

Baptist In-ter

Southeastern Baptist
Theological Seminary
Wake Forest, N. C.

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, JANUARY, 1964

No. 1

Women Set \$50,000 Goal For Shaw

The Baptist Women of North Carolina, meeting in the historic First Baptist Church, Raleigh, Rev. C. W. Ward, pastor, January 11, accepted the challenge to raise \$50,000.00 for Shaw by May 5, when the General Convention will hold its One Day Session.

The challenge was presented by President Horne after Dr. Cheek addressed the women on the urgent financial need at Shaw. Dr. Cheek stated that "Shaw must have \$280,000.00 by the close of the current school year or Shaw's accreditation in the Southern Association of Secondary Schools and Colleges will be placed in jeopardy. In fact, said Dr. Cheek, president of Shaw, "if we fail to meet the demand Shaw will be dropped from the accredited college list."

The dynamic and persuasive leaders of Baptist Women, Mrs. Horne, together with the efficient Executive Secretary, Mrs. Alston, put the matter before the women and received an enthusiastic response.

When asked if she felt the women would be successful in this ambitious program, Dr. Alston said, "When women set their hearts and minds to do a job they will do it. I am sure our women will raise this (\$50,000.00) and more by May 5."

This was the fourth One Day Session of the Women's Convention in their long and glorious history. First Baptist was filled to capacity and then some for this history making session. Rev. Ward and the members of First Baptist are to be commended for the excellent preparation made for the Women's meeting, Juniors and Seniors.

President Horne, Executive Secretary Alston and the entire official staff express grateful appreciation for the financial response. A total of \$3,710.69 was reported. \$3,482.09 was reported by the Seniors and \$228.60 by the Juniors.

The theme of this session was "We've A Message To Give" I John 1:5. Every order of business and item on the program came off on schedule. It is amazing how much can be accomplished when you have a plan and then work the plan.

Rev. L. M. Gooch, pastor of St. John Baptist Church, Durham, brought the Inspirational Message. Gooch cannot not only inspire women with his preaching but anyone who hears him.

GENERAL INFORMATION

1964 Motto: "Christ In Every Home"

1964 Budget—\$70,000.00

Special Shaw Effort—\$50,000.00

GOAL FOR ANNUAL SESSION

YEAR-ROUND COMMITTEES:

State Missions I	300.00
State Missions II	300.00
Foreign Missions	600.00
Shaw University	600.00
Oxford Orphanage	600.00
Ministers' Wives	600.00
Self-Denial	4,000.00
Junior-Young Peoples' Dept.	3,000.00
"The Missionary Helper"	

700 New Subscribers

Representation Fee—1964 Annual Session

Missionary Circles	25.00
Unions	40.00
Auxiliaries	60.00
Executive Board Members	10.00
Every Member—(Self-Denial)	3.65

The 1964 ANNUAL SESSION of the Woman's Baptist Home and Foreign Missionary Convention will convene at the MT. VERNON BAPTIST CHURCH, Durham, August 11-14, 1964. Rev. E. T. Brown, Pastor. Plan your vacation now — WE NEED YOU . . . YOU NEED US.

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

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General

Convention Roster

W. H. Davidson, *President Emeritus*
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R. Irving Boone, *Statistician*

President Pitts Calls Moderators



DR. R. M. PITTS

Dr. R. Mack Pitts, President of the General Baptist State Convention of North Carolina extends an urgent call to ALL MODERATORS for a special meeting Tuesday, February 4, 1964, 10:00 a.m. at the Morehead Street Baptist Church, Durham, N. C., Dr. C. L. McLester, pastor.

Brethren this is not a "perhaps" or "maybe" meeting, it is a MUST.

Whatever rearranging you must do or sacrifices you must make, make them. There are matters that only you can settle; problems that only you can solve and needs that only you can meet.

The featured speaker for this SPECIAL meeting will be Dr. James Edward Cheek, president of Shaw University. Dr. Cheek has a burden on his heart and a message on his mind that you need to know about. For many of you this will be an opportunity to meet and hear the President for the first time, so please meet me. A question and answer period will follow Dr. Cheek's message. Get all answers first hand.

Now Brethren, I am asking a personal favor of you as you make plans for the meeting in Durham—1. Please be on TIME. Let us be present ON TIME, START ON TIME, Follow the AGENDA ON TIME and QUIT IN TIME for you to get lunch and return home. 2. Bring at least \$25.00 from your association for State Missions. Now don't let this keep you away. If you can't respond to this appeal NOW I know you will later. Don't let anything keep you away from this URGENT MEETING.

EXECUTIVE COMMITTEE IN SPECIAL SESSION

The Executive Committee of the General Baptist State Convention of North Carolina, Dr. James F. Wertz, Charlotte, Chairman, will meet in a Special Session Monday evening, February 3, 1964, at the Headquarters Building, Raleigh.

Dr. R. M. Pitts, President, Dr. O. L. Sherrill, Executive Secretary and Dr. J. F. Werts, Chairman intensely urge all members to be present and on time.

The future of Shaw University is at stake. This dearly beloved institution's future, to a great measure, rests with the Baptist forces of North Carolina.

The meeting has been scheduled for 7:00 p.m. Your response to this call, the cause of our Convention and the cause of Christian Education will be greatly appreciated.

CONTRIBUTIONS RECEIVED THE MONTH OF DECEMBER 1963 THROUGH THE OFFICE OF WOMAN'S BAPTIST HOME AND FOREIGN MISSIONARY CONVENTION OF N. C.

HOME MISSIONS	
Undesignated	\$ 704.06
Institutes	98.75
District Conferences	7.15
Special Workers	20.23
DESIGNATED GIFTS	
Orphanage	\$ 199.00
Self-Denial Funds	24.75
Building Fund	2.00
FOREIGN MISSIONS	
Undesignated	\$ 260.44
Foreign Scholarship	22.00
CHRISTIAN EDUCATION	
Shaw Expansion Program	\$ 192.86
Shaw Scholarship	21.00
Ministers Wives Loan Shaw	60.06
Richard Adams Scholarship	
Winston-Salem Teachers College	190.00
SALES-SERVICE	
Helpers	\$ 663.85
Guide-Handbooks	19.50
Student Loans	20.00
Mimeograph work	9.00
Books	10.92
Rent	52.69
TOTAL	\$2,578.26

SHAW UNIVERSITY

RALEIGH, N. C.

OFFICE OF THE PRESIDENT

January 6, 1964

The Reverend Coleman W. Kerry
 Editor
 The Baptist Informer
 Baptist Headquarters
 Post Office Box 287
 Raleigh, North Carolina

Dear Reverend Kerry:

On behalf of the trustees, faculty and students of Shaw University, I wish to express to you our deepest appreciation for your story and editorial in the December issue of the Baptist Informer.

Your interpretation of our greatest immediate need is quite correct. Although there are several areas of our program which will need to be strengthened, the accrediting agency has raised question only about the adequacy of our financial resources to support an educational program fully compliant with the standards for accreditation. We shall, therefore, have to raise approximately \$300,000 by the end of June if *our accreditation is to be maintained*. In terms of the numbers of persons affiliated with the Baptist Church in the State of North Carolina and the wealth comprised in this group and the alumni, it would seem that the amount needed would not be difficult to secure. We are now hopeful that the time has come when all of those who are committed to the preservation of Christian higher education will now realize the nature of the imperative inherent in that commitment.

We wish you to know how badly needed your services are as we plot our course toward the realization of this objective. We are now at the fork in the road and we have approximately six months to make a choice about the direction our school will take in the future. I believe that the Baptists of the state and the alumni of Shaw University do not want the failure of our institution on our conscience.

Please come in to see us whenever you are in Raleigh. We shall be happy to receive you in our home or office at any time. All of us here wish for you and your work abundant prosperity and happiness in the New Year.

Very truly yours,

JAMES E. CHEEK

President

JEC:rf1

AMONG THE BRETHREN

Dr. O. L. Sherrill is off to the Mid-Winter Board Meeting in Hot Springs to represent North Carolina. More and more of North Carolina men are getting national recognition because of his efforts. Thanks Brother Secretary for keeping North Carolina before the nation.

* * * *

Congratulations-



Rev. N. K. Dunn has a new mailing address, P. O. Box 458, Beaufort, N.C. Code 28516 — Bro. Dunn was officially installed December 28 as pastor of the Mt. Zion Baptist Church, Beaufort— Rev. F. H. Johnson, Congregationalist; Revs. F. S. Pretty, S. W. Croom, E. W. Wooten, and A. D. Mosely, all Baptist, were on hand to see the job well done.

Rev. Mosely preached the installation sermon from Rev. 4:1, "Come Up Higher". Mosely said "Pastoring a church was the only job that he knew, where people would hire you and pay you and not let you do it." Come Up Higher and the Lord will show you a more excellent way.

Thanks Bro. Dunn for renewing your subscription. We trust God's choicest blessings will be yours in your new field. Now \$10, about this good article and other \$ervice\$, please make it payable to the BAPTIST INFORMER, 603 S. Wilmington St., Raleigh.

* * * *

Queen City bound! Rev. Talmadge Watkins, Wilson, N. C., will soon assume duties as pastor of the University Park Baptist Church, Charlotte. Welcome to Charlotte. Bro. Watkins won't leave Wilson until March Brethren. Hold the letters, please.

* * * *

Saw Bro. Lewis, formerly of Wilmington, now pastoring Fayetteville Street, Raleigh, at the One Day Session of the Women's Convention. He saw the Editor, thanked him for the write up, shook the Editor's hand, then ran his hands in his pocket. My heart leaped, for I knew that he knew that we need

(Continued on Page 5)

— Editorially Speaking —

The delima of Shaw University and the solution to her problem, from within and without, leaves no doubt that support for Christian Education has been woefully neglected.

It is so easy in one breath to express our love for the school and in the next breath fail to tell her story or plead in her behalf.

It is so easy, without carefully checking the resources and its potential, as Baptists to boast of what we have done and are doing for Shaw. If the record was searched and our numerical strength accurately determined, we would all have reasons to be ashamed.

There are, at present in North Carolina, Baptist churches and associations with sufficient RESERVE funds, property and other financial resources that would greatly lighten Shaw's financial burden if they would respond.

This does not mean that Shaw is not the responsibility of every Baptist. It means to whom is given much is required.

When our giving is motivated by what someone else or some Pastor or some church or some association gave we have missed the whole idea of Christian giving. Give because God has given us. Give because we can give. Give because there is a need to give.

If Shaw fails, it is because we have contributed to her failure by our neglect to give. If Shaw loses her accreditation, it will not be the fault of the Administrators, students or faculty, but rather every alumnus, Baptist Christian and so called lovers of the Cause.

Shaw does not HAVE to fail. She can solve her financial problem, reclaim her past glory and move into the educational arena on a comparable basis with similar institutions.

Negro youth, with the assistance of their elders, are waging the greatest war for freedom, Civil Rights, social and political liberties in the history of our nation. These young people have gotten their knowledge and inspiration in schools such as Shaw.

Are we to say to them, "The world owes you a living without any effort on your part?" "Freedom

is yours without any obligation?" "Civil Rights should be guaranteed without responsibility," Social and political liberties are yours because you are an American," The answer is obvious. NO! A thousand times NO! We are to say to them? Not in words, but in action.

We must tell them, in action, that with every privilege comes responsibility. That every freedom imposes upon us an obligation to meet it. That for every gain you must carry your share of the load. That the world owes you nothing you are not willing to work, sacrifice and deny yourself for.

We must say to the Trustees, faculty, students, world and generations unborn that Shaw has a place in the sun and we shall see to it that she gets there.

SPECIAL FEBRUARY EDITION

The BAPTIST INFORMER is running a special edition for February entitled "From Tupper to Cheek". This exciting and moving production will be the Shaw Story. It is our desire to get a copy into every home and into the hands of as many people as possible.

For this reason we are offering special bulk rates to churches, Shaw clubs, Missionary Circles and groups generally. To assure your order being filled send in your order today—

BAPTIST INFORMER

603 S. Wilmington Street, Raleigh, N. C.

Bulk rates—10c per copy, to same address. Your order must be in not later than Friday, Feb 7, 1964.

CORRECTION

Due to an oversight, the Contribution from the Parson Grove Baptist Church, Mt. Gilead (Yadkin-Philadelphia Association), was not published in our recent Annual Report.

Please accept our sincere apology for this error.

O. L. Sherrill

The Missionary Helper a Must
for every Woman
\$1.00 Per Year

Woman's Page-----



**MY DEAR BAPTIST SISTERS
OF NORTH CAROLINA**

How does one repeatedly say Thank You convincingly enough for one to know it comes from the heart? This is my predicament at this moment. Each year and after you have responded so well to our appeals, all I can say is Thank

You and God Bless you. Believe me, it comes from the heart.

The One Day Session of our Convention, 1964 goes into history as the best yet. Never have I seen you better. In spite of weather conditions in many parts of the state you came to Raleigh and you brought a token of love for the cause. Do know I am eternally grateful.

Our Convention is making progress because we have progressive followers. It has been said, "you can lead a horse to the water but you can't make him drink." This to me means you can't make one do what he does not want to do. Evidently your leaders are directing you where you want to go and in doing what you want to do because you have followed where we have led.

While we bask in the sunlight of our accomplishments, let us not see the sunset of our desires fade into darkness. The One Day Session was history making but we also committed ourselves to write a page never written before. That page must be written and your name must be recorded thereon.

On January 11, 1964 you accepted the challenge to raise \$50,000 for Shaw by May 1, 1964. Some will say this is ambition without reason. Others will say this is impossible in the light of our past history, we've never done this before. Still others will say, they'll never do it—But I say, in the name of Him who said it better than I ever could, "With MAN it is impossible; but with GOD—ALL things ARE possible."

Sisters there is no doubt in my mind about what we are going to do. Our drive will be launched through County Unions and Auxiliaries. Very soon you will receive the information and direction from our Executive Secretary, Mrs. Alston. But don't wait until you have gotten the information—start now. Make your plans—then get busy working them.

Much depends on what we do from now until May 1. God is counting on us. Shaw is depending on us. The Convention is relying on us. The Baptist Witness and the Cause of Christ awaits. Can we do less than succeed?

May I close by urging you to pray much. Put

God in front and follow where He leads. As you hear from us let us hear from us AND on to victory May 5, First Baptist Church, Chapel Hill, Rev. J. R. Manley, host church and pastor.

**CONTRIBUTIONS RECEIVED THROUGH
EXECUTIVE OFFICE—GENERAL BAPTIST
STATE CONVENTION OF N. C. INC., DURING
THE MONTH OF DECEMBER, 1963.**

Foreign Missions	512.01
Shaw University	1,219.93
Oxford Orphanage	289.48

STATE MISSIONS:

Designated-Unified	1,412.53
Building Fund	6.00
Baptist Convention	500.00
Baptist Informer	18.00

OTHER RECEIPTS:

Designated Gifts	151.00
GRAND TOTAL:	\$ 4,108.95

AMONG THE BRETHREN

(Continued from Page 3)

a typewriter in our office, but to my dismay, he forgot his gloves and it was cold. Maybe next time, Bro. Lewis?

* * * *

The Mt. Zion Baptist Church of Chatham County under the leadership of Rev. J. R. Burt will hold services every Sunday, beginning the first Sunday in January, 1964. Mt. Zion Church which is located off Hwy. U.S. 15-501, about nine miles south of Chapel Hill, N. C., was founded in 1860. The present membership is 341 and it is a member of the New Hope Missionary Baptists Association. Sunday school is held every Sunday with an enrollment of 120 members and B.T.U. every second and fourth Sunday evening with an enrollment of 75.

Bro. Clifton Stone a fine churchman gave us the information. Bro. Stone is a Deacon, B.T.U. Director, Teacher, Men's Bible Class and Editor of the church Bulletin. Bro. Burt is fortunate to have such able assistance.

LABORS TOGETHER

by

REV. W. R. GRIGG

Part III

At this stage of our inquiry we need to confront two related and basic questions:

1. What makes the ministry of the Church **Christian** ministry; that is, what is the constituent component of our ministry that cannot be removed or replaced under any circumstances?
2. What is necessary to **every** form of ministry, no matter how different the various forms of ministry may or Should be?

There is a New Testament passage that provides the raw material for answers to both of these questions. It says:

You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. (I Peter 2:9)

Here we are told, first of all, that Christian ministry is always our **re-action** to God's action. That is to say, ministry must always be a **response**. It is the response of the Christian Church to God's "wonderful deeds," the most wonderful of which is his gracious self-emptying condescension in Jesus Christ.

We are told, secondly, that these wonderful deeds are our "gospel," our Good News. What we are called upon to do as the Christian Church, or as "God's own people," is to "declare these wonderful deeds.

In the third place, in the New Testament the word "ministry" always literally means service. So when we join together these three observations, we begin to get some clearer light on the essential component of Christian ministry. We can put it like this:

We are to serve the world with the gospel, for we are God's own people **in order** that we may tell the Good News (or declare the wonderful deeds) of him who called us out of darkness into his marvelous light.

No matter how many forms of Christian ministry there may be, and how different they may be in other ways, they must all conform to the basic understanding of what Christian ministry is: Christian ministry is the response evoked when those who hear the Good News of the grace of God in Jesus Christ find that they must communicate it to others.

The Three Forms of Ministry

If we remember (from Chapter 1) that ministry is given to **the Church**, not to a select group or select-

ed individuals within the Church, we will realize that every Christian must participate in three elemental forms of ministry. These can be designated by three common words:

1. Worship
2. Vocation
3. Order

Let us examine them in sequence.

1. **Worship.** Each Christian finds himself united with the other members of the body in praise and thanksgiving, in confession and intercession, and in the sacramental acts of the Church.

The Greek word that lies behind our words "liturgy" and "liturgical" means **work**, and more specifically **the people's work**. The Christian who understands the nature of his church membership knows that he is not a spectator (one who merely watches), nor is he part of an audience (one who merely listens), when he engages in the worship of the Church. He is a **participant**, a worker, one who is serving Christ as a member of Christ's Body. His worship is one form of his Christian ministry.

It is therefore eminently appropriate that when Christians gather to worship, what they do is called a "service." For it is just that. It is part of their service, their ministry. The Christian who is joining in worship with the other members of the Body of Christ is engaging in the essential "work" of Christian ministry.

2. **Vocation.** Each Christian who understands the nature of Christian ministry also knows that he is called to serve God in and through his life in the world. He realizes that as father or son, employer or employee, citizen or public official, he is called to a Christian ministry in each of his roles.

Nor will the Christian, if he understands the situation, look upon this service, or ministry, as something he does in **addition** to his duties as a church member. He will know that this is his assigned **service** as a Christian and member of the Church. He will realize that this is one of the forms of his ministry as a member of the Body of Christ. He will not regard himself as a father **and also** a member of the Church or a servant of Christ. He will realize that he is a servant of Christ as a father. He will not think of himself as a citizen of his nation, **and also** a member of the Church or a servant of Christ. He will realize that he is a servant of Christ as a citizen.

He will therefore recognize that each and every role he plays in the world is a channel and an expression of his Christian ministry.

3. **Order.** Each Christian also participates in the ministry of order within the Church itself. Ordering is the necessary response of the Church as it deter-

LABORS TOGETHER

mines, equips, and sustains the special services or ministries necessary to its mission in the world. Here the Church as a whole, as a co-ordinated "body" is approaching its task in a systematic, orderly way.

It is essential to see that this ordered ministry is the work of the **body**. When ordained officers or ministers act, individually or corporately, the Church is acting. When they minister, or serve, the Church is serving in and through their ministry. This is why the ministry of order is the responsibility of each and every member of the Church.

All three forms of ministry are essential to the mission of the Church. Worship and vocation are not more important forms of ministry than order. Nor are they less important forms. Every attempt to compare them in terms of their relative degrees of importance can only be misleading. Each is indispensable to the mission of the Church in the world. The fact that we shall presently concentrate on the third of these does not make it more important than the other two. It simply means that it needs special attention because of the confusion surrounding it at present.

But before we turn to an explicit consideration of the ministry of order, we should mark carefully the two-sided conviction on which every form of ministry is based. This conviction is suggested by the recurring Biblical assertions that God **chose** and that God **chose**.

God Chose. . .

(The Biblical doctrine of election)

A church recently held a dinner to welcome forty-seven new members. Following the meal, each person was asked to state briefly why he had become a member of the church.

The pastor of the church did not commit suicide at the conclusion of these testimonies, although it would have been a fitting conclusion to the evening. For if the answers given to the question were hardly original, they obviously were somewhat more candid than had been expected. And they were much more uniform, disquieting, and discouraging than could possibly have been anticipated.

They ran the gamut from the usual to the usual—from the usual "Because it is the best way to become acquainted in a new community," and "Because it is helpful when you are in business," to the usual "I enjoy the minister's sermons," and "Our children like the Sunday school." Other reasons fell somewhere between these extremes. But none were voiced that went beyond them.

The disturbing fact is that **not one** of these forty-seven persons suggested, even haltingly or vaguely, that he or she had united with the Church in response to the act and call of God in Jesus Christ. Nor did one of them suggest that he or she was responding to God's call in order to become a part of the mission and ministry of Jesus Christ in the world. In fact, the words "Jesus Christ" were not once mentioned in the course of forty-seven testimonies.

This incident may have been atypical, although there is no real reason to think that it was. It symbolized the absence in contemporary American Protestantism of the two-edged conviction that has given the Church its distinctive form in the past:

1. A recognition that the initiative in church membership, and therefore in Christian ministry, is with the sovereign electing God.

2. A recognition that church membership, by its very nature, is Christian ministry.

How can we recover a sense of the relevance of this two-edged conviction? Let us approach the matter through a recent comment by a Protestant minister, to the effect that the principles of God's arithmetic seem to be the reverse of ours.

Our arithmetical presuppositions normally work something like this:

The church that receives 188 new members during the year **obviously** is "more effective" than the church that receives 88, or the church that receives only 8.

The church that oversubscribes a \$100,000 budget **obviously** is a "better" church than the one that must struggle to raise \$10,000.

The church that must have two, or even three, services on Sunday morning **obviously** is more "successful" than the church that has only one.

The logic of the Copenhagen tavern keeper who fascinated Soren Kierkegaard suggests the trap into which we seem to have fallen. He was buying ale for four cents a bottle and selling it for three cents. A worried friend broached the subject and tried to point out the economic facts of life. The tavern keeper replied that his friend obviously was not taking sufficiently into account the new volume of his business. "This way," he said, "I may sell 100,000 bottles"

It is disconcerting when we discover that God's arithmetical presuppositions are quite different.

We find that among all the nations of the earth, God began his mission with one man, Abraham. Among all the families of the earth, he promised a special blessing to the family of this one man.

Moreover, among the numerous descendants of Abraham, God chose Isaac over Ishmael, and Jacob over Esau. He established a "nation" of their descendants. It wasn't much of a nation by human standards. In fact, it was so small that it was continually being conquered by the large nations surrounding it. But God called this particular nation his own.

For centuries, this tiny nation was the instrument of God's unfolding purpose in history. And then hundreds of years later he narrowed his choice once more, to **one** man from this **one** nation, the man called Jesus. This single descendant of Abraham became the locus of God's revelation and the instrument of God's mission to the world. In this one individual, God chose a new people, made a new covenant, and established a New Israel.

(Continued on Page 8)

This pattern of the divine choosing has frequently been referred to as "the scandal of particularity." And a scandal it is. Why should divine truth and revelation be centered in one man? Haven't we a right to be offended at the claim that of all the peoples of the earth, **one** alone is God's chosen people? Even those of us who are members of the Christian Church (and thus find ourselves identified as the "New Israel" and therefore tarred with the same brush) are less than eager to be characterized in this seemingly arbitrary way.

Why are we so offended by this announcement of the divine election?

Our usual way of dismissing the claim is to twist it so that it will look like some sort of heavenly bigotry or divine discrimination. We almost assume that the point at issue is favoritism, or some special privilege bestowed by God on his chosen people. But it may be that this misunderstanding is simply a convenient way of avoiding a proper understanding of the claim that "God chose."

Notice that God's first word to Abraham, in the moment when he was chosen, was

Go . . .

Go from your country and your kindred and your father's house . . .

(Gen. 12:1.)

Notice that Jesus said to his disciples, "You did not choose me, but I chose you . . ." But he continued, "and appointed you that you should

Go . . .

Go and bear fruit. . . (John 15:16.)

Notice that the first word of Jesus' Great Commission to his disciples was

Go . . .

Go therefore and make disciples of all nations . . . (Matt. 28:19.)

Martin Buber has remarked that in the Bible every self-revelation of God is both **summons** and **sending**. God does not reveal himself to satisfy our curiosity. Nor does he elect his people to be the recipients of divine favoritism. He **summons** then in order that he may **send** them.

If we are less than eager to face this part of the Biblical message, perhaps it is because we are less than eager to have the consequences of election applied to us. For, to put it another way, an imperative always follows the indicative:

You did not choose me, but I chose you . . .

Go . . .

As members of the Christian Church, we are God's elect, "God's own people." But this is not an assertion of privilege, save in the sense that the privileges accorded God's chosen are the "privileges" of sacrifice and suffering. (See Paul's account of his "privileges" in II Cor. 11:23-29.)

Nor is the designation as God's "elect" a designation of status, except as it is a contradiction of the world's notion of status. The status is one of slavery, of servitude. To be one of the people of God is to be a servant, "a slave of Christ."

The Biblical emphasis upon election is a call to responsibility. It is an appointment to the exacting, rigorous work of God's redemptive mission. And that is the meaning of the Church's ministry. To know ourselves as the chosen people of God is to know that we are called to Christian ministry, chosen to be the instrument of God's mission in the world. **God chose.**

God Chose. . .

(The Biblical doctrine of sovereignty)

But something more must be said. It was not just anyone who did this choosing. **God** chose. In every assertion we have made about the basis of the Christian ministry, the first word is always **God**. So let us come at last to what is first.

God created. . .

God revealed. . .

God chose. . .

God elected. . .

God called. . .

God sent. . .

This awareness of the absolute primacy of God, as the one who orders all that happens (what we sometimes call God's "sovereignty") — this awareness permeates the entire Bible. Any conclusions to which we come about the ministry of the Church must be consistent with it.

This is the Biblical strain which reminds us that in his relationship with God, man does not initiate. He responds. It is the Biblical strain which likewise reminds us that in its service of Christ, the Church does not initiate. It responds.

This is as true of the Church's ministry of order as it is anywhere else. **Responsible** church order is **responsive** church order. To be obedient and responsible as the people of God is to be consistent in our response to God's sovereign initiative. **He** chooses. The most we can do is respond.

We may try to avoid this sequence. Men, in fact, usually do. But they cannot succeed in their attempt. Professor G. Ernest Wright reminds us that we learn from Scripture that among God's chosen, all organization and government was either of divine institution and active direction, or else useless, unprofitable, even sinful. Furthermore, and institution which once had received what appeared to be a permanent covenant and blessing could find itself in condemnation and deprived of blessing when it failed its God-given task.

The conception of a direct heavenly rule meant the subjection of all human organization to it, and every promise and blessing given was contingent upon the fulfillment of election to a responsible task.

Saul was chosen; then rejected. The kingdom was established; then destroyed. The cultus for worship traced its origin to the Sinai revelation; yet the divine Word by prophet and apostle pre'claimed that God now despised it, had fulfilled it, and that it held no permanent status in his plans . . .

(Continued Next Month)



Wake Forest, N. C.
Southeastern Baptist
Theological Seminary
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Baptist Informer

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, FEBRUARY, 1964

No. 2

Baptist Convention Adopts \$180,000 Goal For Shaw And State Work By May 5

The Executive Committee, of the General Baptist State Convention of North Carolina, meeting in special session February 3, accepted the challenge to raise \$180,000.00 by May 5 for Shaw and the State work. In a subsequent meeting of Moderators at Durham the plan was unanimously and enthusiastically adopted February 4.

The Associations of the Convention have been assessed and are to report at the One Day Session of the Convention, May 5, meeting at First Baptist Church, Chapel Hill, N. C., Rev. J. R. Manly, pastor.

The \$180,000.00 represents \$50,000.00 to be raised by the Women's Auxiliary; \$130,000.00 to be raised by the General Convention and its other auxiliaries, namely, Laymen's League, Ushers, Sunday School and B. T. U. Conventions.

Of this amount \$150,000.00 is designated for Shaw University and \$30,000.00 for the State work. President Pitts stated that this concerted effort is both necessary and timely. If we fail to rally to the CAUSE now, ALL is lost.

The Executive Committee made the following recommendations to the Moderators' Conference, chaired by Rev. J. M. Kennedy, Charlotte:

The Steering Committee, from the Executive Board, for the Promotion of Shaw University challenge, recommends that we raise \$100,000.00 for Shaw University, over and above our budgetary commitment, and \$30,000.00 for the State Work, capital debt inclusive, by May 5. YOUR COMMITTEE: Dr. R. M. Pitts, chairman; Rev. J. R. Manly, secretary; Dr. D. R. Hedgley, Dr. I. R. Boone, Rev. J. A. White, Dr. A. J. Ryans, Rev. C. W. Ward, Rev. C. W. Kerry, Dr. O. L. Sherrill, Rev. A. H. McDaniel.

SHAW'S FINANCIAL CRISIS

Dr. James E. Cheek, president of Shaw University, placed the cards on the table before the Executive Committee. For the first time the REAL Shaw story was told.

President Cheek stated that Shaw must have \$280,000.00 to pay off CURRENT BILLS, by June 30 or be automatically dropped from accreditation by the Southern Association of Secondary Schools and Colleges.

If this should happen:

1. Shaw will be dropped by the United Negro College Fund which contributes approximately \$40,000.00 each year.
2. Shaw will lose between \$700,000.00-\$800,000.00 from the Development Drive.
3. Foundations which donate funds will drop Shaw from their list.
4. No grants or loans can be gotten from the Federal Government, which does not invest in non-accredited schools.
5. Non-accredited Shaw cannot compete for students — No STUDENTS-No SCHOOL.
6. If dropped, Shaw must wait five years before she can reapply for membership.

President Cheek outlined the following possibilities as resources for financial assistance during this crisis:

1. The Alumni Association—\$50,000.00
2. Women's Baptist State Convention—\$50,000.00
3. Citizens of Raleigh - businessmen included—\$50,000.00
4. American Baptist Convention—\$50,000.00—Challenge grant
5. General Baptist State Convention—\$100,000.00

If these resources respond to our appeal, said President Cheek, we can liquidate our debts, retain our accreditation and move forward.

THE FORWARD LOOK

The situation of Shaw is further complicated by the condition of its buildings.

(Continued on Page 6)

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

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SUBSCRIPTION \$2:00 PER YEAR

General

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C. C. Craig, *Asst. to the Exec. Secretary*

Jerry Drayton, *Historian*

R. Irving Boone, *Statistician*

THE PRESIDENT SPEAKS



DR. R. M. PITTS

To the members of the Executive Board, Moderators and members of the Baptist Family:

First, accept my thanks for your response to my appeal to meet in Raleigh and Durham. I have every reason to believe that you are with the program and that we will not fail in this special drive for Shaw and the State Work.

Second, I want you to clearly understand the program and plans leading up

to the One Day Session. Failure to understand could lead to failure in the overall plan.

Dr. Cheek, President of Shaw, challenged the General Convention to give \$100,000.00 to Shaw during this special drive. The Women's Auxiliary has already voted to give \$50,000.00 during their One Day Session January 11. This makes \$150,000.00 the Convention is seeking by May 5.

Now, as you know, when SPECIAL FINANCIAL EFFORTS are put on, we have a tendency to neglect the main issues. The Executive Board, being aware of this, combined the SPECIAL with the MAIN and included the Convention's operational expenses, capital debt included, through June.

This being true the break down is as follows: \$150,000.00 will go directly to Shaw and \$30,000.00 will go to the Convention to carry out its program.

What does this mean? Many of you have already included Shaw in your budget for 1964. That's the \$3,000.00 portion. The \$150,000.00 is over and above this which means extra effort.

The budget for the Women's Convention is \$70,000.00. These Christian women under the leadership of their President, Mrs. Horne and Executive Secretary, Mrs. Alston, has accepted a \$50,000.00 challenge over and above their present commitment. This is the kind of spirit we need at a time like this.

The Associations have been assessed and are expected to not only give what we are asking, but more. Keep in mind Pastors and Moderators **WHAT WE ARE ASKING MEETS OUR TOTAL NEEDS** through June 31—**NOT JUST SHAW**.

Can we afford to do less? Will you let us down or better still, will you let God down?—Call special meetings, make special plans, put forth an extra effort and let us show the world what Baptists can do.

Yours in His name,

R. Mack "Help Me Somebody" Pitts,
President

A WORD FROM DR. SHERRILL

As Executive Secretary of the General Baptist State Convention this liberty is taken to urge your increased support at this time. Be assured the NEED is great. The only resource we have to meet this need is YOU.

May I remind you that YOU have never failed. You have met every challenge and faced every crisis with courage. The history of our Convention proves that no matter how dark the night or fierce the storm or heavy the load—YOU, the pastors, moderators, laymen and women, have never failed.

We cannot do less now. Shaw needs us as never before. You have heard the story. You are aware of the facts. Now it is time for financial action.

Our office is here to serve you. If Rev. Craig and I can assist you in any way, call on us. This is a time to close ranks, join hands and go on to victory.

FROM TUPPER TO CHEEK

Almost ninety nine years have passed since that cold December day in 1865 when a Theological class was formed in the old Guion Hotel where the State Museum now stands in Raleigh. This class was formed by one Dr. Henry Martin Tupper who was honorably discharged from the Union Army after serving for three years as a private and as a chaplain. On October 10, 1865, Dr. Tupper along with his bride, Mrs. Sarah B. Tupper, settled in Raleigh. On December 1, 1865 the class was organized which was to develop into Shaw University.

Shortly after the formation of the Theological class, Dr. Tupper saw the need of expansion of his activities. With \$500.00 which he had saved while in the Army, he purchased a lot at the corner of Blount and Cabarrus Streets and there erected a two-story wooden structure. With the help of a few faithful followers, he constructed this building from timber prepared from trees that they themselves had felled in the forests. The Raleigh Institute, as it was called, was one of the largest structures of its kind in the city.

In 1870 the present site of Shaw was purchased. It was then called the General Barringer Estate. In 1871 a building was begun on this land and when in 1872 it was finished, it was named Shaw Hall in honor of Mr. Elijah Shaw, who gave the largest single contribution (\$8,000.00) towards its erection. At the same time the name of the school was changed to Shaw Collegiate Institute. This remained until 1875 when the school was chartered and incorporated under the name of Shaw University.

Shaw University receives income from endowment and trust funds amounting to approximately \$441,000.00 made possible chiefly by contributions of the General Education Board of the American Baptist Home Mission Society. It is supported by the General Baptist State Convention of North Carolina, the American Baptist Board of Education, alumni and friends. The Southern Baptist Home Mission Board makes an annual contribution to the work of the Department of Religious Promotion. The American Baptist Home Mission Society is the custodian of its endowment funds.

Shaw University is essentially a small Christian college engaged in the education of its students for meeting the demands that life makes upon them as competent, mature, and responsible citizens. Its concern is about the whole person and it seeks to train and develop students who will not only know how to make a living but will also know how to live.

The motivating philosophy of the instructional and other phases of the curricular program is that attention must be directed toward the intellectual, physical, moral, social and religious aspects of the students' life. These aspects are not separate and distinct entities in themselves, but constitute the person as a whole. Education must, therefore, develop a well-rounded and integrated personality.

Those responsible for her existence and charting

her course have been

Henry Martin Tupper—A.B., B.D., D.D.
1865-1893
Charles Francis Meserve—A.B., A.M., L.L.D.
1894-1919
Joseph Leishman Peacock—A.B., A.M., D.D.
1920-1931
William Stuart Nelson—A.B., B.D., L.L.D.
1931-1936
Robert Prentiss Daniels—A.B., A.M., Ph.D.,
L.L.D. 1936-1950
William Russell Strassner—A.B., B.D., S.T.M.,
D.D. 1951-1962
James Edward Cheek—A.B, B.D., Ph.D.
1963-

In November, 1963, Dr. James Edward Cheek was elected by the Trustee Board as Shaw's new president. This youthful, dynamic and courageous man comes to assume responsibilities more cumbersome than a lesser man could endure.

To begin with he inherits debts in excess of \$500,000.00. Of course the Convention has assumed the responsibility for the capital debt—but IF the Convention falters the debt goes back to Shaw.

Not only is this a factor, there is the current debt. This is money owned to creditors for operational expenses. Two hundred and eighty thousand dollars is needed to liquidate these bills.

Dr. Cheek is faced with the burden of maintaining Shaw's rating; high academic program; housing and feeding students; paying teachers' salaries; keeping competent personnel; upkeep of building; future expansion, etc. Without MONEY with which to do it, it is hard to conceive how a job like this could attract a young brilliant man with his whole life before him. This could easily be the beginning of the end not only for the institution, but also the man.

In searching for an answer one word explains it—DEDICATION. Dr. Cheek is a Shaw graduate. The Shaw spirit is buried deep in his heart. Her future destiny is the uppermost concern in his mind. Already he has given hope to a seemingly hopeless situation.

The Baptists of North Carolina, every alumni, the American Baptist Convention, Citizens of Raleigh and the State are now weighed in the balance. Whether we will be found wanting depends on our concern and our willingness to GIVE MONEY for the CAUSE.

Where do we go from here? Is this the closing chapter in a book so wonderfully written across ninety eight years? Will the curtain fall on this moving drama never to be presented again? Is this the end or beginning of an era? The answers can only be found among people who have been touched with a compassion and love for Christian Education. Less talk and more action is the answer.

From every indication Dr. Cheek's youthful years are not hinderous to his profound wisdom. With proper backing and support, Cheek can lead Shaw to reclaim her past glory.

Associational Assessments

Each Association is requested to report the following amount on or before May 5, 1964 for Shaw University and the State Work. Moderators are urged to call special sessions of the Associations and encourage every pastor and church to be a part of this successful drive. The One Day Session will be held at the First Baptist Church, Chapel Hill, N. C., Rev. J. R. Manly, pastor. Let us make it the best yet.

COMMITMENT APPEAL OF THE EXECUTIVE COMMITTEE of the

GENERAL BAPTIST CONVENTION OF N. C.

Each Association Is Requested To Report The
Following Amount On Or Before May 5, 1964:

ASSOCIATION	AMOUNT
Alexander Union	100.00
Bear Creek	500.00
Beulah	2,200.00
Brunswick-Waccamaw	300.00
Burke-McDowell	50.00
Cedar Creek	100.00
Cedar Grove	1,200.00
County Line	1,000.00
Deep River	1,200.00
East Cedar Grove	1,400.00
East Pamlico	100.00
East Progressive	200.00
Ebenezer	1,700.00
Forsyth	50.00
Gold Hill	500.00
Greensboro—Winston-Salem	125.00
Gaston County	1,200.00
Guiding Light	100.00
Guilford	500.00
Hammond Creek	500.00
High Point	300.00
Hyde County	200.00
Johnston District	1,300.00
Kenansville—Eastern	1,500.00
Lane Creek	1,200.00
Lumber River	6,000.00
Mecklenburg—General	5,200.00
Middle Baptist	1,200.00
Middle District	3,200.00
Middle Ground	500.00
Mountain—Catawba	1,500.00
Mount Peace	5,500.00
Mud Creek	6,000.00
Neuse River	6,000.00
New Bern—Eastern	150.00
New Covenant	100.00
New Era	200.00
New Home and Durham	300.00
New Hope	6,000.00
Ocean View	1,225.00
Old Eastern	4,000.00
Original Shiloh	2,500.00
Pee Dee	1,500.00
Pee Dee Union	300.00

Reedy Creek	1,200.00
Rising Star	500.00
Roanoke	1,500.00
Rowan	18,000.00
Shiloh	300.00
St. John	1,000.00
Tar River	800.00
Trent River—Oakey Grove	700.00
Union	2,500.00
Wake	6,000.00
Waynesville	300.00
West Roanoke	5,000.00
Western Union	600.00
Wilson	500.00
Yadkin Davie	200.00
Yadkin Philadelphia	600.00
Yadkin Valley	1,000.00
Zion	1,000.00
TOTAL	110,600.00

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE—GENERAL BAPTIST STATE CONVENTION OF N. C., INC., DURING THE MONTH OF JANUARY, 1964.

Foreign Missions	\$ 947.95
Shaw University	1,990.42
Scholarship	20.00
Divinity School	202.62
Oxford Orphanage	189.56

STATE MISSIONS:

Designated-Unified	2,032.52
Building Fund	7.00
Baptist Convention	250.00
Baptist Informer	12.00

OTHER RECEIPTS:

Woman's Convention	115.00
Designated Gifts	2,957.80

GRAND TOTAL: 8,724.87

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Please renew your subscription. In 1963 we could not tell who was paid and who was not. Now we can. Don't miss your INFORMER. Renew today.

Woman's Page-----



SISTERS:

This is it! \$50,000.00 by May 1, 1964. We've done it before, NOW let's do it again. Here is the plan. Read it over carefully. Check your area and quota. Pray much, then go to work. We must not fail! We cannot fail! WE MUST NOT FAIL!

AUXILIARIES—CONVENTIONS

Alexander Union Assn. Woman's Aux., Mrs. Manie Campbell	\$ 250.00
Bear Creek Assn. Woman's Aux., Mrs. Lucretia Grantham	200.00
Beulah Woman's Aux., Mrs. Benah Deloatch	200.00
Brunswick-Waccamaw Union Woman's Aux., Mrs. Irene Jacobs	100.00
Cedar Grove West Convention, Mrs. Sara E. Howard	150.00
Chowan-Roanoke Woman's Aux., Mrs. Mozell Roberts, Mrs. Mary Small	100.00
County Line Woman's Aux.	75.00
Daughters of Zion of Middle District Assn., Mrs. B. P. Fennell	250.00
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Mud Creek Assn Woman's Aux., Mrs. Gertrude Forney	100.00
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Original Shiloh Baptist Assn. Woman's Aux., Mrs. M. W. Lassiter	100.00

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Woman's Aux., Kings Mountain	100.00
Yadkin-Davie Woman's Aux.	75.00
Yadkin-Philadelphia Assn. Woman's Aux., Mrs. Charlotte Dowdle	200.00
Yadkin-Valley Baptist Assn. Woman's Aux., Mrs. Loree Anderson	20.00
Zion Baptist Assn. Woman's Aux., Mrs. J. A. Little	100.00

**QUOTAS FOR THE SHAW UNIVERSITY
90—DAYS INTENSIVE DRIVE
1964**

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Alexander—Mrs. Naomi Watts	150.00
Anson—Mrs. Mary B. Sturdivant, Mrs. Alice Hilliard	250.00
Beaufort—Mrs. Annie Venters	100.00
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Buncombe—Mrs. L. Rogers, Mrs. A. Duke and Mrs. Lucille Flack	1,500.00
Cabarrus—Mrs. Ruth Giles	100.00
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Catawba—Mrs. William Mitchell, Mrs. Alice Carson, and Mrs. Phillip Flowers	250.00
Chatham—Mrs. Vera Hackney, Miss Alice Hackney Cleveland—Mrs. J. H. White, Mrs. E. B. Scott and Mrs. O. P. Foster	600.00
Cherokee and Clay Counties— Mrs. Catherine Summerose	200.00
Columbus—Mrs. F. L. Reaves, Mrs. T. C. Horton	500.00
Craven—Mrs. Lucy Monroe	200.00
Cumberland—Mrs. Luella Edwards and Mrs. Lillian Hall	2,000.00
Davidson—Mrs. Lucille Bratton, Mrs. Virginia Daye	400.00

(Continued on Page 6)

QUOTAS FOR SHAW DRIVE

(Continued from Page 5)

Davie—Mrs. Prudence Johnson, Mrs. Minnie Campbell	250.00
Durham—Mrs. A. L. Filmore, Mrs. J. B. McLester and Miss Ethel Stanfield	2,000.00
Duplin—Mrs. Mary Pierce, Mrs. Irene D. Powers	100.00
Edgecombe—Mrs. Byrd, Mrs. L. Y. Brown	3,000.00
Forsyth—Mrs. Clara N. Hayes	3,200.00
Franklin—Mrs. Lucy B. Dunston	1,000.00
Gaston—Mrs. M. C. Grier, Connie G. Saunders and Miss Gussie Friday	800.00
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Granville—Mrs. Lethia Peace, Mrs. M. Chavis and Mrs. Naomi Wilson	1,000.00
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Harnett—Mrs. Thelma O. Satterwhite and Mrs. R. B. Greene	150.00
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Henderson and Polk—Mrs. Hettie Holland	200.00
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Madison	200.00
Martin—Mrs. Alice Taylor, Mrs. Carrie Alexander, Mrs. Anna Best and Miss Minnie E. Chambers	250.00
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New Hanover—Mrs. Lena Wilson, Mrs. Marie Butler and Mattie J. Fennell	1,000.00
Northampton—Mrs. Helen B. Brown, Mrs. Louise Lee Mrs. Benah P. Deloatch and Mrs. Mary Drew	2,000.00
Orange County—Mrs. Ella H. Trice and Mrs. Mary Holt	400.00
Pasquotank County—Mrs. Blanch E. Burden	500.00
Person—Mrs. Lala Williams, Mrs. Bernice Booker and Mrs. W. Barnett	325.00
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Sampson—Mrs. E. V. Robinson and Mrs. Comey Bennett	500.00
Scotland—Pearl Shropshire, and Mrs. Louise Davis	300.00
Union—Mrs. J. A. Little, Mrs. J. B. Crowder	500.00
Vance—Mrs. Yarborough, Mrs. Kate Allen	500.00
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Wayne—Mrs. Bernice Pouncey and Mrs. Louise Worrell	400.00
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Wilson—Mrs. E. D. Alexander, Mrs. W. O. Barnes	500.00
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Yancey	75.00

Warren—Mrs. C. S. Wynn, Mrs. L. E. McGrier and Mrs. Rozella Rouse	500.00
Walnut Cove Missionary Circle (Stokes Co.)— Dr. D. R. Hedgley	50.00

BAPTIST CONVENTION

(Continued from Page 1)

Shaw Hall, women's dormitory, closes in June. This building, erected in 1871 is worn out.

Estey Hall, erected 1873 needs \$30,000.00 in repairs with a life expectancy of two years.

Convention and Tupper Halls, men dormitories, also need replacing.

In fact Shaw needs new buildings and a new campus outlay. If the current bills are paid and with the Convention assuming the capital debt this need can be partially met through government loans.

IS SHAW WORTH SAVING?

The obvious answer is YES. But there is more to it than that. Shaw will soon celebrate its 100th year of continuous operation. This history and tradition must be preserved.

Over 14,000 sons and daughters have come within her walls and have been trained in heart, mind and hand. This host would lose an Alma Mater.

Shaw is the only thing we have that represents us beyond the state. If we lose Shaw, we lose a part of our soul, said Dr. Cheek.

People are watching to see what Baptists of North Carolina will do. This group of Christian witnesses cannot afford to let the high ideals and noble principles for which they have stood flounder in the dust.

Shaw is a Christian Baptist School. Her place must be maintained in the educational area. The church related school must never pass from the American scene.

WHAT IS BEING DONE

President Cheek's faith in North Carolina Baptists was justified Sunday, January 26 when two churches took the initiative to come to Shaw's rescue—NOW.

First Baptist Church, Winston-Salem, Dr. D. R. Hedgley, pastor, cognizant of Shaw's present financial needs, carried out a special program that netted \$2,000.00.

Four churches of Fayetteville—First Baptist, Dr. C. R. Edwards, pastor; Mt. Sinai, Rev. Aaron Johnson, pastor; Second Baptist, Rev. C. E. Perry, pastor and Friendship, Rev. J. S. Freeman, pastor, carried out a program and reported \$2,280.00. Total from the five churches in one day was \$4,280.62.

Dr. Cheek says this shows what can be done if we have the will. These fine pastors and their congregations are to be commended for their efforts so far.

LABORERS TOGETHER

by

REV. W. R. GRIGG

Part IV

Pious sensibilities, trained in a tradition which once had received God's sanction meant more to man than to God. The Lord by his rule could shock and dismay; institutions and the pious feelings connected with them received no permanent "Yea" from the heavenly throne.

Here a whole new strain has projected itself into our thinking. It is a disturbing strain:

God chose. . . and God rejected.

God raised up. . . and God cast down.

God established. . . and God laid waste.

God built up. . . and God abolished.

It is not difficult to imagine how startling it was for God's chosen people to find that their honored traditions, institutions, and offices—all of which had presumably received permanent divine sanction—were suddenly brought under condemnation and destroyed.

It is not difficult to imagine how traumatic it was to be told by God's spokesmen—those disturbing prophets—that those whom God had once chosen, blessed, and empowered were now under judgment.

But this is God's way. He is sovereign. He rules. And he will continue to rule.

The Church's ministry of order is a meaningless motion if we forget that this continues to be God's way. Within the Church, government is government by God, not by men. It is he who initiates—and he who "repents," or changes his mind. It is he who inaugurates—and he who annuls. It is he who creates—and he who destroys. He works through the instrumentality of men, to be sure. But he does not surrender his sovereignty, his authority and rule, into their hands. Men's most precious structures can be scrapped when they cease to serve God or when they serve only to exalt men.

For God remains, and will remain, the sovereign God.

Martin Luther has made the point in characteristically dramatic fashion. He describes God's reaction to the administrative maneuvers of the Church when it has temporarily forgotten that God is sovereign:

As the deliberations proceed, our Lord God must sit up there with nothing to do. He dare not take a hand in the counsels of such wise people.

But meanwhile he chats with Gabriel. He says, "What do you think those wise people are doing in their chamber, since they do not see fit to include us in their deliberations?"

"Dear Gabriel, go down and read a portion of Isaiah, which you can carry through the window into their presence. Read this:

"With seeing eyes you shall not see, and with hearing ears you shall not hear," et cetera.

"Or: 'Lay your plans. But they shall effect nothing. Make your arrangements. But nothing will happen. For both belong to me, both to counsel and to do.'"

THE NATURE OF CHURCH ORDER

In the face of all this, what does it mean to talk about the Church's ministry of order? How do we understand church order in the light of divine election ("God chose") and divine sovereignty ("God chose")?

As a start, we can remember the New Testament word for "order" (tasso) came from military parlance. It was the term used for the swift deployment of a fighting unit from a marching to a battle formation. Thus the word "order" should bring to mind the picture of troops preparing, being marshaled, and going into action.

This is exactly what "church order" must mean—this and no more. It is never an end in itself. It is only a means to do something else. Order is the Church readying itself, moving out on its mission, in obedience to the sovereign God. Different campaigns in the life of the Church may call for different tactics, and a quite different ordering.

In time, the word was thus defined also acquired a broader meaning. It came to stand for "arrangement," or the arranging of the plan of battle. And it also took on a narrower meaning, standing for "appointment," the appointment of a particular soldier to a post or battle station, or to a rank or office. But neither of these was more than an extension of the basic meaning. "Arrangement" and "appointment" were necessary preparatory stages of the impending attack.

These nuances help us understand the proper use of the word "order" within the Church. For example:

Church law, or polity, is a plan of attack. It deploys the Church for action.

Ordination is appointment to a post that is strategic for the accomplishment of the mission.

The **Form of Government** charts the deployment; an amendment of the Form of Government is a shift of strategy, an effort to employ the forces of the Church more effectively.

Every aspect of the organization of the Church should be understood in this way. On every level, and at every stage, order has a single purpose: to enable the Church to deploy its forces most effectively in its assigned mission in and for the world.

THE USE AND ABUSE OF THE BIBLE

But here we run into a snag. For rather than recognize the astonishing flexibility and adaptability in the New Testament understanding of "orders," there are always those who want to "freeze" the

(Continued on Page 8)

1964 JAMES F. WERTZ BTU ORATORICAL CONTEST

Subjects and rules for the 1964 James F. Wertz BTU Oratorical Contest

Subjects to be used are:

"THE CHALLENGE OF THE SPACE AGE TO THE CHRISTIAN FAITH"

"STRENGTHENING OUR BELIEFS IN THE CHURCH"

"BUILDING A CHURCH FOR TOMORROW"

"NEW TASK FOR MISSIONS IN TODAY'S WORLD"

"PROTESTANTISM VERSUS COMMUNISM"

"NEW FRONTIERS OF SERVICE"

"MY CHURCH AND I"

"RIGHTS OF ALL GOD'S CHILDREN"

"LIVING OUR BELIEFS"

"WHAT IS THE MISSION OF THE CHURCH?"

Rules for the Contest:

1. Each contestant will chose one of the subjects listed above.
2. Each contestant must compose his own speech. It is permissible to quote from materials gathered from any source, but proper credit must be given for quoted material.
3. Each contestant will have six minutes.
4. Each contestant must learn his own speech. Reading from a paper is not permissible.
5. Each contestant will be judged on content, composition, and delivery. Content will count 25%, Composition 25%, and Delivery 50%, for a possible total score of 100%.
6. The two top winners will receive scholarships to Shaw University, cash prizes if they do not wish to attend Shaw University.
7. Contestants must be certified by a local BTU Director. The contest is open to high school graduates, and college freshmen who are active BTU members.
8. Each female contestant should wear a white dress.
9. During the contest there should be no moving.
10. Names of the contestants will be given after report of judges.
11. Non-winning contestants will receive a Certificate of Participation.
12. State BTU Song is to be sung before the Oratorical Contest.

Each year, young people are encouraged to enter the James F. Wertz Oratorical Contest, sponsored as a part of the State BTU Convention. This, not only, is an opportunity, but a privilege.

Churches, Associations and District Conventions can do much to encourage and inspire young people to take advantage of this opportunity.

Local church contests, associational, contests, county-wide contests, district contests etc., should precede the state contest and the winners of the local contests would compete at the state level. This

would not only make it interesting but challenging as well.

The 1964 JAMES F. WERTZ ORATORICAL CONTEST will be held during the annual meeting of the State Sunday School and BTU Conventions August 4-6, 1964 at the First Baptist Church, Raleigh, N. C.

CONTRIBUTIONS RECEIVED THE MONTH of January, 1964 THROUGH THE OFFICE OF THE WOMAN'S BAPTIST HOME AND FOREIGN MISSIONARY CONVENTION OF N. C.

HOME MISSIONS	
Undesignated	\$2,496.18
Institutes	81.00
Eunice Young Blood Fund	15.00
Self-Denial Fund	44.70
DESIGNATED GIFTS	
Orphanage	46.50
Forsyth Fellowship	32.00
Building Fund	3.00
National Convention	100.00
FOREIGN MISSIONS	
Undesignated	182.56
CHRISTIAN EDUCATION	
Shaw Expansion Program	948.88
Ministers Wives Loan	15.00
SALES—SERVICE	
Helpers	149.45
Jr. Leaders	24.00
Guide—Handbooks	30.50
Books	61.40
Mimeographed work	4.00
Ball Pen Sales	123.00
Rent	\$4.60
Student Loan Refunds	20.00
TOTAL	
\$4,461.77	

LABORERS TOGETHER

(Continued from Page 7)

process and insist that subsequent generations of Christians must reproduce exactly the "orders" of the New Testament Church.

In the New Testament, we read of apostles, prophets, teachers, evangelists, workers of miracles, healers, leaders, helpers, administrators, speakers in various kinds of tongues, pastors, bishops, elders, deacons, and many more as well.

But these "offices" are **not** being reported to us as permanent, inflexible "orders," a conclusion that is inaccurate and misleading at best. They are, rather, displayed to us as the ways by which the Early Church deployed its forces in the light of the particular campaign on which it was embarked in its historical situation.

This means—and it is often a hard lesson for Christians to learn—that every effort in subsequent centuries to use the Bible as a book of canon law, or manual of polity, inevitably lapses either into frustration or into nonsense. Every attempt to order the Church today either by a simple-minded or by a sophisticated appeal to Biblical "proof texts" sooner or later becomes comipathetic.



Southeastern Baptist
Theological Seminary
Wake Forest, N. C.

Baptist Info

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, MARCH, 1964

No. 3

No Tomorrow For Shaw University

There is a saying that "there is always tomorrow." This is not the case with Shaw University. There is no tomorrow for Shaw unless she is able to raise \$280,000.00, for current bills, by June 30, 1964. Not only is there the need for the \$280,000.00 but an additional \$20,000.00 is needed to meet pressing operational obligations. This makes a total of \$300,000.00 needed by Shaw NOW.

It is often interesting to note how CONFUSION creeps into simple matters and issues. There is an element of CONFUSION seeking to creep into the Shaw issue and the Baptist's efforts to meet the request made of them.

As one examines confusion a few things are discovered. First, there are those who want to be confused no matter how simple the issue. Second, there are those who seek to be confused so as to cover their lack of interest. Thirdly, there are those who are confused automatically because they are not going to do anything anyway. Fourthly, and this is regrettable, there are those who become confused so that the Cause will be hindered.

It is inconceivable that anyone, at this crucial time, would seek to confuse the issue or distort the facts. The plain simple facts are these: SHAW NEEDS \$280,000.00 TO MEET CURRENT BILLS . . . THE BAPTISTS OF NORTH CAROLINA HAVE BEEN ASKED TO GIVE \$150,000.00 OVER AND ABOVE THEIR BUDGET ALLOTMENT. This \$150,000.00 has nothing to do with the Capital Debt or the operation of the Convention . . . THIS MONEY IS TO GO DIRECTLY TO SHAW.

THE CAPITAL DEBT AND CONVENTION OPERATION

The General Baptist Convention, through its Associations and Auxiliaries, namely, Ushers, Laymen, Sunday School and B. T. U. Conventions, is seeking \$130,000.00 by the One Day Session, May 5th. Of this amount \$100,000.00 is to go to Shaw and \$30,000.00 will go for the operation of the Convention, Capital Debt included, through June 30th—This is as plain and simple as it can be said. This is factual so let us not then continue confusing where there is no confusion.

NO TOMORROW

Shadows of gloom are gathering. The sun of hope is slowly sinking behind the mountain peaks of despair. Billowing clouds of doubt are hiding the light of faith from view. Word has come that "there is no tomorrow for Shaw."

No tomorrow? Yes, no tomorrow! Tomorrow represents the future. Tomorrow calls for plans, hopes, aspirations. Tomorrow gladdens the heart for it represents a second chance. Tomorrow calms fears; dispels doubt; tones down anxiety and instills confidence. But for Shaw where is the future? Where is the hope for tomorrow?

Why no tomorrow? If Shaw fails in her efforts to raise \$280,000.00 for her current bills:

No tomorrow, for the Southern Association of Secondary School and Colleges will automatically drop Shaw from the accredited list. If accreditation is lost Shaw will be forced to close because Shaw could not re-apply for membership until five years have passed.

No tomorrow, for the United Negro College Fund will drop Shaw from the list and therefore no funds will come forth from this vital source.

No tomorrow, for every foundation that gives money to institutions, such as Shaw, will drop Shaw from the list.

No tomorrow, for Shaw will lose between \$700,000.00 - \$800,000.00 from the Development Fund.

No tomorrow, for the Federal Government will not lend money to schools that are non-accredited.

No tomorrow, for Shaw will not be able to attract students. There is no second chance for Shaw unless the funds needed come forth.

(Continued on Page 7)

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

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General Convention Roster

W. H. Davidson, *President Emeritus*
R. M. Pitts, *President*
J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
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C. W. Ward, *Assistant Secretary*
C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*

THE PRESIDENT SPEAKS TO THE BAPTIST FAMILY



DR. R. M. PITTS

Each passing day brings us closed to the One Day Session of our Convention, May 5, 1964, First Baptist Church, Chapel Hill, North Carolina, Rev. J. R. Manley, Pastor. Ever since the One Day Session of our Women's Convention January 11, the financial burden of Shaw University has been on my heart as never before. It is for this reason that I appeal to you again, "Let Us Not Fail."

It is not necessary for me to re-affirm my conviction. Ever since YOU

decided that you wanted me as your leader, MY dedication has been to the objectives of the Convention and the cause of Christ. YOU KNOW WHERE I STAND.

Let me hasten to say THANK YOU for accepting my humble leadership. You have responded to every appeal. You have not turned us away no matter how Challenging the appeal. For this we are most grateful for without you there would be no convention.

Now my urgent request is LET US SAVE SHAW or LOSE OURSELVES. This is no time for bickering, divisions, confusion or anything else that would hinder us.

Let every Baptist woman get behind the program of the Women's Convention, meet your quota and report your share of the \$50,000.00 by May 5th.

Every Pastor and Moderator is urged to lead his Church and Association to do more than they have ever done before. Our share is \$130,000.00. \$100,000.00 for Shaw and \$30,000.00 to meet the obligations of the Convention through June 30.

The Ushers, Sunday School and B. T. U. Conventions and the Laymen's League are called upon to do as never before. Let us not use excuses but rather renew your determination to put the program over.

THE SAVING OF SHAW MUST be a UNITED EFFORT.

"Where there is unity, there is strength" says the Bible. Experience has taught us the truth of this statement. When we have cast aside our petty differences for the CAUSE we have always won a great Victory.

Brothers and Sisters, I am very much aware of many things the Convention needs and should do. Let me be last to say, "ALL IS WELL." There may be things wrong or areas that need improving. This we all can admit. But I assure you, THERE IS NOTHING WRONG AT SHAW that our DOLLARS can't straighten out.

Will you pray much, work hard and bring your assessment to Chapel Hill? If you will, SHAW will be SAVED and God will be glorified.

Prayerfully and Hopefully in His Name,
R. Mack "Help Me Somebody" Pitts,
President

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE — GENERAL BAPTIST STATE CONVENTION OF N. C., INC. FEBRUARY, 1964

Foreign Mission	\$ 174.95
Shaw University	1,385.07
Scholarship	300.00
Divinity School	100.00
Oxford Orphanage	71.08
STATE MISSIONS:	
Designated—Unified	\$1,286.10
Building Fund	3.93
Baptist Informer	15.00
OTHER RECEIPTS:	
Woman's Convention	\$ 318.75
Designated Gifts	1,460.91
Re-deposit	31.75
GRAND TOTAL:	\$5,147.54

HUMAN RELATIONS CONFERENCE

Charlotte, North Carolina and the Saint John Baptist Church, Dr. Claude U. Broach, Pastor, were the scene of the Third Annual Human Relations Conference. The Conference is sponsored by the Department of Interracial Cooperation, Dr. W. R. Griggs, Secretary.

The Conference theme was "Man, Church and Race Relations." The devotional sessions were ably conducted by Douglas Aldrich. The devotional messages were informative, challenging and inspiring.

Feature speakers, T. Franklin Williams, James E. Cheek and Colbert H. Pearson left nothing to be desired.

Panel Moderator, C. W. Ward and Discussion group leader, Miriam Robinson, John Fleming, McLeod Bryan, Sarah W. Herbin, Warren T. Carr, W. A. Mitchiner, Robert Seymour and W. M. Finlator, were able to get lively participation as indicated in the reports.

Special feature speaker was Dr. Carlyle Marney, Pastor, Myers Park Baptist Church, Charlotte. Two masterful addresses were delivered by Dr. Marney.

Presiding officers, Jerry Drayton, Russell Barbee, W. C. Adkinson and O. L. Sherrill kept the two day Conference on schedule. The meetings began and ended according to schedule.

The purpose of the Conference is to bring about a better understanding between the races, a more harmonious working relationship in Kingdom building and good wholesome Christian fellowship. Dr. Grigg is to be commended for the excellent progress being made.

A CHALLENGE TO BAPTIST YOUTH

Each year hundreds of dollars are given away by the Conventions of our state to industrious young people. These dollars are awarded to contestants who participate in Oratorical Contests, sponsored by the State B. T. U. Convention and the State Ushers Convention.

The idea is to get young people with ability in the local church to take part. The local church selects its representative who takes part in a District meet. The District winner then takes part in the state contest. At the state level, winners may win scholarships or cash awards, depending upon the choice of the winner.

What an opportunity for Baptist youth to demonstrate their ability and at the same time be rewarded for the same. It is the desire of these Conventions that more young people will become interested and take part.

(Continued on Page 8)

MODERATORS ORGANIZED

On February 4, 1964, the Moderators of the General Baptist State Convention of North Carolina were organized. This long over due action of the convention came through the vision of the President, Dr. R. M. Pitts.

There are very few who take time to study the organizational structure of the convention. As a result, often, proper recognition is never given those responsible for the real success of the work. The General Baptist State convention is made up of Associations and who but Moderators should have a genuine concern for its program and progress.

President Pitts is to be commended for this kind of leadership. It reflects his great wisdom and determination to promote the program at all cost. It is our sincere wish and prayer that this organized group will be a great blessing to the work.

The following moderators were elected to the steering committee for this all important organization: Rev. J. M. Kennedy, Charlotte, Chairman; Rev. C. A. Hart, Ahoskie, Vice-Chairman; Rev. J. Ray Butler, Wilmington, Secretary; Rev. A. L. Thompson, Rev. O. K. Lawson, Rev. J. A. Mackey, Rev. C. C. Jones, Rev. E. W. Wooten, Rev. J. J. Johnson, Rev. D. F. Moore, Rev. R. L. Blue, Rev. G. E. Brown and Rev. C. J. Cooper.

This group represents every area of the state. It is the desire and hope of the state that this committee will be able to develop a noteworthy program of the Moderators and the convention.

At the General Board Meeting March 19, the Board approved the following program for the Moderators:

1. That a place be reserved for the Moderators to sit together at the One Day Session.
 2. That there will be a roll call of all Moderators for them to submit their associational reports. The Chairman of the conference to be in charge of the roll call.
- (Funds for this SPECIAL EFFORT ONLY may be reported to the Convention or directly to Shaw University. However reports are made, all reports are to be made to the Baptist Headquarters so that proper credit may be given.)
3. That each Moderator will call the roll of each church contributing to this special effort.
 4. That Moderators will sit together during the Annual Session of the Convention and that Carnations be given and worn by the Moderators.

5. That the Moderators strive for a Jubilee Day in 1965 at which time the Capital Debt for Shaw and the Convention be cleared.

Associational Assessments

Each Association is requested to report the following amount on or before May 5, 1964 for Shaw University and the State Work. Moderators are urged to call special sessions of the Associations and encourage every pastor and church to be a part of this successful drive. The One Day Session will be held at the First Baptist Church, Chapel Hill, N. C., Rev. J. R. Manly, pastor. Let us make it the best yet.

COMMITMENT APPEAL OF THE EXECUTIVE COMMITTEE of the

GENERAL BAPTIST CONVENTION OF N. C.

Each Association Is Requested To Report The
Following Amount On Or Before May 5, 1964:

ASSOCIATION	AMOUNT
Alexander Union	100.00
Bear Creek	500.00
Beulah	2,200.00
Brunswick-Waccamaw	300.00
Burke-McDowell	50.00
Cedar Creek	100.00
Cedar Grove	1,200.00
County Line	1,000.00
Deep River	1,200.00
East Cedar Grove	1,400.00
East Pamlico	100.00
East Progressive	200.00
Ebenezer	1,700.00
Forsyth	50.00
Gold Hill	500.00
Greensboro—Winston-Salem	125.00
Gaston County	1,200.00
Guiding Light	100.00
Guilford	500.00
Hammond Creek	500.00
High Point	300.00
Hyde County	200.00
Johnston District	1,300.00
Kenansville—Eastern	1,500.00
Lane Creek	1,200.00
Lumber River	6,000.90
Mecklenburg—General	5,200.00
Middle Baptist	1,200.00
Middle District	3,200.00
Middle Ground	500.00
Mountain—Catawba	1,500.00
Mount Peace	5,500.00
Mud Creek	6,000.00
Neuse River	6,000.00
New Bern—Eastern	150.00
New Covenant	100.00
New Era	200.00
New Home and Durham	300.00
New Hope	6,000.00
Ocean View	1,225.00
Old Eastern	4,000.00
Original Shiloh	2,500.00
Pee Dee	1,500.00
Pee Dee Union	300.00

Reedy Creek	1,200.00
Rising Star	500.00
Roanoke	1,500.00
Rowan	18,000.00
Shiloh	300.00
St. John	1,000.00
Tar River	800.00
Trent River—Oakey Grove	700.00
Union	2,500.00
Wake	6,000.00
Waynesville	300.00
West Roanoke	5,000.00
Western Union	600.00
Wilson	500.00
Yadkin Davie	200.00
Yadkin Philadelphia	600.00
Yadkin Valley	1,000.00
Zion	1,000.00
TOTAL	110,600.00

CONTRIBUTIONS RECEIVED THE MONTH of February, 1964

THROUGH THE OFFICE OF WOMAN'S BAPTIST HOME AND MISSIONARY CONVENTION OF N. C.

HOME MISSIONS	
Undesignated	\$ 215.52
Institutes	456.00
Special Workers	4.00
FOREIGN MISSIONS	
Undesignated	83.29
DESIGNATED GIFTS	
Orphanage	6.00
Self-Denial	7.34
Building Fund	3.00
CHRISTIAN EDUCATION	
Shaw University Dr. Expansion	647.75
Shaw Contest	118.00
SALES-SERVICE	
Helpers	801.45
Guide-Handbooks	35.25
Junior Leaders	5.00
Student Loans	84.50
Mimeograph work	2.00
Ball Pens	12.00
Books	151.64
Rent	84.60
TOTAL	\$2,717.34

Woman's Page-----



Sisters, my heart's desire and prayer to God for Shaw is, that she might be saved. For I hear her witness that she has a zeal but is desperately in need of funds. For she, being without proper financial support from all her resources, has gone on doing the very best she could under the circumstances.

Money from those who have faith in her, will end her troubles. There are those who have no faith who care not if Shaw lives or dies. The person who has no faith in noble causes and high ideals lives a barren life.

Say not in your heart, who is to blame? or How did Shaw get in such dire need? or It's not my fault. But what should you say? Shaw is needed! Shaw is needed NOW! Shaw will be needed tomorrow!

If therefore YOU confess that YOU can do something and shall believe in your heart that it needs to be done NOW, SHAW will be saved. For with the heart One determines his course; and with his money he can save that which should be saved. Sisters here again is the list and the program. LET US NOT FAIL! May 5th is the Day of Days. \$50,000.00 and OVER.

In parting, I am to represent you April 8-12 at the Florida Baptist Women's Convention meeting in Fort Lauderdale. The assurance of your prayers and concern will sustain me.

CONGRATULATIONS



Mrs. Clara N. Hayes of Winston - Salem, North Carolina, President, Forsyth County Union Recipient of Woman's Baptist Home and Foreign Missionary Convention's Best Stewardship Award for 1963.

AUXILIARIES—CONVENTIONS

Alexander Union Assn. Woman's Aux., Mrs. Mamie Campbell	\$ 250.00
Bear Creek Assn. Woman's Aux., Mrs. Luercattie Grantham, Mrs. Mabel Brown ..	200.00
Beulah Woman's Aux., Mrs. Benah Deloatch	200.00
Brunswick-Waccamaw Union Woman's Aux., Mrs. Irene Jacobs	100.00
Cedar Grove West Convention, Mrs. Sara E. Howard	150.00
Chowan-Roanoke Woman's Aux., Mrs. Mozell Roberts, Mrs. Mary Small	100.00
County Line Woman's Aux.	75.00
Daughters of Zion of Middle District Assn., Mrs. B. P. Fennell	250.00
Daughters of Zion Aux., Middle District Assn., Mrs. Helen Carr	250.00
Deep River Assn. Woman's Aux., Mrs. Maree Singletary	100.00
East Cedar Grove Assn. Woman's Aux., Mrs. Wilma C. Bryant	200.00
East Cedar Grove Federation, Mrs. Shirley Bullock Ebenezer Baptist Assn. Woman's Aux	100.00
Friendship Baptist Assn., Woman's Aux., Mrs. Margaret Burris	300.00
Gaston County Assn. Woman's Aux., Mrs. Dora R. Humphrey	300.00
Greensboro—Winston-Salem Woman's Aux., Mrs. Minnie Woods	25.00
Gold Hill Baptist Assn. Woman's Aux., Mrs. Ella Mercer	25.00
Halifax North Bound Baptist Assn., Woman's Aux., Mrs. A. C. Matthews	300.00
Hammonds Creek Assn. Woman's Aux., Mrs. E. L. Staten	250.00
High Point Woman's Aux., Mrs. R. C. Westbrook ..	100.00
Hyde County Baptist Assn. Woman's Aux., Mrs. L. B. Whitney	200.00
Johnston County Baptist Assn., Woman's Aux., Mrs. Clara Ballentine	800.00
Kenansville Assn. Woman's Aux.	100.00
Lane Creek Assn. Woman's Aux., Mrs. R. H. Sturdivant	100.00
Lumber River Baptist Assn. Woman's Aux., Mrs. Mattie B. Lessane	250.00
Mecklenburg General Baptist Assn. Woman's Aux., Mrs. Ethel Alexander	250.00
Middle District Woman's Aux., Mrs. Lucille Mack and Mrs. Margaret Mills	350.00
Mountain and Catawba Baptist Assn Woman's Aux.	350.00
Mount Peace Baptist Assn., Woman's Aux.	500.00
Mud Creek Assn. Woman's Aux., Mrs. Gertrude Forney	100.00
Neuse River Baptist Assn. Woman's Aux., Mrs. W. T. Edmonds	200.00
New Era Woman's Aux., Mrs. Gussie Chestnut	100.50
New Home Durham Union Assn. Woman's Aux., Mrs. B. L. Dummigan	300.00
New Hope Baptist Assn. Woman's Aux., Mrs. A. L. Filmore	100.00
Northampton Miss. Convention	200.00
Old Eastern Baptist Assn. Woman's Aux. Mrs. M. T. Carroway	100.00
Original Shiloh Baptist Assn. Woman's Aux., Mrs. Maude W. Lassiter	100.00

(Continued on Page 6)

Auxiliaries—Convention

(Continued from Page 5)

Pee Dee Baptist Assn. Woman's Aux., Mrs. Viola Ingram	200.00	Duplin—Mrs. Irene D. Powers, Mrs. Sudie Farrior and Mrs. Mary Pierce	100.00
Reedy Creek Baptist Assn. Woman's Aux.	75.00	Durham—Mrs. A. L. Fildore, Mrs. J. B. McLester and Miss Ethel Stanfield	2,000.00
Rowan Baptist Assn. Woman's Aux., Mrs. Rosalie F. Wyatt	500.00	Edgecombe—Mrs. A. B. Byrd, Mrs. L. Y. Brown and Mrs. Rebecca Martin	3,000.00
Saint John Baptist Assn. Woman's Aux., Mrs. Etta McLaughlin	100.00	Forsyth—Mrs. Clara N. Hayes	3,200.00
Shiloh Baptist Assn. Woman's Aux.	50.00	Franklin—Mrs. Lucy Anna Dunston	1,000.00
Southeastern Convention Woman's Aux.	50.00	Gaston—Mrs. M. C. Grier, Mrs. Connie G. Saunders, and Miss Gussie Friday	800.00
Trent River Baptist Assn. Woman's Aux.	50.00	Granville—Mrs. Lethia Peace, Mrs. M. Chavis and Mrs. Naomi Wilson	1,000.00
Union of Cedar Grove Assn. Mrs. Adeline Woods ..	100.00	Green—Mrs. Minerva Evans	100.00
United Eastern District Convention Woman's Aux., Mrs. A. W. Johnson	100.00	Guilford—Mrs. R. Melton, Mrs. M. Bass and Miss L. A. Stokes	800.00
Wake County Baptist Assn. Woman's Aux., Mrs. Edith M. Trice	300.00	Halifax—Mrs. A. C. Matthews	200.00
Waynesville Baptist Assn Woman's Aux., Mrs. Alma Jackson	100.00	Harnett—Mrs. Thelma O. Satterwhite and Mrs. R. B. Greene	150.00
Western N. C. District #2 Education Union Woman's Aux., Mrs. Minnie B. Cherry	200.00	Haywood—Mrs. Ethel Davis	50.00
West Roanoke Woman's Union, Mrs. Irene V. Yeates	500.00	Henderson and Polk—Mrs. Hettie Holland	200.00
Western Union Daughters of Zion Woman's Aux., Eastern Carolina Progressive M. B. Assn., Mrs. Pearl Hicks	350.00	Iredell—Mrs. Leona Dalton and Mrs. C. P. Maston ..	500.00
Woman's Aux., Kings Mountain	100.00	Jackson—Mrs. Christine Allen	100.00
Woman's Aux., Ministers and Deacons Union, Mrs. Annie S. Boykins, Rocky Mt.	50.00	Jones—Mrs. Lillie O. McDaniel	100.00
Yadkin-Davie Woman's Aux., Mrs. Nora Eaton	75.00	Lee County—Mrs. A. B. McCleave	400.00
Yadkin-Philadelphia Assn. Woman's Aux., Mrs. Charlotte Dowdle	200.00	Lenoir—Mrs. Luella Bizzell	200.00
Yadkin-Valley Baptist Assn. Woman's Aux., Mrs. Loree Anderson	20.00	Macon and Swain Counties—Mrs. Alma Jackson ..	400.00
Zion Baptist Assn. Woman's Aux., Mrs. J. A. Little	100.00	Mecklenburg—Mrs. Pearl Cooper	3,000.00

QUOTAS FOR THE SHAW UNIVERSITY		90—DAYS INTENSIVE DRIVE	
1964			
Alamance County—Mrs. Maude Brown, Mrs. Anna Warren	\$ 500.00	Madison	200.00
Alexander—Mrs. Naomi Watts	150.00	Martin—Mrs. Alice Taylor, Mrs. Carrie Alexander, Mrs. Anna Best and Miss Minnie E. Chambers ..	250.00
Anson—Mrs. Mary B. Sturdivant, Mrs. Alice Hilliard	250.00	Nash County—Mrs. Marie Stovall and Mrs. Fannie E. Harrison	300.00
Beaufort—Mrs. Annie Venters	100.00	New Hanover—Mrs. Mattie J. Fennell, Mrs. Marie Butler, Mrs. Minnie Freeman and Miss Beulah Mitchell	1,000.00
Bertie, Gates and Hertford Counties— Mrs. I. V. Yeates, Mrs. W. A. Mountain and Mrs. H. L. Mitchell	3,500.00	Northampton—Mrs. Helen B. Brown, Mrs. Louise Lee Mrs. Benah P. Deloatch and Mrs. Mary Drew ..	2,000.00
Bladen—Mrs. Mannie Singletary, Mrs. Mabel Hester, Mrs. Martha Bethea and Mrs. M. L. Staten	400.00	Orange County—Mrs. Ella H. Trice and Mrs. Mary Holt	400.00
Brunswick—Mrs. Bertha Gore, Mrs. Mabel Dewey and Mrs. Annie R. Bryant	200.00	Pasquotank County—Mrs. Blanch E. Burden	500.00
Buncombe—Mrs. Lucille Rogers, Mrs. Annie Duke and Mrs. Lucille Flack	3,200.00	Pender—Mrs. Beatrice P. Fennell, Mrs. Margaret Mills and Miss C. E. Fennell ..	500.00
Cabarrus—Mrs. Ruth Giles	100.00	Person—Mrs. Odetta Woody, Mrs. Willie Barnett, Mrs. Lala Williams and Mrs. Bernice Booker ..	325.00
Caswell—Mrs. W. M. Warner	450.00	Pitt County	200.00
Catawba—Mrs. William Mitchell, Mrs. Alice Carson, and Mrs. Phillip Flowers	250.00	Richmond County	75.00
Chatham—Mrs. Vera Hackney, Miss Alice Hackney Cherokee and Clay Counties— Mrs. Catherine Summerose	200.00	Rockingham—Mrs. Mildred Daniels, Mrs. Martha Howard and E. L. Kirby	500.00
Cleveland—Mrs. J. H. White, Mrs. E. B. Scott and Mrs. O. P. Foster	600.00	Rowan—Mrs. Rosalie F. Wyatt and Mrs. Clara Barger	600.00
Columbus—Mrs. F. L. Reaves, Mrs. T. C. Horton ..	500.00	Robeson—Mrs. Flowers Mitchell, Mrs. Cassie Lessane and Mrs. Mattie B. Lessane	800.00
Craven—Mrs. Lucy Monroe	200.00	Sampson—Mrs. E. V. Robinson and Mrs. M. A. Boykins	500.00
Cumberland—Mrs. Luella Edwards and Mrs. Lillian Hall	2,000.00	Scotland—Mrs. Pearl Shropshire and Mrs. Louise Davis	300.00
Davidson—Mrs. Lucille Bratton, Mrs. Virginia Daye Davie—Mrs. Prudence Johnson, - Mrs. Minnie Campbell	400.00	Union—Mrs. J. A. Little, Mrs. J. B. Crowder	500.00
	250.00	Vance—Mrs. Yarborough, Mrs. Kate Allen	500.00
		Transylvania—Mrs. Mary Kilgore	50.00
		Wake—Mrs. Pattie Smith, Mrs. Harriett S. Jones, Mrs. Lizzie F. Askew and Mrs. Mildred Chavis ..	3,000.00
		Walnut Cove Missionary Circle (Stokes Co.)— Dr. D. R. Hedgley	50.00
		Warren—Mrs. C. S. Wynn, Mrs. Rozella Rouse and Mrs. L. E. McGrier	500.00
		Wayne—Mrs. Bernice Pouncey and Mrs. Louise Worrell	400.00
		Wilkes—Mrs. Louise Clark, Mrs. Myrtle Hampton and Mrs. Gertrude Howell	200.00

(Continued on Page 7)

Quotas For Shaw Drive

(Continued from Page 6)

Wilson—Mrs. E. D. Alexander, Mrs. W. O. Barnes	500.00
Yadkin—Mrs. Florence Carter	
and Mrs. Callie Houser	100.00
Yancey	75.00

NO TOMORROW FOR SHAW UNIVERSITY

(Continued from Page 1)

No tomorrow, for every graduate of Shaw will no longer have an Alma Mater-what of their future? WHAT ARE THE CONSEQUENCES to the COMMUNITY and STATE if SHAW CLOSES?

Everything Baptists have invested in Shaw will be lost.

North Carolina will have to find some way to absorb students who normally come to Shaw. About 600 apply each year.

Raleigh and North Carolina would lose one of its present cultural and historic assets.

Raleigh's economy would be deprived of about a million dollars a year spent by the University, its faculty and students.

Raleigh and North Carolina would lose a strong force now needed to help the state break the cycle of poverty and ignorance.

THERE CAN BE A TOMORROW

There are prophets of gloom like the nameless servant of Elisha. When the numberless host of Syria stood around his master's house he cried out in despair . . . "Master, what shall we do?" "The enemy is without our gate!" Death is certain! There is no hope for us against these over-whelming odds. We cannot match their numbers. What shall we do?

Elisha, calm and unruffled, patted the young man on the shoulder and said, "Fear not son . . . For they that be for us are more than they that are against us." Then Elisha PRAYED and said, "Lord I pray Thee, open his eyes, that he may see." And the Lord opened the young man's eyes and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.

There can be a tomorrow when the Baptist forces of North Carolina realize that "They that are for us are more than they who are against us."

Pray that God will open our eyes to our resources. There are more than 300,000 Baptists in this state. Will this host of Zion falter at a time like this and let 100 years of history fade into the dust?

No Pastor, Moderator, Auxiliary Head or individual Baptist can afford the luxury of lethargy and

complacency. Generations unborn will curse our memory and judgment day will be blacker than a thousand midnights wrapped into one.

HOW BRIGHT IS THE TOMORROW

If the Debt is paid, accreditation retained and Shaw stays open, TOMORROW is as bright as the noon day sun on the clearest day.

A centennial development program to raise five million dollars.

A construction program for new dormitories, student union-cafeteria, and academic facilities costing more than three million dollars, most of which will be pumped into the local economy.

A strengthened academic program producing a continuing stream of potential leaders in the professions, business, industry and government.

An adult education program to help redeem a portion of the present adult generation.

A ministry of education and assistance to the mentally and socially retarded.

A program of international studies concentrating on Asia and Africa.

A community services program in the creative and performing arts: seminars, panels, discussions—for the community, for the community.

CAN SHAW ACCOMPLISH THESE THINGS?

Yes! If Shaw can get the help needed to preserve her life, administration, faculty and student body.

Imperatives

Where can Shaw turn for help? The following are hopeful resources:

General Baptist State Convention of North Carolina	\$100,000.00
Woman's Baptist State Convention	50,000.00
Shaw University Alumni Assn.	50,000.00
American Baptist Convention (Challenge Grant)	50,000.00
Theological Alumni	20,000.00
Citizens of Raleigh	50,000.00

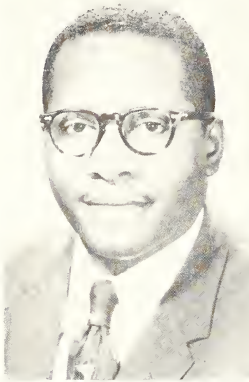
These resources must not fail. The hope for Shaw lies in our response to the program and plans before us. It is our earnest prayer that every individual Church, Association, Auxiliary, Pastor and Laymember will make the sacrifice necessary to meet this need NOW.

Your subscription to the Baptist Informer assures knowledge of Baptist activity.

Subscribe Now — Just \$2.00 Per Year
603 S. Wilmington St., Raleigh, N. C.

Save Shaw Today for Tomorrow's Generation

AMONG THE BRETHREN



Dr. L. J. Shipman is the new pastor of the Second Baptist Church, 111 West North Street, New Castle, Pa.

He has served as a pastor, educator, builder and missionary leader. He was elected in 1963 as superintendent of Haiti, under the Lott Carey Baptist Foreign Mission Convention in the U.S.A.

At Charlotte, he served as president of the PTA, president of the Baptist Conference, Boy Scout leader,

NAACP membership chairman, second vice-president of Mecklenburg Baptist Association and president of the University Park Improvement Association.

He is a graduate of Shaw University, Raleigh, North Carolina, with A.B. and B.D. degrees. He has an honorary Doctor of Divinity degree from Friendship College, Rock Hill, South Carolina. He took advanced work at Howard University and Hampton Institute.

Dr. Shipman's wife, Daisy, is a school teacher and a graduate of State College at Fayetteville, North Carolina.

The couple has a daughter, Krishmu, a student at Charlotte Junior High School.

Don't forget Doctor you are a product of North Carolina and Shaw needs your support. Send what you can to Shaw NOW.

The Rev. Aaron J. Johnson, pastor of the Mount Sinai Baptist Church, Fayetteville, North Carolina, was elected president of the Fayetteville Ministerial Fellowship.

The Rev. Mr. Johnson, who succeeds the Rev. Ralph Godwin as Fellowship head, is the first Negro to hold the top office since the fellowship was integrated.

Now that you are there Doctor, don't forget the bridge that brought you over.

Revs. N. E. Kerry, Mount Moriah, D. L. Epting, Mount Pleasant, both of Belmont and Whitfield, new Pastor Friendship, Gastonia, are off to Oklahoma for revivals—Let's pray that Oklahoma will be blessed by their presence.

Seen at Race Relations Conference, Charlotte, North Carolina: Dr. R. M. Pitts, Dr. David Hedgley,

Rev. Dudley, Dr. O. L. Sherrill, Rev. C. W. Ward, Rev. J. T. Harris, Rev. Scott, Rev. Hart, Rev. Wiley, Dr. Drayton, Rev. I. Milledge, Dr. Ryans, Dr. Humphrey and all the rest who left home saying they were going. I just didn't get their names.

Rev. H. E. Edwards, Pastor, Shiloh Baptist Church, Maxton, N. C. is doing an unusual job in leading the people to a personal commitment to the cause of Christ. Shiloh has moved from a two Sunday a month church, services each Sunday, morning and evening. Our blessings on you for continued success.

It's rumored that Bro. H. Wesley Wiley, Winston-Salem, is about to leave our state for Washington, D. C. . . . If it's true Bro. Wiley, do know that North Carolina will miss you, yet, we pray for great blessings to be yours in your new field.

A CHALLENGE TO BAPTIST YOUTH

(Continued from Page 3)

The contest for the Ushers will be held in July and for the B. T. U. August 4-6, 1964 at the First Baptist Church, Raleigh, Rev. C. W. Ward, Pastor.

Subjects for the B. T. U. Contest:

"THE CHALLENGE OF THE SPACE AGE TO CHRISTIAN FAITH"

"STRENGTHENING OUR BELIEFS IN THE CHURCH"

"BUILDING A CHURCH FOR TOMORROW"

"NEW TASK FOR MISSIONS IN TODAY'S WORLD"

"PROTESTANTISM VERSUS COMMUNISM"

"NEW FRONTIERS OF SERVICE"

"MY CHURCH AND I"

"RIGHTS OF ALL GOD'S CHILDREN"

"LIVING OUR BELIEFS"

"WHAT IS THE MISSION OF THE CHURCH?"

Select your topic and begin your preparation now.

THE MISSIONARY HELPER

A Must For Every Baptist Woman

\$1.00 Per Year

Your Dollars for Christian Education build a wall of protection against the enemies of the future.

Your Church Supplies and Needs can be met at the
BAPTIST SUPPLY STORE
 603 South Wilmington Street
 Raleigh, N. C.

Baptist Inform.

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, APRIL, 1964

No. 4

One Day Session—Chapel Hill—May 5

The Baptist family will gather May 5, 1964 at the historic First Baptist Church, Chapel Hill, North Carolina, Reverend J. R. Manley, Pastor. This is the day for the long awaited one day session of the General Baptist State Convention.

Baptists will come from the hoary hills of the west, the rolling plains of the sea coast, the cities, hamlets and villages. They are coming to what appears to be the GREATEST One-day Session in the history of the Convention.

There are things to be done, questions to be answered, hopes to be realized, dreams to come true and above all A SCHOOL to be SAVED.

The uppermost question in the minds is: Will the BAPTIST of North Carolina meet the challenge and report \$180,000.00 for SHAW and the CONVENTION'S operations?

This question cannot be ignored. There has to be an answer. What if we fail? What happens to Shaw? How can we face our people if SHAW has to close? Where do we go from here?

Anxiety and uncertainty is everywhere. Tensions fill the air. Frustration is the order of the day. We have come to the point where we must SHOW our color or FOREVER hide our faces in the dust of failure.

The answers lie with every church, pastor, moderator, auxiliary and individual Baptist of this state. ONLY we can supply the answer and the means by which a school looking forward to celebrating 100 years of continuous service can survive.

Associations and Moderators, Unions and Auxiliaries be ready to answer the roll call with your quotas in full.

THE PRESIDENT SPEAKS TO THE BAPTIST FAMILY

Brethren, and to my fellow Baptists, this is my final word before the One-day Session. WE CANNOT WE MUST NOT FAIL AND WE MUST EVER HOLD THE BANNER OF CHRIST HIGH.

If ever you have rallied to any Cause, rally now. We are looking forward to our greatest One-day Session. Only you can make our hopes and aspirations come true. Do put forth an extra effort. Do more than you can do.

Moderators, if need be, appeal to your Associations and bring something extra out of the treasurer. Pastors, do the same. Auxiliary Presidents, go the second mile. Together we can win a victory and save a school that we desperately need.



DR. R. M. PITTS

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

Published the fifteenth of each month at Raleigh, North Carolina. Second Class Paid at Raleigh, N. C.

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SUBSCRIPTION \$2:00 PER YEAR

General Convention Roster

W. H. Davidson, *President Emeritus*
R. M. Pitts, *President*
J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
A. D. Mosley, *3rd Vice President*
J. B. Humphery, *4th Vice President*
J. R. Manley, *Recording Secretary*
O. L. Sherrill, *Executive Secretary*
C. W. Ward, *Assistant Secretary*
C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*

Woman's Page-----



Sisters, this is my final appeal and I'm sure it will not fall on deaf ears or in cold hearts. We are looking forward to seeing you May 5 in Chapel Hill. I have no doubt that you will do your best, but as a reminder we are listing again your quotas. Let our Auxiliaries and Conventions be on hand for the roll call.

CONTRIBUTIONS RECEIVED THE MONTH OF MARCH, 1964 THROUGH THE OFFICE OF WOMAN'S BAPTIST HOME AND FOREIGN MISSIONARY CONVENTION OF N. C.

HOME MISSION	
Undesignated	\$ 392.21
Institutes	394.25
FOREIGN MISSIONS	
Undesignated	335.76
Foreign Scholarship	2.00
DESIGNATED GIFTS	
Orphanage	56.25
Self-Denial	7.30
Building Fund	8.25
CHRISTIAN EDUCATION	
Shaw University Expansion	1,312.18
SALES AND SERVICES	
Helpers	904.85
Guide-Handbooks	23.50
Junior Leaders	16.00
Student Loans	100.50
Mimeograph Work	5.50
Books	94.74
Ball Pens	14.00
Rent	84.60
TOTAL	\$3,751.89

AUXILIARIES—CONVENTIONS

Alexander Union Assn. Woman's Aux., Mrs. Mamie Campbell	\$ 250.00
Bear Creek Assn. Woman's Aux., Mrs. Luercattie Grantham, Mrs. Mabel Brown ..	200.00
Beulah Woman's Aux., Mrs. Benah Deloatch	200.00
Brunswick-Waccamaw Union Woman's Aux., Mrs. Irene Jacobs	100.00
Cedar Grove West Convention, Mrs. Sara E. Howard	150.00
Chowan-Roanoke Woman's Aux., Mrs. Mozell Roberts, Mrs. Mary Small	100.00
County Line Woman's Aux.	75.00
Daughters of Zion of Middle District Assn., Mrs. B. P. Fennell	250.00
Daughters of Zion Aux., Middle District Assn., Mrs. Helen Carr	250.00
Deep River Assn. Woman's Aux., Mrs. Maree Singletary	100.00
East Cedar Grove Assn. Woman's Aux., Mrs. Wilma C. Bryant	200.00
East Cedar Grove Federation, Mrs. Shirley Bullock	100.00
Ebenezer Baptist Assn. Woman's Aux.	300.00
Friendship Baptist Assn., Woman's Aux., Mrs. Margaret Burris	300.00
Gaston County Assn. Woman's Aux., Mrs. Dora R. Humphrey	300.00
Greensboro—Winston-Salem Woman's Aux., Mrs. Minnie Woods	25.00
Gold Hill Baptist Assn. Woman's Aux., Mrs. Ella Mercer	25.00
Halifax North Bound Baptist Assn., Woman's Aux., Mrs. A. C. Matthews	300.00
Hammonds Creek Assn. Woman's Aux., Mrs. E. L. Staten	250.00
High Point Woman's Aux., Mrs. R. C. Westbrook ..	100.00
Hyde County Baptist Assn. Woman's Aux., Mrs. L. B. Whitney	200.00
Johnston County Baptist Assn., Woman's Aux., Mrs. Clara Ballentine	800.00
Kenansville Assn. Woman's Aux.	100.00
Lane Creek Assn. Woman's Aux., Mrs. R. H. Sturdivant	100.00
Lumber River Baptist Assn. Woman's Aux., Mrs. Mattie B. Lessane	250.00
Mecklenburg General Baptist Assn. Woman's Aux., Mrs. Ethel Alexander	250.00

Middle District Woman's Aux., Mrs. Lucille Mack and Mrs. Margaret Mills	350.00
Mountain and Catawba Baptist Assn Woman's Aux.	350.00
Mount Peace Baptist Assn., Woman's Aux.	500.00
Mud Creek Assn. Woman's Aux., Mrs. Gertrude Forney	100.00
Neuse River Baptist Assn. Woman's Aux., Mrs. W. T. Edmonds	200.00
New Era Woman's Aux., Mrs. Gussie Chestnut	100.00
New Home Durham Union Assn. Woman's Aux., Mrs. B. L. Dunningan	300.00
New Hope Baptist Assn. Woman's Aux., Mrs. A. L. Filmore	100.00
Northampton Miss. Convention	200.00
Old Eastern Baptist Assn. Woman's Aux., Mrs. M. T. Carroway	100.00
Original Shiloh Baptist Assn. Woman's Aux., Mrs. Maude W. Lassiter	100.00
Pee Dee Baptist Assn. Woman's Aux., Mrs. Viola Ingram	200.00
Reedy Creek Baptist Assn. Woman's Aux.	75.00
Rowan Baptist Assn. Woman's Aux., Mrs. Rosalie F. Wyatt	500.00
Saint John Baptist Assn. Woman's Aux., Mrs. Etta McLaughlin	100.00
Shiloh Baptist Assn. Woman's Aux.	50.00
Southeastern Convention Woman's Aux.	50.00
Trent River Baptist Assn. Woman's Aux.	50.00
Union of Cedar Grove Assn. Mrs. Adeline Woods	100.00
United Eastern District Convention Woman's Aux., Mrs. A. W. Johnson	100.00
Wake County Baptist Assn. Woman's Aux., Mrs. Edith M. Trice	300.00

(Continued on Page 4)

QUOTAS FOR THE SHAW UNIVERSITY

90—DAYS INTENSIVE DRIVE

1964

Alamance County—Mrs. Maude Brown, Mrs. Anna Warren	\$ 500.00
Alexander—Mrs. Naomi Watts	150.00
Anson—Mrs. Mary B. Sturdivant, Mrs. Alice Hilliard	250.00
Beaufort—Mrs. Annie Venters	100.00
Bertie, Gates and Hertford Counties— Mrs. I. V. Yeates, Mrs. W. A. Mountain and Mrs. H. L. Mitchell	3,500.00
Bladen—Mrs. Mamie Singletary, Mrs. Mabel Hester, Mrs. Martha Bethea and Mrs. M. L. Staten	400.00
Brunswick—Mrs. Bertha Gore, Mrs. Mabel Dewey and Mrs. Annie R. Bryant	200.00
Buncombe—Mrs. Lucille Rogers, Mrs. Annie Duke and Mrs. Lucille Flack	3,200.00
Cabarrus—Mrs. Ruth Giles	100.00
Caswell—Mrs. W. M. Warner	450.00
Catawba—Mrs. William Mitchell, Mrs. Alice Carson, and Mrs. Phillip Flowers	250.00
Chatham—Mrs. Vera Hackney, Miss Alice Hackney Cherokee and Clay Counties— Mrs. Catherine Summerose	200.00
Cleveland—Mrs. J. H. White, Mrs. E. B. Scott and Mrs. O. P. Foster	600.00
Columbus—Mrs. F. L. Reaves, Mrs. T. C. Horton	500.00
Craven—Mrs. Lucy Monroe	200.00
Cumberland—Mrs. Luella Edwards and Mrs. Lillian Hall	2,000.00
Davidson—Mrs. Lucille Bratton, Mrs. Virginia Daye Davie—Mrs. Prudence Johnson, Mrs. Minnie Campbell	250.00
Duplin—Mrs. Irene D. Powers, Mrs. Sudie Farrior and Mrs. Mary Pierce	100.00
Durham—Mrs. A. L. Filmore, Mrs. J. B. McLester and Miss Ethel Stanfield	2,000.00

Edgecombe—Mrs. A. B. Byrd, Mrs. L. Y. Brown and Mrs. Rebecca Martin	3,000.00
Forsyth—Mrs. Clara N. Hayes	3,200.00
Franklin—Mrs. Lucy Anna Dunston	1,000.00
Gaston—Mrs. M. C. Crier, Mrs. Connie G. Saunders, and Miss Gussie Friday	800.00
Granville—Mrs. Leathia Peace, Mrs. M. Chavis and Mrs. Naomi Wilson	1,000.00
Green—Mrs. Minerva Evans	100.00
Guilford—Mrs. R. Melton, Mrs. M. Bass and Miss L. A. Stokes	800.00
Halifax—Mrs. A. C. Matthews	200.00
Harnett—Mrs. Theima O. Satterwhite and Mrs. R. B. Greene	150.00
Haywood—Mrs. Ethel Davis	50.00
Henderson and Polk—Mrs. Hettie Holland	200.00
Iredell—Mrs. Leona Dalton and Mrs. C. P. Maston	500.00
Jackson—Mrs. Christine Allen	100.00
Jones—Mrs. Lillie O. McDaniel	100.00
Lee County—Mrs. A. B. McCleave	400.00
Lenoir—Mrs. Luella Bizzell	200.00
Macon and Swain Counties—Mrs. Alma Jackson	400.00
Mecklenburg—Mrs. Pearl Cooper	3,000.00
Moore—Mrs. L. Doris Ewings and Mrs. Julia Stuckey	200.00
Madison	200.00
Martin—Mrs. Alice Taylor, Mrs. Carrie Alexander, Mrs. Anna Best and Miss Minnie E. Chambers	250.00
Nash County—Mrs. Marie Stovall and Mrs. Fannie E. Harrison	300.00
New Hanover—Mrs. Mattie J. Fennell, Mrs. Marie Butler, Mrs. Minnie Freeman and Miss Beulah Mitchell	1,000.00
Northampton—Mrs. Helen B. Brown, Mrs. Louise Lee Mrs. Benah P. Deloatch and Mrs. Mary Drew	2,000.00
Orange County—Mrs. Ella H. Trice and Mrs. Mary Holt	400.00
Pasquotank County—Mrs. Blanch E. Burden	500.00
Pender—Mrs. Beatrice P. Fennell, Mrs. Margaret Mills and Miss C. E. Fennell	500.00
Person—Mrs. Odetta Woody, Mrs. Willie Barnett, Mrs. Lala Williams and Mrs. Bernice Booker	325.00
Pitt County	200.00
Richmond County	75.00
Rockingham—Mrs. Mildred Daniels, Mrs. Martha Howard and E. L. Kirby	500.00
Rowan—Mrs. Rosalie F. Wyatt and Mrs. Clara Barger	600.00
Robeson—Mrs. Flowers Mitchell, Mrs. Cassie Lessane and Mrs. Mattie B. Lessane	800.00
Sampson—Mrs. E. V. Robinson and Mrs. M. A. Boykins	500.00
Scotland—Mrs. Pearl Shropshire and Mrs. Louise Davis	300.00
Union—Mrs. J. A. Little, Mrs. J. B. Crowder	500.00
Vance—Mrs. Yarborough, Mrs. Kate Allen	500.00
Transylvania—Mrs. Mary Kilgore	50.00
Wake—Mrs. Pattie Smith, Mrs. Harriett S. Jones, Mrs. Lizzie F. Askew and Mrs. Mildred Chavis	3,000.00
Walnut Cove Missionary Circle (Stokes Co.)— Dr. D. R. Hedgley	50.00
Warren—Mrs. C. S. Wynn, Mrs. Rozella Rouse and Mrs. L. E. McGrier	500.00
Wayne—Mrs. Bernice Pouncey and Mrs. Louise Worrell	400.00
Wilkes—Mrs. Louise Clark, Mrs. Myrtle Hampton and Mrs. Gertrude Howell	200.00
Wilson—Mrs. E. D. Alexander, Mrs. W. O. Barnes	500.00
Yadkin—Mrs. Florence Carter and Mrs. Callie Houser	100.00
Yancey	75.00

Associational Assessments

Each Association is requested to report the following amount on or before May 5, 1964 for Shaw University and the State Work. Moderators are urged to call special sessions of the Associations and encourage every pastor and church to be a part of this successful drive. The One Day Session will be held at the First Baptist Church, Chapel Hill, N. C., Rev. J. R. Manly, pastor. Let us make it the best yet.

COMMITMENT APPEAL OF THE EXECUTIVE COMMITTEE

of the

GENERAL BAPTIST CONVENTION OF N. C.

Each Association Is Requested To Report The
Following Amount On Or Before May 5, 1964:

ASSOCIATION	AMOUNT
Alexander Union	100.00
Bear Creek	500.00
Beulah	2,200.00
Brunswick-Waccamaw	300.00
Burke-McDowell	50.00
Cedar Creek	100.00
Cedar Grove	1,200.00
County Line	1,000.00
Deep River	1,200.00
East Cedar Grove	1,400.00
East Pamlico	100.00
East Progressive	200.00
Ebenezer	1,700.00
Forsyth	50.00
Gold Hill	500.00
Greensboro—Winston-Salem	125.00
Gaston County	1,200.00
Guiding Light	100.00
Guilford	500.00
Hammond Creek	500.00
High Point	300.00
Hyde County	200.00
Johnston District	1,300.00
Kenansville—Eastern	1,500.00
Lane Creek	1,200.00
Lumber River	6,000.00
Mecklenburg—General	5,200.00
Middle Baptist	1,200.00
Middle District	3,200.00
Middle Ground	500.00
Mountain—Catawba	1,500.00
Mount Peace	5,500.00
Mud Creek	6,000.00
Neuse River	6,000.00
New Bern—Eastern	150.00
New Covenant	100.00
New Era	200.00
New Home and Durham	300.00
New Hope	6,000.00
Ocean View	1,225.00
Old Eastern	4,000.00
Original Shiloh	2,500.00
Pee Dee	1,500.00
Pee Dee Union	300.00

Reedy Creek	1,200.00
Rising Star	500.00
Roanoke	1,500.00
Rowan	18,000.00
Shiloh	300.00
St. John	1,000.00
Tar River	800.00
Trent River—Oakey Grove	700.00
Union	2,500.00
Wake	6,000.00
Waynesville	300.00
West Roanoke	5,000.00
Western Union	600.00
Wilson	500.00
Yadkin Davie	200.00
Yadkin Philadelphia	600.00
Yadkin Valley	1,000.00
Zion	1,000.00
TOTAL	110,600.00

(Continued from Page 3)

Waynesville Baptist Assn Woman's Aux., Mrs. Alma Jackson	100.00
Western N. C. District #2 Education Union Woman's Aux., Mrs. Minnie B. Cherry	200.00
West Roanoke Woman's Union, Mrs. Irene V. Yeates	500.00
Western Union Daughters of Zion	300.00
Woman's Aux., Eastern Carolina Progressive M. B. Assn., Mrs. Pearl Hicks	350.00
Woman's Aux., Kings Mountain	100.00
Woman's Aux., Ministers and Deacons Union, Mrs. Annie S. Boykins, Rocky Mt.	50.00
Yadkin-Davie Woman's Aux., Mrs. Nora Eaton	75.00
Yadkin-Philadelphia Assn. Woman's Aux., Mrs. Charlotte Dowdle	200.00
Yadkin-Valley Baptist Assn. Woman's Aux., Mrs. Loree Anderson	20.00
Zion Baptist Assn. Woman's Aux., Mrs. J. A. Little	100.00

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE — GENERAL BAPTIST STATE CONVENTION OF N. C., INC. — MARCH, 1964

Foreign Missions	\$ 189.27
Shaw University	1,262.60
Oxford Orphanage	99.54
STATE MISSIONS:	
Designated—Unified	\$1,320.26
Building Fund	3.50
Baptist Convention	250.00
Baptist Informer	4.00
OTHER RECEIPTS:	
Moman's Convention	\$ 136.78
Designated Gifts	476.50
Miscellaneous Gifts	115.65
GRAND TOTAL	\$3,858.10

Baptist Informer

Wake Forest Baptist
Theological Seminary
Wake Forest, N. C.

WAKE FOREST BAPTIST
THEOLOGICAL SEMINARY
WAKE FOREST, N. C.
JUN 3 1964

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, MAY, 1964

NUMBER 5

Convention Response Tremendous

In unprecedented action the Baptist forces of North Carolina moved into Chapel Hill with a determined will. Calls and pleas had been made. News had gone forth that Shaw University was struggling for her life. In response to the call the Baptist came to answer.

First Baptist Church was filled to capacity. The Pastor, Reverend J. R. Manley and members, were hard pressed to meet the needs of the mass throngs who crowded every seat and filled every available space. Parking lots were overcrowded, driveways were blocked, traffic jams were on every street leading to the church. People stood around the walls, in the doorways and vestibules. They had come anxious, hopeful, and prayerful. They had come for a purpose. They came because 100 years of history was at stake and the Cause of Christ had to be upheld. They came because they wanted to be a part of this great Cause to save a school.

The energetic and dynamic president, Dr. R. M. Pitts called the session to order on schedule. In a way like unto no other and in a manner unique in itself, the president was in command. His words of confidence, assurance and faith did much to ease the tension and calm the atmosphere. As always he gave the Convention to know that God still lives and He is able to see us through.

The Devotional period was conducted by President Pitts assisted by the Chairman of the Executive Committee, Dr. J. F. Wertz. Greetings were brought by the host pastor, Reverend J. R. Manley, Mrs. M. A. Horne, President of the Woman's Convention and Dr. J. E. Cheek, President of Shaw. Each spoke words of encouragement and assurance that we were on our way. The optimistic expressions brought sighs of relief.

Churches, Moderators, Auxiliaries and Conventions were given directions so that finances could be reported. Two finance rooms were set up to provide for ease of movement and accurate reporting. Immediately the rooms were crowded with those who brought funds for the Cause.

No Baptist meeting really moves unless preach-

ing is on the program. Reverend J. Ray Butler, Pastor, Ebenezer, Wilmington, was on to preach the opening sermon. Although the delegation had risen early, driven far and seemed a little tired, Butler aroused us with the question "Adam, Where Art Thou"? The sermon put us in the mood for what we really came to hear.

Dr. O. L. Sherrill, Executive Secretary, came before the Convention with an unusual report. We were informed that we had contributed, through his office, \$72,667.62 since our last session. President Pitts commended the Secretary for the fine way he is carrying out the program of the Convention.

Dinner was served in the spacious dining room. The food was good, well prepared and reasonably priced. This is important for there are some churches who take advantage of Conventions and meetings just to make money.

The gavel fell at 2:00 P.M., and President Pitts called the evening session to order. Reverend G. A. Jones was presented to conduct the devotions. Brother Jones led us high and we were off to get answers to important questions.

Reverend J. M. Kennedy, Pastor, Second Calvary, Charlotte and Chairman of the Moderator's Conference was presented for the Associational Roll Call. Reverend Kennedy was elected at Durham and has done a remarkable job in such a short time. The Secretary of the Moderator's Conference, Reverend J. Ray Butler was presented and the roll call began.

What We Did May 5:

When the roll call was completed and all reports tabulated, \$95,472.22 had been reported.
General Baptist State Convention \$ 52,666.98

(Continued on page 5)

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

Published the fifteenth of each month at Raleigh, North Carolina. Second Class Paid at Raleigh, N. C.

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General Convention Roster

W. H. Davidson, *President Emeritus*
R. M. Pitts, *President*
J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
A. D. Mosley, *3rd Vice President*
J. B. Humphery, *4th Vice President*
J. R. Manley, *Recording Secretary*
O. L. Sherrill, *Executive Secretary*
C. W. Ward, *Assistant Secretary*
C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*

THE PRESIDENT SPEAKS

My Sisters and Brothers, Laborers together with God.

The report was given me prior to my leaving Chapel Hill. My heart was saddened when I heard the first report. But after a re-check, my heart was overwhelmed and my spirit rejoiced. Once again you had heard my pleas "Help Me Somebody" and answered. May I first commend you for what you did and thank you for the manner in which it was done.



DR. R. M. PITTS

According to the report you brought \$52,666.98 to the General Convention and our precious women reported \$42,805.24. This means \$94,472.22 was raised at our One-Day Session and SHAW will get \$92,905.29 of it.

Now, I have asked the Editor to reserve space in the June issue of the paper so that a full report can be given. My instruction is that every contribution be listed from every source. We are so grateful for your response that we want everyone to know about it.

Regretably we did not reach our goal of \$180,000.00. However, the distance to go is not as far as the distance we have come. The General Convention now needs \$48,000.00 to complete its obligation to Shaw and \$30,000.00 to operate the Convention through June 30th. The women need \$7,194.76 to reach the quota of \$50,000.00. We have every confidence that you will not fail us. Let us put forth every effort to complete the unfinished task.

There are some who say it cannot be done. I say it can be. Allow me to show you what has been done

since February, just 90 days ago and this does not include all that has been done for Conventional operations.

To Shaw Direct	\$12,944.73
To Headquarters	15,949.29
One-Day Session	52,666.98
Woman's Convention	42,805.24
	<hr/>
	\$122,132.33

Add to this what has been given for the other Objectives and you can see what we are capable of doing. YES, IT CAN BE DONE and it MUST BE DONE.

To those Associations, Pastors and Churches, who have paid your quota and over, GO BACK—PRAY and GIVE SOME MORE. To those who have not given, in the name of ALL that's high and holy GET YOUR REPORT IN as soon as you can.

Pastors make another appeal to your congregation. Give the people a chance to express themselves. Moderators, if need be, call your Association in special session. If it means SACRIFICE, make it. If it means SELF DENIAL, do it. The time is running out. June 30th is the DEADLINE. It's not TOO LATE but it's much LATER than you think.

Let us this ONE time make a SUCCESS out of what we have so beautifully started. My sincere gratitude to every Pastor, Moderator, Convention officials and individuals who has responded. You have done a great job, now let us win a VICTORY.

Your Humble Servant,

R. Mack Pitts, *President*

Woman's Page-----



**\$42,805.24 IN—
\$7,194.76 TO GO**

My Dear, Precious, Wonderful Sisters of North Carolina, Happy greetings in the name of the Lord, Jesus.

Thank you one and all for your untiring efforts and sacrificial service. One could not ask for a more loyal devoted people to serve. As your president, I am more than proud to be identified with you and the Cause we represent.

Tuesday, May 5, it was good to see so many of you who came to Chapel Hill. My heart rejoiced as we greeted each other and responded to the special appeal.

On your behalf I made a partial report to the Convention. I said partial because I KNOW THAT THE WOMEN of NORTH CAROLINA, especially BAPTIST WOMEN are not through. There is no doubt in my mind that by June 30th you will have sent in the needed funds to finish out our quota.

Now sisters, I have never asked you to do anything that you did not do. For this I am most grateful and I highly commend you for what you have done. You have truly gone the second mile BUT the second mile has not been enough. We must go a little further in sacrifice and self denial for the Cause.

As your President, I am asking that you again check your quota. If you were unable to make a full report Tuesday, take new courage, work a little harder, pray much and God will bless your effort. To those who brought what we asked, don't feel that your job is done, do some more and increase your gift.

On January 11 when you accepted the challenge to raise \$50,000.00, we moved out in faith. The only assurance we had was that our Cause was just and God was on our side. We were told that Shaw had a desperate need for \$300,000.00 to pay current bills or face the possibility of closing.

We did not want to see that then and we don't want to see that now. When I checked with our office and Shaw University, it was revealed that we are just \$130,000.00 from the \$300,000.00 goal. Sisters, isn't that wonderful? Our share of that \$130,000.00 is \$7,000.00. WE MUST NOT FAIL.

When and while I think about it anxiety creeps in and shadows of doubt cloud my way. For I cannot help but think of the possibilities, if we FAIL.

What would happen if Shaw received all the money it needed except the \$7,000.00 we promised. Shaw closed because the women of North Carolina FAILED to live up to their responsibility. The thought haunts my thoughts and disturbs my sleeping hours.

Sisters, in the name of our Christ, WE MUST NOT FAIL. Let us resolve that every woman, every Circle, every Union, every Auxiliary, every Convention, every Church and every individual will put forth an extra effort in the next 30 days, and send in this \$7,000.00.

Again accept my thanks and may God's richest blessings be yours always.

Yours in Kingdom Building,
Mrs. M. A. Horne, *President*

P. S.—A detailed comprehensive report will appear in the June issue of the Informer.

CONTRIBUTIONS RECEIVED THE MONTH
OF APRIL, 1964
THROUGH THE OFFICE OF WOMAN'S
BAPTIST HOME AND FOREIGN MISSIONARY
CONVENTION OF N. C.

HOME MISSIONS

Undesignated	\$ 208.40
Institutes	294.60
District Conferences	146.65

FOREIGN MISSIONS

Undesignated	156.25
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DESIGNATED GIFTS

Orphanage	32.50
Heart Fund	6.50
National Convention	20.00
Building Fund	3.00

CHRISTIAN EDUCATION

Shaw University	6,060.59
Youth Camp	500.00

SALES AND SERVICES

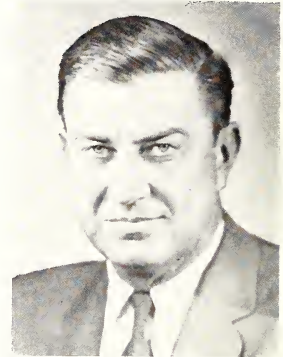
Helpers	1,034.02
Jr. Leaders	4.00
Guide-Handbooks	20.00
Student Loans	147.50
Mimeography work	10.00
Books	61.40
Ball Pens	11.00
Rent	69.52

TOTAL: \$8,785.93



DR. L. FRANCIS GRIFFIN
Baccalaureat Speaker

COMMENCEMENT AT SHAW



HON. FRANKLIN D. ROOSEVELT, JR.
Commencement Speaker

Dr. James E. Cheek, President, Shaw University, has announced that the Ninety-ninth Commencement Exercises will be held on Monday, May 25 at 3:00 p.m. in the Raleigh Memorial Auditorium. The speaker for the occasion is the Honorable Franklin D. Roosevelt, Jr., Undersecretary of Commerce, Washington, D. C. A son of the late President Franklin D. Roosevelt, he came to the Department of Commerce from a background of distinguished service in the Navy; also he is a lawyer, a former Congressman and businessman.

The Baccalaureate services are set for Sunday, May 24 at 3:00 p.m., in Spaulding Gymnasium. Dr. L. Francis Griffin, Minister, First Baptist Church, Farmville, Virginia, will deliver the sermon. Dr. Griffin played a significant role in presenting the Prince Edward Story to the world as viewed through the eyes of the Negro people. He is also President

of the Virginia State Conferences, National Association for the Advancement of Colored People.

SUMMER SCHOOL

Lenoir H. Cook, Director of Summer School at Shaw University, has announced that the six weeks summer session will begin Monday, June 8, with registration on that date at 9:00 a.m., on the West Campus. Classes will begin on Tuesday, June 9, at 8:00 a.m.

Regular University courses will be offered in Art, Education, English, Foreign Languages, Mathematics, Music, Physical Education, Sociology, Religion, Science, Social Science, Western Civilization, Geography, Government, History and others according to demand.

The Summer Session will end Friday, July 17.

BAPTIST SUPPLY STORE CLOSSES

The Convention has announced that the Baptist Supply Store will close May 26, 1964. With the closing of the store, churches are directed to order church supplies from the publishing houses.

TOWNSEND	Sunday School Publishing Board 330 Charlotte Avenue Nashville, Tennessee 37201
BOYD	National Baptist Publishing Board 523 Second Avenue, North Nashville, Tennessee 37201
SUPPLIES	Broadman Press 127 Ninth Avenue, North Nashville 3, Tennessee
B. T. U.	National Baptist Training Union Board 412 Fourth Avenue, North Nashville 3, Tennessee

or your local Baptist Book Store.

CONTRIBUTIONS RECEIVE THROUGH THE EXECUTIVE OFFICE—GENERAL BAPTIST STATE CONVENTION OF N. C., INC.,

APRIL, 1964

Foreign Missions	\$ 1,369.71
Shaw University (Capital Debt)	452.89
Shaw University (Current Debt)	12,101.58
Shaw University (Divinity School)	100.00
Oxford Orphanage	, 93.10

STATE MISSIONS:

Designated—unified	\$ 1,625.72
Building Fund	6.00
Baptist Convention	531.41
Baptist Informer	148.00

OTHER RECEIPTS:

Designated Gifts	585.00
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GRAND TOTAL: \$17,013.41

CONVENTIONS RESPONSE TREMENDOUS

(Continued from page 1)

Woman's Baptist State Convention	42,805.24
Of this amount \$50,433.07 was for Shaw from the General Convention and \$42,805.24 from the Woman's Auxiliary.	
What We Have Done Since October 1:	
To General Convention for Objectives	\$ 56,718.33
To General Convention for Shaw	15,949.29
From Baptist Sources direct to Shaw	12,944.73
One-Day Session for Shaw	50,433.07
One-Day Session for Objectives	2,233.91
Divinity School—Shaw University	597.62
Scholarships—Shaw University	320.00
What We Have Done for Shaw:	
On Current Debt—General Convention	
One-Day Session	50,433.07
—Woman's Auxiliary	
One-Day Session	42,805.24
Direct to Shaw and Executive Office	28,894.02
On Capital Debt	17,403.36
Divinity School	597.62
Scholarships	320.00
TOTAL	\$140,453.31

Of this amount \$1,000.00 was given by the Statesville, North Carolina Alumni Club.

What Have We Yet To Do for Shaw:

Our goal was set at \$180,000.00 by June 30:

\$100,000.00 from the General Convention to Shaw.

50,000.00 from the Woman's Auxiliary to Shaw.

30,000.00 for Convention operation through June 30.

Paid to Shaw on Current Indebtedness, all sources

General Convention	Woman's Auxiliary
\$100,000.00—goal	\$ 50,000.00—goal
79,327.09—paid	42,805.24—paid
20,672.91—balance	7,194.76—balance
Convention Operation	
\$ 30,000.00—goal	
2,233.91—paid	
27,766.09—balance	

SUMMARY:

To raise by June 30:

General Convention—Shaw

Convention Operation

Woman's Auxiliary

TOTAL

This is the picture as we go to press. A more comprehensive report will follow in the June issue of the Informer.

Reverend C. C. Staton brought the closing message to a well elated audience. The curtain fell on another One-Day session and we were off to complete the unfinished task.

Among The Brethren

It's official. Brother H. Wesley Wiley is headed for the Nations Capital to pastor one of the leading churches. Thank you for your contribution in North Carolina and blessings in your new field.

Reverend L. T. Daye, Pastor, First Baptist, Mebane, has been called to Shiloh, Henderson. He's going brethren, so redirect the applications to Mebane. Blessings on you, sir.

Reverend J. G. Whitfield, new pastor at Friendship, Gastonia, has undergone a name change since being in our state from Oklahoma. The brethren who have heard him preach say, "Call him Dangerfield" when he's in the pulpit. That's a good reputation, preacher. Keep it up.

Reverend Talmage Watkins has assumed duties as Pastor of the University Park Church, Charlotte. Watkins is a great preacher and dynamic leader. We are expecting great things from him in his new field.

Congratulations; Reverend J. L. Williamson, Evergreen, North Carolina, was elected Special Worker for Shaw and State Missions at the One-Day Session of the Convention, May 5. Invite him brethren and be liberal with your gifts.

Reverend David R. Brewington, Burnt Swamp Baptist Association was at our One-Day Session. Brother Brewington is an Indian working with the Department of Interracial Cooperation.

Dr. Harold Cobb, First Baptist, Burlington, was at the One-Day Session. It was good to see you Brother Cobb, do that more often, we've missed you.

Reverend Moses Javis, Friendship, Gastonia, has been called to Birmingham, Alabama. He's gone brethren, so proceed. Blessing on you and thank you for what you did for the Cause.

WHEN AND WHERE THEY MEET:

State Ushers Convention—St. John, Dunn; July 14, 15, 16.

State Sunday School and BTU Convention—First Baptist, Raleigh; August 4, 5, 6.

Woman's State Convention—Mt. Vernon, Durham; August 11, 12, 13, 14.

Lott Carey Convention—Rodman Street, Pittsburgh, Pa.; August 31-September 4.

National Baptist Convention—Detroit, Mich.; September 8-11.

Progressive National Baptist Convention—Atlanta, Georgia; September 8-11.

Annual Session Date Changed

On an adopted recommendation, made by Dr. R. M. Pitts, to the One-Day Session, the 1964 session of the General Baptist State Convention will be held November 9-12. The Convention usually meets the last week in October and the first of November.

The change makes possible a joint meeting of the General and Baptist State Conventions of North Carolina. The intervaried, history making session is another step toward unity and togetherness.

The Shiloh Baptist Church, Reverend Otis L. Hairston, Pastor, Greensboro, North Carolina, will serve as host church. The joint session will be held in the City Auditorium in order to accommodate the expected huge gathering.

Pre-View of Convention Program

1964 Convention Theme: The True Function of the Christian Church in a Changing Order". Matthew 5:16.

Layman's League Convention:

The Layman's League Convention will meet Monday, November 9. President Frank Marshall is making a special appeal to Pastors and laymen to attend this session in large numbers.

Far too few laymen take an interest in the Convention and attend. The church is in dire need of trained laymen who can assume roles of leadership.

The Layman's Convention offers inspiration, information, fellowship and a means for laymen to develop their potentials. Men and Brethren clear this date and meet us in Greensboro.

SPECIAL GUEST:

Dr. Joseph H. Jackson, President of the National Baptist Convention, Inc., will be the guest speaker for the 1964 session. Dr. Jackson is among the world's greatest preachers.

OTHER CONVENTION PERSONALITIES:

Annual sermon—Reverend W. E. Beamon, alternate, Reverend N. E. Kerry; Address, Dr. L. C. Dowdy, President, A & T College; Sermon, Dr. James E. Cheek, President, Shaw University; Devotional leaders, Reverends D. L. Epting, D. F. Moore, W. L. Wilson, J. C. Rowe, L. R. Howell, S. H. Badgett, A. L. Thompson, M. Harris, J. L. Hargrove. Dr. Windell Somerville, Lott Carey feature address.

SPECIAL FEATURE:

President Pitts recommended and added a new feature during the 1963 session. "Watch Hour". Each morning at 7:00 a.m., the Convention will assemble for early morning devotion and meditation. So effective was the feature in 1963 it's being repeated for 1964.

Watch Hour leaders, Reverends T. A. Watkins, W. E. Banks, H. B. Ferguson and J. W. Posey. Theme Speakers: Reverends: John Scott, J. C. Harris, J. L. Alexander and L. H. Wade.

Special recognition will be given the Moderators led by Reverend J. M. Kennedy. The Moderators will wear carnations and sit in a body.

Overall, the 1964 session is shaping up to be one of our better sessions. Let us therefore resolve to be present for the WHOLE SESSION.

Cheek Goes All Out To Save Shaw University

Dr. James E. Cheek, President of Shaw University, has pulled out all stops in a desperate attempt to reach the Emergency Fund quota of \$300,000.00 by June 30, 1964.

In an interview with the youthful, courageous and forceful president, he had this to say, "We are past the half way mark. This has been accomplished since February of this year. I have always had faith in God and in people. I am confident that neither will fail us at this time."

When questioned as to possible resources for the Balance still needed to meet the emergency, President Cheek outlined the following:

1. WRAL-TV will conduct a telethon, beginning at 4:30 p.m., (at no cost to Shaw) May 17th. This is an appeal to the local community and creditors.

Each person who makes a contribution or creditor who forgives all or part of his bill, will have their names and the amount of the gift read on the air. We are hopeful that this effort will bring at least \$40,000.00.

2. The alumni are responding as never before. Our appeal to them is for an additional \$35,000.00. We have every confidence that they will not fail.

3. The Woman's Convention reported \$42,805.24 toward a \$50,000.00 goal. This was history making. We know we can count on the women for \$7,000.00 plus.

4. The General Baptist State Convention has done unusually well. The President, officers and members are to be highly commended for the effort put forth during the emergency. We are depending on the Convention for at least \$21,000.00 more. Within the next 40-60 days the story will be told. We have done well but we must do better and when this is done, the best is expected.

Someone asked, Are we out of danger yet? The President answered, "We'll be out of danger when the debts are paid."

The Church and The Changing South — Part I

*An address by Garland A. Hendricks
at the Annual Meeting of the
General Baptist Convention of North Carolina, Inc.
Charlotte, North Carolina*

Every church in the South is encountering social and economic change. This change is rapid and intense. It affects all of life.

Some people refuse to recognize the reality of change. They would like to stop the movement of history, or slacken the pace of the tides of history. Such people are spectators. They become confused, bewildered and frustrated.

Other people want to become involved in what is happening. They want to be participants, giving direction to the course of history, applying Christian motivation for giving life new shape and purpose. They try to interpret correctly the nature of change. They want Christian values to become a part of what is happening because they know that all of us need forgiveness, grace, compassion, justice, love and a sense of brotherhood. They know that God's judgment will be forever upon man to correct his errors and turn him from his foolish ways. They would like to help man do right and avoid judgment for wrong.

Whether we choose to be spectators or participants in the present dynamic drama of life, the Southern region of the United States moves toward its destiny and carries us along with it. Religion is a part of this dynamic life movement. Religion cannot be compartmentalized and shut off from life. It has its effects upon every one of us.

Part I. Major Social Changes Which Affects Us.

I. Population Changes.

Any local church may be affected by population change: in growth or decline of membership, age characteristics of members, services needed in the community, plans for the future or type of program needed. For example, the membership of one country church declined from one hundred and sixteen in 1913 to thirty-seven in 1963, and at present most of its members are above fifty years of age. On the other hand, a suburban church which was organized only seven years ago has increased its membership to more than three hundred in 1963, and its oldest member is only fifty years of age. One church is in a declining community and the other is in a growing community.

What is happening to the population in the South? There is a strong interregional movement of people towards the Pacific Coast and the Gulf Coast. From 1950 to 1960 the national rate of increase was

18.5%, but the rate of increase in the Gulf Coast and Florida was 48.1%.

There is a heavy movement of people towards metropolitan areas. In 1962 Calvin L. Beale and Donald J. Bogue reported to the American Country Life Association that several Southern subregions increased more than 25% during the last decade, including 25.6% for the South Carolina-Georgia Fall Line Sand Hills; 101.0% for the Florida Peninsula; 46.3% for the Florida Flatlands; 29.6% for the Central Gulf Coast; 41.1% for the Louisiana-Texas Coast Prairies; and 55.4% for the Southern High Plains.

In contrast to such growth in certain areas there is a serious population decline in other places. While the total population was increasing more than 18% in ten years, in more than one-half of the land area of the United States the population decreased.

This shift in population is resulting in radical change such as may be found in North Carolina, where there are as many people in Mecklenburg County including Charlotte as there are in the twenty-five smallest rural counties of the state combined; or in Georgia where 26% of the people of the whole state live in greater Atlanta.

Growth in metropolitan centers is mainly suburban, not inner-city. Small cities and some towns are growing rapidly, and most of that growth is suburban. Many of these people come from the rural areas, which are suffering heavy losses as a result of high rates of outmigration.

The Negro population of the South is making a rapid shift to the North and West. In 1800 Negroes formed about 40% of the population of the South; by 1950 only 20%. In 1860 about 92% of the Negroes of the United States lived in the South; as late as 1900 about 90%; by 1950 only 63%; and soon there will be more Negroes outside the South than in the South. From 1900 until 1960 the Negro birth rate was 50% higher than the white birth rate, but during the sixty year period the increase of the white population was ten times as great as the increase of the Negro population. Outmigration of Negroes is a major population factor in the South today.

Outmigration has been a major factor in the decrease of the farm population from thirty million in 1940 to twenty-one million in 1959. So many younger adults are leaving the farms that there are now more people forty-five years of age and older than persons eighteen to forty-four years of age on farms.

Th rural non-farm population is increasing. By 1960 there were three times as many rural non-

farm people as rural farm people.

II. Occupational Changes.

In 1890 about 65% of the people of the South were engaged in mining and agriculture; in 1950 only 21%. In the nation as a whole only 8% of the people are engaged in agriculture. In 1890 about one-fourth of the people were engaged in the professions, commerce and services; by 1960 these occupations engaged 61% of the people.

In 1940, 21.5% of the employed farm residents of the United States worked wholly or primarily outside farming; by 1959 this percentage had increased to 40.6%.

In 1940 only 12% of the farm women were employed; by 1960 more than 28%. In 1960 about 30% of the income of farm families was from non-farm sources. More and more mothers seek employment. Most single women work. High school students work part-time. High school and college men and women find summer employment.

Automation has made its inroads. Mechanization has turned agri-culture into agri-business.

III. Information Explosion.

We passed a log house in a farm community. Several children played in the front yard. A late model Cadillac automobile was parked nearby. A television antennae extended skyward from atop a stone chimney. This is a parable of our times. The world is paraded before almost every family through television, and even illiterates are informed about world affairs. Our young men and women in military uniforms see the world, hear its many languages, taste its palatable and sickening foods, revolt against its sickness and poverty, and enter mature life resolved to make some basic changes in world affairs.

Until recently the accumulated knowledge of mankind was doubled about every fifty to one hundred years. A prominent educator has pointed out that man's knowledge is now being doubled about every ten years. Education is now for the masses of people. Scientific research opens up new worlds to man's mind. Higher education is becoming a necessity for a youth who would succeed in life. Extension classes of colleges and universities reach out to the people and offer all kinds of study.

For good or ill, the mind of man is stimulated as never before with facts, pictures and ideas. The constant bombardment of information explosion respects no class, race nor creed. Everyone is affected.

IV. A New Way of Life Emerges

Sociologist David Riesman has suggested that there are certain relationships between three stages in societal change and national character. Where primary occupations predominate, as has been true

in the South until recently, man is tradition-directed. Life expectancy is low, there are many young persons in the society, little change takes place, little attention is given to new solutions for problems, there is great dependence upon family and kinspeople, the son follows the way of life of the father.

When industrialization and urbanization begins to invade a society and secondary occupations become more important, man is inner-directed. Man confronts many new situations which cannot be solved by tradition. He develops an inner sense of direction which is turned toward general but previously directed goals.

As fewer people are required in primary and secondary occupations, as is true in our developing metropolitan centers in the South today, man becomes other-directed. He works fewer hours, makes more money, and a higher standard of living prevails. He has more leisure time. Children become an economic liability. Relationships with other people become more important as he grows less concerned about his relationships to environment. (See Everett M. Rogers, *Social Change in Rural Society*, New York: Appleton-Century-Crafts, Inc., 1960, p. 61). Friends and acquaintances are the sources of direction for the individual. They approve or disapprove. He conforms or rebels. Ability to get along with others becomes more important than technical skills.

We in the South are in the birth processes, convulsive and painful as they always are, of emerging from tradition-controlled or directed living, to inner-directed and other-directed living. All of us are involved. The traditional ways and processes are no longer satisfactory. We are not yet adjusted to making so many new decisions, changing our habits, or relating ourselves in new ways to people and work.

So how do we react to life? A man loses one job and he is not prepared for a new kind of work, so he becomes an unemployment statistic and longs for the return of the "good ole days" which never were very good. A community secures a new industry and its leaders are not prepared to accept the influx of outsiders with their new ideas and habits, and they resent the forwardness of the lower economic classes of people who for the first time have money, a sense of dignity, and a desire to express a voice in community life. A landlord purchases more land and new machines. His tenant families move away in pursuit of a share in the new affluence of our society, which fails to materialize. So the displaced family is on welfare, embittered, adding to the tensions of our time of widespread dissatisfaction. Civil rights legislation is passed, which results in more Negroes demanding more of a voice in public affairs and work only to be resisted more firmly by the whites who are in control.

(Continued Next Issue)

Baptist Inquirer

THEOLOGICAL SEMINARY

WAKE FOREST, N. C.

JUN 8

Wake Forest, N. C.
Theological Seminary
Southeastern Baptist

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, JUNE, 1964

No. 6

CONVENTION GIVES SHAW \$122,132.33

The Baptist forces of North Carolina contributed \$122,132.22 to Shaw on a \$150,000.00 quota accepted in February. The \$150,000 represented one-half the amount needed by Shaw to meet current bills. Of the \$122,132.33 contributed, the Women's Convention gave \$42,805.24. The Convention still has an obligation to Shaw which should be met before June 30 of \$27,766.09.

Dr. Cheek announced at Shaw's Commencement Exercise May 25, that \$275,000.00 had been contributed toward a \$300,000.00 goal. He said he was hopeful that this amount would be given before the deadline.

It is said that a sea captain left San Francisco, California on an around the world cruise. The trip was to have lasted about six months. At the end of the period his ship pulled into San Francisco Bay as the sun set behind the western hills. It was decided that since darkness was setting in that they would drop anchor and dock come morning.

The sea captain's home was situated on the side of the mountain overlooking the bay. Without the aid of binoculars or spy glass he could see his house. He saw the lights come on and illuminate the darkened rooms. He could see plainly the outline of his house against the background of a clear sky. As he gazed upon that scene he said, I'll be there in the morning.

During the night as they slept a storm blew up. Lightning flashed, thunder rolled, the wind howled, billowing waves dashed and beat against the ship. The force of the wind little by little tore the ship aloose from its anchor and smashed it upon the rocky reefs beneath the water. The rocks tore a gaping hole in the hull. The ship sank and all hands on board were lost. So close to home yet LOST.

In March the Inquirer carried the headline, "No Tomorrow for Shaw University." The emphasis of this article was, unless Shaw can pay her current debt she might as well give up.

The distance seemed so great. The time was so short. The burden seemed too heavy. Little hope existed that the journey could be made.

Today, less than ninety days since that declaration, Shaw has encircled the globe and is now anchored in the harbor of hope. The bright future is visible in the distance. We can see the illumination of her sunrise. We can see schematic outlines of her new buildings, redesigned campus, strong academic program, able faculty and well trained staff. We can see Shaw forging ahead reclaiming all her past glory and fame.

While we fix our restless gaze upon Shaw anchored there, let us not forget the STORM. The storm of lethargy; of complacency; of over confidence; lack of interest and concern; of selfish ambition and an unwilling spirit to give and give again will cause Shaw to be shipwrecked and lost. So close to home yet LOST.

State Missions

While we rescue Shaw with one hand let not the other hand be idle. In as much as the convention needs Shaw—Shaw needs the convention. But there can be no convention unless we support its life's blood.

Lest we forget, of the \$180,000.00 we set out to raise, \$30,000.00 was allocated to operate the convention through June 30. We reported only \$2,233.91 at the One Day session which leaves quite a balance.

Some of the accounts are past due. Payments on the Capital debt are due now. Supplies are needed. Salaries must be paid. We cannot meet these obligations without the support of every church and association embracing the convention.

Every effort should be made to go over the top. The Moderators will hold a special meeting in Greensboro the first week in June to further chart our course. Pray much for the work.

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

Published the fifteenth of each month at Raleigh, North Carolina. Second Class Paid at Raleigh, N. C.

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SUBSCRIPTION \$2:00 PER YEAR

General

Convention Roster

W. H. Davidson, *President Emeritus*
R. M. Pitts, *President*
J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
A. D. Mosley, *3rd Vice President*
J. B. Humphery, *4th Vice President*
J. R. Manley, *Recording Secretary*
O. L. Sherrill, *Executive Secretary*
C. W. Ward, *Assistant Secretary*
C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*

THE PRESIDENT SPEAKS TO THE BAPTIST FAMILY

Enough has been said for all of you to know what is happening and what we must do. My appeal now is "TALK LESS and DO MORE". Send your contribution to Dr. Sherrill as soon as you can. I pray you will.

There are one of two things I ask of you as your president:

First, moderators be a part of the Moderators Conference. It is not enough to say I am automatically a member because I am a moderator or they don't need me. Yes, you are needed and you can help make this organization what it should be.

Second, begin making plans now to attend the Annual Session of the Convention in Greensboro, November 9-12. Let us make this the very best attended session we have ever had. Pastors bring your laymen, encourage your women and young people, and let every auxiliary be present in great numbers. The convention will be what you help to make it.

Thirdly, I am informed by the Editor that the full report is not ready for June. I regret this, yet I am aware of the tremendous burden my request made upon everyone. I would rather wait and get the report RIGHT than to rush and make mistakes and omissions. The report will be out in July. Accept the total figures and get the rest later.

I could not close without expressing my deep appreciation for your cooperation and support. I could not ask for a more loyal, devoted people with which to work. Your response to every call and acceptance



DR. R. M. PITTS

of my suggestions has meant much to me. The convention is strong because you made it so. Let us continue working together until God says enough done.

Your Humble Servant
R. Mack Pitts

SHAW CONFERS HONORARY DEGREES

Four persons were honored by Shaw University during Commencement Exercises, Monday, May 5, 1964, and one Distinguished Service Award was presented. They are as follows: Franklin Delano Roosevelt, Jr., Under-Secretary of Commerce, Washington, D. C., DOCTOR OF LAWS; E. Theodore Jones, Assistant Director, Department of Schools and Colleges, Division of Christian Higher Education, American Baptist Convention, Valley Forge, Pa., DOCTOR OF DIVINITY; the Reverend Matthew E. Neil, pastor, Union Baptist Temple, Atlantic City, N. J., DOCTOR OF DIVINITY; John Ruffin Manley, minister, First Baptist Church, Chapel Hill, DOCTOR OF DIVINITY.

The DISTINGUISHED SERVICE AWARD was presented to Mrs. George O. Bullock of Washington, D. C.

When And Where They Meet

State Ushers Convention—St. John, Dunn, July 14, 15, 16
State Sunday School and BTU Convention—First Baptist, Raleigh, August 4, 5, 6
Woman's State Convention—Mount Vernon, Durham, August 11, 12, 13, 14
Lott Carey Convention—Rodman Street, Pittsburgh, Pa., August 31-September 4
National Baptist Convention, Inc.—Detroit, Mich., September 8-11
Progressive National Baptist Convention—Atlanta, Georgia, September 8-11
National Baptist Convention of America—Urban and Rural Ministers Conference—A & T College, Greensboro, N. C., June
Summer Youth Bible Camp—Shaw University, Raleigh, June 8-12

Woman's Page-----



Sisters, we are on the last lap of our \$50,000.00 race. There is no doubt in my mind that you are going to do your very best to run on to the end. We were hopeful that our report would appear in this issue of the Informer. But, the staff has been so busy tabulating your contributions, to assure accuracy that the report was not ready at press time. I assure you that the next issue will carry the full report. In the meantime, send your money to the office as soon as you can.

Now for sometime we have been talking and encouraging all County Unions to plan and promote Annual Missionary Mass Meeting. Reports, from over the state are encouraging. The idea seems to be catching on and more and more Unions are going forward. Perhaps a view of how we carry on in Winston-Salem will lend inspiration to you.

Partial Report
CONTRIBUTIONS RECEIVED THE MONTH
of May 1964
THROUGH THE OFFICE OF WOMAN'S BAPTIST
HOME AND FOREIGN MISSIONARY
CONVENTION OF N. C.

HOME MISSIONS	
Undesignated	\$ 127.75
Institutes	21.00
Building Fund	1.00
FOREIGN MISSIONS	
Undesignated	\$ 72.96
DESIGNATED GIFTS	
Orphanage	\$ 8.00
National Convention	13.00
CHRISTIAN EDUCATION	
Scholarship	\$ 1,000.00
Shaw Indebtedness Drive	23,628.31
SALES & SERVICE	
Helpers	\$ 300.55
Guide Handbooks	23.25
Junior Leaders	8.00
Mimeograph work	3.50
Books	14.82
Informer	2.60
Camp registration	1.50
Ball Pens	30.00
Rent	84.60
Student Loan	50.00
TOTAL	\$25,390.24

SHAW UNIVERSITY AWARDS DAY

Councilman John H. Winters of Raleigh was the speaker at Shaw University's Annual Awards Day program in Greenleaf Auditorium Wednesday, May 13. Winters, who was recently elected to the Shaw trustee board, said that Negroes should stop being satisfied, re-examine themselves, and find out why they are not making the progress that they should. He stated that for too many years Negroes have been consumers and not producers. They must build a sound economy for themselves. Whether recognized or not, doing a job well make anyone a scholar in the truest sense. Negroes must dedicate themselves to the task of tearing down the curtain which separates them from rights and dignities which they should enjoy. He declared "I am a dedicated fighter for civil rights, but sit-ins, lie-ins, and other forms of protests will never do the entire job of creating equality." The Negro has a job to do himself in addition to these methods. Winters predicted that the Civil Rights Bill will pass, without too much modification, but, he added, "this in itself will not make Negroes first-class citizens. The time has come for the Negro to assume the Role of Leadership, and change the image of a poor educational background. He must recognize his shortcomings and realize that the easy way should not be his method.

Special presentations included the *John Winters Academic Excellence Awards*, which Winters presented as follows: Biology, Humphrey Mbugua, Kenya, E. A.; Business, Gloria Freeman, Raleigh; Chemistry, Mary Jenkins, Cameron; Mathematics, Lena Maffett, Thomasville; Music, Joe Baker Brown, Statesville. Humphrey Mbugua also received the Ella P. Stewart Biology Award, presented by Dr. James E. Cheek, President.

William Spann, basketball coach, received a trophy as "Coach of the Year." J. E. Lytle, director of athletics and baseball coach also received a silver tray as a tribute for the baseball championship of the CIAA.

Other trophies, certificates and awards were presented by President Cheek, as recommended by faculty members in other areas.

BAPTIST GROUP GIVES \$5,000 TO SHAW FUND

Shaw University received a gift of \$5,000 from the Negro Baptist Association of Bladen, Columbus, and Robertson counties. Dr. E. B. Turner, Shaw Alumnus, Lumberton city councilman, presented the gift to President James E. Cheek. Negro Baptists of the three counties raised the money in a special fund drive for the Raleigh institution.

— Editorially Speaking —

Thousands of dollars are wasted each year by the convention. The WASTE to which we refer is the INTEREST being paid on the CAPITAL DEBT.

Each year when the convention adapts its budget no consideration is given to completely liquidating this debt. The budget only includes the monthly payments.

The time has come for the convention to take a close look and prayerfully examine its TRUE financial picture. We cannot meet the many pressing financial demands pouring money down the drain that could be directed elsewhere.

President Pitts has done an unusual job in bringing plans and ideas for financing the work. Every effort he has lead has met with success. However, the president cannot do the job alone. He needs the aid, assistance, cooperation and intellect of those truly dedicated to the cause.

The convention is big business. Dr. Sherrill travels across the state selling and prompting the work. HIS JOB is to CARRY OUT THE CONVENTION'S PROGRAM as the convention directs. One cannot build a house without plans and tools with which to work.

It is easy to criticize and find fault. It does not require great brain power to realize that this debt needs to be paid and the interest directed to our objectives.

Can this be done? One needs but to look at the response given the Shaw Drive for an answer. This history making event gives us to know that people will go where they are led. People will follow where there is direction.

It is our earnest prayer that the convention will come forth with a plan whereby we can launch a drive to pay off ALL debts, operate the convention and adequately meet the needs of our objectives.

MODERATORS CONFERENCE

Long overdue was the organization of the moderator's conference. This organization can and will be a great blessing to the work.

The chairman, Reverend J. M. Kennedy, is a preacher of tremendous faith, unusual courage and great vision. He also knows how to follow leadership. Cooperating with him will make the influence of this august body felt.

We endorse and urge every moderator to give full cooperation to this body.

CORRECTION

The Annual Session of the convention will be November 9-12 instead of the One-Day Session as stated in the May issue.

BAPTIST SUPPLY STORE CLOSES

The Baptist Supply Store officially closed May 26, 1964. In searching for reasons why, a number of things were revealed.

Limited personnel, inadequate stock and supplies and unpaid bills were some of the reasons given. For whatever reasons good or bad, sound or unsound we regret the closing of the store.

What will happen to the store is uncertain at this writing. Any ideas or suggestions, write-Dr. O. L. Sherrill, 603 South Wilmington Street, Raleigh, North Carolina.

FOR CHURCH SUPPLIES ORDER DIRECT

TOWSEND.....Sunday School Publishing Board
330 Charlotte Avenue
Nashville, Tennessee 37201

BOYD.....National Baptist Publishing Board
523 Second Avenue, North
Nashville, Tennessee 37201

SUPPLIES.....Broadman Press
127 Ninth Avenue, North
Nashville 3, Tennessee

B. T. U.....National Baptist Training Union
Board
412 Fourth Avenue, North
Nashville 3, Tennessee

or your local Baptist Book Store.

DURHAM ALUMNI CONTRIBUTE OVER \$5,000 TO SHAW FROM DINNER

The H. H. Hart Shaw Alumni Association of Durham, N. C., at a very colorful dinner held at the Jack Tar Hotel of that city raised over \$5,000 for the Shaw Alumni Emergency Fund which was presented to Shaw University. The President, Mrs. Edith Stroud with other alumni and friends of Shaw had a very impressive occasion. Dr. James E. Cheek, President of Shaw was the principal speaker. The Mt. Gilead Baptist Church of Durham of which Dr. A. D. Mosley, an alumnus of Shaw, is pastor and Mt. Vernon Baptist Church also of Durham of which Dr. E. T. Browne is pastor, each presented \$1,000.00.

CIVIL RIGHTS BILL

The Civil Rights bill now being debated in the Senate is not for Negroes only but for every freedom loving American. All of us can aid in the passage of this bill by informing our Senators, from North Carolina, how we feel and how to vote.

Let us write them. Every pastor is called upon to ask every member to write our Senators and ask that they vote for the bill. Bombard Washington with letters and cards.

Forsyth County Missionary Mass Meeting



President Horne Leads Mass Meeting Parade



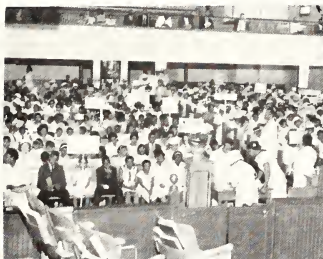
County Line President, Mrs. Hayes, congratulates Editor Kerry, Guest Speaker

The Forsyth County Missionary Union held its 11th Annual Mass Meeting, Sunday, May 3, at the First Baptist Church, Winston-Salem, N. C., Dr. David R. Hedgley, Pastor.

Reverend K. O. P. Goodwin, Pastor, Mt. Zion, Winston-Salem, was the host church but the meeting was at First Baptist since Mt. Zion's church building was demolished by the Urban Redevelopment program.

For the second year in succession the guest speaker for this great service was Reverend C. W. Kerry, Jr., Pastor, Friendship, Charlotte and Editor of the Informer. Reverend Kerry was accompanied on each occasion by the fine choir from his church.

The pictures, taken at New Bethel, 1963, tell the story. It is the aim of the Women's Convention, to have these annual mass meetings all over the state.



County Circles with Banners



Dr. Drayton presents Editor Kerry



Editor Takes Text

AMONG THE BRETHREN



The Reverend H. Wesley Wiley, Pastor of Zion Memorial Baptist Church and Coordinator-Counselor Assistant with Model Community, Winston-Salem, North Carolina, has resigned these positions to become Pastor of Springfield Baptist Church in Washington, D. C.

"My decision to accept the Washington call is based primarily on the belief that I am divinely led to accept the challenge that the Church there offers to render a larger more concentrated service. The stay with Zion Memorial has been pleasant and rewarding (almost ten years) said Rev. Wiley at the One Day Session.

A native of Caswell County, attended the Caswell County Training School, Yanceyville, North Carolina. Further study—Shaw University, Raleigh, North Carolina; Virginia Theological Seminary, Lynchburg, Virginia; Virginia Union University, Richmond, Virginia, and holds a certificate in Clinical Pastoral Training from the School of Pastoral Care of the North Carolina Baptist Hospital and the Bowman Gray School of Medicine, a Mason, and a Phi Beta Sigma.

The son of the late Reverend and Mrs. J. W. Wiley. Father was a Baptist Minister; Mother, a devout missionary worker, from a family of many ministers.

Served as pastor during student days: Hamer Chapel Baptist Church, Youngs Chapel Baptist Church, New Hope Baptist Church and Yanceyville Baptist Church.

Other Churches served and positions held: Pastor, First Baptist Church, Roxboro, North Carolina; Pastor, Friendship Baptist Church, Winston-Salem, North Carolina; Director of Missions for Forsyth Missionary Baptist Fellowship under the direction of the Southern Baptist Convention Home Mission Board.

Internationally—served with an interracial group of ministers in an Evangelistic Missionary Campaign in Jamaica, B.W.I.

On the National Level: Active in the National Baptist Convention U. S. A., Inc., The Lott Carey Baptist Foreign Missionary Convention.

On the State Level: Chairman, Trustee Board of the General Baptist Convention of North Carolina. Special Worker in the Convention's Religious Education Program; Vice-Moderator, Yadkin and Da-

vie County Association; Secretary, Rowan Baptist Association.

In the community, served as: President, Baptist Minister's Conference; President, Missionary and Education Union; President, P.T.A.; President, Forsyth Missionary Baptist Fellowship; President, United Civic Organization; Secretary, Forsyth Ministers Fellowship; Secretary, Baptist Ministers Conference and Financial Secretary, Baptist Ministers Conference.

Served officially with the Associated Family and Child Service Agency, Urban League, the Mayor's Goodwill Committee, the Forsyth County T. B. Association, Quarterly Prison Chaplain, The United Fund, the N.A.A.C.P. Chaplain, J. W. Paisley Chapter of Shaw Alumni, Registrar in the East First Ward, Precinct No. 4, Chaplain for the Phi Beta Sigma Fraternity. Served on the Committee of Accreditation of the Anderson Jr. and Sr. High Schools, the Committee on Junior High Curriculum, the Committee on the 200th year observance of the community and the Committee of Prevention of Crimes.

Presently employed as Pastor of Zion Memorial Baptist Church, Cedar Creek Baptist Church, and Model Community.

Married to the former Doris W. White of Philadelphia. She is Circulation Librarian at the East Winston Branch Library and organist at Zion Memorial. Have two sons, Howard Wesley, 16, and Dennis Wayne, 13.

Reverend Wiley takes 25 years of experience to Springfield Baptist Church, a congregation of 800 members. The church has purchased several houses adjoining the church property and is planning to build. They are greatly overcrowded and are suffering for the lack of space to accommodate the attendance.

North Carolina wishes for our dear brother, many, many years of fruitful service.

Reverend B. T. Daniels, 2730 Pioneer Avenue, Norfolk, Virginia, a senior in the School of Religion at Shaw University, is available for preaching or pastoring. Invite him brethren especially churches seeking a pastor.

One Brother approached the Editor at the One Day Session and said, "Kerry, you don't ever say anything about me in the Informer". I told him, "Do Something!"—You will hear much about him in the July issue. He did something for the Cause.

Reverend Alexander D. Mosley, Pastor, Mt. Gil-ead, Durham is among a select group of ministers invited to participate in the Fifth Annual Summer Seminar sponsored by the School of Religion of Virginia Union University. Congratulations.

BE IN THE KNOW
THE BAPTIST INFORMER
 \$2.00 Per Year

603 S. Wilmington Street, Raleigh, N. C.

The Church and The Changing South — Part II

Every family expects an automobile and a television set. Every worker demands more pay and security for old age or time of illness, while industry installs machines that will eliminate human workers altogether or reduce the required members to a minimum.

The highways are jammed with holiday and tourist traffic. People of other lands look at us and crave a similar life of wealth, luxury, and opportunity. We who are in the midst of it become so dissatisfied and frustrated that we threaten to destroy each other in the birth process of our own new and better day of brotherhood and service to all mankind.

Part II. The Churches and the Emerging New South

What does all of this mean for the churches?

It means that the church in the South is in a state of uncertainty about itself and its expressions in society. It is under necessity of making a fresh, careful examination of its foundations and of its form and content for the emerging new South. The individual Christians and the churches confront significant life movements and a time of testing and adaptation is at hand. This is not necessarily a time of defeat or retreat. It is a time of adjustment.

I. We are Reconsidering The Mission and Message of The Church.

What is the church? What is its ministry to the individual? What does it offer for society? What of its institutional function? Can it be a prophetic voice today? What should its ministry be to the sick, the outcast, the imprisoned, the poor, the rich, the powerful, and the weak? To what extent should it defend the faith? Propagate the faith? How can its people practice the faith they profess? How relevant is religion to life? What is the place of the Bible?

The church in the South is constantly bombarded with such questions. Amidst radical change voices which should destroy the church grow bolder. The cynics, the doubters, and the disgruntled speak out against the church. An outspoken atheism and an emboldened secularism challenge religion in the traditional "Bible Belt" of America.

In order to meet this attack from without and from within, we are having to re-think what the gospel is, what the church is, and how we are to present the techniques. We probe for an evangelism that works, realizing that preacher centered revivalism is not adequate. We are involving laymen in evangelism. Church survey, long range planning, and church development programs are under way. We have learned that pastor-centered church programming is not adequate. We are learning to study the strength and weakness of churches. It is hopeful that we are taking a fresh look at the mis-

sion and message of the church.

II. New Religious and Anti-religious Forces are at Work.

The protestant monopoly upon the South has been broken. It is no longer a region influenced almost wholly by Episcopalians, Presbyterian, Methodists, and Baptists. Many other Protestant groups have experienced rapid growth in the South. Today a person who makes a decision about affiliation with a church may look the field over and choose from a great variety of offerings in church work. This is as it should be in a free society. When a person chooses a church this way, he is much more likely to be creative, loyal and helpful in his church.

Of equal importance, anti-church forces are at work. Sunday recreational attractions draw people away from church on Sunday. Factories and businesses are operated in competition with churches. A person must decide whether he will go to church or somewhere else.

Controversy about the Bible and theology has caused people to give new attention to their reasons for being Christian and members of the church. Efforts to integrate churches have confronted our leaders with new decisions. The Bible is no longer taken for granted. It is questioned, examined, studied more diligently by the earnest seeker after truth.

The larger, established denominations have no easy road ahead. Their relations with other religious bodies must be examined. Their appeal to a changing Southern mind must be made challenging.

Some of us believe that such a time of testing will result in the emergence of churches which will challenge and minister to our people. But there will be dark and trying days for all of us, and it is likely that we will be drawn much nearer to the Cross of Christ before we emerge in His wisdom and strength. Indeed, unless the Cross takes on real meaning for us there is little hope for revival or survival. A white woman in a country church said recently, when the question of integration was raised, "I think it is time for us Christians to get down on our knees before the Cross of Jesus Christ and ask the Lord what He wants us to do. So far we have based our decisions on personal pride and prejudice."

III. We Are Examining The Minister and His Ministry.

The present shortage of ministerial students for colleges and seminaries give us concern. And rightly so; As our population increases and we establish new churches where they are needed we will need more ministers. It is estimated that we will need to start 3,000 new Protestant churches each year for the next ten years to keep up with population growth alone in the United States, to say no-

(Continued on page 8)

THE CHURCH — (Continued from page 7)

thing of meeting present needs in unchurched areas. The churches are demanding better prepared ministers, but we cannot supply the demand at this time. We shall have to depend upon lay preachers, undertrained ministers, and well trained ministers if our churches continue to expand.

This necessity growing out of a shortage of ministers has already mothered such inventions as seminary extension classes, correspondence courses of study, short courses, church development promotion, stewardship plans, and other efforts to assist pastors in their work. Denominational leaders are calling upon people in the local churches to challenge youth to enter the ministry.

One hopeful sign in the South is that in churches large or small the people search for pastors who are well qualified. One parishioner said of his pastor after the message of the morning, "He could have said less only if he had talked longer." A Negro deacon in a country church said, "We have always had whooping and hollering. This time we want to call a pastor who will say something when he preaches." During the past thirteen years I have worked with hundreds of pulpit committees. It is encouraging that a committee from even the smallest and weakest church would like to have the very best leadership possible. One chairman said, "We want an \$8,000 preacher for \$2,000." Another requested the impossible, and when asked to revise his demands, replied, "We don't want much. All we want at our church is a preacher who has at least forty years' experience, but who is not over twenty-five years old."

Don't underestimate the spiritual insights of the people of the South, Negro or white. Religion, while its expression has perhaps been too narrow and self-centered, has played a powerful role in the lives of our people.

The Southern people at least have capacity for sensitivity to spiritual values. They know there is a Bible. They know the way to the church house. They are not ashamed to pray. They respect the minister. Such capabilities provide a solid foundation upon which we may be able to build a new and better South.

PART III—(Continued next issue)

SHAW GETS FEDERAL GRANT

The National Science Foundation has awarded Shaw University a grant of \$9,120 for an In-Service Institute on P.S.S.C. physics for high school teachers of physics for 1964-65. This institute is one of more than 900 institutes supported annually by the foundation with the purpose of strengthening the subject matter background of teachers of science and mathematics at all levels. Thirty-five high school teachers will be invited to the Shaw University campus to take part in the institute which will place emphasis on material development by the physical science study committee. The institute will begin September 21, 1964 and end May 23, 1965.

DR. SHERRILL SPEAKS

Dear Christian Co-workers,

I think the recent One-Day Session of our Convention will go down as the greatest session in its history.

We did not reach our goal, but the amount raised \$95,472.22 was an eloquent expression of your devotion to the Cause. I am most grateful for your loyal support.

In our recent effort to save Shaw, we raised very little money for State Mission and Shaw (Capital Debt) at the One-Day Session. You, of course, realized that State Mission is the central core of our total program. On it depends the success of all areas of our work. Our monthly payments to Durham Life Insurance Company, North Carolina Mutual Life Insurance Company and First Federal Bank must be met regularly. We owe North Carolina Mutual a payment for April and Durham Life Insurance Company a payment for May. We need at least \$7,000.00 now for these worthy causes.

Since you are definitely concerned about our total program, I would appreciate your sending us a special contribution immediately for these pressing obligations.

We thank you for your help in the past, in the present and for help that will be coming in the future.

Yours For The Cause,
O. L. Sherrill

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE—GENERAL BAPTIST STATE CONVENTION OF N. C., INC. MAY 1—MAY 5, 1964.

Foreign Mission	\$298.98
Shaw University (Capital Debt)	1,399.06
Shaw University (Current Debt)	50,153.07
Oxford Orphanage	27.00

STATE MISSIONS:

Designated-Unified	1,030.00
Building Fund	2.00
Baptist Convention	250.00
Baptist Informer	23.00

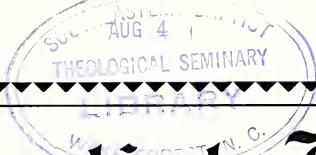
OTHER RECEIPTS:

Designated Gifts	350.00
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GRAND TOTAL \$53,533.11

AMERICAN BAPTIST GIVES \$40,000 TOWARD THE REMOVAL OF THE SHAW DEBT

The American Baptist Convention of Valley Forge, Pa. is giving \$40,000 toward the liquidation of the current debt of the institution.



Baptist Informer

Wake Forest, N. C.
Theological Seminary
Library
Southeast Baptist

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, JULY, 1964

No. 7

Annual Sessions To Be Held In August

STATE BAPTIST
SUNDAY SCHOOL CONVENTION
(91st Annual Session)

And

STATE BAPTIST
TRAINING UNION CONVENTION
(64th Annual Session)

To Be Held With The

FIRST BAPTIST CHURCH

Raleigh, North Carolina

AUGUST 4-6, 1964

THEME:

"Strengthening the Spiritual Life Through Christian Growth"

BIBLICAL MOTTO:

"And Jesus Increased in Wisdom and Stature, and in Favor with God and Man."
(Luke 2:52)

DEVOTIONAL THEME: "CHRISTIAN GROWTH IN"

PROGRAM

TUESDAY, AUGUST 4, 1964

- 10:00 A.M. Enrollment of Messengers
 - 2:30 P.M. The Opening Assembly
E. M. Butler, Presiding
The Devotion—"CHRISTIAN GROWTH IN WISDOM"
 - Devotional Leader—Rev. R. T. Gilchrist
Bartell Lane, Vice President, Presiding
 - 3:00 P.M. Theme Address—Dr. G. S. Stokes
 - 3:30-4:30 CLASS PERIOD
 1. CHURCH SCHOOL
"The Superintendent Performing His Task"
Instructor, Dr. E. B. Turner
"Looking at Learning"
Instructor, Mrs. Beatrice Underwood
 2. BAPTIST TRAINING UNION
"Building a Church Training Program"
Instructor, Mr. James Ray
 3. VACATION BIBLE SCHOOL
Workshop
Leader, Miss Mirtam Ricks
- ASSEMBLY—ANNOUNCEMENTS
ADJOURNMENT

EVENING SESSION

E. M. Butler, Presiding

- 7:15 P.M. The Devotion — "CHRISTIAN GROWTH IN STATURE"
Devotional Leader—Rev. P. W. Huntley
- 7:30 P.M. The Program of Welcome Host Church
Response U. S. Hamilton

- 8:15 P.M. The Annual Sermon Rev. J. L. White
OFFERING FOR STATE MISSIONS
J. J. Bazemore-Mrs. O. S. Payton-W. M. Heartley
ANNOUNCEMENT OF COMMITTEES
ADJOURNMENT

WEDNESDAY, AUGUST 5, 1964

Professor C. C. Paschall, Vice President, Presiding

- 6:30-7:30 CLASS PERIOD
BREAKFAST
- 9:00 A.M. The Devotion — "CHRISTIAN GROWTH IN SPIRITUAL RELATIONSHIP"
Devotional Leader—Rev. J. A. White
- 9:15 A.M. CLASS PERIOD
- 10:15 A.M. The Annual Address E. M. Butler
- 11:15 A.M. The Business Session
- 11:45 A.M. Greetings Dr. O. L. Sherrill
- 12:00 Noon The Convention Sermon Rev. O. A. Hester
OFFERING
T. B. Jiles-Mrs. Helen B. Brown-J. A. McAllister
ADJOURNMENT

WEDNESDAY AFTERNOON

Rev. O. James Rooks, Vice President, Presiding

- 1:45 P.M. The Devotion — "CHRISTIAN GROWTH IN SOCIAL RELATIONSHIP"
Devotional Leader—Rev. Samuel Stanley
- 2:00 P.M. Remarks—Rev. C. C. Craig
THE FEATURED ADDRESS Dr. R. M. Pitts
DISTRICT PRESIDENTS' HOUR
- 3:00 P.M. DISTRICT SUNDAY SCHOOL CONVENTIONS
THEME: "District Sunday School Conventions Cooperating with the Work of the General Convention"
Moderator, Rev. J. B. Crowder
Discussion Leaders—
Rev. W. C. Ollison
Rev. H. C. Dixon
Cornelius Hunt
Rev. J. H. Everett
Rev. L. W. Singletery
- 2. DISTRICT BAPTIST TRAINING UNION CONVENTIONS HOUR
THEME: "District Baptist Training Union Conventions Cooperating with the work of the General Convention"
Moderator—Dr. W. H. Fuller
Discussion Leaders, District Presidents
- 4:00 P.M. CLASS PERIOD
ADJOURNMENT

EVENING SESSION

BAPTIST TRAINING UNION

J. L. Lassiter, Presiding

- 7:15 P.M. The Devotion — "CHRISTIAN GROWTH IN

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

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SUBSCRIPTION \$2:00 PER YEAR

General Convention Roster

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R. M. Pitts, *President*
J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
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C. W. Ward, *Assistant Secretary*
C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*

PERSONAL DEVOTION"

Devotional Leader—Prof. E. S. Houston

7:30 P.M. SONG PERIOD
Director Mrs. J. Young Mimms
Pianist Mrs. Eddy Fogle
7:45 P.M. The Annual Address J. T. Hawkins
8:30 P.M. The Educational Sermon Dr. C. R. Edwards
OFFERING FOR SHAW UNIVERSITY
ANNOUNCEMENTS—ADJOURNMENT

THURSDAY, AUGUST 6, 1964

6:30-7:30 CLASS PERIOD
BREAKFAST
9:00 A.M. The Devotion Period — "CHRISTIAN GROWTH
IN FAMILY DEVOTION"
Devotional Leader—Dr. J. R. R. McRay
9:15 A.M. THE JAMES F. WERTZ ORATORICAL CON-
TEST
Director—Mrs. Lillian Pittman
10:15 A.M. REPORTS
Classes — Messengers to the National Sunday
School and B. T. U. Congress — Committees
12:00 Noon The Business Session
12:30 P.M. ADDRESS — Dr. J. E. Cheek, President, Shaw
University
The Closing Prayer The Host Pastor
ADJOURNMENT

FEES

BREAKFAST	\$.75
DINNER	1.25
SUPPER	1.00
ROOM PER NIGHT—	
DOUBLE	1.00
SINGLE	2.00

REGISTRATION

Badges	\$1.00
Sunday School Convention (For each Sunday School)	1.50
Baptist Training Union Convention (For each B. T. U.)	1.00
Sunday Schools ("As God Has Prospered You")	5.00 UP
Baptist Training Unions (("As God Has Prospered You")	2.00 UP

HELP PROMOTE A STRONGER PROGRAM OF
CHRISTIAN EDUCATION BY GIVING LIBERALLY,
GIVING SYSTEMATICALLY, AND GIVING REGULARLY
TO STATE MISSIONS.

PROGRAM PERSONNEL

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vention, Wilmington
J. T. HAWKINS—President, State Baptist Training Union
Convention, Durham
MISS MIRIAM RICKS—Secretary, State Baptist Training
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BARTELL LANE—Vice-President, State Baptist Sunday
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C. C. PASCHALL—Vice-President, State Baptist Sunday
School, Henderson
J. L. LASSITER—Vice-President, State BTU, Winston-Salem
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MRS. TILLIE TWITY—Assistant Secretary, State BTU Con-
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C. W. WARD—Host Pastor, First Baptist Church, Raleigh
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R. T. GILCHRIST—President, Pee Dee School Convention,
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J. L. WHITE—Pastor, First Baptist Church, Clinton
P. W. HUNTLEY—Pastor, Friendship Church, Hamlet
U. S. HAMILTON—President, Western N. C. and Northern
S. S. Convention, Boiling Spring
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MRS. BEATRICE UNDERWOOD—Public School Teacher,
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O. A. HESTER—Pastor, First Baptist, Chinquapin
SAMUEL STANLEY—Ocean View Sunday School Con-
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J. B. CROWDER—President, Lane Creek Sunday School Con-
vention
C. R. EDWARDS—Pastor, First Baptist, Fayetteville
C. C. CRAIG—Director of Christian Education, GBSC, Raleigh

Program Personnel Continued

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- H. C. DIXON—President, North East-Cape Fear S. S. Convention, Wilmington
- CORNELIUS HUNT—President, Nud Creek S. S. Convention
- J. H. EVERETT—President, Western Union S. S. Convention, Clinton
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- C. L. SHERRILL—Executive Secretary, General Baptist State Convention
- G. S. STOKES—Moderator of Wake Association
- E. S. HOUSTON—President, Bear Creek Association, Kinston
- J. R. R. McRAY—President, Roanoke S. S. Convention, Elizabeth City
- W. H. FULLER—Pastor, Mt. Zion, Durham

OFFERING PERSONNEL

- | | |
|------------------|-------------------|
| T. B. Jiles | J. J. Bazemore |
| Mrs. H. B. Brown | Mrs. O. S. Payton |
| J. A. McAllister | W. M. Hearthly |

**1964 JAMES F. WERTZ
BTU ORATORICAL CONTEST**

Subjects and rules for the 1964 James F. Wertz BTU Oratorical Contest.

Subjects to be used are:

- “THE CHALLENGE OF THE SPACE AGE TO THE CHRISTIAN FAITH”
- “STRENGTHENING OUR BELIEFS IN THE CHURCH”
- “BUILDING A CHURCH FOR TOMORROW”
- “NEW TASK FOR MISSIONS IN TODAY’S WORLD”
- “PROTESTANTISM VERSUS COMMUNISM”
- “NEW FRONTIERS OF SERVICE”
- “MY CHURCH AND I”
- “RIGHTS OF ALL GOD’S CHILDREN”
- “LIVING OUR BELIEFS”
- “WHAT IS THE MISSION OF THE CHURCH?”

Rules for the Contest:

1. Each contestant will chose one of the subjects listed above.
2. Each contestant must compose his own speech. It is permissible to quote from materials gathered from any source, but proper credit must be given for quoted material.
3. Each contestant will have six minutes.
4. Each contestant must learn his own speech. Reading from a paper is not permissible.
5. Each contestant will be judged on content, composition, and delivery. Content will count 25%, Composition 25%, and Delivery 50%, for a possible total score of 100%.
6. The two top winners will receive scholarships to Shaw University, cash prizes if they do not wish to attend Shaw University.
7. Contestants must be certified by a local BTU Director. The contest is open to high school graduates, and college freshmen who are active BTU members.
8. Each female contestant should wear a white dress.
9. During the contest there should be no moving.
10. Names of the contestants will be given after report of judges.
11. Non-winning contestants will receive a Certificate of Participation.
12. State BTU Song is to be sung before the Oratorical Contest.

Each year, young people are encouraged to enter the James F. Wertz Oratorical Contest, sponsored as a part of the State BTU Convention. This, not only, is an opportunity, but a privilege.

Churches, Associations and District Conventions can do much to encourage and inspire young people to take advantage of this opportunity.

Local church contests, associational contests, county-wide contests, district contests, etc., should precede the state contest and the winners of the local contests will compete at the state level. This would not only make it interesting but challenging as well.

The 1964 JAMES F. WERTZ ORATORICAL CONTEST will be held during the annual meeting of the State Sunday School and BTU Conventions August 4-6, 1964 at the First Baptist Church, Raleigh, N. C.

USHERS MEET

The Fifteenth Annual Session of the Ushers Convention will be held July 14, 15 & 16 with the St. John Baptist Church, Reverend B. B. Felder, Pastor, Dunn, N. C.

The president, Mr. Arthur L. Williams, announces that a full and attractive program has been planned for this session.

Highlights of the 1964 session will include modern technique in ushering, first aid and the oratorical contest, featuring the Junior ushers.

A special appeal is made by President Williams for a large attendance. Your ushers convention will be what you help to make it.

**Sunday School and BTU
Convention Meets**

The 91st Annual Session of the State Baptist Sunday School convention and the 64th session of the State Baptist Training Union Convention will be held at the First Baptist Church, Raleigh, N. C., Reverend C. W. Ward, Pastor.

The theme for this session is—

“STRENGTHENING THE SPIRITUAL LIFE THROUGH CHRISTIAN GROWTH”

Biblical Motto:

“AND JESUS INCREASED IN WISDOM AND STATURE, AND IN FAVOR WITH GOD AND MAN.” Luke 2:52

Devotional Theme:

“CHRISTIAN GROWTH IN”

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THE BAPTIST INFORMER**

603 S. Wilmington Street, Raleigh, N. C.

\$2.00 Per Year

AMONG THE BRETHREN

CONGRATULATIONS !!!

The honorary degree of LL.D. (Doctor of Laws) was conferred upon Dr. Charles W. Anderson, Pastor of the United Institutional Baptist Church, Greensboro, North Carolina, at recent Commencement Exercises, Morris College, Sumter, South Carolina. Dr. Anderson is a graduate of Johnson C. Smith University, Charlotte N. C., and received his professional training at Gammon Theological Seminary, Atlanta, Georgia. He has done further study at both the Graduate School and Department of Law, at North Carolina College, Durham, North Carolina. He received the honorary degree of D.D. (Doctor of Divinity) from Shaw University, Raleigh, North Carolina.



Dr. C. W. Anderson

Dr. Anderson has served in his present Pastorate for the past twenty-five years, where he has made a significant contribution to the extension of the borders of the kingdom of God by his fearless and

forceful proclamation of the Gospel and through the application of Christian principles in relation to the whole life of man, and his message is a source of courage and inspiration to the people of his community and throughout the state and nation where his services are in constant demand.

The honorary degree of D.D. (Doctor of Divinity) was conferred upon Dr. J. Ray Butler, Pastor, Ebenezer, Wilmington, N. C.

Dr. Butler began his ministry at First Baptist Church, East End, Newport News, Va. He was graduated from Shaw University with the A.B. and B.D. degrees.

Butler's pastorates have included First Baptist, Creedmore; Mt. Olive Baptist, Fayetteville; New Christian Chapel Baptist, Rose Hill and Ebenezer since 1954.

Dr. Butler serves as Vice Chairman of the General Board of the General Baptist State Convention of North Carolina, secretary, Moderators Conference, member of the Extension teaching staff of Shaw University, Moderator, Western Union Association, Member Executive Board of the Theological Alumni Association of Shaw University, Member of the Executive Board of the Lott Carey Convention and Executive Board of the Hampton Ministers Conference.

Dr. Butler is married to the former Miss Marion C. Lucas of Durham. They are the proud parents of four sons.

Need a pastor or preacher? Invite Reverend George Robinson, 28 Granville Terrace, Raleigh, N. C. Reverend Robinson is a senior at Shaw University and a promising young man.

SHAW DRIVE REPORT

Here is a listing of contributions for the special Shaw Drive:—

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE — GENERAL BAPTIST STATE CONVENTION OF N. C., INC., FOR SHAW UNIVERSITY (CURRENT DEBT) OCTOBER 1, 1963 — JUNE 30, 1964

CHURCH & ASSOCIATION, LOCATION, PASTOR	AMOUNT
Alexander Union Association, Rev. C. M. Moore	300.00
Bear Creek Association, Rev. E. L. Daniels, Moderator	500.00
Hooks Grove, Pikesville, A. L. Morgan	30.00
Mt. Calvary, Goldsboro, J. W. Simpson	81.24
Second Baptist, Creeksville, J. J. Petteway	50.00
Bunswick Waccamaw Association, Rev. W. M. Jones, Moderator	356.00
Friendship, Whiteville, I. B. Horton	362.00
Mill Branch, W. Pugh	25.00
Cedar Creek Association, Rev. S. David, Moderator	100.00
Cedar Grove Association	1,508.20
Jones Chapel, Roxboro, U. R. Booker	40.00
Mt. Bethel, Roxboro, H. J. Cobb	29.00
County Line Union, Rev. O. K. Lawson, Moderator	75.60
Penn Avenue, Oxford, O. K. Lawson	115.21
Whetstone, Oxford, G. A. Giehrst	39.00
Deep River Association, Rev. A. T. Alston, Moderator	697.76
Black River Grove, Angier, E. W. Johnson	22.40
Edwards Grove, Liberty, M. P. McLeave	63.00
First Siler City, M. P. McCleave	100.00
Mt. Olive, Moncure, W. H. Burwell	75.00
Pine Ridge, Sanford, D. D. Siler	15.00
Wall Street, Sanford, A. F. McCleave	427.50

East Carolina Progressive Association	217.46
Rev. J. Z. Alexander, Moderator	
East Cedar Grove Association, Rev. A. L. Thompson, Mod.	102.11
Clegg's Chapel	25.00
City of God In The Wilderness	82.28
Cedar Grove	21.00
Cameron Grove	30.00
First Calvary, Durham, A. L. Thompson	200.00
Greenville	36.00
Lettsville Grove, E. U. Chavis	35.00
Ledge Rock	30.00
Mt. Vernon	35.00
Mt. Zoar, Durham, O. H. Brodie	45.00
Mt. Level, Bragtown, A. L. Daye	35.00
Minister's Union	100.00
Mt. Calvary, Bahama, J. N. Hughley	50.00
New St. James	12.25
New Light	10.00
New Hope, Person Co.	40.00
New Hope, Oxford, A. T. Bellamy	50.00
Orange Grove	35.00
Olive Grove, Oxford, L. E. Daye	84.25
Pine Grove	50.00
Red Mountain, J. S. Stewart	50.00
Rocky Spring, Creedmore, L. M. Gooch	25.00
Synoma Grove, Author Parker	40.00
Siloam	17.00
Shady Hill	50.00
St. Paul	40.00
Tally Ho, Granville Co., P. G. Davis	24.00
Union Baptist, Durham, G. D. Davis	50.00
West Durham, Durham, T. C. Graham	200.00
Ebenezer Association, P. B. Barnett, Mod.	110.00
Ebenezer S. S. Convention, U. S. Hamilton, Pres.	100.00
Center, Gastonia, H. B. Washington	125.00
Esbridge Grove, F. R. Giles	14.00
Edwards Chapel, H. L. Spears	50.00
Ebenezer, R. D. Lucas	101.23
Fairview, Cherryville, D. A. Costner	95.50
First, Lawndale, B. M. Hambricht	119.25
First, Earl, R. F. Kilgore	40.00
Green Bethel, Boiling Springs, R. T. Duncan	100.00
Hopewell, Shelby, O. R. Foster	25.00
Light Oak, Shelby, H. H. Grier	17.00

Mt. Sinai, T. H. Grier	50.00	French Memorial, T. D. Killens	12.17
Mt. Zion, R. C. Grier	125.00	First, McDowell, J. Williams	34.20
Macedonia, C. E. Rice	50.00	First, Lumberton, E. B. Turner	312.90
Mt. Calvary, Shelby, R. E. Devoe	35.00	First, Fairmont, J. J. Johnson	375.00
Mt. Olive, Kings Mountain	19.00	First, Bladenboro, A. C. Jones	62.00
Mt. Pisgah, Albert Meeks	27.00	Greenville, J. B. Everett, Jr.	100.00
Mt. Pleasant, B. M. Hambricht	50.00	Hester Chapel, C. C. Baxter	5.00
Mt. Pleasant, Bessemer City	100.00	Hornace Grove, Bearman, W. A. Smith	49.00
New Ellis Chapel, M. C. Duncan	111.50	Holy Swamp, E. C. Williams	25.00
Providence, Lincolnton, J. H. Watts	25.00	Hilly Branch, Lumberton, J. H. Ferguson	300.00
Ramseur, R. L. Garvin	25.00	Lumber River S. S. Convention	25.00
Shoal Creek, J. M. Vander	50.00	Lumber River E. T. U.	10.00
St. James, A. T. Tomes	59.00	Mt. Zion, B. L. Smith	13.00
Shiloh, Shelby, O. P. Foster	125.00	Mt. Tabor, Cerro Gordo, A. C. Jones	405.00
Tahernacle, P. B. Barnette	194.83	Mt. Moriah, Saurin, Stanley	69.00
Washington, P. B. Barnette	190.00	Mill Branch, Fairmont, Marvin Ford	27.00
Zion Hill, W. M. Murray	30.00	New Hope, R. Thompson	18.00
Emancipation Association, Forsyth Co.	25.00	New Bethel, Lumberton, D. B. Fulmore	15.00
Forsyth Association	15.00	Osik Grove, Lumberton, M. Ford	129.00
Gaston County Association, Rev. D. L. Epting	100.00	Piney Grove, A. B. Nicholas	5.00
Friendship, Gastonia, L. G. Whitfield	75.00	Pleasant Meadows, Lumberton, J. L. Williamson	10.00
Gaston Co. S. S. & B.T.U. Brotherhood Convention	75.00	Rock Hill, Lumberton, Hatten Floyd	25.00
Mt. Pleasant, Belmont, D. Eoting	50.00	Rose Hill, Fairmont, C. C. Baxter	70.00
Mt. Pisgah, Gastonia, J. H. Louis	266.00	Road Branch, Bladenboro, L. W. Pointer	4.00
Oak Grove, Essex City	25.00	Stone Grove, J. A. Thompson	50.00
Zion, Mt. Airy, R. M. Pitts	25.00	Star of Bethlehem, Fairmont, E. L. Pettiford	55.00
Hammond Creek Association, Rev. R. L. Blue, Moderator	15.00	Spring Branch, Fairmont, L. B. Hoykin	43.00
St. Elizabethtown, N. J., Benjamin	25.00	St. Mary, Evergreen, R. B. Blue	218.57
Kitchen Br., A. L. Smith	25.00	St. Stephen, Chadbourn, I. B. Horton	300.00
New Hope, C. C. Baxter	15.00	Sandy Grove, Lumberton, P. H. Warren	20.00
Pleasant Hill, Clarkton, L. W. Pointer	30.00	Thompson Chapel, Lumberton, R. Evans	15.00
Sandhill, M. Ford	36.00	Ushers Lumber River Association	10.00
HIGH POINT ASSOCIATION		Zion Grove, R. Smith	100.00
Foster Grove, Jamestown, J. W. Flake	30.00	Mecklenburg General Association, Rev. J. M. Kennedy, Mod.	45.25
St. James Church, Greensboro, P. E. Graves	11.43	Bethel, Charlotte, J. H. Hardin	300.00
HYDE COUNTY ASSOCIATION		Ebenezer, Charlotte, A. J. Ryans	10.00
Bryant Chapel, J. A. Mackey	20.00	Friendship, Charlotte, C. W. Kerry, Jr.	5.00
Handful Hannah, Middleton, A. B. Fulford	15.00	First Mt. Zion, Charlotte, F. G. Lowry	500.00
Jobs Chapel, Swan Quarter, F. D. Williams	4.77	First, Charlotte, J. B. Humphrey	5.00
Mt. Zion, Englehard, B. F. Melton	20.00	Greater Mt. Zion, J. E. Coleman	1,000.00
Old Richmond, Swan Quarter, W. M. Bemby	20.00	Second Calvary, Charlotte, J. M. Kennedy	300.00
Pleasant Grove, Ridge, Charles Reddick	12.07	University Park, T. A. Watkins	26.15
Snow Hill, Fairfield, J. A. Mackey	85.00	Middle Ground Association, Rev. G. E. Brown, Mod.	10.00
JOHNSTON DISTRICT ASSOCIATION		Belmont, Leroy Perkins	20.00
Fayetteville Street, Raleigh, W. B. Lewis	27.75	Cedar Hill, M. A. Riddick	12.00
Good Samaritan, W. E. Edgerston	25.00	Chapel Hill, E. R. Vines	5.00
Lee's Cross Road, G. A. Jones	2.00	Christ Temple, H. Hammonds	12.00
Excelsior	5.00	Longridge, M. C. Coton	15.00
First, New Hill, W. M. Giles	10.00	Long Chapel, M. A. Riddick	10.00
Fl st, Smithfield	10.00	Lilly of Valley, J. H. Bell	5.00
First, Wilson Mills	10.00	Lilly of Valley, G. Smith	6.00
Galilee, Smithfield, J. Thomas	10.00	Macedonia, H. H. Moore	12.25
Green Chapel, Smithfield	10.00	Marks Chapel, G. E. Brown	8.00
Green Hill	17.00	Mayo Chapel, M. C. Cotton	13.01
Johnston District Union	22.70	Olive Branch, Parmele, W. R. Alston	2.00
Johnston District B. T. U. Convention	15.10	Piney Grove, J. C. Chance, Sr.	8.00
Johnston District S. S. Convention	15.00	Poplar Point, H. Hammond	10.00
Johnston Piney Grove, Clayton, J. A. Avery	25.00	Reads Chapel	605.00
Ministers Deacons Union	10.00	Roberson Chapel, L. R. Roberson	5.00
Mt. Zion, Cary	10.00	Rock Hill, H. H. Moore	10.00
Oakey Grove, Smithfield	10.00	Second Zion Grove, F. L. Pretty	10.00
Old Liberty, Smithfield	1.00	St. John, J. C. Chance, Sr.	10.00
St. Amanda	5.00	St. James, J. C. Chance, Jr.	10.00
Silver Chapel	11.10	Wynn Chapel, J. C. Chance, Sr.	15.00
Strickland Grove	50.00	Willow Chapel, G. E. Brown	1.50
Ushers Convention	15.00	Zion Savage Temple, W. R. Gaines	
Watts Chapel, L. Lee	50.00	MIDDLE BAPTIST ASSOCIATION	
Kenansville Eastern S. S. Convention	110.00	Concord, D. F. Brown	22.95
Central, Wilmington, R. I. Boone	85.00	First, Lousiburg, C. L. Faison	50.00
Eastern Chapel, C. Dickens	60.00	New Bethel, Rev. Edgerton	11.65
First, Calypso, A. G. Boone	100.00	MIDDLE DISTRICT ASSOCIATION	
First, Chinquapin, O. A. Hester	15.22	Bethelite, E. A. Stephenson	150.00
First, Kenansville, J. T. Swindell	4.00	Baptist Training Union Ushers Convention	21.05
First, Magnolia, W. B. Pugh	25.00	Cenoteck, G. P. House	13.61
First, Turkey, S. M. White	4.00	Crystal Springs, Acme, H. Murphy	40.00
First, Wilmington, J. P. Dickerson	25.00	First, Garland, L. L. Williamson	15.70
First, B. T. U., Wilmington	4.00	First, Southport, L. B. Boykin	30.18
Halls Chapel	25.00	First, S. Codman, J. C. Chance, Jr.	50.00
Hills Chapel, J. M. Grimes	25.00	First, Teachey, R. L. Carr	102.00
Manolow, B. W. Pugh	40.00	Hawe's Chapel, Atkinson, V. S. Singletary	15.00
Southern Division Ushers Convention	16.50	Lake Chapel, R. F. L. Fennell	30.00
Oakey Plain, C. J. Herring	100.00	Macedonia, W. H. D. Flowers	20.00
Pete's Tabernacle, L. W. Edgerston	5.00	Middle District Union	23.00
Roseville, Willard, A. H. Murphy	60.00	Moore's Creek, Currie	10.00
Stevens Chapel, Louis Wright	34.00	Mt. Calvary No. 1, G. L. Fennell	10.56
Six Runs, J. M. Grimes	40.00	Mt. Calvary No. 2, Wilmington, F. R. Devane	106.00
St. John, S. O. Poncey	5.00	Mt. Pisgah, Burgaw, A. R. Smith	21.00
Wilson Chapel, A. G. Boone	100.00	Mt. Lebanon, E. A. Stephenson	50.00
Watha Chapel, G. W. White	100.00	Mt. Zion, Rose Hill, R. L. Carr	30.00
LANE CREEK ASSOCIATION		New Christian Chapel, Rose Hill, W. E. Beamon	7.00
Antioch, D. F. Moore	100.00	Rosa Green, Rev. Edgerton	10.00
Bethany, Charlotte, David Cooke	250.00	Royal's Chapel, Ivanhoe, G. W. White	10.00
Elizabeth, C. B. Martin	70.00	St. Mary, Winnabog, G. L. Fennell	20.00
First, Kannapolis, A. J. Brewer	41.00	Spring Green, Acme, B. S. Singletary	33.25
Liberty Hill	47.00	St. John No. 1, Maple Hill, R. L. Carr	25.00
Mt. Nebo	103.00	Youth Group, Mid. D. Union	51.00
Macedonia, Rev. Nicholson	83.85	Union Hill, A. H. Murphy	30.00
Oak Grove, Harrisburg, H. E. Johnson	10.00	Mt. & Cretshaw Association, Rev. J. J. Alexander, Mod.	25.00
Piney Grove, Marshville	80.00	Antioch, J. C. Graham	25.00
Reynold Level, Monroe, L. W. Walker	57.00	Chestnut Grove, W. M. Turner	3.00
Red Branch, J. C. Robinson	100.00	Clarks Chapel, J. C. Graham	50.00
St. David, Monroe, J. B. Crowder	47.00	First, N. Wilkesboro, W. Jimmo	50.00
St. Luke, Charlotte, D. D. Parker	94.24	First, Morganton, W. M. Connor	249.99
Watts Grove, Rev. Wallace	60.00	Friendship No. 1, Hickory, J. J. Alexander	30.00
Lumber River Association	150.00	Jones Chapel, Moorefield, J. H. White	30.00
Antioch, Proctorville, A. Melvin	75.00	Lovelady, W. L. Connor	75.00
Aaron Swamp, J. L. Williams	30.00	Liberty Hill, Claremont, W. L. Turner	30.00
Bryant Swamp, Bladenboro, A. J. Grove	70.00	Mt. Zion, Rev. Roseberry	20.00
Cedar Grove, St. Stevens	30.00	Mt. Sinai, R. W. Barber	73.40
Ebenezer, Marietta, W. L. Edwards	70.15	Mt. Olive, Newton, B. F. Corpening	

Mt. Pilgrim, Lenoir, R. W. Barber	100.00	Haw River, J. D. James	100.00
Mt. Carmel, Taylorsville, T. W. Rutherford	88.00	Hickory Grove, J. R. Manley	100.00
Morning Star, Hickory, C. R. Harner	150.00	Markham Chapel, L. M. Gooch	25.00
Mt. Moriah, Marion, R. D. Abbott	100.00	Mt. Sinai	214.00
Maiden Chapel, R. N. Lockhart	138.10	Mt. Zion, Chatham Co., J. R. Burt	155.00
New Zion, Taylorsville, T. L. Howell	25.00	Mt. Zion, Durham, D. C. Fuller	100.00
New Prospect, Long Island, R. N. Lockhart	80.00	Morehead Avenue, Duham, C. E. McLester	100.00
New Light, Lenoir, R. L. Ferguson	20.00	Mt. Gilead, Durham, A. D. Mosley	15.00
New Bethel, Morganton, E. L. McEachern	33.00	New Hope	20.00
St. James, Troutman, R. W. Ramsey	70.00	North East, T. R. Cole	20.00
St. John, Statesville, W. Lee	10.00	Piney Grove, L. W. Reid	50.00
Table Rock, L. W. Brown	25.00	Shiloh, L. E. Daye	130.00
Third Creek, Stony Point, D. W. Rutherford	118.57	Terrell Creek, Chapel Hill, J. W. Barnes	50.00
MT. PEACE ASSOCIATION			
Chapel Hill, C. S. Brown	50.00	OCEAN VIEW ASSOCIATION	
First Mt. Calvary, Charlotte, J. C. Brewer	50.00	Cedar Grove, Supply, W. H. D. Flowers	355.00
Fancy Hill, High Shoals, Albert Meeks	25.00	Hickory Grove, Fairbluff, L. P. Livingston	12.00
Gold Hill, M. L. Davidson	50.00	Little Prong, Ash, S. V. Riggins	40.05
Gehesemane, Charlotte, J. A. Reaser	1,000.00	Macedonia, Supply, W. D. Frink	6.35
Mt. Moriah, Belmont, N. E. Kerry	50.00	Mt. Zion, Longwood, A. J. Grove	25.00
Mt. Calvary, Gastonia, T. R. Hampton	250.00	Pinnie Grove, Nicholas, S. C., R. M. Graham	10.00
Mt. Carmel, Charlotte, W. H. Davison	1,000.00	Pleasant Hill, Charlotte, S. J. Moss	303.51
Mt. Vernon, C. D. Martin	50.00	Pleasant Meadow, Ocean Drive, S. C., H. M. Daniels	5.50
Mt. Olive, B. McLewaine	30.00	Pleasant View, Shallotte, L. R. Keel	10.00
Mt. Moriah, Matthews, J. C. Robinson	150.00	St. James, Bolivia, T. Neil	10.00
New Providence, B. McKinn	25.00	Union Mission, Faber City, L. R. Keel	10.00
New Pleasant Hill, Charlotte, S. V. Wells	213.00	Zion Plain, Nixonia, R. R. Keel	17.35
St. Paul, Charlotte, J. F. Wertz	763.79	OLD EASTERN ASSOCIATION, Rev. J. E. James, Mod.	
Pleasant Valley, Rev. Alexander	25.00	Antioch, Scotland Neck, C. C. Scott	30.00
Shiloh Institutional, Charlotte, J. A. White	500.00	Batts Chapel, P. V. Foster	25.00
Salem, D. F. Moore	30.00	Cherry Chapel, C. C. Lawrence	25.00
Springfield Memorial, A. F. Wingate	150.00	Cornerstone, Greenville, J. E. Tillett	251.53
St. Phillips, Rev. G. O. Ad	50.00	Davis Chapel, Hornerton, C. R. Moore	25.00
Tabernacle, Charlotte, L. Millifee	85.00	First, New Bern, J. H. Conway	50.00
Mud Creek Association, Rev. H. B. Ferguson, Mod.	237.55	Jones Chapel, Oak City, C. W. H. Walton	50.00
Bethel "A", Brexton, S. A. Reaser	100.00	Middle District Unit	175.00
Fairmont, Asheville, F. B. Gambrell	1.00	Mt. Shiloh, Craven Co., W. H. Moore	20.00
Garrison Chapel, Tryon, H. J. McKoy	30.00	Mt. Shiloh, Wiltamston, L. S. Williams	200.00
Hill Street, Asheville, W. L. Avery	500.00	Mt. Shiloh, Winterville	27.00
Mud Creek Ministers Union	139.12	Mt. Olive	500.00
Mills Chapel, Black Mountain, W. G. Boyce	124.00	Mt. Zion, Beaufort, N. K. Dunn	50.00
Mt. Zion, Asheville, J. W. White	520.00	Macedonia, Farmville, J. R. Person	200.00
Nazareth First, Asheville, E. D. Dunn	150.00	Moore's Chapel, Hornerton, C. R. Moore	25.00
New Bethel, Asheville, R. W. Collins	100.00	Mt. Calvary, New Bern, R. L. Watson	75.00
New Salem, N. M. Adams	10.00	Philippi, Simpson	40.02
Ponders Chapel, J. E. Perdue	10.00	Ridgick Chapel	25.00
Rock Hill, Asheville, H. B. Ferguson	150.00	Roanoke Zion, Palmyra, W. E. Battle	15.00
St. Paul, J. E. Perdue	25.00	St. James Temple, W. L. Wilson	24.00
Tired Stone, Asheville, E. D. Brewer	25.00	St. John, Falkland, J. R. Person	75.00
Tabernacle, Asheville, E. W. Posey	10.50	St. Paul, Tarboro, J. E. James	61.00
Union Grove, Hendersonville, F. E. Owens	51.65	Spring Garden, Washington, J. B. Williams	100.00
Worldwide Tabernacle, Asheville, W. Grant	100.00	St. Mary, Greenville, J. E. James	135.00
Welfare, E. W. Poirson	10.00	Sycamore Hill, Greenville, C. R. Mosley	200.00
Neuse River Association, Rev. T. V. Foster, Mod.	21.45	Sycamore Chapel	10.00
Bethlehem, Seaboard, C. C. Stator	10.00	Triumph, Washington, C. B. Gray	10.00
Bethlehem, Tarboro, G. H. Proctor	25.00	White Oak, W. G. Edwards	60.00
Cool Spring, Gaston Co., F. L. Bullock	25.00	Whites Chapel, Speed, J. E. James	445.45
Chestnut, C. C. Clark	10.00	Original Shiloh Association	400.00
Cherry Chapel, Elm City, T. H. Rand	41.00	White Creek, Oxford, G. Davis	23.10
Cedar Creek, W. Byrd	15.00	Dickies Grove, Henderson, W. E. Daye	20.00
Carters Chapel, J. W. Wiley	50.00	Edwards Grove, Warrenton, C. L. Faison	55.71
Ebenezer, Rocky Mt., C. B. Walton	235.91	First, Oxford, L. H. Wade	100.00
First, Weldon, G. Johnson	30.00	Hecks Grove, Henderson, G. Davis	20.00
Friendship, T. H. Rand	30.00	Original Shiloh Church Union	86.80
First, Halifax, C. M. Delatch	20.00	Ridgeway, L. R. McKinight	58.00
First African, Goldsboro, M. W. Morgan	60.00	Shiloh, Hendersonville, C. G. Davis	100.00
First, Battleboro, R. J. Johnson	70.00	Spring Green, A. L. Morzan	15.00
Gaston, Roanoke Rapids, W. T. Edmonds	15.00	Snow Hill, Norlina, E. L. Brodie	10.00
Galilee, E. J. Johnson	50.00	Warrenton Baptist, R. W. Davis	25.00
Hickory View, J. H. Dixon	51.25	PEE DEE ASSOCIATION	
Harts Chapel, J. H. Stator	32.50	Bethlehem, E. L. Pettiford	100.00
Lebanon, W. E. Battle	100.00	First, Laurinburg, J. B. Everett	10.00
Little Hope, Rocky Mt., T. V. Foster	100.00	Friendship	100.00
Morning Star, T. R. Vines	26.00	Galilee, Pinehurst, W. F. Carlson	50.00
Mt. Carmel, Rocky Mt., W. E. Battle	35.00	Lovely Hill, Rev. White	12.00
Ministers-Deacons Union	50.00	Mt. Faber, Rowland, T. J. Johnson	25.00
Mt. Zion First, Rocky Mt., G. Dudley	67.50	Nashville, C. Bullock	20.00
Mt. Zion, Seaboard, F. L. Bullock	100.00	New Hope, Hamlet, W. H. Gatewood	50.00
North End, Rocky Mt., Lee	75.00	Providence, Rockingham, H. Hawkins	25.00
New Bethel, Enfield, A. Walton	25.00	Poplar Spring, Rockingham, J. H. Ferguson	100.00
Patterson Grove, W. C. Cotton	15.00	Pre Dee S. S. Convention	200.00
Piney Grove, Jacksonville, A. Walton	25.00	Spring Branch, Wagsboro, A. G. Thompson	100.00
Roanoke Salem, Garysburg, C. C. Stator	50.00	Snow Hill, R. C. Foster	5.00
Red Hill, Whitakers, A. L. Morgan	15.53	Shiloh, Maxton, H. E. Edwards	80.00
Shiloh, Whitakers, N. K. Dunn	100.00	St. Paul, A. V. Aver	40.00
Shiloh, Edgemont Co., H. D. Whitakers	29.50	Union of Pee Dee Union Association	100.00
St. Stephen, Tarboro	3.00	Reedy Creek Association, Rev. O. K. Lawson, Mod.	500.00
St. Peters, G. A. Gilchrist	50.00	Mt. Vernon, Nashville, L. Edwards	50.00
St. Paul, Enfield, F. C. Bullock	25.00	Union Hill, Nashville, S. G. Dunston	25.00
St. John, Red Oak, J. A. Avery	51.41	Rising Star Association, Rev. J. L. Hargrove, Mod.	125.00
St. James, Rocky Mt., W. L. Mason	20.00	First, Southmont, J. G. Gaston	20.00
White Oak, L. Coppe	50.00	Morning Star S. S. Convention, Rev. W. M. Adams, Mod.	85.00
New Bern Eastern Association, Rev. U. G. Moye, Mod.	25.00	St. John, W. M. Adams	10.00
New Bern Eastern S. S. Convention	55.00	United Ushers Board	26.00
New Bern Eastern BTU	20.00	ROANOKE ASSOCIATION	
St. Luke, Morehead City, F. L. Pretty	11.00	Joppa, C. A. Proctor	10.00
St. Monica, W. K. Raynor	25.00	Lebanon Grove, C. A. Hart	125.00
Ushers Convention of NBE Assoc.	25.00	Salem, Columbia, O. J. Rook	25.50
New Era Association, Rev. V. S. Singletary, Mod.	200.00	ROWAN ASSOCIATION	
New Home & Durham Association			
Caine Chapel	25.00	Buncombe, Lexington, S. W. Mack	36.75
Chestnut Grove	25.00	Beulah, Concord, H. H. Hawkins	165.50
Hatchee Grove	25.00	Beulah, Madison, T. L. Smith	25.00
Jones Grove	12.00	Clark's Memorial, Booneville, G. W. Campbell	67.50
Lipscomb Grove, G. H. Brooks	25.00	Dreamland Park, Winston-Salem, B. M. Summers	50.00
North Side	25.00	Emanuel, Winston-Salem, S. W. Mack	100.00
Orange Grove	25.00	First, Burlington, H. J. Cobb	75.00
Pilgrim	28.35	First, Badin, A. G. Coley	39.00
St. James	25.00	First, Concord, H. H. Hawkins	100.00
NEW HOPE ASSOCIATION			
Bazle Creek, Fuquay Springs, C. P. Briley	53.04	First, Gaham, C. R. Trotter	50.00
Community Baptist, Durham, E. T. Thompson	100.00	First, Lexington, A. T. Evans	10.00
First, Mebane, L. T. Daye	100.00	Forsyth, B. T. U.	8.01
		Friendship	75.00

Forsyth Deacons Union 50.00
 First Emanuel, High Point, D. D. Mason 159.00
 Forsyth S. S. Union 100.00
 First Calvary, Salisbury, W. R. Monroe 652.53
 First Institutional, Winston-Salem, J. D. Bullard 3,040.00
 First, Winston-Salem, D. R. Hedley 1,400.00
 First St. John, Asheboro, E. T. Lee 50.00
 First, Reidsville, A. L. Logan 100.00
 Goodwill, R. A. Alston 226.12
 Galilee, Winston-Salem, W. C. Hay 25.00
 Holy Trinity, E. Gholon 100.00
 Jerusalem, Salisbury, W. M. Wyatt 100.00
 Morning Star, F. R. Staton 100.00
 Mt. Olive, J. E. Daye 122.20
 Mt. Pleasant, Winston-Salem, G. C. Crawford 100.00
 Mt. Zion, Albemarle, Rev. M. K. Robinson 25.40
 Mt. Zion, Salisbury, W. M. Wyatt 200.00
 Mt. Zion, Winston-Salem, K. O. P. Goodwin 325.00
 New Shepherd, Woodlief, J. M. Kennedy 100.00
 New Bethel, Winston-Salem, J. Drayton 500.00
 New Zion, Greensboro, W. D. Johnson 10.00
 Oak Grove, China Grove, C. H. Hawkins 35.70
 Oak Spring, Stockdale 100.00
 Pine Hill, W. C. Rogers 7.62
 Red Bank, J. J. Clyburn, O. Terry 17.10
 Rising Star, Walnut Cove, D. R. Hedley 100.00
 Rowan S. S. Convention 52.50
 Second New Bethel, E. T. Lee 40.00
 Shady Grove, E. Spencer, J. G. Gaston 210.00
 Shiloh, Greensboro, O. L. Hairston 500.00
 Smith Grove, A. T. Evans 25.00
 Shiloh, Winston-Salem, W. M. Pitts 1,000.00
 Shiloh, Mocksville, G. W. Campbell 110.00
 Temple Memorial, La. Macon 135.00
 West End, Winston-Salem, F. D. Terry 12.00
 United Usher Board, Forsyth County 12.00
 United Institutional, Greensboro, C. W. Anderson 100.00
 Union, Winston-Salem, A. H. McDaniel 200.00
 Union Chapel 1,000.00
 Ushers Convention 405.00
 Young Ministers & Deacons Union, Winston-Salem 25.00
 Zion Memorial, Winston-Salem, H. W. Wiley 500.00

SHILOH ASSOCIATION
 First, Norlina, S. G. Dunston 70.25
 St. John Association, Rev. C. J. Cooper, Mod. 202.19
 Buffalo Springs, N. Worley 4.00
 Christ Memorial, J. E. Lucas 25.00
 Ellerbe Grove, J. J. Covington 25.00
 First, Marlson, J. P. Pinky 19.00
 Jones Chapel, Scotland, E. T. Gilchrist 100.00
 Jones Chapel, Robeson, W. M. McDuffie 101.00
 Laurel Hill, S. C. Fairly 37.50
 Macedonia, Hoffman, J. M. Kearns 51.00
 Mt. Calvary, Rev. Strom 10.50
 Mt. Moriah, Biscoe, N. Worley 62.00
 McCormick Chapel, Rev. McSwain 25.00
 Nazareth, Warran, C. Fairly 105.00
 Oak Hill, S. D. Melver 60.00
 Reedy Creek, G. B. Everett, Jr. 50.00
 Solid Rock, Laurinburg, C. J. Cooper 110.00
 Shady Grove 205.50
 Twilight, R. C. Foster 20.00
 Unionville, Rev. Stroman 14.25
 Union Grove, Rev. Ploner 47.00
 Tar River Association, Rev. J. A. Avery, Mod. 23.00
 Bunn Chapel 13.57
 Castalia, L. Edwards 26.05
 Elizabeth 5.00
 Hickory Grove, Frank Davis 6.16
 Mommy 5.00
 New Hope, Spring Hope, A. M. Wiggins 27.62
 Oak Level, J. L. Farmer 13.00
 Philadelphia, Nashville, J. L. Farmer 19.22
 Pleasure Hill, G. B. Harris 5.27
 Red Oak, Stanhope, J. Melton 30.00
 Rock Hill 5.00
 Rocky Point, J. L. Farmer 22.00
 St. Hope, Spring Hope, F. Bullock, Jr. 30.23
 St. Luke, D. L. Williams Jr. 5.00
 Sandy Fork, F. L. Lucas, Jr. 15.21
 St. Stephen, Spring Hope, J. A. Avery 54.00
 Tar River S. S. Union 10.00
 Ushers Union-Tar River Association 10.00
 Williams Chapel, A. R. Martin 5.00
 Trent River Oakey Gove Association 5.00
 First, Mayville, W. H. McCarter 20.00
 Oakey Grove, Trenton, E. Wooten 16.25
 Reform Shiloh, James City, R. Cummings 25.40
 Sandy Run, Jacksonville, E. W. Frazier 160.00
 St. Phillips, Pollocksville, A. R. Wooten 25.00
 Union, Jacksonville, W. C. Ollison 25.00

Pleasant Grove, W. K. Mitchell 75.00
 Pleasant Hill, F. K. Patterson 41.25
 Pleasant View, St. Paul, F. D. King 40.00
 Rock Hill, S. V. Melvin 20.25
 St. John, Shannon, M. Avery 25.50
 St. Paul, Fayetteville, J. Haire 9.75
 St. Peter, C. A. Chick 18.75
 Savannah, Lacy H. Jones 68.65
 Second New Light, W. M. Melvin 90.20
 Shiloh, Bladen, J. A. McLaughlin 15.94
 Shiloh, Robeson, W. M. Melvin 40.25
 South End, C. C. Ray 37.50
 Sping Hill, E. C. Jenkins 11.25
 Swan's Creek, Hope Mills, C. Williams 7.00
 Wake Association 1,009.00
 Frst. Raleigh, C. W. Ward 1,000.00
 Martin Street, Raleigh, P. H. Johnson 900.00
 Mt. Bright, Hillsboro, H. B. Perry 32.00
 Springfield, Auburn, W. E. Edgerton 4.00
 Tupper Memorial, Raleigh, D. N. Howard 50.00
 Waynesville Association 59.77
 Ft. Hembre, Hayesville, G. L. Conley 4.26
 Liberty, Sylva, J. H. Smith 50.00
 Morning Star, Bryson City, J. E. Sellers 22.00
 Mt. Olive, Waynesville, J. H. Smith 18.00
 Mt. Zion, Andrews, J. H. Smith 1.00
 Mt. Zion, Murphy 25.00
 Pleasant Grove, Canton, E. F. Brewer 20.00
 Youth Group 5.00
 West Roanoke Association, Dr. J. P. Law, Mod. 4,750.00

WILSON ASSOCIATION
 First, Elm City, W. Byrd 26.00
 Mary Grove, E. D. Woodard 50.00
 Mizler, Deacons Union 25.00
 Runtree, Wilson, I. M. Jordan 50.00
 Sunday School Union 40.00
 Yaughan's Chapel, M. Woodard 205.00
 Ushers Union 25.00
 Yadkin Valley Association, Rev. L. R. Howell, Mod. 85.00
 Mt. Noho, Harmony, O. D. Daniel 300.00
 Antioch, Monroe, H. H. Martin 20.00
 First, Ansonville, R. E. Blount 20.00
 Flakes Chapel, L. W. Walker 20.00
 Mt. Zion, Badin, W. H. Gatewood 20.00
 Mt. Pleasant, Wadesboro, E. H. Martin 20.00
 Olive Grove, W. H. Sturdivant 20.00
 Parson Grove, Mt. Gilead, W. H. Sturdivant 20.00
 Pleasant Hill, Ansonville, C. L. Chambers 20.00
 Piney Grove 20.00
 Thomasville, R. E. Blount 20.00
 Walker Grove, Wingate, L. W. Walker 20.00
 Yadkin Philadelphia Union 5.00

YADKIN VALLEY ASSOCIATION
 Friendship, J. C. Rowe 15.00
 Mt. Arat, Mt. Airy, J. C. Rowe 15.00
 Mt. Pleasant, C. C. Harris 15.00
 New Damascus, Wilkeboro, W. N. Rowe 40.00
 Piney Grove, N. Wilkesboro, L. J. Carr 25.00
 Pleasant Hill, N. Wilkesboro, D. A. Dudley 30.00
 St. John, Taylorsville, J. B. Rowe 20.00
 Union Grove, J. B. Hampton 10.00
 Zion Association, Rev. B. A. Allen, Mod. 15.00
 Brown Creek, Wadesboro, B. A. Allen 17.50
 Barringers Chapel, J. P. Rowe 10.00
 Deep Creek, W. A. Sellers 10.00
 Elizabeth, Pee Dee, B. A. Allen 12.00
 Elizabeth, Monroe, H. H. Martin 36.00
 Ebenezer, Wadesboro, W. G. Hall 26.00
 East Rockford, Wadesboro, C. L. Chambers 2.24
 Friendship, Monroe, H. H. Martin 60.00
 Flint Ridge, Marshville, J. R. Gallege 4.00
 Flag Branch, E. H. Martin 5.00
 First, Wadesboro, A. L. Bell 155.00
 First, Morven, C. L. Chambers 7.00
 First, Hamlet, C. R. Mitchell 125.00
 Galilee, Okalocho, C. M. Freeman 5.00
 Long Pine, Fagotland, S. C. J. P. Parker 25.00
 Meltonville, Peachland, E. H. Martin 6.00
 McClain Grove, Rev. Gatewood 5.00
 Mt. Zion, Faison, J. R. Faison 10.00
 Nicey Grove, Wingate, L. T. Willoughby 3.50
 Olive Union, Peachland, E. H. Martin 10.00
 Olive Branch, Marshville, J. C. Robinson 11.00
 Poplar Spring, Bolton, C. L. Chambers 5.00
 Poplar Hill, Wadesboro, B. R. Robinson 11.00
 Pleasant Hill, Morven, B. A. Allen 17.50
 Sandy Ridge, W. G. Hall 25.00
 White Oak, Morven, C. L. Chambers 5.00

MISCELLANEOUS

Allen, Miss Anna 1.00
 Allen, Mrs. Viola 1.00
 Anderson Grove, E. S. Anderson 20.00
 Baker, C. B. 2.00
 Bivouac Lodge No. 503, Forsyth Co. 50.00
 Boone, Rev. J. G. 5.00
 Boone, R. Irving 15.00
 Bullock, Miss Patricia Ann 1.00
 Bullock, Mr. and Mrs. Hunter 35.00
 Campbell, Rev. G. W. 5.00
 Clifton Grove S. S. 5.00
 Columbus and Bladen County Union, I. B. Horton, Pres. 75.00
 Cooper, Dechms S. 2.00
 Davidson County Jr. Ushers 22.00
 Davidson County Sr. Union 20.00
 No. 3, S. S. Convention 25.00
 Eagle Rock Sunday School 2.00
 Ebenezer, Newburg, N. Y., Wm. D. Burton 150.00
 Emancipation Committee, Franklin Co. 75.00
 Evans, Charles L. 25.00
 Harston, Rufus 25.00
 Halifax County Teachers Association 50.00
 Henderson, John 100.00
 Hines, Miss Mildred E. 2.00

COLUMBUS COUNTY

Miss Dorothy E. Johnson, (Personal), Cerro Gordo	1.00
Mt. Olive Baptist Circle, Whiteville	4.00
Sandy Grove Baptist Circle, Fair Bluff	1.00
Cherry Grove Baptist Circle, Whiteville	1.00
Mt. Tabor Circle, Cerro Gordo	1.00
W. K. Lennen, (Personal), Evergreen	5.00
M. E. Powell, (Personal), Chadbourn	10.00
Mrs. Nellie Campbell, (Personal), Chadbourn	5.00
Mrs. Fannie Reaves, (Personal)	10.00
Friendship Baptist Circle	38.00

DAVIDSON COUNTY

First Baptist Circle, Lexington	25.00
New Smith Grove Circle, Lexington	10.00
Files Chapel Circle, Lexington	35.00
U-ion Baptist Circle, Lexington	50.00
New Zion Baptist Circle, Lexington	10.00
Friendship Baptist Circle, Lexington	20.00
Davidson County	55.00
First Baptist Circle, Southmont	20.00

CUMBERLAND COUNTY

Mt. Pisgah Baptist Circle, Fayetteville	30.00
First Baptist Circle, Fayetteville	205.00
First Cumberland County Union, St. dman	35.00
Gray Creek Baptist Circle	28.00
Savannah Baptist Circle	22.25
Baptist Union, Fayetteville	25.50
Mt. Sinai Baptist Circle	.50
China Grove Baptist Circle	13.50
Mt. Olive Baptist Circle	13.50
Friendship Baptist Circle	1.00
Spring Hill Baptist Circle, Fayetteville	4.75
Flat Swamp Baptist Circle	27.00
St. Paul Baptist Circle, Fayetteville	.50
Beauty Spot Baptist Circle	5.34
South End Baptist Circle	12.50
Mrs. Nannie L. Smith, (Personal), Fayetteville	5.00
Mt. Carmel Baptist Circle, Fayetteville	39.63
Good H pe Baptist Circle	10.00
N. w. Bethlehem Baptist Circle	4.28
Swan's Creek	12.50

DAVIE COUNTY

Shiloh Baptist Circle, Mocksville	61.00
Cedar Creek Baptist Circle, Mocksville	25.00
Cedar Grove Baptist Circle, Mocksville	42.00
Davie County Union, Lexington	5.75
Fairfield Baptist Circle, Coolemeec	26.75
New Bethel Baptist Circle, Coolemeec	26.75
New Shepherd Baptist Circle	50.00

DUPLIN COUNTY

First Baptist Circle, Clipsaw	1.00
Lower Duplin County Union, Wallace	25.00
Adoram Circle, Wallace	10.00

DURHAM COUNTY

Mount Vernon Baptist Circle Durham	15.00
West Durham Baptist Circle, Durham	2.50
Community Baptist Circle, Durham	6.00
First Calvary Baptist Circle, Durham	2.00
New Home Union, Durham	340.00
Concord Baptist Circle, Durham	27.35
Durham County Union	907.17
St. John Baptist, Durham	15.00

EDGECOMBE COUNTY

Little Hope Baptist Circle, Rocky Mount	1.00
Ministers Deacons Laymans Union, Rocky Mount	15.00
Hickory View Baptist Circle, Rocky Mount	15.00
Rebecca Lucas North End Baptist Circle, Rocky Mount	25.00
Mt. Zion Circle, Rocky Mount	10.00
Conroe Chapel Baptist Circle, Edgecombe Co.	10.00
City Missionary Union, Rocky Mount	102.00
Mrs. Addie Byrd, (Personal)	10.00
Lucinda Weston Circle, Rocky Mount	125.00
Harris Chapel Circle, Rocky Mount	15.00
St. James Circle, Rocky Mount	125.00

GASTON COUNTY

Friendship Baptist Circle, Gastonia	80.00
St. Paul Baptist Circle, Gastonia	25.00
Gastonia County	931.09
Fairview Baptist Circle, Gastonia	40.00

FORSYTH COUNTY QUOTA \$3,200.00

Piney Grove Baptist Circle, Winston-Salem	41.00
Mt. Zion Baptist Circle, Winston-Salem	590.75
Emanuel Baptist Circle, Winston-Salem	52.00
West End Baptist Circle, Winston-Salem	102.00
Forsyth County Union	509.25
New Bethel Baptist Circle, Winston-Salem	475.00
Zion Memorial Baptist Circle, Winston-Salem	15.00
Mrs. Essalene McNeil, (Personal), Winston-Salem	5.00
Mrs. Carolyn Mezer, (Personal), Winston-Salem	25.00
Bethlehem Baptist Circle, Winston-Salem	20.00

Dreamland Park Baptist Circle, Winston-Salem	52.00
Fellowship Baptist Circle, Winston-Salem	5.00
First Baptist Circle, Winston-Salem	400.00
Institutional Baptist Circle, Winston-Salem	40.00
Friendship Baptist Circle, Winston-Salem	75.00
Galilee Baptist Circle, Winston-Salem	25.00
Gethsemane Baptist Circle, Winst n-Salem	3.00
Education and Missionary Union	10.00
Mars Hill Baptist Circle, Winston-Salem	300.00
Holly Trinity Baptist Circle, Winston-Salem	40.00
Mt. Carmel Baptist Circle, Winston-Salem	40.00
Mt. Olive Baptist Circle, Winston-Salem	50.00
Mt. Pleasant Baptist Circle, Winston-Salem	50.00
Morning Star Deacons, Winston-Salem	10.00
Mrs. T. S. McIver, (Personal), Winston-Salem	15.00
Providence Baptist Circle, Kernersville	50.00
Second Calvary Baptist Circle, Winston-Salem	10.05
Second Institutional Baptist Circle, Winston-Salem	20.00
Second New Bethel Baptist Circle, Winston-Salem	25.00
Shiloh Baptist Circle, Winston-Salem	150.00
Shiloh Foreign Missionary Circle, Winston-Salem	11.00
Shiloh Women's Auxiliary, Winston-Salem	40.00
St. Stephens Baptist Circle, Winston-Salem	100.00
Union Baptist Circle, Winston-Salem	75.00
Wauhtown Baptist Circle, Winston-Salem	10.00
White Rock No. 1 Baptist Circle, Winston-Salem	5.00
White Rock No. 2 Baptist Circle, Winston-Salem	5.00
St. John Baptist Circle, Winston-Salem	1.00

FRANKLIN COUNTY QUOTA \$1,000.00

Shaw Committee, Mrs. Mary H. Thomas, Louisburg	2.00
Mitchell Chapel Baptist Circle, Louisburg	49.11
Allen Chapel	50.00
Bunn Chapel	10.00
Cedar Rock	4.00
Concord	5.00
First Baptist, Franklinton	9.75
Gethsemane	25.00
Hawkins Chapel	50.00
First Baptist, Louisburg	62.22
Little Zion	44.27
Mt. Mariah	10.00
Nelson Chapel	10.00
Perry's Chapel	50.00
Shady Grove	8.45
S. Main St., Louisburg	50.00
Walnut Grove	10.00
Mrs. Louvenia Milon, (Personal), Jordan Chapel	1.00
Mrs. Pattie Lee Jordan, (Personal), Jordan Chapel	1.00

GRANVILLE COUNTY

Oak Grove, Oxford	75.00
First Baptist Circle, Oxford	103.00
Mrs. Naomi B. Wilson, (Personal), Oxford	100.00
Penn Avenue, Oxford	1.00
Belton Creek, Oxford	25.00
Ilona Baptist, Oxford	70.00
New Light	5.00
Morning Star	20.00
Raleigh Road	25.00
Antioch	30.00
Pettiford Grove	10.00
North Granville County, Oxford	435.03
South Granville County, Oxford	92.50
One-Day Conference	25.00

GREENE COUNTY

St. Delight Baptist Circle, Waltonsburg	10.00
Friendship Baptist, Waltonsburg	12.55
Washington Branch, Waltonsburg	12.31
Artis Grove, Waltonsburg	6.25
Greene County	84.00

GULFORD COUNTY

Providence Baptist Circle, Greensboro	100.00
New Zion Baptist Circle, Greensboro	70.00
First Baptist Circle, High Point	102.00
Gulford Co., Mrs. Daisy Harrel	545.51
Calvary Baptist Circle, High Point	100.00
Ebenzer Baptist, Greensboro	18.50
Temple Memorial Circle, High Point	80.00
Emanuel Circle, High Point	50.00
High Point City Union	18.51
Bethlehem, High Point	100.00
Mt. Vernon, High Point	100.00
High Point Auxiliaries	165.05
Shiloh Circle, Greensboro	101.50
Institutional Church Circle, Greensboro	100.00

HALIFAX COUNTY

Mrs. Hilda Cherry, (Personal), Weldon	2.50
Halifax County Union, Weldon	17.00
First Baptist Circle, Weldon	10.00
Piney Grove Circle, Weldon	10.00
Halifax County Juniors, Weldon	10.00

HARNETT COUNTY

St. John Missionary Circle, Dunn	121.00
Black River Grove Baptist Circle, Angier	100.54
First Baptist Circle, Lillington	50.00
Rev. G. D. McNew, Lillington Star	25.00
White Oak Circle	10.00

HOKE COUNTY

Piney Grove Baptist Circle, Raeford	26.75
Mt. Pisgah Baptist Circle	1.00
Leak Spring Baptist Circle	8.00
Laurel Hill Baptist Circle	44.75
Rock Hill Baptist Circle	9.75

IREDELL COUNTY

First Baptist Circle, Harmony	31.25
Iredell County	159.00
Mrs. Clara Nesby, (Personal)	25.00

JOHNSTON COUNTY

First Baptist Circle, Smithfield	10.00
First Baptist Circle, Selma	2.00
Special Worker, Mrs. Claudia Hale	20.23
Johnston County Missionary Union	857.50
Johnston County New Vester Baptist	10.00
Spring Hill	6.00

JONES COUNTY

Jones County Circles	50.00
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LEE COUNTY

Wall Street Baptist Circle, Sanford	326.41
Lee County	10.69

LENOIR COUNTY

Ebenezer Baptist Circle, La Grange	216.00
Mrs. Ruth Bryant, (Personal)	5.00
Hooks Grove	5.00
Mrs. Archie Bryant, (Personal)	10.00
Rev. R. J. Johnson, (Personal)	5.00
Mrs. Albert Brigg, (Personal)	2.00
Liberty Grove	10.00
Holly Hill	10.00
Best Grove	13.10
Shady Grove	11.75
First Baptist, Dover	10.00
First Baptist, Kinston	10.00
Hickory Grove, La Grange	22.00

MACON & SWAIN COUNTIES

Mrs. Alma Jackson, Franklin	25.00
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MECKLENBURG COUNTY

Morning Star Baptist Circle, Charlotte	1.00
First Baptist Circle, Charlotte	205.00
Ebenezer Baptist Circle, Charlotte	219.00
Antioch Baptist Circle, Charlotte	400.00
Tabernacle Baptist Circle, Charlotte	32.00
Mt. Silver Baptist Circle, Charlotte	10.00
Ministers Wives Scholarship Fund	15.00
Friendship Baptist Circle, Charlotte	200.00
First Mt. Zion, Charlotte	200.00
University Park Baptist Circle, Charlotte	200.00
St. John Baptist Circle, Charlotte	50.00
St. Paul Baptist Circle, Charlotte	100.00
First Calvary Baptist Circle, Charlotte	100.00
Mt. Carmel Baptist Circle, Charlotte	200.00
Pleasant Hill Baptist Circle, Charlotte	50.00
Mt. Moriah Baptist Circle, Charlotte	5.00
Bethany Baptist Circle, Charlotte	25.00
New Zion Baptist Circle, Charlotte	100.00
Mt. Zion Baptist Circle, Charlotte	100.00
Union Baptist Circle, Charlotte	5.25
Shiloh Institutional, Charlotte	150.00
Mecklenburg County	25.00

MARTIN COUNTY

Weeping Mary Baptist Circle, Parmele	10.00
Martin County, Parmele	12.50
Martin County, Oak City	3.00
St. Paul, Oak City	51.00

NASH COUNTY

Union Baptist Circle, Nashville	476.00
Spring Hill Circle, Middlesex	4.00
Nash County Union	468.84
Show Committee, Mrs. Patterson	10.00
Little Hope Baptist Circle	31.27

NEW HANOVER COUNTY

Central Baptist Circle, Wilmington	96.15
Shaw Committee, Mrs. Bertha Moseley, Wilmington	8.00
First Baptist Circle, Wilmington	2.00
New Hanover Union, Wilmington	371.07
Shiloh Baptist, Wilmington	111.31
Macedonia Baptist Circle, Wilmington	18.82
Mt. Nebo, Wilmington	22.59
Fifth Avenue Circle, Wilmington	29.50
Pilgrim Rest, Wilmington	36.00
Ebenezer Circle, Wilmington	93.35
Enoch's Circle, Wilmington	4.50
Mt. Pilgrim Circle, Wilmington	9.00
Shoulder's Branch Circle, Wilmington	10.35

ORANGE COUNTY

Mount Sinai Circle	95.00
First Baptist Circle, Chapel Hill	85.00
Orange County Union Circle, Hillsboro	70.00
Mrs. Bright Baptist Circle, Hillsboro	25.00
Piney Grove	45.00
Ternell Creek	45.00
Mt. Glend	5.00
Barbees Chapel	20.80
Mt. Zion	18.71
M. A. Holt, (Personal)	4.15

PASQUOTANK COUNTY

Union Chapel Circle, Elizabeth City	13.35
Olive Branch Circle, Elizabeth City	1.00

PENDER COUNTY

Miss C. E. Fennell, (Personal), Willard	25.00
Lakes Chapel Circle, Watha	2.00
Pender County Missionary, Watha	210.65
Willard Chapel, Willard	1.00

PERSON COUNTY

Lower Person County Union, Roxboro	10.75
Cedar Grove Baptist Circle, Roxboro	19.00
Mrs. Carolyn Rogers, (Personal), Roxboro	6.00
Miss Irene Bradsher, (Personal), Roxboro	5.00
Mr. and Mrs. J. R. Webb, (Personal)	10.50
Mr. and Mrs. S. H. Webb	5.00
Shiloh Circle, Roxboro	25.00
New St. James Baptist Circle, Roxboro	7.75
Lawson Chapel Baptist Circle, Roxboro	5.00
Shady Hill Baptist Circle, Roxboro	10.00
Cleigs Chapel Baptist Circle, Roxboro	10.00
Jones Chapel Baptist Circle, Roxboro	10.00
Mrs. Hannah Carrington, (Personal), Roxboro	1.00
First Baptist Circle, Roxboro	3.00
Person County Union, Roxboro	30.00
Mayo Grove Baptist Circle, Wooddale	5.00
Prospect Hill Baptist Circle, Wooddale	20.00

RICHMOND COUNTY

Richmond County Union	100.50
Providence, R. Kingdom	10.00
New Hope, Hamlet	50.00

ROBESON COUNTY

Robeson County Union	50.00
Hilly Branch Baptist Circle, Lumberton	7.75
First Baptist Circle, Fairmont	1.00
First Baptist Circle, St. Pauls	10.00
First Baptist Circle, Polkton	1.00
Shiloh Baptist Circle, St. Pauls	21.00
Pleasant Hill Baptist Circle	14.75
New Bethel	1.00
St. John	5.00
First Baptist Circle, Red Springs	14.50
First Baptist Circle, Parkton	25.00
St. Paul	3.25
First New Light, Roxboro	25.00
Pleasant Grove	25.00
St. Peter	6.25
Second New Light	30.00

ROCKINGHAM COUNTY

Zion Baptist Circle, Reidsville	120.00
First Baptist Circle, Reidsville	115.00
Mt. Sinai Baptist Circle, Leaksville	105.00
Rockingham County Union	585.00
Beulah Circle	50.00
Shiloh Baptist, Reidsville	5.00
St. Paul, Reidsville	100.00

ROWAN COUNTY

Salisbury-Spencer Union	150.00
First Calvary Circle, Salisbury	16.00
St. Matthews, Rockwell	8.00
Rowan County Circles	100.00

SAMPSON COUNTY

Lower Sampson County Union	123.08
Browns Chapel Baptist, Clinton	5.00
Mt. Pleasant Baptist, Clinton	6.35
Bear Skin Baptist, Clinton	15.00
First Baptist, Roseboro	25.00
Sanders Chapel Baptist, Clinton	25.00
Lashon St. Baptist Circle, Clinton	30.00
Snow Hill Baptist Circle, Clinton	40.00
Littlefield Baptist Circle, Clinton	61.00
Other Contributions	18.80
First Baptist Circle, Clinton	25.00

SCOTLAND COUNTY

Scotland County Union	3.00
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STANLEY COUNTY		YADKIN COUNTY	
First Baptist Circle, Badin	15.00	St. Pauls Circle	27.00
New Hope Baptist Circle, New London	15.00	Poplar Springs Baptist Circle	17.00
Mt. Zion Albemarle Circle	18.75	Arag Baptist Circle	17.00
Stanley County Union	26.50	Flat Creek Circle	20.00
		Damascus Baptist Circle	17.50
		Thanksfor Circle	15.00
		First Baptist Circle	20.00
		Pleasant Hill Baptist Circle	20.00
STOKES COUNTY		WILSON COUNTY	
Rising Star Circle	50.00	Barnes Chapel Circle, Wilson	5.25
		Calvary Baptist Circle, Wilson	3.00
		Wilson County Union, Wilson	433.55
		First Baptist Circle, Wilson	5.00
		Roundtree Baptist Circle, Wilson	10.00
UNION COUNTY		TOTAL	\$36,185.66
Flag Branch Circle, Monroe	48.00	JUNIORS	1,157.53
Liberty Hill Circle, Monroe	5.00		
Belmont Baptist, Monroe	8.50	GRAND TOTAL	\$37,343.19
Friendship, Monroe	263.00		
Elizabeth Baptist, Monroe	30.00		
Elizabeth Baptist, Marshville	30.00		
Antioch, Monroe	55.35		
Flag Branch, Monroe	46.00		
Nicey Grove, Wingate	45.00		
Piney Grove, Wingate	25.00		
Piney Grove, Waxhaw	11.00		
St. Davies, Wingate	25.00		
Olive Branch, Marshville	25.00		
R-4 Level	30.00		
Walker Grove	40.00		
Watts Grove, Indian Trail	30.50		
Liberty Grove, Monroe	30.00		
Mt. Nebo, Waxhaw	10.00		
Philadelphia, Marshville	4.00		
VANCE COUNTY		JUNIORS	
Woodworth Baptist Circle, Henderson	10.00	Nazareth Juniors, Asheville	15.00
Brookston Circle, Henderson	31.00	Kenansville First Baptist Juniors, Kenansville	1.50
Spring Street Circle, Henderson	104.10	Mt. Gilead Juniors, Magnolia	2.00
St. James Circle, Henderson	23.75	Hendersn County Juniors, Henderson County	3.00
Shiloh Baptist Circle, Henderson	130.01	Ministers Deacon Layman Union Juniors, Rocky Mount	1.00
Red Bud Circle, Henderson	23.00	City Junior Union, Rocky Mount	1.00
New Bethel Circle, Henderson	40.00	Rocky Mount City Juniors, Rocky Mount	3.00
Big Run Creek Circle, Henderson	2.00	Mt. Gilead Baptist Juniors, Durham	8.00
Ashby Grove Circle, Henderson	3.56	Community Juniors, Durham	10.00
Edwards Grove, Henderson	65.00	First Baptist Juniors, Fayetteville	13.00
Vance County	31.50	Cedar Union Junior Department, Fayetteville	5.14
		Hickory Grove Juniors, Fair Bluff	1.00
		Shady Grove Juniors	2.00
		Alexander County Juniors	10.00
		Ebenezer Juniors, Wadesboro	15.00
		Bertie County C. Y. U., Windsor	3.00
		St. Luke Juniors, Windsor	1.00
		Franklin County Juniors, Louisburg	5.00
		Granville County Juniors	52.00
		Penn Av nue Juniors, Oxford	5.00
		Gethsemane Juniors, Charlotte	4.50
		Tabernacle Juniors, Charlotte	3.00
		Ebenezer Juniors, Charlotte	2.50
		Second Calvary Juniors, Charlotte	15.00
		First Baptist Circle, Wilmington	1.00
		Nash County Juniors	15.00
		Willard Chapel, Willard	1.00
		Dreamland Park Young People, Winston-Salem	20.00
		Galilee Young People, Winston-Salem	10.00
		First Baptist Young People, Winston-Salem	125.00
		First Institutional Young People, Winston-Salem	10.00
		Friendship Young People, Winston-Salem	25.00
		Mars Hill Young People, Winston-Salem	125.00
		Mt. Zion Young People, Winston-Salem	125.00
		Mt. Pleasant Young People, Winston-Salem	25.00
		New Bethel Young People, Winston-Salem	25.00
		Piney Grove Young People, Winston-Salem	10.00
		Second Institutional Young People, Winston-Salem	5.00
		Second New Bethel Young People, Winston-Salem	2.50
		Shiloh Young People, Winston-Salem	10.00
		West End Young People, Winston-Salem	17.42
		Zion Memorial Young People, Winston-Salem	22.50
		Fourth Young People Union	50.00
		Macedonia Juniors	18.00
		Rockingham County Juniors, Reidsville	12.00
		Lowry Sampson	22.00
		Vance County, Henderson	22.00
		Fayetteville Street Juniors, Raleigh	1.00
		Warren County	120.00
WAKE COUNTY		TOTAL	\$ 1,157.53
Bethlehem Baptist Circle, Raleigh	10.00		
Elevation Baptist Circle, Raleigh	25.00		
First Baptist Circle, Fausay Springs	50.00		
First Baptist Circle, Raleigh	300.00		
Good Hope Baptist Circle, Raleigh	25.00		
Juniper Level	25.00		
Martin Street Baptist Circle, Raleigh	300.00		
Morning Star Baptist Circle, Raleigh	10.00		
Oak City, Method	75.00		
Oberlin Baptist Circle, Raleigh	50.00		
Olive Branch Baptist Circle	38.85		
Roleville New Bethel	25.00		
Springfield Baptist Circle	25.00		
Tapper Memorial Baptist Circle	25.00		
Wakefield Baptist Circle, Zebulon	29.00		
William Grove Baptist Circle, Raleigh	36.17		
Union Baptist Circle	10.00		
Raleigh City Union	25.00		
Bazzell Creek	10.00		
WARREN COUNTY			
Warren County	381.00		
WAYNE COUNTY			
Mount Calvary Circle, Goldsboro	1.00		
First African Circle, Goldsboro	105.00		
Mount Gilead, Mt. Olive	2.00		
Wayne County, Goldsboro	250.00		
Holly Green Circle	22.40		
Mt. Calvary Circle, Goldsboro	60.00		
Mt. Pleasant Circle, Goldsboro	20.00		
Antioch Circle, Goldsboro	10.00		
WILKES COUNTY			
Wilkes County Union	58.05		
New Home Circle	17.00		

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TOWNSEND—Sunday School Publishing Board, 330 Charlotte Avenue, Nashville, Tennessee 37201

BOYD—National Baptist Publishing Board, 523 Second Avenue, North Nashville, Tennessee 37201

SUPPLIES—Broadman Press, 127 Ninth Avenue, North Nashville 3, Tennessee

B. T. U.—National Baptist Training Union Board, 412 Fourth Avenue, North Nashville 3, Tennessee

or your local Baptist Book Store.

SHAW DEBT PAID OFF

Reprint from Raleigh News and Observer, July 15

By BILL McALLISTER

Trustees of Shaw University, cheered by word that the school is out of its severe financial straits, endorsed the most ambitious building program in the school's 99-year history.

University President James Cheek said the projected five-year, \$5 million building program will virtually change the face of the Negro school.

Preliminary plans presented to the board call for razing most of the campus' 15 buildings and replacing them with three high-rise building complexes.

Cheek said the school will launch the building project next year as part of Shaw's Centennial Celebration and will seek to raise \$1 million a year for five years to finance the project. Shaw is the oldest coeducation Negro university in the nation.

The building program will enable the school to nearly double its present enrollment. "We're planning on accommodating 1,000 students under this program," Dr. Cheek said. The school had 630 students during the past academic year.

Debt Paid Off

Shaw trustees gave approval to the long-range plans after Dr. Cheek told them the school's troublesome debt of more than \$250,000 has been paid in full. In fact, he said a drive to raise \$300,000 begun last December has gone over the top. He said the drive has netted \$323,000.

Dr. Cheek credited the drive's success to several large contributions. The American Baptist Convention, he said, gave \$40,000. Another \$10,000 came from the Southern Baptist Convention and \$5,000 came from the Gulf Oil Corp.

The surplus from that drive, as well as other funds the school has on hand, will be applied toward the building program, Dr. Cheek said. The school this year received a \$177,500 grant from the United Negro College Development Fund and is expecting to receive a similar grant in the coming year.

Trustees also authorized the sale of the school's West Campus Building to the City of Raleigh for \$205,000. The building and part of the campus will be cleared for an extension of South Salisbury Street.

It was the original Rex Hospital and presently houses the University administrative offices and a student center.

Dr. Cheek said the development program envisions the erection of three five- or six-story, contemporary-style buildings to replace the present buildings.

The first building would be a dormitory unit with separate wings for male and female students. A cafeteria also would be contained in the building.

It will enable the school to double its number of resident students. The new dormitory will house 800 students. Campus facilities, now over-taxed, can house only 400 students.

A "learning center" containing classroom facilities and a library would be the second of the buildings to be erected, according to the plan adopted by the trustees. A "fine arts center" containing an auditorium and other meeting facilities would be the last building under the program.

Seek Federal Aid

Dr. Cheek said the school hopes to have plans for the dormitory by next year. The University will seek a federal loan to help spur immediate construction of the building, he said.

Although fund-raising for the building program is not expected to begin until next year, officials will begin laying preliminary plans for the project this year. Dr. Cheek said

the school will seek funds from various foundations and organizations as well as individuals.

"We were faced with the question of whether to relocate the school on another site," Dr. Cheek said. "But this decision will enable us to redevelop the school on its present location."

NEGRO JOKES ARE NO LONGER FUNNY

GONE ARE THE DAYS when Negro jokes are funny. Time was when speakers, especially those in the South, figuratively rolled audiences in the aisles with their Negro stories, replete with a crude attempt at Negro dialect. We heard these attempts as recently as the Southern Baptist Convention Pastors' Conference in Atlantic City. Ministers of the Gospel, of all people, should be the last ones to engage in this practice. Negro leaders are sensitive about such jokes—and rightly so. Headlines of recent days provide stark evidence that the problem of race relations is a deadly serious one. Any speaker who has to fall back on a Negro joke in these crucial days ought to step down and let someone else make his speech.

Editor's Note:—A-MEN

STATEMENT BY THE EXECUTIVE BOARD OF THE NORTH CAROLINA COUNCIL OF CHURCHES

The Civil Rights Act of 1964 has been signed by President Lyndon Johnson and is now law. The Executive Board of the North Carolina Council of Churches recognizes that it is now the responsibility of all people in the state and especially of Christians to prove their good citizenship.

The Board of the Council therefore calls upon all Christians to find ways and means of implementing the provisions of the Civil Rights Act in our state so that injustice in voting, in the use of public accommodations and facilities, in public education, and in employment may be eliminated in North Carolina.

Recognizing that more than law will be needed as the Civil Rights Act is implemented, the Board of the Council also calls upon the members of the Churches in North Carolina to apply the Christian principle of love so that hatred and prejudice may be eliminated from all hearts.

In North Carolina let us continue to practice the command of Jesus when he said, "You shall love your neighbor as yourself."

EDITORIAL, RALEIGH NEWS AND OBSERVER

It is heartening to see vigor and vision rising again at Shaw University. The crisis of its troublesome debts has passed, and it is set now on an admirable course into the future. Not only new and bigger buildings lie ahead, but also a revived and growing spirit of learning that will add grandly to its history.

The ambitious development program unveiled to the school's Board of Trustees covers five years. But the bold and confident spirit expressed in the announcement will be significant for many decades ahead. Certainly the times require as much.

The school is fortunate that its promise of fulfillment rests in the hands of so able a young president as Dr. James Cheek. He has accepted a challenge not only for himself, but for his people as well. His success will spread the kind of knowledge and enlightenment that is the nobler part of all men.

CONDOLENCES

The Informer and the Baptist family of North Carolina express heartfelt sympathy to the family of Dr. C. T. Graham of Durham. Dr. Graham passed from labor to reward, July 21, 1964.

Wake Forest, N. C.
 Southeaster Baptist
 Theological Seminary
 Library

Baptist Informer

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, AUGUST, 1964

No. 8

WOMEN'S CONVENTION MEETS IN DURHAM—AUGUST 11-14

80th ANNUAL SESSION OF THE WOMAN'S BAPTIST HOME & FOREIGN
 MISSIONARY CONVENTION OF NORTH CAROLINA

Mount Vernon Baptist Church
 Durham, North Carolina
 Dr. E. T. Browne, Pastor

TENTATIVE PROGRAM

Theme: "THE UNFINISHED TASK"—Acts 1:8

Tuesday, August 11, 1964

- 9:00 A.M. Registration and Report of Messengers
- 10:00 A.M. Executive Board Meeting, Mrs. Rosalie F. Wyatt, Chairman, presiding
- 1:15 P.M. General Board Meeting, Mrs. M. A. Horne, President, presiding

REPORT OF ADMINISTRATIVE OFFICERS:

- Executive and General Board
 Mrs. Clara W. Nesby
- Executive Secretary
 Mrs. Ellen S. Alston
- Special Workers' Report Period
 Mrs. Malinda Staten
 Mrs. Gertrude Howell

- 2:45-4:00 Awarding of Banners — Pink and Blue Ribbons, Mrs. Omelia R. Johnson Appointment of Committees
- 5:00 P.M. Dinner

Tuesday Evening

STATE MISSIONS NIGHT

- 7:45 P.M. Welcome Program Local Response to Welcome
 Mrs. J. H. White, Shelby, N. C.
- Presentations

- 8:45 P.M. Music Mount Vernon Baptist Church Choir No. 1, Mrs. McCollum, Directress
 Annual Sermon
 The Reverend A. H. McDaniel
 Moderator of Rowan Baptist Assn.,
 Pastor of Union Baptist Church,
 Winston-Salem, N. C.
- Music Choir
 Offering for State Missions
 Mrs. Carrie L. Gilmer
 Mrs. Florence D. Hines
 Mrs. Lizzie Dula
 Mrs. Alice Hilliard

Announcements

- Benediction Reverend McDaniel
- Wednesday, August 12, 1964**
- 5:00 A.M. Mrs. A. B. Byrd, First Vice President, Presiding
- 6:00 A.M. Quiet Morning Worship
 Mrs. Annie L. Filmore, Mrs. Roxanna Moore, Mrs. Marion Wright and Mrs. Addie Moser
- 6:45 A.M. Breakfast
- 8:00 A.M. Meditation Mrs. D. F. Moore,
 Mrs. Julia Winslow, Mrs. Rosetta Jeffries and Mrs. Alice F. Lee
- 8:30-9:45 Class Period
- 10:00 A.M. Procession Convention Choir
 Mrs. Clara N. Hayes, Directress
 Invocation .. The Reverend C. C. Craig
 Assistant Executive Secretary, General Baptist State Convention, Inc.
- Music Convention Choir

(Continued on Page 3)

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

Published the fifteenth of each month at Raleigh, North Carolina. Second Class Paid at Raleigh, N. C.

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SUBSCRIPTION \$2:00 PER YEAR

General Convention Roster

W. H. Davidson, *President Emeritus*
R. M. Pitts, *President*
J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
A. D. Mosley, *3rd Vice President*
J. B. Humphery, *4th Vice President*
J. R. Manley, *Recording Secretary*
O. L. Sherrill, *Executive Secretary*
C. W. Ward, *Assistant Secretary*
C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*



My Dear Sisters:

Once again you are summoned to another session of the Woman's Convention. We are prayerfully and eagerly looking forward to seeing you that we might rejoice, together, over our many blessings. The 80th Session of our great convention is expected to excell all others in every way.

I shall not take up the time nor space here to tell you what's in my heart. When I tell you, it is my desire to look into your faces and let you look at me so that you will KNOW how grateful I am for your loyal support.

Charter buses, fill every seat in your car and meet me in Durham. We especially invite your pastors, husbands and what have you to be with us.

WHEN AND WHERE THEY MEET

Lott Carey Convention—Rodman Street, Pittsburgh, Pa.; August 31-September 4

National Baptist Convention, Inc.—Detroit, Michigan; September 8-11

National Baptist Convention of America—Los Angeles, Calif.; September 8-13

Progressive National Baptist Convention—Atlanta, Georgia; September 8-11

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE — GENERAL BAPTIST STATE CONVENTION OF N. C., INC.

JULY, 1964

Foreign Missions	\$1,639.97
Shaw University (Capital Debt)	2,477.16
Shaw University (Current Debt)	405.00
Oxford Orphanage	144.66
STATE MISSIONS:	
Designated—Unified	2,460.73
Building Fund	4.50
Baptist Convention	250.00
OTHER RECEIPTS:	
Designated Gifts	1,000.00
Miscellaneous Gifts	50.00
GRAND TOTAL	\$8,432.02

THE PRESIDENT SPEAKS

MY FELLOW LABORERS TOGETHER WITH GOD

Summer is upon us and our calendars are crowded with our varied and sundry activities. It is my earnest wish that every blessing will be yours and that your summer is pleasant.

Good news reached my desk in July. The news came that Shaw had reached her goal and her debts paid. You are to be highly commended for the part you played in this great accomplishment. This will go down in history as one of the high moments in Baptist Circles. Thank you one and all.

As always, it is difficult for us to operate during the summer months and when extra efforts are thrust upon us, my special appeal to you is don't forget the work. We have obligations that must be met and our only source is you. By all means send your contributions to the headquarters.

Don't forget that the books close in September. If you want to be counted send in your funds before September 30. After this date your gifts go into the 1965 report.

Let us also remember the date change for our Annual Session. The General Baptist State Convention will meet in Greensboro, November 8-12, with the Shiloh Baptist Church, Reverend Otis Hairston, Pastor. This session will be highlighted by a joint session of the Baptist State Convention and the General Baptist Convention.

It is our sincere wish that this session will be largely attended by pastors, laymen and all auxiliaries

Your humble servant,
R. MACK PITTS, *President*



DR. R. M. PITTS

(Continued from Page 1)

GREETINGS:

The General Baptist State Convention, Inc. Dr. R. Mack Pitts, President
 Presentation of General Baptist Auxiliary Presidents
 "The Baptist Informer"—
 Coleman W. Kerry, Editor
 Presentation of
 Dr. E. T. and Rose Butler Browne
 Music Convention Choir
 Presentation of the President
 Meditation—
 "Is Your All On The Altar?"
 Address Mrs. M. A. Horne
 President, Woman's Baptist Home and Foreign Missionary Convention of North Carolina
 Music
 Response Mrs. Annie M. Evans
 Fayetteville, N. C.
 Interracial Cooperation
 Dr. W. R. Grigg
 Recognition of Visitors
 Appointment of Committees
 12:30 P.M. Lunch

Wednesday Afternoon

JUNIOR-YOUNG PEOPLE'S SESSION

2:00 P.M. Devotion
 2:10 P.M. Greetings from the Woman's Baptist Home and Foreign Missionary Convention of North Carolina
 Mrs. L. B. Scott, Raleigh, N. C.
 Response Miss Sandra Burris
 Gastonia, N. C.
 Introduction of President
 Miss Emily Russell, Warrenton, N. C.
 President's Message
 Miss E. Dolores McGrier
 Warrenton, N. C.
 Music Young People's Choir
 Mount Vernon Baptist Church
 Durham, N. C.
 Junior-Young People's Forward Look for 1965 Mrs. L. E. McGrier
 State Supervisor
 Junior-Young People's Dept.

SENIOR SESSION

Mrs. A. B. McCleave, Fourth Vice President
 Presiding
 3:15 P.M. Music Convention Choir
 The Oxford Colored Orphanage
 The Reverend T. H. Brooks
 Superintendent
 Memorial Service
 Mrs. Georgia Thompson, Mrs. Lillian S. Pittman, Mrs. A. J. Ryans and Mrs. O. P. Foster in charge

Appointment of Committees and Committee Meetings
 5:00 P.M. Dinner

Wednesday Evening

FOREIGN MISSIONS NIGHT

7:00 P.M. Devotion Miss Minnie C. Lyon,
 Miss Hawa Lyon, Mrs. Maggie Mills
 and Mrs. Barbara Gregg
 7:30 P.M. Music Mount Vernon Baptist
 Church Choir No. 2, Mrs. E. B. H.
 Fogle, Directress
 Presentation of Speaker
 Music
 Address Mrs. T. E. Huntley
 A noted Author, Civic, Educational
 and Religious Leader and a Member
 of the Central Baptist Church, St.
 Louis, Missouri
 Music
 8:45 P.M. Sermon ... The Reverend A. D. Logan
 Pastor, First Baptist Church
 Reidsville, N. C.

Music
 Foreign Mission Offering
 Mrs. Willie A. Mountain, Mrs. Irene
 V. Yeates, Mrs. Helena B. Brown and
 Mrs. Lucille M. Mack
 Announcements
 Benediction Reverend Logan

Thursday, August 13, 1964

6:00 A.M. Quiet Morning Worship
 Mrs. Annie L. Filmore, Mrs. Annie
 Rogers, Mrs. Sue Cooper and Mrs.
 Lena Key
 6:45 A.M. Breakfast
 8:00 A.M. Devotion Mrs. Tempie Norwood,
 Mrs. Cora Martin, Mrs. Flowers Mit-
 chel
 8:30-9:45 Class Period
 9:50 A.M. Music Convention Choir
 Highlights of the Woman's Baptist
 State Convention: 1884-1964
 Mrs. J. A. Little, Historian
 Skit: "The Unfinished Task"
 Mrs. Wyvetra Carter
 Winston-Salem, N. C.
 Improving Church Music
 Mrs. E. B. H. Fogle
 Report—"Miss Shaw Contest"
 Junior-Young People's Department
 Special Offering .. Dr. John W. White,
 Mrs. Lucille Rogers, Miss Lucy A.
 Stokes and Mrs. Annie J. Duke
 Music
 11:40 A.M. Sermon
 The Reverend J. R. Butler, Pastor
 Ebenezer Baptist Church
 Wilmington, N. C.

Music
 Announcements—Committee Reports
 (Continued on Page 4)

(Continued from Page 3)

12:30 P.M. Lunch
Thursday Afternoon
 Mrs. C. S. Wynn, Second Vice President, Presiding
 2:00 P.M. Devotional Theme
 Mrs. Hazel Howard and
 Mrs. H. V. Gattison
 2:30 P.M. Address Mrs. A. L. Parker
 President, Woman's Baptist Missionary
 Union of North Carolina
 Music
 Panel Discussion:
 Mrs. J. B. McLester, Co-Ordinator
 "The Unfinished Task of The—
 Missionary Circle
 Mrs. Mildred L. Chavis
 Missionary Union
 Mrs. Lucy A. Dunston
 Missionary Auxiliary
 Mrs. Wilma C. Bryant
 District Conference
 Mrs. Marion H. Bass
 Special Worker
 Music Convention Choir
 Committee Reports
 Announcements
 5:00 P.M. Dinner
Thursday Evening
OUR HUMAN RELATIONS
AND SHAW UNIVERSITY
 7:00 P.M. Devotion Mrs. Virginia McMillan,
 Mrs. Lucinda Broadnax, Mrs. Sudie
 Farrior and Mrs. D. C. Cole
 7:20 P.M. Committee Reports
 7:30 P.M. Music
THE NAACP SPEAKS
 Mr. Kelly M. Alexander, President
 North Carolina State Conference
 of NAACP Branches
 Special Offering
 Music Choir
 8:30 P.M. Sermon Dr. J. E. Cheek, President
 Shaw University
 Raleigh, North Carolina
 Music Choir
 Announcements
 Benediction Dr. Cheek
Friday, August 14, 1964
 6:00 A.M. Executive Board Meeting
 Mrs. Rosalie F. Wyatt, Chairman
 Quiet Morning Worship
 Mrs. Iola Goss, Mrs. Cora Fulton
 and Mrs. Hattie Adams
 6:45 A.M. Breakfast
 8:00 A.M. Devotion Mrs. Jean B. Chambers,
 Mrs. E. J. Perkins, Mrs. Beatrice
 Jones and Mrs. Berma L. Dunigan
COMMITTEE REPORTS:
 Lott Carey Convention
 National Baptist Convention,
 U.S.A., Inc.

REPORT OF YEAR-ROUND
COMMITTEES Mrs. Elvira Guy
 Promotional Chairman
 Shaw University
 Mrs. Irene V. Yeates -
 Mrs. Lucille Rogers
 State Missions
 No. 1—Mrs. Carrie L. Gilmer
 Mrs. Lala Williams
 No. 2—Miss Cornelia E. Fennell
 Mrs. Etta G. McLaughlin
 Foreign Missions
 Mrs. Cornelia P. Matson -
 Mrs. Annie L. Filmore
 Oxford Orphanage
 Mrs. Maude W. Lassiter -
 Mrs. Minnie B. Cherry
 Ministers' Wives
 Mrs. W. F. Elliott -
 Mrs. D. F. Moore
 The Missionary Helper
 Mrs. Connie G. Sanders - Mrs.
 Fannie L. Reaves, Mrs. Essie M.
 Wilson and Mrs. Inez Wray
 The Cora Pair Thomas Scholarship
 Mrs. Vera M. Slade, Mrs. Lillian
 Hall and Mrs. Mary P. Brice

REPORT OF ALL COMMITTEES:
 Acknowledgments
 Silent Meditation
 Closing Prayer Dr. E. T. Browne
 Convention Hymn
 "A Charge To Keep I Have"

12 Noon

GENERAL INFORMATION

IMPORTANT: Come directly to the Church for
 Registration and Room assignment. Do not take up
 with strangers.

MEALS

Breakfast	\$.85
Lunch	1.00
Dinner	1.25
Tuesday	- Lunch - Dinner
Wednesday	Breakfast - Lunch - Dinner
Thursday	Breakfast - Lunch - Dinner
Friday	Breakfast
Total Meals	\$9.30

All meals served at Mount Vernon Baptist Church.

SLEEPING

Double bed (2 persons to the bed)	\$2.00 per night per person
Double bed (1 person to the bed)	4.00 per night per person
Single bed (2 beds to the room)	3.00 per night per person
Single bed (1 person to the bed)	3.00 per night per person

Registration and Badge	\$1.25
Time meals are served:	
Breakfast	6:45 A.M.
Lunch	12:30 P.M.
Dinner	5:00 P.M.

Baptist Interpreter

Southeastern Baptist
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Library
Wake Forest, N. C.

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, SEPTEMBER, 1964

No. 9

CONVENTION'S BOOKS CLOSE SEPTEMBER 30, 1964

The official books of the General Baptist State Convention will close September 30. Those churches and pastors who desire to have their record recorded properly in the minutes are urged to rush their reports to the Headquarters on or before this date.

This year the convention has faced some hindering causes in promoting its work. Uppermost was the desperate need of Shaw. Many of the churches and pastors, as well as individuals, forgot that the Convention's work needed support also. As a result funds were directed to Shaw and the Convention was left to fend for itself.

While we were busy meeting Shaw's CURRENT DEBT some also forgot the burden of the CAPITAL DEBT which the Convention assumed.

The appeal then is "LET US DO SOMETHING EXTRA" for the work now. The Convention cannot operate without funds. The source of these funds are her associations and member churches. Answer the call with your check to.

GENERAL BAPTIST STATE CONVENTION
603 South Wilmington Street
Raleigh, North Carolina

In sending your contributions, please make all checks and money orders payable to GENERAL BAPTIST STATE CONVENTION and indicate where you would like it to go. This will enable your church to get proper credit.

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General

Convention Roster

W. H. Davidson, *President Emeritus*
R. M. Pitts, *President*
J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
A. D. Mosley, *3rd Vice President*
J. B. Humphery, *4th Vice President*
J. R. Manley, *Recording Secretary*
O. L. Sherrill, *Executive Secretary*
C. W. Ward, *Assistant Secretary*
C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*

EDITORIALLY SPEAKING

DO WE HAVE A CHOICE—

On November 3, 1964, Americans will go to the polls to decide their political leadership for the next four years. The issues are not altogether clear and many face moments of indecision.

Some have already decided to vote a straight ticket, others are considering splitting their vote. Negro Americans and other minority groups are caught in the delima of deciding who or what party will serve the best interest of ALL people.

These groups must see clearly the real issues at stake, both at the state and National level. In this election it doesn't really matter if you are a Democrat or a Republican. The issue is ARE YOU A LIBERAL or CONSERVATIVE?

Conservatism is at present a current trend. Put on the brakes! Bring out the harnesses! Stop the freedom train! Be patient! Wait a while and things will be better. This we have heard for a hundred years.

Negro Americans cannot afford the luxury of complacency or lethergy. We must REGISTER and VOTE for the party or group which offers to represent the interest of ALL people.

Splitting the ticket is not a solution. For a Democratic Governor or President with a Republican House or Congress or vice-versa, leaves much to be desired. Remember "29".

The South NEEDS a strong two party system. We are under obligation to our State and America to help make our land truly "the land of the free and the home of the brave".

CONVENTION ISSUE

There is no room in North Carolina for division. While we cannot, will not and shall not attempt to dictate policy to our pastors and churches we can and must speak the truth.

North Carolina belongs in the stream of the National Baptist Convention, Inc. or the National Baptist Convention of America.

Many of my life-long friends think differently. Some who knew me before I knew myself have left the fellowship of the National Convention and gone elsewhere. This is their choice and prerogative. But they are WRONG.

Baptists too long have allowed their two running mates, freedom and ignorance, to lead them. The time has come and now for unity. We cannot correct mistakes and solve problems OUT of situations, but IN them.

If things, at the National level, are not as we want them let us take an intelligent Christian approach to correct them. The National Baptist Convention is made up of State Conventions. North Carolina is one of them.

North Carolina, by virtue of its unique organization, has two members on the Board of Directors, Drs. R. M. Pitts and O. L. Sherrill. Let us draw up a resolution, stating our desires, have same approved by our convention and let our representatives speak for us.

It is not enough to stop here. We must also persuade other state conventions to follow our lead. Things will be, anywhere, what we allow them to be.

Woman's Page-----

The Woman's Baptist Home and Foreign Missionary Convention of North Carolina opened the 1964 session in Durham, North Carolina, Mount Vernon Baptist Church, Dr. E. T. Browne, Pastor. This session proved to be one of the biggest and best the Convention has ever had. The enrollment went beyond the 1,000 figure. The available accommodations were "almost unlimited." Dr. Browne and his staff really were ready. Many, many thanks again to them.

The speakers seemed to have vied one with the other as messages of information, love and inspiration flowed from their hearts outward to us on the Convention's Theme: "The Unfinished Task."

We were made especially happy when Miss Quilla Montgomery of Winston-Salem, North Carolina was awarded the Cora Pair Thomas Nursing Scholarship. We wish Miss Montgomery God speed!

The Junior-Young People's session was presided over by Miss Ethel Delores McGrier. Some of the highlights were the crowning of "Miss Missionary Shaw," the honoring of Mrs. L. E. McGrier.

From the opening to the last prayer of dismissal made, the Woman's Convention was a great delightful and spiritual experience. The President, Mrs. M. A. Horne was at her best through the entire session.

The feeling of this verse seemed to rest on every woman as they departed to continue work on the "Unfinished Task"—"Teach us, good Lord to serve Thee as Thou deservest; to give and not to count the cost, to fight and not to heed the wounds; to toil and not to seek rest; to labor and not to ask for reward save that of knowing that we do Thy Will."

The finance given at this Convention was:

CONTRIBUTIONS RECEIVED	
Seniors	\$11,535.79
Juniors	2,993.93
Total	\$14,529.72

LOTT CAREY

FOREIGN MISSION CONVENTION

The 67th annual session of the Lott Carey Convention met at the Rodman Street Baptist Church, in Pittsburgh, Pa., August 31-September 4. There were approximately 1800 people in attendance. Dr. J. C. Hairston, Sr. was elected president, and Mrs. J. S. L. Holloman was elected president of the Woman's Auxiliary.

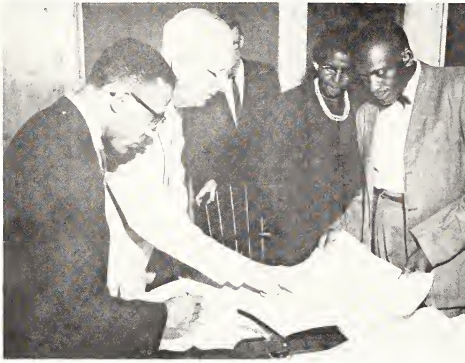
Both Dr. Hairston and Mrs. Holloman are new presidents of the convention. Dr. Hairston, a native of Petersville, N. C., was educated in the public schools of Davidson County and graduated from Slater Normal Industrial Institute (now Winston-Salem Teachers College), the Moody Bible Institute, attended the University of Pittsburgh and has been honored by the Virginia Theological Seminary, with the degree of Doctor of Divinity. He succeeds Dr. E. A. Parham, of Columbus, Ohio. He is now pastoring the Sixth Mount Zion Baptist Church, Pittsburgh, Pa.

Mrs. Holloman, wife of Dr. J. S. L. Holloman, who is editor of the convention's organ, (The Herald) succeeds Mrs. M. M. Ransome, Richmond, Va., who has directed the women for the past twelve years.

On Wednesday afternoon in the fashionable Emory Methodist Church, white, a committee headed by Mrs. Ransome and Mrs. Bessie Hairston presented a testimonial dinner honoring the convention's executive secretary, Dr. W. C. Sommerville, of Washington, D. C. A plaque for 25 years service was given to him on behalf of the organization by Dr. W. L. Ransome, Richmond, Va. A cash token was also presented to the Sommerville's along with other gifts.

In Dr. Sommerville's annual report, he told the more than 1800 in attendance that the convention has raised more than \$181,088.06. This is the highest amount ever reported for a convention year.

Next year's convention will be in Richmond, Va., at the Fourth Baptist Church, the Rev. R. L. Taylor, host pastor.



SHAW UNIVERSITY SELLS WEST CAMPUS PROPERTY—RECEIVES \$205,000 Left to right: Dr. James E. Cheek, president of Shaw University; City Attorney Paul Smith, (representing the City of Raleigh); Mrs. Ellen S. Alston, Shaw trustee board secretary, and Attorney Samuel S. Mitchell as they examine maps describing the three tracts of Shaw University's West Campus property. This property was sold to the City of Raleigh on Friday, August 28. The transaction took place in President Cheek's office.

Shaw University formally transferred the West Campus building property to the City of Raleigh for the sum of \$205,000 on Friday, August 28. President James E. Cheek stated that the sale of this building represents the first step in the University's redevelopment program.

J. J. Henderson, treasurer, North Carolina Mutual Life Insurance Company, Durham, and Charles C. Spaulding, Jr., vice-president, counselor of the company were on hand to release an existing mortgage of \$113,064.42 which the North Carolina Mutual Life Insurance Company held on the property.

The deed to the West Campus property was signed over to the City of Raleigh by Dr. John W. White, chairman of Shaw's trustee board and Mrs. Ellen S. Alston, secretary to the board. The City of Raleigh was represented by Paul Smith, city attorney who presented the \$205,000 check to Dr. Cheek.

A new administration building to cost approximately \$75,000 will be constructed on the main campus near Shaw Hall. The new building is scheduled for occupancy in January. The University will continue to expand eastward, Dr. Cheek said. The new administrative building planned is a part of a \$3 million capital development program planned for the college.

The old administrative building was the old Rex Hospital. The structure was purchased from Wake

County in 1949. "The sale will enable us to begin the school year with a major capital project underfoot," Dr. Cheek said.

Shaw University was founded in 1865 and is the oldest co-educational college in America serving Negro Youth.

Letter From Department of Interracial Cooperation DR. W. R. GRIGG, SECRETARY

September 7, 1964

Dear

The Reverend Joe Stroud, Secretary of the Music Department of the Baptist State Convention of North Carolina, is planning to take a group of singers from North Carolina and other states on a European tour next year. He plans to leave the States on April 19, 1965, with this choir to make several appearances in the following countries: Spain; Italy; Switzerland; Paris, France; Oxford and London, England.

The cost for each person taking this trip will be \$1,150.00 which will care for all expenses except what each person would desire to spend personally. Each person will bear the total expense of the trip; hence, I am appealing to you for help in getting this information out to persons whom you think might be interested. Mr. Stroud is very anxious to have some Negro singers in his choir.

All persons interested in making the trip will write to the Reverend Joseph Stroud, P. O. Box 9523, Raleigh, N. C., for an application blank.

With kindest personal regards and best wishes,
I am

Yours sincerely,
W. R. Grigg

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE — GENERAL BAPTIST STATE CONVENTION OF N. C., INC. AUGUST, 1964

Foreign Missions	\$ 511.72
Shaw University	1,341.81
Oxford Orphanage	363.56

STATE MISSIONS:

Designated—Unified	\$3,299.74
Building Fund	49.06
Baptist Convention	250.00
Baptist Informer	50.58

OTHER RECEIPTS:

Woman's Convention	\$ 158.07
Miscellaneous Gifts	456.00

GRAND TOTAL: \$6,480.54

BIBLICAL INSIGHTS And The CONCEPT OF PEACE

DR. CARLYLE MARNEY, *Pastor*

Myers Park Baptist Church
Charlotte, North Carolina

This Article will be printed in Two Parts.

Throughout this crucial year for race relations I have been hearing people say, "Why us?" and, "Why these issues?" They say "Why don't you preach on something harmless, be talking about Puerto Ricans, Not peace."

We cannot get by with that general presentation of vague and distant hopes. In a world like this, where our doorsteps are cluttered with specific conflict, to turn to a general term like peace, is the way of evasion. Yet, it is good to see what can be said of the great hope which is peace, if we do not lose the local cruciality.

I

If we are going to talk about Biblical concepts of peace, some ground rules are in order. The peace of which the Bible speaks is not necessarily the kind of peace we are meant to discuss here. We cannot assume a kind of heavenly United Nations agreement as to what peace may be, from scriptural materials. Second, it would be a great mistake to assume biblical naïvete with respect to power structures. The problem in finding a way to revealing the inner workings of power structure. An example would be the candor with which Joab, the back side of David's virtue, is presented in the inner workings of the power structures of ancient Israel. Joab is there to make the king look good and the scripture makes no bones about this. Now, the same thing applies, whether we are speaking of Assyria or Babylon or the Chaldeans or whatever. The scriptures know plenty about power structures.

It would, however, be a stupidity to read biblical materials as if biblical people were as involved in power intrigue and cartels as the modern world. These are not the people of that kind of power. Israel is never arguing from the vantage point of the United States, for example. She is never a world power. She is always an incident on the road to conquest for one to four other major powers.

Again, the Bible aim would mistakenly be called international peace. International peace could come without, and would always be incidental to, something else. The something else that the Bible is pointing at is something other than international peace. That is to say, international peace is not a fundamental idea in the Bible; it is a derivative. **God is up to and the people of God are up to something to which peace is an incidental benefit.**

Again, we must not assume that the Bible aim

produces international peace or may even center in a peace. The central Bible aim may be something else entirely. That is to say, **the burden of our desires may not be the main thing, biblically.** What the Bible calls Mishala, the desires of thine heart, are not necessarily our contemporary desires. He shall give thee Mishala, the desires of thine heart. But there is also the implication that He will show your heart what to want. Our contemporary desires are not necessarily the Biblical aim.

Again, we cannot expect to find Biblical correspondence with our concerns, desire, and American interests. This is an Oriental book. Our concerns, and desires may not appear as biblically desirable. Our legitimate concerns, as a nation and people, as a people of God, could conceivably be extra-biblical, without being thereby irrelevant. Let us say that we have to have a ground rule that lets us have the possibility of seeing that what we want may not be what the Bible is up to at all. But if that is so, it does not necessarily mean that what we want is irrelevant or unworthy or other than the biblical materials, if extended, would allow.

Again, we have to have a ground rule that lets us look for what we are talking about under some other word or term than "peace". The Bible may speak of what we are talking about without using the word "peace", and again, we must not assume that peace always means the same thing or that it always promises the same thing.

II

With those ground rules behind us, let us look at the terms with which the Bible stresses the general areas of conflict and contradiction. Terms for the people who are involved are "the people", "the nations", the "kingdoms of the earth", the "rulers of the earth", "sons of men", "children of darkness", "the hosts", "the tongues", "other tongues", strange tongues", "the kings of the earth take council against the Lord and his anointed". "The kingdoms of this world have become the sovereignty of our God and his Christ." "All the kingdoms of the world." Sometimes Scripture has in mind no particular political divisions, just whatever divisions there happen to be. The Bible is not an intriguer. Whichever way the die has fallen, whichever way that it has broken over, whatever kingdoms there happen to be, are involved. Sometimes Scripture will refer to "other gods" or "the gods of the nations". During the Babylonian period, they speak about "a carried god", or a made god, or false gods. These are the nouns. They are substantives for peace.

One would make a great mistake to try to find out what the Bible is talking about if you just checked out everywhere the word **peace** appears. Instead one must look for words like the "will of

(Continued on next page)

LODGING DURING CONVENTION

Below are listed the motels and hotels that will be available for lodging during the General Baptist Convention in Greensboro, November 9-12. Reservations can be made through host pastor, Reverend Otis L. Hairston or direct communication to the business:

GREENSBORO TRAVELODGE, 225 Church St., Phone 273-5512—(Rates: Single \$7.00; Doubles \$9.50; Twin Beds \$10.50)

HOLIDAY INN (One North Highway 29 and one South Highway 220)—Rates: Single \$7.75; Doubles \$9.80; Three in a room \$13.39)

HOWARD JOHNSON'S MOTOR COURT, U. S. Highway 29 S.—(Rates: Single \$8.24; Doubles \$10.30)

KENT COURT MOTEL, U. S. Highway 29 N.—(Rates: Singles \$6.00; Doubles \$8.00)

MID-TOWN HOTEL COURT, 817 Summit Ave.—(Rates: Singles \$6.00; Doubles \$8.00)

OAKS MOTEL, 1118 Summit Ave.—(Rates: Singles \$7.00, \$8.00 and \$9.00; Doubles \$11.00 and \$12.00)

SHADY LAWN MOTEL, 1020 W. Market St.—(Rates: Doubles \$9.00)

TOWNE HOUSE MOTOR LODGE, 1000 W. Market St.—(Rates: Doubles \$14.50)

PLAZA MANOR HOTEL, 511 Martin St.—(Rates: Singles \$5.15; Doubles \$6.18)

O. HENRY HOTEL, 101 Bellemeade St. (DOWNTOWN)—(Rates: Singles \$5.00 up; Doubles \$7.00 up)

HOME RATES: FOR RESERVATIONS WRITE: SHILOH BAPTIST CHURCH, 730 S. Ashe Street, Greensboro, N. C. 27406
c/o Pastor.

Two persons to a room—\$2.00 each per night
One person to a room—\$3.00 per night

The State Sunday School and B. T. U. Convention recently held with First Baptist Church, Raleigh, was a success. Attendance was good and yet we hope the number will double in Winston-Salem next year!

Winners for the Oratorical contest were: Charles Johnson—1st Prize, Carolyn Bryant and Roberta Henry—2nd Prizes. Total amount raised - \$2,342.06.

NEW HOPE ASSOCIATION HOLDS QUARTERLY SESSION

The union of the New Hope Association (Wake, Durham, Chatham and Orange Counties) held their third quarterly session on the campus of Shaw University on August 29-30, 1964. The Theme for this session was "Study To Show Thyself Approved". This topic was discussed by the following members of a panel: Dr. Rose B. Browne, Durham, N. C., Dr. A. D. Moseley, pastor of Mt. Gilead Baptist Church, Durham, N. C., Rev. J. A. Brown, Pastor of the Ebenezer Baptist Church, Durham and Mrs. Patty Walker, a member of the Community Baptist Church of Durham, N. C. The Annual Sermon on the theme was delivered by Dr. Grady D. Davis, Pastor of Union Baptist Church of Durham. The afternoon session was highlighted by an address by Dr. Leon C. Riddick, Director of Development and Publicity for Shaw University. He told of Shaw's budget of \$903,000 for the school year 1964-65, and that our share as Baptists (General State Convention) was \$100,000 and the alumnus of the school were responsible for \$110,000. He also admonished us to stop thinking of Shaw as just a Negro Institution, but a good college that will meet the challenges of the '60's. Dr. W. R. Griggs, Director of Interracial Cooperation of the State Baptist Convention, delivered the main address on Sunday. He spoke from the subject: "Some Instruction About Giving". He delivered a very inspiring sermon on all aspects of giving, including, why give, how to give and the "don't" of giving.

The Union gave the total receipts (\$355.19) to Shaw University. Reverend L. W. Reid, pastor of the New Bethel Baptist Church, Durham, is the president of the Union and Deacon Clifton Stone of Mt. Zion, Chatham is the Secretary.

Dr. Nelson Harris was presented an award for his outstanding work as interim president.

BIBLICAL INSIGHTS

And The CONCEPT OF PEACE

(Continued from Page Five)

Yahweh". This is the only peace that the scripture knows about. Where the will of Yahweh is completely conformed with, this is peace. "The way of the Lord", this is peace. Or the word of the law, this is peace. Thus saith the Lord, or the one God; or the God who is One, or that favorite phrase in Jeremiah, the living. Anywhere the Lord's righteousness is met with, there is peace.

Sometimes scripture speaks of the Lord's right, what God has got coming to him. And this is the basis, by the way, of worship.

(Continued in Next Issue)

NOV 12
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Baptist Infer

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, OCTOBER, 1964

No. 10

General Baptist State Convention Of North Carolina, Inc.

97th ANNUAL SESSION AND LAYMEN'S LEAGUE CONVENTION

15th ANNUAL SESSION

to be held with the

SHILOH BAPTIST CHURCH

Greensboro, North Carolina

Reverend Otis L. Hairston, Pastor

NOVEMBER 9-12, 1964

THEME: "The true function of the Christian
Church in a changing order."

Let your light so shine before men,
that they may see your good works,
and glorify your Father which is in
heaven—MATTHEW 5:16

PRESIDENT
DR. R. M. PITTS

EXECUTIVE SECRETARY
DR. O. L. SHERRILL

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

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SUBSCRIPTION \$2.00 PER YEAR

General Convention Roster

W. H. Davidson, *President Emeritus*
R. M. Pitts, *President*
J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
A. D. Mosley, *3rd Vice President*
J. B. Humphery, *4th Vice President*
J. R. Manley, *Recording Secretary*
O. L. Sherrill, *Executive Secretary*
C. W. Ward, *Assistant Secretary*
C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*

THE PRESIDENT SPEAKS

My Dear Co-laborers in Christ Jesus,

Greetings! In a few short weeks we will assemble in Greensboro, N. C. for the 97th session of our Convention. I am eagerly looking forward to this being the greatest session ever. We have prayed much and planned well. Now comes the time for execution. Execution means Y-O-U.



DR. R. M. PITTS

For the first time in our history the two great Baptist bodies of North Carolina will meet jointly. This interracial gathering of Baptist Christians is another step in advancing the Fatherhood of God and the Brotherhood of man. This joint session will afford us much inspiration IF WE ARE THERE.

Brothers and Sisters, Our Convention is making great progress. I am deeply grateful and humbled by your loyal support of my administration. My shortcomings may have been many but the work is at the center of my heart. No leader can be more or do more than his followers will allow. Won't you join hands with me and let us move forward together?

Now this year has been taxing and demanding upon us. The crisis at Shaw brought us anxious concern. Your response was tremendous. Shaw was saved and her future looks bright. Thank you one and all.

As a rule when we RALLY to ONE cause we NEGLECT another. We are no exception to the rule. Our state work and the objectives of the Con-

vention NEED your support. Let us catch up the slack at our Annual Session.

Again I urge you:

1. Attend this session and remain for all of it.
2. Bring as much money as you can for the work.
3. Bring a large delegation from your church.
4. Come for the Laymen's Convention, Monday.
5. Come with a prayer in your heart for the cause.

Don't forget ALL ROADS lead to Greensboro, November 9-12. Meet me there.

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE—GENERAL BAPTIST STATE CONVENTION OF N. C., INC.

SEPTEMBER, 1964

Foreign Missions	\$ 3,886.96
Shaw University	1,364.38
Shaw University - Divinity School	56.00
Oxford Orphanage	977.05

STATE MISSIONS:

Designated - Unified	3,795.80
Building Fund	37.00
Baptist Convention	250.00
Baptist Informer	110.00

OTHER RECEIPTS:

Designated Gifts	618.00
Miscellaneous Gifts	50.00
Re-deposit	40.00

GRAND TOTAL: \$11,185.19

EDUCATION

CHAMBER OF COMMERCE OF THE UNITED STATES — WASHINGTON, D. C.

An increase in the general level of education of Americans and more automation are essential if the American standard of living is to continue to improve, according to findings in a report released by the Chamber of Commerce of the United States.

The findings, which are in the report, **Education, an Investment in People**, show that the 25-64 year age group is steadily shrinking as a proportion of the population. It is upon this group that the country depends almost entirely for production of goods and services. As the group declines as a part of the population, the groups productivity must be stepped up through education and automation to keep the living standard rising, the report states.

This is the third edition of the report, first published in 1944 and published since then every 10 years by the National Chamber. This edition contains 64 pages and 38 charts.

The contents, which are mostly statistical and graphic, dramatize how education relates to economic, social, and political conditions in this country.

Here are some examples of what is shown:

Joblessness appears to be directly related to education. Persons who completed 4 years or less of school have a jobless rate of 9.7 per cent; compared with 51 per cent for those who completed high school, and 1.4 per cent for those who completed college.

The more education a person has, the more likely he is to participate in politics. About 9 out of 10 of the college graduates in this country voted in the 1956 Presidential election, but only about half of the persons who failed to complete grade school voted.

Education is directly related to earnings. High School graduates on an average can expect to earn \$32,000 more over their working lifetimes than drop-outs. If the graduates take post high school training for skilled jobs, they can expect to increase further the difference between their average earnings and those of drop-outs.

Labor mobility and education are linked. Between 1955 and 1960, over half the males who attended college changed addresses whereas less than two-fifths of the persons with eight or less years of school changed addresses.

National defense benefits from good education. The ratio of men rejected for the draft is highest in the region where high school drop-outs occur most frequently, the Southeast, and lowest where there is the smallest proportion of drop-outs, the Far West.

In addition to showing the correlation between education and economic, social, and political conditions, the report shows the changes in the country's school population and the changes anticipated in future years, and it shows the variations in school conditions currently existing in the state and the nation at large.

For example:

In a little more than 90 years, the percentage of youths graduating from high school increased from two per cent to about 70 per cent at present.

In the fall of 1960, more than 46 million young persons were enrolled in the nation's schools, from kindergarten to the college level. By 1980, there may be 75 million or more enrolled.

In the 1961 fiscal year, state and local governments in the United States spent \$20 billion for primary and secondary education. Only other single purpose for which this country spent more was national defense.

At the beginning of the 1962-63 school year, 1,438,000 classrooms were available in public elementary and secondary schools, 63 per cent of which had been built in the preceding 20 years.

THE CHRISTIAN RESPONSIBILITY OF THE TRUE AMERICAN

by

Chester A. Levister

We, as Americans, are cognizant of the fact that the Civil Rights Bill has passed. But merely being aware of this fact is not enough for a Christian. This law places a great responsibility on every God-fearing American, who feels that he has been trained by the teachings of the New Testament.

We can observe daily many people, both Negro and White, who seem to carry a chip of superiority on his shoulder. This, we feel, is due to a lack of a general knowledge of the teachings of the New Testament. During my early childhood and youth I was reminded constantly that God so loved the world that He gave His only Begotten Son. This He didn't do for any one race of people, but for ALL, because there is no difference in His people.

We were taught as children that we were as good as any man unless we refused to adhere to the teachings of Jesus Christ.

For ten or more years I worked as a janitor in a white Church in the city of Raleigh, but as I look back now, I can see that my job entailed more than a mere janitor; for I took an active part in many of the Church's activities. This was true because we could communicate; we spoke the same language. A lack of communication has brought about much of the tension and strife that we are experiencing throughout the world today.

We, who are devout Christians, nurtured and reared by the teachings of the New Testament have the responsibility to go out into the highways and hedges and iterate and reiterate that God has no respective person; that communication among people is vital. We as parents have the Christian obligation to instill within the hearts and minds of our growing children that God is the Creator of man both black and white and that the same blessings that He has granted to one He has granted the other.

Ministers, parents and Christians, the revelation of God and the life of Jesus Christ means more to the world in teaching the possibility of religion than all theology that was ever written. In this measure our lives are like His; we have the same power to reveal God to others. This we can and must do by example as well as precept.

MUSICAL INSTRUMENTS

WANTED

Plans for the inauguration of an instrumental music program at Shaw University have been enhanced by the arrival of six new musical instruments: two trumpets, two clarinets and two violins. These instruments were a gift to Shaw's Music Department from Mr. and Mrs. Herman Goldstein, music lovers, of Flushing, New York. They will be utilized for instrumental classes that will be a part of the regular program for students majoring in music education.

A number of instrumentalists on the campus do not have instruments of their own. If there are people in the State who have instruments that these students might use for the current academic year, please contact Mr. Sylvander on the Shaw University Campus, Extension 26. These instruments will be welcomed and appreciated.

AMONG THE BRETHREN

CENTRAL'S PASTOR RESIGNS

— ACCEPTS COLLEGE POST



Dr. R. Irving Boone, for the past twenty-three years, pastor of Wilmington's Central Baptist Church, tendered his resignation to the local congregation on Sunday morning, September 6. He has accepted a position in an executive capacity, as Director of Religious Activities at the Elizabeth City State College. He will also do a course in English composition and Literature.

A graduate (A. B. degree) of Shaw University and holder of the M. A. degree in Sociology from N. C. College, he pursued his theological studies at Lincoln University and the Union Theological Seminary of New York. He has done further graduate work at the University of North Carolina, Chapel Hill. In 1959, he was awarded the Doctor of Divinity degree by his Alma Mater—Shaw University. Congratulations!

Dr. O. B. Burson, a native son of North Carolina, now pastoring the First Baptist Church, Lamberts Point, Norfolk, Va., is moving by leaps and bounds in this port city.

On the third Sunday in September, 10 months after accepting call, he led the congregation into their new church plant. The beautiful and spacious building, with a departmentalized educational unit was purchased in excess of \$100,000.00. The building has been completely renovated and redecorated and is most beautiful.

Your scribe was guest evangelist during the first week of occupancy. The Revival was most successful. Burson has a great plant, tremendous church and he knows how to take care of his guest.

Could we expect anything less of Burson? I think not. Keep up the good work.

BE IN THE KNOW

THE BAPTIST INFORMER

603 S. Wilmington Street, Raleigh, N. C.

\$2.00 Per Year

Woman's Page-----



My Dear Precious Sisters
and Juniors:

You have not heard from me in the last two issues of the Informer. This was not because I did not have something to tell you but rather because YOU are such good followers that my time has been limited in meeting your demands.

What joy it is to serve as your president. Your co-operative spirit, devoted and loyal service is to be highly commended.

Because you are the type of followers who are always open minded and ready to receive any good report from here and abroad, I am preparing for a trip to Africa, November 3. I pray, and ask your prayers that our visit will be a most successful one. One that will give us added knowledge of our Foreign Lands. We will visit Italy, Paris, Liberia, Nigeria and Ghana while on this Spiritual Safari.

Sisters we have come to the kingdom for just such a cause as this. We have accomplished much and we are determined to do more. More in respect to togetherness, enlistment, Mission study, personal service and stewardship; More in respect to love for the cause and each other; More in terms of our financial support to the objectives of our Convention; More in terms of attendance and participation to and in our meetings; More in terms of enhancing our work with Young People; More of ourselves and what we possess for the kingdom of our Lord.

Just a reminder in closing. DON'T FORGET our One Day Session in January. It is not too soon to make your plans. Begin now—Appoint your committees; Reserve your buses; Line up your motorcades; Set your financial goal; Bring a large delegation of juniors and seniors. By the way, tell your pastors and husbands they are WELCOME and we'd be most happy to have them.

Again accept my thanks and may God's choicest blessings be yours.

“SEE YOU IN GREENSBORO”

NOVEMBER 9-12

**CONTRIBUTIONS RECEIVED
THE FIRST QUARTER
JULY, AUGUST, SEPTEMBER — 1964-1965
THROUGH THE WOMAN'S BAPTIST HOME AND
FOREIGN MISSIONARY CONVENTION
OF NORTH CAROLINA**

HOME MISSIONS:	
Undesignated	\$ 5,647.68
Institutes	19.90
Self-Denial	3,456.70
District Conferences	156.78
Special Workers	15.00
FOREIGN MISSIONS:	
Undesignated	1,635.70
Foreign Scholarship	1,097.75
CHRISTIAN EDUCATION:	
Shaw Expansion Drive	2,616.84
Shaw Scholarship	1,098.95
Shaw Junior Contest	2,475.33
Ministers Wives Loan	411.00
DESIGNATED GIFTS:	
Orphanage Home	387.65
“Have A Heart”	
Eunice Youngblood Memorial	169.00
National Convention	119.00
Building Fund	3.00
SALES-SERVICES:	
Helpers	1,005.25
Guide - Handbooks	104.10
Junior Leaders	62.50
Books	241.42
Student Loans	78.00
Informer	6.00
Ball Pens	38.50
Mimeography Work	13.00
Rent	165.24
TOTAL	\$21,024.29

**GENERAL BAPTIST
STATE CONVENTION'S PROGRAM**

Theme:

“The True Function of the Christian Church
in a changing order.” Matthew 5:16

Tuesday Afternoon, November 10, 1964

- 2:00 P.M. Executive Committee Meeting
- 4:30 P.M. General Board Meeting
- 7:30 P.M. Welcome Program
- 8:00 P.M. Response to the Welcome Program
Asa Bell
- 8:10 P.M. Music Host Church Choir

8:15 P.M. Annual Sermon W. E. Beamon
Assistant Norman Kerry
Offering and Announcements
Benediction

Wednesday Morning, November 11, 1964

7:00-8:00 A.M.
Watch Hour: Clyde Walton -
W. E. Banks

9:00 A.M. Devotions: Gaston County Association, led by Rev. D. L. Epting, Moderator and Lane Creek Association, D. F. Moore, Moderator

9:20 A.M. Convention called to order by the President

9:30 A.M. Theme: "The true function of the Christian Church in a changing order: within."
..... John Scott
Assistant J. C. Harris

9:45 A.M. Reports:
General Board - Executive Secretary -
Historian - Statistician - Department
of Interracial Cooperation - North
Carolina Oxford Orphanage

11:30 A.M. Address L. C. Dowdy

12:15 P.M. Business

1:00 P.M. Lunch

Wednesday Afternoon

(Joint Session at Coliseum)

"Baptist cooperating during the Social Revolution"
2:00-2:15 P.M.

Worship Period: Joseph Stroud and
Charles Blue

2:15-2:45 P.M.
Presentation of the work of the General Baptist Convention .. J. W. White

2:45-3:00 P.M.
Music

3:00-4:00 P.M.
Panel Discussion—BAPTIST COOPERATING DURING THE CURRENT SOCIAL REVOLUTION

Moderator, W. R. Grigg

Panelists: J. D. Ballard, Carlyle Marney, H. L. Mitchell, Henry Turlington

4:00 P.M. Sermon J. H. Jackson

5:00 P.M. Committee Work

6:00 P.M. Supper

Wednesday Evening

7:30 P.M. Devotions New Era Association
led by Moderator S. V. Singletary
Yadkin-Davie Association
led by Moderator L. R. Howell

8:00 P.M. Music Shaw University Chorale
Society—Harry H. Gil-Smythe

8:15 P.M. Sermon J. E. Cheek
Offering
Announcements
Benediction

Thursday Morning, November 12, 1964

7:00-8:00 A.M.

Watch Hour: H. B. Ferguson, E. W. Posey

9:00 A.M. Devotions .. Cedar Grove Association
led by Moderator G. H. Badgette
Guiding Light Association
led by Moderator Q. Caldwell

9:30 A.M. Theme: "The true function of the Christian Church in a changing order: without."
J. Z. Alexander

Assistant R. W. Perry

9:45 A.M. Moderator's Period

J. M. Kennedy, Presiding

"The Moderator and The State Convention"

A. How Moderator can improve the Financial Status of the Convention—P. B. Barnett

B. How Moderator can improve the attendance of the Convention—J. E. James

C. How Moderator can better support the objectives of the Convention—J. A. Avery

(Each speaker is allotted 15 minutes)

8:10 P.M. Music Host Church Choir

10:45 A.M. Business and Reports

11:00 A.M. President's Address R. M. Pitts

12:15 P.M. Announcements and Adjournment

1:00 P.M. Dinner

Thursday Afternoon

2:00 P.M. Devotions High Point Association
led by Moderator W. L. Wilson

2:30 P.M. Greetings Jack Crum

3:00 P.M. Reports:

Editor of Baptist Informer

Assistant to the Executive Secretary

Chairman of the Trustee Board of the Convention

Chairman of the Trustee Board of Shaw University

Women's Auxiliary, Sunday School, B. T. U.

Ushers, Laymens League

Thursday Evening

7:30 P.M. Devotions Rising Star Association
led by Moderator J. L. Hargrove

Guilford Association

led by Moderator W. M. Harris

8:00 P.M. Music Host Church Choir

8:15 P.M. Closing Sermon L. L. Macon
Assistant S. W. Mack

9:15 P.M. Offering for State Missions
Announcements

Adjournment

Program Committee

J. F. Wertz J. A. Manley

J. A. White J. A. Dudley

J. W. White O. B. Burson

J. B. Humphrey R. M. Pitts

O. L. Sherrill D. R. Hedgley

Part Two

Biblical Highlights And The Concept of Peace

DR. CARLYLE MARNEY, *Pastor*

Myers Park Baptist Church
Charlotte, North Carolina

The next two beautiful words in Hebrew for me are **hesedh** and **ramin**. **Hesedh** means the Lord's loyal kindness, or sometimes translated, loving-kindness. The word **ramin**, his tender mercies. Anywhere these words are being dealt with we are talking about the Bible kind of peace, the day of the Lord, or the kingdom of God, or the kingdom of heaven, or the rule of Yahweh, or the arm of the Lord, or in that day, is always a day of peace.

There are other terms or places where peace is to be expected. Zion, the Holy Hill, Mt. Zion, the highway, the kingdom, the House of the Lord, the Temple of the Lord, the City of God, the sheep-fold, the mountain, the Holy mountain, the habitation, the fountain of the water of life. The people who are at peace with Yahweh are his flock, his people, tribes, the kingdom, the nation, the church, the family, the children, or they are called sons and daughters. I am simply showing that you cannot run checks on the word **peace** and come up with what the Bible is talking about.

Verbs like rage, defile, make war, destroy, tread softly, invade, rule, overthrow, send the sword. There is the Hebrew cry, *chama*, violence. Other verbs like lie down, graze, rest, make war no more, have peace, find pasture, move in and out, rejoice, give thanks, praise, assemble, make peace, send, give, do peace. (Peace is something one **does** in the Bible, frequently.)

There are certain adjectives like haughty, proud, eyes standing out with fatness, mincing walk, ranked and wheeled instruments of war. Sometimes the things that make for un-peace are armed and sometimes they are horsed. There are perhaps 100 words that could be added in each of these sections.

III

Let's look for the mid-section of the time at six

fundamental concepts that are biblical. The first one is theodicy.

1. The aim of the scripture all the way through is to make our God look good to the heathen. To make God look decent to the heathen was a tremendous problem during the captivity. "Where is now your God?" The psalms, of all the books of the Bible, are literally packed with this. Scan the psalms and see how many of them aim to justify God. Jeremiah discovered that prayer is as much curse as it is blessing. Sometimes Jeremiah's prayers are delivered with a clinched fist. He knows God is great enough to understand his anger. He knows that a man who knows God doesn't have to pussyfoot with the Almighty. He can say what lies in his innards. And this is what the Bible is up to when it sets out to make God look good. In Psalm 114, the mountains skipped like rams when God led us out. In Psalm 115, in the face of all our evidence, why should the nations even have to ask what our God is like. Isn't it perfectly obvious? In Psalm 118, or 135, or 139, or 145, or 147, or 148, or 149, or 150, this theodicy is all over the place. How eager these believers in the eternal are for God to be acceptable to the heathen on the basis of his justice.

The classic theodicy and the most beautiful psalm in the book is 126. This is a free translation. "When the Lord returned us to Zion, when the Lord turned us loose from Babylon, when we started out on the road to return us to Zion, we were like dreamers. Our mouths spilled over laughter. Our laughter was too big for our mouths. And our tongues were flopping with their singing. Our tongues wouldn't be still. Our tongues were loose at both ends. For the joy in were saying, "their Lord has done big things." This is the aim of scripture. This is why we are glad. Gladder than that we have been turned loose after a seventy-year captivity. Gladder than that that this agony is over, that now God has come out in the open and had done this, that the heathen could say **HOW GREAT YOUR GOD!** See? This is what filled the heart of these people. Our God looks good to the heathen. This is why we are glad, therefore, they said, sowing tears, reaping joy; go forth crying, but carrying your seed for sowing; come again with joy, bringing your sheaves with you. That's the way it is. This is the world of peace.

I have a neighbor on Hyder Mountain, a Russian Jew, University of London, chief liaison for the British armies during the war in the Mediterranean, uses about fourteen languages. He is convinced that God is one and that this oneness permeates the earth and that this is the essence of Judaism; and, that Judaism, when it is full grown, transcends all our little categories, so he belongs to all the nations. He says the one word he hears all over the world among Jews is *Pen yomru ha goyim*, "what will the Gentiles say?" The Jews are always reacting to their neighbors. What will the Gentiles say? Move this into

biblical language, emphasize it, and this is the reason that they desire their God to look good. They want their God to look good because even then they are under the pressure of being a different people. This is a biblical feeling. To make God's justice apparent to the nations. Now, when this is so there will be peace.

2. Another basic concept is the rule of Yahweh. This is a general term for all kinds of kingdom words. The kingdom of God, God's power over the nations, the essential triumph of the oneness, the rule of Yahweh, is constantly being referred to in the Bible. "The earth shall be full" or "the Gentiles shall come," or whether you follow the chiliastic expectancy of the millenialist, or the Davidic kingdom, peace would come under either of these extremes. The notion was that the rule of Yahweh, or the Kingdom of God, would be manifest among the nations. Meanwhile, in the Old Testament, God already has this power. When Assyria has done what Assyria is going to do God will put his hook in her nose, his bridle in her teeth, and ride her back to the East whence she came. In the meantime, he has this power over the Chaldeans, the Babylonians, and the Egyptians. Whatever happens serves the will of God in the Old Testament.

But the triumph of the oneness is another thing. Frankl's narrative of his years in the concentration camps tells that the day he was arrested an old jacket that he had worn, stuffed with the sheets of a manuscript, was snatched from him. Given a substitute jacket to wear, he despaired of his book, but weeks later, fumbling around in the lining of the jacket, he found a flyleaf of a Hebrew prayer book, bearing the great prayer, Hear O Israel, the Lord our God is one God . . . and thou shalt love the Lord thy God . . . This is the thing around which peace will always rest as it comes. There are 180 verses in John's gospel alone in the context of which Jesus is obsessed to know and to do the will of the Father. He is absolutely carried off with the "I am come down from heaven not to do my own will, but the will of him who sent me." Frankl said he took the discovery of that page to mean that he was supposed to live that book he had been trying to write, and who can say that he didn't? This is the rule of Yahweh.

3. The third great concept that we have to work with is the concept of the covenant and the covenant people. Now, covenant and law are much a part of what the prophets thought and taught. They assumed that covenant had been perverted and misunderstood, especially in the mouths of those they called derisively **nabi-Yahweh**. The "prophets of the Lord" ruined it. Yet, the notion of covenant was there. Never in any systematized theology that rested on Exodus or the Davidic throne, or the temple, but Jeremiah in the third chapter and the sixteenth verse says, that there would come a time when the

ark would be no more remembered or visited or recovered or make or even thought about: the ark of the covenant would disappear as a symbol. I suppose he means a temple of a tent of meeting would come, but here the tent of meeting would be the ground and here a people of Yahweh, of covenant, a righteousness in which God gets what is coming to him, would be the basis for any kind of peace.

4. The fourth major concept with which we have to work is the **messianic hope**. Not messian, yet; but the hope of messiah. The Lord's anointed, whether he was Cyrus, or some new ruler with aspirations like Theudas, who arose in the first Christian century, he was still the Lord's anointed and every notch on this pole is filled. There is a cacophony of expectant voices here. Dom Gregory Dix claims that, if Jesus had had any political aspiration at all, what happened six centuries later could have happened as well in the first century a.d. Behind a wall of semitic nationalism there rose more fervor than Mormonism or Jehovah's Witnesses raised in this country. That could have happened in the first century as easily as it happened in the sixth century; that if Christ had not been absolutely compelled by his obsession with the rule of Yahweh and the spiritual rule of Yahweh, he could have with the slightest bit of political ambition have been the head of a vast new political region and religion supported by semitic tribes in the millions that could have swallowed the Roman Empire. But always this expectancy of Messiah's millennium was as nearly national as Jewishness ever became, and it was always supernatural. They had no clear political theory for this world of peace, but one thing sure, it was a theocracy. The only kind of government they thought about was a theocracy.

5. A fifth basic concept is the ethic of obedience. Faith in the active voice is the life of obedience. It is the arena within which one does what he does because he has been given. There are two aspects of faith, the active voice and the passive voice. Together they constitute a great ethic of obedience. There is no such thing as peace, it seems to me, apart from obedience.

6. And this leads me to the last concept, the new human race, or the responsibility of the image. Those who are made in the image of God have a responsibility. We have been perfectly willing for God to have peace, we have been perfectly willing for the world to have peace, for all the tribes of Africa to have peace, we are perfectly willing for our neighbors to have peace. The classic example of this is the old fellow who says I'm perfectly willing for everybody to get it just like I got it. The responsibility of the image, the new human race wherein dwelleth righteousness, is a concept to which we must return.

(Continued Next Issue)

Baptist Informer

Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, NOVEMBER, 1964

No. 11

A LAYMAN SPEAKS

by EUGENE A. ROBINSON

Gethsemane Hope Baptist Church

WHY A CHURCH IS DYING

The traditional, American Negro church today, is confronted with a problem that had its origin, when the Negro race began its struggle for acceptance into the mainstream of American Society. The problem is: The continuation of traditional Negro forms of worship, within an awakening race, that views those forms of worship as detrimental to the final goal in its struggle. To understand the reason for this train of thought, one has to return to the origin of the Negro church, and consider objectively, the facts that spawned it.



The Negro church was born in an atmosphere of two of the most pathetic social conditions known to civilized man: Ignorance and slavery. History has shown us that these human conditions are conducive to religious receptivity and exaggeration. The Negro slave being ignorant and unaware of his rights as a human being, and trying to justify the reason for his state of degradation, readily grasped religion as the justification for his servitude.

Statements such as "Turn the other cheek", "The meek shall inherit the earth", seemed to justify all of the hardships that he suffered in the horror existence of slavery. The slave viewed earth as a human testing ground, where it was necessary for a man to suffer, if he was to gain the "Kingdom of Heaven"; like any investor the slave discerned, that the more he invested in his spiritual investment, the greater his heavenly returns. Such thinking could only lead to exaggerations in his sphere of worship: shouting, tambourines, drums, and other unorthodox religious behavior.

This was the type of Christian that awakened one morning to find that he was free; here was a

man that found himself free that only vaguely understood the concept, who had been freed from his own justification for existence, here was a man that slavery had made a religious masochist. Where could he go? What could he do? His former masters supplied the answer: A semi-state of servitude. So the relationship was resumed on a basis that was not unlike the old one, the slave justifying existence by rewards after death, and his former masters using him to further economic aspirations. The masters used religion as an ally in suppressing any radical social desires that arose in the newly freed man, they were quick to point to the Bible as the reason for their earthly success and the Negroes state of subservience.

Accepting such logic, the Bible became to the Negro, a book to be obeyed literally, this acceptance made him the most exaggerated Christian in the South. In his churches the most devout Christians were the ones that stomped the loudest and longest, the ones that prayed the loudest and longest, the ones that faithfully paid their tithes regardless of personal welfare. I cannot with accuracy designate the exact period in which the traditional Negro church began its ascent to extinction, but I believe a safe estimate would be when Negroes in a large part became literate and began to desire the control of their own destiny, which was around the time that the nation began its transition from predominately agrarian society, to predominately industrial society.

The Negro graduating from College in that period, returned to a society, that was the ridicule of the nation, a society that most of the nation believed, raised "sinful hell" on Saturday, and "saintly hell" on Sunday. He found that although by his community standards he was considered an educated man, the white image of him remained unchanged. Envision a man that has done everything that his culture demands as a requisite for first class citizenship, and is rejected by the most important segment of his culture, such a man will search himself for the reasoning that motivates

(Continued on Page 2)

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
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COLEMON W. KERRY, JR., *EDITOR*

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C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*

AMONG THE BRETHREN

Brother Norman Kerry has recently accepted the Mt. Sinai Baptist Church of Charlotte. Congratulations, but that's a lot of Kerrys for one town.

Reverend P. B. Barnette, Moderator of the Ebenezer Association and pastor of the Washington Branch Baptist Church of Shelby, N. C., has just dedicated a quarter million dollar new church building. Excellent job Brother and thanks for the \$5.00 for the Informer.

Saw Reverend Thomas Boyd in Detroit. Boyd is doing well and sends his regards to North Carolina Baptists. Thanks Brother for remembering us.

Brother H. W. Wiley is sinking his roots in Washington. Keep it up Brother Wiley.

Brother James Z. Alexander, a recent appointee of the Home Mission Board has begun work as a teacher missionary at Shaw University.

This appointment came under the Work with National Baptists of the Home Mission Board of the Southern Baptist Convention.

Alexander, a native North Carolinian, was pastor of the Star of Zion Missionary Baptist Church, New Bern, N. C., prior to this appointment.

He received degrees from Shaw University, and Andover Newton Theological School in Newton Centre, Mass.

Congratulations Brother Alexander. Let us have your new address.

A LAYMAN SPEAKS (Continued from Page 1)

such a rejection. Unable to find the reason within his environment, he found that the cause of his rejection, was the preconceived image that whites believed were characteristic of all Negroes. Perceiving this, he declared a mental war on all Negro stereotypes, and began to pursue the most respected image in his society: The image projected by the white man.

Among the College trained Negroes that returned to Negro communities was the trained minister,

who resented the image that was representative of the Negro Church in the white mind, the image that depicted him as being a loud expounder or literal gospel, whose only function as a minister, was to arouse the emotions of his congregation with threats of hell and promises of heaven. To combat this image, he tried to remove from worship services, the practices that in the white mind were considered primitive and emotional: Hand clapping, shouting, drums, etc. His sermons were designed to appeal to reason rather than emotion. The consequence of his assault on deeply imbedded traditionalism was rebellion on the part of the traditionalists. Negro churches became places of conflict between progressives and traditionalists, congregations separated to form new congregations, the progressives naturally followed the minister, and formed what became known in Negro communities as "dignified churches". With time, progress and education on their side, the advance of the "dignified churches" could not be deterred, and today they are the rule in most Negro communities.

Today there are more educated Negroes in this country than at any period in Negro history. These are Negroes that resent any implications that they are inferior in any humanic aspect, they feel that the religious behavior and practices of their fathers have been detrimental to the progress of the Negro race. They feel that acceptance into the mainstream of American life can only be achieved when, the stereotypes that white Americans believe are characteristic of the Negro are destroyed. These are the Negroes that are fated to inflict the *coup de grace* on the traditional Negro church.

I wouldn't dare to attempt to predict the consequences of the loss of traditional Negro religion, in its relationship with the Negro personality, only time and probably the sociologists are equipped for such a prediction. I can only hope that we in our quest for assimilation into American society, will not sacrifice for the sake of our fellows acceptance, the only absolute truth, the truth that God lives and cares.

Editor's Comment: Your reaction is welcome.

Woman's Page-----



Sisters:

While you are reading this, in a delegation of others, I am on a "Spiritual Safari" to Africa. We will visit Italy, Paris, Liberia, Nigeria, and Ghana. This for me is a grand and glorious experience. While I am enjoying myself beyond words, I can hardly wait to tell you about it.

Upon my return, I shall present a series of articles so that you may relive with me every step of my journey. Be sure to keep reading the *Informer* and encourage others to do so as well, so that you will not miss this special feature.

Even though I am abroad my heart is still on the work back home. Let me share with you a report that came across my desk in the hope that it will inspire others, across the State to do likewise.

Highlights of the Woman's Auxiliary to the Rowan Association

The Woman's Auxiliary to the Rowan Baptist Association held its fifty-sixth annual session with the Mt. Zion Baptist Church, Reidsville, N. C., of which Rev. E. L. Kirby is pastor.

It was one of the most successful and enjoyable sessions ever. The host church entertained the group royally.

Mrs. Rosalie F. Wyatt of Salisbury is the dynamic and progressive president.

Among the outstanding events of the session were the annual mass meeting held on Wednesday afternoon. Mrs. Helen W. Falls, chairman of the executive board, was in charge. Dr. E. T. Browne, pastor of the Mt. Vernon Baptist Church, Durham, N. C. was the guest speaker. This service is always set aside for the messengers "to have a good time in the Lord."

Thursday morning, with the first vice president, Mrs. Prudence Johnson, presiding, the auxiliary listened to the annual address given by Mrs. Wyatt, the president. This is always a wonderful occasion. As usual, she was at her best.

Thursday afternoon featured a panel discussion with Mrs. C. W. Kerry of Charlotte as moderator. The topic for discussion was "Christian Leaders for Prayer, for Faith, for Work." The speakers were: Mrs. H. L. Cobb, Burlington; Mrs. L. A. Lynch, Greensboro; and Mrs. A. D. Logan, Reidsville.

Friday was Junior and Young People's Day. Mrs. Christine Hedgley, Winston-Salem, serves as director. Miss Phyllis Partee of Salisbury is president

of this department. Her annual address was an inspiration to the other young people of the auxiliary.

Friday afternoon, the closing sermon to the youth was delivered by Rev. David Reynolds, 1964 graduate of Wake Forest College.

The Woman's Auxiliary has contributed greatly, not only spiritually but financially also.

From the report of the treasurer, Mrs. Vivian P. Croom, during 1963 and 1964, the auxiliary contributed \$200 for State work, \$100 to the Rowan Association, \$100 to the Lott Carey Convention, \$25 to the National Convention, and \$2,250 to Shaw University.

With God's help and under the leadership of the president, the auxiliary shall continue.

Mrs. Nancy Hairston Young
Recording Secretary

Now sisters, don't neglect praying for us. Your prayers will do more for us than anything I know. Keep up the good work and I will see you for our ONE DAY SESSION in January.

Yours in His name,
President Horne

CONTRIBUTIONS RECEIVED THE MONTH OF OCTOBER, 1964 THROUGH THE OFFICE OF WOMAN'S BAPTIST HOME AND FOREIGN MISSIONARY CONVENTION OF N. C.

HOME MISSIONS	
Undesignated	\$ 692.35
Institutes	5.00
Building Fund	2.00
Self-Denials	27.20
FOREIGN MISSIONS	
Undesignated	\$ 183.80
Foreign Scholarship	7.50
DESIGNATED GIFTS	
Orphanage	\$ 58.50
CHRISTIAN EDUCATION	
Shaw Scholarship	\$ 66.00
Shaw Drive Expansion	160.78
SALES - SERVICE	
Helpers	\$ 318.00
Guide - Handbooks	24.10
Mimeograph Work	8.00
Student Loans	15.00
Rent	75.78
Total	\$1,644.01

CONVENTION CLOSES

It is said that "Challenge" brings out the best in us. This is evidenced by a number of things that have happened during the past Convention year.

First of all, we are really becoming aware of the NEED for Christian Education and Missions. More churches have been enlisted with greater support than any other time in our history.

Second, President Pitts, man of vision that he is, organized the Moderators for more effective service. This recognition has put new life and enthusiasm in these men who must carry on the work back home.

Thirdly, marked advancement has been made in our Interracial Christian Fellowship. The interracial conference and Summer Retreats have been largely attended. Dr. Grigg is ever on the alert and it shows.

Fourthly, the General Baptist of North Carolina reported \$316,961.85, from all sources, exceeding its adopted budget by \$66,961.85.

SHAW UNIVERSITY was saved because WE (the Baptists) did not fail when the chips were down.

Again, the Convention ministry to the state has been enhanced with the addition of Reverend C. C. Craig. As assistant to Dr. Sherrill, his schedule is full. Where Executive Secretary Sherrill isn't, Craig is. What a wonderful team.

These progressive achievements could not have been possible without your cooperation, the vision of our esteemed president, the untiring efforts of our excellent Executive Secretary, his assistant and the loyal devoted service given by the office staff.

The Baptist advance shows what happens when every member on the team plays well his part. As we face the future, GREATER things will be expected of us because we have been GIVEN so much.

"Opportunities Unlimited" could easily be a slogan for every Baptist in North Carolina. The objectives of the Convention are but opportunities for service and support. Open the door, walk in, volunteer to be a part of the greatest movement in history, "Soul Winning" and Christian development for service.

KING GETS NOBLE PRIZE

North Carolina Baptists join the world in congratulating Dr. Martin Luther King on his receiving of the Nobel Prize for Peace. The fact that Dr. King is not only a Christian but a Baptist Christian as well does make us proud.

Part Three

Biblical Highlights And The Concept of Peace

DR. CARLYLE MARNEY, *Pastor*

Myers Park Baptist Church
Charlotte, North Carolina

IV

Christianity was not the product of the class struggle. At no point was the new religion directly concerned with the social upheavals of the ancient world. It was involved with something else. There was no formulating of the social question. The great problem in Christianity in its earliest stages was purely religious. There was no attempt to improve the whole world or heal everybody. The primitive Christian communities had very little to do with the most important socio-historical events of the imperial world. The Christian church had nothing to do with the disappearance of the peasant classes, or with the reduction in the number of slaves, or with the development of slavery to freedom. The Christian church had nothing to do with the transfer of capital to the owners of large estates or the creation of the great middle class or the withdrawal of power from the coast towns to the interior towns or the changes of civil and military life or the return to rural life. Christianity as a religion is not a social phenomenon. It did not offer a transforming social ideal, like equality. Christian faith has never genuinely received equality, I think. It offers no freedom, nor painlessness or satisfaction which comes by divine effort in the absence of human accomplishment. If it had offered this it would have relieved us of all responsibility. But the Christian faith never set out to say, "you wait, God will do it." Instead, the Christian ideal means the renunciation of dependence upon the material, social ideal of all political and economic forms. This is

(Continued on Page 5)

LETTER TO EDITOR

Dear Brother Kerry:

I admired very much your editorial in the last issue of the Informer for September on, "Do We Have A Choice", and "Convention Issue". You voice my sentiment, and I hope that all readers will take a second look at the "Picture" that you so beautifully described, and so closely before the eyes of our Baptist Family, the political circumstances of our State and Nation as we await for voting at the polls of the November 3rd election.

Sincerely,
J. Ray Butler

BIBLICAL HIGHLIGHTS

(Continued from Page 4)

why there can be a church underground. The Christian faith has never been dependent upon a political ideology for its existence. All political and economic values are to be seen as simple tools, and there is a turning toward the religious treasure of peace of heart, love of humanity, fellowship with God. These are the big things. There are general social problems that belong to the world and will perish with the world. The New Testament doesn't care about the state at all, as such. Jewish nationalism is ignored entirely, and the communism that is in the New Testament is a communism of consumers, not producers, and there is a difference. They still made what they made by private enterprise, if anyone wants to make a point out of it. It only became a communism when they began to consume what they made. It was, if anything, a communism of love.

Yet, the whole thing rested on monotheism, which was belief in the one God, the basis for independence of personality and belief in a new universal humanity — a new human race. This is an inescapable category of all biblical thought. Whatever peace we get is the peace that derives from a new human race. There was a spirit for freedom and a spiritual fellowship in which tyranny and law and war and force were unknown, so as we will see in the morning, beginning with Paulinism, a new and rich ethos was working up in biblical thought. But the key is that nowhere in the New Testament or the Old Testament is there the expectancy that God would do something that we were not able to do.

V

Now with that key, let us look back at what this says in the way of a baptized and biblical humanism. (For unto us a child is born, for unto us a

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE—GENERAL BAPTIST STATE CONVENTION OF N. C., INC.

OCTOBER, 1964

Foreign Missions	\$ 222.59
Shaw University	1,276.21
Shaw University Divinity School	10.00
Oxford Orphanage	178.65
STATE MISSIONS:	
Designated - Unified	\$1,560.49
Building Fund	6.00
Baptist Convention	250.00
Baptist Informer	54.00
OTHER RECEIPTS:	
Designated Gifts	\$ 50.00
Woman's Convention (Bldg. Use)	129.60
GRAND TOTAL:	\$3,737.54

son is given, and his name shall be called wonderful counselor, mighty God, everlasting Father, Prince of Peace.) And this is the point, it is *unto us* that the child is born, no mistake, it is *unto us* that the son is given and his name shall by us be called, Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. In no truly effective way does Christ the Lord have these names until given to him by us. Something eternal is in our hands. This eternal theme is in our hands — it is *unto us*. It is not novelty. This humanism is in essence a new agency, a new freedom, a new responsibility. God has put his future, himself in our hands. A child is born unto us. A son is born unto us. And at our house we wouldn't know what to do with one. We can't keep up with a ten-week-old Irish setter. He's torn up the place. What would we do with a baby? And this is the history of Christendom!

We are really not accustomed to being so responsible for our gifts. What does it matter what God calls the son unless we call him the same thing? This Eternal gets his character and his name from us. What good to say in our prayers Wonderful Counselor, Almighty God, Everlasting Father, Prince of Peace — what good unless he is this to us? And he is this by us, for in our hands he receives his character and his name. Where can we go to be rid of this? The whole church is still in a kind of postpartem shock. The biblical message makes us agonizingly responsible for God having his way in the world. How can we evade this unto usness? How can we protect ourselves from the claims of this Holy Child?

We can become reformed theologians, this will do it. We can say that God has done it, Hallelujah! Yahweh is my God! He has done it. He has given it. All we have to do is to receive. We can, as the Baptists of my boyhood were in danger of doing, drop the whole beautiful ethic of obedience out of Holy Scripture and forget to preach that there are things that you have to do. We can become reformed theologians and say that God has done it.

Or there is an amazing thing similar, we can join in a kind of federal morality in which everything is settled for us at headquarters — whether the headquarters be Nashville, or your association office, or Washington, D. C. We can become victims of the kind of federalized morality in which everything is cut at headquarters and all you have to do to yourself is sew it up and wear it. What is good, what is right, what is bad, what is wrong? Politically, if they really believe that God has done it, the symbol of it is to let Washington do it.

We can evade our responsibility by adopting a confederate culture. Now by a confederate culture, I don't mean the old Southern Confederacy. I mean a confederation of all our local values where Christ is baptized, confirmed, and initiated into the

(Continued on Page 6)

BIBLICAL HIGHLIGHTS

Continued from Page 5)

church with our color, our accent, our theology, our tongue, our thoughts, our loyalties, and our values. We can escape Christ by making him just like us. Make him just like us and he won't bother us. This we have done. God knows we have done this.

And, if all these fail, we can escape him by falling off into what I would call an objective neurosis. By this, humanity has always evaded its great demands. We can hide our competency with our illness. Paul Tournier talks about it. He says he has patients who would hand over their insides to anybody, any magician, who would promise to heal them. This is the way we evade. Dostoyevsky talks about the ill-fated creature who runs every time freedom comes by. Now when we do this to him, in our hands he becomes a thing, an it, a tool. Christ is an escape or a substitute or a scapegoat or a magician or an excuser or an alibi. We keep looking outside ourselves for responsibility and decision. We can't evade our agency. Jesus Christ gets his face in today's world from those who name him. What use is it for God to call him son if we name him visionary fool. What use is it for God and history to call him its center, if we make him useless. What use is it for the church to call him Lord for 2000 years, if we persist in making him mere legend? Can we not make his work of no effect for us? This is not to defeat the great God, it is simply suicide for us. It is not regicide — we don't kill off God. We just kill off ourselves and here is the point, that it is unto us a child is born, upon us that a son is given and his name shall by us be called Prince of Peace. Our first duty is to name him.

Peace does not wait on God. It waits on us. Paul says the whole creation waits on the sons of God to grow up and act like him. And if this sounds like orthodoxy, you are not hearing me. God waits on us and this is incredible and frightening, but it's the only basic biblical concept of peace that I can see. What if God loves us so much that he let us beat ourselves to death, rather than to let us be less than people? Everything that the Bible demands makes men. Men or responsibility and decision and obedience and action. Paul says the whole creation stands on its tiptoes to see the wonderful sight of the sons of God as they come into their own. But the sons of God who come into their own are grown men with responsible decisions and action behind them. Peace is in our hands, Biblically.

BE IN THE KNOW

THE BAPTIST INFORMER

603 S. Wilmington Street, Raleigh, N. C.

\$2.00 Per Year

The Church And Race

CARLYLE MARNEY

Pastor, Myers Park Baptist Church
Charlotte, N. C.

There is no question in my mind as to which Races I am to talk about—but which Church is it?

Is it the Church of the Lord Christ? The Church qua Church? Of all times and climes? It has no race problem. It never has. It never will. It never heard of Race except as a "mischievous and retardative" term. It, for all its life has not had this problem. It began beyond this problem with all its implications, in the service of one human race. I could talk about this Church.

Or is it the Church of Jesus Christ as perverted in the Culture that I am to speak of? This we all could do. But it requires two different speeches!

I

If I am to talk of that great Church I shall have to put it as its own Center: The great Confession at Caesarea:

Whom do men say? Whom do you say?

Peter's Thou Christ: Congratulations!

The shape of your Confession has determined the size of your Church. It always does!

On this ledge I will build the Church of me. i. e. A confession about His Lordship puts a Man in Church: it always does. It even determines what Church: The Church that claims Dominion over even our Death. (The gates of Hades.)

This is the Church that has no Race problem.

This is the Saga of Redemption.

Source of Emancipation

Womb within which Persons happen

Historical locus of en-manning

Creator of a Kingdom

Driver of

Release of the prisoner

Opener of the eyes of the blind

Deliver of the Captives

Is this the Church we are talking about here? If so, the Races are already in, and we have one Song to Sing:

The Song of Moses and The Lamb

Worthy Art Thou

But is this one Church? Well?

Whom Do You Say: Lord?

If he is Lord to us, really, why is He so?

Why do some have so much left over? And why must others come on Saturday to borrow bread?

If He is Lord how can it cost some so little to get his benefits. If He is Lord why have we so much concern with our own station of blessings?

Why have we no full-blown concern that is truly human? If He is Lord why is Grace so cheap?

so scattered and spotted?

so temporary?

(Continued on Page 7)

THE CHURCH AND RACE

(Continued from Page 6)

If He is Lord why are we so blundering and inept in changing times? If — why is He so presently weak and ineffectual? If — why is our Church still ours? If — why is our Work so Local?

If we are speaking as This Church — of which He is Lord — VS which not even Death can prevail —

Why — in the 55 years since 1908 when Governor Aycock shoved it down Carolina's throat that we would die if we did not give one-half our Citizens a fair chance — why so little done? If its His Church that is so dominant in Carolina —

Why are we 47th in educational spending — 48th in functional illiteracy (47 states have less) (19.5)? 209 of each 1000 non-whites unfit for military duty? 47th in proportion of educational failures? Only 4 states have more housing unfit for human animals.

If He is Lord — where are His Lands? His folk? His factories? His schools? His troops? His Legislature? His barns? His Stores? His reserves? His forces for change? Where is His artillery?

If He is Lord and we are speaking from within His Church, why are our bins so full and His so empty?

If He is Your Lord — Church — why has He need for so little of our work? Into what human lives and terms first-hand is your energy translated? Over which of these slums do you lie awake nights?

I have a question. Is this His Church whose environs we have derated? This littered yard?

This stinking swamp?

These smothered angels?

Is He Lord? In North Carolina He is a one-fourth time Lord! The character of the Church is prima-facie evidence of the quality of His Lordship. Where the Church is a 5th rate power — Where the Church is a one-fourth time do-gooder — Where the Church is a mild cathartic — Where the Church is a deadly bore — Where the Church is a glob of Confederate Ideals clinging to the lusty limbs of a secular growth — Where the Church is spiritless, defeated, lost, sidetracked, left behind, outmoded, conformist, stupid or blind —

The Church is always like its Lord —

Cuius regio ejus religio — Whose the region his the religion.

Obviously we are talking here of a lesser Church. No broad and stirring Saga of Redemption. But rather the Song we hear is Jezebel's Song. The Song a Church makes when its Saga is reduced by

its involvement in the toils of some great diverting evil.

II

Let us talk of the Church that is whatever of Church it is against the domain or within the toils of that woman Jezebel:

She is in terrible trouble everywhere:

In Gunnar Myrdal's Challenge to Affluence

"... all of the rich countries are islands in an ocean of under-developed countries where people live in a poverty so abject and miserable that we can hardly grasp it as a fact — on the verge, a substratum of hopeless and miserable people detached from the world at large."

Transposed: reads —

all of the richer churches are surrounded by swamps where people live in a poverty so abject and miserable that we can hardly grasp it as a fact.

... a substratum of hopeless and miserable neighbors detached from the city at large.

The disfranchised: do not vote, read, hear, go, buy, or give. They live as drugged.

1/10 of their share of taxes per capita

4 times the crises — 4 times the unemployment

4 times the physically unfit

(algebraic rel. in disease, degeneracy, death)

Then Christ comes to town for Christmas in time to hear in Kays Gary — a little girl says that all she wants for Christmas is to get rid of all the rats under her house (probably owned by some good Church burger). How could Christ Himself speak comfortably to such a Jerusalem?

Somewhere the picture must begin fundamentally to change — No new crimes or perversions. They all have Latin names 1500 years old. Or Greek, or Aramaic, or Egyptian — Ezekiel's verbs alive in the city.

The Poverty of our Riches — The Riches of our Poverty —

This poor Poverty which has No Character

III

Why are we so afraid these changes will come to our Churches? They will not wish to come:

There is a great repenting to come first.

"Repent for the kingdom of heaven is at hand," has always been the great instrument of levelling hills and exalting valleys. It will be so again . . . The Priest and the prophet will confess that we have been greater rebels vs the law of love than the publican and the harlot because we were sent to talk of a Kingdom and a Love for all — but we have witnessed to separation, exclusion, and our-

(Continued on Page 8)

THE CHURCH AND RACE

(Continued from Page 7)

elves". (F. D. Maurice) Hence, we are not threatened by any invasion. They will not come. What makes us think they want to?

I asked Bob Rowe once — and he told me: He said he had (1) Better Buildings, (2) Better Education, (3) Better Preaching, (4) Better Worship — and it was so, there when were then.

The reasons I hear?

(1) "How is it that you have no real power to change men where they really hurt themselves?"

(2) "Why can you convince so few of God's love while you are so busy denying it?"

(3) "Why do you talk in sleepy language to bored congregations of a Grace willing to forgive if only men would repent — but you have no word as to where, how, and for what one must repent?"

(4) "You had a mighty charm in your hands when you talked of a Father. You know you did not really mean that He is Father enough to make us Brothers."

(5) "In all your creeds, prayers, and hymns you said He was actually related to us as Father. We believed it better than you meant us to believe it — but why are you so powerless for believing it?"

(6) "Why would we come to you when you cannot stir even your own hearts much less ours?"

(7) "And why do you proclaim your Gospel mostly in the ears of comfortable merchants and dowagers wanting a not too troublesome religion — or in the ears of those tasters who want chiefly some new thing —

Not we who have hungered and thirsted."

(8) "What would we want with your colorless, spineless, heartless, rhythmless religion —

If there is a law to love —

You have been fighting against it."

IV

But this does not mean He stays with his own Church. Is the glorious day of the great Negro church over?

I do not know — but the modern man asks his Negro clergyman: "Why do you not speak to us as persons?" "Can you tell me of myself?"

What I am: Who I am?

Who is for me; who against?"

In droves, we have not found that you can. You have a religion for us —

"But you manipulate us; you do not respect us either; you are mostly pro's; We cannot afford

your luxury, for we have an enemy who deprives us even of necessities."

Consequently — a new battle ground appears on which the old wars of race ascendancy will be fought again — round and round.

We are involved in a terrible trouble.

1. A New Set of Class Wars:

A strange anomaly: (1) only middle class virtues can breed a character into our pools of poverty that can bring them up by their own power.

(2) But this very virtue breeds a neglect and a leaving behind and a pool of neglect for those left behind.

(3) This means a kind of war.

Actually, the Race issue is won. We are in the class war now. I rejoice in our new subdivisions — except for the fringes.

2. Inner - Class Wars: Why are you so hard on each other? So merciless and pitiless? So jealous and afraid of each other? Some white men can be trusted. Some Negro men can be trusted — But far too few trust each other.

Like walking across egg shells.

3. The Inevitable Rejection:

The Breeding of an aristocracy means the creation of an underclass

So: Sociology will not Save us — Though I rejoice in every Church at God's left hand. The Case Workers — The Imitation Churches — The Government Agents — The Employers — The Family Retainers — The Builders —

The real healing must still come from a

V

A More Valid Integration: The Church of the Lord

With respect to the emergency of this Church I am incurably idealistic.

I keep expecting it to happen — I keep thinking people will change.

I keep thinking preaching can help.

I keep thinking we will learn how to make the Church a different thing.

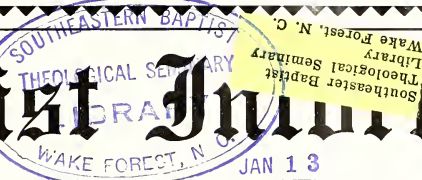
Perhaps my trouble is that I want it "out of this world." At minimum: I can't be cured from expecting it to be different!

St. Paul knew this: that the Church ought to be like nothing else in this world: The Gothic Cathedral builders knew it too — (The vaulting arches — the great buttresses)

The Church was to be like nothing in the World!

(Continued Next Issue)

Baptist Informer



Official Organ of the General Baptist Convention of North Carolina, Inc.

VOLUME 86

RALEIGH, NORTH CAROLINA, DECEMBER, 1964

NUMBER 12

Convention Adopts \$431,112.22 Budget

In unprecedented action the General Baptist State Convention of North Carolina accepted a new challenge to give \$431,112.22 to the Convention's objectives for the current 1964-65 year. This action came following a masterful address by President Pitts and the report of Executive Secretary Sherrill.

According to the report the Convention exceeded its 1963-64 budget by \$66,961.85, reporting a total of \$316,961.85 from all sources. This is an all time high in the Convention's glorious history.

President Pitts, in his address, reminded the Convention, "Shaw University is still upon us. Don't let anybody fool you that Shaw is out of debt. Somebody is still in debt. If Shaw is not in debt then the General Baptist State Convention is. If it is the Convention it is more binding. According to our record, the General Baptist State Convention still owes \$181,112.22 on the Capital debt as of September 30, 1964. Now while this is our moral obligation, there is no need for it. We have owed this Capital debt since 1960. We are 300,000 strong, we have 1,200 churches and 1,700 preachers. If everybody would stand aside and let God and me lead you, we would pay this debt off by the One Day Session in May."

HOW CAN IT BE DONE:

President Pitts made the following recommendation—

1. I recommend that we ask 200 churches to raise and send to the Baptist Headquarters \$1,000 each by May 1, 1965.

2. I recommend that 200 churches send up to the Baptist Headquarters \$500 each by May 1, 1965.

3. In as much as this will only be 400 churches, and we have some 1,200 churches in the State, I recommend that the remainder of the churches (some 800) will send up \$200 each by May 1, 1965.

4. I recommend that as many pastors who will

follow this program will make their pledges in this session.

5. I recommend further that we ask our Moderators to go on record in their various Associations to get those 400 churches to pledge this \$1,000 and \$500 in the next 30 days and send their pledges to the Office of the Executive Secretary.

6. I also recommend that the Moderators of the various Associations will use their office and influence to implement this program, that it may become a reality.

Now my Brethren, if you will accept of this program, and work it to perfection, under God, we will be able to give Shaw University her \$100,000.00, pay off the balance of the Capital debt and take care of the operation of our State Headquarters.

THE BUDGET

PROPOSED RECEIPTS

Parent Body	\$335,112.22
Women's Convention	70,000.00
Sunday School Convention	6,000.00
B. T. U. Convention	4,500.00
Usher's Convention	5,000.00
Baptist Informer	2,000.00
Laymen's Convention	3,500.00
Designated Gifts	5,000.00
TOTAL	\$431,112.22

PROPOSED DISBURSEMENTS

Shaw University	\$100,000.00
Foreign Mission	50,000.00
Colored Orphanage of N. C.	15,000.00
Designated Gifts	5,000.00
State Missions	70,000.00
School of Religion	10,000.00
Convention's Capital Debt	181,112.22
TOTAL	\$431,112.22

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

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General

Convention Roster

W. H. Davidson, *President Emeritus*
R. M. Pitts, *President*
J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
A. D. Mosley, *3rd Vice President*
J. B. Humphery, *4th Vice President*
J. R. Manley, *Recording Secretary*
O. L. Sherrill, *Executive Secretary*
C. W. Ward, *Assistant Secretary*
C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*



JOINT SESSION

For the first time in history the General Baptist (Negro) and Baptist State (White) met in a joint session at War Memorial Auditorium. Presidents R. M. Pitts and Howard Ford presided jointly over this historic session.

The mass auditorium was packed to capacity as Baptist Christians gathered to worship God together.

Featured on the program was a panel discussion led by Dr. W. R. Grigg, Secretary, Department of Interracial Cooperation of the Baptist State Convention. The speakers, Rev. J. D. Ballard, Rev. H. L. Mitchell, (General Convention), Dr. Henry Turlington and Dr. Carlyle Marney (Baptist State) spoke on "Baptists Cooperating During the Current Social Revolution."

Dr. John W. White, 1st Vice President, General Baptist Convention spoke on "The Work of the General Baptist State Convention."



The keynote speaker for the interracial gathering was Dr. J. H. Jackson, Pastor, Olivet Baptist Church, Chicago, Ill., and President of the National Baptist Convention, U. S. A., Inc., the largest organized body of Negroes in the world, 4½ million strong.

The mass audience was spell bound under Dr. Jackson's dynamic and persuasive preaching. Truly one of the world's greatest preachers and Christian leaders. Dr. Jackson has no equal as a pulpiteer.

His latest book, "Not Many But One", gives insight into the need for Christian unity and togetherness. North Carolina was blessed beyond measure by this forward and progressive step.

BE IN THE KNOW

THE BAPTIST INFORMER

603 S. Wilmington Street, Raleigh, N. C.

\$2.00 Per Year

Woman's Page-----

ONE DAY SESSION

JANUARY 9, 1965



On January 9, 1965, the First Baptist Church, Raleigh, North Carolina, will be host church for the One Day Session of the Women's Convention. The Reverend Charles W. Ward is pastor. Theme for the Session will be: "The Unfinished Task"—Act 1:8

The One Day Session is our opportunity to give to State Missions. Without support of State Missions our Convention could not operate, for this is the life blood of the work. Our goal for the session is \$5,000.00.

We are appealing to Circles, County Unions, District Conferences, Minister's Wives and Junior Young Peoples Departments to bring a liberal contribution. Don't forget the Missionary Helper and Self Denial offerings. \$5,000.00 is so little to ask for so much. Women, we are counting on you.

WHY NOT RETIRE TO— INSTEAD OF FROM?

WASHINGTON, D. C.—Easily the most successful national project and the one that has captured the public's imagination, is the Peace Corps. In fact, it has been so successful that overseas countries are now asking for 14,000 Volunteers during 1965. Up to 25% of those selected could be men and women now planning to retire during the next twelve months.

Teachers of all kinds, doctors, nurses, builders, electricians, farmers, mechanics, engineers, accountants, social workers—just to mention a few of more than 200 different trade and vocational skills requested—can all be used. These assignments are rated as being ideal for successful retirement TO. In them older folks are rescued from idleness and decay, they get foreign travel, new interests, new experiences, new friends, new horizons, etc. while working in the interest of public welfare. In addition, they receive their cost of living and medical care plus a financial return that supplements their usual pension and/or social security allowances.

Volunteers must be in good health and have a skill or knowledge that could be useful to others. Those dreading retirement should give a thought to the Peace Corps. There is no better way to put a nice frosting on an otherwise successful career. A folder entitled, "Older Volunteers in the Peace Corps" and a Questionnaire form on which an application can be made may be secured by sending a request to PEACE CORPS, SENIOR MANPOWER RECRUITMENT, WASHINGTON, D. C. 20525.

DR. CHEEK ANNOUNCES SHAW GRANT

Dr. James E. Cheek, President of Shaw University, announces that Shaw University has been granted \$39,970 by the National Science Foundation to conduct a six-weeks Institute on Modern Mathematics for high school Teachers of Mathematics during the summer of 1965. Forty participants will be involved in the Institute Program. Each participant will receive a basic stipend of \$450 plus an allowance of \$90 for each participant up to a maximum of four and travel of up to seven cents per mile. George Thomas, Sr., Associate Professor of Mathematics is the director of the Institute Program.

CONTRIBUTIONS RECEIVED THE MONTH OF NOVEMBER, 1964 THROUGH THE OFFICE OF WOMAN'S BAPTIST HOME AND FOREIGN MISSIONARY CONVENTION OF N. C.

HOME MISSIONS	
Undesignated	\$ 370.73
Institutes	40.00
DESIGNATED GIFTS	
Orphanage	383.57
Building Fund	1.00
Self-Denial	12.50
FOREIGN MISSIONS	
Undesignated	43.43
Foreign Scholarship	50.35
CHRISTIAN EDUCATION	
Shaw University	52.00
SALES - SERVICE	
Helpers	236.60
Guide Handbooks	33.80
Junior Leaders	2.00
Mimeography Work	14.50
Books25
Rent	52.81
TOTAL	\$1,293.54

LOOKING AHEAD IN RACE RELATIONS

The department of Interracial Cooperation takes this opportunity to call the attention of all pastors and church members to two very important dates in our denominational calendar for 1965. They are February 14, which is Race Relations Sunday and February 25-26, the dates for the fourth annual statewide Conference on Human Relations to be held with the New Bethel Baptist Church in Winston-Salem.

Pastors will receive material from the Home Mission Board and the Sunday School Board making suggestions concerning the observance of Race Relations Sunday and further emphasis during the week following. Supplemental material and suggestions will also be mailed from the Department of Interracial Cooperation. It is hoped that all churches will do something creative leading to a more Christ-like understanding and cooperation on the part of all people, and churches in the local community. "Don't figure how you can't, figure how you can!"

It is also expected that no less than 500 people will attend the Conference on Human Relations. The theme for the Conference will be "Practical Christianity and Race Relations". Out of state speakers will be Reverend Raymond Harvey of Tuskegee, Alabama and Dr. William M. Dyal, Jr. of the Christian Life Commission of the Southern Baptist Convention, Nashville, Tennessee.

Rules for the Moderators of the General Baptist State Convention of North Carolina

Which was organized by the President of the
Convention, August, 1954

Rev. J. M. Kennedy, Charlotte, N. C.
First Chairman

Dr. J. R. Butler, Wilmington, N. C.
First Secretary

Dr. R. Mack Pitts, *President*

1. Be it understood, that this organization, shall be known as the Moderators Conference of the General Baptist State Convention of North Carolina. This conference shall consist of all Moderators of the General Baptist State Convention of North Carolina, who are active Moderators of Associations, working with our Convention. The President and the Executive Secretary shall be Ex-Officio. The Chairman and Secretary shall be in the same community.

2. *Officers:* This Conference shall have a Chairman, Vice Chairman, Secretary, Assistant Secretary and Treasurer. All elected Annually. Their du-

ties will be common to the duties of other officers of their kind. Only they will not receive pay, but all Moderators will be asked to pay \$1.00 per year, so as to have some money for the expenses of stamps, paper, and other expenses that may occur.

3. *The Work of the Conference:* The work of this conference is, first, to get a close relationship of Moderators with the General Baptist State Convention of which it is a part. At no time however, shall this conference do anything different to the policy and constitution of the General Baptist State Convention.

2. This conference shall do all it can to assist the President and the Executive Secretary to put over the program of the Convention.

3. This conference may have annual and semi-annual Conference. But at no time without the consent of the President of the Convention and the Executive Secretary. The place may be agreed upon by all concerned.

4. This Semi-Annual Conference will be to study the program of the Convention, and the doctrine of the Baptist Church, and to contact Moderators. It shall be one or two days, as the Moderators see fit. The entertaining pastor shall arrange for the meals, and if so, we shall pay for them.

5. This conference shall have its Annual Conference at the same time and place of the General Baptist State Convention. Whatever part it will play in the Convention, will be on the program of the General Convention.

6. No Chairman shall succeed himself more than once. The rules can only be changed in an Annual Meeting, with a two-third vote. And notice must be given in writing in the Semi-Annual meeting.

Rules presented by President Pitts,
At the request of the Moderators
meeting in Greensboro, N. C.

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE—GENERAL BAPTIST STATE CONVENTION OF N. C., INC. NOVEMBER, 1964

Foreign Missions	\$ 961.27
Shaw University	7,873.54
Oxford Orphanage	819.95

STATE MISSIONS:

Designated—Unified	8,456.53
Building Fund	13.00
Baptist Convention	250.00
Baptist Informer	145.50

OTHER RECEIPTS:

Designated Gifts	305.00
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GRAND TOTAL:	\$18,824.79
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DR. SHERRILL SPEAKS

Dear Christian Workers,

We cannot forget the sacrifices made by you during the 1963-64 convention year. Often the year looked bleak, but we surmounted the obstacles one by one, and the convention year became a glorious and banner one in God's name.

We still have some hurdles to overleap; this we can do successfully if we continue to think in terms of the objectives of our convention in relationship to the total program of the convention. The program for our 1964-65 convention is larger than those of past years; therefore it will require more sacrifices in the future for the Cause.

We are counting on you to answer the siren call through your continuous and regular giving for all the objectives of the Convention.

Can we count on you?

It is our hope that your Christmas will be a Merry one, and that 1965 will be a happy and successful year for you.

Yours for the Cause.

O. L. SHERRILL

"Baptist Cooperating During The Current Social Revolution"

"COOPERATING AS LOCAL BAPTIST CHURCHES"

BY H. L. MITCHELL

INTRODUCTION: It seems to me that when we talk about local churches, we are coming to the place where much has not been done for many reasons—. It might be that we have for too long placed our attention on programs where we get together in such meetings as this, and often the local church knows very little about what their ministers are doing. Then, there is the feeling among many ministers that what is being done in other places and what is talked about in the lines of Christian Stewardship, Race Relation and training programs "just will not work with our people." The idea is that it is not what the people want—they are not ready for it. And that applies to some in all groups of our local churches.

There seems to be a wider gap between the minister and his local congregation today than has been in many years. A Christian business man said to me a few months ago that one thing that hurt him more than he could tell was that the people had taken the pulpits from the preachers, and that many preachers cannot preach their convictions. Then, there is the ever-present desire of many members of local churches to stay where they are. "We are

doing all right, and there is no need to change." This in some way states the problem of many of our local churches.

SOME PROGRESS HAS BEEN MADE

It has been indeed encouraging to observe that progress has been made through the Promotional Programs that are being directed by the various Baptist Fellowships in the state. I have worked closely with both the State and Eastern North Carolina Fellowships, and I have been encouraged and inspired by the progress that has been made through the Cooperative Program. An example of this is seen in Eastern North Carolina where Brother M. L. Williams works with five associations, with approximately four hundred churches. Within a few years there has been a growing interest in Bible Study, Missions, Christian Stewardship and Evangelism. Ministers seek training for better preaching and pastoring. Sunday School teachers are being trained and Vacation Bible Schools have been established in many churches for the first time. Some leaders questioned the wisdom of this Baptist Promotional work when it was started. Now, I am confident that each association would support a promotional worker. They see the problems facing the churches—they know that there is a need for more training, and they have learned its value by the results of this Promotional Work under the supervision of Dr. W. R. Grigg. Therefore I am making the following suggestions:

1. That local Baptist Churches can do much during the current Social Revolution by establishing a Fellowship and/or Fellowships for the promotion of the Kingdom. We must remember that "God wants us to do some things *together* that we cannot do by ourselves."
2. That Local ministers teach and preach Christian Doctrines. The "Thus saith the Lord", will always touch the hearts of people, and when it is spoken by local ministers, it will have a great impact on society in the local community.
3. Do the "Christian Thing," when it comes to relationship with people. When church leaders stand on the fact that what they are doing as Christians is because Jesus Christ has made them so, they may expect some changes to take place in their local church and the community.
4. Let Christian Witnessing be both heard and seen. I am obligated to let people know where I stand on the teachings of the Bible. Without shame and fear, as a Christian I have the responsibility to tell the Christian Truth that Jesus taught in word and deed. The Local Church must remember the words of Jesus, "As my father hath sent me, even so send I you." St. Johns 20:21. If the church has the conviction that it is sent, and puts this con-

viction in action, something will happen in our local communities.

5. Keep the roads of communication open. I would suggest that ministers of local churches get together often, talk about the work that God has assigned to them, pray together and show a deep concern about their mutual duties—. The fact that we can talk about the love of God which we preach brings us together on common ground.—St. John 3:16.

6. Observe special times of the year such as Brotherhood Sunday, Race Relations Sunday. By doing this and working together, local churches can do much to set and direct the course of society.

7. Be concerned about the Christian welfare of all people. Remember the commission which is to the local church as well as to any other Christians. As Christians, we have much more in common than we have that would draw us apart.

8. Give emphasis to our togetherness and publish it. Let us not hide our light under a bushel, but as the early church, let us, the local church tell the Good News that we are commissioned to tell. It might just be bad not to give publicity to our Christian Stewardship. Remember the scripture for the theme of this session of our convention: "Let you light so shine before men, that they may see your good works, and glorify your Father which is in heaven." St. Matthew 5:16.

9. Let the church always be the church. It has a purpose all of its own, and if the local church makes its witness known in the community it will transform society, and establish Brotherhood among men more than anything that we can think of—. But we must remember that if the church is always to be the church, it must always keep above its doors the words, "Who so ever will may come." If the church is to be the church, it must ever be filled with the Holy Spirit; If the church is to always be the church, it must have a concern and outreach for people everywhere. If the church is to always be the church, it must ever speak out against sin in every form—. If the church is always to be the church, it must strive to give the Good News of Salvation. The Gospel to all peoples and let its light so shine before men that they may see the good works of God in it, His Church, that they will have reason to glorify Him.

10. Depend on God through Jesus Christ to protect His Church in its struggle in this and all revolutions. Local Churches today need faith and trust along with love to do their job of "Cooperating During the Current Revolution."

A LAYMAN SPEAKS . . .

ANNUAL ADDRESS

OF

MR. FRANK MARSHALL

President, Laymen's Convention

Dr. Pitts, Officers and Members of the parent body, Officers and Members of the Missionary Baptist State Laymen's Convention of North Carolina, Messengers and friends.

I stand before you as humble as I know how, in deep gratitude to God, that He has blessed us to the extent that we enjoy this fellowship, with one another, in this our 15th Annual Session of this great Laymen's Convention. When I say great, it is with reference to the possibilities rather than past performances of the convention. Although, we have accomplished many good things, there are yet, fields to be harvest. There are mountains to climb, in other words, there is much work yet to be done.

Let us not look back in despair, let us not just mark time, but by the help of God Almighty, let us go forward.

At the end of our annual session last year in Charlotte, with the St. Paul Baptist Church, we left there with new vigor and a new determination to go forward. By the time we met in our One-Day Session at the First Baptist Church, Fayetteville, N. C., we could see results of our greater efforts. Because, everyone present could agree with me that it was the greatest One-Day Session in the history of the Laymen's Convention. It was second to none. It would have measured up to any One-Day Session of any Convention that I have ever attended. We thank God for the Laymen that we have working with us in Fayetteville, as well as the support that we have from their pastor, Dr. Edwards.

Previous to our One-Day Session, the Executive Committee of the Laymen's Convention met in Raleigh, on March 7th, to try to unite our efforts that we in some way, may help come to the rescue of our Baptist College, Shaw University. At that time, I was told by different Laymen present, that their local Churches has sent or was sending certain amounts to the One-Day Session of the parent body for Shaw University, but in addition to that, they were going to bring something to the Laymen's Convention too. I can truthfully and thankfully say, they did bring something. As a result, we were able to send Dr. Sherrill a nice little sum after our meeting. Thanks be to you and to God and it's great leaders, Shaw University is much better in shape financially, today.

Dr. Pitts asked us sometime ago, to see if we couldn't organize a Young People's Department in our Convention, so that we may have young people to meet with us. I am happy to say, we got busy

and today, we do have a Young People's Department. Now all we have to do is to get some Young People to fit into the structure. However, we are faced with the same problem with the Young People that we are faced with about the Laymen. Most of the Young People are in school when our meetings are held. It appears that our One-Day Session, because it is held during the summer vacation months and also, it is held on the week-end. Nevertheless, I do hope the Ministers present will call their Young People together and will contact Mr. Caldwell so that he or Mr. Dupree can come and render whatever services needed in helping to organize a Young People's Department in their local Church.

We hope to have some literature in the very near future.

I am happy to see so many Churches in North Carolina observing Laymen's Sunday in their local Churches. That is just fine, continue the good work. I had the privilege of speaking at New Bethel in Winston-Salem, on their Laymen's Sunday services. It was a happy and glorious occasion for me.

During the year, I had the privilege of visiting the Sunday School and Baptist Training Union Convention, I was very pleased to see some of you there participating and instructing in the classes. I am glad that some of you were able to stay through the General Session of our Annual Session. This is as it should be. I am sure this is what Dr. Pitts had in mind when he asked the Laymen to meet with and as a part of the General Baptist State Convention. I do hope that even more of you will be able to stay over this year and take an active part.

I also attended the Laymen's Convention of the Lott Carey Foreign Mission Convention in Pittsburgh, Pa., this year. There also, I found Laymen from North Carolina taking active parts. We are happy to have the President of the Laymen's League, Mr. R. W. Dalton, share this Session with us and to have brought us that wonderful message. The Lott Carey Laymen's Convention is suffering the same as we are, for the sake of more Laymen to carry out its great work. I am asking more of the Laymen of North Carolina to attend and support the Lott Carey Convention.

As of yet, we have not been able to establish Laymen groups within our different Association over North Carolina as we had hoped to. We shall continue to strive for this goal. It could mean much to the Association as well as the Laymen's Convention.

There are some Pastors that have not yet been sold on the idea of having a Laymen's group within his local Church. We do hope and pray, soon they will see the need and do something about it.

We have one within our midst who has accepted

the call into the Ministry from our Laymen's Convention. We are happy that God so smiled upon us and see one which He found worthy to carry His Gospel. I can only say, that if Reverend Robert H. Leak is as faithful in the Ministry as he has been in the Laymen's Convention, the Ministry will be blessed. Rev. Leak, you have our honest prayers for a successful job in the proclaiming of God's word. But please do not leave the Laymen's Convention.

Early in His public ministry, possibly in the spring of 28 A. D., Jesus selected from His disciples twelve men, whom He ordained "that they might be with Him, and that He might send them forth to preach". When these apostles were sufficiently instructed in the school of the Master, they were sent "to the lost sheep of the house of Israel" to preach the kingdom of God.

In the fall of the next year Jesus selected, in addition to the twelve apostles, seventy other Missionaries and sent them out "Two and two before His face into every city and place whither He Himself would come. The mission of the seventy was evidently very successful, for they "returned again with joy, saying, "Lord, even the devils are subject unto us through thy name".

The sending out of these two group of Missionaries, the twelve and the seventy are important landmarks in our Lord's Messianic Mission. To say the least, the brief record given goes to show that Jesus during His Ministry among men inaugurated a Missionary campaign designed to reach every part of His homeland. Evidently the first Missionaries sent out were members of the first Church. Indeed, shall we not say that Christ, the "head of the Church" is in these early Missionary undertaking setting the Church, in the very first days of its existence, to its divinely appointed task and giving it under His own personal supervision, special training for its mission?

This record of Missionary activity forms a fitting background for the giving of the Great Commission. A commission which sends His disciples out into all the world to preach the Gospel to all nations.

If we would fully understand the missionary teachings of the New Testament, we must know the place, the function and the mission of the Church of Christ.

The Church did not just come into being accidentally, it is here because God planned it out of His own choosing, and set it for the high mission of working out His providence and grace. Since the world began, it has been in the mind of God to counteract and overcome the disastrous results of sin. Hence, at the time when He planned to redemption of the race, the Church was conceived as the

agent through which the divine plan of Salvation would be made known to the world.

Like a building in the mind of an architect prior to its erection and even before it is drawn on paper, so the Church was in the thought of God before its appearance among men. God thought the stars and they appeared; He thought the flowers and they bloomed; God thought the family and it emerged. So likewise did He foreordain that the Church should be the agent by which the Gospel was to be preached to all nations.

The missionary movement of the Church is not something that the Church may or may not engage in. It is the goal of all Church activity. Evangelization of the world is the normal and direct expression of belief in the purpose of God as revealed in Christ. A Church must share in missionary work if it believe in Christ as a universal Savior.

As an organization among men, the Church was withheld until the coming of Christ. The Church is in the world as the result of the life and work of Christ. He called it "My Church", and thus gave it the sanction of His name. Back of the Church is His authority. Through it flows the power of the Holy Spirit, equipping it for its mission.

A New Testament Church is an organization, but it is more than an organization; it is an organism as well. It is a living thing, "For by one Spirit are we all baptized into one body whether we be Jews or Gentiles", and thus united to one another we "are the body of Christ and members in particular".

Sometimes we speak of a Church as a "Congregation of baptized believers voluntarily associated together on the basis of the New Testament for the purpose of worshipping the Lord, administering the ordinances and preaching the Gospel to the world." This only describes a Church as an organization. We might as well say that a boy is a voluntary association of hand and feet, eyes and ears, nose and mouth, for the purpose of running about, eating, and making a noise; this would certainly tell us something about a boy, but it would not tell us the most important thing. A boy is a living, throbbing, vital organism. So is a New Testament Church. It is a living, vital organism, and as a living thing functions in the ongoing of the Kingdom of God among men.

The missionary movement, in its final meaning, sets before us the task of making real in the world Christ's vision of the Kingdom of God; a Kingdom in which all people have assumed their proper relation to the Father in Heaven and are living together on the earth in the brotherly spirit of Christ. The Great Commission (in Matt. 28) clearly stated that we are to Go ye therefore and disciple the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have com-

manded you, and Lo, I am with you always, even unto the end of the world.

We are to make and baptize disciples and we are to teach and train the disciples made to that they will live godly, consecrated lives.

You know, if you look round about you, you will find yourself asking these questions, are we really taking Jesus Christ seriously? Do we believe what He said? Do we believe this book we call the Bible is final and complete? Do we believe that He actually stood on the mountain side in Galilee and commanded His disciples to go into all the world and disciple the nations? Did He really give His Church a world command? Then let us face the command with all of its implications.

Nothing short of this will do. In these trying days the Churches of Christ must prove their right to exist. It is all or nothing for the Churches of tomorrow. If the churches would bind all of their little efforts to this one great aim, to preach Christ, teach Christ, love Christ and were eager at all cost to interpret perfectly Christ's will to the whole world, then the powers of evil will be overthrown, the tides of sin will be engulfed with the seas of divine grace, and the wonders of the Gospel will be sure and abiding victories throughout the earth.

The hope for the future of the Churches lies only and altogether in obedience to the Lord Jesus Christ in all things. It is the Church, Christ illumined that will reveal the Heavenly Father. The Church that is taught by Christ will meet the needs of the individual soul with the satisfying Gospel. It is the Church that has been empowered by Christ seriously will joyously proclaim Him to men as the light of the world, the hope of the nation, the universal Savior, the King of Kings and Lord of Lords.

Brother Laymen, with the help of God, we can still have this type of Churches. But in order to do so, we must fully accept the Divine plan for the world's redemption. We must become widely upon the Holy Spirit.

If the power of the Highest be not with us, we labor in vain, for it is not by devices of human energy or human might that God's Kingdom is to come, but by my Spirit, sayeth the Lord.

May we rededicate first of all our lives, our Churches and our Church programs or services to do God's will. Without this our plans, resolutions, methods, or even our money will not avail.

May I thank each officer of the Convention, each Lay Member, Pastor and friend for everything that they have done during this past year to make the Convention what it is.

To the Executive Committee, Finance Committee, our very fine staff of Secretaries, and every Messenger, from the bottom of my heart may I say, thank you for a job well done.