

WEST TEXAS BAPTIST

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Rambling Remarks

By Dick O'Brien

Brother George W. Parks defines repartee as being the bright reply we think of the next day after we need it. If this is a good definition, and it sounds logical to me, then I am an expert on repartee. When I get the West Texas Baptist and read the news notes, editorials and sermon, and then turn to read rambling remarks I can see very plainly how the column for that week could have been improved, but then it is too late. . . . One of the most noticeable traits of human nature is the disposition to put into the report of a conversation in which the speaker has taken part things that he thought of later and wishes he had said and wants you to believe he was smart enough to think of them at the right time. To me one of the most disagreeable conversationalists is the "he says and I says," sort. I have never known one of that class to give the other fellow who had part in the original dialog a ghost of a chance. . . . After reading "The Watch Tower," last week I have decided that the wrong writer is producing rambling remarks. Did you read Herbert Whately's fish tale. I have known Herbert intimately for the past twelve years and would have recommended him as one of the most conservative characters in West Texas. Under normal circumstances I do not think he would overstate a matter, but that South Texas heat must have gotten him. . . . I went fishing last week with a group of fellows here at Stamford and I had in mind to tell my seven readers about the enormous draught of fishes we took, but after reading Herbert's article, I pitched rambling remarks in the wastebasket and did not send a column for the last issue at all. I have already recovered enough to get one in this week, and probably would not except two of my most faithful readers missed the column and I cannot go back on my public. . . . This column is made up mainly out of my imagination but Herbert's contribution last week has given me a relapse of my beforesaid inferiority complex. . . . We said a word the other day about Dr. Cranfill's book of recollections, which brings to my remembrance one of the most startling experiences of my childhood. There were only about four wash days between me and my brother just older than I. We were as inseparable as Damon and Pithias, and as pestiferous as Hans and Fritz. One summer a crew of men were "claying the big road," near our house and my dad and two older brothers were working in the clay pit. Each morning my brother and I would take a large pail of lunch to them, with the understanding that what they left we got, and then we would stay late into the afternoon and watch the men work. One noon while the men were eating lunch and the teams with gear and harness on were eating from boxes and wagon beds, Roy and I were

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S. S. ZONE MEETING IS HELD WITH NEIL CHURCH

Group Zone No. 2, of the Sweetwater Baptist Association Sunday School organization, met at 3 p. m. Sunday, July 25, with the Neil Baptist Church. This was by far the most enthusiastic meeting we have had since its organization some four months ago. Representatives were present from six out of the seven churches in this zone, totaling 16 S. S. officers, 12 S. S. officers, 17 visitors, also 6 visitors from other denominations and out of our association. We were happy to have them.

Brother C. R. McClure brought a heart-stirring message, pleading with Sunday School Teachers to recognize the Holy opportunity that is afforded them in the teaching of immortal souls the matchless word of God.

Our next meeting will be held Sunday, August 29, 1937, at the South Side Baptist Church, Abilene, the service will begin promptly at 3:00 p. m.

May we urge all departmental leaders to be present with something planned for your conference. Also we are striving for 100 per cent attendance of all teachers and officers from each Sunday School of this zone. — Finis A. Williams, Zone Teacher.

ROSES IN THE GARDEN NEXT DOOR

Copied from the Maritime Baptist

My Neighbour's Roses

The roses red upon my neighbour's vine
Are owned by him but they are also mine.
His the cost and his the labour, too.
But mine, as well as his the joy, their loveliness to view.

They bloom for me and are for me as fair
As for the man who gives them all his care.
Thus I am rich, because a good man grew
A rose-clad vine for all his neighbour's view.

I know from this that others plant for me.
And what they own, my joy may also be.
So why be selfish, when so much that's fine
Is grown for you upon your neighbour's vine?

—Abraham Lincoln Gruber.

The Neighbour's Reply

Your neighbour, sir, whose roses you admire,
Is glad indeed to know that they inspire
Within your breast a feeling quite as fine
As felt by him who owns and tends the vine.

That those fair flowers should give my neighbours joy,
But swells my own, and draws therefrom alloy
Which would lessen its full worth, did I not know
The other's pleasure in the flowers I grow.

Friend, from my neighbours and this vine I've learned
That sharing pleasure means a profit turned.
And he who shares the joy in what he's grown
Spreads joy abroad and doubles all his own.

—Gerald Eberman.

MINISTER HEADS A COMMITTEE TO CURB INDUSTRIAL VIOLENCE

WASHINGTON. — A direct campaign to guarantee the American right to work and to freedom and to protect individuals from violence in the present industrial struggle will be formulated by the Citizens National Committee at a session to be held in New York on Friday, July 23.

Rev. John H. Stanton of Johnstown, Pa., Chairman of the temporary committee recently established to serve as the preliminary to a far-flung national organization, in announcing the meeting, emphasized that the group was fighting solely for the impartial protection of all citizens, under the law.

Five fundamental principles were laid down as the keystone of the national campaign, Chairman Stanton explained. He quoted the five as follows:

"That the Committee condemns the lawlessness and violence which have marked the present wave of strikes throughout the country.

"That we are opposed to any group, whether on the side of labor or management, which invites or is responsible for violence in defiance of the Constitution of the United States.

"That we believe it the duty of the Government to guarantee by impartial enforcement of the law, the right of every citizen to work or strike as he may choose, and to join or refrain from joining any labor organization as he may desire.

"We believe that labor unions and employers should be equally responsible before the law.

"We will oppose and will continue to oppose activities which are un-American, Communistic and destructive to the welfare of our Nation."

The Committee is being financed by private contributions from the general public, sent to George C. Rutledge, Treasurer, Box HP, Johnstown, Pa.

WORKERS CONFERENCE SWEETWATER ASSOCIATION MEETS NEXT THURSDAY

The workers conference of the Sweetwater Association will meet with the Nolan Church on Thursday, August 5. The annual theme—Building the Church—will be carried out on this program. The theme for the program will be "Building the Church Through Personal Witnessing." The following program has been prepared for the meeting:

- 10:00—Song Service.
- 10:15—Devotional Period—Charles Dickson.
- 10:30—Realizing the Tragedy of a Lost Soul—Roy O. Young.
- 11:00—Praying For the Lost and Our Revivals—B. N. Shepherd.
- 11:25—Business.
- 11:30—Special Music.
- 11:35—Sermon—C. A. Powell.
- 12:15—Lunch.
- 1:15—Board Meetings—Association and W. M. U.
- 2:00—Song Service—D. C. Ham.
- 2:15—Young People As Personal Soul Winners—Finis Williams.
- 2:35—Special Music.
- 2:40—Enlisting the Saved in Church Membership and Active Christian Service—E. D. Dunlap.
- 3:00—Adjourn.

"The Bible teaches that worshippers of God never came to Him empty handed."—Bishop Cushman.

Call Session of District Convention Meets at Lueders Camp Monday

Dr. R. C. Campbell and Dr. George J. Mason, executive secretary and treasurer, respectively, of the Baptist General Convention of Texas, are to speak at the meeting of the District 17 Convention at the Lueders Encampment grounds on Monday, August 2nd.

This meeting was called by the District Board. The purpose of the meeting, as announced by District Missionary B. N. Shepherd is to consider the matter of the District Convention taking over the ownership of Lueders Encampment grounds, maintenance of same and operation of the encampment. The encampment at its recent session voted to offer the grounds to the convention.

It is hoped that the pastors and at least three or more members of every church in the district will be present.

REVIVAL TIDINGS

The meeting at Wingate, Texas, where Jno. W. Newsom is pastor, has closed. It was a good meeting, there being eighteen saved. Bro. Newsom reports the biggest pounding he has ever received from any church or meeting. Brother Newsom did the preaching. He begins a meeting at Mesquite in Nolan county first Sunday in August.

Rev. J. William Arnett, H-S U student, is doing the preaching in a meeting in South Midland. The meeting which had a good beginning last week, will continue through this week.

Rev. A. C. Huff, for the past ten years pastor of the First Baptist Church, Tulsa, is doing the preaching in a revival meeting with Pastor W. R. Derr and the Church at Ralls. The pastor is leading the singing.

Pastor John T. Taylor of Rotan closed a good meeting at Newman, Fisher County, recently, in which there were ten professions. The Rotan Church this week is in a tabernacle meeting with Pastor E. T. Miller of Corsicana doing the preaching.

The church at Cross Plains was in a good meeting last week. Rev. J. Perry King of Clarendon did the preaching and Rev. H. Virgil Reynolds of Abilene led the singing.

The church at Loraine will begin a tabernacle meeting Sunday with Pastor R. C. Brinkley of Sonora doing the preaching.

There were 35 additions to the church at Brady as a result of the revival meeting in which Evangelist C. Y. Dossey did the preaching. There were 18 additions by baptism. E. C. McDonald is pastor of the Brady Church.

Rev. Melvin Bird will do the preaching in a meeting with the Hebron Church, which begins Sunday.

Rev. T. A. Patterson of Hollis, Oklahoma, has accepted the call of the First Baptist Church, Colorado, and will begin his work there August 8. West Texas extends a hearty "welcome back" to this splendid young preacher and his family.

There were 14 additions by baptism to the Forsan Church near Big Spring as a result of a recent meeting. There were several additions by letter, and also a number of rededications. The preaching was done by Rev. H. E. East, pastor of the Trent

and Bethel Churches. Rev. Finis Williams of Elmdale led the singing. Brother Aubrey Short is pastor of the Forsan Church.

A glorious meeting in which a number of hardened sinners were converted has just been closed at Pioneer. Evangelist Graves Darby of Waco did the preaching and Finis Williams of Elmdale led the singing. There were 19 conversions, ten additions by letter and a number by baptism. Rev. Russell Dennis of Brownwood is pastor of the church.

The Church at Elmdale has set the last week in August for their revival meeting. A B. T. U. study course will be held one week preceding the meeting, and prayer services will also be held for several days. Rev. E. D. Dunlap of the First Church, Sweetwater will do the preaching.

Dr. E. B. Atwood of the Bible department of Hardin-Simmons, supplied the pulpit for the First Baptist Church, Sweetwater Sunday during the absence of the Pastor E. D. Dunlap who was in a meeting with Pastor T. L. Nipp and the Moran Church.

Dr. T. C. Crume of Covington, Kentucky is in a revival with the First Baptist Church, Temple, Oklahoma, and pastor Chester M. Savage. The singing is being directed by Mr. Ray P. Ingram. Large crowds are attending the morning services at 7 a. m. and the night services are being held outdoors. The meeting will close August 1st.—Chester M. Savage.

Pastor Dick O'Brien of the First Baptist Church, Stamford, is to be with Pastor Ernest L. Bowman and the Stith Church in a revival meeting beginning Sunday, July 30, and continuing through August 8. Rev. Finis Williams, pastor at Elmdale, will conduct the singing.

Rev. Ernest L. Bowman supplied for Rev. Virgil Reynolds and Trinity Church, Abilene, last Sunday at both services. Fine services were reported with three additions to the church.

We have just closed a very fine revival, with eight for Baptism and six by letter. Our church was greatly strengthened by the scholarly evangelistic preaching by Pastor Evangelist M. R. Saileau of Cuero, Texas. Brother Saileau is one of our leading young preachers. Bro. Ray Duckworth of Dallas led the song services. The West Texas Baptist is getting better with each issue.—J. T. King, Pastor, Rising Star.

FIRST CHURCH, ABILENE, ANNOUNCES ITS PULPIT SUPPLY FOR AUGUST

Dr. M. A. Jenkins, accompanied by his son, Holman, left Monday on a month's preaching tour of the North and East. Rev. Hyman Appleman is to lead the church in the fall revival campaign which begins September 19. The pastor before leaving announced the following pulpit supply during his absence:

August 1, Rev. T. P. Simmons, pastor First Baptist Church, Eagle Lake, Florida.

August 8, Dr. Vernon McKee, pastor First Baptist Church, Homer, La.

August 15, the Rev. Arthur DuLaney, pastor First Baptist Church, Carthage, Mo. Supplies for August 22 and 29th to be announced. Brother Simmons is a religious author of distinction and desires to pursue studies looking to an M. A. degree from Hardin-Simmons. Brethren DuLaney and McKee are A. B. graduates of Hardin-Simmons. Brother DuLaney holds an M. A. from Texas State University and a Seminary Master of Theology degree. Brother McKee holds a Doctor of Theology degree from the Kansas City (Kansas) Baptist Theological Seminary. Both these good men have distinguished themselves as outstanding pastors, and leaders, and have reflected honor on Hardin-Simmons wherever they have gone. It is a pleasure both to our Church and to the School to have them with us.

BAPTISTS HEAR OF CHRISTIAN ADVANCE BY CHINESE WORKERS

The trials and tribulations, thrills and joys of evangelistic work were explained to a large audience in the Baptist Church, Odessa, Wednesday evening of last week when the Rev. W. B. Glass spoke. Dr. Glass, a Baptist missionary to China since 1903, stopped there with his family for one night while on his way back to foreign duty.

He held the attention of his audience for two hours while he told of the growth of the missionary movement in the land in which he works. There are 600,000 converted Chinese now where 100 years ago there were none. He told of the first missionary who spent thirty-five years of his life in Christian work in China and who, on his deathbed, predicted that within a hundred years there would be a thousand converts. That there are 600 times as many as this man could visualize is an indication of the progress of missionary work.

Mrs. Glass, a medical missionary, spoke, preceding her husband's address. She told of the hospital and medical work going on among the natives and how it gave missionaries a hold on their present interests. Rev. W. C. Harrison, pastor of the church here, introduced their children from the pulpit.

Dr. and Mrs. Glass and their son and daughter left Thursday morning to continue their journey to the coast where they will embark for China. Their children will accompany them, but will enter Baylor University, Waco, this fall.

"The measure of a man's interest in foreign missions is the expression of his valuation of Christ."

As He which hath called you is holy, so be ye holy in all manner of conversation. I Pet. 1:15.

from THE WATCHTOWER
Mentions of the Editor As He
the World Go By

IT'S A GREAT LIFE

Someone has said, "It's a great life if you don't weaken." That it is really hard, in this strenuous time in which we live to keep from weakening, is evidenced by the following letter, which has been going the rounds of the papers. Of course this letter originated in the fertile mind of some imaginative writer, but it contains more "truth than poetry." Here's the yarn; read it:

A wholesale house recently received the following letter from a small town business man explaining why he could not pay his bill sooner:

Gentlemen:
In reply to your request that I send a check for my account, I wish to inform you that the present condition of our bank account has made it almost impossible. Nevertheless, I have by a miracle which I shall later describe, been able to bring my account up-to-date.

The reason for my difficulty in sending the check is my shattered financial condition, which is due to Federal laws, state laws, county laws, city ordinances, corporation laws, liquor laws, mother-in-laws, brother-in-laws, sister-in-laws and outlaws.

Through these laws I am compelled to pay a business tax, amusement (?) tax, head tax, bank tax, real estate tax, personal tax, gas tax, light tax, water tax, sales tax, school tax, income tax, feed tax, furniture tax, luxury tax, excess tax, and carpet tax.

I am forced by the strong arm of the law to get a permit for this thing and that thing; I am required to get a business license, a truck license, a driver's license, fishing license, a hunting license, not to mention a marriage license and a dog license.

I am also required to contribute to every society and organization which the genius of man is capable of bringing into being; to the county relief, unemployed relief; the women's relief, and even the gold diggers' relief.

I must contribute to every hospital and charitable institution in the city, including the Red Cross, white cross, black cross, purple cross, and the double cross.

At the point of a gun I am compelled to carry liability insurance, accident insurance, burglary insurance, property insurance, life insurance, health insurance, business insurance, unemployment insurance, old age insurance, bank deposit insurance, and seventeen other varieties which I can't remember, until I get my bill for them.

My business is so governed that it is no easy matter for me to find out who owns it. I am inspected, suspected, expected, disrespected, examined, re-examined, informed, required, summoned, commanded, compelled, and fined until I provide an inexhaustible supply of money for every known need, desire, or hope of the human race.

If I, for no matter what cause, refuse to donate to still something else, I am boycotted, talked about, lied about, held up, knocked down, and robbed, until I am a complete wreck and my business is a total ruin.

I can tell you honestly that only for a miracle that just happened, I could not enclose this check. The wolf that comes to the door of nearly every business man nowadays, had pups in my kitchen. I sold the pups and here is the money.

Exhaustedly yours,
—Exchange.

B. T. U. FEDERATION TO MEET WITH SOUTH SIDE

The County Federation of B. T. U. workers will meet Friday night, July 30, at the South Side Baptist Church, Abilene, at 8:00 p. m.

Every B. T. U. organization in Taylor County is a member of this Federation, and we would urge each union to be represented at this meeting.

Two things you need to bring: First, yourself; second, a written statement of your report for July, attested to by your B. T. U. Director or Pastor. Don't fail to be there.

Departmental Program: Adults—Sunset; Seniors—Best Yet, First Church; Intermediate—Pathfinders, Trinity Baptist; Juniors—Crusaders, First Baptist Church; Primary's—Sunset.—Finis A. Williams, General Director.

West Texas Baptist

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ALLIANCE OF PROSTITUTION AND THE SALOON

Lowell Thomas, who has traveled in and written about problems of human interest on every continent and in nearly every country, is the editor of the newest of human-interest magazines, The Commentator, says the Alabama Baptist.

In the March number of the magazine Bascom Johnson of the American Social Hygiene Association and eminent in the field of hygiene, faces the facts about prostitution in the United States with courage and candor.

"Since the repeal of federal and state prohibition laws," writes Dr. Johnson, "the old alliance between prostitution and the saloon has been renewed with enthusiasm on both sides. The intoxicated man is the easiest victim for a wily prostitute." The importance of this statement is that the old alliance has been renewed, for modern prostitution has never flourished without alcohol.

Back in 1927, Martha Bensley Bruere made an extensive study of drinking conditions in American cities, and as a result reported that "the necessity for a red-light district seemed to pass away when the saloon went out of business." The late Jane Addams, of international fame as the founder of Hull House and as the leader in social welfare efficiency put the case with direct brevity when she said, "alcohol is the indispensable vehicle for social vice." This statement was based upon decades of experience both in fighting the evil and in the ministrations to its victims.

Reporting on the post repeal conditions in Chicago, Dr. Alice Adrich, Child Welfare superintendent, said: "Chicago's present day saloons are causing delinquency among young girls to an extent never before equaled in the old days. Young people of opposite sexes drink openly until they are no longer responsible for their acts. The saloons, with their backroom and upstairs facilities, constitute an alarming cause of immorality."

These conditions are new and shocking. Under the old saloon system children and respectable women were free from the debauching influence of public drinking and drunkenness and vice that are inseparable from it. The new saloon sets its trap and baits its hook especially for youth and women, and a large proportion of its entertainers, hostesses and bar maids are wily prostitutes.

"A CALL TO ARMS"

It seems very evident that our country is on the very verge of one of the greatest labor and industrial upheavals this nation ever witnessed. There is not a question but that Communism, Hitlerism, fascism and other foreign brands of anti-Democratic agencies are backing these disturbances.

In the current issue of the American Magazine, one of the staff writers published a very startling interview with the leader of the New German movement in America. The charges were made that there are over 250,000 Germans in this country, belonging to an organization of which Hitler of Germany is head, and these young men are being drilled in military training. This article certainly ought to start something in this country that will be hard to stop.

Under the caption "a call to arms"—a major racket—the editors of the National Farm News, published at Washington, D. C., has published a red hot editorial bearing on the labor situation in this country. We quote below from this editorial:

"Swiftly and steadily, the lines are being drawn throughout America for a showdown struggle in the next few years between the greater majority of us and organized labor, which, under the bruising tactics of CIO Leaders and Berry has become nothing except a major racket.

"In definitely taking the field against their operations, your editor realizes that he is starting a fight—but, we were reared in an atmosphere of fighting for what we think is right, regardless of whether we win or lose.

"The American farmer will be the first and hardest hit by the ever-spreading circle of unionism. Higher wages for the laborer means, of course, a greatly increased buying power. But it also means a greatly increased price in the things the farmer has to buy.

"And it means that when the price of farm products rise, as they should, to enable the farmer to meet the prices he will have to pay, that there will come a terrible complaint from the consumer. And those complaints might lead to very arbitrary governmental regulation of agricultural prices.

"For many years, the general idea of the city dweller and laborer has been to sell high to the farmer and buy low from him. They have made the farmer sell in an open market but buy in a protected market.

"Now comes labor with the same general idea being pushed from Atlantic to Pacific and from the Great Lakes to the Gulf. Before we annoy some who may swear by John L. Lewis instead of at him, we should like to say here and now that we are in favor of organized labor within the limits of decency and principles of fair play.

"But we are very much against labor organizers! That is why we entitled this piece 'A Major Racket.' We wonder how many miners could live each year on what it costs John L. Lewis to keep up the huge and expensive home he maintains near Washington. We wonder how many bottles of milk could be bought for undernour-

ished miners' children for what it costs to maintain the big union cars that carry leaders and organizers around the country.

Having made a point indirectly, we will repeat it in more direct fashion: While the laborer gets a little benefit from his union membership and dues—the men at the top get a lot. They live high, wide and handsome on the dollars sweated for by those who mine and mill and pay the fees. That is what we are opposed to, first.

Secondly, we feel that what this country really needs to fear, instead of communism, is labor fascism. Roosevelt Democracy is bad enough; let's don't make it worse by letting the Lewis-Berry et al combination stick us in brown shirts or silver shirts, or blue shirts or some other kind of shirts and teach us to say "heil Johnny" when the CIO flag rolls down the street.

For having aided and abetted the march toward fascism, we feel that Mr. Roosevelt is to be condemned. He made a hard bargain with labor for re-election and now he has to live up to it. As a matter of general policy, we support Mr. Roosevelt in most of his program. But, as we've said before, we reserve the right to slap at a President as quickly as at a clerk, when we think he is wrong or has gone far beyond the bounds of sound leadership.

MORE SECURITY FOR OLD AGE

The Committee on Old Age Security of the Twentieth Century Fund, in its published report entitled *More Security for Old Age*, recommends that the scope of the Social Security Act be extended to include employees of all religious organizations, now excluded from the old-age benefits plan.

The Committee finds that these persons were excluded by the framers of the present law chiefly for administrative reasons. It recognizes that certain difficulties stand in the way of imposing federal taxes on some of these organizations as employers.

But the Committee believes that a procedure can be devised through which contributions and payroll taxes can be collected from these religious organizations for the specific purpose of providing old-age security benefits. It recommends that immediate attempts be made to devise such a procedure.

The Committee also advises the inclusion of several other excluded groups as soon as practicable, abandonment of the reserve fund method of financing old-age benefits for a pay-as-you-go basis (with a small contingency reserve), increasing the minimum benefits provided, and changing the provisions under which states now obtain federal grants for old-age assistance in such a way as to encourage the poorer states to provide more substantial payments to their needy aged. The Committee's findings and recommendations are included in the comprehensive book just published by the Fund under the title *More Security for Old Age—A Report and A Program*.

Baptists as a whole have not favored including ministers and other religious workers in the old age security program. To be sure it will bring up the separation of church and state question and most Baptists shy at anything that in any way tends toward a uniting of church and state. At present things are drifting that way, and it would be hard to prophesy what the ultimate outcome will be.

Think On These Things

C. C. Andrews, Baird, Texas

TRUE AND FALSE FOUNDATIONS

"Other foundation can no man lay than that is laid, which is Jesus Christ."

"But let every man take heed how he buildeth thereupon." . . .

We need not be uneasy about the security of the foundation of our christian religion, that has been laid for us, only to make sure that we have accepted it as the gift of God, for us to build upon.

But Paul warns us "To take heed how we build thereupon."

He compares it to one building a house with enduring or decaying material, with the result of its durability or perishing when the testing time comes.

The "Gold, silver and precious stones" represent the things in our life that are acceptable and pleasing to God.

They abide at the testing time, and the one so building receives the following promise;

"If any man's work abide which he hath built thereupon, he shall receive a reward."

The wood, hay and stubble represent the things in our life that are not pleasing or acceptable to God, they will perish at the testing time, and we have this result;

"If any man's work perish, he shall suffer loss, but he himself shall be saved, yet so as by fire."

So then let us build according to God's blue print—the bible—with material that will endure the test.

For unless we do, we will "Suffer the loss of all our treasures in heaven."

SEEING AND HEARING CHRIST

I have seen Him in the moment
When the day began to dawn,
At the time my soul was longing
For His word, "Come, follow on!"

In the flame of pain or peril
He is standing on the way;
Now He beckons to go worship
Through His work for me today.

He will use me if I trust Him
Though my life be stained by sin;
This Redeemer for all sinners
Will this hour new life begin.

When my fleeting day is ended
He will call me saying "come"
Enter here—My blood has blended
You through Me to be at home.

JOHN CHARLES YELTON, Louisville, Ky.
—In Western Recorder.

SUNDAY SCHOOL LESSON

Hight C. Moore

August 1, 1937

GOD LEADS A PEOPLE

Read Exodus 13:17 to 15:21—Study Exodus 13:17-22; 14:10-15

After the Passover, Israel poured out of Goshen and Rameses to Succoth, where the host was organized, the first-born consecrated, and the bones of Joseph taken in fulfillment of the ancient oath. Starting thence the shortest route to Canaan, they barely reached the border when they were divinely ordered southward and led by the cloudy pillar. Pharaoh thought them entangled in the country and sent his army to bring them again into bondage. But Jehovah intervened so that the horse and his rider perished in the sea.

1. God Leads Out of Bondage (Exodus 13)

Obedience to God was required as Israel started toward Canaan. Under pressure of the final plague Pharaoh conceded every request of Moses for the children of Israel. Before the shades of night had lifted, the message of liberty was speeding through the land. At once the long-oppressed race made the start toward their national life. From the land of Goshen, the district originally assigned them, and from the land of Rameses, into which they had probably overflowed as their numbers increased, the descendants of Jacob now came in teeming numbers to Succoth, the spot appointed for rendezvous and situated on the northeastern boundary of their territory. How long it took them to assemble here we are not told, nor how long they halted; probably not more than three or four days. During this time, we may suppose, the main essentials of organization were affected with Moses as leader. The consecration of the first-born in view of the tenth plague and the taking of the bones of Joseph in accordance with the ancient oath were fitting events on the threshold of the nation's existence. At the earliest moment the great multitude set out on their way to Canaan. According to Doctor Trumbull three great roads were before them, each of which passed through the great and well-garrisoned wall of Egypt, extending from the Red Sea to the Mediterranean. The royal permission to leave the country would at first guarantee them an unhindered passage through it. The first plan seems to have been to take the nearest way to Canaan, but this lay through Philistia, which contained a war-like race which would dispute the right of Israel to enter. So after the multitude had journeyed in this direction as far as Etham, in the edge of the wilderness, it was divinely ordered that they should turn in a southerly direction. The pillars of cloud and fire were now granted them for guidance, and in obedience to their leading the children of Israel moved slowly southward, all the while in well-watered Egyptian territory, till they came near the Red Sea to the road they had chosen to follow to Palestine. Great must have been their disappointment when, coming to the great wall, passage was denied them. Pharaoh had heard of their change of route, supposed them to be entangled in the country under an incompetent leadership, and determined to bring them again to the tasks just quitted. He therefore sent a strong army, including six hundred chosen chariots, in swift pursuit of the retreating and seemingly bewildered followers of Moses. When the Egyptian forces drew near they found the children of Israel encamped by the sea.

2. God Leads Out of Danger (Exodus 14)

Faith in God was required as Israel stopped by the Red Sea. When the Hebrews saw their situation they were filled with utmost alarm. They could neither fight nor flee, and they anticipated a heartless massacre at the hands of Pharaoh's soldiers. With one impulse they cried out unto the Lord, but in the next breath they bitterly reproached Moses for bringing them into such peril. It was a dark hour for Moses. The Egyptians were close upon him, the Israelites were clamoring their woes, and the situation was impressively dismal. But Moses with unwavering faith bade them to stand still and see the salvation of the Lord.

Follow the story and see the sequel: (1) **Faith directed by the sea.** The word of God in answer to prayer revealed to Moses and Israel in their dire straits a sure and speedy path of deliverance from the enemy hard upon them ready to slaughter and shackle. The outstretched hand of Moses turned all eyes heavenward for rescue and authenticated Moses as the servant of God. Then the East Wind, obeying its Divine Master, furrowed out a pathway through the sea for the imperiled emigrants from Egypt. (2) **Faith advancing through the Sea.** At the given signal, Israel immediately marched out over the dried sea bottom. The liquid walls in unstable heaps rolling on either side kept their faith on duty and also protected them from being flanked by their pursuers. No doubt the path was sufficiently wide for many to go abreast and the distance across may not have been more than three miles; so only a few hours would be actually required for the Israelites to pass through the sea. Surmising a movement by Israel, the Egyptians, though confused by darkness and hindered by the pillar of fire, pursued, soon finding themselves in the midst of the sea and probably close upon the slow-moving multitudes of Israel. But chariotting on the sandy sea bottom was difficult, driving was heavy, sometimes the wheels were wrenched from the axles, and the horses became unmanageable. Soon the Egyptians suspected that the peril of Israel was not equal to their own. Terror seized them, for they saw the hand of God raised against them. (3) **Faith victorious beyond the Sea.** When Israel ascends to the farther shore of the sea again the obedient hand of Moses is outstretched over the waters which had stood back for the passage of Israel, but now leaped upon the confused and staggered regiments of Pharaoh, accomplishing their instant and utter overthrow, not even allowing one single escape. Thus by Mighty Hand the power of Egypt over Israel was broken. No wonder the people seeing such a miracle and saved by it, feared and believed in Jehovah and in Moses, who led them in his great triumphal song.

Gold in the Golden Text

The Lord shall guide thee continually. Isaiah 58:11.

Divine guidance is available. God has the knowledge never to err. He has the holiness never to deceive or delude. He has the kindness never to stint or withhold.

Personal guidance is promised. God is aware of our needs and is ready to meet them every one as they arise. We have only to place ourselves pliant in his hands and let him have his way with us and work out his will through us.

Continual guidance is assured. There is never a moment that we

can safely pursue our way without God to guide. There is never a task, however small, however trivial, that we can do without God to show us how. There is never a goal, even the least and lowest, that we can reach without God to lead and lift. "Guide me, O Thou great Jehovah!"

Home Daily Bible Readings

- Monday—God Leads a People. Exodus 13:17-22.
- Tuesday—God's Leadership Assured. Exodus 14:10-15.
- Wednesday—Victory Through Obedience. Exodus 14:26-31.
- Thursday—The Mighty Arm. Exodus 15:11-21.
- Friday—The Almighty Leader. Psalm 77:11-20.
- Saturday—Our Help in the Lord. Psalm 90:1-12.
- Sunday—Trusting in God. Psalm 37:1-7.

Devotional Thoughts

"BY LOVE SERVE ONE ANOTHER"

A young negro slave stood in the old slave market in Mombassa in Africa waiting to be sold. An Englishman passing through the market place caught sight of the young man, was attracted to him, and "looking upon him, loved him." He bought him, though the purchase money was high. After the transaction he asked the negro if he knew why he had bought him. The slave murmured something, and the Englishman said, "I have bought you to give you your liberty and set you free." He had to repeat it several times before the slave could grasp its meaning, and even then he could not believe it, and refused to accept it as true. When at last the truth of it dawned upon him, he looked the Englishman in the face, and said, "Then there is only one thing I have to ask you." The Englishman asked, "What is that?" "That I may be your servant forever" was the reply.

Are we as grateful to our Saviour and Redeemer, Who has done and will do infinitely more for us than that Englishman did for the negro slave?—Fred S. Shepard in The Evangelical Christian.

CHRIST DIED FOR ME

In olden time there reigned in Persia a great monarch, Shah Abbas, who loved his people. To know them more perfectly, he used to mingle with them in various disguises. One day he went as a poor man to the public baths, and there in the tiny cellar he sat beside the fireman who tended the furnace. At mealtime he shared his coarse food and talked to the lonely man as a friend. Again and again he visited him until the man grew to love him. But the day came when the ruler's identity was revealed. The fireman sat gazing on him with love and wonder, and at last he spoke: "You left your palace and your glory to sit with me in this dark place, to partake of my coarse fare, to care whether my heart is glad or sorry. On others you may bestow rich presents, but to me you have given yourself."—Sunday School Times.

"EYES TO SEE, BUT SEE NOT"

"I was once walking in the country with an eminent artist," said a prosperous business man, "and as we halted and looked across a stretch of beautiful country, the artist turned to me and said, 'Do you see the purple in the picture?' Frankly, I did not. But I was not foolish enough to say there was no purple. A master of color has a right to say what color is there, and it is fitting that I, who am not a master in color, should suspect, not his vision, but my own blindness."

How wonderful it would be if those who "cannot see the kingdom of God" would be willing to suspect their own blindness and to turn to the Saviour who can give new life and new sight!—Adapted from the Sunday Companion.

THE NEW WHISKY TRUST

Nothing in American history having to do with the alcohol problem has ever approached the degree of serious threat as the recent revelations relative to the new whisky trust. A member of Congress charged this new whisky trust with the violation of the Sherman Anti-Trust Law and its dictation to the Treasury Department of "rules and regulations governing the manufacture, sale and distribution of liquors." This Congressman declared that the whisky trust is "one of the biggest monopolies ever known in this country." He also charged that this trust "maintains a powerful lobby with millions for expenses," that eighty per cent of the liquor in the United States is produced by nine distillers, that certain very large ones had been permitted to manufacture during the prohibition period, thereby making millions and accumulating a big surplus now being sold at very high prices, and that all the various distilleries and brands in the United States have been purchased by this whisky trust which dominates and regulates the price of all liquor. He points out that one of the very important former Treasury Department officials is now employed by the Distilled Spirits Institute at a salary of \$50,000, that the president of that Institute was guaranteed a salary of \$500,000 for a period of five years, and that the purpose of the Institute is to "influence public opinion by educational methods on legislation affecting the industry and problems of liquor control."

In this connection it is interesting to note the production of distilled liquors in the United States for the fiscal year 1933 was more than 123,000,000 gallons, that the production for 1934 jumped to almost 242,000,000 gallons, that the production for 1935 jumped to almost 350,000,000 gallons, and that the production for 1937 will very greatly exceed that amount. Never before in history has there been produced in any year in this or any other nation of the earth any such amount of distilled liquors as was produced in the United States last year.

To suppress the Whisky Rebellion of George Washington's day cost the Federal government about fifteen million dollars. The Whisky Ring of 1873 left a great blot on the escutcheon of the Grant administration; but these affairs and all others which have characterized relations between whisky and the United States government for a hundred and fifty years were all rather small and petty as compared with that of the new whisky trust of today with vast millions of money at its command to use for the purpose of "educating" the American public in the art of using distilled intoxicants.—Ernest H. Cherrington in The American Issue.

OUR WEEKLY SERMON

WHEN GOD'S SAINTS ARE GATHERED TOGETHER

J. B. Cranfill, Dallas, Texas
In Western Recorder

Having lived in the life of our Baptist associations and realizing that the season for these annual gatherings is at hand, I send greetings to all to whom these presents shall come, and felicitate our Baptist people everywhere who, throughout all our bounds, are now either meeting together in their district associations or preparing for those important convocations.

I heard the story of a letter from one of the churches that sent messengers to the district association, which read thusly: "Dear brethren and sisters, we send as our messengers to your body this year Brethren Joe Doe and Richard Doe. We are at peace. Our statistics are as follows: Received by letter, 3; by experience and baptism, none; by statement, none; dismissed by letter, 4; net decrease in membership, 1. We send for Foreign Missions, nothing; for Associational Missions, nothing; for Minutes, 25 cents. Pray for us, that we may hold out faithful to the end!"

I was reared among the Primitive Baptists, who did not pretend to send our district associations, nor for anything else but Associational Minutes. These dear old-timers were meticulous concerning the printing of their Minutes, and each church in the association received its full quota, according to the money sent in. They did nothing, but all of them wanted a report of their nonentities. They got it.

The Minutes, in some cases reasonably well prepared, went on their way to the beloved members, and were filed away for future reference. The sad fact is that many of our Missionary Baptist associations do just about as little as the old-time Primitive Baptist associations did, but they make a good deal more fuss about it than the Hardshells. I attended, with my sainted father, many Primitive Baptist associations. He was a preacher of that branch of our Baptist family, but was never quite orthodox in his do-nothingism, nor was he quite orthodox according to the formula of some of these old-timers in his theology. He preached repentance to sinners and believed in revivals of religion. It was not strange that in his later years he joined the Missionary Baptists, and was in their fellowship when he died.

Few of us realize the importance of our district associations. It is a time of re-union and spiritual rejuvenation. In my boyhood, great store was set by the introductory sermon. It should be so in all our associations now. Sometimes these sermons took an evangelistic turn among the Missionary Baptist associations that I attended in my youthtime years, and it was well. Now and again I have witnessed the beginnings of revivals of religion, following hard upon the adjournment of the district associations. That is as it should be. Anywhere, everywhere in our State Conventions and in our Southern Baptist Convention and in our district associations, much should be made of preaching.

Things have changed some since I was a younger Christian. Down Texas was forty and fifty years ago the district associations endured, if not enjoyed, many collections. When I was Corresponding Secretary of the Baptist General Convention of Texas, a work to which I was chosen forty-eight years ago, the rule was that all our general men would have opportunity, when the Association met, for the presentation of their several activities.

Ofttimes, there was somewhat of a scramble among the visiting brethren, all of whom were heartily welcomed, to determine which one should get his work in first. I was part of that life and was always anxious to present my Missions, and drive on to the next association. Sometimes I attended four associations a week, which would have been impossible if I had lingered at any one of them throughout the entire period of their sessions. Things are different now, but I don't know that they are better. For my part, I believe in collections and enjoy them, whether I am the collector or the giver. Ofttimes, I have been both.

Some complaint was registered here and there by beloved brethren on account of the fact that they were subjected to so many collections. Some said that to be a messenger to a Baptist association was to go broke, and it was often so. Once at a meeting of the Waco Association I had given the last penny I had in the various

collections, and really didn't know how I would get home for I had no return ticket and those were railroad travelling days. Henry Ford then had not been heard of. A blessed thing happened. I almost said a strange thing happened, but it isn't strange for God to recompense a generous soul for his generous deeds.

I didn't have very much money, but I had given it all, and as I went out at the door at the close of the afternoon session, a man looked up into my face, recognized me and said: "Here's \$10 I owe you!" That gave me plenty of money to get back home on, and also, gave me an accelerated faith in God's good Providence on the question of giving. At another time, a collection was in progress to send Summer Edwards, a young preacher, to the Southern Baptist Theological Seminary (it was long before the launching of our Southwestern Baptist Theological Seminary by B. H. Carroll) and I again gave the last penny I had. My father, who was there and who had recently become a Missionary Baptist, said to me after the meeting closed, "You gave all you had, didn't you?" I said, "Yes, I did." To which he replied: "That was noble of you, but I think it was more than your share."

One of the gracious things about our district associations is the renewal of fellowships and friendships. Many lives are revolutionized in these meetings. Many young Christians who linger under the spell of their winsomeness and worship, go forth with new and lofty purposes kindling in their hearts, to give their lives to God. No matter if this or that beloved brother does give all, he couldn't do too much because giving all we have to God is our simple, plain and urgent duty, no matter who we are nor where we are.

One of the gravest faults among us is that when we attend these district associations we don't stay until the final benediction. We are a restless group, and when a messenger goes the first day and sings, "How Firm A Foundation," and hears the introductory sermon, he thinks it's time for him to get back to his plow or his store or what not.

One of the weakest links in the chain of our denominational activities is just at this point. If there be a selfish brother present who wants to work off some pet heresy, that brother waits until the last hour of the last day, and, knowing that seventy-five per cent of the messengers have gone, puts over his hurtful motion, and thus throws a monkey-wrench into the work of the association for a whole year. It is much more difficult to cure a blunder of this kind after it has been made than it is to keep it from being made when it is projected.

All of our churches should be represented in our district associations, and whether or not the old-time plan of taking collections during these sessions prevails, the leaders of the denomination in the associational area should all be there. Not only so, but the State leaders should be there, including the editor of the denominational paper, whenever he can make the grade. The brethren want to see the big men and hear them. Many a man hitherto small becomes large when he expands through the spiritual glow and glory of a great associational gathering.

These meetings should not be formal. They should not be over-programmed. I do get so weary of so much programming in our general meetings, local and state-wide, and sometimes wish that our Southern Baptist Convention when it meets would tear up the programs, and take all the brides and halters off and let the beloved brethren one time, as of yore, cut their capers.

They won't go far wrong. They're more likely to go right than they are when everything is stereotyped and made ready to order like the Episcopalian Book of Common Prayer is. I have heard sisters shout in some of the high hours at our associational gatherings. God bless them! Let them shout! Let them praise God from their hearts, and clap their hands for joy, if they are thus moved by the Spirit of God.

There are too many white-collar Baptists, who are so stilted and starchy that they would shy off from a confluent case of religion like an untrained mule in the old days shied off first from automobiles. There was a great deal of noise on the day of Pentecost, some of it from Heaven and much of it from exultant Christian hearts that had felt the impact of the Spirit of God. In our service to God we are not

Visiting On Former Fields

R. G. Baucom, First Baptist Church San Antonio, Texas

For the past several years this subject has been asking for expression from me and now I am yielding to that desire. It is not aimed at any former pastor of the church of which I have the honor to be pastor. The First Baptist Church of South San Antonio, Texas, has never had but two pastors, Dr. J. C. Everett and myself. Brother Everett died while pastor here and the church then called the writer. So fortunately I can write with a free hand.

As an evangelist, I went from field to field and I found "visiting on former fields" was one of the crying sins of some preachers. I found and still find pastors who say their work is hindered and made hard by the visiting of the former pastor. The pastor who is guilty of this resent it when some former pastor visits his field.

The return to bury the dead, marry the people and visit the sick should never be done by a former pastor. The burying of the dead, marrying of the people and visiting the sick are great opportunities for the pastor to get into the hearts of his people and no former pastor should be guilty of usurping the place of the present pastor. This is downright unethical. The man who is guilty is an interloper and a thief of the pastor's opportunities. I have found that I had plenty to do on my own field without running back to my former pastorate. I have never been guilty of this. The former pastor who spends his time or any part of it in social or pleasure calls on his former field could do the Lord's work a lot more good on both his own and former field, if he would spend that same time visiting on his own field. The preacher who visits on his former field is hindering the cause there and at the same time neglecting his own field. Thus two fields are injured by the folly of one preacher. The average preacher has a hard time keeping things going without some preacher making it harder for him. Don't be guilty of making it harder on your brother pastor.

Now don't try to justify yourself in some of your visits and say under certain conditions that it is all right because you might name some condition and another preacher another condition and another preacher an-

to give a tithe of our hearts to our Father above, but all of our hearts. When we do that, there will be no further trouble in our Christian activities. The Christian of the surrendered life hears and heeds every call to service and every plea for money. The heart that is a-tune to love and life Divine doesn't go around bawling about "Too many collections," but having participated generously in all collections, looks around for other and larger avenues of service. I'm for the district associations, aren't you?

other condition and so on. Then the question would arise as to who was to be the judge of what the conditions should be. There are no conditions that would justify you. If you still insist on making these visits, then you should call the church in conference on your former field and state to the brethren that the Lord had made a mistake in moving you and that the church was wrong in the call of the present pastor. Then the next step would be to ask them to fire the present pastor and call you back. If you don't do that, then you ought to quit your visiting there and stay off the field.

A certain preacher in Texas, years ago, kept running back to his old pastorate and one day he received a telegram to come and hold a funeral on his former field. He was in attendance at an Associational meeting at which Dr. J. B. Gambrell was present. He handed the telegram to brother Gambrell and asked him what to do. Brother Gambrell asked him if he had resigned there. The preacher looked at him in amazement and told him he had. Brother Gambrell told him if he had resigned he ought to let his resignation stay in effect, and stay off the field and that if he was not going to stay off the field, then he ought to go tell brother— that he made a mistake in resigning and that he had come to take up the work and for him to please move off the field. That preacher ceased his visits to that field. He wired them he would not come. So, my brother, if your resignation has gone into effect, let it stay that way and stay off your former field and if it hasn't then do what brother Gambrell advised the other preacher to do. Deep down in your heart you resent the meddling of former pastors on your own field, so treat the other pastor as you want to be treated.

Now if the editor treats this article nice, I will write another article soon on the meddling former pastor who still lives on the former field.

"The largest cemetery known to man is the one in which people are burying their TALENTS."

ANSWER TO THIS WEEK'S PUZZLE

ACROSS

- 1—SAMARIA
- 7—GERAR
- 8—GOD
- 9—GAG
- 11—GAGE
- 12—SMUG
- 14—HA
- 15—AI
- 16—OSEE
- 19—CARD
- 21—SHEM
- 22—IDDO
- 23—LILTS
- 25—TOY

DOWN

- 2—AGOG
- 3—MEDE
- 4—AR
- 5—RAGS
- 6—IRAM
- 8—GAASH
- 10—GUARD
- 11—GHOST
- 13—GIDOM
- 17—EEL
- 18—EMIT
- 19—CITY
- 20—ADS
- 24—LO

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WORLD GIRL BAND TO APPEAR AT H. S. U. AT FALL SEMESTER

Several years ago, the World Cowboy Band of Hardin-Simmons University made its appearance. This fall, the Cowboys will have a fine counterpart—a Cowgirl, who will play in an all girl band—The N-Simmons University Cowgirl

During the flashy purple and gold national of H.S.U., The Cowgirl will participate in much of the sort of program each year for cowboy musicians.

Members will be drawn from colleges of high schools over the west—girls who play in high school bands, but have no opportunity to continue band work after entering college or university.

This new organization will be under supervision of Marion B. McClure, director of the Cowboy Band. L. N. Richardson, vice president of Hardin-Simmons, said recently that he had a need for such an organization in the Southwest some time.

"We have felt that need at Hardin-Simmons," he commented, "and have girls registered here who were permitted to participate in band activities, but who were capable of so."

McClure explained the Cowgirl would be separate from the Cowboy Band and from the Cowgirls organization on the campus. "I am going to be an organization all my own," he said, "but will be run on the same lines as the Cowboy Band. It is to be organized with the opening semester of the fall semester of 1937."

GOOD MEETING AT POTOSI

Revival closed at Potosi last Tuesday night. Brother Clyde Bell did the preaching, and we believe he is one of the best in the West. Potosi had one of the best revivals it has had in several years. A new church, nine by nine, was joined by baptism, seven by seven, and there was one that was a member of the church that was saved. She said that she had been saved before.

Brother Campbell did not only preach to the unsaved but he did some good preaching to the members. We feel that the church has been revived and will go forward with interest in the work.—E. N.

NOTE OF HOPE IN JAPAN

You have already heard, Dr. M. Kin was able to spend a few days in our midst. His trips and reports brought a quickened missionary interest to all the places that he visited. The time was too short for him to make all the places, but every place the local workers in for all the time that could be had on his part. If our work suffered from the general "dormant" in the past, it seems to be coming back, and there is a note of hopefulness being sounded both for self-support and for missions. Our convention was the years.—J. Franklin Ray, Hiroshima, Japan.

IN MEMORY OF MISS LUCILE REAGAN

Who recently died from Yellow fever on the Mission Field in Lagos, Nigeria, West Africa

By Mrs. S. H. Morrison Big Spring, Texas

A dignified tot of two summers, frilled in white; blond curls below a lace cap, tied with blue to match the smiling eyes—such was the winsome vision of Lucile Reagan, the morning she walked into my heart and my Sunday School class in the old First Baptist church, corner Fifth and Gregg.

Largely this same group of children met at a Sunbeam Band on Sunday afternoons, and when the above building burned in 1908, our residence, at 806 Scurry street became Sunbeam headquarters.

This gave me a double opportunity to interest the little ones with the thrilling stories from the Bible and Missionary books and magazines which we studied in the Woman's Missionary Society, of which Lucile's mother was local president.

But why was she the only one of some 100 children who attained to an international career in the years that followed? Evidently she possessed some qualification not possessed by the others; or God saw in her something hidden from human eyes, and set her apart for Himself by a Missionary call.

Lucile's preparations went forward in the ordinary way, except for the heavenly calling and the secret consciousness that she must fit herself for special service in His kingdom. Her willing obedience to the heavenly vision and this early dedication of her life to God saved her from wasted time and all taint of folly and worldliness.

With clean hands and pure heart she pressed her quiet way resolutely, unresistingly, through plodding years of study and hard work. When the day of achievement came she was charged with the duties and responsibilities as great for her as any ever placed upon her illustrious predecessors in the Dark Continent. Her almost incredible record of accomplishment is now history to the mission readers of all countries, and while we, here at home, looked on in amazement at the tremendous task she had taken, lo! she is given another assignment—promoted to the ranks of immortals with inter-world recognition.

Henceforth the little Big Spring Sunbeam who gave her heart and life to God to be used in His own way will be catalogued with David Livingstone, Mary Moffit, William and Bertha Morrison and the great company who gained their lives by giving them for darkest Africa.

Besides the multitudes she led from darkness into light, other thousands in both hemispheres have come under the charm and lifting powers of her simple, consecrated life.

"They who turn many to righteousness shall be the stars forever and ever."

BAPTIST HOME MISSION NEWS

On a recent trip through the mountains, Dr. J. W. Beagle, field secretary of the Home Mission Board, found a county of 8,000 people with just one Baptist church of twenty members, only two of whom are men.

MISSIONARY DIST. 10 ORGANIZES NEW CHURCH

We closed a good Mission Meeting at Sunray last Sunday night. Sunray is a new oil and gas town. The largest gas wells in the world are there. There are also great Carbon Black plants there, or near there.

The meeting lasted two weeks. Rev. and Mrs. C. O. Huber of Stratford had charge of the music. The meeting was held in the Methodist church house. We organized a Baptist church there July 11th, with eight members. We closed the meeting with 51 members. We organized a Sunday School, and a W. M. S. We bought a school house and moved it on our lot, and announced that the new church would meet in its own house for Sunday School and preaching service July 25th. They will call a pastor for full time. We raised about four hundred dollars for all purposes during the meeting. Part of it will go to the Cooperative work, and a part to District Missions. Of course the most of it was used for the meeting. A religious Census was taken and we found 267 Baptist with their membership elsewhere living there. Of course many others preferred the Baptist. The work goes well in District ten.—J. C. McKenzie, Missionary, 905 Monroe, Amarillo, Texas.

THE GIRLS' CAMP

Girls of district seventeen from ages nine to 24 met last week at the Luaders Encampment ground for their annual camp and house party. The registration reached 389, beside the several visitors. This was one of the best camps held by any group at any time in this section. The behavior of the girls was above reproach, and the work of the sponsors to be highly commended. The program was well balanced, featuring recreation, study and devotion. An extra strong faculty taught courses in missions to all ages, and the missionary addresses and sermons were of the highest order. District missionary B. N. Shephard served as camp pastor and brought the evangelistic message to the delight and profit of all. Thirty-two registered as being unsaved and there were 32 conversions. Seven surrendered for special service and many publicly rededicated their lives to Christ.

The camp was under the direction of Mrs. Dick O'Brien, district young people's leader. She was ably assisted by Mrs. J. B. Buckley, District W. M. U. president, and Rev. Henry Littleton, who handled the business side of the program. These leaders are very grateful to others who assisted them in making the camp a success, and plans are already under way to make the camp even better next year.

A GREAT GENERAL

Generalissimo Chiang Kai-Shek, who is at the head of the Chinese government, places great emphasis on the moral and spiritual life of his people and especially of the army over which he is general. He is a Christian who three times a day offers grace at meals and has devotion with his family and the servants in his house-hold. General Kai-Shek is the author of the following ten commandments which he has distributed to his soldiers in China:

- 1. Thou shalt not covet riches.
- 2. Thou shalt not fear to die.
- 3. Thou shalt not advertise thyself for vain glory.
- 4. Thou shalt not be proud.
- 5. Thou shalt not be lazy.
- 6. Thou shalt not commit adultery or gambling.
- 7. Thou shalt not smoke.
- 8. Thou shalt not drink wine.
- 9. Thou shalt not borrow money.
- 10. Thou shalt not lie.—Watchman-Examiner.

CHRISTIAN EDUCATION

We need not simply education, but Christian education—training that issues in religious conviction and Christian personality. Our strength lies in the intelligent religious convictions of our people. In the more comprehensive sense of the term the whole problem of the church is now more clearly seen to be one of education. We have to bring every available resource to bear to make the home, the pulpit, the Sunday school, the day school, the university, the theological seminary, all our educational factors, efficient in carrying out the great task of training men and women in Christian character.—Robert E. Speer.

Because of their absence from home while gathering piñon nuts, a group of Navajo Indians in New Mexico did not observe Christmas until May, according to Dr. C. W. Stumph, missionary.

ADVERTISERS CROSS WORD PUZZLE

A Bible Study Puzzle

CROSS-WORD PUZZLE

ACROSS

- 1—Middle province of Palestine.
- 7—Where Isaac went during the famine and passed his wife off as his sister.
- 8—"In the beginning....."
- 9—To silence by force.
- 11—A challenge to combat.
- 12—Precise or prim.
- 14—Expression of wonder.
- 15—Second city destroyed by the Israelites in the conquest of Canaan. (Joshua 7th chapter).
- 16—A form of Hosea. (Rom. 9:23).
- 19—A person displaying peculiar characteristics.
- 21—One of the sons of Noah, progenitor of the Jews.
- 22—Father of Abinadab (1 Kgs. 4:14)
- 23—Songs with rhythmic movement.
- 25—A child's plaything.

DOWN

- 2—On agitation or expectation.
- 3—An inhabitant of Media. (Isa. 13:17).
- 4—Prefix.
- 5—"And all our righteousness is as filthy....."
- 6—An Edomite leader of the family of Esau. (Gen. 36:43.)
- 8—Part of Mt. Ephraim, near which was Joshua's tomb. (Josh. 24:30).
- 10—King's protector. (Jer. 39:9).
- 11—"And Jesus, when he had cried again with a loud voice, yielded up the....."
- 13—Means desolation, a place between Gibeah and the cliff Remmon. (Jud. 20:45).
- 17—An elongated fish.
- 18—To give forth.
- 19—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a....."
- 20—The merchants use them to get business. (abbrev.)
- 24—"And I am with you all the way."

RAMBLING REMARKS

(Continued from page 1)

down in the deep pit playing with a mule colt about three months old. I told Roy that I had heard that if you dropped a small gravel in a mule's ear that you would get interesting reactions. With time heavy on our hands we decided to experiment. Roy maneuvered the mule over to the edge of the pit and I stood above him so as to get a good angle of approach and while he held the mule's head I made a funnel of his right ear and dropped the gravel in. His first reaction was to swing sharply away from me, leaving Roy flat on his back in the bottom of the pit. The mule hesitated, a look of astonishment and fear on his face and with his four legs as far apart as they could possibly be. He shook his head vigorously and the gravel must have done its part for then things began to happen. He left the pit by the steepest bank and hit for his mother who happened to be on the exact opposite side of the camp. He made no detours. He hurdled wagon tongues, broke teams loose from wagons and trees, overturned dinner pails and barely missed a half dozen men. There was one big fat fellow who was sitting with his back against a tree and his stomach and dinner pail in his lap, the colt barely cleared this obstruction by shearing off the dinner pail, but never looked back. . . . Well, it was three o'clock before the men got back to work on account of the repair work that had to be done on harness and other equipment. And it was ten years before I could see anything funny about the episode. . . . Now you tell one.

TRAINED YOUNG WOMEN IN ARGENTINA

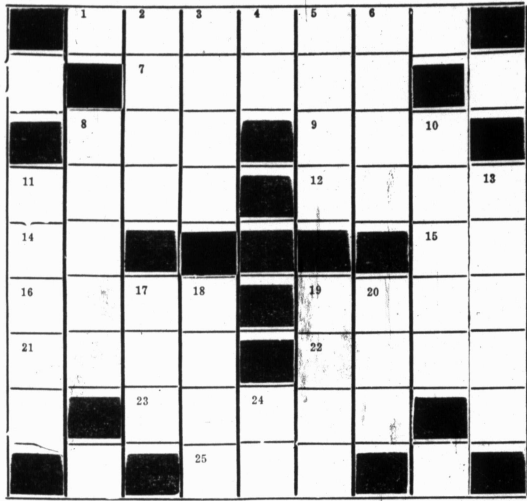
The women had a good meeting, three sessions in fact. They transacted their business in the midst of perfect harmony. They are falling in with the plans to have a lower grade training school in Rosario and a higher grade one in Buenos Aires. The educational board of the general convention has adopted the same point of view. Now with Miss Martha Ellis on the field prepared to give her competent self to this special work, we hope to see some real progress made in training some of our young women.—J. C. Puarles, Mendoza, Argentina.

To those who would let themselves be easily defeated, there is little that can be done.

To those who struggle hard against odds and only give up when forced to do so, there is much that can be done.

To those who, in the face of all difficulties, refuse to admit defeat, there is practically nothing that is impossible of accomplishment.

In what class do you belong? —Baptist Record.



GOD'S PROVIDENCE

"If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask for an egg, will he offer him a scorpion? If ye, then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Luke 11:11-13.

ORTHOPTIC TRAINING

Before and After



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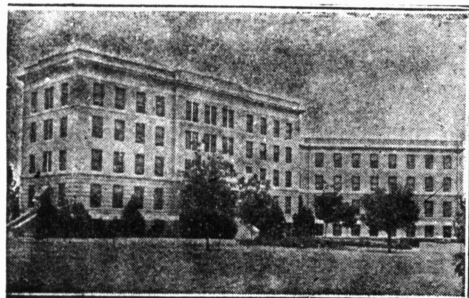
TWENTY-FIVE THINGS YOU JUST CAN'T DO

- Sow bad habits and reap good character.
- Sow jealousy and hatred and reap love and friendship.
- Sow wicked thoughts and reap a clean life.
- Sow wrong deeds and live righteously.
- Sow crime and get away with it.
- Sow dissipation and reap a healthy body.
- Sow crooked dealings and succeed indefinitely.
- Sow self-indulgence and not show it in your face.
- Sow disloyalty and reap loyalty from others.
- Sow dishonesty and reap integrity.
- Sow profanity and reap clean speech.
- Sow disrespect and reap respect.
- Sow deception and reap confidence.
- Sow untidiness and reap neatness.
- Sow intemperance and reap sobriety and temperance.
- Sow indifference and reap nature's rewards.
- Sow mental or physical laziness and reap a responsible position.
- Sow cruelty and reap kindness.
- Sow wastefulness and reap thriftiness.
- Sow cowardice and reap courage.
- Sow destruction of other people's property and reap profit for your own.
- Sow greed and envy and reap generosity.
- Sow neglect of the Lord's house and reap strength in temptation.
- Sow neglect of the Bible and reap a well-guided life.
- Sow human thistles and reap human roses.—Selected.

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E. M. COLLIER, Superintendent.