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HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

Nationwide Baptist DIGEST

Formerly SOUTHWIDE BAPTIST DIGEST
For Every Baptist—Everywhere

APPLES OF GOLD IN PICTURES OF SILVER

"A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

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Robert E. Humphreys

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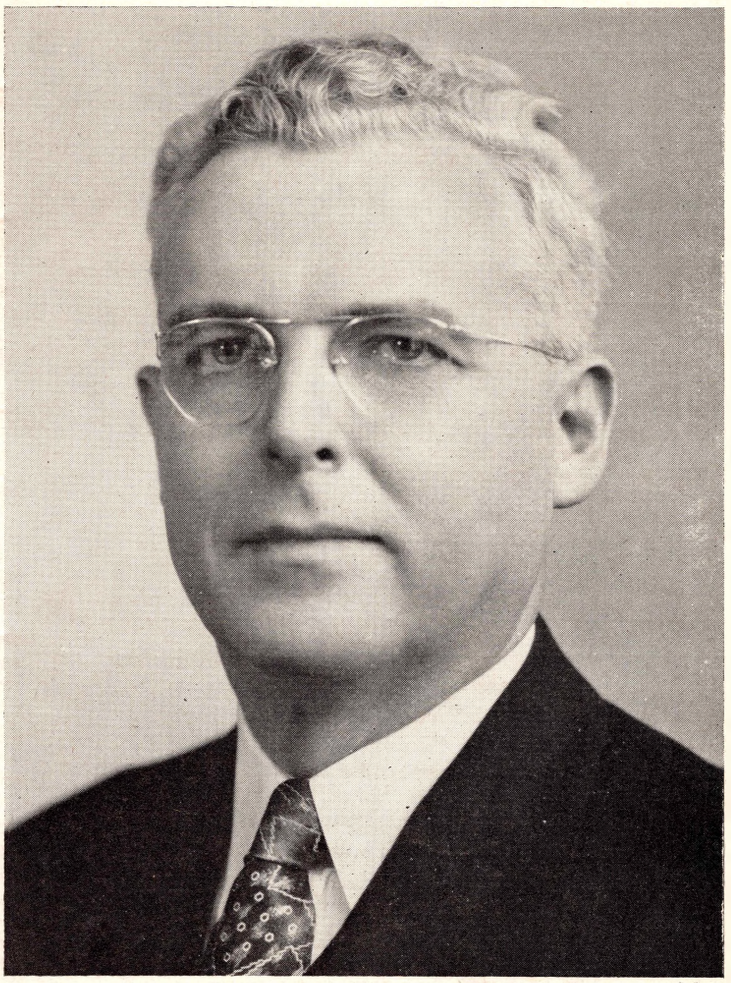

ROBERT E. HUMPHREYS
Pastor First Church, Owensboro, Ky., President of General Association of Kentucky Baptists

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NATIONWIDE BAPTIST DIGEST

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Entered as second-class matter August 11, 1947, at the post office at Nashville, Tennessee, under the Act of March 3, 1879.

We have amended the name SOUTHWIDE BAPTIST DIGEST, only one syllable, so as to conform to the enlarged area of Southern Baptist Convention. Northern Baptists have changed their name to American Baptist Convention.

This journal remains identical in ownership and in fact with SOUTHWIDE BAPTIST DIGEST of which it is a continuance.

In the charter this publication pledges itself to "always stand for the policies, plans, boards, and institutions of the Southern Baptist Convention. It shall stand for and propagate the doctrine held by the constituents of said convention; especially that repentance, faith, and regeneration precede salvation; that Christ, God's only begotten Son, was born of the Virgin Mary; that the atonement for sinners who believe on Him was accomplished through His sacrifice and shed blood on the Cross; that He arose from the dead in visible bodily form; that a similar resurrection awaits all His people when He returns for them. This publication shall also stand for the Divine inspiration of the Bible and shall emphasize its missionary teachings."

SPECIAL NOTICE

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NASHVILLE, TENNESSEE

REACHING SINAI

W. E. DENHAM
Professor Florida Baptist Bible Institute
Lakeland, Fla.

It was in the third month after they left Egypt that the Hebrews finally reached Mount Sinai, where Jehovah was to give them the spiritual equipment which would make them His representatives among the nations of the world.

At Rephidim, close to the mountain, two incidents occurred. The first of these involved again the unbelief and murmuring of the people, this time because of lack of water. The people grumbled against Moses, but beyond that, they raised the question, "Is Jehovah among us or not?" Moses, as his custom was, (and it was a good custom, one all Christians would do well to follow) took the matter in prayer to God. The answer came that he was to take some of the elders of the people and "the rod of God" (as it was called in the next incident) and, going to the rock in Horeb, was to smite the rock. God promised that He would be there, and that He would cause water to come out of the rock. This was done and Moses called the place Massah (or Temptation) and Meribah (or Strife). The names would always thereafter call to mind the exhibition the people had put on there under testing. What sort of names would we have to use to commemorate some of our reactions to the testings that God brings to us?

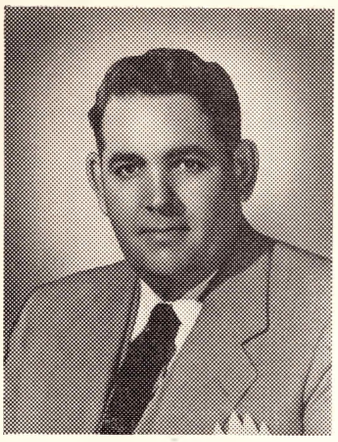
Can we not rejoice at the unfailing love and patience of God in dealing with His people of long ago, and take courage when we remember how often we have failed Him, and rest ourselves anew on His forgiving mercy as we come to Him in sorrow and confession and new resolve?

The second incident is in a different vein. The Amalekites attacked the camp. They were a warlike people against whom at the time Israel seemed to have had no enmity. We are not told the reason for the attack, but we are told that its outcome would be that some day it would lead to the destruction of Amalek, which indeed was brought about in the days of King Saul. The story here brings out two significant points. The first relates to Joshua. This is apparently the first time that he appears on the scene, but he appears as a trusted companion of Moses. He was called on to take men and give battle to the enemy. Moses, meantime, went up on the mountain with "the rod of God." Some say Moses was praying on the mountain, but the record says simply that he held up his hand, and that as long as he did the battle went in favor of Joshua and his army. It seems more likely that "the rod of God" held a real significance. Thus far there was no other outward symbol of God's presence with His people. God had given Moses the rod as such a symbol, and with it in his hand Moses had wrought wonders in Egypt, and with it he in a previous incident smote the rock. It seems more probable therefore that what Moses did was to hold up the rod, the visible symbol of God's help.

At all events the progress of the battle followed the position of Moses' hands. When they were lifted up Joshua prospered, when they sank down he was worsted. So Aaron and Hur propped up his hands until full victory had come to their cause.

At this point Jethro comes again into the story. Hearing that Moses had come out of Egypt with his people Jethro came bringing Moses' wife and sons. She seems to have left him when he went down to Egypt. The meeting now was a cordial one. When they had greeted each other, Moses recounted God's dealings with him, whereupon Jethro expressed his own conviction, "Jehovah is greater than all gods." Since Jethro was first introduced as a priest of Midian it would seem probable that his conversion to the faith of Jehovah came at this point. The record says that he offered a burnt offering and sacrifices.

In a second incident, Jethro counselled Moses to arrange for assistance in the arduous task of judging the people, telling him that if he did not do so he would himself break down. The advice was so good that Moses seems at once to have adopted it. Some think that we have here the birth of what later became known as the Sanhedrin. The incident brings to light the need of organization and the use of others if God's leaders are to be able for long to keep up in the work. After this incident Jethro departed, but Zipporah and her sons stayed with Moses.



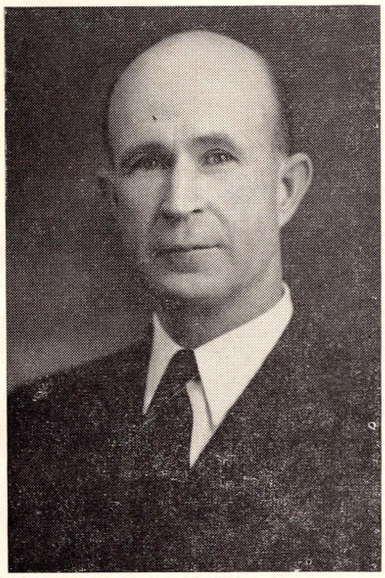
JOHN S. WIMBISH

PASTOR JOHN S. WIMBISH of Calvary Baptist Church, New York City, goes there from the historical Edgefield Baptist Church of South Carolina. A Church which gave Southern Baptist Convention its first president, William B. Johnson and present president, Robert G. Lee. He goes to one of the greatest fields in the world's greatest city. Sermon page 4.

CAN INDIVIDUALISM SURVIVE?

CHAS. W. POPE

Individualism is the basic Baptist principle. It is the foundation of their theology, their philosophy of life, their church government, and their conception of the right relationship of church and state. Baptists have always had a high regard for the dignity and worth of the individual and have always been a champion of the rights of the individual.



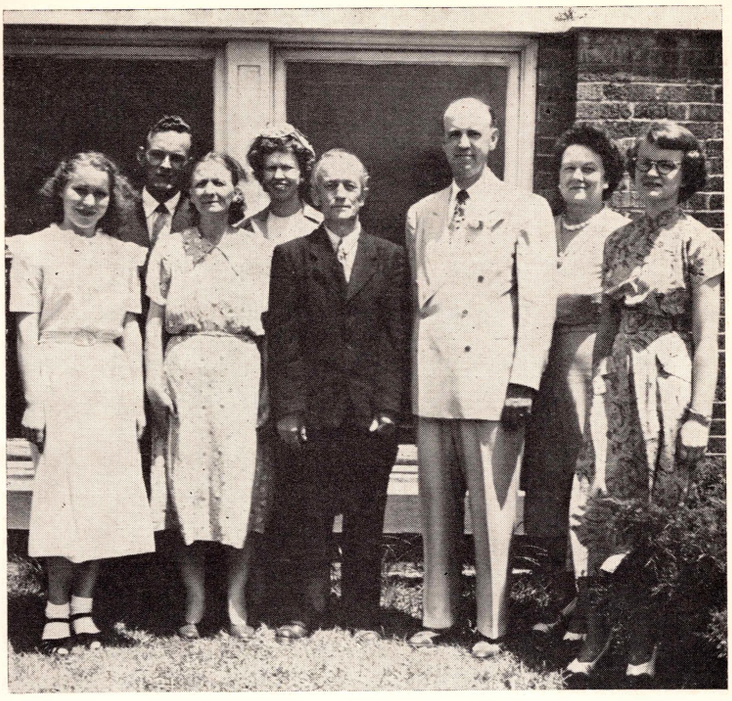
CHARLES W. POPE
Executive Secretary, Tennessee Baptist Convention

To Baptists, salvation is a personal matter between the individual and his God. Conviction, repentance, and trust are functions of the individual. Salvation cannot be effected by proxy, by the church or the priest.

In matters of church government Baptists believe that every individual has equal rights and privileges with every other individual in the church fellowship. This determines a democratic form of church government. All democracy is based on individualism, whether in church government or civil government. Without belief in individualism there could be no democracy.

Baptists have been among the world's outstanding advocates of religious liberty. This, too, is based upon the rights of the individual to worship God according to the dictates of his own conscience. As a means of preserving religious liberty Baptists have been the zealous advocates of the separation of church and state. Because of their love of liberty, their defense of the inalienable rights of the individual and their courageous opposition to the union of church and state, human history is red with the blood of Baptist martyrs who were burned at the stake, hanged on trees, or pulled to pieces on wheels of torture.

Like the pendulum of a clock, the human race oscillates back and forth between human liberty and human slavery. The trend of our times is toward regimentation—the invasion of the individual's rights by human governments and religious bodies. In the struggle between Communism and Catholicism, humanity is caught between two world forces each of which is a dictatorship in which the rights of the individual is subservient to the wishes of the organization. The greatest contribution of Baptists to Christian civilization was the recognition of the rights of the individual. Can we weather the present storm and save the cause of human liberty, or must humanity again become the slaves of tyrannical human governments and religious bodies?



STARTING OVER IN AMERICA

The above photo is that of, front row: Miss Lidia Gorovoy, Mrs. Ivan Gorovoy, Mr. Ivan Gorovoy displaced persons; Rev. George A. Hammon, pastor of First Baptist Church, Festus-Crystal City; Miss Sue Funk. Back row: Leo Funk, Mrs. George A. Hammon, and Mrs. Everett Funk.

A NEW LIFE IN MISSOURI

By GEORGE A. HAMMON

It is a long ways from Ukrania to Missouri, but Mr. and Mrs. Ivan Gorovoy and their daughter, Lidia, have come all this distance to begin a new life in America. This Baptist displaced persons family was contacted through our Southern Baptist Displaced Persons Bureau by Mr. and Mrs. Everett Funk of Festus, Mo., and the First Baptist Church of Festus-Crystal City, who in the name of our Lord, are trying to help them to start a new life. It took months to work out all of the details but at last on June 10, the family arrived in Festus-Crystal City, tired, confused, but very happy.

Our church planned a reception and a shower for them Sunday, June 18, to welcome them to their new homeland. The Gorovoy family, intelligent people, speak three languages, Russian, Ukrainian and German, but no English. Mr. Ernst Fricke, a German-born member of our congregation, served as an interpreter, and, of course, our people received a great spiritual thrill from the occasion, in fact, the service had the spirit of a revival or an impressive missionary service—as it truly was.

The Gorovoy family has had great difficulties since the early 1930's. First it was the Communists and then the German Nazis that brought unhappiness to this family. For several years, during World War II, Mr. Gorovoy was a slave laborer, although before this time he had been an art teacher in the University of Kiev-Politech. The years of suffering are plainly marked upon the faces of the parents. Mr. Gorovoy is but 48 years old and his wife 46, both look ten years older. Lidia is 18 and will be a Junior in high school this fall if she can learn enough English. The family will make their home on a farm owned by the Funks, near Annapolis, Mo. One of their first inquiries was as to the location of the nearest Baptist church. It is Annapolis, and God willing, next Lord's day they will be there with their new Baptist friends. They may not understand the sermon, but in any of their three languages they can sing the doxology to praise God for His grace and mercy.

GOOD PREACHING OF

THROUGH A THIEF'S EYES

ROBERT G. LEE, *Pastor, Bellevue Baptist Church, Memphis, Tenn. President, Southern Baptist Convention*

"Lord, remember me when thou comest into thy kingdom"—Luke 23:42—The dying thief.
"Save thyself, and come down from the cross"
—Mark 15:30—The mob.

Would I have you see Jesus through the eyes of the Sanhedrin? No—for the Sanhedrin, through envious eyes, saw him as a deceiver.

Through the eyes of the Roman soldiers? No—for they, through ecclesiastical eyes, utterly blind indeed, saw him as a false teacher.

Through the eyes of Annas? No—for Annas, through degenerate eyes, saw him as a disturbing and despised Galilean.

Through the eyes of Caiaphas? No—for Caiaphas, through ambitious eyes, saw him as a blasphemer.

Through Pilate's eyes? No—for Pilate, through amazed, irresolute eyes, saw him only as an innocent man.

Through Herod's eyes? No—for Herod, through lustful and superficial eyes, saw him as a miracle worker.

Through the eyes of the materialistic Sadducees? No—for they, through ceremonial eyes, saw him a disseminator of repugnant resurrection doctrines.

Through the eyes of the women who lamented him? No—for they, through eyes swollen with weeping, saw him as just a poor prisoner.

Through the eyes of the disciples? No—for the disciples, even they, that dark day, believed his kingdom had shrunk to the narrow dimensions of a grave.

Through the eyes of them that stood far off smiting upon their breasts? No—for they, through awestruck eyes, saw him as an offender against Rome.

Through his mother's eyes? No—not even through her tear-washed, pain-smitten eyes.

Through the eyes of Joseph of Arimathea? No—not through his timid eyes.

Through the eyes of Nicodemus? No—not through his investigative eyes.

Then—through whose eyes? Through the eyes of the malefactor who, in the throes of death, saw that in Christ's salvation there are no priestly secrets. Through the thief's eyes would I have men see Jesus today.

Yes, through the eyes of him who had wasted the precious opportunities of living—through the eyes of him who had, by evil doing, set upon his own brow the crown of infamy—through the eyes of him who was a common felon, a mere ruin of a man conscious of the stigma that was upon him. Thus shall we see realities more wondrous than when, looking through the microscopic lens, we see a world in a drop of water—realities more marvelous than when, using the telescope, we view landscapes fifteen million miles away—realities more wondrous than when, looking into a spectograph, we learn the constituent elements of the remotest astral bodies, the gold in the sun, the copper in Mars, the iron on the moons of Jupiter. For to him, this dying thief, was it given to enter the unseen world hand in hand with him who holds the keys of Death and hell.

And why? Why through the thief's eyes? Because, as our two-sentence text teaches, in that hour when friend and acquaintance are put far away from the dying Redeemer, in that hour when even the familiar friend had lifted his hand against him, in that hour when the world is one bitter voice shrieking

(*Continued on page* 10)

INAUGURAL SERMON OF JOHN S. WIMBISH ON THE FIRST SUNDAY OF HIS PASTORATE AT CALVARY BAPTIST CHURCH, IN THE CENTER OF THE WORLD'S GREATEST METROPOLIS New York City, June 4

THIS MINISTER'S MISSION IN THE METROPOLIS

TEXT: *"Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore, for what intent ye have sent for me?"* (Acts 10:29)

We find our Scripture in the 10th chapter of Acts, vss. 19-33. (quote).

In our Scripture we find the apostle Peter, having accepted a call to preach in Caesarea, on arrival, uttering these words:

"Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore, for what intent ye have sent for me?" (Acts 10:29)

Our text has its setting in a grand and glorious day. The atmosphere of Judea is tingling with sensation. The lowly carpenter of Nazareth has come and left His mark on the world.

In infancy He startled a king. In boyhood He puzzled the doctors. In manhood He ruled the course of nature. Herod could not kill Him. Satan could not seduce Him. Death could not destroy Him. The grave could not hold Him.

And this last fact—the miracle of His resurrection—has aroused the countryside to a state of breathless bewilderment, and changed that handful of trembling, doubting Galilean fugitives into a group of intrepid evangels.

Forty days after the resurrection, Jesus ascends; the Holy Ghost descends; Peter preaches at Pentecost; three thousand souls are saved; and in the name of their Master, the disciples boldly stride forth to conquer the world.

Persecution raises its demon head, and Stephen, one of the early deacons, full of faith and power, becomes the first martyr.

Philip, the mighty evangelist, carries the gospel to Samaria. The persecuted Church expands.

Saul of Tarsus, a young theologian, a religious zealot, who made havoc of the church, meets Jesus on the road to Damascus and immediately begins to "preach Christ in the synagogues."

Peter is driven by a burning passion from city to city, proclaiming "that Jesus Christ is Lord of all."

Finally he arrives at the seacoast town of Joppa, and tarries many days in the home of a tanner by the name of Simon. While in this city, by God's power, he raises a seamstress, named Dorcas, from the dead. And not many days afterward, Peter accepts a call from the devout man Cornelius to come and preach in the city of Caesarea.

And as Peter stands up before all the people to preach, he says, "Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore, for what intent ye have sent for me?"

Another translation gives it, "Wherefore I also came without gainsaying when sent for, I ask therefore for what reason did ye send for me."

And as I stand before you this morning as your new pastor, I propound the question, "For what reason have you sent for me?"

What do you expect of your spiritual leader?

What is your conception of an ideal minister of the gospel?

As we, as pastor and people stand in the middle of what Winston Churchill has called "this terrible twentieth century," let us consider some:

(*Continued on page* 12)

THE GOOD GOSPEL

THE WORLD'S GREATEST MYSTERY

MILLARD ALFORD JENKENS
Co-founder and Co-builder of Hardin-Simmons University

"They Crucified Him"—Matt. 27:35

These three words record the most momentous event in the world's history. Many crises there have been that have changed the flow of the tides of time, but the one recorded here overtops them all. What the death of Jesus Christ was, and what its meaning is, are questions of the deepest interest that can engage the thinking of mankind, and their answer unlocks the world's greatest mystery, and unveils heaven's highest glory.

I

As to what of Christ's death, there are three answers.

1. His Death Was Natural.

He died as a man. His blood flowed as a man. He suffered the pains of death as a man. But the question comes, If He were God the Eternal One, how could He die? If the One "taken by wicked hands and slain" was Deity, what power could death have over Him? "The Word was made flesh and dwelt among us" (John 1:14), and it was the tabernacle of flesh in which He dwelt that died a natural death when they nailed Him to the cross. "We behold Him made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man" (Heb. 2:9).

The incarnation was for that purpose. It was that for which He came in the flesh into the world. He did not come to reform the world, else He should have had to keep on coming. We reform the world today, and it unreforms tomorrow. Reformation of the moral life of a people is the problem of each generation. We got prohibition of the liquor traffic after long years of struggle. But it took only a new generation to unreform and return to a worse condition than we had before. Jesus came to die for the world, and He accomplished that purpose when He laid down His life on the cross for its sins.

2. His Death Was Unnatural.

"As by one man sin entered into the world, and death by sin; and so death passed upon all men because that all have sinned" (Rom. 5:12). Natural death is the penalty and consequence of sin. But in Him there was no sin, and therefore death had no claim on Him. The angel said to Mary, "The holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). He was the only perfect One whose foot has ever pressed the soil of this sin-cursed earth.

Christ's death was unnatural for the reason that there was nothing in Him that could cause death. We, being born in sin, have the "sentence of death" in our bodies, but He, being without sin, was under no such sentence. Hence we look for another reason why "a cross arose from a lonely hill," and the Apostle Peter makes it plain. "For Christ also hath suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive by the Spirit" (1 Pet. 3:18). It is natural for sinful men to die, but death was unnatural for the sinless One. He died for Himself having no sin, but for the sins of others.

3. His Death Was Supernatural.

Before sin entered into the world, He was Lamb slain from its foundation (Rev. 13:8). In the counsels of Deity the plan had been made, and the past had been signed. It was foreordained that He "by the sacrifice of Himself" should be man's Saviour. God "justly passed over the sins done afore time" (Rom. 3:25 R. V.). Had that not have been in the reckoning, every one of the "afore time" would have been lost. Through the types of their Scriptures, and through the sacrifices of their altars they saw Him, the coming One, the bearer of their sins.

(*Continued on page* 13)

GAZING ON GLORY

By GEORGE RAGLAND, *Pastor, First Baptist Church, Lexington, Ky.*

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—II Corinthians 3:18.

In the scripture from which the text comes Paul describes the character of his ministry in interesting and inspired fashion.

The text's immediate setting of scripture declares the glory of his ministry by comparing the Gospel of Christ with the Law of Moses. In making the comparison Paul uses an an illustration the story of the giving of the Law to Moses—a story of gazing on glory.

I. A Contrast of Glory.

The text's scripture presents a contrast of glory—a contrast of law and grace.

1. *Law Glorious But Fading.*

The first part of the contrast of glory presents in verse 7 the law as glorious but fading: "If the ministration of death, written and engraven in stone, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away."

The story is given in Exodus 34:29-35. Moses came down from Mount Sinai with the two tables of the law in his hand and with his face shining in the reflected glory of God fresh from his vision of God. The people were afraid to come nigh unto him until he called them to him and spake unto them. When he had done speaking unto them, he put a veil on his face that they might not see the glory fade away. When he went in before the Lord to speak to Him he took the veil off until he came out but he put the veil upon his face again when he spoke to the children of Israel.

What a picture of the radiance of glory from gazing on God in His giving of the law but how transient it was—so transient that it must be concealed by a veil.

2. *Grace More Glorious And Abiding.*

The second part of the contrast of glory presents in verses 8-11 grace as more glorious and abiding: "How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. . . . For if that which is done away was glorious, much more that which remaineth is glorious."

How much greater is the glory of the ministry of grace than the glory of the ministry of law! How much greater is lasting glory than fading glory!

II. A Consequence Of Glory.

The text's scripture passes into a consequence of glory—a consequence different for law and grace.

1. *Law's Glory Veiled.*

The first consequence shows in verses 12-15 law's glory veiled: "Moses put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." That is, that they might not see the fading of the reflected radiance of his face. "But even unto this day, when Moses is read, the veil is upon their heart."

2. *Grace's Glory Unveiled.*

The second consequence shows in verses 15-17 grace's glory unveiled: "Which veil is done away in Christ . . . . Nevertheless when it shall turn to the Lord, the veil shall be taken away."

For those who love and trust Christ the veil is done away in Him and we see with better eyes than eyes of flesh, even with eyes of Spirit.

In the presence of Christ the glory of the law fades in the glory of grace.

(*Continued on page* 14)

EDITORIALS

Nationwide Baptist Digest bids all hail to Baptist World Alliance, to its big, great president, C. Oscar Johnson, and to beloved Baptist brethren from forty nations of the world.

GOOD PREACHING OF THE GOOD GOSPEL

The above is the title of pages 4 and 5, on which are the first columns of each of four magnificent sermons which are continued on pages 10 to 15. A gem of words fitly spoken in our new feature, *Apples of Gold,* appears on page 1. It is titled, "Christian Seers." It is from the pen of Robert E. Humphreys. Preaching has been the major feature of the SOUTHWIDE BAPTIST DIGEST since it was chartered in 1946.

NEW DOCTRINAL PUBLICATION ISSUED BY SUNDAY SCHOOL BOARD

Dr. Holcomb announces that pastor James L. Sullivan of Belmont Heights Baptist Church, Nashville, the scholarly president of the Tennessee Baptist Convention, has been engaged to write a series of five lessons for the indoctrination of new converts. The pastor of each church will teach these five lessons to new members of the church. Southwide Training Union secretary, J. E. Lambdin, and his efficient staff have made of the Training Unions of our denomination the ideal organization for performing this noble task in connection with the pastors.

THE SUNDAY SCHOOL BOARD ALWAYS OUR MAJOR INDOCTRINATING AGENCY

Any Southern Baptist will experience a glorious thrill if he will get our gracious and efficient head shipping officer, Chester Ellis, to let him sit in our big shipping room any day during the last three weeks of each quarter and watch the outgoing of an average of 50,000 pounds per day of literature containing the blessed gospel in the form of quarterlies, magazines, lesson leaves, books, etc. The writers of this literature are all people of doctrinal integrity, with unshaken trust in the inspiration of the Bible and in the deity of Christ the Saviour. On these many millions of pages there may be an occasional slip. But in the half century of its noble history the staff of the Sunday School Board has always made correction at the first opportunity.

A major reason for the well-nigh unanimous harmony of the six and one-half million Southern Baptists is that their Sunday School and Training Union literature is issued from its own publishing house. Much credit is due T. L. Holcomb and his efficient staff for these mighty achievements.

AMERICAN BAPTIST CONVENTION

On pages 8 and 9 will be found excerpts from *The Watchman-Examiner's* excellent report of the recent session of Northern Baptists in Boston.

The most notable action was to change the name of the Northern Baptist Convention to American Baptist Convention.

NATIONWIDE BAPTIST DIGEST is our new name. See page two.

NATIONAL BAPTIST CONVENTION would be a good name for Southern Baptists.

GENERAL DENOMINATIONAL PAPER PROPOSED

A committee was appointed "to supervise the publication of a general denominational journal," for Northern Baptists.

The editor of the SOUTHWIDE BAPTIST DIGEST was told by Curtis Lee Laws, who was then (more than 25 years ago) editor of *The Watchman-Examiner,* that while the newly established denominational journal of Northern Baptists was being instituted he was asked if he would sell *The Watchman-Examiner* for $50,000. He declined. Various regional and state Baptist papers throughout the North were purchased and eliminated. The new publication continued for a few years only. There have since been several assays to establish a similar general Baptist paper in the North, officially backed by the entire denomination. They did not successfully materialize.

On account of slightly different policies and emphases of doctrine characteristic of different states and regions, a general denomination-directed journal has always proved distinctly inadequate without state papers and an occasional independent journal such as *The Watchman-Examiner* and what the NATIONWIDE BAPTIST DIGEST hopes to be. There is something about Baptists and other democracies that cherishes a heart's desire for a free press. The two most influential papers that we have ever had in the South, for the fifty years subsequent to 1890 were *The Religious Herald* of Richmond, controlled and edited by Dr. Pitt, and *The Western Recorder* of Louisville, edited and directed by Dr. T. T. Eaton.

The Watchman-Examiner has demonstrated that a religious journal owned and edited by well-balanced Baptists of doctrinal integrity, who love the Lord and his people, can successfully continue as the voice of our Baptist people for a century and a quarter and still sing the song, "We Will Never Grow Old."

DUKE McCALL'S BAPTIST HOUR SERMONS

The Baptist Hour short sermons of Secretary Duke McCall will live in our hearts and minds to bless us. His unique "thinking out loud" style is charming.

TENNESSEE BAPTISTS CONGRATULATED

We congratulate Tennessee on the acceptance of the editorship of the *Baptist and Reflector* by the distinguished and scholarly pastor, Robert N. Owen of Clarksville.

A COLLEGE PASTORATE

R. LOFTON HUDSON, *First Baptist Church, Shawnee, Okla.*

(Pastor Hudson has been called to the Warnal Road Baptist Church, one of the choicest in Kansas City. During his four years at the Shawnee church its membership increased from 2,356 to 3,376; its Sunday school enrolment from 1,114 to 1,694; its Training Union enrolment from 234 to 634; its total gifts from $64,331.66 to $104,000.00. The total number of additions to the church has been 2,070.)

There are many wonderful opportunities in a college church. Young people in one of their most formative periods sit, wide awake and eager, in front of you every Sunday. They inspire you. They challenge you. They sometimes even pick you to pieces. And all of this is stimulating.

Besides, if you show any reasonable interest in their personal problems, they will beat a path to your study door. I have spent an average of four or five hours daily (through the week) in counselling; and much more than half of this has been with students. They bring to a pastor every kind of problem from "how to know when you're in love" to "what the Bible teaches about predestination."

But there are problems in a college church, too. Even though they boost your Sunday school, Training Unions, and auditorium attendance, in June every year there is a great exodus. I know how Pharaoh felt when the children of Israel left. I follow them to the Red Sea, too. And every few months you have to replace them in the various places of leadership in the church. Then a new group comes in seeking, and deserving, new jobs.

There are other problems, too. It is very difficult to make a church out of such a heterogeneous group—college and town people. Most such churches have a latent feud on between the

(*Continued on next page*)

GOVERNOR GORDON BROWNING IN BACCALAUREATE ADDRESS AT PEABODY COLLEGE ADVISES GRADUATES TO LOOK TO RELIGION, THE BIBLE, AND GOD

One of the most notable and helpful baccalaureate addresses that has been delivered in Nashville, the Athens of the South, for a decade, was delivered by Governor Gordon Browning at the June graduating exercises on the beautiful campus of Peabody College.

Baccalaureate addresses in Nashville are frequent because there are sixty-two chartered educational institutions in this city. Men eminent in secular and religious schools and others who are leaders in some important phase of our national life have been speakers in the commencement exercises of our colleges. Their discourses are scholarly, instructive, and inspiring, but most of them fail to mention the most important force that men can avail themselves of in their conquests over the evils that would hinder and prevent successful accomplishments and victorious careers.

Several years ago the head of one of the most powerful religious institutions in the South discoursed for more than an hour on *"How Can the World Be Saved and Mankind Be Strengthened for Victory in This, the Most Threatening Crisis of History?"* He mentioned a multitude of means to acquire the desired end. But not once did he mention the Bible, religion, or the only ONE who can be man's savior.

Governor Browning, after swiftly mentioning the aid of the arts, literature, and sciences, and several times rising to heights of Ciceronian eloquence, moved on to the last third of his discourse, in which he portrayed the religion of our fathers and mothers as the greatest comfort and strength and the source of power and deliverance in the battle of life which is so bitter in this cold war period of human destiny. Like George Washington, William Jennings Bryan, and Woodrow Wilson, he cinched his arguments with Scriptures of majestic beauty and called upon the graduating class to keep strong the hopes and ambitions that pulsed their hearts today and not to let the passing years enfeeble their courage but to trust in God, who in Psalm 103 has promised to renew their youth, not like the sparrow nor the lark nor the canary, but like the eagle who with strong wings flees not from the storms of life, but with mighty pinions battles against the winds and finally rises high in the sky and peacefully bathes his wings in the thin air of eternal winter.

The speaker aroused deep emotion in the hearts of all as he appealed to the multitude of youth present to live and to strive on lofty planes in these tempestuous times.

(It is worthy of note that a layman should inspire the ministry and other religious leaders in making dependence upon the words of the Bible and divine strength the chief requisite to a victorious life).

HUDSON

(*Continued from opposite page*)

two groups. In denominational college centers, too, there are even greater problems: low salaried faculty who suffer the normal frustrations of low salaries, college leaders who set poor examples of church membership, and overworked faculty and students who receive from the church but do not contribute heavily of time or talents. Yet, it should be said, that some of the greatest Christian leaders to be found are consecrated college professors and students.

On the credit side of the ledger is an unlimited opportunity to serve. That is truly unparalleled. Great churches are hard to build in college centers, but believe me, for preaching, counselling, and evangelism there are unlimited possibilities. College pastors are hard to find. They must be remarkable well trained and extremely unselfish and unambitious. Many serve but few are successful. I have an idea that when the crowns are passed out at the judgment that college pastors will have an extra bright one, all full of stars.

WHY NORTH CAROLINA BAPTISTS REFUSED TO ACCEPT FEDERAL FUNDS FOR THEIR HOSPITAL AT WINSTON-SALEM

Pastor C. C. WARREN, *First Baptist Church, Charlotte, N. C.*

The purpose of this article is not to continue an argument, but simply to inform many who are still asking the question, "Why did North Carolina Baptists refuse to accept federal funds for the building of a new wing to their hospital at Winston-Salem?" (This marked an epoch in Baptist history—Editor)

They believed that acceptance of the funds would be a violation of the first amendment to the Constitution of the United States. This amendment reads: "Congress shall make no law respecting the establishment of a religion nor prohibiting the free exercise thereof."

The joint conference on public relations established by the four leading Baptist bodies in America declared on March 14: "It is the opinion of this committee that a grant or gift, or allocation of tax funds by a state, or by the federal government, to a hospital owned, controlled, or operated by a sectarian religious organization, as contemplated or permitted by the Hill-Burton Act is a violation of the provisions of the first amendment to the Constitution of the United States."

The decisions of the United States Supreme Court in the Everson and McCullum cases state: "No tax, in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called or whatever form they may adopt to teach or practice religion." The denominationally owned hospitals are operated for the double purpose of ministering to the sick and forwarding the purposes and programs of the denominations. They are generally regarded as very effective agencies for commending the Christian faith as interpreted by the supporting church.

E. Hilton Jackson and Wade E. Hampton, leading constitutional lawyers of Washington, D. C., give their opinion as follows: "If the use of tax funds by a state, or by the federal government, in aid or support of hospitals, owned, controlled and operated by religious organizations is challenged, the Supreme Court in line with its previous decisions will hold such use to be in violation of the first amendment to the Constitution of the United States."

They believed the acceptance of federal funds to be a violation of the separation of church and state principle. North Carolina Baptists believe that this principle involves more than the absence of control. However, they did not feel that the Medical Care Funds were offered entirely free from control. The Hill-Burton Act specifies contractual obligations over a period of twenty years.

The retiring president of Yale University, Dr. Charles Seymore, gave some sound advice to private universities when he told them not to take financial aid from the federal government. To do so, he said, would be to rob them of their freedom of action. No truer axiom has come down to us through the ages than, "Whose bread I eat, his song I sing." Whenever we accept another's bounty, we are under obligation to repay it in some way; and whenever a private institution accepts money from the federal government it is under obligation to repay it with favors or with subservience. No less an authority than the Supreme Court has established that principle in the decision that the federal government has a right to control whatever it subsidizes.

It violated the constitution of the North Carolina Baptist State Convention. Article 10, Section D, states specifically that neither the convention nor any institution nor agency owned or supported in whole or in part by the convention shall accept or receive, directly or indirectly, any gift, grant, or aid from federal or state governments or any governmental agencies, except for definite and full services rendered by the institution or agency, and by and with the approval of the convention or its general board.

In order to accept the Medical Care funds the phrase, "for definite and full services rendered," must be interpreted, "for

(*Continued on page* 15)

GENERAL BAPTIST NEWS

W. F. Powell Begins His Thirtieth Year as Pastor of First Church, Nashville

On June 11 pastor W. F. Powell began the thirtieth year of his ministry in First Church, Nashville. During the greater part of this time he has actively and helpfully served as president of the Sunday School Board of the Southern Baptist Convention. He is going strong for one of his mature years. He preaches every Sunday at 8:30 A. M., 10:45 A. M., and 7:30 P. M. During the day he assists in Sunday School and Training Union advice and visitation. There is a perennial harvest of souls, there being scarcely a service without professions of faith. The church has never been in better condition. It thanks God and takes courage as it moves into another year with its beloved pastor.

—o—

Editor W. O. Taylor Retires

When W. O. Taylor became editor of *The Baptist and Reflector* it had scarcely 10,000 subscribers. During his encumbency this number has grown to more than 40,000. The influence of the paper is felt in every nook and corner of Tennessee and in a measure throughout the South. While his declining years forbid the acute and incessant toils of editorship, he has accepted the offer for him to undertake the writing of a history of Tennessee Baptists. His experience and scholarship distinctly qualify him for this noble task.

—o—

Dr. Harold W. Tribble Elected President Wake Forest College

WAKE FOREST, N. C.—(BP)—Dr. Harold W. Tribble, president, Andover Newton Seminary, Newton Center, Mass., has been elected new president of Wake Forest College. There is little doubt that he will accept.

Tribble was born at Charlottesville, Va., but spent most of his boyhood in Florida. He received a B. A. Degree from Richmond College in 1919, Th. D. from Southern Seminary in 1925, and a Ph. D. from University of Edinburgh in 1937. He studied also in the University of Bonn and the University of Basel.

Ordained in 1919, Tribble pastored churches in Kentucky while a student in Southern Seminary. He served as teacher and professor in Southern from 1920-1947. He has been at Andover Newton since 1947.

—o—

Capital Baptists Begin New Churches

WASHINGTON, D. C.—(BP)—A Baptist mission in the capital city has been started with a $25,000 nest egg, furnished by the sponsoring congregation, the National Baptist Memorial Church. The name of the new project is Wheaton Baptist Chapel. The move is a part of a $250,000 Washington City convention project for the establishment of new Baptist churches in the city recommended by Dr. M. C. Stith, executive secretary. Dr. Edward B. Willingham is pastor of the National Memorial Church, and Dr. William J. Crowder is acting pastor of the new mission church.

—o—

"Baptist Revival" In Politics Demanded

DALLAS, Tex.—(BP)—A Texas woman lawyer picked up the term "Baptist revival" to describe the kind of renewed interest in politics she wants to see. Speaking to 200 club women here, she said that Americans need to take a renewed interest in government and in the candidates for office. She listed four requisites for citizenship: (1) Realization of the responsibility of citizenship; (2) full participation in public affairs; (3) improvement in human character; (4) renewal of faith in one's institutions.

—o—

Baptist School Allocation Turned Over to Committee

The allocation of funds amounting to a total of $450,000 for two Baptist seminaries was yesterday referred to a special committee of the executive board of the Southern Baptist convention.

The financial committee's report, recommending that funds be distributed to the convention's Southeastern Baptist seminary at Wake Forest, N. C., and the Golden Gate seminary at Berkeley, Calif., was presented at the annual meeting of the board.

Preferred Items

The report, stating that funds for the seminaries will be considered preferred items of the $2,500,000 total goal for capital needs, will be considered at the December meeting of the executive committee.

A report of the promotion committee, recommending that special emphasis on New Testament doctrine be included in the 1952 church year and that all convention agencies be utilized to teach the truths relating to this doctrine, received unanimous approval.

Attempt To Clarify

Convention officials said yesterday this program will attempt to clarify, both within and outside the church, the Baptists' reasons for refusal to join the World Council of Churches and the Federal Council of Churches.

Also adopted during the meeting was a program to survey the field of Negro seminary education, with particular emphasis on the American Baptist Theological seminary here.

Other action taken by the executive committee included the adoption of a program to expand the personnel of the division of publications to include a specialist in journalism. Officials said yesterday the recommendation has as its purpose the expansion of the Baptist press service to state Baptist papers and to newspapers.

During the meeting the board authorized an exhibit to be set up at Baptist World Alliance, scheduled July 22-27 in Cleveland, Ohio, to represent the Baptist convention.

Dates for the promotion conference for 1951 in Nashville were set for May 15-16.

—*Nashville Tennessean*

—o—

Birmingham Baptists Refuse Federal Funds for Hospitals

BIRMINGHAM, Ala.—(BP)—In a four-hour session the Birmingham Baptist Association voted to "refuse and reject" Hill-Burton funds offered for enlargement of the Birmingham Baptist hospitals. At the same time the Association refused to surrender the properties to a self-perpetuating board of trustees. According to the *Alabama Baptist*, "Laymen took the lead in the fight against the move to take the hospitals out of the hands of the Baptists, and more specifically against having an institution that remained property of the denomination accepting, or preparing the way to accept Federal funds. This was based on 'the traditional Baptist stand for the separation of church and state.'"

—o—

To Publish Music Magazine

NASHVILLE, Tenn.—(BP)—A new magazine will roll from the Baptist Sunday School presses in October. It is *The Musician*, devoted to choir and music work and edited by Dr. B. B. McKinney.

Northern Baptist Convention In Boston

THE WATCHMAN-EXAMINER'S report of the Northern Baptist Convention in Boston, written by editor John W. Bradbury, who understands Southern and Northern Baptists, fills the pages of a special edition of that great journal. We give here selected paragraphs which are of interest to Baptists everywhere.

PRESIDENT'S ADDRESS

Dr. Powell then introduced Mrs. Howard G. Colwell, president of the Northern Convention, and the delegates rose in a body to do her honor. After acknowledging the hearty welcome delivered by Dr. Powell, Mrs. Colwell delivered her presidential address. She took for her theme "Among the Humble" and spoke from the text, "What doth Jehovah require of thee, but . . . to walk humbly with thy God?" She declared that the humble had no place in the ancient codes. Jesus is the supreme example of humility. "He humbled himself and became obedient to death on a cross." Humility is essentially that quality which enables a man to come into God's presence. The speaker reviewed the striking history-making tableau of the early days in the Boston area. This valuable summary we shall produce in a subsequent issue of *The Watchman Examiner* for it is too valuable and concise to be further reduced in this limited space. Mrs. Colwell brought us down to the present day by saying: As your president, I have not offered any Utopian solution for the problems of our broken world, not even for the problems of our own fellowship. I have tried to emphasize the simple fundamentals, to bring to our minds some of our priceless opportunities as Christians and Northern Baptists: the priceless opportunity to rethink the central place of importance of Christian homes; the priceless opportunity during this year of Stewardship Advance to re-evaluate the power and joy of a full participation in the Christian's distinctive tenet of stewardship; the priceless opportunity of making the gospel credible, by the way we live it, by our passion for sharing it, by our support of plans and projects which emphasize social righteousness.

DENOMINATIONAL PAPER PROPOSED

Recommendation Number XX, which provides for the Committee on Denominational Journals, consisting of nine persons, "to supervise the publication of a general denominational journal," was also passed with no debate.

Recommendation V, which concerns referendum and questionnaire, was approved. The measure provides that "a referendum may be ordered by the two-thirds vote of delegates present and voting at an annual meeting, and that, in the resolution which orders a referendum, there shall be specified the size and character of the vote which will be considered decisive in indicating to the next annual meeting the action to be taken."

Recommendation Number I, changing the name of the Northern Baptist Convention to the American Baptist Convention and stating that "we hold the name in trust for all Christians of like faith and mind who desire to bear witness to the historic Baptist convictions in the framework of cooperative Protestantism," received consideration. Although the issue of a name change has been debated for a long time, only Rev. Albert R. Phillips, of Natick, Massachusetts, raised a dissenting voice before the vote. He said the time for "adoption of a name of this sort will be when we actually can be considered an American organization." He referred to sixteen other Baptist groups, especially the Southern Baptist Convention with its more than 6,500,000 members, and Conservative Baptists with perhaps 500,000 members.

(*Continued on page* 9)

Living With Teeners

by Grace Sloan Overton

Are you the parent of a teenage boy or girl? Do you work with any group of teeners? Then you will find this an exceedingly helpful book. The author covers problems ranging from the early adolescent in the home on through to welcoming in-laws into the family and keeping a good relationship with the grandchildren. Throughout this winsome volume, the plea is for grown-ups to thrust their understanding into youth's world when dealing with the complex problems of teeners.

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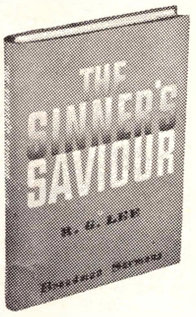

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Mr. Phillips thought that it was a matter of honesty to call ourselves Northern since that is what this Convention is. He also thought that the employment of this new name interfered with any possible union of Baptist bodies in this country as an American section of the Baptist World Alliance. When the vote came, the change was adopted overwhelmingly, there being but few "noes."

Recommendation II, relating to fellowship with other Baptist bodies, was next considered. This concerns the request to be put to the Baptist World Alliance to consider the formation for this area "of a regional section of the Alliance similar to that which it has created for the Baptist bodies of Europe." It was approved.

Baptist-Disciple Panel

President Colwell returned to the chair and introduced Dr. George M. Derbyshire, of California, chairman of a Crucial Issues Panel. The first item for the day was a discussion about Baptist-Disciple merger. The participants were Rev. H. Campbell Eatough, pastor of First church, of Cambridge, Massachusetts; Dr. Ralph E. Knudsen, dean of Berkeley Divinity School, California; Rev. Homer Armstrong, pastor of Judson Memorial church, Minneapolis, Minnesota; and Mrs. Jessie Burrall Eubank, of the National Memorial church, Washington, D. C. These discussions were extensive, and space is not available for them. Differences between Baptist and Disciple views on baptism, the Lord's Supper, church membership, and other items were discussed. Reasons for unity were given, and reasons against. Perhaps it will be possible for us to make use of this material later. A question period followed, in which Dr. Hillyer H. Straton joined with others in answering. A question was addressed to Dr. William B. Lipphard, of *Missions,* as to why *Missions* is conditioning the denomination toward merger? He answered that he is ecumenical and favors all cooperative movements and is acting under the general feeling of the Convention and according to motions already passed. A question arose as to whether it would not be better to put our own house in order among Baptists before we make plans to merge with other groups?

Baptist-Disciple Relations

The report of the Committee on Baptist-Disciple Relations was presented by Dr. Hillyer H. Straton, of Massachusetts. He referred to meetings, conversations, and explorations during the year. He stated that the final decision must come from the grass roots. Dr. Straton presented the pastor of the Disciples church in Danbury, Connecticut, which was received into full membership in a Baptist Association. He referred to other local indications of closer affiliation. A resolution was moved by Dr. Straton and seconded by Dr. R. R. Mixon, of Kansas, which, taking cognizance of the steps pursued in the present exploration, and drawing attention to the recent Brooklyn Court decision enjoining the proposed merger of Congregational Christian-Evangelical Reformed churches, finally resolved "that it is the belief of the Convention that the promotion of good will between Baptist and Disciples, as well as harmony within our own ranks, can best be furthered by dropping the time schedule of study and consideration leading to a specific vote on a plan of union in 1954, leaving developments in the future to the guidance of the Holy Spirit, and that the Commission be continued.

The president, Mrs. Colwell, then reviewed certain Convention problems, together with the committees which have been at work for the improvement of the organization, particularly the Commission of Review. We Baptists may not be able to win the masses, but we are committed to the evangelism of the man in mass society. The individual is and always has been important to us. There must be individuals who will make religion so vital and real that it will fit into the mass trends and give them direction, fit into the mass hungers and satisfy them. She closed with saying: "We acknowledge with thanksgiving that bond which binds us to Christ, the Living One; we acknowledge that we are his bondservants; we face the future with confidence, for our trust is in God, and we walk humbly with him." There followed a brief prayer.

R. G. LEE

(*Continued from page* 4)

with all the fury of hell and all the hatred of earth against him, he saw Jesus as the head-wagging, hooting mob did not see him when it howled, "Save thyself, and come down from the cross."

I

The Mob Saw Jesus as The Author of a False Religion *and* The Thief Saw Jesus as the Exemplar of the True Religion

The mob, calling him fool and visonary, saw Jesus as the author of a false, condemnatory religion.

Did Jesus condemn their cautious creeds, lacking devotional vitality?

Did he scorch with burning words their self-righteousness?

Did he hurl verbal thunderbolts at their street-corner prayers made for pretence?

Did he apply the torch to their ritualistic shows utterly void of inward reality?

Did he use the sword against their superficial mental illumination that lacked the urge of sacrificial passion?

Did he call them hypocrites who shut the kingdom of Heaven against men?

Did he blast with lighning-fierce words their hell-pleasing proselyting—their gnat-straining, camel-swallowing, blind guidance?

Did he uncover their inward rottenness that dwelt and smelt like carrion beneath beauty? He did.

And because Jesus tore their masks away, they said he was a deceiver, a glutton, a winebibber, a devil. They said his false religion was too all-inclusive, defiling itself by unchaste association, by numbering outcast women among its exponents. He ate with publicans. He was the guest of sinners. He raked the gutter for his saints. He was just a carpenter's son, preposterously claiming to be the Son of God. He chose illiterate fishermen and despised tax-gathers to preach the follies of his false religion. All this—and more—they said.

But the thief, seeing not as the mob saw, saw Jesus as the exemplar of the only religion that offers redemption and salvation to all men.

He saw that the silence of Jesus was superior to the mockery of the rulers, that Christ's majestic calm gave hint of an unearthly greatness. This thief, the air hideous all around with invective, endorsed the verdict upon himself, but declared Jesus innocent.

He saw Jesus as the Good Shepherd giving his life for the lost sheep.

He saw Jesus as the Great Physician mighty to heal the diseases of the soul.

He saw Jesus as the Friend of the outcast.

He saw Jesus as the lamb of God giving his life as a ransom for many!

He saw Jesus as the One sent from God—to die.

He saw Jesus as One who, in life, in death, proved that God's unfathomed love is greater than man's sin and folly—in life, in death—proved that there is a wideness in God's mercy like the wideness of the sea. Yea, though the thief saw late, yet at last he saw. And, as he spoke in praise amid the mockings and jeers of the mob, his was the one voice which attested him Redeemer when all had forsaken him and fled. His was the tortured voice which was the one note of sweetness in the wild, unmusical discord. His was the voice, though the voice of a malefactor, for whose evil deeds there is neither apology nor defense, which was the one cry of faith in the hour of infinite denial and rejection.

Would that those who know not Christ, save as the historical Christ, would see him as that thief saw him that dread day on Calvary. Would that those behind whom beautiful dreams lie moulding in the muck, could see him through the eyes of the thief. Would that those before whom yawn pits of black despair, could see Jesus through the eyes of the thief. Know ye not, O souls, that Jesus makes flowers and fruits to come amid the ashes of a misspent life. Know ye not that he restores the years the locusts have eaten? Know ye not that Jesus accepts the surrendered desert and makes it blossom as the rose? Know ye not that Christ makes a man a new creature, hating things he once loved, loving things he once hated? Know ye not that he taketh man's feet out of the horrible pit, out of the miry clay, placing them on the solid rock, putting a new song in man's mouth, establishing his goings. Know ye not that while an act of crime may defile a human soul, it can leave no stain which Christ cannot remove? Know ye not that he can so change the thief as to enable him, after years of nights of burglary, to sleep the guileless sleep of toil beneath an honest roof? Know ye not that he can so lift up the harlot as to cause her to possess and maintain the purity which was hers when, with innocent eyes, she prayed at her mother's knee? Look thou through the eyes of the dying malefactor—and know this blessed truth!

II

The Mob Saw Jesus As a Helpless One *and* The Thief Saw Jesus as The Helper of The Helpless

The railing mob thought he was helpless, held by the nails, impotent to remove them. "And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself!" Bitter invective, ribald laughter—hissed with the venom of the adder, shouted with the levity of a clown, guffawed with the harshness and contempt of blasphemy.

"If thou be the Son of God, come down from the cross!" Too helpless to help himself—to evade their venom. Thus they saw Jesus. "Likewise also the chief priests mocking him, with the scribes and the elders, said, He saved others; himself he can not save. If he be the King of Israel, let him come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God" (Mark 15:31, 32).

They knew he was suffering; but they thought he was unable to lift from his brow the vein-puncturing crown of thorns. They knew the nails that held him to the wood caused awful pain; but they believed he had no power to release himself. Watching his quivering body, they saw him as a victim powerless to prevent a pang of pain. Helpless he, in their sight, as a bird in the fowler's net. Helpless he, through their eyes, as a spent stag before the hounds. Helpless he, through their eyes, as a butterfly in a spider's web, as a doe in the coils of a boa-constrictor. Helpless he, by the judgment of their hard eyes, as a lamb amid wolves, as a sparrow in an eagle's talons. He could build the Temple in three days, but he couldn't come down from the cross! As they looked upon him whom they had pierced, they saw not that sin laid the cross on him—knew not that love held him on the cross. Love, not nails.

But the thief saw Jesus as the Helper of the helpless, as a very present help in the time of trouble, as one who comforts when all comforts fail and helps when all helpers flee—as one who, for the helpless, brings low mountains, exalts valleys, makes crooked places straight, rough places plain, the rocks to give water and the skies bread in the desert. In this attitude the thief said: "Other refuge have I none; hangs my helpless soul on Thee."

This dying thief, looked upon by the crucifiers as merely dying vermin, looked upon as despicable dust which no man values, the ruined pivots and pulleys of his rending physical mechanism falling apart, maybe in his mind and heart a far-off vision of the Lake of Galilee and quiet hills and a home of peace whose threshold he shall cross no more, desires to fall asleep on some kind bosom. So, gazing upon the face of Christ, through the thickening gloom, he calls unto him somewhat as a wounded animal caught in the jaws of a steel trap wailingly appeals for help.

Yes, Christ, the object of priestly hatred, the thief saw as the Helper of the helpless. Would that every orphan, every

(*Next page*)

widow, every defeated man, every friendless woman, every despondent soul, every homeless prodigal, could, and would, see him through the eyes of the thief—the Helper of the helpless. Would that all men everywhere knew that to Jesus there is never a Hill of Difficulty, never a Valley of Humiliation, never a Slough of Despond, never a Doubting Castle.

III

The Mob Saw Jesus as a Mock King
and
The Thief Saw Jesus as the King of Kings

The hissing mob said: "We have no king but Caesar!" In substance they said: A king? Then a crown he must have. So they crowned him with a crown of thorns. A king? Then the insignia of his high office he needs! So, with the merciless knout, they seamed his quivering flesh until it started up in red scars. A king? Then we must give testimony of our allegiance. So they spat into his face. A king? Then we must raise and reach our hands to him! So they beat him with their fists, slapped him with hard palms, pulled out his beard. A king? Then regal robes he must wear. So they, with studied indignity, put on him a purple robe. A king? Then a scepter he ought to have! So they, in vulgar jest, put a reed in his hand. A king! Then a proclamation must be made! So they bowed the knee in jest and scoffingly said, "Hail, King of the Jews!" A king? Then he ought to have a coronation psalm. So they, with rabble-frenzy, cried out, "Crucify him!" A king? Then a right royal procession he must have! So they led him, as a lamb to the slaughter, to Golgotha. A king! Then he ought to have a throne. So they lifted him upon a wood cross, himself nailed thereon. A king? Then he ought to have a chalice. So they gave him a sponge filled with vinegar and gall. Mock King!

Not so the thief! He saw Jesus as the Lord who is King forever, the King of kings, the King of Glory, the everlasting Ruler of rulers.

Before his crucifixion, after his resurrection, many called Jesus Lord. But only the thief called him Lord as the Potentate of potentates was dying. Socrates had the comradeship of a few loyal friends when he drank the hemlock, but none such had the King of kings when the mob laughed to see him die. Latimer and Ridley, martyrs of old, comforted each other in the flames. But, save the thief, no mouth spoke of Christ's kingdom when, his glory seeming to be in total eclipse, he bled his sweet life away. "Only inanimate nature supplied in her mute elements the sympathy which man denied. Man gazed readily; the sun refused to look. Man left the crucified naked but Nature drew a mantle of darkness to hide him from vulgar gaze."

Perhaps—who knows?—he had heard the voice of Jesus—months ago. Maybe, sometime, somewhere, he had been one of those who stood upon the edge of the crowd and heard that voice that spoke as never man spake. Maybe—who would deny it?—dim memories of that voice came back to him, echoes of a strange talk about goodness and mercy and—a kingdom. Still the thief gazes upon that face as the midnight shadows come down at noonday. Yes, yes—O God!—this face that met his somewhere in some place of shame when the Good Shepherd was reaching for his lost sheep. Yes! Yes!—the same strangely radiant face.

And so, at last he speaks. And it is in defense of Christ—it is in rebuke of his evil-minded comrade in crime and in death. And he says: "Dost not thou fear God, seeking thou art in the same condemnation?" (Luke 23:40a)

Yet the thief saw him as a King worthy our best sacrifice, our utmost fealty, our love, our all. The thief saw the Kingdom beyond the cross. One asks: "Did not that thief say more in that interview with Christ than some of us have said in our lives? He defended him, hailed him, ascribed him a kingdom!" "Thy kingdom!" Strange place this to talk of a kingdom or kingdoms! A tragic irony!

Oh! I would that all men everywhere would see Jesus through the eyes of the thief who saw him that dread day when all the furies of hell. All hatreds of earth assaulted the King of kings!

IV

The Mob Saw Jesus as a Sinner
and
The Thief Saw Jesus as a Saviour

A guilty sinner—dying! A guilty culprit receiving the just dues of his transgression. "He forbids to pay tribute to Caesar!" "He stirreth up the people!" "He is guilty of perverting the nation!" "He made himself the Son of God!" "We have a law, and by our law he ought to die!" So they said—accusing him, condemning him.

But there was one that day who saw him aright. One, a thief, saw him as he was yesterday, as he is today, as he will be tomorrow—the sinless Saviour of sinful men. Amid the triumphs of Christ's enemies and the failure of Christ's friends, one there was who, "conquering all the difficulties that sense opposes to its recognition, saw even through the dark covering that hid it, the glory of the Redeemer"—and openly hailed him as Lord!

A thief! Nothing behind him but the ashes of a wasted life; nothing before but the fires of an eternal hell! Nothing behind but the folly of a sinful life; nothing ahead but the horrors of a sinner's death. Nothing behind but blight; nothing ahead but night—the awful outer darkness! Nothing behind but error; nothing before but terror! Nothing behind but gloom; nothing ahead but doom! No angels of consolation will speak his name when he goes shuddering through the gates of death. Dark, very dark, it will be there.

Dreadfully, dreadfully dreadful, it will be there. So—he puts all his tangled thoughts into one prayer—"Lord, remember me when thou comest into thy kingdom!" The cry it is of an utterly friendless man, a man to whom the loneliness of death is a most tremendous terror.

Yet this thief, seeing him as Saviour, cried out from the depths of a vast abyss. "Lord, remember me when thou comest into thy kingdom!"

But there is another there whose hidden glory bursts through the dark cloud that veiled it. Jesus—able, willing, mighty to save! Jesus—bearing our sins in his own body on the tree! Jesus! He refused the invitation of the mob to come down from the cross—to prove his divinity. And, out of the depths of an infinite love, which no waters can drown, no fires consume, he reaches out to the rescue of the dying thief! Christ Jesus will enter the other world with this poor thief upon his bosom. Shall friend or angel of judgment claim this man's soul when it is Christ who justifies? Nay. Nay—never. For the thief saw him, hailed him as King—as Saviour. Great faith that—blossoming like a lily in the desert. Wonderful faith that—shining amid the world's unbelief like a sun at midnight! Marvelous faith that—giving forth fragrance like a full-blown rose in a garbage lot.

HAROLD C. WALLACE, A. I. A. THOMAS L. CLEMMONS
WALLACE and CLEMMONS
Architects
1907 DIVISION STREET
NASHVILLE, TENNESSEE

INAUGURAL SERMON

(*Continued from page 4*)

I. FALSE CONCEPTIONS OF A MINISTER'S DUTIES.

There are a few who feel that he should be a

1. Philosopher.

The word "philosophy" means "The love of wisdom," emerging from the grand old Greek tongue, "philos" which means "lover" and "sophos" meaning "wisdom."

The original idea is excellent indeed, but when enshrouded with the poisonous fog of skepticism, it becomes a child of the devil.

In writing to the Christians at Colosse, Paul gave this warning: "Beware, lest any man spoil you through philosophy and vain deceit." (Col. 2:8)

And in his first letter to the church at Corinth, the great apostle propounds several questions:

"Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" And then he makes this strong declaration:

"The world by wisdom knew not God." (I Cor. 1:20-21)

Oh beloved, it behooves the Christian minister "to get wisdom" by reading:

the orations of Cicero and Demosthenes;
the philosophies of Socrates and Plato;
the poems of Shakespeare and Milton;
the essays of Lamb and Carlyle,
and other immortal works.

Indeed he should drink often and long from the fountain of wisdom, but it is imperative that with his wisdom he "get understanding."

The true soldier of the cross will sharpen his sword on the Rock of the Eternal Word of Truth before lunging into battle against the Prince of this world, and the powers of darkness.

Some feel that the minister should be a

2. Prognosticator—that is, one who fits unrelated verses into his own pattern, and rushing in where angels fear to tread, states the exact year and month and day of anticipated world events.

It is certainly my conviction that the minister should be a student of prophecy. But every minister would do well to remember that New Testament preaching puts Christ and His Gospel first, and that out of nearly 138 New Testament references to preaching, 64 of them are to the preaching of Jesus and His cross.

The central idea of the whole Bible is that Christ is Saviour.

Others have this false conception—that a minister should be a

3. Placater. I have often admired the townclerk of Ephesus, for it will be remembered that he appeased that raging mob in the amphitheater who cried for the space of two hours, "Great is Diana of the Ephesians." (Acts 19:34b) It was a glorious accomplishment, for undoubtedly there would have been innocent blood shed, had it not been for the townclerk silencing the mob. However, I more greatly admire the apostle Paul, whose fearless preaching caused the great uproar. Everywhere the ardent apostle preached, there was a riot or a revival. Preaching ought to start something. Paul's preaching always did. The Spirit-appointed minister of God is not commissioned to tranquilize, but rather to vitalize. His duty is not to calm, but to challenge.

The Lord's spokesman should be not only as meek as a lamb but as courageous as a lion. Sometimes he must call fire down from off the Heavenly altar to confound the prophets of Baal.

Many of his messages should contain the lightning's flash and the thunder's roar. Yes, he should be a son of consolation, but in this jaded age, it is imperative that he be a son of thunder.

Now, strange as it seems, some think the minister should be a

4. Predominator.

Nearly 2,000 years ago Diotrephes disturbed the fellowship of the church because he was utterly selfish, bigoted, and proud. His biography is written in a most compact fashion—"Diotrephes who loveth to have the pre-eminence." (III John 9)

This trouble-maker wanted to predominate. We would do well to remember this truth—the Church of the Living God has but one Ruler, and that Ruler is the HOLY GHOST.

Do you realize who named John Wimbish to the pastorate of the Calvary Baptist Church of New York City? Not the Board of Deacons, not the official church life, not the church in Conference on Wednesday night, April 5, but the Third Person of the Adorable Trinity—the Holy Ghost.

In Acts, the 20th chapter, the 28th verse, we find this word of admonition to all true Pastors—"Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers." I am the leader—not the predominator.

There are not a few church members who feel that the minister should be a

5. Perfectionist.

You will recall that when PETER arrived at the house of Cornelius, the host fell down at the apostle's feet and worshiped him, but the Big Fisherman jerked him up saying, "Stand up, I myself also am a man."

And at the beginning of my ministry in New York City, I should like to remind all members and friends of Calvary Baptist Church, those of you here in the sanctuary, all of you listening over the radio, that I myself also am a man. I dwell in no ivory tower. I live no cloistered life. Sometimes I become discouraged. Sometimes I want for consolation. Sometimes I cry out. "Oh God, the storms of life are raging; stand by me." Remember, "I myself also am a man."

Pray that the arrows from the devil's bow will never find your preacher's heart, that the enemy's poisoned shafts will be deflected by the armor of God. Yes, "I myself also am a man."

Consider at the beginning of my ministry some:

II. TRUE CONCEPTIONS OF A MINISTER'S DUTIES.

It is a many-sided task, this glorious work of being a minister of the everlasting gospel.

First of all—He should be a

1. Pastor.

Paul, under the spirit's guidance, wrote these words:

"If a man desire the office of a bishop (pastor), he desireth a good work." (I Tim. 3:1)

Jesus used the word "shepherd" which He applied to Himself and the word "pastor" is the exact Latin equivalent of "shepherd."

It is indeed a good work. It is the most noble work in the world, this work of shepherding souls.

JESUS SAID "I know my sheep," and there is a longing in my heart this morning to know my sheep.

Though you have the eloquence of Demosthenes, and journey amidst the stars in the vehicle of speech, and have not love, your preachments will have the discordant ring of hypocrisy.

And though you have all logic, philosophy, and metaphysics at your fingertips, so that you can unravel all mysteries and plumb the depths and scale the heights of all wisdom, and have not love, you are nothing.

And though you have all faith so that you can perform all manner of miracles and have not love, you are nothing.

And though you become a human bonfire for the cause of the Kingdom and have not love, it will profit you nothing.

Love suffereth long and is kind.

Love envieth not.

Love vaunteth not itself, is not puffed up: beareth all things, believeth all things, hopeth all things, endureth all things.

Surely one of the foremost duties of a minister is to be a

2. Preacher.

Yes, preaching will be my pre-eminent task. I would be like Jesus, and the Word tells us that "Jesus came preaching."

John the Baptist, the forerunner of Jesus, "came preaching —"

Paul the Apostle said, "Woe is me if I preach not the gospel," and he admonished Timothy, his son in the faith to "preach the Word." (II Tim. 4:2) Shall I tell you of the dignity of human nature? Shall I tell you the wonders our race has ac-

complished; geological phenomena and celestial discoveries?

Shall I tell you of the philosophy of motion and how it is commuted from one body to another?

Shall I tell you of the laws governing the equilibrium of forces essential to the existence and architectual grandeur of God's universe?

Shall I tell you of the philosophical, original, and executive causes of the great facts of gravitation, attraction, repulsion, and impulsion?

No, No, you say! Tell us the message that came from God. And so I will make the words of the heroic prophet my words, when in First Kings 22:14 he says: "As the Lord liveth, what the Lord saith unto me, that will I speak."

A contemporary preacher, writing on the work of the ministry, has well said:

"We are sent not to preach sociology, but salvation; not economics, but evangelism; NOT REFORM, BUT REDEMPTION: NOT CULTURE, BUT CONVERSION: not progress, but pardon; not the new social order, but the new birth; not revolution, but regeneration: not renovation, but revival: not resuscitation, but resurrection; not a new organization, but a new creation; not democracy, but the gospel: Not civilization, but Christ. We are ambassadors, not diplomats."

Richard Baxter used to say, "There is nothing more indecent than a dead preacher, speaking to dead sinners, the living truth of a living God."

The minister is likewise by the very nature of his calling a

3. Pedagogue.

In Matthew 9:35 we find these words: "Jesus went about all the cities and villages, teaching in their synagogues."

Dr. Gaines S. Dobbins, reminds us that "the gospel writers make no sharp distinction between Jesus' preaching and His teaching. He preached to stir his hearers' emotions; he taught to inform their minds; he did both to move their wills."

I believe that all of you will agree that a minister should be a

4. Patriot.

Jesus gave approval of this statement when he said: "Render to Caesar the things that are Caesar's, and to God the things that are God's." (Mark 12:17)

Every minister in this land of ours should thank God daily for the freedom that he enjoys, a freedom that is denied many peoples of earth today.

I love America, and I hate with a holy hatred every ism or ideology that would undermine the foundations of our democracy.

And surely a minister should be a

5. Perseverer.

If I have a life motto, it is this—"The night cometh," taken from the words of the Lord Jesus in John 9:4 when He said, "I must work the works of him that sent me while it is day; the night cometh when no man can work."

Dr. Samuel Johnson, the famous theologian had this motto inscribed in Greek upon the face of his watch.

Sir Walter Scott, the novelist and poet, had the words engraved on the sun dial in his garden.

In the early pages of his first book, Thomas Carlyle, the Scottish essayist and historian, included this message: "Hai, nix ekkati. "The night cometh."

It seems that I can see the shadows lengthening and the dark clouds of night hovering closer to this doomed and dying world. Surely with the tapping of the energy of the sun, man is coming to the limit which was set for him. This old civilization is mortally wounded. We can hear its death rattle. I tell you, what one does for God must be done quickly, for "the night cometh when no man can work."

In closing I should like to extend

III. A CHALLENGE TO CALVARY'S CONSTITUENCY.

You will recall the first letter I addressed to the membership of the Calvary Baptist Church, that I had this portion of God's Word as the postscript: "Not by might nor by power, but by my Spirit saith the Lord of hosts."

I repeat again, "I myself also am a man." And without your prayers, I can do very little. And so to every member and friend of Calvary Baptist Church, all of you here in the visible congregation, and to you dear friends listening there beside the radio, I say with E. M. Bounds: "The preacher is to be prayed for. The preacher is made by prayer." "Not by might nor by power, but by my Spirit said the Lord of hosts."

Several days ago I met a man on the street in Augusta, Ga., and he said, "Preacher, you'll never be happy in New York."

Whereupon I replied, "My friend, I would be happy at the North Pole, if I felt God wanted me there."

John Lowe when told of his appointment by the Foreign Mission Board, his eyes flashed and his face beamed, and he cried: "I would rather be with God in China tonight than to be with God in Heaven."

And using the words of John Lowe I can say from the very depths of my heart, "I would rather be with God in New York City this morning than to be with God in Heaven."

And as Jesus stood on the dock welcoming John Lowe to China, Jesus stands here in the sanctuary welcoming John Wimbish to New York City. He is here this morning. Bless His Holy Name.

THE WORLD'S GREATEST MYSTERY

(*Continued from page 5*)

II

Jesus made bold to declare His death different from the death of all others. "I lay down my life . . . no man taketh it from Me. But I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:17, 18). In substantiation of His bold declaration, there is given a sevenfold proof.

1. The Manifestation of His Duty at the Time of His Arrest.

When the soldiers, led by the betrayer, came upon Him in Gethsemane, He gently approached them with the inquiry, "Whom seek ye?" When they replied, "Jesus of Nazareth," He said, "I am He" (John 18:7, 8). "I am" was His Jehovah name when He revealed Himself in Old Testament times. "I am" and His Deity flashed out in such majesty and power that they staggered back and fell upon the ground. On occasions before when His enemies had sought His life, He had **"vanished out of their sight" (Luke 24:31). He could have as easily done so on this occasion, but instead, He meekly delivered Himself into their hands. His arrest, instead of being of compulsion, was of His own voluntary will.**

2. The Voice with Which He Cried out in His Agony on the Cross.

"About the ninth hour" which was the time when He expired, He cried with a loud voice, "My God, My God, Why hast Thou forsaken Me?" "Jesus, when He had cried again with a loud voice, delivered up His Spirit" (Matt. 27:46, 50.) Why the "loud voice?" Victims of crucification died of exhaustion unable to speak. The loud voice declared that His strength had not failed Him. His suffering had not exhausted Him. Not only had He suffered in the body but in the Spirit He had suffered all the pangs a lost soul could suffer, through eternity in hell. In spite of all, His physical powers were at His command, and instead of death conquering Him He trampled death under His feet. Death had no power over Him. He it was who had power over death. He plucked away its sting, and made it no longer master, but servant of all who come to God by Him.

3. His Carefulness that All Scripture Be Fulfilled Concerning His Passion.
4. The Bowing of His Head at the Moment of Expiring.

"He said, 'It is finished,' and bowed His head, and delivered up His Spirit" (John 19:30). The meaning of the verb there is reverently bowed. Then there was no physical exhaustion. He was in no swoon. He was in possession of His mental and physical powers. Up to the moment of the last breath His head was erect. Had it hung helpless upon His breast He could not have bowed it.

(*Next page*)

(*Continued from page 13*)

What sublime composure! He was master of the situation. His death was His transaction, and not that of those who would destroy His life. He was laying down His life that He might take it again, and in so doing was robbing sin of its power, death of its sting, the grave of its victory, Satan of his conquest and hell of its triumph.

5. Delivering His Spirit into the Hands of the Father.

"Father, into Thy hands I deliver My Spirit" (Luke 23:46). Jesus was delivering up His Spirit, not losing His life, but laying it down.

"He saw me ruined by the fall,
And loved me notwithstanding all;
He saved me from my low estate,
His loving kindness, O how great!"

6. His Short Duration On The Cross.

Crucification was a slow death. It was not natural that He should be dead in so short a time, and this the Jews knew full well, and is why the request was made of Pilate that His death be hastened.

To make doubly sure, a spear was thrust into His side fulfilling another prophecy. "They shall look upon Me whom they have pierced" (Zech. 12:10). There flowed forth water and blood giving physical proof that His heart had burst when He had said, "It is finished." He had not been slain by the cross, but had sacrificed it on the altar of the cross as a sin offering. With "all things fulfilled," the plan of salvation consummated, the gulf that separated man from God bridged, the gates of mercy opened, the water of life flowing, the highway of salvation completed, the ransom for sin fully paid, He released His Spirit.

7. The Supernatural Manifestation That Accompanied The Crucifixion.

How graphic is Matthew's description! "And behold the veil of the Temple was rent in twain from top to bottom; and the earth did quake, and the rocks rent; and the graves were opened." (Matt. 27:51, 52). Certainly no such manifestation ever attended the death of any one else. Certainly they could not be explained on any natural ground. The veil in the Temple that shut out the worshipper from the Holy of Holies was removed. Heretofore only the High Priest could enter, and that only with the blood of sin-atoning sacrifice, but Jesus now "made forever an High Priest" with His own blood as atonement for the sins of His people, had, through His death, opened the way for "bringing many sons unto glory."

The rending of the veil was no accident. It was the hand of God that tore it asunder. It was then that "the middle wall of partition" was broken down. "For He is our peace, Who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity . . . for to make in Himself one new man, so making peace" (Eph. 2:14, 15). A son who was disgracing his father and mother and was ruining himself through drink and riotous living, was disinherited by his father and sent away from home. The mother pleaded, "No one will love him and bear with him if we do not." But the father was resolute in his decision. The mother wrote letters begging the son to come back, but the answer always was "Let father invite me." The mother had fallen ill. The doctor said, "If you want to do anything for your wife, you had better do it quickly," and willing to grant her dying request wired the boy to come home. When he entered the room his mother was fast going. She said, "Son, I am so glad you have come. Now speak to your father." He said, "Let father speak." She said, "Daddy, speak to our boy." He said, "Let him first apologize, and ask forgiveness." Calling the father to one side of her bed, and the son to other, she reached out for their hands, pressed them together, and died. The father's eye caught the boy's eye and the boy's eye caught the father's eye, and over the dead body of wife and mother who had acted as mediator between an angry father and a sinful son, the middle wall of partition between them was broken down, the boy was reconciled to his father, and they fell into each others arms. That is what Jesus was doing on Calvary. Sin had alienated us from God. Jesus came to break down the wall of partition that separated us from God. On the cross He reached up and took the Father's hand, and reaching down He took the sinner's hand and pressed them together, and said, "It is finished," and over the broken bleeding body are we reconciled to God.

GAZING ON GLORY

(*Continued from page 5*)

III. A Contemplation of Glory.

The text's scripture moves into the text's truth of a contemplation of glory: "But we all, with open face beholding as in a glass the glory of the Lord."

The word here translated "open" means "unveiled." We all see as Moses did when the veil was taken away.

The word here translated "beholding as in a glass" means "to behold one's self in a mirror" or "to reflect as in a mirror." In a contemplation of glory we look with unveiled face upon the glory of the Lord and catch the reflected image.

"When," says Vincent, *Word Studies In The New Testament,* "Moses *beheld* Jehovah's glory, his own face reflected that glory."

C. R. Erdman in comment on this passage in II Corinthians puts it thus: "So all of us who believe in Christ are like Moses, when the veil was taken from his face, and when he gazed upon the glory of God. The veil has been taken from our hearts. In the face of Christ, as in a mirror, we see the glory of the Lord."

IV. A CHANGE OF GLORY.

But instead of merely mirroring the glory of God in our faces we have a more blessed experience in a change of glory declared in the text: "We are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The text makes a threefold declaration of this change of glory:

1. *Changed Into Same Image.*

The text's first detail declares that "we are changed into the same image."

The word here translated "changed" indicates an essential change and not an external change. We are transformed, changed in essential being, changed into the likeness of Christ. Christ is formed in us.

In Colossians 1:15 and in II Corinthians 4:4 Christ is called "the image of God," the veritable representation of God.

So we are changed into the representation of Christ when we behold His glory. We become like Him and becoming like Him we become like each other, all of us bearing His likeness.

"If," says Alexander MacLaren, "you look closely enough into a man's eye you will see in it little pictures of what he beholds at the moment, and if our hearts are beholding Christ, Christ will be mirrored and manifested on our hearts."

2. *Changed Gradually.*

The text's second detail declares that we are changed gradually: "We are changed into the same image *from glory to glory.*"

"Such transformation," says Alexander MacLaren, "comes slowly. The language of the text regards it as a lifelong process. 'We *are* changed'; that is a continuous operation. 'From glory to glory'; that is a course which has well-marked traditions and degrees. Be not impatient if it be slow. It will take a lifetime."

But it is worth a lifetime of effort to be like Christ.

3. *Changed Graciously.*

The text's last detail declares that we are changed graciously: "We are changed into the same image from glory to glory, *even as by the Spirit of the Lord.*"

The change comes from the Spirit of the Lord and not by any effort on the part of man. It is a spiritual and not a natural change. It is a change graciously effected by the Spirit of the Lord.

(*Next page*)

GAZING ON GLORY

(Continued from page 14)

Men often become like those whom they love and with whom they live. Strikingly do husband and wife, for example, come to look alike when they have lived together long and happily.

Much more do believers become like Christ whom they love and look at long enough.

V. Gazing On Glory.

The text brings a mighty message on gazing on glory: "But we all beholding (or gazing on) the glory of the Lord, are changed."

Contemplation of Christ is the hope of being like Christ, partially here as we see Him in part, fully there when we shall see Him as He is.

Here is a call to Christians to will to behold Him and to pay the price of beholding Him.

We are to let other things go but never this. The world would crowd us with the rush of everything else—work, clothes, shelter, food, friends, etc. But we must hold to this that we may continue gazing on glory, the glory of God in Christ, that we may become more and more like Him.

"It is a law," says B. H. Carroll, *An Interpretation of The English Bible,* "that we become like that which we steadfastly contemplate." Here is our hope of becoming more and more like Christ here and altogether like Him there.

God give to us to gaze on glory till we shall reflect glory in our likeness to Him, changed into the same image.

God give to us to desire and to be more like Jesus Christ our Lord that man seeing us may see Christ in us to His praise and to their blessing.

WHY NORTH CAROLINA BAPTISTS

(*Continued from page* 7)

services to be rendered for the next twenty years."

Many also felt that the receiving of the Medical Care funds to be repaid in services over a period of twenty years would be synonymous with incurring debt which also would have been in violation of Article 9, Section C.

The overwhelming majority of North Carolina Baptists felt that they were not morally and legally bound by the action of the General Board.

This is the most regrettable phase of the entire controversy. Many of us took the position that North Carolina Baptists were morally and legally bound, especially to our Winston-Salem friends who had been so generous in their support of our work, because we felt that the General Board had acted with the authority of the convention at Salisbury, December 29, 1949.

It was evident, however, that the Convention in special session at Charlotte, April 27, did not concur with the General Board. They felt that the **creature** (General Board) had no right to bind the **creator** (the Convention) in an act which, according to their conscience violated a fundamental tenet of their faith. As one representative asserted: "Christian morality is rooted in our supreme relationship to the Creator-Lord. In any given relationship rights and obligations are correlative, as illustrated in the case of parent and child: the right of the child exactly determines and defines the obligation of the parent. So with the relationship between my God and me—His rights in me determine my duties to Him. His rights in me and my obligations to Him are supreme, taking precedence over all human rights and obligations. That which belongs to God—His rights over my conscience and loyalty—is supremely His, and the Convention, by its board or by a majority vote, cannot morally bind my conscience to anything out of harmony with His will and word. **The convention cannot morally bind free churches to mortgage their freedom.**

The Faircloth case dealt with individual pledgors and the Supreme Court held that they were bound. Here we have, no individual pledgors, but a body, the General Board, speakin. for individuals.

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Owensboro Church contributed in the last 6 months $59,157.59, half of it to missions. Its Sunday school attendance average is 1,042.

We Christians are challenged to see more than appears on the surface or is revealed by circumstances. "Faith is—the evidence of things not seen." "By faith Noah, being warned of God *of things not seen as yet,* prepared an ark to the saving of his house;" "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, *not knowing whither he went.*" "By faith Moses—forsook Egypt, not fearing the wrath of the King: for he endured, as *seeing Him who is invisible.*"

Christ was the true and perfect seer. "He shall see of the travail of His soul, and shall be satisfied." What the Seer Christ saw, and accomplished transcends by far what reason can comprehend. All other spiritual seers are simply reflections of Him.

In our time spiritual discernment is a supreme need. It is a supreme need of every individual Christian. No Christian should be content with the view from the side-walk level. Planes sometimes experience difficulty by flying in the atmosphere of low visibility. Rising to a higher altitude for clearer visibility is the solution. So many today are living too much in the atmosphere of low visibility. As individuals shall we see no farther than the day and the day's events? Shall we behold no more than the circumstances about which we read and hear? Shall we measure everything by circumstantial evidence? The church is limited by lack of vision. We restrict its progress by rule of reason. Shall we not allow for it doing more than we estimate? Shall we visualize the possibilities of surprise and unusual accomplishments? Our founding fathers were seers. What foresight! What a foundation they laid for democracy, home, education, commerce, freedom, religion. It is for us to see that our country has not reached the limits of its achievements; the peak of its glory.

In vision shall we try to take into account the unseen, the invisible elements, the unexplored possibilities? Viewed with the naked eye, the world today looks hopeless, but vision sees beyond the circumstantial to the hand of God in the affairs of men. As demonstrated in the past, God is able. God's power is to be seen in every rising of the sun; every harvest; every birth; every curve of history. In the change, commotion and turmoil about us, let us get our strength to stand from the vision of Him who changeth not.

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