

WESTERN RECORDER

I Walk in Faith

CLYDE EDWIN TUCK, Springfield, Mo.

AS DOWN life's wounding ways I wend
My soul would be engulfed in night,
If Christ, our never-failing Friend,
Did not illumine my path with light,
The light that comes through faith alone—
The daybreak star that courage brings,
And love that for my sins atone,
His love from which our solace springs.

I walk in faith though tempests form
And waves of tumult shake the land;
To bear the strain when breaks the storm
I seek the Saviour's friendly hand,
And stand undaunted, strong in Him
Against the trying days ahead:
Light from His star that naught can dim
Upon the troubled world is shed.

The vast tides of His love and truth
Have stronger grown and cannot fail;
They come renewing hope and youth
To care-filled earth, and will prevail;
They come to troubled hearts with peace,
And brotherhood to bring more near,
To cause time's hurts and hates to cease,
And free the burdened slaves of fear.

Western Recorder

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

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The Seminary Faces the Future

ELLIS A. FULLER, Louisville, Ky.

Being the Inaugural Address of President Fuller of the Southern Baptist Theological Seminary, delivered to a large audience in the auditorium of the Walnut Street Baptist Church in Louisville, Kentucky, on Thursday evening, October 15, 1942.

"**T**HAT proverb, 'One sows and another reaps,' holds true here: I sent you to reap a crop for which you did not toil; other men have toiled and you reap the profits of their toil," is Moffatt's translation of our Lord's recorded words in John 4:37, 38. This is Christ's statement of an immutable principle in Kingdom service, the results of which services are necessarily cumulative through the centuries.

I seem to hear our Lord saying just now, as I take my place in the line of succession of those noble men of God who have served as Presidents of this great Seminary, "I sent you to reap a crop for which you did not toil." "I sent you," from his lips, is the only mandate I have for daring to serve in this capacity. "I sent you to reap a crop," says he. Then reap I must and will, but at the same time I shall pray that seed-sowing may be a counterpart of my reaping that others yet to come may reap a crop for which they did not toil.

"Other men have toiled," Jesus reminds us. Who are they? The thirty-one faculty members who have signed the Abstract of Principles during the eighty-four years of the Seminary's existence, the mighty host of contributors to the support of the Seminary, the faithful trustees and many other loyal friends who have served the highest interest of the Seminary in various and sundry ways.

But in thinking of the others who have toiled, naturally our minds turn to James Petigru Boyce, the cultured and wealthy theologian from South Carolina; John A. Broadus, the consecrated scholar from Virginia; Basil Manly, Jr., the beloved saint and trusted denominational leader from Alabama; and William Williams, the gifted lecturer and teacher from Georgia. Yonder in Greenville, South Carolina, in 1858 these four men in faith, hope and love laid the foundation of this Seminary, the institution to which we point with righteous pride, feeling that it is without an equal among all institutions as a builder of the Kingdom of God in the hearts of men.

If these men had not agreed to die themselves before they would let the baby institution in swaddling clothes die, this Seminary would have died during the hardships and struggles incident to the war between the North and the South. But for these four men whom God could trust and use, the prejudice of bigots against an educated ministry and the dire poverty of the Reconstruction Period would have made this glorious institution a lamented memory among Southern Baptists.

I

IF IT HAD died! What would we be as a people today? Perhaps "an hissing and a reproach among all the nations," a despised sect in our contemptible weakness. But, bless His name and the Providence of God who gave us men who dared even to the point of dying, the Seminary lived. With what result? Surely no intelligent Baptist on earth, with an adequate appraisal of the direct and indirect contributions of our Seminary to the ongoing of God's Kingdom, will gainsay the claim that this Seminary, more than any other single institution, is the explanation of the largest free church group of Christians on earth, twelve million and five hun-

dred strong, whose philosophy of life makes them now and always the enemies of dictators in human society, and whose philosophy of eternal life makes them unalterably opposed to spiritual dictators in the realm of religion, a mighty group who have "come to the Kingdom for such a time as this."

In the language of Hebrews, "time would fail me" to tell of William H. Whitsitt, Edgar Young Mullins, and John R. Sampey and the professors "who through faith subdued Kingdoms, wrought righteousness" in each successive period of the Seminary's growth and expanding usefulness. Yes, "through faith" they wrought mightily. Literally they "waxed strong through faith, giving glory to God, being fully assured that what he had promised he was able also to perform." They believed something, and they always knew what they believed.

The Abstract of Principles, to which every man who has served on the Seminary faculty has affixed his signature, is a wise and comprehensive summary of the principles of the Christian faith. Those Principles are the very essence of the Christian faith and are unchangeable, even as God is immutable in his nature and purpose. Then let no one fear that they will ever become obsolete or inadequate in the march of human progress. The truths contained in them are the rock upon which the Seminary was built, upon which it now stands and upon which it must always stand. So long as it stands upon this foundation, the rains of criticism may descend, the floods of false philosophies may come, and the winds of contrary beliefs may blow and beat upon it, but it will not fall.

With this brief indication of my appraisal, you can imagine my feelings as I put on the mantle of responsibility and privilege worn by my illustrious predecessors. I accept it because I believe that God, through my brethren, appointed me to this office. Such a claim is not sacrilege for a human being to make. If it is, Paul sinned when he said, "I was appointed a preacher," also when he recited, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."

II

IHAVE neither desire nor purpose to do anything except to hold the Seminary in the straight course which my predecessors chose for it and in which they guided it. Its direction is eternally right. But it shall be my prayer and purpose to see that it makes great gains in distance along its prescribed course, and that it broadens the scope of its ministry to meet the increasing demands of our growing and expanding program of Kingdom work, but always with one unflinching purpose to preach the full gospel with all of its applications.

The collapse of governments, the breakdown of economic systems, social disorders and maladjustments, poverty, riches, race hatreds and prejudices, wars and rumors of wars should never be interpreted to mean that we, as a Seminary, should change our course. We should not take our cue from world conditions as to what our message should be, but should hold to the message of redemption through grace which we have from him who suffered, who rose again the third day, and announced that repentance and remission of sins should be

preached in his name unto all the nations beginning from Jerusalem, and promised ultimate success through endowment of his workmen with power by the Holy Spirit.

But this Gospel must be a living message, and not dead dogma. When it is living truth in our experience, it has feet to explore all areas of life, hands to perform all the needed ministers of earth, ears to hear the cries of the oppressed, eyes to see the wrongs to be righted, and a mouth to teach the way of life, a heart to feel all the aches and pains of mankind. When the Gospel truth lives in men, it is wisdom to solve problems, righteous power to crush all destructive forces, the lever of love to lift the fallen, and light to dispel all darkness.

May it please Almighty God to make this day, our day, the appointed day for His people to get a vision of the full dimensions of their task, and in the light of it and under the inspiration of it becomes serious in their purpose, comprehensive in their plan and adequate in their program! May God's people become global in their attacks, waging a war on every front at home and abroad. May they see the golden opportunity now being created by the visitation of God's righteous judgments upon the nations of the world.

May they see God's purpose standing unchanged, unmoved and undefeated in the midst of the ruins of their fallen Babels, exploded selfish hopes, wrecked institutions, upset social orders, frustrated educational systems, collapsed governments, and fallen empires. Yea, in the midst of the ruins of a world order, collapsed under the weight of God's righteous judgments, may it please God to give to His people power to do exploits, power and wisdom to build upon these ruins "a Kingdom that cannot be shaken," and faith to keep on building until "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:15).

III

IN THE LIGHT of God's expectations our needs are so self-evident that they can no more be denied than axiomatic truth can be refuted. What are they?

The Kingdom of God needs more manpower. This means that the Seminary needs a larger student body of the choicest and most gifted young men of our day, men with strong physical bodies, peerless personalities, deep spiritual experiences, and minds of maximum capacity. If we believe that it may take an army of thirteen million soldiers, thoroughly equipped at staggering cost, to defeat a few hostile nations for a time, how many soldiers of the Cross will it take to defeat all vicious forces of destruction for all time?

If we see that it is wise for our nation to exhaust the present and to mortgage the future to equip our armed forces to save ourselves from the temporary wrath of men, how do we hope to save the world from the eternal wrath of God by measly means, play-like programs, and parsimonious gifts! Business men must see what money is for, educators must see what learning is for, scientists must see what governments are for! All alike must be made to see that the disuse, the misuse, or the abuse of these divinely created powers will produce without fail the kind of world we now have, and that the giving of them in an all-out policy will make the truth of God cover the earth like the waters cover the sea. The Holy Spirit is ready and willing to endue with power a mighty army to complete our task, even as he was willing and able to endue a prayer meeting group to begin it.

When the Seminary was founded in 1858, a very small student body could supply men for the few pastorates, few editorships, few chairs of teaching in colleges, few posts of missionary duty, for at that time we had only 581,587 Baptists in the South; today we have 5,238,132. Then we had 6,777 churches, most of which were small churches in villages and rural communities; today we have 25,603.

Then we had only seventeen colleges; today we have fifty. At that time both our South-wide Mission Boards were in infancy, but today they are mighty agencies sending hundreds of missionaries into the fields which are white unto harvest. Today is not yesterday. Tomorrow will not be today. God

is saying to us, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2). We must enlarge our entire denominational program in all of its phases.

IV

IT FOLLOWS without argument that a program without trained, consecrated men and women to execute it is nothing more than a diagram on paper. To teach and train the clerical leadership necessary for this much needed enlarged program is the task of our Seminaries.

This Seminary must have increased facilities and equipment to house, teach, and train an enlarged student body. Right now we need another dormitory for married students, another dormitory for unmarried men, and extra class rooms, but our greatest need is a place to worship, a beautiful chapel with a seating capacity of not less than a thousand. There is no way to measure the loss, the spiritual loss, the Seminary itself is sustaining today, and the loss our churches will sustain tomorrow, because we have no adequate and inspiring sanctuary for public worship. Since effective work for God depends upon worship of God, we must have a commodious and beautiful chapel in which our students themselves can be taught to worship before they go out to lead others in worship.

Physical properties, facilities and equipment constitute the body of an institution like this, but the faculty is the life in the body. This Seminary has no value apart from its faculty. Students come to us for no reason except to get what our professors have to give.

Then in regard to the faculty there are certain facts which the trustees of the Seminary and the Baptist constituency throughout our territory should keep in mind. Our faculty members are highly specialized men of unsurpassed scholarship in their respective fields. They are men who are seeking through the ministry of teaching not to make a livelihood for themselves but to give their lives in a great cause. They are consecrated men who gladly and willingly burn midnight oil in searching for truth to impart to others, men with such deep Christian experiences and such intimate fellowship with the living Christ that the truths which are ours through the revelation of God through Christ Jesus will never be set aside because the unfriendly attitudes, findings and conclusions of men in other fields of research and study seem to contradict the truths of God's revelation in Christ.

Since our professors are seeking first God's Kingdom and His righteousness, we should see to it that they shall never have occasion to be "anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'Wherewithal shall we be clothed?'" We should allow the Heavenly Father through us to provide them with economic freedom that they might be unhampered in the discharge of their duties in behalf of our entire denominational program.

V

THE SIZE of our faculty should be increased. Twelve professors cannot possibly carry the teaching load necessary to offer six hundred students a schedule of studies adequate to meet their desires and needs in preparing themselves for Kingdom Service. Our faculty for undergraduates should be so increased that we could assign some of our more mature professors, mature in years and scholarship, to give all of their time to our graduate school.

Our denomination should provide funds to enable our professors periodically to pursue their studies in other institutions of learning. The faculty members should be given teaching loads sufficiently light to leave them much time for study and research. In recognition of these considerations, they will accept and discharge their obligation to make fresh contributions to the scholarship of the world by writing new books.

Genuine scholarship and genuine Christianity have affinity for each other. If that affinity is lacking, either the scholarship or the Christianity is counterfeit. Truths of all

(Please turn to Page 20.)

Good Advertisement at Expense of Liquor Crowd

WHEN the Trinity Baptist Church of Newport, Ky., was organized on February 18, 1940, it took an option on the church building which was erected by the Fifth Avenue Baptist Church (defunct) and later bought and received the title for the property on August 1, 1941. Even though we received the property from the defunct Fifth Avenue Church, the control of the property was in the hands of the Building Association holding the first mortgage. This property was erected in 1926 and went out of Baptist control in 1932. It was rented by an inter-denominational group which occupied it until we got possession of it in February, 1940.

In 1937 a saloon keeper bought and remodeled a doubled brick dwelling just thirty-four feet from the church property. This was done over the protest of the inter-denominational group. The attorney for the Building Association signed for the church group giving the saloon-keeper the right to operate the saloon. The license had already been issued when we got the title for the building in 1941.

When the question came up for the license for 1942, our church refused to sign. I have never seen so many crocodile tears shed by the liquor crowd over their own hide. Besides the tears, we were offered a good and regular contribution to our church. When that failed to register our approval, then threats to run a hotel with insinuations that they would run a tough place and our church would have a worse thing than the saloon to contend with. We replied that they could run anything that the law would permit them to run.

They could not get their license to operate after July, so the last Saturday night they were permitted to be open, they erected two very pretty and well designed signs in each of the two large windows of the saloon building with these words in box-car letters, "FORCED OUT OF BUSINESS BY MEMBERS OF THE TRINITY BAPTIST CHURCH." The same night the saloon crowd threw a large rock through our bul-



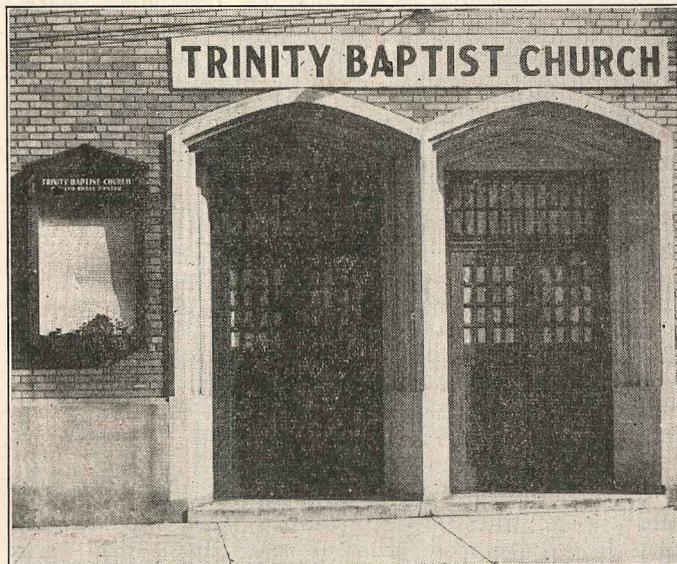
Saloon gives the Trinity Baptist Church of Newport, Ky., a "Free Ad," Telling Neighbors Whom to Thank

letin board, breaking the glass and damaging the sign section. But we feel we didn't lose anything in the money we had to pay out to repair the bulletin board, because the sign is still in the saloon building window and it is a real advertisement. We would have had to pay quite a sum for such publicity and we could not have shown up the liquor crowd like they have shown up themselves.

We hope and pray that we will see again Prohibition in all of Kentucky. Newport has more saloons per square foot, and more gambling dens, and other vices that are by-products of the liquor traffic, than any other place in Kentucky. It is a common thing to see soldiers holding to telephone poles on the saloon corners, too drunk to stand alone; women stag-

gering in and out of these places. One place that used to be a sort of a lunch stand and ice cream parlor, now has a license to sell beer and has a bar on one side and soda fountain on the other side of the room, and it is the "hang out" of the high school boys and girls. They go there for ice cream and lunch, but they are being broke-in to the beer drinking business.

There are several churches in Newport who have saloons within 200 feet of their buildings, but no protest has been made, and that was hurled in my teeth by the saloon gang. How men can claim to love souls and preach the gospel and



Trinity Baptist Church "Gets a Sock in the Bulletin Board," Resulting in Broken Glass and Damaged Sign Section

not raise their voice against that ruthless crowd is more than I can understand. We have a fight on our hands, and we may as well put on the gloves and start. Here in Campbell County there were Dry precincts in pre-Prohibition days in the rural sections, but the liquor crowd and the Wet politicians re-divided those precincts until now it is almost impossible for those same sections to have local option. A small village divided into two precincts. One side can vote Dry, but all the saloon has to do is to move across the road and be in almost the same location.

We were told by the saloon gang that our church would be put out of business for "the unChristian way" we had treated two legitimate business men. That was the purpose of the signs and the threats to blow up our building, but thanks be unto God the Trinity Baptist Church has grown stronger, numerically, financially, and spiritually faster since this action by the church than in any other time of our short history.

We have but one reason for sending this news item to the Western Recorder, and that is to give some other church that can stand on the right, the courage to fight this liquor evil which is the worst enemy of our country, and all that it stands for. We will never win this war with soldiers made drunk by the stuff the liquor crowd is getting rich from, and with indifferent churches who refuse to take a stand for God and righteousness.

Newport, Ky.

LEO DRAKE, Pastor

Rev. E. Kevil Judy has resigned as pastor at the Trinity Church of Paducah, Ky., to go to the pastorate at Falmouth, Ky. In his new pastorate he succeeds Major Clarence Q. Jones, Chaplain in the United States Army.

Pastor James W. Ray of Rising Sun, Ind., has been called to be pastor of the First Baptist Church of Spindale, N. C., succeeding Rev. J. Boyce Brooks, who has become Professor of Bible at Clemson College.

Our Christian Schools in War Time

CHARLES D. JOHNSON
Waco, Texas

WE BAPTISTS have scarcely done all we might have done and should have done in higher learning, still we have remained constantly in a most fertile and productive field of education, the character of which, when judged by the standards of achievement, has stood the test of the most rigid competition.

We have but to survey the leadership in the ministry, in mission work at home and abroad, in the public school system in all the Southern states, and in a large number of the State colleges and universities, to find that the outstanding preachers, missionaries, denominational executives, city and county superintendents, state college and university professors, deans and presidents are graduates of our Southern Baptist colleges. It is this constant flow of Christian college personnel into the channels of State education including the public school system that is a most powerful influence in the maintenance of the Christian attitude in America.

One of our outstanding Georgia Baptist ministers was asked how important he considered the Christian College in American education. He replied, "As important as the church is to the welfare of the community." It is clear to all who have studied the influence of the Christian college that every worthy institution including business and politics, as well as the home, the church, and school has profited by the stabilizing influence of men and women educated in our Baptist schools.

What has been done has been well done. Let us be thankful, summon courage, and make ready for a new and different era in which Baptist educators through their institutions may make more generous contributions than heretofore.

I

LET US now take stock of our present Baptist educational institutions in the South. We have sixty-five schools and colleges. Of these, three are theological seminaries; one is a training school for women who are preparing for special religious work in the United States or in foreign countries; twenty-six are colleges and universities, twenty-four are junior colleges, and eleven are academies.

Two thousand faculty members teach approximately 31,000 students in these sixty-five schools. Twenty-five years ago, Southern Baptists had 130 schools. While the number of schools has decreased the number of students has not decreased. The shock of the depression in 1929 to 1932 reduced the number of colleges and the enrollment in all of them during that period. The greatest decrease was in the junior college and academy groups.

The growth of the tax-supported municipal, county and inter-county junior colleges created such forceful competition, especially since such support of these made tuition payment unnecessary, that Baptist junior colleges found it difficult to continue. Boards of trustees considered it wise to discontinue operation. Similarly, academies found it impossible to meet the growing competition of tax-supported high schools, and a number of these closed.

The policy of merging which has proved practical for Methodist and Presbyterian colleges has never been widely adopted by Baptists and, as a result, funds which might have been consolidated in a smaller number of schools with increased efficiency have been distributed among too great a number of schools with consequent educational inefficiency.

II

THERE IS no doubt that the scholarship in our Baptist college faculties is superior to that of any previous period. Also, it is gratifying to find research on the increase in our best colleges and universities. Textbooks are being written by our own faculty members; this, too, in the face of the

fact that teaching schedules are maintained at the maximum by professors in nearly all departments.

As an aid to research and publication a few of our older colleges and universities, notably the University of Richmond in Virginia, Wake Forest in North Carolina, Mercer University in Georgia, Baylor University in Texas, and William Jewell College in Missouri, have built up noteworthy libraries and have established Boards of Publication. Publication based upon scholarly research in the field of religion has never lagged at the Southern Baptist Theological Seminary in Louisville, Ky., and it is a pleasure to report that faculty members in our younger seminaries also are doing creditable writing.

One of the most harrassing problems with which Southern Baptist educators have had to deal during the entire life of the educational institutions has been the negligible endowment funds. There were signs of improvement of this condition in the alumni constituency of a considerable number of our Baptist schools before the outbreak of the present war.

Another good sign for the colleges was the awakening interest of the part of the Baptist State Associations and Conventions. Almost every State Convention in the territory of the Southern Baptist Convention had placed Christian Education in the regular budget at the beginning of the fiscal year in 1942. No information has been received to indicate that there will be any recession in this area of actual and very substantial support. Oklahoma Baptist University, one of our youngest schools, is receiving the largest annual amount, \$31,000, from a State Convention.

One college president has stated that he prefers the annual appropriation from the State Convention to the permanent endowment income. His reason given was that the so-called permanent endowment is hardly more permanent than the permanent waves currently popular among American women. They simply are not permanent.

It should be said with emphasis and repeated until it becomes a part of Southern Baptist thought, feeling, and practice that Christian education is fundamental to Christian America, and to the perpetuation of Christian civilization itself [Our emphasis.—Ed.]. Baptists must develop a vivid conscience on this matter of Christian education for the survival of our Christian schools. When this is accomplished we shall have increased endowments and increased convention budgets, then Baptist college presidents and faculties may be free to plan and to teach, to attract and to direct a far greater number of superior students into fields of noteworthy achievement than ever before.

III

FOR MORE than one hundred years Southern Baptists have been establishing and directing schools and colleges. In this long period these schools have placed major stress upon the teaching of the Bible and upon educating ministerial students. Today, when higher education makes its appeal to all instead of the select few, we have in our schools one student in seven preparing to enter the ministry. The ministerial students has a better opportunity for education today and a greater opportunity for service than in any previous time. But our Baptist colleges have sought especially in recent years, to educate all men and women who choose to attend our Baptist colleges whether they plan to enter the ministry or special religious work or not, so that they may have the background, indeed the basic knowledge and Christian culture which will enable them to discover themselves and to find their proper place in a new social, economic and political world in which, with added vocational or professional training, they may prove themselves dynamic and constructive leaders in any community, small or large, wherever choice or circumstance may place them.

EDITORIAL

Spiritual Significance of Baptism and the Lord's Supper

WE HEAR it said occasionally by some members of Baptist churches that the doctrines are dry and meaningless. It is evident that they are ignorant of the significance of the fundamentals of the faith, or have in their own minds built up a false-conception of broadness toward those who place other interpretations upon great Scriptural truths. Baptists have the right to the claim of breadth in thought only so far as the truth is not compromised. If we liberalize our position in regard to the Scriptures for the sake of being well received by those who hold to false positions not warranted by the truth of the Word, we forfeit the right to interpret for ourselves, under the leadership of the Holy Spirit, and bring reproach upon Christ who is the chief cornerstone in the edifice of our faith. This distaste for doctrine on the part of some in our churches is all the more evidence of the need of a fresh emphasis upon the distinctive fundamentals which separate Baptists from those of other religious convictions. Baptists thrive when the Word is taught to them, not merely as a system of theories, but as principles of life.

Doctrine Apart From Practice is Valueless

The reason some in our churches dislike doctrinal preaching is because abstract principles too often are presented with but little or no connection with Christian practice. Doctrine is simply teaching. It is a system of beliefs based upon Scriptural truth. Doctrine is life, and if properly related to the life of the believer, lives as the very counter-part of conduct. The practice of the truth of the Scriptures is what has made Baptists a great people. True, the practice of Scriptural teachings has brought us into disfavor with those who have gone about to establish their own righteousness, but has brought to us the blessings of the Father, as evidenced in our unequalled growth in the last few centuries as a distinct denominational group. It is a singular fact that those churches which have compromised on distinctive doctrinal practice are failing to increase in their usefulness, and are now bewailing the fact of empty pews.

Two Distinctive Doctrines Now Being Neglected

We are treating Baptism and the Lord's Supper in this manner and under the caption of this editorial for the very serious reason that in many of our churches they have in a large measure lost their spiritual significance. Here in Kentucky about one-third of our churches have not administered the ordinance of Baptism a single time in the past year, for the simple reason that not one soul has been led to Christ. It is self-evident that the spiritual life in these churches is at a low ebb. It is alarming to hear from many of them in their reports to their district associations that the ordinance of Baptism has not been administered once during the year and in most cases these same churches report not a single observance of the Lord's Supper. It is enough to cause one to wonder why they continue to wear the name Baptist, when a whole year will go by with not a soul won to faith in Christ so that Baptism may be administered. But when we learn of their failure to observe the Lord's Supper, which is to remind us of the vicarious death of Christ Jesus on the cross, the actual substitution of the guiltless for the guilty, the failure to win souls is understood. **A spiritual church is a soul-winning church, and the spiritual life of a church is reflected largely by the attitude toward these two great doctrines.**

Baptism Is A Picture Of An Inner Experience

The Apostle Peter expresses the meaning of Baptism in the following manner: "which also after a true likeness doth now save us, even Baptism, not the putting away of the flesh of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Pet. 3:21 R.V.). In Romans 6:3ff Paul describes Baptism as a

picture of death and resurrection: "We are buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." It is the picture of death and resurrection to a new life. If the sinner has not died to sin, then the picture loses its significance. It is an outward silent confession of an inward condition. Any other interpretation put upon the act of Baptism is foreign to New Testament teaching. The fleshly man remains corrupt even after Baptism. It is then only a picture of the inward cleansing which has already taken place through the atoning blood of Christ. Baptists should be the best Christians of all, in that we publicly profess our faith in Christ as Saviour, and then make a second profession of the new life which we have within by submitting to the ordinance of Baptism, which declares that inner experience of cleansing. But we should ever remember that mouth-confession and figurative confession in Baptism are not convincing to the world of an inner experience. It is that "walk in newness of life" that is proof positive that sin has been put to death.

Baptism Is Administered By the Authority of a Local Church

The New Testament restricts Baptism to believers. Valid Baptism is the immersion of a believer in water in the name of the Triune God upon the authority of a local New Testament (Baptist) church. According to the New Testament, Baptism precedes church-membership because it is the symbol of and confession to the experience that begins the Christian life, the qualification for church membership. There was no such idea as alien-immersion until the Apostate church began to develop. If Baptism is within the authority of New Testament churches, then the whole question of Scriptural Baptism hinges on which are the New Testament churches now? And that question will be determined by the fundamentals of the faith and practice of the particular group of Christians. The New Testament sets up certain great doctrines which were held and practiced by the churches from their beginning. We believe that those who hold to those practices now are known as Baptists, and that being the case, no one can claim to be a Baptist who does not hold and practice the doctrines of the New Testament. Hence alien-immersion is foreign to the very concept of Baptist churches. If Baptism is a prerequisite to church-membership who then is qualified to determine the fitness for membership in a local church except those who hold to the faith of churches of like order? Stupidity alone will admit alien-immersion, in the light of the plain Scripture teaching.

The Lord's Supper is a Memorial of Christ

There is no saving efficacy in either ordinance. Just as Baptism pictures what has taken place in the life of the sinner, even so does the Lord's Supper memorialize what Christ has done for the sinner to make that inner experience possible. It is a picture of the suffering and death of Christ for the sinner, and a profession of the believer in the return of the Lord. Paul said. "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26). The bread represents His body given on the cross for the sinner. The fruit of the vine represents His blood poured out in atonement for sin, and as a seal of our redemption. There is no rule laid down in the Scriptures as to the frequency of the observance of this ordinance, but it is unthinkable that any church would permit any considerable lapse of time to take place without having brought fresh to the minds of its members the sacrifice of Christ for their redemption. **A Baptist church is just as much in error to hold this doctrine without practicing it as are those who may over-emphasize its practice and fail to accept its meaning.** Baptists ought to practice their doctrines or renounce the name.

An Ordinance of the Local Church

Who ever heard any such thing being taught in the New Testament as a "World communion Sunday?" It is just another step of the camel toward the world-church idea. The Lord's Supper is in no sense a communion, except as the individual participant rethinks its meaning, and in self-examination pledges himself anew to Christ in loyal and grateful service. It is an ordinance of the local church to be observed by the members only when the spiritual condition of the membership will permit its proper observance. It is not possible for any church properly to administer the Lord's Supper when sin is reigning in the life of its members, or when there is division and strife, or failure properly to understand its meaning. A study of the eleventh Chapter of 1 Corinthians will clearly establish these facts. Then the idea of inviting those who are without the local church's authority to determine the Scriptural qualifications to sit at the Lord's table is wholly unscriptural. Open communion, so called, is foreign to the New Testament, and has no place in the practice of Baptist churches which do not regard lightly the Bible as the sole rule of our faith and conduct.

The Spiritual Significance of the Ordinances

If baptism is not essential to salvation, and if the Lord's Supper has no sacramental grace attached to it, why then insist upon the strict observance in our churches? Baptism is the first act of obedience of the new life of the believer in Christ. It is the act of a "good conscience" toward God in Christ. It is the Gospel in picture, and the church which has frequent cause to administer it is giving positive proof of its spiritual life. The Lord's Supper is the memorial of the Lord. It is hard to believe that a church would want to forget the suffering and sacrifice of Christ for sin. We find our way to some spot of sacred memory and place there a wreath as a token of love, and that we have not forgotten a loved one. How much more will the believer want to re-

fresh the soul in recounting the suffering and death of the Son of God for his sin! It is a sure sign of spiritual dearth when we fail to keep before us the fact that we are saved by the grace of God expressed in the death of His Son. The proper keeping of these two ordinances will largely indicate the spiritual life of any church, just as the failure to observe them will denote spiritual deadness.

Some Results of Alien Baptism and Open Communion

In his recent book, "The Baptist Line," E. D. Morgan of Fort Sumner, New Mexico, raises this question: "What would be the result if Baptists let down the bars and practiced unrestricted baptism and open communion, catering to a federation of Christians in every community?" Among other things the author says in effect that the policy would lead eventually to the undoing of our denomination through the surrender of the authority of the Word as it did with the various sects who held to New Testament principles through the formative period of the Apostate (Roman Catholic) church. It would weaken and retard the growth of Baptists. As proof of what Southern Baptists may expect from such practice, the growth of that section of English Baptists, or coming closer home, the results in the Northern Baptist Convention, a large part of which has now accepted the practice of alien immersion and open communion, should be enough to let Southern Baptists know that nothing is to be gained by compromising the truth of the New Testament, not even for the sake of popularity. It is inconsistent for Baptists who claim that the Bible is final in all matters of faith and practice to let down the bars on the subject of baptism and the Lord's Supper. The practice of open communion would eventually destroy believers' baptism, and weaken the position of Baptists on salvation by grace, the ordinances, and the authority of the local church to execute the will of Christ. Unless we are now in the days of the apostacy, we do not believe Southern Baptists will yield these great fundamentals.

L. C. R.

Baptists Need the Denominational Paper

BAPTISTS have at their disposal through their denominational papers adequate facilities to lay on the hearts of our people those great doctrines which have made us a large group of New Testament believers. We have been slow to catch the idea of publicity, and to realize its value. Publicity has an accumulating effect. Often it is not enough to make only one pronouncement upon a subject, but to say it over and over. But what good does it do to say it, if only a small group of our most interested people hear it? As it is with that group in our churches who never hear the message the pastor has for them, so it is with a wide cross-section of our unconcerned people.

There has not yet been devised a better way to reach our people than through the denominational paper. To undertake such a task by direct mail would be prohibitive from the standpoint of cost alone. The argument is advanced that those who are enough interested will secure the paper for themselves, and we admit that those who are always counted upon in our churches usually do. But how about that large group that should be reached?

Have we met our responsibility until we have exhausted all means at our disposal to reach them? It is not enough to say to them, "Here are the good things we have to offer you," and leave them unpersuaded to make their wise choice. We need to provide every means at our command to help them to grow out of their little shell unto the stature of the full-grown in Christ. It is a missionary endeavor. It is true that you cannot make a horse drink, but it would be cruelty to dumb animals if the horse is not led to the refreshing stream and given the privilege of satisfying his thirst.

If Baptists were as wise as are "the men of this world," they would see to it that some plan is devised whereby every Baptist would be given an opportunity to know of our great faith, and the plans proposed for the spread of the Gospel. A great business concern will spend millions of dollars to

educate the public in regard to what it has to sell. The magazine and daily newspaper continue to live on the cost of publicity charged to the business world. And it pays, or the cold business minds would soon see that it is a waste of time and money.

At the disposal of every church is the denominational paper, offered now, in what is commonly called the Budget System, at less than the actual cost of publication. The denomination is just now beginning to get the corner of one eye open to the value of these papers, and is giving only a token of assistance in getting our message out to those who need it most.

It is now agreed by those who have given serious consideration to the matter of the circulation of our papers that the Budget Plan is the only way we are ever to reach the great mass of people. It is true that some do not read their Baptist paper when the church provides it for them, but it has been the observation of those who have used the plan that a larger number will read their denominational paper than they will any other piece of literature the church regularly puts into their hands. The Baptist paper tends to make our people denominationally conscious, and Scripturally minded, more than does any other literature we provide.

The Western Recorder is offered in the Budget Plan to the churches for the price of a two-cent postage stamp each week. In no other way is it possible to reach each family in the local church at so small a cost. When the content of twenty-four pages of religious information and instruction is considered, the cost is negligible. If our churches are unwilling to provide their Baptist paper for the homes of their members, it is safe to say that they are not much concerned about reaching the unenlisted, and if these unenlisted people are captured by false doctrine, there is little our churches can say.

L. C. R.

Paragraphic Comment

OF MORE VALUE THAN A GOLD MINE If some robber should break in to your house and steal some precious jewel, one equally as good might be found to replace it. Or in many cases when health is lost, by the aid of physicians or the help of God, health is frequently restored. Character that is so essential to right living may be lost, and in a measure regained. It most certainly can be made anew by the saving grace of God. But time lost can never be regained. It is of more value than a gold mine, for its use largely determines the happiness in this life, and results in rewards in the life beyond the grave. Far too many waste their time on the frivolities of life, and with not more thought about it than if this life was a limitless something. Yesterday cannot be redeemed. Today may be so used as to be a stepping stone to better things tomorrow. Paul said: "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil" (Eph. 5:15:16).

* * *

PRAYER CHANGES THINGS Probably the weakest element in the average Christian life is the failure in prayer. We have found ourselves in a world that is moving so rapidly, that we have been caught in the rush, and too often we seem to assume that all depends upon might and power. We seem to take it for granted that all depends upon our own poor little selves. We are prone to tackle our tasks in the early morning, and drive at them for a whole day without ever once taking time enough to spend a season in prayer for Divine guidance in the very thing we are attempting to do. We too often forget that "it is not by might nor by power, but by my Spirit" that our best work is accomplished. Who has not found himself confronted with what seemed to be impossible, and being driven in desperation to prayer, has found that the seeming difficulty was wholly bound up in failure to take God into account? Not many Christians actually pray until they find themselves utterly helpless. Not until we come to recognize our human limitations do we cry out to God for help. What a difference there would be in this troubled world, if our people both small and great would pray in accordance with the will of God in this time of world crisis! "The effectual fervent prayer of a righteous man availeth much," or as Weymouth has it, "Powerful is the heartfelt supplication of a righteous man," holds good even in a time like this.

* * *

WHEN VICTORY IS DEFEAT The world is at war, and much is being said about the victory that is to be won by our country and our allies. We have given little thought as to what place God will have in the victory for which we all hope. It seems more evident now than at an time in the past that those nations that win the victory of arms will probably lose much in morals and security. America will emerge from this war, if victorious, with the morals of the people at low ebb. A generation of people cannot be trained to hate and slaughter without losing its moral equilibrium. There is something in war that causes the blood of human kindness to chill. The present war is taking America into depths before unknown to our way of life. Our nation is now about to embark upon a course of destruction of the home and parental responsibility. Until now parents have been held responsible for their children in their nonage. The foundation of the "draft youth" idea is foreign to the America which we have known. Our nation cannot expect to escape the wrath of God when it builds a system of life that results in more than a million men of adult age permanently rejected for military duty on account of excessive use of beverage alcohol. Now to take their place, our 'teen age boys are called upon to fight for something over which they have no voice whatsoever. Yes, we may win a victory of arms, but when we lose the sanctity of the American home, we lose that which armaments cannot give back.

THOSE WHO MUST FINALLY SUFFER What is to be the lost of those who have lived the major portion of their lives is of small moment, when compared to the youth of our country who will have the burden of war settled upon them through coming generations. A crushing debt is not the most damaging effect. Debt can be paid, if those who must shoulder it are given the opportunity to prepare themselves to meet it. But when our young men in their 'teens are called upon to forego their education, we are then building an impossible burden for them to meet. It is the hope of everyone that the present war will not be of long duration. It would then seem to be good sense to keep our children in school so that they may be prepared to shoulder the post-war burdens, than to rush them head-long into battle, to be returned wrecks in body, mind and morals. There is more to the drafting of our boys than just building up an army of men. We are told that a boy in his 'teens is more adaptable to modern military life. That is true. Our war-fathers have not told us that these boys are wanted because they have not reached the age of seasoned thinking. They know that when the ball is fumbled, mature men will soon want to get at the cause. They want to know who called the wrong play. Our children are the final sufferers of a bungled statesmanship which has been the lot of the nations of the world.

* * *

THE FOLLY OF COVETOUSNESS One of the damaging sins commonly practiced by many Christians is covetousness. Not only is it expressed in withholding our substance which rightly belongs to God. It is found in the desire for lofty positions in the work of the Lord. What pastor has not had some member who became infuriated because he was not chosen to be a deacon? Or some sister who became angry at not getting the chief seat in the choir? Back of such attitudes is the spirit of covetousness, which often becomes the starting point of trouble for the pastor and the church. Many of our people hold on to their possessions just as if their riches in glory depended upon what they hoard up in this life. Billy Sunday used to say that if such persons should take their wealth with them when they die, it would melt. And another reminds us that shrouds have no pockets. It is utter folly to say that one cannot afford to honor God with his substance. Some who have felt that way about it are finding that they **MUST** afford to give a large proportion of their income to feed a war machine for the destruction of human life, and somehow they will continue to exist on what is left. The Son of God had this to say: "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth," Luke 12:15.

* * *

WHAT IS THAT IN THINE HAND? Moses was confronted with this question as he reasoned with God concerning the task to which God had called him. He did not know that from childhood he was a chosen vessel of God for good to his people. He was of the kind to minimize his capabilities. He had a sort of inferiority complex, not unlike many another who has sought to shirk when opportunity and duty called. Everyone of normal faculties has some talent, which if used under the direction of God, will produce fruit to His honor and glory, and to everlasting rewards. Man at his best is feeble when he seeks to determine his own course of activity, while those of seeming limitations often become mighty powers when they are willing to use that which God has given. "What is that in thine hand?" brought from Moses a simple answer, but God took the rod and taught him to know that his life did not depend upon material things, but upon what he allowed God to do with his life. The believer has but to surrender to the leading of the Holy Spirit to find that in his weakness there is strength to do what humanly seems impossible. Let God discover your worth, and then set to your task in full reliance upon Him.

Opening the Second Front GEORGE RAGLAND, Lexington, Ky.

"Striving together for the faith of the Gospel"—Phil. 1:27.

AS THE war progresses we hear more and more talk of a second front to relieve hard pressed Stalingrad defenders. With the Red Army so hard pressed is it any wonder that there is need of and demand for a second front? With the Christian Army so hard pressed is it not time to be talking about a spiritual second front, about opening the second front in Christian warfare? With the need of the world so great is it not time for New Testament churches, for this church, to be opening the second front for scriptural truth and sacrificial witness to this truth?

Opening the second front is definitely related to a call to citizen conduct. Only as we do our part as citizens of this country can there be hope of opening the second front in the present world war. Only as we do our part as citizens of heaven can there be hope of opening the second front in the world's greater war for truth and right, for God and good.

The text's scripture gives such a call to citizen conduct: "Only let your conversation be as it becometh the Gospel of Christ." The verb here translated, "Let your conversation be," means "Let your citizen conduct be." The Revised Version marginal reading puts it thus: "Behave as citizens worthily of the Gospel of Christ." Here, suggests B. H. Carroll, is "the delicate allusion to the Roman citizenship enjoyed by the Philippian colony, and the higher allusion to Christian citizenship in the New Jerusalem."

The Philippians of a Roman colony had Roman citizenship. The Philippians of a New Testament church had heavenly citizenship. In their natural estate they had the obligations to Rome of citizen conduct. In their saved estate they had the obligations to heaven of Christian citizenship and corresponding citizen conduct.

I

THIS citizen conduct to which Paul calls the Philippians is described in our scripture as threefold:

The citizen conduct to which Paul calls the Philippians is first defensive conduct: "Stand fast in one spirit." That is an heroic picture of defensive conduct which the citizens of Russia are giving at Stalingrad. For forty days and more they have stood their ground against an all-out and almost overwhelming German assault. The world will wait long to see a finer example of stubborn defense against heavy assault. No wonder is it that the Russians are disappointed that the second front has not been opened.

Christian citizens ought to show just as heroic, and more heroic, defensive conduct for their heavenly citizenship as Russians are showing at Stalingrad. We are fighting for more than they fight for.

We are to stand fast and maintain our ground against all assaults made on Christian truth and all attacks made on Christian churches. We are to stand fast even if it costs sacrifice.

The citizen conduct to which Paul calls the Philippians is next offensive conduct: "Striving together for the faith of the Gospel." Added to defensive stand there must be offensive striving. Added to united standing there must be mutual striving. Wars are not won by mere defensive stand. There must be aggressive offense. When war settles down to defense the enemy has the advantage. Hitler knows this and the United Nations are learning it.

The citizen conduct to which Paul calls the Philippians is finally confident conduct: "In nothing terrified by your adversaries." This is the only New Testament occurrence of the word here translated "terrified." It is used, says Vincent, Word Studies In The New Testament, "properly of the terror of a startled horse." Sometimes a horse can be startled by a mere bit of paper and thereafter be tempted to run away at the sight of a bit of paper.

Christian citizens are to be better than natural creatures. They are not to be "scared by sight or sound." They are to

look higher than at their adversaries to be frightened by them. They are to look to God to be confident in Him.

That was a strange statement published in a recent Associated Press dispatch from Washington in which an army officer advised that hatred and an urge to kill be instilled in American soldiers. Better for battle is such a love for right and country as will make a man fight harder for right and country than for hatred of enemy. Better for battle is confidence born of conviction—the conviction of what we are fighting for—than confidence born of hatred—hatred of those against whom we are fighting. Better for battle is confidence born of God than confidence begotten of hatred to man.

Christian citizens fighting for God and for His cause need not be terrified. They need to look to God and be confident in battle.

II

THE TEXT is the second of the threefold description of citizen conduct—the center of citizen conduct: "Striving together for the faith of the Gospel." It is good to stand and good to be brave but victory waits on forward advance. Victorious commanders of men call on them to advance against enemies. God's word to His people is "go forward"—go forward together—"striving together."

This has even been God's word to citizens of heaven: "Striving together." It is still God's word of citizen conduct. We must maintain our ground and fight defensively but we must do more. We must fight on and go forward together—aiding all defensive fighting by offensive forward fighting.

From its setting of Scripture the text calls for opening the second front: "Striving together for the faith of the Gospel." Opening the second front is a present and insistent and increasing world war call.

Every drop of Russian blood shed in Stalingrad's determined defense calls for help. Every brunt of battle borne by Russian soldiers in do or die defense calls for help. It will cost to open the second front. Shall cost be counted when the peace of the world is threatened? Shall a greedy and aggressive enemy be permitted to make an all-out attack on one front and then be let loose for further assault elsewhere in the cause for which we fight?

Mr. Wendell L. Wilkie, President Roosevelt's special representative, in a United Press dispatch from Moscow said that impatience over the failure to open a second front "can be corrected, not by mere words but only by deeds. Otherwise the situation may become serious."

Opening the second front is a present and insistent Christian citizen call. Every sacrifice of Christian life made in determined defense of Christian truth calls for help. Every drop of pioneer Christian blood shed for Christian life and liberty calls for help. It will cost to give it. Shall cost be counted when the faith of the gospel, the faith of our fathers, is threatened? Shall the devil and his legions be permitted to make all-out attack on any front of Christian battlefield and thus get more power for further attack on other fields of Christian warfare? Shall sin and unbelief be permitted to gang up on any group of Christian defenders without the second front being opened against them? Shall Sabbath desecration and liquor license and lustful living be challenged by any Christian group of defenders without help from the second front of other Christian patriots? Shall heresy's assault upon the Scriptures be challenged by any group of loyal lovers of the Word without the help of all lovers of the Word?

Opening the second front is a present and insistent church member call—a call to every member of this church. Every sacrifice made by members of a church in defense of the truth and practice in accordance with the truth calls for help. It will cost to give it. Shall cost be counted when the cause of Christ and of His church is assailed?

Open your eyes and look on the Stalingrad group of defenders in the church's battle for truth, and open your ears to the text's call for the second front of help: "Striving together for the faith of the Gospel."

III

WE NEED to hear the call of our text for church attendance and church service and church support. The citizenship of our text finds expression again in this same letter—Philippians 3:20: "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

It meant something to be a citizen of Rome. It means more to be a citizen of heaven. The citizens of Rome whether in Philippi or elsewhere looked forward hopefully and joy-

American Bible Society in War Emergency

IN A WAR-RACKED WORLD which is hungry for the Bible, the printed Word of God is now more important than ever before. Cut off from the spiritual reinforcement of church services and moral Christian activities, millions of people turn to the Bible as their never-failing source of spiritual strength.

The American Bible Society is one of the chief agencies for supplying the Word of God to satisfy this spiritual hunger. As a non-profit missionary organization, supported by the voluntary gifts of individuals and churches, its work is the translation, publication and world-wide distribution of the Scriptures. Its sole purpose throughout its 126 years of service has been to supply the Bible, without note or comment, to anyone who needs it, in any language he requests, at any price he can afford to pay, or free if he cannot pay. Thus it serves as the "right-hand-man" of home and foreign missions and works in thorough co-operation with the denominational mission boards.

In the Armed Forces

The men in our armed forces need New Testaments and Bibles for their spiritual equipment.

The American Bible Society is supplying these free, just as it has done in each war since it was organized. Every Army and Navy chaplain is sent as many books as he requests, as often as he needs them, and distribution is made through them.

Beyond the Barbed Wire

Other men once wore the uniforms of their countries, but now they are behind the barbed wire of war-prisoner camps. For their comfort and encouragement, and in many cases to preserve their mental balance, they must have the strength which comes from the Word of God.

The American Bible Society is furnishing Scriptures free to prisoners of both the United Nations and the Axis Nations. It is, in fact, the only agency which is able to supply this need in large quantities on a world-wide scale. Books in twenty-six languages have been sent into the prison camps.

To Axis camps in Europe, distribution is made through an international commission for chaplain service to war prisoners, with headquarters in Geneva, Switzerland. Among the books sent to them are Russian Scriptures paid for by an offering of more than \$15,000 contributed by Southern Baptists. Up to September 1942, the total of Russian Scriptures sent was 13,699 New Testaments, 167,012 individual gospels and 189 whole Bibles. Many more are ready to be shipped as soon as transportation space is available.

Open Doors of Opportunity and Need

Another group in desperate need is the bewildered civilian population in war-stricken countries and the vast horde of refugees throughout the world. Everywhere these can be reached with the reinforcement of God's Word, the American Bible Society is sending Scriptures for free distribution.

The demand for the Scriptures throughout the world has consistently exceeded the supply for many years and now it

fully to a visit from the emperor. The citizens of heaven too, whether in Lexington or elsewhere, can look forward more hopefully and confidently and joyfully to their Lord's coming. He is coming. All the Bible declares it.

The ranks of defenders and second front helpers may be decreased by death and the passing of the years but in every experience of testing there is the comfort of sure victory when He comes, the comfort of eternal company with Him in the city of which we are citizens.

Therefore let us live our citizen lives as it becometh the gospel of Christ—standing fast and unafraid—striving together—as His soldier citizens waiting for the Commander's coming and crowning and for our living forever with Him in bodies like unto His glorious body.

THOMAS HOLLOWAY

Ass'n. Dist. Sec'y., Dallas, Texas

Mr. Holloway is a Southern Baptist who is now Association District Secretary of the Southwestern District of the American Bible Society. In this and other articles he expects to write he is furnishing information to Baptists of the South on the Bible Society's work. Brother Holloway is a son-in-law of Dr. W. W. Lawton, Sr., now retired, but long a Missionary to China. Prior to forming his recent connection with the American Bible Society Brother Holloway was Texas B. S. U. Secretary.—Editorial Note.

is greater than ever. Confident that God speaks to men through His Word, people in all parts of the world are eager to find in the pages of the Bible, God's message for their lives—if only they had a few of these pages to read!

In the face of this unprecedented interests and need, three of the four great Bible Societies of the world are crippled by the war. Only the American Bible Society is able to meet the situation. It is not only carrying its own enlarged program as already indicated, but is also seeking to take up some of the burden which has had to be laid down by the British and Foreign Bible Society, and the Scottish and Dutch Societies, sending funds and materials to help them in their work and taking over some projects which they are no longer able to carry.

Millions of hungry hearts throughout the world are depending upon the Christian people of America as their only source for the printed Word of God to minister to them in their hour of deepest need, and to us comes the full force of Christ's timeless command, "Give ye them to eat."

Free Moral Agents

J. G. COTHRAN, Princeton, Ky.

DOWN through the years men have rejected God. "He came unto His own and His own received him not. But as many as received him to them gave he the power to become the sons of God, even to as many as believe on His name." I believe that men are free to accept or reject this great salvation. God does not force us.

That does not conflict with the fact that God foreknows the ways and acts of man. For man is the free moral agent and is free to reject this great salvation. God has not left anything undone. We do not have to add to or take from it. Down through the years man has accepted God. God's great salvation has been appropriated. It is not in a proposition, but in a person. Jesus is that person—the Lamb slain from the foundation of the world. The one great universal need of mankind is for that which God has planned and worked out, and which God offers as a free gift. "For there is none other name under heaven given among men whereby we must be saved." For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not by works lest any man should boast."

Man is lost and cannot find his way. God has sought him and found him. "Neither is there salvation in any other." "Lord thou hast the words of eternal life."

Inauguration of Dr. E. A. Fuller

ANOTHER momentous day in the life of the Southern Baptist Theological Seminary was October 15, 1942. On that day formal ceremonies marked the transfer of the office of President from Dr. John R. Sampey to Dr. Ellis A. Fuller. Simple but impressive ceremonies marked the day, culminating during the evening hour in one of the occasional dramatic moments whose records stand out among the annals of Baptists and make them thrilling and inspiring.

The morning exercises were held in the auditorium of Crescent Hill Baptist Church near the Beeches, beautiful home of the Seminary and of the W. M. U. Training School. Dr. L. L. Gwaltney, editor of the Alabama Baptist and second vice-president of the Board of Trustees of the Seminary, presided and gave a comprehensive introduction to the two men who were to be the leading characters in the inaugural ceremonies. His "Introduction" followed an earnest invocation by Pastor W. C. Boone of the host church, and in turn was followed by an address by Pastor Leon M. Lattimer of Greenville, S. C., who gave a message of encouragement to all who seek to hold to and develop eternal spiritual values in the midst of a "storm-tossed and wartorn world."

Pastor J. Clyde Turner of First Church, Greensboro, N. C., first vice-president of the Board of Trustees, spoke on: "The Preacher for Such Times as These." It was a great presentation of the characteristics needed by the ministry of the day. Six special requirements were presented as "musts" for the minister who would serve effectively in the world right around us and that just ahead. These were: (1) Preach the whole Gospel in a world of sin; (2) Proclaim Baptist principles in a world of confusion; (3) Protect our standards in a world of decay; (4) Practice love in a world of hate; (5) Prepare a program for a world in ruins, helping to rebuild its economy, reshape society and evangelize the entire human family. (6) Pay the price of being a real preacher in a world of hate and cruelty.

The evening service was held in the historic building of Walnut Street Church. Mr. James H. Anderson of Knoxville, Tennessee, president of the Board of Trustees, presided. Pastor Kyle M. Yates of the church led in the invocation. The Seminary male choir sang, "Now Let Every Tongue Adore Him," and Dr. W. O. Carver read the names of the institutions and agencies having representatives to attend the inaugural and presented those who were present.

Retiring President Sampey delivered an inspiring message on "Special Providences in the Life of the Seminary." Beginning with the founding of the institution under the guidance of Dr. James P. Boyce who, unlike nearly all other Baptist ministers, was a man of considerable fortune, he traced the record of the seminary across the years. One could not hear his recital of the crises which the Seminary had faced and of the unusual events which marked its escape from every danger and its solution of every problem without knowing that the arm of the Almighty has been about it all along. And the gracious remarks about the manner of the election of the new President added to the growing certainty among all who heard him that the choice was of God.

The thrilling and dramatic moment in the program came at the close of his address when he turned to the incoming President with the blessing given by the Lord to be transmitted by Moses to Israel our "Mizpah" (Numbers 6:24-26). With emotion almost beyond control the white-haired veteran of more than a half a century in the service of the Seminary and adored patriarch among Southern Baptists gave the benediction while Dr. Fuller stood with bowed head, and tears sprang unbidden from hundreds of eyes. No more fitting close to his message could have been, and those present will never forget the sacredness of the moments.

President Fuller was then introduced and delivered his inaugural address on the subject, "The Seminary Facing the Future." In it he pointed out some of the conditions in our world which are making more and more necessary a greater number of trained ministers in our Baptist ranks. He emphasized the desperate need of the world for the Baptist

message, especially that part of it dealing with the individual as the unit of society and spiritual regeneration from above. To help provide this growing number of special workers makes it imperative that the Seminary have larger equipment and a larger faculty. (Dr. Fuller is only the thirty-third to sign the Abstract of Principals which the charter of the institution requires every person who teaches to sign. In other words, during the four-score years of the institution's service to Baptists only thirty-three men have been employed by it as professors, and that includes the presidents. Prof. Sydnor L. Stealey, the thirty-second to sign, did so only at the beginning of this session).

At the close of Dr. Fuller's masterly address, Dr. A. U. Boone, one of the oldest members of the Board of Trustees in point of service, gave the dedicatory prayer. He pled earnestly that the new president might be sanctified to his task and made secure in his leadership and thus lead the institution into larger fields of service for the Lord.

An interesting group of those who attended the exercises from outside the city was made up of four laymen from First Baptist Church, Atlanta, Georgia. A number of theological schools had representatives present and many colleges. J. D. F.

The Seminary Faculty 1859-1942

(A King's Move Puzzle)

By Mrs. A. T. (Ella Broadus) Robertson, 2945 Rainbow Dr., Louisville, Ky. who has known them all!

[Editorial Note.—With the inauguration of a new President of the Southern Baptist Theological Seminary last week, and the installation of a new member of the faculty recently, Mrs. Ella Broadus Robertson, widow of the late Professor A. T. Robertson, and a daughter of the late President John A. Broadus, has epitomized the event by designing a little brain-teaser in the form of a King's Move puzzle. The simple rule is to move from letter to letter in any direction. Do not skip over a letter, or use the same letter twice in one word. In a day of cross-word puzzles the brain-child of Mrs. Robertson ought to furnish us with mental variety and diversion.]

M	T	R	B	B	W	A	R	R	T
S	A	I	O	L	L	H	I	T	K
O	N	D	L	E	I	S	N	E	D
N	H	E	A	V	W	T	E	M	R
O	W	T	R	E	V	A	C	G	F
J	D	O	S	B	R	Y	L	O	O
C	O	N	P	T	O	E	M	N	T
M	G	A	G	A	F	U	P	A	H
G	E	O	E	R	D	L	S	I	L
D	I	R	E	N	R	E	L	N	Y

Answers

Adams, Boyce, Broadus, Carver, Dargan, Davis, DeMent, Dobbins, Eager, Fuller, Gardner, Goerner, Green, Harris, Johnson, Kerfoot, Leavell, Manly, McDowell, McGlothlin Mullins, Powell, Riggan, Robertson, Sampey, Stealey, Toy, Tribble, Wayman, Weatherspoon, Whitsitt, Williams, Yates.

Radio Monstrosities—"Churchology"

FRANK NOMATTERWHOM, in *The Irish Baptist*

"NOW CAN'T we have a kind of church to which we all belong, and within which there is a variety of type?" So said a mushy voice on the radio on Sunday, August 16, 1942, at 8:45 P. M.

On arriving home from an assembly in whose church I had just preached the Word of God, these were the words to which I had to listen. This B. B. C. ecclesiology (sugary) . . . "slush" is what they style some of their erstwhile music . . .) was immediately turned off by the very useful gadget on my machine.

"He that hath an ear, let him hear what the Spirit saith unto the assemblies."

Mr. Bamber, invited to preach over the radio, was told to cut out some of his characteristic refined loyalties. He cut out the B. B. C., and goes on preaching the whole counsel of God from an uncontrolled pulpit.

We "can't have a kind of a church," i. e., a kind of sole church of our own designings or convenience. Christ has the "one body" of His elect of all ages; of it only an infinitesimal number of members are, ever, in the flesh on the entire earth at one and the same time. The comparative few now in the flesh, and the myriads out of the flesh, and the myriads not yet born in the flesh within the aggregate of the elect of God, could not be conceived by any sane man as functioning in an united organized manner on the earth at any given period of time.

There is no such thing as The Christian Church. There are thousands of Christian assemblies on the earth (such as normal Baptist assemblies); the "One Body" is an eternity conception of its Head who awaits the day of its first congregating, which will be in Glory. It is only assembled already in His own infinite Mind.

That Body certainly (like all bodies) has members. But a body with an already-dead arm; with a now-living leg; and with an as-yet-unborn heart in worse than a fairy tale. Certainly, the One Body is no such thing. It never functioned on this earth; it does not function here now; and it never will. Its sphere is in the heavenlies where it exists already in a completed form (as the eternally elect of the Lord) with Him who knows no past or future, but functions in an eternal present.

"A kind of church." "To which we all belong." "Within which is a variety of type." One great British Church . . . All Britishers belonging to it. . . Varieties of type within it. . . A new order with a vengeance.

Of course, the poor old world—of divines and philosophers—will want to patch itself up. And they have always made a bad job of patching. They always will.

The translators of the Authorized Version (by the scholars of King James) were under orders not to translate ecclesia any longer as congregation, but as church—which it does not mean. In primitive English a church is a building, not an ecclesia.

The New Testament conception is that of many churches; not of only one church (I mean the Holy Spirit's conception of ecclesia).

"Then had the churches rest." "Confirming the church." "So were the churches established." "All the churches of the Gentiles." The churches of Christ salute you." etc.

"Why can't we have a kind of (sole) church?" Because we can't! Because we couldn't!

Let the assemblies of baptized believers multiply themselves all over the earth, until there are millions of them in a sole variety of type within them, viz, saved men and women baptized into organized fellowshiping. Let this be our program: every church to have a daughter church from its evangelistic labours, and not from assembly schism.

"Then were the churches (assemblies) established in the faith, and increased in number."

This is not the new order of the German-taught theologians of modernistic goose-stepping. This is the old, old order of the Pentecostal age, and is our Baptist program. For Holy living and for the sincere obedient service of God, it sufficeth us.

—o—

YOUNG MINISTERS, ACT NOW!

During the early months of the current college and seminary year, many young ministers have accepted, or will accept their first pastorates. Immediately they become eligible to participate in the Ministers Retirement Plan.

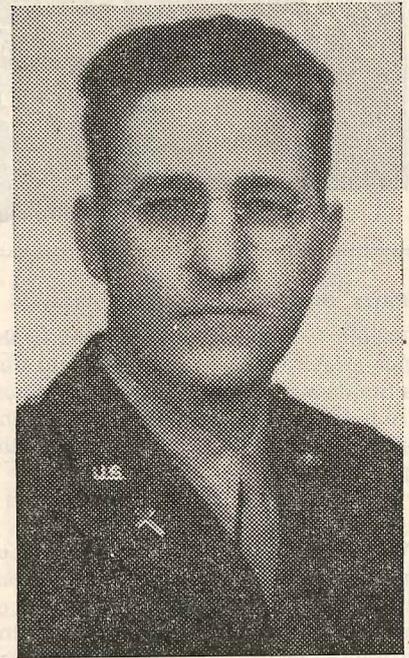
There are few young pastors who will not see the value of participating, from the earliest moment of their first pastorates, in the Retirement Plan widely acclaimed as "the best ever devised for the minister."

Among the many values derived from such participation, there may be named: (1) Consciousness of having made the best possible preparation for your declining years. (2) Knowledge that participation NOW will provide full benefits, with no reductions at retirement age. (3) Satisfaction of knowing that you are co-operating in the plan fostered by the Southern Baptist Convention for Southern Baptist ministers.

For further information and application blanks, write:

RELIEF & ANNUITY BOARD
of the Southern Baptist Convention
206 Baptist Building, Dallas, Texas

ASHLAND PASTOR ENTERS CHAPLAINCY SCHOOL



Chaplain L. H. Tipton

Rev L. H. Tipton, pastor of Unity Church, Ashland, has been commissioned and appointed Chaplain First Lieutenant in the Army of the United States. He left Ashland September 29 to enter Harvard University at Cambridge, Mass., for training.

Rev. Mr. Tipton came as pastor to our church six years ago taking up his duties the first Sunday in October, 1936. We feel keenly our loss but we are proud to lend him to Uncle Sam to tell the Good News to the boys in our Camps or wherever he may be.

Our Unity Baptist Church has gone forward under his able leadership in every department of the work. Last Sunday morning a very impressive service was held in honor of the boys that have left our church to enter the armed forces, Brother Tipton bringing the message to a very attentive and appreciative audience. Sunday evening was to be his farewell service, and one came forward for baptism. Services were planned for Monday evening and when the invitation was given three fine boys came forward confessing Christ as Saviour, so he rounded out his service by baptizing four on his last evening.

May we all pray that the war will soon cease and that our pastors may come back to us and that our churches may be faithful in praying for our boys and our Chaplains until that time shall come. **UNITY BAPTIST CHURCH,** Ashland, Ky. Orval Felty, Treas.

—o—

WANTED AT ONCE competent person to serve as organist, choir director, and young people's worker of the West End Baptist Church, Suffolk, Virginia. Must be qualified. References required. Must be Baptist. Starting salary \$1,800 per annum. Salary increases upon continued satisfaction. Address R. E. Stewart, Jr., 112 Linden Avenue, Suffolk, Virginia.



Paris Sunday School Is Standard

Pastor J. R. Davis of Paris was in the office a few days ago and we found that his Sunday-school has qualified as Standard. An application was filled out and approved. Mr. T. J. Woodall is the superintendent.

Remember State Mission Day

We hope a large number of our churches will remember State Missions Day, October 25. This is the day a program or talk should be given informing the pupils, officers and teachers on the work of State Missions in Kentucky. Material is in the program envelope which has been mailed to all superintendents whose names we have in our files. An offering then should be made for State Missions and sent immediately to Dr. J. W. Black, 205 E. Chestnut St., Louisville, Ky.

Send V. B. S. Report Please

Soon we shall make up the annual report of the Sunday School Department and will include the names of all churches having had Vacation Bible Schools this year. Large numbers of these have not sent us their reports and we cannot include them unless these reports are received. Brethren, please send them at once.

An Inside-Enlargement Campaign

William P. Phillips, Nashville, Tenn. Our Southern Baptist Statistician, Dr. E. P. Alldredge, in a recent study of the 1940 population statistics, has provided us with some very arresting and challenging information concerning the situation that confronts our denomination and churches. The 1940 census reveals the significant fact that 56.80 percent of the population of this nation is classified as Adults. In the survey he indicates the further fact that 52.5 percent of the 5,238,132 members enrolled in the Southern Baptist churches, totalling 2,750,000, are not enrolled in our Sunday-schools. Of this number 90 percent, or almost two and a half million, are adults. With these facts before us, we draw the following conclusions:

First, without a religious census, practically every church has enough enrolled resident Adult church members to more than absorb all available space if it

should seek to make provision for them.

Second, there will be little or no additional building during the present emergency, only minor repairs and adjustments of present buildings and equipment.

Third, in practically every church, information is available as to who and where these unenrolled church members are.

Fourth, never has there been a time when the Adult members of our churches need to know the Holy Scriptures and never has it been so important to indoctrinate our people in the things that Baptists believe. In such times as these, people including our very own, have "itching ears for strange doctrines."

Fifth, in enlisting Adult church members in our Sunday-schools, inevitably, members of their own families, neighbors, friends, and fellow workers will be influenced to attend.

With these facts before us, it would seem imperative that we take seriously at once the matter of these unenrolled church members and evolve some definite plan looking to a serious study of the matter. Therefore, the Department of Young People's and Adult Sunday School work of the Baptist Sunday School Board has proposed that the Sunday-school leadership in each state join with them in an experimental project, selecting ten churches in the fourteen larger states, five in three smaller ones, and two each in Arizona, California, and the District of Columbia. Churches selected are to be of five types; large rural. Where only two are selected, these are to be both city and rural.

The State Sunday-school Secretary is to seek to commit these churches definitely to what is termed an "Inside Enlargement Campaign," which is to be jointly directed by the two departments. Churches committed to the project are to be supplied, without charge, detailed instructions as to procedure, an adequate supply of cards especially designed for the purpose of copying names of all unenrolled church members from church roll, a survey sheet on which to indicate present provision in the Sunday-school for Adults in detail and prospects found on church roll, also space for outlining in detail the present building arrangement physical provision.

Churches undertaking the campaign will be guided fully in every step by correspondence, and, where possible, a one-day visit will be made to the church by either a worker from the Sunday

School Board, State Sunday School Department, or approved state worker. Following receipt of survey of possibilities, building, and equipment, recommendations as to provision for all Adult possibilities for whom school is responsible, together with adjustment of building, will be offered. These recommendations in whole or in part will be inaugurated by the school if deemed practical and wise, the general superintendent advising the State Sunday School Secretary after their inauguration on form to be furnished for the purpose.

At the expiration of three months from date of the enlarged provision for reaching Adults, the superintendent will be asked to submit a statement of progress resulting from the campaign over that period of time on a form which will be provided him for the purpose. After a three months' effort and all churches have reported to the State Sunday School Secretary, a summary of these results will be sent to each church participating in the campaign and published in the state Baptist paper. When all states have completed the campaign, a summary of the entire Southwide effort will be furnished all Baptist state papers. The results of this study should be very revealing.

One of the inevitable results will be the organization of an Extension department if the school does not have one. It will be impossible to reach all resident church members without it. It will be the means of revising the church roll. The enlistment of Adult church members in Bible study will open the way for their enlistment in other phases of church activity, which will bless both them and their church immeasurably.

SUNDAY SCHOOL ATTENDANCE

October 11, 1942

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

Louisville, Walnut Street	1,282
Frankfort, First	852
Owensboro, First	844
Louisville, Ninth and O.....	718
Middlesboro, First	709
Newport, First	690
Louisville, Carlisle Avenue	645
Louisville, Crescent Hill	636
Lexington, Ashland Avenue	628
Louisville, Parkland	597
Lexington, Calvary	590
Covington, Latonia	552
Bowling Green, First	549
Owensboro, Third	548
Lexington, Porter Memorial	543
Louisville, West Broadway	528
Louisville, Clifton	485
Princeton, First	481
Louisville, 18th Street	477
Louisville, Baptist Tabernacle.....	474
Danville, Lexington Avenue	465
Lexington, Immanuel	460
Lexington, Felix Memorial	444
Louisville, Eastern Parkway	434
Louisville, Franklin Street	428
Louisville, Deer Park	404
Corbin, First	394

Covington, South Side	386
Russellville, First	372
London, First	368
Louisville, Victory Memorial	362
Catlettsburg	344
Elizabethtown, Severn's Valley	340
Madisonville, First	323
Covington, Calvary	322
Pineville, First	313
Williamsburg, First	312
Middlesboro, E. Cumberland Ave... ..	303
Bellevue	295
Louisville, Beechmont	294
Louisville, Baptist Temple	279
Greenville	273
Jellico, Tenn., First	244
Franklin, First	237
Louisville, South Side	232
Versailles	226
Hodgenville, First	222
Lebanon	218
Columbia	211
Dayton, First	207

The leadership of the church feels that this method is both patriotic and practical. The Government is asking that individuals and institutions pay their debts. These Bonds will be used to retire a debt on a religious and community service institution, and the church will be governed by the Federal regulations as to the use of these bonds. Even of the bonds should be held until after Victory, the church debt will be underwritten and secured by the best interest bearing collateral in the world.

The giving of these stamps and bonds has not detracted from the regular receipts of the budget. In fact, the budget receipts of this church, which has over 2,000 members, has never been better in its history. The total receipts of this church for the closing year will reach \$30,000.

**WAR STAMPS AND BONDS
RETIRING CHURCH DEBT**

**Charles R. Shirer, Pastor Calvary
Baptist Church Alexandria, La.**

The Calvary Baptist Church, Alexandria, La., is retiring a church debt of long standing through the gifts of War Savings Stamps and Bonds given by friends and members of the church.

This novel plan was adopted by Calvary Church, May, 1942, and it has produced satisfactory results, and more liberal receipts are assured as the membership is enlisted in the ten percent investment plan promoted by the Government. The plan functions throughout the organizations of the church, though most of the receipts have come through the Sunday-school organization. Each department and class of the Sunday-school agrees to buy stamps of a certain denomination, ten cents to one dollar stamps. The stamps are purchased during the week, as the church does not sell the stamps. Stamps and money are brought to the department and class on Sunday. Each class is given a book to fill, and on Monday the general secretary and helper place the stamps in the class books, and buy extra stamps with the money turned in by the classes for stamps. Some classes have already filled several books.

The Extension Department of the Sunday-school, Circles of the Woman's Missionary Union, and non-Sunday School members are asked to fill one or more books, and to give bonds where possible.

We now have two \$1,000 bonds and enough incomplete books to buy another \$1,000 which would make the plan produce about \$500 per month since its adoption. As the books are filled, the organizations, classes, or individuals take new books, and continue to buy stamps weekly. The completed books are kept in a lock at the bank until \$740 in stamps is received, and then a series F bond for \$1,000 is bought in the name of the church.

**HE YEARNED FOR BIBLE 50 YEARS
AGO—NOW REJOICES IN
SALVATION**



One of the converts at the recent Inlow Youth Camp in New Mexico in which Rev. J. L. Moye, Home Board Superintendent of Spanish work, assisted was an old Indian, seventy-nine years of age, Juan Archuleta. The Indian convert is shown in the above picture with Brother Moye.

The old Indian told Brother Moye that fifty years ago he wanted to read the Bible but the priest would not allow it.

"Poor, ignorant Indian could not understand the Bible," said the priest.

Brother Moye states that the old man greatly enjoyed and did understand the large Spanish New Testament which he gave him.

If You Suffer Distress From
Monthly **FEMALE WEAKNESS**

And Want To Build Up Red Blood!

If at such times you suffer from cramps, backache, distress of "irregularities", periods of the blues—due to functional monthly disturbances—

Start at once—try Lydia E. Pinkham's Compound TABLETS (with added iron). They not only help relieve monthly pain but also accompany tired, nervous feelings of this nature. This is due to their soothing effect on ONE OF WOMAN'S MOST IMPORTANT ORGANS.

Taken regularly—Pinkham's Tablets help build up resistance against such symptoms. Also, their iron makes them a fine hematic tonic to help build up red blood. Follow label directions. Get today!

PADUCAH MAY GO DRY

In addition to the news item in the Western Recorder by L. C. Ray on "The March of the Drys," we would like the brethren to know that the campaign, which resulted in the overwhelming victory of about three and one-half to one over the wets in McCracken County, was led by Brother I. W. Rogers, Field Worker for West Union Baptist Association. Mr. Walter J. Hoshal of the Anti-Saloon League, spent the last week with Brother Rogers and greatly assisted him in organizing the final details of the campaign.

The campaign originated in the Baptist Pastors' Conference and was financed by Baptist, Methodist, and Presbyterian churches. It is quite revealing to notice that one of the two precincts that went wet, and the only precinct that went wet by a large majority, contains the only Catholic church in the county outside of Paducah, and furthermore, is the only church of any denomination in that precinct.

The dry forces of Paducah and McCracken County are much encouraged and feel that Paducah may be voted dry within the next year or two.

A. WARREN HUYCK, Pastor,
First Baptist Church,
Paducah, Ky.

Mrs. Alda Jagers Miller, beloved wife of Mr. James W. Miller, of 2701 Portland Ave., Louisville, died at the Deaconess Hospital, this city, on October 8, following a long illness. Funeral was held at Schoppenhorst Brothers Funeral Home, an dburial took place in Portland Cemetery. She was a sister of Mr. Len Jagers, and Pastor Paul B. Jagers, of the Portland Avenue Baptist Church.

**Good For
Over 100 Years**

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, pimples, cuts, bruises, etc. 35c.

→ GRAY'S OINTMENT

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

STUDY CLASSES AT LONDON

The First Baptist Church of London, Kentucky, has just completed its first Baptist Training Union Study Course. This experience proved to be far-reaching and effective and has stimulated our work as never before. We feel the stretch of it in the Sunday evening preaching services as well as in every branch of our work.

Four classes in the Manuals were held beginning Monday night and continuing through Friday night. The faculty included: Juniors, Mrs. Harold D. Tallant; Intermediates, Mrs. Arthur Hill, teacher at Sue Bennett College; Young People, Edwin McClain, teacher at Sue Bennett College; Adults, Harold D. Tallant, pastor. There was an inspirational period between the classes each night. On Friday night following the examinations, there was a social period in which each class had a part.

The attendance and interest was splendid. As a result one hundred and ten have received awards and six units of the Training Union were organized. This makes a total of nine unions in our church.

HAROLD D. TALLANT, Pastor,
First Baptist Church,
London, Ky.

Pastor A. W. Walker, of Shively, Ky., is assisting Pastor G. R. Pendergraph at the Perryville Baptist Church during October 19-30.

These Questions may decide what laxative to give your child

Ques. Is it true that children take more readily to a child's laxative? **Ans.** Yes, that's generally so. **Ques.** What do you mean by a child's laxative? **Ans.** A laxative like Syrup of Black-Draught, designed especially for a child's needs and tastes. **Ques.** Does Syrup of Black-Draught contain the same laxative-ingredient as reliable old Black-Draught? **Ans.** Yes, in a form most children find pleasant to take.

Your children should like Syrup of Black-Draught. Follow label directions. The big 50c bottle contains more than three times as much as the old trial size.

Good News from the Orient

M. T. Rankin, Secretary for the Orient

"As cold water is to a thirsty soul, so is good news from a far country." One of the greatest causes of suffering both for the missionaries who were caught in the Orient by the war and for their loved ones and friends in America was the lack of news. For almost nine months some of those in the Orient did not receive so much as a word of information about their people in America, and through those same months hosts of people in America were waiting with great anxiety for news from the Orient.

Now, at last, we have news; and it is good news. It is good because it reveals the protecting care of God in the midst of critical dangers; it is good because it reveals the unfailing qualities of God's grace in a time of devastating failures; it is good because it reveals the indestructibility of God's Kingdom at a time of shattering destruction.

Good News From Occupied China

"Tell Southern Baptists that we are carrying on." This is the thought of messages sent by groups of Chinese Baptists in all parts of occupied areas of China. Much of our mission property has been confiscated and taken over by the Japanese; financial aid from our Board has been stopped; and in many cases, the active assistance of missionaries in the Christian work has been discontinued. But Chinese Baptists are carrying on. They accepted the internment of missionaries as a challenge to themselves to take up the task which the missionaries had been compelled to lay down, and they have responded with a spirit of sacrificial giving which is without parallel among Baptists in the Orient. Only a few of the church buildings have been taken by the Japanese. In a number of cases where the Chinese Christians have been unable to contribute cash for the support of their pastors, salaries have been paid in produce.

More people are attending church services in the occupied areas now than ever before. As we were leaving Stanley Prison Camp, the last message sent to us by one of the Chinese pastors in Hong Kong brought word that the congregations in all Hong Kong churches were the largest they had even known. Our missionaries from Shanghai, North and Interior China brought this same good news.

Among the most beautiful and inspiring stories that come from the Orient are those that tell of the joy with which Chinese Christians gave to the support of interned missionaries. When a group of missionaries expressed concern about the amount of help that Chinese friends were sending them, those friends said, "Please let us do this. Southern Baptists have been helping us through many years. Now you are in a position where we can help you. Let us do this as an expression of our appreciation to your

people in America." One missionary who had refused to take money received one hundred dollars which was sent anonymously so that it could not be returned.

Good News From Free China

During the months immediately preceding America's entry into the war, God was preparing Kweilin, in Free China, to be the center of a great forward move in Baptist work in southwestern China. In the summer of 1941 revival meetings were begun in the Kweilin Baptist Church. These meetings have been continued every night with few exceptions, until the present time. The gospel is preached to great numbers of people, many of whom are being saved and added to the church.

During that same summer, arrangements were completed so that, in case the United States should become involved in the war, Dr. R. E. Beddoe would be able to begin immediately functioning as mission treasurer and representative of the Foreign Mission Board. Because of such preparation Baptist work in southwestern China has gone steadily forward despite the confusion caused by the war.

At the meeting of the Mission held last July, reports of which have recently reached Richmond, plans were projected to carry to the country districts the revival meeting which have brought new life and strength to the church in Kweilin. Dr. B. J. Cauthen and Rev. R. L. Bausum, with their Chinese co-workers, spent the months of this past summer in leading evangelistic bands through town after town, and village after village, preaching Christ's gospel.

Much of the institutional work of the Leung Kwong Baptist Convention, which was formerly conducted near the coast, has been moved to Kweilin and Wuchow. The office of headquarters of the Convention has been set up at Wuchow. The Leung Kwong Seminary, the Pooi In Women's Bible Training School, the Pooi To Girls' School and a branch of the Pooi Ching Boys' School all have been opened in Kweilin.

Good News From Japan

A missionary from Japan, connected with another Board, was most pessimistic as he discussed with some of us who were on the S. S. Gripsholm the effects which he thought would be caused by the withdrawal of missionaries from Japan. One of the group said in effect: "I do not share your discouragement. Although we are having to withdraw from Japan, God has not had to withdraw; and I shall be interested to see what the result will be when Japanese Christians are left alone with only God to help them." And this is the good news about Christians in Japan: God is still with them. Those of us who have known Japanese Christians intimately have great confidence in their earnest-

ness and sincerity. Few people in the history of Christianity have had to follow Christ under greater difficulties. God will continue to be with these children of His and, whatever we may believe their present failures to be, they are not without hope if God is with them. Let us pray constantly and earnestly for our Japanese brothers and sisters in Christ.

Good News From Our Missionaries

On December 8 of last year, seventy-eight missionaries of our Board were in areas of China under Japanese control; twenty in Free China, one in Japan, one in Manchuria, and ten in the Philippine Islands. All of these people have lived for months in the midst of serious dangers and many of them have been in situations of gravest risks. They have been subjected to almost every kind of danger; dangers of injury by shells and bombs, dangers of personal violence, danger of disease, danger of starvation, danger of exposure, danger of nervous overstrain. And yet, so far as we know, not one of them has suffered serious injury of any kind. Forty of those who were in Japanese hands have arrived in America, and it is probable that most of the thirty-eight who are still in occupied China will arrive by the end of the year. We do not know of any plans for repatriation of those who are in the Philippine Islands, but such information concerning them as we are able to secure leads us to believe that their condition is fairly good.

And there is good news from America for the missionaries. What a joy it is to them to learn that despite the confusion and disruption of our missionary work, there is no spirit of defeat or discouragement among Southern Baptists; that funds are steadily coming in for the support of our work; that the debt on the Foreign Mission Board is rapidly disappearing; that there is no immediate necessity for disbanding our missionary personnel because so many missionaries are in America; that we stand ready to return to our fields of work through every door that may be opened to us.

We are hearers of good news; good news from the mission fields, good news from Southern Baptists, good news to the world from our Lord, Jesus Christ.

Dr. Edward Hughes Pruden, Pastor of the First Baptist Church, Washington, D. C., will be the preacher on NBC "National Radio Pulpit" broadcast Sunday morning, October 25, at 10 o'clock, Eastern War Time. Dr. Ralph W. Sockman is the regular preacher at this hour but during the coming season other guest ministers will have this hour occasionally. Dr. Pruden will be the first of the guest ministers to appear on this series and his topic will be "Priceless Intangibles." All of the program with the exception of the sermon will be presented from the NBC Studios in New York City.

Fellowship Tidings

Aviation Cadet Harold L. Phillips, of Squadron K, Group 3, A. A. F. P. F. S. (P), Maxwell Field, Ala., writes concerning our paper: "The Western Recorder has been a strong cord connecting me to the spiritual and deeper psychological 'pulse' of my home state people, and, though we have too little time for soul-searching reflection and meditation in the hurry of this military environment, I find that the Western Recorder oftentimes gives me the equivalent of a fresh breath of air after being in a closed room a bit too long. My best wishes to the Western Recorder."

Brother B. G. Arterburn is now pastor of the Grace Baptist Church of Detroit, Mich., and the offering on September 27 was \$2,100. The offerings for one year from October 1, 1941 to the same date in 1942 were \$34,000. More than 200 additions have been made, and more than 200 of them being by baptism. Five years ago he went to Detroit, and since that time a \$50,000 building has been erected, and is all paid for. Altogether there have been more than 1,700 additions. Brother J. W. Bass, of Huntingdon, Tenn., was with him in July in a special series of meetings.

Pray for a ship carrying Bibles to Africa, just as you pray for ships carrying our missionaries! The American Bible Society asks prayers for the ship which carries Luba-Lulua Bibles to the Belgian Congo. Translated in Africa, printed in England, bombs did not ruin them, but did delay printing. Shipped via New York to Africa, for greater safety, submarines did not sink them. They still have far to go before they can tell of Christ in the native tongue which reaches the hearts of some two and one-half million people eagerly waiting through the long months since the last supply was exhausted. Pray for the spiritual possibilities which are at stake!

Mr. Floyd Folsom was ordained to the Gospel ministry by the First Baptist Church of Marianna, Fla., on September 11. Participating in the ordination were Pastors H. M. Liechty, Milo H. Massey and W. A. Burns. For some time Mr. Folsom has been Chairman of the Board of Deacons and Superintendent of the Junior Department in the Sunday-school of the Marianna Church. Also he has been Superintendent and Adult Teacher at the Cottondale Road Mission. At the present time Brother Folsom is a student at Western Kentucky State Teachers College at Bowling Green, Ky. Mr. Folsom was married to Miss Josephine Hardy at the First Baptist Church of Bowling Green on February 22, 1938, by the pastor, Dr. R. T. Skinner. They had an early morning wedding, and many hundreds of their friends and invited guests were present to witness the union. Mrs. Folsom is a daughter of Mr. and Mrs. H. D. Hardy, of Bowling Green, Ky.

**STANDS
BETWEEN
COLD MISERY
and YOU**

When colds start—spread cooling Mentholatum inside nostrils. Instantly it releases vapor "Mentholations" that start 4 vital actions:

- 1) They thin out thick mucus;
- 2) Soothe irritated membranes;
- 3) Help reduce swollen passages;
- 4) Stimulate nasal blood supply. *Every breath brings quick relief!* Jars 30¢.

MENTHOLATUM

FISCAL YEAR CLOSSES PROMPTLY THIS YEAR

To All Treasurers: Our fiscal year closes October 31, 1942. Heretofore we have held the books open until the fourth day of November in order that all treasurers might have ample time to get all offerings in for the fiscal year ending October 31.

On account of the General Association meetings beginning on November 9 it will be necessary for us to close the books on the last day of the month that the auditor may have time to make up his report before the General Association.

Therefore, we urge all church and associational treasurers to send all funds so as to reach Baptist Headquarters, 205 E. Chestnut Street, Louisville, by the last day of October.

J. W. BLACK, Treasurer,
205 E. Chestnut St.,
Louisville, Ky.

MEETINGS AT WHITESVILLE

The Whitesville Baptist Church is engaged in a revival meeting. Evangelist Oscar Gibson of Somerset, Ky., is leading the singing and doing the peraching. Mrs. Gibson is working with the young people and helping with the music. The meeting began Sunday, October 18.

W. G. POTTS,
Whitesville, Ky.

Help Kidneys If Back Aches

Do you feel older than you are or suffer from Getting Up Nights, Backache, Nervousness, Leg Pains, Dizziness, Swollen Ankles, Rheumatic Pains, Burning, scanty or frequent passages? If so, remember that your Kidneys are vital to your health and that these symptoms may be due to non-organic and non-systemic Kidney and Bladder troubles—in such cases Cystex (a physician's prescription) usually gives prompt and joyous relief by helping the Kidneys flush out poisonous excess acids and wastes. You have everything to gain and nothing to lose in trying Cystex. An iron-clad guarantee assures a refund of your money on return of empty package unless fully satisfied. Don't delay. Get Cystex (Siss-tex) from your druggist today. Only 35¢.

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Y. P. Sec'y.....Josephine P. Jones
Treasurer.....Mrs. E. G. Beard

HEADQUARTERS
205 E. Chestnut, Louisville, Ky.

Make Him Master

Make Him the Master of all that you have,
The Lord of your heart and soul;
Yield Him all of yourself for his dwelling place,
And let Him take control.
He will do for you, He will work for you,
He will reign in your life alone;
And you'll find the blessings that you have missed
And the joy you never have known.

—Annie Johnson Flint.

Regional Meetings

At this writing, splendid meetings are being held in the eight Regions of our State. The following Vice-presidents had made excellent preparation and received the finest co-operation from the members of their Regions: Mrs. W. H. Moody, Mrs. J. J. Wooten, Mrs. L. P. Creekmore, Mrs. Mont Breedlove, Mrs. C. E. Turner, Mrs. R. Y. Chappelle, Mrs. C. A. Gordon and Mrs. John Blane. To each of these splendid leaders and to all those who helped to make the meetings truly worthwhile go our grateful appreciation. Surely God is leading us forward in His service in spite of the problems and difficulties which confront us. Kentucky Baptist women are proving themselves to be big enough to meet the present day challenge and what a challenge it is!

It was with deep regret that the resignations of three of our Vice-presidents were accepted at these meetings. Appreciation of the work of these officers and announcement of their successors will be given later.

Associational Conferences For Leaders

Following the Regional meetings, the W. M. U. Associations throughout the State will have conferences for leaders to instruct, train and inspire them for the Missionary task. Many people fail to do things because they do not know what to do,—because they are not informed about their duties. Miss Mallory says, "The real problem of increasing the efficiency and scope of our Woman's Missionary Union work is one of informed, trained officers and teachers." 'Tis true that we must keep the spiritual qualifications and personal equipment first, but at the same time we must recognize the importance of specific information about each task. These Associational conferences for leaders should be of real and constructive value to all the officers of every Association. So of-

ficers, leaders, prospective officers, be sure to attend the conference in your Association.

Franklin W. M. S. Has Ruby Anniversary

On Monday, September 28, the Woman's Missionary Society of the Franklin Baptist Church observed the "Ruby Anniversary" of their organization in an all-day session.

A complete and interesting history of the society, from its early beginning on September 10, 1902, up to the present date, was given by Mrs. Mont Breedlove. Special mention and recognition were made of Miss Minnie Berry and Mrs. Robert Jacob, members of the society, who dedicated themselves in early life to the cause of Missionary service. There were many other interesting and inspiring features of this anniversary celebration, during which the ruby idea was followed in attractive program folders, decorations and a delicious noon-day luncheon.

The members of this society have our hearty congratulations at this time, as they take a backward look over forty years of missionary work and a forward look into the future, with joyful anticipation of an ever-widening field of service.

**W. M. U. Young People's
Department**
JOSEPHINE PROCTOR JONES
Young People's Leader

Suggestions For Church Night of Stewardship

In preparation read October "World Comrades" pages 15 to 17 and 25; October "Royal Service," pages 9, 10; "The Window of Y. W. A." pages 11, 27, 32 and pray and work earnestly that the program will be given well and bear fruit.

Program

Hymn—"I Gave My Life."

Prayer—Pray that all Christians may become faithful stewards.

Sunbeams give the Stewardship Scripture verses they have learned in the World Comrades programs this year or on the leaflet, the Sunbeam Acrostic.

Special music—Sunbeams sing "Jesus Wants me for a Tither" (Substituted for Sunbeam).

Have Bible drill for Juniors. Give titling verses and see who can find them first.

Have a "Professor Quiz" asking four young people questions in Dr. Dillard's leaflet, "Stewardship Questions Answered," especially use questions 9, 11, 14, 16, 18, 21, 22, 23. Order this free leaflet from: W. M. U. Office, 205 E. Chestnut St., Louisville, Ky., and let young people be ready to answer.

"Timothy's Tithe,"—R. A's,—free from W. M. U. Office. If already used, have two boys tell "Why I Want to Tithe."

Stewardship Poster Parade. As soft music is played, have young people walk slowly across platform displaying Stewardship posters.

Play "A Tale of Two Tithes" price 12 cents from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. Or see list of plays on page 112 of 1942 Year Book. See February World Comrades; July copy of The Window.

Close program by asking young people and all members to decide to tithe. New tithers sign a Stewardship Covenant card. Those who are already tithers sign on sheets of paper. This may be done by pastor and he might suggest that half of tithe should go to Co-operative Program and ask for church pledges.

Closing meditation—Have "When I Survey the Wondrous Cross" sung as special number. If possible, have room darkened and lighted cross giving the only light in the room.

New Mission Study Books on South America

Y. W. A.: Baptists Building in Brazil ..50c Intermediates:

Wings Against the Blue40c
Juniors: Friends Down Under35c
Sunbeams:

Neighbors We'd Like to Know....25c
Order from Baptist Book Store, 323 Guthrie St., Louisville, Ky.

Visual Aid in Studying South America
Picture sheet (free). Order from Foreign Mission Board, Richmond, Va.

Picture Map of South America,—50c from Baptist Book Store, Louisville.

Latin America Wall Map in four colors,—25c from Baptist Book Store.

Build-Up Panel Posters—4 posters for 50c from Baptist Book Store.

Missionary Album—pictures of all Missionaries—\$1.00 from Baptist Book Store, Louisville.

Free material from Office of Coordinator of Inter-American Affairs, Department of Commerce, Washington, D. C.

When Baptists All Learn to Tithe

(Tune: Since Jesus Came Into my Heart)
What a wonderful change in the world will be wrought,
When Baptists all learn how to tithe;
We will then reach a goal for which long we have sought,
When Baptists all learn how to tithe.

Chorus:

When Baptists all learn how to tithe,
When Baptists all learn how to tithe,
Oh, the dollars will roll, bringing joy to each soul,
When Baptists all learn how to tithe.

By our schools and our hospitals then we will stand,
When Baptists all learn how to tithe.
We will build them and make them the best in the land,
When Baptists all learn how to tithe.

Not a child will be homeless or wanting a friend,
When Baptists all learn how to tithe;

And the preachers' sorrows will all have
an end,
When Baptists all learn how to tithe.

Not a soul will be left to its darkness
and woe,

When Baptists all learn how to tithe,
But of God and His love every creature
shall know,

When Baptists all learn how to tithe.

Mrs. C. D. Creasman.

**VICTORY MEMORIAL PASTOR IN
MONTICELLO MEETINGS**

We have just closed a meeting in the First Church of Monticello, Ky. Dr. Dargan E. Montgomery did the preaching for us and to say that means it was well done. I have never heard one cling closer to the cross in a series of messages.

The attendance was fine, especially the day attendance, which surpassed any I have seen since coming to Monticello. The evening attendance was up to and even above our expectations.

We had an old-fashioned church revival. The Lord used the evangelist to lead in a marvelous way to a searching of hearts and rededication of life. Truly it was a great meeting, though the additions were fewer than heretofore. So far as we were able to ascertain there were never over four unsaved people in any service. One by one the lost were reached as they came.

Our people were so impressed with the messages Dr. Montgomery brought, they, at the close of the last service voted unanimously, to invite him back next year at the same date and are already talking now of a three weeks' meeting that we might go beyond the circle of the church family and win the lost.

Montgomery is a great evangelist. He understands the individual's problems and seeks to help overcome any hindrances to the Lord's work. This pastor and church will long remember his work among us.

I am now beginning a meeting with the Zion Church in Union County, near Sturgis. This is my fourth meeting here. The outlook is good.

C. R. BARROW,

Monticello, Ky.

BOOKS WANTED FOR PRISONERS

Having secured permission from Mr. W. A. Frost, Welfare Commissioner, Frankfort, Kentucky, we are launching a state-wide campaign to secure books for the Kentucky State Prison Library, Eddyville, Kentucky.

In so doing, I am endeavoring to contact religious workers by writing personal letters and placing appeals in religious periodicals.

We have approximately 1,300 inmates incarcerated in this institution. Eighty per cent of whom patronize the Prison library. It is my wish that ministers and other religious workers will present this appeal to congregations, Sunday-school classes, and other organizations. This certainly is another way of rendering service to mankind.

At present we are receiving an abundance of religious papers and tracts, but greatly need books for our shelves. Any good books you would be willing for your boy to read, such as: Religion, History, Language, Science, and good Fiction, will be appreciated. Send donations to Kentucky State Penitentiary, Eddyville, Kentucky, care L. I. Chandler, Chaplain. We will pay rail freight on all donations of books sent to the above address.

L. I. CHANDLER, Chaplain
and Director of Education,
Kentucky State Penitentiary,
Eddyville, Ky.

Our Dead

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space.

It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

DOUGLAS FRENCH

The death of Brother Douglas French is great loss to the East Hamilton Baptist Church of which he was a loyal member.

His life was a light set on a hill that could not be hid. The memory of his faith and consecration will always be an inspiration to those who knew him.

To the family we extend our deepest sympathy and invoke God's blessings upon them.

N. C. CLIFTON, Pastor,
Hamilton, Ohio.

MRS. SAMUEL D. BODEN, SR.

Inasmuch as God in His infinite wisdom has seen fit to call from our midst our beloved friend and sister, Mrs. Samuel D. Boden, Sr., we as Christians bow humbly to His Will, knowing that He doeth all things well and that all things work together for good to those that love Him and to them who are called according to his purpose.

Therefore be it resolved: That in the death of our Sister, Mrs. Boden, the Woman's Missionary Society has lost a faithful, loyal member; one who was ever ready to perform any service in her power, and will always be remembered for her gentleness, patience and kindness.

Be it further resolved: That the Woman's Mission Society, with whom she has been associated express their keen sense of loss at her going. We shall miss more and more as the days go by, her gentle, loving spirit.

WOMAN'S MISSIONARY SOCIETY,
DEER PARK BAPTIST CHURCH,

Mrs. Hill,
Mrs. Porter,
Mrs. Bean, Committee,

Louisville, Ky.

MRS. MARY NUNN NASH

In the eventide of a life of Christian service and devotion—on Wednesday, September 2, 1942, Mrs. Mary Nunn Nash passed peacefully on to receive of her Maker the crown of life promised those who are faithful to His cause.

Mrs. Nash had lived the allotted three score years and more. She was born in

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LaGrange, Missouri, and a daughter of J. M. Nunn and Jane C. Breeding Nunn.

She was married to the late William N. Nash, October 9, 1883. Most of her married life was spent in Shelby County, Kentucky.

Those who knew her during the many active years of her life are a living testimonial of her priceless services in many varied fields of usefulness.

Although she inherited advantages which were hers by birth, environment and cultural influences, she through a deeply religious nature, early consecrated her life to her church and to her home—giving much time also to civic interests.

Pre-eminently talented in organization work, many monuments remain in loving remembrance of years as a student-teacher of Sunday-school classes—or other Sunday-school classes organized, of mission study classes established and of her leadership for a period of over eleven years as President of the Woman's Missionary Society in her church.

Therefore, be it resolved that the wisdom, the ability and the faithfulness which she exercised in her church shall be held in grateful remembrance by the members of the W. M. S. of the First Baptist Church of Shelbyville, Ky.

Be it resolved also that with deep sympathy for the bereaved family of our departed sister we express our hope that even so great a loss may be overruled by Him who doeth all things well.

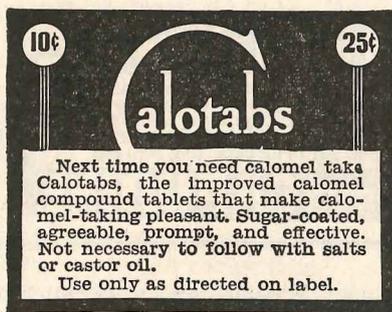
MRS. JOHN F. DAVIS,
MRS. C. W. ELSEY,
MRS. POPE NICHOLAS,
Shelbyville, Ky.

Rev. J. F. Mitchell, pastor of the North Atlanta Baptist Church of Atlanta, Ga., is now a chaplain with the U. S. Army at Fort McClelland, Ala. Previously Brother Mitchell was pastor of such churches as First Church of Greensburg, Ind., Eastwood, Fisherville and Bloomfield, Kentucky.

Lieut. Leo Roberts, formerly pastor at Elkton, Ky., and a graduate of the Southern Baptist Theological Seminary, is now serving as a Chaplain at Camp Campbell, Texas. He has been previously stationed at Camp Hood, Texas.

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THE SEMINARY FACES THE FUTURE

(Continued from Page 5.)

sources always meet in loving embrace. If two genuine truths, regardless of their belonging to seemingly unrelated spheres, should meet and scorn each other, we would know that there are two Gods, not just one.

Our day is calling for scholars who are evangelists and for evangelists who are scholars. A highly trained mind, a genuinely disciplined soul, and a physically strong body are present-day demands in a good minister of Jesus Christ. Cowper was so accurate when he said:

Knowledge is proud that he learned so much.

Wisdom is humble that he knows no more.

May the Holy Spirit give us freely of this wisdom that we may be inspired to seek knowledge in greater abundance in all the fields of truth.

VI

The chief reason for the spiritual torpor of our churches at home and for our failure to bring in God's Kingdom at maximum speed is our lack of understanding of New Testament stewardship and our consequent failure to practice it.

An understanding and practice of stewardship is a necessity both for the spiritual development of believers, and for the propagation of the gospel to multiply believers. We are spiritual pygmies until the law of losing life to find it begins to operate within us. The same grace which makes salvation possible for a sinner is the grace which makes service in Christ's name possible for a saint. Among Christians there must

come a universal and uniform practice of discharging stewardship obligations through the churches.

This plan should operate with the consistency of the plan for paying taxes, but with one uncompromising difference: Christians should give in voluntariness and love, and never at the point of compulsion. When that day comes our entire denominational program will thrive and go forward because of the flowing stream of generosity from living and loving hearts. When that comes to pass, no part of our program need rely upon endowments, which have had a definite tendency to alienate institutions from their constituency, which have deceived living men into believing that they could keep their wealth throughout life and then save it by giving it in death, and which are now impotent to produce the necessary income to support our institutions and which are destined to become less productive in the obvious new order of things.

We must, we must, we must see that a continuous stream of financial support, a voluminous stream, flows out of loving hearts to evangelize the world, and that it flows with the unailing constituency of a river which comes out of the mountains to water the plains. If this state of affairs is ever realized, it will be the result of the message and ministry of the message and ministry of seminary trained men. Do we need a chair of Interpretation of Christian Stewardship?

VII

Baptists must know themselves, that is, their uniqueness, what it is that makes them a peculiar people. This is another way of saying that our Seminary must interpret the genius and philosophy of the Baptist faith to the men who study with us to become our leaders and preachers. Baptists cannot claim uniqueness as a denomination on the ground of any doctrine or doctrines which they hold in common with any other Christian group.

They are not the only people who believe in a Holy God of omnipotence, omniscience, and omnipresence, who believe that Christ is the only Saviour because of the eternal sacrifices of Himself once for all for sin, that the Holy Spirit, the third person of the Trinity, is presiding over and administering all Kingdom affairs in this age, that sinners experience regeneration instantly, sanctification continuously, and glorification ultimately by availing themselves, through repentance and faith, of God's beneficent grace; that there is to be a bodily resurrection of all men and after that the judgment, at which time the human race will be divided into two groups—one group unto eternal life and the other unto eternal death.

It is not primarily in the field of theology, nor in the field of ecclesiology, but in the field of anthropology that we find the tenet of faith which makes Baptists unique as a Christian group. The one and only point at which they are unique in their faith and practice is their point

of approach to the individual person. Their appraisal of his value, their recognition of his rights, their confidence in his competency, their reliance upon his dutifulness and integrity, make them different from any other Christian group.

Certainly this is true when we consider the extent of these convictions as evidenced by their consistent practice of them. The cardinal principles for which Baptists have stood through the centuries, the ones by which they are generally known and recognized, are correlaries of this one truth, viz., that every individual has inalienable rights, has inestimable value, has innate competency with God, and has inescapable responsibilities to God and man. It is because of what Baptists believe about the individual that they are advocates of religious liberty for all men, absolute freedom from any and all interferences by either state or church in the realm of religion.

It is because of what Baptists believe about the individual that they accept the New Testament as the one and only worthy guide in faith and in practice. It is because of what Baptists believe about the individual that they baptize believers only, that they repudiate all forms of direct or indirect proxies in spiritual matters. It is because of what Baptists believe about the individual that they are democratic in church government, that they rely wholly upon the principle of voluntariness in all faith and in all practice. It is because of what Baptists believe about the individual that they accept the universal priesthood of believers and advocate a free church in a free state. The Baptist tenets of faith in these matters were not arbitrarily fixed and accepted, nor are they arbitrarily held. They are inescapable truths, unavoidable conclusions for any and all who share these convictions about the individual man.

VIII

In this time of regimentation of individuals by dictators in economics, by dictators in government and by dictators in religion, the Baptist message is of supreme importance. In this day when individuals are losing their lives, here and hereafter, by being built by force into gigantic, impersonal structures and systems, just like polys are built into coral reefs to their own destruction, sure God is calling us as a people to be true to our convictions, to preach our message and to practice it for the liberation of all men from all forms of bondage. Ninety years ago an eminent minister wrote: "Religious liberty, in the sense of a liberty possessed by every man to choose his own religion is one of the most wicked delusions ever foisted upon this age by the father of all deceit." That conviction has not perished from the earth. The battle for religious liberty is now being fought again. Before the victory over religious bigotry is won the bloodiest battles for religious liberty

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may still be ahead of us. To a man we subscribe to the challenge of Lowell:

"Men whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave—
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed—
Slaves unworthy to be freed?"

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And with hearts and hand to be
Earnest to make other free!

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

It is terribly difficult for a ship on a storm-tossed ocean to keep on an even keel and to hold a straight course. Even so it is hard for the church to keep on an even keel and to hold a straight course in a chaotic world. The question for us to keep before us is not, "Will the church find its place in the post-war period?" but "Will it stay in its place?"—not, "Will it find its task and do it?" but, "Will it perform the task already assigned to it?"

It looks now as if governments of different kinds and religions of all kinds after the war is ended will consort together in creating a new social order, the chief end of which will be to secure an adequate supply of things, just things, for the masses, which things will be vouchsafed unto them by an enforced collectivism. Will Christian groups allow themselves to be sucked into this materialistic maelstrom of death, or will they stand in the midst and cry, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit?" The Archbishop of Canterbury rightly says, "Sin, which now expresses itself in an unlimited acquisitiveness for wealth, can just as easily express itself in grasping and manipulating the levers of power in a collectivized society," and he might have added, "and will, unless the members of that society are made new creations in Christ Jesus."

How can the blind lead the blind? As much as Christians desire to see the kingdom of justice established upon the earth, they know that permanent social reforms can and will come only through spiritual regeneration. To that end we must set our faces like flint.

IX

Under the inspiration of the sacrifice and loyalty of our forebears, from whose hands we caught the falling torch, and

in response to the urge of the needs of our pitiable world, and in the hope of realizing God's redemptive purpose for the human race, I challenge our faculty to go deeper in their spiritual experiences and to climb higher in their scholarship; I challenge the student body to the high level of Christian living that they may be irrevocably gripped by the sense of their calling to become men of destiny in Kingdom service; I challenge the trustees to dream dreams and to see visions in the light of which they will co-operate in planning for a greater Seminary; I challenge our Convention to provide for the Seminary a more liberal allowance of support from Co-operative Program receipts that it may become maximum in its efficiency in preparing men for Kingdom service. I challenge our Baptist people of wealth to give liberally of their fortunes both in cash contributions and in bequests that our Seminary may not be handicapped by lack of anything in filling its place in our denominational program for realizing God's eternal purpose.

Broadus, Boyce, Mullins, Sampey, we take the torch from thy calloused hands of service and sacrifice. Eternal Christ, our Lord and Master, we take thy hand for strength to hold this torch high and look to thee for faith, hope and love to feed its flame until it lights the whole world. We rejoice in the blessed privilege of becoming fellow workers with the living and the dead, all of whom belong to God, and anticipate with joy unspeakable the blessed day when we shall come rejoicing bringing in the sheaves, when our Saviour shall turn over to God a Kingdom of redeemed souls from every nation to be his jewels forever.

Dr. Edward Hughes Pruden is preaching a series of Sunday evening sermons during October and November on "Explaining Religion to the average man." The sermons yet to be preached, beginning October 25, will be: "Why Join a Church?" and November 1 and following, "Of What Value is Prayer?" "How to Tell Right From Wrong," "What Good is Accomplished by Foreign Missions?" "My Money and My Life," and "What About the Hereafter?"

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RELIGION AT THE HOSPITAL

Students in the School of Nursing of the Southern Baptist Hospital, New Orleans, are active Christians. The Y. W. A. is standard, and the B. S. U. has attained "first magnitude." Besides 113 Baptist students enrolled in the B. S. U., there are twenty-three Methodists, eight Presbyterians, three Episcopalians, two members of the Church of Christ, and one each Catholic, Christian, and Evangelical. Membership is, of course, voluntary. Regular weekly meetings of all religious organizations are held, and chapel services are held every morning before the nurses go on duty for the day. Mrs. W. J. Williams is the full-time religious and social secretary of the campus.

Besides religious student organizations, there is a literary and dramatic club, and a photographers' club. Special group breakfasts, dinners and suppers are given; hikes and other outdoor activities are carried on.

LOUIS J. BRISTOW, Supt.,
New Orleans.

Rev. O. P. Bush has moved from Smithland, Ky., where he has been pastor for some time, to 105 College Street, Greenville, Ky. Brother Bush is now full-time missionary in Muhlenberg Baptist Association, and began his work the first of October.

Herbert C. Cralle Herbert C. Cralle, Jr.
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Editor A. D. Muse



**Training Union
Department**

BYRON C. S. DeJARNETTE
State Secretary

MISS ORA MAYE WILSON
Office Secretary

205 East Chestnut, Louisville, Ky.

Southern Regional Convention to Meet At Horse Cave Tomorrow and Saturday

The Southern Regional Baptist Training Union Convention will meet with the Horse Cave Baptist Church, Horse Cave, beginning tomorrow, Friday, October 23, and closing Saturday night. The first session will be the banquet at 5:30 P. M., Friday. The last session will close with the Life Dedication Service, Saturday night. Rev. J. D. Herndon is host pastor. He and the church welcome us. Mr. Clyde Benningfield, of Mt. Sherman is President and will preside over the convention sessions.

Southern Region is composed of Allen, Barren River, Bethel, Edmonson, Freedom, Gasper River, Liberty, Lynn, Simpson, and Warren Associations. Each association ought to have a large delegation present and every church ought to have at least one from each age group present. It will mean much to those who come and to the work they represent. The unsettled world conditions call for deeper consecration and greater loyalty to the whole program of Christ. **Beer trucks still run on precious rubber. Why not Baptist cars to this Convention?**

The Convention theme will be "The Growing Christian," with an especial emphasis on 2 Peter 3:18. The Friday night session will include the Intermediate Sword Drill at 8:00 P. M. The Junior Memory Work Contest will be at 9:50 A. M., Saturday. The Young People's Speakers' Tournament will be at 7:30 P. M., Saturday. Departmental conferences will be morning and afternoon Saturday.

All Pastor, Deacons, Sunday School Officers and Teachers, W. M. U. Officers and Leaders, Brotherhood workers, Training Union Officers, leaders and members, and all members of all churches in the region are cordially invited and urged to attend, if at all possible.

Everyone ought to be at the banquet. **For reservations please write now to Banquet Committee,** care of Rev. J. D. Herndon, Horse Cave, Ky.

For reservations for free bed and breakfast, please notify Homes Committee, care of Rev. J. D. Herndon, Horse Cave, Ky. State if you are staying over both nights or Friday night only. **U B THERE.**

November

(Southwide and State Schedule)

Theme: Growing in Appreciation of God's Blessings.

Scripture: Bless Jehovah, O my soul, and forget not all his benefits (Psalm 103:2 ASV).

Denominational Emphasis: State Papers, Orphanage Day on Thanksgiving, Every-Member Canvass.

Activities: Church—1. Get subscriptions for state paper (Western Recorder). 2. Make plans to co-operate in the every-member canvass of the church. 3. Send representatives to State Training Union Convention if it meets this month. 4. Special offering for Orphans' Homes. 5. Soul-winning.

Association — Associational Officers and Leaders' Council.

ADULT COUNSELOR FOR YOUNG PEOPLE'S UNIONS

[Please write this office for the new tract, entitled: "My Job As Counselor of the Baptist Young People's Union," published by the Baptist Sunday School Board. Below we give a complete copy of this tract.—B. C. S. DeJ.]

I. MY OPPORTUNITY

As a counselor my highest privilege is to be an understanding friend to each of the young people of my union. I will encourage each one to participate in the work of the union. I will seek to encourage "prepared programs; engender reverence for God's house; promote orderly transaction of business; prevent useless discussions and levity about sacred things; stimulate church loyalty; enlist new people; strengthen timid members; and develop proper social interest.

II. MY POSITION DEMANDS SPIRITUAL FITNESS

1. I will put Christ and His work first in my life.
2. Coupled with Bible Study I will pray each day for the members of my fellow workers around the world.
3. I will be loyal to my church and all its program.
4. I will seek to make my life a radiant example of vital Christianity.

III. PREPARATION FOR MY TASK

1. I will master the fundamentals of Training Union work and Young People's Union methods as presented in Baptist Young People's Union Administration and other study course books.
2. I will study carefully all the material in the Baptist Young People's Union Quarterly and in Young People's sections of the Baptist Training Union Magazine, keeping informed about the progress of Young People's Union work over the South.
3. I will learn the work of each of the officers of the union as outlined in Baptist Young People's Union Administration in order to counsel with them about the work at any time.

IV. I WILL GIVE MY BEST IN SERVICE

1. I will study the young people of my union, understand them, believe in them, and be ready to help and advise when asked to do so.

2. I will not take away the union's initiative but keep always in the background.

3. I will serve on a group, taking part as would any active member.

4. I will guide the members in finding and using additional resource materials for the programs and help in planning the union's work.

5. I will magnify praise and minimize criticism.

6. I will invite personal interviews with the officers and with their help encourage indifferent and timid members.

7. I will invite the union to my home and in every way magnify a wholesome social life.

8. I will faithfully attend to all meetings of the union, including the monthly executive committee meeting and the officers' council.

9. I will urge all the members of my union to attend the Training Union assembly and the church worship services.

10. I will always co-operate with the Training Union leaders in my church and in the association.

Indispensable Helps

- Baptist Young People's Union Administration, by Flake.
- The Baptist Training Union Manual, by Lambdin.
- The Associational Baptist Training Union Manual, by Harrell-Rogers-Hockett.
- The Baptist Training Union Magazine, published monthly
- Training Union Calendar of Activities (free from your State Secretary).
- Baptist Young People's Union Quarterly.

Order all monthly and quarterly periodicals from the Baptist Sunday School Board, Nashville, Tennessee; order all other supplies from the Baptist Book Store serving your state.

RECORD OF ATTENDANCE

October 11, 1942

Baptist Training Unions reporting enrollment of 100 or over

	Att.	En.
Louisville, Walnut St.	281	393
Frankfort, First	274	264
London, First	169	160
Lexington, Porter Memo.....	168	235
Louisville, Crescent Hill.....	163	179
Louisville, Ninth and O.....	163	243
Covington, Latonia	160	228
Lexington, Felix Memo.....	144	298
Mt. Vernon (Rockcastle)....	140	112
Louisville, Victory Memo.....	137	192
Owensboro, First	132	182
Princeton, First	131
Mt. Vernon	127	124
Louisville, Parkland	118	122
Owensboro, Third	113	123
Newport, First	111	129
Louisville, 18th St.	109
Russellville, First	109
Louisville, Carlisle Ave.....	98	200
Louisville, West Broadway..	96	126
Madisonville, First	94	100
Louisville, Franklin St.....	83	139
Danville, Lexington Ave.....	83	154
Jellico, Tenn., First	80	123

DEDICATION OF WEST SIDE AUDITORIUM IN DAYTON, OHIO

The auditorium of the West Side Baptist Church of Dayton, Ohio, was dedicated on October 10, 1942.

In June of 1942 Pastor Audley L. Turner and the members of West Side met and held a prayer meeting, seeking the will of God as to erecting a new auditorium in order to accommodate the great crowds which were coming to the worship services. The old building was entirely too small.

The Lord richly blessed spiritually and financially, and being led of the Lord they started to work at once. On October 10, 1942, after some hard work by the people of the church, the building was completed. The people assembled in the new auditorium at 9:30 A. M. on October 11, 1942, and gave praise and thanks to the Lord for His goodness.

Rev. Audley L. Turner, the pastor, preached at the morning service, and the Lord gave him a great message, and is richly blessing the great congregation. Three precious souls came forward and accepted Jesus and were saved.

The people were dismissed with prayer by Rev. Tom Clifford, known to and loved by all at the West Side Baptist as Uncle Tom.

After a great spiritual feast in the worship service, we now turn to the heavy laden tables of food which had been supplied by the families of the church as we had dinner on the grounds. This really took me back to my boyhood days and the old-time fellowship we used to have.

At 1:30 the people gathered in the new auditorium for another service of much good singing and praises to our Lord for His goodness. The Rev. H. H. Grimsly, former pastor of the church, delivered a short, but a great message. The noted musical Emmons family, of the Centerville Baptist Church, brought several good old gospel songs with their many musical instruments. Rev. Emmons delivered the Dedicatory sermon, and Rev. William L. Beasley dismissed with the dedication prayer.

The people again assembled in the auditorium at 7:30 P. M. for the evening service. The house was crowded, many standing on the outside. Ashur Sizemore, and Little Jimmie, noted radio singers of the songs we love, brought several good old Gospel songs. Uncle Tom again led in prayer and asked God's blessing on the service.

Then Rev. O. B. Turner, recently ordained in the West Side Baptist Church of Dayton, preached to the great crowd.

It was a great and glorious day. We can truly say, "The Lord hath done great things for us, whereof we are glad" (Psalm 126-3).

We entered our fall revival with George Childress, pastor of Baptist Church of Bloomfield, Ky., preaching.

Rev. Audley L. Turner will be remembered by his Kentucky brethren, especially in Laural River Association.

Dayton, Ohio. O. B. TURNER,



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great nations and strong:
you, 'no man hath a Jos 1: 5
to stand before you unto this

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MT. ZION ASSOCIATION MEETS AT ROCKHOLD

The fifty-eighth session of the Mt. Zion Association met on September 15 and 16 with the Rockhold Church. Brother Ben W. Davis of Corbin was re-elected to serve as Moderator, and he did a splendid job in presiding and in the preparation he had made for the meeting. The other officers were also re-elected as follows: Assistant Moderator, W. M. Samuels of Corbin; Clerk, Charles B. Veach of Williamsburg; Assistant Clerk, H. H. LeForce of Corbin; and Treasurer, S. P. Estes of Williamsburg.

Dr. T. E. West, Pastor of the First Church of Williamsburg, preached the Annual Sermon, and Rev. Oscar F. Davis delivered the Doctrinal Sermon. Both were highly appreciated.

Rev. J. S. Ransdell, a representative of the State Mission Board, and Brother L. B. Snider, representing the Orphanages, were present and delivered messages of timely interest. Miss Ethel Harmon, a native of this Association and a missionary to Nigeria, Africa, spoke concerning her work there.

It was an outstanding meeting in every way, and everyone appreciated the fine spirit that characterized each session. Even with transportation problems becoming acute, the attendance was unusually good for both days.

Next year Mt. Zion Association will meet with the oldest church in the Association, the Meadow Creek Church, constituted in the year 1840.

CHARLES B. VEACH, Asst. Clerk.
Williamsburg, Ky.

R. R. STONE IN MEETINGS AT LEWISBURG

The Lewisburg Baptist Church, of the Bracken Association, was pleased to have Brother R. R. Stone of Louisville, Ky., with them in a twelve-day meeting recently. There was much accomplished for the cause of Christ, there being

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eleven for baptism and three reconsecrations. I might say that six of these were young men of the draft age.

This is Brother Stone's second visit with us. Two years ago when he was here we had thirteen for baptism, although the church had only been open for about four months, having been closed for more than a year.

The spirit of the meeting is going fine as we had more in Sunday-school after the meeting closed than when it was going on. This increase came about by one of our deacons buying a bus to run, so that many would not have to drive thier cars. We are grateful to Brother Howe for his splendid co-operation and spirit, for this bus is a great help in bringing out the young people for Baptist Training Union and night services, as well as for Sunday School.

Our baptismal services took place in the creek below the church, Sunday, October 18, at 2:30 C. W. T.

EDW. FURGINSON, Pastor,

Lewisburg Baptist Church,
Maysville, R. 3, Ky.

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PASTORAL CHANGES**T. J. Barksdale, Louisville, Ky.****Called**

L. C. Roberts, Hall Street, Owensboro, Ky. Accepted.
 W. F. McGibney, First, Hodgenville, Ky. Accepted.
 D. H. Woolley, Waddy, Ky. Accepted.
 A. L. Young, Childersburg, Ala. Accepted.
 A. M. Nix, Pineywoods, Birmingham, Ala. Accepted.
 J. H. Countryman, Enon, and Goodway, Ala. Accepted.
 H. H. Day, Wilton, Ala. Accepted.
 S. S. Hacker, Hamilton, Ala. Accepted.
 Fred Lowrey, Montevallo, Ala. Accepted.
 L. G. Whitehorn, Matthews Memorial, Pine Bluff, Ark. Accepted.
 Bill Oswald, First, Marianna, Fla. Accepted.
 J. F. Price, Second, Ocala, Fla. Accepted.
 E. A. Milton, First, Boynton Beach, Fla. Accepted.
 Lewis D. Haines, First, Eustis, Fla. Accepted.
 Stewart Long, First, Boca Grande, Fla. Accepted.
 J. Thomas Renfro, Calvary Baptist Temple, Ocala, Fla. Accepted.
 Frank Walters, Echota, Gordon Co. Association, Ga. Accepted.
 T. R. Spell, Woodbury, Lutherville, and Salem, Ga. Accepted.
 Montague Cook, First, Thomaston, Ga. Accepted.
 A. J. Garner, First, Plainsville, Ga. Accepted.
 J. H. Hucabee, Social Springs, Red River Association, La. Accepted.
 E. J. Phares, Goodpine, near Jena, La. Accepted.
 Jack Shaw, Rayne, La. Accepted.
 J. H. Sherman, Enon, Panola County, Miss. Accepted.
 Walter L. Johnson, First, Philadelphia, Miss. Accepted.
 D. W. Nix, Juniper Grove, near Poplarville, Miss. Accepted.
 Vernon L. McKee, Lebanon, Mo. Accepted.
 Leonard White, Jr., Salem, Mo. Accepted.
 C. H. Moore, Lingo, N. M. Accepted.
 W. C. Buchanan, Clayton, N. M. Accepted.
 H. G. Dawkins, Hertford, N. C. Accepted.
 T. W. Fryer, New Bern, N. C. Accepted.
 F. R. Sherrill, South Cleveland, Tenn. Accepted.

T. T. Hall, Byrdstown, Tenn. Accepted.
 T. C. Wright, Pleasant Run, Tex. Accepted.
 J. H. Wright, First, Holliday, Tex. Accepted.
 M. L. Boland, First, Tenaha, Tex. Accepted.
 J. W. Caldwell, Central, Luling, Tex. Accepted.
 Joseph Stiles, Park Place, Houston, Tex. Accepted.
 Jared I. Cartlidge, First, Corsicana, Tex.

Resigned

Samuel S. Hill, Deer Park, Louisville, Ky.
 Frank Waite, Hall Street, Owensboro, Ky.
 J. W. Joyner, Enon and Goodway, Ala.
 Forrest Hicks, Highland Gardens, near Birmingham, Ala.
 F. W. Tomberlin, Abbeville, Ala.
 S. S. Hacker, Inglenook, Birmingham, Ala.
 Claude F. Ammerman, First, Sarasota, Fla.
 J. F. Price, First, Tarpon Springs, Fla.
 Lewis D. Haines, Holopaw, Fla.
 Lewis Stead, Rodessa, La.
 E. J. Phares, Marthaville, La.
 E. E. Smith, Olla, La.
 Jack Shaw, Elizabeth Memorial, Branch, La.
 V. L. McKee, First, Homer, La.
 J. W. Wood, First, Hammond, La.
 Selby Aswell, Lebanon, La.
 H. M. Fields, Mt. Olivet, La.
 Troy Kelly, Lake Arthur, La.
 J. H. Hucabee, Campti, La.
 H. E. Kirkpatrick, Minden, La.
 C. W. McHaney, First, Xenia, Ill.
 J. P. Kirkland, First, New Albany, Miss.
 Clifton Perkins, Vernon-Artesia field, Lowndes County, Miss.
 C. O. Daniels, Immanuel, Hattiesburg, Miss.
 L. E. McGowen, Morehead, Miss.
 Walter R. Alexander, First, Florence, S. C.
 C. W. Pope, First, Jefferson City, Tenn.
 T. V. Wells, Dunlap, Tenn.
 Paul A. Wieland, Bolivar, Tenn.
 Joe H. Hankins, First, Little Rock, Ark.
 J. R. Wyatt, Spring Street, Waco, Tex.
 T. H. Vaughn, First, Rosebud, Tex.
 J. H. Cosby, Manly Memorial, Lexington, Va.

Ordained

J. Oliver Drew, Viney Fork, near Richmond, Ky.
 Charles Smith, DuQuoin, Ill.
 Charles Whitten, Clinton, Miss.
 Oliver Martin Nelson, Crosby, Tex.
 Joe Morman, Port Neches, Tex.
 Angus Youngblood, Port Neches, Tex.
 William L. Ball, Jr., Earles Street, Greenville, S. C.
 Pat Hill, Dade City, Fla.
 Edward Rawls, New Orleans Avenue, Tampa, Fla.

Died

James H. Thayer, Coral Gables, Fla.
 C. B. Jones, Pahokee, Fla.
 Robert W. Eubanks, Rome, Ga.
 E. V. Lamb, Lonsdowne, East St. Louis, Ill.

SAMUEL B. ROYSTER

Dear Mrs. Royster: At the morning service Sunday, September 20, the First Baptist Church of Lexington by unanimous vote appointed us as a committee representing the pastor, deacons and membership to express to you our sympathy in your sorrow and our appreciation of Brother Samuel B. Royster.

Public reference was made to the service which Brother Royster had rendered to this church in his efficient and careful co-operation during the erection of the present church building and in his long and faithful devotion and sacrifice for the promotion of the church and its witness. He set a striking example of devotion to conviction and of fidelity at heavy cost. His memory will be an abiding blessing in the life of this church and we shall continue to thank God for him.

May the God he so truly loved and served give you needed blessing in this testing time and keep you by His grace.

FIRST BAPTIST CHURCH,
 George Ragland,
 W. M. Magruder,
 G. P. Bobbitt, Com.,

Lexington, Ky.

[EDITORIAL NOTE:—Accompanying the above resolution Dr. George Ragland, pastor, wrote to Mrs. Royster: "At the morning service, September 20, the First Baptist Church of Lexington by unanimous vote appointed a committee consisting of the pastor and Brethren G. P. Bobbitt and W. M. Magruder and the pastor to express to you our sympathy in your sorrow and our appreciation of Brother Royster. . . . I was in Tennessee in a special season of revival services and did not know of the homegoing of Brother Royster until my return last Saturday. Had I been in the State and known of it I should have made the effort to be present at his funeral. I loved him dearly and he knew it. We have never had a member who was more willing to stand for his conviction and his church at heavy cost. His going leaves us sad in our loneliness but gives us joy in the thought of his present happiness. He is with the Lord and with loved ones there. By the grace of God we shall some day be there too. May the Lord give you compensating grace and help you in your loneliness. I know what you are going through with and shall not forget you. Both you and Brother Royster were so good to me and my wife and family."]

At the Columbus Avenue Baptist Church, Waco, Texas, the first Sunday night in each month is designated Young People's Night and the young people of the church have charge of all phases of the service. Sometimes some of them speak and other times the pastor, Dr. H. H. Hargrove, preaches to them. On Sunday evening October 4, Dr. Hargrove was scheduled to preach but they asked him to sit down in front and informed him that they would do the talking in that service. They then turned the service into a testimonial of appreciation for the pastor by the young people. Four different young people spoke after which they presented him with a gift as a token of their appreciation.

**ED. G. SILVER**

WAbash 8191 1431 Morton Ave.
 Louisville, Ky.