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Official Organ of the General Baptist Convention of North Carolina, Inc.  
Voice of 350,000 Baptists

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NUMBER 4

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**Expecting Every Pastor, Minister  
Layman Of The  
General Baptist State Convention  
Of North Carolina**

At The  
**Annual One Day Session**

To Be Held In

**Raleigh**

**Martin Street Baptist Church**

**Dr. Paul H. Johnson, Pastor**

**Tuesday, May 6, 1969 — 10:00 A. M.**

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

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**FROM THE EDITOR'S PEN**

Tuesday, May 6 should be a high day for the Baptist family of North Carolina. On this day, we will gather in Raleigh at the Martin Street Baptist Church in the annual One-Day Session of the General Baptist State Convention of North Carolina. President John W. White and Executive Secretary O. L. Sherrill are expecting Baptists from all sections of the state to fill to capacity Martin Street Church.

May 6 will give Baptists another opportunity to let it be known where they stand on the great work of our General Baptist Convention. Our budget of \$350,000 revolves around the Unified Plan. Of this amount 44%—\$154,000—is to go for Christian Education through Shaw University; 30%—\$105,000 is for State Missions; 20%—\$70,000 for Foreign Missions; 6%—\$21,000 is for Central Orphanage.

At the One-Day Session, special emphasis is being placed on our quota for Shaw University. This does not leave out the other objectives of the Convention.

ARE YOU PLANNING TO DO YOUR BEST ON TUESDAY, MAY 6?

**A SEARCH FOR LIFE'S MEANING**

By CLIFTON STONE

The summer passes and the winter storms will come. Every life is subjected to temptations, disappointments, failures, strains and stresses. Sometimes they come suddenly, sometimes gradually, but they will surely come. Man's eternal pursuit is to find life's meaning.

1. We must acknowledge life's contradictions and failures; everything is vanity.
2. Is there anything permanent in a transitor existence? Born-die; plant-pluck up; weep-laugh; mourn-dance; cast away-gather up; embrace-reject; seek-loose; keep-cast away; rend-sew; keep silence-speak; love-hate; war-peace.
3. Is life without its significance—filled with pain and frustration, boredom and futility. What are

we here for, to win the game or to keep from getting soiled, even if it means defeat?

4. God and Life. (a) Remember your creator in the days of your youth, before age and decay. (b) Old age can be a time of fulfillment of earlier promises. (c) Spiritual maturity at an early age is the only way you can be assured of a happy old age.
5. Finally, what is life's meaning in youth, one must get an education, get started in business, must enjoy the social life. While in maturity one is carrying the burden of a large family and a greater responsibility. Life's meaning is asking how can I do it. I must build on a firm foundation.

**PROGRAM LAUNCHED  
TO PAY OFF DEBT**

By C. W. WARD

The Executive Committee and the General Board adopted a plan and elected a committee to augment plans to liquidate the indebtedness on the Baptist Headquarters building to culminate at its One-Day Session to be held at the Martin Street Baptist Church of Raleigh, May 6. Drs. D. R. Hedgley, C. W. Ward, and O. L. Sherrill head the committee. The plan calls for asking five hundred churches to send amounts ranging from \$25.00 to \$100.00

200 churches with memberships of 50-300 are asked to give \$25.00.

200 churches with memberships of 301-500 are asked to give \$50.00.

100 churches with memberships of 501- and up are asked to give \$100.00.

Associations are asked to give from \$100.00 to \$1,000.00.

Special recognition will be given to all pastors and churches, moderators and associations who responded during the centennial and who help at this time to finish the job.

## EULOGY TO DR. MARTIN LUTHER KING, JR.

(delivered on Monday, March 31, 6 p.m. at Memorial Services held in Moore Hall Auditorium, Elizabeth City State College).

By R. IRVING BOONE

(Delivered on Monday, March 31, 6 p.m. at Memorial Services held in Moore Hall Auditorium, Elizabeth City State College)

"HE WENT ABOUT DOING GOOD." (Acts 10:38)

One year and four days ago—the victim of an assassin's bullet, or, should I say, the victim of the sins and stupidity of a morally sick society—Martin Luther King, Jr., fell upon death, and joined the ranks of the immortal.

We have assembled here to do homage to this good and great man. It is of historic and deeply spiritual significance that this service comes during Holy Week—at a season when humanity bows its head and heart in homage to the King of kings—the Man of Galilee, who also met His physical death at the hands of brutal and heartless men.

Instead of this traditional service, "in memoriam," and instead of the memorial services, during the next four days, it possibly, would be far more appropriate if we, ourselves, and all America—would bow on our knees, as it were, in sackcloth and ashes—and observe a period of penitence—for the wickedness and infidelity of a society which nurtures such dastardly and inhumane deeds, as the one responsible for the tragic and untimely death of this good man.

This is a time for soul-searching; a time for personal and national repentance; a time for critical appraisal of our system of values. This is a time—not for flights of oratory, nor for so many platitudes; but this, seriously, is a time for personal and national penitence! It is a time for all of us—all of America—like the Prodigal Son, to "come to our senses," return from the pig pen of moral degradation, fall at the foot of the cross, in the presence of the Father, and cry out, "We have sinned!"

This, no doubt, would be the more appropriate act!

However, if we are to say a word, in testimony to this great soul, the scripture which I have quoted seems highly relevant: "He went about doing good."

Recorded by the historian, Luke, writer of the third Gospel, the words of the text have reference to Jesus of Nazareth, whose passion and final hours on earth, we commemorate during this week.

Reviewing His matchless deeds and His marvelous works: how He challenged the power structure of Rome; rebuked the Scribes and Pharisees; con-

demned the out-moded and superficial traditions of the religionists; how He healed the broken-hearted; comforted the distressed; preached the gospel to the poor; and set the captives free; how did all of these things—and more—Luke concluded that he could best express the greatness of the life of Jesus in five short and simple words: "He went about doing good": a biography in five immortal words—

HE WENT ABOUT DOING GOOD!

How appropriate, also, are these same words to our lamented friend, Martin Luther King, Jr.!

Like the Master, whose principles he espoused, whose Gospel he preached, and whose philosophy of greatness he lived, Martin Luther King "went about doing good." This was the consuming passion of his entire life—a ministry of **doing good**—ministering to the masses, consoling the disconsolate, pleading the cause of the disinherited, relieving the suffering of his fellowmen, preaching deliverance to the oppressed!

A man of scholarly attainments, and of numerous honors—both at home and abroad—and a man of international prestige—Martin Luther King could have easily occupied a seat with the mighty of the earth, and lived a life in pomp and splendor. But, like Moses of old, he chose rather to suffer the afflictions with his own people than to dwell rightly in the courts of the Pharaohs; and like the prophet Jeremiah, he chose to "sit where the people sat."

Now, I would not presume to catalogue the many magnificent virtues of this illustrious leader—qualities which add to his greatness and that give him immortality. I take this occasion to mention only a few of his remarkable qualities.

1. HIS DEDICATION TO PROGRESS. Indeed, like the great of all ages; like Isaiah, like Socrates, like the Apostle Paul, like St. Francis of Assisi, and like Jesus of Nazareth, Martin Luther King was ahead of his time. The lethargy and backwardness and littleness of his day and generation gave sorrow to his heart and weariness to his spirit! He was dedicated to **progress**. Like Ulysses, Browning's hero, he was one, "who never turned his back; but marched breast forward; never dreamed, though right were worsted, wrong would triumph; held we fall to rise, are baffled to fight better, and sleep to awake!" Martin Luther King was one who "never turned his back!" He was dedicated to a program of progress!

2. HIS SPIRIT OF NON-VIOLENCE AND LOVE. Like the Master, whom he served, Martin Luther King proclaimed and lived a philosophy of LOVE and of NON-VIOLENCE, with a firm conviction that these were the ways of victory. He knew that in the verdict of history, the Divine Virtues of Love and Truth and Human Kindness would "endure

the centuries"; he knew that Love and Truth "crushed to the earth, would rise again," and that the eternal years of God are theirs, — but that error and hatred and violence wounded, would writhe in pain, and die among their worshippers.

Debelius, the great German theologian, makes the point that the mark of a real man—the mark of true greatness—is that one will choose the "hard right," instead of the "easy wrong"; that one will choose the high way, instead of the low; that one will choose the way of Love instead of the way of hatred. Such a man was Martin Luther King.

3. HIS FAITH IN MAN AND HIS UNSHAKEN FAITH IN GOD. He knew that notwithstanding the "crushing wrongs," to which he himself and his people were constantly the victims; that notwithstanding the many "inhumanities to man"; the many injustices—that there was still a remnant of the Righteous; he knew that still there were thousands of individuals—both black and white—who believed in the Right, and whose motives were genuine and sincere. He had faith in man! He ardently believed that mankind would finally "come to itself," and happily observe the tenets of brotherhood.

He had unshaken and unconditional faith in God. This was the theme of his many eloquent messages; this is the genius of his ministry. He had faith in God! He had faith in the supremacy of Right and the triumph of Truth. Like the prophet Isaiah, he believed that, under God, the time will come when "every valley will be exalted; when every mountain and hill will be made low; the crooked ways made straight, and the rough places plain, and the glory of the Lord will be revealed, and all flesh shall see it together, — for the mouth of the Lord hath spoken it."

And, with James Russell Lowell, his was the faith that —

"Right forever own the scaffold, wrong forever on the throne; but the scaffold sways the future, and behind the dim unknown, standeth God, within the shadow, keeping watch above His own."

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### ASSOCIATIONAL NEWS

The Ebenezer Association completed two successful weeks of their annual Training Institute. They began on April 7 and ended on the 19. Every department of the church studied for these two weeks to gain more knowledge in their department to do a better job for the master.

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The New Hope Association Union Meeting will be held on Sunday, June 29, 11:00 A.M. at Second Baptist Church, Chapel Hill. Theme: "The Witnessing Church".

## American Baptist, Their Black Brethren And the Goals That All Ought to Seek to Achieve

Dr. Culbert G. Rutenber, professor of the philosophy of religion at Andover Newton Theological School, Newton Centre, Mass., is president of the American Baptist Convention.

The morning church service was in full swing and Richard Allen was on his knees praying. He felt an insistent prodding. He looked up to see an usher bending over him informing him he was in the wrong part of the balcony. He must move immediately to the part sectioned off for Negroes. "Can't I finish my prayer?" Allen asked. The usher shook his head and practically dragged him to his appointed place. Allen got up and moved right out of the church to form his own Negro church organization.

This episode happened almost two centuries ago; my white readers probably never heard of it. I had never heard it until a Negro student of mine, a Baptist, mentioned it, adding that every Negro Christian knows the story. It is the symbol of the breakdown of Christianity in this country at the point of color. It is a focus for the whole dreary story of how a perverted gospel made God in the white man's image, the defender of white culture, the sanction of white values. It's a long, depressing story beginning in colonial times, continuing through the days within this decade when black young people were turned away at church doors with the words "You can't come in here; this is a private organization." It persists right up to today. The church of Jesus Christ that spans the centuries, pillar and group of the truth (I Tim. 3:15), a "private organization!" God pity us.

The term "our church" becomes no longer an innocent statement of membership but an arrogant and blasphemous claim to the right of policy-making against the revealed will of Christ, the one Lord of the church. "The autonomy of the local church" becomes a corrupt and corrupting justification for doing what you jolly well please!

\* \* \*

SINCE FEBRUARY I've been dealing with matters of the internal life of our Convention. I spoke of our democratic structure in one column, of our Younger Churchmen in another. This month, in the next-to-the-last column that I shall write, I want to speak of the future of the American Baptist Convention. Some people have written about this. Some have thought about it and shared those thoughts in quiet discussion from time to time. Now I would like to speak my mind about what I believe God is calling us to be in the days that lie ahead. Are you ready? Seated? Do you have a firm grip on the side of your chair in case of need? Do you have a tranquilizer handy in case blood pressure soars? Then let us proceed.

I believe that the future of the American Baptist Convention lies in being the agent under God for the healing of the breach which racism made in the American church. Having driven the blacks out in our pride, let us bring them back in our repentance. Having broken the brotherhood of believers in our love of self, let us mend it in our love of Christ.

But why us? Why the American Baptist Convention of all of Protestantism? Briefly, because no one else is situated to do what American Baptists can do. For one, we are small enough to be mobile but large enough to be major and to make a major impact. Again, we've been enough chastened by our failure to grow through the years to be willing to break new paths and try new approaches. We are not hung up on past achievement, on the success of measures and postures to which large bodies become all too easily a prisoner. But most of all, we are elected because we are Baptists; and the great bulk of blacks whom we drove from our presence in our sin were, and remain, Baptists. The great all-black denominations of this country are Baptist by faith, even as you and I.

What I hope to see is the merger of the American Baptist Convention with the black Baptist conventions. I speak in the plural because, tragically, there are three—two bigger than we, one smaller. It might be that the merger of the ABC with one of them might become the catalytic agent for the other two to come into the new setup. Perhaps all might be induced to give up their autonomy at once, creating out of four Baptist groups a new thing, ten million strong. Only God knows how this could be brought about. But people must be set thinking about it, even now. What a witness this would be to God's reconciling love. What a future for the ABC—to lose its life in order to find it again in a larger context.

The vision, no doubt, is long years down the road. willingness is within our power but not the timing. This is in the hands of our black brethren, just now in the process of determining the nature of their own identity as blacks in the midst of national upheaval and change. For some time their preferences may run in other directions. Yet our hands and hearts must be open for the brotherly embrace. The future must be under the guidance of God.

Meanwhile we have much work to do in purging ourselves of our own prejudices and coming to mutuality of understanding with the blacks already within our fellowship. We have much to share with one another. They may yet save us from our own sterile, overly intellectualized church services by teaching us again spontaneity, joy and feeling in worship. At the moment they understand us better than we understand them, having had to live by

their wits, as it were, in a predominantly white culture.

There will be changes in them, too, as we work together within the structures of the ABC. One unnecessary barrier to better understanding is the habit of some of our black pastors of accepting committee and board appointments but not accepting the responsibility that goes with the appointment or election. There is a tendency either not to "show" at all or, if an appearance is made at a called meeting, to pop in for a few minutes and then leave. In the past this may well have been due to a feeling of not really being wanted. One can hope that the practice will rapidly diminish to the vanishing point as our black people come to feel more at home in the fellowship. Similarly, in relation to the budget of the American Baptist Convention, a greater sense of financial responsibility is often needed.

\* \* \*

THE WHITES have their own hang-ups upon which they must be continually working. One is the tendency to respond to black initiatives by a groveling in the dust because of a deep sense of guilt. The blacks do not want us to be motivated by guilt but by Christian concern and brotherhood. In our earnest desire to advertise our own guilt, as Professor Joseph Hough points out in his excellent book, **Black Power and White Protestants** (read it, it will do you good), we often tend to describe the Negro "in terms that would make Francis of Assisi look like a villain." He correctly adds that this in itself is dehumanizing and another form of condescension, for it really says that the Negro is not actually a man in the eyes of the Christian. If he were really man, he would be a sinner.

The years immediately ahead are crucial both for the Christian church and for our society. In the church we have but barely begun to see the dimensions of true Christian brotherhood. In society we have not yet even made a beginning. An inde-the Kerner Report, warns us that nothing has changed, basically. The gloomy prophecies of the Kerner Report thvae fallen on unheeding ears. All that has happened since the Kerner Report is that we are one year nearer the day of judgment.

Let us get on with doing the Lord's business—both in the church and out—for He is Lord of all. To the only wise God, our Savior, be all glory and majesty, **dominion and power**, now and forever. Amen.

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#### DURING ONE-DAY SESSION

On May 6, reports will be given from the Annuity Committee and the Constitution Committee. Sermons will be delivered by the Reverend W. C. Horton, Morehead City, and the Reverend Wilton Byrd, Rocky Mount. President John White will preside.

Dear Co-Worker:

The time is here again for our:

34th ANNUAL SESSION OF THE LEADERSHIP

TRAINING CONFERENCE, June 9-13, 1969

23rd ANNUAL WORKSHOP,

beginning June 9-13, 1969

18th YOUTH BIBLE CAMP AND CHARM CLINIC,

June 9-13, 1969

All to be held with Shaw University, Raleigh, North Carolina.

We trust you have been thinking and praying with and for us concerning this great program. The Lord has blessed us mightily in the past years and we are looking forward to one of the greatest meetings we've ever had. The program looks that way.

Elect your delegates to Conference and Youth Bible Camp now. Begin sending in names.

#### FEES

LEADERSHIP TRAINING CONFERENCE:

Room and Board .....\$15.00

Registration ..... 2.50

YOUTH BIBLE CAMP:

Room and Board .....\$15.00

Registration ..... 2.50

Yours in Christ,  
Berthenia D. Horne  
Conference Chairman

P.S. If you plan to attend the Camp and do not have a Blank, Please write to Post Office Box 181, Raleigh, North Carolina 27601

## NEWS FROM THE WEST

By S. A. RAPER, Contributing Editor

The Regional One-Day Session of the General Baptist State Convention of North Carolina, held at Friendship Baptist Church, Gastonia, was a big success. We in the west feel that this session was more encouraging and uplifting than any meeting ever attended to stimulate our people to the UNIFIED WORK.

We had representatives from every association in the west. Good preaching—yes! the best. The Reverends Hopper, Styles and Dewberry were beyond themselves; they were in the hands of the Lord. Some of the brethren said these were the three greatest messages ever preached in the Convention.

The Reverend J. G. Whitfield and his good people left no stone unturned in making everything pleasant and extending to everyone a hearty welcome to their church and city.

We believe our Executive Secretary is very pleased with the western part of our state toward UNIFICATION.

We are now looking forward to our annual One-Day Session in Raleigh on May 6, Martin Street Baptist Church. We are expecting to liquidate our indebtedness on our Baptist Headquarters Building. EVERYONE TO RALEIGH ON MAY 6.

## CAMP INFORMATION SHEET

### Why Should I Go To Camp?

To enrich my life, so that I may live abundantly. To plan for Christian youth action in our state and community church work. To understand the church through fellowship and worship. To develop leadership in expressing Christian Faith in Church Programs.

### What Happens?

Morning Watch	Vespers
Bible Study	Evening Program
Free time	Recreation
Worship	Visual-Aid
Rest Hour	Committees

### What Shall I Bring?

Serviceable sports wear and school clothes or play clothes. Swim suit and one evening attire, if you have it. If not don't buy one. Low heel shoes and sneakers or gym shoes. Complete Bible, pencils, flashlight if you have one. Two (2) single sheets and **your best behavior.**

### Do Not Bring

Radios ..... Mini Skirts ..... Shorty Shorts

## NEWS OF INTEREST

H. V. Bryant, former acting Superintendent of Central Orphanage, Oxford, was recently elected Superintendent. Bryant is a deacon in the First Baptist Church, Oxford.

### WE NEED NEWS!!!

FROM OUR CHURCHES, ASSOCIATIONS  
COUNTY CONVENTIONS AND OTHER  
RELATED ORGANIZATIONS

Send it to THE EDITOR

Baptist Informer  
Raleigh, North Carolina 27601  
603 S. Wilmington Street

# Woman's Page-----



Mrs. Rendella W. Lucas, President of the National Association of Ministers Wives, Inc., will be the key note speaker at the **32nd Annual Woman's Missionary Training Conference, the 33rd Annual Ministers Institute and the 19th Annual Youth Bible Camp, Tuesday evening (Woman's Night) June 12, 1969, at Shaw University (University Union Ballroom).**

Mrs. Lucas comes to us from Philadelphia, Pennsylvania, a graduate of Tidewater Institute, Cape Charles, Virginia, Hampton Institute and the Extension, University of Pennsylvania. She has had wide and varied experience in the teaching profession and is presently employed as Public Assistance Supervisor, Penn., State Department, Public Welfare.

Our speaker is affiliated with the Pennsylvania Women's Auxiliary, the Business and Professional League of Pa., Baptist State Convention, the Scholarship Secretary of the Northern Missionary Union, a member of the Salem Baptist Church, Jenkintown, Pa., formerly pastored by her late husband.

Mrs. Lucas has received numerous certificates of Merit and Award for outstanding service.

Music will be furnished by the Youth Bible Camp under the direction of Mrs. Eva Merritt Pratt. A fellowship hour with refreshments will follow the program.

**The Interdenominational Ministers' Wives Alliance of Raleigh will sit in a body and serve as hostesses, Mrs. L. P. Perry, President.**

Dress up with long or street length dresses. **This is Woman's Night!**

## WHERE ARE THE WITNESSES?

SCRIPTURE PSALMS 107:2 "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."

If the Lord has been good to you, say so! If you have experienced victory through the power of Christ, say so! "Let the redeemed of the Lord say so!" We can never measure what we owe to God for his daily loving-kindness.

The Lord's people are a redeemed people. "The ransomed of Jehovah." Our needs have been many and have come in many forms. It may be: that we have been a distance from home, in the land of aliens and the enemy; sometimes in oppressive and depressive solitude; sometimes faced with cruel and almost intolerable restraint, in the home, in school, community or elsewhere; bodily evils have manifested themselves—sickness, pain, prostration, dependent on the aid of others have brought about tensions. The perils of travels, distance from God, Spiritual bondage, the struggle for freedom, are some of the manifold needs that we have from time to time. Out of our distress we cry unto the Lord, he hears our cries, and pities every groan.

Has the Lord heard your cries? Has he answered your prayers? Have you been redeemed? Let the redeemed of the Lord say so! The best advertisement for the Christian religion is that of a first-hand witness.

"Ye are my witnesses"—"Go ye into all the world and witness" there we have the command straight from the lips of Christ himself. The Christian enterprise languishes for lack of genuine religion reaching out to redeem our unregenerated society. For the next few minutes we would like to claim your attention on these points: The need for witnesses; 2. The lack of inspired, exemplary witnesses; 3. Indebtness for deliverance.

**I. THE NEED FOR WITNESSES:** When the "redeemed of the Lord are in the witness stand that we retrieve the true spirit and temper of New Testament Christianity! Early Christianity, whatever else you may say of it, was at least this: an epidemic that spread. One person said of Paul and Silas, "They are turning the world up-side down."

There was never before a time in which Christian witnesses are more needed than it is today. Ann Landers in her Christmas article makes some interesting comments about the age in which we live.

(Continued on Page 8)

## WHERE ARE THE WITNESSES

(Continued from Page 7)

"A defeatist philosophy has threatened to capture our young people. They complain that civilization is out of joint. They threaten to resign from the human race. They resent having to live in a dangerous and untidy world they never made. But what generation ever made the world it had to live in?"

"These are difficult times in which we live," she continues. "This is the age of transition, the big cop-out, the unwashed and the undressed. The blurring of the sexes. Young rebels spit in the faces of conformity and stare us down with eyes like hypodermic needles. Some fear we are heading toward social decay—going the way of the Romans and the Babylonians. Others applaud the new morality and rejoice at the demise of phony puritanism. They herald the sex revolution as symptomatic of a maturing society which will encourage creativity and promote better mental health."

"Hippies are searching for drugs to expand their minds, when in reality they are trying for anesthesia against themselves growing up and accepting responsibility," she concludes. Our Negro youth are searching for identity. For over one hundred years we have fought through the courts, the law-making bodies of our nation and we have taken to the streets to break down the barriers of segregation; to provide greater opportunities for an oppressed people. We have opened doors into businesses, into schools and many of our Negro youth are rebelling, demanding "separatism", black history taught by black people which they should have the voice in the hiring and firing of them. WHERE ARE THE WITNESSES?

On the other hand, society is becoming increasingly corrupt. Our moral standards have degenerated. Crime is on the increase. The family, the basis of a sound society, is shattered. Discipline is becoming a thing of the past. Materialism has been enthroned for godliness. Riots, murder, rape, lawlessness all have a daily place in the news media. The church, God's church, is being side-tracked. Christian leaders are ignored. WHERE ARE THE WITNESSES?

Who speaks for God? Who will testify on the witness stand of life? The need today for true witnesses of God is greater than ever before.

## II. THERE IS A LACK OF INSPIRED, EXEMPLARY WITNESSES, TODAY.

Dr. C. E. Autrey, in his book BASIC EVANGELISM, defines evangelism: to bear witness to the Gospel with soul a flame, and to teach and preach with the express purpose of making disciples of those who hear. It is impossible to bear witness, with soul a flame, without having had personal experience.

Life within the church today lacks the element of flaming witness. Is it not likely that the pagan world beyond the Church door is wondering if there are any redeemed of the Lord with a story to tell? How we of the modern church do need to return to this witnessing aspect of our faith!

Too many laymen in our churches have delegated the glorious privilege of witnessing for the Lord to their minister, and so wash their hands of the matter. We might get along without that old-time "mourners" bench; but the witness stand is indispensable to a healthy society and a growing church. He who gave the command, "Go ye into all the world," was speaking to a handful of twice-born and spiritually awakened laymen. Let the redeemed of the Lord say so!

There are several dangers in our testimonies. One danger is our proclamation is without power. If we are to preserve the flame we must cultivate it; we must keep active; we must study the Bible; we must keep sin out of our life; and we must have a healthy prayer life.

A second danger in our testimonies is: too many are trying to tell the story that they have heard, and not one which they have had a personal experience. A witness is not supposed to get on the witness stand without having first hand knowledge. Every person that is on the church roll has not been redeemed. "Let The Redeemed Of The Lord Say So!" If you haven't been redeemed you don't have an effective testimony.

A third danger is described by Dr. M. T. Starkes, writing in the Home Mission Journal says, "too many are trying to apply the gospel to the whole man; others are rephrasing the good news into space-age terminology; while others are preaching a social gospel. He concludes that the church is in crucial danger of ceasing to be the people of God unless the same truths of a biblical nature are stressed today that were emphasized in the early church."

You don't have to mount a pulpit or a rostrum to declare the faith to which you owe so much. I am thinking of persons who are powers for good in their church. Their pulpit?—the homes in which they live, the jobs where they work, the streets they walk daily. In short, anywhere they can find a listener. This broken hearted old world is in desperate need of the Christian message you alone can bring. Then "let the redeemed of the Lord say so!" Some one should have the courage to say as Wm. Cullen Bryant: "Truth crushed to earth shall rise again." Say as Jesus said: "Ye shall know the truth and the truth shall make you free." Or as James Russell Lowell: "Truth forever on the scaffold, wrong forever on the throne, but the scaffold sways the future, and behind that dim unknown standeth God in the shadows, keeping watch above his own." WHERE ARE THE WITNESSES?

(Continued in May Issue)