

# West Chowan BAPTIST MESSENGER

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## -- Pentecost in Paducah --

OVER A THOUSAND ADDITIONS

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One of the remarkable meetings which history chronicles is just coming to a close. It began November 19, 1905, and closed March 19, 1906, a period of four months, or 120 days. Bro. Gordon W. Hill preached the first ten days and then remained to the and assisting Bro. Geo. C. Cates together with the pastor, John S. Cheek, have been leading the meeting. There have been about a thousand additions to the First Baptist church, 775 for baptism and possibly 500 to other churches in Paducah, besides many who have united with churches in other places in Kentucky and in other states. There have been conversions and additions every day except one since Bro. Cates began the work, about 500 having been already baptized. For three month everyone who came to the Sunday School has been saved. There were 102 additions Christmas week, 105 New Year's week, 110 the fourteenth week and 35 one day. On one Friday, when the leaders were in doubt about continuing, Bro. Cates was led to ask God to show if he wanted the work to go on by doubling and then redoubling the results. There had been five additions Friday, on Saturday there were ten and on Sunday twenty.

### THINGS MADE PROMINENT

Many things have been prominent in this great work of grace, but the following impressed me:

1. The Re-iteration of Bible Truths.—“Have faith in God” has been the theme each morning, and “Without shedding of blood there is no remission” has been the theme each night, no matter what other text might be used in connection with these. “There is a fountain filled with blood” has been sung over and over day after day. A few passages of scripture teaching, the main truths applicable to the sinner, have been kept before the people until they are known by young and old. Some of these are Luke 13:3; Ps. 9:7; Mark 9:44, 46, 48; Jno. 3:16. Many times in every service leader and congregation repeat together “Bless the Lord, O my soul;

and all that is within me bless his holy name.” Everyone who has been in these meetings for only a few times can never forget the oft-repeated truths, and the workers are urged not to argue with the lost, but to give them “The naked Word of God.”

2. The Prayer of Faith.—There is not very much singing, not so much teaching, but oft and continued praying. One-fourth of the twenty-four hours is spent in the church and much of that time is given to prayer, sometimes one and a half hours, while groups will be praying aloud for some lost soul and others in silence praying to God. Occasionally whole nights are spent in prayer, and the midnight hour often finds a hundred or more still wrestling for souls. A father is sent home in answer to prayer, comes to church, but will not yield and goes away. The people pray, for he has not come to church the next night, and while the after-meeting progresses he comes in, pushes his way down to the front, and cries aloud to God for mercy, the workers remaining with him until midnight. The surrender is made, he prays for others, shouts and praises God, goes home with the rejoicing daughter clothed and in his right mind. A gambler leaves angry, a group pray for his return, on the street he meets someone who speaks of the meeting, he turns, calls upon God, is saved. A party of young people, gathered for mirth, are awed by the conviction which has seized some of their number. The house of revelry becomes a room of prayer and seven are saved.

3. Personal work. Work for lost souls is urged as a cure for coldness and backsliding. From house to house, two by two or alone, the workers go, buggies, carriages, mails, telephones being used to do service for the Lord. “If you do not desire to save others you are not saved yourself.” After the sermon workers will go to the lost, praying, speaking God's Word, pleading, warning men, women, and children earnestly, faithfully do this work. Bro. Cates' own child, bap-

tized at the first of the service, goes out to work, finally comes to a man, whom others could not move, and is soon leading him to the front seat to confess his sins and his Lord. A young woman whose family are worldly and well-to-do is so blessed in her sacrifice and her service that she will give her life to soul-winning. and another of culture and refinement finds it blessed to give God the use of her heart and tongue and talents in saving the lost. Such a crowd of men and women and girls and boys with such earnest faces and praying hearts must impress if they do not win.

4. Intense zeal. For four months to some people every other interest has been secondary, and one-fourth of the time has been spent at the church, while another fourth



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or more has been given to the Lord in the homes and places of business. One business man had given less than four hours a day to his own work, another tells of the happiest trip of his life as he goes from house to house. Householders partake of frugal meals and friends give little attention to the customs of the season that more time may be given to God. Refusal, repeated refusal to come, does not satisfy, but another and another engagement is made until the lost friend is brought to God's house and to decision.

5. Authoritative conviction.

Many of the scenes and incidents and some of the plans of the workers would seem out of place and unwise to those hearing them at second-hand or seeing them in cold type, but they are the expression of people who know that their fellows are lost and going to hell and that there is but one way to save them. THEY SPEAK IN NO DOUBTFUL TONE AND ACT AS THEY BELIEVE. HELL AND SIN AND THE DEVIL AND HEAVEN AND CALVARY AND CHRIST ARE VERY REAL. The workers are sure that people are being led captive and to destruction, and they are just as sure that the blood of the atonement will save all who repent toward God and believe in Jesus. These stated with such conviction and authority send many away mad, only to come again to repent and be saved. One man who had cursed the preacher in agony of soul asks if God would forgive such, confesses, is saved, and goes back to the shops to tell others of Christ until the men see his good works and glorify God. A libertine comes to the church to threaten the minister who rescued the young girl from a life of shame, bringing the mother after her child. The woman is told plainly on the man's sin, and mother and libertine are brought to repentance and to Christ.

6. Tearful compassion. In the pulpit, in the pew, in the waters of baptism, by men and women and children compassion for the lost is felt and shown. The lost are warned not to delay, and are told that this is the devil's trap. One of the many who went out thus delaying and who never came back was a steamboat captain. He promised to come the next night, but sent a telegram next day from Cairo, Ill., saying he had promised to be there, asking prayer and expressing no hope for himself. One cultured woman saw in a dream an unhappy throng near a pool. She found it filled with blood, and urged the people to plunge beneath that flood, finally taking some in her hands and throwing it upon them, the soiled garments becoming white wherever it touched. One was induced to enter, came out white and rejoicing, then another and another, until the throng stood washed in the blood of the Lamb and praising God for the fountain of cleansing and peace and joy.

7. Carping criticism and sinful indifference. There were critics and wine theorists at Pentecost,