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Hannah Miller

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Baptist Colleges In Money Squeeze

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cation, with space falling behind enrollment, should not make Baptist resort to non-Baptist trustees, he said. "It is not our crisis."

Questioned later, he said, "Our function is to provide a Christian education for our Baptist young people."

Last year, he said, only 44 per cent of Wake Forest students were Baptist. "That doesn't sound like training Baptist students for leadership in Baptist churches to me."

Rev. M. O. Owens of Gastonia's Parkwood Baptist Church said the colleges brought their enrollment problems on themselves.

In 1961, he said, the convention told them to "make no great attempt to increase enrollment at this time but rather give more attention to Christian education of such a quality as to strengthen the work of our churches, institutions and our Baptist witness around the world."

There have been 3,000 students added since then, he said.

Non-Baptist trustees would mean loss of control for the convention, he said. "Now if we want to give them (the colleges) away, that's fine. But if we're going to support them, we ought to control them."

The convention approved of an amendment offered by Rev. Nane Starnes of Asheville that would have kept non-Baptist trustees from serving on trustee nominating committees seeking college presidents. But it turned down the overall proposal.

Starnes asked in vain that the convention refrain from doing something that could be interpreted as a slap at the colleges.

A vote for the proposal would improve the public image of both the convention and the colleges, he said, and would aid the colleges in getting good teachers.

There was no discussion at all

on the federal aid proposal. The delegates voted to forego discussion because 12:40 lunchtime was at hand. They merely voted, by secret ballot.

White, Negro Baptists Hold Joint Meet

By HANNAH MILLER

Observer Staff Writer

GREENSBORO—For the first time in many of their lives, white and Negro North Carolina Baptists sat side by side as equals Wednesday.

But several of their outstanding men told them this was not enough, but merely a small step toward the Christian goal of ending racial discrimination.

About 1,000 Negroes and 1,500 whites attended the joint session of the General Baptist Convention (Negro) and the Baptist State Convention (predominantly white).

Both groups met Tuesday at different places before getting together for Wednesday's precedent-breaking afternoon session, the first joint session in their histories.

Dr. Carlyle Marney of Charlotte's white Myers Park Baptist Church told the group in his humorous but penetrating way that a social revolution is going on but "we Baptists who are on God's white hand had precious little to do with it.

"Except," he added, "when run over from the rear."

When Baptists come to a fork in the road, he said, "you don't fork at all, you just go right on."

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Rev. Ford Reelected Head Of Baptists

GREENSBORO — (AP) — Rev. Howard Ford of Wilmington was re-elected president Wednesday of the Baptist State Convention as it prepared to tackle two controversial proposals affecting the seven Baptist-supported colleges in North Carolina.

Mrs. W. K. McGee of Winston-Salem was elected first vice president to succeed Dr. Carl Bates of Charlotte. Rev. John E. Lawrence of Raleigh was chosen second vice president, and the convention reelected E. Norfleet Gardner of Henderson, recording secretary, and Dr. James M. Bulman of East Spencer, parliamentarian.

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"Except," he added, "when run over from the rear."

When Baptists come to a fork in the road, he said, "you don't fork at all, you just go right on."

Bitingly angry about the Baptist State Convention's refusal to give its colleges extra avenues to financial support, he said that when Baptists do make a decision, it's often the wrong one. "I am hard put to remember a fork we took that went anywhere."

Rev. J. D. Ballard, pastor of First Institutional Baptist Church (Negro) in Winston-Salem, said it's true that the Sunday morning worship hour is the most segregated hour in the week because the church is no longer an outspoken leader in the community.

He said. "it has settled for the quietude of an undisturbed but often immoral and irreligious status quo."