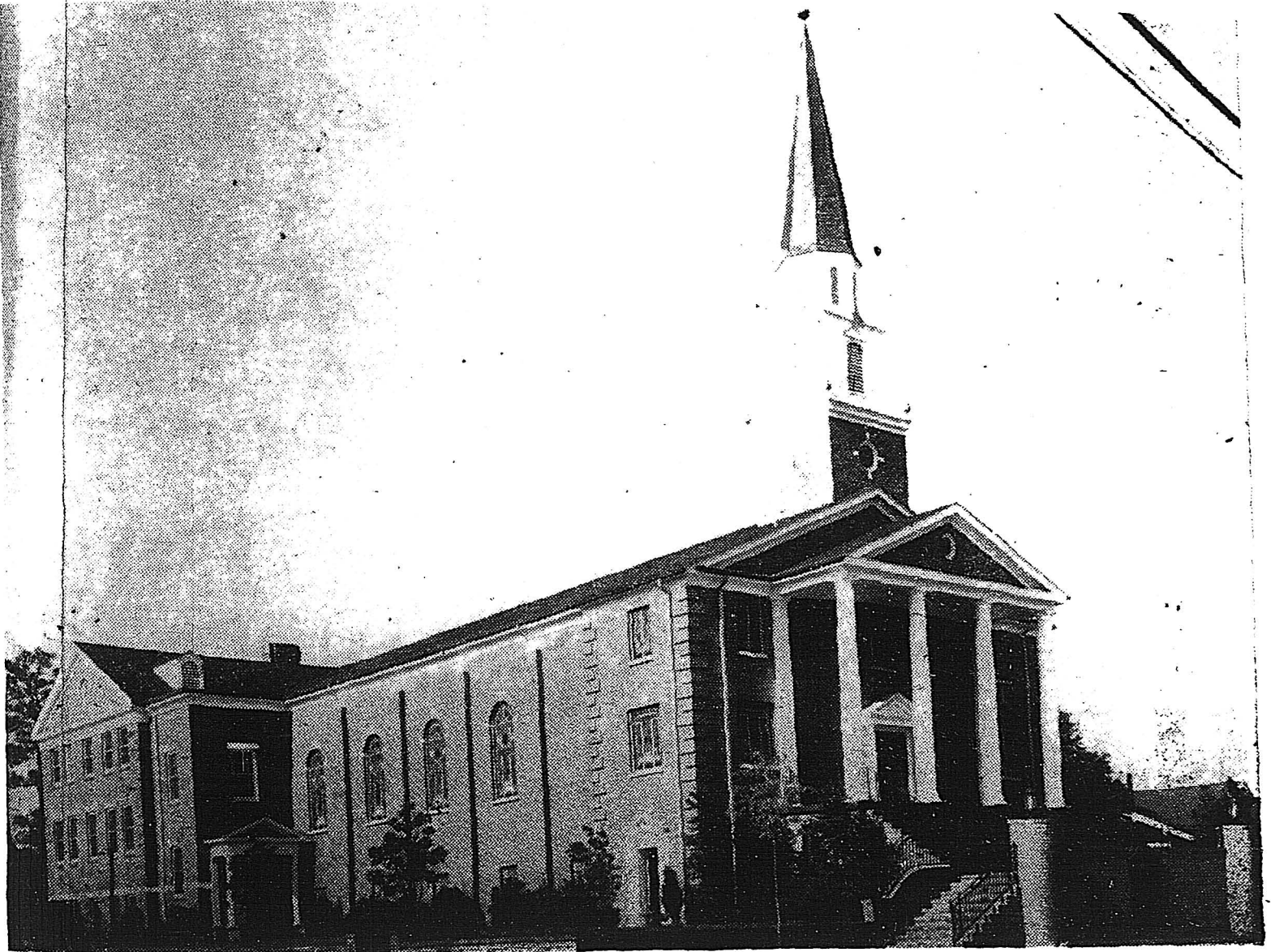


BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina



Tent Church of 1942 Grows to Splendid House of Worship

Ten years ago, on September 6, 1952, 39 Wilmington Baptist men and women handed themselves together as charter members of the Sunset Park Baptist Church.

Their "church" was a small tent, erected at the corner of Southern Boulevard and Washington Street. Today, a short decade since, that church, an imposing edifice complete with Sunday school buildings, an audi-

torium, and an adjacent pastor's home, boasts a congregation of 901 members.

The history of this growth is a story of faith. The Baptist State Convention of North Carolina, noting the rapid development in the population of Wilmington and nearby communities in 1941 and 1942, saw the need of launching a mission program in the defense area.

Consequently, in April, 1942, the convention sent the Rev. James H. Butler, now pastor of the West End Baptist Church in Birmingham, Ala., to conduct services of worship and to lead in any possible organized work in the various communities of Wilmington.

After several weeks of activity, the tent
(Turn to page 16)

Lead With Your Heart

By Charles B. Deane

NOTE: This article was an address delivered by Mr. Deane, congressman from the Eighth District of North Carolina, at Calvary Baptist Church, Washington, D. C., of which Dr. Clarence Cranford is pastor. Mr. Deane has attended Calvary Church during his six years or more in Washington. The address was included in the Congressional Record—Appendix on motion of Hon. Thurmond Chatlam, another congressman from North Carolina.—EDITOR.

SOME DAYS AGO I witnessed the premiere showing at the National Archives of a convincing ideological film. The title and the theme was "The Answer." It was produced in Finland a few miles removed from the Russian border. The characters were portrayed by management and labor representatives of a great steel plant. The plot involved friction and division in the homes of both management and labor.

This friction, division, and lack of unity in the homes was carried into the plant by both sides, resulting in distrust, bitterness, and strikes. The answer came to this bitterness, the hatred, and strikes when both sides eliminated the iron curtains within the family circle and began to live unity at home. This family unity enabled both sides to make a simple apology and the friction, bitterness, hatred, and class warfare ended.

A simple, honest apology is the most difficult step one can take. As one grows older, it becomes increasingly difficult. Did you ever hear one say, "There is no friction in our home; we have been married for these many years, and there has never been a cross word?"

This morning let's be absolutely honest as we share together.

Some months ago I witnessed the marriage of an English couple. The English clergyman used these words during the ceremony, "Lead with your heart." This morning if I would choose a theme, it would be "Lead With Your Heart." I have not always led with my heart in my home, in my church, or in my profession.

Yes; I have always been a good Baptist, Sunday school teacher, deacon, chairman of the board, trustee of a Baptist college. I was in church every time the doors opened. I insisted that two daughters in the late teens and a 14-year-old son do as I did.

No Sunday movies, no smoking, I screened the dates. In short, I was chairman of the board in church and chairman of the board at home.

It is not necessary for me to tell you that the girls smoked and did other things which were not up to my standards. The family automobile created many scenes. We could not drive a few blocks to church without serious conflict—who would drive, about car windows, blowing hats and hair, where the car would be parked. There was little, if any, unity within the family by the time we reached the church.

The minister at times spoke about family devotions. Our family made resolutions along these lines, but we didn't have a plan. Home became a filling station, a place to eat and

sleep. Now and then I would get the family together and give thanks for our material security. I recall reading Colossians: "Wives, be subject to your husbands"; "Children, obey your parents." Somehow the fine print that followed: "Fathers, provoke not your children to wrath" never impressed me. It just wasn't applicable.

Have you dads ever pointed out how hard you were working building material security, that you would not be around one of these days? Well, I did many times.

It is not necessary for me to tell you there was friction—division and tears. There were iron curtains in this family. At no time did I feel I was wrong. I was constantly pointing my finger at the other members of the family.

Last year this family found understanding and unity. It is the simple story of personal change.

Play on Moral Re-Armament

In January of 1951 with many members of Congress I witnessed in Lisner Auditorium the play, "Jotham Valley," produced and staged by Moral Re-Armament. The plot involved the true story of a ranch feud between two brothers. Neither would admit he was wrong. A cowboy quartet sang "When You Point Your Finger at Your Neighbor, There Are Three More Pointing Back at You."

The play emphasized absolute honesty, absolute purity, absolute unselfishness, absolute love.

One brother came to the conclusion that while he might be only five per cent wrong, he couldn't expect his brother to change unless he changed. He apologized. They were re-united.

My wife came to Washington about that time. We saw the play together. She was enthusiastic. She evidently saw the Deane family. It hadn't occurred to me.

Two members of the cast joined us at dinner—an English brother and sister. Conversation involved their home in London. They discussed the friction and misunderstanding and spoke about their dad—"When he finished talking, there wasn't anything left to say." When each became absolutely honest and began to live in unity, friction was eliminated.

Turning to my wife, I asked, "Is there less friction at home since I have been in Congress?" "If I am to be absolutely honest," she said, "I have to say there has been."

As a family we began to bridge the differences from that evening. It didn't make any difference how good Baptists we were, we were just as far from God and the church as we were from each other or our neighbor.

My wife went home—told about our experiences. Wouldn't the children be willing to rise a little earlier—spend a period of quiet—get God's direction, share with each other on the basis of absolute honesty, absolute purity, absolute unselfishness, and absolute love? The high school senior observed that she didn't have time. She later agreed

and when she and her younger brother cared enough and shared enough, walls of differences began to be eliminated.

Do you believe miracles still can take place? We talk to God a lot, but do we give him time to talk to us? It is said that we have two ears and one mouth and perhaps we should listen twice as much as we talk. Personally, I began to think about "Fathers, provoke not your children to wrath."

I needed to bridge some wide chasms. Like the brother in the play, I may not have been but five per cent wrong, yet that difference kept the family from having a sense of unity and understanding.

Letters to Children

I wrote three letters—one to the son. I reminded Charles of the many times at lunch when the telephone would ring and he would inquire as he answered, "Daddy, are you in?" I told him to tell them to call me at 5:00 in the afternoon. I went on to tell this son that he would not have to lie for me any more. Later we came together and talked about absolute honesty. We discussed absolute purity. Have you ever discussed absolute purity with your wife, with your son, with your daughter, or your closest friend?

I am thinking about the 2,976 illegitimate births that took place in Washington last year. This is approximately 10 per cent of the live births in the District of Columbia. Statistics for the nation will run about the same.

Did you read over on page 25 of the July 28 issue of the *Washington Post* the account of this tragic news story?

"BONN, GERMANY, July 27.—The United States High Commissioner has ruled that the mothers of the 50,000 illegitimate children fathered by American soldiers may enter the courts to establish parentage."

Are we living an answer to the atom bomb? Are we living an answer to impurity? To selfishness?

With Charles I came down from my exalted pedestal. He saw me as I really was at his age. Today there are available to Charles, Tommy, David, Joe, Mary, Sue—14,828,535 magazines on sex and love. Several millions of these last year were bought by adults—perhaps most of them.

An outstanding Canadian surgeon and friend of mine puts it this way. "Many people today know every thrill but the thrill of absolute purity. And the first thing about purity is that it is normal. There will be many powerful forces in your life today which will try to convince you purity is not

BIBLICAL RECORDER

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

L. L. CARPENTER, Editor and Business Mgr.
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 at Raleigh, North Carolina.

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

BIBLICAL RECORDER

normal. And you can learn how men can live purity by reading the letters of St. Paul. He was very much concerned about it. He knew how basic it was. When you come right down to it, impurity is just damn selfishness."

I recall the words of the late Peter Marshall, "Put me again, Lord, in clean pin-fores."

I told Charles that it is going to take a passion to cure a passion.

The ideas that run my life run my nation. As I am, so is my nation. What about the other 150 million people in America?

I wrote two other letters—one to a high school senior and one to a college senior. I pointed out, "You will be surprised to receive this letter. In the past I have been the pilot, co-pilot, and navigator. I have made all decisions. I haven't trusted the young men you have gone with. We have not trusted each other about budgets and allowances. Here I am in Washington trying to solve the frictions in the world, but I can't solve them in my own home. Unless we can have peace in our home, we can't have peace in the world. I am the cause, I am sorry. I apologize."

It wasn't so easy, friends, to post those letters, but I did.

Interested in reactions? It created a revolution.

The senior in high school commented to her mother, "Strange letter from Daddy. Nothing like it before. Is he sick; sounds like his last will and testament."

Family Unity

During the Easter season of 1951 the family came together. There was a payoff. The high school senior said that she hadn't been honest and that she had lied about smoking and was sorry and apologized. The college senior spoke about unguided parties and not being honest about finances. She said, "Daddy, it was like this. You fought for democracy and equality of rights in Congress, but you didn't live it at home." She went on to say, "You treat the family as you do your constituents."

Yes, it cut to the bone, but we began to live unity. In the past our feet could be under the same table, but we were thousands of miles apart. Within past months they have joined a task force and have been fighting to give the answer to friction on the docks of the West Coast, speaking in sorority houses at several universities, and they have gone into the homes of management and labor of the airlines of Florida in a global fight to bring this answer.

Here we are in Washington, pointing our finger at Congress, the White House, justifiable at times. Did you ever stop to think that there are three fingers pointing back at you?

What a revolution would come in the steel controversy if both sides would do what one Government official I know did. He telephoned his superior official firm in a distant city: "What is the use of us talking about the unity of the world when we have division right here in our office. I was resentful because I was self-righteous. It have not been fully honest with you. I am sorry."

You and I want things different.

Everybody wants the other fellow changed.

Every nation wants the other nation to

RECEIPTS COOPERATIVE PROGRAM AND DESIGNATED GIFTS

January through September, 1952

M. A. HUGGINS, Treasurer

Undesignated Funds	\$ 1,253,765.95
Designated Gifts	682,972.62
Miscellaneous Income	16,001.36
	\$ 1,952,739.93
Distribution	
State Mission Fund—Designations	\$ 24,043.55
State Mission Fund—Share Undesignated F.	211,886.45
Hospital—M. Day and Charity—Funds	72,132.27
Hospital Fund—Share Undesignated Fund	24,135.60
Hospital Expansion Fund—Designations	68,404.23
Education Fund—Designations	867.02
Education Fund—Share Undesignated Fund	386,159.91
Wake Forest Enlargement Fund—Designations	129,066.83
Home for Aging Fund—Designations	1,309.86
Home for Aging Fund—Share Undesignated F.	4,701.62
Miscellaneous Gifts—Designations	9,126.27
American Bible Society—Designations	3,235.52
Foreign Mission Fund—Designations	258,041.50
Home Mission Fund—Designations	114,424.87
Ministers Relief Fund—Designations	1,320.87
Miscellaneous Income	16,001.36
Southwide Objects—Share Undesignated F.	626,882.97

change, but everybody is waiting for the other fellow to begin.

Revolution in Lives Needed

We hesitate to use the word "Revolution," usually associated with May Day celebrations. Jesus was a revolutionist. So were Washington, Jefferson, and Lincoln. They chose to be different and they so dedicated themselves they brought an answer.

Within recent years, the House of Representatives alone has appropriated around \$2,000,000 to investigate communism, yet so far as I know we have not changed a single Communist. Have you ever changed a Communist?

Some nights ago four friends from Europe spent the night in our home. One was a German. Our immigration authorities had given him a clean bill. For 20 years he had fought the class war, as a confirmed Marxist and Communist. He left the party when he was challenged by absolute moral standards and what he saw lived out in the hearts and lives of men and women, the classless society. That is the key. Human nature can change.

You may say, "Mr. Deane, the church is good enough for me." That is not the question. Are you good enough for the church?

Are we as Christians capable of living an idea big enough to unite our homes, management, and labor—steel, for example?

I heard a former Communist speaking from the platform of a World Assembly of Moral Re-Armament at Mackinac Island, Mich., and I remember this striking sentence from his address: "Unity in the West would be like an atom bomb on the Kremlin."

It is not enough to be anti-Communist. Every person in this historic old church is making some kind of history.

Are you living absolute honesty, absolute purity, absolute unselfishness, absolute love?

Unless my life is motivated by these absolute moral standards, I have no answer to give my family, my church, my Government, or the world.

Unless I have a revolutionary passion to fight for what is right instead of who is right, I cannot make any contribution in rebuilding the world.

Are we capable of leading with our hearts?

The future depends not on what a few men in Europe or what a few men in Congress or what a few men in the White House may decide to do, but the future depends upon what you and I decide to be.

OAKHURST CHURCH, CHARLOTTE, TO HAVE HOME-COMING

November 2 will be an important day at Oakhurst Church in Charlotte. Home-coming will be observed, and all former members and pastors and friends of the church are invited to return for all-day services, which include dinner on the grounds at noon.

Main event of the morning service will be the burning of the old church note, all indebtedness up to the present time having been paid off. In the afternoon groundbreaking ceremonies for a new sanctuary will be held. The services of an architect have been secured and tentative plans for the new structure have been presented and approved by the people. The new building, according to plans, will have a seating capacity of approximately 750 persons, and the basement will contain Sunday school rooms and a modern kitchen. The proposed plans provide adequate space for 900 persons in Sunday school.

Rev. W. W. Lawton is pastor at Oakhurst.

ROYAL AMBASSADOR CONCLAVES SCHEDULED FOR HICKORY DIVISION

Fred Forester of Bessemer City, R.A. Counselor for the Hickory Division, announces that conclaves for that division will be held November 7-8, 1952. Royal Ambassadors from the Blue Ridge, Sandy Run, and Green River associations will meet at East Church, Marion, H. W. Stough, pastor.

South Yadkin, South Fork, and South Mountain associations will have a meeting for their Royal Ambassadors at Penelope Church, Hickory, J. L. Price, pastor.

For the Royal Ambassadors of the Kings Mountain, south part of Sandy Run, and Gaston associations the meeting place will be First Church, Kings Mountain, H. Gordon Weekley, pastor.

Good missionary speakers will be at the Conclaves. Reservations should be sent to the host pastors named above. The banquet in each case will be held at 6 o'clock on Friday evening, and it will be necessary to know the number who will attend. The sister churches of the association will bring in sandwiches for lunch on Saturday, and the host pastor will secure rooms and breakfast for those who make reservations.

There will be mission pictures, demonstrations of work, talent night, and missionary addresses.

Editorial Brevities

DR. M. A. HUGGINS stated at an association the other day that he had crossed a creek in Yancey County in the mountains of North Carolina which was named "Three-Quarters Creek." He said that he did not know that there were any creeks only "three-quarters," but he had seen some Baptists who were not more than three-quarters. In fact, some were not more than one-quarter. This humorous remark, sad to say, is often supported by the indifference and unfaithfulness of many Baptist church members. The important problem always before us is the training and enlistment of our church members. We feel that perhaps more progress than usual is being made this year under the challenge of the Advance Program and the emphasis which is being placed on Christian stewardship.

* * *

A NEW educational annex, consisting of three stories and costing possibly \$20,000, was dedicated at the Caraleigh Church, Raleigh, October 5. David A. Poe is leading this church in a fine and vigorous way these days. Membership is 521, but the church has possibilities of probably 1,000 people. Caraleigh village has a population of 2,300, and there is only one other small church, in addition to the Baptist church. This gives an unusual opportunity for reaching the people who live in this compact community. Attendance and enthusiasm ran high at the dedicatory services. We published the program in the RECORDER last week. Attendance at Sunday school that day was 356. The Sunday school now is a regularly organized departmental school.

The Caraleigh Church began as a little Sunday school meeting in a small brick home in the early 1890's. John T. Pullen, the noted and consecrated layman of Raleigh, played a large part in the beginning of this church.

* * *

THE BIG Roanoke Association is up and going, and is making plans for greater things in 1953. At a recent meeting of the executive committee of the association, W. D. Morris, chairman, E. W. Price, Jr., secretary, reports were heard from Missionary L. Grady Burgess, Treasurer W. L. Howell, and Chairman E. E. Ulrich of Baptist Builders' Club. Also a proposed budget for the new year and a revision of constitution and by-laws were presented. Among recommendations to be made to the association we note that a committee of nine people is to be appointed to study the work of the association, an offering for the missionary program is to be taken at each session, an associate missionary is to be provided, since Brother Burgess is to devote all of his time to primary mission work, and a revised constitution and by-laws is recommended.

Missionary Burgess has been very busy during the past year, as is shown by detailed report. We cannot begin to list the many activities in which he has been engaged, but we notice that he has traveled 20,002 miles, attended 401 services, had 268 speaking engagements, held 1,856 individual conferences and personal contacts, and has distributed 11,700 pieces of literature. Five new churches

have been organized—Oakview, Salem, Edgemont, Grifton, and Pamlico. Two new arms to churches have been organized—Holdens and Nicholsonville. Four new Sunday schools have been organized. In the summer six tent meeting revivals were held in the association.



DR. J. M. DAWSON, executive director of the Baptist Joint Committee on Public Affairs, of Washington, D. C., will give the Reformation Day address in the Armory in Charlotte at 3:00 p.m., Sunday, October 19. While Dr. Dawson is in the state, he will also address three rallies which have been arranged by Protestants and Other Americans United for Separation of Church and State, Dr. E. McNeill Poteat, president. These meetings have been arranged as follows:

Braggtown Church, Durham, Monday, October 20, 7:30 p.m.

Asheboro Street Church, Greensboro, Tuesday, October 21, 7:30 p.m.

College Avenue Church, Lenoir, Wednesday, October 22, 8:00 p.m.

Pastors within driving distance of these cities are urged to attend the meetings and bring along with them some of their laymen. In some cases, several cars could come from one church, bringing those who are interested in this program for the defense of the principle of separation of church and state in the United States. Our Baptist State Convention contributes \$1,500 annually in support of P. O. A. U. Dr. Dawson is an able speaker, and those who are able to go will be well rewarded for attending these meetings.

* * *

"WORKING TOGETHER under God" was the theme for 125th annual session of the Eastern Association, which met at Siloam Church October 7 and at Dobsons Chapel on October 8. The program was unusual and interesting, due largely, we believe, to the chairmanship of Dr. Alton Greenlaw, pastor of the First Church, Warsaw. The idea of "cooperative stewardship" was central in the program. There were group discussions, panel discussions, and an attempt to state at several points "what we have," "what we are doing," and "how we did it."

The people were not allowed to forget the importance of keeping on time in the program, for at the bottom of the page in parentheses there appeared these words: "Time wasted is time lost; may we make every effort to keep within time limit." Another statement was: "Keeping time is saving time. May we begin and close on sched-

ule." We have attended many associations and conventions where these exhortations were needed!

We were able to attend only the last session of the association, and at that time Moderator Mack Herring kept the program moving on time and in an orderly way. The attendance was very large, we were told, at all four sessions. The introductory sermon was preached by Elliott Stewart and an evangelistic address was given by Eugene Poston. J. C. Powell, native son who has been for many years a missionary to Africa, brought a missionary address on Wednesday morning.

At the afternoon session, which we attended, Mrs. Robert Johnson brought the report on Christian literature. The editor of the RECORDER spoke to the report. Although the period was short for the discussion on "Our Centers of Christian Education," Alton Greenlaw, Gaines Rogers, Oscar Creech, and Leslie Campbell did a good job in presenting the cause of Christian education. President Leslie Campbell of Campbell College declared in the last talk of the series that we need some new speeches on Christian education, and he proceeded to give us one. He warned that we are in danger of losing our young people to secular education if we do not support our Baptist schools and colleges in a more generous way.

The last speech of the afternoon was by General Secretary M. A. Huggins, and he had a new subject for his speech also, which was "Cooperative Stewardship in Its Ultimate." He handled the subject well, although he stated at the beginning that probably he would not follow the subject very well.

Mack Herring, having served the time allowed for the moderator, two years, was succeeded by J. V. Case. Isaac Terrell was elected vice-moderator. Reelected were Paul L. Cashwell, clerk; E. F. Knight, associate; Garland King, treasurer; and J. R. Bene, chorister.

* * *

ANOTHER WORD needs to be said about the Better Bible-Teaching Clinic held at the First Church, Albemarle, September 22-26. We have just received the complete figures as to attendance from Miss Louella Brown, promotional secretary for the Stanly Association. Thirty-four churches were represented, and there was an average attendance of 393 in nine different groups, all the way from the Cradle Roll through the Adult and Extension departments.

The leaders of the departments were Mrs. S. Guy Walker, Miss Louella Brown, Mrs. C. D. Bain, Miss May Bomar, Mrs. C. R. Hinton, Mrs. Ben Ingraham, Mrs. E. W. Holmes, Mrs. L. L. Carpenter, and Dr. L. L. Carpenter.

Total enrolled in this clinic, including the faculty, was 442. Enrolled in groups of the boys and girls there were 166, making a grand total of 608.

Miss Louella Brown, promotional secretary, and Miss Edith Mauldin, associational Sunday school superintendent, and many other leaders worked faithfully and well in preparing for this clinic. The leaders in the First Church, where the clinic was held, rendered many services for its success. Our guess is that the people of the Stanly Association will not soon forget the many good influences and the helpful instruction which came out of this clinic.

EDITORIAL OUTLOOK

I SING the praises of the unknown teacher. Great generals win campaigns, but it is the unknown soldier who wins the war. It is the unknown teacher who delivers and guides the young. She lives in obscurity and contends with hardship. For her no trumpets blare, no chariots wait, no golden decorations are decreed. She keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. She awakens sleeping spirits. She quickens the indolent, encourages the eager, and steadies the unstable. She communicates her own joy in learning and shares with boys and girls the very best treasures of her mind. She lights many candles which, in later years, will shine back to cheer her. This is her reward.

—HENRY VAN DYKE.

The Unknown Teacher

Dr. S. F. Lowe a Dedicated Man

THE LIFE of Dr. S. F. Lowe was a real testimony to the Christian faith," writes Associate Director Dupree Jordan of the Radio Commission. "He was possessed by a vision, and his dogged determination to make that dream a reality will always stand as an example of the finest sort for countless Christians through the years to come."

These words give an apt description of the spirit and character of Sam Lowe, as all who knew him well would agree. He began radio work back in 1938 when the religious radio was young, and he continued to lead Southern Baptists in this important activity until his death on October 4. He had been the vigorous and hard-working director of the Radio Commission, on a full-time basis, since 1944.

In January of 1941 the first series of Baptist Hour broadcasts was launched, under the direction of Dr. Lowe. From 13 programs heard on 17 stations that year, the Baptist Hour grew under his leadership until today it is heard every week of the year on 325 stations all over this country and in five foreign lands.

Dr. Lowe was a great and faithful leader for Southern Baptists. Although at times he had to face rather strong opposition on the part of good men who disagreed with some policies proposed, he continued to lead in a vigorous and courageous way. His contribution to the radio service of Southern Baptists will be his lasting monument. We shall not soon forget his faithful service and his vigorous promotion of this cause.

In the homegoing of Dr. Lowe, Baptists have lost an able leader in an important field of service, and we shall miss him greatly. The writer has known him since seminary days and has treasured his friendship. We can join very sincerely with thousands of others in extending sympathy to Mrs. Lowe and the family and praying that God's sustaining grace may rest upon them in this hour of great loss. Not only will God's grace sustain them, but thoughts of the courage and faith of their loved one whom they have "lost a while" will comfort them. Again, Mr. Jordan writes, "His life was marked by a courageous expression of his convictions, and his marvelous faith was demonstrated by his last words, spoken to his wife: 'God's grace is sufficient.'"

Why You Want to Vote

IF YOU ARE a citizen, you ought to vote and you want to vote. That is, if you are of proper voting age and have the right to vote, you should not neglect your privilege and duty. Voting is a privilege. Thereby we share in making our country what it ought to be. It is a privilege to share in any good work. We want a good government. We want our democracy

preserved pure and undefiled. This is impossible unless our citizens as a whole vote when they have the privilege of voting.

Voting is not only a privilege; it is a high responsibility. A government like ours is supposed to be controlled by the people. In a democracy the majority rules. If many of the best citizens fail to vote, then people who are seeking special privilege or who have ulterior motives in voting, will largely control government.

If one citizen neglects to vote, why should not every citizen do the same? Then we would not have democracy, but an autocracy of some kind. Only a few people who had personal interests in government would exercise the privilege of voting. This would be bad for the country, and it would be bad for all the people who live in the country.

Long before one is old enough to vote, he has intelligence enough to know that his own highest welfare and the welfare of his neighbors depends on how the people vote. You want to vote for your own highest welfare and the welfare of your neighbors.

You want to vote in order to make sure that good men are elected to office. Of course, if bad citizens vote for bad men, then bad men may be elected to office. But if practically one hundred per cent of all people in America who have the privilege of voting exercised their right, the total effect would be good, and, as a rule, good men would be elected to office. The person who votes has the responsibility of seeking honestly to find out who are the able and intelligent men, and then voting according to what he thinks is right and for the highest welfare of the country.

In a real sense, the safety of our democracy depends on the extent to which people exercise the right of the ballot. The situation is becoming dangerous because such a large percentage of the citizens in our country do not vote. It is becoming a matter of increasing alarm to those who are well versed in the affairs and needs of our government.

If our country is to be preserved in its finest character and strength, our people must be good enough and wise enough to guide our nation aright. This does not apply merely to officers in high places; it applies to every citizen. By all means, then, form the habit of voting every time you have the chance, be it in a local election or in a national election. Help to preserve our democracy in its purity and power, and your action will contribute to the highest welfare of all.

Secrets of a Happy and Useful Life

CHARLIE JONES owned a small farm in central South Carolina. His main crops were cotton, corn, and potatoes. He loved the farm and kept up with the better agricultural methods. He believed in diversified farming. He loved the crops and growing things, but he loved the people of the community even more.

He was a man of average intelligence and education. From his early manhood he had been a cripple, but he had worked hard through the years. He was not rich in this world's goods, but he made a good living. He had a good family and he enjoyed the love and respect of his neighbors. He loved his church and was faithful in its work.

He had confidence in and was interested in the highest welfare of both white and colored. He believed in his community. He encouraged the boys and girls to take advantage of their opportunities to get a good education. He was always ready to give a boost or speak a word of encouragement to another. It could

(Continued on page 8)



JUNIOR CHOIR OF EAST ROCKINGHAM CHURCH HAS PROVED SUCCESSFUL

The children pictured above are members of the Junior Choir of East Rockingham Church, of which Rev. J. Marvin Smith is pastor. The choir is directed by Eldridge Clark, and he has the capable assistance of Miss Naomi Smith, Mrs. Alfred Chappell, and James English.

A good deal of time was spent during the summer months in building up the Junior Choir. A schedule of rehearsals two mornings a week was set up, and sometimes three rehearsals were held during the week. When the choir was started in the spring, only about 20 children attended rehearsals as an average. The number gradually increased until at the end of summer an attendance of 70 was reached. This fall rehearsals have continued in the afternoon, and attendance

has been good.

As a result of the choir's work, both Sunday school and Training Union have grown in the East Rockingham Church.

Mr. Clark writes in part: "The gospel in choruses as sung by our children has been a real inspiration to the adults of our church. In our meetings we not only sing the praises of God, but we find a few moments to learn something about the Bible. Refreshments seem to be the thing to draw children these days, but it is really surprising how few socials we have had this summer. We are interested in the prayers of the people who talk with God, and we hope that the news of our choir in the RECORDER will prove to be a blessing to others as it has been to our people here."

HARRY E. COOPER, ORGANIST
Mus.D., F.A.G.O.
Professor of Music, Meredith College
Organist-Choirmaster, First Baptist
Church, Raleigh
Consultant to churches in matters of
church music and organ purchasing and
rebuilding.

5,000 CHRISTIAN WORKERS WANTED
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In Transition

By A. C. Reid
Professor of Philosophy
Wake Forest College

THE REMOVAL of Wake Forest College to a different site and the transition of the college to a new situation awaken in some of us cherished memories and stimulate serious imagination.

It was about forty years ago that some of us, now known as the present older members of the faculty, came to Wake Forest. In the college we found great teachers. They were men of unusual intellectual stature and high ideals who knew directions, understood values, and stressed quality.

These men, having accepted an academic and ethical trust from giants who preceded them, established the college, in reputation and in fact, in harmony with the truth. To recall briefly some of these men who have passed on is to affirm the greatness of the college, and make clear the fact that great teachers are indispensable to a good school.

William B. Royall moved about with feeble limbs and partially blinded eyes, but his personality was strong, his knowledge of Greek was profound, and his spiritual vision was clear. John B. Carlyle taught Latin effectively, and his untiring and sacrificial devotion made him one of our immortals. L. R. Mills assigned students serious tasks, taught mathematics with firmness and exactness, and said that existence conforms to a universal formula designed by the Divine Mind.

Charles E. Brewer revealed alike the laws of chemistry and the enduring value of a person's life. John F. Lanneau embodied stately dignity as he gazed at the stars and as he spoke in long-measured tones of the creative source of the universe. E. W. Sikes moved with giant strides along the ways of history, and also confessed his conviction that man's world is a part of a moral universe.

Benjamin F. Sledd loved great literature and philosophy with a passion that would not let him go, and his affection for the winnowed wisdom of the ages recorded on the printed page made his students hungry for it. Needham Y. Gulley taught a host of students legal statutes, and at the same time he affirmed that nothing is more certain than the existence of ethical absolutes in which sound legal codes must properly rest.

J. H. Gorrell worked harder in teaching French and German than did any of his students; of more importance, he taught, by precept and by example, the dignity of work, the value of thrift and property, and the primacy of faultless personal integrity. J. W. Nowell was quiet, reserved, and thorough in his work in chemical science; he often spoke of "the still small voice" and his students knew that he listened to it. They all respected him and loved him because of his unaffected goodness. James L. Lake knew physics, and there is no doubt that every person who knew him realized that he was a Christian gentleman.

J. W. Lynch was a paragon of pulpit eloquence; he was a rare and amazing synthesis of the wisdom of a scholar and the vision of a poet and the soul of a Christian. R. B.

White taught law so clearly that some of his statements were used as models for the opinions of the North Carolina Supreme Court, while his habitual sympathy and graciousness caused many people to feel that God called him to preach. Elliott B. Earnshaw combined thoroughness and kindness; he united firmness with love; he joined thrift to sound progress; and every person who knew him respected him and gained strength from him.

Charles E. Taylor, for many years president and professor of philosophy, heard human voices indistinctly and spoke with quavering voice. But no man ever felt that Dr. Taylor failed to hear distinctly the voice of his Lord, or that he spoke in uncertain tones the truth which he lived and taught and made the central objective of the College. William Louis Poteat was the essence of culture and Christian humility. He reflected the high courage, the illuminating wisdom, the lovely serenity, and the solid faith of a man who is a unity of scholarship and love and consecration.

These men represented a Wake Forest College fully committed to the truth. They were men; they commanded respect and confidence; they had a superior conception of values; they were inspiring teachers. They knew educational ideals and principles. They stressed liberal education, especially the basic courses of study in the College of Liberal Arts, as foundational to sound thought, to culture, to enduring high ideals, and to professional growth.

These men knew that the preservation of human rights and freedoms depends upon free men—men who are free to search, to discover, to evaluate, and to teach. Restricted only by the principles of the truth itself, these teachers made Wake Forest College an institution that fearlessly sought the truth in facts, in relations, in values, and in faith; and they courageously proclaimed the truth. Such great minds and lofty souls made the college worthy of the name Christian.

These men were our teachers and our friends. We became their colleagues. Before they passed on, they placed in our hands the sacred heritage of the college, and charged us to guard it carefully. We are proud to believe that we have respected their confidence in us.

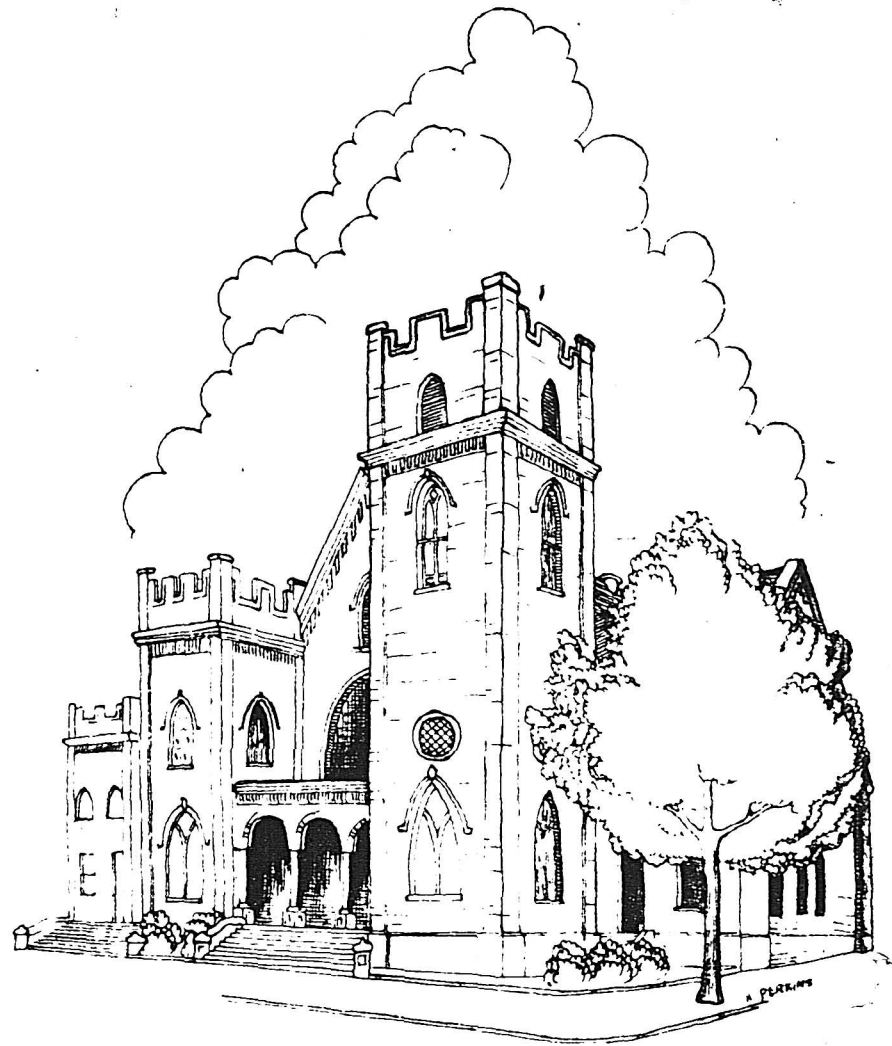
A few of us, immediate successors in time to the giants who made the college worthy and honored, are left. Memories of our discovery of that treasure, a treasure of which we became a part, make us proud. For the heritage is that of the truth, given to us by men who were devoted to the truth, in the interest of an institution committed to the truth.

LOOKING FORWARD TO WORLD COMMUNITY DAY

NEW YORK, N. Y.—“Peace, like freedom, is not won once and for all; it is fought for daily in many lands and is the result of many individual efforts,” Mrs. Franklin D. Roosevelt said in an address on the United Nations recently.

Answering those who ask “What can I as an individual do to help the United Nations and to help in the struggle for a peaceful world?” she suggested, “Make your own country the best possible country for all its citizens to live in and it will become a valu-

STUDENT CONVENTION SET FOR TABERNACLE, RALEIGH, NOVEMBER 7-9



Tabernacle Church, Raleigh, will be host to the Baptist Student Union Convention, November 7-9.

Keynote—"Christ Must Reign"

Speakers: Dr. Robert Humber, Greenville; Dr. J. Neal Hughley, N. C. College, Durham; Dr. E. A. McDowell, Southeastern Seminary, Wake Forest; Miss Emily Lansdell, W.M.U. Training School, Louisville, Ky.; Miss Maxine Garner, Meredith College, Raleigh; Miss Billie Russell, Student Department, Nashville, Tennessee.

able member of the neighborhood of nations." And this work for peace among nations, she added, should begin "in our homes and in our communities."

In many ways the speech summed up the feelings of hundreds of thousands of U. S. Christian women who will observe World Community Day on Friday, Nov. 7, under the theme "Building Lasting Peace."

World Community Day, sponsored annually on the first Friday in November by the United Church Women of the National Council of the Churches of Christ in the U. S. A., is observed by women in hundreds of state and local councils of church women. It is the day when the women particularly remember that they are part of "the neighborhood of nations"—and offer their prayers and their gifts as neighbors in the community of the world.

To the World Community Day services in November, the women will bring the gifts they have been making ready all summer—cartons of diapers, snowsuits, baby blankets

and socks, shirts, sweaters, dresses—that will be dedicated as their contribution to peace in the world.

Some of the things will be new, others will be clothes in good condition that have been outgrown by more fortunate youngsters here. The bundles are destined for children overseas—war orphans in Korea and Japan, DP and refugee children in Trieste, Belgium, Germany, Greece, and Lebanon.

The women also will make an offering at the service, part of which will be used to send medicines and vitamins to children overseas, and part for their own Action Program for Lasting Peace.

The duty of statesmanship is not negative merely. It is constructive also.—Woodrow Wilson.

If people would do what they should, they would not have time to do what they should not.—Er.

SECRETS OF A HAPPY AND USEFUL LIFE

(Continued from page 5)

be said of him truly that "he lived in his house by the side of the road and was a friend to man." He had found the secrets of a happy and useful life.

I.

Much is said these days by psychologists, writers, followers of various schools of thought, and by Christian teachers about the secrets of a happy and useful life. What are the secrets of a happy and useful life? How can one live in a modest and temperate way so that he may find the durable satisfactions of life? This is an important question for every person. Many people have an abundance of opportunities, but make a mess of life. Many people who sternly try to follow the will of God do not find happiness and satisfaction. Why the failure?

Let us guard in the beginning against a serious error. A successful Christian life is not necessarily happy. We miss the meaning of life if we think only in terms of happiness, for life makes severe demands upon us. There is a place for self-discipline and sacrifice. We cannot always be happy, but we can be faithful and true to the best principles of life, and, as Christians, that is the central thing as far as practical everyday living is concerned. Being a Christian means being dedicated to that which is right and good, regardless of the consequences; and in living this way one does find the greatest satisfactions in life.

But let us consider some of the secrets of a happy and useful life. These are some of the main qualities of character and disposition which contribute to satisfactory living in this world and in the world to come. When one lives the most satisfactory life as a Christian, he finds eternal life, the rich quality of life which one possesses now and which abides forever.

First of all, one must have faith in God. This will give one courage and joy in the midst of the greatest difficulties and sacrifices. Let us remember that God, our heavenly Father, made and controls the universe and also the eternal destiny of every one of us. Trust him fully and completely day after day, even in quite simple matters of living. Then the life will be without fear. If one could say, "Come what will, I will trust and obey and not be afraid," and if he could live up to this noble resolution, there would be joy, peace, and power for daily living.

II.

The second secret of a satisfactory life is to practice devotion and loyalty to truth, whatever the consequences. If in one's inner spirit he can say, "Come what will, by the grace of God I will do only that which is right and good according to the best light which I have," he would find peace and satisfaction. Life is very complex and there are many influences which cause one to hesitate when following the truth may cost him in labor and sacrifice.

But the secret of the happy life is found in devotion to the truth. When Peter and John declared before the Sanhedrin, "We cannot but speak the things which we saw and heard," they were setting forth a principle and following a practice which is basic and central for Christian living. Such a spirit and attitude

bring peace and courage. One has nothing to fear; he has a clear conscience; there is no sense of hypocrisy or frustration. He is a free man, living in God's world, under the direction and guidance of God.

A third essential in a satisfactory life is to practice discipline in prayer, study, and work. There is no easy way to live the abundant life. One must take time to pray; one must take time to study; one must give himself freely and gladly to good, solid, substantial Christian work. One cannot follow the line of least resistance and live a satisfactory life. He must be a person of character, one who follows principles of righteousness and justice.

There is a place for noble resolutions and firm action, if one is to live a satisfactory life.

III.

A fourth principle of action is losing one's self in the service of others. This statement is made so often that it may lose its vitality and power, and become merely a hackneyed expression; and yet it is a fundamental principle from which we can never depart. Self stands in the way of growth and achievement in this direction. Only by the grace of God and by self-control can one live the abundant life in this respect. The attitude to take, however, is to forget one's self in unselfish service for others and for good causes.

Someone has said, "Any one of you can do a great deal of good in the world if he doesn't care who gets the credit for it." There is much meaning in this one sentence. The supporting exhortation for this good practice would be, "Forget self, turn loose, and do all the good you can without any thought of benefit to self." Then one finds satisfaction and success in a most vital Christian sense.

We heard a preacher say in an associational sermon the other day that jealousy and selfishness in the hearts of preachers was one of the biggest hindrances to soul-winning. The implication in such a statement was almost shocking to hear, but he was stating a fundamental truth. Of course one of the biggest hindrances to soul-winning is jealousy and strife among Christian people, if such exists. In fact, this kind of disposition is the biggest possible handicap in every type of Christian work. Satisfaction and success come as one forgets himself and loses himself in the service of his fellowmen.

Here are the qualities, then, which we must possess and practice if we would find the secrets of a happy and useful life: (1) faith in God; (2) devotion and loyalty to truth; (3) a life disciplined in prayer, study, and work; and (4) losing one's self in the service of others.

These qualities are too high for the average person, but, by the grace of God, we can accept these principles and practice them day by day. This is the supreme Christian quest. Even if one does not attain unto 100 per cent, any progress is very much worth while. Let us not be too tense and overanxious about our attainments, but rather let us relax, trust in God, and go forward as best we can day by day. "Not that I have already attained, or am already made perfect; but I press on, if so be that I may lay hold on that which also I was laid hold on by Christ Jesus."

PRESENTATION OF COPIES OF THE NEW REVISED STANDARD VERSION OF THE BIBLE

By G. W. Bullard

In presenting copies of the Bible to the soldiers and sailors in the first World War, President Wilson said, "The Bible is the Word of Life. I beg that you will read it and find this out for yourself. Read, not little snatches of it here and there, but long passages that will really be the road to the heart of it. The more you read, the more it will become plain to you what things are

worthwhile and what things are not; what things make men happy, and the things that



are guaranteed to make men unhappy. When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

The Bible satisfies our longing for God; it reveals the significance of man; leads to God's forgiveness; and it assures us of the hope we need.

When an Eastern Prince asked Queen Victoria for an explanation of England's greatness, she sent him a copy of the Bible. That was the secret of England's greatness. If America is great, and we think she is the greatest of all nations, that is the secret of

her greatness. The early settlers came to our shores with an open Bible. It has been said that those who settled in South America were looking for gold, and those landing on our soil were looking for God.

Because of the contribution of the Bible to the equity and justice of our people through the courts and the democracy of our land, and the development of the people through education, the committee has suggested the presentation of copies of the Revised Standard Version of the Bible as follows: Mrs. C. C. Cunningham, Deputy Clerk, United States District Court; Adrian J. New-

ton, Clerk, Supreme Court of North Carolina; Judge Chester Morris, currently presiding over the Wake County Superior Court; Judge Albert Doub, Judge of Raleigh City Court; and Jesse O. Sanderson, Superintendent of Raleigh City Schools.

I am happy to make this presentation for the Raleigh Ministerial Association, the Raleigh Ministerial Alliance, and the United Council of Church Women. Let me say, We present you with this, the most valuable thing the world affords. "Here is wisdom; this is the Royal law; these are the living oracles of God."

Why Are Bible Revisions Necessary?

By R. T. Daniel
Southeastern Baptist Theological Seminary

DURING the past several months much has been said and written about the new *Revised Standard Version of the Bible*, which was released by the publishers September 30, 1952. This widespread publicity might well raise the question, Why are Bible revisions necessary anyway? Several good reasons can be given.

1. The discovery of many manuscripts more ancient than those upon which earlier versions were based. When the *King James Version* was prepared (1604-1611), the only available resources were the existing versions of that day and a few inferior mediæval manuscripts. A wonderfully good translation was made in view of the limited resources.

Since 1611 practically all of the major resources have been discovered or brought into use. Such valuable evidences as these three major codices, Alexandrinus, Vaticanus, and Sinaiticus, were not available to the translators of the *King James Version*. Codex Alexandrinus was given to King James I of England in 1624 by Cyril Lucar, Patriarch of Constantinople, but it was not received in England until 1626, fifteen years after the *King James Version* had been finished.

Codex Vaticanus was brought to the Vatican Library in 1448 by Pope Nicholas V, but the contents of this valuable document were not accessible to the outside until the middle of the nineteenth century. Codex Sinaiticus was discovered by Tischendorf early in the last half of the nineteenth century in the Convent of St. Catharine near the foot of Mount Sinai.

These and hundreds of other manuscripts in the form of codices, scrolls, and papyri have become available since 1611. Therefore, with many earlier evidences bearing on the nature and contents of the original manuscripts of the Bible, the Biblical scholars are able to make revisions which more accurately represent the original writings. The Bible revisions in England and America which were made between 1870 and 1901 were made in the light of these additional resources.

Since 1901 other valuable resources have come to light. In 1831 Mr. A. Chester Beatty, of England, purchased a great deal of papyri from dealers in Egypt. These papyri have been carefully studied and classified. Those

known as the Chester Beatty Biblical Papyri contain fragments of eight Old Testament and fragments of three New Testament manuscripts.

About five years ago the Dead Sea Scrolls were discovered by Arab Bedouins in a cave near the Dead Sea. They have been photographed by representatives of the American Schools of Oriental Research in Jerusalem. These scrolls contain the book of Isaiah, a commentary on the book of Habakkuk, and fragments of the book of Daniel. They have been dated in the first or second century B. C.

Since they are written in Hebrew consonants, these Scrolls are among the oldest Hebrew manuscripts by several centuries. With these and other recent discoveries available the revisers of the new *Revised Standard Version* were able to make a more accurate translation than earlier men were able to make without them.

2. Increased knowledge of the Biblical and related languages. During the Renaissance the revival of interest in the older classical languages included the Biblical Hebrew, Aramaic, and Greek, resulting in an ever increasing knowledge of these languages. In many instances the real meaning and use of certain words have been discovered through their use in various kinds of literature produced during the Biblical period.

The ability to translate and to use ma-

terials from the Egyptian and Assyrio-Babylonian languages has been accomplished since the *King James Version* was completed. As the knowledge of these languages has been improved the Bible scholars are able to make more accurate translations of the earliest sources.

3. Through scientific archaeological investigations, a better knowledge of the history and customs of the Hebrews and their neighbors has been reached. A translation which has been made against the background of this better knowledge is superior to one made without it.

In Matthew 9:17, the *King James* has "Neither do men put new wine in old bottles. . . ." The meaning of the illustration which Jesus was using is clearer when a knowledge of the customs of that day causes the word translated "bottles" to be translated "wine-skins." Old wine-skins would not stretch with the fermentation, but would break and waste the wine and ruin the wine-skin.

4. Revisions are necessary because languages change, even the English language. Three types of changes will be suggested here.

(1) Words often change in meaning from a slight variation to a complete reversal of meaning. The word *let* in 1611 meant *to hinder*. Today it means *to permit*. The *King James Version* uses the word *prevent* to mean *proceed*, *conversation* for *conduct*, *ghost* for *spirit*. In revisions the proper modern word is used to express more closely the meaning of the original.

(2) Words tend to pass out of use completely, or become obsolete. Normally one is not expected to use such words as *you-ward*, *forsooth*, *peradventure*, *holden*, and the like. In revisions the present day words of expressions which more accurately convey the meaning of the original are used.

(3) Archaic pronominal forms such as *thee*, *thou*, and *thine* and archaic verbal forms which end with *-est*, *-edst*, *-eth*, and *-th* have been replaced by forms which are currently used except in passages of direct address to Deity where these forms are retained.

The new *Revised Standard Version* is an effort to give to the English speaking world the most accurate Biblical text, in the language as it is spoken today, and, at the same time, to preserve, as far as possible, the classic style which has made the *King James Version* a vital part of the English speaking world for so many generations.

NEWS NOTES

Horace Easom led in a layman's revival at Hocutt Memorial Church, Burlington, beginning October 12.

* * *

Rev. W. Isaac Terrell, pastor of the Mount Olive Church, preached in revival services at Piney Grove Church recently.

* * *

The First Church, Hendersonville, has launched a campaign to be debt-free by '53. Rev. Mack M. Goss is pastor.

* * *

Rev. Jarvis W. Teague recently assisted Pastor Robert Harris in revival services at Walnut Church in French Broad Association.

The Demands of Faith

LESSON FOR OCTOBER 26, 1952

Matthew 7

In this last lesson on the Sermon on the Mount we are concerned with Jesus' concluding exhortations about the demands of the Christian life and faith. These statements deal with a wide variety of subjects, but they are bound together by the theme which is the basis of the entire sermon: the characteristics of the citizen of the Kingdom of God.

1. Censorious Criticism (7:1-5)

The first of these exhortations is simply stated in two words: "Judge not!" Yet how impossible seems the demand! Inevitably we formulate our opinions, and almost inevitably we give expression to them. Even if we could avoid passing judgment, we seriously doubt the wisdom of doing so. If life is to have meaning at all, we must exercise our reason and make judgments in every area—business, politics, social life, morals, and so on.

In Jesus' day the word "judge" meant more than mere evaluation. In popular usage it meant to "judge adversely," or to "condemn." What Jesus was warning against was censoriousness, an eagerness to blame an individual for his actions.

Such an attitude springs from a feeling of superiority, and therefore is indicative of a serious fault: an unawareness of one's own deficiencies. That unawareness Jesus expressed in the vivid illustration of the mote and the beam. The word "mote" is better translated in modern English as "speck," and the word "log" is better substituted for the word "beam."

How true to our life is this hyperbole! We are overly concerned with minute deficiencies or errors in the character of another, and completely blind to the gross sin in our own life. But it remains true that only when our lives are above reproach will we be able to discern clearly or to minister efficiently to the needs of others.

2. Guarding the Holy (7:6)

Verse 6 stands in sharp contrast with verses 1-5, for not only does it demand judgment, but harsh judgment. The wording which Jesus used is significant. Dogs were scavengers, eating refuse and unclean things that lay about in the streets. To place something holy before them would have been to degrade it.

Swine were considered unclean, unfit for human consumption, and were the most detested of all animals. Could anything be less fitting than to place a beautiful pearl before such an animal?

Pearls, the only gems mentioned in the gospels, are named by Jesus in only one other place. In Matt. 13:46 he spoke of the king-

dom of heaven as "the pearl of great price." The meaning thus is clear. Jesus' disciples were the stewards of the gospel. They were to use their very best judgment in discriminating between those who were receptive to the great truths of the gospel and those who were not.

On other occasions Jesus instructed his disciples to turn away from those who were not receptive to the gospel and to go to others (cf. Matt. 10:13-14 and 22:1-10). Furthermore, we have at least one example of his application of this teaching. In the presence of Herod, who sought to mock him, and in the presence of Pilate, who sought to do only that which was politically expedient, Jesus remained silent.

3. God's Providential Care (7:7-11)

Here in these words about prayer Jesus emphasized two things. First, prayer is an activity that makes demands upon the individual who does the praying. Literally translated, the words are, "Keep on asking . . . keep on seeking . . . keep on knocking." On other occasions Jesus taught the importance of perseverance in prayer (cf. Luke 11:5-8, 18:1-8).

Furthermore, the activity is progressive in its demands. "Ask, seek, knock" implies a journey, beginning with a relatively passive petition, moving forward through an active search for God's will, and culminating in positive activity within the kingdom of God. All three elements are necessary in all stages of life, but the last is the logical culmination of the first, for it makes it possible for God to work through us.

Second, true prayer is based upon a complete trust in the goodness and the wisdom of the Father. The illustration which Jesus used here may have been drawn from his memory of the goodness of Joseph in the home in Nazareth. If a finite and sinful earthly father is careful to give good gifts to his children, he said, how much more may we be sure of the wisdom and the love of our heavenly Father.

Is it not inconceivable that an earthly father should be wiser and kinder than God? Thus Jesus made a better promise than that we would receive everything we ask for. He assured us of the love of an infinitely wise Father.

4. The Golden Rule (7:12)

The "Golden Rule," like so many of the statements of Jesus, is a statement of a principle which is eternally true. It is not an idea which originated with Jesus, but an old idea to which he gave a new and forceful statement.

One great Jewish rabbi, who lived a short time before Christ, is credited with a very interesting negative statement of the Golden

Rule. According to the story, a Gentile promised to become a Jew if he could be taught the whole law while standing on one foot. The reply of the rabbi, Hillel, was: "What is hateful to you, do not do to your neighbor."

Jesus' statement of the Golden Rule was positive in form. He taught that the essence of righteousness was not the absence of evil, but constructive actions of good.

The Golden Rule has been popularly misinterpreted as a means of "winning friends and influencing people." "Do unto others as you would have them do unto you" has been taught as the one sure road to success. The implication is that if we will only treat others thus, they will treat us properly. Sometimes it does work that way, but not always.

The motivation, however, for the treatment of others in this manner is *not* to assure ourselves of proper treatment. It is more selfless and more profound than that. It recognizes that human needs and desires are basically the same, and insists that we deal with the needs and desires of others with the same devotion, intelligence, and respect that we use in the pursuit of our own interests.

One thing more needs to be said. The Golden Rule is a profound statement of an exceedingly important principle. Jesus himself completed his statement by saying, "for this is the law and the prophets." Today the implication is quite prevalent that if this does not summarize all of the teachings of Jesus, it is at least all that we need.

Without minimizing in the least the importance of the Golden Rule, one may understand that there are wide areas of the Christian gospel which are beyond its scope and which demand our attention. About this one might say, as Jesus said of another matter, "These ought ye to have done, and not to leave the other undone."

5. Warning (7:13-23)

During his ministry Jesus was concerned with winning followers. The most obvious way to attract people is to make great promises and to give assurance of an easy time. Jesus realized, however, that those who came to him upon such a basis could not be relied upon. He realized further that he could not honestly promise ease, even if it were desirable.

He made it clear, therefore, that the life of a disciple was a life of discipline. "Enter ye in by the narrow gate," he said. "Narrow is the gate, and straightened the way, that leadeth unto life." Any worthy way of life makes demands upon its followers. Note the arduous training of an athlete, the long hours of practice of a musician, the years of hard study of a physician.

How much more demanding is that way of life which is of supreme worth. For that reason, "few are they that find it." Jesus was not placing a limit upon the number who have the privilege of finding it; he was merely stating the plain fact that few are

(Continued on page 18)

HOME CIRCLE

Growing

"Mother, do you still grow?"
I let the measuring rod
Slip closer to my child's head—
Three foot two!—
Do I still grow?
Do I still grow?

This afternoon I suffered
From unkind words
But smiled.
Last year I would have been
Quite proud
Of making sharp retort.

Last week I set aside
My own desires
For others.

Last year I would have cried,
"I'll have my way.
Let others yield to me."
Last month I found some beauty
In a soul once scorned
And told it to another.
Do I still grow?
Yes, child,
But oh! so slowly!

—MARY DICKERSON BANGHAM, in
The Interim, First Church, Statesville.

The Listening Christian

By Kathleen Warren

My mother was what you'd call a "listening Christian." She just listened people's troubles away.

The first time I discovered this was the day my father sent a beautiful new mirror out to my mother for a birthday gift. The man who delivered it caught sight of me peeping shyly from behind my mother.

"I have a little one like that," he said, and suddenly there were tears in his eyes.

"Tell me about her," my mother urged.

The man blew his nose. "I never get to see her anymore," he said sadly. "My wife died last spring, and I had to send our little girl to live with my sister."

"Don't they sell mirrors where your sister lives?"

The man stared at my mother. "Now why didn't I think of that! It just never occurred to me to leave the job I've had here for so many years. But I know I can get one there—and be with my baby! Ma'am, you don't know what you've done for me!" He wrung my mother's small hand, and was in such a state of happiness that he almost departed without hanging the mirror.

When little old Mrs. Kent moved into an apartment in the building next to us, my mother was the first to call on her and listen to the old lady's enthusiastic accounts of her children and her grandchildren.

When Mr. Kent died, Mrs. Kent sent for my mother. "I don't know which child to live with," she said. "They have all asked

me. Should I divide my time and stay several months with each child?"

"You will be far happier if you don't live with any of them," my mother advised. "You will be far more welcome in each of their homes as a visitor."

"But I don't want to stay here all alone," Mrs. Kent demurred.

My mother answered thoughtfully: "Twenty-year-old Sally Eaton's grandmother, her only relative, died three months ago, and Sally has been all alone and inconsolable ever since. Don't you think you could help her out?"

Mrs. Kent dried her eyes. "I could, and I would!" She reached for the telephone.

"How is the new baby?" Mother asked our young milkman several days later.

"She isn't doing a bit well, and my wife has had a setback, too." Worrie had chased his usual cheery expression. "Do you know of a practical nurse I could get who would be reasonably-priced, Mrs. Warren?"

"I certainly do. I know one who won't charge you a penny. Come, Kathleen, get our coats."

"But I can't let you do this for us," the young father objected halfheartedly.

"You know you can't stop me," my mother told him. "I'll never forget how good it was to see him smile again."

Mrs. Fenton always helped us with spring and summer sewing. One morning she brought a tall thin boy with her. "My nephew, John," she explained. "He's come to spend the summer with me."

"How do you do, John!" Mother held out her hand in greeting.

Keeping his right hand in his pocket, the boy awkwardly held out his left hand. "I've had polio," he blurted, his sensitive face reddening. "My right arm is shorter than my left."

My mother went up to the boy and gently took the right hand from its hiding place. She folded it tenderly in hers.

"Try to be unconscious of it, John," she said softly. "Then others will be."

"But it makes me different from other boys. I can never play ball or swim again."

"God gave you a mind. It's not crippled. Be glad that you will have more time to develop it than other boys."

The boy raised his tortured eyes to my mother's calm ones. "I never thought of it that way. Thank you," he said simply.

John was so busy using his mind for the next few years that he quite forgot his deformity. Others did, too. He is going to be a famous scientist one of these days, and he insists he owes it all to my mother. John is my husband now. It is he who calls my mother "the listening Christian."—*The Christian Advocate*.

At the kindergarten when they reach the age of four, pupils are expected to put on their own shoes; Johnny, having attained that age of discretion, was told by his teacher to do so. He did his best but later had to be told that he had his shoes on the wrong feet.

"But, teacher," he protested, "I haven't got any other feet."—*Quote*.

THE HOUSE INSIDE OF ME

I have a house inside of me, a house that people never see;
It has a door through which none pass, and windows, but they're not of glass.

"Where do you live?" ask folks I meet, and then I say, "On such a street,"
But still I know what's really me lives in a house folks never see.

Sometimes I like to go inside and hide and hide and hide and hide.
And "doctor up" my wounded pride, when I've been treated rough outside.

And sometimes, when I've been to blame, I go inside and blush for shame,
And get my mind in better frame, and get my tongue and temper tame.

I meet my Heavenly Father there, for He stoops down to hear my prayer,
To heal my wounds and cure my care, and make me strong to do and dare

Then after I have been made strong, and have things right that were all wrong,
I come outside, where I belong, to sing a new and happy song.

And then I hear the people say, "You're blithe and bonny, good and gay,"
And it's because I feel that way . . . but they don't know the price I pay.

You have a house inside of you, where you can fight your battles through,
And God will tell you what to do, and make your heart both strong and true.—SAMUEL W. GRAFFLIN, in the bulletin of First Church, Scotland Neck.

The busy film magnate asked his secretary where his pencil was.

"It's behind your ear," she replied.

"Come, come," snapped the big shot. "I'm a busy man, which ear?"—*Er*.

* * *

DORRY: A husband like yours must have been hard to find.

RUTH: He still is when I want him.—*Er*.

* * *

A man who was fond of playing practical jokes sent a friend a telegram, charges collect, which read: "I am perfectly well."

About a week later, the joker received a heavy package on which he was required to pay very considerable charges. Opening it, he found a big block of concrete on which was pasted the message: "This is the weight your telegram lifted from my mind."—*Er*.

* * *

The school mistress was giving her class of young pupils a test on a recent natural history lesson.

"Now, Bobby Jones," she cried, "tell me where the elephant is found."

The boy hesitated for a moment; then his face lit up.

"The elephant," he said, "is such a large animal that it is scarcely ever lost."—*Er*.

News: PERSONALITIES and EVENTS.

Dr. James Hardee Kennedy will represent the New Orleans Seminary at the 1952 meeting of the Baptist State Convention of North Carolina.

The Brotherhood Commission of the Southern Baptist Convention held dedicatory services for its new office building in Memphis, Tenn., on October 16.

Glenn Hix of Biscoe, N. C., is this year president of the student council at the New Orleans Baptist Theological Seminary. Members come from eight states and Hawaii.

First quarter enrollments reached 635 for the 1952-53 session of the New Orleans Seminary. This compares with 638 at this time last year.

Miss Edith Mauldin, director of religious education at West Albemarle Church, on October 9 spoke to the Endy Parent-Teacher Association on the place of religion in the life of a school boy or girl.

Miss Sara Posey has completed four years as educational director of the Second Church, Shelby. "Her faith and her work combine to make her a 'posey' we all appreciate!" was a compliment paid to her in a recent bulletin of the church.

Creech Memorial Church in Ahoskie on the first Sunday in October raised \$1,001 toward its new building. This is a splendid offering for Creech Memorial is a new church and has only 40-odd members. R. T. Greene is pastor.

College Park Church, Greensboro, Ronald E. Wall, pastor, received 126 new members during the associational year just past. Ninety-six of these were by letter and 30 by baptism. Fifty-one others came under the watch care of the church.

Dr. Herbert W. Baucom, Jr., pastor of Takoma Park Church, Washington, D. C., came to the Mars Hill College campus October 13 for revival services to continue through October 19. Dr. Baucom assisted in the Religious Emphasis Week at Mars Hill last February.

Rev. E. Gordon Conklin, pastor of Memorial Church, Williamston, was preacher in revival services at Everetts Church the week of October 5. Rev. Grover Everett filled the pulpit at Memorial Church on Sunday, October 12. Miss Betty Lou Dudley gave an organ recital at Memorial Church on the afternoon of October 12.

Students will again be admitted to the Wake Forest College School of Law at the opening of the spring semester on February 2, 1953. Dean Carroll W. Weathers announced recently. By entering Law School this spring, a student will be able, if he continues without interruption, to complete the regular three-year course of study in two and a half years.

Dr. Paul Caudill, pastor of the First Church, Memphis, Tenn., will preach in a revival meeting at the First Church, Forest City, October 22-29.

Fuquay Springs Church observed homecoming on its 50th anniversary, October 12. Revival services began on the same day, with Rev. H. W. Anderson assisting Pastor W. M. Page.

Falls Church, Raleigh Association, enters its new Sunday school year with a new superintendent, Archie S. Carter. Sunday school enrollment has grown to about 170 members.

E. C. Wilkie, missionary of the Mt. Zion Association, assisted Pastor J. F. Roach in revival services at Hephzibah Church, Raleigh Association, September 28-October 3. There were nine additions to the membership of the church.

Associational Missionary Elmer Green of the Haywood Association was given a pleasant surprise visit on Sunday afternoon, September 28, when a group of the Adult Training Union of Calvary Church of Canton came to his home and gave him an old-fashioned "pounding" and also gave him a love gift of money.

Mud Creek Church, near Hendersonville, began construction of a parsonage recently. The house will contain seven rooms, including a study for the pastor, and the basement will be fitted as a recreation room, with a large fireplace and heating facilities. Rev. W. S. Billingsley is pastor at Mud Creek.

Among the pastors scheduled to leave on October 16 for a 15-day preaching mission to Alaska is Rev. Douglas Branch of Kannapolis First Church. This preaching mission is under the direction of the department of evangelism of the Home Mission Board, and its purpose is to strengthen Baptist work in this far Northern area of our country, where Southern Baptists are progressing rapidly.

E. L. Williams, associate professor of voice at Greensboro College, has been elected minister of music at the First Church, Greensboro. Mr. Williams holds the A.B. degree from Central State College and the M.M. in voice from Oklahoma University. He has done graduate work at New York University and Juilliard School of Music and has studied with many renowned teachers.



Oakwoods Church, Brushy Mountain Association, began revival services October 5, with Rev. J. L. Brendle of Winston-Salem assisting Pastor Richard Day.

Dr. F. Orion Mixon, president of Chowan College, assisted in revival services at Center Grove Church, near Powellsville. Rev. T. H. Williams is pastor.

West Albemarle Church, Woodrow Hill, pastor, continues to grow in all its work. It has just adopted a budget of \$26,332 for the coming church year. Of this amount, nearly \$8,000 was designated for missions and benevolences. Much painting and redecorating has been done recently at the church. Sunday school enrollment and attendance grow; we note that on a recent Sunday 454 were present.

The First Church at Lowell held special home-coming services on September 21, which day also marked the 60th anniversary of the church. The offering, which amounted to \$1,002.80, was given to the building fund. A large number of friends and members were present to hear Rev. L. L. Jessup, a former pastor who is now pastor of Central Church at Alta Vista, Va., speak at both the morning and evening services. Miss Mildred Carpenter, a former member who is now with Spray Church at Leaksville, was guest organist. After lunch on the grounds, a program of organ music, congregational singing, and choir specials was enjoyed. Rev. Hatcher S. Elliott is pastor of the Lowell church.

On the 19th of October the First Church of Monroe will celebrate its 100th anniversary. There will be an all-day program, with dinner on the grounds at noon. A history of the church will be presented. Dr. W. R. Cullom of Wake Forest will deliver an address in the morning, and Dr. O. T. Binkley of the Southeastern Seminary at Wake Forest will preach the morning sermon. The afternoon will be devoted to the present work of the church and its plans for the future. The day's services will be concluded with an address by Mr. Claude F. Gaddy of Raleigh at 4:00 o'clock. Rev. C. Arthur Francis is pastor of the church.

The following paragraph from a letter received from Dr. Frank P. Lide, president of the Philippine Baptist Theological Seminary and Bible School, may be of general interest: "Yesterday I baptized fourteen Filipinos into Dagupan Baptist Church. They were baptized in a lagoon of Lingayun Gulf, only about a half-mile from the monument marking MacArthur's Lingayun landing. The testimonies were given on Saturday. All but one were given in English. The testimonies were clear and definite. I think each one of them had a definite experience of grace. I feel sure that the Lord is leading in the work for the Filipinos. That will be our major emphasis in the future. A church was recently organized at Davao on Mindanao Island with forty-eight members."—ARTHUR R. GALL-MORE.

Campbell College, with an enrollment of 416, has about 20 per cent more students than at the corresponding time last fall.

* * *

A reception for 58 new members who had united with the Zebulon Church during the year was held following the evening service October 12.

* * *

Among recent visitors to the RECORDER offices we were glad to have Dr. and Mrs. William C. Holland and sons, Billy and Jimmie, of Southern Pines. Dr. Holland is pastor of the Southern Pines Church.

* * *

Revival services were conducted at Beulah Church in Beulah Association beginning October 12. Rev. John Wesley of Theresa Church assisted the pastor, Rev. J. A. Dunevant. The Indian Quartet of Calvary Church assisted in the singing.

* * *

A total of 747 students are enrolled at Mars Hill College this fall, besides 40 special students in such departments as music, art, and speech. These come from 74 counties of North Carolina, 17 states, the District of Columbia, Hawaii, and three foreign countries.

* * *

Chaplain (First Lieutenant) Earl H. Parker of Rocky Mount has completed an orientation course of five weeks at The Chaplain School, Fort Slocum, New Rochelle, N. Y. He has been assigned for permanent duty to Paine A.F.B., Everett, Washington. Lieutenant Parker is the son of W. H. Parker.

* * *

Pleasant Hill Church, Green River Association, is planning a centennial celebration for October 25. The church, which was organized with 20 members and reported a contribution of 20 cents, now has 260 members and contributions last year amounted to \$4,500. Paul Benfield of Rutherfordton is the present pastor.

* * *

Cedar Grove Church, Robeson Association, broke ground for a new church building to be erected at the rear of the present structure. Pastor E. P. Lockamy preached the dedicatory sermon. The new church will cost approximately \$40,000, and probably will be completed by Christmas. Cedar Grove has 163 members and a Sunday school enrollment of 221.

* * *

Dr. Edward Hughes Pruden, pastor of the First Baptist Church, Washington, D. C., will be preaching in revival services at the First Church, Mount Airy, every night October 19-24. Pastor R. Carrington Paulette, of Mount Airy, writes: "We will be glad to have our friends and Dr. Pruden's friends from across the state come and enjoy these services with us."

* * *

Rev. Charles H. Wellons, Route 2, Spring Hope, writes that Peachtree Church has just finished its Sunday school building and is now ready to start work on its sanctuary. Seats are needed for the Sunday school building, and members of the church would like to buy some secondhand chairs or pews for this purpose. If anyone is interested in selling such used furniture for some church group, he is asked to get in touch with Mr. Howell Bass, Route 2, Spring Hope, N. C.

NEW RECORDER CLUBS RECEIVED EFFECTIVE OCTOBER 18, 1952	
Church—Association—Pastor	No. Subs.
Baptist Grove, Little River— C. T. Gray	15
Chapel Hill, Brunswick—H. B. Bennett	18
Pembroke, Robeson—C. J. Ellis	10

NEW EVERY-FAMILY CLUBS RECEIVED	
East Hickory, South Fork—	
Marion E. Parker	109
Shiloh, Beulah—L. J. Morgan	21

The First Church, Kannapolis, on October 14 held its annual banquet for all Baptist teachers in Kannapolis public schools. This annual banquet provides a good opportunity to get better acquainted with the public school teachers.

* * *

Mrs. S. David Smith became minister of music at the First Church, Erwin, the first of October. Mrs. Smith, wife of the head of the music department at Campbell College, is a graduate of Westminster Choir College and was a member of the famed Westminster Touring Choir.

* * *

Home-coming and harvest day was observed on October 12 at Piney Green Church, near Salemburg. All-day services included Sunday school, a sermon by the pastor, dinner on the grounds, and an afternoon program of music by visiting choirs, quartets, and other groups, and music on the new Hammond organ.

* * *

The members of Pisgah Church, High Point, are rejoicing over one of their best revivals. Rev. Jimmy Sellars, Leaksville, was the visiting evangelist and Rev. Bill Kingston, Chatham, Virginia, led the singing and conducted children's services, September 22 through October 1. On Sunday following the meeting, the pastor, Rev. Charlie Monk, Jr., baptized 10 candidates, whose ages ranged from 7 to 76 years. A spirit of revival continues in the church.

* * *

From the Spartanburg Pastors' Conference of South Carolina we have received resolutions, commending Rev. Harold Mason, who recently went from the pastorate of Inman Mills Church, Inman, S. C., to that of Grace Church, Kannapolis, N. C. The resolutions, signed by a committee composed of W. T. Tate, C. A. Kirby, and C. H. Sutherland, "recommend Brother Mason as a devout preacher of the Word of God, one who has deep convictions and preaches them. In all his work in our midst he has sought to promote the cause of Christ."

* * *

Mrs. Ida Blanche Nowell of Wendell, widow of the late F. H. Nowell, died October 8 after a long illness. Funeral services were held at the home on Friday afternoon, October 10. Rev. C. W. Teague of Biscoe officiated, assisted by Rev. Earle Rogers, pastor of the Wendell Church. She is survived by her step-mother; a daughter, Vivian Nowell, Baptist missionary to Nigeria, who was en route home at the time of her mother's death; three sons, Ernest Nowell and Henry Nowell of Wendell, and Roscoe Nowell of Raleigh; two sisters, a brother, a half-sister, and a half-brother, to all of whom we extend sympathy.

Dr. J. Glenn Blackburn, pastor of the Wake Forest Church and chaplain of the college, is guest minister in revival services at the First Church, Elizabeth City, October 12-19. Rev. W. W. Finlator is pastor.

* * *

Rev. J. L. Jenkins of Boiling Springs supplied the pulpit of the First Church, Charlotte, at the morning hour, October 5, as did Horace Easom, state Brotherhood secretary, at the evening hour. The pastor, Dr. C. C. Warren, was in Spartanburg, S. C., holding revival services at Southside Church.

* * *

Rev. and Mrs. Alvin E. Spencer, Southern Baptist missionary appointees to Japan, have reached their field of service and may be addressed at 352 2-Chome Nishi-Okubo, Shinjuku-ku, Tokyo, Japan. Mrs. Spencer, formerly Doris Scalf, is a native of Durham, N. C., and she and Mr. Spencer will make their permanent American home in High Point, N. C.

* * *

Thirteen churches in Lincoln County united in a central training effort at the First Church, Lincolnton, September 22-26. With 169 enrolled, the average attendance was 136. Rev. R. T. Howerton was host pastor, and Rev. Latt Beshears was dean of the school. Serving on the faculty were Mrs. H. H. Robinson, Mrs. J. Leonard Byrd, Mrs. W. E. Stroupe, Jr., Mrs. Latt Beshears, Rev. E. F. Sullivan, Rev. Marion Parker, Rev. Jack Mace, Rev. Howard Laney, and Rev. Alvin Walker.

* * *

James A. Ivey, Jr., has accepted a call to become minister of education at the First Church, Winston-Salem, and, with his wife and young son Jimmy, moved to Winston-Salem October 7. Mr. Ivey comes from a similar position with the First Church, Knoxville, Tenn. He is held in high regard as a leader in religious education, and holds the position of vice-president of the Southeastern Religious Education Association. He is a native of Four Oaks in this state, and son of Rev. J. A. Ivey, a former North Carolina Training Union director.

* * *

Dr. Edward A. McDowell, professor of New Testament interpretation at Southeastern Seminary at Wake Forest, was the speaker at the annual Founders' Day exercises at Chowan College on October 10. Dr. McDowell is a descendant of the first president of Chowan. Mr. Claude Gaddy, executive secretary of the Council on Christian Education, was also on the program. Mrs. Frank Pool, head of the music department of the college, directed music.

* * *

At the Cedar Grove Church home-coming Rev. R. G. Short was extended special recognition as having been pastor in South Fork Association some 26 years, having served West Hickory 1927-30, North Newton 1931-35, Piney Grove 1933-46, and Cedar Grove since 1947. Cedar Grove has a fine Sunday school and Training Union, a vacation Bible school each year, an enthusiastic Brotherhood, a much improved house of worship, a strong stewardship program, and excellent fellowship. As you might expect, the BIBLICAL RECORDER goes to every resident family. Congratulations to Pastor Short and the congregation of Cedar Grove.

Christian Education

IN THE CHURCHES

L. L. MORGAN, Sunday School Secretary

J. P. MORGAN, Training Union Director

JAMES W. RAY, Student Union Secretary

SUNDAY SCHOOL

We are happy to announce the standard classes and schools for the months of August and September. We hope the list will be longer next month.

Classes—Association—Church

Adult—Sandy Run—Forest City. First Junior—Mecklenburg—Charlotte. First Junior—Mecklenburg—Charlotte. First Junior—Pilot Mtn.—Winston-Salem. First Schools—

Cabarrus—Kannapolis, Centerview

AFTER THE GROUP TRAINING SCHOOLS—WHAT?

October is the month of training for Sunday school workers over the Southern Baptist Convention. Group training schools will take precedence in most associations, while a goodly number will hold central training schools. Some associations will not be able to schedule their central or group schools in October, but they should plan to have them in November or December where it is not possible to have them in October.

There is time yet for associations to offer training this fall. Nothing should keep the associational officers from offering either a central or group effort to get training into every church in the association. For help in planning group schools this fall see the September issue of the *Sunday School Bulletin for Associational Sunday School Workers*.

The Churches Not Represented

What should we do about the church that is not represented in the group schools? Is it wise to mark it as being non-cooperative and forget it? This cannot be done with a clear conscience because this church usually is the one that needs help worse than any other. The associational superintendent, the superintendent of training, and the group leader should work to get some training program into the hands of Sunday school workers in every church. There are several ways this may be done. (1) Get the pastor to let the associational officers teach a study course in the church. (2) Put books into the hands of the workers and ask them to study by the individual method. One book may be circulated among several workers. (3) Personally invite the workers to a neighboring church that is having its own training course.

Every church is important, and we must not stop until every one is reached.

Be a Living Bible

Live a life so beautiful
That all who see will heed.
You may be the only Bible
Some folks will ever read.

—MRS. BRASTON HERRING.

Route 3
Clinton, N. C.

TRAINING UNION

CONGRATULATIONS TO YATES



Miss Nannie Mae Herndon

Congratulations to Miss Herndon, Association Training Union Director, Yates Association, and her fine staff of co-workers on achieving an outstanding accomplishment—they have led the Yates Association to a record achievement of being the first association in which EVERY church received one or more Training Union awards during an associational year.

Total awards issued to churches in the Yates during the associational year were 1,442 just prior to the end of September. As far as present records are available, no association has previously achieved this goal. Should subsequent investigation reveal that such a record has previously been achieved, a correction will gladly be published. Lacking such information, we are giving the Yates credit for this unusual and outstanding accomplishment.

Congratulations, Yates, and keep the good work going!

One Hundred Percenters

This is a belated tribute to those individuals whose perfect example in attendance upon all the sessions of our state assemblies last summer sets a high goal which all assembly-goers would do well to follow. There were many church groups whose attendance record was perfect. We regret that our records are incomplete and therefore we are unable to give recognition to every church group being 100%. We are pleased to recognize the following groups, present at Caswell, Aug. 11-16, 1952:

Walnut Grove Baptist Church, Pores Knob: Mrs. Edna Parlier, Betty Lowe, Charlie Bently, Bobby Ashley, Betty Sue

Ashley, Aileen Joines, Peggy Joines, Frances Broyhill, Ann Parlier, and Sue Brookshire.

Grace Baptist Church, Charlotte: Mrs. F. A. Bryant, Mrs. Rosey Lee Nealey, Ruby Bagley, Bernice Harrelson, Carolyn Maxwell.

Matthews Baptist Church: Mrs. Kenneth E. Helms, Mamie Helms, Jean Daugherty, Margaret Gardner.

Shiloh Baptist Church, Belcross: Mr. and Mrs. Melvin L. Jackson.

Memorial Baptist Church, Greenville: Martha Branch, Betty Ann Jones, Annette Dunn, Barbara Conway, Nell Lee, Joanna Hardee, Betty Jean Hales, Lois Ann Seymour, Jane Perkins, Ramona Hicks, Alma Tripp, Bonnie Jones, Nancy Ann Whichard, Naomi Gibbs, Beverly Dunn, Margaret Phelps, Sara Collins, Kathleen Whichard, Jimmy Rogers, Bobby Hardee, Joe Winstead, Jim Winstead, Tommy Mallison, Tommy Jordan, Marshall Evans, Florence McFadden.

PRESIDENTIAL CANDIDATES GIVE VIEWS ON VATICAN APPOINTMENT

Extract from letter of President George Walker Buckner, Jr., of the Associated Church Press, to each candidate:

"Are you or are you not in favor of diplomatic relations between the United States and the Vatican, and in the event of your election as President, would you terminate any ambassadorship at the Vatican if President Truman makes an interim appointment prior to the convening of the Senate in January?"

Reply on behalf of General Dwight D. Eisenhower by his personal assistant, Abbott Washburn:

"General Eisenhower has never advocated the appointment of an ambassador to the Vatican. Before affirming or recommending a change in existing policies in this matter, he would want the benefit of the opinion of the people as expressed through their representatives in Congress."

Reply on behalf of Governor Adlai E. Stevenson signed by his Administrative Assistant, Daniel Walker:

"As you may have read in the newspapers, Governor Stevenson has recently stated that he does not favor appointment of an ambassador to the Vatican. I am enclosing a partial transcript of the press conference at which this statement was made."

The following statement accompanied the letter:

"I think the feeling in this country is that the appointment of an ambassador to the Vatican constitutes an official recognition of a religion—of a denomination—and that is highly incompatible with our theory of the separation of the church and the state. That is not to say we must not take full advantage of the sources of information that are available at the Vatican, as at any other diplomatic post. I have not been able to see that there is any great disadvantage in the system that existed previously, of a special representative of the President at the Vatican."

Woman's Missionary Union

MISS RUTH PROVENCE, Executive Secretary
119 Hillsboro St., Raleigh, N. C.

MRS. GORDON MADDREY, President
MRS. A. R. BRASHER, Treasurer
MISS MARIE EPLEY, Young People's Secretary
MRS. JOHN WACASTER, Representative
MISS JANET WILSON, Representative
B. W. JACKSON, R.A. Secretary

PREPARATION FOR THE WEEK OF PRAYER FOR FOREIGN MISSIONS

Even before the Week of Prayer program materials reach the local W.M.S. presidents and young people's leaders, preparation should be begun toward a faithful observance of the Week of Prayer for Foreign Missions, December 1-5. Too much cannot be said in emphasis of the importance of this part of our work. The cause of foreign missions will suffer or advance according to our relationship to this opportunity of united praying and the ingathering of the Lottie Moon Christmas Offering for Foreign Missions.

Be sure to have mission study classes for all organizations, using the 1952 Foreign Mission Graded Series of mission study texts as a basis. Write the Foreign Mission Board (Box 5148, Richmond, Va.) for attractive teaching helps indicating with the order for which books they are desired. Seek to enlist the attendance and participation of every possible member.

Order from the State W.M.U. Office, free on request, the attractive individual invitation folders to be used in urging the attendance of W.M.S. members upon the special services of the Week of Prayer; also the Lottie Moon Christmas Offering for distribution among all members of all W.M.U. organizations.

Order from the Baptist Book Store in Charlotte the new black and white film-strip "The Lottie Moon Christmas Offering" (price, \$2.50) with the accompanying program guide which will mean much in giving a concrete picture of the outreach of the Lottie Moon Christmas Offering. This may be used as an extra feature in the November meeting of the missionary society, in connection with a preparatory mission study course, or during the Week of Prayer itself, as for example as an added feature on Wednesday evening. By all means use it also in each young people's organization to help arouse interest in the largest possible gifts to foreign missions through this Christmas offering.

Be praying through these weeks of October and November for the greatest response ever experienced in your Woman's Missionary Union. Begin now pointing to the five daily services in your Woman's Missionary Society with the climax coming on Friday, December 5, designated by the Women's Committee of the Baptist World Alliance as the Baptist Women's World Day of Prayer.

AN ENLISTMENT SKIT

Mrs. Leland Kitchin, Sr., State Enlistment Chairman, has written a delightful skit showing how help may be extended in organizing a new Woman's Missionary Society. This was presented to the State W.M.U. Executive Council last June at Meredith College and later in the summer at the W.M.S. Conference at Caswell. State officers and others took the various parts.

This skit has been mimeographed and may now be requested from the State W.M.U. Office.

The skit will be helpful in bringing to a functioning Woman's Missionary Society a challenge to make contacts with an unorganized situation in the interest of organizing and fostering a missionary society. It may be used in connection with a presentation of associational, divisional, or state enlistment goals given in the 1952-1953 State W.M.U. Guide Books.

We appreciate Mrs. Kitchin's talents in the preparation of this skit. We shall be glad to furnish it to anyone who desires it.

STATE FEDERATION TO HOLD EXECUTIVE COMMITTEE MEETING



Miss Josephine Norwood

Miss Josephine Norwood, Associate Secretary of the Woman's Missionary Union of Virginia, will be guest speaker at the annual dinner of the Executive Committee of the State Federation of Baptist Business Women to be held in Raleigh on the evening of November 8.

Miss Norwood is a North Carolinian who in recent years has made her home in Virginia. She is a graduate of the W.M.U. Training School and has had varied experience in Christian leadership. As Associate Secretary of the Virginia Union, she leads the work among the business women and gives much time to all of the W.M.U. camps of the state. We welcome Miss Norwood back to North Carolina.

The Executive Committee of the State Federation will meet for two sessions in the W.M.U. Office on November 8. The first of these will be from 3:00 to 5:00; the second, from 7:00 to 9:00. The group will have dinner together between sessions.

Mrs. Hugh W. Page will preside over the discussions which will pertain to the development of both the State Federation and local Federations found in cities and associations, or, as in one case in our state, in a division.

Those eligible to attend this important meeting are officers and chairmen of the State Federation and general chairmen of the local Federations. Expenses of these will be paid by the State W.M.U. It is earnestly hoped that every member of the Federation Executive Committee will be present.

This meeting bringing together representative business women from over the state is one of the means through which the State Federation is drawing the business women more closely to the North Carolina Woman's Missionary Union.

Miss Pauline Owen, of Charlotte, is Western Vice-chairman; Mrs. Chester Walsh, of Greenville, Eastern Vice-chairman. Miss Mamie Faucette, of Durham, is Secretary. Mrs. R. B. Wilkins, of Durham, serves as Representative from the State W.M.U. Executive Committee.

YOUNG PEOPLE'S STEWARDSHIP MATERIALS

As has been announced, the Sunbeam stewardship stories and picture sheet will be distributed to Sunbeam Band leaders over the state in a general shipment with the materials for the Foreign Mission Week of Prayer. Leaders are urged to begin the use of these immediately after they have been received. The annual revision of the state mailing list which is now in process makes it impossible to ship these helps sooner.

The Junior Stewardship Stories are now available free on request from the State W.M.U. Office, one copy to each Junior G.A. counselor and one to each Junior R.A. counselor. Copies of these are not sent in a general shipment over the state, as there is no way of separating the labels for counselors of junior organizations from those of intermediate organizations. Hence, counselors are asked to write to the state office for this valuable material. Write immediately for this pamphlet so that the stewardship study of the year may be begun promptly in Junior Girls' Auxiliaries and Junior Royal Ambassador Chapters.

PAPER costs more
CUTS cost more
LABOR costs more
POSTAGE costs more

—so—

W.M.U. missionary magazines cost more

ROYAL SERVICE
WORLD COMRADES
AMBASSADOR LIFE
THE WINDOW OF YWA
Subscription rate \$1.50 a year
from Woman's Missionary Union
Birmingham 3, Alabama

TENT CHURCH OF 1942 GROWS

(Continued from page 1)

at the corner of Southern Boulevard and Washington Street was erected. Mr. Butler held the first service there on Sunday afternoon, July 5, with 48 people present. The next Sunday regular weekly activities were begun.

The following month, between August 9 and 23, a series of revival services were held with the assistance of the Rev. Douglas M. Branch, at that time a state missionary.

By the time the series had ended, those who had been worshipping weekly in the little tent felt that the time had come to organize a church. At a special service held Sunday afternoon, September 6, 1942, 39 members of the community who wished to have a church in Sunset Park met with pastors, deacons, and members of various Baptist churches in the Wilmington Association for the purpose of organizing the Sunset Park Baptist Church.

On December 8, 1942, wind partially destroyed the tent in which the congregation had continued to worship. Immediately the members began construction on a temporary building, which was completed in two weeks. Though small, this building was used effectively for more than a year.

In June 1943, construction was begun on the educational unit of the permanent church building. The first service in the new building was held on February 6, 1944.

One of the most interesting points in the history of the church is that the members

were mission-minded from the very first. When the church was little more than a year old, even though it had an abundance of problems and difficulties of its own, with the help of the State Convention it led in the construction of a church building for the residents of Maffitt Village. And Paul Nix, one of Sunset Park's charter members, became assistant pastor at Sunset Park with full responsibility for the work at Maffitt Village.

In March, 1944, Mr. Butler resigned as pastor, and was succeeded in July by Rev. G. Carl Lewis, now pastor of Rockingham First Church. It was between these pastorates that the church decided to discontinue aid from the convention and became self-supporting.

Then began a tireless effort by the congregation to pay off its indebtedness of \$15,500, which had been borrowed to complete the educational unit of the church building and to buy the pastor's home on adjacent property.

Payment of the indebtedness was successfully completed in 1946, and on June 30 of that year the church building was dedicated. Shortly thereafter the church began planning for its new auditorium. However, due to the rapid turnover in the population of the area following the closing of the shipyard, its plans were temporarily hindered.

In March, 1949, Mr. Lewis resigned as pastor. The next month a call was extended to John E. Lawrence, then a student at the Southern Baptist Theological Seminary of Louisville. Mr. Lawrence accepted the call

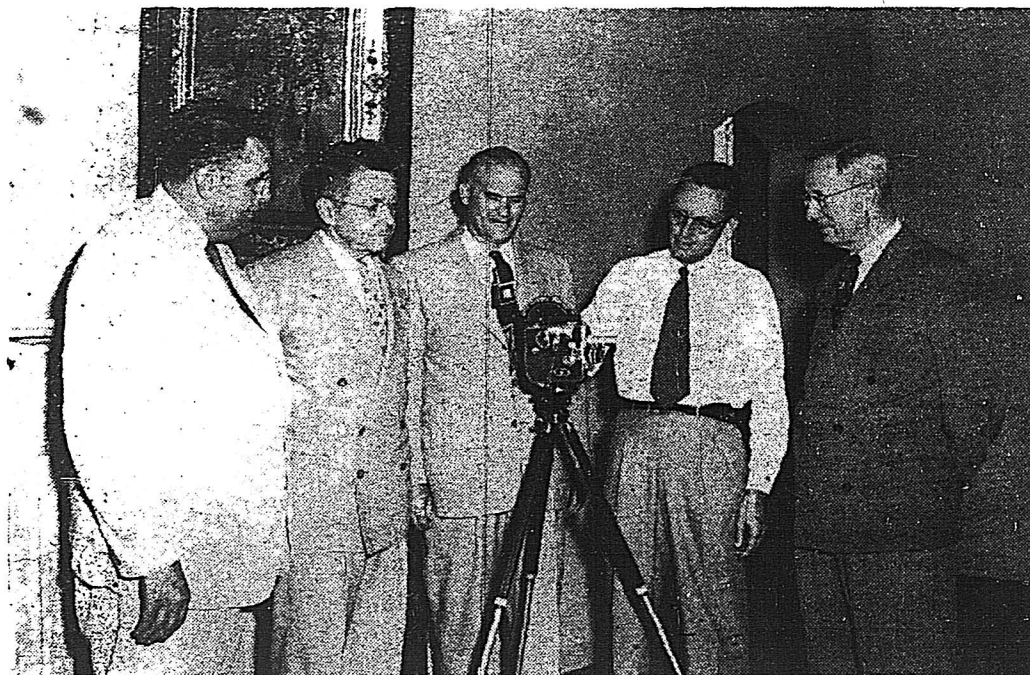
and began his work as pastor on July 1, 1949.

In January, 1950, the church in conference voted to proceed with construction of a new auditorium under the direction of its trustees, C. E. Gosnell, J. T. Lee, and J. V. Tomberlin. During May of 1950 the foundations were poured, and in September the cornerstone was laid. On May 6, 1951, the new auditorium was occupied.

Now, after 10 years, the church has a membership of 901. Its Sunday school has an enrollment of 915, and last year averaged 525 in attendance.

The Sunday school during the next year will be under the direction of C. B. Johnson, Jr. Other organizations of the church include the Woman's Missionary Union, under the direction of Mrs. Earl Dye; the Baptist Training Union under the direction of Eldred Kinlaw; and the Brotherhood, under the direction of C. E. Gosnell.

The members of Sunset Park Church are proud of the progress their church has made in one decade, but they are not content to rest on their laurels. Though the building is still new, each Sunday the growth of the church continues. On "Victory Day," September 28, Sunday school attendance was 719, higher by more than 50 than any previous record. B.T.U. had 213 persons present, and good crowds attended both preaching services. Of the church's 901 members, only 84, or 9.3%, are nonresident. Mr. Lawrence continues as pastor, and is leading in a way worthy of the inspiring ten years' history of Sunset Park Church. Already plans are being made for further expansion.



Shown here are members of the Gardner-Webb administration and representatives of the Council on Christian Education of the North Carolina Baptist Convention inspecting one of the cameras being used to produce a 16mm color picture of student life on the Gardner-Webb campus. This is part of a project by the Council on Christian Education to produce a film about the colleges operated by the Baptist State Convention of North Carolina: Wake Forest, Meredith, Campbell, Chowan, Gardner-Webb, Mars Hill, and Wingate.

Reading from left to right: Ben C. Fisher, executive assistant to the president of Gardner-Webb College; Claude F. Gaddy, executive secretary of the Council on Christian Education of the Baptist State Convention; J. O. Terrell, dean of instruction at Gardner-Webb; L. J. Morriss, pastor of St. Johns Church of Raleigh and instructor of audio-visual aids at Wake Forest College; and Dr. P. L. Elliott, president of Gardner-Webb College.

GLENN L. ARCHER MAKES STATEMENT ON BAN SITUATION IN ITALY

In a statement September 30 on the action of the Italian police partially lifting a ban on the Church of Christ, Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU), declared:

"The ban has been lifted—at least for the moment—but the power to ban remains, and the basic question is, therefore, still unresolved. If, in any country, it is necessary to go to the police for 'permission' to worship publicly, then it is also necessary for free men to cry out against the unjust system which exists.

"In 1947, Italy adopted a constitution guaranteeing freedom of worship to all—but she neglected to repeal a Fascist law of 1929 prohibiting public worship by 'cults' without police permission, and, until she does repeal it, the constitutional guarantee will remain a mockery. The Italian people must choose between religious slavery and religious freedom."

HISTORICAL COMMISSION TO DO MICROFILMING

The Historical Commission of the Southern Baptist Convention by December 1 will begin microfilming minutes and other important records of our Baptist churches. This is the most inexpensive way to guarantee absolutely the protection of church records against loss or destruction in any way. It is much less expensive than recopying or photostating.

The price will be five cents per page for

the first 300 pages and three cents for each page thereafter. This price will provide a negative and one positive reading copy. The Historical Commission will keep the negative in its fireproof vault and deliver the reading copy to the church. Additional prints can be made whenever they are needed from the negative for a much lower cost.

The Historical Commission also will microfilm associational minutes. It costs much less to microfilm them than church minutes. The price for associational minutes will average one cent per page. Ninety-five per cent of the associations can have their minutes for fifty years microfilmed for \$30.00. This will protect the associations against loss of their minutes. It will provide the Historical Commission with basic historical materials.

Dr. Norman W. Cox, 127 Ninth Avenue North, Nashville 3, Tenn., will be glad to provide churches and associations with further information.

—NORMAN W. COX.

FAMILY NIGHT AT FIRST CHURCH, RALEIGH.

The First Church, Raleigh, held its first family night supper and program on Wednesday evening, October 8. The occasion was a great success.

More than 270 people, children as well as grown-ups, sat down to the delicious dinner served in the recreation room. It was the largest crowd that ever attended a dinner meeting at the church. W. H. Weatherspoon was the very capable master of ceremonies, and under his direction the following program was given:

The Blessing.....Dr. Broadus E. Jones, Pastor
Dinner Music.....Mrs. Coite Jones
"Bless This House," vocal

solo.....Mrs. Ethel Casey
Toast to Papa.....Hugh Johnson
Toast to Mama.....Mrs. Foy J. Farmer
Toast to Children.....Miss Ellen Brewer

A feature, "Life in Our Church During the Past Year," was given by means of wire recording and picture slides. Over 100 officers and teachers were shown in the pictures which included such events as vacation Bible school, dedication of babies, Christmas pageant, and crowning of the Queen Regent in a Girls' Auxiliary coronation program.

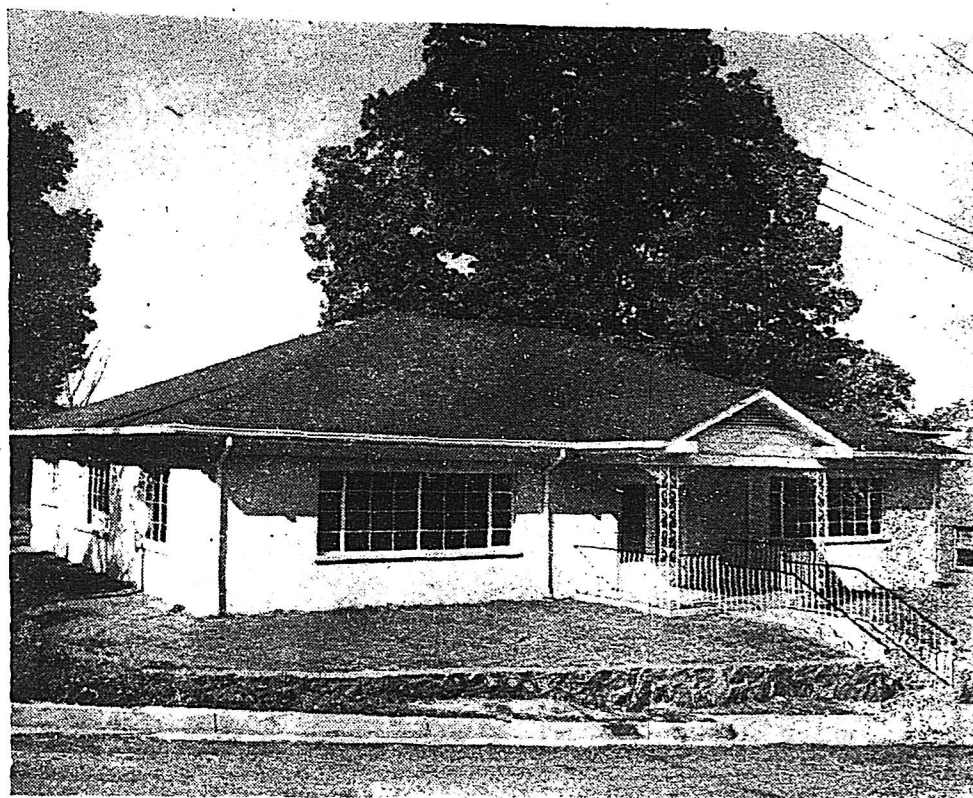
Mrs. Edwin S. Preston, educational director, was in charge of making plans for this successful family night.

CHURCH FOR FILIPINOS ORGANIZED ON MINDANAO

The second Southern Baptist sponsored church for Filipinos in the Philippine Islands was organized in the city of Davao, on the island of Mindanao, on September 14. This brought the total number of churches, organized under Southern Baptist missionary leadership, in the Islands to five, three of which are for Chinese people.

The four Southern Baptist missionaries in Davao, Rev. and Mrs. J. E. Jackson, Miss Elaine Crotwell, and Miss Victoria Parsons, report unusual opportunities for Christian work in Mindanao, the southernmost island of the Philippine group.

"To this island are coming 5,000 settlers per month to claim the rich lands which the government is offering at a very low price," explained Dr. Baker James Cauthen, the Southern Baptist Foreign Mission Board's



COLLEGE AVENUE, LENOIR, HAS NEW NURSERY BUILDING

College Avenue Church of Lenoir occupied for the first time on Sunday, September 14, its new Nursery Building. Pictured above is the building erected and equipped at an approximate cost of \$17,000. The structure is of cinder block and stucco, with plaster walls and acoustical ceilings on the interior. A large playground is to the rear.

Included in the building are seven nurseries, graded on a six-month basis; a large hallway, toilet facilities, and kitchenette. The floors are of green tile and draperies are of rose and chartreuse corde. Every facility has been added to care for the small baby in bed and the latest equipment to teach the two- and three-year-olds.

Four interest centers have been incorporated into the two- and three-year-old nur-

series: Housekeeping Center, Block Center, Book Center, and Nature Center. These are to teach the child the Bible lessons through normal everyday experiences. The furniture in natural oak finish, the open shelves and cabinets, the picture rails, and toilet facilities are all built to nursery scale.

Twenty-three workers, including a nurse for the infants and a hostess for the building, serve the church in a continuous program of activity for two hours and fifteen minutes on Sunday morning and for Training Union and worship service on Sunday evening. The average attendance in the building since the opening Sunday has been 80.

T. L. Cashwell, Jr., is pastor of the church, and J. O. Stroud is educational director.

secretary for the Orient. "The island of Mindanao is to the Philippines what the great west has been to our country."

The Philippine Mission is making urgent requests for reinforcements and calls attention to the fact that missionaries can serve widely in the English language and can acquire use of a Filipino dialect gradually as they work.

Missionary Jackson expressed the conviction of the missionaries: "The Mission is thoroughly convinced that it has definitely passed the experimental stage and should now build widely and strongly and take seriously the permanent task of giving these people the truth as it is in Christ Jesus."

CAROLINA PINES OBSERVES ANNIVERSARY

In commemoration of its second anniversary, Carolina Pines Church, near Raleigh, held all-day services on October 12. Dr. Henry E. Walden, Jr., secretary of rural church department of the Baptist State Con-

vention, delivered the anniversary sermon at the morning worship hour. A history of the church was read by one of the charter members.

Following lunch on the grounds and a fellowship period, the afternoon program began with the recognition of guest churches and the ordination of deacons. The ordination sermon was preached by Dr. J. A. Ellis, pastor of Tabernacle Church, Raleigh. Other ministers participating in the afternoon program were Dr. John Kincheloe, Jr., of Hayes Barton Church, Charles Summey of Knightdale Church, Douglas Aldrich of Forest Hills Church, and John A. Poe of Caraleigh Church.

Rev. Bennie E. Pledger is pastor at Carolina Pines. We are indebted to Mrs. H. F. Waller, publicity director, for this account.

Calvary Church, Asheville, J. Lester Lane, pastor, is planning for revival services which will begin on October 26. Rev. Vaughn Johnson, one of the church's sons in the ministry, will be the preacher.

Correspondence

GREAT NEED AND OPPORTUNITY IN NORTHWEST

TO THE EDITOR:

I have recently come to the state of Washington as a pastor of a newly-organized Baptist church on the outskirts of Tacoma. The opportunities and needs of the work in the Great Northwest, including the states of Washington, Oregon, and Idaho, are so tremendous that I feel impelled to present the facts to my fellow Baptists in North Carolina.

To begin with, eight out of ten people belong to no church of any kind. Yes, there are churches here, but with few exceptions they are so shot through with modernism and the social gospel that they scarcely hold their own, much less do they seek to reach the lost. For example, the American Baptist Northern Convention has fewer than 7,000 churches at present as compared with over 13,000 in 1930.

The Federal Council of Churches assumes the right to say whether or not a new church is needed in a community, and they prefer to keep things as they are. For this reason we have found the Council to be our bitterest foe. The simple truth is that if they had been faithful in evangelizing this area with the old-time Gospel the need for Southern Baptists to step in would have never arisen.

My own church is typical of the new churches that are being established every

week or so. It is a middle-class-and-above suburban area with over 30,000 residents. The seven churches (three community, and one Catholic, one Lutheran, one Congregational, and one Episcopal) have less than 2,000 total membership. When a Southern Baptist church is first organized, an effort is made to enlist every transplanted Southern Baptist (and there are usually a few in any town), and then reach out in ever-widening circles to the native population. That we are succeeding is proven by the better than 100% gain in membership reported for this association during the past year.

These young churches would shame churches five times their size in North Carolina in their generosity and sacrificial spirit, but the size of the burden still makes it necessary to call on others for help in getting started. As a rule a church becomes self-supporting within one to two years, depending on the size of building they are called on to purchase. Up to the present, Texas Baptists have carried most of the load. I write this because I have faith enough in North Carolina Baptists to believe that once they know, they will act.

The most practical help would be for larger churches, or associations, to offer to pay \$200 a month toward the support of a qualified minister for a year. Care should be taken that the one sent should be qualified. The Home Mission Board has been giving a \$100-a-month supplement, but it may require up to two months for this actually to be available. I would also appeal to

young pastors to seek the will of God concerning their own participation in this pioneer mission work. It offers little in the way of glamor or glory, but the rewards of a faithful steward await those who will come.

Pray for us. We need the power of God. No matter how far I may wander in His service, I will always think with pride of North Carolina as my home.

For further information, write Dr. R. E. Milam, Executive Secretary of the Baptist General Convention of Oregon-Washington, Box 451, Portland 7, Oregon.

Yours in Christ,
AUSTIN LOVIN
9615 N. Lake Dr.
Tacoma 9, Wash.

September 28, 1952

THE DEMANDS OF FAITH

(Continued from page 10)

willing to pay the price.

The second warning which Jesus gave his disciples dealt with the real test of discipleship, and it quite appropriately followed the words about the narrow way. Though there are few who find the road that leads to life, many will pretend to be guides to it. It is clearly possible to imitate the outward acts of piety, such as worship attendance, prayer in public, even teaching and preaching.

But Jesus gave a positive and certain test: "By their fruits ye shall know them" (7:16). That law is just as important in the realm of character and personality as it is in the vegetable kingdom. The real test of discipleship is the kind of life the individual lives.

The third warning, that against lip service, grows logically out of the second. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (7:21).

The "Lord, Lord" is a reference to the activity of public worship. It is entirely possible for an individual to go through the form and to fool himself into believing that he has a genuine spirit of devotion to Christ. Such self-deception is the worst form of hypocrisy.

6. Conclusion (7:24-27)

In his concluding parable in this great sermon Jesus made a far-reaching claim. The man who built his life upon the teachings of Jesus was a wise man, he said, while the man who refused to do so was a fool. The figure of building came quite naturally to Jesus, with his background of carpentry. The parallel is obvious.

Character, like a house, is not created in a moment, nor is it completely independent. It is built, slowly and laboriously, and it is built upon a foundation. The testing which life offers, the "storms" of life, will reveal the character of the foundation.

It is important to notice that Jesus did not here contrast the good man and the evil man; rather, he contrasted the wise man and the foolish man. Few men deliberately choose a bad foundation, either for a house or for a life. But many men ruin their lives by failing to make a choice. Their very neglect of the words of Jesus is by default a choice of some other foundation.

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BSU at Woman's College Off to Good Start



Billie Marie Suitt of Chapel Hill is president of the Baptist Student Union at Woman's College. Her home church is Cane Creek, where Rev. Jim Rittenhouse is pastor. She is a rising senior majoring in education, and plans a teaching career after graduating.

The Baptist Student Union of the Woman's College of the University of North Carolina has gotten off to a very encouraging start this year. At the Pre-School Conference at Crabtree State Park, September 11-14, there were 25 Executive Council members present. These students met to plan out systematically a calendar of events for the first semester of the school year. Upon arriving on campus they made "all-out" efforts to enlist the freshmen and transfer students who have entered college this fall.

At the joint party sponsored by Asheboro Street Church, College Park Church, and the First Baptist Church, there were approximately 300 people present (including the church people who were there to become acquainted with the girls and help with the technicalities of the entertainment). We are also cooperating with Florida Street Church and Immanuel Church this year.

At the first regular Friday night dinner given at the Baptist Student House on Forest Street, there were 125 girls. Because the Student House is not large enough to care adequately for a crowd of this size, the girls overflowed to the front porch and the program was given out in the yard.

On Friday night, September 26, a program stressing "Church Loyalty" was given with



B.S.U. Council of Woman's College, Greensboro

Mr. C. W. Terrill, educational director of the First Baptist Church in High Point, as principal speaker.

On Sunday afternoon, October 5, an Open House was given at the Baptist Student House for all the Baptist churches in Greensboro.—MIRIAM HOLLIS, Student Secretary, Woman's College, Greensboro.

NOTES FROM BESSEMER CITY FIRST

The First Church, Bessemer City, just closed a good revival conducted by Rev. Joe Strother of Johnson City, Tenn. There were 13 additions to the church, nine by letter and several others saved that are expected to unite with the church. Fred Forester is pastor and says that the revival was a success. The church is having near 400 in Sunday school.

Rev. John McGee, two-term missionary to Nigeria, will conduct a school of missions at Bessemer City First, October 19-23. Mr. McGee will speak at a Father-and-Son Banquet at the church on October 18. The R.A. Chapters have five good leaders and the chapter just closed a good year, having reached the standard.

WEST CHOWAN CHURCHES MAKE CHANGES IN FIELDS

Rev. Frank Robinson, having served as pastor of Ashley's Grove, Menola, and Galatia churches for the past two years, resigned his work at Ashley's Grove and Menola effective October 1 in order to give more time to the Galatia Church. Rev. Mr. Robinson is also serving as pastor of Margarettsville Church, which has joined in the field with Galatia, and began his duties there on October 1.

Services at Galatia have been increased from three to six each month, with the morning worship on the second, third, and fourth Sundays, and evening worship on the first, second, and fourth Sunday nights.

Margarettsville Church has two services,

with morning worship on the first Sunday and evening worship on the third.

Mr. Robinson writes: "In my work with these churches for the past two years I have found a spirit of fellowship, and devotion to the kingdom work. Contributions have increased for both local and mission gifts, with around 30 per cent of the total offerings going to missions.

"The change in this church field was brought about by the vision of the people at Galatia for a better program of worship, and more pastoral services for the field."

HOME-COMINGS ARE BEING HELD

White Oak Church, near North Wilkesboro, observed home-coming day on September 28. Taking part on the program were A. A. Staley, R. T. Pilkington, Rev. Adolphus Yates, Rev. J. E. Hayes, Rev. Theodore Hendrix, Rev. Howard Carlton, Rev. John Kilby, Newland Pilkington, Rev. Garland Worley, Rev. Odell Carlton, Rev. Tommy Simmons, and Rev. Grant Miller.

Council Church at Council, October 5.

Rev. Ronald Rice of Oxford was the principal speaker at home-coming services at New Hope Church, Columbus Association, September 21.

Western Prong Church, Columbus Association, September 28.

Forest City First Church, October 7.

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Two Retiring WFC Faculty Members Honored

Dr. C. Chilton Pearson, former head of the social science department, and Mrs. Ethel Taylor Crittenden, former head librarian and director of the Baptist Collection of the Wake Forest College Library, were honored Friday evening, September 27, at a dinner given by the administration of the college. President Harold W. Tribble and the administrative staff were also hosts to members of the Board of Trustees, the Bowman Gray School of Medicine faculty, and the Wake Forest College faculty.

Following an introduction of new faculty members, Dr. Henry S. Stroupe paid tribute to Dr. Pearson for his 36 years of service to the college, and Carlton P. West, librarian, paid tribute to Mrs. Crittenden.

Dr. Pearson received degrees from Richmond and Yale, and taught at Washington and Yale before coming to Wake Forest. He was at one time the only professor in the School of Political Science, which consisted of eight courses in history, economics, government, and sociology. Under his direction the social science department became one of the largest on the campus, and two subjects, economics and sociology, have branched out and established separate departments.

Besides his great ability as a teacher, Dr. Pearson has contributed much to the college and community. He formed the Political Science Club which was for years the outstanding student organization on the campus. During World War II, as a member of the National Security League, he compiled information to stir the American people with patriotism.

Dr. Pearson, who has always enjoyed sports, owned the first set of golf clubs in Wake Forest and led in the construction of a golf course. He served as chairman of the faculty committee on athletics and is still "an acutely interested observer at many college athletic events and is as competent a Monday morning quarterback as any of his colleagues," as stated by Dr. Stroupe.

He published his doctoral dissertation, *The Readjuster Movement in Virginia*, through the *South Atlantic Quarterly* and the *Proceedings of the North Carolina State Literary and Historical Association* between the years 1917 and 1921.

Dr. Pearson secured training at the University of Pennsylvania, where he held the Harrison research fellowship. He traveled in Europe and spent time on a ranch in Texas. For 15 years he taught in the summer sessions of the University of Virginia and Duke University. He wrote sketches of men he knew well for the *Dictionary of American Biography*, and the University of Richmond elected him a member of Phi Beta Kappa.

Dr. Stroupe, in paying tribute to Dr. Pearson, said that a host of students since the first World War will remember Dr. Pearson "not only for his characteristic jokes and intriguing quiz questions, but as an eminent scholar, able teacher, and fair-minded gentleman."

Mrs. Crittenden is the daughter of the late Charles Taylor, who was president of

Wake Forest College from 1884 to 1905. She was librarian from 1915 until 1946 and, after retiring from the position, remained in the library as director of the Baptist Collection.

SAM F. LOWE PASSES AFTER EXTENDED ILLNESS



Dr. Lowe

Dr. S. F. Lowe, director of the Radio and Television Commission of the Southern Baptist Convention since 1938, died at Georgia Baptist Hospital in Atlanta early Saturday morning, October 4. He had been ill for a number of months.

Dr. Lowe was a modern pioneer in the world of religion. Early convinced that radio was a gift of God for the spread of the Christian Gospel, he spent most of his life trying to sell the medium to religious leaders. At the outset he met a great deal of outspoken opposition, but he lived to see most of his detractors won over to his way of thinking.

His dream of a nation-wide radio ministry has been realized among his own people. He led Southern Baptists into the field of radio back in 1938 and has devoted his full time to this work since 1944. Under his leadership the work has grown in a marvelous way, with the Baptist Hour alone now being carried by more than 320 stations every week, in 28 states and five foreign countries.

Born June 6, 1890, in Houston County, Georgia, Dr. Lowe graduated from Locust Grove Institute in 1911, received his A.B. degree from Mercer University in Macon in 1914. He received the Th.M. degree from Southern Baptist Theological Seminary, Louisville, Kentucky, in 1917, did one year of resident study on a doctorate, was awarded the Doctor of Divinity degree by Mercer University in 1940.

Following his seminary work, Dr. Lowe had five pastorates before turning all his energies to radio in 1944. He was pastor of the First Baptist Church, Tennille, Georgia, 1918-20; First Baptist Church, Dawson, Georgia, 1920-24; First Baptist Church, Enterprise, Alabama, 1924-27; Fifteenth Avenue Baptist Church, Meridian, Miss., 1927-31, and Inman Park Baptist Church, Atlanta, Georgia, 1931-44. He served as vice-president of the Southern Baptist Home Mission Board, 1935-38.

Dr. Lowe is survived by his wife, three sons—Sam F., Jr., Judge of the Fulton County (Ga.) Civil Court; Lewis C., a ministerial student at Southern Baptist Theological Seminary, Louisville, Kentucky, and Bill F., store manager for Allen Marshall in Macon; a daughter, Mrs. J. Carl Hodges, of Atlanta; and six grandchildren; four brothers and one sister, Mrs. Alice Hardison, Byron, Georgia; W. W. Lowe, Atlanta; C. C. Lowe, Byron; J. H. Lowe, Birmingham, Alabama; and E. H. Lowe, Carrs Station, Georgia.

Correspondence

WHY NOT PUT NEW TESTAMENT FIRST?

TO THE EDITOR:

As a result of the new Revised Version of the Bible, more people than probably ever before are talking about the importance of Bible reading. And in this connection I wonder if I, as an interested layman, might not interest you and your readers in a suggestion I have long thought important?

In future editions of this new Revised Version (and other printings of the King James and other versions, for that matter) I believe it would help greatly to put the New Testament first and the Old Testament second—instead of the reverse as has long been the custom.

"Read the Bible—the whole Bible," we tell our children and other young people. All too often they start out bravely enough but almost immediately are slowed down on Hebrew history, genealogies and ritualism, and so get discouraged and quit.

The same thing happens, too, I think in the case of business men, traveling men, etc., who may pick up a Gideon-donated Bible in our hotels. Other people may have a different experience, but I have always been dismayed to see how little used they look—and I believe for the reason I have just mentioned.

What is the most important thing to get from Bible reading? Is it to learn about Adam or Christ?

If it is about Christ, then should not Christ's life and teachings have first attention whenever and wherever any interested person opens up a Bible? Then later let him read the Old Testament for the background history of Christ, which is valuable but not vital.

—CLARENCE POE, *President and Editor, The Progressive Farmer, Raleigh, N. C.*

GIFTS FOR CAMPBELL COLLEGE

A recent issue of *Creek Pebbles*, Campbell College student newspaper, announces that three donors have made large gifts to the college recently. C. V. Whitley of Zebulon, a Campbell trustee, has given more than \$5,000 to the expansion program of Campbell College. W. Carroll Bryan of Jacksonville, a Campbell alumnus, has donated \$1,000 to the physical education building. The third donor, Dr. Hugh A. Matthews of Canton, recently gave \$1,000 to the expansion program. He is a native of Buie's Creek and as a student was in many activities on the campus, being a former editor of *Creek Pebbles*.

ASSOCIATIONS MEETING NEXT WEEK

Piedmont—Baptist Temple, Wentworth St., Reidsville, October 23; English Street Church, High Point, October 24.

Wilmington—Mount Holly Church, Watha, on Highway 117, October 21.

Beulah—Beulah Church, Roxboro-Leasburg Highway, October 21; Mt. Harmony Church, Roxboro-Oxford Highway, October 22.

Gaston—Temple Church, Gastonia, October 21; Alexis Church, Alexis, October 22.

Pee Dee—Pleasant Grove, 6 miles south of Rockingham, October 21.

Pilot Mountain—Beck's Church, 5 miles northwest of Winston-Salem, October 21; Hawthorne Road Church, October 22.

Brunswick—Jennie's Branch Church, near Shallotte, October 22; Southport Church at Southport, October 23.

Johnston—Blackman's Grove Church, 4 miles southeast of Four Oaks, October 22; Baptist Tabernacle, 4 miles south of Wendell, October 23.

Randolph—Trinity Church, October 22; Deep River Church, October 23.

Robeson—Oakdale, October 22; Antioch, October 23.

Catawba River—Mt. Calvary Church, Valdese, October 23; Asheville Street Church, Morganton, October 24.

Columbus—Western Prong Church, 5 miles from Whiteville on Clarkton Road, October 23; New Hope Church, 3 miles on Tabor City Road, October 24.

King's Mountain—Lattimore Church, October 23; Bethany Church, Grover, October 23 (night); Norman's Grove, Belwood, October 24.

Mecklenburg—Myers Park Church, Charlotte, October 23; Wilmont Church (night), October 23; Pleasant Plains, October 24.

Dock—Riverside Church, 18 miles southeast of Tabor City, October 24; New Life Church, 3 miles southeast of Tabor City, October 25.

MINISTERS MAKE CHANGES

Frank Robinson is now serving as pastor of Galatia and Margarettsville churches, West Chowan Association, having resigned from the pastorate of Ashley's Grove and Menola churches in the same association in order to give more time to Galatia and to serve Margarettsville for two services a month.

J. W. Meares, who served East Laurinburg Church on a part-time basis during the past year, is now giving full time to East Laurinburg. He has resigned as pastor of Porter Swamp and Hog Swamp churches in Robeson Association.

H. Gordon Weekly is the new pastor of Kings Mountain. He recently moved to Kings Mountain from Masonboro Church in the Wilmington Association, where he had led in a splendid program of progress over the past few years.

R. F. Webb, Jr., became pastor of Roseland Church, South Fork Association, August 1, succeeding Fred King, who resigned because of illness.

John G. McCall resigned as pastor of the First Church, Mooresville, on September 28, effective October 14. He has accepted a call

as pastor of the First Church, Vicksburg, Miss.

F. H. Hopkins has resigned as pastor of the South Albemarle Church, Stanly Association, after serving there for seven years and three months. He has accepted the pastorate of Porter and Paul's Crossing churches in the same association. His address will remain Route 2, Norwood.

Norman F. Lytton has accepted a call to Monticello Church in the South Yadkin Association, and began full-time work there on October 12. A native of Catawba County, he entered the ministry in 1945. He attended Mars Hill College, earned the B.A. degree from Carson-Newman College in Jefferson City, Tenn., in 1949, and this year received the B.D. degree from Southwestern Seminary, Fort Worth, Texas. Mrs. Lytton is the former Miss Frances Brown of Long Island, and there are five children in the family. Monticello is a new church, having been organized in February, 1952. It is two miles west of Statesville on Highway 90.

Luther J. Matthews, missions and associate pastor of the First Church, Winston-Salem, has resigned in order to become pastor of Konnoak Church, Winston-Salem, effective October 31.

E. C. Upchurch leaves the pastorate of the Lewiston and Kelford churches in West Chowan Association October 8, and will go to a pastorate in Kannapolis.

W. M. Jenkins became pastor of Sandy Level Church in Sandy Run Association the middle of September, succeeding Rev. Leonard Harrill. Mr. Jenkins, who lives at 64 Short Street, Spartanburg, S. C., is a graduate of Fruitland Bible School.

The following ministers have become pastors in the Caldwell Association in recent weeks and months:

T. L. Cashwell, Jr., College Avenue Church, Lenoir.

Lawrence Miller, Longford Church, Route 5, Lenoir.

Paul Jarvis, Mulvale Church, Route 5, Lenoir.

Bernard Tuttle, Route 5, Lenoir, pastor of Piney Grove and Grandin churches.

C. Bobbitt, Rhodiss Church, at Rhodiss.

K. E. Seepe, Sardis Church, Hudson.

James Holder, Whitnel First Church, Route 9, Lenoir.

R. D. Riggan on September 21 resigned as pastor of Pleasant Grove Church, near Rockingham, and also of Midway Church, both in Pee Dee Association. He has accepted a call to Antioch Church, near Lumberton.

John R. Blanchard has accepted a call to the Cherry Grove-Pleasant Hill field, effective October 15. He has been pastor of the Creedmoor Church.

News Notes

Rev. L. H. Hollingsworth, new pastor at the First Church, Boone, will assist Pastor Guthrie Colvard in revival services at Clear Creek Church, Marion, beginning October 20.

Rev. and Mrs. Ronald C. Hill, recent Southern Baptist missionary appointees to Thailand, sailed on September 27 for their field of service. Both are natives of North Carolina.

Dr. H. H. Stembbridge, Jr., assisted Rev. R. T. Howerton in revival services at the First Church, Lincolnton, beginning October 12. Revival services are scheduled for Dr. Stembbridge's church, First Church, Forest City, October 22-29, with Dr. R. Paul Caudill of the First Church, Memphis, Tenn., assisting.

The Noble's Chapel Church of Route 1, Sims, Johnston Association, will observe its second annual Home-Coming on Sunday, October 26. Rev. C. W. Bazemore, assistant to the editor of the BIBLICAL RECORDER, will be the speaker. Rev. P. E. Jones is pastor. A picnic lunch will be served on the church grounds following the morning worship service. All former pastors, members, and friends are cordially invited. The fourth Sunday in October has been designated as the date for the annual home-coming celebration of the church.

The Christian Life Revival, planned for the Haywood Association for November 23-26, will be for four nights in all the participating churches. J. C. Pipes will serve as director of arrangements of this association-wide event, working closely with Associational Missionary Elmer Green and the local pastors. The committee includes also Rev. Otto Parham of Canton and Rev. Robert Swanger of Canton. This special four-night emphasis is dedicated to the purpose of "examining the missionary message of the Bible and the methods by which each Christian and church can measure up to what God expects of his people," we note in the *Haywood Baptist*, news bulletin issued from the office of Associational Missionary Elmer Green.

Rev. Marion J. Pierce of Bessemer City was ordained to the Gospel ministry at Bingham Church, Bessemer City, where he has served as pastor for the past six months. The following ministers of the South Fork Association assisted in the ordination: Rev. Guy Walker of Gastonia; Rev. George Willys, Bessemer City; Rev. Fred Forester, Bessemer City; and Rev. Dick Anderson, Holland Memorial Church. Brother Pierce has been called to Bingham Church full-time and will live on the field. He has a term of study at Fruitland Bible Institute and attended high school at Bessemer City. He also worked in Radio Engineering Department in War Research Laboratory of the University of Florida during World War II.

The home-coming and dedication of Ramseur Church, which was announced in the RECORDER several weeks ago, was held on October 5. The occasion was a success in every way, we learn from Mrs. Sam C. Kimrey. An attendance goal of 300 had been set for the Sunday school; and when the count was made, there were 325 present. All class rooms were filled and running over, some out into the halls! There was a record crowd for the morning worship service, overflowing the auditorium so that some had to listen over the loud speaker from the basement. The guest speaker, Rev. C. C. Burris of Wingate, gave a marvelous dedicatory sermon, using as his theme "The Meaning of the Church" and quoting Matthew 16 as scriptural background.

"Path of the Dawning Light"

By B. H. Duncan

The above heading is the title of a book by Mrs. Gwynn McLendon Day. The book is published by the Broadman Press and is priced at \$1.75.

The 21 devotional chapters of this book have literally grown out of the daily devotional experiences of the author. Each message throbs with a spiritual impulse and a profound Christian faith that has matured in Christian service.

The author draws upon her wide range of reading in Christian literature, her extensive experiences in church work both as a volunteer worker and as church and educational secretary.

In the foreword of this volume, Dr. Theodore F. Adams of the First Baptist Church, Richmond, Virginia, says, "Out of her own firm faith and deep conviction and her personal experience in working with young people, the author has shed light on many perplexing problems and given new life and meaning to old and familiar words and phrases. . . . Poetry and prose, story and scripture—all are beautifully blended on these pages to testify to the truth of God and suggest its meaning for our lives and our day."

I have a personal interest in commending this book of devotional readings by Mrs. Day, because she was my church secretary at the First Baptist Church of Hot Springs. A number of the chapters in the book were written while Mrs. Day held the position of secretary with us at Hot Springs and appeared in periodicals published by the Sunday School Board as the reader will note in "Acknowledgements" on page 124.

I like especially the chapters: "Path of the Dawning Light," "Have You Won Your Wings?" "How Big Is Your Bible?" "How Tall Are You?" "The Image of Christ," "The Maximum in Service," "Making the Most of Money," "Citation in Glory." In fact, each chapter carries a message to the heart of the reader. Each chapter is enlivened with practical illustrations which speak of the sustaining power of Christian faith in daily living. The book will be valuable for devotional studies either in the home or in church groups.

This is the second book that has come from the pen of Gwynn McLendon Day. A former volume of religious verse was published by the Exposition Press of New York. Of this volume, Dr. John L. Hill says, ". . . an attractive volume of 82 poems . . . simplicity, sincerity, and genuineness characterize each poem, and the reader cannot fail to find in this treasure volume food for the soul." Our own comment on this volume of religious

verse was, "All who read this volume of religious verse will find that Mrs. Day has captured the universal expression of the Christian heart and that she has put that expression into such simple, beautiful, and genuinely Christian language that the reader finds himself saying, 'That is my experience, that is just what I want to say, that is my own heart speaking of my experiences with my Saviour.'"

I commend both these volumes without reservation and with assurance that the reader will experience a heart-yearning to walk in the "Path of the Dawning Light."

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OBITUARIES AND RESOLUTIONS

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

BIBLICAL RECORDER

121 W. Hargett St.

Raleigh, N. C.

IN MEMORIAM

MRS. FRANCES C. STONER

Mrs. Frances C. Stoner, member of the First Baptist Church, Asheville, N. C., for 48 years, passed away at her home September 2, 1952.

Coming to Asheville in 1904 as the bride of A. D. Stoner, a deacon and choir member, she became active in church work which lasted over a period of more than 40 years, serving in many capacities of the church.

She was president of the W.M.U. for two years, teacher of a girls' class many years before coming to the Woman's Bible Class in 1925 as teacher. Here she served until illness forced her to retire in 1946. She was a devout leader and the constant inspiration of all who knew her. In 1933 the class name was changed to Frances Stoner Bible Class to honor this beloved teacher.

The Frances Stoner Bible Class held a Memorial Sunday morning, September 7, in the class room for Mrs. Stoner, with Mrs. J. N. Jones, president, presiding.

Books Received

"COME, FOLLOW ME." By Glenn Clark. Macalester Park Pub. Co. \$2.50.

HOLY BIBLE, REVISED STANDARD VERSION. Thomas Nelson & Sons. \$6.00.

A PRESENT FROM ROSITA. By Celeste Edell. Julian Messner. \$2.75.

ENCYCLOPAEDIA OF 2,585 ILLUSTRATIONS. By Henry Ward Beecher. Zondervan. \$5.95.

GOOD TIMES FOR GOD'S PEOPLE. An Encyclopaedia of Indoor and Outdoor Games, Including Ideas for Programs, Picnics, Banquets, and Parties. By Marion Leach Jacobsen. Zondervan. \$3.95.

INDIAN DRUMS AND BROKEN ARROWS. By Craig Massey. First Prize Winner in Zondervan's Juvenile Fiction Contest. Zondervan. \$2.00.

FOR BOYS ONLY. The Doctor Discusses the Mysteries of Manhood. By Frank Howard Richardson, M.D. Tupper and Love, Inc. \$2.75.

YOUNG PEOPLE'S PROGRAMS IN A NUTSHELL. By Leslie Parrott. Zondervan. 60 cents.

IDEAS FOR BOYS' AND GIRLS' PARTIES. By Ken Anderson and Morry Carlson. Zondervan. 60 cents.

OUR CHURCH PLANS FOR ADULT EDUCATION. A Manual on Administration. By Idris W. Jones. Judson Press. 75 cents.

ANSWERING GOD'S CALL. Informal Sermons Dealing with Life's Eternal Verities. By Frank M. Kepner. Judson Press. \$2.00.

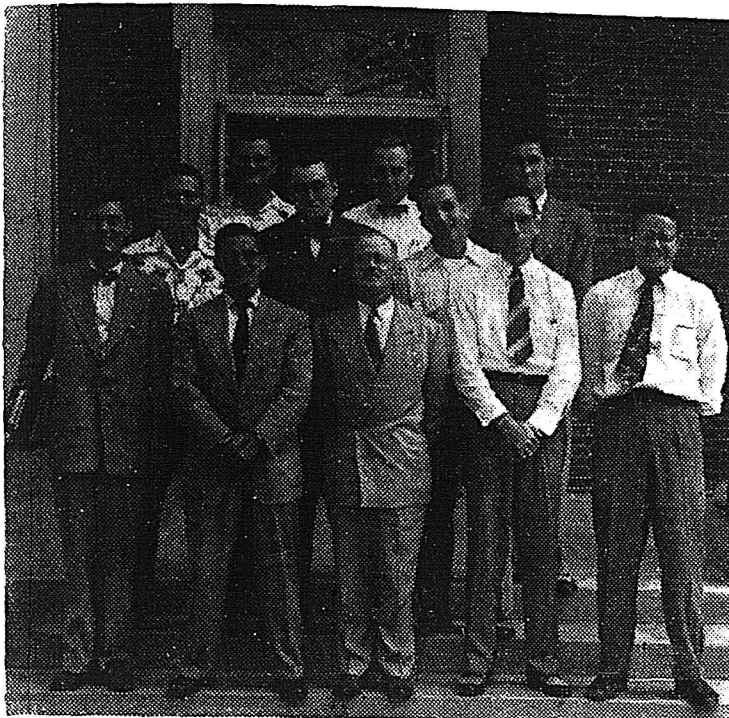
THE THEOLOGY OF PAUL TILLICH. The Library of Living Theology, Vol. I. Edited by Charles W. Kegley and Robert W. Bretall. Macmillan. \$5.50.

YOUR OTHER VOCATION. By Elton Trueblood. Harper & Bros. \$1.50.

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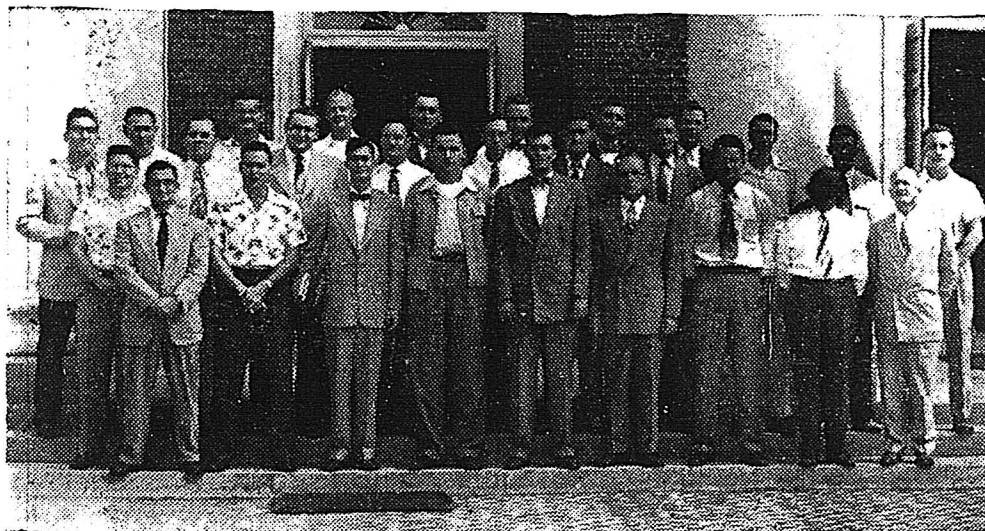
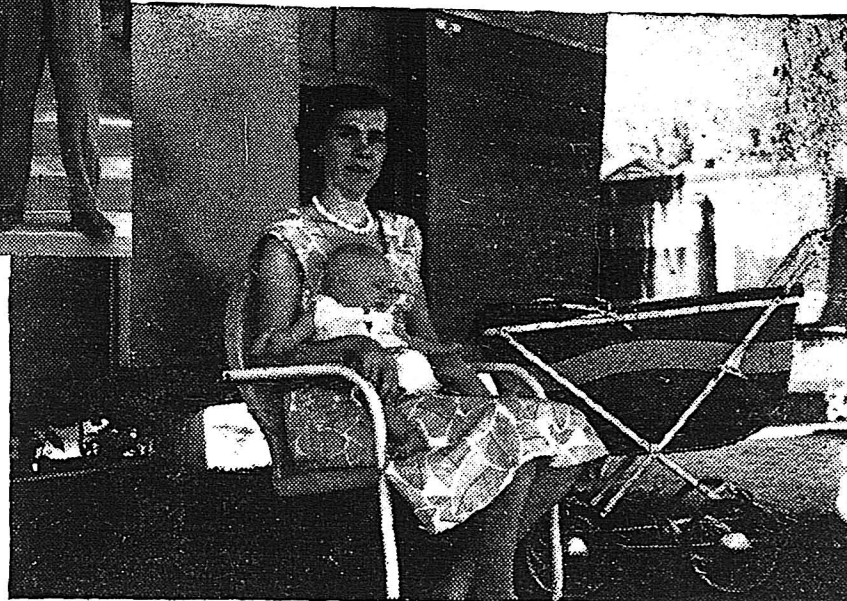
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↑ These students travel more than
80 MILES EVERY DAY
to go to school at Southern

↓ These students travel more than
20 MILES EVERY DAY because
no rooms are available closer



↑ Many married students and their
families live in trailers like this

*What will YOU do
about these Facts?*

1. This year 361 married couples and their families had to find housing off the campus.
2. This semester an Englishman traveled 11,000 miles, from South Africa, to achieve a life-long ambition to study at Southern. Unable to find an apartment here, he had to enroll in a seminary in the north.
3. More than 100 families are living in nearby towns and must drive as much as 150 miles a day to attend Southern.
4. Because of the urgent need, the Trustees have voted to build 100 apartment units, as soon as money is available.

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Southern Baptist THEOLOGICAL SEMINARY

LEXINGTON ROAD, LOUISVILLE, KY.

Duke K. McCall, President

Baptist Hospital Enrolls Largest Nursing Class



Learning the techniques of bedside manner from the instructor, Miss Billie Jean Smith, are Edythe Smith of Cary; Thetus Grooms of Evergreen, Beverly Lingo of Asheville, and Joan Caley, Kingsport, Tennessee.

The North Carolina Baptist Hospital School of Nursing entered its thirtieth class of nurses August 28, 1952. Sixty-eight students enrolled, which is the largest class the hospital has ever admitted.

Miss Joyce Warren, Director of Nurses, Miss Edith Boone, Educational Director, Miss Bettie Baise, Nursing Arts Instructor, and Mrs. L. N. Northrup, Student Secretary, are assisting the pre-clinicals to adjust to their new school life. (The new student nurse is called a pre-clinical until she receives her cap in May.)

Orientation week was held the first week to acquaint the girls with each other, the hospital, and various activities of the Nursing School. Following a series of picnic suppers, talent shows, and vespers, the classes began on September 2, 1952.

The Christian Student Union (C.S.U.) plays a vital part in the life of the student nurse at the Baptist Hospital. Each student upon entering automatically becomes a member of this organization.

The C.S.U. strives to help each girl pattern her life after Christ, by developing her own life—spiritually, mentally, and physically. It encourages the members to attend and participate in the church of her choice. "To dedicate her life to the service of the Great Physician and to seek to follow His plan and purpose for her life" is one of the goals of the C.S.U.

Under the sponsorship of the Christian Student Union are such worthy activities as the vesper services, which meet every Mon-

day and Thursday night. The Thursday night meeting is not limited to nurses alone, but rather is a worship service for patients, medical students, and hospital personnel as well.

A Morning Watch begins the day for the nurse before she reports for duty, and an Evening Meditation period at bedtime gives the nurse an opportunity to end her day with Christ's blessings.

The pre-clinical nurses also participate in Sunday school on the pediatric wards, the Student Choir, and the Mission Volunteer group. Ten new members have joined this organization with the purpose of dedicating their nursing skills and Christian lives to mission fields.

It is the aim of the Baptist Hospital School of Nursing not only to educate the girls in the classroom, but also to equip them for a richer and fuller life which will be more satisfying to them and of larger service in the field of nursing.

The following girls are members of the class of 1955: Emily Allen, Youngsville; Wanda Aman, Carolina Beach; Kay Arrington, Mt. Airy; Jean Ayers, Ararat, Virginia; Johnnie Mae Badgett, Mt. Airy; Barbara Barron, Winston-Salem; Peggy Barrow, Salisbury; Rebecca Gay Blackard, Raleigh; Jo Anne Bradley, Winston-Salem; Marilyn Bridgers, Raleigh; Carolyn Bryant, Jonesville; Nancy Rose Burris, Mount Pleasant; Mary Anne Burrus, Mt. Airy.

Also Jo Anne Butler, Greensboro; Eleanor Byrd, Raleigh; Joan Caley, Kingsport, Ten-

nessee; Emily Caraway, Kannapolis; Sue Cargile, Asheville; Barbara J. Carmichael, Enka; Evelyn Chapman, High Point; Carol Compton, Grundy, Virginia; Betty Ann DeBoard, Grassy Creek; Doris Ann Edwards, Greensboro; Flo Ella Edwards, Cowpens, S. C.; and Vera Sue Ellis, Greensboro.

Patricia Flanigan, Graham; Emily Flowers, Wake Forest; Mary Jane Gerald, Statesville; Nancy Goodson, Danville; Annie Grace Gray, Andrews; Thetus Grooms, Evergreen; Elizabeth Gurley, Goldsboro; Audrey Harris, Denton; Phyllis Harris, Drexel; Michel Henderson, Shelby; Bobbie Jean Herring, Beaufort; Irene Julian Hric, Appalachia, Virginia; Amy Johnson, High Point; Sara Lynn Jolly, Cantonment, Florida.

Barbara Jones, Leaksville; Bebe Knight, Roxboro; Beverly Lingo, Asheville; Jo Ann Linney, Newport News, Virginia; Dorothy Lucas, Farmville; Sylvia McLeod, Southern Pines; Estelle Moore, Lawsonville; Juanita Morris, Concord; Doris Page, Buie's Creek; and Mary Ann Patton, Pilot Mountain.

Joanna Ray, Pinnacle; Ruth Amelia Reid, Arden; Sara Lou Reynolds, Winston-Salem; Naomie Riddle, Advance; Shirley Robbins, Rocky Mount; Rebecca Sheets, Reidsville; Callie Smith, Pinnacle; Edythe Smith, Morrisville; Jane Snipes, Swepsonville; Betty Louis Snyder, Wilkesboro; Sue Surrentt, Canton; Mrs. Ellen Tabor, Winston-Salem; Peggy Ward, Asheville; Rose Wayne, Greensboro; Betsy West, Asheville; Sarah West, Hendersonville; Nan Wilson, Stokesdale.