

WEST TEXAS BAPTIST

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No. 31

DENOMINATIONAL SCHOOLS MUST BE DEFINITELY CHRISTIAN, SAYS PREXY

By Dr. J. D. Sandefer
A few years ago the president of one of our large state schools delivered an address in which he suggested that representatives of Christian schools cease classifying higher institutions of learning as "Christian schools versus state schools."

This good friend was entirely correct, providing schools calling themselves Christian do no more than state schools to provide what we call Christian culture, which includes more of those things that fit young men and women to take their places as leaders in the church and Sunday school, and make their homes richer in Christian values, and makes them bolder and more courageous when moral issues are involved in the state, wherein Christian idealism is challenged.

I have sought during more than thirty years of my presidency of what is now Hardin-Simmons university, to build a school where the finished product, in the main, possessed all of the academic culture of the average state school graduate, and in addition possessed a spiritual culture that became pronounced in building a higher religious and social order in an effort to perpetuate our civilization, founded in the main, by Godly men and women who gave the great fundamentals of our Christian Bible basal positions in all of their thinking and building.

All of our earlier schools, beginning with colonial days, were thus established, and all our higher educational structure has grown out of just that background, though we must admit some of these institutions have departed from these ideals.

We must hold in mind that not until the beginning of the nineteenth century did state-supported institutions have their origin, and only in the last few decades have any of them become champions of the idea that all education, from the kindergarten through the graduate schools, be supported both in equipment and current expenses, largely from the tax payers' pockets.

In addition to this modern trend, the federal government has entered the picture of secondary and higher education, and many state institutions have been and are being generously subsidized by taxpayers' money from the federal viewpoint.

In spite of the fact that those of us who hold a different view may object to these present trends, there is little to be done about it except for our denominations to select a limited number of institutions, well located and generously provided for, and then seek to arouse a new and more vital interest in what we call these Christian educational institutions, and thus provide buildings and endowment adequate to assure the present and future.

Continued on Page 4

EVENTS TO COME

- August 7-13 — Arizona Assembly, Prescott.
- August 7-17 — Falls Creek Assembly, Arbuckle Mountains, Oklahoma.
- August 13-18 — Baptist Brotherhood Conference, Ridgecrest.
- August 15-16 — Pecos Valley Assn. (N. M.), Artesia.
- August 20-27 — Preaching Week — Dr. George W. Truett — Ridgecrest.
- August 24-25 — Association Training Union Officers' conference for Districts 7, 8, 9, 10, 11, 16, and 17, at Abilene.
- 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 8-9 — 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.

"The Baptist Message and Mission for the World Today"

THREEFOLD CONFERENCES AT SOUTHWEST SEMINARY

Three important conferences for religious leaders of Texas and the Southwest will hold overlapping sessions at the Southwestern Baptist Theological Seminary during the week of August 28 to September 1.

Meeting Monday evening of that week and continuing through Wednesday will be the annual meeting of Educational Directors of the Southwest.

Wednesday and Thursday will be the dates for the 1939 session of the Southwest Baptist Church Music Conference. Formerly this body has held its annual meetings just before Christmas, climaxing the occasion with a presentation of Handel's Messiah.

The week will conclude with the State Fall Retreat of the Baptist Student Union, which meets Wednesday through Friday. This is the gathering of campus religious leaders from all colleges in Texas which have Baptists enrolled.

Because approximately 75 per cent of the Educational directors of Baptist churches in the Southwest are also Music directors, there has been a broad sentiment for a combination of the two meetings which have been meeting annually at Fort Worth, about four months apart.

A committee composed of President I. E. Reynolds of the Music conference together with Vice-President J. D. Riddle and Secretary Mrs. Carlyle Bennett has been appointed to confer with a like committee from the Southwestern Religious Education conference on plans for consolidation during the sessions this month.

SAN ANTONIO TO HOLD SUNDAY SCHOOL CLINIC

A Southwide Sunday School clinic conducted under the cooperative direction of the department of Administration of the Southern Sunday School Board, the Texas Sunday School department and the First Baptist Church of San Antonio, will be held August 27 to September 10 in the new education building of the First Church.

A faculty of twelve widely recognized workers, headed by Harold E. Ingaham of Nashville, will have charge of the clinic. One hundred or more workers are expected to be in attendance for the entire two weeks.

Those enrolling will be given courses in Sunday School Administration and a text on one department. Laboratory work in connection with the Sunday School enlargement campaign in San Antonio will be part of the training offered.

Personal evangelism will be stressed in the lecture room and in practice and the host church, which is planning to entertain 100 visiting workers, expects to double their attendance of around 1,500 in their Bible schools at the church and its missions.

LINOLEUMS BEING LAID IN HENDRICK HOSPITAL

After fifteen years of attempting to keep cement floors painted and clean, Hendrick Memorial Hospital is undertaking the task of putting inlaid linoleums on the floors of the patients' rooms.

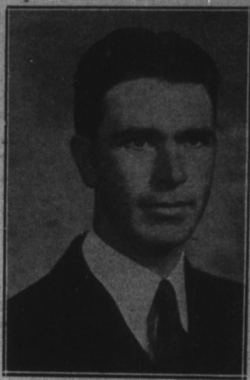
This improvement not only makes it easier to keep the floors clean and sanitary but it also adds greatly to the attractiveness of the rooms and makes for a quieter hospital. A different pattern is being selected for each room.

Because the Hospital cannot afford the expense of \$25 for linoleum for each floor, a few rooms are being covered each month. The floor coverings are only a part of a considerable job of necessary redecorating which the hospital is doing this summer.

Contributions of a covering for one floor have been received from Dr. R. W. Varner; Sears-Roebuck Company, C. A. McCaughey Abilene manager; and Geo. S. Anderson, president of the board of trustees.

Rev. Dean Elkins of Nolan is assisting Pastor Howard Martin in a great revival at Denton Valley. There had been ten conversions from Friday night through Tuesday and services will continue through Sunday.

Training Union Speakers



J. BOYD WEST
Director of Education, Midland



HARRY W. MINER
Director of Education, Amarillo

Seven Great Districts Are Coming to Abilene

GENEROUS CONTRIBUTIONS RECEIVED FROM WOMEN

Unusually generous contributions of linens, jellies, and other foods together with cash contributions to the charity fund have been received by Hendrick Memorial Hospital from the Women's Missionary societies of West Texas and their auxiliaries.

That these gifts are not amiss is emphasized by Superintendent E. M. Collier who states that the hospital is now crowded with charity cases and that supplies of donated articles have never reached the demand.

Acknowledgments were written to over forty societies during July by Mr. Collier and Assistant Superintendent J. H. Pace.

In addition to gifts from the women, scrapbooks, dresser scarfs, linens and cash have been received from young people's societies. Included in the July contributors were the Junior G. A.'s of Wickett, the Elkin Lockett G. A. Society of University Church, Abilene, G. A. and Y. W. A. of Quitaque, R. A. and G. A. of Calvary Church, Silverton, the Helen Dozier Y. W. A. of University Church, and the Sunbeams of Brownfield.

Fidelis Matrons classes of Anson and Albany were among the donors, as were the Homemakers of Ralls.

Missionary societies sent contributions from the churches at Swenson, Bangs, Odessa, Adrian, South Side, Abilene, Miles, White Deer, Abilene First, Seagraves, Ropesville, Redwine, Tahoka, Eastland, Rule, Colorado, Stamford, College Heights, Plainview, New Home, Tahoka, Panhandle, Balingner, Rocky Creek, Brownwood, Hart, Silverton, Midway, Lamesa, Brownfield, Miami, Central, Tahoka, Smith Chapel, and O'Donnell.

SCRANTON REVIVAL

On August the 4th the Scranton meeting closed. The attendance was good from the first. Our largest crowd came Friday night to witness a moonlight baptizing. We used the car lights. Eleven made public profession and seven were baptized. Some went to the Methodist church. There are much greater possibilities in that field than are being realized. Chas. McLaughlin, our song leader, grew in favor with the people daily. His poise, ability and judgment are beyond his age. If he may but stay humble he has in him the making of a great soul like his father. Pastors, he is a splendid yoke-fellow. Try him. — W. C. Taggart, pastor.

DICK O'BRIEN ILL

Rambling Remarks readers who have missed their favorite column both last week and this will be distressed to learn that the author, Rev. Dick O'Brien of First Church, Stamford, is confined to his bed in a Mineral Wells hospital. Our information is that his condition is not at all alarming and that we may expect to reveal in his fun, fantasies and philosophy again in the near future.

"The only people who enjoy hearing your troubles are lawyers. They get paid for it."

Presidential Address of Dr. Geo. W. Truett, at Baptist World Congress in Atlanta, Sunday, July 23

Editor's Note — Because many of our readers have requested it, the West Texas Baptist will publish the full text of Dr. Truett's matchless address which was heard in person by upwards of 40,000 who sat enthralled for an hour in a hot Georgia afternoon. The text of the address was published in the Baptist Standard of August 27 and Mrs. Sewell of the Standard staff, who sat behind the speaker with the printed copy in hand, says that without visible reference to notes Dr. Truett delivered his message with only the slightest deviation from the printed copy.

As Baptists from around the encircling globe are gathered in the beautiful, forward-looking and nobly hospitable city of Atlanta, in the Sixth Session of the Baptist World Congress, surely gratitude deep and joyful is in all our hearts, when we recall the grace of God bestowed upon our world-wide Baptist fellowship during the 34 years of the life of the Baptist World Alliance. We are here from five continents, and from some 60 different nations. These messengers of good will are here from the Far East—from India and Burma, and China and Japan; from Australia and New Zealand; from Africa and South America; from practically all the countries of Europe, except Russia, and even that great land will be represented by some of her exiled sons. We are here from Canada and Alaska, and Central America Cuba, and from Islands of the Seas. We are here from the United States, North, South, East and West.

One may well wonder whether there has ever assembled on this continent a more significant religious gathering than this Congress. The Baptist communion is the largest Free Church communion in the world, numbering between twelve and thirteen million adult members, not including Russia and some other sections where recent statistics are lacking. The Baptist family is by far the largest non-Catholic communion in the United States, her churches numbering more than ten million members. Included in this large company are between three and four million Negro Baptists, whose remarkable growth in numbers and in glorious achievements, let me say to our fellow Baptists from other lands, will forever stand out as epic chapters, in the religious life of America.

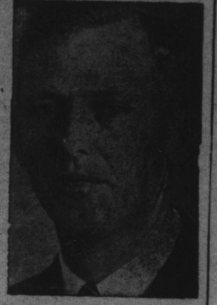
All these Baptists here assembly, and the millions of Baptists represented by these messengers, we would fervently salute with Paul's benediction: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank God always on your behalf, for the grace of God which is given you by Jesus Christ. Nor would we stop with our salutations to our fellow Baptists, but we would also say with Paul, to our fellow Christians of every name and land: "Grace be with all them whom love the Lord Jesus Christ in sincerity."

Tribute To Missionaries

It is especially gratifying to us all that so many missionaries, from lands near and far, are here with us in this Congress. They are our most honored messengers. The largest and best contribution made to the missionary cause is the missionary. More important than all our gifts in money, important as they are, are the lives of the missionaries. The paramount benefactors of the world today are not those who add to life's quantity, but those who add to its quality. Well does our Master say: "A man's life consisteth not in the abundance of the things which he possesseth." What money gift to missions could compare with the life of the missionary, William Carey? Or with the lives of Adoniram Judson, and Luther Rice, and Mathew T. Yates, and Lottie Moon, and Henrietta Hall Shuck, and Robert Morrison, and David Livingstone, and John G. Paton, and John E. Clough, together with an unnumbered host of faithful men and women whose missionary lives have markedly changed the world? Carey translated the whole Bible into six different languages, and the New Testament into 20 different dialects. The capable, faithful Christian missionary is the chief ambassador, the best interpreter, (Continued on Page 3)

MISSIONARY

MESSAGES



DISTRICT 8 DOINGS

R. Elmer Dunham, Missionary, Big Spring, Texas

Our Thanks to the Editor

In this very first column the District Missionary wishes to acknowledge with thanks the kindness of Editor Dudley in allowing us this space. We really need a medium of exchange for getting our work and workers acquainted, and to encourage co-operation. The Editor's suggestion about a picture of the District Missionary at the head of the column may be rather putting this new missionary on the spot, for he has not the comeliness of either Dick O'Brien or Missionary Shepherd of the Abilene District. At least it may be valuable to explain just "What kind of a fellow would write like this?" At any rate, the editor brought that part on himself and if he secures a picture of the writer for this place is doing so at his own risk.

Rev. Donath Coming

Rev. A. C. Donath, missionary of Southern Baptists to Africa, and former pastor at Mart, is to be in District Eight for a week, the exact date not known just yet. Those wishing to have him or his wife (and she is a fine speaker and teacher) for one day schools of Missions, or a night service during the week, or who would like for their church to be used as a center for other nearby churches to join in a mission school for a day (every one furnishing their own lunch), should seize time by the forelock as has Rev. J. William Arnett and the Five Mile Church of Motor Route B, Lamesa, and speak for him now. The District Missionary will be with him and will make the engagements.

Miss Casement Also Coming

Dr. T. C. Gardner has very graciously allowed District Eight the services for nine weeks, three for each association, of Miss Casement, a Baylor University graduate, specializing in Religious Education, for B. T. U. Revivals and Officers Training Camps. Let us use her to the very best advantage. She will come to us about September 3, just following the Conference of Religious Education.

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RESERVATIONS INCREASED FOR H-SU BAND SCHOOL

Reservations already received for the fourth annual Vandercook music-recreation camp at Hardin-Simmons university, August 21 to September 2, exceed those for the same date last year, announces Marion B. McClure, director of the H-SU band conservatory.

H. A. VanderCook, head of the VanderCook School of Music, Chicago, will head the camp faculty again this year. Instruction for directors and students will be given in band, orchestra, glee clubs and ensembles, with section drills and individual instruction.

MRS. MOORE SAILING SOON

Mrs. J. Walton Moore, whose missionary husband went to his reward while on a furlough in the states, is leaving her Abilene home Saturday, August 12, and expects to sail the following Thursday on her return to mission work at Chefoo, China.

Accompanying her will be her daughter, Ruth, who will attend an academy for the children of missionaries. The older daughter, Martha Jane, will be District Seventeen scholarship girl at Southwestern Training school, where she is preparing to join her mother in mission work. The second daughter, Miriam, and James Walton, Jr., will be Margaret fund students in college.

Mrs. Moore's sailing address is care of Kamakura Maru, N. Y. K., sailing August 17, San Francisco, California.

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R. E. DUDLEY Editor

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RURAL MISSIONS

Most of us have seen broad acres of cotton on the best of black land standing dead in midsummer before the fruiting season was well begun. Root rot had done its deadly work.

Now the roots of the Southern Baptist denomination are deep in rural soil. From country churches with an abiding faith in Almighty God, an unshakable confidence in His Word, and a tender compassion for a godless world, have come our Truett, McConnells, Scarboroughs. But through a varied combination of circumstances, many of them beyond our control, there has been a widespread decay in the country churches.

That the day of the country church is not ending is clearly demonstrated in an abundance of places, out in the open or in small villages, where constructive work is being done, where buildings are attractive and modernized, where an interesting and challenging program is offered all ages, where the missionary spirit abounds, and above all, where souls are being saved and lives are trained.

Yet in the same districts, often in the same association, sometimes in adjoining communities, are other churches where old, halloved buildings stand with faded paint, soiled paper and broken benches, the membership largely interested in other affairs and the cause of Christ dishonored before a cynical world.

Some of these churches are in a hopeless situation. Community life is centering elsewhere till it were better to take away the candlestick from which light no longer shines.

There are other cases, especially where schools are being consolidated, in which it may prove advisable to consolidate the churches. There is much of sentiment in a Baptist religion, but where sentiment for the old and sacred spot of worship produces no action to cope with a changed age, it would be better to enshrine the sentiment in memory where it will be more sweet and sacred than in a physical property which is going to rack and ruin while immortal souls around go the way of the ageing building.

But there are many rural churches in strategic locations which are falling far short of their possibilities and the situation is beyond local power to remedy.

There is a certain village church—if you think you recognize it, remember that there are hundreds like it in Texas—whose membership has fallen below one hundred, less than one third of whom are regular in attendance. There is no prayer meeting or other service at the church save the preaching and a struggling Sunday School. Year after year they average losing more members than they gain.

Not more than an hour's drive away and in a sparsely settled community is another church with double the membership and a progressive program of which the community is proud. People are being developed, souls are being saved. They pay a capable man an adequate salary and he remains long enough to see the fruit of his labors. At the other church, a succession of good men have felt called to attempt winning the field for Christ but at \$10 per trip they soon lose heart and resign, leaving the faithful few more discouraged than before.

Most city churches in Texas have shared in mission funds either from a nearby church or the State board. Unless we are willing for root rot to attack our denomination, the same treatment must be applied to struggling churches in the country.

The State board cannot expand its efforts in this direction unless we first expand our contribution to the state mission board. But there are scores of places where a strong town or city church can extend a helping hand, and a generous lift for a year or two could develop a virile, cooperative work. Unless we do something, various "isms", including paganism, will creep into the field.

"We then that are strong ought to bear the infirmities of the weak, and not to please themselves."

ONLY A NICKLE

In the August issue of The Commission, that attractive and constructive publication of the Foreign Mission board, are two pictures which cannot exist together.

In one Dr. Robert E. Beddoe of Stout Memorial Hospital, Wuchow, China, visions vast opportunities for reaching the war mangled masses of South China. Though he relates a vision, his ideas do not sound visionary. He gives a call for a few more workers to help evangelize and organize self-propagating Baptist churches in a teaming land where the Gospel is being welcomed.

The other picture is the report of the Foreign Mission board that, if its debt is to be paid by 1945, there can be no advancement in any mission field.

Although \$837,000 has been paid on that debt in six years and only \$273,000 remains to be paid in the next six, it must be remembered that some very valuable property has been sold and the proceeds applied to the debt.

The Hundred Thousand Club is helping—\$2,500 per month—but at that rate it will take over nine years to pay the debt instead of six. It will take about \$50,000 a year to get Foreign Missions out of debt by our centennial. That sum would provide salaries for sixty added missionaries.

The debt should and must be paid. The shame of it is that the nickel we spend for a pay telephone, a parking meter or a cold drink, if each Southern Baptist would give it to Foreign Missions, would lift this burdensome debt.

Dr. Beddoe's vision could be realized over and over, for only a nickel each.

NEWS NOTES

Rev. J. R. Balch of Seymour is leading in a revival with Pastor John P. Hardesty and the McCaulley Church. D. L. Smith is leading in the song services.

Large crowds and continued conversions marked the first week of the Ralls revival led by Dr. W. Y. Pond and Mr. and Mrs. Huber of New Mexico.

Rev. Lee Hemphill of Dayton is conducting a revival at Novice and visiting his parents at Coleman. Following the Novice revival he will be in a meeting at Plainview.

Rev. Floyd Chafin of Coleman is in a revival at Coleman Junction this week.

Sylvester Church dismissed preaching services Sunday, giving way for the Methodist revival.

The church at Vaughan, N. M., where Rev. Clint Irwin is pastor, recently voted to go to full time on a "Prove Me" test for five months.

Rev. R. D. Hill of Logan, N. M., is assisting Pastor C. R. Joyner in a revival at Spur.

Rev. J. W. Marshall has been in a revival at Longview, where Dr. John L. Whorton is pastor.

A revival will be held at the West Side Mission, Sweetwater, beginning August 14. First Church workers will assist in the meeting.

Rev. D. Ruiz, San Angelo, who is a home board missionary to Mexicans, has been invited to conduct a fall revival at the Mexican mission, Sweetwater.

Norman Shafer of Sweetwater preached at Mt. Olive Church Sunday.

Rev. J. M. Sibley, Sweetwater, is conducting a revival at Roscoe. Pastor G. A. Elrod of that place supplied for Rev. Sibley last Sunday.

Dr. H. H. Hargrove of Columbus Avenue, Waco, is in a two weeks revival with Lockett Church near Vernon assisting Pastor C. V. Edwards.

The workers conference of Wilbarger-Foard association met Tuesday, August 8, at Prairie View Church.

Rev. Vernon Shaw of Floydada will assist Pastor J. Lowell Ponder in a revival at Quitaque beginning August 15.

The B. T. U. Federation of Taylor County met at First Church, Abilene Sunday afternoon with about 200 present from nine churches. Director Finis A. Williams appointed a nominating committee consisting of Rev. Clyde Campbell, Rev. D. G. Reid, Mrs. W. F. Joiner and Mrs. T. A. Dodson. The next meeting will be at Immanuel Church.

C. T. Hodges, educational director of Enid, Okla., was guest soloist at First Church, Abilene. He and Mrs. Hodges, H-SU alumni, are visiting Abilene friends.

Dr. Millard A. Jenkins left Monday for a revival meeting with Pastor P. C. Williams and the Georgetown Church.

While at the Baptist World Congress, Miss. Blanche Rose Walker, veteran missionary to the Chinese, attended the centennial of Shiloh Baptist Church near Atlanta, which was founded by her preacher grandfather.

Dr. H. A. Zimmerman, new state secretary for Arizona Baptists, has assumed his duties in that state after attending the Sunday School and Training Union assemblies at Ridgecrest and the World Congress. Arizona Baptists are laying plans for greater work.

Miss Mary Nisbitt, secretary to the Treasurer at Hardin-Simmons, is visiting Mexico City in company with a group of friends.

Evangelist-pastor Chester M. Savage of Hallsville recently concluded a good revival at Mt. Carmel Church, Ashville, N. C. Dr. C. W. Culp of Shreveport will lead in the Hallsville revival September 11 to 22.

Rev. R. T. Hanna from Cayuga, Tennessee, preached Sunday at Girard.

Miss Stella McCullough, Superintendent of Nursing, Hendrick Memorial Hospital has returned from a year's leave of absence in study at Vanderbilt university and will resume her duties about August 15. Mrs. Hazel Kelly LeSeuer, instructor in

Nursing, has carried Miss McCullough's work during the past year.

Large crowds and continued conversions marked the first week of the Ralls revival led by Dr. W. Y. Pond and Mr. and Mrs. Huber of New Mexico.

MAKING IT CLEAR

(Editorial, Daily Oklahoman)
However much the thoughtful element of Oklahoma's population may desire an early balancing of the state's budget we believe that a majority of the people will indorse the statement of Governor Phillips, that the budget is not going to be balanced so long as he is governor by repealing the state's prohibition laws. In addressing a Baptist brotherhood in Ada Thursday evening the governor made it plain that those who fight for repeal in Oklahoma are going to face the spirited opposition of the chief executive.

Before Oklahoma agrees to relinquish its status as the only state of the union that never saw a licensed saloon or liquor shop it is going to demand a better system of liquor traffic control than any state has ever yet been able to evolve. We heard much of the perfect control law in the days of national prohibition. We heard many promises of the wisest and most nearly perfect control law that the ingenuity of man can possibly fashion. And it was sincerely hoped, even in the ranks of the repealists, that the perfect law that was promised so confidently might be produced speedily. But six years after national repeal the perfect law is still unwritten and the open states are still sloshing along under the old imperfect laws of the preprohibition era.

In the legal sense Oklahoma was born sober, and nearly 32 years after its birth as a state it remains the only state of the 48 that never issued a hard liquor license. That is something to be proud of, and its record is one to adhere to until the perfect law can be submitted for electoral consideration. The Ada announcement of Governor Phillips will be approved by a decided majority of Oklahoma citizens.—Baptist Messenger.

SENTENCE SERMONS

By O. D. Henley
No saved person desires to be lost
Profanity is akin to insanity.
The best ability is reliability.
Sensitiveness is either senselessness or selfishness.

Bitter words don't produce sweet results.
Hated hobbies us.
There are no minor mistakes.
There are no little sins.
Ambition that is poured in soon runs out.
God has a worthy good for His unworthy children.

INVESTMENTS

In times like these, invest in boys and girls. Men talk about buying stock at the bottom. When you invest in a boy or girl, you are always buying at the bottom. You are sure that the youngster is going up, and there is no telling how far. I invite every man and woman in America to take a flyer in Childhood Preferred. I predict a great future for this security. It has investment merit combined with the most exciting speculative possibilities. You are sure to get a man or a woman; you may get a great man or a great woman.—Bruce Barton.

DR. JOHN W. RALEY TO ADDRESS LAYMEN

President John W. Raley of Oklahoma Baptist University has accepted an invitation to address a rally of laymen from the Abilene area at a meeting at First Church, Abilene, on the evening of October 10. He will also speak at the chapel hour at Hardin-Simmons the following morning.

Dr. Raley is described as one of the most dynamic and interesting speakers of his generation.

EXAMINATION FOR CHAPLAIN

The War Department will hold examinations September 12-15, in Washington to select chaplains to fill vacancies in the Regular Army, announces, Hon. Rufus W. Weaver of Washington.

Interested Southern Baptist ministers should make application for ecclesiastical endorsement to the General Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C.

The Adjutant General, War Department, Washington, D. C., will furnish army forms of application.

SUNDAY SCHOOL LESSON

Lesson for August 13, 1939

By Hight C. Moore

ELISHA: A LIFE OF HELPFULNESS

Read 2 Kings 5

Study 2 Kings 5:1-10, 14

Reared on the farm of his well-to-do father, Shaphat, at Abel-Meholah in the Jordan valley south of the sea of Galilee, Elisha received his prophetic call through Elijah who had just returned from his flight to Mount Horeb. He immediately entered upon his preparation as a servant and disciple of Elijah whom he succeeded in a prophetic career covering a half century or more. Of his eight or ten recorded miracles the most famous were the raising of the Shunammite's son and the healing of Naaman. His services to his country included the remarkable deliverance from the Syrian invaders. He carried out the instructions given Elijah at Horeb in relation to Hazael of Syria and Jehu of Israel as his fellow helpers in the overthrow of Baal of Israel. A statesman and patriot as well as man of God and head of the prophetic order in his day, he passed away at a ripe age, profoundly mourned by his king and people.

We have before us today the record of Elisha's cure of Naaman's leprosy. Ben-hadad II was king of Syria at Damascus, the oldest city in the world. Jehoram, son of Ahab, was king of Israel at Samaria, 110 miles southwest of Damascus. The two kingdoms had been irritated by border raids, but at this time they were at peace.

1. The Leprous General

NAAMAN THE CHIEFTAN, ignorant of Elisha, found no relief from his loathsome malady. He was one of the greatest men of his time as commander-in-chief of the Syrian army. He was highly esteemed by his monarch and extremely popular throughout his country which, under his generalship, had been delivered probably from Assyria. Besides being a great military strategist, he was personally brave, his exploits winning for him fame as a mighty man of valor. But with all his greatness he was afflicted with the most disagreeable, disfiguring, and destructive malady known on earth. It was unsightly, isolating, and incurable. In spite of its early ravages, however, he continued in his position.

2. The Captive Maid

NAAMAN THE PATIENT, hearing of Elisha, determined to visit the famous prophet. Plundering bands of Syrians had made forays upon the neighboring Israelites and brought away among the captives a little maid who became a servant in the home of Naaman. "Like Joseph in Egypt and Daniel in Babylon, this captive girl became the instrument of making Jehovah known among the heathen." In spite of forgiveness, fidelity, and faith, the maid one day exclaimed to her mistress that she wished the general could be with the great prophet in Samaria so that he might be cured of his leprosy.

3. The Anxious Kings

NAAMAN THE PATIENT, coming to Elisha, sought recovery from his leprosy. Of course, the suggestion of the Hebrew maid was carried to Naaman and then to the king, and led to international communications; for the king of Syria sent the general with a princely retinue and presents worth \$70,000 or \$80,000 with a letter to the king whom he supposed could call upon the prophet to cure the general. When, however, they arrived at Samaria and made known their errand, Jehoram rent his clothes in terror at what he thought was a pretext for the renewal of hostilities. But Elisha, then residing in the capital, sent instant word to the king, calming his fears and summoning to himself the illustrious patient.

4. The Directing Prophet

NAAMAN THE INQUIRER, calling on Elisha, was told what to do to be cured. When with his pretentious military escort Naaman halted at the door of Elisha's home, the prophet did not give him an audience, but merely sent out a messenger bidding him wash in Jordan seven times and he should be healed. Was Elisha wanting in courtesy? Was he afraid of leprosy? Was he actuated by racial and priestly prejudice? Not in the least. He meant to impress Naaman that the cure was to be by divine power and mercy at the prayer of the prophet. And the sequel showed the wisdom of his course.

5. The Pleading Servants

Read Verses 11-13

NAAMAN THE CRITIC, indignant at Elisha, turned madly from his only hope of healing. To begin with, he was angry at Elisha's seeming impoliteness. He was also astounded at the simplicity of the prescription. His

preconceived notions were shattered, for he expected Elisha to come out to him and wave his hand over the diseased parts and restore them. His pride was also touched; if the seven-fold immersions were necessary to cleansing, why not the crystal waters of Abana and Pharpar in Syria rather than those of the muddy Jordan which descends through gorges and ravines into its sea of death? So in a towering rage, the general turned away from the door of the prophet. But his attendants reasoned with him that if he would be willing to do a great thing, he ought to be willing to do a little thing in order to be cured. To his credit the impetuous soldier yielded to their entreaties.

6. The Cleansing Stream

NAAMAN THE BENEFICIARY, obedient to Elisha, was instantly and completely cured. A day's journey brought him and his party to the banks of the Jordan. There they halted and the leper general obeyed the prophet's instructions. When he had dipped himself seven times in the river his flesh lost its deadly scales, became fairer than was natural in maturity, and actually was as fresh and unspotted as that of a child. Of course, Naaman returned to the prophet to express his gratitude and make his profession of faith in Jehovah, but Elisha refused his gifts.

Seek the Cure of Sinners

(1) Cure Needed. "He was a leper." Sin is more loathsome, disfiguring, incapacitating, and fatal than leprosy. No greatness can withstand its ravages. Sin is deadly and no man can heal it.

(2) Cure Desired. "She said unto her mistress." Naaman wanted to be healed and doubtless had exerted every means at his disposal to that end. His wife was equally anxious. So was the king and the army and the country. But it was the interest of the devout Hebrew maid which counted for most. She desired her master cured and had the best possible suggestion to offer.

(3) Cure Sought. "Came—and stood at the door—of Elisha." All other physicians had failed him, but Naaman would turn to the prophet in Samaria. There is light for the seeking soul. But there is something for the inquirer to do.

(5) Cure Conditioned. "Wash in Jordan seven times." The remedy was very simple. But it was absolutely essential. And it was essential because it was God's plan. With all his influence, Naaman could not change the prescription. What God requires is the thing for every sinner to do.

(6) Cure Promised. "Thou shalt be clean." That was exactly what Naaman wanted most of all. Now at last he knew the way to be healed. But of course he would not follow the directions unless he had faith in them and in the prophet physician. If anything was in the way, therefore, it was in the leper's heart alone.

(7) Cure Rejected. "Was wroth, and went away" (v. 11). The eminent Syrian had appeared at court without avail and had gone to the prophet only to be treated, as he thought, with marked disrespect. After all, his trip was a failure. He would take no wild goose chase to the Jordan. How many are like him today??

(8) Cure Misunderstood. "Behold, I thought" (v. 11). Naaman was entitled to his opinion as well as Elisha! Why did not the prophet come out to greet the soldier obeisantly and heal him in a way becoming his station? Why should a Jordan plunge be better than baths in the crystal Syrian streams? Naaman "thought" but he did not think right until he thought like the man of God.

(9) Cure Urged. "His servants came near" (v. 13). It was well that he had good advisers with him. His servants shared his chagrin. But they were anxious for him to go to the limit to be healed. They besought him to do as the prophet had said. Speak the right word to the inquirer at the right time.

(10) Cure Received. "Like unto the flesh of a little child." The prescription was effective. The plan worked. It was God's plan and God's prescription. We can afford to do what he says. We cannot afford not to do what he commands. There is blessing in obedience.

Gold in the Golden Text

Be ye kind one to another. Ephesians 4:32.

What is it to be kind? It is to be thoughtful plus. It is to be tender and considerate and generous. It is a matter of the heart even more than of the hand. To be kind we must be kind in attitude, kind in deed, kind in

Continued on Page 4

"The Baptist Message and Mission for the World Today"

(Continued From Page 1)

the most faithful mediator in all the world. We stand in most grateful salute, upon every thought of our valiant missionaries and their immeasurably blessed work!

I would also speak a very personal word concerning one who is here with us today, even our own beloved World Secretary, Dr. J. H. Rushbrooke. Through the years of intimate association and conference and travel with him, he has continually loomed larger in spiritual wisdom and strength, and in epoch-making serviceableness. He is the best informed man about Baptist affairs in all the world today. The indebtedness of our Baptist world family to this humble Christian brother, and this incomparable Baptist leader, can never be fully realized by us while we are here in the flesh. His record is on high, and glorious shall be his reward from Him Whom he lives to serve. He is one of God's chiefest gifts to our Baptist people, in all their long and eventful history. May God spare him to us yet many years, and crown all these years with ever-increasing happiness and usefulness!

Troubled Times

It is no small matter that these thousands of Baptists have journeyed from near and far, to this World Congress. You have come together in one of the most ominous and epochal hours in the life of the world. Stupendous influences and forces are shaking the world to its very foundations. The deadly menace of materialism casts its baleful shadow throughout all realms, and among all peoples. The astounding fact of ghastly persecutions, both racial and religious, continues to challenge the whole world with horror, and to make a blot that is an unspeakable disgrace to civilization. Fear seems to have the pass-key to whole nations, as well as to myriads of individuals, whether in palace or cottage. Vast changes are rapidly sweeping the world as swirling ocean currents sweep the seas. These changes are economic and financial, political and governmental, educational and social, moral and religious. The world is still in the dreadful aftermath of the most ghastly and widely desolating war in all the history of mankind. The instability of reconstruction continues to plague the nations, both large and small. Misunderstandings, both national and international, seem relentless in their persistence. Wars and rumors of wars even now are casting their dark shadows across the earth. All these conditions poignantly remind us how desperately we need help above ourselves.

On every hand, the acutely searching question is heard: Have Christians an adequate remedy for the poignantly troubled world situation of today? Is there a door of hope in the valley of Achor? Is there any helper anywhere who is able to heal the awful hurts of our wounded, sinning, suffering world? Happy am I to believe that this assembled Congress, with united and unflinching conviction would answer "Yes," to such questions. We would fervently sing with the poet:

"We know of lands that are sunk in shame,
Of hearts that faint and tire;
And we know of a Name, a Name,
a Name

That can set such lands on fire."
And there is only one Name that can do it. "Thou shalt call his name Jesus, for he shall save his people from their sins." An ancient prophet foretold his coming in these words: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

One All-sufficient Mediator
Here, then, is the one all-sufficient Mediator between God and man, between man and man, and between nation and nation. He is the Mighty Daysman, the Great Reconciler, the Center of Unity. When men really love him, they will love one another. He is the outstanding miracle of the ages. The searchlight of criticism has been focused upon him, both by friends and by foes, for nearly two thousand years, and yet it has failed, through all the centuries, to find in him one suggestion of sin, one ill-advised word, one selfish deed. He was born in the first century, yet he belongs to all centuries. He was born a Jew, yet he belongs to all races. He was born in Bethlehem, yet he belongs to all countries. His challenging call is alike to Saxon, and Teuton, and Mongolian, and Slav, and Latin, to come penitently to him for his forgiving grace, and his empowering help. Oh! Who would not wish to follow Christ's train, through all

the swift-changing years of time, and then, beyond, throughout the ceaseless cycles of eternity?

The question arises: What is the purpose of this Baptist World Congress? What brings together this vast company of Baptists? The general answer is that we come on a mission of fraternity and inspiration. The more definite answer is that we come to get and to give renewed emphasis to "The Baptist Message and Mission for the World Today."

Motto of Congress

This Congress does well to have as its motto text, Paul's positive pronouncement: "For other foundation can no man lay than that is laid, which is Jesus Christ." The first question in the building of any structure relates to its foundation. One is a foolish builder if he fails to look carefully after the soundness and safety of the foundation of his building. There must be a foundation for a building, for a vocation, for a nation, for a life. The abiding strength and real value of any structure will depend ultimately upon its foundations. If the structure be built upon the sand, it is doomed to defeat when comes the storm. Even so, a religious faith must see well to its foundations, or it will fall: Any and every religious denomination should be able to ready to give a clear reason, or reasons, for its distinctive faith. I would here frankly say that for Baptists there is one authoritative and final source of religious truth, and that source is the Bible. Our contention is that God's will for mankind is fully expressed in the Bible, and to that will we are bound to conform, in all matters relating to doctrine, polity, ordinances, worship and Christian living. How shall we find out Christ's will for? He has revealed it in his Holy Word. The Bible, and the Bible alone, is the rule of faith and practice for Baptists. To them the one standard by which all creeds and conduct and character must be tested, is the Word of God. They ask only one question concerning all religious faith and practice, and that question is, "What saith the Word of God?" Not traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament. Christ is our one foundation, and we are to build alone upon him. He is our prophet, priest and king, our one authoritative teacher, our atoning, adequate Savior, our Divine Lord and king. His word is our court of last appeal, and his command is to be faithfully obeyed, whatever may be the cost. The mighty preacher, the late Dr. B. H. Carroll, has thus stated it for us: "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament always will be the law of Christianity." Baptists hold that this law of Christianity is the unchangeable and only law of Christ's reign, and what whatever is not found in this law cannot be found on the conscience of men; and that this law is a sacred deposit, an inviolable trust, Christ's friends are ever faithfully to guard and perpetuate, wherever it may lead, and whatever may be the cost of such trusteeship.

A Contrast

Just here it is seen that the Baptist message and the Roman Catholic message are the very antipodes of each other. The Roman Catholic message is sacerdotal, sacramentarian and ecclesiastical. In its scheme of salvation it magnifies the church, the priest and the sacraments. The Baptist message is non-sacerdotal, non-sacramentarian, and non-ecclesiastical. Its teaching is that the one High Priest for sinful humanity has entered into the holy place for all, that the veil is forever rent in twain, that the mercy seat is uncovered and open to all, and that the humblest soul in all the world, if he be truly penitent, may enter with all boldness and oppose sacerdotalism that puts a priest between a soul and Christ; and sacramentarianism that makes external ordinances in themselves, vehicles of grace; and ecclesiasticism that puts a church between a sinner and salvation. We are, in all kindly candor, compelled to say that the Catholic doctrines of baptismal regeneration and transubstantiation are to the Baptist mind fundamentally subversive to the spiritual realities of the gospel of Christ. Likewise, the Catholic conception of the church, thrusting all its complex and cumbersome machinery between the soul and God, prescribing beliefs, claiming to exercise the power of the keys, and to

control the channels of grace — all such lording it over the consciences of men, is to the Baptist mind an insufferable tyranny in the realm of the soul, and tends to frustrate the grace of God, to destroy freedom of conscience, and terribly to hinder the coming of the kingdom of God. Still further must Baptists say frankly but kindly that they find no authority in the New Testament for one man as the infallible head of an ecclesiastical organization. Peter evidently did not know that he was a Pope, nor did his fellow apostles know it. He was a fallible, married man; he did not appoint the successor to Judas; he associated with his fellow Christians. It will be recalled that Paul withstood Peter to his face. History will not let us forget that papal aggression began with Leo, about the middle of the fifth century, and culminated with Hildebrand, about the middle of the eleventh century, and reached its astounding climax at the Vatican Council, in 1870, by the formal declaration of papal infallibility. That was one of the astonishing events in all history, when the Vatican Council, by majority vote, decreed the dogma of papal infallibility. It is not to be wondered at that the excitement was at white heat, during the discussion of such dogma, and especially when the final vote was announced. You will recall that in the midst of all the turmoil and tension of that excited assemblage, Cardinal Manning stood on an elevated platform, holding in his hand the paper just passed, declaring for the infallibility of the pope, and shouted these words: "Let all the world go to bits, and we will reconstruct it on this paper." A Baptist smiles at such an announcement, but not in derision and scorn. Although the Baptist is the very antithesis of his Catholic neighbor, in Biblical conceptions and contentions, yet the Baptist will wholeheartedly insist that his Catholic neighbor must not be prevented from having his candles, and incense, and sanctus bell, and rosary, and whatever else he wishes in the expression of his worship and faith. A Baptist must, in conscience, at all times, and everywhere, plead for absolute religious liberty for his Catholic neighbor, for his Jewish neighbor, and for everybody else. But what is the Baptist answer to the contention of his Catholic neighbor for papal infallibility? Holding aloft a little book, the name of which is the New Testament, the Baptist shouts this cry: "Let all the world go to bits, and we will reconstruct it on the New Testament."

Freedom of Conscience

It follows, therefore, logically and inevitably, that every man has the right to worship God according to the dictates of his own conscience; and that no man, nor set of men, no government, religious or civil, has the right to dictate how a person may worship God, and to punish him if he does not worship that way. The right of private judgment is the crown jewel of humanity. And for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God. Baptists regard as an enormity any attempt to constrain men by penalty or patronage, to this or that form of religious belief. What a frightful chapter has been written, the world around, by disregard of this lofty principle of freedom of conscience, and its inevitable corollary, the separation of church and state! John Bunyan was kept in jail for twelve long years, because he utterly rejected the claim of the state to forbid his preaching the gospel of Christ. Yonder in Massachusetts, Henry Dunster, the first president of Harvard, and one of its chiefest helpers, was removed from the presidency, because he objected to infant baptism. Roger Williams was banished, John Clarke was put in prison, and Obadiah Holmes was publicly whipped on Boston Common; and all this, because they refused to stultify their consciences. In Connecticut, the lands of our Baptist people were confiscated and their goods sold, to build a meetinghouse and support a preacher of another denomination. In old Virginia, the battle for religious and civil liberty was long and grandly waged, and the final triumph recorded there was such as to write imperishable glory upon the name of Virginia forever. Fines and imprisonments and persecutions were everywhere in evidence in Virginia for conscience sake. On and on our Baptist forbears waged their unyielding battle for religious liberty, in Virginia, in the Carolinas, in Georgia, in Rhode Island, and Connecticut, and Massachusetts, and wherever else they lived and labored. They dared to be odd, to stand alone, to refuse to conform, though it cost them suffering and even life itself. They pleaded, and suffered, and kept on with their protests and remonstrances and memorials, until, thank God, forever, their contention was won, in these United States, and written into our country's Constitution, that church and state must, in this land, be forever separate and free, and that neither must ever trespass upon the distinctive functions of the other. Historic justice compels me to say that this was preeminently a Baptist achievement. Let me hasten to add that this achievement was not because Baptists were inherently better than their neighbors—we would make no such arrogant claim—but because of their unwavering loyalty to the God-given principle of freedom of conscience. The impartial historian will ever agree with Mr. Bancroft, our American historian, when he says: "Freedom of conscience; unlimited freedom of mind, was from the first the trophy of the Baptists." And such historian will also agree with the noble champion of human rights, John Locke, who said: "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." And still again, will he agree with the eminent Judge Story, long a member of our nation's Supreme Court, when he says: "In the code of laws established by the Baptists in Rhode Island, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they were persuaded that He requires."

Freedom of Conscience

(Continued next week)

KAIFENG MISSIONARIES REPORTED IN FLIGHT

Press dispatches of the preceding week have reported that Southern Baptist missionaries at Kaifeng, China, have joined a group of British missionaries in flight from that city.

Reports from Chengchow, Honan, which is still in Chinese territory, state that the Southern Baptist group in that city have dispatched a runner through the Japanese lines to Kaifeng to learn the facts in the case.

The personnel of the Kaifeng mission makes news from that city on the Yellow River of especial interest to Texans. Misses Blanche Rose Walker and Viola Humphrey labored long in that field, as did the late Dr. W. Eugene Sallee. Mrs. Sallee, who is a sister of Mrs. George W. Truett, is now stationed there, as are A. S. and Mrs. Gillespie, H. M. and Mrs. Harris, Wesley W. Jr., and Mrs. Lawson, Misses Addie Estelle Cox, and Josephine Ward, according to latest reports at hand, Miss Zemma Hare is now on leave.

The group at Chengchow include Dr. and Mrs. J. H. Humphrey, Dr. and Mrs. S. E. Ayes, Rev. and Mrs. Wilson Fielder, Misses Kate Murray, Grace Stribling, Mary Herring, and Thelma Williams.

GOOD REVIVAL NEWS

The first days of July it was my pleasure to be with Rev. Fred McPherson and the Stanton Church in a meeting. We had great crowds and the pastor baptized from his labor fourteen, with three coming by letter. Stanton is a great church with a noble pastor. Fred is a young man and a great worker, loved by the people of the town and community.

The 23rd of July we had our revival at Loraine, running just one week, the pastor doing the preaching and Thomas Riden in charge of the music. The attendance was the best, morning crowds averaging 150, evening attendance six to eight hundred. We had 20 additions, 243 in Sunday School last Sunday and the B. T. U. is the best in the history of the Church.

M. H. GODFREY, Pastor.

MISSIONARIES RETURNING TO FAR EASTERN POSTS

Sailing from San Francisco, Thursday, August 17, on the Japanese liner Kamakura, will be a party of Southern Baptist missionaries comprised of Rev. and Mrs. Victor Koon and children, returning to Harbin, Manchuria; Rev. and Mrs. Edwin B. Dozier, who are to take up school work in Fukuoka, Japan; and Mrs. J. Walton Moore and daughter, who will be stationed at Chefoo, China.

Dr. and Mrs. B. J. Cauthen of Fort Worth plan to sail later in the month. Dr. Cauthen was formerly pastor of Polytechnic Church, Fort Worth, and Professor of Missions at Southwestern Seminary. Mrs. Cauthen is the former Eloise Glass, a second generation missionary. They will be stationed temporarily with Dr. and Mrs. W. B. Glass in Shantung Province, China.

The party on the Kamakura will land at Kobe, Japan, from which place the Doziers will go to their Japanese work and the others will travel by coastwise steamer to Darien, Manchuria, where the parties will separate, the young people going to a Korean school and their parents to their respective stations.

Contentment is a quality of the soul, a regal adornment of noble minds. It is not the exclusive possession of the wealthy, nor is it reserved for the learned and the great. Like the brightness of sunshine or the freshness of a day in spring, it is available for all — The Living Church.

POSITIONS

Young people interested in early employment, with opportunities for advancement, should send for the inspiring story of how the Draughton Training and Placement facilities have proved the shortest and surest route to good incomes for thousands of young people. Call, phone or mail coupon today for "Proof of Position" and special money-saving plan.

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The Lord has blessed us with timely rains bringing prospects of an abundance of fruits and vegetables. We are again asking our friends to share these blessings with the unfortunate patients who come to our hospital without funds.

If we have these foods contributed we can take the cash which otherwise would go to purchasing those things, and add it to our charity fund. This will enable us to take care of more of the needy sick. It will help the charity fund much more than if the fruits and vegetables were sold on a glutted market and the cash given us.

Cans will be furnished by the Hospital to those who will return them to us filled with berries, fruits, black-eyed peas and other foods that we can use. Join your neighbors in a Hospital canning bee.

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The Conversion of My Brother

By L. R. Scarborough

In unspeakable gratitude to all those who wrote or wired me or thought of and prayed for me in our deepest sorrow in the death of my brother, I express unexpressable gratitude. I would like for you and others to know of his conversion.

He was the first soul I prayed for when I was saved, and in my first pastorate, Cameron, Texas, where mother and father and I lived for four years, every night in the family prayer we remembered him with faith, supplication and tears. When our father died, he could not get to the funeral on account of the floods until after he was buried. I took him to father's grave and then to our mother's sick bedside and did everything within the reach of my influence to win him to Christ. The last thing father said as he was dying in my arms was, "Son, bring Will to meet me in heaven."

In a few weeks after this, at the invitation of the pastor and church at Matador, Texas, where my brother lived, I went to hold a revival. After a long journey by train and stage coach I reached his ranch home Friday night. I said, "Will, I have come to stay until you trust Christ." He said, "If I am saved in this meeting, I don't want any taking on about it."

Saturday morning I preached on "The Constraining Love of Christ," Saturday night on the subject, "The Goodness of God Leadeth Thee to Repentance," and on Sunday morning I preached on Isaiah 35:10, "The ransomed of the Lord shall come home to Zion with songs and everlasting joy upon their hearts." While I preached he broke down. God's Spirit came mightily in conviction upon him. At the night service he was so powerfully moved that he came down the aisle and took me in his arms and said, "If it had not been for you, I would have been in hell." I said, "No, if it had not been for Christ, we would both be in hell." His wife and other children and he joined the church that night. It was one of the greatest single days of my life and ministry.

My brother was a cowman, born and trained. He was a typical cowman. He had some of the cowmen's sins; he had many of the cowmen's virtues. In the cow business he made two or three fortunes and lost them. The last years he was quite blessed of God financially. He used his money to glorify God. He helped me with the Seminary. He put in a baptistry in the church at Midland, costing \$1,000.00, as a memorial to our preacher-father. He gave the seats to the new auditorium in memory of his wife, a wonderfully beautiful Christian woman.

In many other ways he used his money. He built me and my family a beautiful lodge in the mountains of New Mexico, where he and I and his family in their lodge had many delightful fellowships. He made it possible for us to have a splendid log cabin in the Rio Grande Valley for our old age.

He said some time before he died, "When I die I know I am going to heaven. I know I am saved as I know Lee is saved." That was the climax of certainty to him.

He was dearly loved by the ranchmen of the West, and by the people who knew him. He always stood for righteousness, gave the strength of his influence and the power of his money in the battles for righteousness against whiskey, gambling, and all the other evils. He always stood by his pastor, although not himself, as he said, an active Christian; but his deeds of kindness reached in wide and multiplied circles.

His noble Christian wife preceded him about two years. He built a beautiful sarcophagus in the cemetery to house until Christ comes the body of his wife.

When we slipped the beautiful coffin containing his body in the sarcophagus I stood with my hands on the coffin and spoke to hundreds of the cowmen and other friends who loved him, and appealed to them with the deepest concern of my soul that they would give their hearts and lives to Christ. I publicly rejoiced that I had kept the pledge I had made to my father when he died that by the grace of God and the blood of the Redeemer I had done my part in sending my brother on to meet Christ and father and mother.

The first prayer I ever prayed for a sinner was for him, and God answered it. The last pledge I made to my father to bring my brother to meet him in heaven I kept. I could wish that all men would follow Christ, and especially that the great, brave,

hospitable cowmen everywhere would find and love and serve Christ.

Heaven is just ahead for us all, and is not far away from some of us. The gospel was never truer and Christ never nearer, and the world never needed Christ more than now. After the multitude of comforting words in telegrams and letters and personally that have come to me and my brother's grieving children, I can say that Christ is far more than the Bible says He is. He is risen from the dead, and, thank God, is coming some day!

I desire the prayers of all who read this for his children, each and all of them, and for the host of unsaved cowmen who loved my brother.

ANNIVERSARY FOR PASTOR

Sunday, August 6, marked the beginning of the second year of Pastor Lawrence L. Trott of Rotan. During the year there have been 119 members added to the church, 62 for baptism.

Contributions have run over \$5,800, with nearly \$1,300 for various mission causes.

Among the many forward steps of the year have been the organization of an enthusiastic Brotherhood and the employment of a church secretary.

Included in plans for the next year is an education building costing \$15,000, of which about ten per cent is already on hand.

CROSS PLAINS REVIVAL

We had Rev. R. C. Brinkley of Sonora and Rev. G. B. Kendal of Aquila in our revival meeting which closed recently.

Bro. Brinkley did some wonderful preaching and Bro. Kendal led the singing and the Juniors. What a fine team these two brethren made. They were tender yet forceful, loving in spirit yet dynamic in prayer.

We had some rededications and four for baptism. The number does not represent the worth of the meeting. Not one adverse criticism has been heard by the pastor of these two fine brethren.

Our church is on the upgrade in some phases of the work and is working on the others that are not up to par.

God's blessing on the West Texas Baptist. It is doing good.
C. E. POE, Pastor.

Station B. T. U.

(Continued From Page 1) night was 136. The pastor is Rev. W. A. Strickland.

The Wastella Baptist Church is one of approximately four hundred churches in Texas that are having about as many in the Training Union every Sunday night as they have members of the church. At the Hayden Baptist Church in Van Zandt County, where there is a church membership of 90, the average attendance in the Training Union is 125. Every country church should have the fully graded Training Union and we are praying that the time may come when such an announcement may be made.

These announcements have originated in the studios of Station BTU and have reached you through the West Texas Broadcasting System.

Sunday School Lesson

(Continued From Page 2)

word, and rarer still, kind in thought. Who is to be kind? Everybody everywhere, of course; all who have any relations with you, sure; your family and loved ones, certainly; but also and always you. What else can irradiate and enrich one's life as kindness; or extend one's good influence so far and wide; or leave a deeper impress for good? "Be ye kind!"

To whom should we be kind? "One to another." Every contact should be kind. Every touch should be gentle. Every thought should be gracious. Every act should be helpful. Then how much better would be our world!

- Daily Bible Readings
- August 11—Helpfulness in Recovery. 2 Kings 5:8-14.
 - August 12—Helpfulness in Peril. 2 Kings 6:15-19.
 - August 13—Doing good. Galatians 6:1-10.
 - August 14—Wine Amid Waste. Joel 1:5-7.
 - August 15—Intemperance in War-time. Daniel 5:1-5.
 - August 16—Disaster Follows Drunkenness. Daniel 5:25-30.
 - August 17—Strength in Abstinence. Daniel 1:16-20.

DENOMINATIONAL SCHOOLS MUST BE DEFINITELY CHRISTIAN, SAYS PREXY

(Continued from page 1) of our denominational educational strata.

I do not want my comments concerning the state schools to be misunderstood, for I am an enthusiastic state school advocate, and have been a champion of the state supported school and its usefulness, for a half century, and have given of my time in speaking, and have spent much money in their defense throughout Texas.

I repeat that unless the type of institution we have in Abilene is actively producing a margin of denominational or religious culture not possessed to the same extent in our state institutions, there is absolutely no warrant, for any denominational leadership to appeal to its friends, and our young people, or to appeal to its friends and the denomination for money to provide an increasing plant and endowment adequate to maintain and carry on what is the nearest approach to ideal culture, because it is presumably intensely Christian—ever devised by our educational leadership.

I am not unmindful it is difficult to build such institutions today, and maintain these ideals.

If it is done, the institutional administrators, largely through the presidents, must choose a scholarly staff equal to the best, and choose only those who are personal Christians on the highest level, and commit them as faculty members, both in the class room and on the campus, and wheresoever contacts obtain, to make their influences constructive, both by precept and example, in such a way students cannot escape, present and future, the spiritual and denominational values that are manifest.

In addition, teachers should be committed in their personal habits, and all of their living and social standards, to live up to these ideals on weekdays and the Sabbath, and be found at their places of worship, thus making the example even more concrete to the students who contact them daily, and read their personal lives.

I am not unmindful further, that many young men and women today are not seeking this type of education. Where we contact them, and cannot convince them the institution they are considering offers more to them now and hereafter, it is perhaps better to recommend to them they choose another institution in which to prepare to live, here and hereafter.

My last word is this—our local friends in Abilene and this area especially ought to accept today's educational challenge, and provide new buildings and larger endowments to maintain and improve the educational rating of our home institutions. We might as well face the fact now as later that the Christian institutions of Abilene must be generously endowed, and at once, or they may endanger present ratings, and one of the major stimuli with which to draw the choicest young men and women to Abilene for their higher education. In spending four years here, students make investments in every way, that annually run into sums of money we sometimes do not appreciate to the maximum.

The trend now, in the older areas of our country, is that those able to build memorial buildings and to establish memorial endowments for their loved ones, in these centers of spiritual culture that have meant so much to the world, and without the perpetuation of such influences to touch every fabric of the state, national and world order, cannot but impair it irreparably.

Lastly, from the depths of my heart I must express that gratitude of one who has spent most of an adult life in service in this, the choicest city in the world, to every friend who has made a contribution in the form of a prayer, a generous impulse, or a contribution from a penny to a million dollars, to help Hardin-Simmons university sustain the ideals for which we have worked and labored for almost a half century.

"The place for the ship is in the sea, but God help the ship if the sea gets into it."—D. L. Moody.

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District 8 Doings

(Continued from page 1)

Workers at the Seminary at Fort Worth. Several tentative engagements have already been made for her. She will be on salary, so only entertainment and transportation will be the church's obligation.

District Eight Going

From all indications, District Eight will be well represented at the Associational B. T. U. Workers Conference at Abilene August 24-25. Brother Lon Ward of Wastella gave fine emphasis to this at the Zone meeting Sunday afternoon. This meeting was held with the Mid-Way Church in Scurry County. Rev. L. B. Edwards is the fine pastor there. After adjournment he and his congregation, plus a number of the visitors, repaired to the water's edge for a baptismal service. He had 18 candidates from this good country church. What a gracious meeting they had had. Such churches are the hope of our Baptist Zion for the leaders of tomorrow, and BTU is the hope of equipping such leaders in advance.

Mitchell-Scurry Workers Conference

Rev. Edwards is also pastor at Murphy where the next Associational Workers meeting will be held, Tuesday, August 15. This will be the first opportunity of the new missionary to attend such a meeting and it is sure to be a good program, due to Brother Edwards' fine planning for it. Why should any association suspend its Workers' Conferences during the summer months when we have more to testify about than at any other time, with all the emphasis which Baptists are giving to Evangelism? Some do it, but we are glad our associations in this district don't leave theirs off.

Roscoe Is in Great Meeting

Pastor G. A. Elrod and the Roscoe church are in a very fine revival with Rev. J. B. Sibley of Sweetwater preaching. There have been ten additions, seven for baptism, the first few days of the meeting. They will continue through this week. Brother Elrod is our efficient Sunday School Association Superintendent in Mitchell-Scurry Association.

God Blessing Wastella

Rev. W. A. Strickland, one of the very best pastors in the District, gave the new missionary a real feast by inviting him to preach in the revival at Wastella. We arrived on Sunday afternoon and found 136 attending B. T. U. and more coming in for the preaching service. Over 100 are in prayer meetings nearly every night, and more than that attending day services. Such prayerful support has seldom been seen. And last Sunday, to use Brother Strickland's own expression "The fires of Elijah's God" fell at the evening hour. Eleven walked the aisles trusting Christ and requesting church membership, 31 to re-consecrate their lives, several of these last going back to win others in the same service. Two fine young men, the best in the community, intelligent, and one a junior in College, surrendered to preach the gospel. There was shouting all around and the people stayed on rejoicing until nearly midnight. Supt. Greenwood of the High School said that those saved included most of his football team. What a line, nearly all grown young men! Everyone felt the power and presence of God in a marvelous way. There have been 28 additions, nineteen for baptism thus far in the meeting. Again we say to Wastella Church and pastor "Thank you, for inviting us to a spiritual feast."

Next Week Big Spring

Previous plans having been made before we knew we were to become District Missionary, it is to be our happy privilege to direct an Evangelistic campaign with the Fourth Street Church next week at five preaching points in the city and a rural school house; meetings will be held simultaneously, and in the mornings a Vacation Bible School with 300 as its enlistment goal will be held. What possibilities this offers for soul-winning!

Your Suggestions Appreciated

Being new in this work, we want every pastor of our district to write us how we may be of help to him and his work. We really will appreciate it. Our address is 407 West 5th St., Big Spring.

West Side Big Spring Revival

Although we do not know the final report, we feel sure that the West Side church at Big Spring has had a fine meeting, for it was making splendid progress when we left home. Pastor E. E. Mason had Rev. W. C. Williamson preaching and Bro. Kinard of the First Church, Big Spring, leading the singing. The preaching was already having its effect, and we believe they had a real revival.

They Visited Us

Pastors Swearingin and Lloyd visited us during the Wastella meeting. Brother Lloyd is the brother of our singer in the meeting. Both of these brethren are doing good work in the Mitchell-Scurry territory. We rejoice in their fellowship.

CHURCH BULLETIN SECTION

FAIRVIEW

Sunday School, 10 a. m.
B. T. U., 8 p. m.
Let's keep our attendance in Sunday School above 100.
Our revival begins August 20. Remember the covenant you made to pray. An incomplete census shows there are over 50 lost souls in our community. Pray definitely for them. Remember cottage prayer meetings next Wednesday night. As a result of personal work one soul was saved Monday.

CHARLES TARRANT, Pastor.

The Highland Home meeting begins August 11. Pastor Rowan of Aspermont will be with us from the first service. We are expecting some old time Gospel messages. How we do love to hear a man preach who can get the juice out of the Gospel. He can do that thing. Come to hear him.—W. C. Taggart, pastor.

"The world needs applied religion, but we must get it before we can apply it."—Goddell.

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