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"A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

A GOOD WORD FOR JESUS—Page 16
By CHARLES WELLBORN

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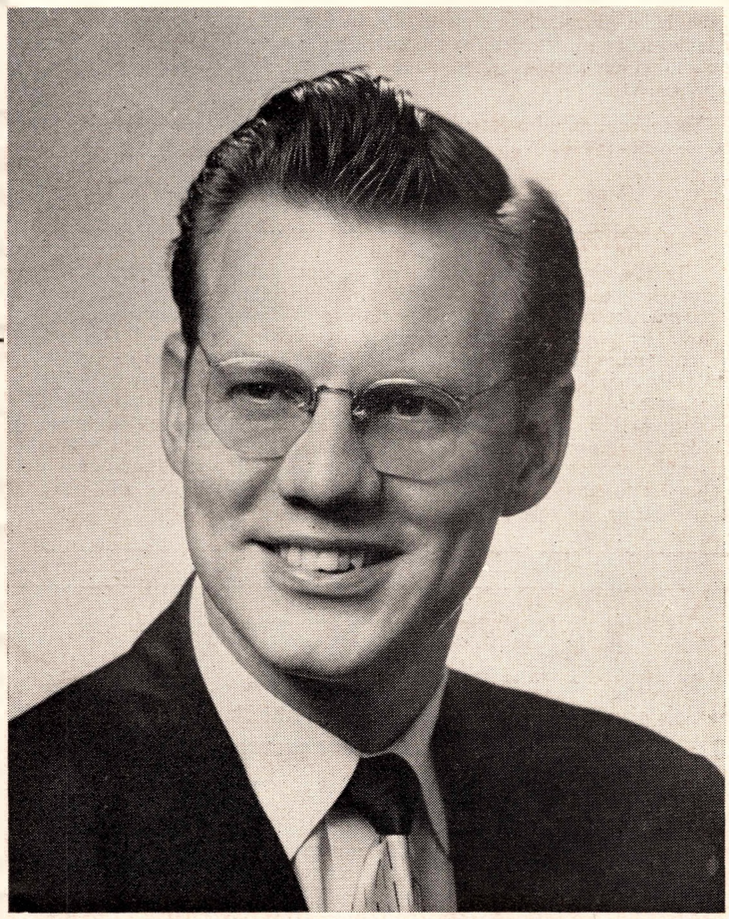

CHARLES WELLBORN, a twenty-six-year-old mid-twentieth century Major Prophet (Story on pages 3 and 16).

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In the charter this publication pledges itself to "always stand for the policies, plans, boards, and institutions of the Southern Baptist Convention. It shall stand for and propagate the doctrine held by the constituents of said convention; especially that repentance, faith, and regeneration precede salvation; that Christ, God's only begotten Son, was born of the Virgin Mary; that the atonement for sinners who believe on Him was accomplished through His sacrifice and shed blood on the Cross; that He arose from the dead in visible bodily form; that a similar resurrection awaits all His people when He returns for them. This publication shall also stand for the Divine inspiration of the Bible and shall emphasize its missionary teachings."

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THE AARONIC PRIESTHOOD

By PROFESSOR W. E. DENHAM, *Baptist Bible Institute, Lakeland, Fla.*

The second element in the Law of Worship was the Priesthood. Aaron, the brother of Moses, was chosen of God to head up this body and was the first High Priest. His four sons were to serve as priests and assist him in his duties, and did so until two of them, Nadab and Abihu (Lev. 10:1), were slain for their presumption and disobedience. In addition to Aaron's family, the whole tribe of Levi was later (see Num. 8) set aside to serve with the priests in the performance of their duties.

These duties centered around the offering of the sacrifices and the care of the tabernacle, including in this last the filling of the lamps with oil, the replenishing of the golden altar with the holy incense, and the weekly changing of the shewbread on its table in the holy place of the tabernacle.

The priestly family was closely safeguarded against moral impurity. In the 21st chapter of Leviticus, priests were prohibited from marrying a harlot, or a polluted woman, or a divorced woman; while the high priest was further restricted by being forbidden to marry a widow, and required to marry "a virgin of his own people." The reason is given, they are "holy" unto God, and in family life and personal life must attain and maintain standards that would be an example to the rest of the nation. In a very real way they would represent God to their fellow Hebrews.

The dress of the priests was also significant. In the 28th chapter of Exodus, instructions are given for the ceremonial clothing of the High Priest, and the plain clothing both of the priests and of the High Priest, and the actual making of this clothing is recorded in Exodus 39. A reading of Leviticus 16, where instructions are given for the high sacrificial observances of that day, would make it appear that the plain linen garments were to be worn when Aaron went into the Holy of Holies to sprinkle the blood of the offerings before the Mercy Seat, and that after the full observance of that day, including the sending away of the "scapegoat," he would again put on the Ceremonial clothes. The significance would seem to be that when offering the sacrifice there must be no ostentatious display. Man's weakness and unworthiness was symbolized. Speaking to the people the rich clothing would be appropriate since he was representing God.

These ceremonial clothes seem to have centered in the breastplate, on which were the jewels which represented the twelve tribes of Israel, and the "Urim and Thummim" the exact significance of which does not seem clear.

The position of the priests, climaxing in the High Priest, was twofold, to represent man to God, and to represent God to man. As man's representatives they offered sacrifices to God; as God's representatives they brought His laws to men.

The priesthood thus typified in a wonderful way one of the three offices ascribed to the Lord Jesus. He was Prophet, Priest and King. As our high Priest, foreshadowed by the Aaronic priesthood, he carried His own blood into the Holy Place and obtained eternal redemption for us. As God's Priest He stands revealing to us the will of God to man. Everything in the Aaronic legislation was typical, but here His mediatorial office was brought to the front. Hebrews discusses this aspect of His work, and we quote, in closing, one passage from the seventh chapter of that Epistle, "But He, because He abideth forever, hath His priesthood unchangeable. Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them."

HYMAN APPELMAN

GREATEST REVIVAL IN HISTORY OF JEFFERSON COUNTY, MISSOURI

By GEORGE A. HAMMON, *Crystal City, Missouri*

The greatest revival meeting in the history of Jefferson County closed Sunday, October 8, with the shouts of "Praise God from Whom All Blessings Flow." It was a three weeks' meeting that started from the very beginning with prayer, large crowds and many conversions. The revival was held in Festus-Crystal City, Mo., and was sponsored by the First Baptist Church of those cities and the Baptist Churches of Jefferson County. Dr. Hyman Appelman, internationally known Baptist evangelist, was the preacher and Rev. Chelsea Stockwell the song leader. Dr. John Troy also assisted in the meeting.

Dr. Hyman Appelman was, of course, the main attraction of the revival. This earnest, prayerful Christian-Jew Baptist preacher is a famous preacher of the Word and people came for a hundred miles around to hear his simple but deep convincing messages of repentance. Many came every service from distances of twenty-five and thirty miles, while several bus loads came from St. Louis which is thirty-five miles away. During the three weeks' meeting, Dr. Appelman preached to over 30,000 people. The evening services averaged 1200 with only one service under one thousand in attendance. There were 343 professions of faith, 214 rededications of life, 112 requests for prayer, 15 transfers of letter, and 3 surrendered to full-time Christian service. A total of 687 definite decisions for the Lord that we know about. There were at least 200 that were not recorded.

The revival did much to bless the Baptist Churches of our county. Never have so many of them been so close together, so long, in the Lord's work. Many new and lasting friends were made among the pastors, leaders and workers. There were one hundred fifty personal workers. A group that really had the richest blessings during the meeting for they dealt personally with the hundreds of people in the prayer-rooms. There were one hundred and eighty-five in the adult choir and forty-five in the junior choir.

The revival was held in a large tent, 60 x 180 ft., which seated 1500 people and on several occasions the tent was full. The expenses of the revival were rather large but they were worth every dollar of the cost. The expenses in round figures were $3,800.00 for tent, chairs, advertising etc., $650.00 love offering for Rev. Stockwell, $1750.00 love offering for Dr. Appelman. A total of $6,200.00. All of this money was raised easily without any pre-revival offerings, personal subscriptions or high pressure methods. In fact, there were several services in which we did not receive an offering because we did not need the money. In addition to this our Book Store sold $846.00 worth of religious books and bibles. About one third of these came from the St. Louis Baptist Book Store which received all of the profits for the sale of their books and bibles—a courtesy extended by our revival.

The crowning service came at the end of the revival with five hundred and ninty-nine men in the service, seated together and singing the "Ninty and Nine." What a thrilling sight to see this great group of men and to hear them sing.

During the invitation dozens of men of all ages came to accept the Lord and to rededicate their lives in Christian service.

It took about a year of planning and praying to have this real spiritual revival sent from God but all the work, all the prayers, all the services and all the effort was worth it for it means that Baptist people in Jefferson County will never be the same. They have been on the mountain top with the Lord and they have seen the horizons of his glory and greatness, and they will never be satisfied again with doing less than their best for their Lord.

NOTABLE EVANGELISM IN NASHVILLE

October was a fine month for Nashville. Seventh Baptist Church, James E. Binkley, pastor, had two weeks' revivalistic services in which Pastor Nichols of Old Hickory did some true gospel preaching. He supported every proposal that he made with a Scripture quotation, which made his message doubly convincing. The church was genuinely revived, and there was rejoicing in the salvation of souls and dedications consecrated service of God. There have been one hundred additions to this historic church since Brother Binkley became its pastor.

CHARLES WELLBORN AT FIRST BAPTIST, NASHVILLE

During the month of October the revival spirit was in all hearts at First Baptist Church, Nashville. For one week the Baptist Student Union leaders, many active members of the church, Training Union officials, the Sunday School teachers and the pastor by personal work, cottage prayer meetings and earnest endeavors, began the revival season of prayer and soul winning until Chas. Wellborn, the denomination's twenty-six-year-old major prophet of God, arrived and for eight days preached twice a day with deep soul humility, yet with eloquence and convincing power that stirred men's hearts. There were times when the church was more deeply stirred and moved upon by the Holy Spirit than at any other time in its century-old experience. One week after Evangelist Wellborn left, though the preaching series ceased, church and pastor continued the reaping of souls and the total of those joining the church was raised to one hundred.

The Radnor Baptist Church, R. W. Lashbrook, pastor, the Woodbine Baptist Church, Grady Craddock, pastor, the Grandview Baptist Church, J. R. Kyzar, pastor, the Rosedale Baptist Church, Zeb Walker, pastor, joined in an invitation to Evangelist Wade House to come with his big tent and lead these Baptist preachers and churches in an evangelistic campaign.

(*Continued on page* 8)

GOOD PREACHING OF

CHRIST DIED

ROBERT G. LEE, *Bellevue Baptist Church,*
Memphis, Tennessee
President, Southern Baptist Convention

TEXT: "Christ died for our *sins*"—I Cor. 15:3.
"Christ died for the *ungodly*"—Romans 5:6.
"Christ died for *us*"—Romans 5:8.
"Christ died for *all,* that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again"—II Cor. 5:15.

The Earl of Rochester, reaching the end of his unscrupulous life, said: "I wish I had been a blind beggar or a foul leper rather than to have lived and forgotten God."

Words of like woe, born of thoughts that are as millstones crushing your spirit, will you speak if you with unbelief reject Christ whose blood is your earliest, latest, and only refuge. Upon your acceptance of Him, Christ will bring your soul from the pit and your life from perishing (Job 33:18). He will quell your remorse, end your bankruptcy, blot out the accusing and incriminating record, and be to you in life like the spring sun putting the fogs of winter to shame.

In the words of our text, we notice first

I. The Person, Christ

Christ is the sum total of all things wonderful. All centuries acknowledge His solitary grandeur, and crown Him with the glory of all history. Existing coequally and coessentially with God, he had glory *with* and was loved *by* the Father before the foundation of the world (John 17:24). Creator of all worlds and all things in all worlds (Col. 1:16), Christ became flesh (John 1:14), manifesting God. The Lamb of God slain —worthy to receive glory, riches, honour, power, thanksgiving—the Lamb of supernatural preparation, origin and sacrifice to produce a supernatural salvation, Christ is the sum total of all things involving the soul's salvation. Coming down from the heights of deity to the depths of humanity, not in the splendors of his deity but with an infant's palpable and pathetic claim for nurture in a woman's arms and nursing at a woman's breast, Christ made your helpless condition his own nature. By the blamelessness and beneficence of his life, He hearkened to the feeblest plea for help, weighed the slightest sign of grief, measured all degrees of heartache encountered by sinful humanity. The ALL of God—eternally and inherently, without cause, beginning, mutation, measure, or end—He stoops and submits to death to save you.

Christ—Literature's loftiest ideal, Philosophy's highest personality, Criticism's supremest problem, Theology's fundamental doctrine, Christianity's cardinal necessity, Hell's dread, Heaven's wonder—is the only hope of our head-dizzy, body-weary, heart-heavy, soul-famished, bomb-scared, sin-blighted world. The best language we can use in speaking of Him is man's mean paint on God's fair lily—a woeful inadequacy that oppresses the mind. All men's methods of portrayal exhaust their resources to proclaim His glory.

"Oh, who shall paint Him? Let the sweetest tone
That ever trembled on the harps of heaven
Be discord. Let the enchanting seraphim
Whose anthem is eternity, be dumb,
For praise and wonder, adoration, all
Melt into muteness ere they soar to Thee,
The sole perfection, theme of countless worlds."

Now we consider

II. The Death

"Christ *died.*"

Creatively and omnisciently great was Christ when He made all worlds a magnificent exemplification of unity, order, harmony, and balance of cause and effect.

Supernaturally great was Christ when He was "made of a woman"—when, as Milton says:

"That glorious form, that Light insufferable,
That far-beaming blaze of majesty
Wherewith He went at Heaven's high council table
To sit, the midst of Tribal unity, he laid aside
And here, with us to be, forsook the courts
Of Everlasting Day—
And chose with us a darksome house of clay."

Intellectually great was Christ when, adding to His own loneliness by repudiating the fellowship of the schools, he taught as no man ever taught—speaking to mind, heart, conscience, and will, with teachings robed and adorned in a dress of many colours.

Superlatively great was Christ in His daily life which illustrated every doctrine of His heavenly mind.

Superbly great was Christ in His miracles of mercy when He healed sick folks, fed hungry folks, gave sight to blind folks, cleansed leprous folks, freed devil-possessed folks, restored the minds of crazy folks, giving life to dead folks, and breaking the bonds of all yokes as He forgave sinful folks.

But you reach the most transcendant triumph of human language when you say: "Christ *DIED.*" He *came* to *die.* And His life, His teachings, His miracles were incidental and collateral to that high and holy purpose—were flowers He planted by the wayside as He walked that road blocked down yonder by the bloody cross.

What death was so solitary and shameful as His? "He was despised and rejected of men." "He came unto His own, and His own received Him not." The object of priestly hatred, the furies of Hell and the hatreds of earth made mad assault upon Him, spitting their venom at Him who claimed to be Son of God—and God—and King!

A King? Then a crown he should have! So "the soldiers plaited a crown of thorns and put it on His head" (John 19:2).

A King? Then some insignia of his office He should have! So "Pilate therefore took Jesus and scourged Him" (John 19: 1)—and they seamed His quivering flesh until it started up in red scars.

A King? "Then," said they, "we should offer Him our hands." So "they smote Him with their hands" (John 19:3).

A King? Then a royal robe he should wear. So they, with studied indignity, took His own clothes off of Him and "put on Him a scarlet robe" (Matt. 27:28).

A King? Then a scepter He should have! So they, in vulgar jest, "put a reed in His right hand."

A King? Then they should prefer for Him liberty when Pilate at the feast "released unto them one prisoner, whomsoever they desired" (Mark 15:6). So, breathing out slaughter against Christ, they preferred freedom for "one named Barabbas, who lay bound with them who had made insurrection with Him, who had committed murder in the insurrection" (Mark 15:7).

A King? Then He ought to have a coronation song. So they, with frenzy, cried, "Away with Him! Away with Him! Kill Him!"

A King? Then we ought to have a royal procession. So, with the callousness of men who load a donkey, they loaded Him down with a heavy wooden cross—and Jesus "bearing His cross went forth into a place called the place of a skull" (John 19:17).

A King? Then He ought to have a throne! So they lifted up that wooden cross—Himself nailed naked thereon (John 19: 23).

A King? Then he should have some attendants at His throne! So there were two others, malefactors, led with Him to be put to death—and they crucified Him and the malefactors, one on the right hand and the other on the left" (Luke 23:33).

(*Continued on page* 14)

THE GOOD GOSPEL

A MESSAGE TO EVERY CHURCH MEMBER FROM THE PRESIDENT OF THE ASSOCIATION

PRESIDENTIAL ADDRESS to the 106th Annual Assembly of the Gloucestershire and Herefordshire Association of Baptist Churches, delivered in the Baptist Church, Stroud, by the Rev. H. G. Ball, pastor in Gloucester, England.

Baptist Awake—Evangelize or Perish!

I am going to make a strong appeal for personal evangelism because I believe every church member should be a soul winner and every church an evangelizing center.

The Urgency For Evangelism

We live in an age of uncertainty and insecurity. Never was it more true to say, "ye know not what shall be on the morrow." Everywhere there is "upon the earth distress of nations with perplexity men's hearts failing them for fear and for looking after those things which are coming on the earth." Was the world ever in a worse state morally, politically, economically or religiously than today? Take our own country. Sin abounds, the Sabbath is defiled and made a day of work and pleasure. Millions are foresaking the church and Sunday school for the Sunday cinemas. The waste and curse of strong drink increase with its awful tales of woe and want. Gambling on horses, dogs, football has grown alarmingly and is estimated to cost the country 700 million lbs. per year. Divorces increase wrecking countless homes, while immorality, dishonesty, lying, greed, blasphemy and all kinds of sin increase everywhere. The New Testament warns us that in the last days of this age these things would be and, "because lawlessness and sin shall abound the love of many shall wax cold." As I read my Bible and the daily newspaper I see in all these and in many other things a literal fulfilment of prophecy. To me they are signs of the time which point to the imminent personal return of the Lord Jesus, when this age of grace will close and opportunities to evangelize cease, for the Church of the Lord Jesus Christ will be caught up to glory. Time is short. The sands of time are running out. We must "redeem the time for the days are evil." *Senator Vandenberg,* who as much as any single individual has been responsible for American foreign policy, recently made a grave statement. He said "One commodity that cannot be bought with all the dollars in the world is time. And time is running out very fast . . . We cannot delay our decisions much longer. The hands of the clock are moving on toward midnight of the brief day that is left us." At this year's Convocation of York, Dr. Garbett said, "It is a delusion to think that we have unlimited time, still greater changes are impending and there is always the possibility that within the next ten years, through the use of the atomic bomb in warfare, Western civilisation as we have known it may be destroyed." Professor Albert Einstein lecturing recently before a group of students gave vent to his fears regarding the atomic terrors. He mentioned a new bomb, the size of a man's fist which could blow the Empire State Building in New York fifty miles into the air. Atomic bombs are in sufficient number, or soon will be, to vaporize one half of the Atlantic ocean and one half to two-thirds of the world's population."

Personal Soul Winning

This must have first place in our preaching, praying and planning. Evangelism is not only the first task of the church, but of every Christian. Mass evangelism has had its place and still has, but my plea today is for man-to-man evangelism.

At a conference in the city of Hamilton, Canada, a man rose and gave the following testimony, "Four years ago when I left England on board the Titanic, I was a careless, godless sinner, I was in this condition on the night when the terrible catastrophe took place. Very soon, with hundreds more, I found myself struggling in the cold water of the Atlantic. I caught hold of

(*Continued on page* 15)

THANKSGIVING—THE 100TH PSALM

John Summerfield Wimbish, *Calvary Baptist Church, New York*

1. "Make a joyful noise unto the Lord, all ye lands.
2. Serve the Lord with gladness;
   Come before his presence with singing.
3. Know ye that the Lord he is God:
   It is he that hath made us, and not we ourselves:
   We are his people, and the sheep of his pasture.
4. Enter into his gates with thanksgiving, and into his courts with praise:
   Be thankful unto him, and bless his name.
5. For the Lord is good; his mercy is everlasting;
   and his truth endureth to all generations."

(Psalm 100)

Thanksgiving is the keynote of the 100th Psalm, having for its title

"A Psalm of Praise"

No mournful melody this,
But one of exultant joy.
No stagnant pool this,
But a fountain clear as crystal.

Jehovah is praised from the beginning to the end. As we roam its valleys and joyfully climb its everlasting hills, we hear its note of praise, continually sounding, which echoes and will never cease to echo through the corridors of time.

In its celestial orchestra,
the trumpet of jubilee has the solo part.

In its Divine garden,
Every flower tosses its pretty head and speaks of God's goodness.

In its eternal woodlands,
every thrush and oriole, every bob-o-link and nightingale carol their Thanksgiving.

In its broad firmament
every star is ablaze with grateful adoration.

Every stone in its quarry;
Every fruit in its orchard;
Every pearl in its sea;
Every jewel in its crown—bid us "Make a joyful noise unto the Lord."

As we approach its portals,
We remove our shoes from off our feet,
for this is indeed holy ground.

This matchless Psalm brings prominently before us:

I. THE DUTY OF THANKSGIVING.

Yes, the 100th Psalm places before us a holy obligation.

1. Our hearts are to be full of Thanksgiving.

The sounding brass and tinkling cymbal of hypocrisy are not spoken of here—but genuine worship such as bubbles forth from the deepest fountains of a grateful and glad heart.

2. And we are openly to avow that thankfulness.

The true spirit of Thanksgiving cannot be imprisoned in any heart.

The heart is its fountainhead, and the stream of thankfulness should pour forth to bless the earth.

"Let the Redeemed of the Lord say so." Shout it from the housetop. Whisper it at the bedside. Write about it, sing about it, pray about it.

Jeremy Taylor has well said: "God is pleased with no music below so much as with our songs of Thanksgiving."

Bryant gave his testimony in verse when he addressed "The Waterfowl":

(*Continued on page* 10)

EDITORIALS

THE DECEASE OF PRESIDENT FULLER

With all Southern Baptists, we mourn the decease on October 28 of the great and good president of the Southern Baptist Theological Seminary, Ellis A. Fuller. A mighty man among us has fallen.

DUKE McCALL HOME

The beloved Executive Secretary of our Convention, Duke K. McCall, has returned from a globe-encircling tour through the mission fields of the world. He has brought back an argosy of missionary information learned at first-hand and many thrilling stories of sacrifices and glory on the part of our missionaries.

THE DENOMINATION'S MOST JOYOUS THANKSGIVING DAY

Thanks be to God who giveth us the victory." I Cor. 15:57. *"Thine O Lord is the greatness and the power and the victory."* I Chron. 29:11.

When General MacArthur assembled members of the American and United Nations armies in the Capitol of Korea in Seoul to formally proclaim Victory over the communistic anti-God forces which were vanquished from South Korea, it was not an occasion of self-glorification. The great Christian General in that hour when all America was acclaiming his glory called all to prayer, and asked not a chaplain, priest or preacher to lead, but humbly honored our Lord by himself pronouncing the Lord's Prayer which climaxes with rendering all the praise and thanksgiving to God, with the words, "THINE IS THE KINGDOM AND THE POWER AND THE GLORY." He addressed these reverent thanksgiving words to God and asked not praise for himself.

MacArthur set such an humble example that its very humility was its transcendent greatness. He thus directed the thought of the United Nations in whose name he vanquished their enemies that the God whose name and worship have been banished from their prayerless assemblies, gives true victory.

From our colleges have come God-called, spirit-filled young men like Charles Wellborn, Howard Butt, Billy Graham and many others who in early youth are endowed with the presence and power of the spirit in measure equal to that which Moody Dixon, Gipsy Smith and Billy Sunday had, in the days of their greatest successes. Hundreds in our churches, in our summer assemblies and schools, are giving evidence of the most powerful religious movement, of this century. And our most gifted pulpit orators of fifty and sixty years of age are men of deep devotion to the task of soul winning. They are in the high positions in the gift of Southern Baptists. The president of our Convention, Robert G. Lee, for two decades won through his church, thousands upon thousands to the Lord. C. E. Matthews, Secretary for evangelism for Southern Baptists, is an evangel superb. The executive committee, The Sunday School Board, The Foreign Board, The Baptist Student Union, The Training Union are all placing supreme emphasis on crusading for souls for Christ. Such life-long Evangelists as Hyman Appelman, Arthur Fox and T. F. Callaway and Millard Jenkens have kept the Evangelistic fires burning bright for half a century. City-wide and country-wide campaigns like the one in Crystal City, Mo. (see page 3) are frequent. Surely a revival year is here.

Not since the early Christians in the first three centuries of the Christian era went out to conquer for Christ in obedience to his farewell command to evangelize the world, have his people felt such an urge to win men to Him. This is our greatest inspiration for 1950 Thanksgiving Day.

"BUDDHA LOVES ME THIS I KNOW"

Something New Under the Sun in Japan.

The world famous Japanese Christian Kagawa informs us that they are now singing at Buddhists Temples, "Buddha Loves me this I know" in imitation of the Christian song, "Jesus Loves Me This I Know." Kagawa did not further explain this phenomenon. Our guess is that the large government, denominational, and private charities prorate most of their gifts and help proportionately among various church organizations and the Buddhists are calling their heathen temples their churches and applying for their share of help.

We fear that the more extreme and fanatical church unionists might possibly be tempted to form semi-connections with the pagan religions of Asia and create a kind of Marshall Plan among the idol worshipers of Asia.

In the late nineties there was a wide-spread idea among the semi-modernists of American Christians for favoring the plan for their missionaries to adopt the best features of pagan philosophies, the better features of Confusionism, Buddhism, Shintoism, and Mohammedanism. President A. H. Strong of Rochester Baptist Theological Seminary and author of Strong's Systematic Theology, in fact one of our greatest theologians, propagated the theory of the immanence of God. He called it Monism. His idea was to apply the doctrine to the Omnipresence of God by teaching that since God is everywhere He is Himself present in every living thing. In the butterfly, the fish, the tiger, the horse, the elephant, in the violet, the rose, the tree, that all life is part parcel of God.

Strong's doctrine of the immanence of God was interpreted by many as an appeasement offered the Hindus and as an approach to their doctrine of pantheism and the transmigration of souls, and of every living thing in vegetable, animal or human kingdoms being divine. He named it Monism.

Religious Crisis in Japan

CHRISTIANITY FACES IN JAPAN A SITUATION SIMILAR TO THAT WHICH IT FACED IN ROME IN THE EARLY CENTURIES

Practically all members of the churches in Rome were quite similar to the Baptist Churches of today, having the New Testament for their sole rule of faith and practice. These churches, however, were largely composed of former Jews or former pagans and worshipers of heathen deities. All about them were people worshiping images of Jupiter, Ceres, Venus, Apollo and Neptune. There were many non-Christian Jews who still had held to the forms of Jewish worship as it was observed in Old Testament times, consequently there was a natural tendency to incorporate into the worship of the Christian churches some of the practices and forms of these other religions. The preachers and pastors tended to become priests and bishops. The more prominent bishops gradually became superintendents of the pastors of small churches and some bishops became high priests or cardinals. The garments or uniforms of these heads of the churches partook of the nature of the robes of the Hebrew priesthood merged into garments similar to those worn by the priests of Jupiter. The priestly garments of our Catholic neighbors have in them many characteristics of the garments worn by Jewish priests and high priests which are united with many features of uniforms worn by priests of Jupiter and by Caesar himself. When he performed the duties of Pontifex Maximus of the Roman state church.

Other features of Paegan religion were adopted in the churches. Instead of the worship of idols, images of Christ, of Mary, of Peter, and other apostles and "saints" were introduced into the churches and many of the worshipers bowed before them, and like those who today offer adoration

(*Continued on page 7*)

JAPAN—continued from page 6

before images of Christ and of saints explained this action as not the worship of the image or statue but as seeing Christ or the saints by faith as they look upon these images.

In Japan those millions which have been accustomed to worship Buddha and bow before his image, seeing the above-mentioned versions of Christian worship see little more in them than they see in their own worship of Buddha.

There is a serious danger that an appeasement by politically minded Christian leaders and leaders of the Buddhists and Shintoists all about them may sacrifice the essential Christianity of our church and bring about a great mixture of religions in the Christian churches of Japan. Once or twice during the last decade Chinese or Japanese professors in our missionary colleges and Universities have toured American Churches and praised certain features of the Sermon on the Mount, of the thirteenth Chapter of first Corinthians, and some other Scriptures, without mentioning repentance, faith, regeneration, or the atonement.

We believe that the Southern Baptist Missionaries in Japan are of doctrinal integrity and are loyal to the teaching of the New Testament and are brave and good men who will boldly face the religious situation of the eighty million of Japan. Let us daily pray for them and liberally support them and send many reinforcements to them. Their task is tremendous. May victory crown in their effort.

"CONTINENTAL BAPTIST CONVENTION"

Suggested by C. MICHAEL WARR, *Pastor of Luther Rice Memorial Baptist Church, Washington, D. C.*

There is a lot of talk, both pro and con, in regard to changing the name of the Southern Baptist Convention. So far I have yet to see a new name that I personally favor. And about the only reason put forth for holding onto our present name is a sentimental one.

Now no one loves the Southern Baptist Convention more than this writer. My parents were Southern Baptists. I was led to Christ by Southern Baptists and baptized in a Southern Baptist church. It was my privilege to attend a Southern Baptist college and seminary.

Here in Washington, where we have all varieties of Baptists —Northern (American), Conservative, National, G.A.R.B., etc.—I pastor a church that follows the Southern Baptist program. We use Sunday School Board literature and methods throughout.

But we have a problem. Some northern people attend and join our church, and it becomes necessary for us to explain to them that we are not Confederates just because we are Southern Baptists in thought and action. We must explain that belonging to the Southern Baptist Convention and following its program does not indicate a membership composed of "prejudiced rebels."

All of which leads me to suggest again the name: CONTINENTAL BAPTIST CONVENTION. The suggestion is made for the following reasons.

1. Our convention should stand for a DOCTRINAL position, not a *territorial* boundary.

2. If we continue to call ourselves Southern Baptists, let's stay in the South. But we are not staying—and shouldn't!

3. Southern Baptists are American Baptists too, since we also live in the United States. Therefore, we need a name that will distinguish us from the Baptist friends in the northern states, who hold our doctrinal position, would enjoy our fellowship. But many of them feel that we are *sectionalized*.

4. I am for taking every step to make other like-minded Baptists feel welcome in our Convention.

5. Changing our name to Continental Baptist Convention would eliminate much of the criticism we have received for extending our message and influence in sections beyond the Mason-Dixon Line.

FEAR AND THE PERSONALITY

H. COWAN ELLIS

One can never hate a person whom he understands. This may be applied not only to others but also to hatred of one's self. Consequently, if we are to live the abundant life, we need most of all understanding of ourselves that we might better understand and love others. It is the nature of the human being to want friends and to be friendly, but often the achievement of this innate desire is blocked by acquired fears.

Fear is an element that is present in all normal lives and is not to be judged as altogether evil simply because it is often unpleasant. Fear is the inherent reaction to situations that threaten the well-being of the individual. It is the respone to danger that may save one's life or the fear of poverty that may inspire one to achieve financial security.

Fear is an emotion and the happy life can be attained only when one has achieved maturity of the emotions. One may gauge this maturity not by the ability to exercise control over emotions, but rather by the ability to respond to situations with the proper emotion to the proper degree. It is the fear emotion out of proportion to the situation that is detrimental to the personality. We would think it abnormal for one to laugh if another fell and broke his back or for one to be sad and depressed when he achieved his life's ambition. This is but an example of an inappropriate reaction. Fear likewise may arise from situations that ordinarily should evoke no fear; or a great and lasting fear may settle over one's life from a situation that should have brought only a small and temporary fear reaction. A child may be frightened by a mere shadow yet with the explanation of the cause of the shadow the fear is dispelled. An adult possessed with fears is little more than the child emotionally.

This unjustified fear that often haunts the outer fringes of the personality may be the subtle element which not only thwarts a growing, happy social life, but also destroys existing friendships. It may ruin one's effectiveness in his occupation or be the underlying cause of a divorce. It may turn a child against his parents or make the little boy down the street a bully. It may be the basic cause of peptic ulcer or the stimulus for insomnia. It is the silent workman that continues his lethal job while the individual is asleep or awake, occupied or at leisure. This fear is out to destroy the personality and distort one's conception of values; and if the light of understanding and evaluation is not turned upon it as it is discovered, it may reach such proportions that professional help is needed to identify and explain the cause.

Jesus repeatedly said to those about Him, "Be not afraid" . . . "Take no thought of the morrow" . . . "Fear not him who is able only to destroy the body . . ." If we will pause for a moment's reflection, we may interpret His words as the panacea for the fear complex and the means of living the abundant life. The key is *evaluation*. To evaluate we must compare. We evaluate health on the basis of illness; wealth on the basis of poverty; we evaluate gold and silver on the basis of the pleasure they will bring to the owner. Jesus evaluated life not against that which brings temporary pleasure and mere worldly happiness but on the basis that man is eternal and the most important thing one can do is keep his perspective on an eternal basis. When we then place our situations and experiences on life's ledger and compare them with eternity, the proportion of their value may be considerably diminished.

Paul said, "I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11) He had learned the secret of evaluating life's situations; and regardless of the circumstances surrounding him, he was at peace within. Fear did not overtake him in spite of his many sufferings because he compared the value of his experiences with the prize that he sought, namely "the high calling of God in Christ Jesus." (Phil. 3:14)

By one's understanding of his own life he comes to ap-

(*Continued on page* 15)

VALUES AND HANDICAPS OF THE D.D. AND Th.D. DEGREES

Since this editor received the Doctor of Theology degree from our Southern Seminary when he was twenty-seven years of age, he has experienced and observed in others that the handicaps of a doctor's degree partially neutralize the benefits thereof. My first experience came when I saw the fifth Sunday meeting program in the county in which was situated my church in the county seat. The program read:

Call to order by the moderator ..... J. H. Smith
Invocation ..... Rev. William Brown
Scripture reading ..... Rev. Sam White
Sermon ..... Dr. Livingston Mays
Benediction ..... Rev. Joseph Green

How could these four God-called preachers of the Gospel avoid an unpleasant twinge at the fact that a young preacher had come into their association with a high-sounding title which differentiated him from them as if there were two classes of preachers, Drs. and Revs. However they were very gracious to me. There are too many Th.D. degrees granted by institutions which are not properly manned and equipped to prepare students for this high honor.

When a man receives this degree he should be sufficiently well taught to know that he is badly mistaken if he thinks that it is a passport to a college professorship or to the pulpit and pastorate of a great and powerful church. Though the writer has held both such positions, his degrees had little to do with his being chosen for them.

A MAN OUGHT TO TELL THE TRUTH IF HE IS A PREACHER

The editor wrote this sentence on the back of his notebook while listening to a lecture at the Louisville Seminary by Professor A. T. Robertson, January 1899. He has thought of it throughout the years since when he has heard many ministerial reports of "revival" meetings which were often simply protracted meetings, not revivals. The late John L. Dance of Knoxville, once said "I had rather have a spell of typhoid fever than a protracted meeting at my church but I daily pray to the Lord for a revival." It is easy to announce the coming evangelist as the greatest in the world. His singer as grand opera material. It is hard to explain such statements when the meetings do not become revivals. "This is the greatest day in our history." Might pan out as flat as a pancake. A statement of Pastor Storer of Tulsa has been laughingly quoted throughout the nation. He said when he had returned from Southern Baptist Convention in Chicago last May that the speakers used the word "great" two hundred and twenty-six times one day.

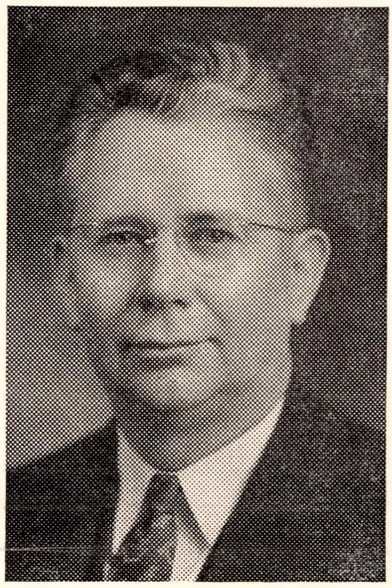
The Bible says "Buy the truth and sell it not." These enthusiastic speakers, many of them otherwise good men, do not sell the truth but freely give exaggerations galore. Some point out a five-room parsonage and declare "That's our thirty thousand dollar pastorium." He informs the visitor that his church is the best church in the world, That his town has in it the most aristocratic families in the Southland.

NOTABLE EVANGELISM—continued from page 3

Great throngs attended these meetings from the very first and the Spirit's presence was evident at all times. The several pastors of the churches work together in sweet fellowship from beginning to end. There were about one hundred professions of faith and rededication. About fifty of these joined Baptist churches in the Woodbine-Radnor section of Nashville.

Wade House is a remarkable man. His pulpit demeanor is gracious. He looks every inch a prophet of God. His voice is pleasant and powerful and persuasive. His knowledge of the Bible and his submission to the influence of the Holy Spirit combined with these other qualities make him a soul-reaching evangel of the gospel.

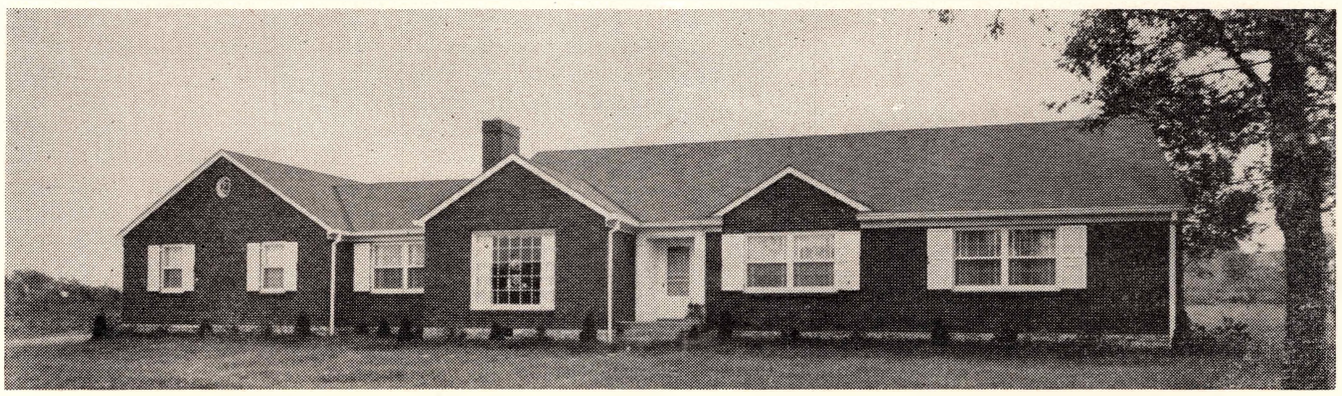
EASTLAND BAPTIST CHURCH REVIVAL



PASTOR R. KELLY WHITE, West Palm Beach, spends ten days in a revival at Eastland Baptist Church, Don Pinson, Pastor, Nashville, Tenn.

Eastland Baptist Church and Belmont Heights Baptist Church have had a joyous time in fellowship with R. Kelly White, who was pastor of Belmont Church for many years. The Belmont membership attended Eastland revival services in large numbers.

Gracious is the word that describes Kelly White. His sermons are delightful and luscious food which satisfies the soul's appetite. The ten days of these meetings were seasons of spiritual joy. A fine harvest of souls was reaped, hearts were cheered and dedications for life service were made before the Lord.



PASTORIUM OF EASTLAND BAPTIST CHURCH, NASHVILLE. CHARLES WHEELER, *Builder*
Don Pinson, pastor, welcomed 360 new members to the church last year, which is a record number for Nashville churches.

IMPORTANT INTERESTING ITEMS

TEN PROSPEROUS YEARS OF FIRST BAPTIST CHURCH, JACKSONVILLE, FLA.

HOMER G. LINDSAY, Pastor

By A LEADING MEMBER OF THE CHURCH

In these ten glorious years as pastor and people working together, we have had 4,806 additions to the church, or an average of 480 a year and better than nine per Sunday. We will have baptized at least 1,392 by the end of September. This is an average of almost three per Sunday. For the first eleven months of this year we have already baptized 222. I think this will likely go to 240 by the close of September.

Our contributions have totaled more than $1,000,000.00. We have paid $125,000.00 indebtedness, spent $250,000.00 erecting our Educational Building, $50,000.00 for air conditioning, and another $50,000.00 for remodeling and beautifying the old building. Our mission gifts have increased 1,000%. Today, we have debt-free property valued at more than $600,000.00.

Our church membership and Sunday School enrolment have doubled. Our Training Union enrolment and attendance has tripled. We lettered out the members who founded and organized the Mayfair Baptist Church. We are sponsoring the Southside Estates Chapel.

During these ten years, our pastor has served his denomination as President of the Florida Baptist State Mission Board for five years; as acting Executive Secretary-Treasurer of the Convention for six months; as President of the Jacksonville Baptist Pastors' Conference for one year; and is now Chairman of Evangelism for the Jacksonville Baptist Association and President of the Trustees for the Jacksonville Baptist Memorial Hospital. He has served for six years as the Florida member of the Executive Committee of the Southern Baptist Convention. He has served as a member of the Committee on Boards of the Convention one year; twice he has served as a member of the Committee on Order of Business; he was selected by the Convention to give the response to the Address of Welcome at Memphis, Tennessee, and last year nominated Dr. Lee for re-election as President of the Convention.

We invite all the friends of Dr. Lindsay and the First Baptist Church to join us in celebrating these ten glorious years and the beginning of his eleventh year as our pastor.

LEPERS FIND LIFE

By DUKE K. MCCALL, *Executive Secretary, Southern Baptist Convention Executive Committee*

DUKE K. MCCALL (*Nashville, Tenn.*) *and Dr. W. A. Criswell* (*Dallas, Texas*) *are on special mission to various existing and prospective Southern Baptist mission fields of the world. Following is one of Dr. McCall's reports from Ogbomosho, Nigeria.*

Today I visited a leper colony. It was hard on my stomach but good for my appreciation of missionaries.

Dr. Robert Goldie took me to see his 700 patients. The treatment room looks like a rain shelter on a golf course instead of a hospital. There was so little equipment that I was embarrassed. I could not share the good doctor's enthusiasm.

The face of the school girl waiting to be admitted would make good material for a nightmare. She had been sent to the Baptist leper colony by a mission of another denomination in order to ger her away from home. There is too much work to be done here for the various denominations to bother much about who does it. Winning people to a particular church takes a poor second place to winning them to Christ.

In the shops men without feet wove baskets, Men without fingers carried the loads.

There are no hospital rooms or wards. The patients build mud houses for themselves. Those who are able work in the fields. They prepare their own food on the ground.

The more the doctor showed me the worse I felt. Then it happened.

In the woman's compound was a little boy about three years old. He was dressed in an old shirt some European had discarded. He wrapped himself in his shirt as though it was a chief's robe. After all, he was the only child with anything to wear. Africans do not use clothing for modesty's sake nor for warmth most of the year. Clothes are just decorations which may be put in a safe place if it rains. The little boy's pride and dignity made me ask about him.

A British government officer had found him lying by the side of the road. His parents had guessed that an ugly sore was leprosy. They were right. The officer brought the starved lad to the leper colony.

There was no question in the doctor's mind about taking in the child. The gift of a cup of cold water to a little child in Jesus' name is one of the proofs of a Christian. The problem was finding some African woman to care for a leprous child.

They found such a woman. I met her and my enthusiasm for the leper colony soared to match that of the doctor. Her face was all smiles. There was a spring in her step.

Proudly she showed me the long scar on her right arm and shoulder. There was, however, no leprous wound. She was almost cured. In gratitude for what the doctor's injections had done for her, she had offered to care for Goldie, the little boy whom she had given the doctor's name.

By American standards the leper colony at Ogbomosho is not much. It is all the physician who is investing in it his talent and his life can build with gifts of American Christians. The important thing is that the sick are healed, the hopeless find hope, the "unclean" find friends. I am proud of the leper colony.

The Christ who cleaned lepers on the dusty roadside in Galilee long ago is still doing business through his followers today.

GREETINGS TO CLEAR CREEK BIBLE SCHOOL

DEAN BILL SMITH

As I assume my duties as administrative dean of the Clear Creek Mountain Preachers Bible School, I want to extend my warmest greetings to the board of trustees, administrative staff, faculty, students, and friends everywhere of this great God-anointed institution. Every day that has passed since I came to the campus has brought a deepening realization to my heart that my coming here was of the Lord. I come to take my place by your side in helping make this school serve a great need in our Southland. This and other institutions of like nature have a very definite and specific need to meet. This need is fast coming to be realized by more of our denominational leaders, though many of them have not yet seen the great field of service to be rendered by Bible Institutes.

This is a training program designed for thousands of our men who feel the urge of God to preach, and yet their academic training has been so neglected that they can not enter college or seminary or even high schools to do accredited work. Many others who have answered the call late in life find a very limited time to make preparation for the few remaining years. To put these men back with youngsters to work with them at the educational level where they are would be to defeat the very thing they are trying to do.

Here is my heart and hand to join the great group of friends of Clear Creek Mountain Preachers School to lead the field in this great service in a neglected area.

→ The best Christmas present to your pastor, mother, teacher or friend is this nationwide magazine, which gives a monthly glance at general Baptist thought and life and sermons by the world's best preachers.

Mail your order now to be on time. It will be a monthly token of your love. This journal offers such valuable material for the comparatively low price of $1.00 for eight months, $1.50 for one year, and $2.00 for 18 months.

THANKSGIVING—continued from page 5

"He who from zone to zone,
Guides through the boundless sky
Thy certain flight
In the long way that I must tread alone
Will lead my steps aright."

DaVinci, the magic painter, with brush in hand, gave his testimony in his masterpiece, "The Last Supper."

Handel, the composer, drew forth from the realm of genius his great Oratorio and gave his testimony to the world by presenting "The Messiah."

Faraday, "The most brilliant scientist of his generation," gave his testimony by seeking always to discover the one Divine answer to our human riddles.

Jenny Lind, the Swedish Nightingale, gave her testimony to the World in song. When she sang, "I know that my Redeemer liveth" (from the Messiah), it was noticed that she always placed the accent on "know."

Lyman Abbott said of her, "It was impossible to doubt the resurrection when she was singing."

Let us remember that Christianity is not in the Apostle's Creed, but in the apostles.

We learn, too, from our study of the 100th Psalm that

3. We are to join with others in Thanksgiving.

No room for the soloist here. It must be in unison. The soprano, the bass, the tenor, the alto, in perfect rhythm sounding forth His praises.

The good voices, the bad voices, the strong voices, the weak voices, the young voices, the old voices, singing at one and the same time, Thanksgiving unto God.

Every day should be Thanksgiving Day; every Lord's Day should be Thanksgiving Sunday.

We are to go with the multitude to God's House on God's Day to sing God's praises.

"Forsaking not the assembling of ourselves together."

Men and women, boys and girls, all gathered together on the Lord's Day in the church to worship God.

The burning words from Sinai, "Remember the Sabbath Day to keep it holy" set forth the law of God for man, and for the individual or nation who violates it, judgment is inevitable.

And we see further that:

4. This Thanksgiving is to be all unto the Lord.

Why not give God the credit?

The clothes you wear, the food you eat, the home in which you live; the positions you occupy, the stocks and bonds you possess;

The yearnings for something nobler;

The beautiful dreams of future happiness;

The privilege of seeing, of smelling, of thinking, of hearing, of feeling, of speaking—

All of these come from God.

If He has endowed you with ability to sing, give Him the glory.

If He has enriched you with material possessions, give Him the glory.

If He has inspired you with poetic fancy, give Him the glory.

If He has enabled you to charm many with your musical talent, give Him the glory.

If He has instilled in your being a magnetic personality, give Him the glory.

If He has blessed you with a strong body, give Him the glory.

If He had entrusted you with a keen intellect, give Him the glory.

The late Dr. George Washington Carver, God's ebony scientist, when invited to testify before a Senate Committee about his work in the laboratory with the peanut was asked: "How did you learn all these things?"

He replied, "From an old Book."

The chairman asked, "What book?"

He replied, "The Bible."

When asked, "Does the Bible tell about peanuts?" he replied, "No, Mr. Senator, but it tells about the God who made the peanuts. I asked Him to show me what to do with the peanut and He did."

II. THE CULTIVATION OF THIS THANKFUL SPIRIT.

Some have no song—only a perpetual dirge.

How can we be thankful if we continually keep our backs to the sun?

I am glad that long beards and long faces are gradually going out of fashion. I believe in love, laughter, and song.

I believe when Jesus was a boy, he played baseball and went fishing like other boys.

I believe when He said, "Suffer the little children to come unto me," He laughed heartily at their graceful antics and happy joyous faces.

One ripple of laughter is more poignant than a thousand tears of bitterness.

For every shadow, there are a dozen gleams of light. The days are shot through with the lances of the sun, and the stars and moonbeams spangle the darkness of night.

Every midnight is followed by dawn, when rosy-fingered Aurora flushes the East with her smile and flings open the doors of day.

The clouds are all tipped with amber and gold, and from their ponderous folds fall the refreshing rain.

Every tempest has been stilled in time. Every shadow lined with silver, and across the face of every storm has bent the bow of promise.

III. SOME REASONS FOR THANKSGIVING.

First of all,

1. Our circumstances demand it.

Americans of all people, should be the most thankful on the face of the earth. In a world that's starving, we have plenty of good food to eat.

In a world that's homeless, we have nice homes in which to live.
In a world that's ragged, we have adequate clothes to wear.
In a world that's in poverty, we enjoy the luxuries of life.

"I complained because I had no shoes
Until I saw a man who had no feet,"

so runs the Chinese proverb.

2. Our Lord deserves all our praise. "Give thanks unto the God of gods: for His mercy endureth for ever."

Is the Son of God—the Lord Jesus Christ—your personal Saviour and Lord? If so, let His praise be in your mouth "continually." (Psalm 34:1)

Is the Holy Spirit of God your Comforter, Guide and Teacher? If so, may you be found "Abounding" with thanksgiving. (Col. 2:7)

Yes, our Lord deserves all our praise. God the Father gave His Son to save from sin.

God the Son came to shed His blood for sinners.

And God the Holy Spirit is in the world today comforting the saved and convicting the lost of their need of a Saviour.

Give the Triune God all our praise.

A Subscription To This Paper Is A Good Christmas Present

IMPORTANT INTERESTING ITEMS

2 GET FACULTY POSTS AT BAPTIST SEMINARY

LOUISVILLE, Ky.—(AP)—Dr. G. S. Dobbins and Dr. J. S. Weatherspoon, faculty members at Southern Baptist Theological seminary here, were named co-chairman of the faculty yesterday.

They will be in charge of the institution until a new president is named to succeed Dr. Ellis A. Fuller, who died last week in California, while on a speaking tour.

V. V. Cooke, chairman of the executive committee, said Dr. J. Clyde Turner, Raleigh, N. C., president of the board of trustees, is empowered to call a special meeting to name a new president. The next regular meeting is in March and seminary officials said the trustees might take no action until that time.

—Nashville Banner

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Norman First Plans for 1,000 Students At Annual BSU Convention, Nov. 17-19

Around 1,000 Baptist students from college campuses throughout Oklahoma are expected to be on hand November 17-19 for the annual state Baptist Student Union convention, to be held at First church, Norman.

The theme for the convention will be "That All May Know Christ" and the keynote address, "The World Reach of BSU," will be delivered by Dr. Kearnie Keegan, newly-elected secretary of the Department of Student Work, Southern Baptist Convention, Nashville.

The program will begin Friday evening, November 17, with a Thanksgiving food and festival affair. The annual banquet is scheduled for 6 p.m. in the basement of the new auditorium and will feature light music and other entertainment.

A more serious note will be sounded later in the evening when the group assembles in the auditorium for a concert by the Bison glee club of OBU and Dr. Keegan's address.

Conferences on planning a life will be held Saturday morning with both visiting leaders and students being heard. Opportunities for mission service will be presented in a special address, closing the morning program. The afternoon hours have been designated "free time" for the students.

Prayermates will come together at 6:30 p.m. preceding the Saturday night service which will center around youth and evangelism.

Dr. W. R. White, president of Baylor University, Waco, Texas, will speak at 10 a.m. Sunday on vital issues of the world facing Christian youth and John M. Wright, pastor of First church, Port Arthur, Texas, will bring the closing message at 11 a.m.

Pastor Fred Tarpley has resigned the First Baptist Church, Barbourville, Ky., to accept the pastorate of the Island Home Baptist Church, Knoxville, Tenn. During the two years he has been in Barbourville 406 people have united with the church, with 224 of these coming by baptism. Two mission buildings have been secured, the church building has been redecorated, and all phases of the work have gone forward. He began his new duties October 15.

The Ashland Daily Independent has carried an architect's forecast of the proposed new $350,000 meeting house and education building of the First Baptist Church of Ashland. The plan is to erect first the new education building to the east of the present location. This will take in the parsonage, now occupied by Pastor and Mrs. Carroll Hubbard, and a used car lot owned by the church. After that is erected the present quarters will be raised to make way for the new auditorium.

WYNNTON BAPTIST CHURCH
2201 Buena Vista Road
COLUMBUS, GEORGIA
WILLIAM COURTENAY OAKES
Pastor

There were 230 additions to the Wynnton church during last associational year—94 by baptism and 136 by letter. The church has passed the thousand mark in membership.

—o—

Good Singing and Good Praying

The best singing, in our judgment, comes out of the deepest seasons of prayer. This is a lesson we seem not to have learned. We rush into our meetings and some song leader begins to stir up the people; exhorting them to use their lung power with ever-increasing capacity. Thus the people are cajoled into singing. One feels the need of real "spiritual songs" which come out of the hearts of people because they are close to the Lord. There is a beautiful suggestion of the way prayer soothes our fears, comforts our hearts, cheers our souls, and awakens music and song in Luke's description, given in the sixteenth chapter of the Acts of the Apostles, of the experience of Paul and Silas in the dungeon at Philippi. Though they were wounded and bruised and hungry, and uncomfortable with their chains, they prayed to God in the midnight, and afterward their hearts were so full of joy that they could not help singing. It is well to note what they sang. It was not, "Hark, from the tombs a doleful sound!" but the other note altogether, "Praise God, from whom all blessings flow!" Song flows out of prayer as naturally as a spring gushes out of a mountainside full of treasures of the melted snow.

—Watchman-Examiner

—o—

Third Anniversary

This is our pastor's third anniversary, we are reminded of the old hymn, "SWEETER AS THE YEARS GO BY." This is surely true of the relationship which exists between our pastor and our people. I am sure that nowhere in the world could you ever find a sweeter, finer people than we have in the First Baptist Church of El Paso—then on the other hand, nowhere in the whole world could we find a pastor like our own Dr. Ford. Not only is he the best of preachers in the land, but he is the best pastor. He is always ready with his friendly personality and loving Christian spirit to give us comfort and encouragement whenever needed.

We bow in gratitude to God today for allowing us to have him as pastor of First church. Never does he enter the pulpit but that we "see Jesus only" in his every message . . . Always true to the Old Book, he leads us into finer and better lives of service for the Master.

Not only has our church enioyed these manifold spiritual blessings under Dr. Ford's ministry, but the following figures will show you something of the marvelous progress which has been made in our church in a material way during these three years.

1. Total Additions to the church—1,533, an average of 511 per year.
2. Number Baptized—452, an average of 151 per year.
3. Number received by letter and statement —1,081, an average of 360 per year.
4. Total contributions to all causes. $481,442.-42—an average of over $160.000 per year.
5. Gifts to Missions—$112,051.97 an average of over $37,000 per year.
6. The Building Fund has grown from around $50,000 to the amazing total of $283,533.-23, as of June 1st, 1950.

Now what should be the attitude of our church in the face of these wonderful blessings? First, because of our thankfulness to God for everything, let us consecrate our lives anew to Him, pledging ourselves to give our best in service and love to Him. Second, there is much more to be done here in our church . . . A new building in the very near future is one of the dreams closest to our hearts. Then there are thousands of souls to be won for Christ—the fields are indeed white unto harvest. "Christ has no hands but our hands to do His work today"—so the very best gift of appreciation to our pastor today on his third anniversary is to place our hands in the nail-scarred hand of Christ and go forward under his leadership to do the greatest work in all the world.

—El Paso Baptist Reminder

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The Great Reformer

By I. W. GERNERT

The early part of the 16th Century is known as the dark ages. The people had lost their Saviour, they had lost the Bible, they had lost true worship, and others were taking the place of Christ. Then came the Reformer, Dr. Martin Luther, a sinner saved by grace, just as any other man. The keynote which brought about the change of events is that immortal passage of Scripture "The Just Shall Live by Faith," and that other truth "Faith Alone in Christ for Salvation. Is it any wonder then that these two ideas brought forth the saying "Here I Stand." Here is where all true believers must stand if they expect to obtain salvation, that all men are kings and priests before God, with Christ as the only mediator. As our Lord Jesus Christ said "No man cometh unto the Father but by me." Where did these truths come from? The Holy Scriptures, which have been for all time the highest seat of authority for faith, for life and for works. There is no better guide for nations, for individuals, for all relations among men than the Word of God.

The Bible was restored to the people in their native tongue as the printing press came into being just at that time.

The masses were to be educated, which has resulted in compulsory education for all enlightened nations.

This was brought from behind walls out into the open to become Religion in Life. October 31, 1517 marked the change of events in History, in the church, and in the lives of men.

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Camden, Arkansas, and the Baptists

First Church, Camden, Arkansas, T. L. Harris, pastor, is really putting the Baptist cause on the map. Besides the stepped-up program in First Church, they are sponsoring three missions. These missions no doubt will soon become autonomous churches. The State Convention paid for a building location in the Government Cantonment before the war closed and First Church, under the direction of Brother Harris, started the mission. They have nearly three hundred enrolled with an average attendance of more than two hundred. They have a bus, and have recently erected a large annex to the building which they had previously built. Then the church has assisted in organizing another mission with twenty-five additions, and forty-six in Sunday school. They have full-time preaching. The church also has another Mission, and the three Missions have more than five hundred enrolled in Sunday school. First Church is prospering in all its work, Brother Harris will lead soon in the erection of a beautiful and adequate auditorium. T. L. Harris is one of our outstanding Baptist leaders in this Southland.

—Arkansas Baptist

J. T. Gillespie

Dr. James T. Gillespie, city superintendent of missions of Greenville, South Carolina, has been transferred to the Home Mission Board's department of rural work to succeed Dr. John D. Freeman, who is now secretary of the Baptist Foundation of Arkansas. Brother Gillespie is a native of North Carolina and graduated from Wake Forest and from Southwestern Baptist Theological Seminary. He has served as pastor of First Church, Fayetteville, and as professor of Bible and Greek in Oklahoma Baptist University and North Greenville Junior College. Since 1948 he has been in city mission work at Greenville.

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One of the best-selling and most widely circulated books on this subject, entitled "Jesus Is Coming," was written and published some years ago by a great Methodist layman, William E. Blackstone. The book has been a classic on this subject because of its faithful adherence to the Holy Scriptures.

—o—

Only one life, it will soon be past,
What you do for Jesus is all that will last.

—o—

Things That Matter Most

If people would always put first the things that matter most, the things that matter less would be put in their place and those which matter not at all would be put out of their lives entirely. This is the goal of the Christian life, so far as this present world is concerned. Its achievement depends upon two things: a correct scale of values and a will to choose the best and do it always. Man, in his natural state, has neither of these. He does not know what things matter most because his point of reference is wrong, being centered in his short-range, selfish desires. He does not have the will to pursue the highest values, even if he knew enough to do so, because he is depraved by nature and evil in his desires. Christ, and He alone, offers these two: a sufficient ideal based on a correct scale of values and a will to attain this ideal.

To provide a scale of values that reveals in clear relief the things that matter most, our Lord gave himself as a demonstration of the totally good life and His teachings as a declaration and delineation of the true scale of values. This He, and He alone, could do because He "came forth from God." If we would know what things matter most, we should see how He lived and ponder what He said. If we would know what things matter not at all, we should consider those things which we think to be valuable but which He had not, neither desired; because His was the perfect (complete) life.

To make possible for us a will and a power to seek and to attain the supreme values of life, our Lord gave His life for us. His atonement, when we recognize it and accept it by faith, makes us new creatures in Christ thus bringing our wills into conformity to God's will. This makes possible our discernment of the true values as the Holy Spirit teaches us, and it makes operative within us a will and power to seek the good and reject the evil. By this regenerative process, and by no other, is one made capable of discerning the things that matter most and devoting himself to them. This is, of course, a process which is initiated when we are saved by grace through faith and continued as we grow in grace and knowledge by the exercise of faith unto good works.

It is evident that all our talk about the values of the good life is foolishness and all efforts to attain them are vanity unless we begin and continue with Christ. People everywhere need to ponder this as they use with apparent lack of understanding such words as peace, liberty, security, prosperity, democracy, etc.

—*Baptist Courier*

Going Home

There is always something interesting about a boy leaving home for his first job. There was a sawmill, heading and stave factory several miles from our home. A man named Cahill owned and ran this mill. He offered me a job. Mother objected: Father said, "Let him go." I got an affectionate good-bye from the family.

The work was hard and the days were long. That did not bother me as much as the wickedness of the workers. I heard more profanity than I had heard in all my life. The food was coarse and poor. The bed was hard. The mosquitoes were fierce. There was nothing easy, agreeable, or pleasant about the work. I began to realize it was not a job for a boy. Also homesickness was getting in its work.

One evening after work I heard a woman's voice as from heaven. I had not seen a woman's face since leaving home. This voice was coming from a high hill north of the mill and she was singing "Nearer My God To Thee." It was clear and sweet. The words went to my heart. I said, "I am going home." I gathered my clothes and told the men good-bye and "lit out" for home. Before I got half way darkness covered the earth. It was dismal and dark and difficult. The road was through woods and forests. It was hard to stay in the road. I finally lost it. I heard all kinds of frightful spooks. The old owls made the woods horrible. I ran into briars, thorns and muddy places. But I was going home. I knew when I got there all would be well. I did not know where I was but I knew I was going in the right direction. It was the most horrible trip of all my life. I was frightened, lonely, weary and distressed. But I was going home. It was a great joy when I came to our back yard fence. I knew then where I was. I knew the rest of the way. I was no longer lost. The familiar sound I heard was the barking of our dogs. It sounded as sweet as the singing of the woman. When I drew near enough I whistled for the dogs. They came running, barking every step of the way. Can anybody ever forget such a welcome? It was hilarious and wonderful.

All the family had gone to bed and were asleep except mother. She could not understand the "carrying-on" of the dogs. But it did not take her long to realize her son was coming home. She gave a glad shout and soon everybody was wide awake to welcome the returning boy. Mother was shocked when she saw muddy and bloody clothes. The thorns and briars had scratched my face and hands. But what of it? I was at home with those who loved and cared for me. There is another day coming—"Someone will be waiting and watching for me. And oh, what a glory that will be!"—E. D. Solomon in *Florida Baptist Witness.*

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BWA President to Tour America

WASHINGTON—(BP)—Dr. F. Townley Lord, president of the Baptist World Alliance, will make a three months' tour of the United States and Canada next summer. The announcement was made by Dr. Arnold T. Ohrn, executive secretary of the Alliance and Dr. Louie D. Newton, vice-president, at the meeting of the BWA Administrative Committee here recently.

The Committee, while in session, voted to endorse the work of Canadian Baptists in establishing around the world radio station in Bolivia, to study need for a series of special pamphlets printed in different languages explaining the Baptist World Alliance, and to start the *BWA Youth News* to be edited by Joel Sorenson, world youth secretary.

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World Not Going to the Dogs

While we see many things that jar, there are also apparent many things that give a sense of security. One pastor, so much impressed with the high loyalties of a college group, has written exuberantly "If our world is going to the dogs, our young people are not traveling with it." That reassuring point of view is refreshing.

One reason why many in the world belong to the head-wagging skeptics is because they see only worldly men and women. Few perhaps can fail to be impressed with the loyalties of legions of youth on college and university campuses, particularly denominationally owned and controlled schools. To be sure by comparison, are numerically more who are indifferent, but the intensity of the earnest interest of churched youth is such as to offset and outweigh the disinterested.

The pastor, W. D. Lawes, Tucumcari, following a speaking engagement on the campus of Howard-Payne college, writes "Never have I been as thrilled, and inspired by the testimonies, the prayers, and the devotion of young people than I was by the fine students of this school. Baptists need not be afraid of the future, nor of the caliber of the future ministers, educational leaders, missionaries, and laymen. Our future in this direction is as bright as the promises of God."

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I Saw It in the Bible

By Frank L. Squires, *Pastor Covenant Baptist Church*
Washington, D. C.

AND WITHOUT THE SHEDDING OF BLOOD THERE IS NO REMISSION" (Meaning no forgiveness of sin.) (Hebrews 9:22)

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain manner life received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you." (1 Peter 1:18-20)

Redemption from sin is a costly thing! But though great was the cost, yet there was One who was willing to pay the price—Jesus the Son of God!

He was that Lamb slain from the foundation of the world. "The Lamb of God that taketh away the sin of the world." (John 1:29) "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:2)

The most disturbing question of any man's life, whether he acknowledges it or not, is the question of judgment for the sins of a lifetime. "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27) "It is a fearful thing to fall into the hands of the living God," if it be for judgment of sin and the rejection of the one and only means of salvation. Jesus Himself said, "No man cometh unto the Father but by Me." There is no other way! There is no salvation except through Jesus Christ the Son of God, and then only on terms ordained of God—"by grace through faith."

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THE ATOKA BAPTIST NEWS

Weekly Publication of The First Baptist Church "Oklahoma's Oldest Church

Baptist Church Burns

SUNDAY IS

Coronation Day

•

Crown Christ Lord

•

Every Moment A Blaze of Glory
Don't Miss These Sin-Smashing, Soul-Saving Holy Ghost Services

•

Mighty Singing Powerful Preaching
Souls Aflame With Salvation and Love

•

A Day of Eternal Victory

U. N. Needs Work and Prayer

With all its imperfections, the United Nations organization still is the instrument of hope for a world weary of war. On its debit side are flaws to be eradicated—some of them basic. On its credit side are accomplishments on which anniversary eulogies will dwell tomorrow. The acknowledgement of flaws is essential too, for only by facing them can they be eradicated; and until they are eradicated they will continue to handicap fulfillment of U. N.'s exalted hope and promise.

Prayers for the success of U.N. acknowledge the paramount need. The very reference to them incorporates a premise elaborately overlooked when U.N. was born; the wilful omission negating all reference to Divine help. Let it be said then that a way to end the babel of tongues, and unite them in a harmony at least approximating the purpose of this agency, would be by prayer at Lake Success, itself. A world on its knees before Almighty God would have no insoluble problems.

If a biography, and not an obituary, is to tell the story of the United Nations in the years immediately ahead, it must exercise that newly-discovered courage which led it to ACT—not TALK—in the case of Korea. It must implement purpose with readiness to enforce its just decisions, aware that there is no security in the port of appeasement.

America's celebration of this anniversary event cannot fail to impress the rest of the world with the fact that we have not repudiated the instrument . . . that we prefer to act in concert, under U.N. auspices, to apply the policies of peace and security; as in Korea, and as in the majority U.N. proposal to share both the military and the moral responsibility of peace enforcement when danger anywhere in the world impends.

The spirit of this national address to realities of a troubled world command respect. It manifests, as liberality has done, the willingness to share might in the defense of right.

If U.N. on this birthday stands at the crossroads, it is callous minds—bent on malicious mischief of murderous aggression—that have put it there. And it is the forthright decisions, dictated by the sense of duty to God and humanity, that will overcome this Soviet-inspired threat if it is overcome.

Nashville's celebration of United Nations Day accents and reflects the importance attached to it by the American people; the universality of civilization's hope that through this agency, its flaws corrected, united action will spare a world too long in ignorance and folly bathed in blood.

For that we pray. For that we work. God grant reconsecration of humanity and its leadership to the spirit of the Prince of Peace.

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Find A Boy

By LAWSON H. COOKE, *Brotherhood Secretary, Southern Baptist Convention*

We are convinced that in the Man and Boy Movement we have found the solution to much of the problem of juvenile delinquency.

It is sound in principle and simple in practice: A man is to find a boy and take him to Sunday school four consecutive Sundays. Experience has proven that the boy will like it so well he will tell his pals about it, and they too will start going; and then will pass the word along to still other boys. You will have started something really worthwhile.

Some time ago the writer attended a Man and Boy banquet. The men were playing host to boys whom they had influenced in attending Sunday school through the Man and Boy Movement. Twenty-seven boys were present, and not one of these boys had ever seen the inside of a church building until one of the men took him to Sunday school. Now you could not keep him away Sunday morning.

These boys who are running loose on our streets are not all bad; no boy is. There is much of good in each of them. All they need is a friendly touch and a kind word from some Christian man. That's the thing they are hungry for. They may not respond immediately, but keep it up and you will win them.

Here we have the very soul of the Man and Boy Movement. Find a boy!

—o—

The Pastor's Salary

Has your church cut the pastor's salary?

Of course not, you say. But actually unless the pastor has received an increase since last May, he has suffered a reduction.

An October dollar will not buy what a May dollar did. Call it "inflation," "expanding economy," or what have you, the value of the dollar in purchasing power is not what it was even a short six months ago. Prices skyrocket higher every week and no one claims to know where the limit is.

Walk through the grocery store. Grade A eggs, 69 cents a dozen. Milk, 22 cents a quart. Sirloin, 95 cents a pound. See what we mean?

Increased income tax rates went into effect the first of the month.

A book which would have cost a dollar or two some time back is three dollars or maybe five. And a preacher must have books to be his best.

Every Baptist church should pay the pastor a salary worthy of his labor. This is budget making time. Remember, it is October not May; it costs more to live now than six months ago.

—Oklahoma Baptist Messenger

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Don't Make Drunkards of our Soldiers Pleads Veteran

"I insist that you do everything within your power to stop the long-time practice of the military forces making drunkards of our service men." Thus began a forceful and challenging note received by the *Baptist Hour* in Atlanta, September 21.

It continued: "Regardless of what they (the politicians) say, the American taxpayer is the one who pays. I am a veteran of the past war and we went hungry, but the drinks were there. We needed supplies and equipment, but there was liquor. Men were killed in battle due to drinking.

"The V.A. Neurotic Hospitals are filled with men due to drinking, many of whom never drank before entering military service . . . The American people must pay for the folly of 'free' beer physically, mentally, morally and financially!"

—The Arkansas Baptist

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Temperance Groups to Fight Beer Ration

WASHINGTON, D. C.—(RNS)—Temperance forces here are uniting to fight the introduction of a beer ration in the United States Army.

The offer of 1,200,000 *free cans of beer made to the armed services by two Milwaukee breweries brought a sharp response from religious leaders concerned with temperance.*

The offers were made in telegrams to Army Secretary Frank Pace from the Blatz and Schlitz brewing companies of Milwaukee. It followed announcement of the withdrawal of free beer rations to troops in Korea as a result of taxpayers' protest back home against tax funds being spent on alcoholic beverages.

"This offer is in line with the brewing industry's insistent campaign to sell more beer to people who now drink it and to get more people—particularly young people—to drink it," said Bishop Wilbur E. Hammaker of the Methodist Board of Temperance. "It is a gigantic attempt to swell their sales and profits by persuading men to join the ranks of drinkers.

—Missouri Baptist Record

Brewers Compliment Billy Graham

Billy Graham has received a great compliment from the United States Brewers Foundation. In a rather lengthy bulletin sent to all USBF members, he is depicted as "a new threat on the Prohibition front," according to the May 16, 1950, issue of The Brewery Worker.

In its analysis of Graham and the conversions resulting from his preaching, the United States Brewers Foundation unequivocally places itself on record as being opposed to the propagation of the Gospel of Jesus Christ.

If all preachers would oppose (as Billy Graham does) the brewers (and vintners and distillers) as much as the latter oppose them, these arch enemies of Christ could quickly be put out of business. A timeserving preacher and wet-voting congregation are John Barleycorn's best friends.

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Protestants Plan Personal Petition to Truman

WASHINGTON—(WRR)—A group of Protestant church leaders—many favorable to much of the President's domestic legislative program and some his personal friends or supporters—will meet with President Harry Truman at the White House here in early October to petition him not to sponsor the appointment of a permanent envoy to the Vatican.

The group, likely to be led by Methodist Bishop G. Bromley Oxnam, who is spearheading its formation, will consist of the ranking leaders of the Presbyterian Church in the U.S.A. (Northern), the American Baptist Convention, the Southern Baptist Convention, the Southern Presbyterian Church, and perhaps many other prominent editors of official denomination spokesmen.

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Soviets to Fight Against Christianity

LONDON—(RNS)—A plenary session of the Soviet Society for Political and Scientific Research has decided to launch an intense struggle against the "medieval Christian outlook," the Leningrad Radio announced.

For this purpose, the chairman was quoted, a half-million propagandists will be sent to all Soviet republics with anti-religious films, and 20 million pamphlets will be circulated.

"The struggle against the gospel and Christian legend must be conducted ruthlessly and with all the means at the disposal of Communism," the society's chairman said.

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Army to Double Chaplains Corps

DALLAS, Tex.—(RNS)—By the end of this year the U.S. Army chaplains corps will probably be doubled, Maj. Gen. Roy H. Parker, chief of chaplains, declared in an address here.

He said he could assure the mothers of America that "the chaplain will be on the job," giving spiritual care to members of the armed forces at home and overseas.

"He may not be of your particular denomination but he will be a man of God," he said. "If your son can't get what he wants from his chaplain, the chaplain will direct him to one who will give him what he wants."

He praised chaplains who had served in World War II, and mentioned especially those now serving in Korea.

"Once again American husbands, brothers and sweethearts have been called upon to fight for democracy and peace," Gen. Parker said, "and once again clergymen of all denominations are serving as chaplains wherever Americans are stationed.

Brotherhood in action, he said, is one of the most gratifying experiences of an army chaplain's ministry.

—The Word and Way

CHRIST DIED—continued from page 4

A King? Then he ought to have words of loyal proclamation. So, as the people stood beholding, the rulers . . . derided Him, saying He saved others, let Him save Himself if He be Christ, the chosen of God" (Luke 23:35).

A King? Then He ought to have a king's chalice and cup bearers! So "the soldiers also mocked Him, coming to Him and offering Him vinegar" (Luke 23:36).

A King? Then a bed and pillow he should have when His work is done! But 'twas left with Joseph of Arimathea, "who also himself was Jesus's disciple" (Matt. 27:57), who, having "begged the body of Jesus" (Matt. 27:58), "wrapped it in a clean linen cloth, and laid it in his own new tomb" (Matt. 27:59-60)—where, marred and scarred with the stigmata of the Cross, that body was the bruised and battered minister that carried the holy and redemptive purpose of God.

Christ *died*—putting away sin by the sacrifice of Himself, wrapping Himself in all the agonies we deserve for our misdoings, being the Mercy Seat for the whole world but receiving no mercy for Himself.

Christ *died*—taking all of our sins upon Himself that we, by faith in Him, might have none of our sins upon ourselves—willingly in love letting God deal with *Him* as God must deal *sin,* in severe and unrelenting judgment—showing no reluctance when God ordered sin to execution in the body of His own Son.

III. The Evil—"Sins"

"Christ died for the ungodly" (Romans 5:6).

"Christ gave Himself for our *sins"* (Gal. 1:4).

"Christ once suffered for *sins,* the Just for the Unjust, that He might bring us to God" (I Pet. 3:18).

Sin, violation of God's law, rebellion against God's authority, reached its climax in world corruption, and caused the flood of Noah's day, and the destruction of Sodom and Gomorrah.

Sin, though it looks like a cloud no larger than a man's hand, holds a hurricane in its grasp.

Sin, though it promises happiness from dying Abel to Calvary's brow, sin has but one objective—death.

It is written: "Cursed is everyone who continueth not in all things which are written in the book of the law to do them; but that no man is justified by the law in the sight of God, it is evident" (Gal. 3:10-11).

We see that the Law—which has no love, no life, no lift, no lever—cannot bring justification, regeneration, reparation, restoration. The Law with its ministry of condemnation, has no ministry of salvation. Law is the straight line that shows man how crooked he is. The Law gives knowledge of sin, but cannot take sin away.

But though the Law could not be abrogated and could not forgive, though God had no prerogative to pardon above Law, though the nature of the Law was such that it fastened terrible guilt upon the violator, still righteousness is manifested apart from the Law—"even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:21).

A proclamation of amnesty was issued by George III during our Revolutionary War, in which all our rebellious fathers were offered a free pardon, except John Hancock and a few kindred spirits. The bold signature of John Hancock and the Declaration of Independence had ruled him out. But God's amnesty makes no exceptions. He is able and willing to save unto the uttermost. Whosoever will may come! Therefore, your guilt can be cancelled and you, though cursed by the law, can be dismissed from God's holy tribunal, free from condemnation, justified in God's sight. But outside of Christ, who satisfies the Law and saves sinners? God is a consuming fire.

Down in Mississippi, on the penal farm, I met old Andrew Jackson Tabor, dressed in prison garb, working on the prison farm, eating prison grub, sleeping on a prison bed. Twice he was offered a pardon by two governors of Mississippi—and twice did he refuse. His refusal made the pardon not a pardon—and he lived out his days a prisoner, though twice offered his freedom. He showed that the redemptive work of Christ in making provision for the salvation of the whole world is beneficial only to those who receive Him as their own personal Saviour.

Now we must consider

IV. The Disposition

You must do something with Christ. You must make some disposition of Christ, the embodiment of the infinite love of God. You can no more escape doing something with Him than you can escape blindness by punching your eyes out.

Once, one turbulent day long ago, Pilate, the Roman governor, asked the question: "What then shall I do with Jesus who is called Christ?" (Matt. 27:22). That question is a personal question, your question, from which there is no escape. As Pilate had to answer that question for himself, so it has to be answered by every man for himself, by every woman for herself, by you for yourself.

And you can do only one of two things with Jesus—not one of three, four, or five—but one of *two.* You can accept Christ OR reject Christ—crown OR crucify Christ—be for OR against Christ—be friend OR foe to Christ—confess OR deny Christ. "He that is not with me is against me."

Outside of Christ, God is a consuming fire (Deut. 4:24). If you take your place before God without Christ as your Saviour, you stand here in your own unrighteousness—tainted and dirty with sin, cursed with unbelief. Thus you must take the consequences of God's eternal justice and judgment. Therefore, do the right thing with him who was evilly assaulted that you might be healed—lacerated that you might be liberated—slain that you might be secured—and met all the tortures of your condemnation for your justification.

Do the right thing with Jesus—and for the weariest day, Christ will be your stay—for the darkest, Christ will be your light—for your weakest hour, Christ will be your power—for each moment's call, Christ will be your all—for death's assault, Christ will be your ally—or for His sudden coming, Christ will be your welcome.

Make the wrong disposition of Christ, and in death you have no assurance—in temptation, no strength—in trouble, no refuge—in sorrow, no comfort—in disaster, no courage—in clamour, no judgment—in guilt, no grace—in sin, no forgiveness—in perplexity, no prompting—in darkness, no light—in storms, no calm—in distress, no deliverance—in ostracism, no friendship. Make the right disposition of Jesus—and, through faith in His name, trusting in the omnipotence of His blood, your victory over sin, the world, the flesh, the devil, and eternal punishment, is assured. Pinning your faith to Christ's great sacrifice and nothing else, the sacrifice shall evermore speak for you—enabling you to stand before God unafraid and unashamed, faultless and fearless and free from every stain—a sinner washed in the blood of the Lamb.

That brings us to think of

V. The Difference

The difference in doing the wrong or right thing with Jesus is the difference in being hanged on a gallows and being crowned on a throne, the difference in placing the head beneath the blade of a guillotine and on a soft pillow, the difference in the dungeon's depths and the home fireside, the difference in a thumb screw and the kiss of tender lips.

The difference in doing the right or the wrong thing with Christ Jesus is the difference between joy and sorrow, between love and hate, between victory and defeat, between a palace and a loathsome prison, between abounding health and wasting disease, between hope and despair, between diamonds and dirt, between the shadow of a great rock in a weary land and the noisome pestilence that wasteth at noonday, between abundant life and cancerous death, between coronation on a throne and hanging on a gallows, between the protection of loving arms

(*Continued on page* 15)

CHRIST DIED—continued from page 14

and the snare of the archer, between salvation and damnation, between heaven and hell.

And now—no leering or levity evident—no excuses offered, no cowardice shown, no putting off until "a convenient season," no regard given to cruel criticism, no being almost persuaded, not in self-righteousness but in repentance, do the right and wise thing with Christ. Then, in demanding you, Christ will bring you up "out of an horrible pit and out of the miry clay—and set your feet upon a rock, establishing your going and putting a new song in your mouth, even praise unto our God." (Psalm 40). Then, in guidance, Christ will for you "exalt every valley, make low every mountain and hill, make straight the crooked, make plain the rough places." (Isa. 40:4). Then, forsaking you never, Christ will lead you forth by the right way, that you might go to a city of habitation (Psalms 107:7), "a city which hath foundations whose maker and builder is God" (Heb. 11:10)—the golden city surpassing all splendors, the glorious city transcending all harmonies, the great city eclipsing all wonders—the eternal city which has love for its law, perfection for its standard, holiness for its health, hosannas for its song, and the glory of the Lamb for its light.

IF

IF—You are looking for a Consecrated Pastor

IF—You are interested in Rural Church Work

IF—You believe in helping Mountain Children

IF—You believe in aiding Undergraduate Preachers

IF—You are interested in A Bible-Centered School

THEN—

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A MESSAGE—continued from page 5

something and clung to it for dear life. The wail of awful distress from the perishing all around was ringing in my ears, when there floated near me a man who, too, seemed to be clinging to something. He called to me, 'Is your soul saved?' I replied, 'No, it is not.' Then said he, 'Believe on the Lord Jesus Christ and thou shalt be saved.' We drifted apart for a few minutes, then we seemed to be driven together once more, 'Is your soul saved' again he cried out. 'I fear it is not' I replied. 'Then if you will just believe on the Lord Jesus Christ your soul shall be saved,' was his further message of intense appeal to me. But again we were separated by the rolling current. I heard him call out this message to others as they sank beneath the waters into Eternity. There and then, with two miles of water beneath me, in my desperation, I cried unto Christ to save me. I believed upon Him and I was saved. In a few minutes, I heard this man of God say, 'I'm going down, I'm going down'; then, 'No, no, I'm going up.' That man was John Harper."

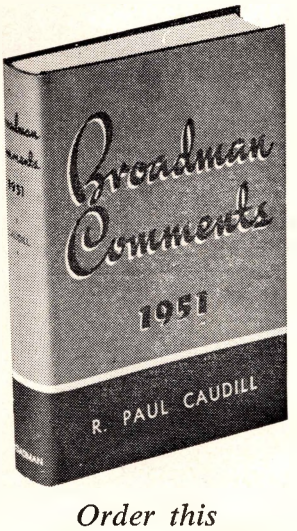
PRAYING FOR SOULS

"Prayer moves the hand that moves the world to bring salvation down." It is more important to talk to God about men than to talk to men about God. If salvation is really the work of God through the Holy Spirit and not a field for ingenuity and persuasiveness of men, prayer is absolutely essential to it.

If we go forth with the Word of God, in the name of God, endued with the Spirit of God, souls will be saved. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." "He that winneth souls is wise." "They that turn many to righteousness, shall shine as the stars for ever and ever."

FEAR AND PERSONALITY—continued from page 7

preciate the possibilities for happiness that lie covered with fear and anxiety in the lives of others. He may then extend to them the same consideration he applies to himself and realize that often the things one would despise in others are but the symptoms of the unwanted disease of fear.



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"A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

A GOOD WORD FOR JESUS

By CHARLES WELLBORN, *Waco, Texas*

One of the distinct dangers of modern thought lies in the tyranny of words. Words exercise far more power than we realize. Because of this power, we fall often into the temptation of thinking that simply by saying a thing, we have fulfilled our obligation in that direction. Words are never a good substitute for action. No doubt that was what Jesus meant when He said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." (Matt. 7:21)

Almost everyone in these days has a good word to say for Jesus. Few people, even those who are not His disciples, will criticize Him. They will admit that He was a good man, a great teacher, or even that His was "the greatest life ever lived." In the face of this attitude, it is necessary to emphasize that a good word for Jesus is not enough. Simply by saying that good word for Jesus, one stands in the company of three strange men.

Pontius Pilate said, "Truly I find no fault in this man." But he let Him be crucified. A good word for Jesus was not enough.

The centurion said, "Truly this man was the Son of God." But he gave the order to nail Him to the cross. A good word for Jesus was not enough.

Judas Iscariot said, "I have betrayed innocent blood." But Judas kissed Him and left upon his cheek the death mark. A good word for Jesus was not enough.

Words are but the mirrors of action. The heart is more vital than the mouth. The true disciple of Jesus is that one who does the will of the Father in Heaven.

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