a Christian school.

WE ARE NOT CONTENT however, with planning a symbol. We want the building to blend architectural beauty with functional economy, both from the outside and from the inside. It will be designed to create the atmosphere of worship, and we are planning to make the largest possible use of it. It would hardly be practical to construct a building at great cost that would be used only for chapel services. We think this building ought to be used seven days of the week. And to this end it is being planned.

The faculty and trustees have decided that they should have on the new campus a vital, challenging, and practical expression of Christianity. Hence we are planning the building so that an organized church may make good use of it. It will be an autonomous and independent church functioning as much as any other local Baptist church in affiliation with the North Carolina Baptist State Convention. Members of the faculty and administrative staff, and especially students, will be invited to identify themselves as members. Residents of Winston-Salem, particularly of the area surrounding the new campus, will be welcomed to membership. There will be no effort made to draw members away from other churches in the community.

EVERY EFFORT WILL BE MADE to enlist the students in active church membership for the entire period of their stay at Wake Forest. This will mean that, instead of taking a leave of absence of four or five years from the home church, a student will have four years of responsible participation in the program of the college church. Some of the students will be put in responsible positions of leadership and service. Some will be Sunday school teachers, officers in the B. T. U. and other auxiliary organizations of the church. Some of them may serve as Sunday school superintendents or members of the church board of trustees. Some of them may be elected as deacons. In this way students will not be segregated into classes and organizations as is so often done in college communities, but will be identified with the total life and work of the church. Students and faculty members may serve together on the board of deacons. The opportunity for spiritual development under responsibility in such a program will be significant.

The entire program of the church will be designed to meet the needs of the members of the college community. This means that the future graduates of Wake Forest will return to their home churches and communities with both theoretical and practical training in vital churchmanship. Thus the churches all over the state should be considerably strengthened and re-invigorated as

Wake Forest graduates return to fill their places of service in the communities that sent them away to college.

This does not mean that the church will be primarily intellectual in tone. True education fosters simplicity of language and dignity of worship. The aim of the program and character of the church will be to provide what Wake Forest needs in order to produce better Christians.

THIS WILL BE OUR SOLUTION of the problem that is inherent in the establishment of a church-related college in a community where there are already strong churches maintained to meet the needs of the residents. In some situations the church in the community has determined the atmosphere of church life that pervades the campus. In other instances there have been two groups frequently referred to as the town and gown groups. In our situation the needs of the college group will determine

the program of the church. It is a venture in vital and practical Christianity that thrills the imagination. Eternity alone can tell the significance of such a program. Doctors graduating from our Medical School, lawyers trained in our School of Law, business leaders prepared in our School of Business Administration, ministers, school teachers, and others trained at Wake Forest will go forth into all parts of the state, and even to many sections of our country and foreign lands, to give their Christian witness and render their service in building the kingdom of God on earth.

This is the larger significance of the ground-breaking ceremonies on October 15. Every Baptist who contributes to the campaign for Wake Forest among the churches will have a vital share in translating this noble purpose into fruitful reality. And we offer the privilege of sharing in this program to all who feel led to make a contribution to the Greater Wake Forest Program.

Brethren, Let's Be Fair

By Edward Hughes Pruden
Pastor, First Baptist Church
Washington, D. C.

TO THOSE WHO DO NOT KNOW ME, I may I introduce myself by saying that I was born, reared, and largely educated in the territory of our Southern Baptist Convention. As a child at Ridgcrest, I came to love and respect such men as Doctors Dement, Truett, Scarborough, Prince Burroughs, and many others. Dr. George W. McDaniel was my college pastor and has always been my ministerial hero. Dr. E. Y. Mullins was my beloved teacher and has ever been an inspiration to me. What I am going to write concerning our Convention may seem a bit critical, but is written with a profound love for our Convention and a sincere desire to make some small contribution to its effectiveness. The church of which I am pastor has long enjoyed a close cooperative relationship with our Southern Convention, and it was in our building that the Convention held its 50th anniversary session in 1895.

Charitable Attitude Needed

After hearing several of the addresses and committee reports made at San Francisco during the recent Southern Baptist Convention and the Pastors' Conferences which preceded it, it occurred to me that if Southern Baptists are determined to remain aloof from all cooperative Christian organizations, either on a local, national, or international scale, we should be all the more careful to present accurate and factual statements concerning these organizations and the communions which are affiliated with them. I can't see why we should have to misrepresent our brethren in order to remain apart from them. If we are perfectly sure that we are correct in going our own separate way, we should be able at the same time to be charitable and gracious toward those with whom we disagree.

It seems to me that the following things should be kept clearly in mind:

(1) We are not the only denomination which is convinced that it is true to the New Testament. Other communions, some of them

possessing great Biblical scholars, are just as confident that they are following the teachings of the Word of God. We may not agree with their interpretation of Scripture at certain points, but at least we should not give the impression that we are the only group of Christians in the world who are determined to follow New Testament teachings.

(2) We are not the only denomination which is sure that it is the only hope of the world. That statement was made at least once in San Francisco and implied at other times. Surely we must know that other bodies such as the Mormons, the Missouri Lutherans, the Pentecostals, and certainly the Roman Catholics, all have the same conviction. At least we should recognize that we are not assuming any unique position in regard to these matters.

(3) We are not the only denomination which is opposed to the creation of a super-church and the compromise of cherished principles. A prominent European churchman told me recently that many of the great state churches on the continent refused to have anything to do with the World Council of Churches until they were assured that the Council was not a means of setting up an organic union. They joined the World Council purely on a consultative basis and nothing more is contemplated. When the various communions met at Amsterdam in 1948 to constitute the World Council of Churches, there were so many communions present which were afraid of compromising cherished principles that at least four different communion services were necessary. If Southern Baptists had been present and had desired to have a fifth communion service, they would have been in rather illustrious company.

(4) We should remember that the National Council of Churches is neither committed to organic union nor has it been set up for the purpose of promoting any such

(Continued on Page 16)

Christian Principles in Earning a Living

LESSON FOR AUGUST 5

Devotional passage: Luke 12:22-34.

Lesson Material: Luke 12:13-21; 2 Thessalonians 3:7-10.

Memorize: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

A large portion of the teachings of Jesus is devoted to the subject of material possessions. His purpose is not the raising of money to carry on an organized program, but to lay bare some principles that lead to the development of Christian character. We need to see that the stewardship of money is not primarily a plan for financing a church program, but a plan for leading people into an adventure of faith and explicit trust in God.

In continuing our studies on human relationships, we come to two lessons which seek to lead us to an understanding of the Christian principles concerning material possessions. The first lesson is concerned with earning a living, while the second will explore the use of money and goods. Both lessons express some vital truths.

The Christian needs to be interested in the principles that apply to both getting and spending. What did Jesus say about money? How apply his teachings to life in our day? Are we being Christian in the way we earn our income? These and other truths await our exploration.

A Christian Sense of Value

The setting for some pertinent teaching on possessions grows out of an unusual request a man made to Jesus. (Luke 12:13-15) Jesus had been talking to the disciples about the need for courageous sincerity when the man broke into the discourse with the request that Jesus settle a dispute between him and his brother concerning their inheritance. We do not know that the man had been cheated in his inheritance, but we do know that he made an unjust claim upon Jesus. Jesus refused to intervene and implied that his work did not involve the settling of disputes over property.

Jesus took advantage of this occasion to warn against covetousness, using the parable of the rich fool (Luke 12:16-21). This parable illustrates the truth that worth-while living is not dependent upon great wealth and that life itself may end at any moment and then one's trust in riches leaves him helpless.

In the parable Jesus tells of a worldly man who has enjoyed an abundant harvest. After deciding to build larger barns to store his fruit and goods, he decides to retire. His goal is complete, for he has sufficient goods

to satisfy the flesh. In his soliloquy he visualizes a life of ease consisting of eating, drinking, and merriment.

But God reasons differently: "Thou fool, this night thy soul shall be required of thee." The man took pride, no doubt, in his wisdom, but God called him a fool. The man dreamed of many years of ease, but God said "this night" brings an end to it all. Furthermore, God suggests that he look at the vanity of wealth. He has laid up goods for himself, but now whose shall they be?

Then straight to the heart of his hearers, Jesus drives the lesson home: "So is he that layeth up treasure for himself and is not rich toward God." Any man who sets his heart upon worldly goods and makes that the goal of his life is inwardly poor. But the man who is rich in those things that are pleasing to God possesses the greater riches—riches which he will continue to enjoy eternally.

The rich fool was a supreme egoist. Perhaps Jesus saw such inclinations in the man requesting the settlement of the inheritance. At any rate this teaching stresses the foolishness of self-dependence and suggests the rewards awaiting those who seek first the life of the spirit. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Few warnings are more needed for our day. Too many people have the same materialistic philosophy of the rich fool. Life is seen to be successful when it consists of an abundance of things. But one whose chief goal is the accumulation of wealth is cut off from God, for "Ye cannot serve God and mammon." Jesus calls men to a fresh conception of true values. The means of life should never be valued higher than life itself.

Jesus never condemned wealth, but he warned against making it primary. He saw riches as a hindrance to spiritual development, for they sometimes blind men to higher values. Material possessions are not always accompanied by insatiableness, but there is a danger of it.

We have heard the saying, "The more one has, the more one wants." Jesus saw that where one had an overvaluation of material possessions, there was the unsatisfied desire to increase them. Such greed is the first step toward dishonesty and cruelty in the acquisition of wealth.

The Christian View of Work

Christians in the twentieth century, as well as those in the first, need a clear conception of the value of work. Paul spoke to

that need. There were some Christians who had neglected ordinary labor because of the expectation of the immediate second coming of Christ.

Paul saw that some were using this expectation as an excuse for their indolence. Both by his teaching and by his example, he set forth the necessity of working honestly for a living. (2 Thessalonians 3:7-10) Paul reminds them of his right as a Christian teacher to expect that they shall provide for his subsistence. He waives this right, however, and works with his hands in order that he might set them an example and that it might not be a burden upon them.

In addition to his example, he suggests that a good rule would be, "If any will not work, neither let him eat." Work should be viewed as honorable and every man who is able should support himself. Willingness to work is viewed as a Christian duty.

In every age there are some who view manual labor as more or less degrading. Social classes develop as a result of variations in labor. Perhaps this is to be expected and should be accepted as normal. Nevertheless, Christians should view work as a part of the divine order of creation. The man who tills the soil and the man who runs the machine both are engaged in dignified labor no less so than the man who sits behind a marble-topped desk.

Honest labor, of whatever classification, fulfills a need both for the participant and for society. Work leads to self-development, but it also serves the community. If one's work does not serve this twofold function, it would be better for him to find some other way to invest his life.

It should be noted that this high conception of work leaves no place for many of the occupations that exist in our civilization. Some concerns would have to close their doors for lack of employees if Christians would apply the truths of this lesson.

The Christian's Task

This lesson indicates that in earning a living the Christian should be careful to avoid both indolence and the mania for material possessions. Instead of having undue anxiety over material needs the Christian is to exercise absolute trust in God. He should quietly pursue a worthy work, refusing to become covetous or greedy.

The Christian will never deliberately harm another for the sake of acquisition of money, but will be ready to share his own possessions in meeting the honest needs of others. The Christian recognizes that he cannot call anything his own, for he is a steward, accountable unto God not alone for the way he uses his money, but also for the way he earns it. There can be no place for "easy money," "shady deals," or injustice.

It should not be supposed that money is evil and that poverty is necessarily better than wealth. Two plain facts should be served. Wealth is necessary to life in our day, but wealth endangers its possessor. These facts leave us to face with the need of a careful application of the teachings of this lesson.

HOME CIRCLE

Weeds and Words

By Helen L. Toner

AS DICK FLUNG OUT of the back door, he called angrily over his shoulder to his brother: "You're selfish and mean. I wouldn't care if I never played with you again."

His father, who had been planting a row of cabbage plants in the garden, looked up with an expression of astonishment that made Dick feel suddenly ashamed of his outburst.

"Come here, son. Tell me why you talked so hatefully to your brother. What did he do?"

Dick's face turned angrily back toward the kitchen door as he explained that Wallace had refused to let him play with his new model glider.

"Did you ask why?" queried the boy's father.

"No, I didn't have to. He's just selfish, that's all. He doesn't want me to have any fun with it even though he isn't using it himself."

"That isn't fair to Wallace," Mr. Harvey argued quietly. "You might have given him a chance to explain before you lost your temper. You see, while you were down at the nursery, buying these plants for me, Wallace was using the glider and its wing got tangled in the forsythia bush. He spent a half hour gluing it back in place and I am sure it isn't dry yet."

"I'm sorry. Why didn't he tell me?" Dick dug his heel into the newly plowed earth in embarrassment. "I guess I didn't give him a chance," he admitted in response to his father's questioning smile.

"Hold out your hand, son," Mr. Harvey pured into Rick's palm dozens of tiny brown seeds that he had been absent-mindedly extracting from dry seed pods as they talked.

"What shall I do with these, Dad? Do you want me to plant them?"

"If you like." The words were scarcely out of Mr. Harvey's mouth before Dick had given them a careless fling along an open row in the vegetable garden. He was already covering up the seeds when he asked, "What kind of seeds are they?"

"That is the question you should have asked before you planted them," was the reply. "You see, those were seeds of that weed we had so much trouble with among the vegetables last year."

Dick looked at his father in amazement, then scrambled to his knees and started to dig up as many of the seeds as he could see. They were the same brown of the dirt and he had very little success.

"Why did you let me do it, Dad? They'll grow up and make so much trouble for us in the garden."

"Because these weeds will be reminding you all summer, Dick, how hard it is to take back a seed that is sown. Those ugly words that you said to Wallace just now are like weed seeds. It's mighty hard to

take them back, and some of them are bound to live and grow and make trouble for you."

Mr. Harvey went back to his cabbage plants, planting them carefully in neat rows. "Did you ever think of your life as a garden? If you can just remember, son, when you are tempted to say something mean you are planting a few weeds in that garden—seeds that may grow up and crowd out the things which you really want to grow—it may be easier not to say them."

Dick smiled, "Thanks, Dad. I'll remember the weeds. Right now there are a few weeds I may be able to keep from growing. I'll go apologize to Wallace, and maybe I can make it up to him by lending him my new fishing rod." He was whistling as he left the garden.—*The Christian Advocate.*



THE CRITIC

A little seed lay on the ground
And soon began to sprout.

"Now which of all the flowers around,"

It mused, "shall I come out?"

The lily's face is fair and proud,

But just a trifle cold;

The rose, I think, is rather loud,

And then its fashion's old.

The violet is all very well,

But not a flower I'd choose;

Nor yet the Canterbury bell—

I never cared for blues."

And so it criticized each flower,

This supercilious seed,

Until it woke one summer hour,

And found itself—a weed!

—*King's Business.*

MYSTERIES OF THE SKY

Last night before I closed my eyes
I watched the mysteries of the skies—
White clouds sailed by like ships at sea
And now and then one paused for me.
The big moon glowed like a fresh-struck
match,

And when the stars began to hatch,
Like downy yellow baby chicks,
The blue was filled with quivering specks—
Just like a hen's brood fills a nest.
I saw one star run from the rest . . .
I saw it hide beneath the wings
That hover over heavenly things.

—JOHNNIELU BARBER BRADFORD in *Baptist Standard.*

A naval officer fell overboard. He was rescued by a deck hand. The officer asked his preserver how he could reward him.

"The best way, sir," said Jack, "is to say nothing about it. If the other fellows knew I'd pulled you out, they'd chuck me in."—*Ex.*

Spice Box

The little boy sat gazing into space. His father said, "Junior, a penny for your thoughts."

"Well, to be honest, Daddy," he replied, "I was thinking of a dime."—*N. Y. News.*

A mother gave her seven-year-old son an expensive wrist watch, so he could time himself when he practiced his violin lessons.

When asked how he liked his watch, he replied enthusiastically: "Oh, fine! When I wind it up real tight it does an hour in 50 minutes."—*Ex.*

A man employed to wash windows at a factory in Boston was working so moderately that his actions might well be termed "slow motion."

His superior demanded one day, "Jim why don't you move up a little faster and get this job done?"

"Boss," came the drawling reply, "I have only two speeds, and the other one is slower than this one."—*Ex.*

Junior was passing his plate for his fourth helping of pie when his mother cautioned him. "Be careful, dear. There was once a boy who ate too much pie and burst."

Junior thought a moment, then replied, "Couldn't be. No such thing as too much pie."

"But there must be," reasoned his mother, "else why did the boy burst?"

Junior passed his plate again and announced, "Just not enough boy."—*Ex.*

"My son Moses is a fine boy, Bernstein," said Isenberg proudly. "He's enlisted, and I bet you he goes right up to the top of that army."

"Did he get a commission so soon already, Isenberg?" asked the friend.

"No; straight salary!" replied the proud father.—*Ex.*

A district attorney was having trouble with one of the witnesses, a rather pugnacious old man.

"Are you acquainted with any of the jury-men?" asked the district attorney.

"More than half," grunted the witness.

"Are you willing to swear that you know more than half of them?"

The old man flicked a glance over the jury box. "If it comes to that," he drawled, "I'm willing to swear I know more than all of them put together."—*Ex.*

Two men named Wood and Stone were standing on a street corner. A pretty girl walked by. Wood turned to Stone; Stone turned to Wood. Then they both turned to rubber . . . and the girl turned into a drug store.—*Ex.*

"Pardon me, sir," said the waiter, taking up the money, "but this includes nothing for the waiter."

"I didn't eat one, did I?" said the professor, glancing up from his book.—*Ex.*

News: PERSONALITIES and EVENTS.

Rev. L. D. Freeman, Route 1, Wadeville, N. C., writes that he is available for preaching and will be glad to serve where needed.

An all-community picnic, sponsored by the Sunday schools of the Methodist and Baptist churches of Wake Forest, was held on the college baseball field July 25.

Dr. Claude Scarborough of Tryon, N. C., is open for supply preaching, a pastorate, or evangelistic work. Dr. J. C. Canipe writes that Dr. Scarborough is a capable, consecrated Christian gentleman.

Dr. Walt Holcomb will conclude his cross-continent preaching missions on July 29, when he will conduct a one-day revival at Burkhead Methodist Church in Winston-Salem, his birthplace.

Rev. A. S. Hale of the First Church, High Point, and his family reported their trip to the Convention in the form of an unrehearsed panel discussion at the evening service on July 15.

Rev. W. L. Pitts of Stoney Fork Church, Mount Gilead, will help in a revival at Roper Heights Church, West Point, Ga., August 19-24. Mr. Pitts is a native of La Grange, Ga., and a former pastor of Roper Heights Church.

Dr. Sankey L. Blanton, president of Crozer Seminary, will be guest speaker at the First Church, Wilmington, August 12 through September 2. Dr. Blanton is a former pastor of the church.

The mission tent recently purchased by Roanoke Association to be used by its missionary, Rev. L. Grady Burgiss, was formally opened on June 25 at Grifton. It is planned to keep the tent in continuous operation until cold weather.

In spite of the June "summer-absentee slump," the First Church, Red Springs, had its best contributions during the spring quarter. Total offerings for the period were \$4,416.20, an increase for a previous best quarter in the winter of \$3,893.35.

Pastor Kenneth Snyder of Lewisville Church, near Winston-Salem, advises that any church needing a good used church bus, 30 passenger capacity, contact him at Lewisville, N. C. This church has one for sale, reasonably, at this time.

Cherry's Chapel Church, Roanoke Association, is now occupying its attractive new auditorium. The Sunday school rooms are not yet finished. Cherry's Chapel is one of the newest of Roanoke churches, and has done splendid work since its organization.

The First Church, Red Springs, Paul D. Early, pastor, held an old fashioned "church family picnic" followed by prayer meeting on the church lawn on Wednesday evening, July 11. The program was very successful, and it is planned to continue it through the summer.

Knightdale Church Has New Pastor



Rev. Charles B. Summey

After having served Chestnut Hill Church, Lynchburg, Va., for three years, Rev. Charles B. Summey offered his resignation in order to accept a call to Knightdale Church, Raleigh Association.

Mr. Summey went to Lynchburg on May 27, 1948, to act as pastor of 90 enthusiastic Baptists who felt the need of a Baptist church in the Fort Hill section. While he was pastor the first unit of the church building, the Chapel, was completed and the membership grew to 270. Mr. Summey served as president of the Baptist Pastors' Conference of Lynchburg and also as president of the Evangelical Ministerial Conference of Greater Lynchburg. He was active in associational work, and spoke frequently over local radio stations and before many church organizations and civic groups.

Born and reared in Dallas (N. C.), Mr. Summey was educated at Mars Hill and Wake Forest colleges and Southern Seminary, Louisville, and was ordained in the Dallas Church. He is a nephew of Dr. J. L. Vipperman, pastor of Long Creek Memorial Church in Dallas. During World War II, Mr. Summey served as an enlisted man in the regular army for four years.

Mrs. Summey is the former Albertine Lefler of Norwood. She studied at the School of Music, Southern Seminary, Louisville, and has taught in the music department of Wake Forest College, as well as in the public schools of Raleigh. She was an outstanding leader of young people and a talented and efficient director of music at Lynchburg.

Deacons of Chestnut Hill sent us a copy of resolutions of appreciation expressing high praise for the work of both Mr. and Mrs. Summey.

At Knightdale Mr. Summey succeeds Rev. R. L. Costner, who went to the pastorate of the new Maryland Avenue Church in Durham some months ago.

A group from the First Church, Scotland Neck, visited Kennedy Home July 5.

Miss Helen Starnes, a graduate of Mars Hill College and Furman University, has accepted the position of church secretary at the First Church, High Point, and will be in charge of promotional work. For the past two years Miss Starnes has served as church secretary at the First Church, Statesville.

Ramseur Church will observe homecoming day and its 101st anniversary on July 29 in all-day services. Lunch will be served at the noon hour, and open house will be held immediately following. An afternoon program is being planned. Pastor John Ivan Kizer writes that all former members, pastors, and friends are invited to be present to share in the blessings of this occasion.

Dr. Ramsey Pollard, chairman of the Radio Commission of the Southern Baptist Convention, will be the featured speaker on the Columbia Church of the Air broadcast on Sunday, July 29. The program will originate in Knoxville, Tenn., where Dr. Pollard is pastor of Broadway Baptist Church. His subject will be "Lead Me to the Rock."

July 15 was "Welcome Home, Brother Pastor, Day" at Asheboro Street Church in Greensboro. The pastor, Rev. A. L. Parker, had been on vacation in California and other western states for a month. On this special day the church voted to purchase property adjacent to the church for future expansion. An educational building will be erected as soon as possible. This will be the second addition to the present church plant. J. C. Hatfield serves the church as minister of education.

Roy E. Holder, minister of music and education at North Winston Church, Winston-Salem, has resigned his work there and has accepted a similar position with Tabernacle Church, Newport News, Va., to begin August 15. Mr. Holder came to North Winston two years ago from High Point, and in this period there have been many outstanding advancements in the entire church program. The all-time high in Sunday school attendance was reached in February, with 792 present. The junior choir has been state winner for two years and the youth choir for one year. The senior choir has presented Handel's *Messiah* for the past two years.

Dr. J. C. Canipe, state secretary of evangelism, recently held a splendid meeting in Quankie Church, Roanoke Association. Quankie, the home church of Dr. W. R. Cullom, has a new church building. Rev. Daniel Hux is pastor. Other pastors and churches in the association cooperated to make the revival really a community meeting. Dr. Canipe also held a revival meeting at Robbinsville, where Rev. Joe Orr is pastor. There were large crowds, great interest, and glorious results. Dr. Canipe feels that the Tennessee River Association has a brighter future, with such spiritual leaders as Revs. Joe Miller and Joe Orr and Miss Dorothy Edwards, associational missionary.

Union Church near Rocky Mount is still working on the addition of several new Sunday school rooms.

Immanuel Church, Greenville, has redecorated its auditorium in a very attractive manner.

Tarboro First Church has redecorated its auditorium and the church has bought its pastor a new six-room home, more modern in design than the former parsonage.

D. E. Stanley Jones is conducting a preaching tour in Germany. It is reported that more than 20,000 Japanese joined Christian churches during his three-month preaching tour in Japan.—*The Survey Bulletin*.

First Church of Rocky Mount has begun erection of a Scout, recreational, and social hall just back of its educational building which will add greatly to the fine total equipment of this large church.

The men of Hocutt Memorial Church in Burlington, sponsored by the Brotherhood, have laid the foundations and work goes ahead on the Scout Building, to be of brick veneer, with an outside oven, and will be for use by the various groups of the church.

A good number of the young people of the First Church, Red Springs, accompanied by Mrs. W. David Gibson, attended the B.T.U. Assembly at Caswell recently. Mrs. Paul D. Early took a group of young women to the Southwide Y.W.A. Conference at Ridgecrest the same week.

Tillery Church, in Halifax County, is making a survey of its territory with aim in view of getting a resident pastor if possible in the near future. Tillery has been in the field with Turkey Branch, also in Halifax County, but both churches have been without a regular pastor for some time, we understand.

Rev. Elliot B. Stewart has accepted call to the pastorate of Teachey's and Corinth churches, and will begin his duties in that field in a few days. Bro. Stewart is the son of E. R. Stewart, pastor of Hamilton and Everetts churches in Roanoke Association, and was recently graduated at Southern Seminary at Louisville.

Rev. Jack Wilder has begun his work as new pastor at Harris Chapel Church in Raleigh Association. Pastor Wilder and Mrs. Wilder are living for the present in Raleigh until plans have been completed by the Harris Chapel people for the parsonage to be located there. Brother Wilder graduated in the class of 1951 at Southwestern Seminary.

Gleanings from the Church Bell, bulletin of West Hickory Church: Sunday school had 100 present Sunday, July 15. Fifty-six officers and teachers out of total of 99 at West Hickory have worker's diplomas, 9 have advanced diplomas, and one has a master's diploma. The Sunday school there has more enrollment than entire church membership. Offerings at West Hickory are largest in its history. Training Union is also growing. This church has big plans to "Build More in '54." Fritz Hemphill is pastor.

The First Church of Boone, W. G. Bond, pastor, plans a special Service of the States, on August 5, at 7 p.m. The various states, with representatives present, will be recognized. Many people come to the Boone area from various states in the summer season; and since many worship at this church, a special service of this kind is planned.

Paul McCullers, associate in the cooperative missions department of the Florida Baptist Convention, will be in North Carolina the first part of August and will be available for supply work on August 5 and 12. Anyone interested in securing his services may contact him at Ridgecrest or through Rev. Fred Forester at Bessemer City.

On the front cover of the RECORDER for July 21 appeared the attractive picture of the Municipal Auditorium in San Francisco. The statement was made that the Southern Baptist Pastors' Conference also met in this auditorium. This was an error. The W.M.U. met in the Auditorium at the same time the Pastors' Conference was being held in the First Baptist Church.

The Brethren Service Commission will sponsor a 65-day "see Europe with a purpose" tour beginning September 14, it was announced recently at Elgin, Ill., by W. Harold Row, secretary.

Among the aims of the tour are: to acquaint brethren with life and conditions in other lands; to live with the common people in their homes and community; and to bear a message of goodwill from America.

The Department of Motor Vehicles released a list of 16 towns in the state that completed the year 1950 without a single traffic fatality within their municipal limits. Suitably inscribed plaques were presented to these towns: Chapel Hill, Asheboro, Reidsville, Salisbury, Mooresville, Belmont, Kings Mountain, Lincolnton, Lenoir, Canton, Waynesville, Smithfield, Dunn, Laurinburg, Tarboro, and Morehead City.

Something new was added to the celebration of the anniversaries of two churches near Holgate, Ohio. They jointly observed the rift that split them apart a half-century ago. St. John's Reformed Church, north of Holgate, and Emanuel Reformed Church, New Bavaria, were served by one pastor for 40 years before an argument in 1901 over the retention of the minister. Former pastors spoke at union services held at St. John's Church in the morning and at Emanuel Church in the evening.—*Religious News Service*.

William H. Vinson, Jr., minister of education at Hayes Barton Church, Raleigh, has tendered his resignation, effective August 31, in order to accept a similar position on the staff of the Takoma Park Baptist Church, Washington, D. C.

Western Avenue Church, Statesville, had a happy surprise for Pastor Wendell Davis recently. When he returned from two weeks' vacation, his members had purchased a brand new Underwood typewriter for him to use in his work.

Pastor W. Earl Robinson of St. Pauls Church and Mrs. Robinson are in Pineville, Ky., for a short time, to attend the Bible Conference at the Clear Creek Springs Assembly. They will also take part in direction of the music at the Conference there. They expect to return to St. Pauls about August 3.

St. Pauls Church, Robeson Association, recently had its largest vacation Bible school, with 233 enrolled and average attendance of 198. Splendid work was reported in all departments, and the offering of \$37.18 was given to Miss Edna Porter for her missions work in the Belgian Congo.

Rev. Cade F. Deaver, 56, died Sunday morning, July 22, at Scotland County Memorial Hospital. He was taken ill at his home in Laurinburg Saturday night and lived only a few hours after being removed to the hospital. Funeral services were conducted from East Laurinburg Church on July 24, with Rev. James B. Turner officiating. Burial followed in Hillside Cemetery. Mr. Deaver had been pastor of East Laurinburg and Porter Swamp churches for 21 years. He is survived by his widow and four daughters, all of whom live in Laurinburg.

We quote from a late bulletin of Pritchard Memorial Church in Charlotte: "Last Sunday was an excellent day. The Sunday school with 811 present reached the 800 attendance mark for the first time during the first two Sundays of July. The Training Union also made an enviable record with 201 present. This was the first time 200 has been reached in our summer Training Union attendance. The highest record for the month of July last year was 164. The financial record for the day was also very good as \$2,044.81 came in through the collections for the day." Dr. William H. Williams is pastor of Pritchard Memorial.

During his first two years as a full-time minister of the gospel Clifton W. Brannon has seen approximately 21,892 souls walk the aisles of churches indicating decisions for Christ.

This number includes 14,849 rededications, 3,988 conversions, 2,253 additions by letter, and 68 decisions for full-time Christian service, in eight states of the nation. The tremendous response to his one appeal, "Get right with God," has caused the past two years to be the happiest and most satisfying of his Christian career. Evangelist Brannon, chairman of the Executive Committee Baptist Brotherhood Convention of Texas, who made Who's Who in America as a lawyer, abandoned his successful law practice two years ago to become an independent Baptist evangelist.

CAMPBELL COLLEGE

BUIES CREEK, N. C.



A standard co-educational Junior College, member of the Southern Association of Colleges and Secondary Schools. Regular college and commercial courses; music, piano, voice, home economics, athletics, debating, and dramatics; glee club; writing; religious organization.

FALL TERM BEGINS SEPT. 17, 1951
For Catalogue, write Leslie H. Campbell, Pres.

Christian Education

IN THE CHURCHES

L. L. MORGAN, Sunday School Secretary

J. P. MORGAN, Training Union
Director

JAMES W. RAY, Student Union Secretary

State Winners in Junior Training Union Memory Work Tournament

Fruitland Assembly
June 25-30, 1951

*Jimmy Forrester, First Church, Gaston Assn.; Patricia Morgan, Lowe's Grove Church, Yates Assn.; Evangeline Morgan, Green River Church, Carolina Assn.; Helen Page, Antioch Church, Little River Assn.; George Ray DeHart, East Hickory Church, South Fork Assn.; Jane Lawrence, Cliffside Church, Sandy Run Assn.; Robin Andrews, Green River Church, Carolina Assn.; Gerald Murdock, Bolens Creek Church, Yancey Assn.; Laura Velma Knight, Holly Springs Church, Little River Assn.; Genease Babb, Barbara Brown, Georgia Lee O'Quinn, Laura Lee Babb, and Janie Reid Mason, Antioch Church, Little River Assn.;

Carolyn Wilson and Colleen Sweet, Winston-Salem, Southside Church, Piedmont Assn.; Janet Ann Foster and Judy Blazer, Rt. 2, Canton, Spring Hill Church, Haywood Assn.; Kay Bradshaw and Faye Cloninger, Alexis Church, Gaston Assn.; Catherine Mot-singer, New Friendship Church, Liberty Assn.; Phyllis Jean Henson, Spring Hill Church, Haywood Assn.; Joyce Claire Adams, Calvary Church, Raleigh Assn.; Peggy Jean Cloninger, Alexis Church, Gaston Assn.; Mary Alice Thompson, Oakdale Church, Columbus or Robeson Assn.; Sue Harris and Pauline Pennell, Scotts Creek Church, Tuckaseegee Assn.; John Brown, Winston-Salem First Church, Pilot Mountain Assn.; Betsy Orr, Robbinsville Church, Tennessee River Assn.; Steve Lowdermilk and Linda Smith, Drexel Church, Catawba River Assn.; Judy Hamlet, Lowe's Grove Church, Yates Assn.; Peggy Cryner, Ardmore Church, Pilot Mountain Assn.; Nancy Shearin and Hannah Secrest, Drexel Church, Catawba River Assn.; Tina Looper, Gastonia First, Gaston Assn.; Shelby Jean Coats, Madison Seminary, French Broad Assn.; Nancy Adams, Lowe's Grove Church, Yates Assn.;

Alice Gayle Murphy, Gastonia, First, Gaston Assn.; Phyllis Ivey and Glenda Cox, Oakdale Church, Robeson Assn.; Robert Fleming, Spring Hill Church, Haywood Assn.; Clayton Worley, High Shoals Church, Sandy Run Assn.; Susie Bowers, Faye Lewis and Carl Edwards, Knightdale Church, Raleigh Assn.; Peggy Yearwood, East Hickory Church, South Fork Assn.; Judy Barber, Temple Church, South Fork Assn.; Carolyn Stewart, Patsy Yearwood, and Jeanette Fisher, East Hickory Church, South Fork Assn.; Doris Mustian, Calvary Church, Raleigh Assn.; Sally Graham, Bakersville Church, Mitchell Assn.; Jane Dellinger, Gastonia, First, Gaston Assn.; Yvonne Mitchell, Riverside Church, West Chowan Assn.; Jan-

ice Phillips, Robbinsville Church, Tennessee River Assn.; Eunice Secrest, Drexel, First Church, Catawba River Assn.; Annetta Cook, Spring Hill Church, Haywood Assn.;

Sylvia Untz, Pritchard Mem. Church, Mecklenburg Assn.; Gloria Jane Floyd, Hendersonville, 1st Church, Carolina Assn.; Gary Murdock, Bowman's Creek Church, Yancey Assn.; Lavon Brigman, Fruitland Church, Carolina Assn.; Jerry Darnell, Kannapolis, First Church, Cabarrus Assn.; Myra Hodges, Archdale Church, Randolph Assn.; Bobby Smith, Drexel Church, Catawba River Assn.; Alice McGinnis, High Shoals Church, Sandy Run Assn.; Bobby Grubb, 1500 Waverly, Pritchard Memorial Church, Mecklenburg Assn.; Doris Ann Snyder and Linda Allen, Green Valley Church, Haywood Assn.; Dianne Thomason, Doris Ann Teague, and Joyce Hightower, Canton, First Church, Haywood Assn.; Esther Taylor and Phyllis Rollins, Philadelphia Church, Union Assn.; Marie Edwards, Barbara Jones, and Louise Cooke, Spring Hill Church, Haywood Assn.; Sterling McHan, Bryson City, First Church, Tennessee River Assn.;

Annie Lou Hastings and Harry Forester, Bessemer City, First Church, Gaston Assn.; Bobby Blankenship, Pritchard Mem. Church, Mecklenburg Assn.; Jan Huggins, Fruitland Church, Carolina Assn.; Brenda Kay Toomey, Long Creek Mem. Church, Gaston Assn.; Sarah Murray and Ruth Austin, Kannapolis, First Church, Cabarrus Assn.; Mary Jo Arrowood, Fruitland Church, Carolina Assn.; Wheeler Vance Buff, Pritchard Mem. Church, Mecklenburg Assn.; Charles Peele, West View Church, Mecklenburg Assn.; John Lawrence, Marcus Lawrence, and Ben Honeycutt, Cliffside Church, Sandy Run Assn.; Daryl Gant, Spring Hill Church, Haywood Assn.; Mary Elizabeth Willard, Ann Judson Jordan, Nina Elizabeth Wagner, and Beth Orr, Charlotte, First Church, Mecklenburg Assn.; Betty McGinnis, Green River Church, Carolina Assn.; Joyce Brookshire and Grace Crowell, Pritchard Mem. Church, Mecklenburg Assn.;

* Has been a winner for 4 years!

Caswell Assembly
July 2-7, 1951

*Kay Johnson, Mt. Moriah Church, Johnston Assn.; *Carole Jean Hylton, Osborne Mission, Dan Valley Assn.; *Gloria Flake, Clinton Church, Eastern Assn.; Judy Hazelwood, Osborne Mission, Dan Valley Assn.; Mike Hough, First Church, Leakesville, Dan Valley Assn.; Jean Murphy and Jackie Caudle, Osborne Mission, Dan Valley Assn.; Bob Furtado, Gene Clemmons, and Dan Fur-

tado, Mt. Moriah Church, Johnston Assn.; Judy Rollins, Warsaw Church, Neuse Assn.; Violet Hauser, Mills Home Church, Liberty Assn.; Ginny Hazelwood, Osborne Mission, Dan Valley Assn.; Betty Lou Fox, Rocky Knoll Church, Piedmont Assn.; Patricia Robbins, Wilmington, First Church, Wilmington Assn.; Betty Parker, Hayes Barton Church, Raleigh Assn.; Lewis Sauls, Whiteville, First Church, Columbus Assn.; Virgil Messer, Riverside Church, Haywood Assn.; Louise Morris, Mt. Airy Church, Surry Assn.;

Roberta Lee Weddle and Frances Gregory, Buie's Creek Church, Little River Assn.; Dorothy Ann Horton and Dan Jones, Temple Church, Raleigh Assn.; Bill Straughan, Warsaw Church, Neuse Assn.; Bobbie Jean Creedle and Doris Ellen Harp, Rocky Knoll Church, Piedmont Assn.; Dorothy Lou Warren, Patricia McLamb, Barbara Faye Baggett, Sandra Lee Baggett, Janet Rose Warren and Janice Faye McLamb, Mt. Eliza Church, New South River Assn.; Sue Ennis, Anne Britton, and Laura Belle Carr, Dunn, First Church, Little River Assn.; Jacqueline Grady and Connie Hobby, New Bern, First Church, Atlantic Assn.; Ruby Givens and Becky Smith, Gastonia, First Church, Gaston Assn.; Sonia Mattecks, New Bern, First Church, Atlantic Assn.;

Jo Anne Rumbley and Jerry Oakley, Florida Street Church, Piedmont Assn.; Gail McCoig and Walter Campbell, Loray Church, Gaston Assn.; Rebecca Ann Evitt, Glendale, Gaddis, and Earl Evitt, Gastonia, First, Gaston Assn.; Ann Spruill, Maxine Spruill, Billy Bunch, Linda Leary, and Patricia Bunch, Edenton, First, Chowan Assn.; Henry Carlton, Johnson Church, Eastern Assn.; Ruth Elliott and Mildred Overton, Mountain Creek Church, Flat River Assn.; Betty Jane Wells, Rosehill Church, Eastern Assn.; Ethel Hollingsworth, Ellen Hollingsworth, and Geraldine Fussell, Corinth Church, Eastern Assn.; Joann Conner, Clinton Church, Eastern Assn.; Hal Collier and Corinne Caudle, Western Prong Church, Columbus Assn.; Jimmy Hobbs, Clinton Church, Eastern Assn.; Lamar Ivey, Wellington Ivey, David Williford, and William Deans, St. Pauls, First, Robeson Assn.; Shirley Allen, Maffit Village Church, Wilmington Assn.;

* Have been winners for four years!



LAST CALL
for
SUNDAY SCHOOL
ASSEMBLIES

FRUITLAND
July 30 - August 4

CASWELL
August 6-10

BIBLICAL RECORD

Woman's Missionary Union

119 Hillsboro St., Raleigh, N. C.

MISS RUTH PROVENCE, Executive Secretary

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

Six Mountain Top Days

YOU CAN'T AFFORD TO MISS

THE 1951

Ridgecrest W.M.U. Conference

AUGUST 9-15

There Will Be Missionaries:

Miss Gladys Keith of the River Front Missions, New Orleans.
Misses Martha Franks and Virginia Mathis of China.
Miss Minnie Landrum of Brazil.
Miss Kathleen Manley of Nigeria.
Miss Mary Etheridge of the Chinese Mission, El Paso, Texas.
Miss Evelyn Stanford of the French work in Louisiana.
Mrs. Ed Tharpe of Hawaii.
Mrs. Frank Belvin and Mrs. Ewell Payne representing Indian work.
Mrs. Minell Graves of the Good Will Center in Miami, Fla.
Mrs. Joshua Grijalva representing Spanish work.
Mrs. W. L. Cooper of Argentina.

There Will Be Denominational Leaders:

Dr. M. T. Rankin, Executive Secretary of the Foreign Mission Board.
Dr. T. L. Holcombe, Executive Secretary of the Sunday School Board.
Dr. C. Roy Angell, Pastor of the Central Baptist Church, Miami, Fla., who will lead the Bible hour.

There Will Be W.M.U. Leaders:

Miss Alma Hunt, who will direct the conference.
Mrs. Wilfred C. Tyler, who will bring the vesper messages.
Mrs. C. D. Creasman, Miss Edith Stokely, Mrs. William McMurphy, departmental directors.
From State Woman's Missionary Unions.
From Local Organizations.
And You?

There Will Be Methods Conferences:

The many separate conferences this year will afford special opportunity for intensive study of your individual task as an officer, chairman or committee member, or as a leader of young people in missionary education.

THE CONFERENCE WILL OPEN

with supper on Thursday evening, August 9, and close with lunch on Wednesday, August 15.

MAKE RESERVATIONS IMMEDIATELY

through Mr. Willard Weeks, Baptist Assembly, Ridgecrest, N. C.

A GOOD-BYE NOTE FROM MISS BROOKS

Greenville, N. C.
July 12, 1951

Dear Friends:

Tomorrow I leave for New Orleans from where I shall sail on the 18th if nothing prevents. It has been good to be home for these months, but now I am looking forward to getting back to my work in Nigeria.

Before leaving, I wish once more to express to the women of North Carolina my deep appreciation for your generous gift from the Heck-Jones Offering to be used towards an infirmary at our Baptist Girls'

School in Nigeria. As this building fund grows, before too long the dream of an infirmary can become a reality.

It has been good this past year to have had opportunity to visit many of the churches and missionary organizations throughout the state. It was with real regret that I had to refuse some invitations, and I hope to have the opportunity to visit those on my next furlough.

Remember me in your prayers as I return. Pray that I may be used to further the kingdom's work.

Sincerely yours,
Ernelle Brooks

BUSINESS WOMEN WANTED AT RIDGECREST

Business women from all of our Baptist churches are urged to be at Ridgecrest, August 9-15, for the six-day B.W.C. Conference held in conjunction with the W.M.U. Conference. Miss Almarine Brown, formerly chairman of the Mississippi B.W.C. Federation, now president of Mississippi Woman's Missionary Union, will direct the conference of business women.

The plans this year call for two separate periods for business women each week-day morning, with missionary guests and study of B.W.C. methods and needs. Business women themselves will participate more in the discussions this year. All other features of the W.M.U. Conference, including the Bible hour with Dr. Angell, vespers with Mrs. Tyler, and inspirational missionary messages in the evenings, will be shared by the business women.

These days afford business women opportunity of a vacation with a purpose. In other years, many North Carolina business women have missed their best opportunity for missionary inspiration by not attending in large numbers. Let's be at Ridgecrest this time—ready to welcome other business women from the Atlantic to the Pacific.

SEE YOU THERE!

Make reservations through Mr. Willard Weeks, Baptist Assembly, Ridgecrest, N. C.

(NOTE: Officers and committee chairmen in any of the 14 B.W.O. Federations in the state who would like to share the large room on the second floor of the North Carolina (Spilman) Cottage at Ridgecrest, with lodging free and meals in the assembly dining room, are asked to communicate immediately with Miss Provence. There are beds there which Federation leaders are invited to use.)

ROYAL AMBASSADOR COUNSELORS, TAKE NOTE

A special conference for Royal Ambassador counselors is scheduled for Caswell on the week end of August 10-12, Friday night through Sunday noon. Rev. J. I. Bishop, Royal Ambassador secretary of Woman's Missionary Union, S.B.C., will assist with the program. Mr. Jackson is making plans for much practical help for Royal Ambassador counselors. DON'T MISS THIS OPPORTUNITY.

Make reservations by sending \$1.00 registration fee to B. W. Jackson, 119 Hillsboro St., Raleigh. Lodging and meals are at regular assembly rates.

Our two young people's workers, Miss Mayo and Mr. Jackson, and two field representatives, Mrs. Wacaster and Miss Epley, are busy with camping activities during these summer days. Many are their opportunities as they work with eager-hearted youth, so responsive and so filled with potential power.

Mr. Daugherty, summer Royal Ambassador

(Continued on Page 19)

July 28, 1951

BRETHREN, LET'S BE FAIR

(Continued from Page 9)

idea. The few individuals who have any connection with the National Council who seem determined to promote some form of organic union constitute a very small minority, and so far as I know have no official connection with the Council itself. When a group met in Cincinnati last January to discuss organic union, only a small minority of the communions connected with the National Council were represented, and the American Baptist Convention was so little concerned with the meeting that it would not permit one of its officials even to sit in as an unofficial observer. To use the term "unionism" with reference to all of those who believe in some form of Christian cooperation is most unfair and inaccurate. A person can be the most enthusiastic supporter of ecumenical movements imaginable, and still be absolutely opposed to organic union and thoroughly loyal to his own denomination. One would never dream that that could be possible from certain things that are said and reported to our Southern Convention.

(5) Let us recognize that the Councils of Churches have frequently been denounced because of certain statements which a few individuals connected with these Councils are reported to have written or said. I am sure we would not like for our Southern Convention to be held responsible for what all individual Southern Baptists might write or say, and many of the quotations I have seen as horrible examples of "modernism" have been lifted out of their context and some of them presented in a light entirely contrary to that which the author intended. Almost any preacher I know could have his reputation ruined if single sentences and phrases were lifted out of his sermons without revealing the context out of which they were taken. We need to keep in mind too that there are certain rival Councils of Churches made up of small, fundamentalist groups which are constantly trying to undermine confidence in our major denominational bodies and in the cooperative agencies with which they have fellowship. Material comes to my desk almost constantly from these groups and if one is familiar with the sources from which the material comes, he will not permit himself to be greatly disturbed.

(6) We need to remember that denominations which unite with either the National or the World Councils of Churches must agree to a thorough evangelical theological statement which includes acceptance of the deity of Christ. I was present at a meeting of the Federal Council when the Universalist

Church was refused membership because its statement concerning the deity of Christ was not satisfactory to the majority of delegates. Knowing the Episcopalian and Presbyterian positions as I do, I am quite sure these bodies would not have affiliated with these Councils had there been any doubt as to the theological soundness of the doctrinal position of these agencies.

(7) Whenever it is charged that those who believe in closer cooperation with other Christians are lacking in courage and are primarily concerned with being affable, it should be remembered that many of these persons have forfeited a very cherished place in the life of their own communion in order to follow what they believe to be a very profound and inescapable conviction. They are ecumenical in spirit not because of any lack of conviction but because they have convictions so deep that they are willing to pay almost any price in defense of them. It seems a tragedy that a man would have to be looked upon with suspicion by his brothers if he should show any real affection for his cousins, but many have known that experience in recent years in connection with the denomination of which they are a part.

(8) Let us be reminded that the terms "ecumenical," "united church," and "world church" are frequently used very loosely by speakers and writers who have reference to nothing more dangerous than brotherly cooperation on a purely voluntary basis that has no reference whatever to organic union or the creation of a super-church. Whether we agree with the terms which other men use or not, we should at least know what they have in mind when they use these terms, and not jump to some rather frightening and erroneous conclusions. Many of these terms are simply used to denote a sense of fellowship among all Christians without any thought of a compromising organization.

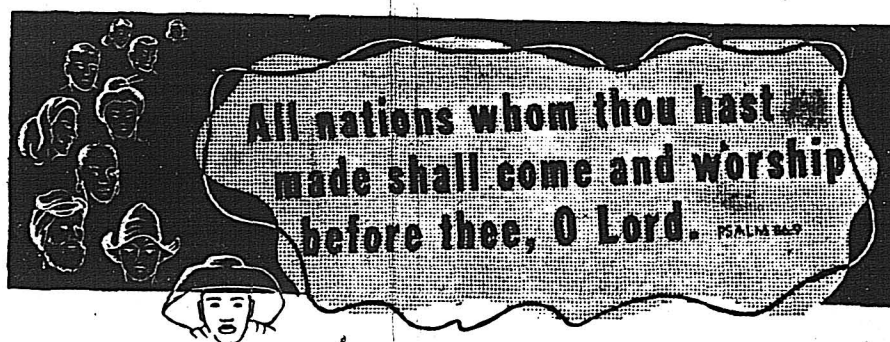
(9) In regard to the formation of a Conservative Society within the territory of the American Baptist Convention several years ago, it should be pointed out that in the minds of many of the most trusted leaders of the American Convention, this controversy was not due to any vital theological differences but came about entirely because of certain personal, emotional, and psychological factors. I was riding in a taxicab in Oklahoma City two years ago when our Southern Convention met there, and heard two strangers in the back seat discussing the Northern Baptist Convention, as it was then called. One of them inquired as to the cause for the controversy which had resulted in the withdrawal of certain churches from the Northern Convention. He

was told by the person next to him that it was due to the fact that so many members of the Northern Baptist Foreign Mission Board did not believe in the Virgin Birth. At this point I turned around and introduced myself and told the strangers that I had been a member of this Northern Baptist Foreign Mission Board for 12 years and that I did not know a single member on the Board who would deny the Virgin Birth. I then proceeded to explain that the controversy arose largely over the matter of whether the officials of the Convention and candidates for foreign service would be required to sign a written creed which a small portion of the Convention constituency had drawn up. The break came over an interpretation of what our Baptist spirit and practices are, and not over any difference of opinion on vital theological doctrines. The term "conservative" has been variously used and does not mean at all that the vast constituency of the American Convention is not conservative.

(10) We need to remember that while our statistics may sound very impressive as far as the figures are concerned, our record in certain respects in comparison with some smaller denominations is somewhat embarrassing. Our denominational papers reported recently that we were 37th among the various communions in our per capita giving, and it has been a matter of common knowledge for a long time that the number of our missionaries in proportion to our total membership is small as compared to what a number of denominations are doing in this regard. We frequently speak of our "seven million Southern Baptists," but many of us would be rather embarrassed if we should be asked how many of these are active in the life of our churches, or even how many of them could be located by a good detective agency. This is not said in order to belittle our achievements, for surely we have done much that is worthy of praise and no one is prouder of it than I. It is mentioned only for the purpose of suggesting that perhaps we ought to acknowledge our faults and our failures as well as boast of our progress and successes. The average Christian is entirely too prone to feel satisfied with himself and his achievements, and is constantly in need of being reminded that a real Christian must be humble before God and his brethren.

"Love Is Always Eager to Believe the Best"

All of the foregoing might be summed up in a plea to all of our people that we should seek to demonstrate that spirit to which Paul referred, when according to Dr. Moffatt's translation, he wrote to the Corinthians that "Love is always eager to believe the best." If we can show that spirit in all of our attitudes toward our fellow Christians of other communions, however much we disagree with them, and however determined our Convention may be to remain apart from any Protestant cooperative organization, we could go a long way toward giving added power to our program and effectiveness to our testimony. And connected with this, if we can maintain a spirit of deep humility regarding ourselves and our accomplishments, leaving it to God to decide whether or not we have discharged our responsibilities faithfully and well, our Heavenly Father will find it much easier to use us in the promotion of his kingdom.



Scenes from Cornerstone Laying at Yanceyville Church



Shown above are Pastor W. T. Baucom and a group of church leaders and visitors at the cornerstone laying of Yanceyville Church on May 27.



Pastor W. T. Baucom, left, looks on as N. S. Upchurch, trustee of the church, reads a list of the articles which he placed in the cornerstone.

Conclusions of Committee of 19 Approved

The Committee of 19 of the Baptist State Convention, under the chairmanship of E. Norfleet Gardner of Henderson, met in a three-day session at Fort Caswell July 16-18. This was the fifth meeting of the Committee since its appointment at the Durham Convention last fall.

The Committee stayed in almost constant session from early Monday evening until Wednesday at noon except for a limited amount of time given for eating and sleeping. For instance, the Committee adjourned each night about 11:30, which was a late hour for going to bed, at least for some of the older people, including this writer!

In general, the task of this Committee is to make a survey of all our institutions and agencies as to their operating expenses and capital needs, and . . . report to the 1951 convention, if possible." This survey had been made and the final conclusions were slipped into shape and given at Caswell for publication. The entire report will be published in the RECORDER in a few weeks. Our readers will be encouraged to study carefully every phase of this report and to send to the RECORDER any comments which they may wish to make on it. To the limit of our power, we expect to conduct an open forum on this important report.

We commend Chairman Gardner for his excellent leadership of this group. He is truly an able, hard, tireless, and conscientious worker. The entire Committee is to be commended for its faithful work. It has furnished a good example of how a committee should take time to study carefully the facts and conditions involved in its task. Some boards and committees do not give enough time for the necessary investigation and study. A committee may do a great deal of harm if it presumes to make important decisions without adequate knowledge. This committee of 19 has tried to avoid this danger, and we hope that its conclusions will be wise and constructive.

The members of the Committee of 19 are as follows: E. Norfleet Gardner, chairman, R. Barlow, Claude U. Broach, Casper C. Warren, John T. Coley, Lowell F. Sodeman,

A. B. Alderman, John H. Knight, W. J. Broadwell, J. Louis Price, Harry B. Caldwell, Elbert N. Johnson, Nane Starnes, A. S. Hale, Mrs. A. J. Smith, B. E. Morris, Douglas M. Branch, W. F. Woodall, and J. J. Tarlton.

A Person of Influence

By Searcy S. Garrison
Pastor of Bull Street Baptist Church
Savannah, Ga.

The San Francisco session of the Southern Baptist Convention was drawing to its close, and already many messengers were turning homeward. We were looking back upon the city from the deck of a ferry crossing San Francisco Bay. My cherished friend, Dr. Levy L. Carpenter, editor of the North Carolina BIBLICAL RECORDER, asked, "What do you consider the high point of interest and inspiration in the Convention?" I thought of the Saturday night evangelistic service conducted by the student department of the Sunday School Board. The auditorium with twelve thousand seats was filled to capacity, and spiritual currents ran deep as the songs of Zion were sung and as the gospel was preached.

One of the interesting features of this service was the appearance of Roy Rogers and his wife, Dale Evans, accompanied by Roy's associates, the "Singing Riders." The great throng which filled the auditorium that night, many attending for the first time, had come to see the Hollywood stars. They heard thrilling testimonies.

Dale Evans spoke of her conversion in a Baptist church in Egypt, Texas, but of wandering away from God and years spent, as she said, "like the Prodigal Son in the foreign country." She spoke of going home to her heavenly Father and receiving his forgiveness. She spoke of her joy in the Lord's service and in her church relationship, and

closed her testimony with this statement, "I am resolved to live not for the glory of Dale Evans, but for the Lord Jesus." With that she sang the beloved song, "The Old Rugged Cross."

Roy witnessed to the fact that his wife had won him to faith in the Lord, and to the change which Jesus had wrought in his life. Then he sang the song which he has helped to make popular and familiar in America, "It Is No Secret (What God Can Do)." The Rogers' not only drew one of the largest crowds at the Southern Baptist Convention session, but they made one of the most effective witness for Christ.

As I turned away from that inspiring service in which scores of people walked the aisle in the profession of faith in Jesus as Christ and in the consecration of life to him, it was with thanksgiving that people of influence are lifting their voices in the worship and praise of Christ. It was with the hope and prayer that throughout the nation men and women in positions of power will use their influence in a fuller measure for the advancement of the Kingdom of Christ. Yes, each one of us is "a person of influence," and Christ needs the influence of each Christian in reaching the heart of some person. The influence of every one of us is needed in redeeming the world and in building the church.

The Kingdom of God will come when Christian men and women say, as Joshua courageously said to the people of Israel, "Choose you this day whom ye will serve, . . . but as for me and my house, we will serve the Lord." When Christians witness with their lives, and service, and influence as Joshua witnessed, then the people will respond as Israel replied to Joshua, ". . . Therefore will we also serve the Lord, for he is our God" (Joshua 24:15, 18).

A little actual experience will modify a great many academic theories.—MARTIN VANBEE.

It is an undoubted truth, that the less one has to do, the less time one finds to do it in.—LORD CHESTERFIELD.

Church Proves Full-Scale Nursery School Can Be Successful Project

By Sarah Prevatt Britt

The meditative atmosphere generally associated with the Florida Street Baptist Church on Sundays gives way to squeals, giggles, and patter of small feet Mondays through Saturdays.

The entire first floor of the church's educational building is converted into an all-day nursery school on week days. It is the only church-sponsored school in Greensboro that keeps pre-school age children for more than four hours.

Under the supervision of Mrs. Merritt Burns, the nursery school constantly pioneers in vocational training of the youngsters. Music, especially, is stressed, and one of the most interesting activities of the group is its 50-piece band composed of children from three to five years old. They beat kettle drums and jingle sticks, moraccas, triangles, bells, tone blocks, cymbals, and tambourines.

Commencement

Mrs. Burns, who has been nursery supervisor since its opening in September, 1949, made extensive preparation for "commencement exercises," held May 31, when the five-year-olds "graduated" to first year school eligibility, attired in maroon colored robes, mortar boards and white collars. Formal exercises featured the receiving of real diplomas and a talk by the church pastor, Rev. James R. Thompson.

Enrollment numbers 50 children and four teachers are on hand to teach and supervise. Teachers are Mrs. Burns, Mrs. Harry Wal-

lick, Mrs. Frank Irving, and Mrs. Dallas Parker.

The 2, 3, 4, and 5-year-olds are segregated and every effort is spent in trying to develop their individual talents. Weaving, finger and easel painting, plasteline clay modeling, and construction sets keep small fingers busy. Eight automatic trains, which would make any father envious, are kept in motion by the little boys.

Get Hot Meals

Hot meals are fed the children at noon and a nap follows. Small cots are opened, windows darkened, and tired youngsters get a two-hour reprieve from fun. A cook and maid are on hand to help the children at mealtime.

Visual education is possible through the usage of the church projector. Moving pictures are just as popular with the preschool children as with older ones.

A recorder is used frequently to make records of a child's recitation. Mrs. Burns points out that this reward stimulates interest in learning recitations and also helps a child's pronunciation. "Sometimes," she smiles, "we record their little fusses and then play the record back to let them hear how it sounds."

Pastor Visits Daily

The pastor, Rev. Mr. Thompson, visits the children once a day and is proud of the pioneering work the nursery has done. "There is a definite need for other churches to establish full-time nursery schools," he says. "Our school has proven the need can be met with success," he added.

On non-rainy days the children have access to the playground which is fully equipped with swings, tricycles, see-saws, and a sand box.

The children are mostly from homes where the mothers work. Mrs. Burns says, "This is a second best home to the youngsters and we try to make it the best second best we possibly can."

The happy and contented faces of the children would seem to attest to the fact that it is.—Greensboro Record.

CALVARY BAPTIST CHURCH ORGANIZED NEAR WHITEVILLE

The organization of Calvary Baptist Church, to be located at Brunswick near Whiteville, has been completed and building plans have already been developed, it was learned from the Rev. J. T. Biddle, associational missionary in the Columbus Baptist Association.

Church trustees are T. C. Walters, Jim Graham, and W. H. White.

The Board of Deacons is composed of D. V. Jones, W. H. White, Charles Forns-Duval, P. C. Ezzell, and J. G. Parker.

The Rev. J. F. Gaddy, who resides in the New Hope section, has been elected pastor. The pastor is a graduate of Wake Forest College and Southern Baptist Theological Seminary, Louisville, Ky., and has served pastorates in Kentucky, Florida and North Carolina. For several years, he was pastor of New Hope Baptist Church, one of the larger rural churches in the county. He has also been a member of the teaching profession.

The presently constituted membership of Calvary Baptist has been meeting as a mission at the home of Mr. and Mrs. W. B. White. The associational missionary reported that interest and attendance increased until it was considered desirable to organize the church and build a sanctuary.

NEW RECORDER CLUBS RECEIVED EFFECTIVE JULY 21, 1951

Church—Assn.—Pastor	No. Sub
Advance, South Yadkin—L. M. Tenery	8
Bayboro, Atlantic—H. B. Hines	7
Brightwood, Piedmont—H. P. Gaudin	16
Camp Herman, Piedmont—E. D. Young	8
Johnson's Tabernacle, Roanoke—L. E. Godwin	17
Lasker, West Chowan—T. N. Cooper	8
Mt. Pleasant (R), Sandy Run—C. C. Matheny	5
Mulls Chapel, South Mountain—J. E. Huffman	7
Oakview, Union—Paul Russell	2
Penderlea, Wilmington—Dennis Hewett	1
Siloam, West Chowan—C. L. Gatling	1
South Henderson, Tar River—Leonard Thomas	1
Woodlawn, Piedmont—A. B. Asbill	1

NEW EVERY-FAMILY CLUBS RECEIVED

Emmams, Neuse—Eugene L. Roberts	1
Mt. Pleasant, Cabarrus—K. E. Haigler	2
Southside, Roanoke—Charles E. Neal	7

MARY HARDIN-BAYLOR

An accredited Senior Liberal Arts College for women featuring . . .

- ★ Excellent Student Associations
- ★ Comfortable Living Conditions
- ★ Reasonable Prices
- ★ Excellent Faculty
- ★ Small Classes

GORDON G. SINGLETON, Ph.D., President
Belton, Texas

Church Furniture
SOUTHERN DESK COMPANY



Tubular steel folding chairs . . . with molded plywood or form-fitting steel seats — noiseless, compact, very comfortable. For free illustrated literature, write.

SOUTHERN DESK CO.
HICKORY, N. C.

NEW DIFFERENT EXCLUSIVE
Sell CHRISTMAS CARDS 1.25
50 WITH NAME IMPRINTED
PEN-N-BRUSH STUDIOS

SEND EXTRA \$50 BONUS PLAN
EARN UP TO AND
OVER 100% PROFIT
SEND NO MONEY.
Write for Samples

Deal with a Leader, Earn BIG EXTRA MONEY
In fast or slow time. Yours for selling only 100 starting \$25 boxes. Other amazing profits with greatest of ease.
\$50 & MORE
You take NO RISK and postal order samples or approval. You also get FREE samples easy-to-sell personal Christmas cards, stationery, napkins, (if cash nothing to try. Write TODAY!

PEN-N-BRUSH, Dept. JL, 139 Duane St., N.Y. 13, N.Y.

FASCINATING NEW HOBBY FOR YOU
EARN QUICK CASH



Show EMBOSSED Christmas Cards WITH NAME 50 for 1.25

Friendly calls bring big profit orders for gorgeous new-idea Christmas Card Assortments. Sell 100—make \$50! Just show giant-value 21-Card \$1 Boxes Religious, Comic, Metal-lics, Kiddie Cards, Imprinted Stationery, 25 other self-sellers. No experience needed. Assortments on approval, Imprint Samples FREE. WRITE TODAY!

CHARM CARD CO., Dept. 574
393 Peachtree St., Atlanta 3, Ga.

PEWS

FOR PROMPT DELIVERY

Manufactured In North Carolina By

PAGE CABINET CO.

Box 5455, Winston-Salem, N. C.

MILLS HOME HAS OPENED BIDS FOR IDOL PROJECT

Bids on the \$600,000 building project provided for Mills Home in the will of the late Robert M. Idol were opened July 10. The combined general contractor's bid for six buildings—three cottages, a print shop, church, and an infirmary—was \$498,900. It was submitted by Wagner Construction Company of Salisbury.

Total of the general contractor's bid and the low bids for heating, plumbing, and electrical fixtures amounted to \$610,320. No bids were formally accepted by the committee, but a spokesman said the committee was pleased at the "keen bidding." Representatives from nearly 50 contracting firms were present.

Dr. I. G. Greer was authorized to begin work on securing priorities, so that actual construction may begin soon. He is to report back on August 7.

J. E. Conrad of Winston-Salem is chairman of the committee concerned with the building.

Making Your Conscience a Safe Guide

A person's conscience is like a compass. So long as the compass is true and points toward the North Pole, the navigator can chart the course of his ship even though the sky may be overcast. But if the compass fails to function properly, the navigator has a hard time charting his course. He has no trustworthy guide. Therefore, he takes good care of his compass, giving it every protection he knows. For he has to steer his course by his compass, just like you have to steer your life by your conscience.

A person's conscience is like a watch. Sometimes when one forgets to wind his watch, it runs down and no longer tells the time. It is not enough to rewind the watch. It must also be reset to the proper time. Some watches run too fast or too slow. They are too tight or too loose in their control key. People's consciences may get like that. So watches have to be checked by other watches and by the standard time in Washington. The consciences of people have to be reset by the standard of Jesus Christ, and they stay closer by being reset often.

A person's conscience is like a radio. A radio picks up programs without static when it is properly in tune with a sending station. When it is "on," we get the program that is broadcast. When it is "off," we do not hear what is said or done for we are not in tune. The guidance is there, but we do not get it. A person's conscience is like a piano. We lay upon the keys from day to day. When the piano gets out of "tune" it begins to sound funny. Usually, some keys are all right and some are not. That makes for discord, even though some keys are as they should be. But sometimes we do not follow the rules of music and make terrible disorders on the piano. We need to develop skill in playing the game of life.—JOSEPH G. GATTS . . . "First Presbyterian Church," Columbus, Ga. Clipped from *The Watchman-Examiner*.

Marion Allen Hinson Memorial Loan Fund Established at Gardner-Webb



MARION ALLEN HINSON

Mr. and Mrs. Claud Hinson of Belmont recently established a student loan fund of several hundred dollars at Gardner-Webb College as a lasting memorial to Marion Allen Hinson, their four-year-old son who died from polio in 1948 after a brief illness.

These loan funds will be available to Baptist young men and women of North Carolina and will be known as the Marion Allen Hinson Memorial Loan Funds.

This gift typifies the Christian spirit which pervades the Hinson household. Only those who have been called upon to surrender a little child as sweet as the one pictured above can understand the full measure of grief and suffering which can come to the

human heart. In a recent conversation, Mr. Hinson stated that since Marion's passing he and Mrs. Hinson had felt more and more led to using the money which was being set aside for Marion's education to help some other Baptist boy or girl to go to college. Mr. Hinson stated that he felt that this would be Marion's wish also.

The Belmont Banner, of which Mr. Hinson is a former editor, paid the following beautiful tribute to the lad in his passing. "Polio claims its victims anywhere at any time without warning. This writer, in talking with the friends of the deceased child, found that little Marion had been endowed with more than the ordinary amount of, as one of our friends stated, just plain sweetness and consideration for others. His unselfish spirit was always a trait that both his adult friends and his childhood friends admired in him." His picture, above, points with clarity the type of boy that he was in a more vivid impression than anyone could put in words.

This generous act in establishing a scholarship as a memorial everlasting at Gardner-Webb is a devout act of Christian charity and will surely have a rich reward in the appreciation of the many friends of Christian education.

The world is full of memorials in brass, and stone, and bronze, but somehow we feel that these living memorials which add to human welfare and advancement year by year are the only lasting ones. We are sure that it warms the heart of every Christian to think that this lad, though only four years old when taken, will be helping young men and young women to greater attainment in life for many generations to come.

"Are All the Children in?"

I think oftentimes as the night draws nigh
Of an old house on the hill,
Of a yard all wide and blossom-starred
Where the children play at will.
And when at last the night came down,
Hushing their merry den,
Mother would look around and ask,
"Are all the children in?"

'Tis many and many a year since then,
And the old house on the hill
No longer echoes to childish feet,
And the yard is now so still.
But I see it all, as the shadows creep,
And though many the years have been
I can still hear my mother ask,
"Are all the children in?"

I wonder if when the shadows fall
On the last, short earthly day,
When we say good-bye to the world outside
All tired with our childish play;
When we step out into that other land
Where mother so long has been,
Will we hear her ask, just as of old,
"Are all the children in?"

—Selected.

It's better to be saved by a lighthouse than
by a lifeboat.—*Ex.*

WOMAN'S MISSIONARY UNION

(Continued from Page 15)

worker, is likewise busy with gatherings of junior and intermediate boys. Assisting in a number of G.A. camps have been Misses Lorraine and Irene Landry, from the French field in Louisiana, and Miss Lucy Liu, of China.

The participation of countless volunteer workers in special summer activities for our young people is making an invaluable contribution to this phase of our work. Woman's Missionary Union appreciates all who have been, and will be, working in associational, divisional, and state camps.

How to make a good speech: be bright, be brief, be seated.—*Clipped.*

What makes Christianity a gospel is its affirmation that neither society nor man need stay the way they are. Alongside of education and legislation it sets another watchword—a distinctive watchword—regeneration.—ROBERT J. MCCracken, New York City.

The unity of Baptists is founded on their essential oneness in Jesus Christ as God and Saviour. That is the only basis that makes possible a Baptist World Alliance. . . . Uniformity there never can be.—ARNOLD T. OHREN, Washington, D. C.

Use What You Have

By F. A. Daw

David, in his early youth, was denied the training and practice of a soldier. He knew little or nothing of spears and swords, and armor, or of the glitter and glamour of war.

However, he had a place of lowly service. He had hours of solitude and the opportunity of communion with God. He also had a sling and stone. So faithfully did he use and improve what he had that in an hour of great need he accomplished more with his sling and stone and his faith in God than the whole arm of Israel with all their military training and equipment.

Do not despair if you are denied the seeming advantages of others. Use diligently and faithfully what you have, keep in touch with God by prayer and meditation on his Word, and you will be ready for the hour of greater need when it comes. Among those who have rendered distinguished service to God and their fellow man are many who in earlier life patiently struggled on in spite of handicaps and seeming disadvantages and were almost unrecognized.

But they made the best use of what they had and in an hour of need were found ready and efficient.—*The Free Methodist*.

ATTENDANCE REPORTS FROM SUNDAY SCHOOLS AND TRAINING UNIONS FOR SUNDAY, JULY 15, 1951

Church	Sunday School	Training Union
Membership up to 2,000:		
Charlotte, First	1,088	262
Bethel Mission	85	31
Clarkson Street	23	
Commonwealth	66	40
Homewood	58	
Morris Field	69	
Total	1,389	333
Green St., High Point	1,214	270
Mission	147	34
Total	1,361	304
Greensboro, First	942	141
Shelby, First	900	136
Mission	44	
Total	944	
Membership 1,500 to 2,000:		
None reported		
Membership 1,000 to 1,500:		
Asheboro St., Greensboro	537	169
Hendersonville, First	642	161
Hickory, First	611	140
Hayes Barton, Raleigh	528	112
Kannapolis, First	385	58
Lumberton, First	526	
Southside Mission	19	
Total	545	
Membership 500 to 1,000:		
Loray, Gastonia	400	196
Bethesda, Durham	506	166
Cliffside	418	144
Sheets Mem., Lexington	473	105
Mission	71	29
Total	544	134
Florence, Forest City	465	122
Sunset Park, Wilmington	406	109
East Belmont	264	108
Calvary, Shelby	328	91
Southside, Winston-Salem	355	86
Spencer, Spindale	521	65
West Hickory	400	45
Membership 250 to 500:		
Southside, Charlotte	207	116
Garner	182	101

Beck's	280	94
Lexington Ave., High Point	233	77
Caroleen	292	63
New Hope (Kings Mtn.)	112	59
Southside, High Point	227	25
Membership up to 250:		
Fairview (Gaston)	176	88
Friendship (Catawba Riv.)	134	64
Hiddenite	97	54
Fairview (Stanly)	159	50
Emmanuel, Salisbury	88	40
Membership not listed:		
East Lumberton	442	86

Governor John D. Lodge of Connecticut has vetoed a bill which would have permitted religious, charitable, and non-profit civic organizations to operate games of chance for fund-raising purposes.—*The Survey Bulletin*.

FRED NORDAN ORDAINED TO MINISTRY



Rev. Fred Nordan, pastor of Calvary Church, located on the Murchison Road, was ordained into the gospel ministry by the Paymont Church, near Fayetteville. The service was held at 3:30 p.m. in the sanctuary of the church, Sunday, June 17.

Congregational singing was led by Charles Starnes of Trinity Church and the opening prayer was led by Rev. C. W. Myrick.

The pastor of Paymont Church, Rev. George L. Hocutt, gave a report from the presbytery, requested by the ordaining church and composed of the associational pastors, which stated that Mr. Nordan had been thoroughly examined and that he had perfectly satisfied the examining presbytery. The church was thereby urged to proceed with his ordination.

Mr. Hocutt served as moderator, Rev. D. H. Lowder served as clerk, and Rev. Waldo Early delivered the ordination sermon. The charge to the candidate and the church was given by Rev. Tom E. Walters, field worker for the association, and the Bible was presented by Mr. Hocutt. Following the ordination prayer, led by D. H. Lowder, the ordained pastors present took part in the "laying on of hands." A closing prayer was led by Mr. Nordan.—*JULIAN M. MOTLEY, Clerk of Presbytery*.

ATTENDANCE REPORTS FROM SUNDAY SCHOOLS AND TRAINING UNIONS FOR SUNDAY, JULY 8, 1951

Church	Sunday School	Training Union
Membership up to 2,000:		
Green St., High Point	1,112	259
Mission	155	46
Total	1,267	305
Charlotte, First	1,096	247
Bethel	92	31
Clarkson Street	41	
Commonwealth	59	24
Homewood	65	
Morris Field	62	
Total	1,415	302
Shelby, First	933	136
Mission	61	39
Total	994	175
Membership 1,500 to 2,000:		
None reported		
Membership 1,000 to 1,500:		
Asheboro St., Greensboro	483	175
Gastonia, First	529	163
Hayes Barton, Raleigh	600	129
Hickory, First	591	112
Kannapolis, First	700	108
Lumberton, First	583	
Southside Mission	20	
Total	603	
Membership 500 to 1,000:		
Bethesda, Durham	441	168
Loray, Gastonia	372	153
Sunset Park, Wilmington	481	144
Florida St., Greensboro	479	122
Sheets Mem., Lexington	504	93
Mission	68	33
Total	572	122
Cliffside	489	128
Florence, Forest City	453	115
East Belmont	330	113
Forest City, First	420	97
Calvary, Shelby	271	91
Southside, Winston-Salem	347	84
Spencer, Spindale	532	69
Boiling Springs	320	66
West Hickory	404	52
Membership 250 to 500:		
Robersonville, First	204	116
Glenola	195	114
Southside, Charlotte	193	108
Western Prong	222	102
Concord, Granite Falls	312	90
Lexington Ave., High Point	262	87
Lillington	241	70
Reeds (Liberty)	284	60
Caroleen	250	57
Southside, High Point	233	17
Membership up to 250:		
Fairview (Gaston)	130	100
Riverside (West Chowan)	142	90
Hiddenite	91	40
Emmanuel, Salisbury	81	40
Berry Hill (W. Chowan)	111	80
McDonald	117	50
Fairview (Stanly)	150	50
Clarkton	154	30
Wade	72	20
Mint Hill	158	
Membership not listed:		
East Lumberton	440	

For Sale, at a bargain, Pipe Organ suitable for medium sized church; several ranks; blower, motor and three sets of pipes brand new. Write Mrs. A. J. Fletcher, 909 Glenwood Avenue, Raleigh, N. C., or Telephone 9822.

Answering Many Inquiries

By Robert S. Jones
Associate Secretary
Relief and Annuity Board

Since the publication in the state papers of the resolution passed by the Executive Committee of the Relief and Annuity Board, we have received many requests for counsel from those pastors who have failed to join the Ministers Retirement Plan, especially those who lack only a few years reaching retirement age. This resolution pointed out the great concern of the relief committee about the large number of pastors now retiring, asking that their names be placed on the relief roll. It also pointed out that the relief committee feels that the pastors who neglect or refuse to join the Ministers Retirement Plan will have no rightful claim on the relief department for support when retirement age is reached. Funds will not be sufficient to take care of the hundreds who, because of neglect, will have no income after retirement.

There is no possibility of receiving a larger percentage for the relief department from the Cooperative Program than the four and two-thirds cents of each cooperative program dollar now going for relief. With more causes coming into the denominational family, adjustments must be made, lowering percentages formerly used that these new institutions and agencies may be provided for. Any pastor who lacks three years or more of reaching retirement age should, by all means, join the Ministers Retirement Plan, as any annuity built up before retirement will be much better than nothing. If pastors will do this, the relief department, so far as funds will permit will try to supplement these small annuities earned, that the pastor in his old age may not suffer privation.

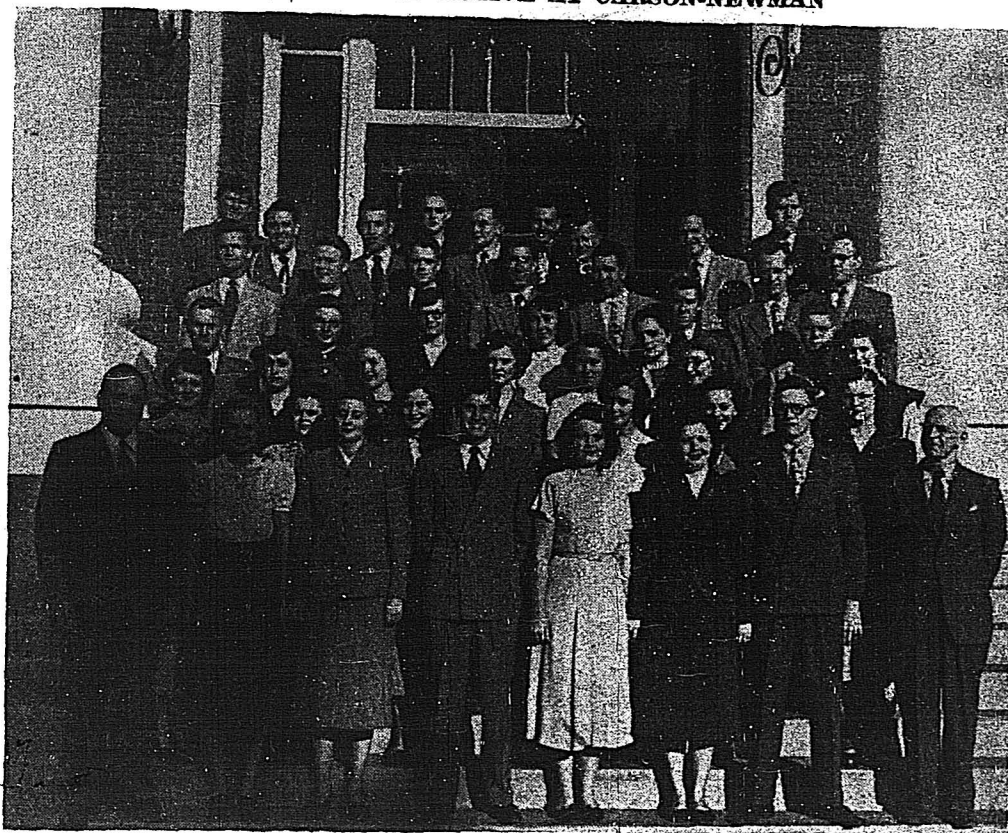
The associational report, which will be read at the annual meeting of the association throughout the Southern Baptist Convention, will contain statistics which show the great need of larger promotion of the Ministers Retirement Plan in all the states. The statistics will also show the multiplied hundreds of pastors now in active service who, because of their neglect, are facing a homeless old age, whereas, pastors who joined the Ministers Retirement Plan can look forward to retirement with the assurance they will have substantial annuity during their entire lifetime.

The Relief and Annuity Board feels it should continue to call this important matter to the attention of our Southern Baptist constituency, for the Board will be greatly embarrassed by so many requests for assistance which will not be available. We sincerely request that our people generally give careful and prayerful thought to this serious problem that is causing so much concern. Every pastor in active service should take advantage of the opportunity his denomination has given him and join the Ministers Retirement Plan without delay.

For information about the Ministers Retirement Plan or application for membership, please write your state secretary requesting same.

A friend is a present to give yourself.—
Dale

TAR HEEL CLUB ACTIVE AT CARSON-NEWMAN



The above picture shows some of the North Carolina students at Carson-Newman College, Jefferson City, Tennessee.

First row, left to right: Dr. Noland Howington, Ruth Kiser, Sarah Wilson, Charles High, Betty Sue Wells, Evelyn Smith, Mark Owens, Professor J. D. Ives.

Second row: Lois Blanchard, Mrs. Fred Hicks, Wanda Saylor, Lillie Mae Daves, Yolanda Featherstone, Virginia Bell Hall.

Third row: Catherine Shook, Betsy Watkins, Alto Jo Ellis, Nina Balding, Callie Brown, Gilda Rector.

Fourth row: Earl Davis, Frances Farrell, Colleen Ostwalt, Modene Stroupe, Shirley Lawrence, Clayton Barker.

Fifth row: Bill Kincaid, Johnny Brigman, Fred Hicks, J. C. Thomas, George Nipper, Ralph Hogan, Everette Marion.

Sixth row: Fred Ellis, Bill Underwood, Alpheus Stallings, Grover Everette, Boyd Hopkins.

Seventh row: Edwin Jackson, Cecil Thomas, Marvin Willis, William Ross.

After the organization of a Tar Heel Club at Carson-Newman College had been considered for several years, the club became a reality in the beginning of the year 1949, when a meeting was called, and a constitution was read and accepted.

The purpose of the club is to promote fellowship among the students and better to acquaint them with the North Carolina Baptist Convention and its functions. The club, in the future, hopes to send delegates to the B.S.U. and state conventions. Although a young organization, it is one of the most active groups on the Carson-Newman campus.

The officers for this year are: Charles High, Dallas, president; Mark Owens, Whiteville, vice-president; Ruth Kiser, Concord, secretary; Betty Sue Wells, Nebo, treasurer; Sarah Wilson, Mt. Holly, social chairman; Evelyn Smith, Kannapolis, reporter. The sponsors are Dr. Noland Howington and Professor J. D. Ives.

The accompanying picture shows a group of the students who belong to the Tar Heel Club. The following were absent when the picture was made: Ralph Brunson, Charles Corbin, Max Corbin, John Covington, Gilbert Crawford, Harry Goble, Jim Gordon,

Wilburn Hagler, Glenn Jackson, Helen Lowe, Julian Morton, Rosemary Patton, Joe Pittman, Mildred Price, James Smith, Thelma Sturgeon, Carroll Treatt, Louise Welch, Boyce White, David Whitlock, and Tom Stanberry.

MINISTERS MAKE CHANGES

C. W. Teague, who had been pastor of Thanksgiving and Wilson Mills churches, Johnston Association, for nearly three years, went to the Biscoe Church, Montgomery Association, on July 1.

W. D. Williamson began his pastorate at Calvary Church, Reidsville, July 2. He came to Calvary from Elm City and New Hope churches in Roanoke Association.

T. W. Hearne recently left High Peak Church, near Valdese, to go to the pastorate of Oak Grove Church, Rt. 1, Granite Falls.

Organized labor has been drifting away steadily for some years from organized Christianity, and the gap is becoming ominously wider. . . . It is the presence of this gap which constitutes for the church . . . a problem.—EMLYN DAVIES, Cardiff, South Wales.



Above are pictured the young people who took part in the Youth Week Program at the Pleasant Grove Church, Anson Association. They gave an inspiring program. Left to right, seated: Carol Burr, youth pastor, and Clayton Pope, pastor. First row, standing: Vance Ponds, Jo Ann Curlee, choir leader; Rachel Turner, Nancy Hill, Betty Jean Hill, Myra Ponds, Edith Ponds, Lois Turner, pianist. Second row: Gene Garriss, Louise Threadgill, Henry Allen, Jimmy Garriss, Harold Burr, Evelyn Ponds, and Cary Sullivan.

All the Way

On the day of Pentecost, when amazement had seized the huge throng gathered for Simon Peter's great sermon, this newly reclaimed Apostle gave the explanation of the wonderful phenomena of that day in these memorable words, "This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear . . . Let all the house of Israel know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:32-36).

Here is a clear and unmistakable statement of the position which Jesus Christ occupies in the Kingdom of God, "God has made him both Lord and Christ." That is the same as saying "both Lord and Saviour."

None of us who are Christians would deny that Jesus Christ is the unchallenged power over the Kingdom of God. He is that by Divine investiture: "God has made him both Lord and Christ." That is clear statement of religious truth, looked at from the Divine side.

When we turn to the human side of the Kingdom of God, we find that while God has unmistakably given Jesus Christ this place of supreme authority, yet many of the people who are citizens of God's Kingdom have not made him "both Lord and Christ." We claim him as our Saviour, speaking of "our Christ," but we have not made him Lord of our lives.

We have reserved the right to say that Jesus Christ may enter and control certain areas of our lives, but that others will be closed to his authority. The part that we would most likely turn over to him is the brief time we spend in religious gatherings (for many, a time too brief).

We would say that in the church we will make Jesus "both Lord and Christ." But what about the other areas of life? *Personal habits*, for example. Are they shot through with profane thoughts, words and deeds? What about *business*? Is it projected on the plane of selfishness? Do we even dare to "rob" God by spending his tithe in payment of our debts, or otherwise?

What about our *homes*? Can it be said truly of your household "Christ is the Head of this house?" A young personal worker remarked recently that the most Christless homes in which he went were the ones with the most signs on the walls, saying such things as "Christ is the Head of this house," "Prayer changes things," etc. This appeal to be sheer blasphemy.

Follow this line of reasoning in every direction until you have drawn lines from the center to the circumference of your life every point of interest; then ask yourself "Have I made him both Lord and Christ?" If the answer is in the negative, then try a real adventure in living, and go all the way with Jesus Christ.—DOUGLAS M. BRANCH, *First Baptist Beacon, Kannapolis.*

Speakers at the National Association of the Advancement of Colored People, meeting in Atlanta, praised Baptists and Roman Catholics for taking the lead in improving relations with racial groups.—*The Sun Bulletin.*

There's a PLACE for These

H
E
L
P
F
U
L
B
O
O
K
S

DOES GOD WANT YOU AS A MINISTER OF EDUCATION?

by Findley B. Edge

Paper, 25 cents

Introduces the vocation of minister of education, and sketches briefly the responsibilities involved in this field. Presented through conversation between a minister of education and a young man who has dedicated his life for Christian service.

GRACE SUFFICIENT

by W. E. Oates

Paper, 25 cents

A collection of Scripture passages to give patience, help, comfort, and solace to the ill in mind, body, and soul. Will dispel anxiety and fear of illness. Excellent gift for hospital patients.

ADVENTURES IN CHRISTIAN JOURNALISM

by E. C. Routh

\$1.50

Forty years as a Baptist editor qualify Dr. Routh to tell of his adventures in this field. One chapter gives the "how" of writing Christian journalism. Will create interest in this vocation.

THE BRIGHT SIDE OF DEATH

by Austin Crouch

Paper, 35 cents, with envelope

A 32-page booklet of solace and comfort for the bereaved—poems, illustrations, Scripture passages. An understandable, acceptable, and helpful discussion of a difficult subject. A wonderful gift for bereaved families . . . for individuals.

Order these BROADMAN BOOKS from your

BAPTIST BOOK STORE

121 W. Hargett St.
Raleigh, N. C.

304 N. Tryon St.
Charlotte, N. C.

Foreign Mission Board Reports To the People

Theron Rankin
Executive Secretary

Ione Gray
Press Representative

No Summer Slump in Board Activities

THE JULY MEETING of the Foreign Mission Board heard briefly of Southern Baptist progress in the Hawaiian Islands from its executive secretary, Dr. M. Theron Rankin, who has just returned from a business trip to that mission field.

Dr. Rankin reported, "Each time I go I am impressed anew with the rapid growth and the tremendous results of the undertaking in these islands. Anyone going to the islands today will have great difficulty in realizing that Southern Baptist work here is only eleven years old. In Honolulu we now have three well organized churches, two of which already have attractive church buildings and the third which expects to occupy its new sanctuary and educational building on November 1.

"The Wahiawa Church, about twenty miles out of Honolulu, recently completed its new building. Church buildings and educational plants are being erected on the other islands. A building is already under construction on the island of Maui, and a second is soon to be begun in the city of Hilo on the 'big' island of Hawaii.

"The Hawaii Baptist Convention is developing a consciousness of its own responsibility. The planning of our missionaries is directed toward the convention's ultimately assuming all responsibility and direction of Baptist work in the Hawaiian Islands. In pursuing this objective, however, we must keep in mind that most of the churches are still small and young, both as to age of organization and membership."

MISSION STUDY RESOURCES

Dr. Frank K. Means, secretary for missionary education and promotion, and F. Scofield, Jr., director of audio-visual resources, are in the Orient accumulating mission study resources on the new areas into which the Board has recently entered or expects to enter in the near future. Commenting on this trip, Dr. Rankin said, "Dr. Means is securing first-hand information about the program of world missions which the Foreign Mission Board employs him to promote through the Department of Missionary Education and Promotion. Mr. Scofield is taking pictures for use as audio-visual material."

Also on this tour are Dr. Clifton J. Allen, editorial secretary of the Baptist Sunday School Board; Dr. H. C. Goerner, professor of missions, Southern Baptist Theological Seminary, Louisville, Ky.; and Dr. W. Boyd Hunt, pastor, First Baptist Church, Houston.

Dr. Rankin expressed appreciation that the Sunday School Board has seen fit to provide this trip for Dr. Allen, who in his place of tremendous responsibility as editor of the Sunday school lesson material for the entire Southern Baptist constituency, has

one of the greatest opportunities imaginable for projecting mission information and creating interest in the worldwide enterprise. While the Foreign Mission Board has been responsible for arranging the trip for Dr. Allen, the Sunday School Board is paying his expense.

Dr. Hunt's trip is being financed by his church, one of the most missionary in the entire Convention. Also, Dr. Goerner's travel expenses are coming from sources other than that of foreign mission funds.

"It is not possible to visualize the far-reaching influence of such a trip when made by consecrated men at places of top leadership," Dr. Rankin said. The party left San Francisco June 23 and will return to the States September 5.

DR. SADLER RETURNING

Dr. George W. Sadler, secretary for Europe, Africa, and the Near East, who left Richmond late in May to transact mission business in England, France, Italy, Switzerland, Spain, Lebanon, Jordan, and Israel, is now on his way home by boat. He will arrive in Richmond July 19.

LATIN AMERICA

Baptist churches in Latin America are now in the midst of their annual mission and convention meetings. Dr. Everett Gill, Jr., secretary for that area, reports. The following paragraphs are taken from a letter from Miss Frances E. Roberts, missionary to Paraguay:

"The 43rd annual session of the Argentine-Paraguayan Baptist Convention was one of the best. There were 319 messengers from more than 100 churches. At least four language groups were represented: Spanish, German, Slavic, and Guarani (five counting the language spoken by the Indians). The day preceding the convention was given over to a one-day spiritual conference of short messages, personal testimonies, seasons of prayer, and singing.

"The convention voted to begin mission work in Tierra del Fuego. This year is the

100th anniversary of the death of the first evangelical missionary to that island, and there has been no evangelical work there since 1916. A strong evangelistic spirit was manifested. Simultaneous revivals are planned for the latter part of the year."

Mrs. Vivian Hickerson, wife of the late Dr. Julius R. Hickerson, who was killed in a plane crash, writes concerning the Central Baptist Church, Cartagena, Colombia: "There have been fifty professions here in the last three months and the work continues to go well."

In the Southern Baptist overseas mission program, Brazil leads all the world in baptisms and self-supporting churches, according to Dr. Gill.

There are 137 Baptist churches in Argentina with a total of 8,995 members. The latest census reports 17,180,000 as the population of the Argentine Republic, writes Missionary Nella Dean Whitten.

In 1950 the Baptist Publishing House, Buenos Aires, Argentina, printed 27,000 volumes of eleven books, 21,800 folders, 1,390,000 tracts, 5,100 calendars, and 44,920 cards of various kinds. In addition to these publications, the Board published 2,100 copies of *Expositor Bautista*, the forty-page official organ of the convention; 9,000 copies of *Sendas de Luz*, weekly Sunday school paper, as well as several others.

THE ORIENT

Missionary Olive Lawton writes from Taiwan: "In mission fields all over the world I've seen and read of open doors for the gospel; but I have never seen a readier response to the preaching of the Word than I see in Taiwan today. Nor have I met so many people hungry for the truth. Suffering and war have plowed deeply in this generation of Chinese. Taiwan is full of China's educated young men far from home usually with no means of contact with loved ones. Whenever you have opportunity to speak to Christian people, please call on them to pray that Christ may reach these people now."

At a recent Board meeting, money was appropriated for the purchase of a building in Kuala Lumpur, Malaya, to be used for worship purposes. An additional appropriation was made for the purchase of land and the construction of a missionary residence in the Philippine Islands. Plans are being formulated for the re-location of missionaries who have left China.

RECEIVES DOCTOR'S DEGREE

Rev. E. W. Price, Jr., pastor of the Weldon Baptist Church, was awarded the degree of doctor of theology from Southwestern Baptist Theological Seminary in Fort Worth, Texas, on July 12. He is the son of E. W. Price of Kinston, formerly of Raleigh and graduate of Needham Broughton High School and N. C. State College, having taught in the Civil Engineering Department at State College for three and a half years before entering the ministry in 1945.

Mr. Price received his Bachelor of Divinity degree from Southwestern Seminary in 1948. Upon completion of his residence study for his doctorate last August, he was called to the Weldon Baptist Church. Mrs. Price, formerly Beverette Middleton, is the daughter of Dr. and Mrs. G. K. Middleton of Raleigh.



A Student Experiment

By W. G. Bond

Graduation! Bags packed! People leaving for home! Three young people were going home but not to stay. They had volunteered for a service within the area of their college education. One of them is the May Queen. Their eyes were turned to mountain churches where they would spend a week among people who know little about Vacation Bible school and care less, but have been impressed by the appearance of college students who visited their churches to volunteer to lead in Vacation Bible school work.

It was Monday afternoon, and there was some dismay as they wondered what the week would mean to the people. In one of the churches the day before a speech had been made against the work, but the fears of the people were allayed when a fellow student vouched for the young girl who was to lead their church.

Only eight people showed up for the first service in one of the churches, two of these being the worker and the pastor. This little church had received national publicity, for the windows were built in the corners because the devil lurks in dark places. A new brick building has recently been built but the windows were replaced in the corners.

As they gathered to take the registration, one little girl gave the names of three people for her mother. The faith of youth paid its dividend as the people responded to the power of youth to win. Suspensions soon drifted away and confidence was built until the church with eight for the first service gave to the young man six invitations to eat the next day.

One of the workers looking for her host of the evening heard a groan in the home in which she had paused to ask the way. Speaking to the crying woman, she discovered her daughter was dying hundreds of miles away. When she mentioned this to the people of the community, there was a frown, for the crying woman has a name. Church people were ashamed to follow the plan of our Lord in touching sinful, vile humanity, but the May Queen of the college near-by was not ashamed.

Imagine the thoughts of these young people as they entered churches in which musical instruments were not used. Some of the instruments were in need of repair. These young people suggested where they might be repaired. The answer came back, "Oh, that is all right, we get along pretty good without them." As offerings were suggested for the needs of the world, the interest was meager, even to the suggestion that one be taken to be used for needy families in the community.

The week passed swiftly for these young people. What happened? Friday was not the time to close; they must go on until Saturday at least. An offering taken for one of these young women overwhelmed her.

Children wanting to express their gratitude did it with flowers. As they walked to church, wild flowers caught their fancy as means by which they might say "thank you" to the teachers. Before the week was out the pulpit was covered with flowers.

One afternoon the boys from one of the schools were making their way to the ball field. As they went along the way, they were

singing the new songs taught them by the teacher of the week.

In trucks they came; through the rain they walked, and even though they were wet, they remained for the session; and children came early to clean the little mountain churches.

What did these college students, some of them graduates, think? Notes of thanks indicated it was the greatest week of their lives. As for those of us who had something to do with planning this experiment, we said, "Thank God for State Missions."

On the following Monday at the pastors' conference these mountain preachers said, "That is the greatest thing we have ever had in our church. I have never seen anything catch fire as this did with our young people."

NOTE: Dr. W. G. Bond is pastor of the First Baptist Church, Boone, North Carolina, where Appalachian State Teachers College is located.—EDITOR.

STATESVILLE BAPTISTS TO ERECT NEW BUILDING

Bids for the construction of the First Baptist's new church building at Statesville will be opened August 28.

Pastor James Potter, in what he termed "the most important announcement" he has ever made from the pulpit, said the architects, C. C. Benton and Sons of Wilson, have submitted plans and specifications for the new structure to various contractors. He expressed the hope that the bids will not be "prohibitive" and that construction can begin immediately.

The proposed church will be erected on the First Baptist building site comprising the 700 block of Davie Avenue.



QUOTES FROM CASWELL PASTORS' CONFERENCE

TRIBBLE: "This is God's world, our Father's house; but we mar it, we kill and destroy and deface, and even use the very atoms God has created to tear down and destroy people and possessions."

"If the world is to be won to Jesus, the ones who claim him as Lord must follow him."

"Missions must be applied in all areas of the world if the world is truly to be our Father's house."

"The repenting church demonstrates redeeming love at its best. The repenting church applies the love of God to the world it serves. The repenting church reflects the light of God's presence among men."

OATES: "We hear much about peace and relaxation. Some say, believe in God and all your tensions and fears will be removed. The only completely relaxed people we know today are the ones in the cemetery."

MOODY: "The devil's pitchfork, with three prongs, a sermon I once used in street

preaching: (1) The lust of the flesh, drunkenness, adultery, greed. (2) The lust of the eye, materialism, wanting everything we can see. (3) The pride of life, loving the world and its humbuggery."

"The Lord said to Peter, 'Feed my sheep, not my giraffes. Preachers, preach on a man level, in clear language, that Truth may be better understood.'"

"We cannot know God without obeying him. The two are inseparable."

"Jesus is not so far removed from us that we cannot find his footprints as we follow him."

REPORTS CHURCH MEMBERSHIP A NEW HIGH

Membership in religious bodies of the United States increased 3.56 per cent last year to a new high of 85,705,280, according to statistics compiled by the *Christian Herald*, New York, as reported by Religious News Service.

The rate of gain was more than double the 1.67 per cent growth of the general American population in 1950, and brought church membership to a record 55.9 per cent of the people.

The survey was based on figures submitted by 114 religious bodies, and does not include members outside continental United States.

Protestant groups reported a net gain of 1,409,045, or 2.89 per cent, to a new total of 50,083,868 members. Roman Catholics increased 3.1 per cent, or 859,784, to a membership of 28,470,092 at the end of the year.

The *Christian Herald* pointed out, however, that while Catholics count children in their membership totals, most Protestant denominations do not. It suggested that for comparison "either approximately 25 per cent should be deducted from the Catholic figure or at least 20 per cent added to the Protestant figure."

No new statistics of Jewish congregations were obtainable, the survey noted, so the figure stands at 5,000,000. The Greek Orthodox Church, which in its last report in 1949 claimed 300,000 members, reported 1,000,000 in 1950.

Of the total church population of the country, 58.5 per cent was said to be Protestant, 33.2 per cent Roman Catholic, and 8.3 per cent belonging to other religious groups.

The church paper stated that "while the number of members was increasing, so was the number of congregations to accommodate them." It reported that an all-time high of 278,479 congregations existed last year, a net increase of 3,214. This increase, however, fell short of the 6,592 gain in congregations reported for the previous year.

Among Protestant denominations, the *Christian Herald* survey showed the Methodist Church still in first place, with 8,935,000 members. The second-place Southern Baptist Convention was characterized as "the fastest growing denomination in the United States," with an increase during the year of 318,624, compared with Methodism's 143,078. The new Southern Baptist total is 7,079,889.

FOR SALE, 30-passenger church bus. Dodge, formerly a school bus. Reason for selling, have discontinued the use of it. Lewisville Baptist Church, Mrs. Thea Fix, Treas., Lewisville, N. C.