

Biblical Recorder

DECEMBER 1, 1962
DEC 4 1962

WAKE UP

Anybody for Leaves?

Pretty Meredith Student Makes
Unappealing Job Look Appealing

Pastors Comment on Convention In Church Bulletins and Papers

(Following are observations on the recent convention as taken from church papers and bulletins which come to the RECORDER office. We believe they represent a good cross-section of opinion about the convention.—MG)

"The convention was termed good by most of those present. A spirit of unity was present and most of the issues were dealt with in an objective way or prolonged for further study. I was glad to see the recommendation on capital punishment put off for another year. . . . As we now see it, it is inexcusable for society to turn a person loose for a second or more capital offenses. On the other hand, it is fearful and dreadful thing to take a person's life." — RUSSELL FITTS, Pastor, Double Shoals Church, Shelby.

"The issue that was uppermost in the minds of those attending was the relationship between Wake Forest and the denomination. There are points of tension that do exist. There is misunderstanding. It was possible that a heated debate could have taken place that would not have done the college or the convention any good. A wise plan of action was followed in referring the matter to the executive committee of the General Board and the college trustees for a year of study. One of the basic problems is the lack of communication between the college and the people. When there is a breakdown of communication in the denomination, or

in the local church, the situation can become very dangerous. Let us hope that this year will be fruitful in improving the relations between the college and the denomination." — ALBERT AMBROSE, Pastor, First Church, Drexel.

"This was a convention of depth and prayers and we believe that N. C. Baptists are in unity to expand the kingdom of God on this earth. . . . I feel that many of the problems and difficulties which you have heard about with reference to Wake Forest are going to be solved in conferences and that a new day is dawning when Wake Forest will evolve into a great university." — O. JACK MURPHY, Pastor, Penelope Church, Hickory, and a trustee of Wake Forest College.

"Amidst war clouds, charges and counter-charges, Baptists gathered in Raleigh to discuss many important items. We successfully tabled, sent back to committees, or passed mild resolutions on most of the controversial issues. It definitely points out the fact that North Carolina Baptists are very diverse in their attitudes, feelings, and theology. Extreme groups on either side are very dangerous and tend only to hurt the total witness of the denomination. Yet perhaps that is the very thing that keeps us on our toes and constantly researching our minds, hearts, and motives. The biggest danger is 'judging others' and intimidating the rights of others to a different viewpoint.



A PRESIDENT AT WORK—He spots a messenger who wants recognition (left), listens intently to his question (center) and then answers the question (right). This series of pictures graphically portrays the demanding job that the Rev. Nane Starnes of West Asheville had in presiding over the recent State Convention session. He was re-elected for his second term in office. (Photos by Irvin Grigg.)

We must remain free to express ourselves without being labeled 'anti' or 'pro' and free to change our minds after studying the issues or to stand if conviction demands it. Haughtiness or self-righteousness will not answer the challenge of our day, and is unbecoming in any of us whether we be the small or the great. . . . It was a good convention and frankly we should breathe with some relief at the turn of events. The proper way to handle most of our problems now must be in small study groups that can take the time to study the real issues and separate them from the emotions that are stirred by an assembly. Our leaders have done a good job and should be congratulated." — HENRY CROUCH, Ardmore Church, Winston-Salem.

ON THE COVER: Miss Pat Tupper from Whiteville, is the Meredith girl with the rake among the trees on the campus. The photo was made by Bob Allen.

New Missions Begun in November

Dr. E. L. Spivey, director of the 30,000 Movement in North Carolina, reports two new missions. The Roxboro Church Chapel began November 4, 1962. The Roxboro Church, the Rev. L. G. Elliott, pastor, is sponsoring this new work.

The East Clayton Baptist Mission was begun November 18, 1962, by First Church, Clayton. The Rev. Harold M. White is pastor of the sponsoring church.

Proper certificates have already been mailed, according to Dr. Spivey.

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N.C. Fast Becoming Minority State in Sprawling SBC

NORTH CAROLINA has long been considered a solid, dependable, middle-of-the-road state in the Southern Baptist Convention—a state that has accommodated varying viewpoints, yet continued to grow at a rapid pace. It may come as a surprise to many people that a state with a tolerant attitude is rapidly becoming a minority state at the convention, even though it is second in membership as well as gifts.

Do you doubt this? If so, read carefully the reports in other state conventions found in this issue on pages 6 and 7 and in last week's *RECORDER*, pages 22 and 23. Note the pattern and study closely the decisions and resolutions. See for yourself the contrast in positions.

The states of North Carolina and Kansas offer a good example in point. In our state, the executive secretaries of the American and Southern Conventions both appeared at the programs of the convention and Pastors' Conference. It was a wholesome, helpful experience, especially the stimulating question-and-answer period at the Pastors' Conference. For many Tar Heels, it was a first-time introduction to Dr. Edwin Tuller, genial ABC secretary. They found him to be a great deal like they are—open-minded and straight-forward when sensitive issues are discussed. The significant thing was that he and Dr. Porter Routh of Nashville were on the same program, both of them making a fine contribution.

Southern Baptists in Kansas saw things differently. They have about 37,000 Baptists, roughly the same number in the Mecklenburg Association). Referring to an informal, voluntarily-called Baptist unity meeting in Washington recently, the Kansans resolved: "We hereby request our Southern Baptist brethren to refrain from taking part in any similar actions until official Southern Baptist Convention approval is secured." Statements like this come as a shock to Baptists in older states who have long exercised considerable freedom in their actions. To require "convention approval" for such informal talks with friends is absurd. Since when does an individual have to have SBC approval to discuss common problems with fellow Baptists in America? It's this rigid, authoritarian view that puzzles us.

As the SBC has expanded to the Far West, the Northwest, and Northeast, it has changed. New states have come in (as soon as they have 25,000 members in their churches). When this membership figure is reached, a state has full representation on all convention boards and committees. For example, the powerful Committee on Boards and Committee on Committees is made up of two members from each state. Let's see how this works out:

North Carolina, with 923,297 Baptists, has two members on the Committee on Committees. The nine smallest states at the convention, with a total membership of 657,619, have 18 members on this strategic committee. These states gave \$971,643 through the SBC Cooperative Program last year while North Carolina gave \$1,370,000. It is true that the SBC Executive Committee is on a member-

ship basis, but the make-up of many boards and committees is based on one or two members from each state regardless of size.

Thus the voice of the newer, smaller states has become stronger and more vocal. When a man like Dr. Ralph Elliott was under attack, some of his severest critics came from these states. This is just one example of the growing power of these combined states in SBC affairs.

Yes, some significant changes are taking place in the diverse, sprawling Southern Baptist Convention—and "charter" states like North Carolina are beginning to feel it. In fact, it's a little hard to get used to being a minority state when important decisions are made.

Young People and Laymen Missing From Conventions

IT DOES NOT TAKE an unusually close observer to notice that two groups are conspicuously absent from most annual sessions of our Baptist State Convention—young people and laymen. Oh, there are a few of each group, but they are not present in the numbers they ought to be. Can anything be done to attract them? We believe so.

Kentucky demonstrated this year that young people will come in overflow numbers if a special program is arranged for them. In a 7,000-capacity auditorium in Owensboro, an estimated 8,000 crowded in to hear Miss Kentucky give her testimony, to thrill at the message by Greg Walcott and to listen spellbound to the 1,000-voice choir.

Miss Nanci Bowling, a student at Georgetown College, told the youth rally that she knew her beauty crown would fade but not her experience with Christ. Editor Chauncey Daley described her as being "more beautiful in soul than in physical appearance." (Miss North Carolina is also a Baptist, better known at First Church, Morganton, as Miss Janice Barron, an outstanding young Christian). Editor Daley said the Kentucky event gave him the inspiration for an editorial entitled, "A Sleeping Giant Awakens." The same thing can be said about North Carolina. How long has it been since a rally like this was held in this state?

The laymen could also be attracted to a well-planned program. A speaker like Howard Butt of Texas or Greg Walcott would be ideal. Some convention business could be transacted so the men would get the "feel" of the meeting. There are enough good men's choirs in the state to make a tremendous singing group. Program ideas would be limited only by the initiative and originality of the planners.

Convention programs have an easy way of slipping into a groove. Wilmington may not be able to take care of either of these rallies next year, but in 1964 we'd like to see one or both of them tried. If they fail, we'll be the first to make a motion to return to routine convention procedure.

"But We See Jesus"

Dr. S. L. Stealey, president of Southeastern Seminary, used these passages of scripture as a basis for the convention sermon: Hebrews 2:1-10; II Corinthians 5:19a; Colossians 1:27. The title of his sermon, "But We See Jesus," came from Hebrews 2:9.

"I ask you straightly and earnestly, honestly, without rhetoric or equivocation, is this thing we so glibly call salvation really powerful enough that, in spite of our numberless personal and world failures and fears and frustrations and duplicity and greed and wars, we can nevertheless say that a Christian may have peace and love and lively hope?" Dr. Stealey asked.

He reviewed worldwide problems—communism, and the almost irresistible revolutions based on ideas, biology, and economics. "There is, first, the revolution of equality—equality of men and equality of nations," Dr. Stealey said. "No one has properly defined equality and most people have only vague, selfish ideas about it, but everybody, especially the have-not nations and individuals, wants it with a grim determination to get it.

"The second worldwide revolution roots in the idea of progress—the conviction that material changes can lead to a better world right here and now. . . . The third revolution consists in the application of science and capital to all the economic processes of our life and the application of science and reason to every area of life, to administration of all agencies and institutions; also to politics, to sociology and even to art and literature.

"The fourth revolution is the biological revolution, the population explosion, most violent in the backward countries of the world. Human beings are multiplying at so fast a rate that the race is threatened with starvation."

Southern Baptists Confronted Too

"Dares anyone to say that Southern Baptists are an exception—that we are exempt from these revolutions and their attending questions, tensions and dangers?" Dr. Stealey asked. He reviewed the impact of the race question in the South and around the world; the questions that new scientific knowledge has raised. "The age is new and questions are new," he said. "Often, I fear, our sermons are answering questions that no one is ask-

ing. . . . Maybe we should encourage our people to doubt and question more—not God and Bible, but ourselves, our formulations, our confessions, our small answers, which, so often, are not really our own, but exhausted ore from another's mine.

"So often," Dr. Stealey continued, "we are limited not only by our natural finitude, but we limit ourselves to our hurt. We have often so overused the sound principle of the autonomy of the local church that countless laymen get the idea that to attend there, to support the organizations in it and to give liberally to it is the essence of Christianity. Then when they face the temptations and problems of the great world outside—race relations, labor relations, big business methods, a vote in an important election, foreign relations by our government—they are likely to think of God as the petty deity who is interested only in Sunday, in local church affairs, and in some simple do's and don't's, and are left alone, unguided, forsaken and frustrated. They have never become deeply aware of the majestic power and omnipresence of the God of Isaiah who could deliver captives from great Babylon and who raised from the dead our Lord Jesus Christ. God revealed his powerful presence in the Exodus before he demanded obedience to the Law of Sinai. Always his grace precedes his law.

"Also," Dr. Stealey continued, "the stupendous revolutions of our day, the myriad appeals of secular life and the pressures of our personal predicaments bring countless millions of us Southern Baptists, including many preachers and teachers, to the state where we are professors but not possessors. . . . We have codes of conduct perhaps, but no core of real faith. We may have a handy, often unexamined theology from the past, but Thielicke is penetratingly correct when he says:

It can be sacred theology or diabolical theology. That depends on the hands and hearts which further it. But which of the two it is cannot be seen by the fact that in one case it is orthodox and in the other heretical. I don't believe that God is a fussy faultfinder with theological ideas. He who provides forgiveness for a sinful life will also surely be a generous judge of theological reflections. Even an orthodox theologian can be spiritually dead, while perhaps a heretic crawls on forbidden bypaths to the sources of life.

"Surely Baptists, of all people, with our emphasis upon open discussion by tongue and press, should exchange theological insights and correct each other's faults to the tremendous benefit of all. So often we exchange only words of suspicion and condemnation. We seem to think, like Cain, that it is easier to kill our brother than to love him.

"But We See Jesus"

"Life is indeed a dark picture when we look at it only from man's viewpoint. We see dejectedly that God's plan that man should be the crown of creation and have dominion is sadly unrealized. We see not yet all things put under him. Things actually seem to control him. Trouble often breaks him.

"*'But we (do) see Jesus.'* Ah! There's the difference! And there's the victory. We are confronted by countless ills, by confusing facts and conflicting opinions and philosophies—true—but we are also confronted by this totally triumphant *Person*. Always it is persons that ultimately count. Not facts or points (even Baptist points), although these have worthy places in life, but *persons*. Whenever God has revealed himself he has done it through persons and when he revealed himself supremely he sent the Supreme Person.

"In the Gospels, whether we read them literally or critically, we discern clearly. One who lived as He makes us want to live, One who 'became what we are in order that we might become what he himself is.' One who lived in faith that the eternal God, the Ultimate if you prefer, the creator and sustainer of the universe, is also loving Father. One who maintained power by prayer. One who loved men when they were yet sinners and who taught men to love. . . .

"Yes, I—we see Jesus and follow him as the captain of salvation—even in these times. The first Christians saw him and wrote gospels and letters about him, using every means they could devise to tell others of this matchless Saviour. . . . However we hear him extolled by tongue or confession of faith, we are impelled to cry out: Yes, that is true, but he is more, he is more!

God in Christ and Christ in Us

"But—and let us make no mistake about this: Jesus Christ did not and does not stand alone. Sound theology is more than Christology—in spite of much current preaching. God was in Christ. He himself said, 'He that believeth in me, believeth not in me, but in him that sent

'My Father is greater than I.'

The greatest need in modern life is to try to live as Jesus lived, but to be by the power by which Jesus lived, and died, and was resurrected. "God raised him up." God was in him reconciling the world to himself—showing us how to live and demonstrating power to sustain us as we follow Christ in faith, hope and love. The high and holy One who inhabits eternity brought his love and power to a burning focus on a cross and a broken tomb. Men who are confronted by this truth and accept it can confront the vicissitudes of life and the terrors of death with utter confidence and courage.

"Again, Jesus identified himself not only with God, the Father, but also with the Holy Spirit whom he promised to send, and did send. 'He that hath not the spirit of Christ is none of his,' said Paul. In our verse from Colossians the tremendous truth is stated of Christ living in men through the spirit: 'Christ in you, the hope of glory.' This unfathomable mystery is at the same time the supreme example of one of the commonest facts of man's inner life. 'No man lives unto himself and no man dies unto himself.'

"Whom we let live in us," Dr. Stealey concluded, "is the greatest determiner of every man's destiny. Perhaps we cannot keep out all who chance in, so closely are persons related to each other. But we can choose whom we will put at the control center of our lives. Christ, the wisdom of God and the power of God, died for us that he might live in us. If he does, then we can say with all our hearts, 'Thank God, our time is now!'"

Convention Pictures



LITTLE JULIE SPEAR, three-year-old daughter of the Rev. and Mrs. R. D. Spear, Jr., First Church, Aberdeen, is sound asleep in her mother's lap—not worried about any motions, resolutions, and elections.



DR. GLENN ARCHER, right, closed the session, but before doing so, he chatted with Tryon's Henry Stokes who brought the report of the Public Affairs Committee which he heads.



OPENING a package of nabs during a break is L. W. Sparrow, layman from Tarboro Church.



MEETING in the lobby were the following pastors, left to right: Warren Carr, Watts Street, Durham; Ben Lynes, Wake Forest; Don Dunlap, Conway; John Gill, Memorial, Williamston; and Randolph Phillips, Pendleton.



HEADS TOGETHER in the foyer are (left to right) Dr. Carl English, Greensboro; Charles Dye, the Rev. Perry Huffstetler; and Horace Davis, all of Rocky Knoll Church, Greensboro.

Okla. Will Not Renew Leases of Tax-Built "Baptist" Hospitals

Oklahoma will not renew leases of public-owned hospitals after they expire.

Roundup of Other Conventions (From BP)

This was voted after messengers received a report from a 20-member special committee on church-state separation. The committee recommended present leases of hospitals owned by city or county governments be honored through their present term, then not renewed. The convention now operates six such hospitals. The first lease expires in 1976. Before the convention was asked to operate these hospitals, four of them were constructed with federal grants and with municipal bonds and other income. In the future, the convention will confine its hospital operation to those it owns or to those it may lease "that do not have tax money involved." The convention owns and operates 10 hospitals, four not involved in the new leasing hospital policy.

One resolution reaffirmed "our faith without mental reservation or other subterfuge in the validity of the Bible, the word of God." It commended trustees of Midwestern Seminary for "their faithfulness in carrying out the instructions of the Southern Baptist Convention." The action also said Baptists of Oklahoma expect all literature, teachers (in Baptist institutions), preachers and convention institutions to "be above reproach relative to loyalty to the immutable, eternal and infallible word of God."

Miss. Tables Resolution

Mississippi tabled a resolution offered on "human relations and modern tensions." It said, in part, "We desire a more realistic portrayal of our Christian human relationships be expressed. . . . We affirm an intelligent good will toward all men everywhere and . . . we believe in the solution of all our problems by rightful means." Given as explanation for

tabling: "Any resolution at this time regarding this matter would be open to all types of interpretations and misinterpretations on the local and national level." Presumably the resolution had reference to recent violence in Oxford, Miss.

N. Mexico Reaffirms Belief in Bible Without Myth or Error

Outgoing president of the New Mexico convention, R. A. Long of Roswell, said in referring to Biblical interpretation: "If a man says he sees the Bible as a collection of myths, as far as I am concerned he has denied the inspiration of the scriptures. . . . What fruit has liberalism produced among us? It has produced a creeping spiritual paralysis. It has smothered the evangelistic flame."

One of the convention's resolutions followed suit. It declared: "Be it resolved that we reaffirm our belief that the Bible is the word of God without myth or error, that it is sufficient for all matters of religious faith, practice, belief, and instruction. . . . That membership in a New Testament church is based only upon an experience of repentance and faith with confession of Jesus as Savior, followed by baptism, that is immersion, of the believer."

La. Marks 150th Anniversary

Louisiana marked its 150th anniversary as a caravan of automobiles and chartered buses carried over 700 messengers to Franklinton, La., 70 miles from Baton Rouge, site of the first Baptist church in what is now the state of Louisiana. Half Moon Bluff Church was organized October 12, 1812. The convention gave special recognition to Mississippi Baptists for their help in launching Baptist work in Louisiana.

Alabama Seeks \$10 Million Endowment for Its Colleges

Alabama voted to embark on a drive to raise \$10 million in endowment funds for its colleges in the coming decade. Baptists in that state support two colleges now — Howard College at Birmingham and Judson College, for women, at Marion — and will soon open a third one at Mobile.

Leon Macon, editor of the *Alabama Baptist*, was elected president. Retiring Convention Secretary A. Hamilton Reid

was given a new automobile, a cash gift and additional retirement benefits. A committee to nominate his successor may have a report at the next state executive board meeting.

Ky. Seeks \$12 Million

Kentucky approved a \$12 million capital needs campaign for its institutions and referred for further study the question of its colleges borrowing money from government lending agencies. A youth rally attracting 8,000 closed the convention. (See Editorial.) Featured speakers included Greg Walcott, TV actor, and Miss Nancy Bowling, Miss Kentucky for 1962. She is a student at Georgetown College (Baptist).

Largest single institution to benefit from the \$12 million campaign will be Georgetown, slated to receive \$3 million. Next largest, \$2.4 million, will go to new Kentucky Southern College at Louisville.

Stetson, Fla. Getting Closer

Stetson University and the Florida convention are closer to solving the problems between them, a joint study committee told messengers at Daytona Beach. The committee recommended a plan whereby trustees nominated by the convention would be elected by Stetson trustees, thus achieving the advantages of a plan of rotation. The trustees have not been a rotating board. The convention voted to continue the joint committee.

Messengers were told that the new Baptist Building in Jacksonville will be debt-free in 1963, less than half the time estimated to pay off a \$500,000 loan dating back to 1958.

Ariz.: "Genesis Account True"

Resolutions passed by Arizona Baptists concerned accuracy of the book of Genesis and prejudice of men toward one another.

Regarding doctrine, the convention resolved:

"Whereas during the past year there has been some theological confusion among Southern Baptists as regards the accuracy and literalness of the Bible . . . this convention affirms its position of belief in the Bible as the absolute, unerring and infallible word of God to man and especially our belief that the Genesis account is the true and accurate word of God."

On man's dealings with other men, it said:

NEW RECORDER CLUBS—Calvary Church, Piedmont Association, began a new club of five subscriptions with the issue of November 24; H. V. Brady, Greensboro, is pastor. . . . With the same issue Jackson Creek Church, Randolph Association, began a club of four subscriptions; W. D. Williamson, High Point, is pastor.

Nine Churches Awarded 2 Achievement Rating

Nine churches with unusual growth and development in the past year were given special recognition at the recent Baptist Convention in Raleigh, winning the Church Achievement Awards. They were Alston Avenue; Richard Milham, pastor, with a gain of 196 points; Community Church, Jack Lanier, pastor, with a gain of 351 points; Eastway Church, J. Clyde Yates, pastor, with a gain of 210 points; Franklin Mission, Herman Absher, pastor, with a gain of 195 points; Lafayette Church, John Robinson, pastor, with a gain of 313 points; Montwood Church, L. J. Rainey, pastor, with a gain of 249 points; Oakview Church, Max Reece, pastor, with a gain of 418 points; Sunset Road Chapel, Marion Lineberger, pastor, with a gain of 163 points; and Wagoner Church, A. E. Sells, pastor, with a gain of 230 points. Many churches entered the Church Achievement Program for the first time this year. The nine winners made remarkable progress in the areas of worship, evangelism, organization and administration; education and training; pastoral ministry; fellowship, buildings, equipment and facilities; stewardship, community relationships and missionary outreach. E. C. Upchurch, secretary of the Church Development Department, stated that each church rates and evaluates its percentage of growth and development, as related to the total enlistment of the membership in active service and in meeting its total opportunities. The pastors paid high tribute to the Church Achievement Program.

Unusual Associational Bulletin

Missionary John White of the Gaston Association, talented in sketching and design, issued a most unusual news journal, the November issue of the *Gaston Baptist Bulletin*. It had original drawings, four pages in cartoon style, of the Gaston pastors, many of them done with striking likenesses. The well-printed news journal also gave much information, including the missionary's interesting report of the past year's work in the Gaston Association.

"We believe in the dignity of all men and that prejudice, whether it be social, racial, political or economic, is inconsistent with the teachings of Jesus Christ. . . . We prayerfully suggest that the members of our churches walk circumspectly in the world, be just in our dealings and exemplary in our deportment."



NINE CHURCHES in North Carolina received special recognition at the recent Baptist State Convention session in Raleigh. The pastors were presented the annual Church Achievement Awards for remarkable progress. Among them were the pastors of the churches named below.

Left to right: Pastor Clyde Yates, Eastway Church, Charlotte; Secretary E. C. Upchurch of the N. C. Church Development Department; Pastor Max Reece, Oakview Church, Central Association; Pastor John Robinson, LaFayette Church, Fayetteville; Pastor Richard Milham, Alston Avenue Church, Durham; and Pastor Jack Lanier, Community Church, Liberty Association. Four winners not in above photo were: Montwood Church, L. J. Rainey, pastor; Wagoner Church, A. E. Sells, pastor; Franklin Mission, Herman Absher, pastor; and Sunset Road Church, Charlotte, Marion Lineberger, pastor.

Alabama Secretary Retires Jan. 1

Dr. A. Hamilton Reid, for the past 18 years executive secretary in Alabama, will retire January 1. He observed his 50th year as a Baptist preacher this fall. He assumed the secretary's job in 1945 and led the denomination in the building of a new campus for Howard College near Birmingham. In 1961, the convention began a new Baptist college in Mobile which will open its doors next fall. A new state office building will be ready for occupancy in Montgomery early next year.

Baptist Briefs

ABC Contests Taxes

The American Baptist Convention is contesting local taxes assessed on its new building and printing plant at Valley Forge, Pa. Montgomery County, Pa., has ordered the payment of \$133,000 in annual taxes on the newly-constructed offices, moved to Valley Forge from New York City and Philadelphia. The printing plant, formerly located in Philadelphia, prints only religious literature. The administrative offices, formerly in New York, rented office space there.

\$1.4 Million for Dallas

First Church, Dallas, Texas, has over-subscribed a budget of \$1,433,016 for

1963, its third in a row to eclipse the \$1 million mark. For 1963, \$641,037 is designated for missions and denominational purposes. Seventy-one per cent of the pledges were \$300 or less and 132 pledges were for \$1,000 or more.

Illinois Supt. Dies

S. Otho Williams, 51, superintendent of the Illinois Baptist Children's Home at Carmi, Ill., died November 17 of a heart attack while conducting a revival at Harvey, Ill. He became superintendent of the home in 1961.

Fire at Spartanburg First

First Church, Spartanburg, S. C., was heavily damaged by fire whose origin could not be immediately determined. Damage was over \$500,000 and the blaze almost destroyed the 60-year-old auditorium. The church has 2,500 members, sixth largest Baptist church in the state. Dr. John L. Slaughter is pastor.

Seeking an Organist

First Church, Liberty, is looking for an organist for part-time work. Anyone who may be interested in the position or who may have someone to recommend is asked to contact the chairman of the music committee, J. T. Martin, Liberty, N. C.

Joint Afternoon Session With Negro Convention Set for 1964

The convention voted to hold one joint session with the General (Negro) Baptist Convention in 1964. It would be an afternoon meeting, according to present plans.

The joint session will be held during the climactic year of the Baptist Jubilee Advance.

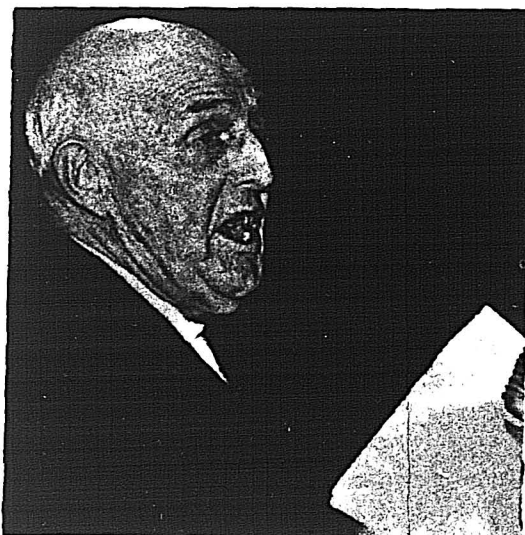
Only one dissenting vote was cast against the proposal. It came from H. R. Scarborough of Raleigh, who spoke briefly against such a session, contending it would hurt, rather than help, race relations.

In his report to the convention, Dr. W. R. Grigg, secretary of the Department of Interracial Cooperation, said, "While others are experiencing open conflict, North Carolina Baptists have quietly but surely found ways of keeping lines of communication open and have discovered methods of cooperation in spite of racial prejudices and other kindred barriers."

Dr. O. L. Sherrill, of Raleigh, executive secretary of the General (Negro) Baptist Convention, brought greetings from his convention. Following are excerpts from his message:

"I am always happy to be in the company of fellow Christians for I feel strangely warm in such an atmosphere. My being here today is not just a courtesy call, to extend the fellowship and goodwill of the brethren whom I serve; though we know that courtesy and respect for human dignity are greatly needed in these troubled times of racial tension in our section of the country. My being here is not just a duty call, a requirement of the cooperative relationship which exists between our two conventions through the Department of Interracial Cooperation; though we know that interracial cooperation is a major challenge to the Christian churches of our country today. My being here is not a soliciting call, an effort to gain your support for our work, though we are aware of the fact that much of the work which we support needs increased resources to undergird their present programs and to make possible the expansion of their present services. I am here to say:

"The Christian church has reached a crossroad in its interpretation of the mission of the church in the world today. We Baptists are at that same crossroad. No longer can Christians 'reach down' or 'reach across' in considering relationship with other Christians. It seems to me that we are Christians and we as Baptists are inexorably bound together in three ways.



H. R. SCARBOROUGH of Raleigh was heard quite often throughout the convention. He strongly supported the Church-Personnel Service plan, but opposed the joint session with Negro Baptists in 1964.

We are bound together through our common faith in Jesus Christ our Saviour and Redeemer which is the power that keeps all of us moving toward that city whose builder and maker is God.

"We are united by a common commission to which all of us are challenged to commit ourselves. The same commission is given to all and the same commitment is required of all. We are one through our response to God's command through Christ to 'go into all the world and preach the gospel to every creature.' But the world is not just far-away places. The world is at our door. Would that churches in every community could present a united front in dealing with the problems in each local community and that organized services provided by church groups could be offered freely to the needy whoever they are.

"This leads to a third area we have in common. We have a common task. I admit that we have been influenced by your plan of organization. This is as it should be. Our task is the same. I believe Christians must reach the place in their spiritual development where we will no longer think in terms of your job and my job. We will think of a tremendous sick world and the care must be given through our combined efforts. Wherever there is need, there we belong. And as long as there is need our job is never done. If the rich fool had looked beyond the walls of his house, he

would have known that there were enough unmet needs out there to utilize all of his surplus. He did not need greater barns in which to store his surplus, he needed a greater vision of human need and the tremendous privilege which was his to meet those needs.

"We as Christians and as Baptists are so challenged today. We must not ride in luxury while our brothers walk with loads too heavy for them to bear. May we recognize our common bonds—our common faith, our common commission, and our common task. I greet you as your president greeted us a few days ago, in a spirit of genuine fellowship and concern. May God hasten the day when this fellowship and concern will reach every church and every individual associated with our two conventions that the objectives which we share as Christians may be abundantly met."

Regardless of World's Series Winner, the CP Was Sure to Benefit

Porter Routh had difficulty deciding on his favorite in the World Series.

As he related it to the convention, he knew that the Cooperative Program would gain regardless of whether the San Francisco Giants or New Yankees won. He finally decided a Giant victory would mean more — and here's why:

Bobby Richardson, second baseman of the Yankees, is a fine South Carolina Baptist layman who gives liberally to his church and denomination. He caught the final line drive which won the World Series for the Yankees.

But Dr. Routh confessed that the salary of a winning manager — Alvin Dark of the Giants — would mean more to the Cooperative Program. You see, Dark is also a tither — a fine layman from Louisiana. Dr. Routh figured that Dark's managerial salary would be greater than that of Bobby Richardson.

Revival Report

MARS HILL CHURCH, COLERAIN

The Mars Hill Church, Colerain, was led recently in revival services by the Rev. Trent Bruce, former pastor of the Colerain Church. There were 10 additions to the church by baptism and two by letter. Julian Robertson, Jr., church organist, directed the Church Choir. Mrs. Earl Haynes directed the Carol Choir, and the pastor, C. Earl Haynes, led the congregational singing.

Faculty Members Protest Elliott Dismissal

We believe that Christian conscience dictates that we must protest the action of the board of trustees of Midwestern Baptist Theological Seminary in dismissing Dr. Ralph Elliott.

We note that the published news story is to specify the grounds on which Dr. Elliott was dismissed; although leaving the impression that he was fired for teaching publishing views contrary to accepted Southern Baptist views. We have reason to believe that this impression is false and misleading.

While we cannot speak for the entire faculty of the Seminary, we, the undersigned, desire to make public the following declarations:

1. A special meeting of the full board of trustees, upon hearing the report of its special committee which had thoroughly investigated the charges against Dr. Elliott, and after examining Dr. Elliott's doctrinal beliefs, voted on December 28, 1961, by a two-to-one margin, its confidence in him "as a consecrated Christian, a promising scholar, a loyal servant of Southern Baptists, and a dedicated and warmly evangelistic preacher of the Gospel." The board's resolution also asserted its confidence that the Seminary was in the mainstream of conservative Baptist thought.
2. In January, 1962, the Sunday School Board of the Southern Baptist Convention affirmed the right of the Board's Broadman Press to publish books representing various segments of Southern Baptist beliefs. It added also that Dr. Elliott's book, *The Message of Genesis*, was considered to be "representative of a segment of Southern Baptist life and thought." This action has never been rescinded.
3. The Southern Baptist Convention, meeting in San Francisco in June, 1962, defeated by a more than two-to-one vote a motion to ban Dr. Elliott's book.
4. In July, 1962, President Millard Berquist and Vice-President H. I. Hester of Midwestern Seminary, declared: "Dr. Ralph Elliott is by no stretch of the imagination a 'liberal' or a 'heretic.' He is a devout, humble, consecrated and able Old Testament scholar and man of God."
5. As far as we know, no member of Midwestern's administration or board of trustees has ever officially charged Dr. Elliott with heterodoxy or heresy.
6. The meeting of the trustees which fired Dr. Elliott on October 25 was a rushed and secretive affair. When the trustees adjourned on September 28, they had agreed that their next full meeting would be November 29-30.
7. Until his dismissal, Dr. Elliott re-

peatedly asserted his willingness not to republish his book if the board officially requested him not to do so. Apparently, the trustees were unwilling to accept this responsibility.

8. We hold and teach essentially the same views of Holy Scripture as does Dr. Elliott. Moreover, we are confident that several of the trustees who voted for his dismissal hold similar or broader views.

9. By so teaching, we believe that we are loyal Southern Baptists who are faithful to our denomination's historic position. Each of us has signed the articles of faith adopted by the Southern Baptist Convention in 1925. Moreover, on August 28, 1962, our faculty unanimously adopted a statement affirming strong conviction that the Bible is "the-written Word of God given through men divinely inspired." This statement was published widely, and we deplore the fact that our trustees have apparently ignored it.

10. We believe that the dismissal of Dr. Elliott was a tragic mistake. It is inconsistent with the board of trustee's previous endorsement of Dr. Elliott, contrary to the Sunday School Board's assertion that his book truly represents a segment of Southern Baptist life, inimical to the administration's defense of Dr. Elliott, and antagonistic to the historic Baptist position of freedom for the individual to interpret the Scripture as directed by the Spirit of God.

11. We are in full sympathy with those five trustees who opposed to the last the

dismissal of a devout Christian man and an able Baptist scholar, a man who, we believe, has suffered severely from mistreatment and misrepresentation.

—ALAN W. GRAGG, *Associate Professor of Theology and Christian Philosophy*

—HEBER F. PEACOCK, *Professor of New Testament*

—HUGH WAMBLE, *Professor of Church History*

Midwestern Baptist Theological Seminary

Coffey Says Accord Can Be Reached Without Necessarily Compromising Our Convictions

The Rev. Charles C. Coffey, pastor, First Church, Kannapolis, had this to say after the agreement was reached on a study of tensions between Wake Forest College and the convention:

"As a member of the Executive Committee of the Convention's General Board, I rejoice that Baptists with their varying opinions have once more proven that the right to free speech and democratic principles still prevails among us. In the spirit of Christ, we can be in accord not necessarily compromising our convictions, but in the spirit of the New Testament find and accept a "more excellent way."

"Even the woodpecker owes his success to the fact that he uses his head and keeps pecking away until he finishes the job he starts."

BILL SHERMAN, left, chairman of the building committee, and James Morris, co-chairman, are shown laying the corner stone as a part of the dedication service held Sunday, November 4, at the Mt. Harmony Church near Roxboro. The new educational building, just completed, is equivalent to a \$40,000 structure. However, the members donated over \$4,000 in timber and labor. The structure has 20 rooms, two-stories, full-length basement, and is furnished with new chairs. Included in the building program was a new choir loft and baptistry.

The completion of the building ended several years of paying rent to the county school board for use of an elementary school adjacent to the church. Half the Sunday school met in the school and half in a few rooms at the church building. The Rev. Dick Coleman is pastor of the church.



Eternal Life

Lesson for December 9

Romans 6:4-11; 20-23

Popular thinking about eternal life is quite unbiblical. We expect to "go to heaven when we die." Meanwhile, we are not anxious to achieve that goal any time soon and we are not much impressed with the reality of the world to come. We go about our daily life trying—though not too hard—to live a good life. We are confident in our belief that if we believe right the Lord will overlook our slipping once in a while. After all, we are only human!

This way of thinking makes a sharp distinction between life in this world and life in the world to come. Because we think as we do, we have difficulty in understanding Paul's logic in Romans 6. He seems not to be aware of the sharp line of distinction. Or if he is, he moves back and forth between the two realms in a most confusing manner. If we are to understand his teaching on this point, we must rid ourselves of preconceived ideas and approach this passage as if we had never heard of "eternal life."

The Ethical Problem (Romans 6:1-2)

In the early chapters of Romans Paul discussed the doctrine of justification by faith. In Chapter 5 he begins a discussion of the new life into which the individual is admitted when he believes in Christ. Chapter 6 is a part of this latter discussion.

The question with which Chapter 6 opens is quite understandable. Paul has declared that the forgiving grace of God comes through Christ to the penitent sinner even when the sinner knows that he does not deserve it. Does this declaration suggest that since God's grace comes so freely it doesn't matter if we keep on sinning? This line of reasoning might be re-enforced by Paul's consistent insistence that we are not under law but under grace. If the law is not binding and if God's forgiving grace comes regardless of our own merit, then is not any concept of moral obligation entirely meaningless?

Paul's answer to this line is a vigorous repudiation. He sees an impossible inconsistency between believing in Christ and living an immoral life. He does not therefore speak of what the Christian ought to do, but of what he will do. For him it is not a matter of whether the Christian should or should not continue in sin. As he sees it, a moral life is the only possible way for a Christian.

Yet Paul is aware that Christians do upon occasion commit sin. The moral life is not

automatic and effortless. To this fact Paul addresses himself in verses 12-19, a passage not a part of today's lesson. The focal point of the answer is the question of mastery: sin or Christ. It is not therefore a matter of whether the Christian ever commits a sinful action but of his living in subjection to God in Christ.

Death and Life (Romans 6:3-4)

At this point we are tempted to venture into a discussion of baptism. Suffice it to say, as most modern biblical scholars indicate, that in the New Testament baptism was the rite by which a convert to Christianity was initiated into the church. The identity of the believer with Christ in death, burial, and resurrection was vividly portrayed in the immersion of the convert.

It will be well to read Romans 5:12-21 as background for these verses. There Paul spoke first of the victory of sin and death over humanity through one man, Adam. Then he spoke of the defeat of sin and death through the one man, Jesus. Now he says that by our identity with Christ we become members of the new humanity. We no longer have the old human nature but the new nature of the man in Christ.

This truth has a direct bearing upon the way in which we live now. Sin is characteristic of the old order; righteousness is characteristic of the new. Before a person becomes a Christian, he "continues" in sin. The Christian walks "in newness of life." He is already living the life with Christ. Thus he has a new environment, a new relationship with God and men. Thus the life which Christ bestows is a present possession. It is not merely a reward which we receive when we die; it is rather the reality into which we have already entered.

A Resurrection Like His (Romans 6:5-10)

But there is a sense in which life is not so much a present possession as it is something which we shall have. Thus Paul speaks of what we shall have in the future because we have already shared in the death of Christ. In this sense, salvation is a hope; it is that which shall be ours in the world to come. Because of this hope neither sin nor death holds any real terror for the Christian.

The fact of the resurrection of Jesus is a vital point in the Christian faith. The gospels move



By
Roger H.
Crook

Dr. Crook, who has written the fourth quarter lessons for a number of years, is professor of religion at Meredith College and also serves as pastor of Mount Olivet Church in Raleigh.

to their climax in a statement of this fact. All of the recorded sermons of the early Christians emphasized it. Paul insisted that apart from it we have no gospel (cf. 1 Cor. 15).

In these verses Paul insists that we shall be united with Christ "in a resurrection like his." We need not at this point speculate about the nature of the resurrection body or about the time. As provocative as these topics are, they are not pertinent to what Paul is saying here. He speaks of the certainty of our resurrection and of the implications of that certainty for life in the present world.

Moral Obligation (Romans 6:11)

In this one verse Paul confronts the moral obligation of the Christian. He has spoken at length of the new nature which the believer has, a new life in which he is dead to sin and alive to God in Christ. This has been described as a fact. He has not said that righteousness is the obligation of the Christian. Rather he has said that the person living in Christ cannot continue in sin.

Yet Paul was fully aware of the reality of temptation and sin. He realized that even Jesus himself struggled with temptation and was under the necessity of making decisions on moral issues. Doubtless he would agree with the statement in Hebrews that Jesus "in every respect has been tempted as we are, yet without sinning" (4:15). He knew also that in actual fact believers in Christ sometimes act in very un-Christlike ways. His letters to Christians are full of criticism of such immoral conduct and of exhortations to forsake sinful ways. In Romans 7:13-20 he recognizes this problem in his own life.

In short, Paul says both that Christians cannot continue in sin and that in reality they do sin. How can this inconsistency be reconciled? Romans 6:11 states our moral obligation forcefully. Having said that in Christ the believer

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Woodville Church Wins 1 Awards in 1962

Woodville church in Chowan Association, with 183 members has set a remarkable record of earning 661 Church Study course awards in 1962. It was next to the in North Carolina, running a close second to Pritchard Memorial Church, with 2,119 members, in Charlotte.

Woodville members earned 257 awards through the home study method, and the remaining 404 through regular class study. Pastor William Brown and the Training Union director, Mrs. Frank Bray, led the church in its record-breaking training program. Mrs. Bray said, "Many adults are the great credit in this; one person earned 15 awards, another 20, three earned 15, and so on. Mrs. Bray herself won 61 awards during the year. One class of Junior High earned 225 awards; every member of this class was led to become a Christian and a church member. Sam O'Neal, Training Union associate, of Raleigh, declared that this church sets out a real challenge; with its small membership it showed what may be done in any size church in training its members.

As a new nature, he now urges the believer to make every effort to give proper expression to that new nature. "You are Christian," he says; "act out your faith."

Perhaps such a reconciliation is not logical, but it is certainly true to our experience. It is not unlike the urgent request once made of Jesus: "Lord, I believe; help thou mine unbelief." As Christians we have entered into a new relationship which has eternal significance. We must now work out that relationship day by day.

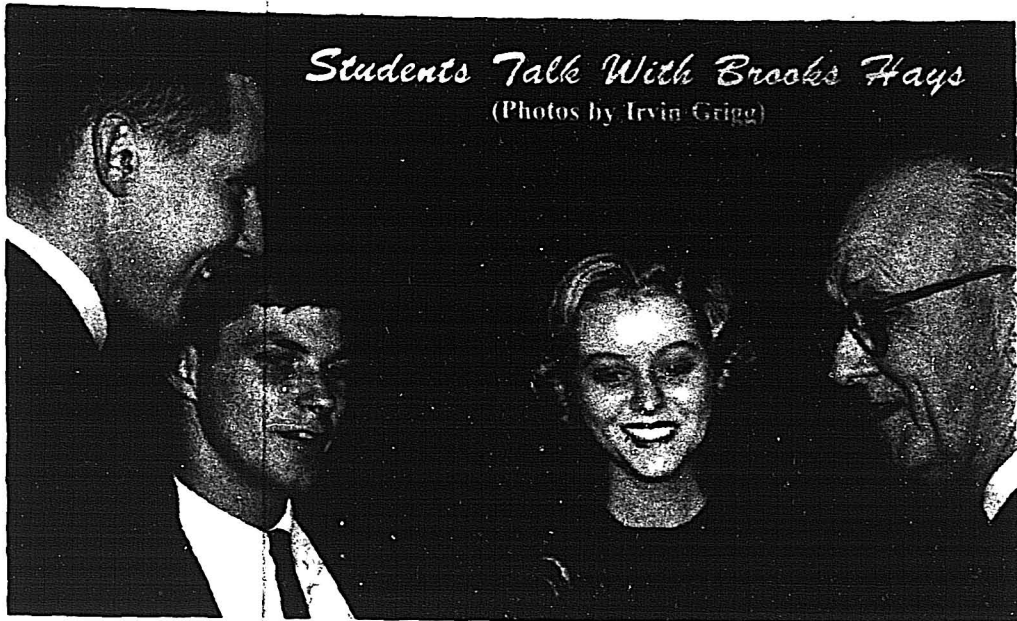
Eternal Life (Romans 6:20-23)

In this paragraph Paul follows the same line of logic concerning morality as he has already developed. In the last verse he uses the phrase, "eternal life in Christ Jesus our Lord." The term "eternal life" occurs only four times in all of Paul's letters. But the idea is a constant one for him, most frequently designated by the word "resurrection" or the word "life." It is for him the ultimate destiny of the Christian.

As the Christian thinks of death he has the only satisfying approach. He does not have to regard it, as many people do, as a hard, unpleasant fact which all men must face. He does not have to resort to the rather pathetic idea that we shall all live on in the memories of others. Nor does he have to hold to the perverted interpretation of the Christian view that promises "pie in the sky by and by." Rather than any of these views, he recognizes that man was created by God for fellowship with him and that, though this fellowship has been broken by sin, in Christ God has provided for the re-establishment of that fellowship with such strength that even death cannot terminate it.

Students Talk With Brooks Hays

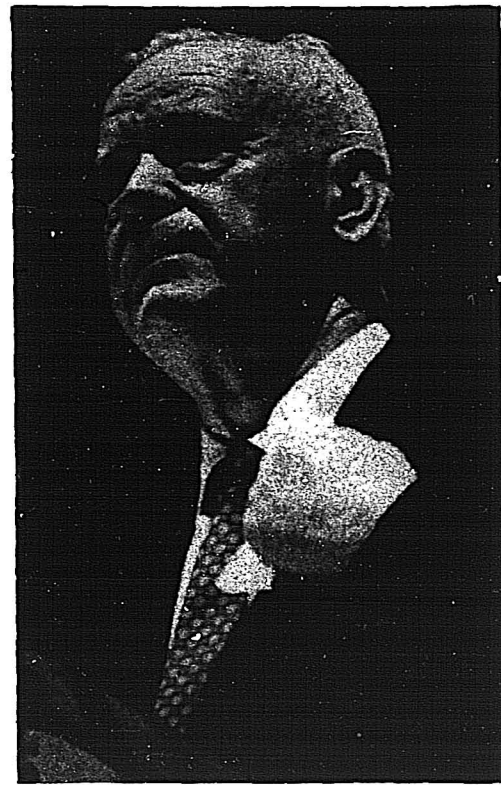
(Photos by Irvin Grigg)



BROOKS HAYS, right, was ready for the questions of college students attending the convention. Left to right, they are Charles Osolin and Adrian King of the "Old Gold and Black" staff at Wake Forest and Miss Ann Poole, Meredith College.



MAURICE HILL of Morganton, vice-president of the Wake Forest board, jots down a few notes on convention action.



GUY CARSWELL, Charlotte attorney and Wake Forest trustee, spoke at the alumni dinner for Wake Forest graduates.

Twenty-Two from North Carolina At Southern Seminary This Term

LOUISVILLE, KY.—Twenty-two students from North Carolina are presently enrolled here in Southern Baptist Theological Seminary's 104th annual session.

Represented in the student body this

year are 30 states stretching from Connecticut to California. Also studying on the Southern campus are international students from Australia, Brazil, Canada, China, Denmark, Guam, Japan and Nigeria.

Including special students, the seminary now has 852 students registered for the 1962-63 sessions.

How Do You Cancel Membership In a Modern Baptist Church?

He was just a kid but he asked me a question I couldn't answer.

MY SATURDAY VISIT to the office was timed perfectly to meet him at the desk in the foyer. I asked if I could help and he came right out with it: "I have come to cancel my membership and I want to know how to do it." Miss Roberts overheard and came to my rescue.

The Best from the Church Papers

HE DIDN'T REALLY want to cancel his church membership. He had been accepted into the Navy. He was going soon to San Diego. He did not think he would be back. He was giving much study and thought to "a dependable religion." He intended studying all the world's religions, all of them, and he wanted us to know he was leaving.

WHAT AN OPPORTUNITY to acquaint that lad with the major principle of Baptist people, to wit, to the competency of the soul in religion. He had not

known of this. I tried to explain that it meant a competency under God; not a competency in the sense of human self-sufficiency. Human intellect illumined by the Divine intellect is the Baptist view. He seemed proud to know that. Miss Roberts persuaded him to permit us to count him in "Young People Away" Sunday School Department. He agreed and we shall send him *The Voice* and other church literature.

HIS QUESTION HAS stuck with me: "How does one go about cancelling his church membership in a modern Baptist church?" Let me see . . . just suppose!

HE REFUSES TO attend its services of public worship. He does not come on Sunday, morning or evening. He does not come on Wednesday. Prayer meeting is just another unnecessary church meeting. He attends neither Sunday School nor Training Union. Will that do it? Nope, I'm afraid not. You see, some of our folks cannot attend because of illness or work. "It occurs to me that there are other ill-

nesses beside physical ones." No, he can cancel his membership by staying away. **HE REFUSES TO** support the financial program of the church. That ought to do it. But, here again, he is doomed to failure. Most Baptist churches, including our own, show that more members fail to give a single cent than the number giving anything at all. The major portion of the financial program is supported by a small percentage of the membership. Maybe there are some who cannot give and it would not be right to "turn 'em out" for failure to give. So, he cannot cancel his membership by refusing to give.

HE REFUSES TO co-operate and shows an ugly spirit. Maybe his church is a fertile field for self-aggrandizement and he rejoices in keeping it in perpetual warfare. Even that won't do it. In fact, one just might find himself representing an "element" by showing this spirit and that could help get him elected to "the official board." Far from cancelling his membership, this sort of qualifies him. So, he cannot cancel his membership through a lack of co-operation. You see, the church is made up of the imperfect and if such imperfections were to cancel membership, where would be begin?

I DO NOT KNOW what to suggest if one really wishes to cancel his membership. Indefiniteness in this respect may ultimately cancel out the entire organization called "church" and then what?

—CARL E. BATES, in *The Church Voice*, First Church, Charlotte

1963—NORTH CAROLINA

Baptist Student Missions Program (LISTEN)

I. STUDENT MISSIONARIES.

A. Operation Crossroads Africa,	2 students	\$1,000.00	
B. Argentina, with Foreign Mission Board	1 student	455.00	
C. Chile, with Foreign Mission Board	1 student	693.00	
D. Mexico, through American Friends Service Project	1 student	460.00	
		<u>\$2,608.00</u>	2,608.00

II. OTHER AID and SCHOLARSHIP.

A. World Literacy,		\$ 250.00	
1. Literacy Trainees	200.00		
2. Primers, 125	50.00		
B. National BSU		200.00	
C. Mr. Naboth Mbawa Scholarship, student from Africa at Warren Wilson College		240.00	
D. Jim Greene for use at discretion		452.00	
E. Reserve Fund for Student Missionaries to use at discretion		250.00	
		<u>\$1,392.00</u>	1,392.00
TOTAL			<u>\$4,000.00</u>

NOTE: Adopted in the 33rd annual Baptist Student Convention, Temple Baptist Church, Durham, N. C., on Saturday, November 3, 1962.

Guy Cain Says:

Regarding penalty waiver item: Brother pastor, if you and your church want to take advantage of waiver of penalty for participation in the Southern Baptist Protection Plan, you must ACT before end of December. Application must be in with payment for at least one month. It will be best for check for ten per cent of one month's salary to accompany the application. You may come by the office at Baptist Building and get application blank and study materials.

Convention Quote

"We can get so lost in the hustle and bustle of this hectic, everyday life that we forget our main quest: we lose that close, sweet contact with our God that we need so desperately today. We run too fast and pray too little, and so we lose the fire, the compassion, the clear sense of mission."

—DR. RAYMOND FRANCIS HARVEY



Straight Ahead Lies Yesterday

By Jess C. Moody

"There is not a Catholic, Jew, Protestant, or unbeliever in this nation who would enjoy religious liberty if it were not for Baptists."

Are Baptists losing their sense of direction?

It does not appear to be impropriety to suggest a renewal of vigor within our ranks concerning one facet of our denominational life—our lack of direction due to ignorance of this denomination's heritage in American history.

It has been observed that President John F. Kennedy is an ardent student of history. The purpose of his pursuit into the past is to understand the cycles of national influence, ascendancy, and decline.

A Baptist with a sense of history is a Baptist with purpose and direction.

Recently this writer quietly inquired of many Baptists about their knowledge of Isaac Backus, John Leland, and Dr. John Clarke. To his amazement he did not discover a Baptist church member who had ever heard of them. Three of

nine pastors questioned admitted no knowledge of any of the three.

This appalling lack of knowledge exists at a time when large segments of mass communications media seem committed to misrepresenting Baptists as the quintessence of bigotry and religious intolerance—thus marring the image of this, the largest evangelical body in the United States.

Yet there is not a Catholic, Jew, Protestant, or unbeliever in this nation who would enjoy religious liberty if it were not for Baptists.

We must not allow our nation to forget that it was Isaac Backus who stood up against John Hancock, John Adams, and Samuel Adams at the First Continental Congress in 1774 in behalf of the absolute separation of church and state.

Again Backus addressed another memorial to the assembly in September of 1775 and also in October to an almost snickering crowd of doubters who never dreamed such a form of religious freedom could ever exist.

Almost simultaneously John Leland was influencing James Madison, Thomas Jefferson, and George Washington to do away with the concept of religious toleration in favor of absolute religious liberty. The Constitutional Convention meeting in Philadelphia in 1787 was confronted again by the persistent Baptist, Isaac Backus, with the same petition; and again it was tabled.

Backus had ridden on horseback more than 1,000 miles per year in behalf of religious liberty: teaching, preaching, writing, and counselling. The American people were deeply stirred by his testimony, along with that of several other Baptists—Leland, John Gano, James Manning, and many others.

It was in 1789 that the victory of the unrelenting Baptist barrage was attained when the Congress received a Bill of Rights—and soul liberty, religious freedom was at the top of the list.

America must not be allowed to forget that Baptist Roger Williams established a government which recognized soul liberty for all men that went far beyond the Magna Charta and the Mayflower Compact nearly 150 years before the government of the United States finally adopted this same principle as a national policy.

Baptists at the grass roots must become well informed of such noble contributions without which America would be other than what she is today.

What if more emphasis were made on the rock from whence we were hewn?

What if a course in the history of the



BEFORE HE GAVE his convention sermon, Dr. S. L. Stealey of Southeastern Seminary was caught in a reflective moment. (Photo Courtesy Durham Morning Herald)

Baptist contribution to religious liberty were made a required study in all of our Baptist schools?

What if our pastors were encouraged to preach on this subject every Independence Day Sunday?

What if more study courses were offered emphasizing religious liberty?

What if all of our people were encouraged to write letters to government officials praising their every gesture augmenting this principle?

What if our Sunday Schools and Training Unions were to emphasize this subject in a renewed fashion?

What if extremely well prepared literature tactfully depicting the Baptist contribution to this cause were to be distributed to millions of non-Baptists?

What would happen?

"Tomorrow you have no business with. You steal if you touch tomorrow. It is God's. Every day has in it enough to keep many occupied without the things beyond."

Prayer or Criticism for Mississippians?

By Kenneth Boutwell, Jr.

NOTE: Mr. Boutwell, a native of Mississippi, is a graduate student at North Carolina State College in Raleigh. He plans to return to Mississippi upon graduation. He says that he and his wife have come to love the state of North Carolina in the last year, and have met many fine Christian people. Here he presents some thoughts on the problems in his native state.

After having read your editorial about the need of Christian witnesses in Mississippi, and more recently Mr. Compere's well-written article, "Mississippi Native Wonders if He Should Have Remained There," I feel led to present a few comments. These comments, contradictory to some extent to both articles, present a clearer picture of the "Mississippi situation."

I, too, am a native Mississippian coming from the southern part of the state. I grew up on a small farm where I was in constant contact

with members of the Negro race. For the past several years I have examined and re-examined my views in regard to integration. At moments I have been in the utmost state of confusion—wondering just where I stood. To make a practical decision, one must objectively examine all facts; I have done this within my own mind time after time. So far I have been unable to completely agree with either the editorial or Mr. Compere's article.

To say that Mississippi does not need Christian witnesses is to deny that we are all sinners. To say that the Negro has not been mistreated in Mississippi (as well as many other parts of the world) is to deny the facts. Likewise, to make or insinuate a blanket statement that all Mississippians are "nigger" haters is to also deny facts. To further say that the Christian witnesses in Mississippi did not and are not doing their job can only be a personal judgment. To which, I might say, "Are any of us doing our job?"

Just to Both Sides

No man is perfect, nor is any group of people perfect. If we are to call upon Mississippi to be just to the Negroes, should we not be just to the people of Mississippi? The "dipping parishioner" who said, "That segregation stuff mought work all right up North, hit won't work down heah," is not typical of every man, woman, and child in Mississippi. Yes, he and many more like him live in Mississippi, but so do many others who quietly and prayerfully seeking a solution to the problem. Many Christian Mississippians quietly fight the battle against radicalism both sides every day. They realize that a solution is not to be found by being an extremist, a course which can only lead to more bloodshed; rather the answer lies in a slower approach of convincing themselves as well as others of the changes which time inevitably brings.

These are especially trying times for both white and Negro Christians in Mississippi. It is just to stand over here and criticize? May a prayer to our God would be of much greater aid to these people than personal judgments.

I cannot agree that a "moderate" and "slow" approach is "not easy to put into practice in Mississippi." This has been the approach taken by many Christian leaders. Their effect shows up little, but what would have happened had their influence not been present? I will agree, however, that a radical approach cannot be accepted in Mississippi because of the local situation, and such an approach can only bring "We don't want none of that integration mess from you!"

A Contrasting Story

In contrast to the story of the burnt Negro home which was told "without noticeable remorse and with only slight traces of embarrassment, I would like to present an incident which happened in my neighborhood just before I left for college. A Negro home was burned to the ground (accidentally); everything this family had was destroyed also. The white and Negro people of the neighborhood joined in giving money, clothes, food, and furniture which more than replaced what was destroyed.

Neither the editorial nor the article mentioned that many natives of Mississippi are working and praying for a solution. While the editorial blasted the Christian leadership of Mississippi, the article characterized Mississippians as narrow-minded sinners. To a certain extent I agree with both, but it doesn't describe all Mississippians. Can we name any place which is not characterized to some extent by those two descriptions?

I have presented these few comments, hoping to present some facts on the other side of the fence. If we are to objectively seek the truth, we must examine both sides. For John S. Mills said:

"If any opinion is compelled to silence, that opinion may, for aught we can certainly know, be true. To deny this is to assume our own infallibility."

The smallest deed is better than the grandest intention.

Keep your face to the sunshine and you cannot see the shadow. HENRY KILLER

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Mrs. J. Clyde Turner

Helpmeet, Counselor, Teacher, President

The "life beautiful"—that of Mrs. J. Clyde Turner—is now complete in the word "Beautiful." To encompass in a few words the scope and beauty of this life is impossible. These heartfelt impressions come from one who shall ever be remembered for the outpouring of her love and influence.

Graciousness and charm characterized the life of Mrs. Turner in all circumstances. Whether giving directions to the layman or to an executive committee, her opinion, ever accompanied by kindness and consideration, was always respected and usually accepted. The lovely flowers which were found arranged beautifully in her home were grown in a garden at the back of the spacious house. This garden, with its myriad of colors and variety of flowers symbolizes her life of beauty and loveliness.

Her honors were many and her offices impressive; but her highest service was performed as the best helpmeet a pastor could have had. As a girl, I loved her as my pastor's wife; as a young pastor's wife myself, I sought her advice; as a WMU member and worker I appreciated her wisdom and vision. She was a devoted helpmeet, a patient counselor, an able leader, a willing servant and a faithful friend. One can truly say of her, "She has all things to all people."

As the third president of Woman's Missionary Union of North Carolina, her influence has been and shall be felt throughout the state and Southern Baptist Convention. She served with courage and wisdom from 1936-42, and again from 1945-46. It was she who with her gracious manner and deep understanding developed the Union into a true democracy. She recognized the need of sharing responsibility and training the women in the local areas to assume the roles of leadership. She led North Carolina WMU to victory in the Golden Jubilee goals of 1938-39. It was through her interest and generous personal contribution that North Carolina WMU equipped a cancer room at Baptist Hospital. A complete revision of the constitution, the limitation of terms of office for Executive Committee members, organization of the Executive Council, increase in number of divisions into which the work in the state was divided, and many other progressive changes were accomplished under her leadership.

The Great Teacher had in Mrs. Turner a faithful disciple, a follower of His way,

a teacher of His truth. For years as the teacher of adults she became "the beloved teacher." Her name is often called in First Baptist Church, Greensboro, where Dr. Turner served as pastor, as reference is made to the Bertha Hicks Turner Sunday School Class and the ladies' parlor furnished in her honor.

In First Baptist Church, Raleigh, where she taught after Dr. Turner's retirement, the devoted members of the Livingston Johnson Sunday School Class will ever cherish her memory, the truths she made so clear, and the warmth of the fellowship of her home. Throughout North Carolina her teaching has been heard and felt. Personally, I can never forget the power of her teaching at the GA House Party as she shared her own experiences in telling the life of Fannie E. S. Heck, to which teaching my own heart responded by answering the call to Christian service.

On November 5, 1962, Mrs. J. Clyde Turner entered into the joy of her Lord. In the words of another: "There may be those who will ask, 'Did she have no

flaws, no weaknesses in her beautiful life?' In answer one would say, 'No doubt; for all have sinned and fallen short of the glory of God.' Even so, there was so much of the glory of God in all her intents and purposes, in all her words and work, that any faults she may have had faded into insignificance and are lost in the radiance of His glory."

—MRS. A. L. PARKER
State WMU President

New Baptist Manual

The new, revised Manual of Baptist State Convention, the 60-page illustrated volume compiled by Jimmy Morriss, secretary of the Department of Program Services, contains an up-to-date presentation of the programs, agencies and institutions of the Baptist work in North Carolina. It is replete with charts, photos, and condensed sketches of the many phases of Baptist advance, and is a valuable source of information for any Baptist to keep for reference. A copy will be mailed to each pastor, associational missionary, and educational director, soon. For any special need, some extra copies in limited number, are available.

For Foreign Missions

Goal: 15 Per Cent Increase in Lottie Moon Christmas Offering

It is hoped that the Lottie Moon Christmas Offering for Foreign Missions will be a churchwide offering. The goal set for the church should be a 15% increase over the receipts of last year's offering. This goal should be set by the Church Council or by the pastor in consultation with the WMU president, Sunday School superintendent, and Training Union director. The offering for the entire church (including both WMU and Sunday School Offering) should be sent in one check by the church treasurer to:

Baptist State Convention
P. O. Box 9523
Raleigh, N. C.

The pastor will decide whether or not the final ingathering will be in the worship service. Whenever it is, people should be given an opportunity to give in each day's observance of the Week of Prayer and in Sunday School on December 9 as well as at the worship service. Women and

young people who hear about the needs in the programs during the Week of Prayer should share with their families the information showing how desperately funds are needed and how they will be used. WMS members should discuss with their husbands the allocations of the offering as given in the December issue of *Royal Service* magazine. Each family should pray together about the amount they should give, remembering that this is a special offering, beyond the pledge through the regular church budget. Stress giving by every member of the WMU. Urge members to give worthily, even sacrificially.

Remember that 1,598 overseas missionaries in 51 countries are joining us in prayer and looking to us for the strengthening of their witness which comes when we pray and give.

CONVENTIONWIDE OFFERING

GOAL:\$10,700,000

NORTH CAROLINA OFFERING

GOAL:\$ 1,018,234

SE Receives Endowment From Mrs. Everett Gill To Buy Mission Books

The library at Southeastern Seminary has received a \$5,000 endowment from the will of the late Mrs. Everett Gill for the purchase of mission books in the memory of her husband, who died in 1958.

Mrs. Gill and her husband served as missionaries in Europe beginning in 1904. They made their home in Wake Forest upon retiring in 1939.

The missionary service of Mrs. Gill included evangelistic work in northern Italy from 1904-08, teacher at the Baptist Women's Training School in Budapest, Hungary, during the years 1910-16, and assisting in the Women's work in Southern Europe from 1922-39.

During the same time, her husband was superintendent of the north Italian Mission, 1905-07 and 1910-16, and Southern Baptist representative to Europe, 1921-39. During the years 1918-20, he served as a captain of the American Red Cross on the Italian front.

Before her death, Mrs. Gill had already donated funds for a large number of books given the library in memory of her husband. The endowment will provide approximately 65 books annually. As stipulated in the will, the endowment is to be used for the purchase "of books on Missionary work and related subjects." The librarian is named to select the books.

Each book purchased will bear a book plate with the following inscription: "This book in memory of First European Representative Southern Baptist Convention Everett Gill, Th.D., D.D., 1869-1958."

Southeastern's president, Dr. Sydnor L. Stealey, expressed his appreciation over receiving the endowment. "No gift received by Southeastern since it was started in 1951 has pleased me more. The interest and affection—and now this bequest in Mrs. Gill's will—bestowed on our new seminary by Dr. and Mrs. Gill has encouraged and inspired us immeasurably."

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Ordinations

LEWIS McMANNING

Faith Church, Durham, the Rev. Donald P. Cooper, pastor, recently ordained Lewis McManning to the Gospel ministry. The sermon was preached by Dr. John Bunn, head of the department of religion at Campbell College; and Dr. Perry Langston, also of Campbell College, gave the charge. The request for the ordination came from Crestwood Baptist Mission, of Smithfield, where Mr. McManning, is serving as pastor. Mr. McManning, a senior at Campbell College, is married and has three children.



Mr. McManning

FRANCIS M. COLLINS

Pleasant Hope Church, Elm City, ordained its pastor, Francis M. Collins, Sunday, November 4. The son of Rev. and Mrs. R. L. Collins of Nashville, the young minister has



Mr. Collins

served as pastor at Pleasant Hope since March of this year. He is a graduate of Rocky Mount High School and of Atlantic Christian College, Wilson. Among those participating in the ordination were Pastor Milton Parker of Blandwood Church; the Rev. John A. Moore, South Roanoke associational missionary; Pastor H. C. Lowder of Arlington St. Church; Pastor W. B. DeBruhl of Oakview Church; and Clarence Garner, Jr., chairman of deacons of Pleasant Hope Church. The candidate's father, R. L. Collins, preached the ordination sermon.

I do not know what the future holds, but I do know who holds the future. Because of the character and the invincible purpose of God, there can be no doubt of the ultimate triumph of righteousness. — GEORGE W. TRUETT

Comments on BOOKS

By C. Sylvester Green

"Give me a book that does my soul embrace, and makes simplicity a grace." BEN JONSON.

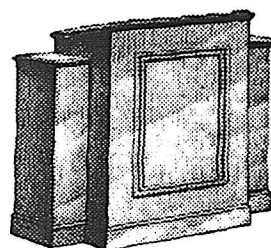
What pastor is not burdened when he observes how many professing Christians remain so inactive in their faith. Dr. Samuel Southard has faced this situation with frankness and hopefulness in *Pastoral Evangelism* (Broadman, \$3.75) in which he takes a serious, thoughtful look at motives and methods for the concerned pastor. Many of his ideas will germinate vigorous sermons.

A recognized leader in the area of pastoral counseling, Dr. Wayne Oates has produced another book that merits very careful reading and study: *Protestant Pastoral Counseling* (Westminster, \$4.50). His emphasis on the Christian concept in all counseling is what one would expect, but an emphasis too often toned down in much writing in this field. Here is guidance and help for the thoughtful minister.

Logic and Faith by Walter E. Stuermann (Westminster, \$4.50) is a study of the relations between science and religion, by a great and good scientist who is also a consecrated, intelligent Christian minister. Science is overawing. It can be tangibly proved to the handicap of much of religion that demands faith. To find that both demand similarly proof and faith is refreshing and to learn that the two are complementary is to transform much of today's thinking.

There Is An Answer by Everett W. Palmer. (Abingdon, \$2.75) Why?—What?—Who?—When?—How?—So begin many questions by thinking people in this turbulent and tangled time in which we live. Bishop Palmer believes that the man in the pulpit, the lay Christian too, must have an answer, that there is an answer to every question. For these answers he draws heavily upon both the Bible and modern experiences of modern men.

New Insights Into Scripture by J. Carter Swaim (Westminster, \$3.95), establishes the Revised Standard Version as the one "in which the voice of God is most clearly heard by English-speaking people today." His analysis is scholarly, worshipful, devoutly convincing.



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ALBEMARLE, NORTH CAROLINA

About Dismissal of Dr. Elliott

PROTESTS DISMISSAL

TO THE EDITOR:

Midwestern Seminary trustees' dismissal of Dr. Ralph H. Elliott is grievous.

Their action is un-Baptist and un-Christian. They reject the Baptist belief that anyone has the right to read the Bible and interpret it under the guidance of the Holy Spirit. They reject the Baptist belief in freedom of the press and speech.

They strike down the first Southern Baptist leader who has dared to broaden Southern Baptist thinking.

They ignore the fact that Dr. Elliott's "The Message of Genesis," cause of the controversy, contains nothing new in theological thinking. Indeed, much of "The Message of Genesis" is old, dating back to the year 1 A.D. or earlier. Philo, Hellenistic-Jewish contemporary of St. Paul, approached Genesis in much the same manner as Dr. Elliott, as have many scholars since. Dr. Elliott's first chapter is a concise account of much of this scholarship. Must Southern Baptists reject all of that? Must Southern Baptist trustees erase Dr. Elliott's dramatic success in making Genesis relevant to man's life today? They do not believe in permitting people to read Genesis and apply it directly to their own lives. Nonetheless, must this approach be tossed away?

Midwestern trustees attempt to intimidate Dr. Elliott into a denial of his own re-publication rights. This is highly questionable, unethical, un-Christian, un-Baptist. He could not hold in this instance. To do so would be to betray his own character.

Midwestern trustees' dismissal of Dr. Elliott muddles the theological waters and presents an utter distortion in that they sacrifice Dr. Elliott while ignoring many other works of a more liberal character now in many Southern Baptist libraries and on the shelves of many Southern Baptist clergymen. Thus, they criticize Dr. Elliott, endanger his professional standing and financial security, while approving these other works by their very silence.

They borrow, in this one instance, the policy of our authoritarian contemporaries, the Roman Catholics, who maintain an Index of banned books. This fact speaks with the eloquence of volumes.

They strike down the first intelligent effort of Southern Baptist circles to help the teenaged Bible student through a perilous period during which he cannot accept a literal approach to Genesis and has nothing else to bolster his faith.

Midwestern trustees ignore enthusiastic support of Dr. Elliott's book by such Southern Baptist stalwarts as Dr. Charles A. Trentham, pastor of Knoxville's First Baptist Church, and Dr. Ralph L. Smith of Southwestern Baptist Theological Seminary.

Their action is a victory of fundamentalist elements who fear anything but a literal approach to Genesis because they know that without a literal approach their own theology, if it can, indeed, be called that, would collapse. It leads one to the sad conclusion that Broadman Press now will resume its longtime practice of publishing the familiar, insipid

small volumes of study courses containing little to challenge the inquiring student.

The churches of the Southern Baptist Convention must have thinkers. They have plenty of conformers.

Can't somebody do something?

—WHEELER FARTHING, Layman.

First Baptist Church,

Greensboro

P.S. I've read *The Message of Genesis* once and am now reading it a second time. I feel strongly that Dr. Elliott should not be sacrificed and forgotten.

A PROFESSOR'S PROTEST

TO THE EDITOR:

Having been closely associated with Dr. Ralph H. Elliott for the past three years and rather intimately acquainted with the controversy which has centered on him and his book, *The Message of Genesis*, I protest his dismissal from Midwestern Seminary faculty as unjust.

1. He was dismissed under a cloud of heresy in spite of the fact that he had been actually cleared of such accusations. All of the criticisms against Elliott were made because of his writing and teaching, and they centered on his view of Scripture and its interpretation. The resolutions of the Southern Baptist Convention, the content of editorials, and the official news release of the Board on October 26, 1962, confirm this fact.

However, after a thorough investigation by a trustee committee, Elliott was sustained by the Board on December 28, 1961. The seminary president has repeatedly affirmed that Dr. Elliott is doctrinally sound, and even after the dismissal wrote to other members of the faculty about Elliott, "I have constantly and steadfastly supported him and his position. . . . I have believed in the book, and in the author, and still do." Some trustees who voted to fire Elliott claim that he is doctrinally sound. It seems to me that a man generally accused of heresy should be specifically tried by the trustees. If found guilty he should be redeemed or removed, and if not guilty he should be completely freed. Secular standards regard this as just. To do less is to act unjustly.

2. He was dismissed without formal charges being placed against him. There are only three grounds on which theological professors with tenure should be placed in jeopardy for their positions: heresy, incompetence, and immorality. To be fired "without charge" is to be vulnerable to every kind of sinister implication. How can a man defend himself unless he is specifically charged? How can he receive proper consideration by prospective employers when such confusion surrounds his previous dismissal? This is unjust.



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3. The trustees attempted to pressure Elliott into an agreement not to reprint the book. Elliott agreed to comply with an official Board request to this effect, but this was inadequate, obviously for two reasons: (1) The Board of Trustees would thereby be responsible for "banning a book," and (2) This would possess less public relations value. If Elliott himself withdrew the book, such action could be publicized so as to correct his "image," which had been distorted by his critics. In other words, it would be a kind of retraction or apology or confession of guilt. A man of integrity who believes what he has written could not so do. In my judgment, to force such an alternative on a professor, not convicted of heresy, and to deny responsibility for so doing, is unjust.

—MORRIS ASHCRAFT
Professor of Theology
Midwestern Seminary

LETTER TO DR. BERQUIST

Dr. Millard J. Berquist, President
Midwestern Baptist Theological Seminary
Kansas City, Mo.

DEAR PRESIDENT BERQUIST:

This letter will doubtless prove just one of many which will cross your desk concerning the dismissal of Dr. Ralph H. Elliott, but it is nonetheless one which reflects the deep concern of its writer for the future of theological education among Southern Baptists. As a pastor, my primary concern is for my congregation, and I am one who finds it difficult to divorce the welfare of my congregation from the activities of the denomination as a whole. If I am theoretically correct in assuming that the convention exists to serve the churches, then I must enter my conviction that at least my congregation has not benefitted from the action taken in Dr. Elliott's dismissal.

Indeed, might I be allowed to say that it is probable that my congregation has been substantially damaged by this action, since any attempt to propagate among the churches an ill-defined and unpublished *credo* via the methods of literary censorship and the encouragement of theological conformity is an immoral attempt and should be excised at the roots. It is, I feel, immoral because it demands of Baptist people a theological position arrived at not by full and open exposure and discussion of differing perspectives, but rather by insuring that the people not be exposed to the alternatives, an action which leaves men with the false impression that there are no alternatives.

Let me also observe that I am not only concerned with the fate of Dr. Elliott's book *per se*; I am also concerned about the possible effect

(Continued on page 22)

6 PER CENT SEMI ANNUAL INTEREST BONDS

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New Mission Organized

The Rev. Ralph Holcomb, pastor of West Cramerton Church, reports that his church is sponsoring a new mission — Ridgeview Mission. This new situation was organized June 17, 1962.

Dr. E. L. Spivey, director of the 30,000 Movement in North Carolina, reports that proper Certificates of Award have already been mailed.

Thanksgiving Service Held On the Meredith Campus

Meredith College students held their annual sunrise Thanksgiving service before departing from the campus for their four-day holiday recess.

President Carlyle Campbell, in his morning meditation, spoke of the spirit of thanks needed to make it "fun to live."

Annette McFall, of Madison, presided; and three students participated in the special music program: Sylvia Cooper, organist, of Aberdeen; Elizabeth Holland, contralto, of Lumberton; and Margaret Simmons, pianist, of Wadesboro.

The approximately 900 Meredith students returned to Monday morning classes.

Changes of Address

The Rev. S. L. Riddle from Route 2, Brown Summit, N. C., to 1306 Elwell Ave., Greensboro, N. C.

The Rev. Roy L. Hood from Greenville, Tenn., to Box 135, Wake Forest, N. C.

The address of the Rev. Carl Brown is Route 2, Walnut Cove, N. C.

The address of the Rev. Virgil Bradburn is 310 Old Hwy. 10, Marion, N. C.

The address of the Rev. R. Graham Nahouse is Route 1, Box 522, Jacksonville, N. C.

The Rev. Glenn Patton from Creedmoor, N. C., to Calvary Baptist Church, Baptist Church, 300 Bell Ave., Chattanooga 5, Tennessee.

The Rev. Elliott Hayes from Chocowinity, N. C., to Banner Elk, N. C.

The Rev. Fred V. Ellis 36 E. Second Street, Smyre Station, Gastonia, N. C., to General Delivery, El Rito, New Mexico.

The Rev. G. W. Splawn from Sevierville, Tennessee, to 702 East King Street, Kings Mountain, N. C.

N. C. Alumni of New Orleans Seminary Elect 1963 Officers

Officers for New Orleans Seminary Alumni of North Carolina were re-elected at the luncheon meeting held in Raleigh on November 14. They are: President — Claude Simpson, Siler City; vice-president — J. C. Price, Lenoir; secretary-treasurer — Marshall Hargrave, Boone.

Changes

Chesson to Go from Burgaw to Whiteville

Francis S. Chesson, pastor of the Burgaw Church the past three and a half years, accepted a call to the First Church, Whiteville. He will move to his new field the first of the year.

Caroleen Church has secured Eugene Keebler, dean of Gardner-Webb College, as interim pastor.

Frank Koger, regional director for the Seminary Extension Division of the Southern Baptist Convention, has accepted a call to become pastor of the Enderly Park Church, Charlotte, and will begin his work there January 1. Charles has been Mr. Koger's headquarters for work with the Seminary Extension Division.

On the first Sunday in January Robert V. Pittman will become pastor of the First Church, Jacksonville, coming from the Wallburg Church at Wallburg, where he is now serving as pastor.

Kenneth Pittman, of Lumberton and Boone Creek, has been called as pastor of Memorial Church at Pembroke, Robeson Association. He is a senior at Campbell College and plans to study at a seminary upon completion of his college studies.

S. L. Riddle has gone from the pastorate of Camp Herman Church, Brown Summit, to that of Sharpe Road Mission sponsored by Bessemer Church, Greensboro.

Faith Church in Blue Ridge Association has a new pastor, Virgil Bradburn.

In October, R. Graham Nahouse, former assistant pastor of Jonesboro Heights Church, Sanford, became pastor of Tar Landing Church in New River Association.

Carl R. Brown is new pastor of Stokes Church in Dan Valley Association, this being his first pastorate.

New pastor of Community Baptist Church, New River Association, is Roy L. Hood.

A newly appointed missionary to the Spanish speaking people of El Rito, New Mexico, is Fred V. Ellis, pastor of Smyre Mission, Gastonia. His new work under the Home Mission Board begins December 1.

New pastor of Piedmont Church, Kings Mountain, is G. W. Splawn, who came from the pastorate of Boyds Creek Church, Sevierville, Tennessee, at the foot of the Great Smoky National Park. Piedmont is a new church just eight years old, with a present resident membership of 125. There is great opportunity for growth on the field.

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2. O Come, O Come Emmanuel
3. Once in Royal David's City
4. I Heard the Bells On Christmas Day
5. Jesus, Jesus Rest Your Head
6. The Birthday of A King

SIDE II

1. Love Came Down At Christmas
2. O Holy Night
3. What Child Is This
4. While Shepherds Watched Their Flocks
5. Sweet Little Jesus Boy
6. Medley of Carols

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2. A Christmas Roundelay
3. Christmas Means Thinking of Jesus
4. Deck the Hall
5. Mary Had a Baby
6. The Holly and the Ivy
7. Jingle Bells

SIDE II

1. Rudolph—The Red-Nosed Reindeer
2. That Holy Night
3. The First Noel
4. Winter Wonderland
5. Cantique de Noel
6. Carol of the Bells
7. Gloria Fanfare

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1962 Liquor Advertising in Biggest Scale Yet

If the big liquor distillers have their way, the 1962 holiday season will show gains over last year; and millions of dollars are to be spent in heavy advertising to induce our people to buy and drink more," said D. P. McFarland, executive director of the Christian Action League in his report to the Convention November 15 in Raleigh. He pointed out that the National Distillers advertising program for the final quarter of 1962 needs anything ever before attempted, newspapers, national magazines, TV, door signs, and other media, will be used. One big company alone will use 3 newspapers and 14 big magazines.

The hard liquor folks are making heavy plays through expensive gift-wrapped bottles, fancy containers, advertising designed to gain more women drinkers, and to glamorize and popularize alcohol as never before. The holiday season usually accounts for about 25 per cent of total annual sales for most brands. Secretary McFarland emphasized that the task of fighting the liquor traffic was great; but that Christian people can do much: write letters to the radio, TV stations, the newspapers that carry the liquor ads; speak against its evils; deep concern must be expressed in constant witness against arrogance and deceptive propaganda of the powerfully organized liquor interests.

W. Oldham Dies at 91

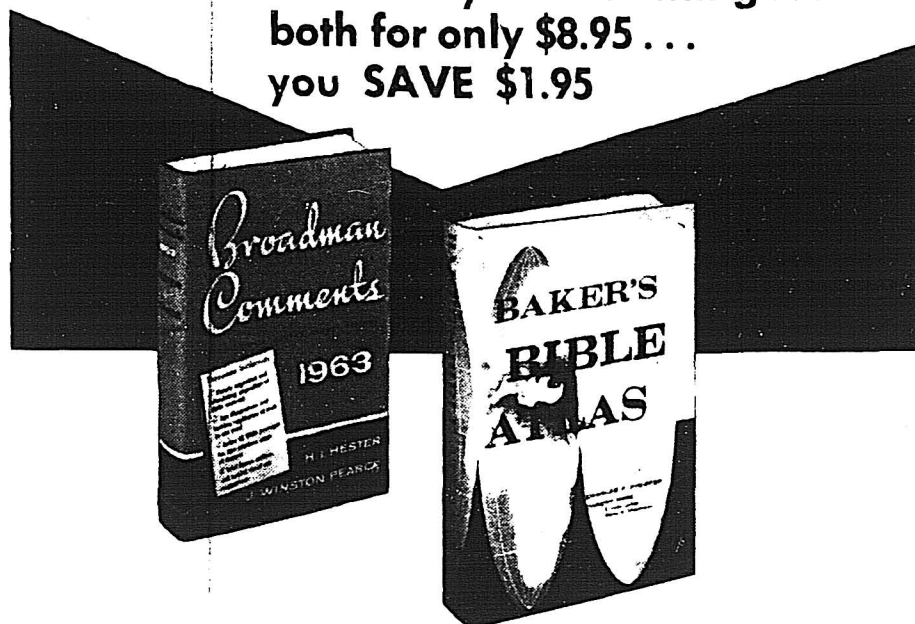
The Rev. S. W. Oldham, 91, retired Baptist minister of Star, died November 25 at Montgomery Memorial Hospital, Troy. Mr. Oldham, who was educated at Wake Forest College and Southern Seminary, was ordained in 1895. He had served churches in Alamance, Montgomery, Wake, Yancey, Martin, and Lenoir counties, and was pastor of the Star Church for a number of years. Funeral services were held at the Star Church Tuesday, November 27, at 11 a.m., by the Rev. Winfred Allison and the Rev. Bob Matt. Burial followed in Lystra Baptist Church Cemetery, near Chapel Hill.

Mr. Oldham is survived by his wife, Mrs. Emma Johnson Oldham, and two sons and four daughters, four grandchildren and three great-grandchildren.

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Letters About Baptist State Convention

"CONVENTION BY COMMITTEE"

TO THE EDITOR:

I cannot share the general satisfaction apparent on many sides regarding the "harmony" of the 1962 North Carolina Baptist Convention. There are two reasons for alarm which far overshadow any causes for superficial optimism.

The first danger signal is our pre-occupation with harmony. Suddenly the convention has become larger than any of its issues. The demand for harmony at the expense of prophetic voice or basic principle imprisoned us at Raleigh in the "do nothing dogma." A case in point has to do with the matter of a "ministerial placement bureau." After an hour of discussion and debate, the convention voted, by a narrow

margin, to establish the bureau. The chair's opinion, because of the close vote and the apparent wish of the General Secretary, that the bureau should not be established was astonishing!

The convention's self-image is discouraging. More than once it was described, without dispute to the contrary, as too big to be deliberative and too ignorant to act. However therapeutic may be the confession, the remedy does not lie in doing nothing more than constant referrals to the proper committee.

A second danger concerns the so-called harmony in the Wake Forest College issue. The first phase of the San Francisco pattern has now been followed. The convention did not act. Private and confidential conversations between a self-appointed committee of 21 and the con-

vention officials were held. A study committee was appointed. The last time this happened was 1947. The convention was offered up on the altar of appeasement. Who is to be "Lamb No. 2?"

—WARREN CARR, Pastor
Watts St. Church, Durham

WHAT PRICE UNITY?

TO THE EDITOR:

One word seems to characterize our convention sessions in Raleigh: CAUTION. Apparently accepted the advance challenge of the daily press to prove that we are united at cost.

Questions came which demanded answers: the church personnel service; relations of the convention with Wake Forest College; abolition of capital punishment; academic freedom in theological education. In each case, we seemed afraid to face the real issue, and chose to postpone or avoid a decisive answer.

Some of these questions may not be within the legitimate scope of concern and responsibility of the convention. If so, for the sake of honesty, we should say so and refuse to let them continually usurp time which could be used more constructively in consideration of other matters. Some of these questions clearly are the concern and responsibility of the convention. We need the courage to face them and speak our convictions. The convention cannot solve its problems by running from the Little — except apparent tranquility — is to be gained by endless referral and postponement.

I wonder if this year our apparent peace has been preserved at too high a price?

—J. PARKER MCLENDON, Missionary
Tar River Association
Louisburg

"HIGH VOLTAGE ATTACK"

TO THE EDITOR:

One of the best arguments for the abolition of capital punishment insured its defeat at the recent meeting of the Baptist State Convention. This was the high voltage attack by Judge Johnson J. Hayes upon the recommendation of the Christian Life Committee for abolition of capital punishment in North Carolina. Were this supreme penalty outlawed, never again could a man unleash in a church assembly, or elsewhere, such an outburst of fear and vindictiveness and obscuring of truth. Never again would faces visibly hardened by crimes already familiar to everyone were depicted so fiendishly and luridly by a distinguished judge who chose to return to his day of solicitorship and convert a Baptist Convention into a criminal court. Never again could Pandora's box of hatred and recrimination be opened upon a people who had been prepared to face with calmness and rationality an issue that confronts Christian conscience with increasing urgency.

Judge Hayes won his case, hands down, by whipping up an assembly of churchmen almost to the point of shouting rebel yells, and may feel completely justified in the tactics employed. Whatever his intention, the appeal to latent vindictiveness, savagery and prejudice in all of us carried the day. If the North Carolina General Assembly fails to abolish capital punishment he can pride himself on a victory which revived among our people the same emotional excesses and obscene rituals that accom-

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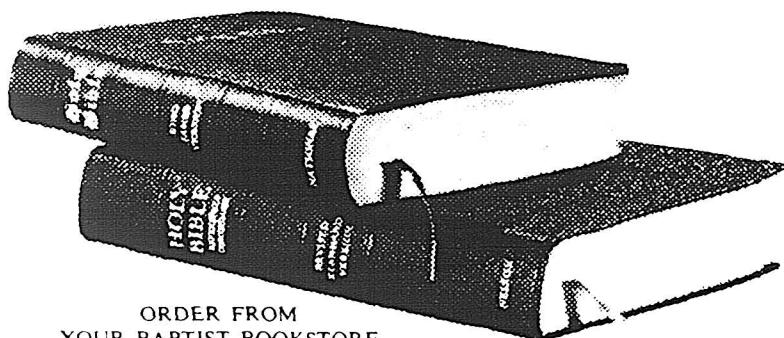
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the execution of every Carl Chessman Sacco-Vanzetti. As long as the possibility of executing only one man in every ten years remains on the books, this can happen and will happen. Abolish capital punishment and it will not be repeated.

—W. W. FINLATOR, Raleigh

COMPROMISE?

THE EDITOR:

The term "Compromise" was being used by the press, convention and others in regard to the Wake Forest matter and I was beginning to think that we were able to work out our difficult problems in a Christian-like manner and the scenes.

Joseph DuBose proposed that the relations between the college and convention be studied. He added, "We have not changed our convictions, we have simply agreed to a different approach for achievement of our high purposes."

At the conclusion of Mr. DuBose's statement Dr. Tribble spoke. "Wake Forest has always co-operated with the convention and General Board. We are ready to do so again and welcome any open, honorable and above-board approach to these problems." It all sounded so nice until he said, "We are not in a mood to compromise on any of the matters presented by the group of 21!"

After a study of the situation, I propose the following substitute Motion: "Let the word 'Compromise' be changed to read: 'Unconditional Surrender!'"

The "Committee of 21" may be willing to stand in the gates of Hell with a water pistol. It would be wise to FIRST FILL THE GUN.

—RALEIGH JAMES, Pastor
Salem Church, Apex

CAPITAL PUNISHMENT

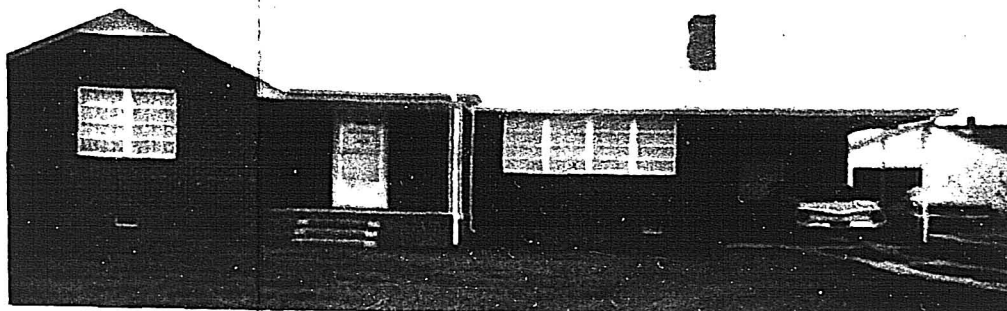
THE EDITOR:

Now that the resolution on capital punishment has been referred back to the committee, I hope those gentlemen will cease to be so detached and aloof, and consider the problem in the light of the real world in which we live. There are certain crimes which mark their perpetrators as being unfit for any consideration whatsoever, and should carry an automatic death penalty. Among these are: (1) Anyone having any connection in any capacity with illegal narcotics; (2) premeditated murder; (3) rape or child molestation, or attempts thereat. Perhaps there are others, but these occur to me as ready examples.

I have always been taught that it is the function of the state to protect the law-abiding and avenge the victim of the lawless. The approach proposed by the committee would demonstrate to the victim that the law is not so much interested in what has happened to him as it is in dealing gently with the lawless. Yet the victim's whole life is affected by crimes such as these, and in many instances he is never able to live a normal life again.

By such an approach we would say to the victim that he is of minor importance and worthy of scant consideration. More than that, we would say that he must not only bear the personal suffering resulting from the crime, but that he is also to be penalized by supporting the criminal in prison with his taxes.

The idea that a man would repent if allowed



THE PARSONAGE OF WEST END CHURCH, Williamston, was dedicated recently. Taking part in the service of consecration and dedication were the pastor, the Rev. Grover L. Everett; the chairman of the building committee, Maylon Price; Miss Ida Privette, who sang "Bless This House," accompanied by Miss Betty Marie Keel; and the Rev. John Moore, missionary of the South Roanoke Association, who brought the message. The modern seven-room parsonage includes living room, dining room, kitchen-den combination, three large bedrooms, two bath rooms, and utility room. The home is valued at \$14,000.

to live is not valid. Preachers used to know how to talk to men who were facing death. Every prison has a chaplain to tell men the way of salvation. And if ever a man will repent, it is when he knows that he will die.

Nor is the death penalty supposed to be a deterrent to crime. It is absolutely punitive (but then, so is hell). I think our penal theories need to be overhauled, but this proposal starts at the wrong end. The victims whose physical, emotional and spiritual lives are affected need the stabilizing comfort which comes from knowing that the state considers their welfare slightly more important than that of the criminal.

—JOHN W. BOWLES
Charlotte

ACTIVE LAYMEN NEEDED

TO THE EDITOR:

One of the greatest needs of our convention is for more laymen to become active in the work of the convention. This should be encouraged by every Baptist church in North Carolina.

One way which the convention can help is by planning the program for two days instead of three.

It is my belief that this can be accomplished without deleting the essential parts of the program.

The primary purpose of the convention should be the transaction of business. Adequate time should be provided for this purpose.

There are other phases of the convention

that might well be curtailed to good advantage.

It is my hope that future conventions will be planned and promoted to encourage greater participation by laymen.

It has been my privilege to attend several conventions, and each one was a most rewarding experience.

—BERRY A. WILLIAMS
Masonboro Church, Wilmington

Thomasville Church Honors Athletes

A Christian Athlete's Convocation was held recently at the First Church, Thomasville, in honor of "Our Athletes in Thomasville Schools and Their Supporting Powers," according to the program. A banquet was served at 6:00 p.m. Special guests were Skip Matthews, captain of the N. C. State College football team, and two other athletes from State College, Bill Sullivan and Silas Snow. This trio of athletes presented the main message during the program.

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Letters About Elliott Dismissal

(Continued from page 17)

that this action may have on those who might wish in the future to publish the conclusions of their own research. As you are doubtless aware of the paucity of competent scholarly research published under the auspices of the Southern Baptist Convention, I am certain that you and the trustees are fully cognizant of the effect that Dr. Elliott's dismissal may well have on prospective Southern Baptist Authors.

Further restriction of the availability of published research to local congregations can only be deleterious to the process of religious maturation for which not a few pastors seem jealous. It should, therefore, be made clear that some of us will regretfully be forced to turn elsewhere than the Sunday School Board not only for supplementary study material but also for basic Sunday School material. (This is a weakness in the denominational structure itself which is not directly traceable in a causal sense to the Elliott affair, which was only symptomatic in this instance.)

There are issues other than those mentioned here that pertain to this issue—questions of religious and academic freedom, questions concerning the morality of teaching that breeds irresponsibility by under-exposure—but these and other issues will doubtless be raised by other writers who are better equipped in these areas than I. It is my wish simply to state that the imperative to preach and to teach with integrity within the structures of the local church has been made doubly difficult by the denominational perspective exhibited in the Elliott affair—doubly difficult because it is now painfully aware to some of us that any accomplishments we may mark relative to the theological maturity of our congregations will be achieved in spite of the denominational attitude and not in league with it—a situation which you must admit is deplorable.

R. GLEN BOEGEL, Pastor
Chimney Rock Church

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"GREAT DISAPPOINTMENT"

TO THE EDITOR:

I have learned with great disappointment of dismissal of Dr. Ralph Elliott from his professorship at Midwestern Baptist Theological Seminary. I suppose it was foolish to hope that the trustees of the seminary would stand by him, but I prayed that this might be the case. I know Dr. Elliott personally, since I studied Hebrew under him at Southern Seminary. He is as far from being a dangerous, radical "liberal" as anyone could be that I know. At the same time he recognizes that there are certain indisputable facts that prevent an irrational acceptance of the literalist interpretation of the Bible.

I have also read his book, *The Message of Genesis*, and have found nothing in it that disturbs my faith in the least. He has squarely faced the problems in Biblical criticism which came to the forefront in the nineteenth century, but which have scarcely affected Southern Baptist people outside the circle of those who have been theologically orientated to the vital concerns of our time. His approach is reverent, constructive, and deeply devotional.

It is almost beyond my imagination that anyone could get so wrought up over this kind of book. It has been reliably reported that some of his critics have refused to consider the problem calmly and unemotionally, but have instead used the controversy to divide Southern Baptists, discredit our seminaries (and thus lead toward crippling theological education in our denomination), and advance their own position as leaders and "defenders of the faith." Where else can these men lead our people except to shame, silly disputes, and useless divisions?

For some time various leaders in our denomination have been asking why we do not have any recognized scholars and spiritual leaders in this generation of comparable stature to such men as Broadus, Robertson, Sampey, Carver, W. L. Poteat, and other like men of past generations. The present furor over Dr. Elliott and his book gives the answer. We have no leading men who can speak to the people of our day in a language they will understand because we will not allow them to speak. Southern Baptists have been making a mockery of the Baptist principle of free interpretation of the word of God by the individual as he is led by the Holy Spirit to see the facts that are brought before his eyes. The denial of this principle of free inquiry has reached its climax in the withdrawal of Dr. Elliott's book by Broadman Press and his being fired by the Midwestern Seminary trustees. Is it any wonder that the morale of our seminary teachers is so low and that a "sense of shame" pervades the atmosphere of our schools?

Here in Japan we are vitally concerned with the establishment, growth, and development of churches initiated by the foreign mission enterprise in this country. In the matter of theological

education we must face the reality that ministerial students in our schools and the pastors of our churches are attracted to European theology in general, and German theology in particular. There is a basis for this tendency that the modernization of Japanese education in the nineteenth century was largely based upon the German pattern, and German intellectual influence has continued to be strong in Japan. Today, however, with the vast exchange of students and educators between America and Japan, Americans have an opportunity to influence the thinking of Japanese Christian leaders that heretofore we have not had.

Where do Southern Baptists stand in view of this opportunity? We have no standing! There are few books by Southern Baptist scholars that we can recommend for reading by serious Japanese students, and not one up-to-date, genuinely significant treatise on systematic Biblical theology by a Southern Baptist theologian that we might present for translation and publication in Japan. Instead, we must admit to our Japanese Christian friends that we do not allow our teachers and pastors to write books of any worth that would be of help to them as they confront the same urgent problems that Christians throughout the world are facing today.

It is my earnest prayer that somehow Southern Baptists will rethink their position, change their course, and refuse to be swayed by the violent, super-emotional critics who are chiefly interested in their own advantage and are insecure in their own faith that they cannot admit the possibility that their cherished beliefs might not be altogether valid. In a democracy, truth prevails when there is free discussion, and when honest, deliberate, calm judgment is exercised. Truth is obscured when there is suppression of discussion, and democracy dies. Will democracy die among Southern Baptists? Or is it already dead?

—A. L. NATIONS

Southern Baptist Missionary to Japan

New Church Libraries Reported

Three new church libraries were started in North Carolina during October. They are: Lakewood Church, Durham, John Grant, pastor, and Miss Carol Hurst, librarian; Mt. View No. 2, Morganton, Miss Thelma Hollifield, librarian; North Rocky Mount, N. A. McManus, pastor, and Miss Vickie Hall, librarian.

In all, 67 Southern Baptist church libraries were registered for the first time with the church library department of the Sunday School Board in October. Texas led the states, with 13 new libraries. Two foreign countries, Canada and Vietnam, were included in the October tally.

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ABOUT BSU RESOLUTION

THE EDITOR:

reference to an article in the Nov. 10, issue of the BIBLICAL RECORDER, which with the Baptist Student Union Convention in Durham, the resolution in reference to action of the Midwestern Seminary Board concerning the dismissal of Dr. Ralph Elliott not a unanimous decision. There were students in attendance who are in agreement with Western Seminary's decision. They expressed feelings by voting against the resolution. attended the convention and write this in the interest of the Baptist people of North Carolina are in agreement with the action of Midwestern Seminary.

—OTTIS L. KING
Buies Creek

REPLY TO COMPERE

THE EDITOR:

John Compere (Mississippi Native Wonders He Should Have Remained There, Nov. 10th issue) has the makings of a great feature story because he has discovered the magic formula: write any article or book that belittles or is in derogation of another group, especially the South or a Southern state, and the average editor will twist your arm for the chance to publish it. The article or book does not necessarily have to be true.

Only the foregoing could possibly explain why a paper such as THE BIBLICAL RECORDER would use up more than a page to print an article which gave a very unfair, unbecoming, untrue picture of all of the people of Mississippi and which could be of no possible use in serving the people of North Carolina. The picture he has painted would, by inference, include my own family and his, who happen to live in the same town in Mississippi.

I have this suggestion to make to Mr. Compere and to THE BIBLICAL RECORDER. It would appear to me that with the flood of modernism and liberalism that is beginning to take so much of our leadership in this area along with the very real problems being raised concerning our Baptist schools of the state, THE BIBLICAL RECORDER could well use its pages to much greater advantage in a sincere effort to raise our standards. An article such as this by Mr. Compere can certainly accomplish nothing worthwhile for North Carolina. Indeed, this kind of journalism makes any publication appear shallow. I am now a North Carolina Baptist and I ask you to join me in putting our own house in order.

—HAROLD T. GALLASPY
Minister of Education
First Church, Rocky Mount

"WE ARE THANKFUL"

TO THE EDITOR:

"Senor Jones, what is Thanksgiving Day?" is the question one of our Institute students asked. For many people in our world Thanksgiving Day is unknown, and "thanksgiving" is unknown to even a greater number. At this thanksgiving season, will you let us count our blessings with you—and give thanks?

1. We are thankful to be living in these challenging times.

the
star,
which
they saw
in the east,
went before them,
till it came and stood over where the young
child was. When they saw the star, they
rejoiced with exceeding great joy.
And when they were come into
the house, they saw the young child
with Mary his mother, and fell down, and
worshipped him: and when they had opened
their treasures,
they presented
unto
him
gifts"

Since then, God has depended on men wise in his ways to spread the news of the Saviour and lead other men into his fold. And he depends on the same wise men to present gifts. At Christmas time, Southern Baptists give so that all peoples may know Christ.

Lottie Moon Christmas Offering

2. We are grateful to be a part of the worldwide ministry of the Baptist Churches of the Southern Baptist Convention.

3. We give thanks to God and to you for the opportunity of serving here in Ecuador.

4. We are thankful for our health and the pure joy of Christian living.

5. We pause in humble gratitude for the two new church buildings which have been built here by your Lottie Moon Offerings.

6. We offer our thanks to God for the lives we see saved each week in our churches.

7. We thank God for our Christian home and three fine children.

These things we would like to share with you who have made it all possible. We thank God for you.

—ARCHIE V. JONES
Missionary to Ecuador
(Former Pastor at Belhaven)

Many of us do not have any religion; we are only haunted by it. We want the consolation of religion, not its commitments; its delights, not its discipline.—
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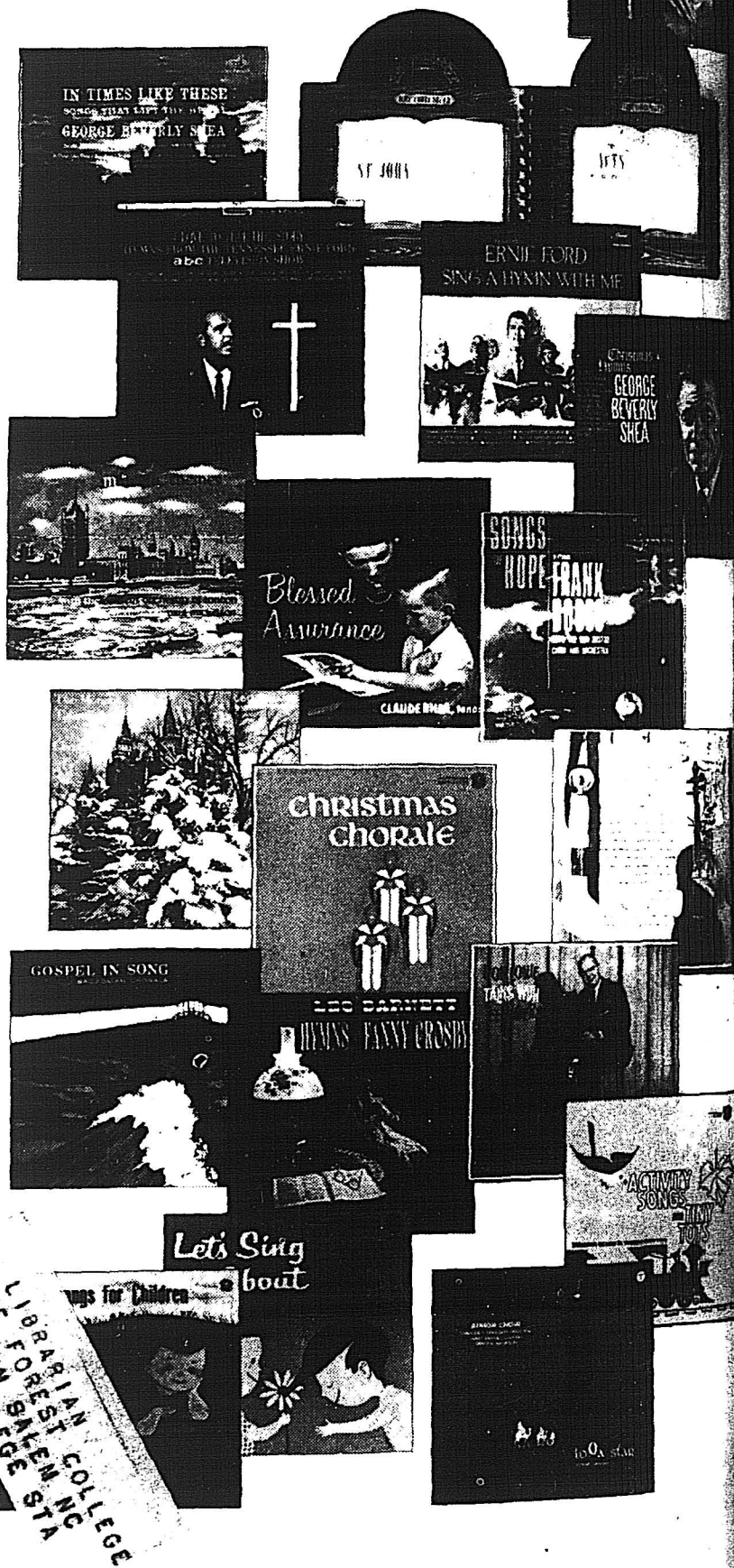
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