Southwide Baptist DIGEST

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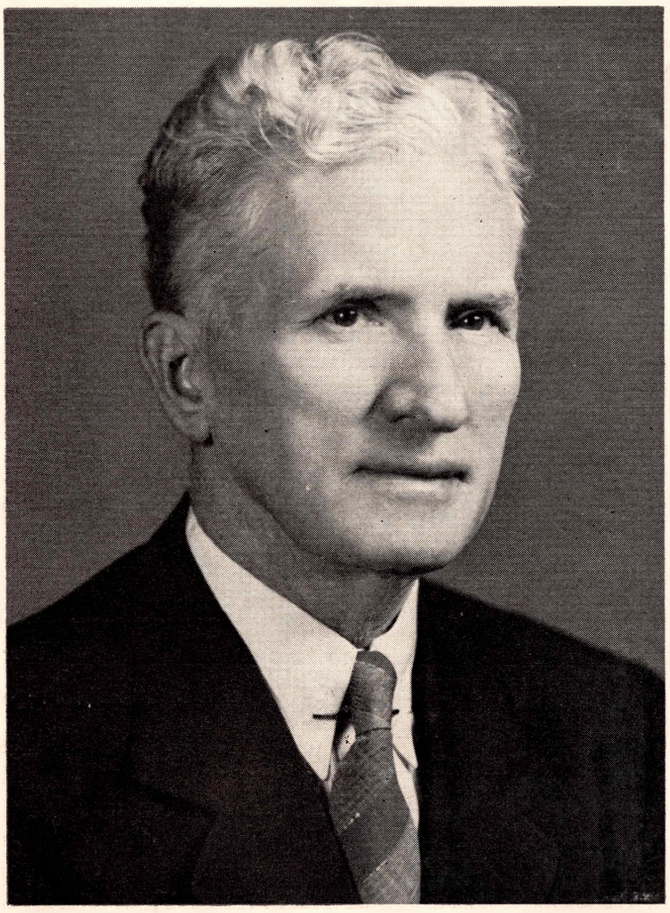
JOHN W. MCCALL, *chairman of Baptist Brotherhood of the South, distinguished citizen of Memphis, successful lawyer, deacon for more than a quarter of a century, and past president of Tennessee Baptist Convention. He and his son, Duke McCall, mutually excel each other as faithful servants of our denomination. See his article on page 8.*



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THE DEATH OF THE FIRSTBORN

PROFESSOR W. E. DENHAM, *Baptist Bible Institute*

It was the death of the firstborn through all the land of Egypt that finally broke down the stubborn pride of Pharaoh and forced him to send the Hebrews away. Terrible indeed was this last and severest stroke which God inflicted ON THE LAND. That morning of wailing and sorrow when, everywhere, men and women looked on the dead bodies of their firstborn, has a concentrated anguish impossible to describe. Equally must there have been a thrilling joy in those homes where the blood of a lamb had been sprinkled on doorposts and lintels, and over which the death angel had passed without taking a life.

Notice three things about the incident which bear on its significance and which, since it was in the fullest sense a type of later events, will help us to understand it and to more fully appreciate the depth of its teaching for us.

First then, and here we are on very familiar ground, the Passover was typical of Calvary. The death of the firstborn pictured the eternal death that by nature awaits all the children of men, a death due to their sin. On Calvary God provided a way, through the blood of Christ, whereby men might escape this race-wide doom. Just as the blood on doorposts and lintels guarded, so to speak, the lives of those within, so the blood of Jesus Christ safeguards all who are under its protection, and life instead of death is their portion. It is not goodness or merit now, any more than it was then, that saves, but the blood of the Lamb. Without the blood there is spiritual and eternal death. Under the blood there is spiritual and eternal life. Despite the sneers of our enemies Christianity is a blood religion. The Christian lives because Christ died for him. This note must never be missing from the Christian message or it will be no message from God at all, but only one of the many innocuous nostrums that fall from the lips of men.

Second, the secret of deliverance from this stroke differed from that of previous deliverances. In more than one earlier case the stroke that brought disaster on the Egyptians did not fall on the people of Israel. As a people they were spared. This time it was as individuals they were spared. Individual faith in the word of God and individual obedience to that word led each man to kill his lamb and to sprinkle its blood. Had an Egyptian done so his firstborn would have been spared. Had a Hebrew failed to do so he would have lost his firstborn.

So it is in the realm of Christianity. Man is not saved by belonging to a special race or group but as an individual. Indeed all through the New Testament God deals with us as individuals. We have sinned as individuals and as individuals have incurred the penalty of our sins. As individuals we must believe the warnings of God and repent of sin. As individuals we must accept the Lord Jesus Christ and enlist under His banner. Then, and only then, shall we escape the doom that will inevitably fall on sinners.

Third, the Passover was the doorway to a new era for the Hebrews. When the blood had been sprinkled they were to eat the flesh of the lamb standing and dressed for their journey, for the next day Pharaoh would send them away and they would begin their march to the Promised Land.

It is so today. When a man believes savingly on the Son of God, that means for him the beginning of a new life, in which he is to recognize himself as a pilgrim and stranger on earth, journeying to the Heavenly Promised Land and learning on earth the lessons that will enable him to function at his best when he reached his journey's end. To us, as to the ancient Hebrews, the blood of the Lamb is not the end but the beginning of a new hope, and of a new life which we are to live for God.

Greatly do we need in our modern church life and preaching to emphasize this note. Glorious as conversion is, its glory can only be rightly evaluated when we see it as the beginning of a new life in which we are to progressively attain more and more of the likeness of our Lord until that wondrous day when "we shall be like Him."

Let us stress all three of these notes as we teach and preach the story of the Passover.

WHAT SORT?

By PRESIDENT R. G. LEE

(This is an addition to President Lee's article in February).

Baptists—mighty hosts indeed—in general, agree on combining mass evangelism and personal evangelism and visitation methods of evangelism as their method.

But, in doing our part to bring about a spiritual awakening, we ask

I. WHAT SORT OF PEOPLE?

By this we mean what sort of Christians are we going to be? There must be consecrated lives. Consecrated lives—alive to God. Consecrated lives— dead to the world. Consecrated lives—fearing God too much to fear anything human. Consecrated lives—ready to live soberly. Consecrated lives—courageous to live righteously. Consecrated lives—failing not to live godly in this present world. Consecrated lives—having and holding the old-fashioned recognition of God enthroned in human lives, giving an eager desire to do His will and keep His commandments. Consecrated lives—an absolutely frank endeavor to live like Jesus in this materialistic money-minded, mechanized, self-confident, ego-centered generation.

Edward Gibbons, the historian, no champion of Christianity, reached the conclusion that the first Christians beat the world and won an empire in their day by their "sheer goodness."

H. G. Wells once said: "The Galilean is too great for our small hearts."

But there is a way by which the Christian church, any church, may possess her possessions and serve her generation—the way of sheer personal goodness—following the personal experience of Christ as Saviour from sin, arrived at through New Testament facts.

To quote an English editor: "The church will conquer the world when she faces it with sheer goodness and with nothing else at all." It may be that some measure of organization will be necessary in that day of victory, but it will be the mere instrument of a radiant goodness, a creative goodness, a masterful goodness. The Church's joy will then be in our Christ-breathed goodness and not in her organization. Her members will then have entered upon the most daring venture open to the human spirit, the venture of "sheer goodness."

It is the actual assertion in ethical conduct that spiritual values are mightier than material resources for Kingdom purposes. It is the way of radiant faith in Christ; the way of consuming love for Christ; the way of the most rugged moral courage; the way of sincerity and honesty and truthfulness and generosity. Such goodness is creative of that high moral passion which alone will burn up like paper all the sins and expediences which mar and weaken the life of the churches. We must be people who are "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:10-11).

Again we ask, as to the longed-for needed revival,

II. WHAT SORT OF PREACHING?

Yes, what sort of preaching must be done—in village church, country church, city church, tabernacle, tent, brush arbor, or in the open air? There must be preachng that covets no phraseology that lends respectability to sin—preaching that boldly denounces sin and fearlessly portrays its awful consequences. That sort. Preaching which, with rebuke for those who hold and put forth views that tend to lessen convictions of the enormity of sin, pictures the terrors of a lost condition. That sort. Preaching which, fearless of any ridicule from all dissenters, gives the Biblical portrait of hell. That sort. Preaching that puts no question marks after God's word. That sort. Preaching which, desiring no plaudits of men, declares that everlasting punishment for the wicked is inescapable outside of the grace of God. That sort. Preaching which burns with condemnation of sin and a proclamation of its dooming and damning results. That sort. Preaching which is definitely doctrinal and prophetic. That sort. Preaching which, while proclaiming the horrors of hell and the glories of heaven, lifts up a Saviour. That sort. Preaching by preachers who believe in the cross as substitutionary and declare it with undeviating purpose. That sort. Preaching by preachers who never minister without blood in the bowl. That sort. Preaching which hesitates never in all places to declare the necessity of the new birth by the Word of God and the Holy Spirit. That sort. Preaching which points to Jesus as the only way from death to life—proclaiming him as the crucified Redeemer, declaring the fact of salvation by faith without compromise or question. That sort. Preaching in which the fact of sin and the fact of saving faith are lifted over against each other. That sort. Preaching, that is powerfully positive, proclaims without hesitance the fact of eternal life for those who believe and everlasting punishment for those who reject Christ. That sort. Preaching which sets forth repentance toward God. That sort. Preaching which denounces the prevalent intellectual recoil against any emotional expression and appeals to the deep motives within men, their emotions and will, and will urge men to choose Christ as Saviour and Lord—and then, without shame or apology, announce their choice. That sort. Preaching which, not only holds high a crucified Redeemer who saves to the uttermost heights of self-righteousness and to the uttermost depths of human depravity—preaching which not only, by the authoritative word of God, promises eternal life to all who truly repent but which magnifies the office work of the Holy Ghost in cleansing and empowering believers to live a life of victory over the world, the flesh, the devil. That sort. Not the preaching which hides the horrible consequences of evil and the bloody remedy at the cross.

And now we ask

IV. WHAT SORT OF RESULTS?

Yes—what results can we expect? Since sin is the same and God the same and the Gospel the same, we can expect results that will cause us to hear the cries of penitents and see the tears of those who call on God for mercy.

In the days of King Hezekiah—when superstitions were everywhere observed and soothsayers were everywhere consulted and God nowhere consulted—when an idolatrous altar had been set up in Solomon's temple, with the consent of the high priest—when the temple furniture was despoiled, the temple sacrifices discontinued, and the whole sacred edifice left to decay—a great revival came.

"Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped" (II Chron. 29:30).

Why not in our day?

In the days of the prophet Samuel, mighty among the people were idolatry, money, pleasure, slavery, self. But there came a revival that was shown in the putting away of gods, in worshipful assemblies, prayer, fasting, confession of sins, victory over their enemies—and gratitude to God overwhelmed their hearts. Why not a revival of like nature and reach nowadays?

In the days of Elijah—when Ahab squatted upon the throne like a vile toad and Jezebel was coiled by his side like a beautiful adder—when covenants with God had been broken and God's altars were thrown down—when God's prophets were slain and mixed worship prevailed—a great spiritual awakening came.

In contest with the prophets of Baal, Elijah prayed:

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they feel on their faces; and they said, The Lord, he is the God; the Lord, he is the God" (I Kings 18:37-39).

What is to prevent the whirring of the wings of such an awakening in America?

And there was a day when God said to Jonah: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:2). Jonah did. And there was an

amazing spiritual awakening in old Nineveh, "that great city" —which shifted scenes of riot for penitential tears.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them" (Jonah 3:5).

Are such days passed for American cities?

And forget not that John the Baptist saw a revival. Bad days of formalism, ancestor worship, idle curiosity, heartless neglect of the unfortunate, financial oppression, violence, slander. Then came John preaching—descending upon the iniquities of his day with a torch in one hand a sword in the other. Then the cities emptied into the Jordan bottoms to hear preaching. Would you not like to see such in this land?

Then, too, we read that following Cromwell's triumph, the nation—England—"bound itself to God in holy obedience." Would you not like to see America bind herself to God in holy obedience?

Moreover, when Baxter preached with passionate earnestness—"As a dying man to dying men"—soon the large church was filled to overflowing—and "gallery after gallery had to be added to the number of five." How would you like to see that in our churches?

This—as a past potency—we read about John Livingstone's preaching:

'For an hour and a half he preached to a people who seemed rooted to the ground in a great stillness. Then when he thought he must close, again the Spirit filled him with a fullness that must be outpoured, and for another hour he continued with a melting of heart and liberty of utterance he never experienced before and never after.

Five hundred men and women, some from the high ranks of society, some poor wastrels, and beggars, were converted where they stood, and lived from that day as those who had indeed received a new heart and a new spirit. The memory of that day has never died, and the very telling of its story, as at Kilsyth, has proved a fount of revival."

Whitfield preaching to the miners—twenty thousand of them —"saw white channels forming in the black faces of the miners. The whole multitude was drenched in pentitential tears. Ere he ended, black faces were washed white, and black hearts, too! He at once wrote to Wesley in London: 'Come, the fire is kindled in the country.' "

In the days of McCulloch, "Heaven seemed to come down to earth again, and the very glory of God seemed to shine on every hillside. A mighty hunger for the Word seized the new-born converts, and old people went to school with the children that they might learn to read the Bible. The life of the community was transformed. Drunkenness and blasphemy ceased. A spirit of tenderest love filled their hearts and shone in their eyes. Faults were confessed and forgiven. Restitution to the utmost was eagerly made. Family worship was revived, and everyone sought to bring another to the Saviour." Would you not like to see "the likes o' that?"

Think of the American Awakening! "The Divine fire appeared in the most unlikely quarters. A large number of the aged were gathered in. White-haired penitents knelt with little children at the Throne of Grace. Whole families of Jews were brought to their Messiah. Deaf mutes were reached by the glad tidings, and though their tongues were still, their faces so shone that they became effective messengers of the Gospel. The most hardened infidels were melted, some being led to Christ by the hand of a little child.

Nor was the blessing confined to the land. The Spirit of God moved upon the face of the waters, and a multitude of seaman saw a great light. It was as if a vast cloud of blessing hovered over land and sea. And ships, as they drew near the American ports, came within a definite zone of Heavenly influence. Ship after ship arrived with the same tale of sudden conviction and conversion. It was wonderful beyond words! In one ship a captain and the entire crew of thirty men found Christ out at sea and entered the harbour rejoicing."

MEXICO

GEORGE A. HAMMON

I hesitate to even mention the fact that I have recently been to Mexico for a few days, after all, we do not like people who go and look at a country a few days and then return and try to be experts. Please do not think I would even presume to be of such a mind when I say that I believe that Mexico is one of the greatest opportunities that Southern Baptists have for a fruittul mission program and we should make the most of it.

Mexico today is in the midst of a great revolution. A different type of revolution than we usually find south of the Rio Grande. This revolution is a religious, democratic, industrial revolution that began in 1917. Up to this time Mexico was pretty much under the control of the Roman Catholic Church which owned two-thirds of all the wealth and ninty per cent of the minds of the people. But under the leadership of a liberal government the power of the Catholic Church was broken and many laws enacted to keep the Catholic Church, or any religious group, from ever gaining control over their nation. The great majority of the people in Mexico are still Catholic in name but the dogmatic militant spirit of the church is gone and most people hope it will never return. The Roman Catholic Church has less power and influence in Mexico today than it has in the United States. In 1926 the laws pertaining to the church in Mexico were enforced and have been since that time and this meant the confiscating all church property and the closing of all church schools and the deporting of foreign priests and nuns. In a certain sense, the government was too harsh with the Catholic Church but since the Catholic Church refused to cooperate it had no other choice. Generally speaking, Catholic Churches in Mexico are very, very old and in a terrible condition. Most of these churches were built by the Spanish and some as early as 1530. American Catholics would not worship in many of the churches I saw in Mexico. Of course, it has only been for the last two decades that Mexican Catholics have had to support their churches individually, so it will probably take a while for them to learn this responsibility.

The greatest thing we have to fear in Mexico today is not Communism or Catholicism but rather atheism. I talked with a few people in Mexico about church attendance, religion and Christian ideals. I found that the great masses of the people have lost faith in the Catholic Church and in all organized religion. Some believe in God and some don't. To a certain extent they are trying to create a religious vacuum in their lives. In most of the churches that I visited, I saw mostly Indians worshipping. I understand that the Mexican Indians, as a whole are very superstitious and pro-Catholic. Particularly do they come to the great Cathedral, which is probably Mexico's largest church. This hugh church is located on the north side of the Zocolo, or the plaza, in Mexico City and is open every day. Holy masses are said every thirty minutes. However, if the Indians come to the Cathedral they flock to the church of the Shrine of Guadalupe. This is one of the well-known pilgrimage churches of Mexico to which people, particularly the Indians, come from all over Mexico seeking miracles and cures. As I saw the hundreds of poor superstitious Indians trying to seek a miracle by idol worship or rubbing their hands over the image of the Virgin Mary, and then on themselves, or their sick ones, or by paying a copper or silver coin, I thought of Jesus and the multitudes and wished that he could come at that moment and tell them how foolishly wrong they are in their concept of God and worship. My guide must have seen the look of compassion and concern on my face, for as we stood in one part of this church and watched he said to me earnestly. "I am Catholic, but I certainly don't believe in that. There is only one way to God,' he continued, "and that is by faith." I told him that I hoped the day would soon come that all the people in Mexico would know the meaning of real faith in God through Jesus Christ and not through idols and the Virgin Mary.

I was delightfully surprised to find many Evangelical Churches in almost all parts of Mexico. I saw many churches from the roads and streets and assumed that all of them were Catholic

Churches but on inquiring found many to be evangelical churches of the various denominations. In Valles, Mexico, a fine little city of about three thousand people, I found three churches. A Catholic, a Presbyterian and a Pilgrim Holiness Church. I was really disappointed to not find a Baptist Church in this very progressive little city. I did have a long visit with the pastor of the Pilgrim Holiness Church who was a splendid Mexican young man and who was doing an earnest, sincere work for the Lord. He told me that in most of his Sunday school, Baptist literature was used. I presumed because his own church did not have a Spanish printing department. He spoke highly of the many Baptist Churches in Mexico and of our good work. Iwould really like to have asked him how his church taught the lessons on baptism from our Sunday school literature because the Pilgrim Holiness Church believes only in a spiritual baptism, but I refrained from asking that question because I felt it would infringe on his delightful Spanish hospitality.

Considered as a whole, our work in Mexico is rather small and the means of helping it are made difficult by the federal laws curtailing religion. These were made of course against the Roman Catholic Church but they affect us too. One of the big needs that we Southern Baptists can meet in Mexico is the crying need for money. The people of Mexico are poor far beyond our conception. In small towns and rural districts they live the simple peasant life that they have known for centuries. A good example of this poverty can be seen in the modes of transportation. In Mexico you see, even on the highways, more people walking than riding, more people riding burros than in cars and almost as many buses as cars. Only the wealthy own cars in Mexico. I saw more real poverty in Mexico than I ever expected to see in this world and it was far worse than the darkest days of our own depression.

What Baptists and other free Christians do in Mexico the next few years may have a tremendous influence on the future. It is my understanding that through unofficial sources the Roman Catholic Church is seeking to restore their church to its former place of influence and to sign a concordat with the government. Also there has been a recent wave of persecution of Protestants by Catholic fanatics. In La Concepcion Cuautta, on December 30 a Catholic mob attacked Gregoria Perez and his wife and son. The man and wife were shot. In Tlachichuca, Pueblo on January 15 a Catholic mob forced the Protestants out of the village, burned their homes and destroyed their property. The same thing happened in Tixtla, Guenero on the same day. Of course, these mob demonstrations are by fanatics and are not the acts of average Mexican Catholics but they are indicative of the rising feeling of power that Catholics are trying to revive in Mexico. Let Baptists and all free Christians pray and support the cause of Christ and his gospel to the best of our ability among our brethren in Mexico.

THE PLACE OF THE SUNDAY SCHOOL IN THE SIMULTANEOUS REVIVAL

J. N. Barnette, *Baptist Sunday School Board*

Said a pastor, "the churches have in them one of the most effective means for evangelism known in Christian history—the Sunday school."

A strong statement is this. Do the facts substantiate it?

Southern Baptist churches each year win one out of three of the lost people enrolled in their Sunday school. The churches did just that in 1949, and in each preceding year. What of the lost people who are not enrolled in Sunday school? Take Arkansas. Arkansas Southern Baptist churches win each year one out of 240 of the lost people not enrolled in Sunday school. Arkansas is used because this state is representative of Southern Baptist territory, and also because Arkansas has a good record in baptisms.

When Bible study precedes and follows, evangelism has its richest fruitage. Ask any group of Southern Baptist preachers and Sunday school teachers: (1) when were you converted; (2) were you in Sunday school when you were converted, and at least 90 per cent of them will answer: (1) Between ages nine and thirteen; (2) yes.

What do these things mean? Southern Baptist Sunday schools must reach people faster. See this. In 1949 the Sunday school net gain was 342,000 and the reported baptisms 334,000. In 1948 the Sunday school net gain was 303,000 and the number of baptims 312,000. In 1947 the Sunday school gain was 265,000 and the baptisms reported were 253,000. Would a net Sunday school gain of 500,000 mean 500,000 baptisms?

The pastor who said the Sunday school is an effective means in evangelism seems to be right. If so, the facts call for an active leadership that will produce more teachers and classes. A visitation program that will produce rapid growth, and a program of training that will guarantee success.

THE INESCAPABLE OBLIGATION

By Millard A. Jenkens, Abilene, Texas

And the repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem—Luke 24:47.

I

This is Jesus' *major message* to His people, which He reserved till He had laid down His life for the sins of the world and had risen from dead for the justification of all who would believe on Him. He had foretold His death and resurrection; that He would lay down His life of Himself and would take it again (John 10:17), but His disciples were slow to understand and believe. It took the visible demonstration of His survival of the tomb, to convince them. He would build the Kingdom of God in the hearts of believers, but they looked for a temporal Kingdom. Nor did they grasp His meaning till He had demonstrated it by His own resurrection body, and which He continued to do for forty days before taking His ascension leave of them.

They had seen in His death what appeared to be a demonstration of weakness; that He was helpless in the hands of His enemies who slew Him. The Kingdom they had looked for had vanished, in weakness. Now He convinces them of His spiritual Kingdom which He would set up with power to maintain it; that all power in heaven and on earth is His; and that through that power they would be victorious. "Ye shall receive the power after that the Holy Spirit is come upon you; and ye shall bear witness of me, both in Jerusalem, and in all Judeah, and in Samaria and unto the uttermost part of the earth" (Acts 1:8).

II

His resurrection message was His *"go" message*. Immediately He was risen from the dead, He said to the women who were early at the sepulchre, "Go tell my disciples" (Mark 16:7). To the ten disciples that night He said, "As my Father hath sent me, even so send I you" (John 20:21). To the 500 in Galilee, He said, "Go ye and make disciples of all nations" (Matt. 28:19). At His ascension He said to those who witnessed His going, "Ye shall be my witnesses, both in Jerusalem, and in all Judeah, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

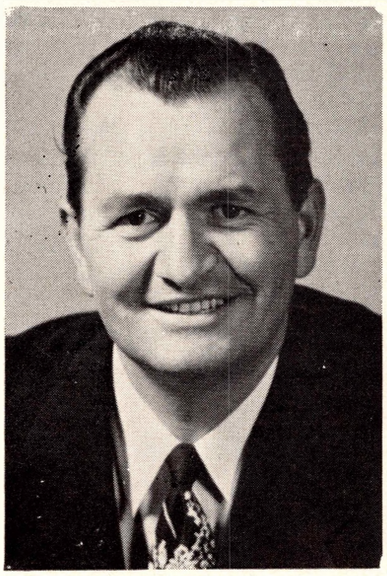
It binds us to supreme loyalty to Him who says, "Go," and also to them in the darkness of sin to whom He sends us. Essential as it is to minister to social needs, that falls far short of the supreme need—the eternal salvation of lost souls. Ministering to social needs, which are the temporal needs of the body, is only a means to an end—the opening of the way to ministering to the spiritual needs of the souls. A man may be given a better coat to wear, but he is lost for lack of the robe of righteousness. He may be given a better house in which to live and have no mansion in the glory. He may be given better food to eat, and perish without the bread of life.

2. Love's Binding Debtorship

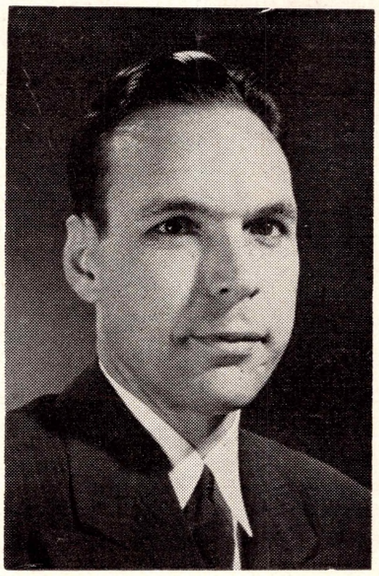
It is a debt we owe to "Him Who loved and loosed us from sins in his own blood" (Rev. 1:5). It is a debt we owe the

(Continued on page 14)

EDITORIALS



ROBT. S. DENNY, Associate Southwide B.S.U. Secretary, who efficiently directed many phases of the revival.



ROGERS SMITH, State B.S.U. Secretary, who rendered 100 per cent co-operation in the Youth Revival.

WM. HALL PRESTON, Associate Southwide B.S.U. Secretary, who gave generously of his wide experience in planning for the revival.

THE NASHVILLE CITY-WIDE YOUTH REVIVAL BY AND FOR THE YOUNG PEOPLE OF NASHVILLE

February 12-19

Guest Editorial

by ROBERT DENNY

The initial service was Sunday afternoon at 2:45. The peculiar thing was that the auditorium was filled to capacity by 2:30. The enthusiasm or novelty did not wear off. The crowds increased. The decisions mounted to hundreds as young people walked the aisles for Christ. Schools and churches, homes and playgrounds buzzed with teen-age conversation about the youth revival. Adults who know say nothing has captivated our town like the Nashville city-wide youth revival. By Tuesday the committee was looking for a larger auditorium to accommodate the crowd for in each service more than 200 people could not find seats and had to listen in overflow auditoriums by public address system.

This type meeting is not peculiar to Nashville for Birmingham, Dallas, Fort Worth, Knoxville, Houston and many other great cities have experienced the same type of spiritual impact. The leadership of the Southern Baptist Convention recognizes the youth revival movement as one of the greatest spiritual tides that has ever surged across the South. Young people from as far back as the early 30's have been vitally interested in youth evangelism, but only since 1945 when a group of Baylor students launched a city-wide campaign have there been meetings of such magnitude.

What is the secret of the success of this movement? The secret is not singular but plural. We list a few secrets.

1) Careful Christian adult leadership. This leadership is best described in the terms of the student work of the South as spiritual coaching. Adults advise and counsel but young people carry the ball. The spiritual coach back of our meeting was Mr. Floyd North, the Nashville city-wide Baptist Student Union Secretary.
2) Prayer before, during, and after. Nothing supersedes prayer. Group prayer meetings, prayermates, individuals praying spontaneously because each feels this is my week.
3) Attention to details. Careful planning with every young person knowing his responsibility and doing it.
4) Church-centered. The leadership comes from the churches and the follow-through must be into the churches. Thus each person who makes a decision registers that decision in writing and that decision is forwarded to the pastor of the church in which that young person holds membership or in which territory he lives.

Who preached? you ask. In our case it was Howard Butt, a young layman from Corpus Christi. Who sang? Frank Boggs of Dallas and Wayne Maddox of Chattanooga. Who presided? Many different people. These leaders would be the first to say that they rode the spiritual tide which emanated from the hearts and lives of young people who were on fire for God. What about the ultimate results?

REVIVAL FIRES KINDLE INTO FLAMES

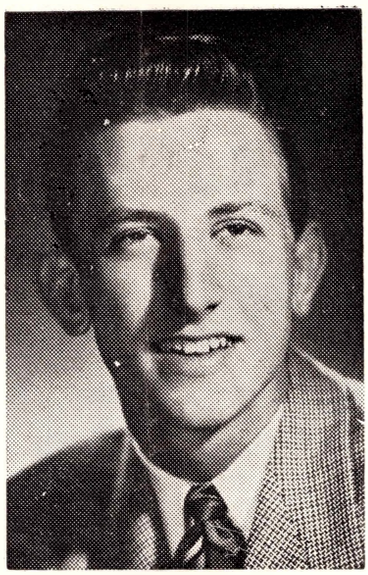
Nashville has been nearer to God the last two weeks than ever before. We have had Howard Butt, Jr, Spirit-monopolized young evangelist from Corpus Christi, Texas, speaking for eight days and R. G. Lee, of Memphis, speaking this week.

The whole South already knows that Dr. Lee's messages are always endued with the Spirit. Howard Butt is completely surrendered to God. When in clear, conversational, yet dynamic manner, he makes an appeal calling men to Christ, the response is astonishing. It seems to move all hearts. He says, "Don't come because some man speaks to you. Don't come because I am speaking to you, but come if God speaks to you."

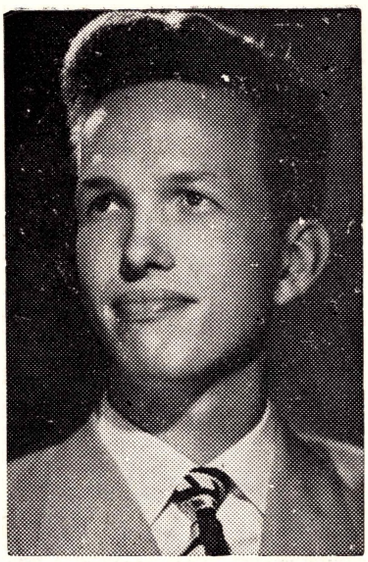
I have for ten years feared I would never see it again, but in these days, right here in Nashville, we are witnessing real Pentecostal Spirit-inspired revivals equal to any of olden times. Butt seems monopolized of the Holy Spirit as were D. L. Moody, shoe salesman; Evans, the coal miner; Whitfield, the theologian. Mr. Butt is vice-president of a million dollar chain of 5 grocery stores. As it is said of Robert G. Lee, "He is completely surrendered to God."

See page 11 for an account of how revival fires have flamed up in half a dozen cities of the nation, particularly in some of our schools and colleges. Let us hope that we are in prospect of a revival period similar to the days of Evans, Roberts, Finney, Whitfield, and Moody that may develop more men like Major Penn Spurgeon, Billy Sunday, B. H. Carroll, and Gipsy Smith. May a real revival sweep the nation and the world is our hopeful, humble prayer.—LIVINGSTON MAYS, *Editor*

FLOYD NORTH, gifted and scholarly B.S.U. director for the Nashville area, who directed in every phase of the Youth Revival.



HOWARD E. BUTT, JR., spirit-filled layman youth evangelist and business executive, who did the preaching.



FRANK BOGGS, whose consecrated voice and personality added spiritual tone to every service.

NASHVILLE'S CITY-WIDE REVIVAL

Climaxed by an audience of 5000 witnessing the surge of God's power through the lives of hundreds of youths and adults.

By FLOYD NORTH

Baptist Student Director for the City of Nashville

Nashville's first city-wide Youth Revival had its real beginning in the hearts of a small group of students who attended Student Week at Ridgecrest in June, 1949. There they heard Frank Boggs and Howard Butt for the first time and gathered some thrilling echoes from a Knoxville Youth Revival in which Frank and Howard had led.

As this group of Peabody and Vanderbilt College students returned to Nashville on their chartered bus, they began asking and praying about the possibilities of a Nashville Youth Revival. From Nashville the group scattered, but not without covenanting to pray for this need during the remaining vacation weeks. Needless to say, there was a great readiness when we came back together for our B.S.U. pre-school retreat in late September.

By the first of November a committee, chosen by the Baptist Student Unions, had served to choose a general chairman for the city-wide campaign. The one chosen was a Vanderbilt sophomore from Greenville, Alabama. He then selected a committee to proceed with the selection of city-wide chairmen for the various phases of revival preparation. This committee did some remarkably serious praying and found God's guidance in procuring leadership for these groups. The committees were as follows: Publicity, Visitation, Prayer and Spiritual Preparation, Music, Invitation, Inner-Church Presentation, Ushers, and Follow-through.

More than fifteen churches were enlisted to the extent of setting up Youth organizations parallel to that of the city-wide plan.

There are few men as young as Howard E. Butt, Jr., who have the understanding, insight, and power that he shows. Truly God has made him a chosen vessel. He was the speaker at all the services during the revival. His Spirit-imbued appeals were irresistible.

Frank Boggs, the singer in our revival, is almost without peer in his field. His voice is amazing in power and interpretation of God's message.

There were many weeks of work and many nights without sleep in the preparation period of this event. Yet, when God began moving it was as though we were just standing on the sideline watching His marvelous power surge through the lives of hundreds of our youth and adults. It was His hour.

Immediately there was a city-wide planning program in full swing. There were rallies, Saturday, January 28 and Friday, February 3 which had attendances of 800 and 900 respectively. Decisions were made and great city-wide prayer, visitation. And witnessing resulted from these meetings. The hour was coming for a great spiritual awakening and the youth were expecting it.

The signal verse for the revival was John 5:25: *"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."* This theme was emblazoned in all the publicity, praying, and witnessing. It was a Bible-begotten moment when the first revival service began at 2:45 Sunday afternoon, February 12, at First Baptist Church. At the very first invitation 34 decisions were made. During the eight-day series 350 people publicly responded to the invitations and declared their new spiritual experiences with Christ. Scores of these were professions of faith in Jesus Christ as personal Saviour.

Before the close of the revival more than 30 churches were deeply involved in this spiritual tide. On the closing Sunday, at both the morning and afternoon services, literally hundreds of decisions were made, including many professions of faith.

The closing city-wide service was held at Ryman Auditorium. In that famous old auditorium more than five thousand people packed the seating capacity and standing room to witness the astounding climax of the week. Eighty-six came forward at the time of invitation. Before the closing prayer many others stood to their feet as Howard Butt made a soul-stirring plea for those who would take a new step with Christ as their Lord.

Now we are in the days of prayer and planning for the purpose of conserving and utilizing all of the God-given results of this season of reaping. We covet for each church a long-lasting spiritual awakening and an enlarged program for engaging all the spiritual resources of their youth.

Masterful guidance was afforded us by Bill Cody who has recently become B.S.U. secretary at the University of Kentucky at Lexington. Out of his rich experiences as publicity promotion director he gave us many helpful suggestions. Neither time nor space is sufficient for us to give due acknowledgment to those of the south-wide and Tennessee State Student Departments for all their unselfish service in this tremendous undertaking. It must suffice to say that we thank God for them and their unwavering faith in youth who would be led by the Spirit of God.

PRESIDENT LEE AT GRACE CHURCH, NASHVILLE

Pastor Stigler of Grace Baptist Church is assisted by President Robert G. Lee in a gracious revival, and abundant harvest of souls is being reaped.

Pastor James L. Sullivan has given the congregation of Belmont Heights Baptist Church, Nashville, overflowing joy by announcing that he will remain as their pastor, and declined the flattering offer of Executive Secretary of Mississippi Baptist Convention.

THE SOUTH-WIDE JOURNAL TRUETT INSPIRED

Some time before George Truett's death I called at his office and found him busy reading our good state papers. He said, "Livy, look at that stack of 24 Baptist papers which I have to read every week in order to keep up with the denomination. Why can't you start a south-wide paper so that the average pastor can take his own state paper and a south-wide publication and stay abreast of Southern Baptist thought and life?"

Pastor Truett's question inspired the dream of which THE SOUTHWIDE BAPTIST DIGEST was the humble, though hopeful, realization when it was chartered in October, 1946.

Pastor George W. Truett wrote me later at the time of the Fiftieth Anniversary of my ministry asking blessings upon the plans which I had, and added "Let me join your myriads of friends in felicitations upon your notably significant and blessed record during these fifty eventful years. I join them in prayer that your days may be long lengthened and crowned from God." This gave new inspiration for the newspaper plan though I was in my 73rd year.

After another year Dr. Walter M. Gilmore, with whom I advised regarding the plan for a south-wide publication very graciously let me borrow twenty of the denominational state papers every week, which I perused in order to discover the possibility of a digest of them to be printed every month. This perusal revealed that nearly all the space in them was taken up with valuable denominational propaganda and a page each for each of the denominational organizations, as Training Union, Sunday school, Brotherhood, W. M. U., etc., and that there was little space left for discussions of denominational problems, plans, purposes, doctrines and sermons. Therefore in October 1946 THE SOUTHWIDE BAPTIST DIGEST was chartered, and began publication a few months later. In every issue and on most of our letterheads the slogan has been printed, "Read your State paper first, and be a Southwide Baptist too, by subscribing to this publication". The good brethren and the Lord have blessed this journal throughout the years.

Read Editor O. W. Taylor's fine editorial on page 11 quoted from the *Baptist and Reflector*. It is good indeed.

THE LITTLE HEAVENS ON EARTH . . . CHRISTIAN HOMES—BETTER THAN HOTELS

The Christian home's hospitality has been appreciated by Southern Baptists for ninety-nine years.

The Christian home is nearest like Heaven of any institution on earth. For 99 years the majority of the messengers to our great annual gathering have enjoyed the hospitality of Baptist homes and sometimes the homes of other Christians. What a blessing it has been to those homes and to the entire city that thousands of the best people in all the land brought a benediction by their presence in the homes. How many of our greatest preachers get inspiration to give their lives to the gospel ministry because of the fact that their parents entertained great preachers and laymen at association or convention time.

The writer was so influenced by such visits in the home of his parents in his boyhood, such as B. H. Carroll, J. R. Graves, Rufus C. Burleson, J. H. Morrell and worthy rural preachers such as Bell, Lusk, John Arbuckle and Marshall. Oh, what a blessing they were to our family.

(Continued on page 14)

See three notable articles on page 10: SOUL WINNING AND THE SUNDAY SCHOOL TEACHER, by Maxey Jarman, AMID LEPER AND PESTILENCE, by widely known and revered missionary emeritus, C. J. Lowe, and THE TRAINING UNION AND EVANGELISM, by Lillian Mays.

Out of the Gloom of Apathy and Mistrust Comes A Star of Hope

JUDGE JOHN W. MCCALL, *Chairman of Southern Baptist Brotherhood*

A philosopher recently reflected his thinking in this simple illustration of a supposed conversation between two insects. One insect said to the other, "Man is a funny creature. He made DDT for us but saved the hydrogen bomb for himself."

Such philosophy presents a gloomy aspect for the human race. It pictures too well the thinking of far too many in our day, especially among those who have been placed in positions of religious, political, and economic leadership. To be sure, the breakdown of man under the impact of sin always plunges him into the abyss of despair. However, such cycles of thought as expounded by this philosopher have not helped to lift him. Rather they have had the tendency to drive him even deeper into the gulf of bewilderment.

Man seemingly is plagued with twin demons, apathy and mistrust. He must realize anew that nothing permanently good ever comes to a person who is satisfied with himself, or who exercises a defeated or pessimistic outlook on life. Apathy, coupled to its brother mistrust, always loses man in the atmosphere of confusion and defeat. Man must, if he will live at his best, be driven by a divine feeling and assurance that there is hope and ultimate victory in all that which is good and just, even in a confused world. Christians must never let these twin demons—apathy and mistrust—captivate their thinking and actions.

On the other hand there is a bright ray of hope in our day, one that needs to be magnified.

As I see it men everywhere are turning to God. This is a most encouraging sign in a world of political and economic revolution. In fact it is the only hope that mankind has for security and he has seemingly sensed this truth and is looking to the church as never before for guidance and leadership.

As I see it—and every person who is called by the name of Christ should see it no differently—glorious, not gloomy, days are ahead of us. Our achievements in the past speak well of our possibilities for the future.

In 1949 Southern Baptists baptized into the membership of our churches more than one-third of a million people. If you break this number down into days it represents a Pentecostal experience among our churches for a little less than every three and one-half days that passed during the entire year. En masse people are attending religious meetings as never before. Many is being dedicated to kingdom use as never before known in the history of Christendom. Laymen are becoming more sensitive to the call of the church, and our Baptist Brotherhood is vibrant with religious expectancy.

So it is—"out of the gloom of apathy and mistrust comes a Star of Hope!"

As I see it, the people called Baptists are in great numbers and with mighty power thrust into a glorious opportunity of world service. If we can in unity of purpose with brotherly love "in honor preferring one another" exalt the King of Kings as Lord of All and Saviour of the world, then the future of mankind is bright indeed.

PAUL, THE SOUL-SEEKER, PRESENTS THE SINNER WITH A TRIPLE ANTITHESIS

WAGES OR GIFT—SIN OR GOD—DEATH OR LIFE

Paul, the greatest rhetoritician of all times, personifies all six of these in the most powerful of figures of speech, the triple antithesis, and then personifies them for the sinner to look on and choose three of them—wages, sin, death, or gift, God, and life. The average man thinks the opposite of the Bible statement. He believes that the gift or *fiat* of God is condemnation, destruction, and hell for all but that the wages of righteousness is salvation and eternal life, i.e., if you work hard enough for God, he will pay you wages by bestowing on you eternal life. This is contrary to the gospel for sin pays wages—God gives life. Sin says to a man, "Drink beer." The man obeys. It tastes like vinegar, dishwater, and quinine. The man thinks he doesn't want any more, but sin says, "Take another drink," then says "Drink more; increase your drinks every day." After a year sin pays wages. The man is puffed up. His blood is thinned. His breath is foul. He yearns for stronger beverage, whiskey. He has a car wreck and gets killed. Sin has paid its supreme wages—DEATH!

Sins wages are manifold. It makes you a thief. Whatever you do, you do to yourself. Kill a man—you make him a corpse and yourself a murderer. Sin pays wages always. God's blessings are *gifts*. He makes all best things free—sunshine, starlight, rainbows, oceans, and skies, love, joy, forgiveness, salvation, life here and hereafter.

One must choose sin or God. Look at sin. If all the tears caused by pain, sorrow, and woes from Adam until now were to flow by in a mighty river, we could look at it and say, "Sin made that river." All that Christ asks you to give up is sin. Do you want to sin, to do wrong so much that you will not have Jesus? Do you prefer evil, crime, selfishness, foul lust, dishonesty, drunkenness, deceit and hate to Jesus, the fairest among ten thousand and altogether lovely. Take your choice; live or die.

Do you choose death to life? In the middle of a lake surrounded by snowy mountains in Switzerland is an arsenic laboratory or factory. It is so located because poisonous gasses escaping from it cause those who breathe them to gradually grow pale and thin until they look like walking corpses and eventually die. A young man went to work there because the wages were $20.00 a day. Friends and family begged him not to do it. He said, "I like the wages." They said, "But you will die." He promised to quit in a year's time. At the beginning of the second year he was asked by pleading father, mother, and wife to quit. He said, "Just a little longer, please. I need the $20.00 a day. I'll quit before enough arsenic is absorbed in my body to kill me." Thus he kept on earning the wages of handling arsenic until with weakness he fell and was taken home dying. He thought the wages were $20.00 a day. He found that the wages were DEATH. Sin's wages may be wrapped in twenty-dollar bills or adorned with sensual pleasures, but some say the wages of sin is DEATH!

On every hand God is offering the gift of life—through the sweet words of a little Sunday school child, through your mother's gentle pleading, through your father's solemn warning, through your wife's affectionate invitation, through your teacher, your preacher, your church, through the silent voice of God's Holy Spirit speaking to your soul. Hear these voices today and live. The gift of God is eternal life through Jesus Christ our Lord.

A Texas cowboy cattleman sold his annual crop of yearlings for $12,000 and took a trip to England. He was enraptured by the sight of Buckingham Palace in London. He strode into its great gateway where two redcoated guards quickly thrust their bayonets against his breast and cried, "Halt!" He waved a thousand dollar bill at the guards and said, "Take that. I can pay my way." The guard replied, "You can't buy your way in here. This is the King's palace. If he invites you, you come in free."

Entrance through the pearly gates cannot be purchased. It is the gift of God.—By LIVINGSTON MAYS, *Editor*

CONVENTION QUORUM?

Southern Baptist Convention has no Quorum Law. It has specified its official parliamentary law is Kerfoots, as follows:

Kerfoot says:

"(1) In some assemblies, no *quorum is required.* This is true of *some churches,* and of assemblies that are not *representative* or *judicial.*

"(2) In other assemblies the quorum is fixed by special rule, or statute, e.g., in Congress, and in most legislative assemblies.

"(3) Any deliberative assembly may fix by a rule of its own, the quorum when the same is not otherwise fixed by higher law.

"(4) When not so fixed by law, or special rule, or recognized custom, it requires a majority of the *enrolled* members to make a quorum in ordinary assemblies.

"(5) In assemblies the number of whose members is fixed by constitutional provision or law, e.g. legislative assemblies, the quorum consists, if not otherwise provided for, of a majority of those who ought to have been elected and not simply a majority of those in attendance.

"(6) In bodies where many of those elected may not attend, the quorum should consist of a majority of those in attendance at any *annual* session. (Note *"Annual"*)

This is especially true of many religious associations and conventions. Otherwise it would frequently be impossible to transact any business."

If the meeting is in a distant city, it might come to that.

At a Convention one Southern Baptist might say, "it takes one-half to be a quorum," another might say, "It takes one-fourth" and another might say it takes one-fifth. And it is possible that one might say, "One-tenth is a quorum," but none of them could prove their assertion, except, possibly the one who said "one-half." (Editor)

1919 Session of Southern Baptist Convention States Basic Principles on Church Unionism Excommunicationism Disclaimed

Committee on the President's Address and Related Matters reported as follows:

"While declining on grounds both of principle and expediency to syndicate our denomination with communions holding so different standards of doctrine and different forms of government, we nevertheless apply the individualistic principle full length within our ranks. *If any Baptist wishes to enter into any of the numerous extra denominational organizations, he is free to do so, only we would wish it well understood that he represents himself, not the denomination.*

"This Convention should make itself fully understood, and in the interest of clearness and fraternity your Committee would further say that all the cumbrous interdenominational organizations seeking to lead the non-Catholic bodies have proven inefficient, confusing, and wasteful. To all interested parties we would insist that Baptists have their own organizations for conducting their own work, in their own way, and we believe we can handle the work both better and cheaper than it can be done for us by any extra-denominational agencies."

Respectfully submitted,

J. B. Gambrell	W. W. Chancellor
Z. T. Cody	L. E. Barton
P. I. Lipsey	E. B. Atwood
A. J. Holt	R. H. Pitt
Livingston Johnson	A. U. Boone
H. P. Jackson	

Adopted by unanimous vote of Southern Baptist Convention 1919 session at Atlanta. J. B. Gambrell was president.

SOUL-WINNING AND THE SUNDAY SCHOOL TEACHER

MAXEY JARMAN

The conscientious Sunday School teacher makes it a point to talk to the members of his class who are not saved on a personal, individual basis. However, perhaps even more important than that, is the cumulative effect of the points that he brings out in teaching the Sunday School lesson from Sunday to Sunday.

The Holy Spirit can use the words of the teacher to build up over a period of time, point by point, impressions upon listeners that gradually add up to be sufficient to cause the decision. I have found that points that did not seem to have too much significance to me have in some cases stayed with a person over a period of several months, and the Holy Spirit knows how to work with each person and to make conditions such that the words of the teacher have real cumulative power.

It behooves every Sunday School teacher, therefore, to be very sure to surrender himself to the leading of the Holy Spirit, and to lean upon the Holy Spirit for help and strength in the proper coordination of all the conditions in the Sunday School Class for the most effective work.

For the best results in soul-winning for the Sunday school teacher more time needs to be spent in prayer and communion with the Holy Spirit.

THE TRAINING UNION IN EVANGELISM

LILLIAN MAYS

No pastor has fully utilized all the full resources of his church until he has enlisted every union in the entire Training Union organization. The church with a Training Union-minded pastor, with a full organization working hand in hand with the church program is a Spirit-filled church.

Especially is this true just now when Baptists are placing special emphasis on evangelism. There is not to be found a more vital force for soul-winning in the entire church than the Training Union with its yearly program geared to evangelism—from the Story Hour up. I say up because the emphasis really begins with the little child in Story Hour and Sunday school. It is there he first learns to love Jesus because Jesus first loved him.

"But what can a child have to do with soul-winning?" you ask. Let a mother who is a Story Hour leader tell a story she told the writer some months ago.

"I know that children often lead their parents to Christ because I have seen it happen. My husband, a fine upstanding man, was not a Christian, but he did want our little girl to have the best training possible. Every Sunday morning Sarah and I would get dressed for Sunday school. My husband would take us to the church in the car, but always he refused our invitation to join us. He would go up to the drugstore and wait until church was over. Then one Sunday morning when it was time to go to Sunday school, Sarah said, 'Daddy, can't I go to the drugstore with you this morning instead of going to Sunday school?' Her daddy replied, 'No Honey, you go on to Sunday school.'

"When we got home that day my husband told me of the incident, which I had not heard. He said 'I've been doing some thinking, and I can see where I have been wrong. Even if I did not have a soul that needed saving, I ought to set a better example for our little girl.' I agreed with him and suggested that he talk to my pastor. The next Sunday my husband professed faith in Christ and was baptized."

And so it goes, on up through the Junior, Intermediate, Young People, and Adult Training Union. By personal witnessing, prayer, visitation, and training, Christians are strengthened and souls are saved.

(One little Training Union child of five years of age often asks those he meets: "Are you a Christian?" Editor)

AMONG LEPERS AND VICTIMS OF WATER CHESTNUT PESTILENCE

(WRITTEN BY REQUEST)

C. J. LOWE, *Missionary Emeritus*

Nashville, Tennessee

LOVE IS THE TEST

I WONDER IF THERE ARE ANY OF US WHO HAVE WRITTEN CHINA OFF OUR PRAYER LIST. BELIEVE ME, NOW IS THE TIME WHEN CHINA SHOULD BE WRITTEN IN BIG, BOLD LETTERS THAT STAND OUT DARKER AND DEEPER THAN EVER. HOW WE NEED TO PRAY FOR CHINA AND THE CHRISTIANS OVER THERE IN THESE DARK AND UNCERTAIN HOURS. THE TEST OF OUR LOVE FOR CHINA IS NOW. TWO THINGS ONE GOING TO CHINA AS A MISSIONARY MUST LEARN. FIRST, BE A CHINESE UNTO THE CHINESE, NEXT LET LOVE BE THE TEST.

LOVE HAS BEEN TESTED IN MANY MARVELOUS WAYS IN CHINA ESPECIALLY IN THE WORK OF THE MISSIONARY DOCTOR.

WHILE ACTING AS PROMOTION SECRETARY FOR THE CHINA BAPTIST PUBLICATION SOCIETY IN SHANGHAI, THE WRITER HAD THE PRIVILEGE OF VISITING MANY BAPTIST MISSION STATIONS. WHILE IN A CERTAIN CITY HE VISITED THE HOSPITAL THAT WAS CARRIED ON BY TWO DEVOTED MISSIONARY DOCTORS AND THEIR CHINESE COLLEAGUES.

THE GOSPEL IS ALWAYS PREACHED FAITHFULLY AND EACH PERSON IS GIVEN A PORTION OF THE SCRIPTURES. IN THIS HOSPITAL MANY, MANY PEOPLE CAME WHO HAD A DISEASE THAT CAUSED THEM TO SWELL AND LOOK BLOATED. THEY WOULD BE ADMITTED TO THE HOSPITAL BUT WOULD LEAVE UNCURED. THESE TWO DOCTORS WORKED LONG, HARD, AND FAITHFULLY WITH THE MICROSCOPE TRYING TO FIND THE GERM IN ORDER THAT THEY MIGHT FIND A CURE. ONE DOCTOR ALMOST LOST ONE EYE BUT IT ALL SEEMED OF NO AVAIL.

ONE FAMILY OF THREE, FATHER, MOTHER AND CHILD PASSED 3600 FLUKES BUT THERE WAS NO CURE. ONE OF THE MISSIONARY DOCTORS FELT THAT THERE MUST BE FOUND A WAY. HIS FURLOUGH WAS DUE. HE KNEW HOW LONG IT WOULD TAKE EGGS FROM THESE PARASITES TO DEVELOP SO JUST BEFORE LEAVING HIS INTERIOR STATION HE SWALLOWED SOME OF THE EGGS, KNOWING HIS LIFE WOULD BE ENDANGERED. HE LEFT HIS STATION, BOARDED HIS STEAMER IN SHANGHAI CAUGHT A FAST TRAIN FROM SAN FRANCISCO FOR THE EAST, WENT IMMEDIATELY TO ONE OF THE BEST HOSPITALS IN THE EAST. THE DEVELOPMENT TIME WAS RIGHT AND THIS DOCTOR ALMOST LOST HIS LIFE BUT THE FAITHFUL DOCTORS IN THE HOSPITAL BROUGHT HIM THROUGH. THE DOCTORS USED ALL THEIR SKILL AND THE MICROSCOPE BUT THEY COULD NOT FIND THE GERM.

DISCOURAGED, YES, BUT THIS HOSPITAL PROMISED TO HELP BY SENDING SOMEONE TO CHINA WITH THE MISSIONARY DOCTOR AND THE BEST EQUIPMENT THAT COULD BE OBTAINED. LOVE

(Continued on page 14)

SOUTHERN BAPTIST EDITORIALS AND NEWS

Mighty Youth Revivals In Chicago Baptist Seminary, In Wheaton, In Seattle, In Nashville and In Asbury

WHEATON, Ill.—(AP)—A marathon public demonstration of religious ferver that engulfed Wheaton college was halted after 38 hours yesterday—but some students continued the revival for another five hours in a secluded side room.

President V. Raymond Edman interrupted the spontaneous prayer meeting at 9 a.m. (CST) to tell 900 tired students in the college memorial chapel that "outsiders might think the revival has become too showy."

50 Students Continue

But he permitted some 50 students to continue their testimonials in a smaller room near by.

Northern Baptist Theological Seminary in Northern Baptist Theological Seminary in Chicago lasted for *seven hours* as student after student rose to profess his faith.

A *Seattle, Wash.,* minister, the Rev. Edwin S. Johnson, was called upon to speak at a prayer meeting in the chapel at 7 p.m. last night. Originally he was to have addressed the students Wednesday night, but the mushrooming revival forced a postponement.

Since 7 p.m., Wednesday until this morning students of both sexes and many faculty members emerged from a long waiting line to tell of misdeeds from the chapel pulpit.

Some were tearful, others openly joyful as they repented and testified the spirit of the Lord had cleansed their souls.

College officials said more than three-fourths of the student body of 500 gave public testimony. Some appeared more than once to confess little errors of life and ask forgiveness.

Air of Solemnity

There was an air of solemnity and deep concentration to the long revival.

A Chicago reporter who watched the revival Thursday night wrote:

"A reporter who visited the campus arrived with the cynicism of his trade. He remained to marvel at the intensity of emotion and the obvious sincerity of the young students."

Johnson appeared briefly in the chapel at 3 a.m. yesterday—the 32nd hour of the revival. Looking at the tired group sitting up throughout the night he said:

"The Holy Spirit is still working by evidence of the prayers still going on and his working does not depend on a continuation of testimony. The Holy Spirit is the spirit of wisdom and we do need physical rest."

(A youth revival with greater calm and deeper spiritual power has developed in Nashville, Tennessee. Editor)

The Nashville Banner

Emotional Formality?

O. W. TAYLOR, *Editor*

Formality in the usual sense means: "Adherence to or dependence on the prescribed or external form"; "Lacking in spontaneity, originality, or individuality"; "Ceremonialism." The idea is coldness, stiffnes, lack of warmheartedness.

A member of the church where the late and deeply spiritual Alexander Whyte was pastor said that he "found it rather cold" in the service of a certain church which he visited. "Cold!," exclaimed Dr. Whyte. "I preached there myself two years ago and I haven't got the chill out of my bones yet!"

But it is possible for even a prescribed external form to be followed with emotion. In years gone by one Sunday morning, we had occasion to sit as an onlooker in the service of a church whose program of worship was a matter of fixed form and ritual. But the worshipers generally seemed to be moved by deep emotion in their various maneuvers. It may sound like a contradiction in terms, but could that not be called *emotional formality?*

However, there are non-ritual churches, some of them wearing the Baptist name, which are highly emotional and which think themselves spiritual, but which are formal in their own way. Year after year, they follow the same form of worship. They follow the same order of service, sing pretty much the same songs in every service, have the same kind of prayers, have the same kind of highly emotional sermon, have a handshake in the same way and have the same kind of shouting at the same point. And then, they dismiss and go home and never do anything for missions, or at least do next to nothing for missions. Some of them may have a brother in the membership who has prayed the same prayer in the same way with the same phrases for fifty years. Perhaps a written prayer would do as well if the brother cried as he read it.

We believe in heartfelt religion. We believe in feeling in the worship services. And we believe in shouting when it spontaneously comes from the heart. *But true spiritual emotion does not result in nothingness.* It is possible for even emotionalism to get in a rut, which Billy Sunday defined as "a grave with both ends knocked out."

Baptist and Reflector

Annual Efficiency School Has Large Attendance

The Annual Efficiency School held at the Southwest Baptist College, Bolivar February 6-10, drew the largest attendance of any for several years past and perhaps the largest in the history of the institution. Many attending remarked that it was one of the best ever conducted. President Dowdy, the faculty, and the student body of the college, and Rev. Knox Lambert of the First Church and Rev. Hubert Fugitt of the Calvary Church are to be congratulated on the fine way in which they promote the school and entertain their guests.

Dr. M. F. Ewton, pastor of the First Church, Enid, Oklahoma, a great doctrinal preacher, delivered the message at the worship hour each morning. Professor Carl Goodson of the college conducted a daily Bible study in I John. Dr. L. M. Sipes of the Central Seminary and Dr. Laurence W. Cleland, pastor of the First Church, Cape Girardeau, conducted daily conferences for pastors and B.S.U. respectively.

The Word and Way

Kensington Avenue to Build

The Kensington Avenue Church, Kansas City, has announced a campaign for the purpose of raising $150,000 to construct a new educational building.

"Dios es Amor"—Our Message for Latin America

O. K. and MARJORIE MOORE ARMSTRONG

SANTIAGO, CHILE—"Dios es amor." God is love. This must be the favorite text of the Baptists of the three southernmost countries of South America—Uruguay, Argentina and Chile. We found these words above the pulpits of many of the churches we visited.

"Dios es luz, (God is light) and the Spanish words for "I am the way, the truth, and the life." "Ye are the light of the world," we saw frequently. Such quotations have infinite meaning.

At Montevideo, the senior missionaries to Uruguay, Rev. and Mrs. W. B. Orrick, met us at the airport in their well-worn but still trustworthy 1929 Ford. They entertained us in the pastorium of the handsome new house of worship, and we spoke at their mid-week service. Only eight missionaries serve Uruguay, and two of them are on sick leave. That's the entire force for a nation of 2,225,000 people. The country has 13 Baptist churches, five of them in the capital city. Said Mr. Orrick:

"Uruguay is the most democratic nation in South America. It guarantees free speech, separation of church and state and free education. It could—and should—be a Baptist nation."

It was a rare experience to worship in three Baptist churches of Buenos Aires on Sunday, in company with Jim and Betty Bowdler Muirden. She is the daughter of our Argentine missionaries, Rev. and Mrs. George A. Bowdler, now on furlough. At Iglesia Bautista de Sud Oeste ("southwest"), Pastor Carlos de la Torre preached from John 14. In conversation with him afterward, mention was made of the article on David Livingstone in the December issue of the *Reader's Digest.* Dr. de la Torre told us:

"I read the life of Livingstone as a seven-year-old boy. He has been one of my heroes ever since. I became pastor of this church 30 years ago. Fifteen years later I entered medical school to follow Jesus' example of preaching and healing. I think my decision to practice medicine as a Christian minister was the result of reading the story of Livingstone so young."

We attend Sunday school at Iglesia Bautista El Centro ("central"), in a densely populated section of the vast city, with Dr. Santiago Canclini as pastor. The young people leave home early Sunday mornings to go to the near-by tenement houses and get the children up, bathe and dress them, and take them to Sunday school.

It is impossible to rightly govern the world without God and the Bible . . . He is worse than an infidel who does not read his Bible and acknowledge his obligation to God.

—George Washington.

Charlotte and Atlanta Contend for Seminary

ATLANTA, Ga.—(BP)—The *Christian Index* said this week that *Charlotte and Atlanta* were the leading contenders for the new theological seminary to be established in the Southeast.

The Georgia Baptist paper added, however, that should North Carolina Baptist make immediate plans to move Wake Forest College to Winston-Salem and make that campus available, it would receive favorable consideration.

A subcommittee charged with recommending a southeastern site is to meet in Birmingham, February 21, and receive formal offers from competing cities.

The subcommittee has agreed that minimum requirements for the bidding cities will include a 100-acre tract and $1,000,000. The *Index,* without quoting its authority, said Atlanta and Charlotte were the only two cities prepared to meet these minimum requirements.

Reconnaissance . . .

R. E. DUDLEY

*In 1949 for the first time giving to all non-*Catholic churches in this country passed a billion dollars.

Tribute to the four chaplains who gave away their lifebelts and went down with the Dorchester in 1943 was paid in special programs by the chiefs of chaplains of the armed forces on February 4.

Merger of the general council of Congregational-Christian churches with the Evangelical and Reformed church has been halted by a judicial decision in New York. The judge found that the council is without power to make binding commitments on the churches. Disclaiming any authority in matters of theology, the jurist asserted jurisdiction in the field of civil and property rights.

A Baptist Student union has been organized in Princeton, N. J., sparked by students from Texas. Enrolled in Princeton Theological seminary, Princeton university, and Westminster Choir college are 150 Baptist students.

Overriding demands from Catholic Quebec, Canada has declined to send an ambassador to the Vatican.

*Judge Thomas J. Pitts, civil jurist and past-*president of the Baptist Brotherhood of Texas, is one of 17 judiciary figures chosen to sit on a national conference on the administration of justice. The group will meet in New York later in the year.

*Disturbed by the preaching of an 18-year-*old girl, a number of people in Finland are disposing of their property and awaiting the end of the world, reports RNS from Helsinki. Some of them are already in distress for lack of food.

Baptist Standard

Epochal Happenings On Indian Field

Baptist New Mexican

The newly constructed building for the Laguna-Acoma Indian Mission near Cubero was dedicated in all-day ceremonies February 12. Construction was done by the Home Mission Board, Wiley Henton, directing. The building consists of a chapel and modern and attractive living headquarters for Missionary and Mrs. Robert Sieg, now in their fifth year of service as missionaries to the Lagunas and Acomas.

Missionary Henton brought the message at the morning hour, speaking on "The New Testament Church." Other features were: Address by Secretary W. J. Lites on "The Mission of the Church," special musical numbers by members of the Albuquerque Riverside Church, and an afternoon message by Rev. Dalton Keith, Grants. The latter urged dedication of lives to service in the new building dedicated to the worship and work of the Lord.

A large number of the members and regular attendants of the mission were present, and visitors included Mrs. Melvina Roberts, missionary at Farmington, her interpreter, Mrs. Toledo; and several other Navajos; Mr. and Mrs. M. V. Gonnsen and children, missionaries at Taos, and nine from the Taos Pueblo; Rev. C. W. Stumph, missionary, Albuquerque; Mrs. Russell Bowren, missionary, Alamo; Mr. and Mrs. Wiley Henton, Globe, Arizona; Mr. and Mrs. W. J. Lites, Rev. Walter Blair, Edwin Udey, Eward Smith, Donald Forrester, Kenneth Dodson, Clint Trafton, Richard Beckman, Nellie Norris, Betty Sue Peterson, Carolyn Walraven and Thelma Mardis, the latter representing the New Mexican, and Rev. Dalton Keith, Mr. and Mrs. Howard Baird and son, Grants.

Cleveland is preparing to entertain 75,000 visitors during the congress of the Baptist World alliance in July.

Rev. R. L. Pattillo, several years with the Trinity church, Tucumcari, has announced his acceptance of the Heights church, Albuquerque. After accomplishing a magnificent building program in Tucumcari, he is excellently fitted to carry the Heights' people forward in their own challenging expansion program already started. In this connection, it should be said that the Heights' situation has shown a growth for the past year, perhaps a parallel in the entire South. The loss to one organization becomes the gain to another.—*Baptist New Mexican.*

Record Gains In Sunday School Awards

New Mexico reached their highest record in training awards during the month of January, 1950, with a total of 863 awards. In January, 1949, the record was 591 awards, or 272 less than the high mark of 863 this January. This record was made by 39 churches from 12 associations in the state.

Seeking His Will

CHESTER SWOR

In seeking to know God's will—in little matters as well as large—I remind myself constantly that if the search is to be successful, these five factors must prevail:

1. I must want to know God's will—honestly, urgently.

2. Even before asking, I must make quite sure that I am willing to follow God's will—humbly, confidently.

3. Then I am spirit led.

4. Having sought His will, I need now to await its disclosure with faith and patience knowing that His will shall be made clear to me in His way and in His time.

5. Upon the disclosure of His will, I thank Him for the revelation, cease to question, rationalize, or worry, and proceed forthright to follow God's will.—From Highland Baptist Church Bulletin, Louisville, Ky.

Union of Northern Baptists and Disciples Unwise

Discussion of the controversial subject of the union of Northern Baptist and Disciples is bringing out some interesting and somewhat disturbing facts. One of these is that the recent International Assembly of the Disciples at Cincinnati had over eight thousand delegates and on the closing Sunday morning there were fourteen thousand Disciples in attendance at a communion service. It is already a great problem to find a place large enough to entertain the Northern Baptist Convention, which annually approaches the attendance figure of five thousand. In such immense gatherings, it is almost impossible for any deliberation of issues to be undertaken with any degree of balance or wisdom. We wonder how it can simplify and better the situation by endeavoring to make unwieldly crowds all the more unwieldly by packing more in and drawing more together. Perhaps someone who is wise in these matters can help us to understand the benefit of attempting this.

Watchman Examiner

Capital Baptists Observe World Mission Week; Missionaries Make Goodwill Call On President

WASHINGTON, D. C.—(BP)—Three American Indians called on President Truman the other day. They were David Owl, a Cherokee missionary to Senaca Indians in New York, and Mr. and Mrs. Aaron Hancock, of Oklahoma. The occasion was a brief visit of 24 Baptist missionaries and leaders to the White House during the Washington, D. C. fifth annual World Mission Week. Included were missionaries who serve in China, Argentina, Nigeria, Burma, Japan, Belgian Congo, Hungary, and the United States. During the week they spoke to nearly 20,000 people in 175 meetings.

Dr. Edward H. Pruden, pastor of the Fir Baptist Church where the President attend said in presenting the visiting missionaries the President: "This is the fifth annual Worl Mission Week in which we have tried to make the people of Washington conscious that mi sionaries are ambassadors of goodwill to eve nation. They are a powerful influence in crea ing that reservoir of goodwill which may prevent another world conflict."

Rev. Isamu Chiba, native Japanese pastc told the group earlier in the week that despi the fact that 23 of the 53 Baptist church buil ings in Japan were bombed during the war, membership in the Baptist churches had more than doubled since the war.

Dr. Harold B. Canning, a medical mi sionary in Nigeria, told the group: "Africa is jumping from the 16th to the 20th century. . . . It is no longer the 'dark continent' . . . it is explosive Africa. There is the greatest hatre for white people today that Africa has ev known. We can change this feeling if we missionaries get there first and in sufficient numbers."

It Can Be Done

The Southern Seminary faculty and student body were formally assembled for the first convocation of a new year. President Fuller wa introducing the faculty, man by man, with complimentary word for each. He had ju finished a glowing tribute to Dr. W. O. Carver, professor emeritus of missions and comparative religion, and had asked the venerable professo to stand, When Dr. Carver interjected a stat ment that rocked the house: "I am here t prove that you *can* live through it!"—Edwin L. McDonald, in *THE TIE.*

Early Christians Faced Their World We Face Ours

The world into which Jesus came was wicked, and it is wicked still. A most acut and pressing problem of the early Christian was their relationship to the world in whic they lived; that problem still faces every Christian and challenges his best efforts, his deepest thought, and his fullest devotion to Christ and His teachings.

It is abundantly clear that Jesus and th early Christians were not "escapists" who sought to avoid the stern duties and severe trials of facing the world and all its evils. It is equally clear that they were not "conformists who sought and found ways of adjusting themselves to the world's evils so as to live comfortably in this present world. ("Adjustment" is a much more popular word than "conformity," but it often means the same.) Instead o escaping or conforming, they *overcame* th world. Among Jesus' last words were these: *"In the world ye shall receive tribulation: but be of good cheer; I have overcome the world.* John 16:33b.

How did Jesus overcome the world? How did the early Christians do so? How may we do likewise? The answer is that it is accomplished by facing realistically the world as it is taking upon oneself all the responsibilities an trials it has to impose, and rising triumphantly above it all by the power and grace of the inner resources of the spirit which God gives to his faithful and obedient children. In thi good life of victory over the world and it evils, Christians accomplish two things: They find and enter, for themselves, a life that is abundantly satisfying and eternally abiding; and they reveal, for the other people of this world a more excellent way, a source of more abiding satisfaction, a more enduring hope, the true life which God in Christ alone can give.

Christians In This Present World

The Baptist Courier

"I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil."

—John 17:15.

Dictators: Political and Religious

L. L. GWALTNEY, *Editor*
The Alabama Baptist

All the dictators of the past and present who have imagined that they could subdue the world and hold it in subjection have been utterly mistaken. In the course of history many willful and wicked men have dreamed of such a thing and have tried it but none of them has succeeded.

The nearest that anyone has ever come to it was Caius Octavius. He was a member of the second triumvirate of Rome; Mark Antony and Lepidus were the other two members. Octavius and Antony combined against Lepidus, a weak man, and soon put him out of the way. Then the struggle for mastery of the empire was on between Octavius and Antony.

ANTONY FORMED A COALITION WITH CLEOPATRA, queen of Egypt, with whom he was widely infatuated. At the sea battle of Actium (B.C. 31) Antony and Cleopatra were defeated. Whereupon they were pursued by Octavius into Egypt and rather than be captured by Octavius. Antony fell upon his sword while Cleopatra teased an asp to bite her arm which brought her to a miserable end. That left Octavius the sole ruler and he projected himself to the head of the empire with the name Caesar Augustus.

Then "there went out a decree from Caesar Augustus that all the world should be taxed." (Luke 2:1) That meant exactly and literally all of the civilized world, at that time, for the Roman armies had fought their way through all the peoples of the earth so that there was not an army left anywhere in the world except Roman armies.

THE HISTORIAN GIBBON HAS TOLD about the "decline and fall" of that vast empire. There are many reasons for its decline and one was that even in those ancient days $100,000,000 annually were collected in taxes for the work and support of the central government in the city of Rome. But the Roman legions (armies) which were scattered throughout the vast territory to collect the taxes began to keep the money collected and to squander it upon themselves. And thus the armies which created the empire finally helped to destroy it. Men fear militaristic states to this day because of such possible eventuality.

Infuriates Theater-Goers

HOLLYWOOD, Feb. 15—The Ingrid Bergman-Roberto Rossellini mess has been hashed and re-hashed by the press until most newspaper readers must be nearing the point of nausea, but even so, I'm going to comment on the line printed the other day by a Los Angeles paper. That line quoted an executive of the RKO-Radio Pictures Corporation, and it read: "The studio is not interested in Miss Bergman's private life." Maybe not, but unless I misread the mind of the American public, the bosses of RKO and every other studio in Hollywood ought to get interested—FAST—in the private lives of their stars.

The Nashville Banner

A Monument and A Well

The philosophy of choosing our way is expressed in the legend of two brothers of the Far East. These two brothers, Ahmed and Omar, wished to do something to perpetuate their memory. Omar cut from the quarry a great obelisk of stone and set it up beside the highway. He carved on this stone his name and many other inscriptions. There it stood for ages, a splendid monument, but of no use to mankind.

On the other hand, his brother Ahmed, dug a well beside the desert highway and planted palm trees beside it. In the course of time the spot became a beautiful oasis where the weary traveler might stop and rest beneath the shade of the tall palms. All who passed that way blessed Ahmed-the-Good.

This Oriental legend illustrates two plans of life. One is to make for oneself a great name, as high as the stone pillar of Omar and as useless. The other plan is to make one's life an oasis where mankind may find rest and comfort and refreshment.

Suppose Jacob had erected a monument to himself instead of digging a well. His monument would have crumbled before now, but his well is still flowing and men and beasts are still drinking there. Had Jacob not dug a well, there would have never been the story of the Samaritan woman, to whom Jesus made his highest revelation—"God is Spirit and they that worship Him must worship in spirit and truth."

As we trudge along our way in life what shall it be—a pillar of stone, lifted up toward the sky, or a well of blessing for all who go by?

New Courage

JOHN L. FERGUSON

"In the world ye shall have tribulation: but be of good cheer, I have overcome the world."

These are strange words from One who is under the shadow of death and on His way to a cross. They are the words of reassurance that Our Lord spoke to His fearful disciples in an upper room in Jerusalem the night before His death. Human judgment would disagree with His claim! "I have overcome the world." It would say to the contrary that the world had overcome Him.

But the verdict of 19 centuries vindicates His claim. In spite of poverty, persecution, rejection and crucifixion while still a young man, He rose triumphantly over the tragic circumstances of life and met death victoriously.

No one can doubt the accuracy of His first statement: "In the world ye shall have tribulation." Universal agreement prevails here. So many today are being cruelly "sifted as wheat" by the adverse circumstances of life. There is never a day that we are not reminded of the brokenness of life—broken dreams, broken homes, broken hearts and broken lives all about us give eloquent testimony to the university of suffering.

700,000,000 of us who own Him as "Lord of Lords and King of Kings" find new courage for meeting the inevitable adversities of life and through His grace we discover new power for rising triumphantly above the tribulations of the world.

Thus, we too, may become conquerors of life, rather than be conguered by life. Therefore we can share Paul's secret of successful living: "Nay in all these things we are more than conquerors through Him who loved us and gave Himself for us."

New Creation Theory Noted In Book On Planet Study

HOWARD W. BLAKESLEE
Nashville Tennessean 2-17-50

NEW YORK—A new theory of creation was given yesterday this was that the present solar system—the family of earth and planets—came into their present positions only a few thousand years ago.

This new theory was advanced by Dr. Immanuel Velikovsky, one of the founders of the University of Jerusalem, as a preview of his new book "Worlds in Collision," which will be issued in a few weeks (MacMillan).

The book upsets all cosmological assumptions that the planets have revolved in their present orbits for billions of years. Within historical times, that is, the records of early men, the Bible and Homer, Dr. Velikovsky says, there are thousands of bits of evidence for the catastrophes that came from planets changing their orbits.

WARS CAUSE NEAR DISASTERS

The biggest catastrophes came from Earth and Venus getting into the world wars, when they nearly collided, not once but twice. Dr. Velikovsky claims there is good evidence for these two meetings, that the whole world knew, saw, suffered and left plenty of records.

Venus, he says, arrived late in the solar system family. She probably entered in the form of a comet. She may have originated from an explosion on the giant planet Jupiter, or have arrived as a comet from some distant part of space.

The first Earth-Venus encounter occurred 3500 years ago. That was the period when the Israelites fled from Egypt and the Red Sea parted to let them through. Dr. Velikovsky explains how gravitational and electromagnetic disturbances from the two planets getting close might have accounted for the Red Sea and many other events of that period.

SUN STOOD STILL

Fifty years later, a similar approach of Venus and Earth he says may account for the sun standing still as reported in Joshus. He says there is world-wide evidence the sun did stand still, because the earth's rotation virtually stopped for a while.

In those days when Venus was a newcomer in the solar system he estimates that she and the earth came too close once every 52 years.

About 1000 years after the exodus from Egypt, there was a second period when history indicates another major upheaval, again due to Venus. That period, says Dr. Velikovsky, is referred to in Homer's Iliad and in the prophecies of Isaiah. In these prophecies mountains are troubled, and human carcasses lie thickly as dung.

ILIAD DESCRIBES ENCOUNTER

Mars and Venus got close also during that period and Dr. Velikovsky says the Iliad tells of the encounter.

He says that the earth's orbit changed more than once in those early historical times. Likewise the length of the year changed. There may have been as much as five days difference in the year. The length of the day altered.

The geographical position of the earth's axis also changed. That is the North and the South pole. These pole positions changed repeatedly. He is not referring to the slow wobble of the poles which astronomy finds today and which changes the pole star once in 5000 years.

Program Expected to Begin In Spring Baptist Sunday School Board Building

Work is expected to get under way probably in the early spring.

The church's building plans were revealed with the purchase of a 25-acre tract at the former Classification Center by the Sunday School Board of the Southern Baptist Convention. The new building will contain more than a 100,000 square feet and will be one of the most modern printing plants of its kind in the country. When completed the structure will be leased to the Baird-Ward Printing Company under terms of the contract with the Baptist Sunday School Board for the printing of literature published by the Board.

The expansion of the printing facilities was necessitated due to the growth in membership of the Southern Baptist Convention which has created an increase.

Additional expenditures included in the building program of the church are for the nine-story addition to be erected on the central building at Ninth Avenue and Commerce Street.

W. C. Oakes First Anniversary

Wynnton Baptist Church, Columbus, Georgia

Pastor Oakes observes this week his first anniversary as pastor at Wynnton, and much of this issue of the "Window" is devoted to a review of the past year's work.

Our church has made marvelous progress in many ways during these twelve months, and we congratulate him on this his first anniversary at Wynnton.

CHRISTIAN HOMES BETTER THAN HOTELS

(Continued from page 8)

Moreover, what a blessing the Christian home is to the messenger who comes to spend a half dozen days here? How much better is it for the messenger to be in a Christian atmosphere rather than in hotels with liquor stores attached.

We must consider also the difference in cost. We have 18,000 rural preachers in the South. Nearly all of them with average salaries under $800 per year, who cannot afford $7.00 rooms with $1.00 breakfast and $2.00 dinners. How gladly do these brethren appreciate the privilege of a room and breakfast for $1.50 a day. This applies also to ministerial students in college and seminaries—men who come to the Convention. They can't come at all if they have to pay hotel bills.

We must face the facts that no city has in it enough hotel room which can be vacated for a week to entertain the Southern Baptist Convention unless some go out from 10 to 15 miles as has already become necessary in Chicago, judging from advertisements. All honor and gratitude to Dr. Taylor and the Illinois committee for doing so well as they are doing. We love them for it, but they cannot perform miracles. Let us hope that never again shall we refuse the Christian hospitality of our brethren in their homes. Peter, John, Paul and Christ seemed to enjoy being in the homes of the disciples. Is there any record of them looking for a hotel. Joseph and Mary did apply at the hotel, "but there was no room for them in the Inn."

Let cities with hotels and many Christian homes invite our convention. The convention will divide or die without *both* hotels and homes to entertain it.

INESCAPABLE OBLIGATION

(Continued from page 5)

lost, for we are our brother's keeper. It is a debt we owe ourselves, for to have no concern for those without Christ is to rob ourselves of spiritual enrichment here and hereafter.

And that love makes us debtor to all men from our own square yard of earth to the world's remotest bounds, to make the glad tidings known.

Like the slave who said to the man who bought for him his freedom, "If you love me like that, I want to serve you the balance of my life." Since Christ loved us enough to purchase our freedom from sin and death with his own blood, then we want to serve Him; and the greatest service we can render is to make Him known to others. Love expresses itself in service.

3. A Golden Opportunity

A steward is one who is in charge of another's affairs. Jesus is saying, "My affairs I place in your hands. I came to seek and to save the lost. As my Father hath sent me, even so send I you."

Here He magnifies our responsibility, and says that it is "to every creature." Stewardship gives us our world-wide opportunities.

Looking back over the garden, the cross and the grave, that sum up the price He paid man's redemption, He had such confidence in the love and loyalty of His people, that He committed to them the publishing of the good news to all the world. He committed His gospel to our trust.

AMONG LEPERS

(Continued from page 10)

WAS TESTED AND LOVE WON BECAUSE IN THIS SECTION THE PEOPLE WOULD EAT WHAT WE CALL IN CHINA A WATER CHESTNUT THAT GROWS IN THE CHINA CANAL, A MOST FILTHY AND UNSANITARY STREAM OF WATER.

A GERM WAS FOUND IN THESE CHESTNUTS. A CURE WAS FOUND AND NOW THE PEOPLE CAN RETURN HOME FROM THE HOSPITAL CURED. THE GOSPEL IS ACCEPTED BECAUSE OF THOSE BEING HELPED WHO WERE IN HUMAN NEED.

YES, LOVE ALWAYS WINS WHEN TESTED.

WHEN ONE GOES TO CHINA AS A MISSIONARY, HE FEELS THAT HE HAS COMPLETELY CONSECRATED HIS LIFE TO CHRIST BUT HE FACES THIS TEST VERY OFTEN ON THE FIELD. THERE LIVED RIGHT IN FRONT OF OUR HOME IN WUCHOW ON THE RIVER ABOUT THIRTY-FIVE LEPERS IN SMALL, DIRTY AND EXCEEDINGLY FILTHY FLAT-BOTTOM BOATS. IN ORDER TO GET INTO ONE, ONE HAD TO CRAWL ON HANDS AND KNEES. THESE LEPERS HAD SOULS WHOM CHRIST LOVED AND DIED TO SAVE. WHAT DID THE MISSIONARIES DO ABOUT IT? OF COURSE, THEY WERE TALKED TO MANY TIMES AND TOLD THE GOSPEL STORY.

ONE SUNDAY AFTER CHURCH WAS DISMISSED, THE WRITER NOTICED DEACON LEUNG LEAVING WITH HIS BIG CHINESE BIBLE UNDER HIS ARM. HE WAS WALKING AHEAD IN OUR DIRECTION. HE WENT DOWN THE RIVER EMBANKMENT AND STOPPED RIGHT IN FRONT OF THESE DIRTY, FILTHY BOATS. A SMALL PLANK WAS USED AS A GANG-PLANK FROM THE BOATS TO THE RIVER BANK. DEACON LEUNG WENT ACROSS NOT KNOWING WE WERE LOOKING AT HIM, HE CRAWLED INTO ONE OF THESE MISERABLE BOATS AND SAT DOWN AMONG THOSE LEPERS

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Nashville, Tennessee

WHO HAD NO FINGERS, SOME NO HAND ONLY A STUB AND SOME NO TOES, BUT THEIR FACES AND LEGS WERE SWOLLEN AND FULL OF BLOTCHES. HE OPENED HIS BIG CHINESE BIBLE AND BEGAN READING GOD'S WORD AND TELLING THEM HOW CHRIST LOVED THEM AND WANTED THEM AS HIS OWN.

WOULD I HAVE DONE IT? WOULD YOU? THIS DEACON DID. LOVE HAD BEEN TESTED IN HIS LIFE AND LOVE WON.

IN KWANGSI PROVINCE, GOV. LU DECIDED TO RID THE PROVINCE OF LEPROSY. HE INVITED THE LEPERS TO COME TO NANKING, THE CAPITAL CITY. HE PROMISED RICE AND A MONEY ALLOWANCE TO THEM FOR THE YEAR. IT WAS TOO GOOD TO BE TRUE THOUGHT SOME OF THE LEPERS AND DID NOT GO. THE JUBILEE DAY ARRIVED AND THOSE LEPERS WITH EXPECTANT HEARTS BEGAN TO CONGREGATE AT THE SELECTED SPOT. A BIG HOLE WAS THERE. IT WAS PARTLY FILLED WITH TRASH AND OIL HAD BEEN POURED OVER IT. THERE WERE SOLDIERS ALREADY WAITING HIDDEN IN THE BUSHES WHO CAME OUT AND DROVE THESE HELPLESS UNFORTUNATES INTO THE HOLE, SHOOTING THEM AS THEY DID SO AND THEN SET FIRE TO THE TRASH. "THAT IS THE WAY TO GET RID OF LEPROSY," SAID THE GOV. YES, THE PAGAN WAY TO DO IT BUT IT WAS NOT CHRIST'S WAY.

THE WRITER ONE DAY IN SHANGHAI HAD A TELEPHONE CALL FROM A PARTY WHO INVITED HIM TO SPEAK. THE INVITATION WAS ACCEPTED. THE DAY ARRIVED AND IN HIS FORD HE WENT TO THE PLACE. A HIGH WALL ENCLOSED THE COMPOUND. THE IRON GATES WERE OPENED AND IN HE DROVE. IT WAS A BEAUTIFUL COMPOUND WITH A PAVED WAY ON EITHER SIDE OF THE SQUARE WHERE THERE WERE NICE LITTLE COTTAGES WITH LAWNS, FLOWERS, AND MANY ROSES. IN THE CENTER WAS A CLINIC AND NEXT TO IT WAS A NICE LITTLE CHURCH BUILDING WITH A STEEPLE.

THE WRITER WENT INTO THE CLINIC. ONE HAD TO USE ONE OF TWO DOOR-KNOBS IN ORDER TO OPEN THE DOOR. OF COURSE, THE RED ONE WAS TAKEN HOLD OF BUT A VOICE CALLED NOT TO USE THAT KNOB, BUT THE WHITE ONE AS I DID NOT HAVE LEPROSY. WHEN THE WRITER ENTERED THE CLINIC HE WAS AMAZED AS HIS EYES SAW A CHINESE DOCTOR IN HIS NICE, WHITE ROBE AND CAP AND SHOES AND A SMILE.

INTRODUCTIONS WERE MADE. THE QUESTION WAS PUT. "DOCTOR, IT IS NOT UNDERSTOOD WHY YOU WILL PUT YOUR TIME IN THIS LEPER COLONY WHEN YOU HAVE SUCH TRAINING THAT YOU COULD PUT YOUR OFFICE IN SHANGHAI AND AFTER A FEW YEARS HAVE ENOUGH LAID ASIDE TO KEEP YOUR FAMILY FOR LIFE? WHY IS IT? WHY DO YOU DO IT?" HE SMILED. SAID HE: "IN COLLEGE I FOUND THE LORD JESUS AS MY LORD AND MASTER. I KNEW WHAT THE GOV. OF KWANGSI HAD DONE TO RID THE COUNTRY OF LEPROSY BUT IT WAS NOT CHRIST'S WAY. I WANTED TO DO SOMETHING FOR HIM WHO HAD DONE SO MUCH FOR ME. I PRAYED AND ASKED THE LORD TO GIVE ME SOMETHING. THE LEPERS STOOD BEFORE ME. I SAID, 'NOT THAT LORD!' I PRAYED AGAIN AND THERE WERE THE LEPERS. THE BURDEN WAS HEAVY. I COULD NOT CARRY IT. I DID NOT HAVE PEACE. I FINALLY SAID, 'LORD, IF YOU WANT ME TO BE A LEPER DOCTOR I WILL GO TO THE LEPERS ALRIGHT.' PEACE CAME."

LOVE FOR CHRIST HAD BEEN TESTED. LOVE WON.

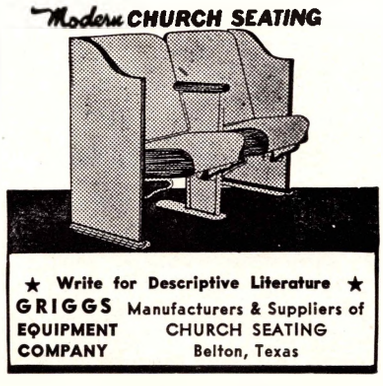
THE DOCTOR WENT WITH ME TO THE CHAPEL. THE BELL RANG. TO THE RIGHT, THE LEPER WOMEN BEGAN COMING IN, NO FINGERS, NO TOES, SOME WITH NO HANDS, ONLY STUBS AND FACES ALL BLOTCHEY AND SWOLLEN BUT SMILING IN THE WHITE ROBES. TO THE LEFT, THE MEN CAME IN WEARING THEIR WHITE ROBES, NO FINGERS, NO TOES, AND SWOLLEN FACES, ETC., YET SMILING.

AFTER THE CONGREGATION HAD ARRIVED, THERE CAME IN ONE DRESSED IN A BLUE GOWN YET SMILING. HE WAS INTRODUCED AS THE PASTOR. I REACHED OUT MY HAND TO SHAKE BUT HE DREW HIS ARM BACK. I SAW ONLY A STUB. HE SAID: "MR. LOWE, YOU DON'T UNDERSTAND DO YOU?" I REPLIED, "NO, I DO NOT." SAID HE, "I WAS A BAPTIST PASTOR IN KWANGTUNG PROVINCE AND CONTAMINATED LEPROSY." I SAID, "LORD, NOT THIS FOR I WANT TO WORK FOR YOU." THE LORD REPLIED TO ME THAT I COULD BE A LEPER PASTOR TO THE LEPERS AND HERE I AM. AND I AM HAPPY IN THE WORK.

THE MEETING STARTED. HE LED THE SINGING WITH THE STUB OF A HAND. THE CONGREGATION HAD NO SONG BOOKS YET THEY WENT FROM ONE HYMN TO ANOTHER. HOW THESE CHRISTIAN LEPERS SANG THESE WONDERFUL SONGS THAT WE LOVE SO MUCH HERE IN AMERICA. HE PREACHED FIRST. WHAT A SERMON OF SCRIPTURE QUOTING. THE SPIRIT OF GOD WAS THERE IN PERSON AND IN POWER. THE WRITER GREW SMALLER AND SMALLER AS HE CAME UNDER THE SPELL OF THAT LEPER PREACHER AND THE SPIRIT OF GOD.

THE WRITER WAS THEN REQUESTED TO PREACH BUT ONLY A SIMPLE TESTIMONY OF HOW GOD HAD SAVED A YOUNG BUSINESS MAN DOWN IN GEORGIA AND SENT HIM TO CHINA AS A WITNESS. IT WAS THE GREATEST MEETING I EVER ATTENDED. ISN'T IT WONDERFUL HOW GOD DOES WORK!

YES, LOVE WAS TESTED. LOVE WON.



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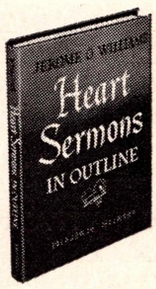

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