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LOUISVILLE, KENTUCKY, APRIL 25, 1935

No. 17

## Through Deep Waters—Isa. 43:2

Oh, Thou, in Whose hands are the nail prints ;  
Whose brow bears the scars of the Tree ;  
Whose death on the Cross of Golgotha  
Purchased Life and Redemption for me ;  
Whose pierced feet alone trod the winepress  
In Gethsemane's midnight of gloom ;  
Who opened the Portals of Glory  
And lighted a path through the tomb.

O, help, for the battle is raging  
Earth's conflict around me doth roll ;  
The storm-winds of evil are blowing  
And Darkness o'ershadows my soul ;  
Give strength for my courage is failing  
And the Tempter to me draweth nigh ;  
His legions are closing around me—  
Oh, shelter and help or I die.

Then the white wings of Peace hovered o'er me ;  
The legions of Evil took flight ;  
The cross and the thorn-crown of Trial  
Were changed into glittering Light ;  
I saw a Pierced Hand part the Shadow ;  
The sunlight once more lit the sky  
And a Voice floated down through its glory.  
"Oh, fear not, My child ; it is I."

Paducah, Kentucky

—MAY McNAUGHTON

## Devotional and Religious Thought

### LIFE OR DEATH

On the sandy beach of Time  
A billion mortals stand,  
Down close by the Sea of Life,  
Afraid to leave the land.

And so the many fail and fall  
Upon the unproductive sand.  
They've heard the Sea's appealing call,  
They've felt the subtle tug so grand  
Of distant shores and vessels small—  
They choose that worn and worthless  
land

Where bare Existence grips their hand.

Oh, give me the Sea with its mystery,  
And the Polar Star to show the way;  
Near Life in Death I would not stay—  
I'm in my bark on Life's great Sea.

G. C. Whiteley.

### FISHING FOR MEN

How few souls are saved! What is the reason? Either there are no fish to catch or man-fishing has become a lost art among us. It cannot be that there are no fish. The waters are seething with what we profess to be seeking. You do the same work, you eat at the same table, you sleep in the same bed with the damned, and you know it. You are called to save such for His Kingdom and unto His glory. If souls are not being drawn to Christ, it is not for want of sinners who need salvation. Then why should the net come empty to the boat so often?

Is not this the reason—that we believe in Christ in a sort of dumb way, but we are not looking at Him and we are not getting His orders? "As the eyes of the handmaid are toward her mistress, as the eyes of a servant look to his master, so our eyes are toward Thee, O God!" This is the attitude for me as a preacher, for you as an elder, for every man or woman who is trying to win souls.

To catch that kind of fish we must look to Christ. We must not trade upon past experience. We have not wit; we have no wisdom. It is our greatest folly to think that we have. So the Lord gives us leanness and emptiness in order to bring us to a better mind. It is only when we come to our wits' end—and that is no great way from home—that we go down upon our knees and say: "Lord, come and help me; give me some real success. I do not want to go through the mere mechanics of man-fishing—it is wearing work—but, Lord, show me the right side." And He will.

Jesus stood on the shore, but the disciples knew not that it was He. No; they expected Him, as we all do—but not just there and then. They thought of Him as away somewhere—when, lo!

He was beside them. Let us go right here. Lift thy bent back, thou weary toiler, for thy God: See Him; descry the Man upon the shore; hail Him. Cry: "Master, help!" Do not disappoint Him, as these disciples did. Send Him a glad shout of recognition. Then shalt thou have fruit of thy toil; nor yet be spoiled by thy success. Thy heart shall say: "This is the Lord."—John McNeill.

### UTILIZING EVERY MOMENT

To learn never to waste our time is perhaps one of the most difficult virtues to acquire. A well-spent day is a source of pleasure. To be constantly employed, and never asking, "What shall I do?" is the secret of much goodness and happiness. Begin, then, with promptitude, act decisively, persevere; if interrupted, be amiable, and return to the work unruffled; finish it carefully—these will be the signs of a virtuous soul.—Gold Dust.

### AN OUTLINE ON REDEMPTION

It is said the Raphael was a great artist in composition, because he saw things in their true relation. One reason why people do not understand the Bible is that they do not see things in their true relation. I had given to me, upon the back of an old envelope, this outline, which I want to pass on to you, because it has been of great value to me. It came from one Addison Blanchard: "The great theme of the Bible is the redemption that is in Christ Jesus. It is presented in that Book in five different phases. The Old Testament is the preparation for redemption; the first four books of the New Testament, the Gospels, are the manifestation of redemption; the book of Acts is the propagation of redemption; the twenty-one epistles are the interpretation of redemption; and the book of Revelation, the last book, is the consummation of redemption."

I left Denver some years ago and took charge of a church in McPherson, Kansas. As soon as I got settled, I began a series of ten sermons upon these five phases. It was the hottest weather I have ever seen. The average temperature for that month was 103.7; and yet on Sundays we had a crowded church, while I was preaching this series of sermons. It had this effect upon the community, and I want to bear my testimony to it: all through that hot weather . . . at the Sunday evening services we had from 275 to 320, whereas before we had been having thirty to forty. That was the condition of affairs when I was trying to present the Bible from that synthetic standpoint that sees

things in their proper relation. So we can testify to the power of the old Gospel of Jesus Christ in saving souls and getting the people to the study of the Word, for they are hungry for it.—Mervin A. Stone, in *The Coming and Kingdom of Christ*.

### JESUS IN THE DEATH CHAMBER

When Jesus entered the chamber of death He put forth the flute-players and the babbling crowd. It was a parable of what he has done on a vaster scale. He has dismissed from the death chamber the philosophers with their guesses, the sceptics with their everlasting farewells, the sentimentalists with the chaff well-meant for grain, the flute-players of poetry and music, who by melodious words and strains seek to disguise the tragic fact, and shown us how death is a sleep with a golden awakening.—W. L. Watkinson.

### BAGGAGE . . . MONEY . . . PROFITS

In the great earthquake in Tokyo the policemen continually cried, "Throw away your baggage," but thousands perished in the flames that caught the silks they were trying to save! . . .

Hoarded money is like stagnant water. It becomes foul, ill-smelling, a place where diseases breed. Money is a thing to be passed on, and to learn this art of passing it on is the greatest joy. . . .

The rich man is the one who considers the whole universe as his own possession. He keeps the least possible and gives to God the utmost possible. Then the world becomes his possession, since "God in giving Christ gives us all things." . . . —Toyohiko Kagawa.

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"Earnestly Contend for the Faith Once for All Delivered to the Saints."—Jude 3.

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No. 17

## "Alien Immersion"—J. E. SKINNER, D.D., Murray, Ky.

**I**N ATTEMPTING to write on this subject I do so with the consciousness that it is an unpopular subject even among those who will agree with me upon what I shall have to say, and still more so with some good brethren who hold the opposite view. But I write with the further consciousness that both groups are going to read it. To begin with, therefore, I earnestly request that every one who reads may do so with his bristles smoothed down nicely, so that honest and unprejudiced conclusions may be reached in the end.

My reason for consenting to write on the subject is twofold, (1) because I believe there is, growing out of a sense of its unimportance, a misunderstanding of its full meaning, and (2) I believe there is a misapprehension of the unwholesome, not to say evil, effects of its practice upon the Baptist faith and witness and upon other vital principles which are held sacred by Baptists.

### I

**J**UST what do we mean by "Alien Immersion?" Of course every one, especially a Baptist, understands what we are talking about when we use the phrase, but what does it mean? What do we mean by the word "Alien," when we use it in this connection?

Do we mean an unbeliever? No. Do we mean a denomination of unbelievers? No. Do we mean that a person applying for church membership upon the baptism received at the hands of another religious denomination is not a Christian? No. Do we mean that the religious denomination from which he comes are not Christian people? No. Do we mean that Baptists have no Christian fellowship for any others but themselves? No.

What, then, do we mean by the word "Alien," when used in this connection? There is but one conclusion left as to its meaning when used by Baptists in this connection, namely, **all other religious groups are separate from and therefore in certain respects alien to Baptist churches, and there is and can be NO CHURCH FELLOWSHIP between them.** They are not only separate from Baptists in form, but also in ecclesiastical faith and practice. Never mind about who is right, now, or who is "bigoted" and "selfish." It is true that such a separation or alienation exists? Yes, unquestionably so.

Who, then, is responsible for this separation or alienation? Did the Baptists separate themselves from other groups of Christians and thus cause the alienation? No. Did they close the door of admission to their church fellowship so as to compel others, not desiring to do so, to form separate groups or denominations? No.

If others had wanted church fellowship with Baptists could they not have had it? Yes, just as they themselves have it. Did not these other groups voluntarily and of their own accord form their own denominations, set up their own distinct standards of fellowship and adopt their own forms of church government? They did. Are they not still maintaining, of their own choice and at a great expense to themselves, their chosen alienation from the particular witnesses and practices of Baptists? They are. Why, then, blame the Baptists for this state of affairs, with the creation or continuation of which they had nothing to do? Why force the Baptists, under penalty of being stigmatized as "bigoted," "narrow" and uncharitable, to fill up the ditches and chasms

which others have made and continue to maintain, and to do so while continuing to sacrifice principles which they only hold in trust from their Founder and Head?

Baptists had nothing to do with the alienation and are in no sense responsible for it. Therefore for Baptists to attempt its cure by going over to their camp, is for them to leave their own, and at the sacrifice of principles which have made them what they are. What could be more "bigoted," or "narrow," or "uncharitable," than for a farmer to establish a separate plantation and demand that his neighbors pull down their fences, abandon their homes, break up their families, sacrifice their own identity, come under his rule and be governed by his will [our type emphasis.—Ed]?

Baptists were already on the ground when the other groups arrived. They did not forbid the coming of the others nor hinder it. On the other hand they held out the big hand of welcome, for religious liberty has always been one of their most sacred principles. They wished for all Christians and even unbelievers the freedom they reserved for themselves, and in that respect they placed them upon a footing of equality with themselves. They would fight to protect the liberty of others as readily as they would fight for their own. But they do not feel called upon to surrender their own in so doing.

### II

**T**HEN, there is that other word, "Immersion." For convenience we will call it what the other folks call it, Baptism. For they would not want us to take it if they did not so consider it, nor would any of our churches take it under any other consideration.

But what is baptism in the New Testament sense of the word? Is the simple act of immersion all that it means? No; and there is not a religious denomination that would so decide. Nor would any agree that it could be properly administered except as a religious rite, and by or in connection with a religious institution. If that much is conceded, what kind of an institution should administer it? A church? Yes, that is what a Baptist would say, and they are universally agreed on that question.

Only recently it was insisted that "the whole question should be referred to and settled by the local church." Why so? Is it because a local church is in authority to make a wrong thing right? No; that is more authority than any of us claim for a church. Indeed that would be downright Catholicism. If a local church can, by its own decree, validate a baptism improperly administered, then it can by the same authority change its design, or subject, or even the form itself—an extreme to which no Baptist would dare to go.

Why, then, refer it to the local church? It is assumed that the much beloved and honored brother who made that statement was moved by the underlying and fundamental principle that the ordinances were committed to the church, and that no other institution has the authority to administer them. Upon what other ground could the local church decide the matter in question? But, if the church must decide it upon that ground, how can it escape the further responsibility of administering the ordinance itself?

This brings us face to face with the alternative of taking the Catholic ground of absolute authority of the church over

the ordinances to do as it pleases with them, or of taking the Baptist ground that the supreme authority is in Christ, and that the only authority left to the church is to do what He commanded it to do.

### III

**T**HIS is freely admitted to be true by every one who would present himself for membership in a Baptist church upon the basis of baptism received at the hands of another denomination. With the fact admitted that baptism is a religious rite, and that it must be administered by or in connection with a religious institution known as a church, I raise the further question, Is that all there is in the meaning of baptism? Are there not other things essential to New Testament baptism besides the authority? Not to say what others can or cannot do, can a Baptist church administer New Testament baptism to an improper subject and for an improper purpose or design? Would such be baptism, if it did? Could a Baptist church administer New Testament baptism to an infant? Could a Baptist administer New Testament baptism to an unregenerate sinner for the purpose of making him a Christian? No; and there isn't a Baptist in the land who would say so.

If, then, Baptists cannot do it, can others do it for Baptists? Can others do for Baptists what they cannot do for themselves? If it would not be New Testament baptism for a Baptist church to administer it to an unaccountable infant, or an unregenerate sinner, is it any more so when others do it? Have they more authority and power over the ordinances than Baptists? No; neither they nor we would contend or admit otherwise than that **THE ESSENTIALS TO NEW TESTAMENT BAPTISM MUST BE PRESENT EVERYWHERE AND IN EVERY CASE (WHATEVER THOSE ESSENTIALS MAY BE) OR IT FALLS SHORT OF NEW TESTAMENT BAPTISM.**

Now, while we are considering that vision, let us face another fact which is universally admitted, though often ignored, namely, that **Baptists stand alone on the essentials of New Testament baptism.** Some others agree with us on the form or act, but widely differ with us on the subject and the design. Still others agree with us on the design, but differ with us radically on both the subject and the act. So that none of them agree with us on all essentials of baptism.

Who, then, are right? They or we? If they are right, we are wrong, and they should not accept our baptism. If we are right and they are wrong, we cannot accept their baptism without surrendering our views and contention as to what constitutes New Testament baptism. If the authority (a church), and the subject (a believer), and the design (to declare one's faith in a resurrected Christ and one's own death to sin by the New creation in Christ), and the form or act (which is and can be nothing but immersion)—**IF, I SAY, ALL THESE ARE ESSENTIAL TO NEW TESTAMENT BAPTISM, AS BAPTISTS EVERYWHERE CONTEND, HOW, CAN A BAPTIST CHURCH CONSISTENTLY ACCEPT AS BAPTISM THAT WHICH IS LACKING IN ONE OR MORE OF THESE ESSENTIALS?**

If one of these essentials may be ignored by Baptists, which one? If we are at liberty to ignore or wave the importance of one, may not all the rest receive the same treatment at our hands? And if so, may we not abandon all our distinctive principles, adopt the principles of the "inarticulate church" and the policy of "open membership" to all?

But before you decide to do all that, make a careful survey of what else you are giving up along with that surrender, and of how much you have got left to justify your existence as a Baptist, and of your witness to the Truth of the Gospel of Christ. In doing so, you will find the subject of far more importance than what appears on the surface.

### IV

**T**HIS article is growing too long, but there is one other item that must be faced frankly, even though attention has been given to it in a general way. It is the individual aspect of the subject—the point upon which the individual coming from others to the Baptists always hangs. It is not egotistical for me to say that I know what it is as well as

anybody living, for in all probability I have baptized as many of them as any preacher among us.

It is this: "I am satisfied with my baptism." Of course they feel like that ought to settle it, and, with some dear brethren it does. But I have never been convinced that the individual is the one—certainly not the only one—to be satisfied in any act of obedience to Christ. He (Christ) is the one to be satisfied, and until He is satisfied, I ought not to be.

In His Holy Word He has definitely told us what things are essential to baptism, and it is a waste of time and an insult to Him for us to seek a knowledge of them from any other source. And "a good conscience" when properly enlightened will "answer" no other command but the revealed will of Christ, nor even request His fellowship upon terms of one's own making. **The spirit of "Not my will, but Thine be done," must be present in every act of obedience. Otherwise it is self-obedience, and not obedience to Christ.**

"But," they have said with tears in their eyes, "I was regenerated before I was baptized, and therefore I have Christian baptism, and it would be a meaningless form for me to be baptized again."

My heart is always touched with a statement like that, and I would dismiss the case before I would deal otherwise than patiently and tenderly. But I have a tender word more for one such. "Did your minister who baptized you, and the church into whose fellowship you were baptized so understand and agree with your motive and the design of your baptism?"

"Was he so baptized himself—because he had been saved, as you say you were?" "If his baptism was 'in order to the remission of sins,' was his Christian baptism?" "If his was not Christian baptism—having been administered before he was a Christian—was he a suitable administrator of your baptism?" "Could he give to you that which he did not have himself?" "Did not the church of which he was a pastor seek to have you baptized 'in order to the remission of sins' and in order that you might be saved?" "And isn't that one of their fundamental principles, both among the pastors and congregations?"

"And do not these facts show that you were standing alone in your conceptions of Christian baptism, and that the case stands with you as if you had baptized yourself—with all others excluded from the scene?" "If you had done it all by yourself would you have been satisfied with your baptism?" "If we should accept your baptism, would it not be an endorsement by us of the very things which you now seek to repudiate by coming to us?" "Surely you would not impose a church fellowship upon us from which you are seeking to escape, and thereby destroy the church fellowship you are seeking to enjoy." "How then could we 'keep the unity of the Spirit in the bond of peace . . . One Lord, One Faith, and One Baptism'—if you bring into our church fellowship the work of a denomination that is by its own decision and choice entirely separate and alien from ours in its interpretation of vital Scripture teaching, and whose fellowship and teachings you are repudiating by coming to Baptists?"

### V

**T**HE subject treated here might have been argued from the plain teachings of the Scriptures upon the essentials of New Testament baptism—the authority, the subject, the design, the act, every one of which can be abundantly sustained—, with at least one definite case presented (Acts 18:24-19:7) in which the act was repeated by Paul.

I have, however purposely followed the method which I always follow in dealing with the interested individual himself, believing that greater good might be done for the average reader. The wisdom of regularity in Baptist practice for the sake of denominational solidarity and fellowship in the exchange of fraternal greetings, church letters, etc., might also be argued at length, but this line has been omitted for the same reason. What is most needed is to help the individual, and to gain a correct verdict from his heart. And to do this we must feed them with "the milk of the Word" and not with meat,

## Is the Mode of Baptism Important?

CLYDE L. BRELAND, Th.D., Richmond, Ky.

**T**HE contention of our fathers that immersion alone was the form of New Testament baptism, has found vindication. Few reputable scholars to-day would jeopardize their reputations by maintaining that the New Testament records and teachings portray anything else.

The ancient polemic around the fact that the diminutive baptizo is used consistently in the New Testament in preference to the classic bapto has been established through research to be nothing more than a battle of words. Everywhere, Baptists and Pedo-Baptists alike, are now practically united on the form of the rite presented in the New Testament. Practically every evangelical denomination now gives tacit—if unwitting—assent to the authority for immersion by making that mode optional in its church ritualism.

Which leads one to wonder why, in the face of this unanimity of interpretation, immersion is not the universal custom among all Christian groups. Since both immersion and other forms cannot be in line with New Testament example; and since immersion is established as that example, why do not all Christian peoples follow the manifest New Testament precedent?

### I

**O**NE obstacle to such acceptance is the power of tradition. Error, often repeated, becomes habitual. Error transmitted becomes traditional. For more than sixteen hundred years, Rome has given preference to the easier mode of sprinkling; and protesting groups, separating themselves from the Roman fellowship, have found themselves unable to shake off all the fallacies of their mother church.

Sprinkling and pouring, as substitutes for the New Testament form of immersion, have persisted mainly through the unwillingness of many Christians to repudiate the mode of their fathers, made sacred to them through centuries of traditional acceptance. These brethren merit our deep sympathy more than our impatient criticism. Baptists, being human, have reason to thank God that their traditions have ever been in line with New Testament example; else we might find some of our own people in an analogous situation.

But even tradition must find some measure of rational support for intelligent minds. In other days, that support was found in a labored effort to justify from Scripture the modes of sprinkling and pouring. But now that such defense has been exploded, the argument centers around the thesis that baptism is one of the "non-essentials."

Christ is not concerned, it is maintained, in the matter of forms and ceremonies. His religion is of the Spirit; He is not concerned with the letter. He accepts the act, even though perverted through the frailty of the flesh, if the spirit which prompts it be acceptable. All this insistence upon a New Testament mode for present-day practice, it is said, is much ado about nothing.

This is a question which we must face with all candor. Is the mode of baptism unimportant, as our Pedo-Baptist brethren maintain? Is sprinkling or pouring, if performed in the proper spirit, essentially a fulfillment of New Testament demands? Are we no longer under obligation to go down, as did our Master, "into" the water; to be "buried" there; and to come up "out of" the water?

### II

**L**ET US first assert our entire agreement with the proposition that baptism is a "non-essential," in so far as it relates to personal salvation. As a matter of fact, we go further, and insist that Christian baptism is a matter of utter impossibility unless personal salvation has preceded its administration. "By grace have ye been saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should glory" (Eph. 2:8, 9).

Even the much-misquoted Apostle Peter, who admonished the Jerusalem crowds to "believe and be baptized for the re-

mission of sins" (Acts 2:38), interprets his own message by insisting that in baptism there is "Not the washing away of the filth of the flesh, but the answer of a good conscience toward God" (1 Pet. 3:21). In all the ministry of the Lord Jesus there is not one instance of His awaiting the administration of the ordinance before declaring salvation to have been accomplished. "Thy faith hath saved thee," is His oft-recurring verdict, in response to a simple heart-acceptance of Himself by the penitent [our type emphasis.—Ed.].

And yet we maintain that the mode of baptism is of most vital importance in the Christian economy. It is given from God; and He hath not dealt in the superfluous. Our Master traversed the weary miles from Nazareth to the Jordan in order to submit Himself to the rite; and in the presence of the Baptist declared that "in this manner it becometh us to fulfill all righteousness" (Matt. 3:15).

The proper mode of baptism is necessary to an implicit obedience to Him. Where He gives definite command, there is no ground for question. No man is authorized of God to alter our Christ's demands; nor can centuries of traditional error make right such alterations. To dissent from Him would be subordination. To debate is most arrant presumption, where His commands are clear.

Both by His own example, and by the marching orders of the "Great Commission" (Matt. 28:19, 20), we are to baptize." If we know no other reason for it, our loyalty to His commands "would still compel an implicit obedience. Where He speaks, we shall permit no other voice to suggest another course. We must immerse, because Jesus taught us so.

But since God deals with us as intelligent creatures, we are not left in the dark concerning the reason for such obedience. The mode of baptism is important because of the baptismal message. The act of baptism is a sermon in picture. It proclaims the Gospel as effectually as—even more effectually than—the spoken word. It declares to the world that "we are buried with Christ . . . and are risen to walk in newness of life" (Rom. 6:4).

### III

**B**APTISM bears a message in retrospect. It reminds us constantly of the burial of our Lord, and of His empty tomb. It bears the message of His triumph over death, the basis of our eternal hope. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). "But now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Cor. 15:20). Baptism re-enacts, in blessed symbol, His resurrection. And doing so, it is important.

Baptism bears a message in introspect. It proclaims an inner experience. It is the divinely appointed symbol for the new believer, in which he declares pictorially his death to the old life, his burial of the old self with Christ, and his spiritual resurrection to walk in a new way. What a travesty is the act if there be no inner spiritual reality!

How far from the beautiful symbolism of the Scriptures if it becomes the tool of priestcraft, accredited with magical powers to cleanse from sins, or effect union with Christ in itself! How utterly must Christ repudiate the whole affair if administered with any such implication! Baptism does not procure, but declares. We who "have been baptized into Jesus Christ . . . who died once for sin," are to reckon ourselves "also to be dead unto sin, but alive unto God" (Rom. 6:3, 10, 11).

Baptism bears a message in prospect. It visualizes our anticipation of the day when "the dead shall be raised incorruptible" (1 Cor. 15:52). It reminds us that "If we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection" (Rom. 6:5). And whether the inspired apostle here refers to our present spiritual resurrection or to our future resurrection of the body,

the indirect reference is the same. Baptism proclaims our resurrection hope.

The symbolism of Christian baptism portrays a death; it portrays a burial and a resurrection. It gathers up into one act of surpassing beauty the whole of our Christian experience and hope, and proclaims it to the world. Dr. W. D. Nowlin aptly observes:

Baptism is the greatest experience in the life of a Christian, except that fact which it symbolizes, his death to sin and his birth to a new life. Those who do not baptize by immersion have no symbol to symbolize the burial and resurrection of the crucified Lord. Symbolically they leave Him in the grave.

#### IV

IS THE mode of baptism thus important? Christ gave it—gave it its content, its meaning, its authority. We ignore it only at the price of disobedience to Him.

When the Children of Israel crossed over the dry bed of the Jordan into the Land of Promise, Joshua set up a memorial of twelve stones. Then, in anticipation of the day when the memory of children's children should grow dull, he admonished that when future generations should ask,

"What mean ye by these stones?" they should serve as reminder of God's deliverance. The stones demanded explanation.

Likewise, Christian baptism demands explanation. We live in a day which wants to forget Calvary, the resurrection, the empty tomb. The fact of the regenerating power of the Spirit of God is discounted. But, against all this disregard there stands the testimony of Christian baptism. So long as it endures in its New Testament form men must continue to ask, "What mean ye in this rite?"

And baptism brings its own answer. It memorializes the death the resurrection of our Lord. It attests the deepest experience of our own hearts. It portrays our anticipation of a glorious future. "Baptism is an epitome of Christ's message to the world: More beautiful than figures of speech, more accurate than any statement of the lips, more complete than the articles of any creed."

With this wealth of meaning, we must contend for it. The world needs its message. The proclamation of our Gospel is incomplete without it. The mode of baptism is important beyond words. May we ever continue faithful in its blessed observance.

## Infant Baptism—Professor W. O. CARVER, LL.D., Louisville, Ky.

THIS title carries an element of impropriety. "Infant Baptism" is an impossibility. It does not exist and cannot. That is, if we are using terms with reference to reality and in correspondence with their legitimate content. It is impossible that the meaning of baptism in its New Testament interpretation and in its only legitimate significance in the religion of Jesus Christ shall be conserved and expressed in any ceremony applicable to any one who has no voluntary part in the act and no understanding of its meaning.

The ceremony was not applied to infants until its meaning in the Gospel and program of Jesus had been so far corrupted as to make it something different from His intention. No Pedobaptist group uses the sacrament with the intent of the ordinance given in the New Testament. It is safe to say that the perversions and corruptions of Christianity in the course of history have centered around the "sacrament of baptism" as applied to infants more extensively than in the case of any other practice. To the erroneous views connected with this ceremony and with the union of Church and State most of the heresies and weaknesses which have watered down Christianity and reduced its effectiveness through the centuries are definitely related [our type emphasis.—Ed.].

#### I

THE earliest rare examples of such baptism are probably to be found in the second century. They did not begin until the idea of ceremonial regeneration had corrupted the vital Gospel of voluntary response to the offer and the challenge of the Gospel of spiritual life in Christ. It was not until the fourth century, after the substitution of the idea of the church for the concept of the Kingdom of Heaven, and confusion of Church and State, had contaminated the way of the Gospel, that the "baptism" of infants began its rapid spread which continued until by the seventh century it had come to be predominant throughout the Christendom of that day.

The Protestant Reformation movement of the sixteenth century became powerful by emphasis on the central principle of the original Gospel: individual salvation by spiritual regeneration through personal faith in Christ Jesus. But Christian consciousness was not sufficiently clear nor the Christian conviction sufficiently strong to carry this principle through to the restoration of the essential Christian principle and the repudiation of the misinterpretations and corruptions which had grown up in consequence of the superstition of baptismal regeneration and of magical grace believed to be effective without regard to the consent or knowledge of the recipient.

Except the Anabaptists all the Protestant groups retained the corruptions of family and national religion, the initial seal for both of which was "infant baptism." Of course not all the Anabaptists were Protestants, but most of them were. They did not themselves administer baptism as *ana* (again). They repudiated the ceremony as applied in infancy, or to any unbelieving person, as being no baptism. For them, as for us, baptism is impossible without personal faith and the experience of regeneration.

It was their opponents in the Catholic and the Protestant Churches who called them Re-baptisers. For themselves they were simply Baptists. They did not contrast, nor should we contrast, "infant baptism" with adult baptism. Their distinction was between believers' baptism and no Christian baptism. While they based this on New Testament teaching and example, they also grounded it on the essential realities and necessities of religion as revealed by God and inaugurated by Jesus, and interpreted by Paul and the other New Testament writers.

#### II

"INFANT BAPTISM" did not begin so early in the course of Christianity, extend so very widely, and persist so overwhelmingly without some powerful reasons in the way men interpret and experience religion. We cannot settle the matter in short order by the simple off-hand affirmation of the principles of our religion and of the teachings of our Master. We who reject what we are bound to regard as a subversive perversion of the beautiful symbolic picture ordinance, must compel ourselves to understand the motives and reasons which, as we earnestly believe, have misled the vast majority of professed believers in the Christian way.

Family religion is a powerful fact, with tremendous influence over individual life, which not only should never be denied but which should be cultivated and utilized more intelligently and more extensively than is commonly the case. Children born into a home ought by all means to be 'brought up in the culture and admonition of the Lord.' It is probable that the church affiliation of at least ninety-nine percent of "Christians" is determined by family connection.

Conscientious parents with any appreciation of the primary and major importance of religion in human life must have great concern for the religious aspect of the child's upbringing. It is not strange that when multitudes of people were passing out of pagan religions into the high Christian faith, and when they were not yet delivered from the ideas of superstition and magic, they wished for their children the benefit of whatever safety the application of the sanctifying sacrament might promise.

It was only natural that when baptism had become the mark of a Christian, his first form of pledging, and when family or clan or political group constituted the moving unit in social order, the ceremony should be applied to all members of the group. Once the baptismal ceremony had become the first symbol of Christian relationship, it was applied as a matter of course to every one born into that relationship. If to be unbaptized was to be heathen, how could any Christian parent leave his child unbaptized and himself claim the rights of the Christian faith and connection?

Established custom is extremely difficult to change: all the more so if the custom has behind it the dogma of a religious creed and upon it the seal of official ecclesiastical demand. Sentimental love, a sense of religious duty, the compulsion of social custom all hinder clear and independent thought and restrain active change of any principle unless it is urged by an imperious sense of loyalty to conviction.

### III

**I**N MODERN times there has been among Protestant churches a very extensive modification of the interpretation and the grounds of "infant baptism." Some of the creeds still retain the dogma of baptismal regeneration. Some of them never had it. A good many people in some communions still believe in it. Probably the vast majority who now practise it do not believe that the ceremony has any essential saving efficacy, or any bearing on the child's standing with God, whether in this life or in the heavenly relation in case of the child's death. Other reasons are found to support the continuance of the ceremony.

The dangers of "infant baptism" are extensively recognized by Pedobaptists and effort is made to avoid these dangers. It must remain extremely difficult to correct misinterpretations so long as a ceremony is continued which is in its very nature a perversion of the ordinance of baptism as instituted by our Lord. The only proper course is to abandon the principle.

One of its worst features is that it deprives the believer, when he has come into a genuine Christian experience of the privilege of obeying His Lord, and of setting his own seal to his personal regeneration. In that ordinance which so beautifully expresses the ground of his experience and hope in the atoning death and resurrection of his Saviour; his own death to sin and resurrection to a newness of life, and his assured hope of ultimate resurrection in glory.

It is especially difficult in missionary work to convey and establish the true meaning of Christianity along with the principles of "infant baptism." Belief in magic and ceremony are deeply grounded in the religious background of the newly-made Christians. External and ceremonial adjustment to the spiritual world constitutes one of the worst features of heathenism. Anything which obscures the ethical and moral character of the Christian faith, the ethical and spiritual nature of the God of Jesus Christ; and the individual relationship of every soul to God ought to be avoided if possible.

One of the greatest leaders of Scotch Presbyterian Missions has said that on the mission field we find ourselves in the same position as were the first disciples. . . .

Only those whom by their preaching and teaching they had convinced that Jesus was Christ and Lord, and who professed faith in Him, could they teach to observe the things which He had commanded. Only to such was baptism administered. . . . It is only on the same principles that the work can rightly be carried on in heathen lands now.

He evades the question as to "how the principle should be applied in Christian communities."

In projecting His Gospel Jesus did provide against perversions and misinterpretations. There is "one baptism." His churches ought to be loyal to Him and to mankind, and so ought to preserve the simplicity, directness and immediacy of His way of salvation.

### IV

**T**HE limits of this article do not permit more than this summary statement of the issues involved. When the Editor asked me to write this article I gladly consented because of the importance of maintaining our testimony to the Gospel of Jesus. Yet, I have a counter feeling that excellent materials were so easily available that my writing ought hardly to seem necessary. Then when I consulted afresh Dr. McGlothlin's little book, "Infant Baptism," published many years ago, it seemed to me that possibly the best thing the Western Recorder and I could do would be to call attention to this little volume in which the subject is discussed with thoroughness and finality. It leaves little for anyone to say. It can easily be procured from any Baptist Book Store [Dr. McGlothlin's work is unsurpassed, if equalled, in its field to meet the needs of pastors or laymen for a thorough treatment in brief compass.—Ed.]

Let me close by saying that we Baptists ought to seek to understand in fullest Christian sympathy the history and the motives which sustain this practice among so many of our fellow Christians. We ought to appreciate the deep and sincere affection and concern with which parents and ministers apply this ceremony. At the same time we will not forget that the purity and the destiny of Christianity require that this basally fundamental perversion of baptism shall somehow be eliminated from the practice of the Christian following.

## Glimpses of Baptist Progress in New York State

**D**EAR BROTHER MASTERS: Enclosed is my Western Recorder subscription for the coming year. We are always glad to see the paper which keeps us in touch with our Southern friends. It is a welcome visitor.

Our work in New York State is very happy and the Lord has been blessing us in a marvelous way.

Our New York Commission on Evangelism, of which I am chairman, has set itself to the definite program of seeking to make evangelism the normal activity in all our churches. The New York State slogan adopted at the last convention is: "Baptisms in every Baptist church in New York State this year." Every department of the work of the state is seeking to make that slogan a reality.

No man could receive a finer welcome than has come to me since teaching this state. Both inside our religious life and outside only the very finest courtesy and appreciation has been shown. One of the finest pieces of work we are privileged to do is the regular Saturday evening broadcast, "The Meeting at the Crossroads." It is a thirty-minute program in which we seek to deal with the heart and life needs of folk. Musical numbers interspersed with homely and sound thinking. Tune in on WSYR at 7:00 o'clock some Saturday evening and let me know what you think of it.

My best wishes to all the friends as they drop into your office for visits. I miss those frequent brief visits and talks.

Syracuse, N. Y.

Sincerely yours,  
C. M. THOMPSON, Jr.

Pastor C. A. Alexander has resigned at the First Church of Brownsville, Ky., effective May 1.

Dr. W. C. Taylor, of Brazil, preached recently for Dr. C. B. Jackson, at the Russellville Baptist Church, and brought some fine messages. He will return to this section of the country following the Southern Baptist Convention to fill speaking engagements.

Dr. T. L. Holcomb, newly elected Executive Secretary of the Sunday School Board, and his First Baptist Church in Oklahoma City, had a good day Sunday, April 14, with seven baptisms, twenty-eight additions, 1,571 in Sunday-school, 447 in B. T. U. and 895 members remaining for the Lord's Supper.

## Christ's Church and Her Ordinances

DAVID M. GARDNER, D.D., St. Petersburg, Fla.

**I**F WE accept the Bible as the inspired Revelation of God's will for man, it will be an easy matter for Christians to reach a definite and identical conclusion as to Christ's church and her beautiful ordinances. If we proceed upon the false assumption that the Bible is a riddle and not a revelation, then any conclusion reached, regardless of the method of reasoning, would be meaningless.

We proceed with an unwavering faith in Paul's pronouncement in 2 Tim. 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

We agree with Dr. B. H. Carroll, than whom America has not produced a truer or a greater interpreter of Christianity, that "all of the New Testament is the law of Christianity; the New Testament is all of the law of Christianity; the New Testament will always be all the law of Christianity." Then "to the law and the testimony."

### I

**J**ESUS CHRIST founded His own church during His earthly ministry.

1. He made a positive declaration to that effect.

"Upon this rock I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18).

Had He not made good that promise, He would have been guilty of juggling words, or else He would have proven himself impotent to make good the promise.

2. We know that there was a church organization in existence in the same community where the promise was made and among the same people to whom the promise was made, immediately following the time His pledge was given.

(1) In Matt. 18:15-18 Jesus, in teaching His disciples how to settle personal difficulties, urged them to settle such matters privately if possible, but as a last resort, and when personal efforts had failed, to "tell it to the church." Now the point to be observed is, the church had to exist before any matters could be settled by it.

(2) It is evident that Christ commissioned and commanded His church to "Go into all the world and make disciples and baptize and teach them to observe all things whatsoever He had commanded." Then baptism was placed in His church and the church was commanded to make disciples and baptize disciples "even unto the end of the ages."

(3) We know that this church organization was in existence on the day of Pentecost, carrying out the commission given in Matt. 28:19-20. "Then they that gladly received His word were baptized; and the same day there were added unto them about 3,000 souls" (Acts 2:41). Since it is impossible to add something to nothing; therefore, the church was already in existence.

### II

**B**APTISM is a New Testament church ordinance.

1. An ordinance is that which has been ordained or ordered to be done, by a competent authority. Christ himself who possessed "all authority in heaven and on earth" placed the ordinance of Baptism in His church and commanded that it be continued till the end of time.

2. Any ordinance to be binding, whether civil or Christian, must be expressed in intelligible language capable of one and only one interpretation; and also the subject, or the one upon whom the ordinance is binding, and the legal administrator of the ordinance must be designated.

3. To contend that our Lord commanded baptism, and that He failed to designate the subject; or that He failed to explain what baptism is and by whom it is to be administered is equivalent to saying that the Bible is a riddle for man to solve instead of a revelation of God's will for man to obey.

4. Does the New Testament, which is all the law on the subject, make these matters plain? If not, the command to

be baptized ceases to be obligatory. Four things must be made plain:

(1) What does it take to constitute a scriptural subject for baptism? It is certain that Christians in New Testament times demanded repentance and faith, and "fruits worthy of repentance" as prerequisites to baptism (Matt. 3:6-8). Jesus made disciples before baptizing them (John 4:1). He commanded us to make disciples before we baptize them (Matt. 28:19). The early churches consistently practiced what Jesus taught. Believers and believers only were baptized. "The Lord added to them day by day those that were saved" (Acts 2:47). "Believers were the more added unto the Lord, multitudes both of men and women" (Acts 5:14).

(2) What is baptism?—The Greek word *baptizo* means immerse. The word was never given any other meaning either in classical or New Testament Greek. The word "baptizo" was not translated in our King James Version but was anglicised. If the translators had translated the word they would have been forced to give the English equivalent, which is immerse. But had the word been translated "immerse" instead of being anglicised, the translators would have repudiated sprinkling, which was the baptism of the Episcopal Church of which the King, who ordered the translation, was a communicant. As Dr. John A. Broadus pointed out, you can take our word "immerse," or one of its forms and substitute it in every place in the Bible where water baptism is mentioned without marring either the meaning or the construction of the sentence. Try the same thing with the word "sprinkle" or "pour" and the result is hopeless confusion.

### III

**T**HERE is in reality no controversy, but perfect agreement among the scholars of all denominations on the matter of scriptural baptism. The late Dr. George W. McDaniel, in his most remarkable little book, "People Called Baptists," cites fourteen non-Baptist authorities, each and all of whom are in perfect agreement with our Baptist position on the question of baptism.

The Greek Lexicon by Liddel and Scott: "Baptism means to dip in or under water." Thayer's Greek-English says, "Baptism—to dip repeatedly, to immerse." Sophocles' Lexicon says, "Baptize, to dip; to immerse, to sink."

Smith's Dictionary says, "Baptism properly and literally means immersion."

Marcus Dodds says, "To use Pauline language, his old man is dead and buried in the water, and he rises from his cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practiced."

Tertullian says, "The law of immersion has been imposed, and the form has been prescribed."

John Calvin, founder of Presbyterianism, says, "the word 'baptize' signifies to immerse. It is certain that immersion was the practice of the primitive church."

Martin Luther, founder of Lutherism, says, "'Baptism' is a Greek word and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

John Wesley, founder of Methodism, says, "Buried with him by baptism—alluding to the ancient manner of baptizing by immersion."

Wall, Episcopalian Church authority, says, "Immersion was in all probability the way in which our blessed Saviour, and for certain the way by which the ancient Christians, received their baptism."

Brenner, Catholic, says, "For thirteen hundred years was baptism an immersion of the person under water." Mr. Brenner might have told us why baptism was changed and by whom. At the Council of Ravenna in 1311 the Pope of Rome changed baptism from immersion to sprinkling. Since that time all Roman Catholics have practised sprinkling as baptism, but have never claimed that it was Bible baptism and do not now defend it on the basis of scriptural teaching.

They contend that the Pope of Rome is the vicar of Christ on earth, and that he has the right and power to change anything pertaining to the Christian religion here on earth, when and as he sees fit, and that Christ immediately gives His sanction and approval to such change. So all Catholics believe that when their Pope changed the ordinance of baptism from immersion to sprinkling at the Council of Ravenna, that immersion ceased to be baptism.

Since the 14th century, Christendom has been divided. All Baptists, followed by many others, have denounced the claims of the Pope's right to change baptism as an unholy usurpation of authority and rank heresy and have rejected sprinkling on the ground that it is a Roman Catholic substitute for baptism and with a vestige of scriptural authority.

Baptists through the ages have practised exactly what the scholarship of the world, the founders of religious sects, including Roman Catholics, concede to be Bible baptism. Our conscience would not permit us to say—as many do say—that it does not matter whether a believer accepts Catholic or Bible baptism.

#### IV

**BY** WHAT authority is baptism administered? If baptism is a New Testament church ordinance—as nearly all Christians agree—then it is unreasonable and absurd to assume that any institution on earth except a New Testament Church has the authority to authorize and administer it. There are many good and noble institutions, but none other than a New Testament church has the right or authority to administer an ordinance of a New Testament church.

(1) If Baptist churches will practice the principles and precepts of the New Testament at this point, the question of alien immersion will be forever settled. It requires more than immersion to constitute scriptural baptism. Jesus placed baptism in His church as an ordinance. Baptists have no more right, or authority to take it out of His church than the Roman Catholic Pope has to call sprinkling baptism.

(2) When a Baptist church lays claim to the right to receive a person into church fellowship who has not been baptized by the authority of a New Testament Church she becomes guilty of renouncing baptism as a New Testament Church ordinance. The Pope of Rome contends that he had a scriptural right to change baptism from immersion to sprinkling. He had the same right for such change as has any Baptist Church to take the ordinance out of a New Testament Church, which is, no right at all.

(3) Brother J. H. Grime, of Lebanon, Tenn., in his History of Alien Immersion and valid baptism, gives tremendous emphasis to the importance the administrator of the ordinance of baptism in the following:

The history of this question has its beginning with God Himself. When God would begin the ordinance of baptism, He began it by emphasizing the administrator in sending a man direct from God (John 1:6). When the time came for Him to be baptized, He did not say the administrator is non-essential, and therefore seek baptism at the hands of some rabbi, or priest in His own town (Nazareth), but walked sixty miles to get baptism at the hands of a Baptist preacher—the heaven-sent legal administrator (Mark 1:9 and John 1:35). Christ further emphasized it when He raised the question as to "whether John's baptism was from heaven, or of men" (Matt. 21:25). Again when He told the Pharisees and lawyers that they rejected the counsel of God against themselves, being not baptized of John" (Luke 7:30); and still again in that those baptized by Christ's disciples are said to be baptized by Christ Himself.

Before His death, Jesus made an appointment to meet His disciples in the mountains of Galilee. After His resurrection he reminded the women of that appointment and sent them to remind the disciples of this promise (Matt. 28:9). The record of this meeting is found in Matt. 28:16-20; Mark 16:15-20, and 1 Cor. 15:7. It has been said to be, "The most eventful, far-reaching, important gathering of God's people between His death and resurrection." It was in this gathering that the Great Commission was given. From the three rec-

ords given above, there were from five to six hundred people present. Our risen Lord had pre-arranged this final meeting with His ecclesia, before His ascension to heaven. He opened the meeting by declaring that He possessed "all authority on heaven and on earth." Dr. B. H. Carroll, in discussing this passage says:

Jesus ascended into heaven and vested this authority to disciple and baptize to whom? Here's a big gathering not of apostles only, because here are five hundred besides those women. Not in that particular crowd alone, for He said: "I am with you always, even unto the end of the age."

There is no escape from it, that when He gave this commission, He gave it to an ecclesiastical body—the church. That is why the great church gathered. It is a perpetual commission. No man can deny that these disciples were acting representatively.

But, says one, "that commission was given to the apostles." But I say, where were the apostles? Paul says that God set them in the church" (1 Cor. 12:28 and Eph. 4:11-16).

God put these apostles, pastors, etc. in the church, and from the time that God gave this commission He has done the baptizing through the church.

There is only one case of "alien immersion" mentioned in the Bible, and Paul corrected the error and all twelve of them were baptized at one baptizing (Acts 19:1-4). It is probable that these twelve were misled to believe that immersion would save them. If they had gone to a divinely appointed administrator, they would not have been so misled.

The charge has been made that this view makes a Baptist church the infallible dispenser of official Grace. Our reply is, a church is neither sovereign nor infallible. She can neither make nor change laws given by the Lord of His church. Christ is the sovereign Head of every New Testament church, and the New Testament is the infallible law by which she is governed.

**THE CHURCH IS AN EXECUTIVE, NOT A LEGISLATIVE BODY. BAPTISM IS NOT A MEANS OF GRACE, WHETHER OFFICIALLY OR UNOFFICIALLY ADMINISTERED.**

#### V

**W**HY BE baptized, or what is the significance of baptism?

(1) To say that baptism saves or helps to save reduces the baptism of Jesus to an absurdity, since He had no sin to be saved from. It clashes with reason and the inspired record. Baptism is not a sacrament. It does not procure salvation, it pictures salvation. Those who accuse Baptists with Sacerdotalism, or administering official Grace, by restricting baptism to the authority of a Baptist church, convict themselves—not Baptists, of attaching saving Grace to the ordinance. The heresy of baptismal regeneration had its origin in the corrupt faction of the church of Rome under the leadership of Cornelius Neander, the learned historian of his day (Vol. 1, P. 318), tells us that this same faction, and those dominated by their influence were the first to favor the reception of alien immersion. Baptismal regeneration logically led to alien immersion and finally to infant sprinkling. If baptism saves, let anyone and everyone baptize, and let everyone be baptized, even babes—but it was not safe to baptize babes, therefore the change from baptism to sprinkling.

(2) It is a burial. "To use Pauline language, his old man is dead and buried in the water." We do not bury to kill, but bury that which is already dead. "Therefore we are buried with him by baptism." Romans 6:4.

(3) Nothing short of the immersion of a believer (one who is dead to sin), in water, and the resurrection of the buried believer from his watery grave, can convey the idea embodied in Paul's imagery and complete symbol. Neither sprinkling nor pouring, even by the wildest stretch of the imagination, can be made to convey Paul's conception of baptism.

Dr. George W. McDaniel in discussing the subject says: "Baptism symbolizes the essential facts of Christianity in the past, present and future—(a) The facts of Christ's death and resurrection—historical Christianity (b) the regeneration of

the soul, buried with him by baptism and raised to walk in newness of life—living Christianity (c) The final resurrection of the body—prophetic Christianity.

## VI

**T**HE Lord gave two and only two ordinances to His church—Baptism and the Lord's Supper. If scripturally observed they must be observed in the order in which they were given. Since it is the Lord's Supper, unquestionably He had a right to place it where He wants it and to name the rules and regulations governing it. He placed it in His church and restricts it to believers who have been baptized into the fellowship of His church. Baptists have never added or subtracted one rule from the divinely imposed regulations. We will meet with all believers at the Lord's table on one condition: that is, provided we all come exactly as He directs.

The record of the institution of the Lord's Supper—Matt. 26:26-28; Mark 14:22-29; Luke 22:19-20 and I Cor. 11:23-26—makes clear that only baptized disciples were present. Every instance recorded of the observance of the Lord's Supper following its institution—Acts 2:41-42 and Acts 20:7—makes clear that only baptized believers participated.

Baptists reject the transubstantiation theory of Catholics—that the bread and wine, when blessed by the priest, are changed into actual body and blood of Christ, and that the participants actually eat the flesh and drink the blood of Christ, and thus appropriate Christ within them. We likewise reject the consubstantiation theory held by Lutherans, that the body and blood of Christ are present in the elements and are communicated to the communicants at the Lord's table. We also reject the "mystical presence" theory held by Presbyterians and many others—that "the body and blood of Christ is present in power, through the working of the Holy Spirit."

Baptists do not regard and do not so much as refer to the Lord's Supper as a sacrament. There is no saving power in it. The bread only symbolizes or represents the body, and likewise the wine represents the blood of Christ. As baptized believers, we partake of the broken bread and the fruit of the vine, discerning His broken body and spilled blood for our sins, and thus we show our faith in His final re-appearance upon the earth.

"For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He comes."

## Indictment of the New Deal

**T**HE Methodist Federation for Social Service takes direct issue with the President on the results of the New Deal. It has created greater unemployment, lowered the American standard of living, and brought back the bankers into the control of the government, at least so the federation believes. As a result of a survey it boldly affirms that the President has failed almost utterly to realize his promises. The relation between work relief and industrial wages it describes as "a vicious circle," and many who make no claim of being prophets predicted that such would be the case.

There was nothing in the survey, however, that more interested us than its reference to the distribution of wealth, which internal revenue statistics show as an upward rather than a downward tendency. Income tax payers with an income less than \$10,000 had a decrease of five percent in comparison with the previous year. On the other hand, the top eight thousand who had incomes of over \$50,000 had an increase of ten percent that year; the top two thousand, an increase of sixteen percent, and the number of persons with annual incomes of over one million dollars increased from twenty to forty-six percent.

We feel sorry for the President thus criticized, for we believe he is as sincere as he is zealous for the benefit of the country and the social welfare of its citizens, but it would appear that his fundamental error still is his selection of counselors. We are not advising that he substitute those of

the Methodist Federation, however, for we fear they would have him go further to the left, yet we are not without hope that within the next two years in answer to many prayers, different kind of leaders may come to the front, bringing wiser counsels with them.—Moody Monthly.

### EDITORIAL COMMENT

We reproduce the above from Moody Monthly not to criticize or commend the New Deal, but for another purpose. We think it is pertinent and proper for a religious publication to express views on moral issues that emerge in politics or government, but that it is wise to confine itself to matters in which moral elements are manifestly largest.

With certain minor differences, this also is the measure to guide Gospel pulpits and churches. But how about denominations as such passing resolutions for or against almost every economic issue that arises? Are preachers the best guides? They are not even second best. Nor are professors!

We direct attention to a fact no one is likely to be able to disprove. It is that the more active churches become in trying to regulate legislation by the powers of the State, the less vital power do they show to mediate between God and man in regard to man's sin and his accountability before the authority of God.

From the churches in American history has come the great body of moral conviction which wrought unto righteousness in government and public and private life. But when churches stoop from their proper function of an **inspirational force** to that of a would-be meddling ecclesiastical dictator of particular policies of Government, they have failed of their real mission. This does not cut Christians out from fighting moral abuses such as liquor. It does keep them at their God-appointed task.

## Mr. Walgreen's Charges

**M**R. CHARLES R. WALGREEN, a highly successful and responsible business man, has charged in a letter to President Hutchins and the trustees of the University of Chicago that his niece, while a student at the university, was subjected to communist influences and seditious propaganda. President Hutchins replied with a denial that the university was engaged in propaganda of any sort. Quite properly he added a request for specifications.

The sincerity of both men is evident in their writing. Mr. Walgreen's indignation is apparent, but he writes as a friend of the university who believes that some of the members of its faculty have violated the trust which the institution placed in them. President Hutchins may be annoyed, but his letter does not disclose it. His supplementary statement of what the university regards as its true function, "the critical examination of important problems and of different points of view," is unexceptionable.

The issue is primarily one of fact. What influences was Mr. Walgreen's niece exposed to? Did the things she learned in the classroom come under the head of propaganda or of critical examination of important problems? The distinction ought not to be difficult to draw once the facts are known.

Mr. Walgreen has acted courageously in protesting what he feels to be an abuse. There is no doubt that many citizens share his distrust of the teaching in many of the universities, but few citizens have cared enough about the preservation of American institutions to undertake the unpleasant task of expressing their opinions publicly.

Friends of the university, and particularly Chicagoans who have taken a justified pride in its standing and achievements, have reason to be grateful to Mr. Walgreen for raising the issue. If his charges are well founded the institution will be the better for the disclosure, for Mr. Hutchins' letter leaves no doubt that if the case is proved correction will follow. If proof is lacking the university will have been cleared of a charge which, rightly or wrongly, has been leveled at most of the institutions of higher learning in this country and notably against metropolitan universities.—Chicago Tribune.

# EDITORIAL

## The Spiritual Side of Life Must Get First Place

THE world puts the material side of life first, and the "second" place it leaves for the spiritual amounts to no place at all. Many professing Christians set for themselves a way of life that would hold on to the spiritual, but only in such fashion as would also keep for them a large slice of what the material world has to offer.

Hopeless as is the world's position, except as it is awakened from its fatal sleep, its quickening is not to be looked for at the hands of such witnesses of faith as those depicted above. Disguise it as we may, both to deceive ourselves and others, one's life always speaks louder than the words of his mouth in matters of faith.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33), is the way of genuine Christian life laid down by its Divine Author. No less costly way of seeking will ever make a real Christian. Much less will it make a true God-called preacher, whose life and insight into spiritual truth are on public exhibition as to adequacy or failure every time he stands before the people to preach. When he is empty, the people imagine God has nothing for them, for the Christian is the world's only Bible.

How many professing Christians of our times in their lives bear a convincing evidence of spiritual values being placed before what the world has to offer? What of church members who flock after worldly amusements and find no time or taste for prayer, Bible reading, or attendance upon church services? They are in the grip of worldly-minded-

ness. Religion has become to them a thing of form—the heart is not in it. They may hope it will be worth something to them when they die; that is when the world's material "good" is no longer at hand to be given first place over God and His love which at great price sought to wean them from their idols.

The disconcerting truth is that the Gospel of Christ and its conquering progress among men is to-day being wounded far more in the house of its double-minded, looking-both-ways friends than it is at the hands of its open and confessed enemies.

The failure to put Christ first lies back of the material lack which has fallen upon this nation and the world. The condition to the promise "all these things shall be added" being ignored and despised, need and distress are permitted to fall upon us. In America we have these even at a time when production has been abundant—a situation which our "wise men" who seem to take no account of God had failed to anticipate.

The way to world-recovery, national recovery, church recovery from the shame of materialism, and individual soul recovery, is the way back to God. Our rulers take small stock in this. Their own smart devices have not all yet been played out.

May God first awaken His own people from sleep. For if their light becomes darkness, how may we expect the servants of Caesar to see beyond their own vain imaginations?

## Doctrinal Preaching and Teaching

IN ITS general usage, and also in its New Testament significance, doctrine means "teaching." In Mark 4:2, 3, the Saviour "taught them many things by parables, and said unto them in His doctrine, Behold there went out a sower to sow," etc.

Dogma is distinguished from doctrine by being a particular doctrine authoritatively laid down by those banded together to propagate it. Our large dictionary—dictionaries are not always authoritative on words derived from Scripture revelation—defines dogma as "a doctrine formally stated and authoritatively proclaimed."

Ecclesiastical organizations would rate as dogma teachings specifically required within their fellowship as conditions of orthodoxy. For Baptists the only distinction that could be made as between dogma and other doctrines would be to classify as dogmas those teachings which are embodied in their formal statements of faith.

In connection with the large space given in this issue to able articles upon outstanding doctrines peculiar to Baptists, we will discuss briefly the significance of the doctrinal element in preaching or Christian teaching. It is not too much to say that there can be no true preaching or teaching which is not basally doctrinal teaching or preaching. Christian teaching is based upon the inspired revelation of God contained in the Bible. There is no other source of such teaching than the Bible. In this sense it is all doctrine—God's revealed teaching.

I

AT THE center of this teaching is, not a philosophy, but a Divine Person. The revelation of the Bible centers around Jesus Christ as the bodying forth of the nature, purpose and spirit of God the Father in relation to man. All true preaching of Christ centers around His Person, what He taught, whence He came, what He did, and the meaning of what He did—and this is revealed, not figured out in the

philosophies of men—in regard to the needs and sins of men, with the purpose that they might become reconciled to God.

All true Christian preaching or teaching is in this sense doctrinal. Man has nothing to contribute to it as a body of truth. It is complete. It is man's part to incorporate it in his own life, try to understand it in his own intellect and experience, and to herald it forth to others as it is given in the Word of God.

Many pulpits have wandered far away from this. The occupants of some are lost in the woods and the sheep are without a shepherd, knowing not whither to turn. Others who hold on to the Gospel, have foolishly allowed themselves to believe that it needs a tremendous amount of garnishing from their own philosophy and learning and pulpit gifts and flower-banks of engaging "enrichment of the service,"—every such "help" oftener than not being a hindrance. Whatever puts the Christ and His wonderful work for men in the background or tries to "improve" upon it may possibly please dilettante sermon-tasters, but it does not feed the hungry or win the lost.

What of the peculiar doctrines held by a body of Christians? Must they not be buried out of sight in order to show that one is nice and loving to others? To the contrary, the turning away of ministers, all too much in evidence to-day, from the preaching of doctrines peculiar to their own body, so far from showing more love to their fellow Christians who belong to another body the teachings of which differ from theirs at certain points, is an actual confession of the lack of the very love of God and other Christians in the name of which this omission to proclaim believed truth would blatantly offer itself as evidence.

What the world needs in Christian pulpits is not drawing-room diplomacy. It needs in pulpits and churches Christians who have real faith in the sacred oracles of God, as they understand them. Such faith will show itself by reverence for the authority of God's Book. At the same time it will

have a love for and likeness to Christ which will lead it to esteem Christians who hold differences of view as to particular teachings of the Bible. Such faith is incomparably more worth having than that dilettante spirit of conformity that would show an expansive amiability by trading upon Scripture teaching that they hold to be of divine authority, as if of all things these teachings may most properly be a cast away for alleged "love for brethren."

## II

A FEW years before her recent death, Mrs. Corra Harris, the famous Georgia writer, attended a foot-washing ceremony held in a Hardshell Baptist church among the North Georgia hills. It was an all-day Sunday meeting. Mrs. Harris was the widow of a Methodist presiding elder.

Writing of the incident in the Saturday Evening Post, she said that she did not agree with those good people that the ceremony was a proper church ordinance. But she declared she had been strengthened and helped to see a company of worshippers reverently perform a ceremony because they believed it pleased God and was taught in the Scriptures, regardless of the giddy, tinsel-sophisticated, empty-souled curiosity of the rubber-necking crowd that looked on with an entirely unwarranted sense of their superiority.

Recounting this incident in informal conversation with a small group of friends, not one of them a Baptist, the writer said: "Gentlemen, the people in American social and religious life, whether ignorant or learned, who have a faith with bottom enough to lead them to believe and practice real worship of God, regardless of whether the sensation-seeking world-crowd applauds or exhibits shallow contempt, are not the people that the constructive forces of American life need to fear. Such people will always be found on the side of social order and responsibility. It is the tawdry, cheap-sophisticated, sensation-hunting, self-seeking, appetite-serving, pleasure-loving crowd who constitute the liabilities of society, and not those who fear and worship God for themselves, rather than as worldlings would have them."

We also expressed the opinion that all efforts to break down the conscientious beliefs as to Christian teachings, regardless of whether we share each of these beliefs, whether consciously or not is an effort that works into the hands of spiritual bolshevism and disobedience to God. Each member of the group expressed hearty agreement with that sentiment.

All who care to understand the trustworthiness of the authority on which Baptists base certain of their beliefs, which they are well aware are susceptible on snap judgment to be discounted as "narrow," are invited to read the able and admirable articles in this issue on most of these peculiar beliefs of Baptists.

We fraternally urge our fellow Christians other than Baptists under whose eyes these paragraphs may come that it is not quite fair to their own faith and fair-mindedness to criticize the Baptist position without taking due care to understand what Baptists have to say for themselves on these beliefs. It is, we are sure, what these fellow Christians would expect Baptists to do before passing harsh judgment upon them.

## III

BAPTISTS have honestly and with conviction sought to conform to what they regard the plain teaching of Scriptures, and the necessary implications of that teaching. They are far from claiming that they have more than others developed men and women into the fulness of the life which is in Christ. They are conscious, but need to be more conscious, that their witness has been weakened many times by the infirmities of the flesh.

But they cannot see—God forbid that they should ever be so blind as to think they saw!—that they would help matters by an outward show of conformity to forms and beliefs supported by their fellow Christians, if such conformity contravenes their conscientious beliefs as to Bible teaching.

Our Pede-Baptist friends, as truly as Baptists themselves, if they will look at it from this highest of all angles and if

they are true to the highest in themselves, must, we think, admire Baptists for putting their understanding of the Word of God before a compromise that would be a bid for popularity with men, or even with fellow-Christians.

## Churches In God's Business or Caesar's Business—Which?

THE "social gospel" was a misbegotten child. Social implications of the individual Gospel of regeneration is of divine paternity and Bible authority.

Churches are not without responsibility for the relative barrenness of production in the field of the individual-transforming Gospel. Indeed it was their backsliding that led to the miscegenation that gave birth to the "social gospel." Barrenness and spiritual powerlessness call for face-saving devices.

The "social gospel" in late years, has over-stepped the limitations of fomenting merely moral and community betterment. It now seeks to control governmental policies. It concerns itself with questions of economics and increasingly seeks to determine the international relationships of America.

The worst offender is the Federal Council of Churches. But increasing militancy in this direction is noted as well in various Christian bodies. An instance of Northern Methodist activities is published in this issue. Measures are to be presented in the next Northern Baptist Convention looking to larger intermixing on the part of that body with civil affairs, presumably in the line of directing legislation, and by resolutions teaching legislators and national government what are the proper relationships between nations.

Southern Methodists have long been enamoured of the "social gospel" and seem to be moving on toward larger political and, as Bishop Candler has called it, "salvation-by-derrick" activities.

A proposal will be considered before the Southern Convention of Baptists at Memphis along the same line. Dr. E. M. Poteat, Jr., is to present it. It supposedly seeks to tie up the Baptist body by additional strings to ends of social and political betterment. Yet we have seen no utterance from any writer or paper bringing into view the question of the propriety of this action, or to explain what its effect would be.

Is it needed? If it is, why has it not been discussed, so our people could get hold of it? What about the propriety of the Southern Convention assuming that what it does, not only in the work it is set to do, but in other things, will be acceptable to our Baptist people, even though they have not been informed about what is proposed or expressed any desire for it? It is the obvious negation of democracy.

We take the liberty of urging Dr. A. J. Barton, Chairman of the Convention Social Service Commission, to write in the Baptist press at the earliest possible moment an expression of his views on this proposal.

If anybody knows what it probably will put Baptists in for, it must be Dr. Barton, who has served well for years as Chairman of the Social Service Commission. It is unfair to our Baptist people and jeopardizes the Convention's influence among them to bring resolutions into it that would fix policies for the entire denomination, even though the exact nature and purpose of them are not understood by one-tenth of one-percent of our people, until after they have been acted upon by the Convention, and so far as its prestige goes, made "authoritative" and mandatory for our people. The prestige and good name of the body should not be trifled with.

This matter was passed from the last Convention to that in Memphis in May because it had not then been generally discussed or explained. So far as we know, this same reason for passing it over to future time still exists. But, in our judgment, it would be wiser to vote the proposed new deal down and be done with it. It proposes a new set-up of an office and salaries for persons to make "surveys." In our opinion Dr. Barton's Commission is bringing to the Convention now all the facts it needs. We think Dr. Barton ought to write.

## Paragraphic Comment

**SHALL SUFFER PERSECUTION** Paul says in the passage from which the heading is taken (2 Tim. 3:12) that all who are determined to live godly lives will suffer persecution. The spirit of the world is opposed to the Spirit of Christ. It hates His Spirit because it lies in the power of Satan, the arch-deceiver. Persecution is not felt by the nominal Christian, because the Spirit of God does not radiate from His life or control his actions. Refined worldlings have refined ways of stinging Christians, but the stinger is there and ready, only it is used with more subtlety and skill. The reader may get a helpful line upon whether his own inner life and its outward witness exhibit the Spirit of Christ by considering whether the spirit of the world is ever aroused against it. But there is danger here. Nothing is more tawdry or shoddy in a professing Christian than to imagine that people's resentment at his own unchastened individualism or conceit is that of persecuting his faith. Yet "every one who is determined to live a godly life in Christ Jesus will be persecuted" (Weymouth). Church members, do worldlings find anything to persecute in you? Or do you, perchance, flatter yourself that you have such wonderful wisdom and "sympathy" that the good world appreciates a good thing when it sees it, and therefore applauds?

**BELIEVE IN ORDER TO KNOW** In the practical things of life and in physical science belief is founded upon knowledge. But in the sphere of man's relation to God knowledge is founded upon belief. "If any man willeth to do His will, he shall know the teaching, whether it be of God" (John 7:11), are words of our Saviour Himself. We must be willing to take the step into the dark (so far as the intellect alone is concerned), in order to become the children of light. "For the natural man"—all there is to man of intellect, understanding or will, apart from God—"receiveth not the things of God; for they are foolishness unto him. Neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). That spiritual discernment is possessed only by a heart that receives God, believes God in regard to his sins and how they are to be atoned. "With the heart man believeth unto righteousness" (Rom. 10:10), wrote Paul the intellectual giant, and Paul knew. Sin entered the first human pair through the heart. Eve saw that the tree and its fruit were "to be desired." Salvation from sin comes only by a reversal of that desire. The sinner in his heart must see that Christ is to be desired. The world was never more determined than now that it will "know" its way to salvation only by its own wisdom, and it never more than now made a mess and failure of its stubborn self-will and pride. Oh that man would believe Christ—believe to know!

**COMMUNISM TAUGHT IN AMERICAN UNIVERSITIES** Elsewhere we reproduce from the Chicago Tribune a recent incident in the University of Chicago, which has been published broadly. It deals with the recent withdrawal of a young woman from the university by her uncle, a wealthy and responsible business man named Walgreen. The withdrawal was on the ground that in the institution the girl had been subjected to Communistic influences, and seditious propaganda. The editorial is written with restraint. It commends Mr. Walgreen for uttering his protest, and calls for a fair investigation to uncover the facts. It is safe to say it will be exceptionally difficult to get such an investigation. An institution that will knowingly give harborage to teachers who use their positions to fill American youth with seditious and Communistic teachings is by that fact convicted of holding an attitude that does not carry with it what Americans regard straight, honest dealings with the public. Chicago University, which once called itself a Baptist institution, and which found the bed too hard, and the cover too short, has long set itself forward as the devotee of evolutionism in philosophy, and rationalism in

religion. We could wish that it be shown innocent of this present charge, but why expect it? Well-informed people are surely aware by now that scholastic evolutionism and rationalism in religion are apt and even anxious pupils of radical socialism and Communism. A responsible speaker before the Daughters of the American Revolution in Louisville recently declared that most of the universities are giving harborage to such teachings as are indicated above. He further declared that Kentucky institutions are not free from the curse of anti-Americanism and anti-Godism. As a matter of fact, no well-informed Christian fails to hear by word of mouth and in responsible publications the general public does not read, evidences that such subversive teachings are being thrust upon American youth. P. S. The publication of charges of Communism in the Louisville University came after the above was written, but it has been privately talked for several years. More of that later.

**SHALL WAX WORSE AND WORSE** The Apostles Paul, Peter and John, each in his Epistles warns that there shall be a falling away of Christians before the Second Coming of Christ. In 2 Thes. 2:3 (Weymouth), Paul writes that His coming cannot take place "unless the apostasy comes first." In 2 Tim. 3:1 he says, "In the last days perilous times shall come." Then follows a list of evil things they would practice, apparently in the name of religion, for they would (Weymouth) "keep up a make-belief of piety and yet exclude its power." How did the Apostle know what would be going on in many churches—especially of well-to-do worshippers—in the Christian world to-day? Perhaps he did not, but the inspiring Holy Spirit did. He adds, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." These seducers are not of the fleshly body. They are "juggling imposters" (Robertson, Word Pictures), vendors of religious nostrums pleasing the carnal mind, deceiving themselves, while they mislead others. In 2 Pet. 3:3 we read, "There shall come in the last days scoffers, walking after their own lusts." Also 2 Pet. 2:2, "Many shall follow their pernicious ways." John writes (1 John 4:3), "This is the spirit of Antichrist, whereof ye have heard that it should come." Is it not amazing how little attention the average preacher, religious editor, writer, theological teacher gives to this teaching? Has the "optimistic method" blinded our eyes?

**CONVENTION AT MEMPHIS** Some weeks ago we published the Southern Convention Program. It opens in Memphis on Wednesday, May 15, and closes on Saturday. There are several interesting meetings of a subsidiary or departmental nature that will open on Tuesday. These include the W. M. U., Sunday School Board Workers, and a Conference put forth in the name of the Convention itself, program of which we have announced. We are rather glad than otherwise that many of our Kentucky brethren do not lend themselves with enthusiasm to much "wet-nursing." Kind as they are about it, we doubt if they would love their Baptist paper better, if it should become over-enthusiastic in that line. Yet we do wish more of our brethren yearly would attend the Southern Baptist Convention—both for what they would get and impart. There are to be at least three addresses on Foreign Missions this year by leaders who have traveled around the world with mission fields as their objectives—Drs. Dodd, Maddy and Inzer. It is true that relatively little is done any longer in the Convention in the discussion and determination of specific issues. Mostly these are reported as finished action of the Executive Committee, awaiting and expecting Convention okay. Yet there are hopeful tokens of unusually interesting platform utterances this year. The place of meeting—both the city and the auditorium—is the best in the South. One's fellowship contacts are most wholesome and helpful, and the trip is of the easiest from Kentucky. We hope for many Kentucky messengers.

## Restricted Communion

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**T**HERE are but two views concerning the Lord's Supper. One of these subjects the ordinance to the partaker, the other subjects the partaker to the ordinance. One of these is commonly called "open" communion; while the other is referred to as "close" communion. "Open" communion is where Christians of a different faith and baptism meet at the same table to celebrate the Lord's supper.

"Close" communion is where Christians united in the same faith, baptism and fellowship observe the ordinance. One of these theories is wholly sentimental, and utterly without Scriptural authority; while the other is based on New Testament teaching. The writer has never heard or read a sermon on "open" communion, though he has read many attacks on the Baptist position on this question.

### THE BAPTIST POSITION DEFINED

**B**APTISTS through the ages have been, are now, and we trust will continue strict constructionists. They do not, as commonly claimed, unchristianize anyone by their position. They are fully assured that the New Testament requires certain well defined qualifications for those who partake of the Supper. And since it is the Lord's supper, they believe the Lord has the right to prescribe these qualifications.

Baptists deny the right of anyone, anywhere, to sit at the Lord's table who does not possess the qualifications prescribed by the Lord. Baptists believe, and through the ages have believed, that all accountable creatures are saved the moment they trust the Lord Jesus for their salvation. Baptists believe that those who profess faith in Christ are saved, but they do not invite them to sit at the Lord's table, until after they have been baptized.

Certainly we are not expected to treat others with greater consideration, than we do those of our own family. Baptism, like the Lord's Supper, is not a Christian, but distinctively a Church ordinance, and therefore, only Scripturally baptized church members should observe the ordinance.

### RESTRICTIONS

**I**T MUST be admitted that the Supper is a restricted ordinance. The only question is, as to the number and character of restrictions. The following are some of the outstanding restrictions:

1. It is restricted to believers—1 Cor 11:27, 28.
2. It is restricted to the churches—1 Cor. 11:18 Acts 20:7.
3. Restricted to bread and wine—Mt. 2:17, 20.
4. Restricted to a clean life—1 Cor. 5:11.
5. Restricted to doctrinal agreement—Acts 2:41; Heb. 12:10:
6. Restricted as to social features—1 Cor. 11:20-22.
7. Restricted as to discipline—1 Cor. 5:11.
8. Restricted to a church without factions—1 Cor. 11:18-20; Acts 2:38-42.
9. Restricted to fellowship—Acts 2:41, 42.
10. Restricted as to place—1 Cor. 11:18.
11. Restricted as to purpose—11:25.

Fortunately, this much mooted question did not arise in New Testament times, since all the churches then believed in ONE Lord, ONE faith and ONE baptism. Jesus never started churches of different faith and practice. Christ is not a contradiction. It is unthinkable that Jesus started churches with contradictory doctrines. If there are three baptisms, then there are more than "one."

The design of the Supper is clearly stated in 1 Cor. 11: 23-26. It was not given to show our love for one another, as is often claimed. The attempt to show our love in this way, is to show our love at the expense of God's Word. The mother of Christ was in Jerusalem, but did not partake of the Supper, though certainly he loved his own mother. When

we sit at His table, we are not to have our minds on others, but to remember Jesus—"In remembrance of Me." The ordinance looks backward to the death of Christ, and forward to His coming again. It is strictly a memorial ordinance.

### DIVERGENT VIEWS

**T**HE "one" cup, and "one" loaf do signify the unity of the faith upon the part of those who partake. When partaken of by those of different faith and practice, it is made to symbolize a falsehood. They hold doctrines contrary to those we have received, and hence, according to our standard are not in the unity of the once delivered faith.

Only those who hold to the doctrine of one Lord, one faith and one baptism should sit together at the Lord's table. According to the practice of "open" communion, a Baptist preacher may be excluded from a Baptist church for preaching apostasy, then join a denomination that believes in apostasy, and be permitted to sit at the table with the people who excluded him, though holding the identical views for which he was excluded.

Some years since, the beloved Dr. A. S. Pettie, offered a reward of twenty-five dollars for a single verse in the Scriptures that taught open communion, or for a single example of open communion in the New Testament. The offer was widely published, but no one claimed the reward. In turn someone may call for a passage warranting "close" communion. This is a perfectly fair question, and we gladly give chapter and verse, as follows:

"For first of all when ye come together in the church, I hear that there are divisions among you, and I partly believe it. For there must also be heresies among you. When ye come together into one place, this is not to eat the Lord's Supper."—1 Cor. 11:18.

The revised version reads: "It is not possible to eat the Lord's Supper."

Obviously when members of several different denominations sit together at the table, there are fundamental divisions among them. One said, "I am of Paul," another, "I am of Cephas," and another, "I am of Apollos." This being true it was not possible for them to eat the Lord's Supper. One could say, "I am of Wesley," another "I am of Calvin." According to the Scriptures they could not jointly partake of the Lord's Supper. When the Supper was instituted, only Christ and the twelve Apostles were present, and these were all of the same faith and order. Whether Judas was present or not does not affect the argument.

Other Scriptures forbid "Open" communion: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them."—Rom. 16:17.

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Thes. 3:14. Certainly the many denominations have not the doctrines which "We have learned."

### BAPTISM AND CLOSE COMMUNION

**B**Y COMMON consent among Christians, baptism is an indispensable qualification to communion. Many insist that baptism is by sprinkling, or pouring, for, which is another baptism, which is not another, in fact not New Testament baptism. The command for baptism and its relation to the Supper is clearly stated:

"Then they that gladly received His word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayers."—Acts 2:41-42.

It will be noted they were together in "fellowship," the "apostles doctrine" and "breaking bread." "Obviously, they had the same faith, and the same baptism, as there was only

"one" baptism. If we are to continue steadfastly in the apostles doctrine, then we must insist on a scriptural baptism, before the "breaking of bread" and just here is the cause and crux of opposition to the Baptist practice of restricted communion. Not that others specially desire to commune with us, but they seriously object to our rejection of their baptism. In their own hearts they know that Jesus was immersed, and commanded His followers to follow his example. Our baptism is a constant reminder of their continuous disobedience.

There is no more doubt that Christ was immersed, than that He died to pay the penalty of our sins. There is no reason why Baptists should sacrifice Scriptural baptism to meet the sentiments of disobedient believers. They are estopped from taking advantage of their own disobedience. Only those who have been baptized like Jesus, have the right to his Table. Only those who belong to a church like the one Jesus built have the right to the Lord's table. Christ commanded certain churches not to take the Lord's Supper lest they become guilty of "eating and drinking damnation to themselves."

It may be asked, that since Campbellites immerse, why should we exclude them from the Lord's Supper? The answer is easy. Their baptism is FOR the remission of sins, and not in obedience to a command of Christ. It was their baptismal regeneration that caused a Baptist Association to withdraw fellowship from the church to which Alexander Campbell held his membership. Baptism for the remission of sins, is a pious profanation of the ordinance. Alexander Campbell said that Jesus was born again in the river Jordan. The design of baptism is as essential as the form of baptism. Water cannot become a substitute for the blood of Christ. Baptism to cure rheumatism would be just as effective, as baptism to wash away sins. Campbellites contend that only the immersed are saved, and yet invite the unimmersed to their table.

There must be unity, before there is union, and both of these obtained at the institution of the Supper. Paul and Jesus earnestly urged the necessity of unity, as opposed to divisions:

"Now I beseech you brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (1 Cor. 1:10).

"That they all may be one; as thou, Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:21). Unity and fellowship are absolutely essential to a seat at the Lord's table. The writer has received members from many denominations who have repudiated their baptism, but he has never known anyone who questioned the validity of Baptist baptism. "Open" communion is neither scriptural, logical, nor consistent. Close, or restricted baptism, is the inevitable logic of restricted baptism—"one baptism."

There are those who claim we have no right to judge the qualifications of others. According to this parity of reasoning infidels and the vilest of earth could come and partake of the Supper. Paul not only justifies our right to judge, but commands the churches to judge. He says: "For what have I to do to judge them also that are without do not ye judge them that are within? (1 Cor. 5:12.)

This follows Paul's prohibition not to "eat" with certain characters. We rightly judge in receiving and excluding members, and in all other matters pertaining to scriptural church.

The subterfuge that we will all "commune together in heaven, why not here?" is based on a false assumption. There is neither Scripture nor reason to believe the Lord's table will be set in heaven. We are commanded to observe the ordinance to show forth His death, "till He come." Why symbolize the Lord's presence when we are present with Him? Certainly there will be unity in heaven and all will believe and know the truth, as it is in Christ Jesus. Surely in

heaven we will all believe the truth of His Word—one Lord, one faith and one baptism.

#### EVILS OF OPEN COMMUNION

1. It places a premium on divisions and heresies.
2. It denies the necessity of scriptural baptism.
3. It prevents New Testament discipline.
4. It symbolizes an untruth.
5. It perverts the design of the Supper.
6. It stifles the confidence of those in disobedience.
7. It denies the right of the Lord to prescribe qualifications of those who sit at his table.
8. It is an insidious invitation to Baptists to cease their contention for the faith once for all delivered to the saints.
9. It places sentiment above the inspired word of God, and human desires above the commands of Christ.
10. The advocates of "open" communion engage in a practice in the name of Christ in spite of the fact, that they admit they cannot cite a single text in the Bible to justify the practice.

## How to Get People Saved During the Revival Meeting

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THE RECORD of Pentecost relates the Holy Spirit's permanent message and method in seeking the salvation of the lost. The message centers in the person and the atonement of Jesus Christ. He is the fulfillment of all divine prophecy, promise, and provision for redemption from sin. In Him men experience regeneration or the new birth, and thereby find a satisfactory basis for the complete reconstruction of life in righteousness. He also provides divine reinforcement for right living under all circumstances and conditions under which men must live. He provides a spiritual dynamic sufficient to maintain moral action in all personal, domestic, social, and economical relations.

It is the minister's business so to preach Christ that men may know that God has sent him to be the Saviour of the world.

The method of Pentecost engages the whole church in the business of witnessing to the mighty works of God in salvation from sin and restoration to righteousness. Personal witnessing must precede public preaching. Every man must hear in his own language from the lips of some Christian the story of redemption. That reduces the business to the utmost simplicity. Let each Christian select some one person to whom he will tell the story of his own conversion to God and to whom he will bear witness as to the peace and satisfaction which came into his life when he received Christ. Do this in a personal interview carefully arranged as to time, place and circumstance. Give to that one some passages from God's word. Pray for the person you work with, but work with the person you pray for. Use every possible influence to induce that one person to attend the preaching service. If possible sit with him during the preaching. Help him to a decision during the invitation.

Let each family select some one non-Christian family and cultivate them for Christ. Bring them to the preaching service. Introduce them to the ministers and other Christians. Let the parents talk to the parents, and children to the children for Christ. Demonstrate the happiness of a Christian home.

Organize groups to win groups. For instance: Lawyers working with lawyers, business men with business men, young people with young people, women with women, etc. Proceed on the general principle of work done in the building up of unions, fraternities, service clubs, etc.

Promote some meetings in the church in which you share your experiences, unite in prayer, and find fellowship.

## That Baptist Freedom—H. L. WINBURN, D.D., LL.D., Arkadelphia, Ark.

**F**REEDOM has been increasingly the watchword of the human family for ages, but especially in the past few decades. We humans have become 'freedom conscious.'

This sudden burst of definition leads to some mistakes of course. Always, the effort to make vocal and objective a deep spiritual urge results in mistakes. But the mistakes are grander than the achievements of ignorance or subjection. The conquests of such efforts have constituted the best in human civilization.

The principle of trial and error—a concomitant of progress—has necessitated the abandonment of civilizations and starting all over again, more than once. But it is still true that the best in human civilization has been the achievements in the direction of freedom.

It has been for the most part a tri-partite struggle. The area is not susceptible to exact definition, but may be described as that in which man has made purposeful efforts at moral, religious and social self-realization. Not all the plane of human activity comes in.

### I

**T**HE tri-partite struggle is simple, old and universally recognized, but not universally validated. The struggle must be further confined to the realm of personality. Impersonal forces, no matter how vast or how forceful, have no place in the consideration of a moral issue because they have no mark of purpose. The struggle has been between or among personalities.

The three are a Personal Spirit of Righteousness (and more, but no more is necessary at this point); a personal spirit of evil; and the personality or personal spirit of man.

This personnel of the age-long struggle toward freedom in the direction of righteousness, is authenticated and validated both by the deliverances of human understanding and those of divine revelation. It is virtually what older psychologists called 'a fact of consciousness.' As such, it accounts for worship, fear, adoration, hope of redemption and trustful adjustment to mystery—which would seem to be marks of religion wherever operative.

Religious Freedom may mean either religion's freedom in its sphere, or the freedom of religious persons in the sphere of religion. Both these can be maintained with a considerable degree of success. The literature of the subject is abundant, and interesting. Doctor Mullins, probably, gave it its supreme statement and his statement will stand for a long time at the head of the list, but no word can be said to be final on this matter, because we deal with the spirit of man in its expanding experience and its widening implications. For that reason the discussion is useful.

I take it that the second of the alternatives pointed out above is what was intended in assigning to me the present discussion: the freedom of the religious in the sphere of religion. It has been stated variously as 'The freedom of Religion,' the 'Freedom of Conscience in Religion,' 'Moral Freedom,' and no doubt other wordings have been used. But you see what is intended by the discussion. **Is man free in matters of morals and religion? Is fate of free-will the correct philosophy? Is there a compromise between the two that is valid?**

The argument from human consciousness is weighty. When you yourself contemplate an act that has moral value, you are conscious of choice. You feel that you can do either the one or the other thing regarding the contemplated act. When confronted by a moral law, you feel conscious of freedom to conform or not to conform. When confronted by a wrong thing, you are conscious of capacity to conform to wrong or to reject the wrong and accede to the right.

Sometimes, one is conscious of a still wider freedom—he feels that he can do this or do that or he can do some entirely different thing. This margin, this surplus, this extra area of freedom is the realm of compromise where moral character and moral inhibitions first begin to break down, but it

is there. Because of its degenerative possibilities, it is the realm of character and morals that should be watched after most closely, perhaps.

It is here that conventionality operates more powerfully than direct law. Conventionality is the effort of society to hedge against immortality in an area where law is not specific. For that reason, it is worthy of much more honor and consideration than it has been given in recent decades.

### II

**T**HE argument from revelation is equally clear, or more so. One consideration regarding Christianity makes it all the more clear. Christianity is supremely marked and differentiated from all other religions in that it is "the religion of the divine initiative." Since the early dawn of revelation, God is seen to be taking the initiative in regard to human salvation and human righteousness. Grace, revelation, incarnation and probably other great factors in Christianity demonstrate this truth.

It is equally clear that Christianity is thus set off from all other religions. It becomes even clearer that man is free in regard to religion when you recall that God's approach nowhere intimates the use of force to secure obedience, but everywhere it is upon the basis of appeal, suasion, moral oughtness and invitation. The Roman Catholic doctrine of purgatory is the sole instance that could be made to indicate that God uses force to bring about obedience. And that doctrine finds its support entirely in Roman Catholic literature, and not in the Bible.

God's "whosoever will," running like a lyric refrain throughout revelation, puts His invitation on the side of freedom. His righteous and majestic law, with a deep diapason of moral oughtness that has steadied the world for so long—in as far as it has been steadied at all—puts the matter of moral obligation squarely on the side of freedom. Likewise, the revelation of His love, His grace, His wooing persuasion, puts all that side of God and divine revelation squarely on the side of freedom. What would be the sense, or the religion, of inviting man to come to God, if man was not free to come? Or what would be the reason in revealing a moral obligation if man was not free?

Conversely, what would be the fairness in holding man responsible for coming or not coming, for obedience or disobedience to moral law, if man was not free to come or not to come to obey or not to obey? Would there be any moral quality at all in his conduct if he was not free? The whole question of sanctions in regard to religion would become a chaos of insenate bluster if man was not free. One would have to suppose a God who holds man responsible for obedience to moral law and punishes disobedience when the law was not moral at all and man could not possibly decide whether he would obey. The whole substance of revelation in relation to God's approach to man for his redemption and salvation is on the side of moral freedom.

### III

**T**HE third party to the tripartite struggle, already mentioned, seems to plan his campaigns in view of human freedom. Recognizing that man is free, inducements are offered to bring him to wrong choices. These inducements arise mainly in the realms of property, of business and of social contacts. All their advantages may be classed as occurring in the realm of the material. Power, safety and pleasure may arise in either of these directions, hence man is tempted in one or more of them constantly.

The form of the temptation is varied, but more often than not it is in the nature of a substitute. Passing material advantage, for permanent spiritual advantage—almost all of them can be analyzed into that formula. Out of this comes what we know as materialism, with its crudities, inadequacies, disillusionments and disappointments. Ultimate frustration (or damnation) lies along the line of any one of a thousand of its lures, unless man discovers and uses a superior guidance.

The vast and tragic fallacy of materialism just now seems to have us in a more secure grip than ever before. We are looking to material sources for recovery from defeat and depression in regard to our social and moral and spiritual breakdown in recent years. If history means anything, there is scant hope in that direction. The apostolic prayer for an enduring social order was, "May you prosper as your soul prospers."

An enduring order cannot be built on a passing foundation. The spiritual should come first. Christ's "seek ye first the kingdom of God" was no euphemism. The quest for God and liberty, on the part of the Fathers by which we came to greatness, may have broken down by diversion into a quest for gold and license. These are clever substitutes—at least clever enough to deceive a majority of our people, as seen in their voting. By such substitutes, the devil has lured us astray and blinded us to permanent values.

By such proffered advantages, which he has made us think are real, the party to the tripartite struggle squarely sets himself on the side of human freedom, though it is no compliment to us that he presses his thought by such expedients.

The age-long struggle is as to what man shall choose, whether man shall choose the right or the wrong. God is interested in the outcome. Satan is interested in the outcome. Man is interested in the outcome. All three parties to the struggle affirm in their various ways the freedom of man's choice in regard to moral and religious values. What more evidence needs to be brought in?

#### IV

**I**F MAN ought, why ought he? What is the source of this oughtness, which we think of as moral obligation? Some conclude that it is man's own inner consciousness. This is anarchy. Some conclude that it is the society—largest good to the largest number, and so on. This is philosophic socialism. Some conclude that it is the good of the state. This is state socialism, and may take either the direction of absolutism, as formerly when an outstanding and powerful personality would affirm "I am the state;" or it may go to sovietism, in which a majority vote of proletarian dictators is thought to be sufficient to settle any question.

All of these are in spiritual and moral effect, one and the same. They are all avoidances of responsibility. If the conventions of society, the will of the majority, the good of the state, the fiat of a powerful personality—or what not—is the reason for moral obligation, then moral obligation can be voided by shrewd work with political weapons or by fawning attitudes before monarchs or by deceiving or bluffing in regard to conventionalities. All of them are avoidances. They deny, in essence, responsibility.

This is the easy way—either of these—in regard to the rigors of personal responsibility. The most tragic divorce in two centuries is the divorce of moral obligation from moral responsibility—of personal responsibility from individual freedom. We scuttle for the selfish personal advantages of freedom, and then like cravens cast the responsibility for freedom on the majority, the 'bully,' the paternal government, or some other equally destructive and despoiling substitute.

**PHILOSOPHIC 'ISMS IN AMERICA WHICH SUGGEST THE PLACING OF RESPONSIBILITY UPON SOME ONE OR SOMEBODY BESIDES THE FREE UNIT—THE INDIVIDUAL—HAVE WROUGHT IMMEASURABLE HAVOC TO AMERICAN CHARACTER IN THE REALM OF MORALS, AND THIS IS DESTROYING GOOD CITIZENSHIP RAPIDLY.**

Is there a remedy? Must we stand by and see the work of nearly two thousand years destroyed by wrong theories? Is the world bound to go to the devil again, and medieval darkness bound to come with its pall of cold darkness?

I suggest a few things, though I want it understood that I do so in the spirit of humility. I think I know—part of the way. And I feel an obligation regarding the part that I think I know.

It is necessary to arouse the people to a consciousness of the struggle that is going on which I have referred several times. The struggle for life and bread and health is keen and this constitutes for most of us the major consideration. But the very fact that this IS the major consideration in so many minds, is the seat of the danger. What will it profit us to gain bread and health a-plenty, if we lose the spiritual struggle—lose our souls? Why have physical life, if spiritual life is lost? We live, then, only to be a misery to ourselves and a menace to everybody else.

Some things are distinctly worse than death—as every patriot and all the martyrs and all the possessors of proper self-respect know instinctively. "All that a man hath will he give for his life," is the aphorism of the Father of Lies. Look it up. He is counting on that lie to defeat all idealism and all spirituality in the world. Man can believe it, or not believe it, as he chooses. If he chooses to believe it, he turns irrevocably to the plane of the beast. If he chooses not to believe it, he is open to hear and choose a higher philosophy.

**ONE OF THE PRE-EMINENT DUTIES AND TASKS OF GOD'S PEOPLE IS TO SET OUT INSISTENTLY AND PERSUASIVELY THE TRUTH AS WE FIND IT IN CHRIST—NAMESLY, THAT THINGS OF THE SPIRIT ARE OF SUPERIOR VALUE TO THINGS OF MATERIALISM.**

#### V

**A**NOTHER duty that seems plain is to insist anew and with greater emphasis upon the value of the individual. Society is simply an aggregation of individuals. If righteousness is ever gotten into society it must be by means of righteous individuals. Rugged individualism has been in disrepute lately, in the ranks of those who want to despoil of individual character and individual responsibility and individual righteousness. There may have been mistakes made by rugged individuals in the past. There may even have been worse than mistakes—crude sins against society. But even so, the acceptance of individual responsibility saved us to American greatness and the widespread observance of the principles of the kingdom of Christ that this world ever saw.

It brought to us a material plane of living, also, on which the average toiler in America lived better, according to material standards, than the nobility ever lived in any other day or order of society. There is something to be said for it, even in that direction. But mainly I suggest that the one hope of saving society from rotting is righteous individuals. Plain men and women who are good—who accept their responsibilities and live righteously—are the salt of the earth. Plain, regenerated, informed disciples of Christ are the main stay. Without this "salt" society will rot, and life will become un-liveable.

At this point comes the opportunity of Baptists. We have been throughout the Christian centuries the proponents and the defenders of the Christian hope as headed up in personal regeneration. Our evangelism must be attuned anew to that. It is no longer safe to bring in numbers regardless of a close inspection of the signs of regeneration.

We must attune it to another motif than emotionalism. Truth—teaching—interpretation—relating the Word of God to the everyday things of life. This must enter in more largely. A shift of emphasis from the ethical to a more certain seat in the spiritual would broaden and enrich our evangelism. Christianity is ethical, but Christian ethics constitute only a part of Christianity. It is dangerous to harp on one thing—even though that be a good thing. It makes for lop-sided understanding among those who hear us, and for unbalanced living on the part of all of us.

This shift would probably enable us to secure our aims in ethics better and more securely than a merely ethical evangelism would. It is to be feared that we have sometimes berated the people until we have surred an instinct to fight back. If so, we have lost our opportunity with them. We must go back and start over again.

Christ is truly preached only in the spirit of Christ. Affirmative preaching of Jesus is better than affirmative

(Please turn to Page 22.)

## Christ's Kingdom and Church

FRANK M. MASTERS, D.D., Russellville, Ky.

**T**HE WORD "kingdom," translated from the Greek *basileia*, means possession of royal authority—a sovereign, and the exercising of this royal authority—to reign. In a kingdom there must be a king—on reigning; subjects—over whom the king reigns; territory—the realm of the kingdom; and organization—to promote and maintain the interests of the kingdom.

The word is found in the New Testament principally in the phrase "kingdom of heaven" and "kingdom of God." "Kingdom of heaven" occurs only in Matthew and indicates the nature of the kingdom; while "kingdom of God" emphasizes whose kingdom it is. Other expressions are used as "kingdom of Christ," "kingdom of Christ and God," and simply "kingdom," all referring to the same thing.

The universe, including this earth, comprises the territory or sphere of God's kingdom or rule. It is His by right. "The Lord has prepared His throne in the heavens and His kingdom ruleth over all" (Psalms 103:19). "The earth is the Lord's and the fullness thereof; the world and they that dwell therein" (Psalms 21:2). God is King over all and His kingdom is established in righteousness and justice and His law is perfect, holy, just, and good.

God created man in His own image, crowned him with glory and honor and gave him this earth to inhabit and to have dominion over it. God created the first man as head of the race and required of him perfect obedience. An awful penalty awaited him and his posterity, should he fail to do the will of the King.

When the head of the race by disobedience fell from his holy state he was excluded from the kingdom of God and Satan, a rival King, by usurpation became the world prince and established a universal kingdom of darkness and falsehood with a fallen, depraved humanity as his willing subjects. This earth cursed by sin and Satan became a rebellious province in the great empire of God, filled with aliens and enemies to the rightful King and by nature out of harmony with His holy law. Sin and death reigned in the fallen race.

### I

**G**OD COULD in justice have left the guilty race to perish in their rebellion, but it was in His eternal purpose to recover this lost world and bring it into subjection to His will. God purposed to delegate this mighty task of "restoring all things" to the Son, who in the fullness of time would come as prophet, priest, and king to redeem a people out of the guilty race, establish His kingdom in the world and "reign until He hath put all enemies under His feet," including the casting out of Satan and destroying the last enemy, death. The time allotted to the Son for this tremendous undertaking, according to the Scriptures, was to extend from His exaltation as King until all things are subdued unto Himself and "shall have delivered up the kingdom to God the Father."

The coming of the king and the nature of the kingdom is set forth in prophecy. The coming of the Messiah was portrayed by the prophets as a divine King. He was to be born of a virgin and His name was to be called Wonderful. The government would be upon His shoulders and His kingdom be established with justice and judgment. The nature of the coming kingdom from its beginning to its consummation was outlined by Daniel, in contrast with the world kingdoms.

This kingdom was to be supernatural in its origin "cut out without hand;" universal in its territory—"fill the whole earth;" destructive in its mission—"shall consume all these kingdoms;" eternal in its duration—"shall stand forever;" indestructible in its nature—"Shall never be destroyed;" and is non-transferable—"shall not be left to others."

This is God's kingdom which was to have its beginning before the passing of the fourth world empire, referred to in Daniel 2:40-43. The same kingdom is referred to in Daniel

7:13, "All people, nations, and languages shall serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." The prophet Micah foretold that the king Messiah was to come out of Bethlehem and was to be a ruler in Israel. The Angel Gabriel revealed to Mary the kinship of her son—the Messiah. "That He would be great and would be called the Son of the Most High and the Lord God will give Him the throne of David, His father, and He will reign over the house of Jacob forever and of His kingdom there would be no end." Luke 1:32-34.

### II

**I**N THE fullness of time, He who was "King of Kings," appeared in a miraculous way through royal birth and demonstrated His right and authority as King. At the beginning of His ministry, He received the approval of heaven and the holy anointing of the Spirit. In the wilderness temptation, He was tested by the world prince whom He came to destroy. He announced the laws which were to govern the subjects of His kingdom. He enforced His claims by miracles, wonders and signs. He was the prophet whom Moses said the Lord would raise up. He was a priest forever after the order of Melchisedec, and through the eternal spirit offered Him as a sacrifice for sin. God raised Him from the dead and made Him both Lord and Christ.

As the qualified Messiah, He was preceded in His public ministry by a herald, John the Baptist, who came to prepare the way for the coming King and to make His paths straight. John proclaimed that the kingdom of God was at hand, and that the mighty One was in their midst, whose sandals he was not worthy to loose. The multitudes rushed out from both country and city to hear the messages of the strange preacher, thrilled at the thought that the kingdom was coming.

They were expecting the coming Messiah to establish a visible earthly kingdom, which would result in the overthrow of their enemies and restore the glorious reign of Solomon. But when John began to emphasize the spiritual nature of the kingdom of God, that his hearers must change their attitude toward God and their fellowman, and produce the fruit of repentance in their lives before they could come to his baptism and enter the new order, they rejected John.

Jesus came proclaiming the nearness of the kingdom as a motive to repentance and believing the Gospel, which shows that there must be a spiritual preparation of the heart to receive the king and come under His reign (Mark 1:15). Jesus set forth the fundamental law of entering the kingdom when He said to Nicodemus, "Except ye be born again ye cannot see the kingdom of God." Jesus taught that only the Spirit-born, "the poor in spirit," and "the pure in heart," share in the blessings of His kingdom. He taught that it was with great difficulty that a rich man could enter the kingdom of God—to the astonishment of His disciples, who asked Him, "who then can be saved?" showing that entering the kingdom and being saved are the same.

### III

**J**ESUS, before Pilate, declared his kingship and emphasized the spiritual nature of His kingdom (John 18:36-37). This passage shows that Jesus is King, was born to be a King and has a kingdom. His kingdom is not of this world, though the subjects of the kingdom are in the world. His kingdom is spiritual and not carnal. His kingdom is not to be established by force, but is based upon eternal truth.

THE SUBJECTS OF HIS KINGDOM ARE THOSE, WHO HEarken TO HIS VOICE AND OBEY HIS WILL. IN THIS PASSAGE JESUS LIFTS THE KINGDOM OUT OF THE MATERIAL SPHERE INTO THE REALM OF THE SPIRITUAL. POSITION IN THE MESSIAH'S KINGDOM COULD

## BE GAINED ONLY THROUGH MEEKNESS AND HUMILITY.

Organization is necessary to promote and maintain the interests of the kingdom of God in this age. Our Saviour and King during His earthly ministry provided for such organization by instituting His church. The kingdom idea was introduced and emphasized by Christ before that of the church. Membership in the kingdom preceded membership in the church. The first reference to the church in the Gospels is found in Matthew 16:18, when Jesus said, "Upon this rock I will build my church." In the church Jesus called the members of His kingdom out into a visible body, separated from the world, which was to function in spiritual things.

He established the institution called His church during His earthly ministry, which was both spiritual and visible, requiring baptism in water as a ceremonial condition of membership. The emphatic word "my" distinguishes from the Jewish economy then in existence, the ecclesia which Jesus came to build, and excludes all human churches which may be started in the future by man. The term ecclesia, which Jesus used to distinguish the church as an institution, always takes on its material expression in particular assemblies or churches. Dr. B. H. Carroll well says,

The hundred and thirteen uses of the word ecclesia in the New Testament, including Hebrews 2:12, refer to a particular assembly of Jesus Christ on earth or to the general assembly in glory.

Dr. J. M. Pendleton clearly sets forth the nature, the membership, the doctrine and mission of a church of Jesus Christ in the following concise definition:

A church is a congregation of Christ's baptized disciples, acknowledging him as their Head, relying upon his atoning sacrifice for justification before God, depending upon the Holy Spirit for sanctification, united in the belief of the Gospel, agreeing to maintain its ordinances and obey its precepts, meeting together for worship, and co-operating for the extension of Christ's kingdom in the world.

#### IV

THE relation which the church of Christ sustains to His kingdom is vital and important. Jesus is king in His churches and they are to render loyal obedience to Him. He is sole law-giver and head of each particular church. Jesus is pictured as walking in glorious form among the seven golden candlesticks, which are His churches, showing that Christ the exalted King rules among the churches as their Sovereign Lord (Revelation 1:13).

Ideally, the church is to be composed only of those who are in the kingdom of God, but membership in the church and kingdom are not identical. Many are in the kingdom of God who are not in the church of God. All the saved of any age are in the kingdom, but not all the saved of any age are in the church. Also all who are in the kingdom in any age are saved, but not all who are in the church are saved. The more loyal members of a church are to Christ the King, the more nearly does the church represent the spirit of the kingdom.

When a church becomes corrupted in the faith, conformed to the world and does not submit to Christ as King, then little or nothing is accomplished in that church to promote Christ's kingdom in the world. **CHRIST'S KINGDOM CANNOT BE EXTENDED BY ORGANIZATIONS STAMPED AS CHURCHES, WHICH REPUDIATE CHRIST AS SAVIOUR AND KING, PERVERT THE ORDINANCES, AND DENY "THE FAITH ONCE FOR ALL DELIVERED UNTO THE SAINTS."**

The churches of Christ are the visible expressions of the kingdom of God in its organized capacity on the earth. His churches are the only divinely appointed agency for the advancement of His kingdom in the world. Christ, the King, made every needed provision for His churches to fulfill their appointed mission in the world. He gave a world-wide program of evangelism. He spiritually equipped the members of the church He built to be His witnesses to the ends of the

earth. When He ascended above the heavens, He gave necessary gifts for the work of the ministry in His churches.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Eph. 4:11-14).

Christ committed to His churches His own Gospel, called "the gospel of the kingdom," "gospel of the grace of God," "the gospel of God," "the everlasting gospel," to be preached by God-called men among all nations "to turn them from darkness to light," and "from Satan to God." As a result of the work of Christ's churches an innumerable host of saints "which no man could number" will be gathered out of all the nations.

#### V

THIS earth, the territory of the kingdom of God, has not yet been rescued from Satan, the world prince, although multitudes of his subjects are being delivered out of his dominion of darkness and translated into the kingdom of the Son through the preaching of the gospel. But Satan is still the god of this world and the great mass of unregenerate humanity are his subjects and under his dominion. This great enemy continues to adulterate the Gospel, organize counterfeit churches, hinder those who preach the Word, and to take the truth out of the hearts of those who hear, "lest they should believe and be saved."

The parable of the tares in the field (Matt. 13:34-43) portrays the intermingling of the subjects of God's kingdom and the subjects of Satan, that will exist in the world until the end of the age. The Son of Man is sowing the good seed in His field, "who are the children of the kingdom." Satan, the enemy, sows tares, "which are the children of the evil one." The good seed and the tares are growing together in the field, "which is the world" (not the church), and will continue to grow together until the time of the harvest at the end of the age. The saved are represented in the parable as the good seed of the kingdom. The time will come when the good seed, the children of the kingdom, will flower and fruit in the glorious resurrection state at the coming of the King.

We are told in the parable that at the time of the harvest the Son in judgment through the angels will gather out of His kingdom—that is out of the field, which is the world—"all things that offend" and "them that do iniquity," and cast them into the furnace of fire. This means the destruction of the enemies of God's kingdom in the world leaving the good seed in the glory state in the kingdom of the Father.

"Then shall the righteous shine forth as the sun in the kingdom of their Father."

Dr. C. Lamar McGinty, professor of Bible in the W. M. U. Training School, is now pastor at the Buechel Baptist Church, on the southeastern edge of Louisville.

Every now and then we hear of some church, in joyful mood, amid sumptuous speech-making about trials and tribulations encountered in raising sufficient money to liquidate their debts, having a note-burning at some Sunday morning service. Some church may wake up some day to find out it has been dealing with a shyster, who, knowing that the cancelled notes have been burned, and evidence of payment destroyed, may produce one or more of the original notes (which had previously been substituted with forged duplicates) for collection. Cancelled notes should be kept for some years by the Treasurer, Clerk, Financial Committee, or Trustees, in case any question arises. Both creditors and courts would insist on their presentation as receipts for cancellation of debts.

## Large Interest In Our Special Issue

HERE has been a large response to the advance notice we have given of this special issue of the Western Recorder. Orders have come for extra copies from near and far, and to the extent that it will require several thousand additional impressions. This includes several hundred copies added to take care of delayed orders. Indications are that there will be other orders after the paper has been read. There are individual articles in the number which our people would gladly pay five cents a copy to get, whereas the entire paper, with its seven special articles on peculiar Baptist doctrines is furnished to them for the price of fifty cents a dozen. "First come first served" will necessarily be our practice in filling orders that arrive after the paper is off the press. We are deeply gratified at the healthy demand. It shows that downgrade conditions in the world have not destroyed the conviction of Baptists that the truths of Scripture are to be studied, obeyed and propagated, regardless of whether popular opinion of the world applauds or frowns.

## Louisville and Nashville to Convention

WHAT the Southern Railway is to Atlanta down in the deep South the Louisville & Nashville Railroad is to Louisville. It is our "hometown" road. Just as the Southern has branch line trains running out into every cotton patch in the Atlanta sector, so the L. & N. sends its daily traffic-bearers out by every tobacco field, and by where the cattle graze the lush bluegrass amid the lovely hills.

There are other railroads, and good ones, that serve the two cities. But the roads named have the distinction of being big brother to the other rail carriers in their respective cities. The Louisville & Nashville also figures largely in through passenger traffic from Cincinnati and Louisville to Nashville, Memphis, New Orleans, Birmingham and Atlanta. On another page will be found their advertisement of the attractive train movement which the L. & N. offers to Baptists for patronage in the Kentucky hegira for Memphis on the week following the second Sunday in May.

As in the case of the Illinois Central Railroad, of which we carried an advertisement last week, the L. & N. train movement is such as to make the trip to the Convention pleasant and at convenient hours both going and coming. The cost on each line will be the same and is remarkably small. It is small enough to invite every motorist—and every preacher is a motorist now—to leave his car in the garage and travel the safer way with the engineer at the steering wheel.

Those who wish to make reservations should write Mr. E. G. Jones, City Passenger Agent, 110 Starks Building Arcade, Louisville, Ky., stating the date and the train of their intended trip, and the character of facilities desired—especially should Pullman berth be reserved ahead.

## A Mountain School As a College Feeder

ONE of the big services which a Baptist academy may do is to find promising boys and girls and to turn their attention to the thought of a higher education, and at the same time to press upon them the claims of our Baptist colleges.

Seven years ago there was not a teacher in Magoffin County who was a graduate of a four-year college except those teaching in Magoffin Baptist Institute and the principal of the Salyersville school, none of whom were from the county. During these last six years a number have already completed the four-year course, most of whom had their high school preparation in Magoffin Baptist Institute. Seven or eight years ago the average high school training among the teachers of the country was but little more than one year of high school. At the present time there are few teachers who have not completed the high school course.

A few years ago some of our graduates were placed in Campbellsville College where they found opportunity to eke out their slender resources, and when they returned they were enthusiastic about the Christian atmosphere they had found, and the work of the college in general. We turned the attention of graduates to college in steadily increasing numbers. And these used their influence on friends.

It has been said that the usual range of our junior colleges is about fifty to seventy-five miles in radius as to their patronage. But a trip of about 180 miles is necessary to reach Campbellsville College, which was practically unknown here before our students from Magoffin Baptist Institute began going there. This spring Magoffin County furnishes more students to their student body than any other county except one. There are thirty-seven on their roll this spring term, a majority of whom were prepared at Magoffin Baptist Institute. Of this number eleven of our graduates were on the honor roll this last term with averages of over ninety percent. Dona Anderson with ninety-six and one-third leading the list. One young lady in the college being ahead with an average grade for the term of ninety-six and two-thirds.

Best of all is the fact that excellent reports have come home of the fine moral and Christian influence of these students taken as a body, although few were Christians when they entered Magoffin Institute. One of our former students, coming from a section of the county where there are no religious organizations, and who became an active Christian while in this Institute, is now President of the B. Y. P. U. at Morehead. Others are doing splendid work at the University of Kentucky.

Another great service is performed in supplying gospel preachers in a section where there is great need. Preachers and pastors are few at present in the six counties of the Enterprise Association. Six points in Magoffin County are now regularly supplied by workers from the Magoffin Institute, as well as the pulpit of the Paintsville Baptist Church.

Salyersville, Ky.

FRANK A. CLARKE

Pastor Ernest Miller has just completed the taking of a community census and two training courses for the young people at Sturgis, Ky., where he is now happily located as the undershepherd.

E. H. Henderson, of Greensburg, Ky., keeps the Western Recorder coming to his home in the name of his father, Richard Henderson, who died in 1918. His mother is still living, and until a few years ago read the Recorder in its entirety. She is now ninety-two and a half years of age, and enjoys having the contents read to her every week. She keeps up a lively interest in all the Baptist movements of 1935.

At Beechland Church a Western Recorder visitor came in contact with a little thing which has such wholesome and pleasant significance that we pass it on. In one of the church rooms have been assembled photographs of former pastors. They are ordinary photographs such as were taken years ago. Our "richer life" to-day demands more expensive and imposing photographs. It touched the visitor deeply to find that he knew personally most of the former pastors. Most of them were Southern Baptist Theological students during their pastorates. We do not remember all of them at this writing, and made no list. But we do remember among them Dr. John F. Purser, of whose church the writer was a former member in Atlanta; the venerable W. E. Powers, of Kentucky; T. H. Plemmons, who served in many sections of the South; Dr. J. B. Chapman, afterwards pastor of the writer's home church in Anderson, S. C.; and Rev. A. W. Hill, who is now at Louisville, and whose vertebrate ministry is still pleasantly remembered by the Beechland brethren. May we suggest that Beechland has thus shown the way for a tactful and wholesome little attention that churches may to their own fellowship advantage show to the men who have at some post time ministered to them in the things of holy faith. When one sees it, it is to wonder why it has not oftener been done.

### THE CLIFTON CELEBRATION

Clifton Baptists did a noble thing on the last day of March in the way they rallied on their Home Coming day, which this year co-incided with the nineteenth anniversary of term of service of their pastor, Dr. E. Cecil Stevens. Superintendent Albert E. Sampson, Sr., and his staff of Sunday-school teachers had planned to have 1,000 in Sunday-school, and attendants well knew that they reached the goal sought, but owing to the crowded class rooms and building it was not possible to count them all. Only 972 of them got counted.

With the opening of the morning hour of worship, at which time Pastor Stevens preached the sermon, the people continued to pour into the building. Standing room was difficult to obtain, and many returned home when they found they could not get a seat. Pastor Stevens' sermon was a challenge to his hearers to think straight in their reading of God's holy Book, in their interpretation of what it means, letting it mean what God intended it should mean.

At the afternoon service the Lord's Supper was observed. Also there was a fellowship season and refreshments were served.

Pastor G. W. Ellers, of the First Church of Harrodsburg, Ky., and formerly Assistant Pastor at Clifton, spoke in the evening, on the subject of "Caleb," in which he compared him to the Clifton pastor. Continuing the thought, he said: "Your pastor is but scarcely a little older than I am, and yet he has spent nineteen years in one pastorate. As much as you have loved and honored him I do not think you have appreciated what a blessed privilege you have had in sitting under his ministry as you have done in those last nineteen years."

One of the valued contributions to the services of the day was the excellent work of the choir at all of the services, conducted by Rev. H. S. Cushing, student in the Southern Baptist Theological Seminary and now associated with Pastor Stevens. Besides the congregational singing, there were a number of anthems, and special numbers in the form of a duet, a trio and a quartette.

The Clifton Church has exercised unusual wisdom in not rushing too hastily into their building program. Their plan was to build their new educational building on the rear of their lot, retaining their church auditorium as it has stood for years. They wanted to pay for half of the building before proceeding with the entire building. The Sunday-school structure is now paid for, and about \$35,000 is in the hands of the Building Committee to be used for the erection of the front-half of their new building. They are just waiting now until the time is ripe to proceed.

The church auditorium long ago became too small for their services. That has become a Men's Bible Class room,

and the church meets upstairs in the assembly room of the Sunday-school, until the other structure is completed.

### Fellowship Tidings.

Dr. John L. White has just celebrated his nineteenth anniversary at the First Church of Miami. E. Powell Lee has been added to the staff of the church as Minister of Music and Associate Pastor.

Pastor A. B. Pierce has closed a great meeting at the First Church of Hazard with fifty-two professions of faith, and forty-six of these uniting with the First Church. Six united by letter, making a total of fifty-two uniting with the church.

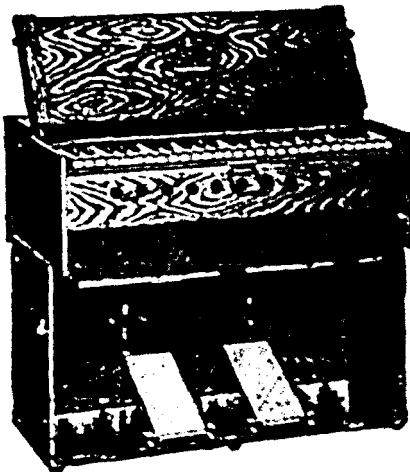
Pastor R. P. Ringo, formerly of Louisville, Ky., now at the Park Hill Church, Pueblo, Colorado, has just concluded meetings in which Pastor Elmer A. Junker, Trinidad, Colo., did the preaching. There were forty additions to the church.

Dr. Carter Helm Jones, pastor of the First Church of Murfreesboro, Tenn., upon the invitation of Dr. Hansford D. Johnson, will supply at the Broadway Church, Louisville on Sunday morning, April 28. Dr. Jones was for fifteen years pastor at Broadway.

The Kenvir Baptist Church, in Upper Cumberland Association, Harlan County, has changed its name back to Black Mountain Baptist Church, following the change in the name of the town and post office to the latter name. The town is better known as Black Mountain throughout Upper Cumberland Association. The church is growing under the

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pastoral leadership of Brother Roscoe Douglas. They are planning to build in the near future. Brother Cummings, of Central Church, Corbin, goes to Black Mountain Church on the second Sunday of each month to teach a class of deaf and dumb mutes. The Sunday-school is growing rapidly. It has increased from 135 to 308 since October 1, 1934. William H. Grant is its superintendent.

Dr. Fred O. Criminger has resigned as pastor of the Immanuel Baptist Temple, Henderson, Ky., to accept the call of the First Church of Slater, Mo. His many friends will regret to lose him from Kentucky. Dr. Criminger formerly lived in Missouri, and attended William Jewell College in Liberty.

Dr. L. D. Summers, of Hot Springs, Ark., is preaching in meetings at the Central Baptist Church of Martin, Tenn. Brother Summers is a product of Hall-Moody, formerly located in Martin, and was at one time moderator of the Weakley County Baptist Association, with which the Martin Church is affiliated.

Pastor John E. Douglas, of Mystic and other nearby churches in Breckinridge Association, and Southern Indiana, is doing nicely after his operation at the Kentucky Baptist Hospital in Louisville. His physicians expect him to return home this week. His sister, Miss Ethel Douglas, for the last five years has been an employee at the Hospital. His brother, William Douglas, and wife, were driving from Lexington, Ky., to Louisville to visit him last week when their car turned over near Versailles, Ky. Injuries sustained made it necessary for them to forego the trip and return to Lexington.

### Woman's Missionary Union

President.....Mrs. Eureka Whiteker  
 Cor. Sec'y.....Mary Nelle Lyne  
 Y. P. Sec'y.....Josephine P. Jones  
 Field Worker.....Betty Miller  
 Treasurer.....Mrs. B. G. Rees

#### HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

#### Annie W. Armstrong Offering, 1935

The Kentucky W. M. U. offering for Home Missions has reached \$5,590. Last year we gave \$6,750 and we hope to go far over that this year. Won't you send in yours promptly? We have not yet heard from many of our societies.

#### Annual W. M. U. Meeting, Memphis, Tenn., May 13-15

A number of requests have been received for delegates cards. We are daily expecting to receive these cards from Birmingham, and are keeping the requests on file until the cards arrive.

We are delighted to know that our State President, at least four of our District Vice-presidents, our State Training School Trustee, State Margaret Fund Chairman, and a number of our Associational Superintendents will go. If you are planning to go, please send in your request at once for a delegate's card. We want Kentucky W. M. U. to have a full delegation.

#### The Why of Meeting in Memphis

Beyond question there is a felt need for such a gathering as our W. M. U. annual meeting provides. Surely all those who count themselves leaders, and many who do not, will be responsive to the call to meet in Memphis, May 13-15. From all sections of our Southern Zion will they come? Every Baptist W. M. U. needs to send a representative. There is not a more willing, eager, earnest group of workers anywhere than is found in our rural churches; they are happy to serve and are eager to prepare themselves for their duties: so to them, particularly, do we extend a cordial welcome.

Springtime is exceptionally lovely in Memphis—Down-in-Dixie, and the citizens are therefore hoping to welcome many Baptists from all parts of the Southland in May.

Mrs. M. L. Martin,  
 Memphis W. M. U. Chm. of Publicity.

#### In Memoriam

Word has just reached us of the death of Mrs. Lizzie F. Smith, Owensboro, Ky. Mrs. Smith was State W. M. U. President, 1917-1919, and was Superintendent of Daviess-McLean Association for several years.

She served Kentucky W. M. U. faithfully and well, and we shall miss her. Our heart-felt sympathy is extended to her daughter, Mrs. J. M. Coffman,

Owensboro, Ky., and other members of her family.

#### Announcement

The Home Mission Board announces a revised and enlarged edition of "Winning The Border" ready by April 15. It contains the helps for teaching and considerable new material in the chapters which will make the book much more valuable than the first edition.

### W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES  
 Young People's Leader

#### Y. W. A. Focus Week

May 5-11 is Y. W. A. Week and the time to focus on the 298 Y. W. A.'s in Kentucky. Miss Juliette Mather, our Young People's Secretary of the South, has given such fine plans for that week, in May, in "Royal Service" and "The Window of Y. W. A." Read them in detail, but in brief they are as follows:

May 5: Every Y. W. A. member go to Sunday School and church. Have an article about Y. W. A. in the church bulletin. Present the pantomime "O Zion Haste" at the evening service if the pastor wishes. It can be given in about fifteen minutes. Order from: 1111 Comer Bldg., Birmingham, Ala., for TEN CENTS.

May 6: Personal Service Activities.

May 7: Mission Study Class. See The Window of Y. W. A. and Royal Service for book suggestions.

May 8: Attend your prayer meeting.

May 9: Ridgecrest playlet.

May 10: Mother-Daughter party.

What shall the W. M. S. do for Y. W. A.?

(1) Start a fund to send one or more girls to Ridgecrest Y. W. A. Camp, June 25-July 5 (\$30.00 entire cost) or to Clear Creek Y. W. A. Camp, July 29-August 3. Cost there \$8.00.

(2) Present the Y. W. A. posters. One illustrating the watchword, cost 15 cents and the other world service poster, "Look—Lift" in green, silver and white, costs 25 cents. Order from: W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

(3) Give a subscription to "The Window of Y. W. A."

(4) Study the Y. W. A. Manual, so you will know Y. W. A. plans.

(5) Pray for the Y. W. A.

#### STUDY HOSPITALS IN MAY

Louis J. Bristow, New Orleans

According to the calendar of work adopted by the Southern Baptist Convention, the month of May is set apart for the study of the Ministry of Healing.

The Baptist Hospitals in the South reveal the deep interest of the people in this ministry, and exhibit the worth of it.

The following facts are typical of the reports sent out by Baptist Hospitals:

Kentucky Baptist Hospital reports a marked increase in business in recent months and Superintendent George E. Hays is enthusiastic in his work.

North Carolina Hospital reports an increase of twenty percent in the number of churches contributing to its charity work in 1934, about a twenty percent increase in cash receipts, and fully twenty-five percent increase in volume of work done. All operating expenses were met and \$15,000 was paid on the capital debt.

The spiritual value of the ministry of healing is seen in a report from Baylor Hospital, Dallas which reports a larger number of conversions last year than is reported by any church in the Southern Baptist Convention. This hospital does about a quarter of a million dollars worth of free work annually. Baylor sent out seven missionaries to the foreign fields last year Superintendent Bryce Twitty says, "Hospitals are without question the greatest missionary posts the Baptists have." There are five other Baptist hospitals in Texas which are doing fine service.

The Baptist Hospital in Memphis is the only one which does a greater volume of free work than Baylor. This has been an outstanding institution for many years. Perhaps the reason may be found in the spirit of the hospital as set forth by Superintendent George D. Sheats: "The province of a Baptist Hospital as I see it is first, to render first-class hospital service, and, secondly, to make that service Christian." His hospital lives up to that sentiment. An all-time pastor is employed to work among the patients.

Memorial Hospital, Houston, lays stress upon the spiritual aspect of its ministry. Miss Musgrove is employed as a full-time missionary there. And by the way, Superintendent Robert Jolly is president of the American Hospital Association this year.

Little Rock, Arkansas, has one of the best Baptist Hospitals to be found anywhere. Since Superintendent Lee C. Gammill has been in charge, probably no other Baptist house of healing has made a better record.

Southern Baptist Hospital in New Orleans reports all accounts paid month by month, no debt except a balance due on unmatured bonds. All bond payments, both interest and principal, have been made upon maturity. This institution does a large volume of free work, its patients coming from practically all the States in the South. It cares for returned foreign missionaries who are in need of hospitalization.

## London Baptists to Celebrate

**T**HE organization of a New Testament Church is a solemn occasion and fraught with far reaching results.

Turning through an old minute book we find that the First Baptist Church, of London, Kentucky, was organized on May 15, 1885; consequently we will soon reach the half-century mark and the church is planning to celebrate this happy event with an interesting program running through eight days, beginning April 28.

The first minute reads as follows: "We, a body of members of the church of the United Baptist order met in the Court House at London for the purpose of being constituted into a church. Elders E. H. Revell and J. W. Moran being present.

Letters were handed in by the following members, to wit, C. W. Jones, Mary Ione Jones, Reuben Hatcher, Martha Hatcher, Phoebe Dees, Emily Moore, Mary Lovelace, Martha A. Wilkerson, Martha Jones and Elizabeth Gregory, who agreed to be constituted into a church. And who, after due examination and prayer, was declared by Elder E. H. Revell to be a church of the United Baptist Order."

The only business transacted at this time was the election of W. C. Jones as Clerk.

The next minute tells us that on September 14, same year, the church elected Elder R. C. Medaris, Chairman; and it was also ordered that the church build a meeting house in London. The following were appointed as a Building Committee: Elder John Moren, Elder E. H. Revell, John F. Young, Andrew Jackson, N. M. Scales, Evan Jones, D. R. Brock, and C. W. Jones.

The proceedings of the meeting were ordered published in the Western Recorder and the Mountain Echo. Their regular meetings were to be held on the Fourth Saturday and Sunday of each month. In July, 1888 Elder Medaris was elected "Moderator" and in November of same year the same brother was elected by private ballot as Pastor. Brother Medaris served as pastor till July 1890 when he resigned to accept the position of Missionary and Evangelist of the Executive Board of the General Association for Southeast Kentucky.

Brother Medaris was succeeded by Elder R. A. Mahan and the church went to half-time, co-operating with the Pittsburg Church. At a meeting of the church in November, 1892 a motion was passed instructing the Clerk to send a petition to the State Secretary, Dr. Warder, asking for an appropriation of \$400, half of it for pastor's salary, the balance to be used on the church building.

The first service held in the new meeting house was on Sunday, Decem-

ber 31, 1893. On the same day a motion was passed to organize a class for Bible study, to be "cared for and operated as a church institution; the class to meet each Sunday evening."

On Sunday, March 11, 1894, the church met in the afternoon to organize a Sunday-school, singing, and Prayer Meeting. S. A. Lovelace was elected Superintendent, and there were seven teachers. On the same afternoon Elder W. A. Borum preached the sermon dedicating the new meeting house.

Those were the days of "small things," and yet we are impressed with the earnestness and orderliness of all the proceedings of the young church. Up to this time I note that Dr. A. C. Graves, pastor at Lebanon, and Rev. W. A. Borum who was laboring in Middlesboro at that time, had held revivals with the church with most gracious results.

In July, 1894 the church voted to change the meeting of the Sunday-school from afternoon to morning, vote ten to two.

Brother R. A. Mahan was succeeded by R. B. Mahoney as pastor. The church during all these years was actively engaged in its work and a goodly number was converted and joined the church, and many came by letter. On one occasion they voted to send fifteen dollars to help the church at Corbin, and now there are some five or six flourishing churches in that city.

In February, 1898, Rev. W. B. McGarity, of Jellico, Tenn., was called as pastor with a salary of \$180.

We come across an interesting item in a minute of January 2, 1901, where the Sunday-school Superintendent, Young People's Leader and President of Missionary Society made a report of their work to the church, and also that S. A. Lovelace was elected Missionary teacher of the church.

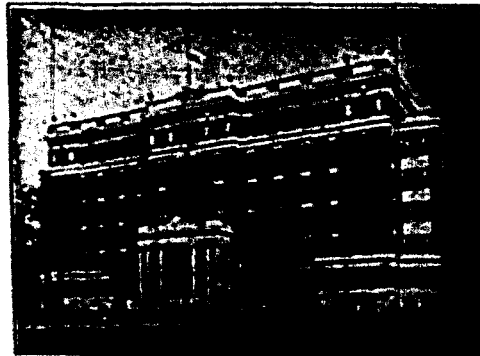
Another interesting notation concerns the meeting of the General Association with this church on June 11, 1902.

And on it goes, the minutes pulsating with the life of a vigorous, growing church, ordination of deacons, ordination of young preachers, revivals, baptisms. Those first under-shepherds evidently did their work well in guiding this new church, this growing church. They were ably assisted by a group of godly, wise men.

What a wonderful thing is a Baptist church; not an organization, but an organism, "The body of Christ."

One other interesting item, one of the early pastor was R. A. Mahan, another was R. B. Mahoney, and the present pastor is R. P. Mahon.

R. P. MAHON, Pastor,  
First Baptist Church,  
London, Ky.



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GEO. E. HAYS, Supt.

Special meetings are being held now at the Shawnee Church, Louisville. During last week a visiting preacher spoke each evening, as follows: Monday, Fred G. Tucker, East Church; Tuesday, L. Ferd. Graves, Grace Church; Wednesday, Superintendent O. M. Huey of the Louisville Baptist Orphans' Home; Thursday, Dr. W. M. Wood, of the State Board; Friday, W. Stuart Rule, Eastern Parkway Church. This week Pastor E. L. Averitt is himself preaching every night.

Brother C. S. Wilson was ordained to the full work of the Gospel ministry on February 22 at the Fundamental Baptist Church in Corbin, Ky. The council was composed of Pastors H. G. M. Hatler, Central Church, Corbin; Charles T. Ricks, First Church, Corbin; Thomas Vaughn, West Corbin Church; John Centers, Woodbine Church; and F. M. Jones, of the Fundamental Church, Corbin. Also Brother Henry Hopkins, member of the First Church of Corbin. The newly ordained preacher has been called to the Level Green and Mt. Zion Churches.

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## Herbert C. Cralle

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**SOUTHWESTERN NOTES**

The graduation exercises of the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, will be the week of May 7-10. On Tuesday night the Department of Sacred Music will present "The Redemption."

On Wednesday evening the Woman's Missionary Training School will have exercises with Mrs. W. R. White as speaker and Mrs. Jewell Starr Reid, a student from Oklahoma, giving the address for the graduating class in Woman's Missionary Training.

The Religious Education Department will have their exercises Thursday night with Earl Meade, Cliff Temple Baptist Church, Dallas, as speaker and Miss Hasseltine Stallworth, of Alabama, to speak for the graduating class in Religious Education. This exercise will commemorate the twentieth anniversary of the Religious Education Department of the Seminary. It was the first school in the South to offer vocational training and degrees in religious education.

Friday morning H. M. Hocutt, a student from North Carolina, will speak for the graduating class in Theology, and Dr. M. O. Patterson, head of the department of Christianity of Mississippi College, will deliver the baccalaureate address.

There are forty-six to receive degrees at the Spring Commencement. Twenty-seven in Theology; eleven in Religious Education; four in Music; and four in Woman's Missionary Training. The students from this number represent twelve different states of the Southern Convention.

**DEBT PAID AT NEW PANTHER CREEK CHURCH**

The Lord has done great things for New Panther Creek, Whitesville, Ky., in Ohio County Association, and we rejoice. We have just lifted the church debt of three years' standing, and that is one of the many reasons why we are rejoicing.

When our number began to decrease, by deaths, moving away, indifference, etc., and kept on decreasing, things looked discouraging. Then we remembered Gideon's Band and how the Lord won the victory. So truly has He won for us.

We have an evergreen Sunday-school, a baby W. M. S., I say baby because this is our first year sailing. We have often found the sea rough and winds contrary. He who is guiding us is still directing us onward.

I read an article in the Recorder called, "The Desert that Bloomed." It reminded me of another desert that bloomed, for truly did New Panther Creek look like a forsaken desert. Six years ago it began budding. It seemed Satan would come along and nip the buds, but through the sunshine of God's love it has continued to bud and bloom.

Last but not least by any means, we have one of the most wonderful pastors. Surely the Lord directed Rev. D. Arthur Dailey to heed the Macedonian call of New Panther Creek Church. Through these depression years he has borne so patiently with us. At the beginning of the depression the church cut his salary one-third. The church was just struggling along, and most of the time he did not receive that amount. He kept coming and encouraging us to hold on. No one but God will ever know what he and his family sacrificed for New Panther Creek. The loyalty of our pastor and family, making it possible for us to go forward, is another reason why we rejoice.

Our work is far from finished or perfect, but we see brighter days ahead. We still need more prayer and faith in God. Remembering God's promise to be with us, even though our number is small, we are going to carry our banner.

MRS. GLADYS PATTON,  
Whitesville, Ky.

**BROTHER CALDWELL DOING GOOD WORK AT LOYALL**

Brother E. J. Caldwell has been with us now for a little more than two years, and during that time he has done a good work among us. Under his leadership the church has paid off all its indebtedness amounting to more than \$1,500, so that we are now free from debt and ready to go forward and do greater things. The spirit and fellowship of the church is the best I have ever seen in my nearly three years' connection with the church.

The church gave Brother Caldwell a surprise Birthday Party on March 23, presenting him with a fine copy of Nave's Topical Bible and other expressions of their love. More than 100 were in attendance and a good time was had by all. Again on April 6 we gave him a shower of groceries at the evening prayer service. The largest attendance I have yet seen at any prayer service was there and a good spiritual service was had. The fellowship was splendid.

Our B. T. U. Training Classes this year were better than any former year so far. There were more than 140 in attendance with 100 taking examination and getting awards.

We are now in the midst of a revival meeting with Brother L. W. Martin, of the Home Mission Board, doing the preaching, and Robert McCarthy, from Dwarf, Ky., leading the singing. They are a good pair. Brother Martin's messages are spiritual and forceful. Many of our most loyal members have come forward and reconsecrated themselves to God.

I have just recently held a meeting at Chaska, Tenn., and organized a mission Sunday-school. They have asked me to come back and preach for them twice

a month, and I am going back the last Sunday in this month to talk with them about the work.

CILIS CORNELIUS, Asst. Pastor,  
Loyall, Ky.

**PROGRAM PRE-CONVENTION PASTORS' CONFERENCE**

First Baptist Church, Memphis  
Monday Night, May 13

- 7:30 Song Service and Prayers, under the direction of local committee.
- 8:00 Address, "Evangelistic Meetings on the Basis of a Great Book of Scripture," Dr. John R. Sampey, Louisville, Ky.
- 8:45 Address, "A New Deal in Evangelism," Dr. L. R. Scarborough, Seminary Hill, Texas.
- 9:30 General Discussion.

Tuesday Morning, May 14

- 9:30 Song Service and Prayers, Local Committee.
- 10:00 Address, "The Pastor, His Own Evangelist," Dr. Henry Alford Porter, Charlottesville, Va.
- 10:45 Address, "The Shantung Revival and How to Have One in America," Dr. M. E. Dodd, Shreveport, La.
- 11:30 General Discussion.

**SULPHUR FORK ASSOCIATION NEWS**

The Sulphur Fork Associational B. T. U. met with Bedford Baptist Church, Sunday, March 31, 1935 with six churches represented, namely, Antioch, Ballardsville, Bedford, Liberty, Sligo and Sulphur. The theme of the program was, "What the different unions mean to the churches. The devotional was conducted by Rev. V. Ward Barr who also discussed "What the B. T. U. Means and Includes" in the absence of Ware Bowman. Special music was rendered by Mrs. James Gregg. The work of the Adult, Senior, Intermediate and Junior Unions was presented by C. A. Hollowell and the writer of this article. Benediction by W. S. Welty.

During the past few months the Associational B. T. U. director has visited Sulphur, Sligo, Eighteen Mile and LaGrange Churches in an attempt to arouse more interest in this work. He has been invited and is planning to visit some other churches in the near future, probably all the churches having unions before the summer is over. Word has just been received that our Associational Union has reached the Standard.

An attempt was made to have our Sunday School Convention meet at LaGrange, Sunday, April 7, but due to the unfavorable weather the meeting was postponed till the first Sunday in May. It will be held at the same place on that date in charge of S. Douglas Clore.

The Executive Board held its regular

quarterly session at Corn Creek Church Monday, April 15. The theme of the program was "What are the spiritual areas of need of present day young people?" The area of Spirituality, area of mentality, area of recreation were discussed by T. E. Ennis, J. O. Jones and O. E. Graves respectively. A missionary address was given by W. J. Cordwell of Canada on the work of Canadian Missions. Rev. V. Ward Barr conducted the devotional. The morning session was given over to the discussion of business matters chief among which was the discussion of some financial aid for Antioch Church. After considerable discussion the Board decided to petition our Board for fifteen dollars a month. The various committee reports were made as follows: Executive, J. O. Jones; Membership, A. S. Shepherd; Program, V. Ward Barr; Education, Estil Walker, who also made his report as B. T. U. director. Rev. J. O. Jones emphasized the campaign for subscriptions to the Western Recorder during the month of April.

W. E. WALKER,

Sulphur, Ky.

#### ANOTHER PREACHER HAS FOUR BAPTIST PREACHER SONS

Just the other day we received a copy of the bulletin of the First Baptist Church of Miami, Florida, of April 7, containing a picture of their pastor, Dr. John L. White, and his four preacher sons, Lee McBride White, pastor of the West End Church, Birmingham, Ala.; J. L. White, Jr. Fork Union Church, Fork Union, Va.; Russell C. White, University Church Charlottesville, Va., and for some recent years pastor at the First Church of Jellico, Tenn., and Twenty-third and Broadway Church, Louisville; and Charles M. White, pastor of the First Church, Hastings, Fla. And we thought, proud father, proud sons.

Then last week the Watchman-Examiner contained a picture on its cover page of a similar case, showing the Allen Family.

The First Baptist Church of Gloversville, N. Y., several weeks ago brought together their former pastor, Rev. E. R. Allen, now pastor at Essex, Conn., and his four sons, all of them being Baptist preachers, and one of whom is the present pastor at Gloversville. The four sons are: Dr. Frederick Allen, First Church, Troy, N. Y., and President of the New York State Baptist Convention; William V. Allen, pastor of Southside Baptist Church, Elmira, N. Y.; J. J. Allen, pastor of the First Church, New London, Conn.; and Arthur Vincent Allen, pastor at the First Church of Gloversville.

This celebration was in honor of the twentieth anniversary since the father, then pastor at Gloversville, ordained his fourth son to the ministry in that city. At the Sunday service the entire pro-

gram was participated in by these five preachers, including a repetition of the sermon by the father, which he had preached four times previously, on "What Is Gospel Preaching?" The program was sponsored by the Board of Deacons.

The Watchman-Examiner article in part continues: "On Monday evening nearly 300 people enjoyed an anniversary fellowship dinner, the program of which was quite unusual. Chairman A. H. Stetson, of the local board of deacons, presided. The musical numbers were all furnished by members of the Allen family. The father and sons sang as a quintette. All the family, numbering fourteen, gave an anthem as 'The Family Choir.' The father and each son spoke on the subject. 'The Funniest and Finest in My Ministry.' Rev. E. R. Allen declared, 'the finest thing in all my ministry of more than fifty years is to have four sons choose to follow in my steps, preaching the unsearchable riches of Christ.' Mrs. Foshay told of the trials of being an only sister of four tantalizing brothers. . . . The ladies of the church provided a huge, beautifully decorated anniversary cake, with twenty lighted candles. . . . On Sunday morning, Mr. Allen read the doctrinal statement he gave before his ordination council twenty years before in place of the morning sermon."

#### SOUTHERN SEMINARY ALUMNI MEETING AT MEMPHIS CONVENTION

Alumni of the Southern Baptist Theological Seminary will meet at the Hotel Peabody in Memphis Thursday morning, May 16. Breakfast will be served promptly at 7:30.

The two features of the Alumni meeting this year will be (1) a brief memorial service in honor of the late Dr. A. T. Robertson; and (2) a dramatic presentation commemorating President Sampey's fiftieth year of continuous service in the Seminary. The sketch was written by Professor R. Inman Johnson and will be presented under his direction. Members of the Seminary Radio Quartette, Messrs. Felix Arnold, Lucian Pinnix, Claude Broach, and Raymond Coppenger, will assist in this presentation and will give several musical numbers.

Tickets are fifty cents per person. Secure your ticket at the Seminary booth immediately upon arrival.

#### RESOLUTIONS

In deep appreciation for the faithful service of our Pastor, Dr. F. O. Criminger, who has resigned the pastorate of the Immanuel Baptist Church to accept the pastorate of the First Baptist Church, Slater Missouri; therefore be it resolved,

(1) That we the members of the Immanuel Baptist Church wish to ex-

## Hospital Month

The Ministry of Healing will be studied by Southern Baptists during the month of May. The second Sunday in May (Mother's Day) will be observed as "Hospital Day."

## Healing Humanity's Hurt

Is our task, and helping crippled children is our specialty. Any gift to help the poor will be used for that purpose only. Our pay business enables us to meet all operating expenses. We owe nothing save for bonds which were issued to build the Hospital: and they are being paid 100% promptly at each maturity.

## Southern Baptist Hospital

LOUIS J. BRISTOW, Supt.  
NEW ORLEANS LOUISIANA

press to him our appreciation for his untiring efforts during the six years of his pastorate with us,

(2) That we wish to express to him our love and gratitude for his labor of love and service to us as individuals.

(3) That we appreciate his stand in civic affairs, believing him to always stand four-square for truth and righteousness.

(4) That we heartily commend him to the First Baptist Church of Slater, Mo., and wish him Godspeed in his work there and that we shall remember him at the Throne of Grace for a fruitful ministry.

MRS. S. A. CHANDLER,  
Chm. and Fin. Sec'y.  
MRS. RUDY BRYANT,  
Vice-Pres. of W.M.U.  
J. T. PEARCE,  
Senior Deacon  
DR. W. S. FORWOOD,  
Senior Deacon.

## New Way to Hold Loose FALSE TEETH

### Firmly in Place

Do false teeth annoy and bother by dropping and slipping when you eat, talk or laugh? Just sprinkle a little FASTEETH on your plates. This new, tasteless powder holds teeth firm and comfortable. No gummy, gooey, party taste. Makes breath pleasant. Get FASTEETH today at any drug store. Small, medium and large sizes.

**Baptist Training Union  
Department**  
**BYRON C. S. DeJARNETTE,**  
State Secretary

**Hartford, Ohio County**

Pastor Ford Deusner, of Hartford Church, Ohio County Association, reports their annual training school which was held during the week of March 25-29. The average attendance was over fifty and forty-four passed the written examination. Three classes were taught.

**Morehead, Bracken**

According to a letter from Pastor Buell H. Kazee, of Morehead Church in Bracken Association, a class of fourteen has just completed the study of Pilgrim's Progress. Twelve passed the examination and the other two will take it.

**State Convention**

Elsewhere you will read the accounts and no doubt have already read of the nineteenth annual session of the State Baptist Training Union Convention held with the First Baptist Church in Corbin, April 11-14.

It is speaking very conservatively to say that this was one of the very best conventions we have ever held. Since the gracious invitations were given last year the Corbin people had been looking forward to it and had been planning and praying for its success. Our people of the State had also been hoping to go to Corbin. Those who were fortunate enough to arrive and be the recipients of the blessings of the Convention know how well Corbin succeeded. We are grateful to the host pastor, Charles T. Ricks, and the other pastors, the churches and homes, the City Union, and its President, Dr. W. S. Mory, the various Committees, whose general Chairman was Dr. Ralph S. Voris, the Chamber of Commerce, whose head is Robert Blair, and the other Civic organizations, and the hotels. We also wish to thank Mrs. Emma Guy Cromwell, State Park Director, for providing free entrance of the Convention into Cumberland Falls State Park, and all who helped.

Our gratitude is also extended to our State Officers and to all who had any part on our program. From the first to the last session not one person whose name appeared on the final copy of the program failed to appear and fill the place assigned. We thank Miss Stokmann of the Baptist Book Store, 323 Guthrie St., Louisville, for furnishing us with pencils, note books and song books. The total registration was more than 800.

The Song Service was spiritual under the leadership of State Chorister, J. Max Chambers of Owensboro, assisted by Mrs. Chappelle and Miss Nevels, of

Corbin, at the pianos, and Miss Louise Hoe, of Carson-Newman College, Jefferson City, Tenn., on the violin. The devotionals, conducted by Dr. Ross E. Dillon, of Frankfort, were helpful and inspiring. The climax of the Convention was the Sunrise Consecration Service at 7:00 A. M., Sunday, conducted by Dr. Dillon, and the musicians. About twenty-five or thirty young people came forward to answer the call to surrender their lives for service to the Master. The conferences were well attended and were practical and interesting. The addresses were helpful, interesting and inspiring.

One of the high points of the meeting was the stirring address of Pastor Marvin Adams, of Cynthiana, on "Youth and the New Temperance Movement," following which a resolution was adopted to the effect that a definite program of inspiration and challenge shall be carried to every Union in the State to enlist all in an aggressive campaign for temperance.

In order that we may settle everything for this Convention immediately, may I request that if you have not had a part in this meeting that has just closed you will mail whatever contribution your union is able to make at once to our Treasurer, Miss Velma Scheible, 2722 S. Fifth St., Louisville, Kentucky.

Upon invitation from all of North Kentucky, the Convention voted to meet in 1936 with the First Church, Newport, during K. E. A. week.

The Convention voted that the President of the State and District be called Director; that the name District be changed to Region; that the divisions of the Associational Union be called Groups and the heads be called Group Directors, and that the head of the Association be called Director.

State Officers were elected at Corbin as follows: Director, D. H. Daniel, Jr., 153 N. Bayly, Louisville; Association Directors: Western Region, Ronald W. Churchill, Murray; West Central Region, C. C. Borders, Elizabethtown; Central Region, Thomas Cook, Walton; Eastern Region, James Horton, Hazard; Southeastern Region, A. Joe Asher, Harlan; Recording Secretary, Miss Ruth Dawson, 139 Fifteenth St., Newport; Treasurer, Miss Velma Scheible, 2722 S. Fifth St., Louisville; Chorister, J. Max Chambers, First Church, Owensboro; Reporter, Kenneth Herren, Corbin; Junior Leader, Miss Mildred Curd, Bowling Green; and Intermediate Leader, Miss Grace Morehead, Third Church, Owensboro.

**RECORD OF ATTENDANCE**

Baptist Training Unions reporting  
enrollment of 100 or over  
April 14, 1935

	Att.	Vis.	En.
Louisville, Grace .....	180	3	182
Bowling Green, First .....	175	45	302
Louisville, Ninth and O.....	158	19	207

Paducah, Immanuel .....	144	22	178
Lexington, Porter Memo.....	133	16	177
Corbin, First .....	1244	27	157
Henderson, Audubon .....	122	5	125
Louisville, Parkland .....	115	10	179
Harrodsburg .....	113	18	136
Louisville, Beechmont .....	102	11	145
Gilead .....	98	17	113
Owensboro, First .....	97	36	134
Severns Valley .....	96	9	142
Newport, First .....	93	11	182
Louisville, Crescent Hill.....	90	17	150
Louisville, Immanuel .....	90	10	130
Louisville, 23rd & Bdwy.....	88	20	116
Taylorsville .....	81	3	109
Lexington, Grace .....	75	10	135
Danville, Lexington Ave.....	71	8	105

**STAMPING GROUND PASTOR IN  
LOUISVILLE MEETINGS**

Have just finished a two weeks' meeting with Ninth and O Church of Louisville, Ky. Rev. George Childress came to this church as pastor just two years ago last Sunday, and in this brief period has seen over 400 additions to the church; the Sunday-school is one of the largest in the State and the work goes well in every department. At the close of our last service, the deacons, twenty-four of them, had assembled in a room of the church and sent for the pastor and the visiting preacher and when we entered they told us that they felt that the meeting just closed was one of the best in the history of their church and that it was their opinion that this meeting would live long in the memory of this church. This was my sixth meeting with Pastor Childress and he says this was by far our best meeting. To God be glory for ever and ever.

M. E. MILLER,  
Shamping Ground, Ky.

**HOW MAY THEY DO IT?**

Reality is found stranger than fiction. The following, said to be on an Irish church door, has in it a hint for all who are preparing to preach: "This is to give notice that no person is to be buried in this churchyard but those living in the parish. Those who wish to be buried are desired to apply to me, Ephraim Grub, parish clerk."—Selected.

Mrs Pauline Nicholls, of Taylorsville, Ky., writes of the fine work which their new pastor, Brother Claude T. Ammerman is doing among the young people of the Taylorsville Church. Recently a B. A. U. and B. T. U. have been organized, with a total enrollment of 106 in all unions. Three classes were recently taught with the following results: Twelve Juniors completed the Junior B. Y. P. U. Manual; thirty-six Intermediates took Messengers of Light, and twenty-two Seniors completed Pilgrim's Progress."

**Bible School Department**

Rev. W. A. Gardiner,  
General Secretary  
Mrs. W. A. Gardiner,  
Elementary Secretary  
E. Kirk, Field Worker  
C. P. Hargis, Field Worker

**Standard Sunday Schools**

The following have been added to the list of Standard Sunday-schools:

Hodgenville—Pastor, R. H. Tandy; Superintendent, W. J. Shacklette.

Bethany (Near Williamstown)—Pastor, N. B. Osborne; Superintendent, Ola Taylor.

**The Baptist Training Union Convention**

I think the recent convention of the Training Union, held in Corbin, was one of the best I have attended and it has been my pleasure to be present at the past fifteen sessions. Brother De-Jarnette should feel highly gratified over the attendance and excellent program.

**Louisville Training School**

Next week the seven Training schools in Long Run Association for Sunday-school workers will be held. The books that most of them will use will be the ones required for the new diploma. These are as follows, the worker choosing one under each number:

1. Outlines of Bible History. Or The Book We Teach.
2. Building A Standard Sunday School.
3. Some Learning Processes. Or Personal Factors in Character Building.
4. When Do Teachers Teach. Or Looking At Learning.

In addition to these the Vacation Bible School Guide will be taught and in some districts other books will be offered. I am quite sure that those who have not completed the four books for the diploma will want to study one of them.

It has been suggested that a goal of 2,000 be set for these seven schools. I think that would be a worthy goal and since we have more than 2,000 officers and teachers in Long Run Association we should reach this goal. Let us make the most of next week.

**Burgin Adding Rooms**

A recent Sunday evening was spent with Pastor J. O. Carter and his church at Burgin. Brother Carter is doing a good work and the people appreciate him.

The church is putting rooms under the auditorium in order to have room for growth in the Sunday-school. This is real progress in spite of the depression.

**March, A Great Month in Training**

During the month of March this year we had more Training awards than for any previous March. We were happy

that Kentucky had 1,288 awards for the month. What may be expected in April?

Be sure to send your order for awards to the Sunday-school Department, 205 East Chestnut Street, Louisville, Ky. We want to make a copy of this for our records and then send the original on to Nashville.

**Vacation Bible School**

Have you started to plan for your Vacation Bible School yet? I hope you have or that you will do so real soon. Much good can be done by such a school during the vacation time.

Brother Downey of Winchester was in the office and told about a little church in his Association that has been without services for eight years. He is preaching for them now on two Sunday afternoons a month and plans for a Vacation Bible School this month. The church has eight members. There are about forty prospects for such a school.

**Be Standard By May 8**

How many Standard Sunday-schools shall we have by the time of the meeting of the Southern Baptist Convention? Last year we had about eighty. Today (April 16) we have sixty.

I know of several Sunday-schools that are just about Standard. We would be glad to have applications from these by the eighth of May so as to have them on the Honor Roll at the Convention.

If your Sunday-school should lack all the requirements you can make it Standard by the fourth of July. Just examine its requirements and you will find that your School should be doing all ten of them. Explain the points to your officers and teachers and get them to help you make the School Standard by a certain date.

My interest in this is based on the benefit that will come to your work from adopting the Standard as a program of work and by doing the things given in the Standard.

This suggests that many workers might be glad to go out to some small church nearby and conduct such a school and then later have one in your own church. A Vacation School will be of much value to your Sunday-school and to the other lines of service in your church. If you have not had one try it this Summer.

**Free Literature on D. V. B. S. Work**

If you would like to have an envelope of free literature on Vacation Bible School work just write the Sunday-school Department, 205 East Chestnut St., Louisville, Ky., and we will be glad to mail it to you.

**May, Hospital Month**

I would like to call to the attention of our Sunday-school Superintendents the following action of the General Association in its session held last November: "In keeping with the plan of the Southern Baptist Convention concerning Hospital Day in the Sunday-schools, it is recommended that the second Sunday in May, together with the month of May, be given to the Kentucky Baptist Hospital."

The superintendents will soon receive a communication from the Superintendent of our Kentucky Baptist Hospital concerning this work. I trust all of our Sunday-schools will co-operate in observing Baptist Hospital month in May.

**SUNDAY SCHOOL ATTENDANCE**

April 14, 1935

Sunday-schools reporting 200 or more. Please address to "W. A. Gardiner, 205 E. Chestnut St., Louisville, Ky."

Newport, First .....	1,083
Owensboro, First .....	1,029
Louisville, Ninth and O .....	775
Paducah, Immanuel .....	758
Lexington, Calvary .....	742
Louisville, Carlisle Avenue .....	717
Louisville, Parkland .....	712
Middlesboro, First .....	694
Louisville, West Broadway .....	639
Mayfield, First .....	638
Owensboro, Third .....	619
Harlan .....	608
Louisville, 18th Street .....	599
Danville, Lexington Avenue .....	595
Louisville, Clifton .....	565
Frankfort, First .....	559
Madisonville .....	549
Louisville, Baptist Tabernacle .....	549
Lexington, Porter Memorial .....	525
Louisville, 23rd and Broadway .....	515
Somerset, First .....	509
Hopkinsville, First .....	504
Louisville, Franklin Street .....	498
Corbin, First .....	468
Elizabethtown, Severn's Valley .....	461
Covington, Latonia .....	456
Jellico, Tenn., First .....	450
Louisville, West Side .....	418
Harrodsburg .....	415
Bellevue, First .....	406
Louisville, Virginia Avenue .....	398
London .....	383
Covington, Madison Avenue .....	369
Paducah, Baptist Tabernacle .....	348
Greenville .....	341
Louisville, Fourth Avenue .....	336
Fulton, First .....	328
Henderson, Audubon .....	325
Hazard, First .....	318
Kenvir, Black Mountain .....	308
Erlanger, Elsmere .....	272
Hopkinsville, Second .....	272
Louisville, Third Avenue .....	263
Grace, Lexington .....	262
Versailles .....	242
Morganfield .....	235
Paducah, East .....	224
Louisville, Grace .....	208

## Baptist Training Union In Annual Convention

Reported by KENNETH HERRIN, Richmond, Ky.

**T**HE Baptist Training Union held its nineteenth annual Convention at the First Baptist Church, Corbin, Kentucky, April 11-14, 1935; 804 delegates gathered from all parts of Kentucky to join in this great work of the Training Union of our churches.

Beginning Thursday night with the hearty welcome by Pastor Charles T. Ricks, and by Robert A. Blair, Executive Secretary of Corbin Chamber of Commerce, through the Sunday morning service led by Dr. John C. Slemp, Associate Editorial Secretary, Baptist Sunday School Board, Nashville, Tenn., the theme of the whole Convention was "Magnifying His Church."

The devotional period of each session was led by Dr. Ross E. Dillon, pastor of the First Baptist Church, Frankfort, Ky., using the theme Magnifying His Church, through the Head of Church, Voice of the Church, Body of the Church, Constitution of the Church, Day of the Church, and The Task of the Church.

Dr. Dillon's main thoughts of his devotionals were as follows: "The Voice of the church is the Voice of Prayer. The voice of prayer should be Magnifying our time of prayer, and especially Magnify the listening power."

The Keynote address was by Dr. C. O. Johnson, Pastor Third Baptist Church, St. Louis, Missouri. There was no formality to this wonderful address. It was based upon the genuine Baptist doctrine. Some of his main thoughts were:

What is it to make the church great? Is it building big churches, or beating other churches on big programs? Jesus would have gone in the synagogues of wealth, but He preferred to take His group out by the lake to teach and preach to them. One of the main handicaps of the church today is the formality of taking members into the church. We need to return to the practice of each convert having an opportunity of telling about his experience of conversion. No truly re-born Christian will ask the question "Do I have to be baptized?" They will come seeking baptism in order to fulfill all the commandments and our conduct.

Brother J. E. Lambdin, Secretary and Editor, Baptist Training Union Department, Nashville, Tennessee, gave the address on Friday morning, bringing "The 1935 Challenge of the Baptist Training Union." The main thought of the address was "What is greatest need facing us today?" and his answer "Better church members. We need church members with character, strong enough to face any difficulty. We need church members with the A.D. degree—Absolutely Dependable. We need church members with the conviction first that

they themselves are saved and that the world is lost without Christ."

During our convention we had three periods of simultaneous conferences. They were divided into groups taking care of each officer and committee of our B. T. U. work. To lead these conferences we had such leaders and workers as: J. M. Chambers, Dr. D. Swan Haworth, Edwin S. Preston, Mrs. J. E. Lambdin, Miss Mildred Curd, Miss Grace Moorehead, Harold Sanders, L. C. Roberts, Miss Helen Spahr, Miss Mary Walker Barnard, Miss Velma Scheible, Mrs. D. Swan Haworth, and Miss Ruth Sampson.

Our first conference which met Friday morning, was entitled, "Veni—I come to confer." During this session each group took up the problems confronting them. The next conference, "Vidi—I saw it demonstrated," was held Friday afternoon. In this conference a demonstration was given. The last conference, "Vici—I conquered my proglems," was held Saturday morning. These conferences were the most valuable of any ever held.

At the Friday morning session, Dr. V. I. Masters, Editor of the Western Recorder, brought a very truthful and awakening message on the "Young Christians and the Printed Page." He brought out vividly the neglect of the young Christians in reading the printed pages of our own Western Recorder and other publications of religious literature. There is so much good religious literature today and yet young people prefer to read the news from the printed pages of the newspaper filling their minds with the affairs of the fast moving world instead of filling their souls with the love of our Lord. This is a challenge to the youth of Kentucky and may they accept it.

In the Friday afternoon session, the Five District Presidents: Western District, R. W. Churchill, Murray; West Central District, C. C. Borders, Elizabethtown; Eastern District, W. J. Horton, Hazard; and Southeastern District, Joe Ashur, Harlan were to answer the challenge to their districts, respectively. Only three were present, Ashur, Churchill and Horton. They reviewed the work of their districts and brought to our attention the opportunities and work of each district.

Friday night the Associational Directors reviewed their work. Dr. F. F. Brown, Pastor, First Baptist Church, Knoxville, Tenn., brought the message, "Magnifying His Church Through Our Co-operative Program. The main theme of his discussion was the need of the church for your whole life. We must consecrate our time and money. All of us cannot be missionaries or go to the foreign fields, but by giving to the

Co-operative Program we have a part in every phase of our work. Too many of us, because we cannot have a large part to do, do nothing at all. We must give our whole life if we are going to magnify our church.

Saturday morning, Dr. W. M. Wood, State Mission Secretary, Louisville, Ky., gave an address on "The Training Union and State Missions." He brought three challenges to the delegates: First, the challenge of work that has been done; second, the challenge of the unfinished task, and third the challenge of ability. Some main points were: "We can fulfill the great commission "Go ye into all the world and preach the gospel" if we get behind the Co-operative Program.

Rev. Marvin Adams, Pastor First Baptist Church, Cynthiana, had the hardest topic of the day to discuss, "Youth and the New Temperance Movement." Brother Adams was not afraid to tell the facts and to picture to us the disastrous result of the liquor traffic unless some thing is done. "It is time that the ministers and the Christian people get into the fight. We have stayed out too long and it is up to us to do something about it if anything is done. Everywhere you hear people talking of legal liquor, but there is no legal liquor sold—the law was passed due to the low morality of the people. Are we going to stand by and see the youth of our land grow up in such conditions?" As a result of this awakening address a resolution was passed by the convention as to their stand on this issue. This resolution will be given in the business section.

Saturday afternoon the business session was held. Reports from the State Treasurer, State Vice-presidents, Executive Committee, State Secretary, Committees on Nominations, Time and Place, Resolution and Committee on Awards were all given. The pledges for the 1936 were given.

Newport is our 1936 convention home, which will be during K. E. A. week.

The officers for the next year are as follows: President, D. H. Daniel, Jr., Louisville; Vice-president, R. W. Churchill, Murray; C. C. Borders, Elizabethtown; L. M. Roberts, Versailles; W. J. Horton, Hazard; Joe Asher, Harlan; Recording Secretary Miss Ruth Dodson, Newport; Treasurer, Miss Velma Scheible, Louisville; Chorister, J. Max Chambers, Owensboro; Reporter Kenneth Herren, Corbin; Junior Leader, Miss Mildred Curd, Bowling Green; Intermediate Leader, Miss Grace Morehead, Owensboro.

The following is an excerpt from the resolution adopted by the convention, after Brother Adams' message.

"Whereas: The Kentucky State Constitution at the present time includes an amendment prohibiting the manufacture, transportation, and sale of intoxicating liquors for beverage purpose and:

"Whereas: This Constitutional amend-

ment is at this time being ignored and nullified by the liquor interests, and:

"Whereas: Kentucky will be given the chance to vote to repeal or to reinforce this part of the State Constitution this fall, and:

"Whereas, we as Baptist Young People believe that this amendment can and should be retained and enforced by an awakening electorate,

"Be it therefore resolved that this Convention call upon every organization of the B. T. U. of the State of Kentucky to use every possible means to awaken and inform the electorate concerning this situation.

"Be it therefore further resolved that we, the Baptist Training Union of the State of Kentucky in Convention assembly at Corbin, Kentucky this thirteenth day of April, 1935, authorize and request our State Officers to raise a fund to defray the expense of having our State President, D. H. Daniel, Jr., "contact" and present this message to every Senior and Adult Union in the State before the Fall election.

"Signed, Rev. John E. Huss, Chairman, Rev. L. W. Benedict, R. W. Churchill."

Saturday morning the Executive Committee had breakfast at six o'clock at the Wilbur Hotel. The following business was recommended and passed by the Convention during the business session.

The following terms have been changed: Districts become regions: Presidents (except in local unions) become Directors.

The month of August has been set aside for Associational work. All Regional Presidents have agreed to put forth special efforts during this month to organize new and strengthen weak Associations. The Associations are to be divided into groups to facilitate Association work. Six to eight churches are to constitute a group.

Simultaneous Leaders Conferences are to be held in each Region June 7 and 8. The program will include devotional, roll call and business, conferences, and inspirational messages.

Those attending the breakfast and business sessions were: D. H. Daniel, Jr., Byron C. S. DeJarnette, Jim Horton, R. W. Churchill, Miss Ruth Dawson, Velma Scheible, J. Max Chambers, Kenneth Herren, and Miss Mildred Curd.

The Committee on Awards reported that the Baptist Association receive the cup for the Association, and the Big Sandy took the rest. Big Sandy is a part of the Baptist Association. Committee Mary Kenney Shipp, Chairman, Lenore Nielcen, and James Allen Mize.

The outstanding social event of the convention meeting was a motorcade to the beautiful Cumberland Falls eighteen miles from Corbin. Emma Guy Cromwell, Director of Kentucky State Parks, brought the best wishes of our Governor Laffoon and his wife. Convention dele-

gates were guests of Mrs. Emma Cromwell, who led the Motorcade. The police and fire department cleared the streets for the motorcade and officially escorted it out to the city limits. The motorcade consisted of fifty-five cars and approximately 300 delegates. Many other cars of delegates who were unable to be in the motorcade, visited the falls during the Convention.

Saturday night Rev. W. A. Gardiner brought us a fine message on "Training Union and the Sunday-school." Mr. Gardiner told us how important the Training Union and the Sunday School are with our lives.

Dr. Brown B. Smith's address was "Magnifying His Church by Paying Our Debts." Dr. Smith said we can pay our debts if we all put our hearts into it. Pray about it. "The American people can do a thing if they want to do it."

The Sunrise Consecration Service—"Magnifying the Task of the Church"—manifested and builded a deep spirit of consecration. Everyone came in quietly and prayerfully. When Dr. Dillon closed his address, about two-thirds of the delegates went down and told Dr. Dillon they were Christian but wanted to dedicate their lives to the Lord for any service that He might have them to do.

About thirty fine young people dedicated their lives for the first time.

Everyone received inspiration from Dr. Dillon's message that will endure.

Dr. John G. Slemp, Associate Editorial Secretary, Nashville brought the closing message Sunday morning, his subject was "Magnifying His Church in Our World Task."

The Convention was a great success. Everyone said that they believed this was the most successful and useful B. T. U. Convention they have attended.

Our Secretary, Brother DeJarnette, said that this was a very successful Convention and that the speeches and conference results will help very much in the B. T. U. work in Kentucky in the future.

#### VESTER—A HOSPITAL STORY

Louis J. Bristow, Superintendent,  
New Orleans, La.

He is the son of a "transient" and is fourteen years old. His father works for a federal relief agency and gets food to feed his family of five and fifty cents in cash each week. Vester was stricken seriously ill, but because he was not a citizen of Louisiana he could not be taken to the Charity hospital. The father was sore distressed, the mother well-nigh frantic. Would their son have to die forsooth because they were too poor to pay a hospital and doctor's bill? Would no one help them? Someone suggested that the Southern Baptist Hospital, a Christian institution, might admit the lad. Application was made, and

the story told, and the boy was given service—that type of fine nursing service for which this hospital is justly famed hereabouts, and in due time he recovered and went home.

So much for the story of Vester—a commonplace story in the affairs of any hospital, just another "charity case." But with us it was more. The nub of my story is this: That family met Christianity at work in social service, which they could understand and appreciate; were introduced to a Baptist pastor, invited to attend services in a Baptist church, brought face to face with Jesus as the Healer of souls as well as of bodies. And I believe such service meets with the approval of Him who said service to such as these is accepted by Him as service to Himself.

#### PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

B. S. Abernethy, First, Columbia, Mo. Accepted.

J. G. Cothran, First, Princeton, Ky. Accepted.

Morris Ford, Calvary, Kansas City, Mo.

L. W. Heart, Ardmore, Tenn. Accepted.

W. I. Lowe, Tishimingo, Okla. Accepted.

Harry Hamblin, Central, Crandall, Tex. Accepted.

E. C. Hendrix, Oak Grove, Meridian, Miss. Accepted.

Douglass Carver, Harlington, Tex.

Resigned

J. G. Cothran, First, Benton, Ark.

J. O. Johnston, Second, Okmulgee, Okla.

J. H. Page, Oakland, Miss.

E. C. Hendrix, Stonewall, and Enterprise, Miss.

Died

W. S. Wiley, Muskogee, Okla.

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# THE FIRESIDE

## THE MAD GROCER

A grocer in the East of London had for many years opened his shop regularly on the Lord's Day, and not only ridiculed all who attended a place of worship, but took great interest in trying to get places of amusement opened on the Sabbath. He was a great blasphemer, and used to boast that he knew the "vulgar tongue" better than any other man in the parish.

The case of this poor wayward fellow was laid heavily on the heart of a little boy who had recently been converted, and who felt so much for him that when he passed his shop on a Sunday he used to pray earnestly for his conversion.

One day this little boy called on his minister and asked if he (the minister) would visit the grocer, or give him a tract.

The minister replied—

"It will be useless for me to see the man; but as God has laid him on your heart, you must call upon him with a tract."

At this answer the little boy turned pale and was much distressed. At length, after some consideration, he said—

"Well, I will send it in a letter to him."

The tract was given and a stamp, which the little boy took home. Before sending the tract by post he wrote inside the first page these lines:

A Sabbath well spent brings a week of content,

And health for the toils of the morrow.  
But a Sabbath profaned, whatso'er may be gained,

Is a certain forerunner of sorrow.

On the Saturday morning the post-man delivered the letter containing the tract. The shopkeeper opened it, glanced at the poetry, and threw it into his wife's lap with the words—

"Here's a love-letter for you."

Glancing at the title of the tract she replied—

"No, it's for you; it's about Sunday trading. You know I never did like it. All the money we gain on the Sunday we appear to lose during the week. This is another silent call from God to repentance."

And then she began to read the tract aloud. But after a while her husband became very restless, and told her to stop reading, otherwise he would feel unable to do any business that day. She might finish the tract on Sunday morning.

All went on as usual, till the Saturday evening, when the man wished his wife to finish reading the tract.

She did so, and asked what he thought about it, and how he "felt inside."

His only answer was, "I feel ill."

The shop was closed before midnight, rather earlier than usual, and the family retired to bed, but not to rest.

The wife wished that the shop should not be opened the next morning, but the husband urged—

"We shall lose many of our best customers. If I do not serve them, another grocer down the street will have their patronage."

"The Lord will make it up," she answered; "don't open the shop again."

When Sunday morning came, the little boy went past the shop, and returned home quickly to tell the good news. He was told that he had been round an hour before opening time on Sundays. Prayer was specially offered in the home to God that the shop might remain closed.

The boy could eat no breakfast, and went to see the results of his tract and his prayers. The shop was still closed, but a woman with a basket in her hand was knocking loudly at the door, and continued to knock until the grocer opened it, when she exclaimed—

"Take down the shutters and serve me quickly. I thought you were dead."

The man answered—

"There's death in the house."

"Death?" she quickly inquired. "Who—which is dead of the family?"

"Oh, I'm dead. We are all dead in trespasses and sins. I do not intend opening my shop again on Sundays. May God have mercy upon my past!"

He shut the shop door. The woman went to the next shop, and, while being served, said—

"Mr. Jones has gone mad; I have just seen him, he is indeed mad. He says there is death in the house; said he was dead himself."

The news spread far and wide that poor Mr. Jones had gone off his head, and the people, seeing the shop closed for the first time in fifteen years, gave easy credence to the report. Soon a crowd assembled, expecting dramatic developments, but they were astonished when they saw the grocer and his wife, with two of their children, make their way to the Parish Church, where they heard the clergyman read the words, "Rend your hearts, and not your garments." The man on his return said, "Let us rend our hearts," and, falling upon their knees, husband and wife and children sought the Saviour Who had died on the Cross to save them from their sins. They became faithful worshippers at church on Sundays, and loyal and useful workers for their Lord. God blessed them in material things. They found "Holiness is profitable unto all things, having the promise of the life that lasts."

Let every Sabbath breaker bear in mind that God is angry with those who profane the day which He has blessed and called His own. If we value health of body, mind and soul, we shall spend the Sabbath, resting our bodies, and feeding our souls in the sanctuary with the Bread of Life.—J. H. Garland in *The Evangelical Christian*.

## FOR A WHOLE WEEK

"I'll never, never, never speak to Patty again," cried Betty, dashing into the living room. "She is just as mean—"

"That will do, Betty," said mother, who was sitting at her desk writing. "I am tired of the constant quarrels you are having with poor Patty lately—all the time. You say you will never speak to her again. Never is a long time, but I forbid you now to speak to her for a week."

Betty gasped. It was one thing to dash away from Patty in a rage and declare she would never speak to her again, and go back and play with her when her anger was over; but to have it put into words, "a whole week!"

"You don't mean that, mother," she said slowly. "You may try it for one whole week. One week is not nearly so long as never."

"But what will she think?" asked Betty. "Why we always walk to school together, and play, and why—she will think I am mad with her."

"Aren't you?" asked mother.

"Not now," answered Betty honestly. "Only just for a minute, and it was my fault. Please, mother, just this once, and I never will be cross with her again. Truly I won't."

Mother shook her head. "I said 'one week,'" she answered, "and I will telephone Patty's mother so she will understand. Now run out and play."

Run out and play! Betty scorned the idea. How could one play all by oneself when there had always been a little neighbor to play with? She slowly made her way out into the garden that ran by the fence between her house and Patty's. Patty was sitting on her steps dressing dolls, but she did not glance over and wave to Betty as she always did.

Betty turned away and walked to the farthest corner of the yard. She just couldn't stand it a week. Why, it hadn't been fifteen minutes now and it seemed ages!

Suddenly she rushed into the house. "Oh, mother," she cried, "here is Uncle Jack coming to take Patty and me to ride in his car! What shall we do?"

"I said you and Patty could not speak," answered mother. "I did not

say you might not both go to ride, but you mustn't speak to each other. I will tell Uncle Jack how it is, so he will understand."

How funny it seemed to be sitting on the seat beside Patty and not be able to speak to her! Betty gave a little giggle, but it wasn't funny after all. What was the good of seeing things as they flew by if you couldn't talk them over, and she was sure she saw a tear stealing down Patty's cheek. It wasn't half a day yet. How long every minute seemed!

Next morning two little girls in fresh gingham dresses walked soberly to school together, but not a word was spoken.

After all, Betty was beginning to find it some comfort to be able to walk with Patty. She was glad mother had not said anything but that they could not speak.

Five days dragged by. Betty had a bright idea. Mother said not to speak to Patty. If one spoke to Bertha and Bertha spoke to Patty, that would not be speaking to Patty. There was one thing she wanted so much to say that it seemed as if she must choke if she did not say it. She would ask mother as soon as she went home.

So the next morning, poor little Patty, suffering for both herself and her friend, heard Bertha say, "Betty says she is sorry, Patty, and she will never, never, never again be cross with you."

"Tell her," said Patty, brightening up a little, "not to mind too much. There are only two more days and then we shall have such nice times together."

The next day Patty found a big red apple in her desk at school. She had seen that apple in Betty's lunch-bag as they walked silently to school together, so she knew where it came from; and that afternoon Betty knew where the box of fudge found on her doorsteps was made.

At last the long days dragged by and the week was over. Early the next morning two little girls dashed from the doors of their houses without waiting for breakfast.

"I'm sorry," cried Betty. "So am I," cried Patty. "I'll never, never, never get mad with you again," sobbed Betty. And she never did.—Zion's Herald.

### THE "AH" HABIT

A young minister, who wished to improve as a preacher, having great confidence in the Rev. Jacob Gruber, a famed itinerant evangelist in the early days of American Methodism, asked Mr. Gruber for advice. The young man had formed the habit of prolonging his words, especially when excited. Thinking this to be the great defect in his elocution, Mr. Gruber replied as follows: "Dear Ah! Brother Ah! When-ah you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah Ah-ah!"—Clipped.

### A BOY'S IDEA OF GEESE

A little boy with a vivid imagination presented the following essay on geese:

"Geese is a low heavy-set bird which is mostly meat and feathers. His head sits on one side and he sits on the other. Geese can't sing much on account of dampness of the moistures. He ain't got no between-his-toes and he's got a little baloon in his stomruk to keep from sinking. Some geese when they get big has curls on their tails and is called ganders. Ganders don't haaf to set and hatch, but just eat and loaf, and go swimmin'. If I was a geese I'd rather be a gander."—Security News.

A Pilgrim's Program and Other Sermons, by W. J. Bolin, Pastor First Baptist Church, Guston, La., published by John S. Ramond, Shreveport, La.

Dr. Bolin is one of our strong pulpiteers and has given us an exceptional volume of sermons. They are practical, readable, and suggestive. Dr. Bolin has a style all his own and the written sermon carries with it something of the charm and personality of the author. He is now pastor of one of the outstanding churches in Louisiana and has held a number of strong pulpits in the South.

History of Cox's Creek Baptist Church, by Ray H. and Elsie Southwood Wright, published by L. S. Chambers, Cox's Creek, Ky., twenty-eight pages, price twenty-five cents.

This brochure was prepared by Mr. and Mrs. Ray H. Wright in commemoration of the 150th anniversary of the founding of the historic old Cox's Creek Baptist Church, located in Nelson County, just off the main highway between Louisville and Bardstown, Ky. It was the third Baptist church founded in Kentucky, and has been a tower of strength in its community throughout its life history. The authors have made a splendid contribution to the perpetuation of the outstanding events in the affairs of the organization.

### MRS. W. O. FOREMAN

Being a tribute to Mrs. W. O. Foreman, mother of Mrs. F. F. Gibson: 'Is not e'en death a gain to those Whose life to God was given? Gladly to earth their eyes they close To open them in heaven.'

On April 1, 1935, this beloved saint closed her eyes to her earthly home to open them in her Heavenly home. She had been a "Shut in" and a faithful member of the Intercessory League for a number of years, and her prayers went daily, yea hourly as a sweet incense before the Father.

Fourscore and two years was she a faithful servant of her Lord, and in His presence she has now received her "Well done." "Give her of the fruit of her hands, and let her own works praise her in the gates."

Her earthly home was a house where the Saviour reigned. The Kingdom of God being first, the radiance of His love

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shown forth into the lives of those about her and influenced all those with whom she came in contact.

Many loved ones having gone "a step ahead upon the unseen way" and in her vision of her Heavenly Home where "the waiting hand would claps her own once more" she composed the beautiful and impressive words "My Heavenly Home." Just before passing to that "Home" she asked for her memory book and handed the song to her daughter, Mrs. F. F. Gibson, with the request that it be sung to the tune of Home Sweet Home and dedicated to the Gospel:

"Our home here is transient, Oh why want to stay—

Oh why are you waiting, Oh come, come today,

It may be too late oh why do you dare—

The Saviour is waiting His glories to share.

Chorus:

"Home, home, sweet sweet home—

Where Jesus is waiting, His glories to share—

"We know the time will come when God will call us home,

We want to be ready when that glorious day shall come,

Where Jesus is waiting His glories to share—

We know that He loves us; we know that He cares.

"How many will come and share in His love—


We know He's in heaven that is not far above

Where lov'd ones are waiting there's room for one and all

If we'll only believe and obey His blessed call."


This song was dedicated by the Walnut Street choir on Sunday evening, April 7, 1935. In her spiritual visions she could see souls being won to Christ by this song.

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**THAT BAPTIST FREEDOM**

(Continued from Page 17.)

preaching of what one brother called "the meanness of the people." If we succeed in convincing those who hear us, we have in the one case a sullen and over-mastered "convert," convinced that "people think" he is mighty mean. This challenges him to make good as to what is expected of him. In the other case, we have a hearer convinced of the goodness, the righteousness, the love and the invitation of Jesus. Being convinced, he too is challenged to make good in regard to what is expected of him.

It is easy to follow through and see the results of the two kinds of preaching. The times demand that we dig deep in affirmative preaching that first knows and then interests Jesus Christ and His Word to the every-day people regarding their every-day affairs. We are to do this in a genuinely spiritual way. If we attune our evangelism to the plain truth of personal regeneration and make it carry the message of Jesus Christ and His spirit regarding daily living, we shall step into a large place in the recovery that our world needs.

**VI**

Pastoral preaching must come closer to the problems of daily living. I do not suggest that our pulpits become forums for current events. I mean that the highest function of the pastor is to bring to his people regular and frequent presentations of Jesus as related to their local and larger problems, together with the inspiring promise of His greatness regarding our own lives if we let Him in. Pastors have a great opportunity these days, if we shall measure up to it.

The rest of us—by the Baptist principle of democracy—must take our places under the load along with those who preach and teach. If an angel should preach the significance of Christ in the home—say—it would be fruitless unless those of us who make home should demonstrate, and thus bear our testimony. Christ and His significance in business can only be adequately known as those of us who are in business carry out the pastoral message and demonstrate, and thus bear our testimony.

If Christian civilization and Christianity as a religion are to be saved to the world, it must be done by the use of us who are in the world. That is back of the whole philosophy of the incarnation. "Christ in you the hope of glory," does not mean simply that you can get to heaven that way. It also means that His glory is established on earth as He thrives "in you."

Our loved and believed principles, for which so many have lived and even died, include voluntariness, personal regeneration, character—growth in Christ, witnessing to Him in right and life and message, among other things. But every

one of these is immediately dependent upon religious freedom. Intelligence, the will to do God's will, the acceptance of responsibility—these are the golden pillars of Baptist building. Everyone of them depends on human freedom in religion and morals.

We may have to pay again with our blood for these dear responsibilities, but if so they are worth it. And they will make us worthy of a place with the noble dead, if we are faithful to them. We are going to be dead anyway some day, so why not achieve a place among the noble dead? This can be done only by living nobly, and we have the doctrine to do it upon. The days are call-anew to us. Shall we hear? How shall we answer?

Dr. John W. Ham, Evangelist of Atlanta, Ga., is now in meetings with Dr. A. J. Barton at the Temple Church of Wilmington, N. C. Roger Hickman is conducting the music. Dr. Ham has just finished meetings at the First Church of Edwin, Tenn., Roscoe Smith, pastor; and with the Second Church of Elizabethton, Tenn., E. A. Cox, pastor.

Brother M. C. Whitten, student in the Southern Baptist Theological Seminary, and who hails from Jackson, Miss., has been called to be pastor of the Fisherville and Elk Creek Churches, in Long Run Association. He is giving up pastorates at Lockport, Corn Creek, Gratz,

Meeting Creek and Vertrees Churches in Kentucky to accept his new work. He preached the baccalaureate sermon at the Ford Consolidated High School in Hardin County, last Sunday night.

The writer had the pleasure on Sunday morning, April 21, of preaching for Pastor O. A. Linger, of Beechland Church, in Long Run Association. Beechland is one of the few typically rural churches that hold fellowship in the Long Run Association, which is one of the South's most significant urban Baptist Associations. Brother Linger resides in the parsonage—a comfortable home next to the church. The church premises are large, well shaded in the summer, and very attractive. The church is located westward within a city block or so of highway 31-W at a point almost as far out from Louisville as Waverly Hills, which is on the east side of the highway, and in sight of that institution. The Ohio River must make a big bend in that region, for it is three miles over to the river, and there is in that community one of the largest trucking regions that supplies the Louisville market. The church was founded in 1860. There are more than 300 members, and there is a flourishing Sunday-school. It is a spiritually significant body of people, and gratifying progress is being made through the witness of the Gospel and the leadership given by Pastor Linger.

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