

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

My Brothers and Sisters:

In the words of Paul, "I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark and the high calling, looking unto Jesus the author and finisher of our faith."

My admonition to the Baptist Family is to do the same. Let us "forget" those things which are behind us that would in any-



way hinder our progress. Forget our broken friendships, neglected opportunities, squandered dreams and shattered hopes. Forget our mistakes and our sins of omission. For all these, if kept before us, will become burdens and make us unfit for the demands of today.

Rather let us "press" toward the mark of our high calling:

Shaw University

State Missions

Foreign Missions

Central Orphanage

As you know we made promises when we adopted the Convention's budget. These promises have not been kept. Many failed to respond at the One Day Session. Others have neglected sending funds to the Headquarters. Still others have just failed.

I call upon you to meet us in Raleigh. BRING your regular gift and then bring something extra.

You have been loyal and obedient in the past now the CAUSE demands that you do it again.

Remember the "prize" is at the end, not along the way. The "reward" comes after, not before. Let us make this convention session a success in every way.

CONTRIBUTIONS RECEIVED

1st QUARTER, 1965-66
July, August, September

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

HOME MISSIONS

Undesignated	\$ 6,805.04
Self-Denial	3,096.61
District Conference	199.21
Building Funds	12 00
Heart Funds	283.85
Eunice Youngblood Fund	11.25
Institutes	77.25

FOREIGN MISSIONS

Undesignated	2,071.81
Foreign Scholarships	1,583.75

DESIGNATED GIFTS

Central Orphanage	785.32
Ministers Wives Loan	368.00
Shaw University Drive Committee	3,734.47
Shaw Jr. Contest	3,853.35
National Convention	117.10

SALES - SERVICE

Books	56.30
Portfolios	93.00
Other Sales	13.00
Mimeograph Work	4.00
Helpers	1,062.68
Guide—Handbooks	61.63
Junior Leader	30.00
Rent	189.31

TOTAL \$24,508.93

Woman's Page-----

My Beloved Sisters:



Greetings in the name of our Blessed Lord. We are now one month in the New Year of our Convention. I am sure you left Charlotte bubbling over with inspiration and have challenged the women you left back home. My prayers shall sustain you as you strive to carry out the Lord's program this year.

There are two dates that you are to keep in mind and act on:

November 8-11—Our State Convention, Parent Body, meets at Shaw University in Raleigh for the 98th session. My request is for you to attend in large numbers.

January 8, 1966—Our One Day Session. Do as you have always done. COME in great numbers and bring a liberal offering for our State Missions Program.

Accept my gratitude for every service and kindness. It is a pleasure to serve women such as you. May God's richest blessings rest on you as you carry on the work.

Your President,
Mrs. M. A. Horne

**CONTRIBUTIONS RECEIVED THROUGH
THE EXECUTIVE OFFICE—GENERAL
BAPTIST STATE CONVENTION
OF N. C., INC.
SEPTEMBER, 1965**

Foreign Missions	\$ 3,884.41
Shaw University	1,746.07
The Central Orphanage of N. C.	996.19
STATE MISSIONS:	
Designated—Unified	4,897.69
Baptist State Convention	250.00
Baptist Informer	60.40
OTHER RECEIPTS:	
Designated Gifts	913.00
GRAND TOAL:	\$12,747.76

OVERCOMING PREJUDICE

by Reverend Jack Crum

(Continued from Previous Issue)

5. A fifth theory is an ECONOMIC one. Prejudice comes in part as a side product of people's LUST FOR MONEY.

When it was reported that the pastor from Louisiana who proposed a substitute to weaken the statement on race relations in the Southern Baptist Convention was serving a church which would lose endowment funds if it accepted Negro members, it was not hard to believe.

In the South lust for profits has contributed to prejudice. The white businessmen, and sometimes the Negro businessmen, have been afraid they would lose money if the wall of segregation were challenged.

Of course, in North Carolina it has been the Negro who has been financially deprived. According to the 1960 census one out of two Negro families earned less than \$2,000 while only one out of six white families was in this category.

An average Negro family in North Carolina earned only \$1,922 while an average white family earned \$4,588. Surprisingly, the gap between what these two families earned widened between 1950 and 1960.

On the average a Negro college graduate earned less than a white high school graduate or \$2,666 less than a white college graduate. No wonder that nine of ten engineers graduated from A. & T. College were leaving North Carolina a few years ago.

Out of this economic disparity prejudice from and against both races naturally arises.

6. There is also a POLITICAL THEORY about the origin of prejudice. It is that prejudice results from a LUST FOR POWER.

After the war between the states in 1868 universal suffrage was introduced in North Carolina. Because of it the Republicans controlled the state government for the two years between 1868 and 1870. The Klan was especially active in the election of 1870, however, and the Conservative Party captured the general assembly. In 1898 the democrats reacted with a white supremacy campaign and rewon the assembly.

(Continued on Page 8)

~ ~ ~ Editorial Comments ~ ~ ~

The Baptist Informer has come into its own. It now has an office, equipment and real status in the life stream of the Convention. A debt of gratitude is owed to every pastor, church, auxiliary and subscriber who had a part of this upward move.

Four years ago, you asked and gave me the responsibility of producing the paper. I accepted the opportunity and challenge and gave my best to the work.

As you know I am a pastor first and then Editor. Now the work of our church is making demands upon my time. For this cause, I am not a candidate for re-election. Even if elected I cannot serve. So to my friends, and many supporters, please look among you for a good Editor.

Accept my thanks for your confidence and trust. This experience has meant much to me and I am grateful to you for every kindness. May God's richest and choicest blessings rest upon our great Convention. My continued support is assured.

The ninety-eighth session of the Convention is upon us. From all indications this is shaping up to be one of the most colorful sessions of our history. There are big issues looming and great decisions must be made.

1. Election of General Officers

Who will be the next President and General Officers? All offices are open and must be filled.

2. Systematic Financial Plan

Long overdue. Will we do anything during this session? Will the Unified Program be presented?

3. Clearly define the Convention's Objectives and how they will be supported by the organization of the convention.

4. Will a state wide organization be suggested, offered or discussed? A most needful item.
5. Can we have a State directed program of Christian Education?

These matters cannot be ignored. Now is the time for action.

Does Shaw need our continued support or when may we curtail our giving? The answer is reflected in the following facts.

Current Operational Budget	\$903,535.00
Sources of Income:	
a. Student and	
Comprehensive Fees	344,175.00
b. Room and Board Charges	246,910.00
c. Endowment	20,000.00
d. United Negro College Fund ..	45,000.00
TOTAL	\$656,085.00

This leaves a balance of \$247,450.00 to be raised from churches, alumni and friends.

Shaw must have \$69,775.00 every month. Of this amount, student fees only cover \$20,000.00 which means \$49,775.00 must be found from some source.

When Shaw has a sufficient endowment, alert and awake alumni and systematic support from the Convention, only then can we curtail our giving. When will this be? **N E V E R !**

**SUPPORT THE
BAPTIST INFORMER
SUBSCRIBE NOW**

Family Life Institutes At Providence Baptist Church, Greensboro

by Lorenzo A. Lynch, Pastor

III. Preaching

White Rock Baptist Church, Durham

I. Introduction

The editor of the *Baptist Informer* asked me a few months ago to share with Baptists of North Carolina through the *Informer* some of our efforts and activities in family life at Providence Baptist Church of Greensboro which I pastored from February 2, 1958 to August 31, 1965.

One major family life activity in the church of Greensboro was an annual Family Life Institute which was held either the week before the first Sunday in May (beginning of National Family Life Week among Protestant churches) or the week after the first Sunday in May. This Family Life Institute gave impetus to and was an outgrowth of our ministry to families in the Providence Baptist Church and community. The ministry to the families included the counseling, visitations, preaching, worship, and a relationship to the family to the end of promoting Christian growth. The Family Life Institute was a program, yes, an activity of the church directed toward and involving families. We were careful in Greensboro to distinguish between a ministry to families and an activity involving families, and we never substituted one for the other.

II. Themes

Such themes as: "The Christian Mission of Families;" "Christian Families Put First Things First;" "Christian Family Camping and Recreation;" and "Worship for Christian Families" were used. We would check the national theme for family life as published by the National Council of Churches department of Christian Education and/or Family Life. We looked at the needs of families in our churches and tried to concentrate upon unmet needs. During the second year of our institute we took a survey of the membership's suggestions and needs. The general theme set the tone for the emphasis in the study groups for the sermons and speeches.

Each first Sunday in May I preached on the same subject, "Will You Take This Woman?" (Genesis 2:18). I was able to suggest preparation for marriage; conferences necessary prior to marriage; the desired relationship between husband, wife, children; the Christian use of money; family altar; when and where to seek help during family stress; and many other aspects of family life were dealt with in the sermons so no sermon was a duplication of the last one. The congregation did some of its best listening during these sermons. We also asked families to sit together during these sermons. We also dedicated children on that first Sunday in May (the beginning of National Family Life Week). Obviously, I preached on family life other Sundays during the year.

IV. The Structure

We broke the Institute into three or more study sessions which met some years from Sunday night through Wednesday night of Family Life Week and other years from Friday night through Monday night. This gave three sessions per study session per year. We would close each study session with an assembly at which time we showed a film, preached a sermon, or had an address on some phase of family life related to the theme of that year's Institute. Laymen in the church were used for these assemblies and institutes as well as family life experts in the community and state. The annual sermon in "Will You Take This Woman?" was an integral part of the Institute. We kicked off our Institute with a family banquet which was usually better attended than the other sessions. A speaker, sometimes a layman in the church and sometimes an invited guest, spoke on some phase of family life. We had a Steering Committee which divided itself into publicity, banquet, attendance, evaluations, study sessions, participation, and hospitality. The chairman of each one of the above mentioned subcommittees made up the Steering Committee.

A book and pamphlet display was set up at which time books from the church and public library were put on display to be loaned before and during the Institute. Some of the pamphlets were free and some were sold at cost. Such books as *How Christian Families Faced Problems* by Wynn, *You Home Can Be Christian* by Maynard, *Making Your Marriage Succeed* by Adams, *Before You Marry* by Du-vall; and such pamphlets as "Family Worship," "Christian Marriage," "Who Will be the Head of Your Home?" "Ten Beatitudes for Christian Couples," "Ten Commandments for Christian Married Couples." Radio announcements, posters, a mailing list which included the membership, announcements in Sunday School classes, Board meetings, Missionary Circles, etc. helped us get the word around. The study groups were sometimes broken up into age group levels. For example, youth (ages 13-24), young adult (ages 25-35), middle adult (ages 35-60), and senior adult (from 60 up). At other times we divided the study groups into such areas, for example, as preparation for marriage, for the youth; making a home Christian, for the young adults; preparation for retirement, for the middle adults; and Christian resources for retired, for the senior adults.

V. Leadership

Mr. Henry E. Fry, Assistant United States District Attorney and a member of Providence Baptist Church, was chairman of the Steering Committee during these Institutes. He had just resigned the Family Life Institute and accepted chairmanship of the Human Relations Institute which our church sponsors annually. Speakers such as Dr. David R. Hedgley, Pastor, First Baptist Church, Winston-Salem; the Rev. Dr. Robert Seymour, Pastor of Olin T. Brinkley Baptist Church, Chapel Hill; Dr. Warren Asby, Professor of Philosophy, UNC-G; and the Pastor were among the speakers and preachers at the assemblies during these Institutes. Among our study group leaders (consultants) were the Rev. Robert H. Love, who received special training in counseling beyond the B. C. degree program at Duke Divinity School and who was at that time a religious counselor at Greensboro; a representative from the Travelers Aid - Family Service Bureau of Greensboro; Miss Velma Belle; Mr. B. J. Battle, a member of our church and an officer and treasurer of American Federal Savings and Loan Association; Dr. Albert W. Spruill, a professor at A. & T. College and a member of the church; and Dr. Evans Crawford, Dean of Rankin Chapel, Howard University, Washington, D. C.

VI. Results and Evaluation

1. On one hand the Institutes were directed toward all age groups and would involve all age groups but in our trying to reach all, we did limit ourselves as to what we did for any particular age group.

2. The follow-up by people who attended the Institute was excellent. Many came to the office for conferences, requested books for further reading, and called upon the pastor for help during specific crises; but seldom did we reach enough individuality in the Institute for the pastor to do much following up of specific interests and needs.

3. The annual sermon was good, but it came on Communion Sunday which gave us a two-fold emphasis and I should have had it on a Sunday when Holy Communion was not celebrated and included families renewing their vows and/or covenants. The preaching idea is fine but quite a bit is gained when families participate in some act of renewal.

4. The use of outside and lay help made a positive contribution to the Institute; however, this did limit the Pastor's being in on most of the discussions and being able to take note of several areas of need. I think a better way would be for the Pastor to conduct several sessions on family life with different ages and/or such groups at different times. This will enable the Pastor to relate these study groups more effectively to his counseling, teaching, and preaching ministry.

5. We have to overcome some typical notions within the congregation: (1) that family life institutes are about sex and sex alone, (2) you don't discuss family problems, (3) family life education is only for the young and unmarried, (4) training of any kind does not include church officers.

6. The concentrated institute (having all sessions within a short period of time, like two or three days) has its advantages but the hit and miss approach is also present.

7. It is difficult and impossible for the Pastor of any church to do all the preparation for an institute and it is difficult to awaken the average committee until the time is too close at hand.

8. There is a definite advantage in using lay leaders in your own church to take part in these Institutes. It is difficult, however, to convince some laymen that Christian family life is a specialized area and because one is an expert in one field does not mean he can make a good contribution in this field without sufficient personal preparation. I never felt that I was able to get the laymen who took major parts in leading groups to adequately prepare for the same.

(Continued from Page 3)

In order to retain political power the Democrats deprived the Negro of his vote by passing a constitutional amendment to prevent any person from registering unless he could read and write a sec-

OVERCOMING PREJUDICE

tion of the constitution to the registrar's satisfaction. White illiterates were allowed to vote if they could trace their ancestry to someone who voted before 1867 when the Negroes had not been allowed to vote.

In the debate on this grandfather clause George Rountree of the general assembly declared that "fitness for self-government was largely a matter of heredity." He said, "It must be obtained by inheritance and not by schools and learning."

His statements made it clear that his prejudice was the result of lust for political power.

A group from North Carolina visiting Washington last year asked Senator Sam Erwin which part of the Civil Rights Act he thought should be passed. "I don't think there is anything in the bill that should be passed," he said to us. We knew his prejudice grew out of the political situation in which he had grown up.

7. A seventh theory is that prejudice comes from the IRRATIONAL part of man. SUPERSTITION is a source of prejudice.

A few weeks ago my wife's fourth grade was discussing the possibility of having Negro pupils in their school next year. One little girl expressed her fear of the result. Very seriously she told the class that if a white woman ever married a Negro man they would have "polka dot children." My wife told the children the facts, but superstition is very strong.

C. BASIC CAUSE: SIN

There is some truth in each of these theories. Taken all together they do explain prejudice from the humanistic point of view.

Man is prejudiced because he is centered in his own frustrations, limited by his own ignorance, bound by his own environment and his own traditions, lustful for his own wealth and power, and gripped by his own irrational superstition.

However, prejudice is a strange thing. The french liberal Alexis de Tocqueville noted, after his visit to America more than a hundred years ago, that "the prejudice of race appears to be stronger in the states that have abolished slavery than in those where it still exists; and nowhere is it so intolerant as in those states where servitude has never been known."

We know now that human prejudice is one form or another is world wide. It is as widely spread as man himself.

When you put all the humanistic theories of prejudice together it becomes fairly clear that the basic cause of prejudice is man's self-centeredness. Using the words of biblical theology we can say that man is originally a self-centered sinner.

Kyle Haselden, in *The Racial Problem in Christian Perspective*, says this thought clearly:

The assumption upon which the social scientists and psychologist's build their theories of prejudice is that prejudice is not inherent in human beings but acquired . . . Christian theology would insist that the several keys which unlock the meaning of prejudice hang from one ring, and in the Christian understanding of the problem that ring, from which all other interpretations dangle, is the inate, inevitable, yet sinful self-centeredness of the human soul . . . we see that self-centeredness is the essence of all sin and that prejudice is a specific expression of that sin . . . Prejudice is germ is prideful, willful, and inevitable self-centeredness.

The basic cause of prejudice from the theological point of view is the sinful nature of man.

Methodist Bishop John Owen Smith at Lake Junaluska in 1961 said that in regard to this matter of racial prejudice "the church itself is at stake" and "our personal salvation is at stake." Prejudice against Negroes (or against white men) is a disease of sinful selfcenteredness which can separate us from God as well as from our fellows and can send us to hell as well as to Ku Klux Klan rally.

II. THE REMEDY IS SALVATION

A. BASIC REMEDY: CONVERSION TO LOVING INDIVIDUALS

If sin is the basic cause of prejudice against races other than one's own then the remedy is salvation. More specifically the remedy is conversion to loving all men as individuals.

Pasternak in his novel, *Dr. Zhivago*, as Gordan say at the front during the war: "When the Gospel says that in the Kingdom of God there are neither Jews nor Gentiles, does it merely mean that all are equal in the sight of God? No — the Gospel wasn't needed for that — the Greek philosophers, the Roman moralists, and the Hebrew prophets had known this long before. But it said: In that new way of living and new form of society, which is born of the heart, and which is called the Kingdom of Heaven, there are no nations, there are only individuals."

(Continued in Next Issue)