



Baptist Informer

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

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No. 12

Dr. Cheek Is Shaw's New President

The Trustee Board of Shaw University unanimously elected Dr. James Edward Cheek as president of the University, in a special meeting of the board, Wednesday November 27. Dr. Cheek assumed the presidency December 1. Dr. Cheek comes to Shaw from Virginia Union University, Richmond, Virginia, where he has been assistant professor of New Testament for two and a half years.

Dr. Cheek is a graduate of Shaw University with the B. A. degree. He holds the B. D. degree from Colgate-Rochester Divinity School and the Ph. D. from Drew University. He is married to the former Celestine Williams, a graduate of Shaw University, from Newton Grove, North Carolina, and is the father of two children.

The Board commended Dr. Nelson Harris for his loyal service during the time he served as Interim President. Dr. Harris will continue at Shaw University in his former position as Head of the Department of Education and Director of the Placement Bureau.

Dr. Paul Johnson, Chairman of the Executive Committee of the Trustee Board said, we are fortunate in finding a man who is aware of Shaw's problem and has the ability and willingness to accept the challenge. Dr. Johnson further stated, that no matter who would be given the responsibility of leading Shaw, he cannot do the job alone. He will need and must have the support of those who love Shaw and the cause of Christ.

When questioned as to why the decision was made at this time, Dr. Johnson said, Shaw must not only be maintained but her rating in the Southern Association of Secondary Schools and Colleges must also be maintained. A school without an accredited rating, in these times, is almost like no school at all. With the meeting of the Association in November it became necessary to accelerate our efforts to find the right man for the job and we believe we have found him.

It has been repeatedly said that Shaw has no need that money cannot supply. If this statement is true then it is imperative that the General Baptist State

Convention meet its promised obligation for the current year. The time has come when the IFS in our language must be replaced by some WHENS. When Baptists SUPPORT; When Baptists GIVE; When every Baptist Church assumes its share of the responsibility; When!...Then Shaw will get the support it needs.

President Pitts has laid his life on the line for the cause. His concern has been reflected again and again in his challenging recommendations. It was he who recommended that we take over the Capital debt. It was he who encouraged us to give on the Current indebtedness. It was he who led us to raise more for the cause than any other president in our long and glorious history. Now he is appealing for a special Christmas offering. Can we do less than answer?

In his report to the convention Dr. Sherrill stated that he traveled over 40,000 miles last year carrying the program of the convention over the state. This meant days and nights away from his family. This meant sleepless nights and toil some days. This meant self-denial and sacrifice beyond the call of duty. This meant that we have given him a job to do and at all cost he is doing it. What more can we ask?

The time has come for sober reflection; sound thinking; minute planning and much prayer that we will be faithful stewards of what God has entrusted to our care.

Founder's Day again was a tremendous success with a masterful address by Dr. Leon Riddick, Pastor, Fountain Baptist Church, Summit, New Jersey and \$54,000.00 plus given for Shaw with funds still coming in. If you forgot or neglected to send your gift, it is never too late.

THE BAPTIST INFORMER

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

COLEMON W. KERRY, JR., *EDITOR*

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General

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THE PRESIDENT SPEAKS



DR. R. M. PITTS

To the Baptist Family of North Carolina, Greetings. My Christmas Wish for you is. . .

That you may hold forever in your heart the golden memories of every Happy Christmas Day you have ever known:

That you may be brave in the hour of trial when the cross is laid upon your shoulders, when the hill you must climb seems very high and the beacon lights of hope are far away:

That every gift God has given you may grow with the years and fill the hearts of those you love with fragrance:

And that in every hour of joy or of sorrow, the peace giving smile of the Christ Child may abide with you and keep you near to God.

Since our mission is a world-wide mission, let us join in with the Angels who sang on the night when Christ was born, "Glory to God in the highest, and on Earth, Peace and Good Will toward all men."

Now that we have adopted a budget of \$250,000.00 for our current year we must start a little earlier and work a little harder. I say, by the help of God, let us start NOW. As you know, November, December, January and February have been our lean months in the years gone by. To raise \$250,000.00, we will have to do something in these months that we have not done before, so this is MY APPEAL . . .

Let there be a special effort put forth for all Objectives of our State Work the 5th Sunday in

December, 1963. Whatever one of the Objectives you would want to send an offering for, do so, but, PLEASE make a special effort for the 5th Sunday.

I am therefore, as the President of the General Baptist State Convention of North Carolina, by the power vested in me as President, declare the 5th Sunday in December, 1963 as General Baptist State Convention's Objectives Day.

Send your money on or before the above to Dr. O. L. Sherrill, 603 South Wilmington Street, Raleigh, North Carolina.

Again I wish to thank you for what you have done and your kind remembrance of me. Your prayers have sustained me. Your letters, cards, flowers, visits and services have strengthened me. May God ever bless and keep you and may His blessings be yours to enjoy always.

Your for the Cause

R. Mack Pitts, President

CONTRIBUTIONS RECEIVED THE MONTH OF NOVEMBER 1963

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

HOME MISSIONS

Undersignated	\$ 376.20
Institutes	113.50
District Conferences	24.50

FOREIGN MISSIONS

Undersignated	53.74
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DESIGNATED GIFTS

Orphanage	405.15
Self-Denial	25.15
Building Fund	1.00

CHRISTIAN EDUCATION

Shaw University Expansion	93.05
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SALES-SERVICES

Helpers	244.85
Guide-Handbooks	10.50
Junior Leaders	9.00
Student Loans	95.00
Mimeograph Work	4.00
Books	16.88
Rent	74.97
TOTAL	1,547.49

LABORS TOGETHER

by

REV. W. R. GRIGG

Part II

"We are 10 years of lawless preachments, 10 years of criticism of law, of courts, of our fellow man, a decade of telling school children the opposite of what the civics books say, "We are a mass of intolerance and bigotry, and stand indicted before our young. We are cursed by the failure of each of us to accept responsibility, by our defense of an already dead institution.

"Birmingham is the only city in America where the police chief and the sheriff had to call our local ministers together to tell them to do their duty. The ministers of Birmingham, who have done so little for Christianity, call for prayer at high noon in a city of lawlessness and, in the same breath, speak of our city's image. . ."

"And, who is really guilty? Each of us. Each citizen who has not conscientiously attempted to bring about peaceful compliance with the decisions of the Supreme Court of the United States . . . every citizen who votes for the candidate with the bloody flag; every citizen and every school board member and school teacher and principal and businessman and judge and lawyer who has corrupted the minds of our youth; every person in this community who has in any way contributed during the past several years to the popularity of hatred is at least guilty, or more so, than the demented fool who threw the bomb. . ."

Little wonder that we implore God and ourselves in plaintive tones, "What shall we do?" Are we not aware that in addition to Birmingham and Oxford, Mississippi could be listed Louisburg, Edenton, Elizabeth City, Hertford, Williamston, Wilmington, Windsor, Warrenton, Concord, Statesville, or any other town, city, or cross-roads community in North Carolina where any people are not willing to accept the truth that "God is no respecter of persons" and that human dignity is divinely given to all persons without discrimination who have a right to expect and to demand that such respect for themselves and for all other persons like them be guaranteed and protected by their governments, be they national or local. What shall we do? Before we begin our answer with specifics, let Will D. Campbell's words in an article entitled, "The Church's Business in Integration" (The Christian Herald, September, 1963, p. 16) speak to us. He says, "The forces of government call for law and order and obedience to court orders. That is the business of the government, not the business of the church. We sell ourselves short when we simply imitate the ac-

tion of the state to confirm it with a pious benediction. Nor is it enough for us to adopt the approaches of the secular order. That is not where our power lies."

What must we do?

1. **Confess our sins.** While the segregationists, and some others, are continuing to say that Negroes are unclean, lazy, uncouth, lax in morality, low in ambition, and all the other stereotypes (never wholly true and always unkind), we of the church must reply "out of this rock were we hewn and from this kind of pit have we been dug" and "that God has called us into a fellowship in which we are all these things and more, all undeserving and yet one in Jesus Christ."—Will D. Campbell—The Christian Herald, *Ibid*).

2. **Repent of our sins.** This kind of repentance brings "sackcloth and ashes" a changing of the mind to the altering of life from under the pride and authority of a super-inflated ego to willing submission to the complete lordship of Jesus Christ in sublime humility with no thought of the cost to be paid.

3. The Church must come again to present its case through the preaching of the whole gospel which is the "Scandal of the Cross." The greatest tragedy in the world is sin and the greatest scandal of history is Calvary. There is no rational answer—God's answer is still in the implications of the fact concerning man and God—God's generation—man's degeneration (because of sin), and God's regeneration. All of this is involved in the fact of His Son, a King born in a stable, executed as an enemy of the people, a subverter of the state, buried in a borrowed and now unidentifiable tomb, a'ive forever and risen from the tomb on the third day, the first day of the redemptive era, becoming both Lord and Savior to all who still believe. What foolishness! What irrationality! What a stumbling block! Yes, I know. But this is God's way of creation and redemption. This is what we preach and this is what we all believe. This is all that we have to offer. This is the message of the Christian on integration or anything else. And it is enough to change the world from sin unto righteousness.

The church is the fellowship of believers in Christ called out from the world by the preaching of the gospel associated voluntarily under spiritual agreement to do teamwork in the redemption of the world. As D. T. Niles reminds us, "The church is the people of God on the move." All I can say is—"Let us go home and open our hearts and doors of our homes, of our churchhouses, of all institutions

(Continued on Page 4)

— Editorially Speaking —

November 22, 1963 has been stamped indelibly upon the mind and conscience of America. What a snipers bullet could not do in Mississippi or a dynamite blast in Alabama, an assassinator's bullet did it in Dallas, Texas when the late president, John F. Kennedy was slain. America and the world mourn the loss of this great leader.

There are many questions surrounding this merciless killing and perhaps there will never be an answer to some. However, one thing is certain. Mr. Kennedy gave his life trying to make America the free nation it claims to be.

Every true America should rededicate himself to the realization of the American dream for true democracy. Negro America must be relentless in its efforts to rid the land of every form of segregation and discrimination based on race.

Every Pastor has an obligation to not only encourage his people to register and vote but, if need be, lead or take them. Every race leader must be alert to current trends and changes in their efforts to mobilize all forces for progress. There is no middle ground or middle of the road stand that any of us can take. If our voices are silent and our efforts shut up in a vacuum then the voices of the prophets of hate will be heard.

Shaw University

The trustees of Shaw have acted wisely and soberly. Their choice of a president indicates the serious concern given to this tremendous task. Shaw is experiencing days of struggle and toil. To salvage what remains and project the school into the future, a strong man is needed.

A man of keen intellect; A man of vigor; A man of sincere dedication; A man of profound wisdom; A man with passionate understanding; A man with youthful years and a healthy body; A man who is willing to tackle the problems and wrestle with them until solutions are found. A man who will spend much time in prayer and give God a chance to do what he cannot do. We pray that we have found the MAN.

Christmas

The Christmas season is upon us. This glorious time of the year when our attentions turn to others

and we seek to show our love and concern with gifts. Gift-giving and gift-receiving always tends to bring joy and happiness. It is our sincere prayer that we will not allow the beautifully decorated packages and bright shining trees blind our eyes and minds to God's Unspeakable Gift. Let us put Christ back in Christmas that his spirit might lead the world to peace.

LABORS TOGETHER (Continued from Page 3)

in our communities, of our business, of our schools and of all other things to all people which is the evident will of God." They may not enter those open doors but it is Christlike for us to want them to come through them.

In our local communities let us dare to work earnestly to tear down every barrier to Christian fellowship among and in the midst of all people and to batter down every wall that hinders any person from becoming the best person that he can become or that keeps us from practicing the fullest implications of the gospel of Christ without fear or favor. Let us work earnestly at this as we do in promotion of our weeks of prayer and special offerings lest these become hollow memorials to our hypocrisy.

Dare we do less as the people of God on the move toward the end of the coming of God's kingdom on earth! Unto the doing of his complete will—"as in heaven so on earth!"

Is it trite or untrue to say, "Now it is up to the church?" Don't figure how you can't—figure how you can!

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

Foreign Missions	1,303.73
Shaw University	1,607.99
Shaw Divinity School	150.00
Oxford Orphanage	203.75
STATE MISSIONS.	
Designated—Unified	1,338.39
Building Fund	10.00
Baptist Convention	250.00
Baptist Informer	6.00

OTHER RECEIPTS:

Designated Gifts	35.00
Miscellaneous Gifts	220.00
GRAND TOTAL:	\$5,124.56

Confronting The Challenge Of Changing Times

At this very moment, while you are reading these lines, a plane is being assembled which will cruise through the sky with 100 passengers at a speed of 1,450 miles per hour. Just a few years ago to talk about traveling at such a high rate of speed would have been considered as the talk of a crackpot.

Today in every deep Southern state one can find some school integration. We can recall many southerners declaring vehemently after the school decision of 1954 that school desegregation would never come to their communities.

Change is the sign of the time. Those traditionalists who struggle against inevitable changes find themselves being swept away by the current.

We should expect and welcome change. God, being perfect, is unchangeable. But man, a fallible creature, is constantly striving to achieve the fullness of the stature of Christ. Change is a symbol of his growth, of the progress he is making toward perfection.

What would our convention be like today if it had made no progress in fifty years? It is not the same today that it was in its beginning. We have been growing, but we need to grow more in order to meet the challenge of changing times.

May I suggest some areas in which we can give better response to this challenge:

I. UNITY—THINK OF IT! 329,000 of us can be a powerful force if we would work together in unity, cooperation and harmony. "Each church for itself" is just as outmoded as "each man for himself."

We must pray together, study together, and work together in order to get God's work done as it should be done. Like the early church, we need to be on **ONE ACCORD**.

Now listen to this . . . and this is tragedy. A little over one-half of our Baptist forces in North Carolina cooperate and participate in our state program. Unity is a real challenge. Is it any wonder that our objectives suffer? What would happen to a business firm if only one-half of the employees were giving an honest day's work? We **CAN** and **MUST** meet the challenge of unity. In unity there is strength.

II. MONEY—Even though we persist in trying to keep it, the day of the "penny collection" is gone.

Back in the 30's a small amount of money went a long way. Nickles and dimes—yes, even pennies—had value. In these days we must think of big money. We have before us big goals, big objectives;

SHAW will suffer, State Missions will suffer, Foreign Missions will suffer, and the Oxford Orphanage will suffer.

Changing times offer a great challenge to the old concepts of giving. Let us rise up and meet the challenge.

III. CHRISTIAN EDUCATION—Every organization, every institution, every movement whose efforts have been marked with a degree of success has been built on a foundation of education.

No longer can we afford as Baptists in North Carolina ignore the role of Christian Education in the church. We must include it in the planning of church building. We must think of supporting it through contributions to our church-related college, Shaw University. We must use all available resources—Workshops, clinics, training institutes—to help our churches keep up with the trends in education and make for a more progressive church.

SOME CONCLUSIONS—What does all of this mean? It means that the General Baptist State Convention must, as it has done so often in the past, rise to meet the occasion. We must meet the challenge of changing times or perish in the snakepit of tradition.

May I, your executive secretary, take this opportunity to thank you for the support given the state program. I wish also to express my gratitude to moderators, pastors and churches throughout the state for opening your hearts and doors to me, and for giving me the opportunity to appear in your communities in the interest of the state work.

A word of thanks goes out to our president for the fine way in which he has cooperated with our efforts. We feel that through such leadership our response to changing times will be a favorable one.

To those unsung heroes who make up the staff of the Baptist Headquarters, "Thank You" is just too feeble a term to express what is in our hearts. Your willingness to toil and sacrifice beyond the call of duty has given us the faith to believe that we will meet the challenge of changing times.

NOW, may I wish for each and all of you a very **MERRY CHRISTMAS** and a **HAPPY** and **PROSPEROUS NEW YEAR**.

O. L. SHERRILL

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

The Church And Its Changing Ministry

Part IV

The attempt is repeatedly made. But from any detached point of view the most noticeable characteristic of the finished product is always its highly original logic, a logic strikingly similar to the logic of two riddles current among teen-agers:

Question: How are a worm and a caterpillar alike?

Answer: Neither can drive a school bus.

Question: What is gray and has two legs?

Answer: An elephant. I lied about the legs.

The blunt fact is that we are given no supernatural polity in Scripture. What we are given is the infinitely more illuminating picture of the varieties of gifts bestowed by God, and the manifold services performed for God, as the Early Church ministered obediently under the guidance of its living Lord.

This is why we cannot employ the New Testament as the basis for an organization chart of the modern Church. We are not permitted to impose a first-century strategy on a twentieth-century situation. But it is not basically a question of "out-of-datedness." Nor is it a matter of making a virtue of necessity, the necessity imposed by the almost infinite variety of ordering in the New Testament. Basically it is because this would be a wrong use of the Bible. It would be a misleading, legalistic approach to a book that is anything but legalistic.

We are permitted, nonetheless, to discover two very important things about church order from the New Testament, things that are crucial for approaching the problem of church order in our own day:

1. We discover that the ministry is essential, or of the very essence of the Church; but also that no particular structure of the Church's ministry is essential or necessarily permanent.
2. We discover that ordering as a form of ministry is essential to the Church; but also that no particular ordering is so sacred that it is beyond criticism, or even beyond abolition.

A BIBLICAL AND REFORMED PRINCIPLE

It was this recognition of the essential flexibility and adaptability of church order, a recognition rooted in an acknowledgement of the sovereignty of God, that permitted the Reformed Churches to adopt the maxim *ecclesia reformata sed semper reformanda* (the Church reformed but always being reformed.) The true reformed Church is the always-being-reformed Church. And contrary-wise, no Church can rightfully claim the name "reformed,"

unless it is participating in this unceasing reformation.

We find two striking examples of this Biblical and Reformed principle in John Calvin's attitude concerning the rite of ordination and the office of bishop.

The Reformation provoked the question, Should ordination by the laying on of hands be continued? Calvin's basic answer was neither yes nor no. Instead, he asked in effect, Will this practice, which is clearly Biblical, presently aid or impede the mission of the Church?

His counsel was that if it can serve the function for which it was used in New Testament times, then it should be retained. But if, on the contrary, it evokes superstitious notions, and thus harms rather than serves the mission of the Church, then it should be abolished without hesitation.

Such an approach demanded something more profound than the simple-minded shuffling of New Testament "proof texts" so dear to later generations of "Calvinists"—and not unknown today. And it called for a studied "inconsistency"—for a recognition that a different answer to the same question might be called for in differing locales and at different times. We find, in fact, that a consistent "inconsistency" of this nature is a basic ingredient in Calvin's treatment of problems of church order.

The approach is further illustrated by Calvin's various discussions of the office of bishop. He neither advocated that the office be abolished, nor insisted that it be retained. He looked about him and asked, in effect, How does the bishopric serve, and how does it fail to serve, the mission of the Church?

This led him to the "inconsistent" view that if bishops or superintendents were needed, if they could truly serve, and if the office could be purified of its manifold corruptions, then it should be retained. But if, on the contrary, the bishopric was too corrupted by false notions to be of value in a given place, and was likely to be a detriment rather than an aid in the ministry of the Church, then it should be abolished forthwith.

Only one thing really mattered: faith obedience to the call of God in the service of Jesus Christ. All other things, even ordinations and bishops (or especially ordinations and bishops), were incidental to that.

This means that our recurring frantic desire to freeze the structure of the Church, and forbid the maneuverability essential to effective ministry, originates neither in the New Testament nor in the Reformation. It originates in our pathetic fear of departing from the way we have always done things,

(Continued on Page 7)

The Church (Continued from Page 6)

and from our sinful propensity to think that the way we do things is the only way the Lord wants things done. It is, in fact, a denial of the sovereignty of God, and a false assertion of the sovereignty of our ways of doing things.

But if the Biblical perspective on church order is to prevail among us, and if we are to be faithful in any degree to the Reformed tradition, all of this must be brought under judgment. What is required may be difficult to accept but it is not difficult to enunciate.

What is required is unceasing vigilance to see that all forms, structures, offices, programs, and customs of the Church (including those which are most "traditional" and "sacred") remain precisely as flexible as God is flexible.

Only one thing can remain inflexible: our determination to minister in obedient response to the leading of the God and Father of Jesus Christ.

But none of this means that we can do away with forms, structures, offices, programs, and customs. God's sovereignty may not be arbitrary, but neither is it capricious.

If we read the Bible in the light of its own center, the act of God in Jesus Christ, and permit this to define for us the nature of God's sovereignty, we find that it witnesses throughout to an essential inflexibility—to an utter consistency of the divine purpose.

To know Jesus Christ is to know that God's sovereign rule invariably is the rule of sovereign grace. This means that God does not judge for the sake of judgment, but for the sake of love. Nor does He reform for the sake of reformation, or mere change, but for the sake of making this love known.

He does judge . . . he lays waste . . . he casts down . . . he abolishes . . . he reforms. Nevertheless, "God is faithful" (I Cor. 10:13). God is "immutable" (The Westminster Confession of Faith). God is "unchangeable" (The Shorter Catechism). In and through all, his purpose is single: that men may know his love, his gratuitous grace.

And this tells us something further about church order. It reminds us that any appeal to Scripture, or to the divine sovereignty, as an excuse for indifference, capriciousness, or arbitrariness on our part, is a serious misunderstanding. If we lack respect for the structures, organization, administration, offices or programs of the Church, we can be sure that we have misread the New Testament.

The redemptive mission of God has never been without its ordered, institutional life. Nor is there any suggestion in the Bible that it ever will be, or that it is meant to be, disembodied in this way. We may say, in fact—and it needs to be said—that the institutional side of the Church's life is as necessary to its mission as the human body of Jesus was to the incarnation.

Therefore, any willingness to tolerate disorder, any failure to take seriously the tasks of ordering the life and ministry of the Church, any indifference that permits the Body of Christ to become sluggish and flabby—these are far more serious failures than we care to admit. For they involve a deeper failure, a clear failure to understand the nature and mission of the Church.

This is why we cannot permit ourselves to be swept along with the wave of anti-institutionalism currently sweeping over the Church.

To the degree that we have permitted the institutional structures of the Church to harden and become inflexible, a reaction against overinstitutionalization is justified and sorely needed. In fact, it can only be applauded.

But when this hardening of the ecclesiastical arteries tempts us into a frenzied polemic against administration, organization, and institutional structures as such, we have merely traded one crippling heresy for another. Having rightly seen that no particular structure is sacrosanct, or the only right structure, we have wrongly turned against all structure. We have displaced faithfulness with capriciousness.

We must remember further that, as a form of ministry, order is not merely preparation for the Church's witness in the world. It is unavoidably a part of that witness. Professor Karl Barth has emphasized this point. In a pamphlet that has been read widely in Europe, he insists that church polity must be "exemplary." He does not mean that the policies and procedures of the Church should be taken over by civil governments. His point is, rather, that the Church misunderstands the nature of its ministry when it imagines that in its administrative life it has to do only with its own internal affairs.

As we have seen, because the Church is uniquely constituted in Jesus Christ, it has its own imperative. As it organizes and implements its mission, the Church either will or will not embody this imperative before the world. It will or will not "preach the gospel," or "declare the wonderful deeds" of God, by means of its institutional structures, its organizational practices, and its administrative policies and procedures. The question we must face and answer is: Will it do so, or will it not do so?

If we remember that ordering is one of the forms of ministry, we will be reminded constantly that church order is an essential part of God's assault upon the chaos and disorder that impede his mission in the World. We will then see clearly why order cannot be optional, and why it cannot be unimportant. To make it optional is simply to reintroduce disorder. To permit it to become unimportant is to default in our response to the call of the sovereign God.

Woman's Page-----



WOMAN'S BAPTIST HOME & FOREIGN MISSIONARY CONVENTION OF NORTH CAROLINA STATE MISSIONS GOAL—\$4,000.00

F. O. Box 1818
Raleigh, North Carolina
Telephone TE 2-8794

Mrs. M. A. Horne, President
Mrs. Ellen S. Alston
Executive Secretary

Dear Sister:

This letter comes as a Reminder of our very important ONE-DAY BUSINESS SESSION of the Woman's Baptist Home and Foreign Missionary Convention of North Carolina, to be held, January 11, 1964:

First Baptist Church
Corner Wilmington & Morgan Streets
Raleigh, North Carolina
Reverend C. W. Ward, Pastor

The purpose of our ONE-DAY SESSION will be to gain better understanding of our Convention's Program and also to remind you to bring a donation for STATE MISSION GOAL which is four thousand dollars (\$4,000.00).

We feel deeply grateful for your continued interest and support and may the Lord ever bless you. We must keep on PRAYING AND keep on

GIVING for the expansion of His Kingdom until He says "well done."

We are depending upon you, dear sister: to tell others about this meeting, to charter a bus, if possible, to fill cars and attend the Meeting—

Saturday, January 11, 1964
9:00 A.M. — 3:00 P.M.
First Baptist Church
Raleigh, N. C.

Spread the news! Pack a sandwich and come let us Pray and Plan our 1964 Convention Program of work. We are Prayerfully expecting your presence—business of importance.

We are, Ever in His service,

Mrs. M. A. Horne, President
Mrs. Ellen S. Alston,
Executive Secretary

MAH/ESA/iw

Merry Christmas

... and a ...

Happy New Year