

The Southwest Baptist

Mrs. W. B. McGarity
Seminary Hill, Ft. Worth, Texas

Successors to Southwest Texas Baptist

My Father hath sent me, even so send I you" John 20. 21

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WHEN THE ENEMY STRIKES

Nehemiah was cup bearer to an eastern monarch. He was in a position to enjoy the luxuries of a great palace, but his heart was heavy because his much loved city of Jerusalem was laying in waste. He ceased not to pray for the Lord to restore the city. The Lord answered his prayer and opened the way for him to go back to Jerusalem, with a group of faithful men. He went back to see the beloved city once more, and to rebuild its walls once again. It was not an easy task for him to do this work, they had to work with a sword in one hand, while they replaced the stones on the walls, for enemies were ready to prevent the re-establishing of the once great city. Samaria wanted to put some of their ideas into it but Nehemiah refused to allow God's holy city to be polluted with heathen customs, and resisted them. They were angered and appealed to the king who stopped the work for fifteen years.

Let us draw from this picture another one, of today, for there are waste places to be re-built today and the enemy is doing his best to overthrow the work—just as he did with Nehemiah. Many have said the community church is the salvation for these situations, but they usually fail for there is only one true program of God and no compromise with Samaria will establish his work. Baptists have a holy heritage and should not allow the waste places to lie in waste and they must not compromise with anyone. We do not mean to imply that there are not good people in other denominations but we earnestly believe that they have failed to keep the full commandments of our Lord, and unless that is done we cannot expect to have the full blessing.

We, as Baptists, need to come to the full realization that, while we are apparently doing great things in large centralized places, there are hundreds of small, struggling churches in the rural districts that are gradually dying for the lack of outside encouragement and help. Just as many people live in these places now as ever, (this is usually the case) but the church is not what it once was. Many of

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WIN THEM YOUNG

That saintly man, Ashbel Green, at the close of his successful life, said, "If I had my ministry to go over again I would give more attention to the children." Dr. J. G. Holland once said, "We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand times more." Bishop Simpson, of blessed memory, with almost prophetic vision, said, "I am satisfied that the day is coming when, in our church (the Methodist) and in all churches of the world, we shall look chiefly to the conversion of children, and as a comparatively rare instance to the conversion of those in mature years."

The promise is "to us and to our children," do we claim the promise as we ought? It is sure that if we do not believe that children can be converted we will not try to that end. What we want is a deeper conviction of the need of, and a firmer faith in the possibility of, early conversion. There is not the least doubt that a little child from the first distinct actings of its intellect on unseen and spiritual things may have a childlike love

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OUR WARRANT FOR PRAYER

"Ask, and it shall be given unto you," etc. Matt. 7:7-11.

I. What prayer is.

It is not simple petition, but includes all the exercises of our converse with God. As the expression of our feelings in view of his greatness and glory it takes the form of adoration. As the expression of our feelings in view of his goodness it takes the form of thanksgiving. As the expression of our feelings in view of our sinfulness it takes the form of confession. As the expression of our feelings in view of our numerous wants it takes the form of petition.

No better definition of prayer is found in literature than in that wonderful hymn of James Montgomery, beginning,

"Prayer is the soul's sincere desire,
Uttered or unexpressed," etc.

II. Our warrant for prayer.

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THE COERCION OF THE UNKNOWN

Rev. Joseph Cooper,
South Manchester, Conn.

Text: "And when they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." Luke 23:26.

Simon is a Jew of Cyrene going up to Jerusalem for the feast of the Passover. Probably he had friends in the country district and comes this morning into the city to take part in the temple services. Starting before daylight he arrives just at dawn when the morning sun is touching the cupolas of Herod's palace and throwing a halo of beauty over the pillars of the Temple. He is surprised to see a mob coming out of the gate toward the rounded, skull-like knob of ground called Golgotha. In the center of that mob is the suffering Saviour bearing his own cross. On either side are the rough soldiers of the Centurion's band. Poor Simon may have thought this some phantasy of his brain. Were these men ghosts playing some strange drama of the dead? Looking around him in the fields he could see the flocks and herds and the men and women going peacefully about their tasks. The sun was touching all nature with its silver and gold. He had heard the birds singing their sweet matins and their songs had blended strangely with the music of his own heart. But what of this procession of frenzied men, mad with passion and lack of sleep? What of these soldiers marching along in planking armor? What of this criminal staggering under the burden of the cross?

Just as Jesus reached the place where Simon stands transfixed with wonder he stumbles; he falls! Simon may have instinctively reached forward as if to save, or the soldiers may have seen this strong countryman standing by the roadside. Seizing upon him they compel him to bear the Saviour's cross.

Here is where the unexpected comes into a man's life. By no stretch of imagination could Simon ever have conceived that his life would be tangled up in this way with one of the greatest dramatic scenes in the history of the world.

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GLEANINGS FROM THE HARVEST FIELDS

There were 534 in Sunday School at Alto Frio Sunday July 1st, and Bro. E. F. Walker, who has charge of the Sunday School work of the encampment reports that everything went as smoothly as if it were an old organized school. Every officer and teacher was in his place and only three and one-half minutes were required for the assembling of the entire school. Much credit is due to the teachers and departmental workers present who gladly gave their time to make the school a success.

Never in the history of the encampment have so many people come on the grounds as early as this year. At noon on Friday, June 20th, only 8 of the 115 tents owned by the encampment were left and the management went to the city of Leakey and secured several buildings to house the scores yet to come. At the Sunday morning service every seat at the tabernacle was taken. There is no doubt at all now but that this will be the greatest encampment ever held in the Frio Canyon. The last few days will be the greatest of the entire time.

Miss Grace Conn had charge of the B. Y. P. U's Sunday evening at Alto Frio and there were 202 in the five Unions and every one of them reported a splendid program.

Pastor H. M. Smith and the Kenedy Baptist Church are rejoicing over the great revival recently conducted by Bro. Scott W. Hickey of Abilene. This was indeed a revival. Several adult persons who were members of the church and yet had never had an experience of grace were reached and won to

Christ. The membership of the church was increased about twenty-five of which seventeen came by experience.

Bro. Hickey had charge of the singing, preaching and boosters. We had around one hundred boosters in this band. They were a great help in this meeting. Bro. Hickey is God's man and preaches positive Christianity, building his work around the Lord. This is his second meeting with the Kenedy Church and the pastor and church would ask you to consider this servant of God if your church really wants a revival of the old time power.

WIN THEM YOUNG

(Continued From Page 1)

for God, a childlike wish to do his will, and a childlike confidence in such a Saviour, as Jesus is. While we must look for the maturity of piety which an adult may exhibit, yet a child may be as distinctly a Christian and as truly pious according to a child's capacity.

Why should not conversion be as real, radical and positive at five years of age as fifty? Whatever God does is well done. And he can give his grace when he will. Happy are the pastors and parents and teachers who have so laid hold upon God's promises as to work for and expect the conversion of the children very early in life.

Do we need facts to strengthen our faith in child conversion? King Josiah feared the Lord when he was eight years old. Children sang Christ's praises in the temple and he vindicated them out of the Old Testament Scriptures. Polycarp was converted at nine. Richard Baxter could not remember the time when he was not a Christian. Matthew Henry was converted before he was seven. President Edwards at seven.

There is an old story about a little fish which cried out to a man who had caught it, saying, "Let me go; I am too small to be worth much; wait until I am larger." "No, no," said the man, as he put the fish into his basket, "if I wait until you are larger you won't bite the hook." Let us learn to catch them young; to hook and hold them for Christ and the Church while they are small.

It is true wisdom which teaches us to care diligently, with all affection, reverence and intelligence, for the children while they are impressionable and plastic; and to remember that the most painstaking labor be-

stowed upon them is ever most richly rewarded. In the world of childhood all posterity lies before us. Here the future is in our hands. To mold them to the love and service of God is to mold the unending ages.—Expositor.

A PREACHER FROM HEAVEN

When Dr. Rice was at the head of the Theological Seminary at Prince Edward, a parish in Virginia sent to him for a minister. Of course they wanted all the gifts and graces—a scholar, orator, pastor, fine writer, and a perfect gentleman—all for four hundred dollars a year. Dr. Rice answered by advising them to send to Heaven for Dr. Dwight. He was the only such man he knew; and as he had been living a good while, on spiritual food, he might possibly live on four hundred dollars.—Expositor.

THE FOOTPRINTS

There is an ancient fable of a fox who was on the point of entering a cave when the shrewd animal saw that, though there were many footprints in the sand, they all pointed into the cave; none of them pointed outward; so he did not go in. But, though many footprints point into the cave of death, there are footprints pointing outward, and those are Christ's. Since he has escaped from the cave, he has shown us the way, and we also may come out of the dark cavern.—Expositor.

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THE CROAKER

(We do not know the author of this, but it is suited to point a moral in many a sermon. You can tone down "blamed ole," to "queer ole," or something of that sort, especially if you are going to quote it to children.—Ed. Exp.)

Once on the edge of a pleasant pool,
Under the bank where 'twas dark
and cool,

Where bushes over the water hung,
And rushes nodded, and grasses
swung,

Just where the crick flowed outer
the bog,

There lived a grumpy and mean
ole frog,

Who'd sit all day in the mud and
soak

And jest do nothin' but croak and
croak,

Till a blackbird hollered, "I say,
yer know

What is the matter down there be-
low?

Are you in trouble, er pain, er
what?"

The frog says, "Mine is an orful
lot;

Nothin' but mud and dirt and
slime

Fer me to look at jest all the time.
It's a dirty world!" so the old fool
spoke,

"Croakity — croakity — croakity—
croak!"

"But you're looking down!" the
blackbird said;

"Look at the blossoms overhead;

"Look at the lovely summer skies;

Look at the bees and butterflies;

Look up, old feller. Why bless
your soul,

You're lookin' down in a musk-rat
hole!"

But still, with a gurglin' sob and
choke,

The blamed ole critter would only
croak.

And a wise old turtle, who boarded
near,

Ses to the blackbird, "Friend, see
here;

Don't shed no tears over him, fer he
is low-down 'cause he likes ter be;

He's one er them kind o' chumps
that's glad

To be so m's'able-like and sad;
I'll tell yer somethin' that ain't no

joke—

Don't waste yer sorrer on folks that
croak."

Courage grows by the using.
Cowardice becomes even greater as
one yields to it. Fight for the right,
and strength comes in daily to keep
up the battle. Give up weakly,
and despair sees its chance and
takes it.

—Expositor.

SUNDAY SCHOOL LESSON

For Alto Frio Encampment.

July 8, 1928.

THE CONVERSION OF SAUL

Acts 9-1, 19. 22:6-16. I Cor. 15:8.

Golden Text—Faithful is the say-
ing, and worthy of all acceptation,
that Christ Jesus came into the
world to save sinners. I Timothy
1-15.

The most remarkable conversion
in the world was that of Saul of
Tarsus, which occurred about 36 A.
D., near Damascus whither he had
gone with authority from Jerusalem
to stamp out Christianity. But, af-
ter the great change he was en-
lightened by the evangelist whom he
intended to imprison and joined
the church which he meant to de-
stroy.

I Saul and the Lord Near Damascus

6 And it came to pass that, as
I made my journey, and drew nigh
unto Damascus, about noon, sud-
denly there shown from heaven a

great light round about me. 7

And I fell unto the ground, and
heard a voice saying unto me, Saul,

Saul, why persecutest thou me? 8

And I answered, Who art thou,
Lord? And he said unto me, I am

Jesus of Nazareth, whom thou per-
secutest. 9 And they that were with

me beheld indeed the light, but
they heard not the voice of him

that spake to me. 10 And I said,
What shall I do, Lord? And the

Lord said unto me, Arise, and go
into Damascus; and there it shall

be told thee of all things which are
appointed for thee to do. 11 And

when I could not see for the glory
of that light, being led by the hand

of them that were with me I came
into Damascus.

The Penitence of a Persecutor.

Saul the Sandhedrist was not con-
tent to persecute and scatter the

church in Jerusalem; he desired ut-
terly to annihilate Christianity.

Hearing of the vigorous church at
Damascus, he thirsted also for its

blood; hence, he secured from the
high priest at Jerusalem, probably

Jonathan, the successor of Caiaphas
who had been deposed the year be-

fore, legal permission and authority
to go to Damascus and arrest the

Christians in that city and bring
them to Jerusalem for trial. We

may well imagine with what eager
bitterness Saul and his attendants

set out on the journey of 140 miles
northward to Damascus and with

what anticipation he journeyed day
by day. It was at high noon on

the fifth or sixth day of the journey
that a light surpassing that of a

cloudless sun flashed down upon
them, the sudden glare striking

Saul to the earth. To the prostrate
Sandhedrist there came in clear,

ringing tones the Voice which was
unmistakable to him, but apparent-

ly inarticulate to his companions.

The fevered and fretful mind of
Saul recognized the divine presence,

and Jesus identified himself with
his followers, interfering at the

right moment with their great per-
secutor. The astonished and trem-

bling traveler now became a con-
trite suppliant. Thereupon the Lord

told him to proceed to the city and
wait for further instructions. Then

Saul, blinded by the light, led by
the hand, and aided by his com-

panions, entered Damascus in a very
different plight from what he ex-

pected. For three full days with-
out sight or food and in agony of

prayer, he abode in the house of
Judas on the street called Straight.

2. Saul and Ananias in Damascus

12 And one Ananias, a devout
man according to the law, well re-

ported of by all the Jews that
dwelt there, 13 came unto me, and

standing by me said unto me,
Brother Saul, receive thy sight. And

in that very hour I looked up on
him. 14 And he said, The God of

our fathers hath appointed thee to
know his will, and to see the Right-

eous One, and to hear a voice from
his mouth. 15 For thou shalt be

a witness for him unto all men of
what thou hast seen and heard. 16

And now why tarriest thou? arise,
and be baptized, and wash away

thy sins, calling on his name.

The Confession of a Convert. Saul

waited in the dust and ashes of
contrition and confession. He poured

out his ardent soul at a Throne
of Grace. In the meantime, Ana-

nias who was a notably good man
and probably the leading Christian

in Damascus was designed as the
evangelist to lead Saul into the

fuller light. It is little wonder
that Ananias knowing the havoc

wrought by Saul at Jerusalem and
realizing the purpose of his pres-

ent visit suspected him of playing
a game to entrap the Damascus

disciples. But his suspicions were
cleared and he gladly did his duty.

Beautiful was the scene when Ana-
nias entered the house of Judas and

laid his hands gently upon the pros-
trate and penitent persecutor, and

spoke to him the welcome word of
mercy, of restored sight and of the

Holy Spirit's infilling. Immedi-
ately the temporary blindness was re-

moved, though perhaps he never
regained his former power of vision.

Being well acquainted with the cus-
tom of Christians, the example and

command of Christ, and perhaps
also instructed by Ananias, the con-

verted persecutor followed his new-
found Lord through the waters of

baptism. It may have been in the
open pool of the house of Judas or

in the crystal waters of the Abana

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CHILDRENS PAGE

THE WONDERFUL CAVE OF UV (Continued From Last Week)

As Oravla came upon his two sleeping sons he chuckled. "Stolen princess and hidden treasure mean nothing to them when sleep overtakes them. Poor boys they have worked until they have this huge log rolled to the mouth of the cave just ready to use." Going to them he gently shook each one and said, "Wake up boys, wake up! We are ready now to really discover the hidden treasure and princess." As the boys sat up and rubbed their eyes he said, "You both certainly did a fine piece of work when you rolled that log here. That's just what we need."

"I found it, father and Yrneh helped me to roll it!" exclaimed Essej.

"Well let's get to work. We only have an hour or two before it will be dark, so we must hurry," said Oravla, as he placed his load of rope on the ground and began unwinding it. "I'll show you boys how to make a rope ladder now so you can help."

After about twenty minutes of instruction the boys had learned just how to tie the knots and everything to make a good, strong durable ladder. Then all three began in earnest to work trying to get as much done as possible before darkness should begin to settle about them. Finally, when it was no longer possible to see to work, Oravla straightened his weary shoulders and said, "Well boys I'm afraid we will have to finish this tomorrow. We are over half way through now but it will be impossible to finish it tonight. We had better go back to camp. Mother, I'm sure is wondering what became of us." Gathering up the rope he rolled it together into a compact bundle and going to an old hollow tree some fifteen feet from the cave he packed it into the trunk of the tree well out of sight of any passer-by. "I don't believe anyone will find that now," he remarked as he came back to Yrneh and Essej who had stood quietly by.

"Father, what are we going to do to these treasure chests?" questioned Yrneh. "We can't leave them here."

"We will take them with us," replied his father. "We can prove to mother that our story is not just a fairy tale if we can show these to her." Taking the chests he divided the load so that the boys would not have much to carry as both were weary and worn and very, very sleepy.

"Honestly I could drop right here on the ground and sleep all night without waking up once," complained Essej as they began their long journey down the hill towards their camp.

"Well I'm sleepy but I want something to eat before I go to sleep for the night," replied Yrneh.

"It won't be long till you both can have just what each of you want," consoled Oravla.

After what seemed ages to the two boys they came within sight of camp.

"I'm going to be first to tell Mother," shouted Essej, forgetting altogether how tired he was. Dashing into camp he began to relate to her all that had happened in such an excited voice his mother could scarcely understand him. As the father and Yrneh came up she said,

"What is this Essej is trying to tell me. I just wondered what you three were up to all afternoon. I wasn't worried the because I know your weakness for exploring."

"Well, Mother, it looks very much like we have really found clues to a stolen princess and perhaps some hidden treasure," replied Oravla.

"Nonsense, are you getting childish Oravla, or are you just trying to entertain the children."

"We brought the proof," exclaimed Essej, "so that we could convince you."

Unrolling their crude bundles they placed their treasure chests in a glittering row before their mother.

"Of all things," she exclaimed, amazement written on her face, "Where in the world did you three discover these beautiful chests? Open them and let me see what is inside."

As he opened the chests and spread the contents before his wife Oravla said, "I suggest that the boys eat their supper and go to bed immediately because they are both exhausted from the afternoon's work. I want them to be rested so that they can help me tomorrow. Our quest isn't half over. We are just getting to the interesting part. After they go to bed, Mother, I'll tell you all about our adventures."

Hastily eating their supper, their mother had had ready for them for the past two or three hours, thinking that they would come any minute, the boys went to their tents. Crawling into bed they dropped off to sleep in a few, mighty few seconds.

Late into the night Oravla and his wife sat, she listening to the story he had to tell about their discovery of the cave from which they

had received the beautiful treasure chests.

"Oravla," began his wife, "It sounds very much like a fairy tale and no one would believe it if you didn't have these chests to prove your story. I can't figure it all out. It certainly is a deep mystery. I certainly am anxious for you to see what is at the bottom of that cave or hole or whatever you want to call it. I'll fix you a good lunch to take with you tomorrow so that you and the boys will not have to tramp clear back here but can work all day if necessary."

The next morning, before the sun was well up, Oravla and his two sons were on their way to the mysterious cave. In their hands they carried a bountiful lunch and all the implements they felt that they would need for the day's work.

"Well we are about to start the work that will really bring us to the hidden princess and perhaps the treasure," blithely remarked Yrneh as they came to a stop at the mouth of the yawning cave.

(To Be Continued)

WHEN THE ENEMY STRIKES

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them are not able to keep a pastor on the field and have preaching only occasionally which allows the enemy more time to work at undermining the zeal of the new faithful who are there. Again, about the only time they hear from anyone outside their own community, with reference to spiritual things, is when they get a letter from someone asking for money to help do more work in some great central place when really the great central points ought to be helping them.

Only a few pastors or evangelists ever care to go to these places because they cannot make a large enough showing, while we believe there are some few, (and we thank the Lord it is only a few,) who believe it beneath their dignity to go to a small place. May the Lord pity one who has such a small vision of His great work.

Brethren, let us build these waste places and keep the enemy from striking in our lines, for out of these small places have come, in the days past, many of our great leaders. Then, too, do not the people in the country need our Lord just as much as we do? We may have to hold a sword in one hand and work with the other, but God will bless this sort of work.

WHY SHOULD I JOIN THE CHURCH?

1. It has been the visible means through which God works for the spread of his kingdom upon earth. Directly or indirectly all Christian influences have come from the organized Church. Eph. 1:22-23.

2. I would not like to live in a place in which there is no Church.

3. No one would want to bring up children in a place in which there is no Church.

4. If everyone should follow the example of the non-church member, there would be no Church.

5. It would be selfish and wrong for me to desire or expect a benefit of the Church while I am refusing to sustain the same by being a member.

6. By staying outside of the Church, I am teaching others to do the same, for actions speak louder than words, and to that extent I am throwing my influences against Christ and His Church. Luke 11:23.

7. The ordinances of Baptism and the Lord's Supper, given by our Lord, are within the Church, and faith and love and loyalty to Him should prompt me to obey His loving commands. I Cor. 11:23-26.

8. I would be speechless in the presence of God at the judgment, if I had refused to obey him here. Matt. 22:12.

9. I need the help of God's Church, and the Church needs me, therefore I should join it and do all in my power to establish it, for my blessing and for the blessing of others. Rev. 22:14.

—Tidings, Cleveland, Ohio.

THE COERCION OF THE UNKNOWN

(Continued From Page 1)

Who knows what the next turn of the road will bring him? Who can tell what will be on the morrow? We are in the grip of the unknown. Life is a supreme adventure. We are embarked upon a wide sea where variable winds and currents play around us and carry us to unexpected ports. Life is crowded with the elements of surprise. This gives it zest, piquancy, the elements of romance. Every life is a secret drama; even the actors themselves cannot understand.

1. The unexpected tests us as nothing else can. It is not the voyage so much as the being torpedoed without a moment's notice. Things running smoothly may be met by ordinary grace, but when they get into a jangle, then we find out what spirit we are of. All the fibres in a man are strained by the un-

expected. If we are to be ready we must fortify ourselves by increasing our reserves. The difference between losing and winning lies there. Samson was tested and fell. Joseph had the same test and won. We must have the reserve of a sincere life, a strong faith, a steady growth of spiritual power, that we may not be overtaken and destroyed.

II. Again, the unexpected is often the compelling. Simon was gripped by a power he could not resist. Events shape us as we shape events. We are caught in the flow of events and willy nilly are forced into unexpected attitudes and actions not determinable by the will. We have to bear trials not of our own making, perform duties laid upon us by others, disagreeable in their nature and irksome in their continuance. What we must look for in these compelling events and in these circumstances is the will of God. Our compelling tasks are often vicarious. These things we ought not to try to escape. Identification with the life around us is of the essence of Christian fellowship. To share the sorrows as well as the joys of others proves that we have the Christ spirit. One of the great things said of Jesus Christ was that "it behooves him to be made like unto his brethren." Just so far as we learn to respond to this Christly spirit will we share in the life around us. We are vicars of Christ. The church is to be a channel for the conveyance of his gifts, a mouthpiece to speak his word, a hand held out in pity to those he loves.

It is said of Mrs. William Booth that she could not look upon a sore or see a wrong done without pain that amounted to physical nausea. This is being crucified with Christ.

III. This cross-bearing also becomes redemptive. Simon could not redeem his brother, but he could carry the cross upon which that redemption was wrought out. It was a very small part to play, yet small things loom large in the Kingdom of God. It had a good effect in his own family. He is said to have had two sons, Rufus and Alexander, and that both of them became converts to the Christian faith and helpers in its work. The cross-bearing of the father became the salva-

tion of the sons. Perhaps if we parents bore the cross a little more patiently our children might share more fully in the redemption of that cross.

Cross-bearing is a form of testimony. As we bear our crosses bravely and patiently so we testify to the grace given unto us.

Cross-bearing is an evidence of fellowship. Paul wished to fill up that which was lacking in the afflictions of Christ.

Cross-bearing is also a sign of growth.—Expositor.

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 9:00-10:00 A. M. Sunday School.
 9:00-10:00 A. M. W. M. U.
 10:00-10:30 A. M. Recess.
 10:30-11:30 A. M. Inspirational address by one of the pastors present. Held at Tabernacle.
 11:30-12:30 A. M. Sermon, Dr. I. E. Gates.
 7:30- 8:00 P. M. Song Service—Rev. S. C. Hubener leader. Special music by all visiting soloists.

8:00 P. M. Evangelistic preaching by Dr. R. L. Powell.

The daily program for every day except Sunday, when there will be Sunday School and preaching in the morning and B. Y. P. U. and preaching in the evening.

- 8:00- 9:00 A. M. B. Y. P. U.
 9:00- 9:45 A. M. Sunday School.
 9:45-10:30 A. M. Woman's Work.
 10:30-11:00 A. M. Inspirational address.
 11:00-11:15 A. M. Intermission.
 11:15-12:15 P. M. Sermon.
 12:15- 7:30 P. M. Recreation.

SUNDAY SCHOOL PROGRAM

REV. E. F. WALKER IN CHARGE

Each Day from 9:00 to 9:45 A. M.

One of the following speakers will give an inspirational address each day and a round table discussion will follow:

- Mr. C. A. Slimp, San Antonio, Baptist Temple.
 Mr. Frank Cunningham, First Church, San Antonio.
 Dr. I. E. Gates, Pastor First Church, San Antonio.
 Rev. E. F. Walker, Waelder, Texas.
 Mrs. E. F. Walker, Waelder, Texas.
 Rev. Walter T. Davis, Pearsall, Texas.
 Rev. E. C. McDonald, Yoakum, Texas.
 Rev. Tallie Williams, Nixon, Texas.
 Judge Lattimore, Austin, Texas.

Wednesday, July 4th to Sunday, July 8th

The pupils need of the preaching service and how to secure their attendance.....By Rev. E. C. McDonald, Yoakum, Texas
 The Bible; its purpose and place.

By Rev. E. C. McDonald, Yoakum, Texas
 The Teacher; his life before men.....By Dr. I. E. Gates, San Antonio
 The Trained Teacher and Officer; Why Have Them

By Dr. William H. Joyner
 The Main Business; Evangelism..By Rev. E. F. Walker, Waelder, Tex.

B. Y. P. U. PROGRAM

Rev. Jesse L. Yelvington in Charge

July 4 to July 8

Wednesday, July 4th:

- 8:00- 8:30 A. M. Address—"Ways in Which Our B. Y. P. U.s May Be Made More Efficient Training Camps for Christians"
 —Wm. H. Pieper
 8:30- 8:45 A. M. Round Table.

Thursday, July 5th:

- 8:00- 8:30 A. M. "The Value of the Social Life of the B. Y. P. U. to the Youth of the Church"
 —Rev. G. W. Crobb, Junction, Texas
 8:30- 8:45 A. M. Round Table.

Friday, July 6th:

- 8:00- 8:30 A. M. Address—"The B. Y. P. U. as a Source of Power and Life to the Churches"—Rev. R. W. Merrill, Kerrville
 8:30- 8:45 A. M. Round Table.

Saturday, July 7th:

- 8:00- 8:30 A. M. Address—"The Contribution of the B. Y. P. U. Toward Forwarding the Whole Program of the Baptists"
 —Rev. Walter T. Davis, Pearsall, Texas
 8:30- 8:45 A. M. Round Table.

Sunday, July 8th:

B. Y. P. U.s directed by R. W. White, Beacon Hill Baptist Church, San Antonio, Texas

For Seniors and Adults. "The Leaders Manual" Taught by State Worker, Mrs. J. D. Calloway, of Sherman, Tex.
 Intermediates. "The meaning of church membership" Taught by Miss Grace Conn, State Worker from Dallas.
 Juniors: "Bible Heroes" Taught by Mrs. W. A. Pollard, Nixon, Tex.

(Continued On Page 8)

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BE A BOOSTER

If you think your church the best.
 Tell 'em so!
 If you'd have it lead the rest,
 Help it grow!
 When there's anything to do.
 Let them always count on you,
 You'll feel good when it is through,
 Don't you know?

If you're used to giving knocks,
 Change your style;
 Throw bouquets instead of rocks
 For awhile.
 Let the other fellow roast,
 Shun him as you would a ghost;
 Meet his banter with a boast
 And a smile.

When a stranger from afar
 Comes along,
 Tell him who and what you are—
 Make it strong.
 Never flatter, never bluff,
 Tell the truth for that's enough.
 Be a booster, that's the stuff,
 Don't just belong.

—Expositor.

It is the Christianity we live, not
 the Christianity we profess, that
 the world is looking for—the life of
 Christ incarnate in men like you
 and me. —Expositor.

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SPEAKING THE PUBLIC MIND

This paper takes the neutral position on all articles published in this column.

THE EXECUTIVE BOARD OF THE BAPTIST GENERAL CONVENTION OF TEXAS

June 23, 1928:

Dear Brother:

Under separate cover I am sending you a very valuable little book, compiled by Dr. P. E. Burroughs.

It is a treatment of the subject of Stewardship in Missions.

It is sent with the compliments of our State Board and the Sunday School Board.

Cordially yours,
F. S. GRONER,
General Secretary.

OUR WARRANT FOR PRAYER

(Continued From Page 1)

It is found especially in God's promises. "Ask, and we shall receive." "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14).

Another warrant for prayer is found in God's Father-love. If we are his children and he is our Father, we have reason to believe that he will listen to our plea and give us everything needful.

Still another warrant exists in God's nature. He cannot deceive, and his nature is pledged to hear and answer and bless his people.

III. The attributes of acceptable prayer.

These may be learned by noticing some of the things that prevent our prayers being answered.

A man's head may be wrong. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. 28:9).

A man's faith may be wrong. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him" (Heb. 11:6).

A man's purpose may be wrong. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

A man's heart may be wrong. "If I regard iniquity in my heart, the

Lord will not hear me" (Psa. 66:18).

There are many other conditions: faith, submission, obedience, closeness of walk with God, etc. Prayer is the way to get blessings. Prayer is the way to strengthen our graces. Though the time may be delayed, in some form or other, the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire poured out in prayer to God will ever be lost; but in God's own time and way it will be wafted back again in clouds of mercy, and fall in showers of blessings on you and those for whom you pray.—H.

—Expositor.

A SILENT TESTIMONY

A mining town in the far West was a very wicked place, and paid no attention whatever to the Lord's Day. But a rich stranger arrived and started to build a great woolen-mill in the very center of the town. When Sunday came, what had been the scene of so much activity was strangely quiet while all around it was bustling as usual. No one could guess the reason until some one asked the stranger himself. "Why, it is Sunday," he answered, "and I neither work myself nor allow any one to work for me on the Lord's Day." The example of that rising structure so quiet on Sundays was ridiculed at first, but it set people to thinking, and gradually it worked a complete reformation in that Godless town. Thus also a single Sabbath-keeping life can transform a home or a community.—Expositor.

WAR AND PEACE

It's a wonderful world to my thinking—

These radio days with their cheer; And if folks will listen, they'll hear it

That God speaks in tones that are clear;

And the man who will work out the problem

Of brotherhood, distant or near, Will do more for the earth in a moment

Than armies can do in a year.

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ALTO FRIO ENCAMPMENT PROGRAM

(Continued From Page 6)

W. M. U. PROGRAM FOR ALTO FRIO BAPTIST ENCAMPMENT

- 9:45-10:15 A. M. Institute, according to request from State Board. Book—"Baptist Missions in Nigeria," using project method as far as possible. All women requested to bring any good pictures, charts, maps, short interesting articles, or other matter bearing on Africa.
- 10:15-10:30 A. M. Conference. Each day there will be a conference on a different phase of W. M. U. work, with discussion, questions, etc. Short inspirational talk on topic for day, to be assigned after reaching the Encampment.

A brief devotional will be given each morning. The first morning this will consist of scripture verses bearing on our new Watchword,—"Enlarge, spare not, lengthen, strengthen." Each morning thereafter scripture verses or lessons to be assigned.

SUNDAY SCHOOL LESSON

(Continued From Page 3)

that he was baptized. With soul regenerated, sight restored, and baptism performed, Saul broke his fast, received food and was strengthened.

Seek the Conversion of Sinners

(1) Need of Conversion. "As I made my journey." Saul was a great sinner. He called himself the chief of sinners—but great sin calls for great salvation.

(2) Awakening before Conversion. "There shone from heaven a great light—I heard a voice saying unto me." Saul had time to think on the long journey. But it took the voice of the persecuted Christ to lay him low.

(3) Contrition in Conversion. "I fell unto the ground—Who art thou, Lord?" The arch-persecutor was in a pitiable plight. Sightless and foodless, he writhed in agony over his condition. But his eyes were turned heavenward. And God does not despise the contrite heart.

(4) Confession of Conversion. "I said, What shall I do? The Lord said, Arise and go." Never was there a humbler suppliant at a Throne of Grace. And God answers prayer.

(5) Evangelism and Conversion. "Ananias, a devout man, came unto me." For him who needs light there is a light-bearer. Saul's intended victim becomes his gracious helper.

(6) Fellowship through conversion. "Standing by me, said unto

me, Brother Saul." How could Ananias address the persecutor in fraternal terms? Because the grace of God transformed the persecutor into the penitent.

(7) Enlightenment with conversion. "Receive thy sight. And in that very hour I look upon him." Saul was blinder in soul when he left Jerusalem than when he entered Damascus. The restoration of natural sight was but typical of the opening of spiritual vision.

(8) Obedience after conversion. "Why tarriest thou? Arise and be baptized." With the path of duty open before him, Saul did not hesitate a moment. He at once joined the church and entered upon an illustrious Christian career.

Work is no grievance and no grief, nor is it a dullard sluggard's story. It is a chime of bells that swing and hearten all who hear. It is a laughter in the skies, a flight among the clouds, a rapture in the sun.—Bishop Quayle.

Mary's little dog Fido had died. In her distress she turned to her mother and said: "Mother do dogs go to heaven?" When her mother replied in the negative, she exclaimed: "Oh dear, I'd rather see Fido than Moses."

Insurance Doctor: "Were you ever in the hospital?" "Yes, once."

"What for?"

"To see my aunt."

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