

# This Issue Is Prepared Especially To Honor The Kentucky Baptist Children's Home, Glendale, Kentucky

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

## The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism, Missions, and Bible Doctrines.

"Go ye into all the world and preach the Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

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WHOLE NO. 285

MR. AND MRS. E. F. GLENN



### Christ's Interest In Children

BY E. F. GLENN, GLENDALE, KENTUCKY

"And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Jesus always helped those, everyone who came to Him. There is no record of His ever turning anyone away. He prayed His Father that the cup pass from Him if possible but if not, "Father thy will be done." He came to Peter and the two sons of Zebedee and found them asleep while He prayed in the garden of Gethsemane and only said, "What? Could ye not watch with me one hour?" He was betrayed by Judas, one of His disciples and only said, "Friend wherefore art thou come?" He was arrested by the Roman soldiers, bound and tried; He was spit upon, mocked and cursed, scourged and a crown of thorns placed on His brow. He was nailed to the cross and given vinegar and been turning them away; some to gall when He asked for drink on their graves; some to houses of

the cross saying, "Father, forgive them for they know not what they do." (Mark 10:13, 14, 15).

Christ went through all of this and many other trials and tribulations, but we only have one place in the gospels recording the fact that He was displeased with His disciples' work; and that was when His disciples rebuked the people for bringing their children to Him. In Mark's own words, "He was much displeased. He took the children up in His arms and blessed them."

There are thousands of children in Kentucky today asking us, as Baptists, to give them something to eat, a place to sleep, a chance to grow into womanhood and manhood as normal human beings, a chance for an education, a chance to read and study the Word of God, and a chance that their souls may be saved as well as their physical body. They have been knocking at our door by the hundreds and asking that we take them in. We have been turning them away because we do not have a Home large enough, and the one we have is not properly equipped. We have been turning them away; some to

correction, some to houses of vice and ill fame, some barely existing in life with no chance at all of an education and no chance to hear God's Word taught daily. Records prove that there is no group of children in any community or section of our country where as high a percent, by any means, are Christian and go out into life and make better citizens than those in our Children's Homes.

I wonder if Christ isn't as much displeased with us today when we neglect the children as He was when He rebuked the disciples. Is Jesus pleased when we take God's tenth and spend it for tobacco, luxuries, unnecessary articles, or invest to our own profit, or squander for things that are actually harmful to our bodies, while children are starving both in body and soul in our state by the thousands, that if given half a chance would develop into useful Christian men and women.

"It were better for him that a millstone were hanged about his neck, and he cast into the sea, than he should offend one of these little ones." (Luke 17:2).

Let's try to please Christ, who (Continued on page two)

## My Visit To The Children's Home At Glendale, Ky.

### WHAT I SAW WHEN VISITING THE HOME

On June 14th, I made my first visit to the Kentucky Baptist Children's Home at Glendale, Kentucky. One of my friends had written "We should have a larger Home at Glendale by all means. We can only take care of 200 now, whereas, our aim is to enlarge so we can take care of a minimum of 500." Another said, "Do you realize (Continued on page two)

### OUR MILK"

Let us play children and I will tell you a story. It is not a long story, but it made such an impression on me that I want to pass it on to you. You may or may not know that, until recently, we have had a great deal of trouble with our milk supply at the Kentucky Baptist Children's Home. We had plenty of it from a good dairy farm, but we had no system of refrigeration by which to cool the milk at once and keep it sweet. As a result it quickly became sour and very distasteful. But it was (Continued on page two)

### A Plea For Enlargement

This subject was first brought up for serious discussion by the Board of Trustees in session at the Home July 7, 1942. It was continued at a special meeting held in the Ashland Avenue Baptist Church, Lexington, July 14. It is therefore, the considered and unanimous opinion of the Board that our denomination must do something worthwhile at this task or go out of the orphanage work. They have asked this writer to submit proposals to our people.

#### A BIT OF HISTORY

Many of you will recall our Jubilee Effort which was launched



The Nursery Children, in care of Geneva Green, one of the girls of the Home, and Matron Viola Prince.

in June, 1940, when the Home was twenty-five years old. We had hoped to secure some \$75,000.00 by means of that appeal. Such a sum would have enabled us to make some improvements which we regarded as vital. But we received less than \$10,000.00. As compared with our hopes, the effort was a failure. You will recall the pitiable conditions that resulted largely from that failure. And you certainly know the chagrin we have suffered in consequence. But that is now water over the dam, and there is need to think of it, save as (Continued on page two)

### WHAT I HEARD WHEN VISITING THE HOME

While visiting with Mr. and Mrs. Glenn of the Kentucky Baptist Children's Home, I asked them a number of questions — questions such as you would doubtlessly have asked if you had been there seeing for the first time the work of Ky. Baptists relative to our orphan children. These answers were to me most interesting, and I wish to share them with our readers.

1. How many children do you (Continued on page four)

### FACTS AND FIGURES

The Kentucky Baptist Children's Home was opened for the reception of children on June 23, 1915. As the name indicates, this is a children's home. It is not an orphanage. That is, it is not required that a child be an orphan or a half orphan to be admitted. It is a home, and not a clearing house. The home does not make a habit of adopting out children.

More than 1200 children have passed out of this home in its history. Many times that number could have been provided for if the means had been provided. This is why this enlargement fund of \$250,000 is so badly needed. May every Baptist in Kentucky make a contribution NOW.

## The First Baptist Pulpit

### "The Three Classes of Mankind"

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." — I Cor. 2:14.

Sometime ago I made reference in a sermon to the fact that there are three classes of mankind. I was immediately challenged on the basis that mankind can be divided

only in two classes—namely, those that are saved and those that are lost. I realize that in a broad general sense this is true, that actually everyone belongs to one or the other of these two classes. He is either lost or found. He is either dead or alive. He is either a child of the Devil or a child of God. He is either denying Christ or else he is accepting Him. He has either confessed Christ or else

he has rejected Him. Actually, in the broadest sense, it is true that there are only two classes of mankind.

However, today I want to enlarge upon this second group—those that are saved, and thus divide them again. Hence, I am contending for the three classes of mankind—natural, carnal, and spiritual.

I (Continued on page three)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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WHAT I SAW WHEN VISITING THE HOME

(Continued from page one)

that the Catholics are taking into their homes more Baptist children than we are. Isn't this a terrible indictment against us Baptists?"

Still again one of the directors of the Home wrote, "Do you realize the vast amount that the educational group are asking for at the present time. They are now making a drive for one and a half million dollars for education, while we are struggling along at the Children's Home trying to raise \$250,000 and the chances are they will raise their quota easier and more quickly than we will."

In view of such correspondence, and in the light of several personal conversations, I decided that I would make this trip especially to Glendale just to get first-hand information as to the work being done, conditions under which the work was being accomplished, and to observe their definite needs.

Frankly, I have never seen people doing a better job at any task working under handicaps and difficulties than Mr. and Mrs. Glenn are doing. With buildings that in the main are very much out of date with those buildings crowded to capacity, with many others seeking admission, and with very limited funds for administration and enlargement, those in charge are doing a monumental piece of work in the service of our Master.

I went through every one of their buildings from basement to attic, observed the children at play and looked over the farm and inspected the dairy. Surely Kentucky Baptists have much for which to be thankful. Our gratitude to God in behalf of what is being done for these orphan children should mount upward by leaps and bounds. Yet, at the same time when we think of what is being done in comparison with what ought to be done, it is enough for us to hang our heads in shame.

The majority of folk can't begin to realize what is needed in carrying on a work of this type. For example, the item of food is tremendously large. None of our readers can begin to imagine what it means to make a whole sack of flour into biscuit for one meal, nor what six or seven bushels of greens would look like all being cooked at once. It would be hard to visualize thirty-five chickens or eight hams cooked for one single consumption. Yet, these are the quantities of food which must be prepared each time these foods are served.

Big as the task of providing for their material welfare may be,

the task of looking after this group spiritually, is even greater. On Sunday morning they attend services at the Gilead Baptist Church. Then on Sunday evening they have their own services at the Home. A spiritual atmosphere is thrown about these young lives throughout the week days that follow. It is only logical that the majority come to a saving knowledge of the Lord Jesus.

As I walked about the property, I kept asking myself, "How could our Baptist people make this Home a greater institution, and how could each individual now be of immediate help?"

First of all, every church in Kentucky ought to can, preserve, and pickle with an idea of sending a large supply of food to this institution. Many Baptist churches do this, but there are numbers and numbers of them who never make any such contribution toward these orphans. Right now in the midst of canning season, every Baptist Church ought to definitely make provision for these orphans through the coming year.

Then again, it costs a great deal of money to clothe these children. It would seem to me that there are lots of Baptists in Kentucky who might be able to clothe a child. In other words, it would appear that there are lots of Baptists who might assume the financial cost of the clothing worn by a child in the institution. Many Baptists are doing so. Many of the children in the Home are thus clothed. What a blessing it would be if all of them were thus provided for.

Still again, it would seem that there ought to be Baptists here and there who might give a building to this Home. It is the desire of the management that as soon as possible a number of colony houses large enough to accommodate from fifteen to twenty children, be erected. In these houses this group of children would eat and live together. It would be far more home-like than what they have now. Certainly the more home-like environment that could be given these children, the better off they would be. Well, such a colony house would cost possibly fifteen thousand dollars. There ought to be some of God's people scattered about who read these lines who should be able to make such a contribution.

After visiting there, I have come home with a definite conviction in my own heart that our church and the friends of THE BAPTIST EXAMINER shall contribute at least one thousand dollars toward the Home. At present the Home is trying to raise an enlargement fund of \$250,000. I want our church to have a part in it. I am sure that we have lots of friends outside our church and even outside of Kentucky, who might like to have a part in it as well. Therefore, I am asking our friends at once to send contributions in behalf of these of whom Jesus said, "Of such is the kingdom of heaven."

Do you not remember the words of Jesus in that He said, "And whosoever shall receive one such little child in my name, receiveth me." (Matt. 18:5).

Here's your opportunity to help the children and at the same time to have, in the light of this text, unrivaled fellowship with Christ. Let all of our readers therefore send whatever contribution you may have, to us immediately. We ought to raise more than a thousand dollars, but I want us to at



A group at the Children's Home. It is the last picture that has been made. These are the wards of Ky. Baptists. May we not fail them.

least send that sum immediately. Send whatever contribution you may have to me now in the name of these orphan children and may we together make their burden lighter, their lot happier, and at the same time realize that we are rendering a definite service in the name of Jesus.

Who will be the first to send us a contribution, whether great or small?

A PLEA FOR ENLARGEMENT

(Continued from page one)

a warning against future failure and a stimulus to greater and more sacrificial effort.

THE PRESENT APPEAL

It is now proposed that Kentucky Baptists be asked to pledge \$250,000.00, payable over a period of three years, for the improvement and enlargement of the Home. At first sight, that looks like a large sum. But the number of our people is large. If they can be brought to realize the need, it does not seem impossible that there may be found among the seventy-nine district associations, the more than two thousand churches and the four hundred thousand individual Baptists in the State at least 250 donors who will be responsible for contributing \$1,000.00 each, taking three years in which to pay it. But this number is a mere suggestion in order to expedite the campaign. Let some give more, some less than suggested as they may be able and willing, but let us raise the full amount. It is needed.

A THREEFOLD SERVICE

Of course, we can do no building now, but we can create a fund to be used for that purpose as soon as conditions will permit. Meanwhile, this fund may be kept invested in War Bonds, and thus be helping our country. Then, when the war is over, to begin at once a building project will help to supply work for some during the reconstruction period. Thus your money can be made to render a threefold service when placed in this Enlargement Fund: it will help the cause of homeless childhood; it will help the cause of patriotism; it will help the employment situation at the close of the war.

Yet another service may be mentioned. We are being constantly warned against inflation. Too much money, too few things to buy is a

fruitful cause of inflation. There will be more money in circulation, more people will handle money during this war than, perhaps, ever before in our national history. It will help to remove some of this money from active circulation. What better way is there to do this than investing it in homeless children? Unless all signs fail, there is going to be a greatly increased number of these needy little ones in the years just ahead of us.

WHAT TO DO

Make your pledge at once. Do not wait for a personal solicitation. You know the limitations on travel at present. These will very likely become more restricted as the war continues. Due to the times, therefore, this campaign will have to be conducted largely by mail. The Home is yours. Its maintenance and enlargement is your task and your responsibility. Why not buy War Bonds (Series F and G, especially G) in the interest of this Fund? Send all remittances and contributions directly to The Kentucky Baptist Children's Home, Glendale, Kentucky. However large, however little — send something.

—C. W. Elsey, Shelbyville, Ky.

CHRIST'S INTEREST IN CHILDREN

(Continued from page one)

gave Himself for us, in this time of strife and turmoil by giving these children the place in life for which they are begging. We can do this by subscribing to the Kentucky Baptist Children's Home Enlargement Program.

A BRIEF TRIBUTE TO MR. AND MRS. GLENN

It is my honest conviction that if Kentucky Baptists had searched the world around, no greater individuals could have ever been found for the responsible task of superintending our orphans home at Glendale, Kentucky. Their devotion to Christ and His cause is inspiring; their zeal for their work is contagious; and their sweet-spirited lives are an incentive to those who know them. What a blessing God conferred upon Kentucky Baptists and their orphans when He gave E. F. Glenn and wife for their present task.

"SOUR MILK"

(Continued from page one)

I heard from one of the employees of this story: A little seven year old had recently been received into the Home. He took his assignment with good grace, did what they told him to do, wore what they gave him to wear and ate what they gave him to eat. For several days he drank the distasteful milk without a murmur. But one day it seemed to be stronger than usual. The little boy tasted it, set the glass down and looking up at one of the waiters, inquired with the utmost sincerity, "Don't your all cows give nothing but sour milk?" When I heard that story I thought it was funny, so I laughed. When I arrived home that evening I told the story to my wife. She thought it was funny, so she laughed. When I went to bed that night I remembered the story and laughed some more. Then suddenly, I heard a voice. I think it was the voice of my Baptist conscience and this is what it said: "What do you mean—laughing at that little boy? Don't you remember when you were a little boy you had a great, big, strong daddy? He was six feet and four inches tall. He weighed two hundred and forty pounds. As a woodsman in the mountains, with a single stroke he could sink an axe to the eye in a white oak log. You could climb upon his mighty knees and play the 'ridey horse' to your heart's content. You never had a doubt that he could and would provide you with food to eat and clothes to wear and a place to live.

Then, too, don't you remember you had a little mother? She was a "bonnie wee thing." She did not weigh more than a hundred lbs. But she would "tuck you in" at night and then croon you to sleep with the dulcet voice of an angel. "But that little boy in the Children's Home has no mother or daddy, or if he has, they cannot provide for him as yours did for you. He has no home. That is why he came, almost toddling, to the door of an institution owned by the largest religious denomination in the State of Kentucky and knocked for admission. And when they took him in he was glad. He accepted what they gave him. The kind of milk they served. It was with utter guilelessness that

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THREE CLASSES  
OF MANKIND

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natural man is nothing more than the unsaved man. Scriptures make clear to us that "These be they who themselves, sensual, have not the Spirit." (Jude 1:19). The word "sensual" actually means "natural." You notice that the Bible declared that these sensual or natural "have not the Spirit." Thus the natural man is an unsaved man.

Speaking of this same man, Paul says: "Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9).

Our Master was dealing with the natural man when He Himself distinguished between the natural man and those that were born of the Spirit. He said: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." (John 3:6). Thus from this experience on the part of Jesus in which He doubtlessly the most refined, cultured individual ever met in His ministry, He Himself made a vast distinction between those who are born of the flesh and those who are born of the Spirit. The fleshly man who does not have the Holy Spirit, is an unsaved man.

He includes all those who have not been born again. Drunkards, gamblers, along with those who are immoral, are just natural men. The natural man is not a church member; he may be a member of a lodge; he may be an unsaved preacher, regardless of where he is found, the natural man is an unsaved man.

The natural man loves sin. Sin can be placed before him and he will choose sin every time. The rejection of holiness. He himself said: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19). No greater commentary can be found upon human nature than these words of Jesus. He said that the natural man is in darkness.

He has a good illustration of how the natural man loves with his sin in the parable of Peter. Using the illustration of false prophets in the Old Testament, he declares that there are always apostate teachers in the church. He warns his readers and pictures them as "natural brute beasts." He describes them.

They are pictured as "natural brute beasts" who are just unsaved folk who are in love with the sins of the flesh. "But chiefly them that are in the lust of the flesh, and despise government, and are not afraid to speak against dignities. Whereas angels are greater in power and bring not railing accusation against them before the Lord. As natural brute beasts, to be taken and destroyed, and vile of the things that they do; and shall utterly perish in their own corruption." (2 Peter 2:10-12).

Moreover, the natural man's nature is dead. There is only one person two natures—the natural and the spiritual. In the saved man, both are alive to the extent that there is a distinction between them all the time. In the case of the unsaved man, only the nature of the

flesh is alive. Listen to the words of Paul: "And you hath he quickened, who were dead in trespasses and sins." (Eph. 2:1). The unsaved man's spiritual nature is thus dead. He is dead to God, yet very much alive as far as this world is concerned.

In like manner, the natural man is far removed from God. I heard a returned missionary over the radio months ago declare that the unsaved man is not very bad. He said that the natural man has a spark of divinity within him and all that's necessary is that we get that individual in the proper environment and that spark of divinity will blaze and burn brightly for the glory of God. He said that in preaching to the heathen it was his attempt to find the best there was in their heathen religion and then develop Christianity on this. After listening to him, I am ready to declare that such a preacher is himself a stranger to God and God's Word. He knows not the first principle of the Bible as to man's spiritual status outside of God, for the unsaved man is far from God. Listen: "That at that time ye were without Christ being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:12). "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Eph. 4:18).

In the story of the prodigal son you will notice how that he journeyed into a far country. There he was far removed from his father. This prodigal son represents the unsaved man and every person who is unsaved—every natural man is certainly living in the far country, he is far off from God and the Father's house. Man needs far more than just to be placed in the right environment. He needs to be born again. He does not need a new "berth" but he needs a new "birth."

In discussing the natural man, it is also apparent from the Scripture as well as from our own observation of life, that spiritual things are but foolishness unto him. This is what Paul declares when he writes to the church at Corinth: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14).

I had a remarkable experience several years ago which clearly illustrates this truth. In the community of my first pastorate there lived a man who was an avowed infidel. I made it a point to witness to him for the Lord. It took a long time to even get his friendship. It required much patient effort on my part to even encourage him to stand still on his farm that I might talk to him about temporal things. Finally, after an exceedingly long period of working with him, I persuaded him to come to church. He had asthma and was unable to come inside the building, but pulled his car up beside an open window near to the pulpit and listened to the service. A few days later I saw him to talk to him. He said, "I'm sure you want to know what I thought about the services the other night, and I'll tell you." He continued that he thought it was foolishness from beginning to end. When we sang such hymns as "There Is A Fountain Filled With Blood" and other

songs that speak of the Redeemer, to him they were just foolishness. When I called on some one to pray or prayed myself, it was just more "foolishness." Even when I stood up to preach, there was nothing in the message as far as he was concerned, though I tried to honor our Heavenly Father in portraying Jesus as our Redeemer; to this man, the sermon was just so much foolishness. After he told me his reaction to the services, then he asked me a question: "Well, what do you think of that?" I told him that that was nothing unusual; that it was only the logical reaction on his part, and then I read him from God's Word how that Paul had already declared that spiritual things to the natural man were but foolishness to him.

Not only are spiritual things foolishness to the natural man, it is actually true that he simply cannot understand the Bible. He may be able to appreciate its beauty as a book of literature or history, but to understand its spiritual precepts he cannot. Paul, in speaking of the natural man's attitude toward spiritual things, says, "Neither can he know them." (I Cor. 2:14).

In the Old Testament, in the palace of Belshazzar, the forefinger of a man's hand wrote on the plaster of the wall. None of the king's wise men could understand nor read this mystic writing. Finally Daniel was sent for and with the greatest of ease, being inspired of God, he made known unto the king that which his soothsayers failed to decipher. All of which leads us to declare that the Devil's children can never read God's writing. The natural man simply cannot understand the Bible.

In observing the natural man, may we finally note that his eternal destiny is Hell itself. Hopeless as he is in life, loving his sin, being dead to God, and far removed from the Father, being blinded to the Bible, and with everything spiritual being foolishness unto him, he finally arrives in his eternal home—even Hell itself. Listen: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8). Thus we see that while the natural man is hopeless in life, he is likewise even more hopeless in death.

II  
Interesting as it is to notice the natural man, we turn from him to observe the second of the three classes of mankind—the carnal man. This group includes all who are unsaved but who are not living as close to God as they should. No one can tell where cider ends and vinegar begins. The carnal man is like this. He is what has been called by others, a "border-line Christian." He has the Spirit in him, but not upon him. Mainly he walks in darkness controlled by his flesh. Instead of walking by the Spirit, he walks as man. He can be characterized by piety at times and ungodliness at others. Certainly he is not filled with the Spirit.

The carnal man can only comprehend the simplest truths of the Bible. This was true of the church at Corinth. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to

hear it, neither yet now are ye able. For ye are yet carnal." (I Cor. 3:1-3). This church at Corinth was carnal in the main. There may have been some spiritual members there, but mainly it was a carnal church. Accordingly, Paul had never fed them on the heavier truths of the Bible. He had given them a milk diet. He had not fed them meat.

This will account for the spiritual ignorance and the lack of spiritual knowledge on the part of so many church members today. They are carnal, and though the Word of God may be preached unto them, they can only comprehend its simplest truths. The average church member understands but mighty little of the Word of God. It may be true that he has not had an opportunity to hear it explained as he should, but in the main, the greatest cause of spiritual ignorance is that the average church member is just a carnal Christian and can only grasp the simplest truths of God's Word.

The carnal man is back of all church difficulties. This was likewise true at Corinth. "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Cor. 3:3,4). Here was a church that was given over to envy, strife, and division. They were divided over the question of preachers. Some liked Paul and some Apollos. Thus these carnal church members were the cause of a division in the church at Corinth.

There are many divisions on the part of churches today. Even in the days of Jesus this was true. "So there was a division among the people because of him." (Jn. 7:43). Wherever the Word of God is faithfully proclaimed today there are bound to be divisions. Carnal Christians won't accept it whereas spiritually minded folk will.

I say that the carnal Christians are back of all church troubles today. In the course of my ministry in this one church for the past fifteen years, I have seen this on numerous occasions. Of recent date we had a division in our own church wherein a number went out from us "because they were not of us." All of our church troubles and especially this recent division came primarily because of carnal worldly Christians. I hear from preachers and church members scattered far and wide over this country concerning church troubles. Invariably back of it all is the carnal man. He has not changed since the days of Paul. Just as he acted in the church at Corinth, so does he act in Baptist churches today.

Furthermore, the carnal man acts just like a baby. Paul describes the carnal man at Corinth as a babe in Christ. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." (I Cor. 3:1). There are several things that characterize a baby. The food he desires is one of his characteristics. Well, babes in Christ still want their spiritual "Mellon's food" and spiritual "Eagle's Brand." A baby desires to have his own way. Brother Diotrephes (3 John 1:9) has quite a following in the average church. He, like the babes at Corinth and carnal Christians everywhere, want to have his own way. Another characteristic of a

baby is that of jealousy. Still again he must be coaxed to get him to do anything. Well, all these things surely characterize the carnal man. Paul said that the carnal Christians at Corinth acted just like a baby. 1900 years has not changed his disposition nor his characteristics. The carnal man still acts today as he did at Corinth—he acts like a baby.

God often chastens the carnal Christian with an early death. Paul assures the church at Rome of this fact: "For to be carnally minded is death; but to be spiritually minded is life and peace. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:6,13). In the church at Corinth they abused the Lord's Supper. They were the first to practice open communion. They tried to drink the cup of the Lord and the cup of devils. Accordingly, they were chastened with sickness and ultimately with death. Listen: "For this cause many are weak and sickly among you, and many sleep." (I Cor. 11:30). This is the truth which Jesus declared in His illustration of the vine and the branches. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (Jn. 15:2). Yes, the carnal Christian is often chastened with an early death.

Finally, the carnal Christian is going to Heaven all right when he dies, but he is certainly going there without any rewards. Listen: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (I Cor. 3:15).

III  
Interesting as it is to observe the natural man who is unsaved, and the carnal man who is saved but who is not living as a saved man ought to it is far more interesting to observe the spiritual man. He is the ideal, and should be the goal of every believer.

The spiritual man can understand the Bible. "But he that is spiritual judgeth all things, yet he himself is judged of no man." (I Cor. 2:15). This is much in contrast to the previous class. The natural man can't understand it at all, the carnal man can only understand the meat of the Word. The deeper things of God's Book are a joy to him.

The spiritual man will acknowledge the Bible as final. He won't be concerned as to what the theologians have to say about it, nor will he be upset over the false findings of the modernists. To him the Word of God is absolute and final.

As an illustration of this, look at the church at Corinth again. Women were out of their place in the church. They were usurping authority over the men. They were not keeping silence as they had been commanded. After demanding silence on their part, then Paul says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (I Cor. 14:37). From this illustration we can see that a spiritual man will acknowledge the Word of God as final.

The spiritual man will forgive and restore a fallen brother. Listen: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the Spirit of the Lord." (Gal. 6:1).

(Continued on page four)



A group of honor students in school.

**"THE THREE CLASSES OF MANKIND"**

(Continued from page three)

the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1). The natural man will deliberately condemn the one who has fallen. The carnal Christian will only help pick him up in so far as it may further his advantages. The spiritual man will forgive and restore him who is fallen.

Furthermore, the spiritual man won't let his flesh control him. Paul used an illustration of this in the matter of drink. "And be not drunk with wine, wherein is excess; but be filled with the Spirit. The spiritual man's walk will be stimulated not by drink, but by the Holy Spirit.

Finally, the spiritual man feels his experience with the Lord. "Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:19, 20). In his heart there are spiritual songs and hymns which make melody in his soul. The old music box of his soul causes him to thank God and rejoice in the name of the Lord Jesus. Yes, the spiritual man feels his experience in the Lord.

In closing, let me ask you a simple question: Which class are you in? If you are a natural man, you are unsaved. If you are a carnal Christian, then you are saved but not living as you should. If you are a spiritual man, you are enjoying the best that God has for you here in this world. I ask again, "Which class are you in?"

May you remember that the only way you can get out of the class of the natural man to even become a carnal man is through the Lord Jesus. He is our only hope. A few days ago a great man died in London — William Carlisle. He was 95 years of age, and had spent his life working in the slums. When King Edward was in his last illness, he invited Mr. Carlisle to call on him at Buckingham Palace. When he entered the bed chamber, the king called out faintly, "Well, Carlisle, how are your tramps?" However, before Carlisle had time to reply, the king said, "That's all right, Carlisle, never forget that tramps and kings need the same Saviour."

May God bless you and may you receive Him as your Saviour too.

**WHAT I HEARD WHEN VISITING THE HOME**

(Continued from page one)  
have in the Home at the present time?

We have one hundred and ninety-two children in the Home at present.

2. What is the largest number of children the Home has ever taken care of?

The largest number that anyone here knows positively that has ever been in the Home is two hundred and thirty-eight. We have no records.

3. What is the condition of the buildings?

Our buildings are old, in poor repair, and absolutely not in keeping with good care of children.

4. How many children are you

8. What is the largest number of children you could properly care for?

Three to four hundred, at most five hundred could be cared for here at Glendale Home with the present farm and grounds.

9. What educational advantages do these children have?

We have the educational advantages of the average child — a public school education. The first four grades are maintained at the Home and those above are carried to the Glendale Consolidated School on a bus owned by the Home. The high school offers ag-

nesday night; R. A.'s and G. A.'s, and Sunbeam Band. There is a devotional service in each department at sometime every day. We also have a Daily Vacation Bible School each year in connection with our revival and there is a Moral Training Course of twelve weeks each year held at the school building, during school days.

11. Where do you procure your food?

All of our milk, part of our meat and flour, our summer vegetables are procured on the farm. Most of our canned goods, potatoes and all dry beans are donated by churches throughout the state. Our staples are bought from wholesale groceries, for the most part.

12. What foods could be procured on your farm?

All of our milk, all of our pork meat, most of our flour, our fresh vegetables for the summer, strawberries, potatoes, etc., are all produced on the farm. If we were equipped for canning or drying vegetables and had sufficient help much could be prepared for our winter use.

13. What income did your Home have this past year?

\$67,878.02.  
14. Assuming that there are 400,000 Baptists in Kentucky, what is the average monetary gift from each?

efficient help we will soon see of the picture entirely. We that Baptists are realizing the also realizing the great possibilities there are for them in the field of evangelism to the that our needs and much more be met.

**"SOUR MILK"**

(Continued from page two)  
he made his inquiry. That boy represents homeless children looking up into the face of tucky Baptists and inquiring, "not your all's cows give us milk but sour milk?" Is that the best we can do for a little boy who has no mother or daddy and no money or, is it only the best you are going to do?"

**THE SEQUENCE**

That was what the voice said to me, and then grew silent. Before its tones were hushed by the stillness of the night, I was laughing. I cannot laugh at a little boy any more.

It is a real joy to tell you that we no longer serve sour milk at the Home. Thanks to a group of faithful women, our Auxiliary Board and others, we now have a good milk house and system of refrigeration.

But here is our present problem. We have been told by those in authority, that we have too many hearts run away with our children than we have the means to care for. So, we have been told to reduce the number. This we have done, as last year from 230 to 190. This, too, in spite of the fact that calls for our mission are constantly coming.

Now, imagine yourself in the shoes of the Home. You hear a knocking about the door and you are ringing the bell.

Question: "Who are you and what do you want?"

Answer: "We are boys and girls who have no mother, no home. We want in."

Answer: "Go somewhere else. There is no room in here for you."

Then you hear some of them begin to whimper and cry.

A little boy: "I'm hungry."  
A little girl: "My feet are sore."  
All say: "Let us in."

Answer: "There is no room here for any of you. Run away now — and stop that noise!"

Is that the answer four hundred thousand Baptists want to make for the homeless children of Kentucky? —C. W. Elsey, Shelbyville, Ky.

Subscribe for the Examiner

**SOME OF THE CHILDREN AT PLAY**



The main buildings look out over a beautifully shaded yard. Here the children have ample opportunity for recreation.

equipped to care for?

After investigation by the Health Department, we were told that we only had room for one hundred and seventy-five children. We are and have been over-crowded.

5. What buildings are you in need of?

Cottages to separate our children in groups; an infirmary for isolation and treatment of sick children; a chapel or auditorium to care for religious and educational activities; and a recreation building to provide a place for physical activities in bad weather and in the winter season.

6. What is the approximate cost of these buildings?

Our approximate estimate of the cost of the buildings is as follows: Cottages from twelve to fifteen thousand dollars each; an infirmary about twenty-five thousand dollars; the last we had thought might be combined with the auditorium and chapel above the recreational hall. It would probably cost about fifty or sixty thousand this way, or more if separated.

7. What will the money you are trying to raise, be used for?

The money we try to raise is to be used to construct the above mentioned buildings.

riculture, Home economics and a commercial course. Also band and piano, but additional fees are required for the latter.

10. What kind of spiritual life is provided for the children?

All of our children attend Sunday school regularly. We have B. T. U. every Sunday evening, prayer-meeting, Sunday night and Wed-

About seventeen cents each.

15. Suppose Kentucky Baptists should fail you — what then?

There is little or no future for the Kentucky Baptist Children's Home as it now is. Unless we are supplied with funds to rebuild and place other buildings in good condition and equip us for the training of our children and to pay for



This is the herd of dairy cows owned by the Home. They have a dairy herd equal to any in the state. Their fine dairy barn was a memorial gift. Certainly the Home is abundantly blessed by this excellent barn, these beautiful cows and the present cooling system whereby they are able to cool and properly care for their milk.