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RAMBLING

EMARKS



By DICK O'BRIEN

This is my fourth camp for the summer. The Girls camp early in July, the main camp later in July, the trip to Ruidoso, New Mexico, and now the boys camp. I have slept out so much during these days I am beginning to feel like Daniel Boone or Buffalo Bill. . . I am a little elated over the fact that I stumbled up on two new readers this week. I have not called the roll for some time but if I held the others I now have nearly ten. One of these is a distinguished West Texas lawyer who lives in Abilene. He made the admission of his guilt in a public address on religious literature. I shall not call his name but when he made the confession his face turned almost as red as his perennial necktie. The psychology of the situation almost forced him to mention the column as he was holding a copy of the paper with the writer's picture on the very front page as he talked on the importance of religious literature in the home. He remarked that we rambled in and rambled about but that we more often rambled out. Thank you, Judge Jim. In this he is absolutely correct, and it is largely due to the type of public we try to satisfy. For instance one of the two new readers discovered this week is a farmer who learned to read so he could keep up with Mr. Wallace's instruction from Washington as to how much of his south forty he would be allowed to plant to pumpkins and how much to cow-peas. He reads rambling remarks to balance his literary diet, placing it over against the light stuff that comes out of Washington. . . Some of our readers want us to write about the family and home life, others feel that we should keep the family out of it. Some like lots of jokes and stories and others are inclined toward deep stuff and poetry. . . Which reminds me of the story of the two fussy women who were riding on a train. One of them told the porter to open the window or she would "simply smother to death," the other insisted that the window be closed or she would "take her death of cold." After several miles of this an impatient passenger suggested that the window be closed until one was smothered to death, then opened until the other was frozen to death, so that the other passengers could have some desired and deserved peace. . . Speaking of pestiferous passengers on a train, the worst I ever saw was a Baptist preacher, and incidentally an old classmate of Seminary days. He and I rode together from Fort Worth to Houston on one of the best trains operated by any road in Texas. Although we rode in the pullman and enjoyed every accommodation that a courteous train crew could offer, he (Continued on page 4)

EVENTS TO COME

Aug. 14-21 — Gamorell Memorial Assembly, Prescott, Ariz.
August 14-21—Ridgecrest Assembly, Ridgecrest, N. C.
August 22-29—Bradley Association Encampment, Menard.
Aug. 25-26—B. T. U. Officers Meeting, Seminary Hill.
Aug. 29-31—Brotherhood Jubilee, Lake Brownwood.
Aug. 30-Sept. 1—Educational Directors Convention, Seminary Hill.
Sept. 5—Fall Term Begins, Southwestern Seminary.
Sept. 6-7 — Callahan Association, Cottonwood.
Sept. 6-7 — Stonewall Association, Swenson.
Sept. 8-9—Jones County Association, Noodle Church.
Sept. 8-9 — Haskell Association, Rochester.
Sept. 14-15—Fall Semester Registration, Hardin-Simmons Sweetwater Association, Sept. 14-15.
Sept. 21-22 — Fisher Association, Cross Roads.
State Brotherhood Convention, Dallas, Sept. 26-27.
Oct. 4-5—Concho Valley Association, Barnhart.
Oct. 6-7—Cisco Association, Carbon.

Spiritual Growth Noted Within The Navajo Tribe

An interesting account of the mission work among the Navajo Indians, and especially the Vacation Bible School work which Missionary R. A. Pryor conducts among them was told by L. Walter Rishel in the May 12 issue of the West Texas Baptist. In the Baptist New Mexican last week Missionary Pryor gave the account of the two weeks' daily Bible school among the Navajos this summer.

There were six conversions, including the wife of the tribal Medicine man, in an enrollment of 83 with an average attendance of 47, which far exceeded the record last year. The school was conducted from July 11 to 23 after having been postponed from time to time for a month on account of illness among those who had planned to assist.

Because of educational, physical and spiritual restrictions, the usual plan of Vacation Bible Schools could not be followed closely. One unusual feature was the enrollment of 20 adults. Missionary Pryor's story in the New Mexican said in part:

Missionary Pryor's Story.

Progress is being made on the reservation among the Navajo Indians. Certainly not as much as we could wish, but remembering that for hundreds of years they have been in spiritual darkness one could scarcely expect them to accept fully the Christian Religion and its benefits, even in one short generation. A casual observer can readily see the remarkable physical, moral, social and spiritual progress that has been made in the last few years. This is particularly true in the spiritual realm. Among other things being done on the reservation to prepare the Indians for the present and future life we have just closed, what we believe to be a successful and far-reaching Vacation Bible School out on the reservation.

Leader's Wife Converted.

The interest throughout the whole school was remarkable. Both the young and old paid particular interest to all that was done and said. It would have done anyone good to have seen how they listened and drank in spiritual truths as we taught them about the loving God and His interest in fallen humanity. As to the spiritual accomplishment of the school we were very elated. Among other spiritual accomplishments we had six conversions. One of the converts which was of particular interest was that of the wife of the tribal Medicine Man. She did not miss a day of our school last year and did not miss a day this year. For months I have been teaching her the Bible and praying for her conversion. On Wednesday after giving the Bible lesson she was asked if she believed the Bible and she replied: "If I didn't believe it, I would not be coming here." On Friday when an opportunity was given for those who had accepted Christ as their personal Saviour to come forward, she was the first to give me her hand. There were five others to accept Christ at this time and I am sure these conversions were as sincere as any we have among our (Continued on page 4)

TEXAS NURSE TO STUDY IN LONDON

Miss Lena Koller, sister of Dr. C. W. Koller, former Texas pastor, now president of Northern Baptist Theological Seminary, has received the American Red Cross scholarship for a year of study at the Florence Nightingale Foundation, London.

Miss Koller is a graduate of Hardin-Simmons University with a master's degree from Columbia. She is also a graduate of Southwestern Training School, Seminary Hill, and has had wide experience as a teacher and director of nursing.

SWEETWATER YOUTH WEEK

In preparation for the Young People's Revival under the direction of Luther Holcomb and Jack Gardner, First Church, Sweetwater is celebrating Youth Week. During this week young people are directing all auxiliary work of the church including the Sunday school. They are acting as ushers and deacons, are directing the music and editing the church bulletin. The older people are heartily co-operating in this event and with it all there is much prayer visitation in preparation for the revival.

A VETERAN DEACON GONE

J. K. Adair, a deacon for very many years in County Line Baptist Church, Fisher County, passed away at his home 18 miles northwest of Rotan on July 31. He was 91 years old and through his long career had always been the friend and supporter of his pastors. Mrs. L. B. Allen of Roby is one of his daughters.

State Evangelist



REV. W. Y. POND

DYNAMIC EVANGELIST HOLDS WESTEX MEETINGS

Dr. W. Y. Pond, for five years pastor at Breckenridge and now on the staff of Evangelists of the State board, has conducted a number of revivals in West Texas this summer. He is now at Ralls and will remain there through August 21. Mr. and Mrs. Ewell Bone of Big Spring are assisting with the music.

Regarding Dr. Pond, Pastor W. R. Derr of Ralls has this to say: "Dr. Pond is sane, sound and sensible. His message will attract the saved and appeal to the lost. He is not a sensationalist, but he is a sensation. He is a converted locomotive engineer and goes into the pulpit with about the same head of steam that would be used in pulling a steep grade. He is one of the most dynamic evangelists in the state or in the South."

Dr. Pond was an Engineer on the Southern Pacific Railroad when he felt the call to the ministry. He surrendered to the call and entered Baylor University from which school he received his degree in 1919. He then became pastor of the First Baptist Church of Coleman, Texas, and remained there until his election as our State Evangelist in 1922.

In 1924 Dr. Pond accepted a call from the First Baptist Church, Hillsboro, Texas. He served the Hillsboro church for only eight months, at which time he was elected Superintendent of Evangelism for Texas Baptists. He served seven years in this capacity and in 1932 re-entered the pastorate; this time locating at Breckenridge, Texas, with the First Baptist Church. Dr. Pond remained with this church until 1937 when our Executive Board again elected him as a member of our Evangelistic Staff.

While pastor at Hillsboro, Dr. Pond conducted a revival in the (Continued on page 4)

BROTHERHOOD BARBECUE AT CAMP LUEDERS

A large number of men representing the seven associations and eleven counties in District 17 were present at a district Brotherhood rally Monday evening, August 8, at the Lueders Baptist Encampment grounds.

A barbecue dinner prepared for the men under the personal discretion of Rev. J. Henry Littleton of Hamlin, business manager of the Lueders Encampment was the chief feature of the evening.

Frank Hasty, a prominent layman of South Carolina, was the chief speaker of the occasion. Other speakers introduced by Judge E. S. Cummings of Abilene, district president of the Brotherhood organization, were Joe P. Self Sr., of Merkel who discussed the needs of the Encampment; Judge L. H. Welch of Breckenridge, past president of the district Brotherhood and for the last three years president of the Lueders Encampment, who discussed the brotherhood movement; and Judge Jas. P. Stinson of Abilene who stressed the need of an informed membership through the reading of the denominational publications, especially the Baptist Standard and the West Texas Baptist.

Mr. Hasty, who was introduced by Judge Cummings as not a doctor of either medicine or divinity or philosophy, not a judge nor any other kind of lawyer, but a plain, untitled layman, discussed the new plan for retirement of Baptist ministers which was recently adopted by the Baptist executive board of Texas. The plan was first put in operation in South Carolina and Texas is second among the Southern states to adopt the measure. The speaker urged the laymen to take the initiative in participating in the pensioning of aged and disabled preachers.

The First Church of Abilene, announced Judge Cummings, has already voted to have a part in the movement, it being one of the very first in the state to take this action.

Among those in attendance at the gathering was the veteran Col. R. L. Penick of Stamford, long one of the outstanding laymen of the West.

BUSINESS SESSION HELD FOR LUEDERS ASSEMBLY

On account of the disbanding of the Lueders encampment with the imminent danger of flood, the business session of the camp was held Monday afternoon in connection with the opening of the Boy's camp and the Brotherhood meeting that evening.

Officers elected for 1939 were: P. D. O'Brien, president; J. D. Riddle, vice-president; J. S. Tierce, secretary; A. A. Brian, treasurer. There are three trustees of the institution, one being elected each year. Rev. C. A. Powell was elected trustee with term expiring in 1941. The executive board of the District Seventeen convention was elected as the executive board of the encampment.

In re-electing Rev. J. Henry Littleton as camp manager, several earnest tributes were paid to his extended efforts in behalf of the camp and the suggestion was made to change the name to Camp Littleton.

A committee of six was appointed to work out plans for raising funds to pay off the indebtedness of the encampment which will soon fall due.

PROGRAM

Workers Conference, Callahan Baptist Association, Meeting With the Eula Baptist Church, August 16.

Theme: "The Pre-eminent Christ."
10:00 A. M. Song and Praise Service, led by Rev. Ross Respass.

10:20 A. M. Christ, Pre-eminent in His Person, by Rev. F. A. Hollis.

10:40 A. M. Christ, Pre-eminent in His Power and Service, by Rev. C. E. Dick, Ovalo.

11:00 A. M. Christ, Pre-eminent in the Life of His Church, by Rev. S. L. Tidwell, Potosi.

11:20 A. M. Christ, Pre-eminent in the Mission and Message of the Church. Sermon, by Rev. C. E. Poe, Cross Plains.

NOON: Dinner served by the Eula Church.

1:15 P. M. Song and Praise Service.

1:30 P. M. Board Meeting. W. M. U. Meeting if desired.

2:30 P. M. Christ, Pre-eminent in His Sacrifice, by Rev. Dick Griffin, Abilene.

3:00 P. M. Inspirational address, by Rev. Ross Respass.

MISSIONARY

ESSAYS



By R. N. SHEPHERD
Missionary, District 17

Here we are back in camp at Camp Lueders. This is the third time this summer. The Girls' camp back in the early part of July. The general camp later in July, now the Boys' camp.

In the Girls' camp the Lord gave us some ten or more conversions with a large number of reconsecrations and several surrenders for special service. It was your humble missionary's privilege to be the camp pastor.

During the general camp we were blessed with a number of conversions, rededications and surrenders for special service. Brother C. A. Powell was our camp pastor.

Now that we have come to the Boys' camp it is your unworthy missionary's joy to again be camp pastor. Tuesday at the morning service, the second worship service, with only about sixteen unsaved boys registered, we had 13 or 14 conversions. We feel like saying, PRAISE THE LORD! The church that does not take advantage of these fine camps is cutting its nose off to spite its own face.

Next week the missionary is to be with Bro. J. D. Vaughn and the Boyd's Chapel church, Jones Association, for a ten days revival meeting. Please remember us in your prayers.

It was our joy, mine and Mrs. Shepherd's to enjoy a good meeting with pastor A. B. Mosley and the church at Sagerton. I did not get the exact number of conversions and additions, but there were 12 or more conversions and several additions by letter. The revival fires burned rather high among the Christians of the churches. The fine young pastor and his wife do substantial work wherever they labor.

Brother Daniels reports one of the best meetings of his life with the Corinth Church, Jones Association. Dr. J. M. Bradford, Brownwood, did the preaching. (There were seven additions by letter and 24 by baptism. Among those baptized were two house-holds. In one of them there were three generations, mother, son and the son's children. He said there (Continued on page 4)

DISTRICT R. A. CAMP HELD AT LUEDERS

Several hundred boys from District Seventeen and adjoining areas gathered at Camp Lueders this week for recreation and study. Early Monday the grounds began to swarm with the youngsters engaged in a variety of sports and at 4:30 in the afternoon they invaded the river for the first of their daily swims. Director of recreation, J. S. Tierce, has his hands full, not with controlling the fellows, that was no job, but he was busy every minute seeing that each new boy had a share in some fun.

Mrs. Dick O'Brien, district young people's leader, attended to registrations with the assistance of Mrs. E. D. Dunlap of Sweetwater. Camp manager J. Henry Littleton was on the jump welcoming newcomers and seeing that everyone had what was necessary to make him comfortable.

During the encampment Rev. Dick O'Brien is conducting spiritual vesper services on the river bank and District Missionary B. N. Shepherd is bringing an evangelistic message in the evening. An unannounced part of the program is a series of interesting motion pictures, including the life of Christ, shown by Evangelist J. A. Williams of Dallas.

The faculty for study courses includes Rev. Williams; Rev. Phil McGahay, Breckenridge; William R. Gaddis, Alamogordo, N. M.; Broughton Hardin, Stamford; Leroy Stone, Blackwell; John Odor and D. C. Ham of Abilene. J. D. Riddle of Abilene is in charge of music, Rev. W. L. Daniels of Stamford leads in devotional hours and Miss Clara May of Wilson tells Missionary stories.

To Study at Vanderbilt University, Nashville



STELLA McCULLOUGH

Superintendent of Nursing, Hendrick Memorial Hospital

West Texas Baptist

Published on Thursday of each week at 241 Hickory Street, in the interest of Kingdom Work in the West.

R. E. DUDLEY

Editor

SUBSCRIPTION RATES

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In Clubs of ten or more, per year	.60
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LUEDEBS ENCAMPMENT DEBT

A hangover of the days of pre-depression prosperity is the debt on the Lueders Encampment which now amounts, with accrued interest, to about \$4,000. This debt is coming due in a short time. Baptist honor demands that it be paid.

The encampment is now upon a more stable basis than it has been in years. In spite of the fact that the major assembly this year was disrupted by rain and floods, Camp Manager Henry Littleton states that the close of the camping season in the fall will find all bills paid, including putting the grounds in the best condition in history and some money paid upon necessary permanent improvements.

The Baptists of West Texas have here an asset, which, if relieved of this burdensome debt will not only take care of itself and grow in value from year to year, but will pay untold dividends in souls saved, in lives consecrated, in workers inspired.

Hundreds of boys and girls attend these camps, and in recent years not one has returned home without Christ. Twenty-five fine, young lives were dedicated to special service at the general encampment this year. And we are just beginning to learn how to utilize the encampment.

Colonel Penick appraises the value of the property at \$25,000. The spiritual value is inestimable. Pastors and laymen of the area should take this matter promptly in hand. It amounts to only a few dollars for each church. It will be paid, and it can be paid easily.

THE UNPAID PLEDGE

In reading over the church bulletins which are welcome visitors to the Editor's desk, second only to the emphasis on revivals is the repeated reference to decreased church income during the summer.

Churches with a large rural membership dependent on cotton money to meet bills may be expected to have light collections through the summer. It is perhaps too much to expect people who receive most of their cash income within three months to give uniformly the year round. But these people will catch up in a great way when the cotton comes in.

Moreover, churches which are largely dependent on cotton money do not usually publish church bulletins. The bulk of the receipts of these churches comes from people with a fairly regular income.

The truth is that too many of us go on vacations and not only fail to make up our church pledges for the time we are gone, but we also skip some payments after we return to help make up for that extra expense of the trip which we had not counted on.

Suppose we did that to our house rent, or the note at the bank? Just try financing telephone and utility bills in that fashion and see what happens. Also, if you watch, you can see what happens if you try that sort of business with the Lord. "The Lord is not slack concerning his promises as some men count slackness."

"When thou shalt vow a vow to the Lord thy God, thou shalt not be slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee."

FREE HOSPITALIZATION

Some time ago a woman, prominent in Baptist work in another state, had the misfortune to be injured in a traffic accident and was carried to one of our Baptist hospitals. Upon discharge she received the customary bill for services rendered and promptly protested to high heaven. Was not this a Baptist-supported institution? And was not she a Baptist and a leader at that?

If this were an isolated case it would be easily overlooked. Unfortunately, though, this is the attitude which too many people have toward the church-fostered hospital. The lady apparently thought nothing of her husband's hotel bill, which was more each day than his wife was charged for a more costly room with expert nursing attention and bedside meals prepared to the doctor's orders by a qualified dietitian.

If she attended a denominational college she was charged a much higher tuition rate than asked by state schools. When she buys books from the Baptist book store in her state she pays fully as much as other stores ask for similar volumes. But she imagines that a hospital, because it is owned by the churches, can give her free service.

To men who served in the A. E. F. this spirit is plainly of the same cloth as the bitter criticism which was heaped upon the Y. M. C. A. because they charged for articles offered at the canteens. Thousands of soldiers paid to the "Y" the French equivalent of a dime for a package of cigarettes which sold regularly in the States for fifteen to twenty cents then cursed the organization which made it possible for him to buy them at all.

Our hospitals have charity work to do, too much of it, in fact. But people who are able to pay their bills should not expect charity at the hospital. The charges made to paying patients provide only for the operating expenses connected with their stay. Their bills are not loaded to care for the charity wards. There is no addition for a sinking fund to repay the cost of buildings. There is not even a surplus to purchase new equipment. These are the things which must be furnished by friends of the institution if it is to exist at all.

HOSPITAL NOTES

We acknowledge receipt of a check for \$100.00 from Mrs. R. L. Over. Mr. Over requested that she send us the \$100.00 check just a few days before he expired. Mr. Over was a man that was very considerate of the sick. Many times in the past, we have hospitalized poor folks in this institution and his check has paid their bills. He was like the good Samaritan; he never passed the sick man by.

Mr. T. T. Harris of the Independent Ice & Refrigerating Co. gave us his check this week for \$50.00 for charity work. Mr. Harris is one of our Trustees, and several times throughout the year he gives us his check to help with our charity work.

Several churches are sending in canned peas, and we hope that many other churches will get busy and do so before the pea season is over. It requires hard work to can vegetables, but it is also hard work for the doctors, nurses, and other employees that minister to the sick poor, and I am sure that our Baptist people will continue to help us that we may help others. Rev. D. G. Reed, pastor of the First Baptist Church at Roby, brought in 100 cans the other day. This is the largest donation that we have received.

We have 90 patients in the hospital today, which is the largest number that we have ever had at any one time. We were compelled to ask the doctors today to check out every patient that was able to leave the hospital in order to have space to accommodate those that were waiting. It seems that every month our hospital serves more people than we did the month before. Since people have to get sick, we are glad that they come to us and have confidence in our doctors and our hospital.

We will admit 20 students to our School of Nursing in September. We receive hundreds of applications but cannot accept them all. We accept only those that we can accommodate. It costs a great deal of money to educate a nurse, and we are being more rigid in the selection of our students this year than we have been in the past. We have come to a time when your hospital is training the nurses and doctors for other hospitals in this section. We believe that we should select young ladies that are physically, mentally, and spiritually fit for this type of work. In selecting our students, we should think of the patients and not just an opportunity to help some girl that needs help. We hope our pastors and Baptist friends will be fair to us and the sick when we ask you for recommendations of young ladies, that you will give us the facts which will be held strictly confidential at all times.

The hospital management covets the prayers and cooperation of our people in building an institution that will serve now and future generations and honor Christ until He comes. E. M. Collier, Superintendent.

OBSERVATIONS

By Pastor Judson Prince
First Church, Cisco

The Work Will Tell For Itself

Genuine service and lasting good is not determined by the amount of publicity one receives. It is well, if the Lord has blessed in a kingdom building effort, to publish the report in order that God's people might be encouraged. However, one often wonders as he reads the manifold reports sent in by the brethren if SELF is not the center of these reports instead of CHRIST. The very nature of these reports seem to indicate that the writer is seeking self praise and popularity instead of seeking glory for the Lord Jesus Christ.

We are persuaded to believe that the work will be known about if it is constructive and God-honoring. The greatest church in the Southern Baptist Convention, with the most outstanding pastor-evangelist in the world, never praise themselves nor mention the great work that the Lord is doing in their midst. Others learn of the blessings showered upon them and speak encouragingly of their usefulness.

Dr. W. R. White, pastor of the First Baptist church, Oklahoma City, says: "Littleless always has its eye on human praise. If recognition is not forthcoming many people soon retire; become petulant, and drop out of the picture. It should be remembered that most service of real value goes unrecognized and unheralded in this world, but that its immortal worth, and God's justice will see to its full accrediting."

Do not get discouraged, dear Christian worker because of the lack of publicity and man's praise. God takes account of your work and greatness in God's sight is determined by the service you render. "He that would be greatest among you let him become servant of all."

News Notes

Rev. William H. Joyner, since 1930 evangelist for the Baptist General Convention of Texas, has been in a fine revival with the First Church of Mont Calm. There were 55 responses to the various invitations of the evangelist and the entire church was revived.

The Westbrook Church is going forward under the leadership of God and making great preparation for their revival which starts Sunday, August 14. Rev. Daugherty, pastor of Hickory Street Church, Dallas, will do the preaching. Rev. Jack Bradley supplied Sunday for Pastor E. L. Redden who was away in a revival.

Pastor E. Smith of Valley Church was assisted by a fruitful July revival by Rev. E. L. Redden of Westbrook. There were 5 conversions, 1 addition by letter and a real revival in the church.

Rev. E. L. Whitaker of Abilene preached at Colony Hill to a fine congregation last Sunday. The work at Colony Hill is showing revived interest. Brother Whitaker will preach Sunday at Delk.

Miss Blanche Rose Walker, who spent some time this summer at Three Rivers, California, has returned to Bakersfield and may be reached at Calvary Baptist Church. She will be at the Gambrell Memorial Assembly at Prescott, Arizona, next week.

The workers conference of the Haskell association will meet at Brushy Church, August 30.

Rev. Finis A. Williams, pastor of Elmdale Church is engaged in a revival meeting with Pastor Sidney Cox and the Harmony Church in the Runnels association.

Rev. Howard Martin preached for a revival at Conaway school house, Mitchell county during the last half of July. In spite of rains the Lord blessed them with a great meeting.

Itan school house had a fine revival lead by Rev. Cleburne Toney.

New Hope Church in the Mitchell-Scurry association, which had been inactive for some time was revived in a meeting led by Brethren Vaughn and Frasher and the church is going forward.

Seventeen were received for baptism and a number of others were converted and the revival closing last week at Johnson Chapel Church in Stonewall association, where Rev. E. L. Redden of Westbrook assisted Pastor Charles Torrence. Johnson Chapel is one of the outstanding country churches in Texas.

Rev. J. B. Rowan, Aspermont pastor is now in a revival with Pastor R. T. Barton, at Cross Roads Church near Rotan. There are great crowds and a great spirit with nine received for baptism in one service. Pastor Rowan has just returned from a fine meeting with First Church, Athens, where Rev. M. L. Fuller has been pastor for more than twenty-one years. This was a return engagement after seven years, and the church was revived, sinners saved and added to the church.

Miles Baptists held open house at the church, Wednesday evening, August 10, honoring their new pastor, Rev. E. F. Graham and his family who moved to Miles last week from San Marcos. The West Texas Baptist wishes for this pastor and church a long and fruitful union.

One of the new structures of San Marcos Baptist Academy has been named "Lattimore Hall," honoring the memory of Judge O. S. Lattimore, one of the most distinguished Baptist laymen of his generation and for many years president of the board of trustees of the San Marcos school.

We sympathize with Deacon Bert E. Low of Sweetwater, who was injured in a highway accident. Mr. Low was for many years a leader in First Church, Abilene, and before that a wheel-horse at Winters.

Dr. Millard A. Jenkins of Abilene is vacationing among relatives in North Carolina and Georgia.

Falls Creek Assembly, the Oklahoma Baptist encampment is in session this week. At the opening Monday night, August 1, a record registration of 2800 was reported.

The Taylor County B. T. U. fed-

SUNDAY SCHOOL LESSON

August 14, 1938

By Hight C Moore

THE RELATION OF TEMPERANCE TO CHARACTER

(A Personal Aspect of Temperance)

Proverbs 4:10-23; I Thes. 5:6-8
GOLDEN TEXT: Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Proverbs 20:1.

The relation of temperance to character is set forth in the passages before us from Solomon and Paul. The paragraph from Proverbs* calls for the life of wisdom which demands self-development, and so magnifies temperance in the guided life. The paragraph from I Thessalonians calls for the life of self-control which demands self-discipline and so magnifies temperance in the guarded life.

I. The Guided Life (Proverbs 4)
Self-development features the life of wisdom which calls for temperance in the guided life. The message in our selection from Proverbs may be grouped under five imperatives:

(1) Accept the Challenge of a Worthy Goal (verse 10). Notice here a sacred relation. The Father is speaking. He is addressing one whom he calls "my son." He calls attention to his oral instructions continued through years until they are outright and urgent duty. The son must hear the Father; must hear him every time he speaks; must hear every word he speaks. Moreover, the son must receive the Father's sayings; must receive them as a priceless heritage; must receive them as a cherished treasure. Notice again, the precious promise. Longevity seems to lie upon the surface; but much more than long life is involved. There is life in its fullness and richness; life at its highest and holiest and best. The true measure of life is in its size rather than its length; its deeds more than its years. There is the hint that it is "my saying" that shall increase and multiply through the years of a devoted life.

(2) Follow the Way of Wisdom (verses 11-13). The principal thing is wisdom. A man may be a walking encyclopedia and yet be a simpleton. All his knowledge is worthless if it is without wisdom. Rubies and diamonds, houses and lands, are as nothing compared with wisdom. The principal task therefore is to get wisdom. The path is difficult and it will take hard work to win out. But no other goal is so worthy. Concerning the way of wisdom observe here: The way taught for the Father says, "I have taught thee"; the way tested for the Father says, "I have led thee in right paths"; the way trustworthy for the Father assures the dutiful son that his steps shall not be straightened nor stumbling; the way traveled, for the Father takes into account the son's progress whether walking which is obligatory or running which is optional; and the way triumphant, for the Father assures the son that to have the larger and longer life he must take fast hold of instruction and treasure it tenaciously.

(3) Avoid the way of the Wicked (verses 14-17). Think first of the way, and then of the warning. See the way. It is a confirmed course of conduct. It is habit crystallized in character. It is the way of the wicked who are in rebellion against God. It is the way of evil men who are corrupting to their fellow men. It is the way of designing persons who delight only in doing mischief and who can neither eat nor sleep without causing somebody to stumble and fall. It is the way of those who ravenously eat the bread of wickedness and gulp down the inflaming wine of violence. Hear the warning. Upon such a way enter not, however seductive it may appear. Avoid it, as one would avoid a plague. Pass not by it, as one would shy away from a serpent's den. Turn from it, as one would turn from a scene of horror, sickened by the ghastly sight. Pass on quickly and decisively, leaving behind the mud and miry clay, and pursuing the adamant highway of integrity and security.

(4) Irradiate the Path to the Larger Life (verses 18, 19). Striking is the contrast between the path of the just and the way of the wicked both in their character and their destiny. The dawning light at first emerges on a tiny strip of sky, then gradually fills the eastern horizon, and finally, with the rising of the sun, floods the earth with glory. So is the path of the righteous, first emerging from the dark, then broadening into twilight, and at last bursting forth in full-orbed day. On the other hand, the way of the wicked is as the reopening darkness that settles down in gloom, scatters murky night, and seethes with inky blackness so that unseeing and unaware the traveler stumbles

and sprawls upon the dismal way that must end in wreck.

(5) Heed Every Syllable of all the Words of God (verses 20-23). Here is a three-fold duty: First—Accept them. He says they are "my words." He authenticates them as "my sayings." He tells us what they are. He has given them directly to us. Shall we receive them or—refuse them? Second—Appreciate them. What do they mean to us if we accept them in faith and without them death must prevail. They are health for the whole body and without them sickness must deplete and destroy. Third—Attend them. There must be the hearing ear: "Incline thine ear." There must be the seeing eye: "Let them not depart from thine eyes." There must be the understanding heart: "Keep them in the midst of thy heart." And what is the heart? It is the source and spring of action. It is the governing power of life. The spiritual heart, far more than the physical heart, is vital to our welfare. What then is our duty to the heart? Keep it not only as a treasure in danger of being lost, or as a work of art in danger of deterioration, but also as a plant that can be nourished into fruitfulness or as a child that can be developed into the strength and service of majority. All diligence will be required, but out of it will issue the infinite boon and blessing of a good life.

II. The Guarded Life (I Thes. 5)
Self-control features the life of sobriety which calls for temperance in the guarded life. In the messages here we find three imperatives.

(1) Live the Vigilant Life. The point in Paul's mind just here was the duty of readiness for the Second Coming of the Lord. As a matter of foreseen fact, the day of the Lord will come with such suddenness and so unexpectedly that it will be like the stealthy approach of a thief in the night. Therefore to be ready we must keep awake, be spiritually alert; we must not sleep, as the unconverted and the unbelieving do, in moral stupor or doze in spiritual apathy. We are not of the night nor of the darkness; we do not belong to them; we have nothing to do with them. "Sleepers sleep by night and drunkards are drunk by night." Let every Christian be vigilant so as not to walk in darkness but to walk and work in the light. He who is ready for every good work will be ready for the returning Lord.

(2) Live the Sober Life. Possibly one might be vigilant without being composed. So he must be self-restrained; all the lower impulses and cravings must be curbed, kept under, and confined. He must refrain from fleshly indulgence whether it inflames or insensates, stirs or stupefies. There must be adequate self-control through complete self-mastery and self-manipulation. Are we not of the day? Then our conduct ought to bear its light. Do we seek the veil of the night? Then we must be reminded that "those who get drunk are drunk at night." Always and everywhere everybody ought to live the sober life.

(3) Live the Protected Life. Protection is needed, particularly for the heart and the head, for sin besets the heart and error besets the mind. There must be effective defensive armor so that one may be secure against surprise appearance or attack. And adequate armor is at hand. Our hearts will be shielded and protected when we are clad in faith and love as our coat of mail—faith supplying the inner motive and love inspiring the outward expression. Our minds also will be protected when we are "helmeted with the hope of salvation"—the hope being continuous in its exercise and the salvation consummating in its eternity.

Home Daily Bible Readings
Aug. 8—Wise Counsel. Proverbs 4: 10-13.
Aug. 9—Warnings Against Evil Associations. Proverbs 4:14-23.
Aug. 10—Forming Good Habits. I Thessalonians 5:6-8.
Aug. 11—Humility and Sobriety. I Peter 5:5-10.
Aug. 12—Sober-minded Leaders. Titus 1:5-9.
Aug. 13—Sound Teaching. Titus 2: 1-8.
Aug. 14—The Righteous and Wicked Contrasted. Psalm 1:1-6.

The percentage of those arrested for intoxication in Washington, D. C., and afterward committed to jail was 79 per cent in 1933 and 52 per cent in 1937. The simple truth is that the jail is doing an overflow business and can't take care of its patronage.

"Go West Young Man"

By Roy O. Young, Pastor Immanuel Baptist Church, Abilene

The above statement has come to have a new meaning to this preacher since the experiences of this summer, and especially as the application is made to preachers. It was my privilege through the blessings of God and the kindness of the church I try to pastor to spend about five weeks in California visiting loved ones and also preaching in churches where I have worked before and in new churches. I have known about the work out there for years, in fact was called to preach, surrendered, and was ordained in California. My first pastorate was at Roseville and so it was nothing that I was not already acquainted with, but the amazing things that are being done on that great Pacific Coast for Christ truly made me to marvel and to turn to that passage in John four and thirty-five and pray that we might see the opportunity.

I was in contact with the work from Laguna Beach, some seventy miles north of San Diego, to Oroville up in northern California. There are many Baptist churches in that territory. Some of them are associated with the Northern Baptist Convention and some are calling themselves Independent Missionary Baptist Churches. The latter are composed largely of Southern Baptists—people who, having moved to the west coast and finding that they could not fellowship in the work of the Northern Baptist Convention in many of its modern practices such as Alien Immersion and Open Communion has organized Baptist churches independent of the Convention and are doing a remarkable piece of work. Those who do not understand the circumstances under which these people are trying to work are perhaps inclined to criticize because of their non-cooperation with the Northern Baptists but to those of us who tried for a long time to help keep some sort of scripturalness in the work in the Northern California part of the Convention the reasons are apparent for the non-cooperation. I do not mean to criticize anybody but to state facts and show the truth and the challenge of the title of this article.

At Laguna Beach, Calif., a group of Southern Baptists, including my mother and father, the latter a deacon ordained by the Baptist Church at Aiken, Texas, met together for several Sundays and finally after enough had been gathered together by visitation and advertising to organize a Church did so, and called a pastor. They have been meeting in the American Legion Hall but cannot have the hall at night because of dances and etc. and are planning to build soon. The group has grown until they are having about sixty or seventy in S. S. regularly—and they are practicing tithing (not just believing in it) being able therefore to have a pastor for full time on the field. They are growing rapidly, many of the attendants and some members coming from nearby towns. The Sunday that I had the pleasure of preaching to the church there were about six towns represented in the audience and not a Baptist church in any one of them, except of course where we were meeting. And that same thing is being repeated over and over again. Some of those present expressed the belief that in a short time they could start a work in their town.

In order to present the thing more concisely let us pretend that we are in California and go for a trip thru one of the most beautiful and most wealthy parts of the state. Starting at Sacramento almost in the center of the state we start north on the main highway and not counting the little towns of less than a thousand population we find all of the Baptist churches in that territory about 175 miles long by 50 wide.

The first is, of course, Sacramento itself, the State Capital. Three Baptist churches, the largest about eight hundred in membership, the smallest having about three hundred. These are all N. B. C. churches. Recently an Independent church was organized in the northern part of the city. Sacramento has a population of about a hundred and ten or twenty thousand people. There is one Chinese mission carried on by the Baptists, perhaps a church has been organized there recently. The next town is Roseville, a railroad center, population about 6,000. One weak Convention church and one half-time Independent church. The Convention church closing its doors from June to September for a "vacation," and the only night preaching service in the town at the other Baptist church and that only half time since the pastor serves the new church in Sacramento for

The hard-working pastor who is the author of this challenging article is a senior at Hardin-Simmons University and still does more work in the ministry than many full time preachers. He returned from his summer trip with a heart afire for his beloved California. Next June, the Lord willing, he will be ready to return to the great field to which he is now declining calls.—Editor.

half time. Going on North we come to Lincoln, a city of world renown since the largest tile manufacturing plant in the world is located here. A city of tile workers—some 2500 strong and no Baptist church in the town.

Marysville is the next place of any size having a population of about six or eight thousand—street cars—beautiful parks—a beautiful Buddhist Temple and Mohammedan Temple—two or three large Catholic churches and no Baptist church in the city, not even a mission. Across the Yuba river in the little town of Yuba City there is a struggling Convention Church with a membership of about 150. On north over the mountain road is Oroville, population about 1,500, made famous during the gold days as its name suggests. There are two Baptist churches here, an Independent church some thirty years old and recently the Convention sent their Railroad chapel car in for about a year and organized a Convention church.

Turning east we cross over to Nevada City, 2000 population, no Baptist Church; Grass Valley, population 1500 and no Baptist church. Going south to Auburn 3500 population and a Convention church of about 150 members. From Auburn to Roseville, a distance of 17 miles, where we were awhile ago, there are four little towns of about 500 to a thousand population and no Baptist church in any of them. Going from Auburn across the American River east toward Placerville we pass the place where gold was first discovered in California and go through two little towns and pass lots of houses with no churches at all. At Placerville, known to historians as "Old Hangtown" there are about 3500 people and no Baptist church. The Superintendent of the High School is Superintendent of the S. S. at Auburn thirty miles away and one of the most prompt and regular attendants upon every service. Back down toward Sacramento we pass through Folsom where the State Prison is located, population about a 1,000 and no Baptist church. Then back to Sacramento through several little places with no church of any description.

Now this trip is only typical. Of course we can find some places where there has been an aggressive pastor and he has gone out and through a little mission work has built up a fairly well covered territory but for the most part the above description is typical of California.

What can be done about it? Well, let's look around the other way for a moment. They tell us that there are today around 5000 Baptist preachers in Texas. There are something over three thousand Baptist churches and so naturally that means that about 2,000 of the above do not have work and that percentage will stay pretty constant as the days come and go through the natural (or unnatural) annual changes. Just off hand what would apparently be the solution to the problem? Someone says that they think that the Lord has to have a part in the changing of a man from one part of the country to another as well as the calling of him to work in the church. That is granted, but answer this one. Why would God call 5,000 men to work where there are only places for 3,000 or at least living wages for that number? It is something for us to think about, and to pray about, and above all other things to do something about. When grown men and women go out into eternity without hearing about Christ in India or China or Africa I can kind of forgive myself, but when I see them going out into eternity from America and especially from so near us as 1500 miles away, having never heard the Gospel, never attending a church service of any kind, then fellow Christians, I have to face the problem in a different way. I can say its too far to Africa or China but what can I say about California? If the Lord makes it possible for me to finish school this year at Hardin-Simmons, the sole reason for my leaving California in 1933, and it is His will I want to go back and do my part in helping to tell them out there of my Christ.

NO COLLECTIONS AND NO RECORDS OF GIFTS

One Southern Baptist Church believes in following literally the Master's injunction, "But when thou doest alms, let not thy left hand know what thy right hand doeth." According to a report in the Baptist Messenger, the First Baptist Church of Chickasha, Oklahoma, solicits no gifts and keeps no records of personal contributions.

Pastors, treasurers, finance committees, deacons and churches who are struggling with unbalanced budgets and unpaid pledges will be interested in knowing that in June this year, when most churches have found themselves with decreased income, the Chickasha Church received \$1,071.38 as compared to \$768.61 in June 1937. For the first six months of this year \$768.61 was paid on the building debt, while \$590.09 was raised for the same purpose in the first half of last year.

There must be an interesting story of consecrated leadership, of tithing and of prayer back of this record which, perhaps, Editor Routh will be able to publish to the brotherhood at a later date.

CARBON MEMBER TELLS OF SPIRITUAL UPLIFT

Rev. A. A. Davis, pastor of the Carbon Baptist Church, closed his seventh consecutive revival meeting here July 31. Our revivals have all been very successful all the years of Bro. Davis' pastorate here, but this year was the best of all. There were 16 conversions and 15 additions—13 by baptism, 1 by letter and 1 by reclamation. Bro. Davis brought a message at every service that was laden with the Light of Truth, the Spirit of Holiness and the Joy of Promise. Bro. Davis preaches the Gospel that is the "Power of God unto Salvation, to every one that believeth." "How, then shall they believe in him whom they have heard, and how shall they hear without a preacher?" Romans 10:13-14.

We have enjoyed a fine Bible school during the winter months of each year, taught by the Pastor, sometimes running as long as ten weeks in order to complete the study of one or more Books of the New Testament.

Bro. Davis' Chart, "The Trails of Blood," is the clearest conception of religious and church history, and absolutely proof of Baptist perpetuity. It requires about ten evenings to complete the study, and any church will receive a spiritual uplift and a deeper realization of church fellowship for having these facts and truths set before them. Our church was bordering a deep chasm (spiritually) when Bro. Davis came to us, but today we enjoy the very finest Christian fellowship and brotherly love.

Sincerely yours,
J. E. CANNADAY,
Board Member, Carbon Baptist Church, Carbon, Texas.

REVIVAL AT GOLAND CHURCH

The night of August 7th a ten days meeting closed at Goland. The Methodists and Baptists have co-operated in their meetings here for years. The results of this meeting were one for the Presbyterians, two for the Methodists, and seven for the Baptists. The best of fellowship prevails. Good crowds attended day and night. The community is free from bickering and strife. Rev. R. H. Williams, the Baptist pastor, has been with this church for 13 years. Though he is nearing his eightieth birthday he is going strong with the entire community. They love him. They will keep him longer if he will stay. No one criticizes Pastor Williams. The community has a large tabernacle electrically lighted. No one time did we feel handicapped in our preaching. The attention and order could not be surpassed.—W. C. Taggart.

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QUARTERLY MEETING STONEWALL W. M. U.

The Stonewall Associational W. M. U. met for a quarterly meeting with the Peacock church. As hostess, Mrs. Reece Ward led the song service. The devotional was led by Mrs. George Rice of Jayton. Words of greeting from Mrs. Scoggins followed by response by Mrs. Earl Mayfield of Girard.

Interesting reports on "Increase Our Faith (Luke 17:5)" through local W. M. U. were given by each local president as follows: Girard—Mrs. Alf Parks; Aspermont—Mrs. J. E. Chenault; Swenson—Mrs. Ed Hahn; Jayton—Mrs. John Fulcher; Peacock—Mrs. Alton Vaughn.

Special music rendered by Mrs. Massey at the morning session and by Mrs. Little and Mrs. Porter in the afternoon was greatly appreciated.

The women of the Associational W. M. U. greatly appreciated the missionary sermon by Rev. Massey.

All chairmen of standing committees brought splendid reports and spoke to their reports carrying out the theme of the meeting — "Have Faith In God."

The highlight of the meeting was the inspirational message brought by our District President, Mrs. J. B. Buckley, on "Patience and Faith Through Fifty Years of Service." She also gave a wonderful report on her trip to Richmond.

PRAY FOR MISSIONARIES

Friday, August 12—

Laura Moore Dawes (Mrs. J. V.), former evangelistic worker, Tsingtao, Shantung, China (Now on pension, 1039 Loma Ave., Long Beach, California); Miss Edyth Eula Boyd, educational worker, Shanghai University, Ku, China.

Saturday, August 13—

Ida Lundberg Nelson (Mrs. E. A.), evangelist, Caixa 84-A, Manaus, Brazil (Now on furlough, 1918 W. Easton St., Tulsa, Oklahoma); A. W. Yocum, medical worker, Pingtu, Shantung, China.

Sunday, August 14—

Ola Lane Culpepper (Mrs. C. L.), evangelistic worker, Hwanghsien, Shantung, China; Florence Powell Harris (Mrs. H. M.), evangelistic worker, Kaifeng, Honan, China.

Monday, August 15—

Miss May Perry, W. M. U. worker, Abeokuta, via Lagos, Nigeria, Africa; Mary E. Wiley Dozier (Mrs. Edwin B.), educational worker, Seinan Gakuin, Fukuoka, Japan.

Tuesday, August 16—

J. E. Jackson, educational worker, Wusik, Ku, China; Louise C. Ellyson Westbrook (Mrs. C. H.), educational worker, Shanghai University, Ku, China.

Wednesday, August 17—

Mary Woodcock Newton (Mrs. W. C.), kindergarten worker, Hwanghsien, Shantung, China (Now on furlough, 3809 Fauquier Ave., Richmond, Virginia); Miss Helen Bagby, educational worker, Caixa 118 E. de R. G. de Sul, Porto Alegre, Brazil.

Thursday, August 18—

P. S. Evans, medical worker, Tsinan, Shantung, China (Now on furlough, 3510 Chamberlayne Ave., Richmond, Virginia); Nellie Minor Pierce (Mrs. L. W.), former evangelistic worker, Yungchow, China (Now on pension, Yale, Oklahoma).

Rev. A. A. Brian, pastor at Merkel has just closed a great revival with Pastor N. A. Sanders and the Gorman Church.

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Changing Methods In Jewish Missions

By Jacob Gartenhaus
(In Southern Home Missions)

The whole visible universe is subject to the laws of change. This is an age of transition. In our day the political, social, intellectual as well as physical maps of the world have been changed again and again. Old systems go staggering to the ditch.

The past century has witnessed remarkable changes in all the affairs of man. The educational standards of our time have advanced from the one-room school house to commodious and spacious buildings with all modern facilities, to attract the student instead of repel him; science has wrought wonders; new philosophies have developed.

But the Jewish mission alone, perhaps, has barricaded its walls against any change. We are still using practically the same methods of approach to our Jewish friends as those generally used in the past; that is, mission stations.

I would not in the least disparage or reflect in any way on them, for they have rendered and are rendering a noble service to the cause. They were well adapted to the various types of Jews who are now rapidly disappearing, such as the newly arrived immigrant.

My criticism is directed chiefly towards the zealous souls (but without knowledge) who are deeply interested in Israel's salvation and whose first thought is to secure a cheap store, collect a few discarded, rickety chairs; hire as a missionary someone having a pious appearance, preferably a Jew, with little thought about what training he has had for this field, and hang out a sign MISSION TO THE JEWS.

Of course the Jews are expected to flock to this place in large numbers and at the close of the first service cry out, "What must we do to be saved?"

But, alas, when such miracles do not happen, these same zealous souls become sadly disappointed in their expectations and disheartened in their efforts; and they soon conclude that missions to the Jews is a failure.

"We have tried it," they say, "but have failed."

But enough for this. Mere fault-finding will get us nowhere; we might as well face facts.

Someone might ask, "What have you to offer in its place?"

"Which Jew?"

Before venturing to make suggestions let me say this. I am sure that we all realize that the methods of reaching the Jews with the gospel are varied. It is impossible to lay down any definite scheme. Methods used in one country or even locality may not be adaptable to another. There is no one stereotyped method applicable to all circumstances.

This refers also to the presentation of the message, which was well

brought out at the conferences held in Budapest and Warsaw on the Christian approach to the Jew.

During an open forum I was asked, "How would you approach a Jew with the gospel?" "Which Jew?" I asked.

I went on to point out that the same approach cannot be made to all Jews; that I try to find out all I can about the individual as to whether, for example, he considers himself Orthodox, Reformed, Zionist or Socialist.

"Whoever heard of a good physician writing out a prescription before thoroughly diagnosing the case?" I asked.

The right kind of mission stations have their place where there are tens of thousands of Jews segregated in ghettos and in countries where evangelical churches are few and far between. And I contend most strongly that these should be made as attractive as possible, places where no self-respecting Jew would be ashamed to enter.

Stations Inadequate

However, we must admit that mission stations, at best, have touched only a small, a very small number, and that the poorer class.

But I am thinking of the approximately four and one-half million Jews in the United States, perhaps the largest body of Jewish people ever congregated in one land, the great majority of whom are to be found in our larger cities, though there is hardly a town in which they do not live, who are left untouched. To reach them through mission stations we would need to establish several hundred of such stations, and even then, the problem facing us would not be adequately solved.

Briefly, then the question confronting us is, What must we do to reach our brethren scattered far and wide?

When called to undertake the difficult and delicate task of evangelizing the more than 500,000 Jews scattered throughout the length and breadth of the south, realizing that the old method of reaching Jews through mission stations would not solve the problem, as I have pointed out, from the very inception of our work I sought to lay the responsibility of evangelizing the Jews at the door of the local church where our Savior left it.

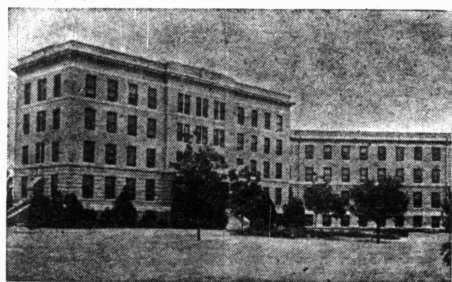
A Better Understanding

By word of mouth as well as through the printed page I have tried to create an inviting atmosphere, a better understanding and appreciation between Jews and Christians, without which we could not hope for much progress.

This has resulted in the willingness on the part of many Jews to examine the claims of the Savior. Also there

(Continued on page 4)

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E. M. Collier, Superintendent

SPIRITUAL GROWTH NOTED WITHIN NAVAJO TRIBE

(Continued from page 1)

own race of people. If there were no other accomplishments this morning service amply justified all the time, talent and means of the effort of this school.

Motto.

We used as our motto for the week: "And they helped every one his neighbor."—Isa 41:6. For our memory verse, "God is love."—I John 4:8, and "Praise ye the Lord, Oh give thanks unto the Lord for He is good," Ps. 106:1. Each of these scriptures were thoroughly explained and their teachings applied to their individual needs. We used for our class song, "Jesus Loves Me." It was gratifying how many, before the end of the school, had memorized their scripture verses and could sing our song in both English and Navajo. To Him be all the praise.

We asked the pupils in general assembly why they liked to come to the V.B.S. and what part of the school they liked best. One little four-year old boy said, "I like the lunch best." Another said, "I like to play ball best." One little bright eyed girl that could speak good English said, "I like to come here because it is lots of fun." (She was one of our converts). Several said because they loved Jesus and loved to hear about Him. One older lady said, "Because it satisfies." What would be your answer to a question of this nature?

Handwork.

The handwork for the Beginner and Intermediate Department was drawing, coloring, making posters and booklets. I truly believe that the Navajo children have the best ideas as to colors of any race that I know. Their paintings were beautiful. The Adult women were taught by Mrs. Banks to sew, mend, make over garments and care for their children in one period and I had them at another period in teaching them shoe cobbling. With the advice and financial assistance of Mrs. Homer L. Grice, wife of the Secretary of the Vacation Bible School, I had planned on teaching the Navajo men only shoe cobbling but the women said it is us that have to do all such things for our family and we want to learn how to mend and half-sole shoes. There were two men and nine women in my "shoe cobbling" class. During the class hours of the school under the leadership of Mrs. Banks, there were over 50 garments made, repaired and made over. In my class of shoe repairing there were 12 pairs of shoes that were half-sole by the pupils themselves, eight pairs were sewed, 5 pairs were half-sole and sewed. Eight pairs were half-sole with leather and 17 pairs with automobile casings. All the above mentioned garments and shoes were given the pupils and other needy Navajos at the end of the school.

During the school we gave to the most needy Navajos, 152 articles of clothing, 8 Bibles, 10 New Testaments, 15 "Try", 12 copies of "Windows", 10 copies of "Better Homes" and 8 "New Mexicans." We also gave 15 attendance prizes based on being present, on time and bringing some one with them. The personal financial expense was a great deal more than we had expected but we are glad we had the school and have begun planning already for a larger and better school next year.

Spiritual Progress.

The progress both spiritually and materially is truly great, but there is so much yet to be done. When we asked the adults what we could do to help the Navajos most one woman replied, "We people who live near town get to hear the gospel more often. What our race needs most is for those who live away out on the reservation to have an opportunity to hear about God more often." These who have accepted Christ are burdened for those who are lost and not having the opportunity to have the gospel. Remembering that there are over 50,000 Navajo Indians on the reservation one can readily see the gigantic task of reaching them all. The majority are sick, hungry and lost. Not only are we urging the friends of Christ to reinforce us by sending clothing, medical supplies, Bibles and money to be used in furthering His cause among this long neglected people, but that you will remember the work and workers in your daily prayers. The longer we work among these people the greater the opportunity and responsibility to reach them for Christ before it is too late. Surely the type of work we are trying to do under the leadership of the Holy Spirit and by the cooperation of the Christian people is the program of Christ for His children. Matt. 25:31-46.

PAISANO ENCAMPMENT HAS GREAT SESSION

By David Crow

Paisano Encampment is located in the Davis Mountains in the heart of the Big Bend country, midway between Alpine and Marfa on the Santa Fe and Southern Pacific Railways and State Highway 3. It is one of the most beautiful situations in the entire Davis Mountains and due to so much rainfall the past few months, the entire country was a perfect setting for a great encampment. We had this year one of the best camps in the history of the organization. It started on the evening of July 26 and closed on the evening of August 2.

There were many things that contributed to the success of the meeting this year. First of all, the weather was almost perfect. In order to keep warm it was necessary to sleep under at least two wool blankets each night. It showered one morning and some of the folks wore overcoats to the dinner table.

Another factor that led to the success of this year's meeting was the personnel of the program. The encampment started with a sermon by Dr. George W. Truett of First Church, Dallas, who also closed the meeting with one of his matchless sermons. Dr. Perry Webb of San Antonio, unsurpassed as a great preacher, brought the morning sermons. Superintendent Bob Jolly of Memorial Hospital, Houston, was in charge of the music.

Dr. J. B. Tidwell, head of the Bible department of Baylor University, was given an hour each morning for exposition of the scripture. About half the time he gave to discussion of the Lord's Prayer and the other days to the book of Philippians. Dr. Tidwell is a great Bible teacher and his lectures are a regular feature of this encampment.

Other great leaders were, Rev. J. W. Marshall, representing our state B. S. U.; Mrs. B. A. Copass, representing the W. M. U.; Dr. Muirhead, a missionary to Brazil; Dr. Fielder of Howard Payne and others. These all spoke during the denominational hour, from nine to ten in the morning. Superintendent E. M. Collier of Hendrick Memorial Hospital spoke on behalf of our Baptist hospitals, three of which were represented at the encampment. Baylor Hospital of Dallas furnished nurses and equipment for any emergency which might occur on the grounds.

Meals were served cafeteria style under a large kitchen-shed. Food was brought directly from camp fires and ovens and served hot. There were, according to authoritative count, between 1300 and 1500 persons who passed through the eating line at dinner on Sunday, July 31. The total expense of the meeting and the upkeep of the grounds was approximately \$5,000. A general collection was taken by Dr. Truett and a group of helpers after Sunday morning services. The collection lacked about \$300 of being enough to care for all expenses and hats were passed at the evening hour and the balance was received.

The cooking was superintended by H. L. Kokernot, Jr., of Alpine with the assistance of Sam Means of El Paso.

All in all, it was one of the very greatest encampments ever held at Paisano.

Oran C. Reid is preaching and Joe Trussell leading the music in a meeting with pastor Whatley and the First church Haskell. We are looking for great things to happen. Let us pray.

The Stith church will be in their revival next week to run two weeks. The pastor, Brother Daniel will do the preaching.

Rev. Clyde Jackson, pastor at Caps and Curtis D. Owen, revival singer of Abilene, shared with Pastor F. R. Cole and the Lawn Church in what is said to be the greatest revival the town ever had. Eighteen were baptized Sunday afternoon and the spirit of revival continues.

Dynamic Evangelist—

(Continued from page 1)

church which resulted in 254 additions, 134 of whom came for baptism. He did the preaching in a meeting at Breckenridge while pastor and 305 united with the church; 243 coming for baptism.

While serving on the Evangelistic Staff, Dr. Pond has conducted two meetings in Lubbock. The first meeting resulted in 217 and 212 joined the church during the last revival. There have been more than ten thousand additions to the churches during revival meetings which Dr. Pond has conducted while serving on our Evangelistic Staff.

RAMBLING REMARKS

(Continued from page 1)

complained and criticised all day long. And if a single thing suited him that day it simply served to remind him of others that did not. In Houston we went to the fourth hotel before he was halfway pleased with what they had to offer. I was in a state of constant embarrassment all day long, and finally told him he could walk the streets all night quarreling with hotel clerks, but as for me the next place we entered that had a bed for hire I was going to sleep in it. When I went to sleep past midnight he was still grumbling about the service. I am usually the timid soul but the next morning I checked out and told him I would rather stay in a respectable wagon yard than to spend another night with him. Speaking about hotels and complaining guests, did you hear the one about the timid fellow who called the desk about two a. m. and the hard boiled night clerk picked up the receiver and growled, "Well, what's eating on you?" To which the harrassed guest replied, "That's what I would like to know." . . . And did you ever notice that folks who make the loudest noise about service away from home are usually the ones who have the least at home? Strange but true . . . In one of the best religious conferences I have ever sat in on we decided here at the camp today that we are not willing to turn the world over to our young people, neither are we willing to turn our young people over to the world.

MISSIONARY MESSAGES

(Continued from page 1)

was much "old time" shouting. You know, we Baptists are doing a lot of that lately. We had some of that over at Sagerton. Well, that is the way it should be.

Pastor Blain, Benjamin, has just told me that they had an unsaved boy to attend an R. A. meeting recently, and he was won to the Lord in the service. Bro. Blain has just returned for a meeting in his old home church, Roy, in Tom Green County, where he did the preaching in a revival meeting. Again the Baptist broke over and shouted OUT LOUD. They had something to shout about. There were 12 additions by baptism and 4 by letter. One was converted who did not join the church.

It was a joy to hear pastor Fred Moreland tell about the outstanding revival which closed a few days ago in his church at Lueders. He said pastor Talley, Ranger, preaching, and Avery Lee leading the music made one of the best teams he ever worked with. There were 18 saved, 11 joining the church. Others will join later.

The meeting at Putnam was good in spite of the rain. Hick Burnam did the preaching to the delight of all. Brother Hollis stated that they had the largest crowds they have had in the more than four years he has been there. Otis Tatum, their local choir leader, conducted the singing, and Mrs. Butler played the instrument. There were 4 additions by letter and 6 by baptism. The whole church was revived.

We found Bro. DeWitt VanPelt at the camp again. He was here with a group of his fine girls for the girls' camp. Back for the general camp, and here he is with a fine group of his boys. One of them was saved Tuesday a. m. He is one of the finest pastors we have. His revival will begin August 15, with Bro. C. E. Poe preaching. Bobby Copeland, Abilene, will lead the young people. She knows how. The rock will soon be on the new building making it one of the best and most attractive rural church buildings in this section.

The First church, Stamford, is to begin their summer revival next Sunday with Dr. W. M. Wright doing the preaching, Broughton Hardin leading the music. Mrs. Hardin at the piano and Mrs. Tayman playing the organ. We are praying they shall have a truly great meeting.

REVIVAL REPORTS FROM WILBARGER-FOARD ASSN.

By Volus Norsworthy

The First Baptist Church of Crowell, Rev. W. B. Fitzgerald, Pastor, has just closed what the members term as one of the greatest Revivals it has experienced in many years. Rev. J. Ralph Grant was the preacher. A total of seventy-five conversions and additions to the church were reported. In this town of approximately 2,500 population there had arisen a deplorable situation with reference to Sabbath observance. Not only did the regular Sunday businesses remain open, such as drug stores, cafes, etc., but the grocery stores and such did also. There seemed to be no conscience against Sabbath desecration. After some stern preaching by Brother Grant that brought conviction, 72 firms closed their doors on a week-day service to come to church. This was all of the business houses of the town, 100 per cent cooperation. That same night eighteen people walked the aisles giving their hearts to Christ. And what is more, souls were saved every day following this service. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sins, and will heal their land."

The Lockett Baptist Church, located in a prosperous sub-irrigated rural community near Vernon, closed the Revival there Sunday night. Dr. E. S. James was the preacher, Dr. C. V. Edwards is the beloved pastor. Great crowds have been in attendance at every service to hear the superb preaching of Dr. James. The Lord greatly blessed the work, fourteen conversions and additions to the church have been reported. One fine young man, Lamar Lewis, surrendered to preach the Gospel.

Two young men of the Vernon church, Rev. W. T. Lewis and Irby Cox, took it upon themselves to go into a churchless community for a revival. They went to the White City community near Vernon, which is perhaps one of the hardest places for a revival in the county. The Lord, however, used them in a great way, and they had a great revival. The people were turned toward God and souls were saved.

NEWS NOTES

(Continued from page 2)

eration met Sunday afternoon, August 7, at South Side Church, Abilene. There were 221 present representing unions from ten churches and an inspirational program was rendered with Evangelism as the theme. The next meeting will be with First Church, Abilene, on the first Sunday in September.

Superintendent Robert Jolly of Memorial Hospital, Houston, will occupy the pulpit of First Church, Abilene on Sunday, August 14. Mr. Jolly is also president of the Texas Baptist Sunday School convention and one of the most interesting men on the Texas platform today.

Pastor Judson Prince of First Church, Cisco, is in an open air meeting with Calvary Baptist Church, Mineral Wells, where Rev. Ben F. Thompson is pastor. Rev. C. T. Aly of Eldorado, is leading the singing. They are having splendid results.

The Elmdale Church had a splendid two weeks revival with Rev. J. S. Tierce of Clyde doing the preaching and Pastor Finis Williams leading the song services. There were a number of additions, mostly for baptism.

Dr. N. A. Moore of H.-S. U. preached at Clyde Sunday morning, August 7. In the evening Mrs. J. L. Anthony of University Church, Abilene, thrilled the congregation with the account of her Christian experience.

CHANGING METHODS IN JEWISH MISSIONS

(Continued from page 3)

has resulted an awakened interest on the part of many Christians who, realizing their own responsibility and at the same time their lack of knowledge in approaching their Jewish

friends, have sought special guidance. My first step in this direction was to organize Friends of Israel Prayer Groups whose object is to:

1. Cultivate Christ-like attitudes toward "His kinsmen."
2. Live Christ-like lives before "His kinsmen."
3. Create Christ-like friendships with "His kinsmen," and
4. Win "His kinsmen" to Christ.

Through such groups large numbers of Jews in many of our towns and cities, who otherwise would have been left untouched, have been contacted and not a few won to the Savior.

Even if only two or three Christians can be enlisted, they can render inestimable service to the cause of Christ. I have kept in touch with these groups, visiting them as often as possible, counselling with them, and supplying suitable literature.

That this ministry has been most fruitful, the many letters which reach me, telling of the conversion of numbers of Jews, and the testimony of pastors and other Christian workers, will bear witness.

City-Wide Meetings

In addition, I have conducted spe-

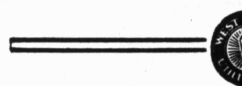
cial city-wide meetings, the purpose of which is to bring together Christian and Jew in conference and fellowship and thus effect a better understanding and appreciation between them.

One such meeting was held at the First Baptist Church of Knoxville, Tenn., under the auspices of all the Baptist churches. An appeal was made for their whole-hearted cooperation not only in personally attending the services, but also inviting and bringing their Jewish neighbors and friends.

At the close of the first two services not fewer than seventy-five Jewish citizens were present, including the active rabbi and president of the synagogue, both of whom took part in the open forum.

I have not touched at all on the subject of postal missions. For many a Jew the printed page is the only means of approach. Tens of thousands of tracts and books have been mailed out to Jewish friends with many blessed results.

The Lord has marvelously blessed this plan of work, and I heartily recommend it for your consideration.



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