



# Baptist Inquirer

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

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NUMBER 1

## Baptist Women Hold Mammoth Session

The Woman's Baptist Home and Foreign Missionary Convention of North Carolina met in Raleigh, January 9, 1965 for its annual One Day Session. The meeting was held at the historic First Baptist Church, Rev. C. W. Ward, serving as host Pastor. When the gavel fell for the opening of the meeting the house was filled to capacity, balcony inclusive.

The President, Mrs. M. A. Horne, just back from an extensive trip abroad, masterfully led the women through each item on the agenda with precision. From the very onset one gathered that Africa had made an unusual impression on president Horne and that her passion and zeal for missions, to the foreign Field had been set aflame anew.

One attending these meetings cannot help but wonder why such large numbers gather from the mountains to the sea. If you will follow the program the answer is easy to find:

### 1. ORGANIZATION

The women have seen the wisdom in setting up county wide organizations. Where it is possible every county is organized to carry out the program of the convention. Through Mrs. Alston's office, it was learned that there are some counties where there are no Negroes or few Negroes, thus no organization in those counties. But where there is a sufficient concentration of Baptist women every effort is put forth to get that county organized.

What does this mean? It means that the Woman's Convention is seeking to reach every church and minister to every Baptist Woman in the State. It means further that the women's work is not hindered by Associational alliances.

### 2. DIRECTION

There are two books available through the Women's Convention, aside from the Junior Missionary Manual, that gives direction for the work. One is the Missionary Guide and Handbook and the other is the Helper. The purpose of the Guide and Handbook is to interpret the work of the convention; guide the women in organization and develop leadership. The Helper is designed to give uniform lesson study throughout the State.

Aside from the printed material, there are workers available who will come to your area for In-

stitutes and workshops to help in any way possible to get the program going.

### 3. PARTICIPATION

The women have discovered that if you are to get the most out of an individual you must give him a sense of significance and something to do.

The organization structure of the woman's convention makes a place for every woman. Many pastors will do well to study this program of organization as well as the parent body and other auxiliaries as well. It never hurts to imitate what is good.

### 4. RECOGNITION

Time taken to commend and congratulate is never wasted. During the one day session, as crowded as the schedule was, time was taken to give recognition to each county represented. Trophies and awards are given to those meeting quotas and standards of excellence.

### 5. QUESTIONS AND ANSWERS OR COMMUNICATION

This is a form of participation but it does something more than allow a person to have a part. It gives one an opportunity to ask questions and get answers so that the work will be thoroughly understood . . . Many a good program and idea has had little or no results because we have assumed that people know all about it. Where there is no communication, no matter how good or exhalted a cause may be, failure is the end result.

Why do they come in such large numbers? These are a few of the answers but there is one more that is of vital importance, Christian Fellowship. It was said of the early Christians, "My how they love each other." There is in the woman's convention love for leadership, love for the general officers, love for the cause, love for responsibility, love for a big load, for a big God and love for having a part on a great program. This is why they came and this is why they will return again and again.

### DR. CHEEK AND SHAW UNIVERSITY

The energetic, dynamic, intelligent and persuasive president of Shaw University spoke out of a heart full of concern and hope for our school. Dr. Cheek told the women, "I must tell you the truth because I am not afraid of the truth and I think

## 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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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*  
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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*

you ought to know the truth. Shaw needs your help desperately and she needs it now. It takes \$69,775.00 to run Shaw every month. Of this amount, student fees account for \$20,000.00. From some source I must find \$49,775.00 each month to meet current bills." He said, there is one way to overcome and that is to raise student fees. But, he said, if this is done we would lose 90% of our students who can't afford to pay for an education, yet they need and deserve one. He had the women to know that Shaw is the only church related school of its kind and class, which does not have sufficient endowment and regular contributions from its churches to meet its obligations.

The Southern Association of Secondary Schools and Colleges has given Shaw these ultimatums if Shaw is to continue her membership and remain an accredited institution:

1. Shaw must have sufficient income from Alumni and church bodies to make up the difference in student fees and her current needs.
2. The operational budget must be increased by \$87,000.00.
3. Shaw must give strict supervision on expenditures. Too much money is being spent on things Shaw can do without. This directive is toward athletics, especially football.
4. Present evidence that church bodies will continue to support Shaw regularly and systematically to make up the difference in funds needs.

President Cheek pointed out that there were members of the faculty who had worked for more than thirty years at salaries less than beginner teachers at other schools like Shaw. When this statement was made someone said in an undertone voice, "Why don't they get another job?" The answer is dedication. There are thousands over the nation who are what they are because someone made a sacrifice and dedicated themselves to service at Shaw. Shaw is more than brick and mortar or just another name imprinted in history. Shaw is a spirit. A moving dynamic spirit. This spirit must remain alive and vi-

brant in these crucial times of the world's history.

"What is your frank opinion, Dr. Cheek, can Shaw make it?" This question was put to Dr. Cheek by our eminent President, Dr. R. M. Pitts. In answer Dr. Cheek said, "There is no school in a better position to move to the top than Shaw, BUT, YOU ARE THE ANSWER. There is nothing I am unwilling to do. I can't pay Shaw's bills for her. I don't have the money, if I did I would give it. As for me I am moving on in faith. I have faith in God and I have faith in people. My life has been moulded by faith, faith as the Bible interprets it, that is God works through people and I am counting on the Baptists people of North Carolina to answer our call.

The Woman's Convention answered by accepting the challenge to raise \$50,000.00 for Shaw by May 1, 1965. President Horne and Executive Secretary Alston assured the women that the program would be in their hands very soon and all were encouraged to do their best.

### BAPTIST CHIEFTAN

History will record that R. Mack "Help Me Somebody" Pitts has been the most unusual president to lead the Baptist forces in North Carolina. Who but a man of faith and conviction would lead us to accept a capital debt exceeding a quarter million dollars? Who but a man dedicated to the proposition that all things are possible with God would ask us to rally to the cause of a current debt of more than \$250,000.00? Yes, this and more is our beloved President.

As he stood before the women of North Carolina bringing greetings from the parent body, he assured the women that they are doing a commendable job. Support Shaw, we must, he said, but we must also encourage students from our churches to attend Shaw. Too few Baptists' students from the state are attending Shaw, thus we are making a big investment on one hand and not taking advantage of it on the other.

He urged the gathering to close ranks and let there be a deeper sense of love among us. In all we do we must let Jesus Christ be the center of our

actions. Of course Dr. Pitts is a preacher first and President next so he preached just a little for us. Thanks Brother President.

**WOMAN'S MISSIONARY UNION  
OF NORTH CAROLINA**

In the quarterly meeting of the Executive Board of the North Carolina Woman's Missionary Union held January 6, 1965, the Board voted to discontinue the two annual Interracial Institutes which have been jointly planned and sponsored by the WMU and the Woman's Convention since 1941. We are grateful for the vision and courage of the leaders who began these meetings and for what they have meant to the faithful few through the years. We believe that their purpose has now been achieved. Therefore instead of holding two special meetings, branded "interracial", attended by a few of us and a few of you, we prefer that all of our meetings shall now become interracial. Here and now, and from this day on, Woman's Missionary Union of North Carolina extends a general, cordial invitation to all of our Negro Baptist friends to attend all statewide WMU gatherings throughout the year. Neither we nor you can speak for our individual churches. This is our Baptist Democracy in practice. And it is only when the opinion of some individual or group differs from our own that we are irritated by the principal of democracy.

It is our hope that our convention and yours shall be well represented at the Human Relations Conference in Winston-Salem, February 25-26. We have for several years invited you to attend our state WMU Annual Session, which this year meets at the Memorial Auditorium in Greensboro, March 16-18. Our North Carolina Baptist Assembly at Southport is open to you all summer by reservation through Dr. Grigg's office. Your girls who meet the same qualifications that are required of our own are invited to any of our six weeks of Girl's Auxiliary camps at the Assembly at Southport or our Baptist Camp at Hendersonville. We have urged your attendance at World Missions Week at the Assembly. This will not be held this year, for at the time it has been previously scheduled, we and you shall be going to the Baptist World Congress in Miami. Mrs. Horne and Mrs. Alston shall be continuously informed of the schedule of our various activities.

We believe that the decision of our Board is a step forward. Much progress has been made since 1941. Without a doubt, the Interracial Institutes have helped. It is our earnest prayer that along with the guarantee of civil rights, all human restrictions upon christian rights may soon be removed and the privilege of christian fellowship be made available to all who desire it.

Mrs. A. L. Parker, President  
Miriam J. Robinson, Executive Secretary

**DR. W. R. GRIGG AND  
INTERRACIAL COOPERATION**

The office of Interracial Cooperation, Dr. W. R. Grigg, Secretary, is still forging ahead making christians christian. The ever alert secretary through conferences, personal contact, fellowship meetings and dogged challenge, has made North Carolina an example of what can be done if you try.

In greeting the women, Dr. Grigg assured them that we will continue moving ahead. Walk in the open door and great blessings will be yours.

**DR. O. L. SHERRILL AND  
THE BAPTIST WORK**

Wherever there is a Baptist gathering in North Carolina, you can be sure that O. L. Sherrill will be there at whatever cost. This dedicated soul was on hand to greet the women in their one day session. Arriving back in Raleigh at 2:30 A.M., Saturday morning, he still felt obligated to make the sacrifice and be on hand for this meeting. A lesser man would have stayed in bed.

Dr. Sherrill commended the women for the work being carried on in the state and assured them that the past would inspire the future. He called upon them to be up and a doing. Of whom much is given much is required.

**REVEREND D. L. EPTING**

No real Baptist gathering is complete unless preaching is on the program. Reverend D. L. Epting, pastor, Mt. Pleasant Baptist Church, Belmont, N. C. was on to preach the sermon.

All of us left with the assurance that the God we serve is adequate for these times in which we live. Epting inspired, uplifted and made us glad that we are on the Lord's team. Brother Epting is some preacher, believe me.

**CONTRIBUTIONS RECEIVED**

**ONE DAY SESSION**

January 9, 1965

Seniors .....	\$2,379.08
Juniors .....	209.24
Total	
	\$2,588.32

**WHERE THEY MEET**

- February 25-26—State Wide Conference on Human Relations, New Bethel Baptist Church, Winston-Salem
- March 11—General Board, Raleigh
- May 4—One Day Session, Washington Baptist Church, R. F. D., Shelby
- June 14-20—National Baptist Sunday School Congress, U. S. A., Inc., Tulsa, Oklahoma
- June 14-20—National Baptist Sunday School Congress of America
- June 14-20—Progressive National Baptist Sunday School Congress, Mt. Vernon Baptist Church, Durham

## ADDRESS GIVEN IN MODERATORS CONFERENCE GENERAL BAPTIST STATE CONVENTION

Greensboro—November 9-12, 1964

by Reverend P. B. Barnette

To our most honored President, Vice Presidents, General Board, distinguished guest, ladies and gentlemen: I have been asked to speak on the topic, "How Moderators Can Increase The Financial Status of the Convention". I feel so insufficient and inefficient to tell how, because I feel I have done so little myself. But we must look on what we have done compared to what we are doing now will enable us to have a sense of gratitude to God from whence we have come.

In arithmetic a zero (0) is nothing, but in mathematics a zero is a starting point. You have to start from nothing to get something. Inductive to deductive or deductive to inductive, specific to the general reasoning. A starting point is a means to an end. God started from nothing to get this great wide beautiful world. I believe in gradualism. Any move from nothing is something. As Moderator of the Ebenezer Association we have been increasing about 30 to 35% each year in our giving. I have a great appreciation for our President, Dr. R. M. Pitts, I love him. Also the other officers, especially brother O. L. Sherrill because he is a big brother to all.

I know you are full of information and inspiration until what I have to say may not have a place in your hearts, but there is such a thing as making a full basket fuller. You take a full basket of sweet potatoes and sprinkle some peas in it and you will have a full basket fuller. So I am going to sprinkle a few peas in your full minds and hearts to make you fuller.

To raise the financial status of the Convention, I would like to discuss four important words. (1) Recognition, (2) Representation, (3) Stewardship and (4) Leadership.

Recognition: When Jesus came into the world, He found that the Jewish sect and tradition had made the common people miserable. He set out to dignify human personality by making the common people feel at home with Him. Everybody could get to Him. One of His chief discoveries was a new type of character which made everybody somebody by having faith in Him. We must learn the technique of Jesus in knowing how to dignify and recognize common people. Most common people with very little education have an inferior complex or other complexities. To give recognition is to know them, accept them and let them say a word if nothing but to give their name. We don't have to be on program to have a WE feeling.

Representation: All scholars know the famous saying of Patrick Henry which in a large measure stirred the people to the extent that started the Revolutionary War. That saying is, "Taxation without Representation." We know how the people felt by being taxed without being represented, or to have a say in what was going on. Today we have a representative government which grew out from the becoming independent of the rule of Great Britain. When you shape or tax, let us be represented. This is the democratic way of life. These two things, if carried out would increase the financial status of the Convention.

Stewardship: A steward is a trustee and not an owner. This involves the acknowledgement of God's ownership, acceptance of our trusteeship and the administration according to God's will. The Stewardship of time, talent and possession is also very important to talk about, but I will confine my discourse to the stewardship of money, because it is more related to my topic. We should never question about the ownership and management of this world, because the Bible says in Psalm 24:1 "The earth is the Lord's and the fulness thereof, the world, and they that dwell therein.

I would like to discuss with you three (3) ways about money.

- (1) How we get our money
- (2) How we spend our money
- (3) How we use the money that passes through our hands

The way in which we get our money is as important as how we spend our money. The Bible plainly teaches that man is to labour for his wages. Wealth gotten by vanity shall be diminished but he that gathereth by labour shall increase. Proverbs 13:11. By the sweat of thy face, Genesis 3:19. The labourer is worthy of his hire. Luke 10:7. When we work tricks, gamble, raffle off cakes, turkeys and many other things to get money it is against the will of God. Even the price of a dog is not to be brought into the house of the Lord. Deuteronomy 23:18. Many of our churches do not pay the minister enough to live on. This has caused many of our preachers to get money by using themselves otherwise to get money rather than depend on the church.

The Lord or the Bible has much to say about how we spend our money. The tithe is the Lord's. Leviticus 27:30-32. We should give Him his and spend the other nine-tenths for His glory. It is to be done by dedicated people. Mal. 3:10-12. Bring all the tithes into the storehouse, that there may be meat in mine houses, prove me now herewith, saith the Lord of host, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call

you blessed; for ye shall be a delightsome land, saith the Lord of hosts.

How we use the money that passes through our hands. It is more blessed to give than to receive. (Acts 20:35). I visited an association on its closing day, and the preacher was presented to preach the closing sermon. When he got up, all the officers went out. I said to another person, "What's the matter?" He replied, they are dividing the money. I know another association which raises five thousand dollars (\$5,000.00) and when it reaches education and mission it is only five hundred dollars (\$500.00). We must give an account to God as to how we get our money, spend and how we use it.

Why should we give. The problems and needs of our world are depressing, especially Shaw University. More than half of mankind is suffering from malnutrition. Two world wars have left their incalculable destruction of material, moral, and spiritual values. We are once more confronted with forces which brought about the collapse of other civilizations. (1) Decay of family life. (2) Increasing armaments (Atomic and Hydrogen bomb) (3) Absorption in pleasure. (4) The burden of taxation. (5) The waste of natural resources. (6) The decay of religion. Men are lost. Character collapsing, families broken, hearts bruised, men are slaves and women degraded because of sin.

We are spending our money for what we want and are begging for what we need. Two and a half billions spent to tobacco, which has been proven causes for lung cancer. Nine billions spent for liquor. The cause is dying and many of us are riding in Cadillacs, Chryslers, Buick and etc. We need cars, but we must help God bring the Kingdom on earth. We must do it by exercising our stewardship. We must have a concern and a plan. Water boils at 212 degrees and starts freezing at 32 degrees and at 10 or below is in a deep freeze. I wonder where is the level of our concern. Seventy (70) degrees is not hot or cold. Therefore, said Jesus, I will spew you out of my mouth. We must be good stewards or be lost.

**Leadership:** Leadership is the ability to furnish real leaders. It is an art. It is forging out into the limitlessness of God's power, one who shows the way by staying ahead of the crowd, one who responds to God rather than the expectation of people. He seeks to give divine utterance through his own personality.

There are two types of calls. A natural call and a special call. The natural call is not necessarily the call of God. It's mostly the council of friends who plead to make a person a leader. Sometime the person looks at the stimulus of the situation as a call, and usually politic to get people to vote them in. They have a bad concept, that is to shear the sheep instead of feeding the sheep. When they get in they do more than shear but sometimes skin the sheep.

The special call is the call of God. Isaiah, Paul, Moses, Queen Esther and Peter were special calls. To respond to a call, there must be fellowship, know Jesus, Servant-ship, willing to serve them leadership. Oliver Wendell Holmes divides leaders into three (3) groups: First, one story men who deal with facts and fashions—(Scholars). Second, two story men who deal with theories and ideas—(Philosophers). Third, three story men who live in the realm of splendid dreams and glorious visions and ideals—(Prophets).

The special and natural combined plus thorough preparation precedes effective leadership. He should have a knowledge of organization, methods and plans.

Leaders are not bosses. The boss depends on authority, the leader on good will. The boss inspires fear; the leader inspires enthusiasm. The boss says: "I", the leader says "we". The boss assigns the task; the leader sets the pace. The boss says get here on time; the leader gets there ahead of time. The boss knows how it is done; the leader shows how. The boss makes work drudgery, the leader makes it a game. The boss says: "go", the leader says: "let's go."

Recipe for good leadership carries these ingredients:

- 4 cups of intelligence
- 1½ cups of responsibilities
- 2 cups of open mindedness
- 1 quart of understanding
- 2½ teaspoons of attitude
- 1¾ cups of sifted initiative
- 3 cups of ambition
- 1 cup of patience
- 1 cup of good goals studied
- 4 cups of ability with  
a dash of judgment

Having all ingredients at body temperature, stir intelligence, ambition, understanding and personality together. Mix co-operation, attitude, and open-mindedness until well dissolved. Add gradually ability, good goals studied, sift initiative and judgment thoroughly. Beat patience until smooth, blend all ingredients well. Sprinkle liberally with cheerfulness; bake in an oven of determination. When absorbed thoroughly, cool and spread with common sense.

To the President and Convention, if these four words are carried out, the financial status of the Convention will be raised. Recognition, Representation, Stewardship and Leadership.

# BOOKS

## RECOMMENDED FOR STUDY COURSE FROM THE DEPARTMENT OF CHRISTIAN EDUCATION

There is a need for further growth in our churches across the state in mission and christian education. The truth will testify against us that we have not fully grasped the great commission given to the church. To be made fully aware of the great commission, our churches must be "teaching centers" along with being "preaching centers".

When Jesus said, "upon this rock, I will build my church . . .", He did not speak of a structure of wood, or stone, nor of an elaborate organization, but of a creative fellowship of men and women who would declare their faith in him and prove their loyalty by living and working together according to his teachings for the fulfillment of his commission.

The church is not only a preaching institution, but also a teaching institution, in light of the fact that christianity depends upon teaching for its propagation and maintenance. It will be required of the church that its educational methods be sound, its curriculum based upon the best educational standard and its equipment as up-to-date as possible. A primary concern for growing persons should be revealed throughout its organization and program. This will require a thorough study of child life, and of the changing needs of young people and adults.

Education is conceived in the larger sense as anything which constructively changes life, not merely the formal instruction of the mind, but the development of the whole personality, mind, will and the heart.

The first mission of the christian church is to teach the gospel of Christ, and to make it vitally effective in individual lives. Evangelism is not complete without Christian Education. The study of the Bible and training in effective christian service are important aspects of the new life in Christ. The obligations of church membership must be understood, and its missionary program comprehended. All this requires a type of evangelism that has its roots in christian education, and is sustained and carried forward in christian teaching. Evangelism that makes use of christian education, that lays a careful ground work in early years, bring the most fruitful and permanent result.

A preaching church, along with being a teaching and training church is a growing church in its concern for mission.

To meet the urgent need of our churches for further growth in missions and christian service, the Department of Christian Education of the General

Baptist State Convention, recommends a training institute for each of the local churches. The following books are recommended for use in the areas of the church ministry that can be purchased from the Baptist Book Store, 328 W. Morgan Street, Raleigh, N. C. and the Baptist Book Store in Charlotte, N. C.

### THE GENERAL CHURCH

For Adults and Young People

#### Stewardship

1. Found Faithful, Merrill D. Moore
2. The Larger Stewardship, Charles A. Cook
3. Good Stewards, J. E. Dillard

For Intermediates and Juniors

1. Not Your Own, Claire Hill Cooper
2. The Talking Penny, Bethann F. Van Ness

### CHURCH MEMBERSHIP

For Adults and Young People

1. Joy In Church Membership, Donald F. Ackland
2. Training In Church Membership, I. J. Van Ness
3. The Challenge Of Church Membership, Charles Wellborn

For Intermediates and Juniors

1. The Meaning Of Church Membership, Sadie T. Crawley
2. My Church And I, Charis K. Johnson

### EVANGELISM

For Adults and Young People

1. Every Christian's Job, C. E. Matthews
2. How To Win To Christ, P. E. Burroughs
3. Personal Soul-Winning, Leonard Sanderson

For Intermediates and Juniors

1. Witnessing For Christ, Ethel H. Williams
2. Jesus Saves, Hattie Bell Allen

### SUNDAY SCHOOL ADMINISTRATION

1. Building A Standard Sunday School, Arthur Flake
2. Using The Sunday School In Evangelism, Leonard Sanderson
3. The True Function Of The Sunday School, Arthur Flake

### TEACHING

1. Preparing To Teach The Bible, Howard P. Colson
2. Looking At Learning, J. L. Corzine
3. Teaching To Win And Develop, J. L. Corzine
4. When Do Teachers Teach, Doak S. Campbell

If the Department of Christian Education of the General Convention can be of service to the local churches or the associations in helping with training institutes or making helpful suggestions, the contact for such help can be made through the Executive Office of the General Convention, Dr. C. L. Sherrill, Executive Secretary.

Submitted by: C. C. Craig,  
Assistant to Executive Secretary and  
Interim Director of Christian Education

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

<b>HOME MISSIONS</b>	
Undesignated .....	\$ 796.30
Institutes .....	87.75
Building Fund .....	4.00
Special Worker .....	2.00
District Conferences .....	8.20
<b>FOREIGN MISSIONS</b>	
Undesignated .....	247.75
Foreign Scholarship .....	17.50
<b>DESIGNATED GIFTS</b>	
Orphanage .....	199.35
National Convention .....	5.00
<b>CHRISTIAN EDUCATION</b>	
Shaw University .....	653.25
<b>SALES AND SERVICES</b>	
Helpers .....	1,120.05
Guide-Handbooks .....	38.00
Student Loans .....	5.00
Mimeograph work .....	6.00
Books .....	15.48
Ball Pens .....	2.00
Rent .....	79.00
<b>TOTAL</b>	<b>\$3,287.53</b>

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

Foreign Missions .....	\$ 1,389.04
Shaw University .....	1,076.23
Oxford Orphanage .....	640.65
<b>STATE MISSIONS:</b>	
Designated—Unified .....	1,594.36
Building Fund .....	11.25
Baptist Convention .....	250.00
Building Fund .....	48.50
<b>OTHER RECEIPTS:</b>	
Designated Gifts .....	1,137.17
Miscellaneous (Loan paid) .....	7,500.00
Current Operations (Shaw University) .....	65.00
<b>GRAND TOTAL:</b>	<b>\$13,712.20</b>

**The Church and the Changing South — Part III**

(Continued from June issue)

The minister will play a prominent part in whatever we do for the next few decades. If he alerts himself, speaks a dynamic message to an awakening generation of your southerners, convinces them of their need for God, and leads them to develop strong churches we may expect the South to shape the spiritual destiny of America. If the minister drags

his feet, shuts himself off from reality, fails to show people how to apply religion to life, his church may expect to retreat and die. I am not ready to admit that our ministers are that insensitive to the calling of God and the working of His Holy Spirit. At present I work with more than four hundred young student pastors who are enrolled in a seminary. I know the questions they are asking, the issues they are concerned about, the courage they are demonstrating in dangerous situations. And I know how people in small and large churches are responding to their leadership. God is not dead! The minister has not lost his place of leadership in the South. He can do so, but he has not done so at this point.

The major denominations serving in this area need to provide two major services for ministers: seminary theological education with practical helps for young ministers; and in-service teaching and training for the poorly educated and older pastors. We still have great numbers of church people who cannot understand the language or thought patterns of sophisticated graduates of theological schools. They do listen to their zealous, or poorly prepared ministers who love them and try to be helpful in the name and spirit of Christ. These poorly prepared ministers must prepare as they go.

**IV. It is Necessary to Make Adjustments in the Work of Local Churches**

We are concerned about church development in growing communities, stable communities, and declining communities. Wise decisions and major adjustments are demanded if we are to adapt church work to human needs in growing and declining communities. The fast-growing suburban community is something new for southerners. We were not prepared for what is happening in the inner city community. The shift of racial groups and the consequent request for integration of churches has stunned many of our people. Rural southerners see their youth go away and the population of the community decrease. Many of our church people want to do right, but they do not understand what they should do to meet changing life situations.

Just as the laboratory is a symbol of the scientific age, churchmen will have to try experiments in the planning of church programs and activities. Many of our pastors are doing this now. The denominational leaders should encourage, inspire, and tolerate this. Amazing new developments are under way in local churches throughout the South. A country pastor in eastern North Carolina led his deacons to adopt a policy for seating Negroes and considering any applications for membership. I come from an integrated seminary and local church. Of course, there has been some opposition, but within the grace of God people have changed their minds and redemption is alive in our situation. Local churches are experiencing God's redemptive grace in making changes that are necessary.

I believe that God is alive and at work wherever we will let Him save us from ourselves and our sins. Perhaps we are depending too much upon human schemes and man-made projects and programs. Sometimes we have to throw up our hands in utter human failure before we will permit God's redemptive grace to save us. Southern people, Negro and white, know the meaning of defeat and failure and tragedy. It could be that herein is the quality of character which will assure us of a better tomorrow. *In Life and Religion in Southern Appalachia*, Dr. W. D. Weatherford, has an excellent statement about the nature and character of mountain people. There is something solid at the base of life throughout the South.

Our major problems are related to adjustment to change, acceptance of new ideas, projection of workable programs, putting the religion of Jesus Christ to work in all of our relationships.

#### V. The Future Challenges Us to Move From Independence to Interdependence.

As we plan for the future we should remember that life in the South is dynamic, and it promises to become even more so. Industry is optimistic about its future here, despite the fact that a majority of new industries fail during their first ten years of existence. Agri-culture, now evolving into agri-business, is sloughing off the inefficient farmers, but those who survive have a promising future. It is a painful process, but an agrarian South is becoming an urban South. Economists are already telling us that the county unit of government is too inefficient to survive much longer, and major new political and governmental processes are being considered. Education is being provided for everybody. Even though it is slow, we are making real progress in race relations. In every area of life we are learning to work together. Community and area development programs are on the march.

Why can't we as churchmen realize that there is no progress without sacrifice, no change without tension? Didn't Jesus Christ make this clear many centuries ago? Did He not preach that man would have to give up the old and take on the new? Did He not explain the meaning of the Cross and death in life? Did He not die on a cross that we might understand how serious He was? Did not His victory over sin and the grave become His covenant with us that for those who go the way of sacrifice there is victory through the grace and power of God?

As we move from an era of personal independence and tradition-directed living into a new era of cooperative, interdependent progress there is something better for the churches. Not for the prophets of doom and gloom who get lost in the darkness of their own pessimism, but for the apostles of light who, in humility and reverence, use all the strength they have each day to do the will of God as they understand God in the revelation of Jesus Christ. The church in the South has faltered, but

it has not yet failed. We must not let it fail! Christ is the head of the church and we belong to Him. If we are true to Him, the church cannot fail. We must be sensitive to Him and do His will.

## The Church and Race

(Continued from November issue)

We know now the Church must remain in this world. But if She is ever Church. She will be different — and will make Difference.

A qualitative distinction —  
of fellowship —  
of service —  
of work —

A qualitative participation — penetration  
person — family — society — work — doing

Is this a Deluded Hope?

1. A something we do. Not a something we preach. If I can I do. If I can't I preach (I've preached over 20 years) Out of

2. A Someone we are. A Being we are Becoming.

Out of our Character as Christians a set of questions to members of two races.

1. Is there anyone across race lines to whom you can really talk?

2. Do you know anyone across race lines whom you would call beautiful?

3. Do you know anyone across such lines not beautiful but whom you think of as a tremendous person?

4. Do you have any friends whom you forget are black or white?

5. Are you a guest or do you have guests across race lines?

6. Is there anybody you go to see just because you want to see them?

7. Does every person look different to you?

8. Do you believe in change?

9. Can you dislike a person without racial factors entering?

10. Are you ever grateful across race lines without being secretly patronizing?

11. Are there persons of other races who do not form a threat against you?

12. Have you been instrumental in hiring anyone across race lines?

13. Are you personally connected with anyone's education outside your own family?

14. Are you a resource person for anyone of different race who is looking for his own self?

15. Are you personally involved with any family in its attempt to overcome a cultural deficit?

16. Do you know someone across race lines for whose manhood and integrity you have real admiration?

If your answers are not all Yes—

1. You are not yet in Church

2. You and we stand to lose all we have gained.

No Magic — But a Fight.