

WEST TEXAS BAPTIST

RAMBLING



By DICK O'BRIEN

Not only should J. H. Littleton fill this space this week, but he should also use the column title, Rambling Remarks. I have watched him all day today as he has covered every inch of the Lueders encampment ground, rambling back and forth giving orders, answering questions, greeting new arrivals and only losing his smile once during the entire day, and then for only a moment. He is a marvel of patience, energy and efficiency. I cannot think of the camp or of Henry Littleton without thinking of the other. When the camp is in full swing he reminds me of a solicitous mother hen looking after a brood of fifteen or twenty chickens, and incidentally some of them are ever neglected. . . . I am just the opposite. I was not geared to the grind. Details rub me daffy. I imagine I would have been a railroad engineer if they had not required a period of preparation which, beginning as an engine wiper in the round-house and running through the jobs of hostler and fireman up to engineer, looked a lot like work to me. So I took up the ministry, a profession which requires only 26 hours per day for 370 days of each year. . . . Two of our seven readers, my wife and I, as the other five have probably suspected, are now in attendance upon the annual session of the Lueders Encampment. This is a good place to study human nature, as well as nature. When you take modern people away from the ease and luxury of their convenient homes and put them to roughing it, it will bring out the best in some of them and the worst in others. . . . I have never seen the time when the weather was just right. It is never cool enough without being too cool, or warm enough without being too hot. As for me I have never been much susceptible to weather, but my wife "simply freezes," until she just knows she is going to "burn to a crisp." . . . I read about the two old ladies on a train back in the days before air conditioning, except by opening windows to let in air and cinders, or closing them to keep out same. One of these women called the porter and said, "For heaven sake raise a window. It is so stuffy in here I am going to die of suffocation." Up went the window. The other took out her dainty hanky, sniffed a time or two and called the porter, saying, "For goodness sake close that window. I'm taking my death of cold." This kept up for miles and

(Continued on page 4)

EVENTS TO COME

- June 24-30—West Texas Assembly, Camp Lueders.
- July 2-12—Texas Baptist Encampment, Palacios.
- July 8-10—Girls Camp, Lueders.
- July 9-19—Ruidoso Encampment, Ruidoso, N. M.
- July 9-17—Menard Baptist Encampment, Menard.
- July 9-12—District 9 R. A. Camp, Ceta Glen.
- July 10-12—Boys Camp, Lueders.
- July 14-19—Southwide Sunday School Conference, Ridgecrest.
- July 21-26—Southwide Training Union Assembly, Ridgecrest.
- July 29-August 6—Paisano Assembly, Paisano Pass.
- August 20-23—District 9 G. A. Camp, Ceta Glen.
- August 24—Close of Hardin-Simmons summer school.
- September 2-4—Southwestern Baptist Religious Education Association, Seminary Hill, Texas.
- September 4-7—B. S. U. Retreat, Seminary Hill.
- November 12-15—Baptist General Convention of Texas, Houston.
- November 21-23—Texas Baptist Training Union convention, Dallas.

S. B. C. RETURNS TO OLD MEETING TIME FOR 1941

After experimenting for one year with a meeting date in June, the Southern Baptist convention voted to return to the old custom and the 1941 session at Birmingham will be held beginning May 14.

Dr. W. W. Hamilton of Baptist Bible Institute is the new president; Francis A. Davis, Baltimore layman, first vice-president; W. C. Allen, former editor of the Baptist Courier, Greenville, S. C., second vice-president; Hight C. Moore and J. Henry Burnett, recording secretaries. The convention sermon will be preached by Dr. J. Clyde Turner, Greensboro, N. C.

One of the prominent forward steps taken at the convention was the enthusiastic action of Woman's Missionary Union of the South to assume the task of raising one million dollars, or one-third of the denominational debt by the centennial year, 1945.

As was expected, the invitation to accept membership in the world Council of Churches was declined in the adoption of the report by the committee headed by Dr. George W. Truett. This report received wide publicity before the convention.

A protest to the appointment of a representative of this country to the Vatican was addressed to President Roosevelt.

Responding to an appeal of British Baptists for assistance in the continuation of their foreign mission enterprise, a committee was appointed to make provision for the British missionaries who will be destitute unless help comes from America. Due to the stress of war, cash may not be sent out of the British empire and the support of the missionaries is cut off.

The request for a Southern Baptist assembly in the Southwest was dropped that full effort might be given toward debt paying instead of expansion until the denomination is out of debt.

Secretary E. P. Alldredge, statistician of the Sunday School board was instructed to make a survey of country church conditions which may form a basis of approach to the rural church problems.

The spirit of the convention is reported as indicating that the Baptists of the South will have two major aims for the ensuing year. These are: to continue emphasis on evangelism and the training of new members; and to make every effort to remove denominational debts as early as possible.

The convention by-laws were amended to provide that presidents of the body may not serve more than two years instead of three as formerly. Action was taken to give recognition to more of the outstanding leaders in the South.

NEWS OF DISTRICT 11 BY MISSIONARY RIDDELL

Rev. Clifton Tension, son of Rev. R. C. Tension, is in a young people's revival with his father and the South Side Church, Wichita Falls. They are having a good meeting.

The missionary will begin a meeting with the church at Acme, June 23. The pastor is Bro. L. M. Clements.

The Marryrat and Rayland churches have called Rev. Bristow from Oklahoma. He is now on the field at work.

Midway church has called Rev. Small Green of Wichita Falls to be their pastor. I understand he has accepted. Midway is one of our fine full-time churches.

Rev. Jas. F. Stanley, state evangelist, is now in a good meeting with Rev. H. E. Davis and the church at Holliday.

The district board of District Eleven will meet in the prayer meeting room, First Church, Vernon, Tuesday afternoon, July 2 at 2:30. All members are urged to be present as important business is to come before the board.

The missionary has been away for two weeks at the Southern Baptist convention and I do not know just what has taken place since I have been gone.

That which doesn't satisfy tends to dissatisfy.

SEMINARY DESIGNATES STUDENT WORK DIRECTOR



Rev. A. V. Bradley

Rev. A. V. Bradley, a 1940 graduate of Howard Payne College, has recently been appointed by Dr. L. R. Scarborough of the Southwestern Seminary as Director of Student Pastor Work. The nature of this office is to serve as contact man between the churches over several states and the preachers of the Seminary.

Brother Bradley graduated from Wayland Baptist College, Plainview, Texas, in 1935. He served full time churches until two years ago when he entered Howard Payne; he was president of the Ministerial Council in the Spring term and led in having 100 preachers from that school at the Evangelistic Conference in May. Of the one hundred and thirty preachers in Howard Payne this year, forty of them secured places to preach through a cooperative effort with the district Missionary, J. P. King; this same kind of work will be launched in the Seminary this fall. There is a place for every preacher to preach if we can get the two together, is my conviction.

All preachers who are interested in attending the Seminary, and desire assistance in securing work should write him at Seminary Hill, Texas, not later than September 1st.

DR. GLENN WALKER IS RETURNING FROM AFRICA

Ogbomoso, Nigeria, May 12, 1940.

Greetings:

A new year has come and is more than a third gone and we have just found time to write you, and then we will see you. We wish to especially thank those who have made life a little sweeter during our first tour in a strange country. Many have sent cards, lesson leaflets, pictures, letters, but the thing we most appreciated were the prayers of those whom we love. Some individuals and churches have given us gifts for the home that have been highly prized and used to marked advantage, and numbers of groups and churches have given to the medical and evangelistic mission programme, and have made our work go forward. The Lord is the only one who knows your hearts and can truly appreciate the sacrifices that you have made in these love offerings, but we do want to thank you.

We have had a strenuous three years. There was first the opening of the hospital after the death of two of our beloved missionaries with yellow fever. During the months it had been closed people had been coming and were waiting ready for opening the work again. The nurses and the people quickly rallied to our help and soon things were ready for the opening of the new ward that Dr. Leonard Long had almost completed. Then the joy of the many hours spent in relieving pain by surgery. There were none to help but the Africans trained by former missionaries. There were no American nurses that could help with the surgery, but through the skill and kindness of the Africans we were able to do as good surgery as is found in a hospital of this size in the homeland. The other day one of the nurses that has worked hard was talking to me. He said, "Doctor, we are sad that you are going home for a rest, but you look like you need it,"

(Continued on page 3)

NO PAPER NEXT WEEK

In accordance with long established custom, the West Texas Baptist will omit publication the week of July 4. The next paper will appear Thursday, July 11. Thank you.

LUEDERS ENCAMPMENT HAS IDEAL WEATHER

"Ridgecrest climate," enthusiastically exclaimed Dr. Edward Jenkins, many years a North Carolina pastor, in discussing the weather at the Lueders Assembly after spending a night at the camp. A fine rain Sunday night followed by settled sunshiny weather and cool breezes made the grounds delightful, too cool, some of the one-blanket campers decided before morning.

The Monday evening crowd was the largest ever fed at the cafeteria on opening night, announced Camp Manager J. Henry Littleton. All indications early in the week pointed to the largest attendance in the last ten years.

"The Victory Life" is the theme of the sermon series by Dr. John Wesley Raley, O. B. U. president and camp inspirational speaker. He is speaking from the first Epistle of John, which he terms a "letter of victory."

Laymen's Night

Friday evening will witness a laymen's rally at which 500 men are expected to participate. A supper for the men will be served on the river bank, beginning at 6:00, followed by a fellowship period. Dr. Raley, a popular laymen's speaker will deliver the address of the evening.

Sunday will be Hardin-Simmons day with a special program by H-SU musicians and an address on Christian education in the afternoon.

A departure from recent programs is an assigned denominational hour each morning. Missionary J. Lowell Ponder of District Nine spoke on Religious Literature Tuesday morning. Other enterprises to be featured are Buckner Orphans Home, the Cooperative Program and Hospitals.

Mrs. B. L. Lockett is a member of the W. M. U. faculty and is also showing motion pictures of African mission work at night.

H-SU FACULTY TO RENDER SUNDAY CAMP PROGRAM

A music program under the direction of Dean E. Edwin Young of the Fine Arts faculty and an address on Christian Education by Dr. E. B. Atwood of the Bible department of Hardin-Simmons university, will feature the H-SU hour at Lueders encampment on Sunday afternoon, June 30.

Vocal numbers are being arranged by Mrs. Lola Gibson Deaton, voice professor, with Lillian Ruth DeJean, A. L. Cole, and group singers taking part. Mr. Herbert M. Preston, professor of violin and director of the Cowgirl band, will direct an ensemble orchestra.

This occasion has been a prominent part of the encampment program since its beginning and vies with the laymen's rally, in recent years, in drawing the peak attendance of the assembly week.

NORTH PARK PASTOR PREACHES STEWARDSHIP SERIES

Pastor F. A. Hollis began a series of 12 sermons on stewardship and the North Park Church, Abilene, on June 23. He will be at the Lueders encampment during the week but will return for services Sunday. North Park young people plan to attend the camps of July 8 to 12. Pastor Hollis will take a group of boys and Mrs. Hollis will sponsor the girls.

EL PASO PASTOR SPENDS VACATION IN REVIVALS

Pastor A. L. Leake of Highland Park Church, El Paso, has had a three weeks leave of absence from his pulpit for a series of meetings, which were held in the Pecos Valley association.

The first meeting was a week at Kermit, a good church that is now pastorless. There were conversions at every service and the church was greatly strengthened. Next, he assisted pastor Wilson Akins in a ten days meeting at Rankin which resulted in 30 additions by baptism. On June 20 he conducted an evangelistic service at the Vacation Bible School in McCamey where 16 accepted Christ.

July 8-12 Dates for Lueders Youth Camps



MRS. P. D. O'BRIEN

A three day outing for a dollar and a half is offered to boys and girls attending the Lueders Youth camps July 8 to 12, announces Mrs. Dick O'Brien, young people's leader for the District 17 W. M. U., who is general director of the two camps. Rev. J. Henry Littleton will be pastor of both camps.

The camp for the girls will be from Monday afternoon through noon Wednesday. The boys will come after noon Wednesday and remain through Friday noon.

In each instance registration will begin at or about 2:00 in the afternoon. Both boys and girls are asked to bring a picnic supper for the first meal, the girls Monday evening and the boys Wednesday evening, after which all meals will be served in the dining-room.

Five meals will be served for \$1.00. This may be paid in cash, or home canned food such as peas, corn, string beans, pickles, jellies, preserves or eggs, bacon or butter. If the amount brought by each child is estimated at one dollar a meal ticket for the entire camp will be issued.

The registration fee for each child will be fifty cents. It will be necessary for this to be in cash in order to meet some essential expenses, which can only be paid in cash. So the entire expenses per child will be only \$1.50. Since the camp buys food in large quantities it would be better if each child could pay cash for a meal ticket, but many who would find it difficult to pay cash, but who can bring food to the amount of one dollar, should feel free to come on.

Program Leaders

Dr. R. S. Jones, field secretary of the Foreign Mission Board will speak for the girls Wednesday morning and for the boys in the evening. Mrs. R. L. Mathis, state young people's leader will also be in attendance in both camps and Miss Juliette Mather, Southwide secretary, will lead a vesper service for the girls.

Other leaders in the camp for girls include Mrs. J. B. Buckley, Mrs. J. D. Riddle, Mrs. F. H. Porter and Mrs. C. S. Cox, Abilene; Mrs. Phillip C. McGahey, Breckenridge; Mrs. H. E. East and Mrs. Travis Dean, Hamlin; Mrs. Pat Crawford, Eastland; Mrs. N. A. Sanders, Gorman; Mrs. Geo. Thomas, Peacock; Bobbie Jo Cox, Tuscola; Doris Jackson and Doris and Marie O'Brien, Stamford.

Rev. J. S. Tierce, Knox City, will direct recreation for the boys' camp. Other leaders will include, Rev. Dick O'Brien, Stamford; Rev. D. G. Reid, J. D. Riddle, F. H. Porter, C. S. Cox, Charles Tarrance, and Alvin Hattell, Abilene; Rev. H. R. Whately, Haskell; Rev. H. E. East, Hamlin; L. A. Doyle and W. L. Daniels, Anson; Rev. T. J. Young, Roby; Rev. L. L. Trott, Rottan; and Mr. A. U. Hathaway, Munday.

PALACIOS ENCAMPMENT MEETS JULY 2 TO 12

Dr. John L. Hill will be the out-of-state speaker at the Texas Baptist encampment at Palacios-by-the-sea, meeting July 2 to 12. A number of prominent pastors and educators from over the state will be on the program.

The Sunday School board will be represented by William P. Phillips of Nashville, with G. S. Hopkins and ten leading Sunday School workers of the state making up the faculty for that department.

Dr. T. O. Gardner and a number of the best Training Union workers of Texas will conduct courses for the Training Union, to which organization, the encampment owes its origin.

Mrs. E. F. Lyon, Mrs. B. L. Lockett, Mrs. Eureka Whitaker of Cynthia, Ky., and Dr. J. Paul O'Neal of Dallas will assist a group of W. M. U. leaders of South Texas in teaching mission study texts.

An innovation at Palacios will be a school of church music conducted by I. E. Reynolds and J. D. Riddle. Rev. B. L. Millard of Palacios is camp manager, and L. L. Silkenon of Galveston is camp president.

A friend is not unable to see our faults, but he is able to see our virtues.

Love is never indifferent.

PLAINS CHURCH LEADERS TO AID WAYLAND COLLEGE

By J. Lowell Ponder, Plainview

We supplied for Vernon Shaw at Floydada on the Third Sunday. Enjoyed the day. Vernon is doing a great job there. He has a fine church and a fine people.

Had only one Workers' Conference this week. Tierra Blanca Association met with the Flynt church. Rained and rained, but we had a fair crowd. The pastor was in hospital at Lubbock. Went after him after the meeting. He is at home and doing fine.

The one thing we want to impress upon pastors at this time has to do with Wayland College. Follow this closely.

Not a man of you that has ever seen the third floor of the main building, which is the boys dormitory, but that knows of the needs of a thorough repair program. That program is under way. Last Friday, the Board of Trustees met at the college. A large number of other pastors and laymen from three districts attended the meeting. After a free discussion of the matter directors in each district were elected. For District Nine, Vernon Shaw of Floydada is the director. In District Ten, J. C. McKenzie, the missionary is the promotional man. And in Eleven, Charles T. Talley, Childress pastor, will lead there.

The next step is for each association, at the very next workers' meeting, to appoint a county chairman and a committee to help him. Two associations in this District have already pledged themselves to a minimum of \$500. Those two are Floyd and Staked Plains.

This is an urgent matter, and we must make all possible haste in getting the thing done. It needs to be finished in time for the Fall term. pastor Wilson Akins in a ten days That means work must get started soon.

The job complete will cost \$6,500. The Plainview Chamber of Commerce has underwritten \$2,000 of the amount. They have in the bank more than half of it. So it is already under way. Some of the churches have already presented it. It is going over fine. The spirit toward the campaign is the best.

District Ten has challenged Nine that they would raise \$2,500 if we would. It was accepted. Now then, you present it to your church—and soon! It ought to be in the bank by

(Continued on page 4)

PAISANO ENCAMPMENT SET FOR END OF JULY

Dr. George W. Truett will again be the evening preacher at Paisano Encampment, high in the Davis mountains. Dr. Perry F. Webb of San Antonio will preach in the mornings and Dr. J. B. Tidwell will be Bible teacher. Robert Jolly of Memorial Hospital Houston, will be song leader and Mrs. Sam Means, El Paso, pianist. Vesper services will be held by Dr. R. S. Jones of the Foreign Mission board.

The annual assembly will be held July 29 to August 6. In the high, cool altitude camping is popular. Meals are served in the cafeteria with no specific charges but freewill offerings are taken.

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R. E. DUDLEY Editor

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A CHALLENGE

If the Christian will faithfully spend as much time in reading his Bible as he spends in reading war news and if he will give time to sincere prayer equal to that spent listening to radio news reports, he will rise to heights of faith and courage which cannot be shaken by the gloomiest of current forebodings and he will become a rock buttressing his worried neighbors.

The trouble with us is that we have been looking at world affairs in the same spirit of apprehension as did the spies sent out by Moses. We need, like Caleb and Joshua, to look with eyes reinforced by faith in a power who promises that all things work together for good to them that love God.

But we cannot rise to such heights of faith by taking counsel with our fears or by comparing notes with those who are more fearful than we. That is reserved for those who commune with God in reading His word and in prayer.

"In quietness and in confidence shall be your strength."

DRY AVIATORS

The military officer in charge of the projected army air field north of Fort Worth inquired first regarding the status of prohibition in that area, saying that if the precinct is not already dry he favors steps at once to call an election. Flying and beer, he announced, do not mix.

So we begin to relearn another lesson which we were taught during the World War, and which we forgot as quickly as possible along with much else of that era. After the closing of saloons in the vicinity of the army camps during the World War, prohibition came easily.

Some day, perhaps, we will learn that if a drinking man will not make a good army flier, he is not a safe driver of an automobile; that if liquor will not make a good soldier, it will not make a good citizen; that if we can not afford to waste our national resources in drink in time of war, neither can we so squander our income, our energy and our manhood and womanhood in time of peace.

Some day there may be a generation which will remember this from history—perhaps.

MEXICAN BAPTISTS

In the July issue of Southern Baptist Home Missions, the question is asked, "What is the number of Mexican Baptists?" The answer given is 6,796 in churches served by home missionaries.

Unfortunately, there is no central agency by which Mexican Baptist statistics can be obtained or which coordinates the activities of our Mexican brethren. The figures given are complete as related to Home Mission work, but it leaves out great numbers of others. It has been estimated that 3,000 Mexican Baptists returned to the homeland last year, but no one thinks that one-third of the membership migrated across the Rio Grande.

In evangelizing Mexicans on this side of the Border and in fostering their churches, Southern Baptists work through five different agencies, each doing good work in its field and knowing little of what the others are doing. One is reminded of the story told by Dr. John A. Held of a certain denomination which works among Europeans in Texas through several organizations, each endeavoring to keep the others from knowing the extent of its activities. While there is no such jealousy among the Baptist missions, there is a lack of coordination which is a definite handicap.

The largest work in this field is that of the Home Board, with around one hundred workers, wholly or partly paid from its funds and reporting over one thousand baptisms last year. The Paul Bell Institute at Bastrop is part of this work, as is the effective leadership of Dr. J. L. Moyer.

Due to political exigencies in Old Mexico, the Baptist Seminary is now located at El Paso and is making splendid progress. There is, properly, quite a bit of mission work being done by the faculty and students, much of which counts as Foreign Mission activity because the Seminary is supported largely by the Foreign Mission board.

Then, there is the associational work which is being done in many counties through missionaries employed by local associations. Some Plains associations, for example, have a Mexican missionary only during the cotton picking season. This work is gradually extending but an examination of associational minutes will reveal that while some give full reports of the Mexican work, others which have such missionaries tell nothing of the extent of their activities.

Several strong, mission-minded churches in communities with a large Mexican element have a mission which is an arm of the mother church with the members included in the church reports and the pastor supported by it.

Finally, there are some self-supporting Mexican churches in the state, a few of which are fostering missions of their own.

Baptists being what they are, there is no way to consolidate all this activity. Perhaps consolidation is not the proper treatment, but there is undoubtedly a definite need for coordination which calls for prayerful thinking of leaders of both races.

News Notes

Good crowds and marked interest attend the revival at Merkel in which Rev. Sid Martin, of Memphis is preaching and John Matthews is leading the music. There were four additions Monday night, three for baptism.

Dr. A. D. Forman of San Angelo is the principal speaker for the Alta Frio encampment which will be in session the week of July 4.

Meadow Church reports an enrollment of 87 and an average attendance of 75 in their first Vacation Bible School. Twelve of the boys and girls made professions of faith in the joint service of the last day. Pastor Geo. W. Lair acted as principal for this successful school.

Evangelist Graves Darby and Rev. A. V. Bradley assisted Pastor Russell Dennis at the East Cisco Church in its greatest revival which resulted in 64 additions, 31 by baptism. In the past 12 months, the membership has increased 85 per cent, the Sunday School has doubled, and because most of the members tithed, finances have more than doubled. The church is planning for a Sunday School annex to take care of the growth.

Dr. W. W. Chancellor, Mineral Wells, assisted Pastor J. D. Thorn in a revival at Graham resulting in 34 additions, 19 for baptism. Most of those converted were of intermediate age. Ewell Bone, church choir director, led the music.

Pastor W. L. Daniels baptized three adults last Sunday at Hobbs, Fisher association. This rural church has had 12 additions this year.

Rev. Lum Hall of Electra and George Reynolds of Childress are assisting Pastor J. P. McBeth in a revival at Dumas.

Missionary Victor Koon reports 665 baptisms in North Manchuria during the past year, an increase of 150 over the year preceding.

Mrs. A. C. Huff of Wichita Falls has been seriously ill for several weeks. Rev. Huff is pastor at Highland Heights Church and was formerly missionary for District Nine.

Ralls Church has had a Vacation Bible school with nearly 200 enrolled and a faculty of 32. They also conducted a school for Negroes with about forty pupils.

There were ten conversions and three girls surrendered to do mission work in the first Vacation Bible school at Roby. The total enrollment was 113 and the daily average 79. Miss Bertie Agnew of Jones county assisted Pastor Thos. J. Young and local workers.

The New Mexico Training Union convention which met recently at Hobbs, has an enrollment of 1,171. The 1941 session will be at Roswell.

Rev. H. B. Naylor of Friona preached recently in a revival at Los Lunas, N. M. Following the meeting there were 25 baptisms.

Evangelist John W. Williams has accepted the call of the church at Elida, N. M.

MEDITATION BEFORE THE LORD

By Edward B. Jenkins

David said, "My heart was hot within me, while I mused the fire burned. (Ps. 39:3). In these days of rush and hurry, and go we do not take time to meditate before the Lord. There is so much noise on the roadway of life that we do not hear the Master's voice. There is so much shuffling of men's feet that we do not hear the still small voice calling us to worship and prayer. Be still and know that I am God." (Ps. 46:10) announced the Psalmist.

One has said, "If you look into the deep of the fire there you will find the pink and violets of the dawn, the blueness of the sky, the burning brightness of the noonday sun, the angry black of the thunder cloud, the crimson of the sunset, the silver radiance of the moonlight, and the brilliant transparency of the stars."

When the day is ended and the shadows gather it is a good time to sit and meditate before the Lord.

The sweet singer of Israel said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in his law doth he meditate day and night." (Ps. 1:1-2).

SUNDAY SCHOOL LESSONS

Lesson for June 30, 1940
Lesson for July 7, 1940

By Hight C Moore

JONAH: THE OUTREACH OF GOD'S LOVE

Read Jonah 3 and 4

Study Jonah 3:1-10; 4:10-11

Jonah, the son of Amittai, and native of Gath-hepher, just north of Nazareth, lived in the reign of Jeroboam II. His prophetic work was first to stimulate the king to religious reform of the nation, and secondly to preach to Ninevah, whither he was sent not merely for the conversion of Ninevah, but also to show that God's purpose of grace was not limited to Israel alone.

The opening scene shows Jonah a slacker in flight. He must have had a good home. He lived in a fine section of country. He was a prophet who seems to have had the high esteem of his own people. His work in his happy homeland was undoubtedly successful. And much more remained for him to do. Yet here came a call to go as a stranger in a strange land. It was certainly the word of Jehovah. It clearly indicated his duty. He was summoned to the great and wicked city of Nineveh and bidden to cry out against it. However, his heart revolted at the idea of a ministry among idolaters who were soon to crush his own country and carry away its inhabitants into dreadful captivity. Rather than go east to Nineveh he would go west to the limits of the known earth and take up his residence there. But his attempt to flee from the presence of Jehovah did not succeed. To no avail he went down to Joppa, bought a ticket to Tarshish near Gibraltar, and started on his disastrous voyage across the Mediterranean Sea. The storm arose and the fleeing prophet was thrown overboard to be swallowed up by the great fish prepared by Jehovah and three days later to be cast upon dry land.

1. The Minister to Nineveh (Jonah 3)

THE DIVINE ATTITUDE TOWARD SINNERS was shown in the repeated and finally accepted commission directing a narrow and hesitant prophet to go and preach to them. His call came from God, specified the field, designated the work, prescribed the message. The prophet was prejudiced against foreigners, especially the haughty and hostile Ninevites, but God cared for them, for while including Israel he did not exclude Assyria. How far Jehovah was above Jonah!

2. The Message in Nineveh (Jonah 3)

THE DIVINE OPPORTUNITY FOR SINNERS was extended in a hard message by an unsympathetic messenger. Coldly he entered the capital of an empire extending from Central Asia to the borders of Ethiopia—a magnificent city of six hundred thousand in its fortified space and with suburbs covering an area of possibly ninety miles in circumference. Up and down the streets and lanes of the metropolis Jonah went uttering the weird and awful prediction of the city's early overthrow. It seemed the voice of a madman; in reality it was the voice of God. And it was more the call of mercy than the cry of justice.

3. The Mourning of Nineveh (Jonah 3)

THE DIVINE SPIRIT IN SINNERS was manifest in the awe-struck Ninevites. They accepted Jonah's word as the word of God. They believed God, their own consciences assenting to the justice of the sentence pronounced upon them. They prostrated themselves before God, putting on sackcloth and sitting in ashes. From monarch to menial they engaged in a great fast, neither man nor beast taking food or drink. Mightily they cried unto God for mercy. Penitently they turned from their teeming sins. Earnestly they hoped and believed that God would avert the impending disaster.

4. The Mercy for Nineveh (Jonah 3)

THE DIVINE COMPASSION ON SINNERS was revealed in the suspension of the judgment upon Nineveh. God saw their works, that in their penitence they themselves had overthrown the Nineveh which called down his anathema. They turned from their evil, and he turned from his fierce anger. Indeed their change of heart brought the Ninevites within the sweep of God's love.

5. The Mission Through Nineveh (Jehovah 4)

THE DIVINE PURPOSE WITH SINNERS was evident in the rebuke of the prophet in his disappointment at the sparing of Nineveh. He found that Jehovah in his love for the lost

JOB TEMPTED TO DOUBT GOD'S GOODNESS

Read Job 1 and 2

Study Job 2

The book of Job opens with the patriarch on the pinnacle of Oriental greatness. But successive disasters sweep away his wealth, his children, and his health, till from the seat of power he is transferred to the ash heap of an outcast. There he is visited by his three friends, and after seven days of silent grief the great argument begins.

1. Unshaken by Great Possessions and Utter Penury (Job 1)

DEPRIVATION AND DESTITUTION proved the patriarch unshaken in his piety alike by great possessions at first and then by utter penury. Sketch briefly seven things about him: (1) Job's Good Name. His home was somewhere in the Arabian peninsula, most probably south of Palestine though possibly northeast, or perhaps in the region southeast of the Euphrates Valley. His name signifies the persecutions of him by his friends and the hatred of him by Satan. In his inner life he was "perfect" or blameless and complete (as said also of Noah and Abraham). In his outer life he was upright or righteous and exemplary. And the secret of his piety was twofold: He feared or revered God; and he eschewed or shunned evil. (2) Job's Fine Family. It was symmetrical in number, there being ten children, seven sons and three daughters; and doubtless they were worthy of their godly heritage. (3) Job's Vast Wealth. His animal property which was outstanding but by no means all his wealth is listed: 7,000 sheep; 3,000 camels; 1,000 oxen (500 yoke); and 500 she-asses. His household (including servants and staff in his employ) was very great (most likely much greater than that of Abraham who could assemble from his employees 318 able-bodied men for pursuit of the invaders who had looted Sodom). Moreover, he had fields (Job 31:38) or large landed estates and houses which were not tents or shacks. Indeed, he was a prince and recognized as "the greatest of all the men of the east." (4) Job's Deep Piety. To the general statement that he was perfect and upright is added a glimpse of his parental priesthood. When each of his sons gave in turn a birthday feast, inviting all his brothers and sisters, the patriarch prepared them for the festivities by sanctifying them (probably with certain ablutions) and afterward offered whole burnt offerings (not the simple sin offering later prescribed by Moses) praying that his children might be forgiven any neglect of God or wrong thought of him. (5) Job's Designing Adversary. The curtain is drawn aside a bit for a moment and we are given a glimpse showing Satan as a person, not only at large in the earth where he tempts men to sin (1 Pet. 5:8), but also as accusing men before God, (Zech. 3:1-2; Rev. 2:10) actually securing permission within definite limits to sift saints as wheat is winnowed by fork and wind. Hear him accuse Job of serving God not sincerely but from selfish motives and declare that Job would renounce God if he were to lose his fortune. Was Job nothing more than a shrewd and successful bargainer? (6) Job's Permitted Sifting. As the Spirit led or drove Jesus into the wilderness to be tempted of the devil and as Jesus prayed for Peter whom Satan had asked to have that he might sift him as wheat, so Job was allowed to pass varied and cumulative tests that were given him in order to show his integrity and demonstrate his steadfast faith. And what terrific tests: Sabeen marauders took the oxen from the plow and the asses from the meadow, killing the servants; lightning struck and slew the sheep and their shepherds; Chaldeans in three bands captured the camels and killed the servants; and climatically the ten children feasting in their eldest brother's house were killed by a desert cyclone! (7) Job's Unwavering Faith. What was the effect upon the pious patriarch when disaster followed disaster until the great prince was penniless and the good father was childless? Deep mourning, of course; for he rose, and rent his mantle, and shaved his head in grief. But also he worshipped God, prostrating himself in humility, and voicing his faith sublime in God who had given and taken away, God sovereign and supreme—"Blessed be the name of the Lord!" He stood the awful test without sin in lips and life.

2. DISEASE AND DESOLATION brought the patriarch into a yet se-

verer test as he faced the most dreadful physical affliction and the still more dreadful moral accusation from his alleged friends. Follow the story: (1) The Proposal of Satan. Again the angels are summoned before God. Satan appears among them. The Lord calls Satan who must account to him and act within the express limits of his permissive providence. He refers again to Job as still blameless and believing. But the slanderer of men declares that Job "has saved his own skin" and that if God would but "touch his bone and his flesh," he would not bless God as before but curse God to his face. (2) The Permission of God. Not for Satan's sake sake but for his own sake and for Job's sake and for the sake of the good in all ages God gave Satan permission to afflict Job not unto death but with utmost and most obnoxious agony. With what diabolical glee Satan must have gone forth to work his worst in the best of the best! (3) The Suffering of Job. Could his bitter adversary afflict Job with anything more painful and loathsome than to smite him from head to foot with ulcers? The disease has been diagnosed as elephantiasis, which was leprosy of a terrible type and regarded incurable. In his utter discomfort and distress Job sat or squirmed on the ash heap outside his residence and scraped his running sores with a siver of broken pottery. Where could there be a hotter furnace of affliction for any high-souled man? (4) The Suggestion of Job's Wife. She who had been the queen of his home in better days followed him indeed to the ash heap and must have waited on him there. But her faith faltered at the critical moment and she made the identical suggestion that Satan had made in his accusation before God. Thus she became the tempter, as Satan had been the traducer, of her husband. And was she really sympathetic? (See Job 19:17.) At any rate, Job told her that she spoke foolishly since adversity as well as prosperity are to be expected in this life and God is always good alike in shadow and sunshine. Thus Job sinned not in thought or word. (5) The Silence of Friends. Hearing of Job's reverses and bereavement followed by his malady three of his numerous friends near and far came to see him, one of them from Teman in Edom, another (a Shuhite) from the East, and the third from a country now unknown. When they approached his house and from a distance saw him seated in the ashes, they were so shocked at his appearance that they wept aloud, tore their tunics in grief, flung dust on their heads, sat down near him for seven days (the period of mourning for the dead) without saying a word to him (perhaps in sympathetic waiting for him to speak or possibly with looks of pity mingled with wonder at the sin he had committed to bring all this upon him). Certainly his pain was terrible as they saw. What could it mean? Why such severe suffering? They would seek the solution; and to this the remainder of the book (except the last chapter) is devoted.

Gold in the Golden Text

In all this Job sinned not, nor charged God foolishly.—Job 1:22.

"In all this." And could there have been more for any man? Loss of property; loss of place and position; loss of loved ones and fellow workers; loss of health and comfort; loss of friends and respect of neighbors; what was left? What—but God?

"Job sinned not." God had given; he knew that. God had taken away; he could not doubt that. God was good all the time; he would believe that. So his heart remained true. And his lips must not lie.

"Nor charged God foolishly." Suppose he had renounced God? That would have wrecked him. Suppose he had criticized God as unjust toward him, or neglectful of him, or favoring others by discriminating against him, or somehow misgoverning the world; Why, such a thing was unthinkable to Job. And Job was right!

Daily Bible Readings

- July 8—Hope and Despair. Job 14: 7-17.
- July 9—"My Hope." Job 17:11-16.
- July 10—"My Redeemer." Job 19: 23-29.
- July 11—A God-given Body. 1 Corinthians 15:35-44.
- July 12—Out of Death into Life. John 5:19-25.
- July 13—Laying Hold of Life Eternal. 1 Timothy 6:11-17.
- July 14—The Assurance of Life Eternal. Psalm 16:5-11.

In the absence of a pastor, Mrs. C. E. Bagwell served efficiently as principal of the Clyde Vacation Bible School, and was assisted by a faculty of consecrated local workers. A special program Sunday evening revealed to the church the excellent work done. Total enrollment reached 108.

(Continued on page 4)

Red Gap Association Pioneered in the West

By D. D. Tidwell,
De Leon, Texas

The origin of this pioneer association has heretofore been marked with obscurity. A copy of the first minutes is not extant so far as is now known. The Sweetwater Association, which is a continuation of a part of the Red Gap Association, numbered its session of 1886 as the tenth. This would place the first annual session in 1877. This numbering was erroneous, however, as I am ready to show.

The first information concerning this body is found in *The Texas Baptist* of September 25, 1879, in which the minutes of a preliminary meeting are given:

"A Call for Organization"

August 16, 1877 (1879.)

"A convention of delegates from churches adjacent met with Red Gap Baptist Church to discuss the propriety of organizing a new association as appropriately explained by Elder C. G. Stephens, who was called to preside over the meeting. J. B. Lamb being appointed clerk, on inquiry we found the following churches represented: Providence, Emmaus, Bethel, Palestine and Red Gap.

"Brother J. W. Brashears offered the following resolution, which was unanimously adopted: Resolved, That it is expedient that we organize a new association, and that the Moderator appoint a committee to report on constitution, articles of faith, rules of decorum, and order of business. The following committee was appointed: Elder W. B. Cobb, Brothers J. G. Drake and J. B. Lam.

"On motion C. G. Stephens was added to the Committee, said committee to report at our next meeting.

"Resolved, That we meet with Red Gap Church Friday before the second Sunday in October, 1879, to organize the Association.

"Elder W. B. Cobb was chosen to preach the introductory sermon. Elder Geo. P. Johnson as alternate.

"Elder Geo. P. Johnson offered the following resolution:

"Resolved, That this body tend their thanks to the brothers and sisters of Red Gap church and the community in general for the hospitalities extended us during our stay with them. 2nd. That the clerk forward a copy of the minutes of the convention to the Texas Baptist for publication.

"Adjourned to meet with Red Gap church ten miles west of Eastland City, on Friday before the second Sunday in October, 1879."

J. B. Lamb, Clerk,
Elder C. G. Stephens, Moderator."

The date 1877 is evidently a misprint since the Red Gap Church (now First Church of Cisco) was not formed until 1878. The inconsistency of a convention meeting August 16, 1877, and calling for a meeting to organize in 1879 is sufficient to indicate that the above meeting was held in 1879.

The plans for organizing an association were carried out according to a brief statement from J. M. Ashburn in *The Texas Baptist* of October 23, 1879. He states that the Red Gap Association had just closed its first session with the Red Gap Church of Eastland County; that it comprised eight churches and that Brother Par-rack of the General Assembly was present. The date set for this meeting, "Friday before the second Sunday," was October 10, 1879. This information is brief but sufficient to settle the matter as to when Red Gap Association was organized.

The demise of this old body is a more difficult problem. In reality it may be said to still exist in the Sweetwater Association. The coming of the Texas and Pacific Railway led to a rapid influx of settlers and a line of new towns sprang up across the Texas plains. This was Red Gap territory and this old pioneer body soon embraced churches from Eastland to El Paso! It soon became evident that the territory was far too large for the most efficient service. The churches of Eastland and adjacent territories felt that it was an imposition to travel to Abilene and Sweetwater for an associational meeting. Possibly there was a clash of personalities involved.

Following the 1884 session several churches of Red Gap Association met at Cisco. This resulted in the formation of the Battle Creek Association on October 4, 1884. The following year the name was changed to Cisco Association. The Red Gap Association in its 1884 session had agreed to meet at Cisco in 1885. Since the Cisco church was no longer affiliated with Red Gap some of the brethren felt that it would be unwise to meet there. The Cisco pastor and brethren agreed with this view. Accordingly, the Executive Board of Red Gap agreed to meet at Sweetwater

and instructed the secretary, J. B. Scarborough, to give notice of the change in the place of meeting. This notice appeared in the *Texas Baptist Herald* of July 16, 1885, only two weeks before the meeting of the Association.

Dr. J. B. Link, editor of the *Texas Baptist Herald*, attended the session at Sweetwater and gives some enlightening information as to what occurred:

"Owing to some misunderstanding about the place of meeting this year, Cisco having been originally selected as the place of meeting, and afterwards the church there having united with a new association, several of the members and pastors having expressed their opinion that it would be unwise for this Association to meet there under the circumstances, and all this at a very late hour, the Board therefore changed the place of meeting to Sweetwater, but too late, it was said, to inform all the churches. So it turned out that some messengers met at Sweetwater and some at Cisco. Telegrams and other communications passed. The brethren at Sweetwater concluded to leave the name Red Gap Association to the brethren meeting at Cisco, and they would take the name Sweetwater Association to avoid any conflict or any difference of opinion that might arise out of the misunderstanding, and this they did."

The 1885 minutes of Sweetwater Association carry beneath the newly adopted name the statement in parenthesis "The Old Red Gap Association." This minute contains a copy of the resolution adopted by the body stating that they feel they are the Red Gap Association "but in order to prevent confusion we are willing to surrender the name."

Dr. Link continues his remarks in the next issue of the *Texas Baptist Herald* (Aug. 13, 1885) stating:

"From Bro. Stevens we learned that delegates from three or four churches of Red Gap Association had met here (Cisco), but adjourned to meet at Gunsight, on Friday before the first Sunday in October. Bro. Stevens seemed pleased that the brethren at Sweetwater had taken the course they did, when he learned the facts, and hopes it has all been wisely directed for the best."

No information is available concerning the Red Gap session at Gunsight but it was apparently held since the following announcement appears in the *Texas Baptist Herald* of 1886 in the list of associational announcements:

"Red Gap, on Friday before the first Lord's Day, with Mt. Hope church, Stephens Co."

No further reference is found to the Red Gap Association indicating that it soon dissolved or simply ceased functioning.

PROGRAM

Workers' Conference, Sweetwater Association
Meeting With the Temple Church
11th and Sycamore St., Abilene
Rev. C. D. Owen, Pastor
July 11, 1940

10:00—Devotional, Rev. F. A. Hollis.

10:15—Personal Soul Winning, Rev. Clyde Jackson.

10:35—District Activities, Rev. J. Henry Littleton.

10:55—Scripturality of Denominationalism, Rev. J. M. Sibley.

11:25—Sermon, Rev. Byron Bryant.

Noon

Every one bring a picnic lunch.

1:15—Board Meetings — Associational and W. M. U.

2:00—The Southern Baptist Convention, Rev. W. C. Ashford.

2:20—Inspirational Address, Rev. C. A. Powell.

Emmette Chandler

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DR. GLENN WALKER IS RETURNING FROM AFRICA

(Continued from page 1)

and we pray that a rest will bring you back strong again like you were when you first came to us here. We were afraid that the Baptists would never have the courage to open up this hospital again before you came."

The first trip to the leper colony on a Sunday morning, seeing all the kneeling cripples praying that I, a strong and healthy individual, would have strength to carry my load, was enough to make me want to put my very best in the work for those who wanted to see the Light. The Lockett Memorial Baptist Church is a joy in that many of those same cripples have labored their best, and have not received one penny that the church should be a memorial to the founder of the leper colony. This year's report shows many of the lepers being discharged as having their disease arrested. They inflate my vanity by thinking I cured them, but they, in most instances, have healed themselves, with God's help. With the high cost of gasoline it is expensive to go out there many times a week, but we hope that some day they will have closer supervision than in the past. They want to hear the word of God and are willing to listen as long as one can talk. To know that some modern machinery would lessen the burden and not to be able to give it to them is something that keeps me from sleeping too well at night. Just a cutlass and a short handled native hoe is all they have to carve their food from the soil.

On September 16th, we had a great blessing come to us. Jonathan, another young son, came to live with us. The natives call him "Ayodele," which means "Joy has come to the house." David thinks he's a real playmate.

In a few days our journey will lead us toward home. Our thoughts have often gone that way in the days that have passed in the last three years. This is the longest that we have ever been away from our relatives. We have been so homesick at times that it was a temptation to close up shop and take the next boat home, but we have not had a chance to go at those times, which was probably a good thing. Mrs. Walker and I plan to attend the Southwestern Theological Seminary while home on furlough, so

our address will be Seminary Hill, Texas. We often feel the need of a better knowledge of the scriptural interpretation of the things we find, and hope to learn a great many things while away from our work here.

A friendly warning about a "quaint" African custom. The African has a different moral code to that of an American. To them to steal a chicken, or to steal a goat, would be a very bad, almost unforgivable act. But to defraud one of money is not such a bad crime. It would be like stealing a chicken at home, it is just bad if you're caught with the goods. They all believe that an American is made of money, and the only reason that you do not help each one of them with their finances is that you are a stubborn stiffneck. Our boys see no harm in getting the names of friends at home out of religious magazines, or off our private mail, telling a story to meet their needs and sending it to them. They are usually lies, little white ones, and the boys see no harm at all in them. In fact, to cheat a white man is a great joke with many of the Africans. It is just funny, no harm is meant at all and they can't see it any other way. The sooner one accepts this logic the better one gets along. To them it is not breaking a moral law, it is just plain good business. If I catch one of them in a lie, he just laughs and thinks it funny that the white man caught him. He will then have a friend come and beg that he be forgiven and given another trial, and he will in no way repent. It is rather amusing to see the trouble they will go to for one another, especially if they are from the same tribe.

Mrs. Walker and I hope to meet all of you when we come home, and until then shall "be trying," which is the natives way of saying "doing our best."

Sincerely,
H. Glenn Walker, M. D.

Our churches need spiritually-minded laymen more than civic-minded pastors.—First Baptist Chimes, Sweetwater.

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E. S. CUMMINGS

Attorney-at-Law
Citizens Bank Building
ABILENE, TEXAS



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The following unsolicited letter is submitted for consideration:

Corpus Christi, Texas, April 30, 1940

Mr. W. E. Lowe,
Abilene, Texas.

My Dear Friend Elmer:

The word has just reached me that you are going to make the race for sheriff of Taylor County this year. This is indeed good news to me for the crying need in Texas at the present time is for capable, conscientious and fearless officers.

As you know, under my administration of the Texas Rangers, only the best men were picked, and with no attempt at flattery I can conscientiously say that no man of the Rangers at that time was more highly regarded than you. It would be a fine thing for the people of Taylor County to elect you, thereby making life and property safe for its citizens.

If you care to use me as reference it will be a great pleasure to testify the high regard in which I hold you and your service in the Rangers.

Hoping that you are successful in your campaign, and with all good wishes, I am,

Your friend,

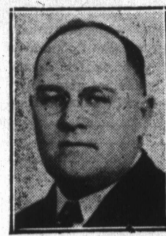
W. W. STERLING, Ex-Captain Texas Rangers
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George E. Stewart, Pastor,
First Baptist Church,
Karnes City, Texas.

SENTENCE SERMONS

By O. D. Henley

The depths of the sea hold no wonders that can compare with the wonders in the depths of the human heart. We human beings are unpredictable. Love is never low. You can trust those who pray for you.

Character respects character. Love can stand a greater strain than anything.

Holiness lends itself to helpfulness. Self can be neither the subject nor the object of real love.

He who doesn't disappoint others will not disappoint himself.

Love waits patiently.

Unusual power means neglect.

Hatred is explosive.

Life's curtain often seems to fall at an unseemly time.

Needed advice is usually resented.

Faith fathoms the fog.

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Little Stories about GREAT HYMNS

"IF THOU BUT SUFFER GOD TO GUIDE THEE"

—George Neumark

"If thou but suffer God to guide thee,

And hope in Him through all thy ways;

He'll give thee strength, whate'er betide thee,

And bear thee through the evil days;

Who trusts in God's unchanging love

Builds on the Rock that naught can move."

"George Neumark, the author of this chorale, lived in Hamburg, Germany, about 1650. Extreme poverty forced him to pawn all his earthly possessions including his cherished violin. Later receiving a position as Ambassador to Sweden, he was enabled to redeem his cello. Thankful for this favor, he wrote the words and music for this chorale.

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DR. R. A. COLLINS

Summer Session Director

Hardin-Simmons University

Abilene, Texas

'FIFTH COLUMNISTS' CRIPPLE OUR CHURCHES

By Henard East

The term, fifth column, refers to enemies within, and was coined during the Spanish Civil War when General Franco besieged the city of Madrid. His troops moved on the city in four columns, but within the city Franco's sympathizers sought to demoralize the defense with a secret war of sabotage. These sympathizers were known as Franco's fifth column.

The destructive nature of fifth column activities can well be illustrated by recalling the recent fall of Poland. Within thirty days Germany crushed Poland's defense and wiped out her airforce. Within twenty-four hours after the blitzkrieg, 75 per cent of Poland's planes were destroyed, and most of these in their hangars. In one day, communication lines and railroad bridges were put out of operation, army transport trains operating on secret schedules were bombed, and munition stores and oil reserves were blasted.

How was this seeming miracle achieved? How was a nation with 32 million people and a first class army overcome so quickly? Fifth columnists within the nation is the answer! The Nazis were in possession of Polish plans and secrets before the war began. Investigation reveals that Germany had 20,000 secret agents and 700,000 Polish citizens of German origin engaged in systematic spying for months before the outbreak. Germany's general staff knew more about the Polish army than the Polish generals themselves. Therefore, because of fifth column activities, because of enemies within, as one has said, "Poland collapsed like a wooden structure whose insides had been destroyed by termites."

Fifth column activities in the nation are no more destructive than fifth column activities in our churches. The Devil always uses the enemy within more effectively than the enemy without. In the early centuries of Christianity, Satan brought many forces from without the church against this Christ established institution. Satan's efforts failed, for every persecution served only as a breeze from heaven which fanned the Christian faith into a great conflagration throughout the Roman Empire. But when Satan placed a fifth column within the churches, he began to dim the ray of our progress. Enemies within have made our churches sick; fifth columnists have robbed us of some of our power.

We need to declare war on these fifth columnists! If a Dies Committee is needed to investigate un-American activities in our nation, we need a similar committee made up of preachers and Christian workers to investigate un-Christian activities in our churches. We need to point out the fifth columnists, and our churches need to place them in concentration camps to be deported back to hell from whence they came. Who are some of these fifth columnists in our churches?

Think of Fifth Columnist, Indifference. He paralyzes our sense of values. While making us more than concerned about politics, world conditions, and our personal affairs, he makes us unconcerned about the work of the church. He has made many act as if they did not consider Christ's cause important after all. He is at the root of the church attendance problem, the financial problem, the missionary problem, and most of the other problems of the church. He makes it appear that going to church is not as important as visiting "Grandma," and that buying a new automobile is more important than missionary activities at home and abroad, and that there are many things more important than Bible study and prayer.

Then, turn the light of investigation on Fifth Columnist Worldliness. (We might call him Comrade Worldliness because he suggests pooling the resources of the church and of the world together and all living off of these resources). He seeks to tear down Christ's standard calling for separated lives and put up the world's standard calling for compromise. He calls preachers and parents who refuse to join his parade "old fogies"; he threatens to run the young people away from the church unless his standard is put up; and he boasts of the large following he has. And in a pleasure mad world, he is a very efficient worker of Satan. The preachers who fight him find this out. When he cries out against his unholy works, his main criticism comes, not from the outside, but from those in his own congregation.

Call out the guard. Sound an alarm! These fifth columnists, together with many others, are boring into the very vitals of our churches. Let's bring evidence against them; let's press Christ's claims; let's challenge their right in our churches.

COOPERATIVE PROGRAM GIFTS FROM DISTRICT 11

The churches given below have given this month to the Cooperative Program. If your church is not listed here then it has not given this month.

Baylor-Knox Association

Truscott	\$ 8.65
Vera	1.80
Total	\$10.45

Clay County

Bellevue	\$26.33
Blue Grove	2.50
Deer Creek	5.00
Henrietta	25.00
Jolly	3.00
Petrolia	12.50
Shannon	1.25
Vashti	4.72
Total	\$80.30

Red Fork Association

Acme	\$10.55
Broadmoor	4.75
Cee Vee	4.00
Chillicothe	255.82
Dumont	15.40
Dunlap	3.15
Goodlett	2.00
Hooleyanna	12.51
Medicine Mound	1.50
North Groesbeck	5.62
Paducah	1.12
Quannah	68.60
Total	\$89.92

Throckmorton-Young Association

Graham First	\$53.00
Oak Street	21.85
Loving	5.00
Markley	3.71
Murry	4.24
Newcastle	10.00
Olney	14.00
Proffitt	1.10
South Bend	5.00
Total	\$117.90

Wichita-Archer Association

Archer City	\$18.50
Burkburnett	75.00
Cashion	8.75
Electra	102.36
Holliday	19.00
Iowa Park	30.64
K. M. A.	113.46
Pleasant Valley	2.00
Thrft	34.31
Wichita Falls Churches:	
Central	3.98
First	867.35
Highland Heights	35.00
Lamar Avenue	97.41
North Side	30.86
South Side	68.00
West Side	16.75
Total	\$1523.37

Wilbarger-Foard Association

Bethel	\$ 9.45
Fargo	12.00
Harrold	8.65
Lockett	17.52
Odell	3.50
Rock Crossing	5.00
Tolbert	2.40
Vernon First	242.30
Total	\$300.82

We have had a total of 56 churches to give something this month for the Cooperative program and they gave a total of \$2507.78. We had three churches to give this month that had not given before this year. We are glad for the new churches to join us. Why not all of our churches get. We have yet 27 churches that have given nothing this year to a world-wide mission program.

RAMBLING REMARKS

(Continued from page 1)

miles until an exasperated passenger across the aisle said to the porter, "leave the window up 'till that one dies of cold, then close it until the other one smother to death, then maybe the rest of us can get some relief." . . . You know being too hot or too cold may be largely a matter of imagination. Years ago I heard an old preacher tell the story of the fellow who went to spend the night in a home where they put him in the "spare bed room," which was stuffy, poorly ventilated and otherwise uncomfortable. In an effort to get relief he tried, as he thought, to raise a window. He strained and heaved and grunted but to no avail. He tried to forget it and go to sleep, but no luck. Finally in desperation he decided to kick the pane out of the window so as to get enough fresh air to last until morning, at which time he reasoned he could pay for the damage to the window. This he did, and immediately felt the inrush of welcome outdoor air and went blissfully to sleep. When he awoke the next morning refreshed by the good night's sleep, imagine his surprise when he saw that he had kicked the glass door out of an old fashioned book case on the opposite side of the room from the window, which when he tried it, responded readily to his first effort to raise it. . . I hope SHE reads this.

Christ will help us. The gates of hell shall not prevail against His church, and He is ready ever to help those who would fight these enemies within.

DISTRICT 11 MISSIONARY SUBMITS REPORT FOR MAY

Executive Board, Baptist Convention, District No. 11, Dear Brethren: Below you will find my report for the month of May, 1940.

Sermons and addresses 12. Additions to the churches, by letter 2. I have spoken in the following churches: Rock Crossing, Bethel, Lonnie, Olney, Carey, Bellevue, total 6. Other churches contacted: Vernon First, Elbert, Margaret, Rayland, Thalia, Thornberry, Cashion, total 7. Total contacts 13, pastorless when contacted 5.

Meetings attended: State Meeting of the Association Training Union officers in Waco. Meeting of the district missionaries in Fort Worth. Evangelistic Conference in Fort Worth. Associational Workers conferences, 4. Money raised; Associational Budget, \$3.00.

Your Missionary,
John M. Riddell.

DISTRICT NINE NEWS

(Continued from page 1)

July 15. The deadline is August 1. So we must get busy.

The money is to be sent to G. W. McDonald, Wayland College, Plainview. Mark it "For Boys Dormitory." With the check be sure and send church name and association. This is important in order to credit it properly.

We will have some additional information for you in a few days, but don't wait for that to get started. You can readily see that this must be done "NOW".

Hope to have a good report on it by next week.

Don't forget to report your meetings and the results to your associational evangelistic organizer. Yesterday, the fourth Sunday, supplied for pastor Reavis at First Church Plainview. Had 3 additions. It was a special privilege, because this was our home church many years ago. Our days as an intermediate were spent here.

Pastors, put the Wayland matter on your MUST list. I know you have your own problems, but this is our institution. Now she is looking to us for help. We shall not fail.

Soul-winning is a cause big enough to challenge the best in the life of youth.—Roland Q. Leavell.

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GENERAL PRACTICE

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W. T. McQuary, Abilene
W. E. (Elmer) Lowe

TAX ASSESSOR-COLLECTOR,
TAYLOR COUNTY
R. S. Walker, Abilene

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SUNDAY SCHOOL LESSON

(Continued from page 2)

was as ready to pardon the penitent pagans of Nineveh as he was to save the self-righteous saints of Samaria. Jonah's horizon was not so wide. He did not want to be a foreign missionary. And when he finally went to Nineveh he was more successful than he hoped or desired. He was peeved because his prediction did not come literally true. God's mercy to a heathen city would, he thought, react against any further ministry in Israel, for they would feel at liberty now to sin with a high hand, thinking that if God spared Nineveh he would never punish Israel. But God taught the erratic prophet a lesson. How did Jonah feel when the gourd vine withered—that shade of refreshment and repose under the fierce heat of the sun in the sand?

Gold in the Golden Text
Salvation is of the Lord. Jonah 2:9. God desires that all men come to repentance. He takes no pleasure in the death of the wicked. He wants men everywhere to turn from sin and be saved. The proud city lay prostrate before Jehovah. The luxurious metropolis denied herself in agony of soul. From palace and hovel rose fervent prayer in mighty volume before God. How they confessed their sins; how they pleaded that the day of calamity might never come!

Daily Bible Readings
July 1—Job's Piety. Job. 1:1-5.
July 2—In Favor with God. Job 1:6-12.
July 3—Tested by Adversity. Job 1:13-22.
July 4—Job's Integrity. Job 2.
July 5—Suffering According to the Will of God. 1 Peter 4:12-19.
July 6—Strong in the Lord. Ephesians 6:10-16.
July 7—The Victory of Faith. Psalm 13.

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CHURCH BULLETIN SECTION

CROSSROADS AND PLEASANT VALLEY

Well now, we had a nice large time at Pleasant Valley. I had to come home after the morning service to bury a little baby, but that morning service was fine. We changed the time of the ordination service from the fifth Sunday to the afternoon of the second Sunday in July at 2:30. I am asking that the same preachers, if they can come be with us and any others who can, and any other members especially deacons, we will be glad to have you. Remember the time, July 14, 2:30 P. M., and the place Pleasant Valley church.

I had agreed to meet with the teachers and officers of the Crossroads church Sunday afternoon, as I had to come away, we had that teachers meeting Saturday night. Well, we had a nice time at the meeting and then after the meeting down at Brother Hilton Cross's, we had a social hour, and with it good old country-made ice cream and this preacher certainly was filled but not with some things that help a preacher to preach. I think just then it would have been a rather cold sermon I would have delivered, but you know, these hot days, just such a cooling off comes mighty fine, yes sirree, I like it. Come again, Crossroads, I'll join you.

Since I am to be with the Clairemont church next Sunday night, and things have fallen out as they have, I am going to make it there Sunday morning and will be glad to preach for them Sunday morning as well as at night. I am asking all the good people around Clairemont to let's come out to the house of the Lord and worship Him both hours Sunday.

—Joe R. Mayes.

COLORADO SECOND STREET

The church was greatly strengthened in the week's revival held by Pastor M. H. Godfrey of Loraine and the services Sunday are expected to show increased interest as the result. "The God of Battles" will be the sermon subject for Sunday morning, and "The Battles of God," will be described at night. Armageddon being given special attention.

The church will again observe the Lord's Supper the first Sunday in July.

SCOTT W. HICKEY, Pastor.

SUNSET

South 5th and Sunset Drive, Abilene.

Sunday School 9:45, W. Baker, Superintendent.

Training Union 7:00, Lenora Hitt, Director.

Morning and evening sermons by the pastor.

W. M. N. 3:00 p. m. Tuesday.

Prayer Service and Business, Wednesday evening at 8:00.

Come worship with us.
C. N. GILBERT, Pastor.

SARDIS

T. H. Alcorn, pastor.
Sunday School, 10 a. m., J. S. Woodson, superintendent.

Training Union, 7:45 p. m., E. S. Keisler, director.

W. M. S. Mondays, 2:30 p. m., Mrs. Cecil Parks, president.

Brotherhood, 7:45 p. m. Friday after 2nd and 4th Sundays, J. F. Upshaw, president.

Teachers and prayer meeting, Wednesday, 7:45 p. m.

R. A.'s and G. A.'s meet every Monday, 7:45 p. m.

Home coming all day, dinner on the ground, 5th Sunday in June.

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Can Surplus Foods for Hendrick Memorial Hospital

The Lord has blessed us with timely rains bringing prospects of abundance. 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.

E. M. Collier, Superintendent