

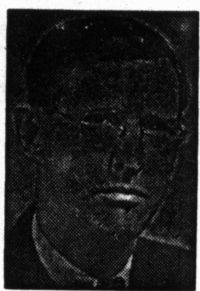
WEST TEXAS BAPTIST

Vol. 13

ABILENE, TEXAS JUNE 10, 1937

Dr. L. R. Scarborough Tells of Evangelistic Conference at Southwestern Seminary

RAMBLING REMARKS



Dick O'Brien

Imagine my surprise and embarrassment when I saw the West Texas Baptist last Friday. I thought we would not have a copy on the week with a Fifth Sunday in it. (Note to the linotype operator; I think I put in one too many in that big word in the first line, or 'mabe' it was one r too many, but in any case just hold it in reserve. I'll probably leave out one too many before I'm through.) Which reminds me of a joint letter I had from a group of Hardin-Simmons preachers recently in which there were no punctuation marks at all until the end of the letter where there was a generous supply of commas, periods, semi-colons, exclamation points, etc., and instructions to place them where they were needed to make the letter make sense. That was one puzzle I could never solve. I could not, by any combination of words or punctuation marks, make that letter make sense, so I simply used as many of them as possible and sent the others back. . . . The funniest story I have heard recently was concerning the proverbial scarcity of oysters in soup served at church suppers. It seems that two oysters floating around in a solution 99 per cent water and one per cent grease bumped into each other. Said one oyster to the other, "where are we?" The other answered, "Why, we are at a church supper"; the first asked, "then what are both of us doing here then?" . . . But I think the most human thing I have heard in some time was from a preacher at the Evangelistic conference last week. He is the type who enjoys telling his members the truth even when it is hard for them to take. He said, "You know, if I had an oil well and lots of money I would build a church house and put cushioned pews in it. Then I would pay folks to come and hear me preach and I would give them all hail columbia." He said as long as he had to depend on the folks he preached giving him a living he hesitated to tell them all that was on his mind. . . . I suspect there is more of this in all of us than we would be willing to admit. . . . It was another "thrill that comes once in a lifetime," when Dr. Campbell publicly referred to us as a "philosopher," quoting from a statement he had read in Rambling Remarks. The thrill was deepened by the subtle admission that he reads this column. And while we are on the subject of thrills how about this one? Mrs. Olivia Davis confessed that she reads the column also. With readers like this it begins to look like I am going to have to brush up on my grammar and rhetoric. . . . Which reminds me of the story of the minister who called at the home of a parishioner and was met at the door by a small boy. "I want to see your mama," said the minister. "She ain't here, she has went to town," replied the boy. "My, my boy, where is your grammar?" asked the astounded preacher. "She's upstairs asleep," answered the boy without batting an eyelash. . . . The above mentioned compliments came to us at the Seminary last week where we were attending the Evangelistic conference along with about 1200 other Baptist preachers. I know that preachers are always dealing in superlatives but this is one time I doubt if any of the brethren will overstate the matter in describing this meeting. I do not hesitate to say that I consider it by far the most helpful meeting I have ever attended. . . . A few times lately we have made this column altogether too long. Like long sermons extended articles (Continued on page 4)

At the November Texas Convention Secretary Campbell and a committee headed by Pastor C. E. Matthews proposed and planned for a statewide campaign for soul-winning. The objective was a revival meeting in every church, school house, city suburb and mission point in all Texas. The plan was to do it by Districts, 17 of them, and associational organizations, about 100 of them. The movement took fire and has spread like a forest fire. A conference was proposed in the Southwestern Seminary May 31 to June 4. A program of information, inspiration, conference, prayer and praise was arranged. The hope was to bring to the conference 1,000 white Baptist preachers and to a similar conference in Fort Worth 1,000 colored preachers. Fort Worth Baptists proposed to entertain the visitors. When the day came the preachers came, nearly 1200 whites, 500 colored. They stayed, they listened, they longed, they prayed, they wept, they planned, their hearts burned, their faces shown, their hearts broke. Never did a group of speakers speak better. Not in Texas history did preachers show finer preparation nor more passion nor power. The program was built around Pastor Truett. He spoke twice a day. He was at his best. God was on him. He and all the rest spoke as God moved and with power. There were group prayer meetings, 17 of them at a time. There were prayer meetings in the rooms, homes. The atmosphere was charged with intercession. Twelve hundred of them lingered in prayer, —one never-to-be-forgotten hour led by Evangelist Appelman. Texas' lost millions bore down on our hearts like the weight of a lost world. We wept, interceded, cried unto God for Texas, drifting Texas. It was one of life's most significant hours. I have been preaching, teaching, writing books, praying for 25 years for a broken-hearted, soul-burdened ministry—under God's law. "They that sow in tears shall reap in joy." I saw my quarter-of-a-century prayer answered in four immortal days. Many of us witnessed the shedding of more preachers' tears in those days than ever before in life. God said to Hezekiah "I have seen thy tears: I have heard thy prayers." Most of the preachers, of course, were younger preachers and middle-aged, but there were some of our dear old heroes in the ministry present. Probably 40 per cent were from 1-4 to 1-2 time churches. Probably 90 per cent of them were products of Texas schools and Seminary. Never did the value of our schools appear better. There was a noble group of our dear men present who had not had the advantage of our schools. There was an unmatched spirit of unity, solidarity, purposefulness—a marvelous, heart-breaking, tear-streaming compassion for man on their tragic road to hell, Christians and hopeless. There was not one doctrinal discord—all were loyal, deathlessly so, to the teachings, person, will and program of Christ. There were the deepest heart cries of 1200 Baptist preachers for the enduring power of the Holy Spirit. They wept and prayed like they were willing to pay the price of a Texas Pentecost. Secretary Campbell led like a master in Zion. He evidenced everywhere the Master's leadership. The 17 District Missionaries showed marked power of leadership. The evangelists were at their best. Oh! what can one say of the pastors, of city great churches, country, village churches—all! How eager, how humble, alert, compassionate, prayerful, expectant, ready to go, preach, pray, win and if need be die for Texas and Christ. Am sorry you were not there. How happy I am that God spared me to such days of fellowship, prayer, tears and power! May these experiences spread to all our states and all lands and all God's people. Oh, for a worldwide revival like the one at Pentecost! We have the same need, millions more people, the same gospel, the same Christ, the same Holy Spirit, the same prayer chance and promise. Let's pay the price of power. God will answer and endure. There was one joint session of whites and colored. Dr. Price of the colored group and Dr. Dodd of (Continued on page 4)

METHODISTS LAMENT LIQUOR AT WHITEHOUSE

Methodists in this city are interested today in action of the New England conference of the Methodist Episcopal church in session in Gardner, Mass., in adopting a resolution criticizing what it termed, the "serving of liquor in the White House." "We note with sincere and profound regret," the resolution said, "that liquor is served within the house of the President of the United States, and that it was even served at a New Year's reception to young people within the White House. We note also that the government has recently dispatched its first shipment of rum from the Virgin Islands where it was made as a Works Progress Administration project."

GRAND JURY INDICTS OLD JOHN BARLEYCORN

One of the most amazing exposes of liquor and its effect on American life since repeal is on file today from the county grand jury in Cleveland, Ohio. "In every one of the distressing cases of death caused by a motor vehicle which came to our attention," says the Cuyahoga County Grand Jury, in a report presented by Professor Henry M. Busch of Cleveland college, "liquor was an important element, if not the chief factor, leading to the accident. "The jury is strongly of the opinion that a lethargic public opinion with respect to criminal potentialities in the mixture of gasoline, alcohol, and emotional excitement, is largely responsible for the tragic situation today. "The jury finds that liquor is an important factor in many cases of arson, burglary, sex offenses, stabbing, robbery, assault and other crimes."

FISHER COUNTY YOUNG PEOPLE'S COUNCIL

The Fisher County W. M. U. Young People held their first council meeting at the Sylvester Baptist church, June 1 at 3:30 p. m. After song and devotional the different ages went to separate conferences, with leaders in charge, of which very interesting reports were given in the general assembly by Mrs. P. B. Knott of Rotan. Five churches were represented with fifty-one present. Mrs. J. B. Buckley, former district young people's leader (now district president) of Abilene brought a wonderful message on Stewardship. A basket picnic lunch was served in the basement. We were very glad to have Miss Sibyl Glass of Abilene. We are looking forward to another young people's meeting with the Rotan church in the near future. MRS. S. R. Brumfield, Publicity Chairman.

ORDINATION SERVICE

In spite of bad weather, water-soaked roads and threatening skies, a good crowd gathered at the Shep Church Sunday afternoon for the purpose of ordination of three deacons. The brethren ordained were, T. J. Christian, Clarence Hamilton, and Lem Ray. The council was composed of Rev. G. Q. Fulham of Abilene, Rev. Melvin Byrd, Shep; Rev. Loyal E. Brown, Shep pastor; deacons M. S. Briggs, H. A. King, J. W. Faulks, Wm. L. King of Tye church; O. C. Grissom of Moro church; and W. H. Pillion of Shep church. After the council convened the following officers were appointed to serve: Moderator and examiner, the pastor; Clerk, W. H. Pillion; sermon, Rev. Fulham; charge to candidates, Rev. Melvin Byrd; charge to church, pastor; ordaining prayer, Wm. L. King. Preceding the ordination service was held a devotional that was a blessing to all present, Brother Wm. L. (Uncle Bill) King of Tye gave one of the most thrilling and spiritual testimonies and exhortations ever heard on such an occasion. It was equal to any sermon and everybody who listened felt that the whole afternoon was brightened by his words. Brother Fulham preached a splendid sermon. On next Sunday afternoon at 3:00 four deacons are to be ordained at the Tye church. Pastors and deacons of the Association are invited to be in attendance.—W. H. Pillion, Clerk of Ordaining Council.

Dr. I. L. Yearby Will Be Lueders Encampment Pastor

Some Facts You Will Want to Know About Encampment

GROUND
The grounds will be in good shape for the camp. Conditioning the grounds has been under way for some time. Everything will be mighty pretty by camp time.

WATER
This has been a major problem for years. Stamford put in a purifying plant last year. The well will also be in good condition so you can get water from the lines or the well.

BUILDINGS
Come with the assurance that the tabernacle will not leak. A crew of men are on the grounds now painting a number of the main buildings. It will look really white and clean.

There are very few cabins to be fented. Such must be arranged for before the camp. There is always room in the Y. W. A. hut, the boys' hut, the men's building, and the woman's building. A large number can be cared for in this way, by the family separating to these various buildings. The charge in each case in men's or women's building will be \$1 each for duration of the camp.

CAMPING EQUIPMENT
There will be no tents to be rented on the grounds this year. Please arrange for your tent before coming. Cots may be had for a rental of 75 cents for entire camp, or 25 cents for a single night. Bring your own linens, pillows, and blankets, for they are not available on the grounds.

REGISTRATION
Everyone is asked to register. The fee is only 25 cents. This is necessary in order to vote, and it helps toward financing the camp. Registration in charge of J. Lowell Ponder.

MEALS
Meals may be had at the cafeteria for \$4.50 for the duration of the camp. First meal served will be supper Monday night, June 21. Single meals will cost 35 cents, or three for \$1.00. Sunday dinner will be 40 cents. Come and eat with us, and enjoy this fine fellowship together.

CAMPING OUT
If you want to camp out, there will be plenty of shade trees to tie a tent to. You can do your own cooking. Bring some home canned stuff, a half dozen or so fryers, and live as cheaply at home and enjoy the Encampment in the bargain. Everything will be done for your convenience if you come to camp.

RECREATION, PLAY, ENTERTAINMENT
The play program of the camp will have a definite place in the daily schedule of activities. It is the purpose of the committee to plan such a varied program of play, recreation and entertainment that every one from the babies to the grandparents can find something they like.

The daily schedule calls for Directed Play from 1:30 to 4:00 each day. Swimming from 4:00 to 5:30 each day, and a Mass Social each evening from 9:15 to 10:30.

EVENTS
1:30-4:00—Soft Ball Tournament. Organize as many as possible. (Continued on page 3)

SEINING FOR SINNERS

In view of the approaching simultaneous evangelistic campaign in which Texas Baptists will go afield to win 100,000 lost to Christ, the following sermon on "Seining for Sinners" by Wm. E. Waterhouse of Horse Cave, Ky., in the Western Recorder, is both timely and encouraging. Recent encouraging reports of meetings in several sections of Texas, in which hundreds were won to Christ by "mass evangelism" efforts, proves that the time of mass evangelism has not passed. You will enjoy reading this fine discussion on "Seining For Sinners."—Editor.

"Simon and Company," one of the many fishing firms on the Sea of Galilee, was busy cleaning their nets after a night of fruitless toil, when Jesus passed by and invited them to enter into partnership with Him and become "fishers of men." The company had been getting its catch by seining, for to them fishing was a serious business, not a pastime with hook-and-line or rod-and-reel. They went after fish en masse; their business would not have prospered catching fish one by one. It is logical that they should think of the method to be used in their discipleship as seining for sinners rather than casting for individuals. There are many ways of catching fish. The hook and line, the rod and reel, the gig, the harpoon—many others. These are not scorned, for there are occasions and places where only these methods may prove effective. An elusive trout, a giant tarpon, a fighting sailfish may demand a skillful angler. But the method that brings in the abundance—and that the first "fishers of men" were accustomed to use—is that of the seine. Recent years have witnessed the emphasis of "hook and line," "rod and reel," "gig," and "harpoon" evangelism in the prominence given educational, personal, and cultural evangelism. There are occasions when these methods should be used. But to deny mass evangelism is to deny the implications of the fishing methods of Simon and Andrew, is to avoid the wealth of scriptural evidence for "seining for sinners." Varied and subtle are the means employed to spread the propaganda against mass evangelism. Doctors of Fishing, skilled in the art of harpooning, but too cultured to wade in the waters where the common fish abound, sit and dory on the banks of learning and teach young fishermen-to-be that mass evangelism is unsound and "unscriptural." Artists of Angling, who could never enmesh a multitude in the Gospel net, write learned books on "flies" and "minnows" for luring the individual. Young fishermen, with their degrees as "fishers of men," go forth holding in derision of the seine of mass evangelism, with the net of "protracted meetings." But when they find the "catch" is meager, and turn to God's word for guidance, to (Continued on page four)

Dr. I. L. Yearby, pastor of the First Baptist Church, El Paso, will be camp pastor for the Lueders Encampment which is to be held June 21-27. He will preach twice daily at 11:30 in the morning and 8:45 in the evening.

The music will be under the direction of Prof. I. E. Reynolds, head of the music department of Southwestern Baptist Seminary.

Dr. Hal Buckner, manager of Buckner Orphan's Home, Mrs. J. E. Leigh, head of the W. M. U. work of Texas, Dr. R. C. Campbell, secretary of missions, Dean Z. T. Huff of Wayland College, Dr. Jeff Davis, secretary of Texas United Drys, and Dr. J. D. Sandefer, president of Hardin-Simmons University, will be some of the speakers for the denominational hour.

All phases of church activities will be represented in the program schedule, which is published in this issue of the West Texas Baptist.

Business Manager Henry Littleton states that the grounds are being put in fine shape for the encampment. A purifying plant has greatly added to the water conditions, and an excellent cafe service will add to the convenience of those attending the encampment.

The recreation features will include soft ball, horse shoe and washer pitching tournaments, hiking parties, swimming and mass social activities.

Information about the encampment may be had by writing Rev. J. Lowell Ponder of Rochester, publicity chairman, or Rev. J. Henry Littleton of Hamlin, camp manager.

HUMANE SOCIETY REPORTS COMPLEX LIQUOR PROBLEM

Excessive use of liquor since repeal was blamed by William I. Lacy, director of the Cleveland Humane Society, for an increased demand on the services of that organization, in his annual report. Drunken mothers were a greater problem than drunken fathers, the director asserted. "Drink," Lacy said, "is playing havoc with homes. In 12 per cent of the general cases presented to our intake committee in the past five months, there was surface indication of increased use of alcohol."

NEW DRY CRUSADE RECALLS FERVID PRE-VOLSTEAD SPIRIT

Reminiscent of fervid dry campaigning which led to enactment of the Eighteenth Amendment, a new organization of speakers is in the field today, and will barnstorm through more than 40 states this summer, under auspices of the National Voice, national temperance tabloid.

The itinerary of Miss Ethel Hubler, publisher of the National Voice, calls for more than 100 speeches, in person and on the radio, in California, Oregon, Colorado, Iowa, Illinois, Michigan, Indiana, Ohio, Pennsylvania, New York, Virginia, West Virginia, Georgia, and Texas. Miss Hubler's radio program, "Repeal News Flashes," is now broadcast regularly on approximately 80 radio stations from coast to coast. The Rev. Sam Morris, whose Voice of Temperance broadcasts have been heard three times nightly by radio listeners throughout the nation, is covering a different itinerary, barnstorming through Texas, Arkansas, Louisiana, Mississippi, Tennessee, Alabama, Georgia, the Carolinas, Kentucky, and then back through middlewestern states into the Pacific Northwest. Before the end of summer Mr. Morris will cover nearly all of the eleven western states.

Covering still another route, the Rev. L. T. Eaton has undertaken a speaking tour under National Voice auspices, taking him through Wyoming, Nebraska, Iowa, and the Dakotas.

Dry leaders say it is the most far-flung campaign endeavor in this direction since the Flying Squadron made its sensational nationwide appeal for prohibition in 1914-1915.

Highlight of the three itineraries will be a memorial mass meeting in Sioux City, Iowa, where the speakers will converge on August 1, in memory of the Rev. George C. Haddock, prohibition martyr who was murdered by liquor men in Sioux City a half century ago.

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DOES THE HOLY SPIRIT STILL LEAD IN CALLING A PASTOR

Evidently the Holy Spirit is sometimes allowed to lead in the selection of a pastor by a church. Last week Rev. W. C. Taggart, of Abilene gave us the following interesting story of the call of a pastor by one of our West Texas churches. The pastor is a student in Hardin-Simmons, and the church is in this section. Here's the story:

The church, Brother Taggart states, had called another pastor, but he later turned the call down.

In the second call the church went at it in a different way. The church had a Sunday a. m. and p. m. and Wednesday night prayermeeting. A pulpit committee was then appointed. On the following Tuesday night one of them spent a sleepless night. Early in the morning this man's mind turned to a certain preacher whom he had heard speak in another meeting. This man went to another member of the pulpit committee and led him out (keeping his impressions to himself), and to his joy he found this member of the committee had a similar experience on the same night. These two went to the third member. They found he had not in any way been exercised about the matter. But the third member readily concurred with the other two. They betook themselves to Abilene and had an hour's interview with their man. When they prayed together in the preacher's home (the money test having worked—should he mention anything touching the salary he should get, the committee would quietly drop him), they returned home. When the preacher came before the church the same money test was in the minds of the membership. When all plans had been discussed, then the preacher asked for the church's position on F. H. S., and District Missions. When this was understood he said, "What offer have you to make me?" The money test was not over yet. The preacher was asked, "Will \$2.50 be enough for expenses?" (150 miles drive.) "Yes," said the preacher.

Here are some of the results, of the new pastor's leadership: Regular attendance 100 to 150. Even on Saturday night often more than 100 are present. Prayermeeting attendance (half time) averages more than forty (45 is last month's average). B. T. U. average 98 (half time.) Brotherhood is standard, and Sunday School also. Last but not least the Cradle Roll has reached 28 and is still going. Surely the Lord must be leading.

THE POWER FROM ON HIGH

"Tarry ye until ye be clothed with power from on high.—

Luke 24:49.

The Lord had said to the disciples: "Without Me ye can do nothing." And now, why is it that He has chosen these impotent, helpless men to send them out to conquer the world for Him? It was that in their feebleness they might yield themselves and give Him as Lord, the opportunity on His throne, to show His power working through them. As the Father had done all the work in Christ when He was upon earth, so Christ in heaven now be the Great Worker, proving in them that all power had been given to Him in heaven and on earth. Their place would be to pray, to believe, and yield themselves to the mighty power of Christ.

The Holy Spirit would not be in them as a power of which they could have possession. But He would possess them, and their work would be in very deed the work of the Almighty Christ. Their whole posture each day would be that of unceasing dependence and prayer, and of confident expectation.

The Apostles had indeed learned to know Christ intimately. They had seen all His mighty works; they had received His teaching; they had gone with Him through all His sufferings, even to the death of the cross. And they had not only seen Him but known Him in the power of His resurrection and the experience of that resurrection life in their own hearts. Yet they were not capable of making Him known aright, until He Himself, from the throne of heaven, had taken possession of them by His Spirit dwelling in them.

Everything calls the Gospel minister to rest content with nothing less than the indwelling life and power of the Holy Ghost revealing Jesus in the heart as the only fitness for preaching the Gospel in power. Nothing less than having Christ speaking through us in the power of His omnipotence will make us able ministers of the New Testament, bringing salvation to them that hear us.—Andrew Murray.

PRAYER FOR STRENGTH

Thou Great Sufferer for men
Who had strength for Calvary,
Make us strong to bear our pains
In patience and serenity.
Thou Great Healer of our lives,
Make us ever strong in Thee;
Let us feel Thy Master Hand
Strengthening our frailty.
Gwynn McLendon.

SUNDAY SCHOOL LESSON

BROWN E. SMITH

June 13, 1937

BROTHER LOVE OF JUDAH

Lesson—Genesis 44:18-34

Editor's Note—We are using for our Sunday School lesson comment, a lesson prepared by Brown E. Smith of Henderson, Ky., for The Western Recorder of Louisville, Ky.

Enterprising Joseph on the throne. Surplus corn to feed the nations. From Canaan Jacob's sons had been once for grain. The years had made changes. The brothers did not recognize Joseph. For a purpose the governor handled them roughly, at first detaining them as spies. Keeping Simeon in prison, he let the other go, not to return without Benjamin.

Brothers back home. To their perplexity, the purchase money in their corn sacks. Jacob troubled over demand that Benjamin go next time. Refuses to let him go. Rather starve! But the famine increases its pinch. Must have food—Judah stands surety for Benjamin. Off again to the granaries of Egypt, returning purchase money, and with a present of choice fruits, nuts, spices and sweets for the great ruler.

Before the governor again. Joseph touched at sight of Benjamin. Simeon released. Brothers entertained at feast. Joseph uses artifice to detain Benjamin. Silver cup placed in his sack. Brothers happily leaving city on return home. Startled at the approach of an Egyptian officer, who cries, "Halt!" Theft is alleged. Each affirms innocence, saying the guilty deserves death. Sacks examined, one by one, each owned saying, "I told you so!" as cup not found. Then Benjamin's sack—and the silver cup rolled out! In dismay they "rent their clothes," and cowed back to appear before the governor. And Judah is spokesman.

Judah's Impassioned Words

With deep pathos and moving eloquence, Judah speaks. He begs, he pleads. He throws himself helplessly down before Joseph, and with all the earnestness of his soul, he intercedes for Benjamin. His heart flows out into a stream of persuading words and begging tears. With love prostrate and begging, his plea is one of the tenderest pieces of oratory in all literature.

"Oh my lord let thy servant, I pray thee, speak a word in my Lord's ears!" Judah begins as he draws near Joseph. He recounts their former visit and what was said concerning the family, and now paints vivid and tender pictures of the aged father back home, and how the father's life is bound up inseparably with the life of Benjamin: The old home in Beersheba; the lonely, gray-haired, aged father; tragically bereft of one dear boy; a little one left to him upon the death of the mother; how he has loved that baby boy; how with such reluctance he permitted the lad to come away; the troubled, anxious father now waiting the boy's return; how it would bring "his gray hairs with sorrow down to his grave" should Benjamin not be returned to him.

And still Judah pleads. His are not mealy words. He begs the governor to accept him as a slave in Benjamin's stead; to let the father's favorite go and to accept him as substitute. That he would consider a joy, to be made himself a slave that his brother might go back to his father. Thus he rises to the highest height of human love and heroism.

Oh, if we could so love, and pray and preach like Judah on this occasion! If we could be as sincere and as heroic! It would touch Him on the throne who waits to hear us in our earnest cry.

Practical Lessons

A reversal of fortunes come about in Jacob's household. Sin and right operate in reverse order. Joseph the slave pursuing godliness has become rich and powerful. His brothers, once his cruel masters, now offer to become his slaves. Not until its course is fully run can the wages of sin be counted. The rich man Lazarus fairing sumptuously every day, and Lazarus the beggar at his gate. Lazarus in the Paradise of God, the rich man in Hades begging for mercy.

Wrongs may be righted through penitence and forgiveness. The brothers became deeply conscious of their sins and repented. God-smitten, they saw the retribution of their own sin. "We are very guilty concerning our brother," they said to one another. They humble themselves, begging for mercy, and that not for themselves but in the interest of others. They hold up no extenuating circumstances, offer no explanations, make no excuses. They expect nothing except perchance the release of a brother. They show themselves changed at heart. Forgiveness comes. Reconciliation is made.

Love, manifesting itself in mutual helpfulness and evoking proper respect for parents, is the secret of a happy home life. Love reunites the home, as hatred divides it. In the home where it is deserved the most, there is often a lack of consideration of one for the other. There should be no place in the home for envying and jealousies and hatreds. Only love can make a house a home. It was out of respect for his aged father that moved Judah to such a sacrificial plea. The commandment still needs to be heeded: "Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." Are we as considerate in the home as we should be? Do we respect our parents with a sacrifice self-denial.

Spiritual Significance

The reunion of Jacob's family, with the emphasis placed upon the home, made the Hebrews more peculiarly prepared to be God's chosen people. The first family down in Egypt was a united household, thus laying the foundation for the development of a racial solidarity which was essential to the spiritual mission of the Jews. That love of home and racial unity obtain amongst them even to this day. Through the home God works out high spiritual privileges even for all nations.

Judah's position and mission in Jacob's family are matters worthy of notice. It was Judah who became surety for Benjamin. He was the intercessor for him. It was he who was sent before to prepare the way for Jacob's coming. His tribe was to have the ascendancy and become truly "celebrated." In privileges it was to have the pre-eminence and be distinguished above all the others. The dying benediction of Jacob refers to the supremacy of this tribe: "The sceptre shall not depart from Judah, until Shiloh comes." The descendants of Judah would continue in leadership until the coming of Him "that-is-to-be-sent."

It is significant that our Saviour descended from the line of

Think On These Things

C. C. Andrews, Baird, Texas

"So Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin unto salvation."—Heb. 9. 28.

There will be no more sacrifice for sin, Jesus, "After he had offered one sacrifice for sins forever sat down on the right hand of God."

Neither was it required of him "That he should offer himself often as the high-priest entereth into the holy place every year with the blood of others."

"For then must he often have suffered since the foundation of the world."

"But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Indeed he is coming again, "The second time with power and great glory, without humiliation or suffering as a sacrifice for sins."

"At his second coming he shall come to be glorified in his saints, and to be admired in all them that believe."

"He shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

His second coming will be of not benefit to us whatever, unless, we have received him as our savior and sin bearer, which he finished before his return the first time.

Devotional Thoughts

ONLY BE FAITHFUL

Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.—Matthew 25:14-23.

The best way to simplify life is to set it to the key of faithfulness. Ask yourself: "What is my duty?" and you will not need to ask or answer any other question. Faithfulness to duty is the road through the labyrinth; it is the path to the heights, it is the sure way to the goal of life.

But, it may well be asked, how can we attain fidelity? The spirit may be entirely willing, but the flesh is so weak. Who can be faithful to God's requirements for a single day? Our faults and sins are ever with us, and pull our fidelity down from perfectness into the dust.

Happily, we need not rely on our fidelity, for we have Christ's perfect faithfulness to depend upon. He will save us from our unfaithfulness. When we are weak, He will add strength. All our flaws He will amend with His perfectness.—Amos R. Wells.

CHRIST AND HIS CROSS

Lewis Bayly's "Practice of Pietie" was one of the two books which John Bunyan's wife brought to him for her wedding dowry. Near the end there is a colloquy between Christ and the Soul in which Christ opens to the Soul the meaning of His Cross.

"Soul: Lord, why wouldst Thou be taken, when Thou mightest have escaped Thine enemies?"

"Christ: That thy spiritual enemies should not take thee, and cast thee into prison of utter darkness."

"Soul: Lord, wherefore wouldst Thou be bound?"

"Christ: That I might loose the cordes of thine iniquities."

"Soul: Lord, wherefore wouldst Thou be lifted up upon a Cross?"

"Christ: That I might lift thee up with Me to heaven."

"Soul: Lord, wherefore were Thy hands and feet nayled to the Cross?"

"Christ: To enlarge thy hands to do the works of righteousness and to set thy feet at liberty to walke in the wayes of peace."

"Soul: Lord, why wouldst Thou have Thine armes nayled abroad?"

"Christ: That I might embrace thee more lovingly."

"Soul: Lord, wherefore was Thy side opened with a speare?"

"Christ: That thou mightest have a way to come nearer to My heart."—Selected.

DIGGING FOR DREAMS

There are fields that cover gold and gems, but we do not find them by looking at starlight and moonlight and fireflies. Digging is always necessary when we would find blessing.—Methodist Protestant.

COURTESY COUNTS

"Courtesy is the cheapest commodity on the market today and brings the biggest returns," the smiling doctor of courtesy declared. "There is altogether too much discourtesy practiced in the business world." A cheery "Good Morning" and a "Thank You" go a long way toward building up good will for any business, and it works in a church.—Ex.

Judah. "Abraham begat Isaac and Isaac begat Jacob, and Jacob begat Judah and his brethren," so Matthew's record runs in telling of the birth of Jesus. "It is obvious," so states the letter to the Hebrews, "that our Lord hath sprung out of Judah." From Judah by the way of David and the royal line, He came. And it is to be remembered that Mary was of Davidic descent. In the Revelation of John, our Lord is spoken of as "the lion of the tribe of Judah," the only one powerful enough to open the "sealed book with its seals."

At least in some measure, Judah is a type of Christ. Christ is our surety. He was accepted at the High Court as our substitute. He was bound, abused, crucified, bearing the curse of sin for us. By and in him there is peace and reconciliation. He is our Brother, even a friend that sticketh closer than a brother. He is our Intercessor, who before the Father ever liveth to make intercession for us.

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(Continued from page 1)

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4:00-5:30—Swimming. Men and boys separate from women and girls. Diving contests, swimming marathons, etc. Rev. Finis Williams of Elmdale in charge.
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RECREATION COMMITTEE

Rev. J. S. Tierce, Clyde, Chairman; Rev. Fred McPherson, Jayton; Rev. Finis Williams, Elmdale.

Encampment Schedule

June 21-27, 1937

7:15-8:20 Sing Song.
8:30-9:10 B. T. U. Work.
9:15-9:50 W. M. U. Work.
9:50-10:05 Intermission.
10:05-10:45 Sunday School Work.
10:45-11:15 Denominational Hour.
11:15-11:30 Songs and Announcements.
11:30-12:15 Sermon.

12:15 Lunch.
1:30-4:00 Recreation.
4:00-5:30 Swimming.
6:00 Supper.

7:25-8:00 Vesper Service (conducted by Rev. P. D. O'Brien).
8:00-8:20 Song Service.
8:20-8:45 Surprise Period.
8:45-9:15 Sermon.
9:15-10:30 Play Hour.

B. T. U. WORK—8:30-9:10 A. M.

Young People and Adults—Conferences Rev. P. C. Williams, Stamford
Intermediate B. T. U. Miss Clara May, Wilson
Junior B. T. U. Rev. O. D. Carpenter, Wink
Primary and Beginners B. T. U. Mrs. W. M. Joslin, Albany

W. M. U. WORK—9:15-9:50 A. M.

W. M. S. Class Mrs. J. E. Leigh, Dallas
Pastor and Layman Rev. B. N. Shepherd, Abilene
Y. W. A. Mrs. A. N. Crowmover, Lueders
Intermediate R. A. Rev. Avery Rogers, Gorman
Intermediate G. A. Mrs. Dick O'Brien, Stamford
Junior R. A. Rev. O. M. Jones, Sylvester
Junior G. A. Mrs. J. S. Tierce, Clyde
Sunbeams Mrs. W. R. Johnson, Rotan

SUNDAY SCHOOL WORK—10:05-10:45 A. M.

Adult and Young People Mrs. B. M. Whitaker
Dramatic Class for Intermediates and Juniors Miss Sibyl Glass, Abilene
Story Telling for Primaries Mr. A. H. Hathway
Music Class Prof. I. E. Reynolds, Seminary Hill
Intermediate Workers Miss Virginia Creighton, Abilene
Junior Workers Mrs. J. L. Winter, Merkel
Primary Workers (To be supplied)
Beginners and Cradle Roll Workers Mrs. P. C. Williams, Stamford

SPEAKERS FOR THE DENOMINATIONAL HOUR

Tuesday Morning Dr. Hal F. Buckner, Dallas
Wednesday Morning Mrs. J. E. Leigh, Dallas
Thursday Morning Dr. R. C. Campbell, Dallas
Friday Morning (To be supplied)
Saturday Morning Rev. Jeff Davis, Dallas
Sunday Afternoon Hardin-Simmons University
Sunday Night Mixed Chorus led by I. E. Reynolds

(Continued on page four)

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ENCAMPMENT SCHEDULE

(Continued from page 3)

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Sunday School Superintendent Mr. Geo. McBeth, Abilene

SUNDAY AFTERNOON SERVICES

Hardin-Simmons University

Address President J. D. Sandefer

SUNDAY SERVICES—B. T. U.

B. T. U. Director Rev. P. C. Williams, Stamford



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SEINING FOR SINNERS

(Continued from page 1)

history for example, and to actual experience for fact, many learn that there is no wrong in "seining for sinners."

The New Testament first reveals evangelism in a picture of John the Baptist seining in the Jordan valley. His net was woven with rugged simplicity, fiery eloquence, dashing boldness, and the pure Word of God. To him flowed "Jerusalem and all Judea and the whole Jordan Valley."

John did not go out seeking first one and then another. But he began the first "protracted meeting" of the Christian religion and the crowds sought him. They always do. The preacher who in simple eloquence boldly denounces sin and proclaims the good tidings of a Risen Redeemer day after day will attract the crowds.

Into this revival came the Lamb of God. It was the high tide of evangelistic fervor, that Jesus came forth to be announced to the world. Had mass evangelism been in His disfavor, He would not have approved this meeting of John's with His presence. Before the multitudes He demands baptism, and then goes forth upon His mission, likewise to practice mass evangelism.

II

The opponents of mass evangelism have delighted to set forth Jesus' method with Nicodemus and with the Woman of Sychar. But what of the general trend of His efforts? We find that as long as He could He went into the synagogues and preached. There were the crowds; there were those seeking a message; there was the appointed place for the interpretation of Scripture. There was the opportunity for seining for sinners.

When he went into a home the crowds pressed upon Him, even so that a roof must be torn up that the man on the stretcher might be lowered in His presence. When He walked down the street the crowds pressed upon Him, and there He would turn and put out His net. When He went off for a season He was met on His return by a multitude, "for they were all watching for Him." On occasion He preached to a great host of more than five thousand. Jesus used a "hook and line" when the time demanded, but He used the net time and again.

Those who would point out the disadvantages of mass evangelism can find many of their claims in the experience of Jesus. He had a great multitude to turn away, claiming that His message was "a hard saying." He saw the time when even the most trusted of His friends had sought a place distant from Him, and could have said, "The results are not lasting." He knew that His method was arousing antagonisms, and could have turned to a quieter method. But Jesus knew that in the short time He had for "fishing for men" He must cast out the net and gather all He could.

III

Turning to that great history of the early church, the Acts, mass evangelism greets the reader from first to last. Preparation having been made in accordance with the divine plan, the Holy Spirit moves upon the church for a great revival. The one hundred and twenty did not go forth to win one by one. They listened to the master sermon of Peter and interpreted his words to the multitudes crowding to hear.

RAMBLING REMARKS

(Continued from page 1)

are not appreciated any more, so we bring this effort to a close with this observation: there are some men who will sacrifice a cause in order to advance their own personal interests, while there are other men who will sacrifice themselves and crucify their own personal interests in order to advance a cause. . . . I have not been able to find my hat half the time since my wife has come home and keeps hanging it up. And my house shoes have been lost for a week until this morning in desperation I looked in the shoe closet, and there they were. But that is just like a woman, always hiding things from her family.

ANSWER TO THIS WEEK'S PUZZLE

ACROSS

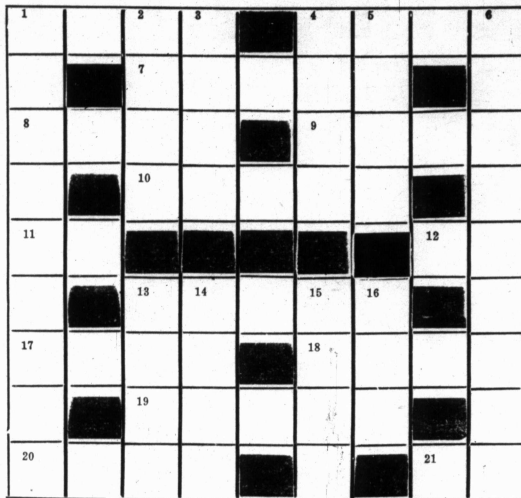
- 1—ZION 12—R. A.
4—MORE 13—JUDAH
7—NEHUM 17—ITER
8—CHUB 18—MOTE
9—SARI 19—EGYPT
10—SOWER 20—HERE
11. EN. 21—OH

DOWN

- 2—ZECHERIAH 6—ELIZABETH
3—ONUS 13—JEER
4—NEBO. 14—URGE
5—MUSE 15—AMPS.
6—OMAR 16—HOT.

ADVERTISERS CROSS WORD PUZZLE

A Bible Study Puzzle



ACROSS

- 1—A name for Jerusalem.
4—"It is blessed to give than to receive."
7—He returned from Babylon with Zerubbabel. (Neh. 7:7).
8—A fresh water fish, allied with the carp.
9—Principal garment of a Hindu woman.
10—"A . . . went forth to sow."
11—A prefix.
12—A church auxiliary for boys.
13—Son of Jacob. Next Sunday's lesson is built around him.
17—A passage.
18—"First take the . . . out of thine own eye."
19—Where the Israelites were delivered from captivity.
20—"And he answered . . . am I, Lord, send me."
21—An exclamation.

DOWN

- 1—Father of John the Baptist.
2—A burden or duty.
3—Mountain from which Moses viewed the Promised Land.
4—To study in silence.
5—Son of Eliphaz, first born of Esau. (Gen. 36:11).
6—Mother of John the Baptist.
13—To scoff at.
14—To insist upon.
15—A unit of measurement of electrical current (abbreviated).
16—I would that you were either . . . or cold."

Proponents of perennial evangelism take the words "and the Lord added to them day by day those that were being saved" to support their cause. But there is no violence to the context to believe that they were being added because the Apostles were continuing to preach—because they were having a "protracted meeting." Nor is there any scriptural evidence as to how long this condition continued.

Again Peter preaches to the crowds from Solomon's Porch, and "many of those who had heard what they said, believed it, and their number grew to be about five thousand." In Acts 5:42 it is said, "They did not stop for a single day teaching and preaching in the Temple and in private houses the good news of Jesus, the Christ" (Goodspeed). This sounds as though a "protracted meeting" was going on, with preaching every day in the church, and the usual accompaniments of a revival, religion in the home.

When persecution dispersed the disciples from Jerusalem, Philip goes to Samaria. There he preached, and there was great rejoicing in the city. It would take a good stretching of the imagination to believe that he did not do some seining for the whole city to be effected by the message that he brought. Peter, on his visit to Cornelius, finding that many people had come together, preached to them, with the result that he was asked to stay for a few days. The implication is that he did remain, and if so, what would this continuing with the meeting in which the Holy Spirit was made manifest be but a "protracted meeting?" See Peter using a harpoon with Cornelius, but also see him seining for sinners in the crowd that gathered.

The greatest preacher since Christ—Paul—used mass evangelism. When he went into a new community he went to the synagogue. There where the multitudes were assembled he began his mission for the Master. For three months he spoke in the synagogue at Ephesus, and when he was barred there, he went to the school-room of Tyrannus. Here he "held daily discussions for about two years." In Athens he goes into the Areopagus and there preaches to the crowd. When finally he came to Rome he had the privilege of his own rented lodgings, and welcomed all who came to see him, "preaching the Kingdom of God to them."

IV

Jesus gave the command to "Go preach." Paul said, "We preach." He exhorts, "Preach the Word." We are to teach. We are to do personal work. But preaching is commanded. Preaching implies mass evangelism. There must be the preacher, the message, and those to hear the message. The teacher wants a small class. That is good pedagogy.

But the preacher wants the crowds. Great preaching draws the crowds. Some men are not great preachers. They are not good pastors; they are good teachers; but to them has not been given the gift of preaching. They will need a Paul or a Truett to come into their pulpits, to draw the crowds and to seine for sinners.

It may be that the net will sometimes gather in undesired material. Fishermen must separate their catch, for in it may be snakes and eels and

unwarranted fish. But they do not stop seining because some fish should not have been in the catch. Sometimes the net may prove faulty, but they do not condemn all nets; they get a new one. Sometimes fish may slip through or by their nets, but they do not disparage nets because they failed to catch all.

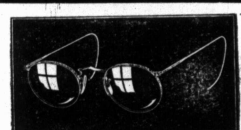
It may be that mass evangelism, and its special form of the "protracted meeting," will bring into the church some who are stirred by emotions and who are unfit for the Kingdom. It may be that an evangelist has proven faulty in his life or methods. It may be that you did not catch that hardened sinner that you hoped to get. But do not condemn mass evangelism on these scores.

Study the Scriptures. There you will find ample reason for planning a great program of mass evangelism. Get a fisherman that is good with a seine to help you, and start seining for sinners. A good old-fashioned, sin-condemning, Christ-exalting "protracted meeting," endowed by the Holy Spirit, and led by one endowed with the gift of an evangelist, will do more to awaken many churches than all educational cultural, and personal methods can ever do. Let's go seining!

FOUR IMMORTAL DAYS IN TEXAS

(Continued from page 1)

Shreveport spoke. It was a great service. Broadway Baptist Church was filled with representatives of both groups. Both groups went forth to the task of seeking to win and baptize 100,000 lost people in Texas. The simple gospel preached, hot-hearted, in the power of Pentecost, will do it. Many said this meeting was the most significant any of us had ever witnessed.



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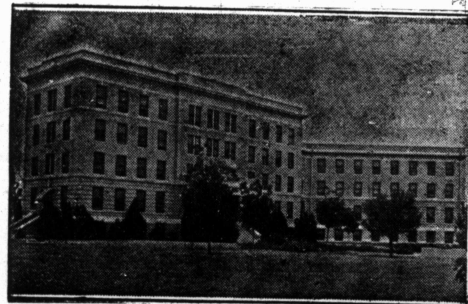
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