

WEST TEXAS BAPTIST

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RAMBLING REMARKS



By DICK O'BRIEN

If you want to get acquainted with your family take them on a trip to a strange place and get rooms in a hotel, or do what I practically had to do, lease a hotel and let the family act natural in these unnatural surroundings. If I had a retentive mind I could have gathered up enough rambling remarks to run me the rest of this year. The last time we were out together Richard got credit for the wittiest remark, this time we will have to bow to Robert. We went into a restaurant for breakfast, and to the embarrassment of the proprietor and to our annoyance there were several flies buzzing around. A neat waitress came around to get our orders. One said bacon and eggs, another wanted stewed prunes and toast, I ordered hot cakes and hot tea, and Robert said give me a stack of hot cakes and a fly swatter. . . . If you take your gang expect to hear with monotonous regularity, "What do we do now? When do we eat? I'm hungry. Let's go down and sit in the lobby. Look't that woman over there. Did you ever see such a dress, her hair looks like burned grass, and pipe that hat, and look at that silly dog she's dragging around. Let's go back to the room. Not a thing to do. Let's go eat supper and get it over with, etc. etc." . . . Well I've had more trouble with myself. I promise my digestive organs when we had that special session recently I would be more considerate of them in the future. And

day on the way down to Mineral Wells for a week of rest (?) and mineral baths, we stopped on the way for a picnic lunch. I ate a helping of boiled ham, a slice or two of cantelope, a couple of fresh peaches and accessories. Then we drove immediately to the resort city getting here just in time for the Crazy radio program, and a few minutes rest before I went for my bath. After soaking me ten minutes in boiling water and running me through the steam room had leaving me in the cabinet for electrocution for several perspiring minutes they salted me down and then changed their minds and turned a hose on me for a spell and then put me on a hard slab and turned Oscar, (the strongest negro in the house) loose on my anatomy. He twisted me out of shape, beat me, rubbed me, doubled me up and undoubled me several times. Then turning me on my back he went to work on my midsection as if he were determined to make a couple of inches off my waist line in as many minutes. I thought I felt rumblings of rebellion on the inside, but I had paid for all this and did not propose (Continued on Page 3)

EVENTS TO COME

- August 20-27—Preaching Week—Dr. George W. Truett—Ridgcrest.
- August 24-25—Association Training Union Officers' conference for Districts 7, 8, 9, 10, 11, 16, and 17, at Abilene.
- August 27—Lamesa Association, Seminole.
- August 30-September 1—State Fall conference, Baptist Student Union, Fort Worth.
- August 30-31—Fisher Assn., Pleasant Valley.
- September 5-6—Callahan Assn., Denton Valley.
- September 7-8—Jones Assn., Lueders.
- September 7-8—Lubbock Association, Lorenzo.
- September 7-8—Sweetwater Assn., University Church.
- September 13, Forty-Eighth Annual Session Begins, Hardin-Simmons University.
- September 17—Luther Rice Day in Baptist Churches.
- October 3-4—Concho Valley Assn., Sterling City.
- October 5-6—Haskell Assn., Munday.
- October 5-6—Cisco Assn., Gorman.
- November 3-5—State B. S. U. Convention, Hardin-Simmons U.

WHY THE TRAINING UNION CONTINUES TO GROW

By T. C. Gardner, Dallas
The Baptist Training Union is one of the fastest growing organizations in the Southern Baptist Convention. When one considers the fact that this organization is only fifty years old, he marvels at its growth and development. I have had the delightful pleasure recently of making a survey of the Training Union organizations in ten of our Texas churches. A summary based upon the question, "What program or formula have you followed in the development of your Baptist Training Union the last five years?" reveals the following:
A pastor said: "Our Training Union continues to grow in membership and efficiency for the reason that we have adopted and followed a definite and positive program." The formula or program followed by the ten churches is as follows:

Pastoral Leadership: The Educational Director in one of our churches said: "Our pastor attends all Training Union meetings. He teaches leadership courses, enlists new leaders and sponsors, and, in fact, shows as much interest in the Training Union as in any other church organization."

Weekly Visitation: "Absentees and prospective members are visited weekly. We send Training Union members out in apostolic fashion. Some of our members are visiting every day during the week. A large number of visits are made every Sunday afternoon."

Up-to-date List of Prospective Members: Another Educational Director said, "We keep on file an up-to-date list of prospective members arranged alphabetically by ages and departments." This requires a survey of your church membership every week. It also requires an annual re-survey to be taken by the church.

Trained, Dependable and Consecrated Leaders and Officers: A pastor (Continued on page 3)

KAIFENG MISSIONARIES REPORTED SAFE

The large group of Southern Baptist missionaries stationed at Kaifeng, Honan, China, the headquarters of the Interior mission, are reported safe in press dispatches from Chengchow. Alarmed by recent reports that missionaries were being driven out by anti-foreign demonstrations, missionaries at Chengchow sent a runner through the Japanese lines to learn the facts. He returned Tuesday, taking four days to traverse the 40 miles through the hostile lines, and brought the news that the disorders had subsided and that the missionaries were safe and well.

HOMECOMING REVIVAL BY VALLEY PASTOR

Rev. A. L. Teaff, pastor at Alamo, during a visit to relatives near Tye, preached in an eight-day revival at Cross Roads school where he attended as a boy and where he was converted and surrendered to preach. There were six public professions and one young man rededicated his life. Mrs. Teaff was pianist and her brother, Alvin Hatton, a young ministerial student at Hardin-Simmons led the singing.

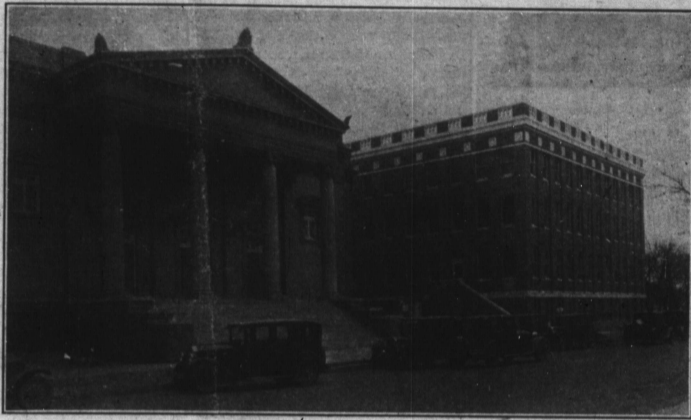
ROSCOE REVIVAL

I have just closed a gracious revival meeting with Pastor G. A. Elrod and the Roscoe church. There were thirty-eight additions, with twenty-two coming by baptism. In all there were forty-three professions, rededications and additions. The church at Roscoe is going forward harmoniously under the leadership of Brother Elrod. The people love him devotedly and he is giving them a vigorous and sane leadership. The church is fast growing in strength under his leadership.—J. M. Sibley.

VERNON ORDAINS MINISTER

W. T. Lewis was ordained to the Gospel ministry August 4 by First Church, Vernon. Composing the presbytery were Dr. E. S. James, Rev. Frank McNair, Rev. Lum Hall, Rev. W. E. Lovelace, Dr. C. V. Edwards, Rev. W. B. Teel, Rev. Norris Gilbert and Rev. J. C. Bolton.

FIRST BAPTIST CHURCH, ABILENE, TEXAS



LAMESA ASSN. MEETINGS NOW IN FULL SWAY

The church at Key closed their meeting Sunday July 30. The last report we had of the meeting there were 8 for baptism, Brother Shipley and the church were assisted by Rev. H. B. Naylor of Friona.

Brother Lloyd Gentry began a meeting at Gail July 30. The church is pastorless, pray for them in these services.

Brother Cumble and the church at Ackerly are in their meeting with Rev. Walter Deavers of Post doing the preaching.

Rev. Cal. McGahey will do the preaching in the meetings at Sparenburg and Wilson. The Sparenburg dates are August 4-13, and Wilson 13-20. Pray with Brother Shipley, and these churches for the victory from and for the Lord.

Brother Curtis and the Seminole church are due to be in their meeting now, but we do not know about definite arrangements. Brother Curtis will do the preaching in the meeting with Brother Wright and the Midway Church beginning August 6th.

Brother Wright is doing the preaching in the meeting at Richland, N. M., this week. Rev. Eugene Stone is the pastor. He will also be with the church at Pride in their meeting. And the Fairview meeting will be in September.

Rev. Frank Weedon of Denton is doing the preaching in the meeting with Brother Cole and the Lamesa Church, July 30, to August 13.

Beginning August 4, Rev. Marvin Leech of Abilene, is with the Woody Church and Brother J. W. Arnett, doing the preaching.

Rev. H. D. Bruce, Midland, is to do the preaching in the meeting at Five Mile beginning August 20th.

Brother Shipley will assist pastor J. C. Thomas and the Grandview Church in their meeting, beginning this Friday, August 4th.

Brother J. J. Gentry is with Rev. Byrd and his church in Jones County this week.

We are sorry that we do not know the arrangements with our other churches and the pastors but we do know that each will have meetings. And may we pray for these.

MISS WALKER TO RETURN TO CHINESE MISSION

Miss Blanche Rose Walker, for many years an evangelistic worker at Kaifeng, Honan, China, writes that she has received word from the Foreign Mission board that they have decided it is time to return her to China. Her sailing date has not yet been announced.

Miss Walker was visiting a sick sister in California when the undeclared war broke out and has not had the opportunity to return to her Chinese work. Recently she has been engaged in mission activity among the Chinese in California and Arizona.



H. O. ROTHELL, Dallas
President, B. T. U. Convention



DR. T. C. GARDNER
Texas B. T. U. Secretary

AFTER STIRRING REVIVAL KNOX CITY ADVANCES

God has given us one of the greatest revivals in the history of Knox City. On August 6 the revival services closed after 122 walked down the aisles making some decision. Of this number, 68 came upon profession of faith, 19 united with the church by letter or by statement, and 35 rededicated their lives. On Sunday afternoon we baptized 54, and two have been baptized since then. Some more will be baptized.

Rev. J. Aubrey Short, pastor of the Baptist Church in Rochester preached. He is one of the most able consecrated preachers I know. His messages are vital, and are delivered very forcefully. He is a man of prayer, and his earnestness registers so that even the most wicked sinner can not doubt his sincerity. He has pastored at Forsan and Lovington, N. M., before coming to Rochester.

It was remarkable the number of adults baptized. Eighteen of the 54 baptized were about 20 years of age. Eight were above 30 years of age.

Sunday School attendance has doubled. Before the revival we were averaging about 130. The first day of the revival we had 188 in Sunday School; the next Sunday 238; the last Sunday in the revival, 321. Last Sunday some looked for a drop back to the old average as it was the first Sunday after the revival. But we had 253 in Sunday School last Sunday.

We thank God for the victories that have come this year. We paid the last payment of \$2050.00 on our beautiful \$20,000 building this year, and the Lord has given us about 128 additions to our church. We have some of the finest people of the land, and we believe Knox City will be on the map from here on.

H. E. East, Pastor.

RIVERDALE REVIVAL

We have just had a good revival at Riverdale school in the extreme south part of Kent county. Rev. E. D. Scott did the preaching. He brought some of the finest messages I ever heard. The people were greatly stirred by the power. There were five conversions and one rededication. I will preach for them the Second Sunday in each month.—A. D. Ware.

FISHER ASSN. NOTES

By John P. Hardesty, McCaulley

The McCaulley church closed a wonderful revival Sunday night. The pastor was assisted by Rev. J. R. Balch, pastor First Baptist Church, Seymour. Bro. Balch has been pastor at Seymour for the past eighteen years. He belongs to that group which Editor McConnell of the Baptist Standard calls "They Also Stayed." I know of no better preacher and soul winner than J. R. Balch. Our people were greatly revived and edified by his earnest sermons and personal heart touch. Seventeen were added to the church, fifteen of these for baptism. Pastor Cooper Waters of Roby church closed a fine revival with his church Sunday night. Bro. Waters has been on the Roby field only a few months but he has fitted right in with the church and the Associational work.

Pastor L. L. Trotter, Rotan church has concluded a good revival with pastor R. H. Howell and the Pleasant Valley church. He is now in a revival with his Rotan church, he doing the preaching and Curtis Owen leading the music. Bro. Trotter has been on the Rotan field only about a year but in this time he has proved himself a constructive pastor and denominational leader in our Association.

Pastor R. T. Barton is in a revival meeting with his Cross Roads church, assisted by Pastor J. Henry Littleton of Hamlin. That means that they will have a constructive revival.

Pastor O. D. Henley has recently closed a fine revival with his Sylvester church, assisted by T. L. Nipp, recent pastor at Moran, now pastor at Fluvans, and Ernest Smith, Highland Home, who led the music.

Pastor W. C. Taggart and the Highland Home church are engaged in a revival assisted by Pastor J. B. Rowan of Aspermont.

Pastor T. H. Alcorn and the Sardis Church have recently closed a fine revival aided by Rev. T. J. Sparkman of Lamar Street Church, Sweetwater.

Pastor A. H. Howell is in a meeting with the church at Royston.

Our Association meets Wednesday, August 30, at 9:30 A. M., at Pleasant Valley church. The W. M. U. meets on Tuesday, 29th, at 2:30 P. M. We have been meeting on Tuesday after last Sunday in August but we moved up to Wednesday this time. Would be glad to have the editor of West Texas Baptist, and others of our Baptist leaders to meet with us.

SIX HUNDRED BAPTISTS TO MEET IN ABILENE AUGUST 24-25, 1939

West Texas Baptists from El Paso on the West, from Dalhart and Amarillo on the North, from Wichita Falls, Mineral Wells, Hamilton and Brownwood on the east, and from Menard, San Angelo and Ozona on the South will assemble at First Baptist Church, Abilene, the morning of August 24.

Baptist leaders from thirty-nine associations are expected to attend this meeting. The moderator of each association has been invited to attend. All association Training Union officers have been urged to come. It looks like now that we will have a great crowd in Abilene, August 24-25. They Are Coming

Rev. Elmer Dunham, Missionary for District Eight, writes: "All three associations in District Eight will be well represented at the Abilene meeting. Mr. J. Boyd East of Midland will bring a car load. Mr. Lon Ward of Snyder will bring a car. Rev. E. F. Cole of Lamesa, and, in fact, many others from our district will be in Abilene."

Mr. W. S. Savage, president of District Convention Ten, writes that that district will send a large number of cars. Mrs. Merle McCracken from Amarillo and Mrs. Roy Anding from Amarillo as well as many others from that section will drive cars to the Abilene meeting.

Rev. Charles Tally of Ranger will bring a car from his section, while Mr. S. E. Kidd from Breckenridge will bring a large group of officers from First Church. Rev. N. A. Saunders of Gorman will bring a car load.

The District Missionaries who are expected to attend the Abilene conference are as follows:

R. Elmer Dunham, Big Springs; J. A. King, Alpine; J. C. McKendie, Abilene; A. C. Huff, Plainview; John M. Riddell, Wichita Falls; J. P. King, Brownwood; B. N. Shepherd, Abilene. Where To Stay

All meetings will be held at First Baptist Church, Abilene. Mr. J. D. Riddle, educational director of First Baptist Church, Abilene, says: "Messengers and visitors attending the conference in Abilene, August 24-25 may secure bed and breakfast in a home for \$1.00. Other meals may be secured at our restaurants, dining rooms and hotels of Abilene."

Associational directors should write Mr. J. D. Riddle at once to let him know how many people to expect at the Abilene meeting.

Program

Those who will appear on the program are:

- H. O. Rothell, Dallas; V. N. Norsworthy, Vernon; Miss Emma Joyner, Spur; T. C. Gardner, Dallas; Clay I. Hudson, Nashville, Tenn.; W. A. Harrell, Nashville, Tenn.; P. E. Burroughs, Nashville, Tenn.; T. L. Holcomb, Nashville, Tenn.; R. C. Campbell, Dallas; Mrs. T. C. Gardner, Dallas; Mrs. Merle McCracken, Amarillo; Mrs. J. E. Lambdin, Nashville, Tenn.; Leo E. Waite, Lubbock; J. Earl Mead, Dallas; C. Aubrey Hearn, Nashville, Tenn.; Mrs. A. Adamek, Smithville; Miss Nola Hasty, Dallas; Robert R. Patterson, Fort Worth; H. W. Miner, Jr., Amarillo; Frank H. Leavelle, Nashville, Tenn.; J. I. Cartledge, Eastland; J. Boyd East, Midland; Mrs. A. D. Foreman, Jr., San Angelo; J. E. Lambdin, Nashville, Tenn.

MOTHER IN ISRAEL PASSES

Mrs. N. J. Roberts, 80, answered the summons August 15 at her Abilene home. She is survived by her five daughters and four sons, a number of grandchildren and some great grandchildren, all of whom are honored members of their communities.

The sons are Thos. E. Roberts, superintendent of Hendrick Home for Children and chairman of deacons, First Church, Abilene; M. R. Roberts, Abilene manufacturer; H. R. Roberts, ranchman of Ovalo; and W. L. Roberts, farmer of Lawn. The daughters are Mesdames J. W. Elliott and H. M. Whittle, Abilene; H. B. Riddle, Ovalo; A. F. Roberts and J. E. Cox of San Antonio. Mrs. Cox is wife of Evangelist Cox of Oklahoma. Miss Allyne Elliott of the Hardin-Simmons executive office is a granddaughter and Prof. E. M. Landers of the H-SU faculty is a nephew.

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R. E. DUDLEY Editor

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WELCOME TO ABILENE

The throngs of Training Union workers who will be guests of Abilene, August 24 and 25 will find a typical Western welcome from a strong Baptist town where approximately every fourth person is a Baptist of some shade of color, belief and activity.

The city contains eight cooperative, white, Baptist churches. The host church is one of four or five in the world with Sunday School quarters for a department of each age through sixteen. Moreover it was the first church ever to erect such a building. The other churches are, each in its field, doing an able work. With the city is a notable mission enterprise where the parable of the Good Samaritan is lived daily. In adjacent communities are outstanding rural churches, some of them being models in efficiency of Training Unions and Sunday Schools.

Except Dallas, Abilene is the center of more denominational assets than any city in Texas. A noteworthy feature is that each and every one of these institutions is out of debt.

Pioneer among these Baptist properties is Hardin-Simmons university which is preparing to celebrate her Golden Jubilee next year. Her forty-acre campus embraces a million-dollar plant. Her future is assured by an endowment now approximating a million and one-half. Her beloved president, now in his thirty-first year in that office, is dean of senior college presidents in Texas. Her alumni girdle the globe, her missionaries have crossed the seven seas. Founded as the "School of Christ's Love," her curriculum is Bible-centered and Christ-centered men and women comprise the faculty.

Hendrick Memorial Hospital, a property of the Baptist General Convention of Texas, was built in Abilene fifteen years ago. In this short time and in spite of economic upheavals, it has come to the forefront as one of the best equipped and best managed hospitals in the Southwest. Superintendent E. M. Collier has honored his position for ten years, rising to recognition in state and national bodies. Many thousand dollars each year are expended in a broad and sympathetic work of Christian charity.

Nearby Abilene is the Encampment for West Texans at Lueders. The first Baptist Young People's encampment was held before the turn of the century on the Clear Fork of the Brazos and here has developed one of the outstanding assemblies of the state. It is distinguished for notable programs. It is also marked in being the only Baptist institution, other than churches, in the area not headed by a layman. Rev. J. Henry Littleton of Hamlin is the tireless and successful manager of the camp.

Almost as old as Hardin-Simmons is the West Texas Baptist, which, with one lapse and a metaphorsis or two, has continued for nearly half a century and now has, perhaps, the largest circulation in its long history.

Though not a denominational property, the new Hendrick Home for Children is a benefaction of a great layman-philanthropist, Judge T. G. Hendrick, and has another great Baptist layman, Thos. E. Roberts, as superintendent.

All these and the host of sympathetic friends of Baptists in Abilene welcome the Training Union Workers and will endeavor to do their best toward making the two-day conference both pleasant and profitable.

THE TRAINING UNION

Baptists were not the first denomination to organize a society for the enlistment and training of the young people, although they were early in the field and Texans will next year celebrate their fiftieth annual convention.

We believe that they are unique, however, in extending the scope of the training service to include the whole family. The entire idea of the Baptist Training Union work is based upon a conviction that education and life are coexistent and that the supreme in education is to train for the Master's service.

A large measure of the broadening success of the Training service is directly traceable to the associational organization which functions in season and out of season, providing churches with information and inspiration, encouraging study, enlistment, expansion and evangelism. Without some agency to perform those functions, few organizations would possess the vitality to live and move forward year after year.

The meetings at Abilene and Belton next week will center around the associational officers. They are the wellsprings from which these officers will draw new vision and renewed courage to transmit to their fellow-workers through the year to come.

But the attendance will not and should not be confined to the officers from the associations. Other Training Union workers who are able to attend will find themselves amply repaid. The fellowship of such an occasion is worth a journey. The spirit of such an occasion will put new life in the veins.

There is another group who should attend. It is the still numerous body of prominent church members, including some pastors, who have been too busy with other affairs to realize the meaning of this mighty movement. These good people, who still refer to the B.T.U. as "the young people's work," need to awaken to what is being done and what can be done in the study of doctrine, in the dissemination of denominational information, and in the development of Christian character in the Training Unions of our Baptist churches.

"The Baptist Message and Mission for the World Today"

(Continued from last week)

Address of Dr. George W. Truett, Atlanta, July 23rd

Whitelaw Reid says that the greatest fact of modern history was the rise of the American nation. We must demur to such statement, and insist, instead, that the greatest fact of modern history was the discovery of the idea of liberty, religious and civil, and that such discovery was made pre-eminently by the Baptists. Religious liberty is the nursing mother of all liberty. Without it all other forms of liberty must soon wither and die. The Baptists grasped this conception of liberty in its full-orbed glory, from the very beginning. Their contention has been, is now, and must ever be, that it is the God-given and inalienable right of every human being, to worship God or not, according to the dictates of his conscience; and, as long as he does not infringe upon the rights of others, he is to be held accountable to God alone, for all his religious beliefs and practices. And Baptists make this contention, not only for themselves, but as well, for all others—for Protestants of all denominations, for Romanists, for Jews, for Quakers, for Turks, for Pagans, for all men everywhere. Their contention is not for mere toleration, but for absolute liberty. There is a wide difference between toleration and liberty. Toleration implies that somebody falsely claims the right to tolerate. Toleration is a concession, while liberty is a right. Toleration is a matter of expediency; while liberty is a matter of principle. Toleration is a gift from man, while liberty is a gift from God. It is, therefore, the consistent, insistent, and persistent contention of our Baptist people, always and everywhere, that religion must be forever voluntary and uncoerced, and that it is not the prerogative of any power, whether civil or ecclesiastical, to compel men to conform to any religious creed or form of worship, or to pay taxes for the support of a religious organization to which they do not belong, and in whose creed they do not believe. God desires free worshippers, and no others.

In view of their essential principles, it is easy to understand why Baptists believe that every state church is a spiritual tyranny. In the very nature of the case, there can be no proper union of church and state, because their nature and functions are utterly different. Jesus stated the principle in the two sayings, "My kingdom is not of this world," and "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." When, therefore, the state seeks to play mentor to the church, or the church to the state, a Pandora's box of evils will be loosed upon the people.

"Let Caesar's dues be paid To Caesar and his throne; But conscience and souls were made To be the Lord's alone."

"Render Unto Caesar" In their adherence to the union of church and state, Luther and Calvin and Zwingli and other great reformers suffered the Reformation to pass into eclipse, in a distressingly large measure. That one utterance of Jesus, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," marked the divorce of church and state, once and for all. It marked a new era for the creeds and deeds of men. It was the sunrise gun of a new day, the echoes of which are to go on, and on, until the doctrine of "A Free Church in a Free State," shall have absolute supremacy, in every land, whether great or small, around the encircling globe.

Concerning the church, Baptists hold that it is a divine institution, not evolved from the changing conditions of society, but expressing the mind of Christ; that it is an enduring institution, adapted to all times and climes; that it is the custodian of the truth, to hold and teach it to the end of time, and to all peoples. They hold that a church of Jesus Christ is a spiritual institution, and that it is a pure democracy, without disbursement of franchise to any member, on the ground of nationality, race, class or sex. There are two ordinances of the church—baptism and the Lord's Supper, neither as a means of salvation, but both figurative and commemorative. It is a vital Baptist principle that spiritual birth must precede church membership and these two ordinances.

Baptists hold the immemorial position that all true believers in Christ as their personal Savior, are saved, having been born again; and this without the intervention of preacher, priest, ordinance, sacrament, or church. Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus Christ in sincerity and truth. We cherish them as our brothers in the saving grace of

Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all true believers in Christ is now, and will ever be a blessed reality. This spiritual union does not depend on organizations, or forms, or ritual. It is deeper, higher, broader and more stable than any and all organizations. Baptists joyfully cherish all these believers in Christ, as their brothers in the common salvation, whether they be found in a Protestant communion, or in a Catholic communion, or in any other communion, or in no communion.

Surely, surely, all right-thinking Christians, whatever their name and creed, must cherish in their hearts, a deep and abiding Christian love for all their fellow-believers in Christ; and must most gratefully rejoice in all that they are doing for the salvation of the lost earth; and for every token of honor that they bring to Him Who is Lord over all and blessed forevermore. This joyful and understanding fellowship of Christ's people is to be cherished and magnified in every wise and worthy way. Well does John Calvin remind us that disagreement among Christians may proceed without any violation of charity; and that there is no spiritual unity except in Christ, and no charity of which he is not the bond. Wisely and faithfully does Calvin go on to say that the chief point in preserving charity, is to maintain faith, sacred and entire. One thing must be clear to us all—there can be no real unity at the expense of the truth. Any unity, except in the truth, would not only be fatal, but it would also be treachery to Christ. It behooves all Christians faithfully to inquire how they may come closer together. Shall they do so by reducing their beliefs to the minimum? Any union which is not based on the unreserved acceptance of the Lordship of Christ, falsifies itself, and should be promptly rejected by all serious minded men. That would indeed be very shallow and unworthy reasoning which advocates union by compromise, in the realm of spiritual truth. Its voice is the voice of Jacob; but its hands are the hands of Esau.

Truth, Freedom and Unity

Our Baptist message to our brethren of other communions may be stated in these three words—truth, freedom, unity. And these words stand in the order named—truth, freedom, unity. Our first concern must ever be for truth. "Ye shall know the truth, and the truth shall make ye free." Any other union is fictitious and must end in disaster. Let us ever hold fast to our one source of authority in spiritual matters. It is not in a man, nor in a church, nor in personal desires and expediency. In the days of the ancient Judges, "Every man did that which was right in his own eyes." Jesus' word is, "If ye love me, ye will keep my commandments." The only possible road to real Christian union is by the way of the unreserved acceptance of the Lordship of Christ, as revealed in the Holy Scriptures. "One is your Master, even Christ, and all ye are brethren." The abiding word for us all is: "Whatever He saith unto you, do it."

The fact of our joyful Christian fellowship with Christ's people—which fact is ever to be wisely magnified by us all, does not mean that we are to play fast and loose with our Christian convictions. Indeed, the momentous days which are now upon us call mightily for renewed clarity of thought, and for deepening of convictions concerning the message and mission of all Christ's people. It is conviction that convinces. "There's untold power in him who knows a thing is of God's own willing, though doubts may shroud in cloud the transient hour." "We cannot but speak the things which we have seen and heard." "If the foundations be destroyed, what can the righteous do?" "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" The place of the Christian pulpit and the Christian teacher is no proper place for a religious stammerer. We need a reincarnation of the John Bunyan spirit, throughout all the Christian world today. He was long kept in jail, because of his fidelity to his Christian convictions. When he was offered his freedom, if he would put his conscience in shackles, he made the sublime reply: "I will stay in prison till the moss grows on my eyebrows, rather than make a slaughter-house of my conscience, or a butchery of my principles." That is the spirit for all God's people today.

(Continued next week)

Rev. J. S. Tierce of Clyde was guest speaker at the monthly meeting of the Brotherhood of First Church, Abilene, August 15.

SUNDAY SCHOOL LESSON

Lesson for August 20th

By Hight C Moore

BEVERAGE ALCOHOL AND THE COMMUNITY

(A Social Aspect of the Liquor Problem)

Read and Study Joel 1:5-7; Daniel 5:1-5, 17, 25-28

Long before Christ, Joel of Judah in the ninth century and Daniel of Babylon in the sixth century wrote messages hinting at the community cost of beverage alcohol. The first is a tragic picture in a plague of locusts oversweeping the land. The second is a tragic story in the capture of Babylon by Cyrus assuring the ascendancy of Persia.

1. Picture of Social Intemperance (Joel 1)

THE LOCUST PLAGUE IN JUDAH may be taken as a vivid picture of the ruin of social intemperance. Note (1) Development. Four synonyms for locust express their stages of development and the aspects of their destructive power: palmer-worm, locust, canker-worm, caterpillar. Thus verse 4 has been translated (Gore); "That which the shearer has left, the swarmer has eaten; and that which the swarmer has left, the lapper has eaten; and that which the lapper has left, the finisher has eaten." It is suggested that "possibly they prefigured the four military monarchies of Babylon, Persia, Greece, and Rome which successively devastated Judah as locusts destroy a land." (2) Devastation. When "the gnawing, the swarming, the licking, and the consuming insects" have done their deadly work, they leave a path of utter wreck and ruin. They swarm down upon the earth and literally cover verdant fields and vineyards and forests for many square miles at a time. The crops are completely consumed. The grass is devoured to the roots. The groves and vineyards are swept as by fire. The leaves are stripped and the bark is peeled off and the stark limbs lift their helpless hands heavenward. (3) Destitution. In such a calamity everybody must suffer. The poor must hunger for food. The well-to-do must do without their wine-bibbers must do without their wine, nor can sweet wine be provided them. The mouth of the sot must be shut when the teeth of the locust, like the jawteeth of a lioness, have consumed the vine and the vintage.

2. Penalty of Social Intemperance (Daniel 5)

THE OVERTHROW OF BABYLON is a graphic illustration of the penalty of social intemperance. Note: (1) The City. Babylon in 538 B. C. was one of the greatest cities of ancient or modern times. Its walls and hanging gardens constituted one of the Seven Wonders of the ancient world. In this great capital Belshazzar was nominal king (his uncle, Nabonidus, being actually on the throne). He was commander-in-chief of the army which just now was defending the city against a siege by Persians under Cyrus. But why should Babylon fear? Its walls were impenetrable. Its armies were invincible. Its resources were inexhaustible. (2) The Feast. Perhaps it was to celebrate some petty

victory that Belshazzar gave a feast to a thousand of his warlords. See him sink deeper and deeper into sin. He was indifferent to instruction. He was inflated with pride. He was ungrateful to God who gave him every blessing. He was basely irreverent in the desecration of the vessels taken from the Temple in Jerusalem, and used them in disdainful insult to Jehovah. He was guilty of intemperance, for freely flowed the intoxicating wines, dulling sensibilities, clouding reason, undermining empire. He was guilty of persistent idolatry when he knew that Jehovah was ruler of heaven and earth. (3) The Warning. When Belshazzar's feast had degenerated into a debauch the intoxicated princes were startled and shocked to see a mysterious hand appear upon the walls of the banquet hall tracing familiar letters in such combination that nobody could understand them. The wildest consternation ensued. The astrologers were called, but sat speechless and aghast. Finally Daniel was summoned. (4) The Interpretation. Accurately and instantly the aged Daniel interpreted the message from the wall. The characters were familiar, but the arrangement baffled solution by the astrologers who were accustomed to read from left to right. Daniel made out the words (according to Talmud) by reading from top to the bottom. But what did the words mean? Expositors answer: Mene, repeated for emphasis, is for mina, a pound, being derived from a word which means to number; tekel, meaning shekel, is from a word signifying weight; uparsin, the plural of peres, represents a half-mina, and comes from a word meaning to divide. So literally, the writing could be translated "Numbered—weighed—divided." With prophetic insight Daniel filled out and read the message of God to Belshazzar. His power was at an end. He had been weighed and proved wanting. His kingdom was rent and transferred. No wonder the king and his courtiers were alarmed! (5) The Fulfillment. On that very night the sentence of doom was fulfilled in the death of Belshazzar, the fall of Babylon, and the rise of the Persian Empire.

Sin Ends in Woe: Beware!

- (1) The Sin of Irreverence. "The golden and silver vessels—taken out of the temple." The vessels dedicated to Jehovah in Jerusalem has been brought to Babylon. Belshazzar used them in his revel. And he used them as an insult to the God of Israel. There was no holy ground for him.
- (2) The Sin of Intemperance. "They drank wine." And wine is not good for warriors. Strong drink weakens soldiers. Drunken captains lead to defeat. Where liquor flows, empires go down.
- (3) The Sin of Immorality. "His wives, and his concubines." The social evil is a cancer on the body politic. Impurity is putrefying to society. No nation can be safe when its homes decay.
- (4) The Sin of Idolatry. "Praised the gods." He knew that idols were powerless. He realized that no image

(Continued on Page 3)

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WHY THE TRAINING UNION CONTINUES TO GROW

(Continued on Page 4)

said: "A leadership class meets every week. New methods, new plans and new programs are constantly presented to this class." In some of the churches where the survey was made, an effort was made to keep a waiting list of trained efficient workers all the time.

New Members and New Departments Are Organized Constantly: New organizations are essential in a growing church. The Training Union that continues to grow must be constantly setting up new organizations and new departments. New unions should always be organized on the annual promotion day. We know some churches now that do not have any more unit organizations than they had ten years ago. The Training Union organizations in these churches are not growing.

A Weekly Program Planning and Business Meeting: The Training Union problems are weekly. They must be tackled and solved weekly. A monthly program planning and business meeting will not get the desired results. Training Unions that grow face their problems frankly and try to solve them weekly.

Two All-Membership Training Schools Are Conducted Every Year: A pastor said: "We have two Training Union schools every year. In the fall we major on methods and Stewardship. In the spring we major on soul-winning and missions. A methods class for leaders, sponsors and workers meets one night every week.

The seven-point formula or program given above is one that is being followed by churches where the Training Union is having its most rapid growth. We sincerely hope that the pastors, educational directors, Training Union directors and officers will seriously study this program! We believe that the Training Union ought to grow. We further believe that it will grow in any church that follows a program similar to this one.

RUNNELS ASSN. WOMEN MEET WITH MILES CHURCH

An address by Rev. A. C. Donath, missionary from Africa will be the highlight of the thirty-third annual meeting of the Women's Missionary societies of Runnels association, meeting at Miles, Thursday, August 17. Representation is expected from twelve churches.

Other speakers programmed for the day include Mrs. Chas. Sivells of Brownwood, president for District Sixteen and Mrs. E. Shepperd, Balingier, associational president. Mrs. E. F. Graham and Mrs. J. E. Eldridge will bring devotional talks. Mrs. Joe Newman of Miles will extend greetings and Mrs. O. T. Toney will lead song services.

Committee chairmen who will report include periodicals, Mrs. Roy Roper; mission study, Mrs. L. H. Blair; personal service, Mrs. Will Cumbe; missions, Mrs. H. P. Mann; Margaret Fund mother, Mrs. R. P. Canady; stewardship, Mrs. Jack Carroll; benevolence, Mrs. W. I. Raley; nominating committee, Mrs. May Wilkins.

DENTON VALLEY REVIVED

There were 27 decisions for Christ with 19 additions for baptism and two by letter at the Denton Valley Church in the revival closing last Sunday, led by Rev. Dean Elkins and J. G. Collins of Nolan.

About 95 per cent of the members rededicated themselves and 31 covenanted to tithe. The church voted to go to half-time and called Pastor Howard Martin to continue with the enlarged work and a meeting will be held Wednesday night, August 23 to make plans for the coming year.

Rev. H. R. Whatley of Haskell preached at First Church, Abilene, August 13. Rev. Selby Aswell will supply next Sunday in the absence of Dr. Jenkins who is in a meeting at Georgetown.

Rambling Remarks

(Continued From Page 1)

to be cheated out of any of it. I took all Oscar had. When he finally let me go my head was aching, my hands were trembling, I was dizzy and seeing spots before my eyes. I lay down for a few minutes and listened in on the confusion below. The ham, the peaches and the cantelopes were approaching a vote on whether to stay down there or come up here. They first accused the digestive organs because they had not already been digested and safely beyond the temple of Oscar's massage, but the said organs cleared themselves of blame by assuring the belligerents that they had had no time for a normal process of digestion. They accused me of putting the load on them and then getting into the car for a hard drive and giving them no chance for normal functioning. The clamor got so insistent that for the third floor where our rooms faced the elevator doors just across the hall. It's a good thing it was not the fourth floor or down the hall a way. Just as I reached the privacy of our suite the peaches led the way upstairs. After about four minutes the cantalopes followed. The ham was a little more loyal and held out another ten minutes but being lonely and seeing little it could do alone it followed the other two, and like the parable in the Bible, left the house swept and garnished. For two hours I suffered a splitting headache and was so weak I could hardly move my hands. But I knew all the time who was to blame so I have resolved again never to mistreat my digestive system, but I wouldn't blame the members thereof if they do not put too much confidence in my promise.

BABSON ON THE SABBATH

Let me now emphasize the importance of Sunday observance. I am not a preacher, but merely a statistician and business analyst. Therefore, you can trust me to be impartial in this statement: Sunday observance bears a most intimate relation to all the ideals for which our civilization stands. Furthermore, of all the things which I have seen mentioned the need for one day of rest out of seven is most clearly imbedded in history. We look back 4,000 years to the Ten Commandments of which it forms the keystone. Students of very ancient history, however, have discovered that it was a feature of the very earliest known laws of six or eight thousand years ago. Without a reverently observed Sunday, life loses indispensable elements. I am presenting the need for Sunday observance not from any merely theological standpoint but as an economic necessity. Whatever may happen to our Sunday morning church services, or to our man-made creeds, or to our missionary movements, I am absolutely convinced that Sunday observances will again be returned to us as a definite necessity.—Roger Babson.

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Sunday School Lesson

(Continued From Page 2)

of precious metal and costly stone was worth even a passing thought not to say assured and continued adoration. Yet he praised false gods whom he knew to be false.

(5) The Woe of Cessation. "Finished it." Belshazzar had his day. But now his sun had set. Not the light of another day should dawn upon him. No further opportunity should be given him. The erstwhile powerful scepter fell ignobly from his impotent hands.

(6) The Woe of Worthlessness. "Art found wanting." Thrust into the divine scales, Belshazzar could not stand the test. Thus, unerring balances proved that he was deficient. He threw away his chance. In the eyes of men, as of God, he was a failure.

(7) The Woe of Deprivation. "Divided, and given." Unworthy of his post, Belshazzar was displaced. The army of drunken princes became the army of disaster. Grasping for more he lost what he had. The outer darkness is simply the absence of all light. Deprivation was part of the one-talent man's penalty. Can there be a fiercer flame of woe?

Gold in the Golden Text

Woe unto him that giveth his neighbor drink. Habakkuk 2:15.

The wrong is too frequent. It garbs itself in custom or pleads sociability or assumes generosity. But it passes the deathful bottle to a neighbor, perhaps arouses in him a fatal thirst, and sends him reeling downward.

The woe is merited and terrible. It comes from God himself. It resounds in burning prophetic words. It embodies a warning that ought to be heeded. The wrong is sure to bring the woe.

DAILY BIBLE READINGS

August 16—Incapacitated by Indulgence. Proverbs 31:1-5.

August 19—Degeneration Through Drink. Isaiah 5:11-13.

August 20—"Watch and Be Sober." 1 Thessalonians 5:6-11.

August 21—Seeking God and Prospering. 2 Chronicles 26:3-5.

August 22—Forgetting God and Failing. 2 Chronicles 26:16-21.

August 23—"Lest Thou Forget." Deuteronomy 8:10-15.

August 24—Folly of Forgetting God. Luke 12:16-20.

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NEWS NOTES

A good revival at Salt Branch Church was conducted recently by Rev. Jones Weathers, pastor at Merkel.

Mr. Ray Rozell is now education director of First Church, San Angelo, where Dr. A. D. Foreman is pastor.

Evangelistic singer C. A. Burgess of Colorado has two weeks open date following August 20 owing to a postponed meeting.

Pastor S. L. Tidwell and Rev. J. G. Dandignac, pastor at Gillespie, singing, are conducting a meeting at Weinert August 10 to 20.

Rev. Jones Weathers of Merkel is assisting his brother, Pastor Merle Weathers, at Groom in a revival from August 13 to 27.

University Church is sponsoring a revival in Sears addition, Abilene. Revs. Milford Howell and Allen Bristow are the preachers.

District Nine girls are in camp this week at Ceta Canyon. This is one of the largest and most enthusiastic youth camps in the state.

Dr. C. E. Hereford of First Church, Lubbock, received the degree of Doctor of Divinity at the recent summer commencement at Howard Payne College.

Lawn Church had a good meeting in which Rev. Clyde Jackson was the preacher and Curtis Owen led the song services. Rev. F. R. Cole is pastor.

Pastor John P. Hardesty of McCaulley will be in a position to supply August 20 to 27 on account of the Methodist revival which is in progress.

Rev. Vernon Shaw of Floydada is preaching in a revival at Quitaque. Pastor J. Lowell Ponder and the church have made great preparations for the meeting.

Rev. R. Neal Greer of Bangs is leading in a two-weeks revival at Bronte, beginning August 16. Rev. J. E. Eldridge is pastor.

Dr. E. S. James of Vernon and Roy Camp, education director at Lamar

Avenue, Wichita Falls, are assisting Pastor Roy Shahan and the Littlefield Church in a revival meeting.

There were 169 additions to the church at Bristow, Oklahoma, in a city-wide revival led by Evangelist Hyman Appelman. This great soul-winner is now at Terrell, Texas.

Pastor J. M. Sibley of First Church, Sweetwater, is in a revival with the West Side mission of that church. First Church members are assisting the pastor in the meeting.

Rev. W. T. North of Texico, N. M., recently held a meeting at Johnson's Chapel where he was pastor 20 years ago. Pastor Cecil McBeth baptized two and one other was received.

The girls of District Sixteen have been in a House Party at Howard Payne college, the Girls Auxiliary attending Tuesday and Wednesday of this week and the Young Women's auxiliary, Wednesday and Thursday.

Rev. J. S. Tierce of Clyde has been conducting a revival meeting three miles southwest of town where the church maintains a mission Sunday School. There have been several conversions. R. P. Adams is leading the song services.

There were 30 conversions and additions in the recent revival at Cottonwood led by Pastor E. L. Redden with Chas. Burgess, Colorado City, singing. The same team held a meeting at Nugent resulting in 8 conversions and additions, and at Cedar Bluff school where 8 were received into the Cottonwood Church.

Pastor Eugene Hall reports a splendid church revival at Cedar Gap Church with three candidates for baptism. The church has organized a Training Union and established a mid-week prayer meeting.

PASSES IT ON

Enclosed you will find check for arrears and one year subscription. After we've read each number we pass it on to another family who in turn gives it to another. So we are not the only ones who miss it when it doesn't come.—T. W. Lamkin, Albuquerque, N. M.

CHURCH BULLETINS

BUFORD

We are happy to see such good number at church each night during our meeting. The morning attendance is good too.

Brother Sparkman is bringing the Lord's messages with power and because of that there is no doubt that our church and community will be greatly benefitted spiritually for days to come.

Come to church each morning at eleven and in the evening at 7:45. Alvin Swearingen, Pastor.

WEST SIDE, BIG SPRING

There were 25 additions to the church in our revival, July 23 to August 9, 20 for baptism. I am sure that there were around 30 persons saved. Some of these did not join our church.

Brother W. C. Williamson preached for 14 days and the pastor for two or three nights. Brother Williamson is an untiring worker among the people. A more earnest and sincere preacher of gospel cannot be found. If our father impresses you to use him, do not fail to do so.

The last two Sundays for West Side have been good ones. We had 117 and 119 in Sunday School.

Sunday evening, August 13, was a real spiritual hour. A fine young man came to unite with the church and the baby sister of our good deacon, Finis Bugg, was saved and asked for baptism.

Please pray for the Mason family. Our daughter, Mrs. Loy C. Taylor, is seriously ill in a local hospital. God bless all who suffer, is my honest and sincere prayer.

E. E. Mason, Pastor.

COLONY HILL

Let everyone be at Sunday School on time. There will be preaching this Sunday and the pastor requests every member to be present as there is some business to be seen about.

We will also observe the Lord's Supper Sunday night. Every one bring some one else to services Sunday.

Sunday School at 10. Preaching at 11. B. T. U. at 8.

DR. POND AT RALLS

Our church has witnessed another great revival meeting which closed Sunday night with Dr. W. F. Pond doing the preaching and Rev. and Mrs. C. O. Huber of Gallup, New Mexico, leading the music.

Despite the fact that the weather was unsettled during most of the two weeks meeting, large crowds were present at every service. There were more than 800 present at some of the evening services and from 125 to 150 present at many of the morning services.

Dr. Pond's messages were plain, practical and pungent. He doesn't fail to preach against sin in the high places as well as the low places. His messages are also permeated with the great fundamental doctrines which are cherished by our great Baptist Zion.

The visible results of our revival were: 18 additions by letter, 39 by baptism and between 75 and 100 re-consecrations. Our church was greatly strengthened by the coming of this great preacher and these fine singers. W. R. Derr, Pastor.

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