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For Every Baptist—Everywhere

NASHVILLE, TENNESSEE

APPLES OF GOLD IN PICTURES OF SILVER

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

CHRISTMAS FOR CHRISTLESS LANDS—Page 16←
By DUKE K. MCCALL

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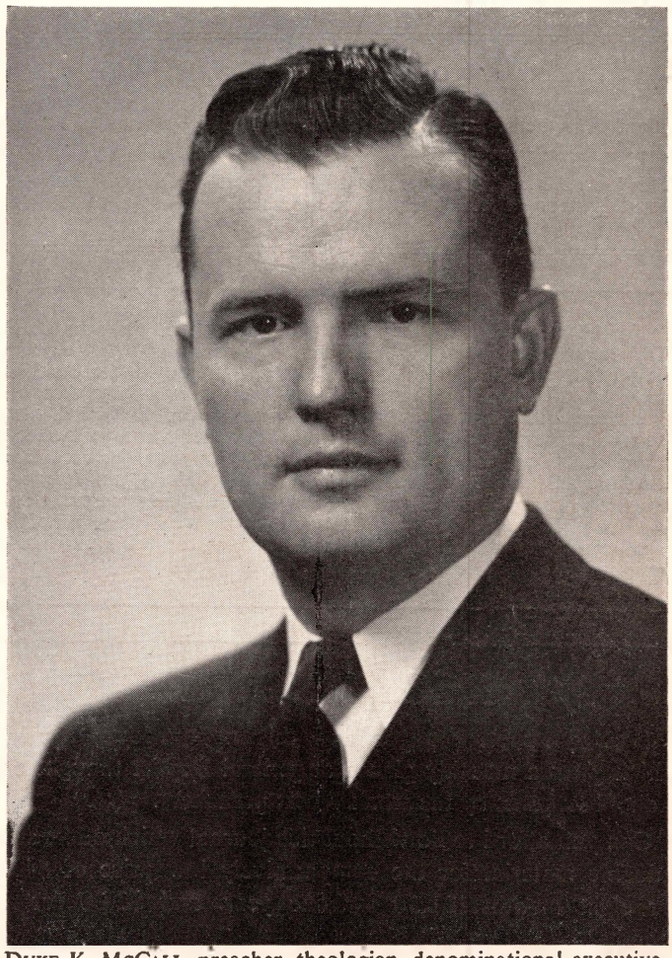
In This Issue . . .

NORTH AMERICAN BAPTIST CONVENTION,
L. E. BARTON, *Interim Pastor,* Arlington, Va. ..... Page 2
THE LAW OF SACRIFICE
DEAN W. E. DENHAM, Lakeland, Fla. ..... Page 2
WHO LAYS ON HANDS?
R. LOFTON HUDSON, Kansas City, Mo. ..... Page 3
A CHRISTMAS MESSAGE
GOVERNOR GORDON BROWNING ..... Page 3
CHRISTMAS GREETINGS FROM TENNESSEE TO BAPTISTS EVERYWHERE
J. HAROLD STEPHENS, *New President of Tennessee Baptist Convention* ..... Page 3
THE FIRST CHRISTMAS
ROBERT G. LEE, *President Southern Baptist Convention* ..... Page 4
ATMOSPHERE
ERIC W. HAYDEN, Sunderland, England ..... Page 5
THE REVIVAL WE NEED
MILLARD A. JENKENS, Abilene, Texas ..... Page 5
THE NATIONWIDE BAPTIST DIGEST, A *DIGNIFIED* CHRISTMAS GIFT ..... Page 6
NATIONAL COUNCIL OF CHURCHES ..... Page 7
THE CHRISTMAS SPIRIT
H. COWEN ELLIS ..... Page 7
BAPTISTS ADVANCE
M. E. AUBREY, *President Baptist Union of Great Britain and Ireland* ..... Page 8
OUR LIGHT AFFLICTION
W. W. HAMILTON, New Orleans ..... Page 8
ASIA'S GREAT CHRISTIAN RULER—CHIANG KAI-SHEK
C. J. LOWE ..... Page 14
THE SOURCE OF SUCCESS
GEORGE RAGLAND ..... Page 15
CHRISTMAS FOR CHRIST
DUKE K. MCCALL, *Executive Secretary Southern Baptist Convention* ..... Page 16



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This journal remains identical in ownership and in fact with SOUTHWIDE BAPTIST DIGEST of which it is a continuance.

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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NORTH AMERICAN BAPTIST CONVENTION

By L. E. BARTON, *Interim Pastor of Clarendon First Baptist Church,* Arlington, Virginia

If we want to change the name of the Southern Baptist Convention, why not call it "North American Baptist Convention?" Guess that would include Cuba, Canal Zone, Canada, and Hawaii, and meet our ambitions.

THE LAW OF SACRIFICE

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

The third element in the law of worship, together with the tabernacle and the priesthood, was the law of offerings or sacrifices. Most of the details of this law are found in the first seven chapters of the Book of Leviticus. In the order in which they are there given, they are: Burnt offerings, Meal offerings, Peace offerings, Sin offerings and Trespass offerings.

The Burnt Offering consisted of a male of the herd, or of the flock, or either a turtle dove or a young pigeon. The animals were to be wholly burned, except for the hide, which was to go to the priest, who made the offering (C 7:8). The birds, except for "the crop and the filth" (C 1:16), were to be wholly burned.

The Meal Offering was either of fine flour, raw or baked into cakes, or of parched grain. In all cases oil and salt were to be added, and in the case of raw flour or parched grain, frankincense, also. The baked cakes were to be without leaven, or honey. A portion was to be burned on the altar and the rest was for food for the priests.

The Peace Offering (otherwise known as the thank-offering), was to be a bullock, a sheep or a goat. It could be of either sex, but was to be without blemish. This offering was treated differently to the former two. The fat and the kidneys were to be burned on the altar (C 3), the breast and the right thigh (called also the heave offering or wave offering), were to be eaten by the priests (C 7:31-34), while the remainder of the animal was to be for the worshipper (C 7:15). Accompanying the animal sacrifice was to be a sacrifice of unleavened cakes mingled with oil.

The Sin Offering was to be an animal, but here there are distinctions made. If the offering was made for the anointed priest, or the whole congregation on account of sin committed through error, or unwittingly, the sin offering was a young bullock without blemish. If for a ruler, the offering was a male goat without blemish; if for one of the people, a female goat or a lamb, also without blemish.

The manner of offering was also different. In the first two cases, some of the blood of the offering was sprinkled before the veil that shut off the most holy place, some placed on the horns of the altar of incense and the rest poured out at the base of the altar of burnt offering. For the ruler, or the common people, blood was only placed on the horns of the altar of burnt offering and the rest poured out at its base. In the first two cases, also, the fat and kidneys were to be burned on the altar and the rest burned "without the camp." In the other cases, the fat and kidneys were burned on the altar and the rest of the animal was for food for the priests.

The Trespass Offering was either a lamb or a goat, or, according to a man's financial ability, two turtle doves or two young pigeons, or even meal without oil or frankincense. The distinction between this and the sin offering seems to be in the degree of the sin.

It is interesting that both the Sin and the Trespass Offering were for sins committed "unwittingly" or "thro error." Numbers 15:30-31 seems to mean that sins committed "with a high hand" had no offering or forgiveness.

Lack of space requires that we leave for another article the further discussion of these offerings.

A CHRISTMAS MESSAGE

By **GOVERNOR GORDON BROWNING** *of Tennessee*
(*Written especially for* NATIONWIDE BAPTIST DIGEST)

We are approaching the Christmas season with very little prospect of its spirit in the world. Those of us who believe in the principles which Christmas commemorates, can deplore the absence of Christian practices throughout the world. How wholesome and fine the world would be if every one of us knew and believed the doctrine taught and lived by the Galilean. There is not a problem in the world today his philosophy would not solve. There is not a nation today that the acceptance of him would not raise in the standard of happiness and worth in the world.

What we can do is to examine ourselves and find if we entertain within our innermost souls the spirit of Christmas; whether we are ready to give and find a sufficient reward in the giving; whether we are prepared for unselfish service which carries its own reward and rises like a perfume above the faults and follies of the world.

Since religion is a personal matter we can at least square our own obligations by trying to live the eternal truths we profess and acknowledge that selfish desires are not the things that make up the useful characters of people.

If these things could be done by us individually there would be a true Santa Claus and we would know the fullness of life here, as well as hereafter.

CHRISTMAS GREETINGS FROM TENNESSEE TO BAPTISTS EVERYWHERE

By J. HAROLD STEPHENS, *Pastor, Inglewood Baptist Church,* Nashville, Tennessee
President Tennessee Baptist Convention

Again we approach another season in which we celebrate, and commemorate the birth of the Prince of Peace, and again we do so in the midst of a world of struggle and strife and bloodshed. Dr. R. G. Lee has well described conditions of today when he said, "We live in a mess of a world." It is far easier, however, to give or to get an analysis of our present-day world, than it is to give and apply the remedy. Analyses have been, and are being made by the politicians, the philosophers, the economists, the diplomats, and the religionists. Reports are being given according to individual interests, which are many times founded upon a selfish, and limited perspective. Too few recognize Christ as the only solution to the world's problems, and many of those who do claim to so recognize Him are unwilling to share Him fully with others around the world.

We greet our fellow Baptists of the Southland with a challenge to have an ever-increasing part in making Christ known to the world. The most effective way that we have of sharing Him with others is through our Cooperative Program. Per capita, Tennessee is leading the Southland in gifts through the Cooperative Program, and by states, we are surpassed only by the "empire" of Texas. We are reminded of our two million dollar Cooperative Program goal for the coming year in Tennessee, which can be attained if the churches will provide a twenty-five per cent increase over their last year's contributions for the Cooperative Program. Not only do we challenge Tennessee for a 25% increase, but the whole South to undertake nothing less than this. Inflation, itself, will almost require this much of an increase. The only way for us to keep from retreating, is to go forward. Baptists have their greatest opportunity, now, with enlarged resources, expanding institutions, growing churches, and an evangelistic crusade already planned.

In all of our work, let us exalt Christ to His rightful place, and give God the glory due His Holy Name, and move forward together under the Banner of the Cross.

WHO LAYS ON THE HANDS?

By R. LOFTON HUDSON, *Pastor, Wornall Road Baptist Church,* Kansas City, Mo.

A seminary professor, in one of our Southern Baptist seminaries, said to me recently, "I should like to see one Baptist church ordain men like it was done in New Testament times." My mouth fell open, for I thought we Southern Baptists were noted for our emphasis on "doing it the New Testament way." But this professor said, "In the New Testament the church laid their hands on the candidates."

So I began to look into this matter of the laying on of hands.

It began way back the Lord only knows when. In the book of Numbers, Moses is commanded: "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him" (Num. 27:18). The laying on of hands in the Bible seems to have had a twofold purpose; to designate for a particular task, and to indicate that God was giving power (as in the case of new converts or sick). It possessed no magic influence, of course, and hardly carried any authoritative prerogatives.

It is rather difficult for those of us, who try to be New Testament Christians, to see just what the laying on of hands meant in the early decades of Christianity. There is the film of familiarity of the present and the haze of episcopal tradition that blurs our vision. We should try to look beyond even Baptist tradition.

The facts seem to be these. There were no "orders" or ranking officials in the early church. The distinction between the clergy and laity was not made. When men were ordained (or "selected"), it was for a specific task at a particular time. There is not a single certain case of ordination for life, although no doubt continuity was anticipated in some instances (as in the case of Timothy) (I Tim. 4:14; 2 Tim. 1:6). There is no intimation of the ordination, in our sense of the word, of the Apostles, or of most of the New Testament leaders. Yet the "laying on of hands" was a definite doctrine and practice (Acts 9:12; 13:3; Heb. 6:2). It was done for blessing little children, for healing, for bestowal of the Holy Spirit at first, and for setting persons apart for particular work in the church.

It is this last function that we are particularly interested in. Pendleton says that "laying on of hands was not for the purpose of conferring the Holy Spirit, but of designating to office." B. H. Carroll says: "An ordination is an official ceremony by the church, setting apart a man to a specific work by prayer and laying on of hands." Dr. W. O. Carver points out (in his *The Acts of the Apostles,* p. 137) that ordination was "never used in Scripture of the laying on of hands." And Dr. Robertson quotes Hackett as saying that the laying on of hands "was a symbol of the impartation of the gifts and graces which were needed to qualify them for the office. It was of the nature of a prayer that God would bestow the necessary gifts, rather than a pledge that they were actually conferred."

Who, then, should lay on the hands? Say, in the case of deacons or of a minister? Baptists have loudly affirmed that the church does the ordaining. Of course, it can do it through its already ordained ministers and deacons. And, generally, we invite neighboring churches and ministers to assist because there is often transfer of ministers or deacons, so it is considered to be in the interest of fellowship and goodwill.

Antioch is the first church we know much about that reached beyond the direct supervision of the Apostles. They set Paul and Barnabas apart for "foreign" mission work. There were no Apostles present. It was a church action (Acts 13:1-3). It seems in the light of the fact that Paul's ministry was supported by churches (2 Cor. 11:8; Phil. 4:15) that he was sent by this church at Antioch. As Dr. Carver points out, the "they" in Acts 13:3 here, has for its logical antecedent only the "prophets and teachers," but that "we can hardly imagine that the church took no part in it."

This passage is the one that the other seminary professor, referred to in my first paragraph, had in mind. And I think he has something! If the church ordains, why should not the church lay on the hands of blessing? This would be getting

(*Continued on Page* 14)

GOOD PREACHING OF

THE FIRST CHRISTMAS

By ROBERT G. LEE, D.D.

President of Southern Baptist Convention
Pastor, Bellevue Baptist Church, Memphis, Tennessee

I—THE PLACE

Bethlehem! Not Jerusalem—a city of thousands of national memories—glorious and guilty, evil girt with a diadem inside her walls. Not Athens—the intellectual center of the world. Not illustrious Rome—festering on the spoil of war. But Bethlehem—called by some "a weed patch ignored by world travelers"—a small village in which nothing had occurred to aggrandize it. Bethlehem, drawing a new star to lighten its obscurity, drawing sages from the East, drawing the angel of the Lord, drawing of the Heavenly hosts a multitude—remembered in all generations. "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Though in going to Bethlehem, Mary thought only of going with Joseph, and Joseph had in mind nothing but the Governor's order, and the Governor thought of nothing but the mandate of the Emperor, and the Emperor was holding in vain head and wicked heart vanity and pride, yet all of these in ignorance, but in the harmony of much complexity, fulfilled the determinate counsel and foreknowledge of God.

II—THE PRE-EXISTENCE

"Whose goings forth have been from of old, from everlasting." Christ rested upon the bosom of the Father in Eternity, before He rested on the bosom of a mother in Time. Before He took the form of a created being and became flesh, He had eternal pre-existence as an uncreated divine person. This Jesus, from everlasting to everlasting, the Ancient of Days, became a baby as old as His Heavenly Father and ages older than His earthly mother—a baby virgin-born. And every nerve of this virgin-born baby was divine handwriting, every bone divine sculpture, every muscle a pulley divinely swung, every breath a divine whisper, every heartbeat a divine pulsation. Born of a virgin, who had never touched a man, He was the Light—God seen, the Word—God heard, the Life—God felt. This One who laid aside "that glorious form . . . that far-beaming blaze of majesty" which was His at "Heav'n's high council table . . . and chose with us a darksome house of mortal clay" was He, who created all things—was He "by whom God created the worlds."

"For, by him, were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for him" (Col. 1:16).

"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deut. 4:32).

III—THE PROMISE

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

In the incarnation of Jesus, we see how God, in a display of divine truth, has never broken any promise spoken. Here God verified His veracity, authenticated His word. This main pledge, this chief promise to man when he sinned in Eden's garden, God fulfilled to the uttermost.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

"The seed of the woman!" God spoke of that when in Eden's garden, "Despair had pitched his black pavillions on man's sterile and blasted estate." Many years came out of the womb of Time and passed into the tomb of Time, before the Seed of the woman appeared. But these passing years did not mean that God had forgotten to be gracious—that His promise had failed forevermore. God's counsels of old are faithfulness and truth. The promise was that Christ should descend from a particular nation—the Jewish nation; a particular tribe—the tribe of Judah; a particular family—the family of David; a particular mother—a virgin. All events related to His birth, though seemingly loosely connected, were "links in an adamantean chain"—the pivot on which the truth of God turned, the center in which God's promises united, the end to which all referred. All of this testifies, as by a wise man stated, that God's purpose is secretly, unthwartedly, yet uncontrollably moving on—and that instruments stamped with unlikeliness are contributing to its execution.

IV—THE PREPARATION

There was no newspaper to announce Christ's arrival. Obscure and lowly was His birth. No trumpet testified to His advent. No welcome of any kind was given Him. "There was no room for them in the inn." "The world was made by him, and the world knew him not." The Christ, who by cruel hands, was thrust out from the world on the point of a spear, by cold hearts was received on a pallet of straw. Poor among the poorest was His mother. A cattle stall was His maternity chamber. A barn manger at which cattle munched hay was His cradle—in a land which had no room for Him. Yet, whose birth was ever so glorious? But when, ye gods of earth, was ever first-born with whom you claim kinship so honored? Ye kings of earth, when did Wise Men, miraculously guided, ever worship your first-born? When for the birth of heir to any earthly throne did ever angels from Heaven come down? When and where at birth hour of any other destined to be king did Heavenly choir sing? When, at the cradle of the richest, did spirit of prophecy breathe inspiration? When, as to the birth of any other, did a holy Simeon wait as for the Consolation of Israel? Of what other one did a righteous Anna speak to all those who looked for redemption?

Though no preparation was made to receive Him, He, Himself, in His coming, was a prodigy of benevolence. His coming was a love that passeth knowledge. He was rich, but he became poor. His own mercy, not our merit, caused Him to come "out of the ivory palaces" of Heaven "into a world of woe"—to give His life a ransom for men. In this expensive undertaking, He despised worldly distinctions. Thus we are, by His example, urged not to seek great things for ourselves. Having food and raiment, we should be content. With humility we should condescend to men of low estate. With joy we should exercise self-denial in doing good. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not a prize to be gained to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Since He not only stooped so low, but suffered so much for us, shall we not be willing to endure any privations or persecutions for Him? Shall we not be ready to go through any sacrifices for the sake of the salvation of others? Is any distance too great or road too rough, to go for Him who went all the way from Heaven to the cross for us? Is any burden too heavy to bear for Him who fell beneath the weight of the cross for us? Shall we not, following His example, "Be . . . therefore followers of God, as dead children; and walk in love, as Christ also hath loved us, and hath given himself to us an offering and a sacrifice to God for a sweet-smelling savour?"

V—THE PERVERSITY

When we consider all prophetical declarations about His coming: the promise of His coming and the accomplishment of it, the purpose of the Father in sending Him as God's unspeakable gift; the wonderful providence of God and the methods

(*Continued on Page* 9)

THE GOOD GOSPEL

"ATMOSPHERE"

By Rev. Eric W. Hayden,
Sunderland, England

It has been said recently that "the dominant note in any preparation for revival must be a renewed emphasis upon, and new understanding of the community at worship." The importance of such a thesis cannot be stressed sufficiently. Without minimizing or seeking to detract from the importance of prayer, repentance, humiliation and so on in preparation for an incoming of the Lord into our Churches, it is also of primary importance that we seek to realize the worth of worship of God *by the whole congregation*. It is only as every worshipper creates the Scriptural spiritual atmosphere in a meeting, or service, that God's Holy Spirit can be effectively at work convicting men and women.

On Sunday, 23rd June, 1765, the poet, William Cowper, attended divine service and was impressed by two things: the reading of the parable of the Prodigal Son, and *the intense devotion of one of the worshippers*. Cowper comments, "How little that worshipper could ever have dreamed of the help that came through his own earnestness and reverence to another soul!"

The danger today seems to be that we are content to view the whole question of worship in rather a detached fashion, as if the minister, like a priest, is far away, reading, praying and preaching, and the congregation is a mere spectator.

This is quite obviously not the Scriptural meaning of worship, and is definitely not the spiritual atmosphere into which we can bring unconverted men and women so that when the pure Gospel is preached, they cannot resist, but are irresistibly drawn to the Cross of Christ.

Can such an atmosphere as this be described or defined! In the first Book of Kings it is set forth as "the glory of the Lord." It is not the glory of the Temple, although Solomon's Temple was one of the most magnificent structures of the ancient world, and the value of the materials have been worked out at not less than 100,000,000 pounds. Neither is this atmosphere of glory "Solomon in all *his* glory," although his reign is considered the golden period of the Jewish state. Chapter eight and verses ten and eleven put it thus:

"The cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."

There are two distinct movements in these verses, the second being a direct result of the first. First, the glory of God fills the place; second, the ministry of man fades from the place.

I. The Glory of God Fills the Place

"The cloud filled the House of the Lord." The cloud was, of course, the shekinah-glory of Jehovah. It was the self-manifestation of God in a cloud, as He had also appeared on Mount Sinai at the giving of the Law. God, in a cloud of glory, moves into the Temple and "fills" it.

Some may say, "But surely this Temple was glorious and majestic enough already, with its precious stones, its cedar wood and gold overlay." That was glory created by man. Now the cloud, the sign of the glory of the Lord, moves in to consecrate human method and workmanship.

If only God's glory, God's self-manifestation, filled every one of our services and religious meetings! Those of us who are fortunate to live at the seaside, often feel the latent powder of the ocean as we walk by its side on a winter's night, and looking up to the starry sky cry within us: "O God, how great and infinite art Thou." That is the atmosphere that should be present, and is so often lacking when we enter God's House. Instead, is not the following what prevails in a great many places?—

(*Continued on Page* 9)

THE REVIVAL WE NEED

By Millard A. Jenkens, Abilene, Texas

It is time for the prayer of Habakkuk (3:2) to engage the hearts of our Baptist hosts throughout Texas and the South: "O Lord, revive thy work in the midst of the years." To the question, what is the greatest need of our day, come many answers, but the supreme answer is, a revival, a prayer-answered, God-sent, Holy Spirit inspired revival of spiritual religion. Materialism has thrown down the challenge to Christianity and future well-being waits upon the answer of the Christian forces.

Baptists, who have ever stood for New Testament Christianity, face a responsibility momentous as the perils of the times that now threaten civilization. From Roger Babson, in an economic survey, comes the timely warning: "We see today a culmination of the conflict between the two philosophies that are splitting civilization. These may be expressed by the eternal question, whether man is a spiritual being to be guided by the Ten Commandments, or an evolutionary animal permitted to follow the rules of the jungle, even when possessing a college diploma and dressed in a tuxedo."

"If the first assumption, the one for which our churches stand, is adopted as the goal, the coming year may be the beginning of a glorious future. If the second, which too many educators are teaching, is allowed to grow, World War II may have been fought in vain. In the end spiritual forces must overcome natural forces, or civilization is sunk."

Repeatedly we have heard the assertion, "It is now a revival, or it is chaos." But what kind of a revival? A revival means revived life, enriched life; people spiritually born into the Kingdom of God and those already born developed Christian character and service.

The kind of revival we need is one in which lives are changed and spiritually transformed in at least four areas of experience.

I

Personal religion. Individual experience with God. True repentance and personal conversion. Repentance involves moral and spiritual change; turning away from sin and unbelief to God, the negative side. The positive side, faith in God for saving grace and committal to Jesus Christ and His service. Result: True godliness showing itself in wholesome Christian living.

II

Personal relationships. True religion shapes the whole life. If one's religion does not register in daily living, it has but little value. It must prove itself in the home, in the community, in social relationships.

Outward profession must have the backing of vital Christian living. "Faith without works is dead." The scriptures affirm that if there is to be a soul-winning revival, there must be repentance, and humble crying to God on the part of His people, and turning from their evil ways. When Evan Roberts was leading the great revival in Wales and thousands were being swept into the Kingdom of God, pastors in London wired an invitation to come and bring them a revival. He wired back, "To bring you a revival is not mine to give. If you and your people want a revival, read II Chronicles 7:14 and do what it says, and a revival will certainly come." "If my people who are called by my name, will humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sins, and will heal their land."

III

Business and economic life. It is to be feared that Satan has beguiled many professing Christians into thinking that one's church relations have nothing to do with social and economic

(*Continued on Page* 14)

EDITORIALS

MARKED ➡ "NATIONWIDE BAPTIST DIGEST" A DIGNIFIED GIFT

You will find no better Christmas gift for a friend or loved one, your pastor or teacher, than a subscription to THE NATIONWIDE BAPTIST DIGEST. You may send the money during the next three months, or enclose it with your order, $1.00 for eight months, $2.00 for eighteen months, $1.50 for one year. It will be a monthly reminder of your high regard for your friend or loved one.

1. Because it has in each issue sermons by the leading preachers of our denomination, including a complete sermon by America's great preacher, Robert G. Lee.
2. It has glimpses of denomination-wide news.
3. It has articles on subjects of interest to all Baptists everywhere.
4. It is commended by our denominational heads:

President of the Southern Baptist Convention, R. G. Lee, has written, "I greatly appreciate and enjoy THE NATIONWIDE BAPTIST DIGEST. You are rendering a most interesting and helpful service. I am grateful to God for your loyalty to the Bible and our Baptist doctrines."

Vice President W. Marshall Craig has said, "THE SOUTHWIDE BAPTIST DIGEST is most interesting. I extend my heartiest congratulations upon such a splendid publication."

Tennessee *Baptist and Reflector* has said, "THE NATIONWIDE BAPTIST DIGEST is a fine monthly publication."

Executive Secretary Charles W. Pope of the Tennessee Baptist Convention has said, "THE NATIONWIDE BAPTIST DIGEST is meeting a longfelt need. The publication has potential value as a unifying factor in Baptist life."

Duke K. McCall, Governor Gordon Browning, and President Stephens, of Tennessee Baptist Convention, extend special greetings in this issue.

The gifted young pastor, William C. Summar, has written, "I am more than grateful for THE NATIONWIDE BAPTIST DIGEST. It is destined for success. It has a great need and mission to fulfill. Its high spiritual motives commend it. The rich experiences and scholarly attainments of the editors give it a deserving place in the homes of the most cultured of the land."

Address NATIONWIDE BAPTIST DIGEST, Box 68, Nashville, Tenn.

THE MAN OF SORROWS

By LILLIAN MADISON DILLARD

O Jesus, "Man of Sorrows," from His birth.
A baby's plaintive cry from bed of hay,
reveals the place where Mary's baby lay.
The greatest gift from God to man today,
brought blessing and honor to the earth.
His face was sad: His spirit bright with mirth.
Through Him God's neglected love found rebirth.
He is the truth, Salvation's only way.
He taught God's law to be the world's great need.
He built no temples. God's truth made demand.
He wrote no books. His speech bless all the land.
All men are brothers; matter not the creed,
and man is more important than a great deed.
Pity some people. They do not understand.

CHIANG KAI-SHEK

By C. J. LOWE

On page 14 a thrilling article by the revered returned missionary C. J. Lowe regarding Chiang Kai-Shek, Asia's great Christian ruler, is well worth reading by every patriotic American.

I AM NOT AFRAID

(Editorial—Page 11)

FROM BETHLEHEM TO PENTECOST

Angels sang the first gospel hymn on the first Christmas morning.
Glory, glory, glory to God in the highest,
Peace on earth goodwill to men.

It was natural and proper that angels should be present when a child was born. An angel is always sent by the creator to be present to welcome each new born immortal human being into this world and that same angel, though invisible to our eyes, watches over and cares for that child, and Jesus said that "In heaven their angels do always behold the face of my Father in heaven." Matt. 18:10

In the case of Jesus, there was not simply one angel, as in the case of an ordinary infant, but a multitude of the heavenly Hosts, singing the song of joy.

This angel song had the evangelistic spirit the scriptures say that the shepherds heard the song made known abroad that Jesus had come. The first Christmas was the first day of Gospel singing and the first day of Christian evangelism, thus forming a bond between Christmas and evangelism.

In harmony with the Southern Baptist plan for special evangelistic effort during 1951, beginning with evangelistic conferences throughout all the South from now until March, when revival services will be held in most of the many thousands of our Southern Baptist churches east of the Mississippi, there is a need for inspiring sermons and messages to prepare our hearts for this great campaign. At this Christmas season, we have from the president of our Convention, Robert G. Lee, a graphic description of the first Christmas. This theme is continued through unique and beautiful messages from Governor Gordon Browning, of Tennessee; Executive Secretary, Duke K. McCall.

To further turn our thoughts toward revival preparation, there is a heartwarming sermon on "Atmosphere," by Rev. Eric W. Hayden of *The Gateshead Baptist Messenger,* England; "The Source of Success," by George Ragland, Lexington, Kentucky; "What Evangelistic Advance Involves," by M. E. Aubrey, General Secretary and President of the Baptist Union of Great Britain and Ireland; and "The Revival We Need," by Millard Jenkens, Abilene, Texas.

May a grand sweep of religious fervor carry us from Bethlehem in December, to Pentecost in March. There will be a series of flaming evangelistic conferences until March. Then, simultaneous revival meetings begin, reaching from the Mississippi River to the Atlantic Ocean. What a harvest time that will be!

Already evidences of Pentecostal blessings are appearing. A hundred thousand a week are attending the Billy Graham revival in Atlanta in a great city-wide response to the glorious gospel proclaimed by this humble Baptist preacher.

NATIONAL COUNCIL OF CHURCHES AT CLEVELAND

By KEN DAVIS

The National Council of Churches meeting, faced the problem of speaking out for 31,000,000 communicants on the world crisis.

Methodist Bishop G. Bromley Oxnam, the New York bishop, moved that the first general assembly of the national council consider drafting a policy statement on the international situation.

The National Council of Churches—embracing 29 protestant and eastern orthodox communions—came into being at midmorning in dramatic pageantry seldom approached by protestant faiths.

Bishop John S. Stamm of the Evangelical United Brethren church set that keynote during the opening scripture reading and prayer.

Even before Bishop Oxnam spoke, the Korean crisis intruded upon the meeting. Secretary of State Dean Acheson, scheduled to speak last night at the convention, cancelled his appearance.

The 100-member general board—the council's executive committee—scheduled an executive session. Among the many items of business is the nomination of officers, a single slate that will be voted on Friday morning.

Around the convention floor, the name of Dr. Henry Knox Sherrill of New York, presiding bishop of the Protestant Episcopal church, is mentioned as certain to be the first president of the national council.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, intoned the words that put into being the national council.

* * *

EDITORIAL COMMENT

The effort of the above mentioned council to unite denominations which, in many respects hold contradictory doctrines, reminds this editor of the community church on the shores of Lake Erie, near Toledo. A neighbor of mine was a member of this church. I asked him how the church was getting along. He replied, "The Sunday school superintendent is a Methodist; he warns the Sunday school against falling from grace. The teacher of the Bible class, who is a Presbyterian, told his class that a Christian cannot fall from grace—'once in grace always in grace.' The head deacon, who is a Scotchman, fell out with the treasurer, who is a Jew, for being too liberal in spending money on church incidentals. One of the trustees who came from the Disciples church, inadvertently let out the remark that no man could be saved without baptism by immersion. A Nazarene brother was much offended because in that case the trustee would be the only member of their congregation who would get to heaven." The church died.

Although the denominations of the world be united in one association, they will face the same difficulties and make the same shipwreck that caused the destruction of the little church beside the wild waves of Lake Erie.

It is seriously true that unity of action is impossible without unity of faith. All Christians can safely unite on the New Testament plan of "One Lord, one faith, one baptism."

ROBERT G. LEE HEADS TEMPERANCE GROUP

Des Moines, Ia., Nov. 22—Dr. Robert G. Lee, pastor of the Bellevue Baptist Church, Memphis, Tenn., was elected president of the National Temperance League at the closing session of the group's first meeting here Tuesday.

Lee is the first president of the league, formed by the merger of the National Temperance Movement and the Temperance League of America. Headquarters of the new group will be established at Washington and Chicago.

Other officers elected included the Rev. James R. Swedenburg, Birmingham, Ala., secretary.

UNDERSTANDING OURSELVES AND OTHERS

THE CHRISTMAS SPIRIT

By H. COWEN ELLIS, *Associate Pastor, Riverside Baptist Church,* Jacksonville, Florida

Each year when the frost has stripped the last vestige of summer foliage from the trees and the snow begins to swirl in its wild, wintry dance, and the tourists begin to arrive in Florida; when we see the tinseled windows in the city and hear the tinkling of the Christmas bells along the busy streets, we are captivated by an emotional tone to which we frequently refer as "The Christmas Spirit." It is further characterized by friendliness; a relaxation from pressing duties and the desire to perform some kind and noble deed. Wars have sometimes been temporarily cessated in this season; enemies have been known to be reunited in friendship; petty differences are often forgotten and men and women pause to admit that we all are children of the same God. It is the deep and abiding wish of most people that such a spirit remain throughout the year, yet, with the passing of the season, the spirit is gone. We feel as though we had allowed ourselves to be robbed of a priceless possession that is rightfully our own, but the secret of retaining it is found in the psychology of the act of giving.

We give because of various motives. A gift from the salesman to a prospective buyer may produce the desired sale if handled skillfully and tactfully enough not to arouse suspicion. The Christmas season presents an excellent disguise for such a gift. A lasting Christmas Spirit cannot be built on such a motive, because the entire foundation for the act lacks a permanent quality. Resentment may arise if the sale is not made because of the money spent for the gift, or if the sale is completed, it may be forgotten as soon as the commission is spent.

Another motive back of a gift may be to save one's pride and prestige. When a canvasser for the Salvation Army Christmas fund comes in and states her purpose, one may reach into the side pocket or change purse, hoping the coins he is giving are of small denomination and actually wish that he had not answered the knock at the door.

Still another gift may be sent to a friend, because there is the possibility that he will send one first. Or one may be sent, simply because it is Christmas and it seems to be the proper thing to do.

There are many motives that one could name, but the real inspiration behind the kind of gift that undergirds the Christmas Season is love.

Jesus spoke of giving as though it were possible to give without letting the right hand know what the left hand is doing. Of course we know, and Jesus knew, that hands are not capable of knowledge, therefore, He must have been speaking of the motive.

The fundamental dynamic behind the Christian faith is love. Not the kind of love that exists between mere friends or even brothers; it is not a romantic love—it is far deeper than that. It is more like the love of a mother for her child or a father for his son. It is only on this level of love, that we find the unblemished spirit of forgiveness for "seventy times seven" wrongs, or the sacrificial devotion that leads a father to give and give to a child without the faintest thought of, or hope for repay. The love that Jesus taught seeks no reward. When we give at Christmas time, or at any other season, purely because we love someone and want to give to them as an expression of our devotion, we do not consider the cost except to wish that it were within our power to give more. What father is there, who will not forgive a wayward son a thousand times? What mother would not deprive herself of food, if necessary, that her child might have the advantages of schooling? Or, "What father is there, who, if his son ask for bread, will give him a stone . . ." Jesus taught to his disciples this kind of love.

When one makes his Christmas shopping list he might do well to examine the kind of love that inspires the gift. If it is the kind that Jesus taught, the Christmas Spirit will last all year between the giver and the one who receives. The only reason why it does not last the year around between us and *all* of God's people is because, we have not learned to give the love to others, that we expect God to extend to us.

THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND

M. E. AUBREY, *General Secretary and President*

BAPTISTS ADVANCE

A MESSAGE from the PRESIDENT, OFFICERS AND COUNCIL to every MINISTER, OFFICE BEARER AND MEMBER of our Baptist Churches.

Dear Brothers and Sisters,

The time has come to call on you. Affectionately we ask you in Christ's name to consider and play your part.

Baptist Advance, if it is to mean anything, must involve:—

1. ADVANCE in each life, in the quality of its personal relationship to Christ as Lord and Saviour.
   Will you ponder and try to answer honestly such questions as these:—
   (*a*) *Are you a better Christian than you were or have you lost something of your first love and zeal?*
   (*b*) *Do you pray daily and earnestly practice communion with God?*
   (*c*) *Do you study your Bible regularly?*
   (*d*) *Is Christ's Lordship the ruling fact in your conscience and daily life?*
   (*e*) *Is your home hallowed by His presence as He dwells and rules there?*
   (*f*) *Are you tolerating doubtful things in your personal and business life or have you surrendered completely to Him?*
2. ADVANCE in the standard of your church membership.
   (*a*) *Do you attend public worship as often as you can and regard such service as an appointment with God which cannot be easily put aside?*
   (*b*) *In private and in prayer meetings are you asking God's blessing on the church and its ministry?*
   (*c*) *Do you share in the work of the church, or leave it to others?*
   (*d*) *Are you helping to bring others to the church and to Christ?*
   (*e*) *Can you truthfully say that your giving to his work is on a level of sacrifice that pleases Him who gave Himself for you?*
   (*f*) *Do you love your church as Christ loved the church and gave Himself for it?*
3. ADVANCE in the life and witness of each church.
   (*a*) *Is there a real zeal for winning souls among you?*
   (*b*) *Do you expect men and women to be converted?*
   (*c*) *Have you ever tried to lead one heart to Christ?*
   (*d*) *Is that the dominant purpose in each department of the church's work?*
   (*e*) *Are the officers real leaders in spiritual enterprise?*
   (*f*) *Are there divisions among you and are you involved?*
   (*g*) *Do your numbers show progress, loss or stalemate?*
   (*h*) *Is yours a truly Baptist Church in spirit and conviction?*
   (*i*) *What is it doing to reach the outsiders near you?*
   (*j*) *What will it be in five years' time?*
4. ADVANCE in your vision of our world-wide task.
   (*a*) *What is your church doing for Baptist work on the Continent, in our British lands, in the mission fields?*
   (*b*) *Do you think of and pray for our great Baptist family in the world?*

Dear Brethren and Sisters in Christ, affectionately we commend this searching inquiry to you individually. As we do so, we urge the vital importance of initiative and leadership in every local church. Baptist Advance can only come by Baptist churches advancing. Let each church therefore begin at once to examine itself and prepare itself, through the Holy Spirit, for the great efforts of the coming days. Let your church so begin. Then it will be ready and willing in the day of God's power, which will surely come.

May He, who has called us, now direct and bless us every one.

NEW SOUTHERN CHURCH IN SOUTHSIDE CHICAGO

Chicago, Ill.—A new Southern Baptist church has been organized here with *eleven charter members*. It is the second Southern Baptist church to be organized in the city of Chicago proper and the tenth Southern Baptist church to be organized in the metropolitan area of Chicago.

A. G. Rednour, missionary for the Chicago area, was moderator of the meeting at which the new church was organized.

Within a radius of thirty blocks of the new church live 40,000 people, with only one other Baptist church in that area. This work was initiated by the Harvey Missionary Baptist Church under the leadership of Pastor Earl Finney.

(It is gratifying that many small missions or churches should be established. In California four churches with thirteen members each, were established in one month's time. Several others of twenty members were organized. The one in Chicago mentioned above, had eleven members. The writer noticed in one week mention of a total of ten churches, whose membership equaled a total of 150. These ten churches have one vote each in the Southern Baptist Convention, or ten in all. The First Baptist Church of Dallas, with nine thousand members, will have only ten votes.

The convention should equalize the disproportion of 150 Baptists having the same voting power as nine thousand. This is vitally important at this time, when certain divisive elements are very active).

OUR LIGHT AFFLICTION

By CHAPLAIN W. W. HAMILTON, *Southern Baptist Hospital,* New Orleans, La.

One of our radio stations tells that a sheep herder out of the prairie had written in asking that he might have help in retuning his old violin. The announcer called for absolute silence, and then requested the Studio violinist to "Sound A." This was done more than once and the man in his far-away camp set the pitch on his violin by the one in the studio.

Do we need to catch the key which God will give us? Will we be still and hear his voice? Is there some light affliction upon us? Is there something troubling us, some wrong we have done, or maybe some injury which we suffered from another?

There is a story of a young woman, who was found in tears by an artist friend. Her costliest and most beautiful handkerchief had been ruined by a blot of indelible ink. The artist asked her to let him have it for a few days, and she was hoping that maybe he knew of some process by which the ugly stain could be removed. When the handkerchief came back through the mail, she looked eagerly to see what had been done. She could hardly believe her own eyes. Instead of using some chemical to tone down the ugly ink blot, he had used it as the center of a design of rare beauty. The artist had made the handkerchief many times more beautiful and valuable than it had been before.

Paul said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let us ask the Divine Artist to take our lives, and transform our faults and our failures and make them the basis for showing his grace and power. We will then, as was true of the great apostle, be able to glory in our infirmities.

The prophet Micah exclaimed about Jehovah, "Who is like unto thee?" Then he names the one distinctive thing for us to remember. What is that one thing concerning which Micah rejoices? He did not name God's wisdom, or power, or justice, or holiness, or omnipresence, or eternal existence. The one thing the prophet glories in is that he can say of Jehovah, "He pardoneth iniquity."

You and I may rejoice today in this same glorious fact, that Jesus came into the world to save sinners, even the chief of sinners. God commendeth his love toward us in that while we were yet sinners, Christ died for us.

—*Baptist Message*

ATMOSPHERE—Continued from Page 5

The preacher comes in and announces a hymn. As often as not, the congregation "struggle" through it—a few making a "joyful noise unto the Lord," some singing the praise and glory of themselves. Throughout the hymn, and sometimes while the reading of the Word of God is taking place, worshippers (and this is the obnoxious word they use themselves!) "drop in" to the service. Then comes the sermon, during which distracting noises are made that are never heard at an orchestral concert until the performance is over! During an open appeal for conversion, and sometimes while the Lord's Table is still unfinished, some begin to pull on gloves and adjust hat and coat.

This surely is not atmosphere, but *atmospherics!*

Look at another picture:

A waiting, praying, expectant people occupy the seats. Singing rises that comes from the heart and means something. The sermon—saints are praying all through it; sinners are made to tremble; God is obviously blessing the preaching of the Word; Christ is uplifted and glorified. More and more come to worship Sunday by Sunday. People in the district who have never darkened the doors before, become regular worshippers, many of them being converted. Soon it is possible to say, "There is not a seat in this building where a soul has not been reborn."

That is what will happen when, in answer to prayer, the glory of the Lord fills the Temple. Wherever we look God will be seen, not Mrs. So-and-So's new hat. We shall look and wherever our eye turns we shall meet God's eye.

II. The Ministry of Man Fades Out of the Place

"The priests could not stand to minister because of the cloud." The glory of God filled the Temple and the priests were set on one side. Where the Lord is pre-eminent man is forgotten.

What has the New Testament to say about this! The answer is in the apostle Paul's first letter to the Corinthians:

"Know ye not that your body is the temple of the Holy Spirit!" (6:19).

What the shekinah-glory was to the Temple of Solomon, the Holy Spirit is to the believer. The word Paul uses for "temple" is "the inner sanctuary." God is to be glorified in the inner sanctuary of our bodies. That means there must be the complete mastery by Christ. Only when we are thus blessed as individual believers with the real presence of God within us, the glory of the Lord within our hearts, shall we see it manifest in our church or meeting. "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory unto glory, even as from the Lord the Spirit" (2 Cor. 3:18 R.V.). Our aim must be, whenever we enter a meeting, by our attitude and our prayers, to bring everybody into vital touch with God. The loveliest building, the most touching music or singing, the most stately order of service, and the most brilliant preaching, will be as nothing without this rarefied atmosphere which only fully-surrendered, believing people can create.

Air Commodore P. J. Wiseman, C.B.E., states that "science can now explain the effect and importance of the 'atmosphere' around our planet, for it is this which has so much to do with the temperature at surface level. The atmosphere surrounding this earth has a remarkable 'glasshouse' effect. Were it not for this atmosphere and its glasshouse effect, life would not be possible." If we want to see extension of territory, spiritual prosperity, and victory over the powers of evil, then the glory of the Lord must so fill our hearts that we shall shed it abroad in the assembly thereby creating that "glasshouse atmosphere" in which unbelievers are affected by an overwhelming sense of God's presence and power and are brought into living contact with Christ and then depart saying, "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."

FIRST CHRISTMAS—Continued from Page 4

by which that providence conducts its plans to completion; how impossible it is for the Scriptures to be broken; how the angels of God worshiped Him when He was "brought into the world;" how the truth of God was the pivot on which turned all events pertaining to His birth—we are amazed at the perversity of man. Great as is this thing which has come to pass, there are many who care not enough to take a step to see it. Even at the Christmas festival, which is the commemoration of the incarnation of Him to whom God hath given a Name, which is above every name, many are found at any place or every place, rather than at Bethlehem. More attracted are they to every trivial thing than to that glorious sight, for which the shepherds left their flocks and made haste to view; the sight which the Eastern sages came such a vast distance to behold, which drew all Heaven down to earth, is nothing to them. Some, while they observe the day of Christ's birth by doing no work, not only neglect but insult Him—and by riotous living and indulgence in the works of the flesh, revive the works of the devil, which the Son of God was manifested to destroy. Instead of fixing their eyes on the Star of Bethlehem, they give attention to the little, debasing, vexing, defiling things of the world. The iniquitous incongruities of many Christmas celebrations are abominations to be avoided. Wickedness instead of worship oft prevails.

VI—The Practice

What do we mean by that? We mean that we should practice praise, purity, and righteousness. As Zacharias and Elizabeth were "righteous before God, walking in all the commandments . . . of the Lord blameless"—so let us be, and do. Let us not seek to be distinguished by worldly grandeurs, but to be great in the sight of the Lord. Looking upon the Babe of Bethlehem, the Desire of all nations, let us give Him the glory which is due unto His Holy Name. Let us behold in Him, God's provision for our recovery from sin and sin's ruinous damage. Let us look upon Him as the One most suitable to our wants—the most adequate to our relief. Since He is placed entirely within our reach, let us embrace Him and exclaim: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

And let us see to it that our zeal and our gratitude are equal to our joy. Let us follow the example of the shepherds not only in our going, but in our return. "And when they had seen it, they made know abroad the saying which was told them concerning this child." And when we are "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body," we shall make known abroad many truths concerning Him who is the Truth.

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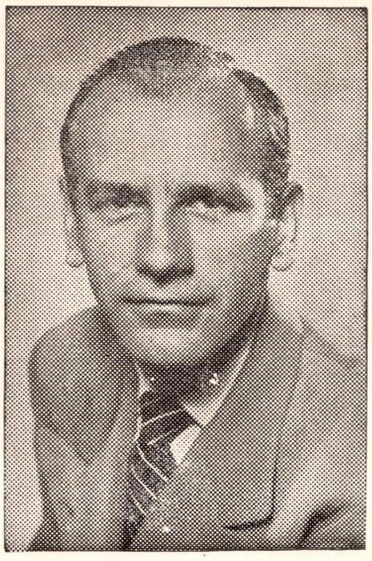
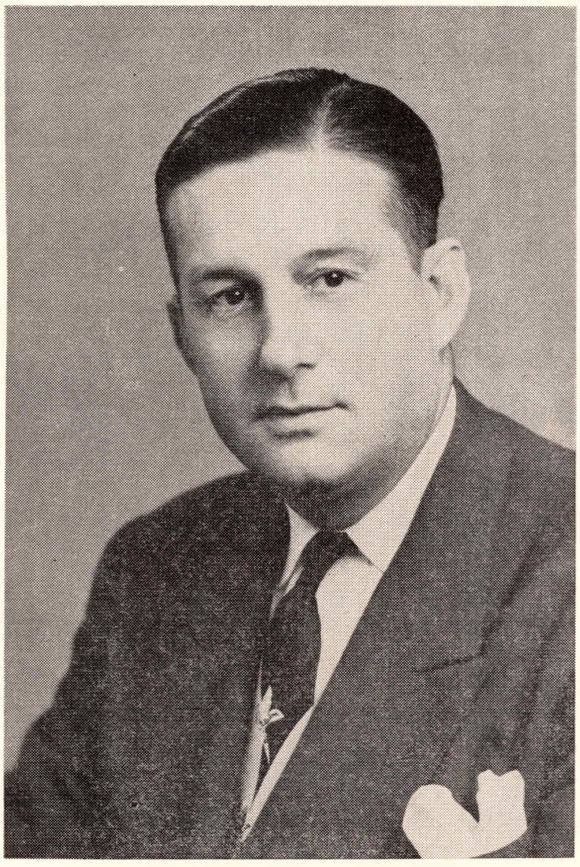


Lauren Sprunger, born at Orrville, Ohio, is a graduate of Carson-Newman College, Jefferson City, Tennessee. Some college recognitions were the selection to "Who's Who in American Universities and Colleges," president and student conductor of the A Cappella Choir. He entered the Southwestern Baptist Theological Seminary in Fort Worth, Texas, in 1944 and graduated in 1948 with the degrees Master of Religious Education and Bachelor of Sacred Music.

Mr. Sprunger begins his work at Eastland January 1st as music director and educational director.



Charles Ed Howell, educational director, First Baptist Church, Nashville, Tenn. Mr. Howell recently came to his present position from that of assistant state Sunday school secretary of the Alabama Convention, where he made a distinguished record of fruitful service. During the few weeks he has been in Nashville, Mr. Howell has shown marked ability for the task he has undertaken.

THOSE "BOOGERS"

By P. F. LANGSTON, *Pastor, Shelby Avenue Baptist Church,* Nashville, Tennessee

(Under Pastor Langston's leadership, Shelby Avenue Church has grown from one of the smallest in the city, to be one of the largest congregations of Nashville, with a $200,000 house of worship.—*Ed.*)

Most children have a fear of bugaboos "boogers." I had mine as a child and confess I've had some since I became a man. In our religious life there should be none, and of all people the preacher should be free of them.

In the first year of my ministry I developed the "booger complex" on listening to man rather than God. Our denominational leaders became my "boogers." The fatherly advice of the preacher who ordained me was, "I feel it my duty to steer you away from many pitfalls . . . you haven't been to college nor seminary . . . our leaders will ignore you . . . and if your church begins to prosper they will put pressure on you to work you out and put one of their favorites in your place." He also gave me the "lowdown" on our leaders saying they had failed as pastors and had by tricky tactics obtained their positions to be bosses.

Having been given much ammunition by my informants I was going to shoot 'til my gun barrel was red hot and then cool it with my tears. I developed a righteous indignation over those sitting in Moses' seat, living in luxury on great salaries taken from mission money. Had not I been told that only about five per cent of all mission money went to missions?

So I went forth to a holy war, shooting loud and long and listening for the agonized cry of those "boogers" hit in a vital spot. But I heard no cry. Wondering if I had killed them all, I slipped across "No Man's Land" into their fortifications to see if any were still alive. I attended the pastor's conference alert for any tragedy that might befall, having been forewarned I would receive a cold shoulder and be sneered at. I was truly hoping none would be alive, but to my great surprise they were.

They went so far as to speak and shake hands with me. This unexpected turn of events threw me completely off balance. I sat down to await further developments, watching every move, trying to keep calm, ready for any attack, oral or otherwise. Then a brother made a motion that I be made a member of the pastors' conference. I was dumbfounded. I didn't know what to do or say. Home I went to think things over. Then I began to pray about it. There was something I felt in my heart that wasn't pleasing to the Lord.

About this time one of the "big shot boogers" was holding a meeting near by. I decided to go hear him and find out just how far wrong he would be. He announced his subject, "God Calling Adam out of the Bushes." Now I could preach on that—I had just preached on it three times. He *couldn't* half-way give the subject justice as I had done, for I was a real Gospel preacher. When I got up a good lather I would run up and down the platform, hammer on the pulpit 'til my fist was sore, yelling for the sinners hid in the bushes to come out and face God, and get it over with before Judgment Day. I yelled so loud sinners half a mile away could have heard, but only one or two were scared out, and they soon went back into the bushes.

I was sure this man couldn't shake the bushes as I had done—and he didn't. In a sweet quiet way he laid down God's great love in such a gentle manner that several sinners came weeping out of the bushes to take it up. As I looked at their faces I saw it was real. I went away from that service feeling that I myself was in the bushes. In much prayer I sought the will of God and His leadership. I began to mingle with the "boogers" I had feared and soon found a sweet fellowship.

For twenty-one years now, I have been preaching at Shelby Avenue Church and never one time have they tried to boss me in any way. Many a time have I called on them and never have they refused to help me.

I thank God my eyes were opened to see that my boogers were only a disordered dream of the mind. Those I wrongly distrusted have now become fellow laborers in the vineyard of our dear Lord. Their fellowship has given me comfort, joy and help in trying to serve the Saviour.

—*Baptist and Reflector*

IMPORTANT INTERESTING ITEMS

I Am Not Afraid

LIVINGSTON MAYS

Though this is the darkest hour since the darkness of the Dark Ages a thousand years ago, though diplomats seem dumb, though the United Nations Assembly seems *united nonsense* in its prayerless and Godless assembly, though the heathen Chinese hordes are overwhelming us, though anti-God Communists plot and plunder—I am not afraid:

1 God is our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

—Psalm 46:1, 2

7 Behold, he cometh with clouds and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

—Rev. 1:7

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

—Thess. 4:14

—o—

I Saw It in the Bible

By FRANK L. SQUIRES, *Pastor Covenant Baptist Church*
WASHINGTON, D. C.

"IN SUCH AN HOUR AS YE THINK NOT THE SON OF MAN COMETH." (Matt. 24:44; Luke 12:40)

Every Bible student is deeply impressed by the frequency of the mention in the New Testament of what has been proclaimed as "the return of Jesus Christ." One is inclined to inquire, Is it possible that Jesus Christ really is to be expected to come back to this earth? And if so, when? And how?

Old Testament prophets predicted the coming to earth of a Messianic kingdom when righteousness should "cover the earth as the waters cover the seas." And Jesus himself taught His disciples to pray, "The Kingdom come. Thy will be done on earth as it is done in heaven." And from that day to this millions of His followers have most earnestly and sincerely prayed that prayer, believing that it is some day to have a literal fulfillment. And why not?

Jesus himself devoted so much of His teaching of His disciples to this subject of His promised return. Peter, James, John, and Paul seemed never to miss the opportunity of including the subject in their letters and discourses to the early Christians. When He comes, men "will learn war no more."

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President Commends Spiritual Fervor of Southern Baptists

DALLAS, Tex.—(BP)—President Harry S. Truman has commended the evangelistic efforts of Southern Baptists. In a recent telegram to Dr. C. E. Matthews, superintendent of evangelism, he said, "I note with pleasure the effort Southern Baptists along with other religious groups are making to bring about a spiritual awakening in our nation. I wish the blessings of God upon all of these movements in this critical period of spiritual need in all nations."

State Conventions 1950 Sessions

Nashville, Tenn.—(BP)—The 1950 state convention season came to a close the third week in November. Following are summaries of the final meetings:

Mississippi Baptists voted to keep Mississippi Woman's College at Hattiesburg, Miss., open, defeating an earlier recommendation of the education commission.

Kentucky Baptists voted to oppose any effort by "any church group to secure directly or indirectly and in any measure their support from the public treasury."

Alabama Baptists voted additional support to Howard and Judson colleges for building purposes; to suggest to the churches that funds contributed in excess of budget requirements be divided equally between local and Cooperative Program needs; to establish a Negro department under the executive board.

North Carolina Baptists voted to finish their campaign to raise $700,000 for their hospital; voted to break ground for their new Wake Forest campus at Winston-Salem by 1952; set a $1,600,000 Cooperative Program goal.

Virginia Baptists voted to adopt a total Cooperative Program budget of two million dollars. They also voted to accept an invitation of the *Religious Herald* Company to nominate six persons for three annual vacanies on the board of a newly formed *Religious Herald* Publishing Association, Inc., thereby assuming eventual control of the *Religious Herald* similar to that exercised over other boards and schools of Virginia. *Adoption of an amendment to their constitution further qualifying Baptist churches which send messengers to the associations as being those "which follow the New Testament teaching of salvation by grace and believers baptism by immersion."*

Tennessee Baptists voted to adopt a two million dollar Cooperative Program goal for 1951; to cooperate fully in the 1951 simultaneous revivals. J. Harold Stephens was elected president.

Georgia Baptists will major in 1951 on three phases of work (1) evangelism, cooperating in the 1951 simultaneous revivals; (2) stewardship, extending their program of missions, benevolence and education; and (3) an all-out war against social evils, majoring on an effort to break the stranglehold beer, wine, and liquor has on advertising in the radio and television business.

Louisiana Baptists voted to raise their Cooperative Program budget ten per cent to $766,500. They also voted to establish a department of evangelism with C. E. Autrey as superintendent.

Florida Baptists voted to increase their Cooperative Program budget five per cent to $862,900. Also, set a goal of one baptism for each ten resident members.

South Carolina Baptists adopted a Cooperative Program budget of two million to be divided fifty per cent to Southern Convention causes and fifty per cent to state causes.

—o—

Maryland Baptisms Up Twenty-Five Per Cent

Salisbury, Md.—(BP)—The meeting of the Maryland Baptist Union Association here, was the first to be held outside of Baltimore since 1874.

Baptisms were up one-fourth to a total of 1,456. A new Cooperative Program goal of $150,000 was adopted.

The convention also asked the University of Richmond to consider establishing a branch at Baltimore.

Dr. S. Arthur Eppley, a physician, was elected president.

Albuquerque, N. Mex.—(BP)—New Mexico Baptists voted in their state convention here to build a new $200,000 state headquarters building and to erect a Bible and BSU building adjacent to a state school campus, the site to be named later. The convention also set as 1951 goals, $175,000 in mission funds and 5,000 baptisms.

New president for the group is J. T. Gamble, Jr.

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Baptist Hour Leader

Charles Wellborn, Baptist Hour speaker for January, February and March, 1951, is well known throughout the Southern Baptist Convention as an inspiring evangelist and radio speaker. He has led successful city-wide and college campus crusades in many localities across the country.

A native of Gladewater, Texas, Mr. Wellborn received his early education there, later attended Kilgore Junior College and received an A.B. degree from Baylor University. Following his graduation, he remained at Baylor a year as an instructor in Political Science. Later, he took special studies at the University of Edinburgh in Scotland, and last year, was graduated from Southwestern Baptist Theological Seminary, Fort Worth, Texas. He is now working on his doctorate at Southwestern, and is teaching in the Department of Religion at Baylor.

The new Baptist Hour speaker, who has been on that program several times before, is an experienced radio speaker. He was on the Baptist Hour during the first quarter of 1950, has participated in the network broadcast, "America's Town Meeting of the Air," and was once a news commentator for radio station KWBU in Corpus Christi.

Mr. Wellborn served with the Army's Tenth Mountain Division during World War II, and while overseas, was twice decorated for heroic achievement in action. During his undergraduate work at Baylor, he was twice acclaimed National Inter-Collegiate Debating Champion, and in 1943, won the National Discussion Contest on Inter-American Affairs, sponsored by the Department of State.

—*Radio Commission, S. B. C.*

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Pastor's Points

By C. MICHAEL WARR
Luther Rice Memorial Church,
Washington, D. C.

Last Wednesday evening's annual church conference was most encouraging. Here are some of the high lights. (1) The church voted unanimously and enthusiastically to support a missionary of our Foreign Mission Board of Richmond. He is Missionary Charles Earl Compton, Jr., native of Ft. Worth, long-time resident of Alabama, decorated war hero, and graduate of Southwestern Baptist Seminary. He and his wife are now in language school in Campinas, South Brazil, preparing themselves for the mission field. (2) An ambitious, but not out of our reach, budget of $52,990.00 for 1950-51, including over twice the amount of missions gifts in the former budget. (3) Many splendid reports were presented by organizational heads, revealing much progress during the past year. (4) Nomination of church officers, as well as some additional Sunday school workers, was presented and approved. We are grateful to God for those who serve in this church.

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Telegram

The White House, Washington, D. C., addressed to C. E. Matthews, Sec'y. Dept. of Evangelism, Home Mission Board, Southern Baptist Convention, 206 *Baptist Bldg. Dal.*

I NOTE WITH PLEASURE THE EFFORT SOUTHERN BAPTISTS ALONG WITH OTHER RELIGIOUS GROUPS ARE MAKING TO BRING ABOUT A SPIRITUAL AWAKENING IN OUR NATION. I WISH THE BLESSINGS OF GOD UPON ALL OF THESE MOVEMENTS IN THIS CRITICAL PERIOD OF SPIRITUAL NEED IN ALL NATIONS. —HARRY S. TRUMAN

Evangelism

An Editorial in the METHODIST CHALLENGE

Suddenly the needy world is packing tents and tabernacles and open air cathedrals as never before in history. These sinful, lost, undone thousands do not go to hear a lecture on economics, on social change or racial menaces. They go to hear about sin, personal sin, the kind they battle every day, and a Savior who can save from sin. They go to hear about possible victory over forces that have defeated and enslaved them. They do not go to hear Doctors of Divinity so much or Doctors of Philosophy, or learned scholars. They go to hear mere striplings, Youth for Christ youngsters, some of whom do not need a razor once a week. These youngsters are holding up men's sinful, sordid lives before them, telling them of their failures, picture the mess they have made of things, and then pointing them to "the Lamb of God, who takes away the sins of the world."

These young evangelists keep right on preaching and the tents and tabernacles keep right on overflowing. The truth is, that's the way God has met every apostasy of all times and that is the way He is meeting this one. Billy Graham preached to more people on Boston Commons, and later in Portland and Rose Bowl, Pasadena, than President Truman ever spoke to on any occasion. Merve Rosell faces five to ten thousand immortal souls night after night. Jack Shuler recently preached to 11,000 in a town of only 110,000. Appleman, John Rice—in fact, it would take pages to call the roll of these evangelists who are literally turning the nation upside down. The United States is gathering to hear their message. What is it? It is simply this: All men are lost in sin and undone forever without Christ.

—o—

Evangelistic Drive Sweeps Formosa

By BURTON CRANE

TAIPEI, Formosa—A rapidly growing group of Christian workers, all natives, has launched a vital evangelistic movement. It has no name. It has no creed. It is only the Bible—and each new believer is allowed to interpret that in his own way.

Two weeks of revival meetings ended tonight. For the first eight nights they were held in an open-air theatre in New Park. At each meeting between 400 and 500 persons signed questionnaires, indicating a wish to join the movement. Leaders said between 50 and 60 per cent of these will become active workers in the new crusade. For the past week meetings have been held in the church assembling hall.

Chang Yu-lan, an arsenal engineer, who has become an exceedingly effective lay preacher and spends all his evenings working at Christianity, said the group has three great strengths. First, it is all-Chinese. Second, its freedom from creeds and theological hair-splitting appeals to many who have known something of Christianity in the past, but have never become true converts. Third, everybody must work.

EVERYONE A VOLUNTEER

There are no paid preachers or paid church organizers. Even the janitors are volunteers. Everybody who joins must receive a share in the common effort, meanwhile holding on to his regular job. Those with talents as preachers get ample opportunity, either in Taipei and Kaohsiung—the two cities with the largest bodies of believers—or in missionary work in the smaller cities and towns.

The four elders, Chang Wuchien, a teacher; Sung Feng-lo, a judge; Chang Yeu-lan, a professor of chemistry, and Liao Shiao-leong, a physician, coach them in pulpit oratory and hold discussions groups on the Bible. Some handle publicity for the cause and do it so effectively that their green-on-white Bible texts are fully as common throughout the Taipei area as election posters. But most members of the congregation work at the main task: bringing in converts.

A Chinese revival meeting starts with a parade of believers wearing white robes on which Bible texts have been painted in great red or black characters. Drums and trumpets lead the way. When the marchers return, the open-air theater, which seats almost 2,000 is jammed. There are hymns, often changed slightly to avoid points of doctrinal difference.

Young workers, many of them soldiers in the Nationalist Army, circulate through the crowd, passing out copies of the hymns and questionnaires. Of everyone they ask: "Are you a Christian? Would you like to become a Christian?"

The sermon is delivered in a manner peculiar to Formosa. There are two Chinese languages on the island, the Mandarin dialect spoken by most of the mainlanders and the speech of Amoy, used by the Formosans. The sermon may be in either language, but at the side of the preacher will be an interpreter, giving a simultaneous translation and copying each gesture, each intonation.

Then comes the question: "Who will accept Jesus? Who will do the Lord's work?" and virtually the entire congregation rises. The few who remain seated look uncomfortable.

The movement was begun 26 years ago in Foochow, on the mainland, by a young student at a Christian college, who later called himself, Watchman Nee. By 1928, his movement had spread to Shanghai. At one time, there were 100 congregations in a single district of Chekiang province. There were as many north of the Yellow river.

When the Communists overran the mainland, about 300 of the Watchman's followers came to Formosa and continued their work.

—*New York Times*

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Japanese Mission In Los Angeles

By GEORGE M. FUJITA, *Missionary to Japanese*

Our Japanese mission in West Los Angeles is thirteen miles from Los Angeles and three miles from Santa Monica, California. I can see a steady, though slow progress and development month by month. Two years ago when we arrived here to work among the Japanese people on the West Coast, there was only the Sunday school. We had eleven children on July 4, 1948, but now the attendance is ninety-four. If all the members seize the opportunity and work hard, it should not prove impossible to raise the number to 120 within this year.

Ever since coming to West Los Angeles, I have had a great concern about the lost souls everywhere among the Japanese. The only method of healthy evangelization is through visitation. A Sunday school will not perform its function unless it gives genuine training in Christian principles. All of our Sunday school teachers are helping to increase our Sunday school attendance, and more important, to make the Sunday school instruction of value in building human life into the image of God.

—o—

Building God's City

Two American pilots, forced down on a Pacific island during World War II, were surprised to discover a neat, clean village where many of the natives spoke English. After the visitors had been given food and allowed to rest, they were shown about the village and told of the work of the devoted missionaries. With particular pride, the islanders pointed out their beautiful Gothic chapel, and behind it a crude jumble of stones and mud. They explained that the latter was their first church, and added significantly: "As we became better Christians, we became better builders."

One could hardly find a clearer statement of God's plan for building a better world. Jesus said, "Ye are the salt of the earth." Genuine Christians are the only hope for saving our society from rottenness. Their lives have influence out of all proportion to their numbers.

Sodom would have been spared if it had had ten good men. It went down for lack of a mighty minority. God not only counts men: He weighs them.

Failure to build Christian character results in the slow disintegration of society. Nehemiah reminded the nobles of Judah that their fathers neglected the sabbath and the things for which it stood, and the ill effects had come a generation later. Our own children may be the greatest losers because of the current progressive neglect of the day of rest and worship. Men, who forget the Lord's Day tend to forget the Lord.

Charles Gore well said: "No Sunday means no Church; no Church means no worship; no worship means no religion; no religion means no government; no government means anarchy."

—*The Christian Index*

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Business Manager of S. S. Board Speaks at First, St. Johns, Mo.

"I'm interested in growth. Growth is a challenge. Where growth ceases, decay begins," said H. L. Ingraham, business manager of the Baptist Sunday School Board of Nashville, Tenn., at the annual Sunday school training banquet Friday night in the First Baptist Church of St. Johns.

Mr. Ingraham, who has been in his present office for six years with 20 years experience, prior to that in Sunday school field work, told the audience of 73 Sunday school teachers that Sunday school work consists of a campaign to reach people, a crusade for Bible study, a conquest for lost souls and a challenge to service.

"Our best is the least that's worthy," he said. "Anything less than our best isn't fair to ourselves or other people. Our best is exceedingly hard to give; it is impossible to give until through a process of commitment and training, we begin to bring ourselves toward that which we are capable. Our best challenge is God's help. Let's make our best a part of the ultimate triumph of Christ."

The First Baptist Sunday school of St. Johns has grown in 12 years from an initial enrollment of 25 persons, to the present total of 1,142, with 109 officers and teachers. Wayne Hiett, superintendent, in outlining some goals for 1950, stated that seven new departments will be added. A goal for 300 new members was set, with a total of 500 persons winning study course awards, and visitation every Thursday.

Rev. O. H. Fisher, pastor of the Longwood Baptist Church in St. Louis, acted as toastmaster and introduced Rev. J. T. Shirley, pastor at St. Johns, who gave the invocation.

—*Word and Way*

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Southern Baptist Pastors and Churches

Edited by J. O. GASH, 321 Hickory, Jefferson City, Missouri

MINISTERIAL CHANGES

Charles E. Hunt, from Second Church, Clarksburg, Tennessee, to First Church, Wardell, Missouri.

L. M. White, First Church, Salem, to Second Church, Poplar Bluff, Missouri.

Edwin T. Dahlberg, from First Church, Syracuse, New York, to Delmar Church, St. Louis, Missouri.

Arthur Fuhr, from First Church, Macon, Missouri, to position as evangelist for Central Baptist Seminary, Kansas City, Kansas.

L. A. Foster, from Sunday school secretaryship of Missouri, to presidency of Hannibal-LaGrange College, Hannibal, Missouri.

Lloyd W. Collins, from Grant Avenue Church, Springfield, Missouri, to position as assistant to the president of Central Seminary, Kansas City, Kansas.

John R. Carter, from dean of Clear Creek Mountain Preachers' School, Pineville, Kentucky, to Clarke Memorial College, Newton, Mississippi.

R. Lofton Hudson, from First Church, Shaw-

nee, Oklahoma, to Wornall Road Church, Kansas City, Missouri.

Charles R. Standridge, from Louisville, Kentucky, to First Church, Radford, Virginia.

Levon Moore, from First Church, Lawrenceburg, Kentucky, to Highland Church, Meridian, Mississippi.

Harry Lee Spencer, from First Church, Brownwood, Texas, to executive secretary of Baptist Foundation of Mississippi.

Samuel E. Maddox, from Florence, Alabama, to Foreign Mission Board as personnel secretary.

M. E. Dodd, pastor for 38 years of the First Church, Shreveport, Louisiana, has retired from that great and successful pastorate.

Jack Manning, from Gritton, Oklahoma, to position as teacher of Homiletics and Pastoral Theology in the Golden Gate Seminary, Berkeley, California.

J. C. Murphy, from Fifth Avenue Church, Hattiesburg, Mississippi, to Temple Church, Rouston, Louisiana.

Stanley Wilkes, from Temple Church, Houston, Texas, to Broadmoor Church, Shreveport, Louisiana.

George M. Williams, from Mount Pleasant Church, Enterprise, Alabama, to First, Provo, Utah.

John W. Salzman, from First, Bonham, Texas, to First Church, Muskogee, Oklahoma.

J. Dudley Gilliam, from First, Weaubleau, Missouri, to Flag Spring Church, California, Missouri.

Warren Stepp, from Rogersville Church, to Seymour Church, Missouri.

William Elam, from Strafford Church, to mission work at Memphis, Missouri.

Owen Moody, from graduation of Oklahoma Baptist University, to First Baptist Church, Russellville, Missouri.

—*Word and Way*

Broadman Comments

Broadman Comments, 1951 is an attractively bound volume of comments on the International Bible lessons. Its author, R. Paul Caudill, is a distinguished Bible scholar of deep consecration. His treatment of the lessons is remarkably complete, considering the small space allotted to the discussion of each of them. There is in each chapter a lesson outline, brief and bright, and rich with thought content.

The interpretations of the lessons are interesting and wise and will delight every teacher. Preachers will keep this volume handy for sermon suggestions. Each of the fifty-two lessons is a high class expository sermon in outline.

Pastor Caudill has done the denomination a great service in giving it this book. (Ed.) Order from Baptist Book Stores.

—o—

Christ in the Old Testament

Pastor T. W. Callaway of First Baptist Church, Charleston, South Carolina, has put preachers and Bible lovers in his debt by writing a very fine book, *Christ in the Old Testament*. Its aim is to make Christ in the Old Testament information simple and easy to understand, doctrinally Scriptural, and interesting.

Christ said of the Old Testament Scriptures, "They are they which testify of me." The author has sounded forth these testimonies in clear clarion tones. It is a most helpful and inspiring book.

Order from Loizeaux Brothers, Bible Truth Depot, 19 West 21st St., New York 10, N. Y.

(The DIGEST has not room for book reviews but has made an exception in this instance because of his personal friendship and admiration for the author.)

—o—

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

Last Five Minutes of a Sermon

by M. Ray McKay

The last five minutes of your sermon may determine whether a man will spend eternity in heaven or in hell. No wonder every preacher is anxious to make the conclusion as effective as possible. The Bible is our best teacher at this point. Let us look at two examples:

First the account of Nathan, the prophet, and David, the king. With a vivid story Nathan sought to arouse conviction in the heart of the king and to bring about repentance. When David's wrath had been kindled against the sinner in the story, Nathan turned to him directly and declared, "Thou art the man." Now let it be noted that the purpose was clear in the mind of the prophet throughout his discourse. The conclusion made the matter personal and suggested the proper action.

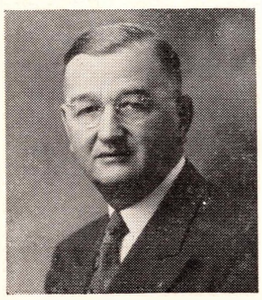
Again on the day of Pentecost, Peter desired to prove that Jesus was the Christ who should be accepted and worshipped. The sermon moved skillfully forward, answering questions and bringing forth proofs from the Scripture, until at the close Peter cried out: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36).

This statement so stirred the consciences of the hearers that some of them asked, "Brethren, what shall we do?" Then Peter replied: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:37-38).

In his sermon Peter aroused conviction and desire. In the conclusion he specifically described the desired action and the way to accomplish it. His final sentence restated the advantages and encouraged immediate action.

—From *The Baptist Program*

Read about a GREAT MAN . . . a GREAT CHURCH



DR. FRANK LEAVELL

DR. FRANK

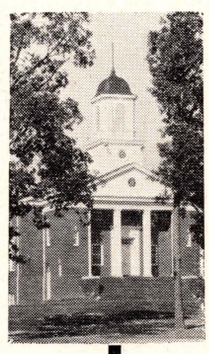
An Informal Biography of Frank H. Leavell
Claude U. Broach—$2.25

From letters, diaries, published writings, and reports of personal conversations, the author makes Dr. Frank H. Leavell live again through the pages of this informal biography. It pays sincere and balanced tribute to this man whose life will inspire young people for years to come.

BIOGRAPHY OF A COUNTRY CHURCH

Garland A. Hendricks—$2.00

This historical story is a comprehensive and trustworthy biographical account of the life and work of a church. It interprets the opportunity of a church, equipped with an effective program and adequate resources, for a dynamic role in the changing culture of an open-country community in the days ahead.



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SERVING YOU

CHIANG KAI-SHEK, ASIA'S GREAT CHRISTIAN RULER

By C. J. LOWE

(Forty years missionary in Shanghai)

I know Chiang is a Christian for I served as a Southern Baptist missionary in China. Rev. Kaung was my personal friend; I saw him almost daily. He has become a Methodist Bishop. He baptized Chiang Kai-Shek in 1930.

I was in charge of the Christian Broadcast Association of Shanghai, which was supported solely by Chinese contributors. I was also director of Christian newspaper evangelism for China. In performing these duties I knew of Chiang's career as a Christian and as a ruler. He always kept a Bible on his office desk. He knelt by his bedside and prayed every night. I sent out Chiang's address regarding Christianity over the Christian Broadcast Association's network and mailed out one million bound copies of that address.

The charge that Chiang Kai-Shek did not properly handle $38,000,000 of government money made all Americans laugh when they compared it with that many billions of dollars carelessly handled by American leaders in our country. The United States Commission which came to China to investigate conditions there did not consult American missionaries who had spent their lives in China, who were college men and American Christian patriots giving their lives for love of China. On the other hand, they accepted the testimony of the enemies of Chiang who were tainted with Communism. This commission reported back to America that Chiang was bad and the Communists were better than he. It is astounding that Christian Americans would believe the slanders against Chiang. Do a majority of our political leaders act in a perfectly Christlike manner?

I agree with the statement made last week by General Chenault that more than 400,000,000 of the Chinese people are anti-Communist and with a little help from us, would drive the Communists out of their country. General Chenault further said, "Give me 100 airplanes, and with the present good will of the Chinese people, I'll run the Communists out of China."

Let us pray for the Nationalistic government in Formosa and its Christian ruler.

We should keep the Chinese people on our prayer list and in our hearts.

LAYING ON HANDS—Continued from Page 3

farther away from the false episcopal idea of ordination and nearer to the spirit as well as the letter of the New Testament.

I have actually heard Baptist preachers say that "Dr. So-and-So ordained me." My immediate question is, "Who gave him any authority? Is he one of the successors to the Apostles?" A Baptist church ordained me and I value still their prayers and expressions of Christian love.

But there is definite value in having the whole church "lay on the hands." Let the ordained ministers lead and the ordained deacons come next, if you will. But give these great women and young people, and other men, a chance to participate in the blessing of these deacons and ministers. Some of their prayers may go further than those of us who have been ordained.

One saintly woman said to me recently after the whole church had laid the hands on some deacons, "I have never been in such an impressive service. I couldn't help but cry. Now I feel that I have had part in setting these deacons apart; I believe that I will be better prepared to cooperate with them, and I hope to continue to pray for them."

Try it some time. Baptists need never be afraid of New Testament pattern or principles. We hold that the church ordains. Why not let the whole church take part in it?

REVIVAL WE NEED—Continued from Page 5

affairs. If that is not true, then why the indifference to the wholesale destruction of moral values and human lives and spread of crime and debauchery of youth by the liquor business, that is fastening its tentacles like a huge devilfish on the nation?

A truly born again man is a new creature morally and ethically. How then shall he be indifferent, much less than render support to the greatest immorality that has fastened itself upon our nation?

A. M. Bailey has this sobering word to say in his book, "Evangelism in a Changing World." "Gospel propaganda is needed today. He was an avowed communist speaking before a group of college students. 'We have,' said he, 'the one and only cure for the world's ills.' He was interrupted by a questioner. 'Hasn't the Church anything to offer?' He paused a moment and then with the utmost sincerity he said, 'Yes, the Church could do what we are doing if it would get enough people soundly converted so that they would go out and put the principles of love in the teachings of Jesus into effect, but,' he added, 'I have no hope that they will. They are too indifferent and lazy, or blind, or ignorant, or selfish. It looks as if they did not greatly care. Perhaps it is because they have become so enmeshed in the modern system that they cannot help themselves.' He spoke slowly and his words made tremendous effect on his audience."

This is an indictment that only a spiritual revival can answer. A revival means going after the lost.

IV

Witnessing and working. Jesus says, "Go work in my vineyard." "You shall be my witnesses." "Go into the streets and lanes of the city, and into the highways and hedges and bring them in." To spend the time keeping the members in line and neglecting to go after the lost, is for a church to sadly miss the mark. We need a revival that will stimulate the interest of our people in soul-winning. How shall such a revival come? There is the fourfold answer:

Through prayer.

Through earnest preaching and teaching the Word of God.

Through consecrated Christian living.

Through the quickening power of the Holy Spirit.

"Come ye after me," says Jesus, "and I will make you to become fishers of men." If we follow Him, if we are not what we ought to be, he will make us what we should be—fishers of men.

TWO GREAT ADULT TRAINING UNION WORKERS

Mr. Harvey T. Gibson of Raleigh, North Carolina, comes to the Sunday School Board on December 15 to assume his duties as Director of Adult Work. Mr. Gibson succeeds Rev. John H. Jeffers who left this position on October 15 to accept the pastorate of First Baptist Church, Andalusia, Alabama. Mr. Gibson has been State Training Union Secretary for North Carolina for the past several years.

THE SOURCE OF SUCCESS

Sermon Preached by PASTOR GEORGE RAGLAND,
First Baptist Church, Lexington, Kentucky

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zechariah 4:6.

Aeschylus, a great Greek writer, who lived nearly five hundred years before Christ came into the world said that "Success is man's god."

A successful salesman, Norvell A. Hawkins, some years ago wrote a book of twelve chapters separately bound which he called, "The Selling Process." In its preface he wrote that "The secret of success in life is knowledge of the selling process and its skillful application to everyday living."

I. SCRIPTURAL SETTING

The text's scriptural setting is interesting. It comes from the prophecy of Zechariah and its fourth chapter, which gives a vision and its interpretation of promise. The prophet was given vision of "a candlestick all of gold, with a bow upon the top of it, and his seven lamps thereon and seven pipes to the seven lamps which are upon the top thereof: and two olive trees by it: one upon the right side of the bowl, and the other upon the left side thereof."

When the prophet asked what these were the Angel said unto him: "This is the word of the Lord unto Zerubbabel, saying, Not by might, not by power, but by my spirit, saith the Lord of hosts."

Alexander MacLaren says of the vision that "its original is the great lamp which stood in the tabernacle, and was replaced in the Solomonic Temple by ten smaller ones. . . . Now, there can be no doubt about the symbolism of the tabernacle lamp. . . . It meant the same thing as Christ's words, 'Ye are the light of the world,' and as the vision of the seven golden candlesticks, in Revelation 1:12, 13, 20. The substitution of separate lamps for one with seven lights may teach the difference between the mere formal unity of the people of God in the Old Testament and the true oneness, conjoined with diversity, in the New Testament Church, which is one because Christ walks in the midst. . . . What fed the lamp? Oil, which symbolizes the gift of the divine Spirit. Whence came the oil?" From the olive trees of God, who alone, can give the Spirit of power and victory.

Here, then, was symbolized the guarantee of God's Spirit for the success of work done for Him. It has its message for Christians and churches today. God will give the gifts they need for the accomplishment of the work to which He has sent them. He still holds out His promise of the text: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Of the vision, F. E. March, Emblems of the Holy Spirit, says: "*Historically,* the reference is to Joshua and Zerubbabel . . . , and *typically* we see there is a beautiful illustration of the ministry of grace now" and of John's vision of Christ in the midst of the seven golden candlesticks with seven stars in His right hand (Revelation 1:12, 13 and 16), B. H. Carroll says, "The candlestick and the star are the light-bearers—the church and the preacher."

There is in the text a needed message for this church and this preacher. May the Lord of the churches help us to get it!

II. TEXT'S TRUTH

The text's truth is twofold in message of contrast and confidence:

1. *Contrast of Power*

The text presents first a contrast of power: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

(1) Not Massed Might

The church's hope is not in massed might: "Not by might."

The word here translated "might," means "massed might," as of an army and the marginal rendering is "not by an army."

Humanly, we are so much inclined to think of numbers and to want numbers. The big church has many members. The big Sunday school must have many in it. How often we look to organizations and their massed might as if that is our hope of success.

But God let the prophet see the truth that success is "not by might."

The hope of a church is not in its many members and its many organizations, but in God.

David is forever an example of this truth. When he went out in Israel's behalf to meet Goliath and the army of the Philistines (I Samuel 17:45) he said to the Philistine giant: "Thou cometh to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts." David has had his successors of faith, who have won by the might of God.

(2) Not Personal Power

The church's hope is not in personal power: "Nor by power."

How human it is to admire men and women of personality and to be attracted by their personal power. But the hope of the church is not in personal power. The fact is that ability is too often a menace and temptation. Ability and efficiency bring praise and prominence and pride. People of ability are too often tempted to think of self and to forget God. When an institution or a church loses men of ability there is a temptation to fear defeat. But the hope of a church is not in man's personal power, but in God.

Saul, the king of Israel, is forever an example of this truth. Though he had so much personal attraction and ability he had to be set aside by God and his place given to David.

(3) But Spiritual Power

The church's hope is not in massed might nor in personal power, but in spiritual power: "But by my spirit, saith the Lord of hosts."

When Jesus Christ was on earth the devil tried his best to get Him to depend on something else than God, but failed and we read that "Jesus returned (from the temptation) in the power of the Spirit" (Luke 4:14).

(1) Strength of Spirit

The text's first confidence is strength of Spirit. The Spirit's strength is greater than massed might or personal power.

The light of the church will continue to burn only as the oil of God's Spirit shall be its supply.

(2) Success of Spirit

The text's second confidence is success of Spirit.

"Nothing succeeds like success" may be a true proverb of promise for the business of men, but a better word for the church of Christ is that "nothing succeeds like God."

III. THE SOURCE OF SUCCESS

The text's truth presents the source of success: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

"We all need the lesson," says Alexander MacLaren, "for the blustering world is apt to make us forget the true source of all real strength for holy service or for noble living. The world's power at its mightiest is weak, and the church's true power, at her feeblest, is omnipotent, if only she grasps the strength which is hers, and takes the Spirit which is given."

"The first business, then, of a church," says W. T. Conner, The Gospel of Redemption, "is not evangelism, nor missions, nor benevolence; it is worship. The worship of God in Christ should be at the center of all else that the church does. . . . But it should not be worship *for the sake of maintaining activity.* In that case worship becomes secondary and activity the primary thing. God should be worshiped for his own sake, not for the sake of what he may do for us. . . . Our churches have been modeled on the pattern of a business corporation, organized for business efficiency. The voice of God has been lost in the clatter of machinery and the bustle of organization. The modern church has sold its soul for the sake of efficiency."

Do we believe the text's truth? Then let us lift our eyes and hearts from the low level of massed might and personal power and put them on the high level of spiritual power.

Are we tempted to despair at the loss of human help and pleasing personality? There is better help and hope—even the help and hope of the text: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

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

Christmas for Christless Lands

By DUKE K. MCCALL

THE BASIC IDEA OF CHRISTMAS would revolutionize this world. Giving and goodness and God are three Christian concepts which the world will never know except through Jesus Christ.

There are many virtues and values to be found in the cultures and religions of pagan lands. Perhaps the virtue most often exalted is friendship.

A Mohammedan whose religion lowers human morals instead of raising them, makes an excellent friend. Perhaps one of the best friends W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas, and I made on our trip around the world was Selim Daqaq. He met us just beyond no-man's-land as we passed from the new city of Jerusalem, on the Israel side, to the old city of Jerusalem on the Arab side. He took care of us, tried to keep us from being cheated, and apparently worried more than we did about our problems.

After all, we were Selim's friends. I can still see the disgust on his face, however, when I gave the equivalent of ten cents to a shepherd near Bethlehem. The shepherd had posed with his sheep for a photograph, but the idea of giving something to this fellow, whom we did not know, outraged Selim's Mohammedan soul.

That God could love the unlovely, that God could give to those who had never given to him, that God would save the downcast and the outcast—these thoughts could never penetrate a pagan mind.

The world needs to hear and understand that God so loved the world that he gave his only begotten Son that whosoever believeth on him, should not perish, but have everlasting life.

Think of what that would mean in terms of the dignity and value of every individual. Think what it would mean to the hopes of those downtrodden multitudes. Think of the transformation in the souls of the men and women, who make up the masses of the lost around the world.

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