

Baptist Information

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VOLUME 87

RALEIGH, NORTH CAROLINA, MAY, 1965

No. 5

Pastors Launch Emergency Drive May 18-June 30, 1965

Approximately 200 pastors met May 18 at the University Church, Shaw University, at the call of President Cheek. The purpose of the meeting was stated as being Shaw's desperate need for funds to close out its fiscal year.

With the approval of Dr. R. M. Pitts, President of the General Baptist State Convention and Dr. O. L. Sherrill, Executive Secretary, a temporary organization was formed for the specific purpose of promoting this emergency drive.

Dr. E. Burns Turner, pastor, First Baptist Church, Lumberton, was elected Director. Dr. Turner is an ardent supporter of the Cause and an untiring worker. Turner called upon those present to give full cooperation in this effort.

The slogan for the drive is "Keep Shaw Alive. GIVE NOW." The slogan tells the real story. If Shaw is to remain our school and project herself into the future, Shaw must have funds Now. If Shaw fails to meet ALL financial responsibilities by June 30 and present a workable plan for future financial support to the Southern Association, she will be dropped by the Association from the accredited list. If this happens Shaw will close its doors and fade into history.

FINANCIAL GOAL \$90,000.00

The pastors pledged themselves to work diligently to reach this goal. It was suggested and accepted

that a chairman be appointed in each county to work with pastors, churches, moderators and auxiliaries. Each county will be given an assessment and a deadline for raising its quota. A special meeting with the county chairmen along with moderators is planned for May 27 at Shaw.

Although this Emergency Drive is not Convention sponsored, it is being promoted by pastors of the Convention. Both Dr. Pitts and Dr. Sherrill endorsed and pledged full support and encouraged all present to do likewise.

Funds for this Emergency Drive are to be sent through the regular channels. Every church and Association will be given full credit for their contributions.

This is not a time for debate but rebate. Every Baptist is called upon to rally to the Cause. If we fail now ALL we have put into the program is lost.

Shaw has a glorious future. Her plans for the future are tremendous. Former Governor Hodges has joined the team and is seeking \$5,000,000 for Shaw's expansion. All of this goes for nought if we fail now.

The time for drifting and dreaming has passed. "Standing on the promises while sitting on the premises" leads to decay and destruction.

Tell Shaw's story to your people. Tell it to your friends and let us, in a united concerted way, SAVE OUR SCHOOL.

THE BAPTIST INFORMER

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

COLEMON W. KERRY, JR., *EDITOR*

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General Convention Roster

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

THE PRESIDENT SPEAKS



PRESIDENT PITTS

My Dear Baptist Family:

Greetings—May I first express my deep and sincere appreciation for your presence at the One Day Session. As I looked out over the congregation, my heart rejoiced for we looked like a Convention.

Too, I want to thank Dr. Barnett, the host pastor, and the good people of Washington Baptist Church for inviting us. We highly commend you on your accomplishment, in the new church, and the royal entertainment you gave us. We shall remember you always and trust we can count on you for continued support.

To the pastors, moderators, churches and auxiliaries that brought and sent up money for the Cause, do know that I am grateful. Your cooperation and support means everything to our work.

Although we did not reach our goal, I am personally thankful for what we did raise. According to the report I received you gave:

Foreign Mission	\$ 1,388.73
Shaw University	17,764.71
Divinity School	450.00
Oxford Orphanage	201.50
State Mission	3,625.58
Baptist Informer	150.00
GRAND TOTAL	\$23,580.52

Thank you from the very depths of my heart. May I urge you to continue supporting the work.

The Convention cannot carry on unless it has your support.

Now another matter comes to hand. President Cheek called and asked if the pastors could be called to a special meeting on the state of affairs at Shaw. When he stated the condition I gave him my blessing and assured him of my presence.

On May 18, I was present and endorsed the action of the pastors and pledged my support in any way I could be of help. I did not and could not involve the Convention as no official call had been made for the Convention or any of its boards to meet. In this I know I am right.

Where do I stand? Brothers and Sisters, I stand where I have always stood, **FOR THE CAUSE**. For the Cause I have put my all on the altar. For the Cause I have denied myself and my family. For the Cause I have gone when I was unable. For the Cause I have given my time, energy, influence and money. For the Cause I shall continue to do so.

No one need question me. No one need doubt me. Look at the record and let the record speak. The record will tell you that from the day I accepted a call to pastor a church in North Carolina I have supported the work. My support started long before you asked me to serve as your president and will continue as long as I live.

May I urge and ask you to do the same. Shaw needs our help NOW. Tomorrow, after June 30, will be too late. If you have already given, give again and some more. If you have not given, be ashamed of yourself, and give during this Emergency Period.

My long years of experience tells me that many of you will not agree with the procedure, but don't let this hinder you. Be a good Baptist, solve the problem first and let's debate later. Brothers and Sisters, if you love the Lord, His Church and His Cause, please don't fail us now.

Woman's Page-----



Dear Sisters:

What a delight it is to address the Baptist women across the state as "Sisters". Because you are a part of the Baptist family, no matter where you live and serve, we are bound together by a common bond under the banner of Christ.

Do accept my thanks for the untiring support you are giving the work. Your sacrificial spirit is heart warming. Your willingness to deny self for the Cause of Christ is inspiring.

Our Executive Secretary, Sister Alston, joins me in expressing gratitude for your efforts during the Shaw Drive. To date \$15,938.65 has been received I am aware that this is less than our goal but I still believe "All things work together for good to them that love the Lord." Thank you one and all.

May I remind you to continue your support of the work. Send your funds to the office regularly. Let it not be said that the Sisters of North Carolina are shirkers.

Now don't forget the two major activities before us, our summer program at Shaw and the Woman's Annual Convention in Charlotte.

- 28th ANNUAL SESSION OF THE LEADERSHIP TRAINING CONFERENCE
- 17th ANNUAL WORKSHOP
- 15th YOUTH BIBLE CAMP and CHARM CLINIC

These programs will be June 14-18 at Shaw University. The fees for both the "Leadership Conference" and the "Youth Bible Camp" are as follows:

Room and Board	\$12.50
Registration, Conference	\$ 2.50
Registration, Bible Camp	\$ 1.50

In other words the adult fees are \$15.00 and the youth fees are \$14.00. So little for so much.

May I urge you to put forth an extra effort to send more young people to the summer camp. The fees are low and our youth need the inspiration.

Just a word now about the personalities who are to be on the program. I know you will want to hear them. They are: Mrs. M. E. Neil of Atlantic City, New Jersey, President of the Women's Auxiliary of Southern New Jersey; Mrs. Edith Trice, Garner, N. C.; Mrs. Clara Epting, Belmont, N. C.;

Mrs. Sharon J. Barber, Fayetteville, N. C.; Mrs. J. W. Cobb, Raleigh, N. C., a representative of the N. C. Council of Church Women and Miss Miriam Robinson, Executive Secretary of the Woman's Missionary Union.

From time to time you will hear from us about the Convention. We are planning now for a great time in Charlotte. My appeal to you is BEGIN GETTING READY NOW to be with us. We can't have a Convention without you. Don't plan for ONE DAY but for the entire Convention period.

Again, accept my thanks for all you are doing. Pray much for the Cause and put your all on the altar for our Lord.

Your Humble Servant,
President M. A. Horne

CONTRIBUTIONS RECEIVED THE MONTH OF APRIL, 1965 THROUGH THE OFFICE OF WOMAN'S BAPTIST HOME AND FOREIGN MISSIONARY CONVENTION OF N. C.

HOME MISSIONS:	
Undesignated	\$ 514.42
Institutes	683.25
Building Fund	1.00
Have A Heart for Missions	8.00
FOREIGN MISSIONS:	
Undesignated	\$ 216.95
Foreign Scholarship	20.00
DESIGNATED GIFTS:	
Oxford Orphanage	\$ 53.00
Youth Camp	500.00
EDUCATION:	
Shaw University Drive	\$3,448.55
Shaw Year Round Committee	15.00
SALES - SERVICE:	
Helpers	\$ 656.89
Guide - Handbooks	25.50
Junior Leaders	2.00
Mimeograph Work	6.00
Books	52.90
Ball Pens	1.00
Rent	126.90
TOTAL	\$6,331.36

AMONG THE BRETHREN

EDWARDS ELECTED



Dr. C. R. Edwards

Dr. C. R. Edwards, pastor of the First Baptist Church of Fayetteville was elected to the City School Board of Education, May 4. He is the first Negro elected to this post since Reconstruction.

Dr. Edwards served on the Mayor's Bi-racial Committee and is active in the civic affairs of the city.

Dr. Edwards is a graduate of Shaw University and Shaw School of Religion. He has attended Union Theological Seminary in N. Y. and Southeastern Seminary at Wake Forest. In 1963, Shaw University conferred upon him the Honorary Degree, Doctor of Divinity.

He also serves as a Trustee of Shaw University, a member of the Executive Committee of the General Baptist State Convention and the Executive Board of the Lott-Carey Foreign Missionary Convention, U.S.A. Congratulations.

Rev. J. H. Ferguson and Rev. S. D. McIver have recently returned from Baltimore, Md. They were in attendance at the funeral of Rev. W. L. Greene, pastor, founder and builder of Mt. Moriah Baptist Church of that city.

Dr. E. T. Brown, Rev. O. L. Hairston and Rev. Wilson Lee along with twenty-five other ministers from seven denominations took part in a six-day study tour of the United Nations and Washington in April and May. How was it, Brethren? Let us hear from you.



Dr. E. B. Turner, pastor, First Baptist, Lumberton, is offering for Mayor Pro Tem of that fair city. Hope you are successful Dr. They'll have a good man.

WHERE THEY MEET

- June 7-13—World Baptist Congress, Miami, Florida
- June 14-20—National Baptist Sunday School Congress of America
- June 14-20—National Baptist Sunday School Congress, U. S. A., Inc., Tulsa, Oklahoma
- June 14-20—Progressive National Baptist Sunday School Congress, Mt. Vernon Baptist Church, Durham
- June 25-30—Baptist World Congress, Miami Beach, Florida
- July 13-15—State Ushers Convention, Mount Vernon Baptist Church, Durham
- August 3-5—State S. S. & B. T. U. Convention, Shiloh Baptist Church, Winston-Salem
- August 10-13—Woman's Home & Foreign Missionary Convention, New Pleasant Hill Baptist Church, Charlotte
- August 31-September 3—Lott Carey Foreign Missionary Convention, Richmond, Virginia
- September 6-12—National Baptist Convention of America, U. S. A., Inc., Jacksonville, Florida
- September 6-12—National Baptist Convention of America, Houston, Texas
- September 6-12—Progressive National Baptist Convention, Inc., Los Angeles, Calif.
- November 8-12—Laymen League & General Baptist State Convention, Shaw University, Raleigh

A LAYMAN SPEAKS

THE NEGRO MORALITY

EUGENE A. ROBINSON

It is granted that political suppression, low income, inadequate educational facilities do not produce a mental state that is conducive to personal incentive or progress in some cases of suppression. But to believe that such social conditions cause a man to act immoral, is to believe that men have no power over the evil in them, if they are dissatisfied with their social conditions. In some circles this social condition theory is cited as the reason for the increase of the immoral attitude of Negroes. A theory that also suggests if Negroes were granted the same privilege as whites, attitudes would be less immoral. If this is true, how do we explain the increasing immoral attitude of whites who possess all of the privileges that are denied Negroes? Or that under social conditions similar to those of the Negro was born the great Christian movement?

Each man, unless crippled by a great degree of insanity is able to distinguish between right and wrong. When a man does that which is immoral rather than that which is moral, he does so because he wants to, not because he is forced to by his social conditions.

The English philosopher, Bertrand Russell, in one of his essays determined that all human activity springs from a single source. This source he called the human "Springboard for Action"; we call it human desire.

At this point it would appear that I am attempting to say that the increase in the immoral attitude of Negroes is because Negroes desire to be immoral. And in a large measure this is true; but this desire is motivated by a much greater desire: The desire to be accepted by their white counterparts as equals. In his interesting account of the factors that motivated what he called "The Negro Revolt," Louis E. Lomax recorded the following: "We cannot change our color; instead our efforts have been directed toward what must be called cultural whiteness." In the ill fated hope that acquiring the manners and values of the majority would merit us the rights and privileges enjoyed by white people.

Human desire when denied fulfillment becomes frustration, frustration becomes misery, then misery accepts any semblance of the desire original.

Negroes denied the desire original accept and practice the worst side of whites because to the majority of Negroes, it is the only part of the desire original open to them. We Negroes, in order

to purge from ourselves the desire for white acceptance on any terms must realize this:

Those of us who practice immorality practice it because we want to, or to use a common truth, nobody twists our arm. The white race only instilled in the Negro race potentials of good lives or evil lives. Between these two forces is the will of the individual, free to choose.

We for the first time in the history of this country, look to the future with the dreams and hopes of all Americans. Let it be recorded in the annals of the future that the Negroes of this period began a moral revival in this country unequaled in mankind's short turbulent history. Let this be our contribution to humanity and our times.

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

Foreign Missions	\$ 432.93
Shaw University	393.07
Oxford Orphanage	140.70
Divinity School	70.58

STATE MISSIONS:

Designated—Unified	\$1,644.16
Baptist Convention	250.00
Baptist Informer	12.00
Building Fund	10.40

OTHER RECEIPTS:

Woman's Convention	\$ 110.37
Current Operations	775.00
(Shaw University)	
Re-deposit	21.12

GRAND TOTAL: \$3,860.33

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EDITORIALLY SPEAKING

Two of the most important positions in any incorporated democratic body were overlooked by the Constitution Committee, November 1, 1961 A. D., 5:00 p.m., Jacksonville, North Carolina. Those positions were parliamentarian and attorney.

As a result of this oversight, the Convention must bear the responsibility for several technical errors. It again points up the need for the President to chairman certain and specific administrative committees.

1. Article II, Section 1 (Constitution) Objectives—"To study and distribution of the Bible and the publication and distribution of Christian Literature *through a Book Store.*

(The Convention's action — On a recommendation by the Executive Committee, the Convention voted to close the store. No mention was made to change or amend the Constitution so that this could be done.

Article IV, "This Constitution may be amended by a two-thirds majority vote, *notice having been given one year in advance.*

2. Article III, Section 1. Membership—No provision is made for a Moderators Conference. This group can only be a committee serving at the direction of the Convention.

Sections 3 and 4 — Persons paying an annual fee of \$2.00 are given unlimited membership privileges even if they give no other support.

3. Article IV, Section 2. Officers — Executive Secretary-Treasurer: 1. Work under the direction of the Executive Committee subject to the General Board and the Convention.

The Director of Christian Education and the Editor are subject to the Executive Secretary and Executive Committee — No General Board?

Section 3. Election of Officers — "All officers shall be elected annually and shall serve in their respective offices until their successors shall have been elected and qualified.

The term of office, of all elected officers shall not exceed six (6) consecutive years.

(This does not apply to the Executive Secretary and his staff.)

In case of vacancies in the Convention official staff, the said vacancy shall be filled according to regular parliamentary procedures.

The latter part of this presentation and this part only was made retroactive to 1960 when the administration changed. How far off base can one get without proper advice and guidance?

A Constitution becomes legal WHEN and HOW it is adopted, not before. No amount of voting can change this.

Good intentions and right spirits have nothing to do with good sound legal procedure. No court of law would uphold the action of a body to make a constitution retroactive in part or as a whole, even a "free" Baptist body.

There are other areas that could be pointed out but this is sufficient to get the message across.

The Convention is an Incorporated body. It should have a qualified parliamentarian and an attorney to guide it in legal matters and good procedures.

The ink has not dried on the April Editorial, "System of Finance for the Convention" before the wisdom of these words were proven true. The One Day Session of the Convention was a financial failure in the light of the goal set.

There were Associations and churches, out of a sense of dedication, love and loyalty, which measured up. One Association reported a fourth of the total receipts. How unfortunate that so many others failed.

It is inconceivable that 1,165 churches; 1,234 ordained ministers; 62 Baptist Associations with 312,478 members could fail so miserably. It proves the fact that big numbers don't mean much unless guidance, direction and promotion are in use.

But let us be fair and thankful. Mistakes have been made. Half truths have been told. Misconceptions have been formed.

SHAW has never been out of the financial bog. True, Shaw paid the current debt — BACK BILLS. But we failed to say, "Shaw also needs additional funds for current operation. True, Shaw did the unusual in raising \$326,000 but we failed to say loud enough, "Shaw has a quarter million dollar capital debt."

Yes, we took for granted that what was done before would be done again. We thought the magic word "Shaw" would unloose the purse strings and the money would come — But it did not.

To those pastors, churches, moderators and Association that measured up, THANKS. To those who did not, "OUCH." That hurt\$ the Objective\$ and \$haw.

Six months from now we will gather in Raleigh at Shaw University for the Annual Session of the Convention. For the ninety-eighth time, Baptists

will gather from the hoary head mountains to the sandy beaches of the sea. They will come with mixed emotions and anxious desires. No matter, they will come.

Whether they come by car or train or bus or plane, the uppermost concern will be the same. Whether alone or in a group, every messenger and delegate will have one question that will be answered; who will be the next PRESIDENT of the Convention.

According to the action of the Convention (technically illegal-note editorial) all offices, with the exception of the Third Vice President, Assistant Recording Secretary and Editor, are up for grabs. (The three offices mentioned have not run six years, however, they are at the will of the Convention or ambitious candidates.)

What does this mean? It means that any pastor or layman in good and regular standing with the Convention may offer himself and be elected. It means that the Convention may vote to suspend the rules and re-elect all present officers. It means that no officer has to be elevated or promoted because of his present position.

This also has a deeper and more abiding meaning. What qualifications must one possess to head the Baptist forces of North Carolina? The answer is not easy, yet on the basis of birth, rearing, education and experience, an answer is ventured.

North, South, East and West, North Carolina is unique. ONE Convention, ONE set of objectives. ONE potential system of financial support, the Unified program. In fact, North Carolina is structurally united.

As good as this may seem, there are problems. Mistakes have been made. Friendships have been severed. Wounds, deep and abiding have been in-

flicted. Internal divisions are prevalent. The present Chieftan, Dr. R. M. Pitts, has done an unusual job in keeping the Convention going and together in spite of its difficulties.

The next President, uppermost and above all, must be a man who knows that he has been born again, by the Spirit of God. If he is a preacher, he must further know that he has been called and sent by God to proclaim the good news of the Gospel of Christ. Unless he meets these two qualifications, he need not run.

The next President must be a MAN. Not a symbol or shadow, but a MAN. A man of sterling character and sound reputation. A man among men, respected and admired. A man of truth, wisdom, and profound integrity.

The next President must have VISION. He must be able to see beyond the present; up the uncharted highway of the future. His concept of the Kingdom must be broad and expanding.

The next President must have TENACITY to move against custom and tradition with a determined will. The dividing walls of petition must be solidified and fused together as one living organism.

The next President must be a man with ambition, yet humble. He must be a BIG MAN, yet not proud. He must not be tainted by unholy ties nor old in years and stagnated in ideas. He must have a clear sense of his mission and able to bear the responsibility and burden of office.

We live in a world community. North Carolina must be projected into the uttermost part of the world with her love for the Cause and dedication to fostering missions and Christian Education. The next President must be a man known and respected beyond our borders; able to represent us and Christ no matter what the demand. (Look for ser-ies on the leaders we need.)

Missionary Implications of Racial Tensions

DR. VICTOR T. GLASS

Secretary, Department of Work
with National Baptists
Home Mission Board
Atlanta, Georgia

One does not have to take a course in race relations or be an authority in the field of anthropology or sociology to know that we have here in the United States a race problem, or as some put it, the "Negro problem." Foy Valentine, executive secretary of the Christian Life Commission, has called this problem "an albatross about the neck of this

nation for about three hundred fifty years." This problem is deeply rooted in American life. We face it in our homes, schools, churches, and indeed we face it in practically every aspect of daily life. It is an unbroken thread beginning at our door-steps and going all the way to the high courts and church councils in our land.

The problem of race will not go away. No rug is large enough, no skirt is long enough, and no closet is dark enough to hide it. As Ross Coggins, associate secretary of the Christian Life Commission, puts it poetically in an international context:

(Continued on Page 8)

Missionary Implications Of Racial Tensions

(Continued from Page 7)

In times of swift communication
 Nation cannot hide from nation.
 What it does within brief hours
 Headlines shout how hatred's powers
 Close love's door with jarring thud
 Because of race, because of blood.

Our Christian ambassadors abroad are warning us. Dr. Edgar Harold Burks, Jr., a Southern Baptist missionary on furlough from Ogbomoso, Nigeria, speaking on Missionary Day at Southern Baptist Theological Seminary, told his audience: "We must explain to our world that we are trying to find a Christian answer to racial tension in America or our whole mission program lies in jeopardy."

The race problem in America, as it relates to Negroes and whites, has gone through two phases, and is now entering the third. From the beginnings of our country to the Civil War, the Negro had *no* rights that a white man was bound to respect. This was physical slavery in which the Negro was a commodity to be bought and sold as cotton or as an animal. After the Emancipation Proclamation, the Negro had *some* rights that a white person must at special times and in special places respect. This was known as separate but equal rights which were really separate but unequal in many, if not, most cases. This was social, economic, political and emotional slavery — the worst kind. The third phase started February 10, 1964, when the House passed the Civil Rights Act, H. R. No. 7152, by a vote of 290-130. The Senate later supported the House by a vote of more than two-thirds majority. Since this act, the Negro has had *rights*, which everyone has to respect. This right to dignity and freedom is not fully won but it is on its way.

There are some emerging factors in race relations which produce tensions of all kinds. These factors, like tributaries, are flowing to form a great river that seeks to place the Negro into the main stream of American culture where so long he has been like just a piece of driftwood caught in a whirlpool, moving in a circle in an eddy.

The late Walter White saw some of these tributaries in an international context. In 1945, the then executive secretary of the NAACP, visited Negro soldiers overseas. He wrote a little book, *A RISING WIND*, on his visit, the last paragraph of which contained this prophetic utterance:

A wind is rising — a wind of determination by the havenots of the world to share the benefits of freedom and prosperity which the haves of the earth have tried to keep for

themselves. That wind blows all over the world. Whether that wind develops into a hurricane is a decision which we must face now and in the days when we form the peace.

Ten years later we were warned again by Richard Wright when he visited a world meeting of colored people. He writes:

On April 18, 1955, there gathered in the mountain town of Bandung, on the Island of Java, a group of men of many colors — black, brown, and yellow. They represented 65% of the human race from 12,606,938 square miles of the earth's surface. They met for the first international conference of colored people in the history of mankind. One of their aims was to consider problems affecting National sovereignty, racialism and colonialism.

The Negro protest is no new thing. He protested on the slave ships coming to the new country, and he protested in rebellion, in song, and in flight. Many of the Negro spirituals were songs of protest.

Some of the more famous protestors were Gabriel Prosser and Nat Turner of Virginia, Denmark Vessey of South Carolina, and Frederick A. Douglas of Maryland. The most famous protestor of today is Baptist Martin Luther King, Jr., called by some people the "jet-age Ghandi."

It is in this context that we need to take a look at some of the emerging factors in race relations that are producing tensions.

There are fewer secrets and hush-hush about race relations today. No longer can we say, "out of sight out of mind." Quick coverage and analysis of events by the news media, news leaks, long distance lens, polaroid cameras, and the Price is Right keep all abreast of the news. All children start to school today knowing two letters of the alphabet, *T. V.* A field secretary of the NAACP stated this clearly when he said, "Whatever the size of their homes, the Negro sharecropper and ole "Massa" have the same size TV antenna."

Contrary to some observers, communication has increased among Negroes and whites. To be sure it is not in the same context that is traditional. It is going on in sit-ins, court cases and political campaigns. After all, communication is not just a conversation between two good guys. This will continue to grow in all walks of life in America. A communication of respect and dignity.

There is more good will in race relations now than at any time in American life. This is so because good will is on a different basis. It is between persons rather than races. Negro friends and

white friends of the past are now friends. Much of what has been called good will had a stopping place beyond which Negro and white never passed. Virginia Union University, a Negro Baptist School in Richmond, Virginia in spite of all the conflict in Richmond over sit-ins, received more money that year from white citizens of Richmond than any previous year. This is good will that will last.

The climate is changing for the better in housing. In 1942 and in 1956 the National Opinion Research Center queried a national cross section of white population, "If a Negro family with the same income and education as you moved into your block, would it make any difference to you?"

1942

North — 42% said it would make no difference
 South — 12% said it would make no difference

1956

North — 58% said it would make no difference
 South — 38% said it would make no difference

Change from 1942-1956

North — 16%
 South — 26%

The law is on the side of the Negro. This is true not only in the courts, but law enforcement personnel have begun to protect the Negro more, even in the South.

The Negro's voting power is increasing. This is with reference to registration and voting power. Voter registration and citizenship education (literacy program) are two main emphases of the Southern Christian Leadership Conference.

The Negro vote is credited with giving Kennedy the margin he needed to be elected, and for sure, the Negro vote elected the incumbent Mayor of Atlanta.

In the 25 largest cities of the United States, Negroes constitute 17.6% of the total voting population. The following is a sample — North and South:

Chicago—20.1%	New Orleans—32.8%
Baltimore—30.5%	Atlanta—34.9%
New York—13.2%	Memphis—33.7%

World opinion is on the Negro's side. Forty-two world papers had front page editorials and pictures on the freedom rides. Africa and Asian countries are increasing in the United Nations. We need to be reminded again that this is a "colored" world.

The Negro is fast overcoming his psychology of fear. This has been the biggest shock to the white person. He asks the question, "What has become

of our good colored people who once were so happy and courteous and never gave us any trouble?"

This attitude among Negroes has given rise to a new title. He is now the "new Negro."

The Negro now has the tools of protest.

1. Leadership

This leadership is educated, dedicated and skilled in the ways of making itself felt in American life.

2. Money

Martin Luther King's organization increased from a staff of five in 1960 to forty in 1962. In these two years his annual budget increased from \$63,000.00 to \$475,000.00. It is anticipated that his staff for 1965 will reach sixty-three and that the budget will be approximately \$750,000.00. The NAACP and the Urban League are enjoying great prosperity and prestige. Compared with the CORE they are mild in the minds of many Americans.

3. Group protest

This is a strategy employed for documentation and establishing eye-witnesses to police and public brutality. It is not as easy to beat up and intimidate six hundred as it is one defenseless person. This is a strategy that has completely baffled the white community opposed to change and civil rights.

This is a spiritual movement. It is led by preachers and has the support and prayers of the churches. One only has to visit in the homes of Negro Christians and hear educated and cultured people speak of their arrest as a great spiritual experience to understand the great depths that this movement has reached in the minds and hearts of the rank and file of Negro Christians. Many of their churches have an altar call each Sunday. Sometimes one hundred or more people come to the altar and raise their voices to God for deliverance and justice.

This is a permanent struggle. Negroes have tasted the heady elixir of freedom and they like it. They have seen their African brothers treated well in the councils of the United Nations. They have quit asking for freedom; they are demanding it, and getting it. They know it is theirs by birth, and no one has the right to grant it to them as a favor, nor withhold it as a threat.

The Negro in America is on his way to becoming a first-class citizen, and the people of the United States are rallying behind him in increasing numbers. We as Southern Baptists can have a great part in this movement, and I pray that we shall be free to our heritage in that we want all men to be free in the truth of Jesus Christ who died to make all men free indeed.

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Missionary Implications Of Racial Tensions

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What are the missionary implications of these racial tensions?

1. We must undergird our mission philosophy with theology instead of trying to explain it in terms of culture, anthropology, or a way of life. The Negro is a human being and God loves him and wants for him the abundant life for which he made him. To stand in the way of the Negro achieving all that he is capable of achieving, is to oppose God in his plan for every life.

2. We must change our definition of man. To define man in terms of color, race, national origin, or any other physical classification, is too low an estimate of man and is beneath the Christian teaching that man is a soul and made in the likeness of God.

3. We must help our people, our churches, and our institutions to see that a "representative" strategy or program is not sufficient. We must, all of us, become personally involved in making a witness and use every means and opportunity to win all people to Christ. No longer are we safe to write a letter inviting Baptist students attending a great university to attend our church and be sure of the color of their skins when they come. No longer can we divide up a telephone book and call all the members in a certain exchange and be sure of the kind of voice we will hear when we invite them to the revival services.

4. We must see the potential of National Baptists in a world-wide missionary program. If we see the potential of these people, and quit majoring on the social and cultural problems facing us, then in 20 years we could double the Baptist strength in missionaries and in Christian education in the United States and the world. At least 1,000 of the 5,000 foreign missionaries called for in the near future by the Foreign Mission Board could come from Negro volunteers.

5. We must see National Baptists as our allies and not our enemies. Our kinship of the spirit must outweigh the differences in color, custom, and previous conditions of any and all kinds. This must be true in personal relations and in denominational strategy. Our faith must not be hindered by the color line. Our Baptist faith must be stronger than white or black.

6. We must recognize that Southern Baptists are no longer a regional group. We have crossed the Ohio River. We have moved far beyond the Mason-Dixon Line. We have seen the people of the mighty Yukon accept Christ and we have heard the Christian music of Aloha. America is fast becoming

one people and one nation, and may our desire be that our country have one God, the Lord Jesus Christ.

7. We must recognize that we are not alone in the battle for righteousness over rights. Civil rights can be taken from one man and given to another man by men, but only God can make a man righteous. There are many men of good will on our side. A National Baptist pastor in Mississippi wrote the following lines to a Southern Baptist leader whom he loves and in whom he has confidence:

Our need is urgent for in these perilous days there is much pressure against the church, and those working for the advancement of the Kingdom of the Lord. We are practicing the virtue of patience with no desire to hate them that would destroy us. All of our pressure is not from without, some is from within.

. . . I will not let anything that is happening and will happen separate us from the love of God and keep us from reaching our goal.

. . . We are praying for you, please do not forget to pray for us.

A Southern Baptist pastor in Atlanta, speaking on "Christians and our Race Problem," closed with these words:

A few years ago I was talking with some teenagers in a poor section of Macon, I told them how I felt about the racial problem and they quickly labeled me a "nigger lover." My response was and still is, "I pray to God that I can love them more and more and more."

There is also the presence of one who is close to us than any human source or person. He sticks closer than a brother (in the flesh). This idea must have been often with the Christian warrior, the Apostle Paul. He wrote these words from jail to a young preacher having trouble in another day: "For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, not of me in his prisoner; but suffer hardship with the gospel according to the power of God." (2 Timothy 1:7-8 ASV).

In this area of work, Southern Baptist desperately need some heroes of faith like Abraham, Moses, Gideon and David. Where are they to be found? I trust that they are here in this room.

THANKS

The Informer's office secretary, Mrs. Z. H. Noble, is convalescing at home, 1509 Battery Drive, Raleigh. Thank you for your many cards and above all your prayers. We trust that she will be back with us soon.

What The Negro Wants Now

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What the Negro wants now in America, America is not able or willing to give. Not able because America has not faced the full fact of the Negro's presence and not willing because America, in terms of the Negro, is only now beginning to turn from a frozen, backward stare to a different and, what appears to be, a forward and positive glance.

Who is this Negro? He is the issue from "the stem of the rod" of those twenty black men who journeyed to Jamestown, Virginia on a Dutch Man-of-War in Sixteen Nineteen and who, ever since, has been the plague of first, the Colonies, then the States and, in these latter days, the nation which which we call America. The bulk of his group is highly identifiable by the darkness of skin and, in those instances where his skin is not obvious, his attitudes, his speech and his spotted knowledge of his past, combine to rasp his conscience and to remind him that the claims of kinship are deeper than skin and more articulate than pigmentation. What he has been, what he is and what he hopes to be accepted as being are passing fancies and minor keys to what he is now and what he is treated as being.

Who is this Negro? Social scientists have sometimes referred to him as a study in depth and disturbance. Others, depending on that side of him which they have seen, have said that he is a peculiar creation with statistical evidence to support their thesis. Those who deal in matters of the mind might say that he is erotic and unpredictable in his yearnings as well as in his habits. He has been characterized as being funny, mean, lazy, as strong as an ox, bullish, fantastically agile, superhuman in sex and sub-human in mentality. Those who plan his future without his advice are in conflict with these various labels for some say, "Treat him as a child" and others say, "He doesn't have the ability." Some say, "If he would just clean himself up" and others say, "He likes dirt and filth for look at his unpaved streets and the garbage around his houses." Expanding to the manufactured truth of this same idea others might comment with finality of insight, "yes, I know that it is true for even the entrances he uses at our hospitals are garbage etched and framed."

All of these and many more, would lead us to believe that deep, deep down within the almost unseeable depth of the American Scene, yea, within the almost unseeable depth of human existence,

there seems to be a hard core feeling that anything black in flesh and blood is inferior and subhuman.

ONE thing American Slavery did was to take the ancient and historical thesis of color and rivet it to the then necessarily economic position, already fruitfully productive, and came out with a theologically tenable, conscience easing position of the subhumanity of color. This was unique and peculiarly American. For, you see, the American slave owner, in his Protestant cocoon, had to have a theologically defensible position in order to ease his conscience and, at the same time, to have a modus operandi which permitted him to bar no holds in executing swift, severe and judgmental reprimand on his foot running, swamp swimming, night escaping, underground railroad riding, insurrection prone property. Thus we had the dehumanizing of the slave. Many, many laws were formulated, like the Black Codes of Virginia, which were the result as well as the stated principle of "three to five" which said, in spelled out letters and sentences that it took five of the best black men to equal three of any kind of white man. Also, it further said in principle what the Supreme Court was to say generations later that "no black man had any rights which a white man was bound to respect." The structure was completely riveted and ready for dictatorial operation when Old Dispensation truth were rearranged and a drunken Noah's curse was upgraded to the power of perfection and became God's mandate straight from a vineyard, unblemished save by an alcoholic brain made dizzy with the juice of fermented grapes. Its lace work, completing it for the markets of ignorance, was made out of materials from the New Dispensation and such statements as "slaves, obey your masters" and "whatever state I am in" and "hewers of wood" and "drawers of water" offered marketable certification that "God's in His heaven and all's right with the world."

It is the conviction of this writer that what has gone before and what is happening now; what is presently but slowly reaching articulation and what in the future will be like a mighty, rushing stream has been, is and shall be attempts to "rehumanize" the Negro and permit entrance (or is it re-entrance) into the human race. New words and new images of old words will gradually creep into use in order to express these changes for even the word "Negro" has no sex, no body, no individuality but just mass like a grab-bag or a pot-luck meal.

In the days of the old West, the interaction of the Indian and the whites who were settlers gave rise to the expression "He speaks with a forked tongue."

Anglo-Saxon verbiage has expressed the same truth with the expression, "He speaks out of both sides of his mouth." These picturesque phrases and sentences sought to say and said well that the truth was elusive as quick silver and not as easily identified. These two labels, as well as others, have been applied to the Negro in his present day surge for, say many, "You can't even get his leaders to agree on what he wants. One day he says one thing and the next day he says another. If you ask him early enough in the morning, the same question in the evening will bring a different answer. What does he want now?"

Part of the problem is due to the fact that there are intensified and highly localized sectional wants. Housing in New York City, voting in Mississippi. Integrated schools in Chicago, City Council jobs in Atlanta. The story is told of "D" Day Invasion that a British officer ran across three enlisted men from a Canadian regiment. They seemed to be meandering about a portion of the shifting battlefield. He reportedly asked them why they were not in battle and they stated that they were separated from their squad and that as soon as they found it, they would resume their participation. He replied to them, "Fall in anywhere for there is fighting all along the line." Indeed, there is fighting and struggle on all fronts of the Negro community and what appears to be "speaking with a forked tongue" and "speaking out of both sides of the mouth" is really a difference of degree, locality, desire, level of interest, level of dreams and reactions to localized hurts. But they are all part of a rushing stream surging seaward.

Another part of the same problem which, incidentally, must be very frustrating and confusing to the genuinely serious and desirous-to-be-helpful white community, is the fact that not wanting "his hand to be peeped" (a non-theological idiom) and not wanting to completely frustrate those who have charge of removing the walls and, at the same time, keeping a live option going in the Negro Community, the Negro leader, after reviewing and pinpointing desired goals, rounds out the demands by saying, all the rights which any other American has." About the time of World War I, the great Flo Ziegfeld was already famous for his Ziegfeld Follies. Just to mention his name meant that images of beautiful girls, long to be remembered hit tunes and musical extravaganzas were in the offering. Great comedians, too, were launched on international careers and splendid fortunes. The late Al Jolson and Eddie Cantor were a few of the many. Another was the late Bert Williams, a Negro, with a star's billing and a star's dressing room. A master at pantomime, whose technique is still studied today, it is said that he had only to stick his gloved hand through the curtains of a crowded theatre, work his fingers in harmonious and ridiculous ges-

tulations and the audience would, in a modern day phrase "crack up completely." On one of his few existing recordings, long since a collector's item, he takes off on a person who stands in great need for just the basics of the world's goods. As the lyrics unfold, I seem to remember a line something like this: "Don't be asking me what I need, I need everything. I need from my hat down and from my overcoat, in." What the Negro wants is what Bert Williams was expressing and can be said in one word, "Everything." To himself, the Negro embraces sweeping latitudes in his requests. Sometimes so sweeping that even the most liberal will express the unknown time of arrival by saying, "Our children are going to have it better than we have it." Not doubting that it will come, just hesitation as to when. It is rather like expressions made at the end of the baseball pennant race or at the end of the World Series by the losing team, "Wait until next year!" or like another word from a passionate and determined heart of long ago who said, "If the vision tarries, wait. For it shall surely come."

But to the American community, as demands are made (these demands are check points on the way to a dream). They shift from time to time not because, as some want to make themselves believe, that "the Negro" is getting out of place and out of hand, nor because "he doesn't know what he wants" nor because "his ignorance has become more articulate." It is because, as his demands are placed in petition before the power structure of the white community, whether it be local, state or federal, he loads them with the "nows" along with what might be called some "afternows" or "later-ons." As some demands are granted, new demands take their places and will continue to do so. The American community has got to realize this for both communities, Negro and white, are treading on new terrain where only "saints have trod." The met demands of today necessitate new maps for tomorrow's march.

This is what I mean. Within a few years ago, Negroes were fighting the presence of the curtain in the Dining Cars, fighting to enter southern universities, fighting to enter buses on first come, first serve basis, beginning to fight for decent schools in their own communities and fighting for the fullness of "equal" to match the already historic and concretised fact of "separate." As late as ten years ago, the original requests of the Montgomery Movement merely demanded front to back seating on one side of the bus. Within the framework of that never-to-be-forgotten struggle, issues changed and new demands were made. Who can forget that all that was wanted was that the curtain be moved in the Dining Car. That demand came after the earlier demand of getting into the Dining Car itself . . . during the regular meal hour.

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