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WESTERN RECORDER

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DANIEL WEBSTER'S LAST WORDS

"My general wish on earth has been to do my Master's will. That there is a God all must acknowledge. I see Him in all His wondrous works. Himself how wondrous! What would be the condition of any one of us if we had not the hope of immortality? What ground is there to rest upon but the Gospel? There were scattered hopes of immortality among the Jews. There were intimations, crepuscular, twilight. But, but, thank God! The Gospel of Jesus Christ brought life and immortality to light, rescued it, brought it to life!"

These words are quoted by M. J. Mac-Lyon in "When the morning Wakens." They were pronounced on the death-bed of America's great statesman on the evening of Saturday, October 23, 1852, and were taken down by his biographer, Mr. Curtis. Following these words the great reasoner recited the Lord's Prayer in the same, dramatic, eloquent voice which had thundered for so many years in the judicial corridors of New England.

THE KING VISITS THE SLUMS

His Gracious Majesty King Edward VIII is an unconventional sovereign. He frequently does the unusual and unexpected thing. Often it is his genuine interest in the humblest of his subjects that leads him in unconventional ways.

A story is now going the rounds of the press that indicates something of the character of the King as one having the finest human touch.

He was in Glasgow inspecting the giant liner *Queen Mary*. He followed that by a visit to some of the worst slums of Glasgow. It was no tour to satisfy idle curiosity but for the purpose of looking into the conditions of the poorest of his subjects.

On his visits to the tenements King Edward insisted on knocking at each door himself. His first call brought him to the door of one of his poorest and most afflicted subjects in the tenement district of Glasgow. He rapped at the door of poor blind Hugh Queen. His knock was answered with a gruff, "Who's there?" Back came the answer: "I am your King. May I come in?"

The King of the world's greatest Empire stood before the door of one of his humblest subjects asking entrance! The Sovereign of half a billion peoples knocks at blind Hugh Queen's door and does not cross the threshold without an invitation! The King of that far-flung Empire on which the sun never sets has such fine gentlemanly instincts that he will not intrude himself, unbidden into the home of his humblest subject!

That picture of King Edward knocking at Hugh Queen's door will serve further to endear the British Sovereign to all his subjects.

It recalls another picture. A greater King than Edward VIII, the King of kings, stands at the closed door of the human heart. He says, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." He too has the finest instincts of the gentleman, and waits for an invitation before he will cross the threshold. The Christ never forces the door of a human heart, never trespasses on the sacred rights of human personality. He gently knocks, earnestly pleads, and patiently waits.—Maritime Baptist.

MAKING PEACE WITH GOD

Made nigh by the blood of Christ, for He is our peace.—Eph. 2:13, 14.

In one of the most characteristic passages of "Grace Abounding" Bunyan describes a red-letter day in his life: "I remember that one day," he says, "as I was travelling into the country, and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that Scripture came into my mind, 'Having made peace through the blood of His Cross.' By which I was made to see, both again and again, that God and my soul were friends by His blood. This was a good day to me. I hope I shall never forget it." —T. W. R.

"IN HONOR PREFERRING ONE ANOTHER"

Luke 14:7-11

Next Sunday we will study the fourteenth chapter of Luke in our Sunday School Lesson.

Many a host has been irritated by the misbehaviour of a guest. The Oriental custom was to have seats of honor near the place where sat the host. Jesus taught the guests at the Chief Pharisee's house that it was a mistake to scramble for those places of honor, and then the host, when he arrives, might perchance call someone else to occupy those places, automatically demoting those who had won out in the scramble.

It is a matter of humiliation for a soldier to be lowered in his rank, whereas it is always an honor to be elevated. There would be nothing lost for the guest to take an humble seat and retain it throughout the meal. And there was always the possibility, by starting at the bottom, of being asked by the host to come up higher.

It has not been so many years since a furore was created at Washington when the Vice President, having no wife, de-

pended upon his sister for his companion in attending formal dinners of state, and she in turn having a husband wanted to bring him to the dinner, and she naturally should sit by him. But the difficulty developed in that it placed this ordinary citizen in a seating position above the members of the cabinet, and other important officials, much to the embarrassment of many people.

George Raleigh Jewell.

DANGEROUS DOCTORING

A little fellow in Sunday-school, when asked by his teacher "What is false doctrine?" replied, "When the doctor gives the wrong medicine." That child was not so far wrong at that, since "another Gospel" work incalculable harm to the patient, and hearer. The boy confused "doctoring" with "doctrine," but it is equally true that evil results follow the delivery of both wrong medicines and false messages.

—From Inland Africa.

HE SHALL REIGN

The Lord shall reign for ever and ever.—Exodus 15:18.

We look out upon the national situation, and we find that not yet has antagonism been subdued, antagonism of men to men in our own nation has not yet been subdued. And worse than that, the antagonism of men to God has not yet been subdued. With God's voice calling to the nation, the nation has not yet responded to God, and I do not see even signs that it is going to do so. But we see Christ, we see Jesus crowned, and we know that somehow or other, somewhere or other, and sometime or other, He will subdue all things.

—L. G. Buchanan.

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WESTERN RECORDER

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

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Message and Business of the Church

FIRST, an assurance. By "church" we do not mean "the Southern Baptist Church" in the sense of a hierarchy.

On the application blank used in applying for clergy permits is this question, "Where is the headquarters of your church?" What the brethren reply, I have often wondered! I know where it is—He is the head of the Church—but one has grave doubts if the railroads are interested in that direction.

No, let it be at once a matter of record that when discussing the message and business of the church, we are thinking of each of the New Testament churches, from the forks of the creek to the intersection of Monument Avenue and Cincinnati Boulevard.

Furthermore, the church HAS a message and IS in business.

Without interruption now for soon twenty-four years I have been a pastor. That of course will color the viewpoint of this article. These pastorates have been with country, town, and city churches. They have had in them all kinds of people both as to cultural advantages and economic surroundings. Mill hands, railroad crews, shop and factory workers, college and university students and faculty members, business people of every sort; in one church the head clown in Ringling's circus was a faithful member!

And I have listened to their sorrows, known of their trials and ministered to their needs.

I

AS A RESULT this is my testimony: that at the base of all men's every difficulty is sin. Going further and growing out of my experience and observation, the only remedy that has any efficiency ever offered to mankind is the Gospel of the Son of God which results in a new spirit, a different attitude, a changed viewpoint and brings a strength not of oneself to meet the ensuing situation.

How accumulative are the Scriptures which stress this fact, and how corroborative are the experiences of men!

The moment a man sees the holiness of God, that instant he sees the filthiness of his own supposed righteousness.

If our sense of our own ignorance were deeper, our knowledge of God would not be so shallow.

God's sentence on sin was not pronounced on the Cross—nor does His estimate of it begin with the coming of the Word made flesh.

That is to say, because God loved the world Jesus came; rather than God loved the world because Jesus came. This does not mean that other remedies have not been sought, or used.

Let me tell you a true story. In a former pastorate I had delightful fellowship with the pastor of ——— church. His conference had sent him to the charge from a distant city. Our first acquaintance began at a wedding where both officiated. Some months after his coming he astonished the members of his congregation by announcing in a sermon that he did not believe in "the unique and only begotten Son of God theory." From this, perhaps out of the necessity of defending his statement, came other and yet other negative

J. W. STORER, Tulsa, Okla.

Rev. J. W. Storer, D.D., much of whose early life and ministry was at the North, a number of years ago moved from a vital ministry in Richmond, Va., to become pastor of the First Church of Tulsa, Okla., where he carries forward a great ministry in a great church.

sermons. He was brilliant. Browning was to him an idol if not an idol; he had unusual gifts as an artist, and was thoroughly abreast of the times in every discussion of current events. He was in great demand as a speaker before civic clubs and Chamber of Commerce gatherings over the state, with a mind that scintillated and an eloquence that charmed. He began to crusade, and with much effectiveness for labor unions and what he pleased to call the social gospel.

I saw less and less of him—he was in a feverish whirl of activities.

The mid-week prayer service in his church was abandoned—then he substituted a vesper service for the evening preaching hour. Very frequently his morning worship was dramatization of a Bible story or a review of some current screen or stage play.

One day he sent for me. I pass over the tragedy of that long ordeal—for that is what it was, to come to his broken statement to me.

Storer, last night I dreamed that I was to conduct a funeral. And suddenly I was struck as definitely as was Paul on the Damascus road. I had no hope to offer—I had no Christ to point to, I had nothing but the lovely verses written by men such as I. I stood by that grave with nothing in my hands, nothing in my heart and nothing on my tongue. And it came to me that all I had been doing and saying ended in the grave—that it was my church and the people to whom I have ministered and for whom I am responsible that was buried there. When I awoke I went back through the years and came to those days when I preached Jesus as Saviour, when there was power in the services and people confessed their sins and gave themselves to God. I was happy then—and found peace when the day was done. But when I began the denial of God these were denied me.

And then he said this significant thing: "You know how I have battled for the social implications of the Gospel. I was sincere in it. But I do not know a single minister, certainly it is true of me, who had not practically ceased to have conversions before he took it up. In the restless barrenness of our ministry we had to have something to fill the vacuum."

That was his statement—not mine. Nor will I presume to scan the record to see if it is so. That it is not isolated I am firmly convinced.

II

BUT I only speak of it here to call attention to the fundamental and necessitous Gospel of Grace, the hope for peace amongst men and upon which we depend for peace of mind. The one thing the world asks of us is the communication of the spirit of Christ. Everything else, it can get elsewhere.

"Towering o'er the wrecks of time" is the Cross, the central act in the centrality of God's plan for the ages (Hebrews 1:1-3).

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the world; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he made purification of sins, set down on the right hand of the Majesty on high."

The message of the church is the message of the Cross. All that that means it will take eternity to learn.

When by Grace our sins were nailed to the Cross in Him who bore them, there began a new day for the human race. Not only did He bare our sins, but He broke the power of cancelled sin, He not only saved us from what we are, but from what we would have inevitably become.

Which means our message shall not only be that heaven is assured, but that character is transformed by Christ's redeeming regenerating power.

One can state it in a sentence—only to realize that volumes and ages are necessary to encompass it. That need not discourage us—truth is never quickly perceived.

Michael Angelo spent twelve years studying anatomy that he might be able to reproduce in marble the mystery and beauty of the human form.

Truth does not accommodate itself to the average experiences of man—it always forces men to look beyond that of which they are CONSCIOUS to that which they NEED.

In other words, to say that the message of the Cross, which is the message of the church, is simply an assurance of eternal life in heaven is to place the emphasis on a saved soul and a lost life. I like Stuart Holden's definition of a Christian:

That man alone is a Christian, who relying upon Christ as his Saviour, enlisting under His leadership, sets out to live by His teaching and His Spirit, conforming life at any cost to His requirements, and devoting his resources, both native and renewed, to His work.

No man, facing this Christ, can be comfortable in the presence of human misery, squalor and deprivation. In deepest sympathy must the Christian feel with the writer of these lines:

"The golf links lie so near the mill
That almost every day
The laboring children can look out
And see the men at play."

But he knows that what is wrong with the world is the world, and that, to quote Herbert Spencer "One need not hope to bring in the golden age with leaden men."

III

SO THE church must start with the purpose of the Cross, if it would remedy a world at cross purposes.

That is the BUSINESS of the church, to push by every sacrificial means the spread of the Gospel at home and abroad.

Paul speaks of "the church of the living God, the pillar and ground of the truth." Which gives both elevation and foundation.

Christian brotherhood is a great thing, for one reason because it has responsibilities. Nor does indifference remove that responsibility. Sad Antonio, in the Merchant of Venice:

"And if it stands as you yourself still do,
Within the eye of honor, be assured
My purse, my person, my extremest means
Lie all unlocked to your occasions."

If we believe the message of the church to be as above suggested, surely we can say to a world in need of it, no less than did Antonio to his friend!

Does the road seem long and the discouragements too great?

Some seventy years ago Arthur Hugh Clough, standing between a world crumbling behind him, and a difficult reconstruction just ahead wrote these stanzas:

"Say not the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been, they must remain.

If hopes were dupes, fears may be liars;
It may be, in you smoke concealed
Your comrades chase e'en now the flyers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to give,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front, the sun climbs slow, how slowly!
But westward, look! the land is bright."

A certain regiment in the World War was honored by King Albert, the citation reading: "It has served with a loyalty that was difficult, dangerous, and expensive."

DO WE PRIDE OURSELVES ON OUR ORTHODOXY? SAID A WISE MAN, "WE ONLY REALLY BELIEVE THAT WHICH WE DO," AND SAYS THE BOOK, "BE YE DOERS OF THE WORD, AND NOT HEARERS ONLY."

City Churches and Ministers

THE COUNTRY CHURCH IN THE SOUTH, a book by Dr. Victor I. Masters, Editor of the Western Recorder, gives a capital story illustrating the source from which churches draw their ministers. This is the story: Bishop Candler, of Atlanta, was once presiding over a Methodist Conference. He was reading the appointments for the preachers for the ensuing year. He was interrupted presently by a certain banker who arose to ask the bishop if he had provided in his appointment a preacher for the First Church in a larger city in the State. The bishop asked: "How many preachers has your church produced since you have known it?" "Well, I have been in it twenty-five years; I do not remember any," replied the banker, who found the questioning bishop more disconcerting than a whole board of directors. "Well," continued the bishop, "I am appointing these preachers for these country churches because we must depend on them to produce preachers for such churches as yours. I will appoint one for you after we get through with these."

—Editorial in The Watchman-Examiner.

Our Doctrinal Issue Needed

DEAR DR. MASTERS: I wish to express my appreciation of your plan to bring a special edition of the Western Recorder in which the great doctrines of the Bible are to be stressed. These foundation doctrines which are to be discussed should be kept constantly in the minds of our people. I feel that the issue you are planning will not only be read with interest now, but in countless instances it will be filed for the future reference when the subjects which are to be discussed are to be taught by preachers and others. Where is there a greater need today than a re-emphasis of these foundation teachings of the Book?

With congratulations for your bringing us the special edition, and with gratefulness to God for His gift to us through your fifteen years as our editor, I am
Humbolt, Tenn.

H. W. ELLIS

Dr. Frederick A. Agar, of New York City, who is Promotional Secretary of the Northern Baptist Convention, will be in Louisville April 14-17 for some addresses at the Seminary and also will speak each evening at the Broadway Baptist Church, Dr. Hansford D. Johnson, pastor.

The Bible Doctrine of Sin

NO ERROR in Theology has arisen which did not spring from a false view of sin.

This truth is well stated by Julius Muller who says, "That everything in Christianity is connected more or less directly with the great facts of Sin and Redemption, and that the plan of Redemption, which is the essence of Christianity, cannot be rightly understood until the doctrine of Sin be adequately recognized and established."

This is obvious truth. Christianity is a system of salvation, which would have been wholly unnecessary if there had been no sin. Sin is the tragedy of the universe, and salvation is the triumph of Divine Grace.

I

IN THESE later years false views of sin have been most prevalent and pernicious. The doctrine of original sin has been derided. Mr. Henry Ward Beecher said that the account of the fall in Genesis is a myth; and that if man fell at all he fell upward. But the history of the human race contradicts on every page this flippant utterance.

The serious theologians of former times were correct in teaching the doctrine of total depravity. In truth, depravity cannot exist at all unless it is total. It consists in rebellion against God, and alienation from His government. Therefore, it cannot be a mere partial revolt against God. It asserts its own will against the Divine will, and thereby sets up a realm of rebellion in which the human will is enthroned, and the Divine will rejected. Hence Paul said, "Whatsoever is not of faith is sin" (Romans 6:23). When men depart from God they go like prodigals into a far country of self assertion and self destruction. Their departure from God is not an upward movement, but a downward course.

False views of sin have been very much promoted by the Evolutionary Theories of Darwin and his followers. Evolution teaches not that men have fallen but that they are rising from the state of mere animals to higher levels of existence. By such teaching sin is made a necessity of man's nature, human sin is to be expected and desired, and carries no guilt with it. Of course, such teachings utterly deny that mankind is lost and perishing through sin, but that the race is rising to the loftiest heights of life through an innate power of progress. The state of the human race is one of hopeful transition, and not of degrading decline.

Heredity and environment explain all the past and offer the only hope for the future.

Ancestry behind men, and conditions around them is the solution of the whole matter of sin and salvation.

It goes without saying that such teachings made Jesus Christ and His salvation wholly superfluous. Self-sufficiency substitutes Divine Redemption.

The whole system of morality is thrown into confusion when the teachings of Jesus are thus repudiated. Society, penetrated by such teachings, condemns fearlessly the sins of the flesh, and allows indulgently all other departures from the Divine law. Pride, envy, covetousness and worldly ambition are almost applauded rather than censured. Deliverance from such sins is scarcely desired. Self-centered enjoyment, self-centered culture, and even self-centered religion, are among the ideals to which men look. From these forms of alienation from God deliverance is not desired.

II

BUT OF them, however, spring all manner of vices and immoralities which drown men in perdition. They express moral bankruptcy, from which there is no relief in any human source. What is called civilization cures no immorality, but does rather change the forms of wrong and condones them. In this particular modern civilization does not differ from ancient systems. Sin came into the human

BISHOP WARREN A CANDLER, Atlanta, Ga.

Throughout the South, irrespective of denomination, Bishop Candler, Senior Bishop of the Southern Methodist Church, is broadly recognized as an able exponent of the great evangelical doctrines of grace, whether in the spoken word of pulpit or class room, or in the printed page. We are glad here in this Baptist setting to set down his witness to the Bible doctrine of sin, from which the world, as well as many timid pulpits, seeks to escape, but without which no vital Christian faith can be built.

race from without, and its salvation must come from without. There is no self redemption in the human race.

When Jesus said that He came to save the lost, He assumed that the whole world was lost without redemption from on High. His most gracious words was when he said, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16) and they implied that without this redeeming love of God for the world all men would perish; and this is true. The Apostles were not in error when Peter, speaking for them all, said to the Master, "Lord to whom shall we go? Thou hast the words of eternal life."

After the passage of many centuries, there are still no words of everlasting life upon which the human race may fix its hope, except the truth as it is in Jesus. Mankind must be saved by Him, or it will not be saved at all.

This truth of the hopelessness of sin, and the redeeming power of salvation which is in Jesus Christ must be preached more and more to all men in all lands.

That celebrated Scotch Theologian, Dr. James Orr, has published a book entitled, "Sin As A Problem of To-Day." He would better have declared that sin is the only problem of to-day. It is quite the fashion to frame problems and declare for them infallible solutions for the problems thus framed. And, many preachers seem to enjoy discussing all sorts of problems as children would do who are absorbed in the solution of perplexing puzzles. But, the business of preachers is preaching the Gospel, which will settle all perplexing problems, if men will but accept the salvation which Jesus offers. It is not that the world needs panaceas for its variegated disorders, but salvation that it needs through Jesus Christ, the Saviour of mankind.

III

THE churches and their ministers must come away from all sorts of subtle theorizing and revive anew the simplicity of Christian faith and life.

Much confidence is manifested in the power of education to purify and redeem; but this confidence is misplaced and it will be disappointing. During the year 1935, the American people expended for education in all its grades more than three billions of dollars; but this vast expenditure did not check crime, to say nothing of saving from sin. While culture was made more general, crime was made more abundant. Even some of the schools became infected with the greedy doctrines of socialism and communism.

Education is to be desired; but it is no source of salvation from sin.

Nothing but the Gospel possesses the power of God unto salvation. Other truth may have, and does have value; but it has no saving power. Dr. John A. Broadus truly said, "All the sin that has darkened human life and saddened human history began in believing a falsehood; all the power of Christianity to make men whole is associated with believing truth," and the truth the virtue of which he thus declared, is the redeeming truth which God has revealed through Jesus Christ His Son.

Extra copies of this edition, so long as the supply lasts, may be had at fifty cents a dozen, or \$1.00 for twenty-five. Five cents each.

The Birth From Above

IN ANY consideration of our subject we naturally turn to John's Gospel and the conversation between our Lord and Nicodemus, which has become a Scripture classic. It is there that Jesus gives us His most specific word concerning spiritual regeneration of birth from above. He declares it a necessity. Without it none can hold membership in the kingdom of God or participate in its life or privileges.

We employ the phrase, "birth from above," because it will be our purpose in this article to place particular emphasis on the fact that in being born again we are born from above. We are fully justified in this from other uses of the word employed. It is the Greek word *anōthen*, and it means "from above."

We find it in John's word, "He that cometh from above is above all" (John 3:31). Our Lord used it when He said to Pilate, "Thou wouldest have no power against me, except it were given thee from above" (John 19:11). James, the half-brother of our Lord, used it when he said, "Every good gift and every perfect gift is from above," and "The wisdom that is from above is pure" (1:17; 3:17).

THE HOLY SPIRIT THE AGENT

THIS birth from above is by the Spirit. He is the Agent. Our Lord first said to Nicodemus, "Except one be born from above he cannot see the kingdom of God" (v. 3). Then He said, to elaborate or explain that, "Except one be born of water and the Spirit, he cannot enter the Kingdom of God" (v. 5). Clearly, then, the Spirit is defined as the Agent.

Other statements might be added, as that in John 1:13, where he designates children of God as those "who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is by the Spirit that we live (Gal. 5:25). Paul, in writing further to the persecuted Galatians, said, "Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, so also is it now" (4:28f). Eight times in six years in his first epistle John speaks concerning those who had been begotten of God (2:29; 3:9; 4:7; 5:1, 4, 18).

That God is the agent in our spiritual regeneration might also be argued from the nature of the Kingdom of God. Jesus said, "The Kingdom of God is within you" (Luke 17:21). Jehovah promised to restore Israel. He said through Ezekiel, "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh" (11:19). In 36:26f this additional word is found: "And I will put my Spirit within you, and cause you to walk in my statutes." Jeremiah says, "The days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: . . . This is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it" (31:31ff). God will have a new people made so by his work in them.

Whatever else may be involved in becoming members of the kingdom of God, spiritual fitness stands first. The kingdom is first of all a spiritual kingdom. Dr. Milton G. Evans defines it as "that society in which God is king, His will is the constitution, and citizens are obedient and loving members." And God Himself is the agent in our birth from above, which marks our entrance into this reign of God. Just as we enter the realm of the physical through the gateway of physical birth, so we enter the Kingdom of God through birth from above, and God the Spirit is the Agent in our renewal.

In his book, "The Christian in its Doctrinal Expression," Dr. Mullins states it thus: "Regeneration is the result of the direct action of the Holy Spirit upon man's spirit. Our sonship thus is a relation of nature, since we have been born again, and also a relation constituted by divine appointment, since it is God's gracious act." And again, "The presence

T. D. BROWN, Louisville, Ky.

Rev. T. D. Brown, D.D., has had a fruitful ministry wherever he has served. He is native of Arkansas, and his last ministry before his coming to Louisville to the Highland Church pastorate two years ago, was an important New Orleans pastorate. Dr. Brown is highly esteemed both as a preacher of power and a pastor of sympathy and understanding. Also as an able exponent of the great revealed doctrines of faith.

of the divine agent in regeneration is indubitable because the change itself could have been effected in no other way" (pp. 52, 90).

THE INSTRUMENT

EQUALLY positive may we be when we say that the instrument employed by the Spirit is the sword of the Spirit, the Word of God. In his conversation with Nicodemus, our Lord said, "We speak that which we know and bear witness of that which we have seen." He referred also to Israel's experience in the wilderness, when the people were bitten by serpents. That was a record with which the Jewish ruler was quite familiar. It was God's Word to him and of deep significance, as Jesus soon made known. Whether Nicodemus was convicted at that time or not, we do not know. We may be sure that the Word of God accomplished the purpose whereunto He sent it.

Later in his ministry, in counting his censors, the Master said, "He that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (Jn. 5:24f). The Saviour was not talking about the resurrection of the dead at some future time, but the spiritual resurrection of his hearers then and there. He spoke about their future resurrection in verse 28.

"The words which I have spoken unto you are spirit, and are life" (Jn. 6:63). That was true of His words because they were the words of God (Jn. 8:28, 47; 17:8). There is life in them to-day because the breath and life of God are in them. When the Holy Spirit applies the Word its action is creative. To quote Dr. Mullins again: "Regeneration may be defined as the change wrought by the Spirit of God, by the use of truth as a means" (Ibid 278).

Paul in his first letter to the Corinthians (4:15), says, "In Christ I begat you through the Gospel." He became their spiritual father, so to speak, and the instrument employed of God in their conversion was the Gospel. In his letter to the Ephesians, the Apostle says, "Christ loved the church, and gave himself up for it; that He might sanctify it, having cleansed it by the washing of water with the Word" (5:25f). Our Lord said to His disciples "Already ye are clean because of the word which I have spoken unto you" (Jn. 15:3). Peter speaks of his brethren of the dispersion as "having been begotten again not of corruptible seed, but of incorruptible, through the Word of God which liveth and abideth" (1 Pet. 1:23). James, in speaking of the Father of lights, says, "Of His own will He brought us forth by the word of truth, that we should be a kind of first fruits of His creatures" (1:18).

So we are born from above, the Holy Spirit operating in us through the instrumentality of the word.

BIRTH FROM ABOVE A NECESSITY

AND with equal emphasis we declare, "Ye must be born from above." We may begin to wonder, just as Nicodemus did at those short, crisp words. But the necessity remains: if we would see the Kingdom of God, we must be born from above.

The statement of our Lord was based on His knowledge of man as man (Jn. 2:23ff). Even though many believed on His name, beholding the signs which He did, He did not

trust himself to any of them, "For that He knew all men, and because He needed not that any one should bear witness concerning man; for He Himself knew what was in man. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came unto him by night." It was to that man, about as good a man as you could have found in Jerusalem, that Jesus said, "Ye must be born from above." Birth from above was a necessity for all, Nicodemus included. Jesus did not even commit Himself to him, because He could not. He could not receive Jesus. He must be born from above.

In the statement of our Lord necessity rather than obligation is the point. Man is under necessity, because of what he is in himself, to be born from above. It is true, of course, because Jesus declared it; but He said it because it was true. Man in his natural state is under the dominion of sin. All the parts of his nature have been seriously and dreadfully affected by sin. And man cannot of himself bring about a radical change in himself. He must be born from above. Without such a change as Jesus had in mind, no man, not even a Nicodemus, can see the Kingdom of God. The power does not lie in human nature to alter its relation to God's moral government.

Another example of this is found in the conversation with the woman at the well. "If thou knowest the gift of God," said Jesus, "and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water." After her reply to that statement, our Lord said, "Every one that drinketh of this water (the water of the well) shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; . . . The woman saith unto Him, Sir, give me this water, that I thirst not, neither come all the way hither to draw."

But Jesus did not give it to her at once. He had the same reason here that He had in the case of the others already mentioned. Her vessel could not contain the water. There must be a complete change in her before she would be ready to receive the water. Here is what Jesus said to her, immediately after expressing His entire willingness to give her the water: "Go, call thy husband, and come hither." Why call her husband? There was the chief hitch in her life. There was the smutty sin that made her vessel unfit to hold the water of life. Jesus knew what was in man, and before He could commit Himself to man, man must be born from above. He comes in then. It is then that the water that He gives becomes in man a well of water springing up unto eternal life.

In regeneration the Spirit of God breaks the power of sin in us. There is a radical moral and spiritual change wrought in us by the power of God. When Jesus declared, "Ye must be born from above," He knew what He was talking about. He came from heaven and knew who was fit to live with God. Since the kingdom has come in heaven, at least in a certain respect (Mt. 6:10) the kingdom must come in each one before he will be fit for heaven. Since "the Kingdom of God is within you" it must be experienced before there can be participation in it. Christ the king must be formed in us. There must be a spiritual and moral revolution within us. The kingdom is a spiritual order, a new order. There isn't anything else like it.

Dr. B. H. Carroll, in discussing the new birth, said "A man may, by care and attention, bring about varieties, but he cannot cross the line of species. It has never been done. Each seed bears after its kind. In full accord with that law, our Saviour said to Nicodemus, 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' 'Ye must be born from above.'"

In this realm of the spiritual every member is a son of God and owes his life to God. There is a family order here, and there cannot be a break in the line. The Son of man himself was the Son of God, Spirit-begotten. The Holy Spirit came upon Mary, and that which was born of her was called holy, the Son of God (Lu. 1:35). And not only the Son of

God, Jesus our Lord came to be the Son of man, through divine begetting. But we, the sons of men, come to be sons of God, begotten of the same Father God. "Whosoever believeth that Jesus is Christ is begotten of God" (1 Jn. 5:1).

How else could there be a real sharing of the divine nature except through the operation of the same Spirit? The line begun in Christ by Spirit-generation, is extended in us by Spirit-regeneration. To be a true son of God one must be born from above. God's high ideal for us as His sons is realized only through the new birth experience. So the whole question of sonship is based not on natural, but on spiritual relation.

KINGDOM PRIVILEGES AND OBLIGATIONS

BUT there is more to be said. The privileges and obligations of kingdom membership are predicated on birth from above. Go back to the case of Nicodemus. He wanted to know more of the teachings which had been accredited by signs. He said to Jesus, "Thou art a teacher come from God; for no man can do the signs that thou doest, except God be with him." But his faith was no more than the faith of the others. It, too, was based on signs. When Jesus said, "Ye must be born from above," He insisted that true knowledge of Him was based not on signs, but birth from above. Between Nicodemus and that deeper knowledge of the Lord there stood the necessity for the direct action of God's Spirit in His spirit.

When Peter said, "Thou art the Christ, the Son of the living God," Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven" (Mt. 16:17). Paul said, "No man can say, Jesus is Lord but in the Holy Spirit" (1 Cor. 12:3). New life must come to us from God before our spiritual vision can be in right focus. Knowledge that Jesus has come from God belongs to those who have been spiritually quickened and enlightened.

Paul wrote to the Corinthians (1 Cor. 2:14) on this very point. He said, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged. . . But we have the mind of Christ." Those who have the Spirit may through the Spirit understand the things of the Spirit. Only the spiritual man is qualified to sift and decide rightly concerning spiritual matters. Only those who are after the Spirit can mind the things of the Spirit (Rom. 8:5).

Not only so, but only those who have been born from above, those in whom Christ dwells, can seek first the kingdom of God and His righteousness, as our Lord requires. The kingdom will not be first in our lives unless the King reigns in our hearts. Before one can be a door of true righteousness, he must be begotten of God (1 Jn. 2:29).

We talk about good works a lot, but only God's workmanship can truly walk in them. "We are his workmanship," says Paul, "Created in Christ Jesus unto good works, which God afore prepared that we should walk in them" (Eph. 2:10). Our creation unto good works was one in the purpose of God with our creation in Christ Jesus. These good works belong to the divine workmanship and that is a divinely created order.

Our Lord comes at this great matter directly in His words about the good tree and the good fruit. He said, "Either make the tree good, and the fruit good; or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things?" (Mt. 12:33f.). The output was bad because the source was bad. Good trees are good inwardly. The fruit is one with the quality of the tree. Men are only good as they are good within, at heart. To be truly right there, God Himself must do His work of grace.

It is to those who have been born from above that God imparts power for holy living. It is by the Spirit that we may put to death the deeds of the body. It is in the Spirit that we pray. It is in the Spirit that we worship. So our life and growth and power are from God.

(Please turn to Page 18.)

Toward a Better Understanding of the Epistle to the Ephesians

W. HERSEY DAVIS,
Louisville, Kentucky

THE attack of modern criticism on the authenticity of the Epistle to the Ephesians from internal evidence has been concentrating on three passages: Eph. 1:22, 23 ("... the church, which is His body, the fulness of Him that filleth all in all"), Eph. 2:20 ("being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone"), and Eph. 3:5 (His holy apostles and prophets").

Here a brief summary may well be given of the position against the Pauline authorship: The writer claims expressly to be Paul (Eph. 1:1; 3:1ff); in the first person singular he asks for a test of his claim of a special stewardship (as Apostle to the Gentiles) of the Gospel (3:1ff); he refers to his imprisonment (3:1; 4:1; 6:20). This, it is argued, is not conclusive. For by the literary practices and standards of that time one could write under the name of another to give force and weight to his purpose with no intention to deceive his readers.

Then, the author of "Ephesians" was not Paul, but was a loyal disciple of Paul; and after Paul's death he had studied Paul's epistles (especially Colossians) so closely until he had mastered them in every detail and he was so thoroughly imbued with Paul's spirit that he, feeling quite capable of expressing Paul's thoughts on particular problems he was facing, put them into the form of a letter from Paul himself, and as a frame-work for it he gave some possible events and situations in Paul's life.

I

IT IS urged that "Ephesians" reflects a later period than Paul's life-time. The use of the word "church" shows this. Whereas Paul and his contemporaries were engaged in establishing churches and Paul used the word only of one local congregation (church) or many churches, the letter to the "Ephesians" has no concern at all with churches, but only with the church—the plural of the word is not used: this use of church reflects at the earliest the development in the last decade of the first century. Again the title "the holy apostles" indicates the reverent attitude of discipleship that from a later generation looks back upon venerated leaders; Paul would not call himself a holy apostle.

Again, although the writer has thoroughly mastered Paul's epistles and especially has steeped himself in "Colossians," he uses the phrases of "Colossians" for quite separate purposes with separate significances. For example, in Colossians 2:9 ("in him dwelleth all the fulness of the Godhead bodily") Christ is one in whom dwells the *pleroma* (fulness) of Deity; in "Ephesians" (1:22f) this idea is dropped, and the church (his body) is Christ's *pleroma* (fulness). In I Cor. 3:10-11 Paul wrote: "... as a wise masterbuilder I laid a foundation; and another buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ."

Here Christ is the whole foundation. But in Ephesians 2:20 the foundation is not Christ, but the apostles and prophets with Christ as the chief corner stone—"being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone." In Corinthians Christ is the one complete foundation, and the apostles, Paul and the rest, are builders. But in Ephesians the church's one foundation is no longer Christ alone, the Apostles and prophets are also foundation; they take their place beside him as part of the church's foundation; Christ has the honor of being the chief, but he is no longer the entire foundation, it is the apostles who are the real support of the church.

Thus, it is said, a devoted disciple of Paul, skilfully altering Paul's phraseology and ingeniously dovetailing selections from Paul's genuine works, produced a masterly scheme of his own to meet the peculiar problems of his own day by

Prof. W. Hersey Davis, D.D., Th.D., has for fifteen years been a full professor in the Southern Baptist Theological Seminary Department of New Testament Interpretation. Following the death last year of Dr. A. T. Robertson, head of the department, Dr. Davis succeeded to that position. He is being increasingly recognized in both educational and religious circles as a teacher and interpreter of New Testament Greek unsurpassed in ability and insight.

showing that apostolic teaching as interpreted by himself is authoritative, is the sure foundation for the developing church.

II

CAN THIS criticism be fairly met? We believe that it can be more than met. No letter can be fully understood apart from its historical setting. What was Paul's condition, physical, mental, and spiritual, that explains the occasion of "Ephesians"? What exigency moved Paul to write such a letter as "Ephesians"?

By a great majority of scholars it is held that "Ephesians" is a circular letter, a General Epistle. By a great number of leading scholars it is admitted that Paul wrote it; these hold that it was written in Rome at the same time as Colossians and sent to Asia along with Colossians. There are a few scholars who argue for Ephesus or Caesarea as the place of writing, but these views have not generally commended themselves.

The scholars who admit that Ephesians was a circular letter written by Paul from Rome and in the care of Tychicus dispatched along with Colossians to Asia, hold that "Ephesians" is probably the letter sent to Laodicea which is mentioned in Colossians 4:16. The view that "Ephesians" was composed about the same time as Colossians and sent along with Colossians and is the letter referred to in Colossians 4:16, not only is open to serious objections but also obscures a true solution. (We hold that Ephesians is a general letter written by Paul from a prison in Rome to churches in Asia and that Tychicus was the bearer.) But it is nearly impossible to believe that it is the letter spoken of in Colossians 4:16 as "the letter from Laodicea," and especially if Ephesians is considered to cover the same ground that Colossians does, but in a more general way.

If Tychicus arrived at Colossae before Laodicea he would have the general letter. Why then should the Colossians be admonished to get it "from Laodicea"? If Tychicus came to Laodicea first, he would then bring the letter to Colossae along with "Colossians" and would hand the two letters over to the Colossian church. There would then be no point in the bidding the Colossians to "read the letter from Laodicea." (The view that "Ephesians" is a circular, a general letter, will explain the absence of "at Ephesus" from the oldest manuscripts (Aleph, B, and the Chester Beatty papyrus—Codex written about 250 A. D.) and the general nature of "Ephesians"; but it gives no reason to identify "Ephesians" with the letter from Laodicea. The letter to the church at Laodicea stands to itself. Paul simply asked the two churches to exchange letters after each has read its own.

III

WE BELIEVE that the difficulties that have arisen in ascribing "Ephesians" to Paul are removed by a careful consideration of his personal situation at different periods of his life. The evidence is clear and it is agreed by all that Philemon and Colossians were sent at the same time. That Paul is a prisoner is stated in Philemon and clearly implied in Colossians (4:18). They were written during the Roman imprisonment recorded in the Acts—say about 63 A. D. (There is no compelling evidence to associate "Ephesians" with the time of the writing of Colossians.) The fact that Tychicus is

mentioned in nearly identical words in Colossians (4:7f) and in Ephesians (6:21f), is the single item of evidential value for asserting that the two letters were sent at the same time.

Let us here assume that "Ephesians" was not written about the same time as the letter to the Colossians and consequently not sent at the same time. In Philemon (22) Paul expects to be set free. In Colossians (4:18) he asks prayers for his release. (There does not seem to be any evidence in Ephesians that he contemplated release). Let us hold that he was released sometime in 63 A. D. or early in 64 A. D. at the latest.

We may here point out that, although we hold Paul's authorship of the Pastoral Epistles, the following reconstruction of the history of his last years is based simply on the assumption that these Epistles give historical items of Paul's movements and are first century documents—which assumption extreme criticism grants. With Clement of Rome and the Pastorals we have by the end of the first century good historical evidence that Paul carried out his purpose of preaching in Spain (he wished to go to Spain before he went to Rome, that he spent some time in Crete, and that he revisited the scenes of his earlier labors in Asia Minor, Macedonia, and Greece.

Let us suppose that the order of his journeys is this: From Rome he went to Spain; returning to the East he left Timothy at Ephesus and he went on to Macedonia; then he visited Crete, where he left Titus; thence he came to Miletus, where he left Trophimus sick; he next visited Troas, where he lodged with Carpus with whom he left a cloak and some books; thence he crossed over to Macedonia and wrote to Timothy (First) and to Titus; he then went to Corinth, where he left Erastus. He planned to spend the winter in Nicopolis where he expected Titus to join him. At some point (Nicopolis?) on his journey from Corinth he was arrested, and brought to Rome for trial.

IV

DURING this last journey to the East it does not seem that Paul established new churches. Many churches had been established. The proper functioning of the churches is a matter of concern. Since Paul was last here there has been advance in the organization and administration of the churches, and many problems have arisen. There are the qualifications of the bishop and the deacon, qualifications that are essential in the fundamental character and object for which the church in which they work exists.

To place spiritual and moral qualifications in the front as regards religious duty and office was no commonplace in those early days. Social problems are prominent in the church. What is the conduct proper to men and women in the church of the living God? Paul is anxious about the future of these churches. Heresy, strife, and apostasy may hinder the purposes of the Gospel. There are great dangers, but Paul has Timothy and Titus in whom he has great confidence and whom he advises.

He has won his contention about the Gentiles; the old Judaistic controversy which had for many years employed his mind and energy has been successfully dealt with. There is no trace of any organized opposition to Paul and his Gospel on the part of "the Judaizers" such even as is found as late as in Philippians. There is no indication of any general danger threatening the peace of the Gentile churches as a whole. There is no doctrinal controversy of a serious nature (as in Colossians).

Paul is now (about 67 A. D.) a prisoner in Rome, awaiting his trial, and under such conditions as leave no hope of release except by death. He is convinced that he will be condemned and executed. The whole letter of Second Timothy is colored by the thought that his work is over and the end approaching. Calm resignation pervades the whole letter. The prospect of death is certain but not imminent. He urges Timothy to come to him before winter sets in.

Before he wrote Second Timothy, his mind and heart were concerned with the progress of the Gospel, with the progress

of Christianity (as we would say). When he is gone, who will have the care of the churches on his heart? Surely God's purposes will be worked out in the churches. Yes, the Christ is in His people, realizing and revealing the Divine scheme of salvation. Thus, Paul is impelled to make known to them their place in the whole counsel of God. The result is what is called the Epistle to the Ephesians, a circular letter written to all the churches in Proconsular Asia, all of whom he as Apostle of the Gentiles regarded as within his jurisdiction. As he thinks of them now it is as one. He thinks of them as one body, household of God, a holy temple in the Lord. He is speaking of the whole body. This letter is Paul's legacy to the churches.

V

IN COLOSSIANS he writes to meet a specific situation. There were certain elements in the church at Colossae which were trying to graft various Oriental beliefs and Gnostic speculations onto the Gospel or graft the Gospel onto them. This is not the fully developed Gnostic system of the Second Century; rather, these speculations had elements in common with Gnosticism.

They laid claim to a philosophical basis, and their exponents prided themselves on being an "intellectual oligarchy." Their philosophy was clearly dualistic: matter was evil and the Good God could not have any contact with evil matter. To solve this they postulated an elaborate series of spiritual (or angelic) beings filling the void between God and His creation. The problem was the Person of Christ. It seems that Christ was considered one link in this chain of spiritual beings.

Paul met this error in presenting the Person of Christ in relation to God, to the universe, and to the church. He declares to be supreme in the church (1:18-20), supreme in the domain of the universe, and Christ is not a manifestation of God and an aspect of God, but the perfect and complete manifestation and image of God. Further "in Him dwells the fulness (pleroma) of the Godhead bodily"—Christ is the fulness (pleroma) of Deity, God. When Paul writes in Ephesians 1:22f "the church, which is his body, the fulness (pleroma) of Him that filleth all in all," he does not have the heresy at Colossae in mind. He is concerned with the meaning of Christ and His church in relation to the universe and history. In the church, His body, Christ comes to the fulness of the realization of his purposes in history.

There is no confusion between the meaning of the term "fulness" (pleroma) in Colossians and that in Ephesians. In Colossians there is the controversial note in Paul's arguments; but in Ephesians there is no strain of controversy in his presentation of the grand conception of the purpose of God in Christ—here is the Christian philosophy of history.

VI

PAUL still had in his mind his passing and the place of the church in God's plans—men and women composed the churches, they are a holy temple, they are the body of Christ—when he wrote Ephesians 2:20f ("being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone"). In First Corinthians 3:11 ("For other foundation can no one lay than that which is laid, which is Jesus Christ") he was dealing with a different situation.

In Matthew 16:18 "foundation" implied in "rock and build" is used in another conception. Certainly Christ founded the church through His disciples; the church got started with the people. Humanly speaking, they carried it on and carry it on. The Apostles and Prophets were used to get the church started, and so far they are the foundation. In Ephesians Paul is thinking of the on-going of the church. God used him to get it started among the Gentiles. And, as it were, others (living stones) were built upon him and the rest of the Apostles into a spiritual house. And it is no conceit of piety in Paul to consider himself one of the "holy

(Please turn to Page 17.)

The Second Coming of Christ

T. F. CALLAWAY, Thomasville, Ga.

A FRIEND tells of seeing a sign on a variety mill in South Georgia which reads, "All sorts of twisting and turning done here." We often think of that inscription when we hear and read of some of our brethren who seem so proficient in the art of taking the doctrine of the second coming of Christ, twisting and turning it about, and making it to mean all sorts of things except the second coming of Christ itself.

One will tell us that the second coming of Jesus is the salvation of the soul. Another, that it is the death of the Christian. A third makes it the coming of the Holy Spirit on the day of Pentecost. Some one else feels sure that it was the destruction of Jerusalem by Titus. Some one else interprets the second coming of Jesus to be a gradual process being fulfilled in the great epochs of history which have uplifted humanity; while one more will assure us that it is just another name for the final judgment.

I

ONE of the mysteries of Biblical interpretation is how some can accept so easily what the Book has to say about the first coming of Christ, His deity, salvation, baptism and every other doctrine, but who, when it comes to the second coming of Christ, feel impelled to spiritualize it away by confusing it with other teachings and thus lose the import of one of the most gloriously blessed facts in all the Word of God.

The things mentioned as substitutes for the second coming of Jesus are important and, for the most part blessed; but are things entirely separate and apart from the return of the Lord. There are some very definite things to occur in connection with the second advent of Jesus that did not happen and do not happen when those things named as being the second coming transpired.

The practice of attempting to explain away the statements of the Word concerning the second coming of Jesus is all the more surprising when we consider the vast amount of Scripture teaching that deals that subject. We have been repeatedly, and no doubt reliably reminded that in the New Testament there are three hundred and eighteen direct references to our Lord's return. In other words, one verse in every twenty-five has to do with His second appearing. When we turn to the Old Testament, we find so many more passages referring to the Messianic reign of Christ than to a suffering Saviour that the Jews of the Old Dispensation overlooked the Cross and crucified Christ as an imposter.

In the brief compass of this article no exhaustive exposition of the doctrine of the second coming of Christ can be undertaken. The most that can be hoped is to show enough of the importance and glory of the theme to inspire some who read to search the Scriptures for the full teaching on this truth that has meant so much to many of us. We shall consider here two phases of the Lord's return; first the Manner of His second coming; and then the Meaning of His return.

II

IN what MANNER shall Jesus come again?

Personal. The second coming of Jesus is to be personal. "If I go away, I will come again." "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." "For the Lord Himself, shall descend from heaven with a shout." "Unto them that look for Him shall He appear the second time without sin unto salvation."

That His coming is to be personal is further emphasized in the fact that it is to be physical and visible. "This same Jesus . . . shall so come in like manner as He was SEEN to go into heaven." "Behold, He cometh with clouds and every eye shall see Him."

The Christian world agrees very generally that Jesus came forth from the grave with the very same body in which

Rev. T. F. Callaway, D.D., is pastor of the First Church, in Thomasville, Ga., and President of the Georgia Baptist Convention. Within that great Baptist fellowship there is not a minister more broadly admired and beloved or a Gospel witness with a more vital message than is Dr. Callaway.

He had been crucified. It was a spiritual body, but it was also an actual body of "flesh and bones," as He, Himself, told the disciples. He challenged them to "handle Me and see." He ate some fish and honey just before He ascended. He went up to heaven in that same body. He is there to-day in that same body. We have no Scripture to suggest that Jesus ever divested Himself of His humanity when He returned to heaven.

Part of the condescension that He took upon Himself for man was to become man. He is the God-man in glory to-day, clothed in a body that is both physical and glorified. It was something more than ecstasy of soul that Stephen experienced when, while he was being stoned, we read that he looked up and "saw Jesus standing at the right hand of God." The assurance is that He is coming back in that same body. He is to return "in like manner as He was seen" to go away into heaven and that when He does come back "every eye shall see Him."

Instantaneous. The second coming of Jesus is to be instantaneous. He says, "as the lightning cometh out of the east and shineth unto the west," so suddenly shall His return be. Paul uses the expression, "in a moment, in the twinkling of an eye," in connection with the appearing of the Lord.

Unexpected. The second coming of Jesus is to be unexpected. "Watch, therefore, for ye know not what hour your Lord doth come." "Therefore, be ye also ready; for in such an hour as ye think not the Son of man cometh." Jesus further likens the surprise of His coming to the visit from the thief in the night.

Glorious. The second coming of Jesus is to be glorious. "And when the Son of man shall come in all the glory of the Father and of the holy angels, then shall he sit upon the throne of His own glory." We shall touch upon this later but suffice it here to say that Jesus has never yet sat upon His own throne. This moment He is seated upon a borrowed throne. He sits up on the Father's throne. But when He comes again He shall sit upon His own throne. He came the first time to receive a Cross; He comes the second time to receive a crown. He came the first time to be crucified; He comes the second time to be glorified. He came the first time as a suffering Saviour; He comes the second time as the conquering Christ.

"Our Lord is now rejected and by the world disowned,
By many still neglected and by the few enthroned;
But soon He'll come to glory, the hour is drawing nigh
For the crowning day that's coming, that's coming by
and by."

III

WHAT is the MEANING of the second coming of Christ? Of what practical value is the doctrine of our Lord's return to His own people and to the world?

Orthodoxy. The second coming of Jesus somehow seems to be a conservator of orthodoxy. It is a true key to the Scriptures. For some reason it remains true that those who hold to a faith in the personal return of the Lord seem automatically to accept all else that the Bible teaches. It would be a safe challenge to say that there is not a destructive critic, or modern liberalist, to be found anywhere who believes in the second, personal, coming of Christ to the earth.

On the other hand, it is a challenge equally as safe to say that there is no Bible student to be found anywhere who does believe in the personal return of Jesus to the earth, who does not instinctively believe in such doctrines as the

inspiration of the Scriptures; the Deity of Christ, including His virgin birth and incarnation; the atoning efficacy of His Blood; His bodily resurrection; the Trinity; the necessity of regeneration; salvation conditioned upon repentance towards God and faith in the Lord Jesus Christ; and a hell to be saved from as well as a heaven to be saved to. It is not to be gainsaid that those who reject the supernatural in Christianity are never among those who believe in the personal coming of Jesus again to the earth.

Purity. The second coming of Jesus is a powerful incentive to the purity of Christian character and conduct. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every one that hath this hope in him purifieth himself even as He is pure."

Criticism of preaching on the second coming of Christ is sometimes heard on the ground that the doctrine is too vague and theoretical; that there is nothing to it to affect the lives of the children of God and influence them to become better men and women.

John speaks of the coming of the Lord as "the hope" "that purifieth." It is a hope that is vital, tremendous, powerful. It is probably true that there is no doctrine in the Book that will cause a child of God more quickly and permanently to separate himself from a life that is sinful, worldly and indifferent, and dedicate himself more unreservedly to a life that is holy, sacrificial and useful, than the feeling deep in his heart that Jesus is coming back to the earth and might appear at any moment. Those looking for Jesus are careful what they say, what they do and where they go. This is axiomatic.

Resurrection. The second coming of Jesus marks the resurrection of the bodies of those who have fallen asleep in Christ. "The Lord, Himself, shall descend from heaven with a shout, and the voice of the arch-angel, and the trump of God and the dead in Christ shall rise first."

When Jesus suffered on the Cross, He died not only to redeem our souls, but our bodies as well. To-day when a child of God dies the spirit goes at once to heaven; the body goes to the grave. But the grave is not the final resting place for the body of the Christian. The coffin is only the temporary receptacle receiving the body until Jesus comes again. As His second coming Paul tells us that the souls of those who have died in Christ will return with Him and that the bodies of those who have died in the Lord will be raised, purified and glorified. "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change the body of this humiliation that it may be fashioned like unto His own glorious body."

Thus, with the soul and body redeemed, glorified and united again, the children of God are to be forever with the Lord and forever like the Lord,—like Him in body as well as in spirit. Then can every saved one exultantly cry, "O death, where is thy sting; O grave, where is thy victory?"

IV

RAPTURE. The second coming of Christ signifies the rapture of the saints. Simultaneously with the raising of the bodies of the dead in Christ will be the translation of the living Christians. "Then we which are alive and remain until the coming of the Lord shall be caught up to meet the Lord in the air."

We dread death. Not that we children of God fear the consequences of death; but we naturally shrink from the suffering incident to death and the dissolution of the body to follow. David speaks of death as "a great sorrow;" Paul calls it "the last enemy," while the second coming of Christ is referred to as "the blessed hope." Looking for the blessed hope and the glorious appearing of our great God and Saviour Jesus Christ.

The reason that the return of Christ is spoken of as a blessed hope is that if the Lord comes while we Christians are alive we shall not have to go through the pangs of death

but be caught up without dying, like Enoch and Elijah, to meet the Lord in the air and be changed in a moment into the likeness of His glory.

Rewards. The second coming of Jesus is the time when the final rewards of the children of God are to be apportioned to them according to the fidelity of their lives to Christ. It will be a judgment but not for sin. The believers' sins were judged in the Cross. The Christians, however, will be judged at the coming of the Lord for their works and receive rewards, in addition to salvation, in proportion to the faithfulness of their lives to Christ.

"Behold, I come quickly and my reward is with me to give to every man according as his work shall be."

Speaking to Christians, Paul says, "For we must all appear before the judgment seat of Christ that every one of us may receive of the things done in the body according to whether it be good or bad." In the same book Paul reminds us that in that day some Christians shall be "saved as by fire," while others shall receive a reward. The "faithful" shall receive the "crowns" and be counted worthy to hear the "well done" in the day of our Lord's return. Few can be successful; all can be faithful.

V

TRIBULATION. The second coming of Jesus saves God's people from that dreadful period known as "the Great Tribulation." While the children of God are with Christ in the air, down here on the earth will be the terrible times of wars, earthquakes, famines, pestilences and other troubles such as the world never before knew.

This is the period referred to by Daniel, "And there shall be a time of trouble, as there never was since there was a nation even to that same time." Jesus describes it, "For then shall be great tribulation, as was not since the beginning of the world to this time, no, nor ever shall be." The book of Revelation from the sixth through the nineteenth chapters deals with this coming period of indescribable woe. There are some suggestions of scripture that it will last seven years. Thank God, the Lord's children will escape it.

Triumph. The second coming of Jesus assures the triumph of our Lord over Satan and sin. Christ comes to conquer. The tribulation judgment will be put to an end by the coming of the Lord with His saints from out of the air and down to the earth. Then shall the Anti-Christ be vanquished and the Devil bound and cast into the bottomless pit. The Jews, who will have flocked in large numbers to Palestine, will accept Christ by faith as Saviour and Lord.

The Children of Israel will then be given back their home land; the Jewish nation will be restored; the throne of David will be established again at Jerusalem and Jesus, the Son of David and Son of God, shall reign on His own throne as King of the Jews and King of the entire world. The Jews become missionaries to the Gentile nations of earth. The world as a whole shall be converted to Christ through the preaching of the Jews.

Then shall be ushered in that glorious day of which poets have sung and dreamers dreamed. Universal peace shall come from the Prince of Peace. Then shall the "swords be beaten into plowshares and knives into pruning hooks" and the nations know war no more. All sin and rebellion to the Lord shall be put down. His will shall then be done on earth even as it is in heaven. Love, justice and righteousness shall prevail, the knowledge of the Lord shall cover the earth as the waters cover the seas, and the kingdoms of the earth will become the Kingdom of the Christ.

Of things beyond the reign of Christ on earth in millennial glory there is not space here to speak.

VI

THE second coming of Christ seems to be near at hand. It would be foolish and presumptuous to attempt to prophesy any time for Jesus to return. Date-setters only serve to make themselves ridiculous and to bring the blessed

(Please turn to Page 18.)

The Grace of God

SAUL of Tarsus was one of the most bitter haters and persecutors of Jesus Christ and His Church. He was sincere and as he thought justified. To him Jesus was an impostor and deceiver.

In mid-life and at the peak of his success, Saul suddenly reversed himself and became a follower of the Lord Jesus and His foremost protagonist. Such conduct on the part of one of time's most able sons calls for an explanation. Two opposing interpretations were at hand. The judaizing enemies of the religion of Christ insisted that Saul was a turncoat, a mercenary proselyte of Christianity, and was making false claims as to his right to apostleship.

In the context Paul gave his own explanation. He confessed that he had been a shameful enemy of Jesus Christ and his Cause. He admitted that a revolutionary change had come into his life and that the Gospel of Jesus Christ crucified and risen from the dead had been entrusted to him as a disciple and an apostle.

He ceaselessly let it be known that he was perfectly satisfied with his conversion and discipleship. He set forth his answer to the important question, What am I and why? It was: But by the grace of God I am what I am; and His grace which was bestowed upon me was not found vain: but I labored more abundantly than they all: yet not I, but the grace of God which was with me' (1 Cor. 15:10).

The central thought in this amazing confession is the grace of God. Let us direct our attention to its meaning, its efficacy, its utilization, its humbling power and its ability to transform yielded human life.

I
CONSIDER the meaning of the grace of God. It is the most faith-filling, hope-enkindling, life breathing, and love-engendering divine principle. It comes as Spiritual life for those dead in trespasses and sin, manna to the weak, dew to the faint, urge to the faltering, rest to the weary, a gleam to the groping, a bell to him who has lost the way and a strong arm to those who have become ensnared.

Grace may be defined as God's limitless love freely expressing itself in measureless liberality to the wholly undeserving. It is infinite love expressing itself in infinite goodness. It is unmerited favor prompted by love. It is a gift apart from any recompense. Man cannot repay God for His gift of Salvation.

Apart from Salvation God's grace has no abiding blessing for man. "For what shall a man be profited if he shall gain the whole world, and forfeit his life?" Better never to have been born than to continue an unsaved sinner. Through Salvation God's grace becomes man's chiefest boon. A sinner can be saved only by the grace of God through faith in Jesus Christ. The primary intent of divine grace to a sinful people, is the Salvation of man's soul and life. A teaching so vital calls for explanation.

Saving grace means more than love. Like blood, it circulates through the entire life, even if it be the life of Jesus of Nazareth, time's best man. It means the love of God gushing in life-sacrificing blood from the Calvary wounds of Jesus Christ, the Lamb of God, who took our sins in His own body on the Cross and there by His death paid the price in full for our redemption. Love circulating like blood through human life, may be good Unitarianism satisfactory to theistic evolutionists, but it is powerless to save sinners until it has become crimson in the "fountain-filled with blood drawn from the God-man's veins." Then, saving grace means God giving His eternal Son to incarnate life.

He does not do this in order to discover a redemption that may be evolved. He does it by a sinless life and an atoning death, to provide a salvation wrought only in the substitutionary death of Jesus Christ on Calvary's Cross when He suffered, bled, died in fulfillment of such prophecies as Isaiah 53:5-6 and John 12:32.

E. C. STEVENS, Louisville, Ky.

Rev. E. C. Stevens, D.D., is the present Moderator of the General Association of Kentucky Baptists (in most States called "President"). Dr. Stevens is native of Kentucky and on last Sunday his twentieth anniversary as pastor of Clifton Church in Louisville was celebrated. The life of no Baptist minister in these parts has been or is fuller of unceasing labors in the Gospel, whether in his own pulpit or in evangelistic service.

Anything short of this makes void the saving grace of God and merits the Pauline criticism, "Ye are fallen away from God's grace-plan of Salvation." As in Paul's day so in our day many need to reconsider the grace of God. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." So God saves by grace, keeps through grace and leads in grace.

II

LET us consider the efficacy of the grace of God. As Paul reviewed his life both before and after he was apprehended by Jesus Christ, he could only say, "the reclamation, transformation and triumphs of my life are due to the intervention of God's grace on behalf of unworthy me."

Yet if ever a man had human basis for self-reliance and self-exaltation it was Paul, whether measured by birth, ability, preparation, achievements or popular acclaim. But before God's grace halted him, human accomplishments were irresistibly hurrying their brilliant victim along life's broad road to inevitable doom. A Christless religious conviction and fervor only deepened his depravity. Only the grace of God, which provided the Saviour and presented him the sinless, suffering, victorious, glorified, willing Friend of sinners, could arrest this brilliant, ambitious Jew and change him into a self-forgetting, self-denying miracle of grace.

It was the disclosing of God's grace in Christ, crucified and risen for sinful man's redemption, that evoked from the prostrate Saul of Tarsus surrender of Saul for salvation and life for service. His future is explicable only on the basis of the grace of God. His one answer to the important question "What am I and why?" was "I am the product and evidence of the efficacy of God's grace to reclaim and renew." No more striking example is available.

Through nineteen hundred years this grace has not lost its saving, transforming, keeping and comforting power. Still an increasing host of the blood-bought redeemed delight to answer the personal questions, What am I and why? With these words, "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

III

NEXT we consider the utilization of God's grace. Too often people desire simply to be passive agents, profiting recipients of God's grace. They feel no inner urge to be energized and made active because of it. They appear content to remain in a state of religious lethargy, and are undisturbed at this willingness to do nothing on Christ's behalf.

By yielding to the indolence of the sluggard they become devastating hinderers of the progress of God's cause and, perchance, deceivers of their own souls. Paul did not belong to this selfish, lazy group of ingrates. Instead, he was bold to declare, "God's grace bestowed upon me was not found vain, but I appropriated it and co-operated with it as it accomplished labors through me most abundant of all." Such devoted loyalty not only made of Paul an outstanding man of his day, but the foremost ambassador for Christ in history.

The recognition of divine love in its gracious liberality affects most a man's desiring, willing and doing. For the love of Christ, which led Him to give Himself to sacrificial death to save sinners, constrains us to appropriate and use

God's grace for his glory. Paul's supreme passion was to be a vessel adequate and fit for conveying the grace of God to earth's needy throngs. Have we received the grace of God? If so, are we utilizing it? We may. God saved us to the end that we might show forth His grace and goodness. A sin-blinded, stumbling world needs greatly the hope-enkindling influence of consistent Christian lives.

We come now to consider the humbling power of the grace of God. In the midst of all the glowing splendors of Paul's unequaled triumphs in Christ's Service, he bowed his face with an unfeigned humility in the presence of his gracious God to declare: "Yet not I, but the grace of God which was with me" accomplished it. As Pharisaical pride, before Paul's conversion, had made of him a haughty, brutal, murderous persecutor of the humble, loyal followers of Jesus, so the grace of God through bestowing upon him Salvation, now made of him a most docile, humble, Christ-like friend of saints and sinners. Hear him speak of himself as a miracle of grace, the least of all the saints and the chief of sinners.

Such self-emptying is the work of God's grace and is necessary for any worth-while service in Jesus's name. For one must bow low, even kneel in genuine repentance to understand and accept the Christ of the Cross. Also one must stoop under his Cross daily in self-denying devotion to obey Christ's orders to His disciples.

To God's grace Paul owed his Christian character, standing and achievements. For it is God who worketh in us both to will and to do of His good pleasure. All of us need to be cautioned not to think more highly of self than we ought. Such dishonest thinking causes most of our troubles.

IV

FINALLY we consider God's grace in its ability to transform. Even a casual study of the life of the Apostle Paul will find him to be a marvelous evidence of the transforming power of the grace of God in a human being. He credited the change to this grace. Grace touches the heart and the heart influences the will and the will gives direction to the life.

When Paul trusted Jesus Christ to save him, he died to the world and it to him. He lived in Christ and Christ lived in him. We went forth, led of the Spirit of God, in a way directly opposite to the course he had formerly pursued. He was a transformed marvel to all who knew him. His one explanation was, "I have been transformed by grace divine." No wonder he was accused of turning the world upside down.

God's grace is not different as it operates in our lives, except as we hinder its free course. Let us take seriously Paul's words as he invites the Corinthian Christians to be ministers of him as he imitated Christ Jesus. Let us live such Christ-like lives ourselves that all who come in contact with us may be challenged to live more nobly. To admit that I have been saved by divine grace carries with it the sacred obligation to show, in daily conduct, that I have died to the world with its vain sin-offers and ways, and have been made to live in Christ Jesus and to delight ever to do His blessed will.

"Transformed by grace divine,
The glory shall be thine;
To thy most holy will, O Lord,
We now our all resign."

Wait with me before Christ's Cross until the vision clears, the heart warms, love comes, lethargy goes and impelling Christ-like passion for a sin-marred world takes possession of us to lead us forth to conquest in Jesus' name.

"In looking through my tears one day, I saw Mount Calvary.
Beneath the Cross there flowed a stream of grace, enough for me.

While standing there, my trembling heart once full of agony,
Could scarce believe the sight I saw of grace, enough for me.

"When I beheld my ev'ry sin nailed to the cruel tree,
I felt a flood go through my soul of grace, enough for me.

When I am safe within the veil, my portion there will be,
To sing thro' all the years to come of grace enough for me.

"Grace is flowing from Calvary, Grace as fathomless as the sea,

Grace for time and eternity, Grace, enough for me."

Congratulations

DEAR DR. MASTERS: This is rather a belated word, but I meant to say it sooner. I have read the Western Recorder for the entire time of your connection with it, and a good while before.

Let me say that in my judgment you are giving the denomination a paper with a feature all its own. The Western Recorder carries from week to week the strongest instructional and doctrinal messages, both in its editorials and its contributed articles, of any Baptist paper that comes to me, and I take a number of them.

I am for all our denominational enterprises and institutions 100 percent and go my limit in helping to promote them. But I am not alone in the feeling that many of our denominational papers have become little more than mere promotional organs, with small space left for instructing and indoctrinating our people. As I see it this is one of the primary reasons for the denominational paper, and it is a distinct loss when it is overlooked.

Congratulations, and may you live many more years to carry on as you have the fifteen years gone.

MATTHEW T. ANDREWS,
Pastor First Baptist Church,

Texarkana, Texas.

Dear Doctor Masters: I have intended writing to express my congratulations on the completion of fifteen years service as editor of the Western Recorder. Please accept these belated congratulations, and my appreciation of the notable service you have rendered Kentucky Baptists, and the denomination, as a whole.

You are giving us a most readable paper, and I look forward every week to its arrival. I trust you may be spared for many years of service to our denomination. Please accept my heartiest congratulations upon the completion of this long service with the Western Recorder.

L. HOWARD JENKINS,
President Foreign Mission Board.

Richmond, Va.

Dear Dr. Masters: Congratulations upon the completion of fifteen years of piloting successfully the Old Reliable! Well do I remember when you were selected as the Editor. I know something of the struggles of those early years from your standpoint. You have proven your ability not only as an editor of a great paper but as a statesman. I am praying that our Lord will grant you vitality and vision to continue along the lines you have so well marked out.

CHESTERFIELD TURNER,
Pastor First Church.

Shawnee, Okla.

During the first week in April the Taylorsville, Elk Creek, Kings and Plum Creek Churches will hold classes at the Taylorsville Baptist Church, at which time The Book We Teach, will be taught by Pastor Claude T. Ammerman. When Do Teachers Teach, taught by M. C. Whitten, and How to Win to Christ, taught by W. E. Pound.

Rev. R. Cecil Moore, Missionary to Chile, was in journeying in Louisville for special study at the Seminary while on his furlough, spoke to an appreciative congregation at Virginia Avenue Church on Sunday, March 22. Pastor W. R. Lambert reports that "His message was highly informative and inspirational, and somewhat out of the beaten path of usual missionary addresses."

The Atonement

ALTHOUGH the atonement is the very heart of true Christianity, and the doctrine of the atonement is at the center of all Christian doctrines, it is preached far less to-day than it was by our fathers, and even less than some other fundamentals of faith. There are natural, though not sufficient, reasons for such neglect of preaching this fundamental truth of Christianity. But the lack is not due to any waning interest in it on the part of either the preacher or the layman who has trustingly believed on the Son of God.

The preacher may conclude that his people are not interested in a study of the subject because they have little to say about it. But if he will announce such a study for a given time from the pulpit, he will find, as others have found, that his people are interested with scarcely an exception. This will be seen both from the attendance and the interested co-operation and sustained attention. They are not interested in the various theories which men have connected with it, but they are interested in a plain presentation of the fact of the atonement as revealed in the Word of God.

The confusing theories of the atonement, which are generally made to fit into some particular system of theology, or to fit other particular doctrinal views of the theorist, are the principal explanation of the fact that there is little thinking or preaching upon the subject to-day.

I

A STUDY of the words used in the original Scriptures, both in the Old Testament and the New, reveals the failure of our English word **atonement** with its English meaning and usage, to express fully the intended meaning of Scripture where the original is used. The English word **atonement** means an "agreement," "reconciliation," which is the result of the atonement and not the thing itself.

It was with that view that the King James translators translated the Greek word for **reconciliation** by our word **atonement** in Rom. 5:11. This translation has been the occasion of much confusion, not only with the average reader, but with many expositors who failed to mark the difference. In the plain teaching of Scripture, it is God who "received the atonement," and we "received the reconciliation"—the "at-one-ment"—which the atonement or propitiation had already accomplished with God and made available to us.

If God had not received the atonement made by His Son, there could have been no reconciliation, either of God the offended, or of man the offender. For there would have been no just ground for the reconciliation. By the offering of Himself without spot to God, Christ made the atonement—vindicating the Divine Government, satisfying the righteous claims of the Divine Law, and making it possible for "God to be just, and the justifier of him which believeth in Jesus" (Rom. 3:26).

"God was in Christ, reconciling the world unto Himself." But it had to be accomplished by "making Him to be sin for us," thus making atonement for our sins (2 Cor. 5:19). Christ made the atonement; God accepted it and is satisfied—"reconciled" by it. God proves to the world that He is reconciled, satisfied with the atonement, by raising His Son from the dead. He sends forth to the world "the Word of reconciliation," calling upon sinners everywhere to "be reconciled to God" (2 Cor. 5:18-21).

Let us not confuse the atonement with reconciliation and thereby miss its sublime significance as the supreme work of our Saviour, out of which arises reconciliation, justification, regeneration, sanctification, redemption, glorification, and every other blessing of salvation.

II

IN THE Old Testament the Hebrew word which is translated by our word **atonement** means "to cover; a covering." It generally carries with it the supposition that an offense has been committed and that a state of variance between two

J. E. SKINNER, Jackson, Tenn.

Rev. J. E. Skinner, D.D., native of Kentucky, and until recently pastor at Murray, Ky., is now recuperating by physician's orders. We do not know where one could go among Baptists to find an abler expositor and teacher of the full-orbed Gospel of Christ than is Dr. Skinner.

parties has been created. With reference to the offended party it signifies to pacify, to appease—to render him propitious. With reference to sin it means to cover or expiate it—to make satisfaction for it.

When reference is made to the sinner himself it means that he is being covered or protected from punishment, that a ransom has been satisfactorily made for him. And in the translation of the Old Testament into Greek by the Seventy, the Hebrew word is translated by a Greek word carrying the same meaning in every respect. Following the same Greek word into the New Testament we find it in 1 John 2:2, and 4:10, and translated as follows: "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

In Romans 3:25, 26, it is plainly stated that the offering of Christ declared by this word was a vindication and display of the righteousness of God—Himself going to Calvary in the person of His Son, "Whom God set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are passed over through the forbearance of God . . . that He might be just, and the justifier of him which believeth in Jesus."

Throughout this chapter the Apostle mercilessly deals a death-blow to all legalists, whether Jews or Gentiles—respecters of a substitutionary atonement—showing that the Jew, with "the oracles of God" in his hands, or the Gentile, with his philosophy of self-improvement and spiritual evolution, is vainly hoping for peace with God upon such terms because all alike "have sinned and come short of the glory of God;" and that such a wild venture of the depraved imagination is brazenly to challenge "the righteousness of God Who taketh vengeance," for it presumptuously sets out to take away God's right to "judge the world."

After arguing the question through to a finish, he says, "Therefore we conclude that a man (any man) is justified by faith without the deeds of the law," through faith in the Son of God, "Whom God set forth to be a propitiation through faith in His Blood."

III

TO UNDERSTAND correctly and appreciate the doctrine of the atonement as set forth in the Word of God—both by the meaning of the word used and by the clear implications of Scripture—other doctrines of Holy Writ must be freely accepted. It is the rejection of these which has led to all the confusion upon this central doctrine of human redemption.

The Holiness of God—being unable by His very nature to excuse sin—must be feebly accepted. God's sovereign right to govern His creatures according to His own will, must likewise be accepted. His unerring and unlimited wisdom must also be accepted. His unswerving justice and righteousness in all that He does or can do, must not be questioned.

His unlimited power to carry through to a glorious consummation His every plan and purpose must be accepted without question. His eternal and unbounded love—girdling the whole world of lost men—must be accepted, whether we understand it or not. His unerring revelation of Himself and His fallen race of humanity, both in His Holy Word and in His Holy Son Jesus, must afford no occasion of stumbling. Certainly the doctrine of Sin, as revealed in the Word of God and witnessed in human experience—in depraved human nature, estrangement from God and in open rebellion

Two Steps to God— Repentance and Faith

FROM the door of every lost person in the world there are two steps to God—repentance from sin and faith in the Lord Jesus Christ. The Scriptural authority for this is found in many places in the Bible. The most definite one is by Paul (Acts 20:21), "Testifying both to the Jew and also to the Greek repentance toward God and faith in our Lord Jesus Christ." All must take these steps. None can be saved without it.

We discuss repentance first, as it is logically the first step.

I

CERTAIN Fundamental Facts Concerning Repentance.

1. The background of repentance is found in a double fact; sin, original, inherent, enthroned in all human hearts, total alienation and guilt before God, the consequent wrath of God in condemnation resting upon such a sinful soul; and also the incarnation, holy life, atoning death of Jesus Christ in the sinner's place—sin, Christ's Cross and His resurrection are the spiritual background and necessity demanding repentance on the part of all sinning souls.

2. The following steps lead to repentance. The preaching of Gospel truth and the hearing of it, the convicting work of the Holy Spirit, contrition or godly sorrow, confession of one's guilt, an inner heart-turning from sin, which is repentance, a personal acceptance of the Lord Jesus Christ as one's own Saviour. These steps issue in regeneration, the new birth, salvation from sin. There should follow confession of Christ and a life of obedient service to him.

3. A definition of repentance is a change of mind, a change of heart attitude toward sin and God. Repentance means that one has, under the convicting spirit of God, in the light of gospel truth, from the heart turned away from sin; and faith is turning to God and accepting the Lord Jesus Christ as Saviour.

4. This first step of repentance is a divine necessity, as well as a human essential. There is no getting to God except through heart repentance from sin toward God. There is no way to avoid, evade or escape repentance, no getting around it. There is no substitute for personal repentance, not baptism, not moral life, not personal sacrifice, not expression of generosity, not creed, not ritualism, not ordinance, nothing will please God in a sinner's coming to him without repentance.

There are no combinations of graces or spiritual acts other than repentance and faith which will get one to God—not repentance plus baptism, church membership, penances, no combination save repentance and faith. All of the Bible leaders in both Testaments preach repentance as the first essential to reach God. It is all through the Old Testament. John the Baptist preached it (Acts 19:4); Christ preached it (Mark 1:15; Matt. 9:13 and 21:23).

The same is true of the other Apostles. Paul preached it (Acts 20:21). The great gospel preachers all through the ages since have majored on preaching repentance and faith as the first steps to God. God commands it (Acts 17:30). Forgiveness demands it (Acts 3:19). God's goodness leads to it (Romans 2:4). Heaven rejoices over it (Luke 15:7). There is no other alternative—"Repent or perish" (Luke 13:3). Sinners can pray for it (Luke 18:13 and Romans 10:13). It is counted in God's Word as one of the fundamentals (Heb. 6:1). Christ commands us to preach repentance (Luke 24:44).

Wherever repentance has been faithfully preached, it has produced revivals, deep and enduring, and built up strong characters among Christians and strong churches and developed a dependable leadership for the kingdom of God. No sinner in all the world can get to God without this first step of turning from his sins in all of his heart attitudes, but every sinner howsoever sinful and distant from God can reach God by taking this first step in turning from sin and

L. R. SCARBOROUGH,
Ft. Worth, Texas

President L. R. Scarborough, of the Southwestern Baptist Seminary at Fort Worth, succeeded in that position the great B. H. Carroll at his death some twenty years ago. Dr. Scarborough is one of the best known leaders among Baptists in the South. Already prominent in the field of evangelism and pastoral service and as President of the Seminary, his personal acquaintanceship with his denomination was vastly increased by his years in the leadership of the 75-Million Campaign beginning in 1919.

the second step by trusting the Lord Jesus Christ as personal Saviour.

II

THE Next Step is Faith in the Lord Jesus Christ. The first step, repentance from sin, shows the sinner's attitude toward his love for and practice of sin, that he repudiates it. The next step, personal acceptance of the Lord Jesus Christ as Saviour completes the work of regeneration or establishes the fact of a spiritual birth from above for the penitent, believing soul.

The scriptural authority for this step to God is varied and multiform. Faith is the great essential virtue to get to God and to keep up with God in the great tasks of his kingdom. The faith that saves is a personal acceptance of the Lord Jesus Christ as one's Saviour, as evidenced by John 1:12; 3:16, 18, 36; 5:24; Acts 20:21; Romans 10:13, 14; Rev. 3:20, and in many other places in God's Word.

This doctrine is illustrated in the personal experiences of Nicodemus, the Samaritan woman, the Syrophonecian woman, Simon Peter, the Apostle Paul, and as given over and over in the salvation of men as described in the New Testament. Saving faith is an intellectual matter and more. It is a deep psychic, spiritual matter.

It is not a belief primarily in the historic Christ. It is that and yet it is a personal acceptance of the Lord Jesus Christ as one's own Saviour. "If any man hear by voice and open the door, I will come into him and will sup with him and he with me." No person can repent or believe for another. It is a supremely individualistic and personal matter. There are no proxies in coming to Christ. Men are saved one by one on the basis of a personal relationship with the Lord Jesus Christ.

Saving faith is not accepting the Bible, though one must do that; nor a creed, nor an ordinance nor any sort of ritualism. It is an individual, heart-opening to and reception of the Lord Jesus Christ as the incarnate Son of God who died on the cross for our sins and arose again for our justification.

At this point there has been much false teaching and preaching, all to the eternal hurt of lost men. Preachers and teachers have a perpetual obligation resting upon them to have a clear conception of sin, the guilt of the human soul, and the wrath of God resting upon such soul, and the meaning and depth and necessity of a personal repentance toward God for one's sins, and a clear notion of what faith means, that it is accepting Christ as Saviour and Lord.

There ought to be no dodging, no hedging, no camouflaging, no veneering, no false compromising at this point. Every lost sinner has a right to have the whole truth as revealed in God's Word at the point of his own eternal destiny, and the spiritual guide, preacher or teacher, who falsifies or compromises or softens or trims the truth at this point is a high traitor to Christ and to the souls of men. At this point all who teach or preach have the weight of a world on their consciences and should be faithful to Jesus Christ.

III

A BAPTIST Article of Faith. Baptist churches that have adopted either the New Hampshire or Philadelphia Articles of Faith have a clear statement about these two

matters—these steps to God. Here is what they say in their articles of faith:

We believe that repentance and faith are sacred duties and also inseparable graces wrought in our souls by the regenerating Spirit of God whereby being deeply conscious of our guilt, danger and helplessness and of the hope of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our prophet, priest and king and relying on Him alone as the only and all-sufficient Saviour.

You will notice several things emphasized in this statement. Repentance and faith are graces; and sacred duties; they are wrought by the regenerating Spirit of God; a twofold conviction of guilt and helplessness and of the way of salvation in Christ; contrition or godly sorrow; repentance; confession of sin; supplication for mercy; a turning or conversion; faith. And all this results in the new birth, the regeneration of the individual human, penitent, trustful soul, and thereby he becomes a child of God by a spiritual regeneration.

All Christian teachers and preachers everywhere should get this conception of these vital steps to God because they are scriptural, of divine origin and orders, for in the faithful proclamation of this truth hangs the destiny of lost men of all races, times and conditions. There needs to be a re-emphasis upon these fundamental facts of regeneration.

They should be taught in the home, in the churches in all their departments, proclaimed from the pulpits and the great outdoors of God's world, and in personal approach every sinner under God's sun and stars should have this truth pressed on him in the power of faithful, consecrated witnessing, and in the convicting strength of the Divine Spirit; and if this were done by God's people everywhere, pentecost would be perpetual and permanent and universal until the world is brought to the Lord Jesus Christ.

I urge my brothers of the ministry everywhere to take up the preaching of John the Baptist, Jesus Christ, Simon Peter and the Apostle Paul, and we will see "signs and wonders" as they did, and pentecosts will be everywhere. May it be so.

Convention Should Seek Deepened Spiritual Life

MY DEAR DOCTOR MASTERS: I have just finished reading an article written by Brother Joe T. Odle, Paducah, Kentucky: "A plea for Inspirational Element in Southern Baptist Convention." The article is worthy of serious consideration by the Program Committee of the Southern Baptist Convention in the coming Convention to be held at St. Louis.

Having attended many sessions of both Northern and Southern Baptist Conventions, I am impressed with the need that more time be devoted to the inspirational element in the meetings of the great group of Southern Baptists. Many of the reports of our Southern Baptist work could be presented to delegates in printed form, thus giving more time to soul-stirring inspirational messages by our great leaders.

Why should not our Convention bring us face to face with the glorious task of world-wide evangelism and give us the inspiration to go back home and do the job in a way worthy of our great Commander-in-Chief? It ought to be the Mount of Transfiguration, where we shall see the Glory of our Christ and go back down to the valley determined to measure up His expectations in vital service to a sinning, suffering, dying humanity.

One of the most thrilling experiences the writer remembers in connection with Seminary days in Louisville, was the burning enthusiasm with which great and eternally fundamental truths were imparted by that matchless teacher, the honored President of our Convention, Dr. John R. Sampey. How he inspired us! Set our hearts aflame—and

sent us back to our dormitory rooms with a consuming desire to win men of all kindreds, tribes, and tongues to the World's only Saviour. We felt sometimes that we must go out on the streets of Louisville—anywhere—and tell men, "Oh, be ye reconciled to God." Sometimes we felt we should like to go to China, India, Japan, Africa, and to the ends of the earth and tell that story that all men might His goodness share and His salvation know!

With this great Teacher and Leader to set the pace in a great key-note address to be followed with messages from such men as Robert G. Lee, Dr. Truett, and others, depicting in understandable terms our high mission under the sun, our major task, responsibility and our glorious privileges, 1936 would become one of the greatest years in our history.

The world always makes way for men and women who are dead in earnest, who know where and why they are going. We are almost lost sometimes in the maze and intricacy of our own denominational machinery. Like Martha of Bethany, we are 'cumbered with much serving.' But we need as never before to emulate the blessed example of her sister Mary, 'who sat at Jesus' feet and heard His words.' He still speaks—speaks to all men in all ages: "But one thing is needful!"

May the Convention at St. Louis call us all back to the ONE thing needful! Back to a vital New Testament evangelism of the Antioch type. Herein lies our only hope of real progress, conquest and victory. Southern Baptists, ye are cumbered with much serving. But one thing is needful!

JESSE L. HENDERSON.

Lawrenceville, Georgia.

TOWARD A BETTER UNDERSTANDING OF THE EPISTLE TO THE EPHESIANS

(Continued from Page 9.)

Apostles" (Eph. 3:5). The word translated "holy" does not mean "pious"; it means "chosen for a purpose," "consecrated, set apart for a purpose." As this consecration to a purpose was an act of God's grace Paul ranks himself with the other apostles as recipients. Paul was a chosen vessel.

So went out this Epistle to the churches of Asia, embodying the firm conviction that God controls human history and that there is a unity of purpose in it—God's purposes in Christ cannot fail. Soon follows the last letter to Timothy, a legacy of Paul's care and love. He longs to see Timothy. The end is near, but not defeat; "The firm foundation of God standeth."

Our readers will be glad to learn that Dr. J. Marcus Kester, Pastor of the First Baptist Church, Wilmington, N. C., who has been critically ill with pneumonia, is now reported much improved. It is hoped and believed that he is well on the way to complete recovery.

Missionary Henry Sodergen, furloughed missionary from Africa, gave a splendid missionary address, with stereopticon slides, at a supper of the Men's Fellowship Class at the Broadway Baptist Church, Louisville, last Friday night. The pictures were taken by himself during his labors in the Dark Continent.

Woodrow Fuller completed his first year with the church at Fulton, Ky., on March 1. In a personal letter our friend says in part: "This has been the happiest year that Mrs. Fuller and I have ever spent. The Lord has blessed our church with 142 additions, with more than half this number coming as candidates for baptism. Truly the Holy Spirit has been working through our people. We remember with pleasure your visit in our home. May God bless your work and send you this way again." From other quarters we hear of the fine ministry of this young pastor in the Fulton Church. May the one year be multiplied by many.

THE BIRTH FROM ABOVE

(Continued from Page 7.)

Moreover, in times of stress and trouble only twice-born souls can stem the tide. Time after time others have gone down, while the sons of God have come through victoriously. The Apostle Paul, in his letter to the Romans, sounds a note of deep significance concerning believers in times of tribulations. He says that they are able to endure them without complaint and also find ground of glorifying in the midst of them. Children of God demonstrate that everywhere, but only children of God can do it. They have the love of God shed abroad in their hearts through the Holy Spirit in them.

Not only so, but how can any but those who have been made alive in Christ perform acceptable service to God? Love is the way par excellence for all. It is the Christian motive. How well this is elaborated in 1 Cor. 13. There Paul shows that love is immeasurably beyond and essential to the ecstatic and teaching gifts which he describes. Equally futile, he asserts, is even a faith that might move mountains but without love. Even though one have such faith, yet if he have not love he is an absolute zero.

And he adds that one may bestow all his goods to feed the poor and even give his body to be burned, yet if he have not love, he is helped nothing. It is all profitless. But not to all; for some have love. These have the Lord enthroned in their hearts. Love reigns in their beings. They are children of God, His true spiritual offspring, His by right of birth from above. We must go back to the beginning, to the work of God in us, for the proper motive for such loyalty as Christ deserves and true discipleship demands; for it was there that love was born in us.

Surely, then, as we come to the end of this paper but not to the close of the study, we may say that a new creature is everything. Comparatively and relatively speaking, as we think of our Christian experiences, none stands out with quite the same importance and meaning as the one of that hour when we "first saw the light, and the burden of our hearts rolled away."

Other experiences have come since then, many of them; but it was then that eternal life came to us in our birth from above; when God, through the instrumentality of His word, wrought that spiritual change in us whereby He brought us into His kingdom and ushered us into that blessed realm of privileges and responsibilities known only to and enjoyed and served only by those who have been born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

THE SECOND COMING OF CHRIST

(Continued from Page 11.)

doctrine itself into disrepute. "But of that day and hour knoweth no man, no, not the angels of heaven."

We may safely say, however, that there are many definite signs that the Bible gives us that which shall prevail in the earth when the Lord returns. Without forcing unscriptural conclusions, it does seem that these signs are being fulfilled before our eyes in the world conditions of to-day.

The sin and crime of the world; the worldliness of our churches; the bloodless preaching of to-day; the persecution of the Jews and their rapid return to Palestine; the restlessness of the world; the increased intensity of earthquakes, famines and pestilences of recent years; the breakdown of democracies and the rise of dictators, preparing the way for that supreme earthly dictator, the Anti-Christ; and the wars and rumors of wars constant and more terrible,—all, seem to have their scriptural significance and to point to an imminent return of the Lord.

WE DO NOT KNOW WHEN HE IS COMING, BUT HE IS COMING. AS WE LISTEN TO THE LAST WORD FROM OUR LORD BEFORE THE LIDS OF THE BIBLE CLOSE, "BEHOLD, I COME QUICKLY," WITH JOHN WE ECHO BACK THE PRAYER, "EVEN SO, COME LORD JESUS."

THE ATONEMENT

(Continued from Page 15.)

the apostle to the Gentiles, whose one theme was "Christ and Him Crucified." "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:1-4). And he declares that this is "The Gospel which I preached unto you . . . by which also ye are saved" "that Christ died for our sins according to the Scriptures."

In his second letter to the Corinthians, he opens the secret of his undying devotion to Christ, and of his self-sacrificing ministry to the Gentiles for Christ in the following words: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again" (2 Cor. 5:14-15). And he goes on further to say that "God was in Christ, reconciling the world unto Himself," and explains how He did so, by "Not reckonings unto them their trespasses," but unto their substitute, and then closes his statement by saying, "Him who knew no sin sin He made to be sin on our behalf; that we might become the righteousness of God in Him" (vs. 18-21. Am. R.).

VI

BUT this is enough. If we don't believe in the vicarious or substitutionary atonement of Christ after all this testimony, we would not be "persuaded, though one rose from the dead."

No attempt has been made to deal with theories concerning the atonement. These have their significance for the student. But for my part, let me give myself to pointing sinners to Calvary, and to confirming the faith of the saints in the Christ who died for us and rose again. And I plead with the reader, especially if he is a preacher, that this is always the main business of the God-called witness—not to follow the endless tangle of human theory, but to study, know and preach the revealed Gospel of grace.

Little White Church

RUBY DELL BAUGHER, Morganfield, Ky.

There's a little white church away from the road
On a sun-kissed knoll of the country-side
Where many a sermon has warmed the hearts
Of eager ones following the way of the Guide.
In its altar and pews many prayers were prayed
That lifted Heavenward the rough paths trod
And sweet was the Peace that hovered around
The souls "born again" into the Kingdom of God.

But now no minister reads from the dear old Book
In the little white church on the sun-kissed hill.
In the dust-covered altar and pews are no prayers,
The hymn books are closed and the organ is still.
"No money for a preacher?" Ah, how can that be
When great is the expense for the wrongs that are done?
Where "God is not mocked" only Eternity can tell
The many motives changed ere their crimes are begun.

Lord, the countryside languishes; not all can go
To the town to worship where lights are bright.
Bring back devotion in the little white church
And its far-reaching influence for God and right.
Stand a real awakening that will fling wide the doors,
Fan into a flame the only spark of love,
Send a shepherd, dear Lord, to bring back the sheep;
Gather the little white churches into Thy courts above.

Dr. E. F. Estes left Louisville Sunday night for Durant, Miss., to assist Pastor W. R. Haynie in meetings in that city. Dr. G. S. Dobbins will supply the West Broadway pulpit in his absence on April 5.

EDITORIAL

Proof of Our Lord's Resurrection From the Dead

THE BIBLE, God's inspired revelation, was written to reveal God to men. It was written to help men to understand what God requires of them in the matter of recovery from sin and of salvation and righteousness.

It was not written to prove the supernatural to the human intellect. Supernatural manifestations of God's character and existence, exhibition by miracle or otherwise of His supernatural power, His authority and His love for man, occurred chiefly in connection with the great changes from one dispensation to another. Miracles were used to challenge men to recognize the divine authority of the revelation.

The Bible is not written in the mould of logic and argument or of philosophy, but in that of revelation, admonition and instruction in relation to sin and salvation. And yet the Spirit of God has set down an unshakable record in the New Testament in proof that the body of Jesus Christ was raised from the dead. Questing souls are brought to know God by other means than that of mere proof to the intellect of revealed teachings. "The natural man receiveth not the things of the Spirit of God" (1 Cor. 2:14). Yet the things of God are not contrary to sound reasoning, and God asks us to reason with Him. So we now set down as much as may be within the limited space New Testament evidences of the resurrection of our Lord.

I

IN HIS teaching Jesus repeatedly foretold His resurrection. He staked all upon the fact that His Father would raise Him up on the third day. We read in John 2:19-21, "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up . . . but He spake of the temple of His body. When therefore He was risen from the dead His disciples remembered that He had said this." Among the many passages in which our Lord made the same affirmation in language often even more clear, are, Matt. 17:22, 23; Mark 9:30-32; Luke 9:22; Matt. 16:21; Mark 8:31.

Notwithstanding His own abundant and specific teaching, His disciples were very slow to believe that their Lord had risen from the dead when it came to pass. Thomas has no exclusive right among the Apostles to personify the role of doubter. In telling why he and Peter ran to the tomb, from whence had come the report that their Lord's body had disappeared, John wrote, "For as yet they knew not the Scripture that He must rise again from the dead."

The women would not have taken spices to the tomb to embalm His body, if they had expected Him to arise. When Mary Magdalene found the tomb empty, it did not occur to her that He had arisen from the dead; she thought the body had been removed. When they brought their report, the Apostles regarded their words "idle tales," and they were "affrighted" (Lu. 24:37). The two walking to Emmaus, "had trusted," but no longer trusted.

These disciples later became fully convinced that their Lord had arisen from the dead. He appeared to them more than ten times. More than once He appeared to the Apostles as a group. Once He appeared to as many as 500 disciples, most of whom were still alive when Paul wrote about that appearance, and were able to confirm or deny what he said. Every one of the Apostles was fully convinced, even Thomas.

II

THE fulness of their conviction is proven by their conduct.

This evidence is overwhelming to the open mind. When their Lord was crucified, His followers were naturally filled with gloom and despair. But within a few days this was changed to intense joy and renewed confidence. They had seen their Lord done to the death. Plain men of the people, they had felt their utter incompetence to meet in open contest the astute and implacable Jewish ecclesiastical leaders.

In their gloom their group was rapidly disintegrating. But something took place that gave them both the courage and the power to stand up against these might ecclesiastics in a witness their proud hearts rejected, but which nevertheless was powerful to turn thousands of enemies of the Lord into His own disciples and witnesses. **And they bore this witness, not years later, but right away. They bore it not in some distant province, but in Jerusalem itself.**

There is only one adequate explanation of this amazing transformation, this access of supernatural power in the witness they bore to His resurrection. It is that they spoke the truth. Paul himself stated this issue (1 Cor. 15:15): "Yea, and we are found false witness of God, because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not."

They went out and preached this risen Christ. They preached Him among people who had been stirred by the story of the resurrection and had investigated it. They had every opportunity to do so. And they won multitudes of converts from paganism whose lives became witnesses, as did those of the preachers themselves, to the Christ of the empty tomb, many sealing that witness in a death of martyrdom.

III

THESE are a few of the evidential cornerposts which God has put about the marvelous, wonderful truth that He raised His own Son from the dead, after He had been put to death by Pontius Pilate. At every other point the proof is as convincing to open minds.

Before the Southern Baptist Convention at Washington City in 1895, Dr. M. B. Wharton told in a Convention sermon on Christ's Resurrection of an infidel lawyer in Montgomery, where he was pastor, who said, "If you will prove to me that Jesus Christ rose from the dead, I will become a Christian." He was asked what sort of evidence he would accept, and replied, "I will take any evidence that would be admitted as conclusive in our courts."

Asked by the minister to name the greatest authority on evidence, the lawyer replied, "Greenleaf." Then Dr. Wharton said, "In his book, 'Testimony of the Four Evangelists, Examined by Rules of Evidence in Our Courts,' Greenleaf says that the testimony for the resurrection of Jesus is so conclusive that no twelve sane jurors in the world could do otherwise than pronounce in favor of it."

A similar case was that of two skeptical English scholars, Sir Gilbert West and Lord Lyttleton. Convinced that Christianity was untrue, each pledged the other to do certain study to prove it. One would investigate the conversion of Saul of Tarsus. The other would explode the resurrection of Christ. Two months later they came together, each to confess that his study had made him a disciple of Christ. The revealed testimony was self-evidencing. We are told that the works then written by these men are standard and are to be found in most seminary libraries.

A few years ago a brilliant writer set out to write a book to show that our Lord's resurrection is not proven and Christianity not divinely based. He became convinced in his study that the resurrection of Christ is proven unshakably, and the result was the remarkable book, "Who Moved the Stone?" by Frank Morrison (Century Company N. Y.).

If there was room to develop further evidence, it could be found in the fact of Christianity itself. It is unthinkable that multitudes of men and women in every generation should have been lifted out of self and selfishness into strength and beauty of character and unselfish service, by a faith based upon deception and falsehood.

Thanks be to God for the Gospel of the crucified, risen and ascended Christ, who will come again to rule the world.

Orthodoxy Is For Christ's Sake, Not Its Own

WE ARE glad to be able to place this doctrinal issue of the Western Recorder before our readers. It is strong meat, very little milk. It must not be scanned and thrown aside. It must be read and pondered, if the reader is to profit.

The intellectual apprehension of religious teaching is not central in Christian faith. Faith demands the whole personality, mind and will, as well as heart. Lack of spiritual power among God's people to-day is in part from this head religion with no heart in it and in part from the assumption that religion is mainly a thing of human sentiment and sympathy, with little reference to the great factual and doctrinal mould in which God revealed Himself to man.

I

SOME years ago an Episcopal Bishop addressed a group of religious business men in Louisville. The bishop was boosting the Vanderbilt University effort to penetrate and break down the doctrinal staunchness, more especially of rural preachers in Tennessee and Kentucky. Seemingly it felt under mandates to cure them from "narrow bigotry."

The bishop recounted a discussion alleged to have taken place in Tennessee between a rural minister and a university-taught school-teacher. The school-teacher was seeking to get the various churches to combine into a "community church," and to set up in it amusements and welfare devices. The preacher offered sound Scripture argument against the propriety of this. The teacher, said the bishop, offered only one single Scripture passage, namely, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

Apparently this swept the bishop's Louisville-businessmen banquet audience. We wonder if such misinterpretation of Scripture would not reach the average city-business-men's group gathered at a banquet in the name of religion. Yet the context of the passage shows that the Saviour is speaking of Himself and what He did for men's sins. He Himself was the Truth. Proof of this is in verse thirty-six, "If the Son therefore shall make you free, ye shall be free indeed."

The "abundant-life" heresy, in recent years promulgated by members of the national administration at Washington, belongs in the same category. Our Lord spoke of abundant spiritual life in Him. But these gentlemen speak specifically of material goods, and of getting hold of more abounding fleshly satisfactions. Unless professing Christians have become astoundingly ignorant of the Scriptures or have ceased to believe them, it is inconceivable that they shall not deplore and resent such ignorance or wilful misinterpretation. These two false interpretations in principle negative Christian faith. One would deify man's wisdom and the other man's lust for material abundance and luxury.

Yet there is an orthodoxy that fails. There is such a thing as "dead orthodoxy." Wherever there is insistence on doctrinal orthodoxy, coupled with laxity in spiritual and moral discipline, we have that ugly thing "dead orthodoxy."

Let us confess that we have had in America professing evangelical elements, including Baptists, that have insisted on precise orthodoxy, but whose spiritual lives and moral behaviour did little credit to their insistence. Let us confess that low standards of self-sacrifice and spiritual living, coupled with strong insistence on formal orthodoxy, have been a scandal and a reproach to the holy faith of Christ.

II

DOCTRINAIRES who show no spiritual fruits are among the worst enemies of a Christ-honoring, Bible-reverencing orthodoxy. They betray holy faith to the sneering enemies of our Lord, who set these lopsided, do-nothing orthodox people up as true representatives of what it amounts to reverence the Word of God and the divine authority of its teachings. Thus these enemies would justify their own worldly sophistries, and by them displace orthodox belief.

Orthodoxy is a necessary attitude of true faith. Faith is

one's relationship of trust in the Person of Jesus Christ for salvation. But the relationship to His Divine Person is based upon revealed facts as to what He did. It is also based upon the revealed meaning of those facts. It is inevitable that faith shall logically work out its own reasoned understanding of its contents. Its proper safeguarding against inadequate understanding and the covert emptying work of heretical teachers requires this.

The Apostles emphasized defending the faith. Jude uttered his famous words, "Contending earnestly for the once-delivered faith." The context reveals that the necessity of his doing so grew out of efforts of false teachers to mislead God's people concerning Christ and His work. Peter had some words on the same subject. Paul wrote, "Though we or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema." John wrote, "Whosoever goeth onward and abideth not in the teachings of Christ hath not God." The teaching of Christ and His Apostles is the central substance of orthodoxy. What He suffered for sin are its heart. The Apostles perceived the necessity of theological controversy.

III

CHRISTIANITY is intolerant. It is so because it is a divine revelation. As a divine revelation it cannot and does not, at least consistently, sit at a round-table discussion with ethnic religions. Such faiths doubtless search after God, but only according to the light of man's intellect. Christianity stands or falls upon its claim to be the result of God's man-ward search through His self-revelation to man, and not of man's God-ward search on the basis of his own thoughts.

The world of our day loudly clamours for Christianity to sit in round-table discussions with human systems of thought. In its spiritual blindness it thinks it will be fine to see each "religion" patched up by the good points of the others. This "after-you,-Alphonse" attitude, at first confined in world-clamour to unionizing the denominations, would now include any sort of man-made philosophy or religion.

It is a master device of Satan. And what a humiliation it is to faithful believers to see men who are broadly classed as leaders and official voices of religion fostering this sell-out of revealed Christian faith, and trying to pull into their party the leadership of great Christian bodies. This they do in the name of the Christ who said the world hated Him and would hate His faithful followers!

Away with hesitant, compromising, apologetic preaching of the Gospel of Christ! We regard it worse than no preaching at all. He died for us, and demands that we die to the old fleshly self-life in order to follow Him and bear witness to Him. We need to love men with all we may have attained of His divine compassion and love. But we do not need to love them with a soft and flabby and sentimental, and sometimes hypocritical, love that would gain world applause by denying the Truth and Cross of Jesus Christ.

Church historians tell us that the intolerance of Christianity saved the Roman Empire. The numerous pagan cults were catholic. Each was worth so little that it found no inconsistency in patting all of its neighbors on the back. But all of them were alike rotten morally. Christianity had something infinitely better. That something was from God and could not and would not compromise. Such intolerance is in spirit the blessed intolerance of Christ against sin.

Christianity is the strait and narrow way that leads to eternal life. To desert it for the broad highway or without warning to leave men to tread the "primrose path to the everlasting bonfire" is not charity, and it is not love in any sense worth the name.

Christianity saved the Roman empire, while it was not trying to save it, by bearing faithful witness to Christ. Christianity will save society from the dead weight of its own sins to-day, if at all, while it is not trying to save it, but instead by its whole-hearted witness to Christ.

Paragraphic Comment

THE CHURCH GAINED LIFE AND POWER BY SELF-CRUCIFIXION

The infant church of Christ attained its power of effective witness for Christ on the Day of Pentecost. The attainment was vital, not formal. Before Pentecost the disciples blew hot and cold as do many professing Christians to-day. True disciples, but spiritually undeveloped and of little power, could plot against each other for selfish material primacy in the material kingdom they still expected their Lord to set up. But such self-seeking became impossible after the ten days of prayer and the Holy Spirit's filling them. They were not afterwards perfect, but they were spiritually immeasurably above the self-life's dominance that so often showed up before the Spirit of Christ was given full control of their lives. The church at Pentecost became self-crucified and Christ-filled. That was the source of its power. The same spiritual and evangelistic power is available for each church willing to pay the price of self-crucifixion that they may really live in Christ. But mostly we talk of and work for evangelism on a lower, less costly, plane, often not even seeming to think of spiritual quickening in the church itself.

ABOUT OUR SPECIAL ISSUE

There is meat for the strong palate and for the palate that needs to be made stronger in the doctrinal articles in this issue. We hope no reader will think he can get what these articles have for him by a hasty turning from one heading to another, or by a jauntily scanning of the articles. He simply will not get the vital message of a single writer that way. Some of our writers have schooled themselves in the happy art of dangling the written provender enticingly before the nose of the fickle reader, so he may get a little of it speeding along the road of life according to the new order of living. It is no mean gift, but wherewithal shall a writer perfume what he writes about spiritual truth so that its aroma shall quicken the appetite of persons whose spiritual appetite has never tried anything stronger than a little carefully prepared milk? Seriously these doctrinal articles should be read not at one sitting but several, and each of them several times and then filed for reference. The articles by no means present all phases of the doctrines of grace. But they do include nearly all the great central doctrines. They offer the reader more exercise in digging down after vital Scripture teaching than was ever brought together in any religious weekly within our knowledge.

SHORT-CUT EVANGELISM

An interesting discussion is going on in the Christian of London. It is reporting weekly an evangelistic campaign in which for several months foremost British evangelists have been engaged. A writer objected that the campaign is failing to reach the outside pagan population. Replies from Messrs. Klegg and Fletcher, two of the leading evangelists, are most edifying. For instance, in the Christian of March 19, Dr. Fletcher says that it is true that outside pagans are not appreciably drawn to revival meetings, but that it is a mistake on this basis to under-value such meetings. He writes: "The evangelist is first and foremost the reaper of a prepared harvest. He is not there to do work all the churches ought to be doing. No spurt of evangelism will do this, though some Christian workers hope to use it as a short-cut to achieve something which demands prayer, patience, and perseverance." Our brethren of Great Britain would doubtless be astonished at how far the short-cut efficiency "complex" has led us in America in trying to achieve the precious and slow-maturing results of spiritual growth by some wizardry that can be "put across" right now. It is also interesting to be informed that the speed-craze influences are also beginning to do their hurtful work in the spiritual efforts of the more conservative British. In principle, the dis-

cussion fits in with recent pleas in our columns that the first and most difficult work in worth-while evangelism is spiritual revival in the churches, and that this revival is a necessary way-station to really reaching modern pagans outside in a way that will bring them to Christ. Mostly we ignore this inescapable truth, because, we say, to proceed that way requires much prayer, time, and soul-energy. Exactly. It does.

PADUCAH PASTORS ADDRESS DR. DODD ABOUT KAGAWA

On Monday morning, March 23, the Baptist pastors of Paducah and surrounding country in their regular conference passed unanimously a resolution in the form of a telegram which was sent to Dr. M. E. Dodd at Shreveport, La. Dr. Dodd was a former pastor in Paducah and Fulton, and also in Louisville. Following is a copy of the telegram, which has been sent to us by Pastor L. R. Riley, with the request that it be published: "The Paducah Baptist Pastors' Conference was in session this morning, with sixteen pastors present, who represented many churches of West Kentucky. It was unanimously voted that we wire you and urge you to use your influence to keep Kagawa from speaking before the Southern Baptist Convention in St. Louis, because his trumpet gives an uncertain sound." Dr. Dodd won many friends in Kentucky, especially in the Western section, when he was in pastoral service here. They knew him as a man who with dynamic earnestness preached the full Gospel of Christ and defended it against perversions. These fine Baptists seem all the more wounded now that one loved and trusted apparently should have used his prestige as Convention President to place the famous Oriental where he is being given the most prominent hearing within the gift of our great Baptist body of the South. The more they learn of Dr. Kagawa's message the more they appear to be disturbed. We wish that Dr. Dodd might pursue the course his friends of other years counsel. But they have put him in a tight place. It is hardly to be expected that he will do it.

BIBLICAL BALANCE NEEDED BETWEEN DOCTRINE AND LIFE

On the opposite page we plead for poise between orthodoxy and religious enthusiasm, between doctrine and life. For a long while now the popular religious mind and the public have been diligently propagandized from partisan angles on this subject. It has become increasingly difficult among those who have allowed this propaganda to strike in to see where essential truth lies. This and other responsible religious weeklies may occasionally deal with the subject. But their combined teaching is scarcely more than a drop in the bucket when compared with the popular and sustained propaganda of worldlings, secular prints and world-compromising religionists to break down confidence in the authority of revealed Scripture. Partisans of down-grade religion would make knowledge of and adherence to historic statements of faith look contemptible, even though these statements are from the ablest exponents of faith in every age and were framed to protect the simple and the uninitiated from being victimized by the emptying teachings of heresy. Let it be granted that there is such a thing as "dead orthodoxy." It should be confessed and then we should turn our faces toward correcting it. But it is not orthodox belief that makes one "dead" spiritually; it is unsundered lives. The cure is to deepen spiritual life, not to kow-tow to the philosophies of men who would hide the redemptive Christ out of sight. We have always looked with less alarm upon "dead orthodoxy" than upon rationalism. If the holder of this "dead orthodoxy" is ever quickened in spiritual life, he will go forward in the right direction and unto Christian stature. But the rationalist, trusting only in the children of his own intellect, gets further off the track the further he goes.

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.

By Way of Reminder

Place of W. M. U. State Convention:
 Central Baptist Church, Winchester.

Time: April 8-9.

Every Associational Superintendent plan to be at the church Tuesday night, April 7, at 7:30, for the Superintendents' Conference.

Other delegates and visitors will have the opportunity of attending a splendid program in the church auditorium, with Miss Annie Allen, missionary in Kentucky mountains, and Mr. John Mein, missionary from Brazil, as speakers.

Departmental conferences will be held both mornings before the opening hour of the Convention as usual.

We are disappointed that Dr. M. T. Rankin, China, cannot be with us, as promised, but we feel indeed fortunate in having one of our own Kentucky Missionaries, Dr. W. C. Taylor, Brazil, who is one of the greatest scholars and writers on the Mission Field.

Miss Rose Marlowe, China, writes that she will land about the first of April and will certainly be with us.

Young People's Part At State W. M. U. Meeting

Thursday evening, April 9, 7:30, will be Young People's Night, when the program will, for the most part, be given by the young people; Miss Naomi Schell, Missionary to Japan, who works with young people of Japan, will speak.

The State Y. W. A. banquet will be a Chinese one, honoring Henrietta Hall Shuck and Dr. McMillan, of China, will speak. It will be held at the First Christian Church, at 5:30 P. M., April 9. Fifty cents is the price of the tickets.

The Leaders' Conferences will be held both Wednesday and Thursday mornings at 8:30 at the Central Baptist Church. The conference for new leaders will be led by Miss Mattie Mae Burkett of Harlan and the one for experienced leaders by Josephine Jones.

PASTOR AND MRS. MOODY APPRECIATE BETHEL WOMAN'S COLLEGE

President J. W. Gaines of Bethel Woman's College has received from a well known Kentucky pastor the following letter of appreciation of the college:

"Mrs. Moody and I would not attempt to express in language at our command

just how much our stay at Bethel Woman's College meant to us. To have had fellowship with you, your immediate family, your splendid faculty, and all those fine girls is a rare privilege that comes not often enough in this short life. We really believe it was the best week we ever spent away from home. I told my people all about Bethel the following Sunday and could not think of one single criticism to offer. Surely that school is a God chosen agency in character building, such as the world stands in need of today, and a most richly endowed and Heaven blessed institution in Kingdom building. It is such a pity that there are not more such places where we could send our fine girls and know that they are getting the very best. Blessings on you and yours.

"Give our love to Mrs. Gaines, Marion, and every soul that has anything to do with Bethel Woman's College."

Christ's Gift to the Church, by Ruth Carver Gardner, published by the Broadman Press, Nashville, 120 pages, price sixty cents cloth, thirty-five cents paper.

The author is the wife of Rev. E. N. Gardner, Baptist pastor of Dunn, N. C., and a daughter of Dr. and Mrs. W. Owen Carver, of Louisville. The little book is attractively printed, and is comprised of five chapters, and arranged for the use of study classes. There is about it a sprightliness and insight which is full of promise, and leads one to hope that Mrs. Gardner will write more. The chapter headings are such as "The Foolishness of Preaching," "Thoroughly Furnished Unto Every Good Work," "Providing Things Honorable in the Sight of All Men." Mrs. Gardner was not a child of the parsonage, but she is a child of the Seminary professor's home. At that one suspects she has a unique outlook upon the work of the ministry, which is now enlarged by her experience as a pastor's wife.

Polity and Practise in a Baptist Church, by William Roy McNutt, published by The Judson Press, 274 pages, price \$1.50.

Dr. McNutt, a native of Missouri, is now Professor of Practical Theology in Crozer Theological Seminary. Competent critics are vigorous in their praises of the work. There are thirteen chapters. It may give the reader a slant to be told that the first is on New Testament Polity, and the last on the Kingdom and the Churches. The author deals with such subjects as, "What, Why and How of Baptists," "How Did We Baptists Get Into This, or That Way," "Why Do We Do Things So and So," "What is the Best Way of Calling a Minister and Getting Rid of Him?" "Who Runs A Baptist Church?" "The Rational of a

Baptist Association, State Convention or National Convention," "Should Northern and Southern Conventions Unite?" These and similar questions will show the Baptist reader that he is not likely to go to sleep on this book, whether he always agrees or not. The time is ripe for such a fresh study of Baptist polity as is here given. A more modest work by Professor J. M. Price, of the Southwestern Seminary, a year or two ago came to us for review, and we have failed to review it. The thesis of Dr. Price is largely that Baptists in the South are in process of ceasing to be a fellowship of autonomous churches and becoming a Southern Baptist Church—that is, a body run by ecclesiastical centralization. The distressing thing about the book is that Dr. Price just about proves his case. We apologize to him, and expect yet to review the book, though his conclusions will not be acceptable in many influential quarters, which perhaps is why our papers have seemed reluctant to take hold.

There is only one Christian college in North Dakota, and that is a Presbyterian school, namely, Jamestown College, Jamestown, N. D.

Pastor R. P. Merritt, of the South Fork, Knoxes' Creek and Aetna Union Churches, in Lynn Association, and near Hodgenville, Ky., has been called to the Mt. Moriah Baptist Church, Mt. Eden, Ky.

Superintendent Hubert L. Dobbs, of the Kentucky Baptist Hospital, was elected President of the Kentucky Hospital Association for 1937 last week. Other officers elected by that organization were: Vice Presidents, J. P. Wheeler, Pewee Valley, and Mrs. G. Harmon Schulte, Paducah; and Secretary-Treasurer, Miss Elsie L. Delin, Superintendent of the Children's Free Hospital, Louisville.

The going of Dr. Ralph A. Herring, pastor for a number of years past at the First Church of Ashland, Ky., to the First Church of Winston-Salem, N. C., is reported elsewhere by Pastor E. L. Edens, of the Unity Church at Ashland. Dr. Herring has done a great work in Ashland, and Baptists generally in Kentucky will share the regret of his own flock there that he feels moved to the Winston-Salem call. Winston-Salem has become one of the largest cities in North Carolina, and the opportunity of the First Church pastorate there is large and inviting. There is no need that we should commend this fine man of God to North Carolina Baptists. If we mistake not he is a native Tar Heel, or at least his well-known Baptist ancestors are North Carolinians. But we do congratulate the church to which he goes, and also the North Carolina Baptist fellowship.

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 School

Here are some Sunday-schools which have been added to the list of those attaining the First Standard of Excellence:

Louisville, Bardstown Road—Pastor J. C. Yelton; Supt. H. B. Heilman.

Beechland—Pastor O. A. Linger; Superintendent Clarence Tabor.

New Highland—Pastor Z. T. Conaway; Superintendent, R. F. Dugan.

Hazelwood Church

On the fourth Sunday of March a visit was made to the Hazelwood Baptist Church of Louisville where Dr. I. E. Rouse is pastor and J. W. Pilkinton is Sunday-school superintendent. The church is nearly ready to enter the new Auditorium. The Sunday-school rooms are now in use. This church has accomplished great things during these depression years. Dr. Rouse is one of our strongest preachers. Brother Pilkinton is a very earnest and efficient superintendent.

A Word About Conferences

On this page we are giving information about the two Conferences for Associational Officers—one to be held in Fulton April 21 and 22 and the other in Lexington May 28 and 29.

Looking To The Conferences

In looking for the Conferences for our Associational Officers we are anxious to have every Association represented. Arkansas in her conference had each of her forty associations represented. North Carolina, in the worst snow storm on record, had nearly sixty of the seventy associations represented. Other states report glorious meetings. For the sake of the work of Bible teaching we must do our best in Kentucky. Read the particulars on this page. Pray for these conferences.

SUNDAY SCHOOL ATTENDANCE

March 22, 1936

Sunday-schools reporting 200 or more.

Please address to "W. A. Gardiner,
205 E. Chestnut St., Louisville, Ky."

Louisville, Walnut St.	1,237
Owensboro, First	960
Newport, First	942
Frankfort, First	865
Louisville, Ninth and O	669
Paducah, Immanuel	668
Lexington, Porter Memorial	648
Lexington, Calvary	647
Owensboro, Third	640
Mayfield, First	617

Louisville, 18th St.	546
Louisville, West Broadway	544
Louisville, Crescent Hill	529
Somerset, First	525
Paducah, First	502
Louisville, 23rd & Broadway	498
Louisville, Clifton	495
Hopkinsville, First	475
Danville, Lexington Avenue	475
Covington, Latonia	444
Akron, Ohio, Calvary	444
Louisville, Franklin St.	442
Princeton, First	441
Murray, First	437
Harrodsburg	399
Bellevue	356
Richmond, First	354
Fulton, First	340
Madisonville	337
Covington, Madison Avenue	333
Henderson, First	327
London	324
Louisville, Third Avenue	324
Jellico, Tenn., First	323
Louisville, West Side	320
Corbin, Central	312

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Elizabethtown, Severns Valley	306
Pineville, First	304
Louisville, Virginia Avenue	302
Louisville, Third Avenue	280
Louisville, Baptist Temple	277
Louisville, Hazelwood	276
Russellville	248
Versailles	245
Erlanger, Elsmere	218
Burnside	214
Shepherdsville	212

FACTS ABOUT CONFERENCES FOR SUNDAY SCHOOL ASSOCIATIONAL OFFICERS

In keeping with the Five Year Program being launched by the Sunday School Board and the Sunday School Departments of the various State Boards we are arranging two conferences in Kentucky for the Associational Sunday School officers. Some information concerning these is here given:

1. WHERE AND WHEN—Fulton, Ky., April 21 and 22.
Lexington, Ky., May 28 and 29.

2. WHICH CONFERENCE TO ATTEND. We are asking the Associational officers in the following Associations to attend the Fulton meeting: Blood River, Caldwell, Christian, Graves, Little Bethel, Little River, Old Bethel, Ohio Valley, Ohio River, West Union, West Kentucky. All others are asked to attend the meeting in Lexington.

3. WHOSE EXPENSES ARE TO BE PAID? Only the eleven Associational officers or those who have been or may be selected to represent your Association.

4. WHAT AMOUNT OF EXPENSES ARE TO BE PAID? Only three cents per mile for each of two automobiles in which the eleven shall come. This does not mean three cents a mile for each person. We ask that the eleven come in only two cars. It may crowd some cars but we must hold down the expense.

5. THESE WORKERS ARE TO BE GIVEN BED AND BREAKFAST BY THE CHURCHES. This would mean that those officers and selected ones who represent the Associations would have the expense of only two or three meals.

6. WHO ARE THESE ASSOCIATIONAL OFFICERS? When the Association shall be completely organized there will be the following officers: Associational Superintendent, Associate Associational Superintendent, and one superintendent for each of the following departments of Sunday-school work: Extension, Adult, Young People, Intermediate, Junior, Primary, Beginner, Cradle Roll, and Vacation Bible School.

If the Association has not now these officers we are asking that workers be selected for these offices in each Association and be asked to attend one of these meetings.

7. WHO ELSE MAY ATTEND? Everyone who wishes to come. The program will be of a most helpful nature and we shall be glad for you to come at your own expense.

8. SHOULD NAMES OF THESE ELEVEN WORKERS WHO ARE GOING TO ATTEND BE SENT IN? By all means. This list should be sent in as soon as possible to both the entertaining church and to W. A. Gardiner, 205 East Chestnut Street, Louisville, Ky. Your State Sunday School Secretary and Dr. Holcomb wish to write to each of these as soon as we can get the list. For the Fulton meeting address, Rev. Woodrow Fuller. For the Lexington Meeting address, Dr. T. C. Eton, Calvary Baptist Church.

9. SHOULD ALL OUR PEOPLE PRAY FOR THESE MEETINGS? This needs no answer but some emphasis should be placed on it. How we do feel the need of your prayers! The writer believes this Program is the beginning of a great revival. May all of us pray for such a revival.

Southern Baptist Seminary Holds Conference

DON NORMAN, Mullins Hall, Louisville, Ky.

The Annual Ministers' Conference at the Southern Baptist Theological Seminary, March 9-13, brought to Louisville several hundred out-of-town visitors representing eighteen states in Southern Baptist Convention territory and ten Northern states.

These visitors, students and local ministers thronged Norton Hall each morning to hear Dr. Toyohiko Kagawa, world-famous Japanese Christian, and Dr. Kenneth Scott Latourette, Professor of Missions and Oriental History at Yale University, in two series of lectures. Dr. Kagawa spoke on the lectureship provided by the Gay Foundation; his subject was, "Suggestions Toward a Christian Philosophy." Dr. Latourette, who delivered the Norton lectures, spoke on "Christian Missions at the Dawn of a New Day."

During his five-day visit in Louisville the Japanese leader's schedule was full. In addition to his morning lectures he gave, under auspices of the Seminary, two evening addresses at the Crescent Hill Baptist Church. Monday evening his subject was "The Meaning of the Religion of Jesus"; Thursday night, "The Victory of the Cross." A most helpful hour was the conference period Tuesday afternoon when Dr. Kagawa answered questions put to him by groups from three Louisville seminaries—the Southern Baptist, the Louisville Presbyterian, and Simmons University (colored).

The Seminary also "loaned" Dr. Kagawa to several groups: The Louisville Ministerial Association, for an address Monday morning on "The Story of Christian Love Through Movements Down the Centuries;" the Louisville Presbyterian Theological Seminary, for one address; groups in Lexington, Kentucky, for an afternoon and an evening address Wednesday; and the Louisville

Council of Churches, for a city-wide downtown meeting Friday night, when more than 7,000 persons heard him tell the story of his early life and his days in the slums, as he poured out his heart in a passionate appeal, to all America, to take Christ seriously in this day.



W. K. SISK

Dr. W. K. Sisk, of Anna, Ill., will preach in meetings with Pastor A. W. Walker at the Shively Baptist Church, on the Southwestern edge of Louisville, beginning April 6, at 7:30 P. M.

As spokesman for the International Missionary Council, most influential of conservative missionary organizations, Dr. Latourette presented, in five successive lectures, (1) a general view of missions the day just closing, (2) some specific achievements of missions in the period now closing, (3) a glimpse of the forces making the new day, (4) the need for and call to Christian missions in the

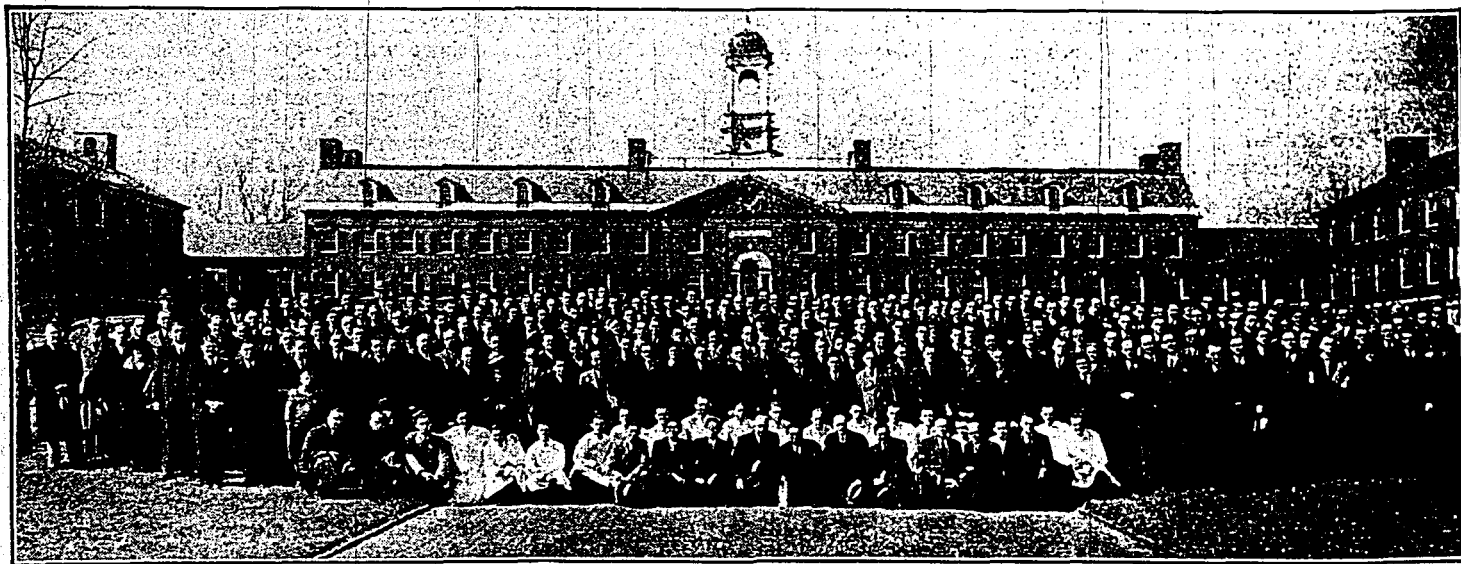
new day, and (5) a program for Christian missions in the new day.

"Christian missions are needed in the day which is come," Dr. Latourette declared, "to carry to completion the work of the past; to re-enforce the strength of the younger churches which have grown up on our mission fields in the last century; to build into the new culture of mission lands the Christian vision; and to answer the challenge of the newer 'religions' of Communism, Fascism, and National Socialism."

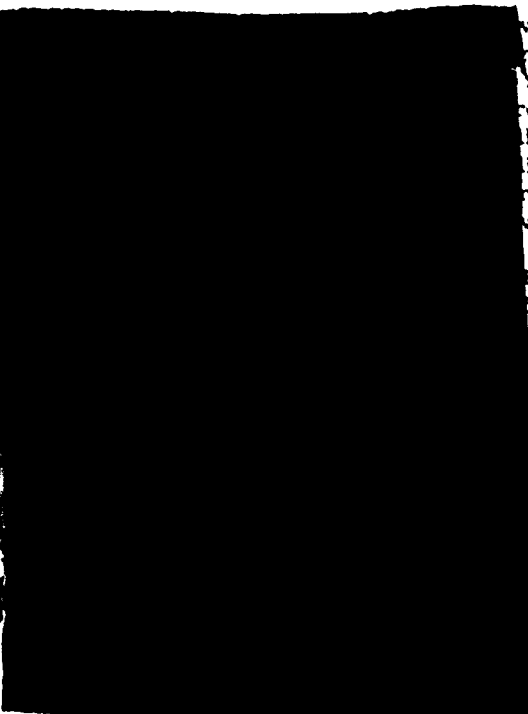
Outlining a program for Christian missions in the new day, Dr. Latourette said, "There are some points which we have had in the 'old program' which must not be changed. Evangelism must continue at the heart and core of our missionary work; the Gospel of Salvation is eternally needed. But many phases of our program must be adapted to meet changed and changing conditions. The government has, in numerous countries, largely taken over the educational and medical work of these countries. Our missionaries pioneered in the establishment of mission schools and hospitals; we are no longer, it seems, to have that sole responsibility. But this does not mean that we are to give up this work. In our new day we must find new types of educational work and medical missions in which to serve."

The Seminary Conference this year brought students and visitors alike face to face with world needs; it sent them away heartened by having had first-hand contact with men who, out of their own rich experiences with Christ, have found Him and His redeeming blood adequate to cure all the ills of a sin-sick world.

Superintendent Harper Gatton, of the Madisonville City Schools, Madisonville, Ky., will be a commencement speaker at Georgetown College on June 3.



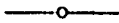
Part of the Group attending Annual Seminary Conference March 9-13. Dr. Kagawa is seen on the front row almost in the direct center of the front row.



would fare better and honor the Lord more if they trusted Him and set no store by gambling. We consider it a reflection upon Christianity when gambling is prohibited everywhere in a city like ours, save in the churches. Why not in fairness name the churches that wanted gambling?

Surely, we have fallen on evil days. Baptists are proud to stand for their faith; but protest against being made to stand in the press for that in other church bodies which we believe to be wrong and only wrong. We hold that the Director of the Board of Safety wronged not only the Baptists but every church in the city that is against gambling when, in his newspaper deliverances, he made no distinction between the churches wanting gambling and those that did not want it. We are proudly confident that no Baptist church protested his ruling against gambling, and what is more gambling in a Baptist church is not tolerated.

E. E. BALLARD, Secretary.
By request of Conference.



The Ministerial Association of Bedford, Ind., some sixty miles out of Louisville, has secured Dr. J. McKee Adams, of the Louisville Baptist Seminary, to preach through a series of meetings to be held in the First Methodist Church, beginning last Sunday, and continuing through April 3. The group turned to Dr. Adams on the basis of their confidence, which is expressed in local newspaper articles, that he is a preacher of unusual spiritual insight.

Mr. and Mrs. C. W. Stallings have announced the engagement of their daughter, Miss Martha Frances Stallings, to Rev. Dillard H. Daniel, Jr., pastor of the Dover Baptist Church in Shelby County, Ky. The date of the wedding is to be April 30, and will take place at the Crescent Hill Baptist Church, Louisville. Miss Stallings is a graduate of the Anchorage High School, and Mr. Daniel is a graduate of the Southern Baptist Theological Seminary.

Dr. John C. Austin has notified us from Florida of his recent resignation of his position of service with Georgetown College. Dr. Austin was for years Vice-President, and devoted much of his time to the financial interests of the

Gambling, in our judgment, violates the spirit of the Bible from Genesis to Revelation. Of the very many passages condemning the pernicious evil, we cite the following: Lev. 19:13; Rom. 12:17; Jer. 17:11 (Moffatt's translation) Matt. 7:12 and 20; 1. John 2:15; Phil. 4:8; 1. Cor. 8:13.

We feel there is occasion to say we think gambling for charity or any other good purpose just as wrong as gambling for profit. God is not broke; neither is He hard up. "The earth is the Lord's and the fulness thereof." "If I were hungry" says He, "I would not tell thee: for the whole world is Mine and the fulness thereof." We give it as our judgment that Christians who trust to gambling for needed funds for good works,

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college. He made for himself many friends among Kentucky Baptists, and through the years their esteem for him increased. Our people will regret the separation of Dr. Austin from the institution, and wish for him every blessing and large usefulness wherever his lot may fall.

COMPLIMENTS AND BEST WISHES

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LOUISVILLE, KENTUCKY

Program Twentieth Annual Session State Baptist Training Union Convention, 1936

FIRST BAPTIST CHURCH, NEWPORT—APRIL 16-19

THEME: "Faith Is The Victory"

- P. M. (Eastern time) Thursday, April 16**
 7:00 "O For A Thousand Tongues to Sing" J. Max Chambers
 7:20 Hospitality Extended Dr. H. C. Wayman
 7:30 Hospitality Received Roy Cromer
 7:35 Announcements
 7:45 Devotional—Be Silent (Organ and Violin softly).....Rev. J. Perry Carter
 8:05 President's Message Rev. D. H. Daniel, Jr.
 8:20 Song. Special Music.
 8:30 Keynote Address—"Faith Is The Victory".....Dr. Ralph A. Herring
- A. M. Friday, April 17**
 9:00 "Sing Them Over Again To Me" J. Max Chambers
 9:15 Announcements and Appointment of Committees
 9:25 Devotional—Be Silent (Organ and Violin softly).....Rev. J. Perry Carter
 9:45 "Every Baptist A Training Union Member"
 Story Hour—Mrs. J. E. Lambdin
 Juniors—Miss Mildred Curd
 Intermediates—Miss Grace Morehead
 Seniors—Rev. Clayton Waddell
 Adults—Rev. Hugh R. Peterson
 Training Union—J. E. Lambdin
 10:15 Simultaneous Meetings
 Juniors—Miss Mildred Curd
 Intermediates—Miss Grace Morehead
 Junior and Intermediate Leaders and Sponsors—Mrs. J. E. Lambdin
 Seniors—Rev. Clayton Waddell
 Adults—Rev. Hugh R. Peterson
 General Officers and Associational Officers—J. E. Lambdin
 11:25 Re-assemble in auditorium. Song. Special Music
 11:35 "My Association Reaching Every Church".....Associational Directors
 12:00 Benediction—Adjourn for Picture
- P. M. Friday, April 17**
 2:00 "I Will Sing The Wondrous Story".....J. Max Chambers
 2:15 Announcements—Speaking of Books
 2:25 Devotional—Be Silent (Organ and Violin softly).....Rev. J. Perry Carter
 2:45 Simultaneous Meetings (as this morning)
 3:35 Re-assemble in auditorium—Song
 4:00 Reaching Every Association in My Region.....Regional Presidents
 4:15 Benediction
 5:15 Intermediate Banquet Miss Grace Morehead in charge
 6:45 Adjourn to church auditorium
 7:00 "Sing the Wondrous Love of Jesus" J. Max Chambers
 7:20 Announcements—Speaking of Books
 7:30 Devotional—Be Silent (Organ and Violin softly).....Rev. J. Perry Carter
 7:50 "Five Year Promotional Program".....J. E. Lambdin
 8:20 "Kentucky Goes Forward" Byron C. S. DeJarnette
 8:35 Song. Special Music
 8:45 "Establish in the Faith" Dr. T. D. Brown
- A. M. Saturday, April 18**
 6:00 State Executive Committee Breakfast—All State Officers
 8:45 "I Will Sing of My Redeemer" J. Max Chambers
 9:00 Announcements—Speaking of Books
 9:05 Devotional—Be Silent (Organ and Violin softly).....Rev. J. Perry Carter
 9:25 Simultaneous Meetings—(As yesterday. Also Gen. Officers—E. E. Lee)
 Church Library and Missionary Reading Course.....Miss Leona Lavender
 10:35 Song. Business Session
 Minutes of 1935 Convention—Miss Ruth Dawson
 Report of Treasurer—Miss Velma Scheible
 Reports of Regional Presidents
 Reports of State Leaders
 Recommendations of Executive Committee—Miss Ruth Lawson
 Report of State Secretary—Byron C. S. DeJarnette
 Report of Nominating Committee
 Report of Time and Place Committee
 Report of Resolutions Committee
 Report of Awards Committee
 11:40 "A Century of Victorious Faith" Rev. C. K. Djang
 12:30 P. M. Benediction
 5:15 Senior-Adult Banquet—Kenneth Herren in charge
 "Meet My Region"—Regional Presidents
 "The Past Twenty-eight Years and Now"—E. E. Lee
 6:45 Adjourn to church auditorium
 7:00 "He Keeps Me Singing" J. Max Chambers
 7:20 Announcements—Speaking of Books
 7:25 Devotional—Be Silent (Organ and Violin softly).....Rev. J. Perry Carter
 7:45 Better Speakers' Contest—"Life or Liquor".....Regional Winners
 8:15 Song. Special Music
 8:20 "Forty-two Years of Victorious Training" E. E. Lee
 8:50 "The Challenge of the Cross," by Chas. A. Marsh—
 Miss Margaret Wayman and Newport Union
- A. M. Sunday, April 19**
 7:00 Sunrise Consecration Service Rev. J. Perry Carter
 9:30 Sunday School (Visitors in proper departments and classes)
 10:30 Worship—"Have Faith in God" Dr. E. A. McDowell



Dr. T. D. Brown, Pastor Highland Church, Louisville, Friday night Speaker

RECORD OF ATTENDANCE

March 22, 1936

Baptist Training Unions reporting
enrollment of 100 or over

	Att.	Vis.	En.
Lexington, Porter Memo.	169	44	184
Louisville, Franklin St.	126	15	182
Newport, First	115	24	194
Owensboro, Third	102	15	151
Akron, Ohio, Calvary	99	10	128
Danville, Lexington Av.	98	14	115
Harrodsburg	96	12	124
Owensboro, First	92	15	134
Paris, First	91	10	152
Louisville, Crescent Hill	85	21	148
Louisville, 23rd & Bdwy.	83	18	125
Paducah, Immanuel	81	16	156
Louisville, Ninth & O	80	9	124
Taylorsville	80	6	110
Madisonville, First	76	9	132
Corbin, Central	73		127
Louisville, Bapt. Temple	72	5	131
Erlanger, Elsmere	51	1	112

THE FIRESIDE

MY LITTLE BOY—AND THINE

A little boy who'll soon be seven
Gives me each day a bit of heaven.
Yes, of course, sometime he's bad—
But after all, he's just a lad.

He's quite as 'rough' as any boy,
And teasing is his greatest joy.
He talks of cowboys, cars and planes,
He says he's going to run a train.

He has a very wonderful plan
Of all he'll do when he's a man.
"But 'till I get big, Mother, I'll help you,
Isn't there something I can do?"

Then we have a lot of fun
Getting all the house work done.
It's when he talks to God at night
My heart is filled with real delight.

'Tis true that heaven seems so near
I thank the Lord he was sent here.
And though I proudly call him mine
I know, O Lord, that he is Thine.

NETTIE HARRINGTON.

THOUGHTFUL BERTRAM

Grandma was visiting her son and his wife in Portland. She had not been very well and did not get up in the morning until ten or eleven. Her son came in to see her before he went to his office, and his five-year-old boy, Bertram, usually came with him.

One fine morning the sun shone right in Grandma's eyes. She put her left hand up to shield them.

"Oh, Mother," said her son, "don't do that, you'll tire your arm. I'll pull down the shades." He did so, but that made the room so dark that Grandma begged him to put them up again. He did as she asked, and she again put up her hand to shade her eyes.

"Just a minute, Grandma," smiled Bertram, his eyes sparkling. "I know what to do!" He ran out of the room and returned in a moment carrying his own little umbrella! His mother came in too and took the breakfast tray from the stand beside the bed.

"May I sit on the table, Mother?" inquired Bertram, who stood beside the bed with his umbrella opened. "I want to shade Grandma's eyes and can't reach."

"Certainly, dear, I'll lift you up," replied his mother. She sat him comfortably on the stand, which was quite strong, and put a chair for his feet to rest on. Bertram held the umbrella over Grandma's head. I entirely shaded her eyes, but left the room light and bright as she liked it.

"How thoughtful of you, dear," she said. "Won't it tire your little arms to hold the umbrella up so high?"

"Oh, no, Grandma, I shan't have to hold it very long. The sun will soon be off your face."

"Will it, dear? How do you know?"

"My teacher in kindergarten told me about the earth moving. You can't feel it move, can you, Grandma?"

"No, dear, not the least bit."

"It is, though, but goes so quickly that we don't notice it. It is such a big thing that it takes it twenty-four hours to turn over the whole way."

"And that is the way in which we get night and day!" said Grandma.

"Yes, Grandma. Did you ever go to kindergarten?"

"No, dear, but I went to school."

"My teacher told me that when the earth had turned over so that the part we are on could not see the sun it began to get dark and then the night came."

"I think your teacher must have been a very nice lady to teach you all that."

"And I think you are a good little boy to remember all that," interrupted his father. "I must go now—take good care of Grandma."

"Of course I will, Daddy."

"Yes, I know you will," and kissing them both, Daddy went away.

"Shall you be glad to go back to the kindergarten, Bertram?" asked Grandma.

"I'm not going back. I'll be six on the first of September and I'm going to real school when it opens. Look, Grandma, the sun has quite gone off your face now," and Bertram closed the umbrella, stood in the chair in which he had been resting his feet and so got down on the floor.

"I'll put this umbrella in its place and then I'll show you one of my new books," he said as he went out of the room. He returned in a few minutes with *The Swiss Family Robinson*.

"I wish I could read it myself—that's why I want to go to the school, to learn to read. I know a few words now. Daddy taught me. But Grandma, just think how grand it will be when I can read a whole book myself!"

"That will be lovely, dear, but I'll read to you for a little while, now."

Bertram was delighted and a very pleasant morning they had until it was time for Grandma to get up.

"Thank you, Grandma," he said. "I've enjoyed it so much. Isn't it a nice book?"

"Yes, I enjoyed it too. Now you see, 'One good turn deserves another.' You were so kind holding that umbrella for me and that made me want to do something for you."

"I wish reading were as easy as holding an umbrella," said Bertram as he went out of the room and left Grandma to dress. —Louise F. Harmer, in *Southwestern Churchman*

A CORRECTION BY UNCLE JOAB

Dear Mr. Editor: Theys been a mistake by somebody in my last piece about that there socializin' burie. I dunno whether it was the printer or the editor or the types, but I ruther suspishin the young friend that innerviewed me. Anyhow, I was misunderstood or misquoted by somebody. In the last parrygraft of the piece I'm made to hint at 'witholdin' fellyship from my brethrin if the burie was to be set up. Now, in the fust place, the Convention wouldn't even find it out or know the diffence if an old-fash'ned obsileet preacher like me was to withdraw,—without I was innerviewed and put in the prints about it by that same young friend as afoursaid. (Maybe he was thinkin' 'bout that pork sassige that was afryin' and aflavorin' up the whole house while we was talkin' that last time, that got his mind off'n what I was asayin' and caused him to mix my words up worsen scrambled eggs!) Then, in the second place, I think too muc hof my brethring to even hint at withdrawin' fellyship. I'm kinder like the darkey that was up before the church about stealin' a chicken. He got right up in confes'ce and said: "Effen you niggers think I'm aguintier let one ornery little dunghill rooster come 'twixt me and my Lawd, you is sho wrong, and that's all they is to it." And that's how I feel 'bout that pesky x-crescents—that threatened spot on our South'n Baptis' sun—the soshal service burie. It's an ither that oughter never been raised and my hope and prayer is that it may not become a devisive one. But at any rate it ain't a-gointer come between me and the brotherhood. Hows'ever, its my considered judgement that all its agointer get in May is a decent Christian burial. Thankin' you for the same.

UNCLE JOAB

Chappels, S. C.

[We expect the error to which "Uncle Joab" objects, and will see if we can trace and explain it. It might have happened in any of the several ways he suggests, though we seek to avoid such errors.—Ed.]

Pastor John W. T. ... Moderator of Warren Association, Bowling Green, Ky., writes that Rev. D. H. H. ... of Kansas City, Mo., ... Kentucky, March 25-April 1.

Dr. Stewart ... of ... Ind. has accepted the call of the First Church of ... of ... Ind. ... March 15 ... of ... Ind. ... half-way ... Ind.

Pastors Assure Co-operation In April Western Recorder Month

WE PUBLISH BELOW the fine list of Kentucky pastors who have communicated with the Board of Directors of the Western Recorder, pledging their active co-operation in April in the campaign to enlarge the circulation of the Western Recorder in the homes of their people. The list is large and growing. It is a most encouraging response on the part of our pastors. The list will be published at least once or twice more as it increases. We are expecting to hear from a number of other pastors.

Jas. A. Adams Louisville
 Paris B. Akin Winchester
 Henry D. Allen Covington
 C. B. Althoff Louisville
 Claude T. Ammerman Taylorsville
 George Anderson Withers
 O. C. Anderson Inez
 Albion T. Arnold Sanders
 J. C. Asbridge Mexico
 H. T. Ashby Russellville
 H. B. Atherton Dongola, Ill.
 E. L. Averitt Louisville
 C. J. Avery Hebron
 Jeff Baker Salt Gum
 J. R. Baker London
 T. J. Barksdale Louisville
 E. W. Barnes Lyons
 R. A. Barnes Marion
 James Barnhill Clio
 C. R. Barrow Guthrie
 Roy O. Beaman Paducah
 William O. Beaty Louisville
 Harry Beckman Bowling Green
 Millard J. Berquist Louisville
 J. E. Betts Evansville, Ind.
 E. H. Blakeman Harrodsburg
 R. E. Booker Lawrenceburg
 C. D. Boozer Wilmore
 J. H. Boswell Bremen
 C. W. Bowles Sonora
 J. J. Bowman Dawson Springs
 J. W. Bradley Russell Springs
 D. L. Brainard Louisa
 C. S. Bratcher Morganfield
 C. L. Breland Richmond
 J. F. Brewer, Jr. Ghent
 Rosco Brong West Liberty
 Charlie Browning Chenoa
 J. R. Brunson Bowling Green
 Walter E. Bryant Lebanon Junction
 J. W. Bullis Sturgis
 D. H. Bunch Provo
 O. P. Bush Central City
 Alonzo F. Cagle Owensboro
 E. J. Caldwell Loyall
 L. C. Calles Barnyard
 J. O. Carter Burgin
 T. E. Carter Leitchfield
 L. F. Caudill Mash Fork
 J. P. Carter Lexington
 R. P. Caudill Carrollton
 John Centers Corbin
 L. S. Chambers Cox's Creek
 C. C. Chappell Coral Ridge
 Geo. Childress Louisville
 H. C. Chiles Barbourville
 L. V. Chrisman Fonthill
 W. E. Church Cave City
 W. S. Coakley Owensboro
 Wilbur Collins Clay
 Amos Combs Hardburly
 J. G. Cothron Princeton
 W. J. Cordwell Milton
 E. O. Cottrell Hopkinsville
 J. E. Craig Allegre
 O. H. Culp Paducah
 R. B. Cundiff Shepherdsville
 J. T. Cunningham Princeton
 L. E. Curry Georgetown
 C. B. Curtis Evansville, Ind.
 J. M. Dameron Marion
 Chas. E. Daniel Beaver Dam
 J. E. Darter Glendale
 Jno. S. Davis Williamsburg
 Oscar F. Davis Cumberland
 Robert Davis Louisville
 C. M. Day Bloomfield
 D. P. DeHart Silver Grove

R. F. DeMoisey Walton
 W. T. Denington Melber
 Edwin E. Deusner Henderson
 Ford Deusner Hartford
 C. W. Dickerson Willisburg
 John G. Dickson Eminence
 Jas. L. Dotson Gravel Switch
 J. E. Douglas Mystic
 Russell Duncan Corydon
 D. B. Eastep Covington
 E. L. Edens Ashland
 T. P. Edwards College Hill
 C. W. Elsey Shelbyville
 E. B. English Clay
 I. E. Enlow Whitesburg
 T. E. Ennis LaGrange
 E. F. Estes Louisville
 J. Frank Estep New Liberty
 John R. Flynn Eddyville
 O. G. Foster Ewing
 Floyd French Hamilton, Ohio
 Woodrow Fuller Fulton
 Joseph A. Gaines Glasgow
 Vernon Garmon Trammel
 Robert Garrison McRoberts
 E. M. Gash Harrodsburg
 E. S. Gaylor Mt. Vernon
 G. S. Gibson Pruden, Tenn.
 Leslie Gilbert Jackson, Tenn.
 John W. T. Givens Bowling Green
 Clyde F. Gooch Crab Orchard
 W. R. Goodman Cedar Hill, Tenn.
 Bert Gould Brodhead
 R. L. Gray Willisburg
 R. E. Gregory Fordsville
 T. F. Grider Glasgow
 M. L. Hahn Willisburg
 Orlie Hale Waynesburg
 J. W. Hall Kettle Island
 Aubrey C. Halsell Louisville
 Ellis M. Ham Rocky Hill
 Olus Hamilton Mt. Sterling
 Geo. Hamlin Clairfield, Tenn.
 W. G. Hammock Versailles
 W. S. Hardin Adairville
 James Harding Disputana
 Connie L. Hargrove Lexington
 H. W. Hargrove Hickman
 Geo. W. Harris Field
 Edward Haun Lily
 J. B. Head Louisville
 R. A. Helton Lily
 G. R. Henson Fleming
 A. L. Hensley Artemus
 J. N. Henson LaCenter
 C. P. Herring Crestwood
 Owen F. Herring Winchester
 H. M. Herron South Irvine
 J. F. Hickey LaFollette, Tenn.
 Robt. M. Hicks LaFollette, Tenn.
 Charles Highsmith Adairville
 C. M. Hill Eubank
 H. A. Hilliker Paintsville
 Thos. H. Hogue LaCenter
 Y. E. Holland Kevil
 Simeon Holt Keavy
 Paul G. Horner Louisville
 W. H. Horton Mayfield
 Enoch Hoskins Kettle Island
 E. L. Howerton Pikeville
 C. J. Hughes Greenville
 G. T. Hundley Balkan
 Charles Hunter Metamora, Ind.
 M. P. Hunt Louisville
 A. W. Huyck Paris
 B. F. Hyde Vanceburg
 Houston Ingram Middlesboro
 W. M. Izard Louisville

W. H. Jackson Balkan
 R. Lee James Burlington
 Henry F. Jarvis Cleaton
 Campbell Jeffries Campbellsburg
 W. T. Jewell Munfordville
 Earl F. Johns Louisville
 J. Walter Johnston Sebree
 Arley C. Jones Alexandria
 D. E. Jones Louisville
 D. T. Jones Louisville
 J. Omer Jones Louisville
 W. H. Jones Spann
 W. J. Jones Louisville
 Buell H. Kazee Morehead
 Raymond Keith Somerset
 L. C. Kelly Pineville
 Levi Kemper New
 W. F. Kendall Jellico, Tenn.
 Van Buren Keys Mystic
 T. H. Kingston Maysville
 S. A. Kittinger Bremen
 W. A. Kirtley Mt. Sherman
 John W. Kloss Paducah
 L. J. Knoth Kuttawa
 H. B. Kuhnle Danville
 C. A. Ladd Pembroke
 W. B. Ladd Praise
 G. H. Lawrence Albany
 Jason Lambdin Clairfield, Tenn.
 W. R. Lambert Louisville
 H. K. Langston Paducah
 J. N. Lester Himyar
 O. A. Linger Valley Station
 A. W. Loyal Bonnieville
 A. J. Lucas Henderson
 R. P. Mahon London
 W. M. Mahoney Holland
 S. H. Marsee Middlesboro
 K. G. Martin McKinney
 Lewis W. Martin Jeff
 R. D. Mason Middlesboro
 H. K. Masteller New Castle
 F. M. Masters Russellville
 Edw. Matlock Clairfield, Tenn.
 R. C. Mayfield Jellico, Tenn.
 R. M. Mays Place
 G. T. Mayo Dresden Tenn.
 James A. McCaleb Louisville
 Ira B. McClung Louisville
 J. D. McClung Harrodsburg
 M. M. McFarland Erlanger
 V. E. McIntyre Evansville, Ind.
 D. A. Meador Lewisport
 L. V. Meador Aberdeen
 J. W. Meredith Leitchfield
 R. P. Merritt Hodgenville
 B. A. Miller Dry Ridge
 Ernest Miller Sturgis
 E. G. Mills Scalf
 Mart Miracle Chenoa
 Floyd Montgomery Mt. Olivet
 E. W. Moon Louisville
 R. S. Moore Independence
 J. J. Morris Dalesburg
 W. M. Morris Kenvir
 R. B. Moyers Fonde
 B. B. Murphy Paducah
 E. C. Nall Crutchfield
 J. W. Nelson Dover, Tenn.
 W. M. Nevins Franklinton
 C. L. Niceley Vine Grove
 E. R. Noel Cobb
 Joe T. Odle Paducah
 W. W. Oliver Monterey
 N. B. Osborne Dry Ridge
 Alonzo Outland Grayson
 J. C. Outland Mouth Card
 Otis L. Overlin Buffalo
 N. E. Page Fairplay
 Hosea C. Paris Kuttawa
 A. M. Parrish Paducah
 W. C. Martin Middlesboro
 M. F. Payne Fountain Run
 Warren W. Payne Franklin
 E. L. Pendley Livermore
 J. W. Pendley Earlington
 Steve Philpot Four Mile
 A. B. Pierce Hazard
 W. C. Pierce Catlettsburg
 Otto Pierson Monterey
 Hoyt E. Porter Hyden
 J. W. Porter Lexington

T. J. Porter	Lebanon
W. E. Pound	Buechel
F. M. Powell	Finchville
C. H. Powers	Pineville
James A. Powers	Verne
J. J. PreVol	St. Matthews
Lawrence Prewitt	Williamsburg
Sidney Prewitt	Tompkinsville
Roy L. Puckett	Mt. Washington
O. C. Rainwater	Louisville
J. H. Ratliff	Bradford
Lewis C. Ray	Louisville
S. C. Ray	Georgetown
James Riddle	London
L. R. Riley	Paducah
E. J. Risinger	Louisville
C. E. Robertson	Murray
T. J. Robinson	Bowling Green
G. S. Rogers	Poplarville
Jesse M. Rogers	Ft. Thomas
I. W. Rogers	Paducah
L. E. Romines	Breeding
Simpson B. Rowe	Columbia
E. R. Sams	West Irvine
A. V. Schmal	Dayton
J. Pendleton Scruggs	Russellville
H. H. Seale	Saxton
H. A. Selves	Buechel
J. D. Selvidge	Spann
B. E. Settles	Middleburg
Wm. H. Setzer	Lancaster
R. F. Shearer	Monticello
Wm. S. Shearer	Frankfort
T. G. Shelton	Harrodsburg
W. S. Shoupe	Alva
J. M. Siler	Verne
W. J. Simpson	Lynch
W. M. Simpson	Woollum
Olen Sisk	Princeton
B. J. Skaggs	Campbellsville
R. A. Slinker	Greenburg
Brown B. Smith	Henderson
C. A. Smith	Mayfield
D. S. Smith	Annville
G. Ashton Smith	Louisville
T. E. Smith	Hardinsburg
M. G. Snell	Hartford
L. B. Snider	Hustonville
Forrest Sparks	Catlettsburg
E. E. Spickard	Lewisburg
Grover W. Splawn	Upton
G. L. Stephens	Milburn
Beckley Stanley	Calvin
Robert Stewart	London
W. J. Stewart	Cerulean
Bruce Stivers	Shelbyville
W. A. Stokes	Pine Hill
J. L. Stone	Maysville
Joe Stotts	Russell Springs
Dewey A. Stubblefield	Bandana
Albert A. Stulck	Louisville
James L. Sullivan	Beaver Dam
I. C. Swalm	Winchester
Robert H. Tandy	Hodgenville
Andy M. Tate	Lebanon Junction
Roy Tatum	Golden Pond
J. H. Thurman	Murray
T. J. Tinsley	Dry Fork
S. E. Tull	Middlesboro
C. Rufus Turner	Brownsville
R. H. Turner	Ravenna
J. T. Turpin	West Irvine
F. C. Tuttle	Richmond
Harold Wainscott	Owenton
A. W. Walker	Shively
Walter Walker	Lexington
James A. Walter	McRoberts
F. R. Walters	Manchester
C. H. Warford	LaCenter
C. C. Warren	Danville
C. H. Warren	Greenville
H. C. Wayman	Newport
David E. Weaver	Anchorage
A. H. Webb	Pembroke
Nelson Webb	Russell
Buell Wells	Lewisburg
J. R. White	Georgetown
L. E. Whitlow	Campbellsville
L. B. Wice	Greenville
Clyde R. Widick	Trenton
H. S. Wigginton	Rochester
Elwyn N. Wilkinson	Louisville

Homer Williams
A. D. Womble
W. A. M. Wood
W. M. Wood
Edward C. Woodall
T. L. Wooten
L. T. Wright
Akles Wynn
G. L. Youman

Fraser
Clearfield Tenn
Erlanger
Louisville
Princeton
Walton
Jeffersonton
Duney
Springfield

Pastor E. L. Averitt will complete his seventh anniversary and begin his eighth year at the Shawnee Baptist Church, Louisville, on Sunday, April 5. Pastor Averitt says, "These have been seven years of happiness and co-operation with a people and a church which remained out of debt during the entire depression."

An Atlanta paper of March 27 announces that Dr. Joseph Broughton, who has practiced dentistry in Atlanta for thirty-five years, and a native of North Carolina, will move to Augusta, Ga. The significance of this is not Dr. Broughton's professional needs. He is succeeding in Atlanta. It is that he has through all of the years been a great Sunday-school superintendent, and that he has accepted the call of the Curtis Street Church in Augusta, to become assistant to the pastor there in building up the Sunday-school and church. For years he has been superintendent of the Druid Hills Sunday School, associated with Dr. Louie D. Newton, pastor, and that is one of the largest Sunday-schools in Georgia. He built up the Druid Hills School from 700 to 1,700 within about ten years, and the school raised \$100,000 for religious work during that time. Dr. Joseph Broughton is an effective lay preacher. Though Baptists in the South have not in numbers been brought to feel the need of more ordained preachers, it is still unfortunate that we have not thrust to the front with our approbation and encouragement more lay preachers. In every State we have laymen who qualify.

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A PLEA from ... THE BOOK

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalms 71:9.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Proverbs 11:25.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Timothy 5:8.

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Ecclesiastes 9:15.

Let not one of them look to us with pleading eyes, beg and be turned away. "They" gave every opportunity for wealth and riches that we might learn the story; having learned it, let us not forget it soon.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

THOMAS J. WATTS, Executive Secretary

2002 Tower Petroleum Building

Dallas, Texas

NEWS HERE AND THERE

We were in Owensboro, March 11 to 13, and on Wednesday evening led the prayer meeting at the First Baptist Church. The church had just refurnished the pastor's study de lux.

At the close of their recent Annual Bible Training School, they put on a one-night clinic for the officers of their classes, grouping all having the same office in a class, and using as a text the chapter in Dr. Phillips' book, "The Adult Department," which discussed the function and problems of that officer. High praise of the results of this clinic was heard everywhere. There were 203 enrolled.

They are planning large things for April, including Annual Cash-Raising Day, April 5, attendance of 2,000 in Sunday School, April 12, and a religious census, April 19.

On April 13 Pastor Humphreys begins evangelistic meeting with Pastor R. N. Owens and his church at Paris, Tenn.

At the Third Baptist Church we found Pastor A. F. Cagle and his workers busy getting ready for their Annual B. T. U. Training School, March 16 to 20.

They were also in the midst of their B. T. U. Enlargement Campaign. Twenty four had already been enrolled and their goal for 100 was being pressed.

Frequent additions by baptism and letter were encouraging the pastor. The past two Sundays witnessed six by baptism and five by letter.

Assistant Pastor, W. Earl Robinson and wife were singing in revival meetings, assisting Pastor R. P. Mahon, at London, Ky. The first of April they will render at like service for Pastor P. C. Walker and the First Baptist Church, Hopkinsville, Ky.

Pastor Cagle was to go to Hopkinsville, March 16, to assist Pastor L. E. Martin and the Second Church in their evangelistic meetings.

At Walnut Street Church, Pastor W. S. Coakley and his people are still rejoicing in the abiding results of the revival in which Evangelist T. C. Crume and Singer Vertner R. Saxton assisted them.

They have succeeded in reducing their building debt note of \$6,500 to \$2,200 and in addition have recently paid off a \$1,200 note and put a grand piano in their auditorium. They have reorganized their Sunday-school and are planning to hold their Training School the last week in March.

Pastor Coakley was going to assist Pastor Ernest Miller in a Bible Institute at Sturgis, Ky., March 16 to 20.

At Beuna Vista, Pastor W. W. Harvey and his people are rejoicing in some forty additions since his coming there last October. The congregations, Sunday-school and Training Union attendance are all growing, and the Church Building Fund also. We missed seeing

the pastor, but members we met were enthusiastic.

At Seven Hills they are without a pastor since Brother Russell Walker resigned, but we learned that they are having Brother Edwin E. Deusner, the fine young pastor at Stanley, Ky., supply March 29.

One of the forward looking pastors of the Daviess-McLean Association is D. Arthur Dailey of Owensboro. We have assisted him in three evangelistic meetings in his churches with growing appreciation of him and his work. Glad to look in on him again.

Our Baptist brotherhood will be pained to learn that Brother Frank Farmer, of Owensboro, is an invalid now. The prayers of all this section ascend to a Throne of Grace for him. Beside baptizing some 2,000 converts, some seven or eight men have heard the call to preach under his fruitful ministry.

Pastor R. T. Skinner and the First Church, Bowling Green, Ky., are to be assisted in evangelistic meetings beginning March 22 by Dr. W. F. Powell, First Church, Nashville, Tenn., and Singer Luke Sewell of West End Baptist Church, Birmingham, Ala.

March 23 to 27 your scribe will be assisting Pastor G. H. Lawrence, Albany, Ky., and Pastor F. M. Masters, Burkesville, Ky., in Bible Institutes. Till after then, adieu.

JOHN W. T. GIVENS,

Bowling Green, Ky.

THREE FRUITFUL BIBLE INSTITUTES

Dear Recorder: Last month it was my privilege to visit three of our Kentucky churches and to speak in their annual Bible institutes. The first was with the First Baptist Church at Russell, Ky., where Brother John Gilpin is the pastor. The second visit was to a country church, Hopewell, in Trigg County and the third was to the Memorial Church in Murray, Ky.

The church at Russell has seen a most wonderful growth during Brother Gilpin's pastorate. When he went there it was a weak affair, preaching and practicing unionism of the very boldest type. He began to teach the Bible and it was not long until the church began

to get right with the Word of God, today it is one of the greatest churches in all the Eastern part of Kentucky. Souls are being saved and the missionary zeal is noteworthy. A school for young preachers is conducted in their building and is taught by different brethren. The main teachers are Brother T. P. Simmons and Brother Nelson Webb. A goodly number of young men are enrolled in this school and part of my visit was to speak to them.

The Hopewell Church, of which Brother Clyde Roberson is pastor, is located in that part of West Kentucky known as "Between the Rivers." The Cumberland and the Tennessee Rivers run parallel nine miles apart through Kentucky into the Ohio River. There are some fine people living in this territory. The members of the church came out in great numbers and for three days we had a most gracious time preaching and teaching the Word of our God. It would be good if all our country churches could have meetings like these, in which the great doctrines of God's Holy Word are taught. Unless our churches do something after this order and indoctrinate our young people as well as the old people Baptists will become not only weak in doctrine but in numbers.

My third visit was with the Memorial Church in Murray, Kentucky. The Memorial Church began from a group of Baptists that were once members of the First Church when Brother Boyce Taylor ceased to be pastor of the First Church many believed in Brother Taylor and in the preaching which he did. During his life he often said there should be two Baptist churches in Murray. After his death the brethren and sisters felt that the time was ripe to or-



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ganize and so they did about two years ago.

First they worshipped in a large room over a store. Their hearts, however, were set upon a building of their own. Accordingly they purchased one of the most beautiful building lots in Murray, near the State College. When their lot was paid for they began the erection of the new building and by the help of God they have completed the first story of the new building. About three months ago they entered it with joy and thanksgiving. Under the circumstances I do not see how they have accomplished what they have, but their new home is a beauty—a real delight to the eye as well as convenient in every way to their work.

The pastor of the church is Brother Carol Hubbard. Brother Hubbard is an honored and loved young man, not only in his church, but of all the people in both the college and the town. He is twenty-three years old and by the Grace of God I believe he shall do much for our Saviour. The crowds at the institute were large. Had I not seen for myself I would not have believed that the Memorial Church could have had such an attendance, but the people came out to hear the truth. Other speakers on the program were Brother Jeff Rogers of Mississippi, W. E. Hunter, George Ragland, Dewey Jones, John Mean, E. C. Stevens and Roy Beaman.

CLARENCE WALKER,

Lexington, Ky.

DEACONS MORRIS AND DUNN ORDAINED AT VIRGINIA AVENUE

A most impressive service was held at Virginia Avenue Church, Louisville, where the writer is pastor, on Wednesday night, March 18, when two fine men of that church were ordained as deacons. There was a good crowd present, and after official announcement calling for their setting apart to the diaconate had been made by Church Clerk Franklin P. Fuhrman, Brethren H. M. Dunn, and C. E. Morris were duly ordained to this holy office. The presbytery consisted of the writer, who presided, and Drs. W. M. Bostick, of Parkland Church, and A. K. Wright, of the Baptist Tabernacle. Revs. H. S. Bell and M. R. Regan, members of Virginia Avenue, and the following deacons of the church: Brethren G. B. Brownfield, Sr., Charles M. Hadaway, Sr., H. W. Hammond, L. T. Morgan, J. M. Delph. The charge to the candidates was delivered by Dr. W. M. Bostick, and that to the church by Dr. A. K. Wright. Rev. H. S. Bell led the opening prayer, the pastor read the Scriptures, and Rev. M. R. Regan led the ordaining prayer. After the laying on of hands by the presbytery, Deacon Brownfield dismissed with prayer. Altogether it was a most sacred hour, and the two brethren who were set apart are two most excellent men, and take their

position as deacons seriously and will no doubt serve their church in a faithful and conscientious manner.

W. R. LAMBERT,

Louisville, Ky.

Our Dead

REV. C. E. HUTCHINSON

In the recent death of Rev. C. E. Hutchinson, the Baptists of Trezevant, Tenn., have lost a true soldier of the cross. Brother Hutchinson was one of the truest of the true preachers of the Gospel of Christ.

I count myself fortunate to have known him as a man and also as a preacher. He was quiet and reserved in disposition. In the pulpit he was a giant. One of the most logical thinkers and forceful speakers of our time.

We extend our heartfelt sympathy to the wife and daughter in the going of this true husband and father.

E. L. PENDLEY,

Livermore, Ky.

HENRY W. GREER

Funeral services for Henry W. Greer, fifty years of age, son of the late Mr. and Mrs. D. S. Greer, of Louisville, Ky., were held in Lumberton, Miss., Saturday, February 29. His death was due to a heart disease following an attack of influenza several months ago. The services were conducted by Mr. Cecil Smith, director of the local B. Y. P. U.

Mr. Greer had been a resident of Lumberton fifteen years. He was connected with the Edward Hines Lumber Company, leaving this firm to establish, with his wife, the W. & H. Greer Company, dealers in pecans and flowers.

Mr. Greer was a consistent worker of the Lumberton Baptist Church, chairman of the Board of Deacons, organizer and for many years director of the B. Y. P. U. activities.—The Baptist Record.

REV. REUBEN JONES

On February 21, at 7:55 o'clock in the evening, the spirit of our dearly beloved Brother Reuben Jones went home to be with the Lord.

Brother Jones was born April 1, 1877, being fifty-eight years, ten months, twenty days old at the time of his death. He was born again in September, 1897, and immediately thereafter united with Lick Creek Baptist Church, and became one of its most useful members. About 1900 he was ordained deacon of Lick Creek Church, which position he filled most faithfully. On January 4, 1913, he was ordained to the Gospel Ministry by Lick Creek Baptist Church. Some years later he moved with his family to the vicinity of Spann, Ky., and he

and his good family moved their membership to Central Union Baptist Church. He remained a true, tried and faithful member of this church until God called him home to be with Him.

Brother Jones' faithfulness in the Gospel ministry and his usefulness in that field have been clearly demonstrated by the constant demand for his services, and his long pastorates show very conclusively the love and esteem of the people he served so faithfully. He having served Central Union Church for thirteen successive years and Oh how both church and pastor was knitted together in love.

During his long illness of eleven months he was very patient, but often expressed his eagerness to the writer and others with tears to be on a field and at work for the Master.

We all feel very keenly the passing of this good man.

We shall miss his pleasant smiles, and very deepest sympathy go out to the his kindly advice. And our hearts and dear wife and six children he leaves behind to mourn their great loss.

His funeral was held at Central Union Church, on February 23, at 10:00 A. M. in the presence of a large crowd of sorrowing friends by seven Baptist preachers, after which his body was laid to rest in the Central Union Cemetery.

Written by one who loved and admired him.

J. D. SELVIDGE,

Spann, Ky.

MISS BELLE BOYER

In the passing of Miss Belle Boyer, who died at her home in Henry County a few weeks ago, the Christian cause has lost a loyal supporter. She was converted at the age of seventeen and spent her life in accordance with his will.

Through her prayers and financial support she helped with the building of a new church building at Campbellsburg some eighteen or twenty years ago, and later one at New Castle. At the time of her death she had the distinction of being the oldest W. C. T. U. worker in the County.

In the early stages of the work she was associated with her sister, Mrs. Halie Smith, who was a local leader. Miss Boyer was an aunt of Miss Belle Boyer, Cincinnati; Price Smith, Battle Creek, Mich.; John S. Smith, Campbellsburg, Henry County, Ky. and Eric H. Boyer, of Louisville.

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SULPHUR FORK ASSOCIATIONAL BAPTIST TRAINING UNION

The Sulphur Fork Associational Baptist Training Union held a very fine meeting with Sulphur Baptist Church on Sunday afternoon, March 22, 1936. The meeting was in charge of the Associational Director with Miss Mildred Coleman as Secretary. The meeting was opened with singing "The Haven of Rest."

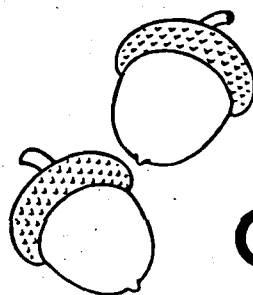
For the devotional the director read 2 Timothy 2:14-17, followed by prayer by O. E. Graves, pastor of Ballardsville Church. After a short business session, the program was continued, the principal speakers being Rev. T. E. Ennis, pastor of LaGrange Baptist Church and Miss Ola Baker, returned Missionary to Africa. Miss Baker is to return to her work soon, sailing early in May for Tanganyika Province, British East Africa. Brother Ennis' subject was "If America sees red, what red shall she see?"

He used as a basis, the red horse of Revelation, saying it represented power. He pictured the grave dangers of a godless communism and pleaded that the people see the red (power) of the Cross of Jesus Christ. Miss Baker's subject was "What the Bible has meant to another land," dwelling at some length—on her experiences in Africa. Many favorable comments were heard on the spiritual power of these two addresses.

After singing "Rock of Ages," the congregation was dismissed with prayer by M. B. Cox, B. T. U. director of Sulphur Baptist Church.

P. S. Dear Dr. Masters: Please publish the above article in the Western Recorder. Also please allow me to congratulate you on your fifteen years of service as its editor. We all enjoy the paper and hope you continue many years of the same. ESTIL WALKER,
B. T. U. Director,
Sulphur Fork Association,
Sulphur, Ky.

On Sunday, March 29, the Editor spent a pleasant day with Pastor W. E. Kirtley and his people with the Mt. Moriah Church, in Lynn Association, fifteen miles out on the Greensburg Highway from Hodgenville. Both he and Dr. O. M. Huey, of the Louisville Baptist Orphan's Home, spoke both in the forenoon and afternoon of the Institute that day, and a most gracious spirit was manifest among the people. Lunch was served in the yard at the noon hour. Pastor Kirtley rejoices, as do his people, at the growing interest and life at Mt. Moriah. They have a Standard Sunday-school, the largest missionary society of any church in the association, and twenty-three of them have received the Sunday School Board seal for study work for teachers. It was a day of cheering fellowship both on the part of the church and its visitors.



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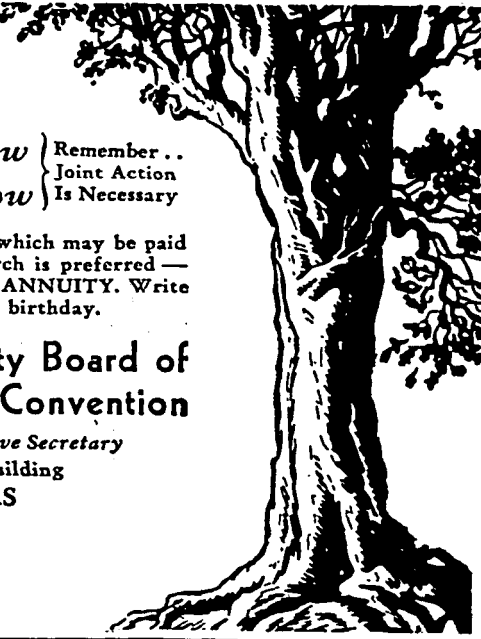
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