

WEST TEXAS BAPTIST

Vol. XII.

Sam Malone, Editor and Publisher ABILENE, TEXAS, APRIL 9, 1936

John R. Hutto, Associate Editor, Big Spring, Texas

No. 18

Sunday School Convention Meets April 14-15-16

First Church Revival Begins Sunday April 19



The above is a likeness of Dr. John W. Ham of Atlanta, Ga., who is to conduct a series of revival meetings at the First Baptist Church, Abilene, beginning April 19.

Dr. Ham is not so well known in this part of the South, but he is a nationally known evangelist. For several years he was with the great Tabernacle Church, Atlanta, and during his ministry has rendered monumental services to many of our great churches. He is a sane, conservative type of evangelist. For many years now he has been in evangelistic work.

People throughout this section of the State are invited to hear his messages daily at 10 a.m. and at 8 p.m. Great plans are being made in the First Church for an old-fashioned Pentecostal revival. Eighteen committees have been appointed and have been working for the last month in preparation for the meeting. These committees with their chairmen are as follows:

Chairman Prayer Meetings committee, Thomas E. Roberts (during meeting), Mrs. N. A. Moore (before meeting).

Chairman Personal Work committee, Harvey Brown.

Chairman Music committee, M. Shaw.

Chairman Board of Ushers committee, John Howard Fielder.

Chairman Hospitality committee, Mrs. J. E. Burnam.

Chairman Finance committee, C. R. Pennington.

Chairman Sunday School committee, J. D. Riddle.

Chairman Day Meetings committee, Mrs. J. R. Fielder.

Chairman Evening Meetings committee, C. M. Caldwell.

Chairman Newspapers committee, Ima D. Petty.

Chairman Ladies Meeting committee, Mrs. C. C. Stewart.

Chairman Mens Meeting committee, J. P. Stinson.

Chairman Delegations committee, T. N. Carswell.

Chairman Nursery committee, Mrs. M. B. Moore.

Chairman Entertainment committee, Will Henry Haney.

Chairman Automobile committee, James Shelton.

Chairman Publicity committee, Alvin McAdoo.

Chairman Secretaries committee, Miss Annie Murphy.

Dr. Ham will write each chairman outlining the assistance he desires of them. Good ready is half the victory. Let us remember the date, April 19, through May 3.

The music will be under the direction of J. D. Riddle, local choir director of the church. Singers of Abilene and surrounding territories are invited to join the chorus choir that will sing during the meeting.

TEXAS BAPTISTS WILL HAVE EXHIBIT AT TEXAS CENTENNIAL

By Earl B. Smyth, Dallas

Texas Baptists, along with other religious bodies in Texas, will have an exhibit at the Texas Centennial Exposition in Dallas. This exhibit will be in the Hall of Religion. The room that will be used by Texas Baptists will be thirteen feet square. It is the desire of the Centennial Committee to secure historical documents depicting the life and work of Texas Baptists. The committee desires to display the original charters of our educational institutions. It also desires to display letters and other documents of historical nature. If you have in your possession a letter or document that you think will be of interest to the millions who will attend the Exposition in Dallas, we suggest that you take this matter up with T. C. Gardner, 708 Burt Building, Dallas, who is the director of Texas Baptist Centennial activities.

We wish to announce that a program is being planned by the Baptists that will be given in one of the amphitheaters at the Dallas Centennial Exposition which will be of interest to all our people in this great State. The first service for our Texas Baptist program will be held Thursday, June 11. Dr. George W. Truett, pastor of First Baptist Church, Dallas and president of the Baptist World Alliance, will be the principal speaker on that occasion. A number of other world renowned speakers will be secured to deliver addresses and preach sermons June 12-13-16-18. All communications relative to the Texas Baptist exhibit as well as the program should be addressed to Dr. Gardner.

Those constituting the Texas Baptist Centennial Committee are: Earl B. Smyth, Dallas, chairman; Cullen F. Thomas, Wallace Bassett, George J. Mason, J. Howard Williams, J. F. Kimball, all of Dallas; L. R. Scarborough and William Flemming, Fort Worth; J. C. Hardy, Belton, M. A. Jenkins, Abilene; J. B. Tidwell and J. M. Dawson, Waco.

News Notes

Evangelist John W. Newsom of Weatherford closed a meeting with the Hanna Church, Jones County, Sunday. There were nineteen additions to the church, nine of the number being by baptism. The church called Brother Lafayette Reddin, Hardin-Simmons student for pastor for fourth time. Brother Newsom is available for other meetings in the west. Letters addressed to him at Weatherford will reach him.

Evangelist C. Y. Dossey is in a revival meeting with Pastor J. H. McClain and the First Church, Ballinger. Roland Leath is leading the song services. The two weeks meeting will close Sunday.

There were 18 additions to the First Baptist Church, Levelland, as a result of a revival conducted by the pastor, Rev. Vernon Shaw. Fourteen of the additions were by baptism.

Rev. George A. Dale, pastor of the First Church, Tahoka, is preaching a series of sermons on the Prodigal Son. The church is making fine progress and all phases of the work is growing.

The Methodist, Baptist and Presbyterian churches of Post are co-operating in a pre-Easter revival with Rev. Jim Cleveland, Presbyterian minister, doing the preaching. Mr. Henry Morgan of Abilene is leading the song services. Brother M. C. Bishop is pastor of the Baptist Church at Post.

Evangelist Perry F. Evans is with Pastor Furnis and the Throckmorton Church in a revival meeting. Song services are under the direction of J. L. Robinson, local choir director.

Three Unbelievable Foreign Mission Facts

E. P. ALLDREDGE, Nashville, Tenn.

Recently I have been studying anew the task of evangelizing the great, needy, broken, suffering world which Southern Baptists seek to serve and to save. Among other things, I have discovered three facts which should humiliate and challenge if they do not appall every Southern Baptist who loves the Lord Jesus Christ.

(1) The world is growing heathen at the rate of 6,000,000 yearly! For, while the total nominal Christians in the world, including all denominations of all faiths and all races, made a net gain of 200,000,000 from 1890 to 1935, the unreached, unchurched heathen population of the world made a net gain of 470,000,000 during this same period! So that in 1935 the world was actually 370,000,000 more heathen and less Christian than it was in 1890—and was growing still more heathen at the rate of 6,000,000 a year!

(2) Southern Baptists have far too few workers in the great world field! For example, Southern Baptists are supporting only from 400 to 500 foreign missionaries in a great world field comprising 775,000,000 souls. This is about one-half the number sent out by Northern Methodists who have about the same membership as Southern Baptists. That is to say, in the fourteen great non-Christian countries, included in our foreign mission field, Southern Baptists have fewer than one missionary to every 1,500,000 heathen people and one Baptist to every 3,000 souls; whereas in the Southland, we have one ordained minister to every 2,000 persons in the population, and one white Baptist church member to every eleven persons in the population! Is that quite fair? Would the Lord Jesus thus divide the forces of Southern Baptists, if he were here and arranging our program?

(3) Southern Baptists have been giving an average of two cents per month per member to Foreign Missions! But the worst fact of all, Southern Baptists (in recent years at least) have been giving an average of only two cents per member per month, or 24 cents per member each year, to Foreign Missions—to all the great work of evangelizing 775,000,000 millions of people in fourteen great non-Christian countries, and to the work of all the schools, hospitals, publication and other work done by the Foreign Mission Board, only two cents per month, or 24 cents per year. In 1934, for example, 4,277,052 Southern Baptists actually gave an average of only 21 cents each, during the whole year, to all Foreign Mission work!

Jews of the Southland

Joseph Cohn

Jews began to settle in the South in colonial days. As early as 1621 there were Jews in Virginia and a few years later, according to the records, Jews were active in the colonial life of North and South Carolina and Georgia.

These first settlers belonged to the Sephardic or Spanish-speaking group, who have always regarded themselves as superior in racial purity and culture to their Ashkenazic brethren of northern European lands. Some of them were doubtless Marranos, or Jews who, facing the terrors of the Spanish Inquisition, sought the shelter of Christian baptism, while practicing in secret the rites of their own religion. Under the religious freedom which they enjoyed in the colonies, they speedily cast aside their enforced allegiance to the Roman Catholic faith and joined with their brethren in the establishment of synagogues wherever ten men could be assembled for legal Jewish worship.

From those early days on, Jews continued to find their way into all parts of the South. At first, and through the eighteenth century, the number of immigrants was small, but with the dawn of the nineteenth century German Jews began to arrive in considerable numbers. Then, with the passage of the infamous May laws against the Jews by Czarist Russia in 1882, many thousands of Russian and Polish Jews sought refuge in America, a proportion of whom drifted into the Southern States.

According to careful estimates made by the American Jewish committee there were in 1927 in the Southern States 306,627 Jews. Some idea of their wide distribution may be gathered from the fact that they live in 955 different places. In many of these places the number of Jews is less than twenty, and only in the larger cities are they numbered by hundreds. It is also of interest to learn that in 881 of 955 places in which Jews live there are Southern Baptist churches, of them in all. This situation is, of course, true with varying numbers, of every other denomination at work in the South.

It is the presence of these Jewish neighbors, few or many, within church parishes that presents a providential

opportunity to establish friendly contacts with them and bring them under Christian influence. In such communities the church must be recognized as the normal and responsible agency for interpreting Christ and Christianity to the Jews. That great son of the south, Dr. John F. Cannon, once declared that Jews could only be won to the faith of Christ when we cease to consider them as a people apart and treat them as human beings as responsive as other to the appeal of the Gospel. This keen analysis of a situation by a great Christian statesman needs to be emphasized at the present time. If every church having Jewish neighbors accepted in some definite way its responsibility to reveal Christ to them by word and deed, the aggregate of service would far transcend anything that has hitherto been attempted for the race of Jesus.

The Jewish situation in the South is in many ways peculiarly favorable for a Christian approach. Anti-Jewish prejudice is in many places nonexistent. Everywhere it is less than farther north. In many places also the number of Jews is so small that no religious organization has been formed, and the Christian Church is under special obligation to share its religious privileges with them. Besides, Jews today are open-minded as they have not been for centuries. Many have become dissatisfied with the ancient faith and are seeking spiritual satisfaction elsewhere. They are bowing in considerable numbers at such strange shrines as Christian Science, theosophy, spiritualism, ethical culture, and new thought. They are also willing to give consideration to the claims of Christ and Christianity. So responsive are Jews today to an intelligent and sympathetic approach that Dr. Black, of Edinburgh, recently said: "This is the day for which our fathers prayed."

That a ministry to the Jews through the individual church is not only possible but fruitful has been demonstrated in hundreds of cases. Many a church in the South has discovered that Jews instead of being unreachable, are ready to respond to a truly Christian approach. There are well

Large Attendance Expected at Three Day Session

RAMBLING REMARKS

Dick O'Brien

I thought Sam got out an unusually attractive issue of the West Texas Baptist last week. I could wish that more of the churches would send in news notes. Articles, sermons and denominational announcements are essential to a paper's real worth, but news about folks and what they are doing is the spice of the reading matter. If the pastor is too modest or too lazy to send in the items of interest, why not some of his members do it? ... Speaking of laziness, did you see the one about the fellow who was so lazy he had one of his best front teeth pulled so he could spit without having to open his jaw? ... We had a very enjoyable week with the faculty and student body at Wayland College, Plainview, last week. Wayland is truly a Christian school. They have a year around prayer meeting which lasts from 8 to 8:30 each morning and is attended by from 30 to 50 each morning. This has been going on for years. I have attended many times and have never found President McDonald absent. There were many responses in the meeting, and, we understand, only two unsaved students left unreached. ... I had many conferences with students and could wish that a shorthand writer might have taken down the things those young people talked about. They are indeed a serious group with a deep conviction as to the spiritual values of life. There are more than 40 preacher students and a strong Bible department with Dr. C. E. Roark at the head. We missed Dean Z. C. Huff who is in the State University for his Doctor's degree. He and Dr. McDonald make an ideal team in Christian College work. Dean Huff recently lost his mother. ... Pastor Arthur (Happy) Jordan has been called to and has accepted and moved on the field at Gainesville. He did a monumental work at Matador for the past five years. The First Church, Gainesville, has been pastorless for several months. They will like Brother Jordan. ... After more than ten years Pat Horton is deeper than ever in the hearts of his people at Plainview. (Continued on page 4)

CALLAHAN CONFERENCE MEET AT ATWELL

The April meeting of the workers' conference of the Callahan Association will meet with the church at Atwell on Friday, April 17. The following program has been prepared for the meeting:

- 10:00—Song service.
- 10:10—Devotional, Rev. W. T. Priddy.
- 10:30—What is a Church and Who Should Belong to It, Rev. Joe R. Mayes.
- 10:55—What Are the Ordinances of the Church and How Should Church Members Treat Them, Rev. V. W. Tatum.
- 11:20—Recognition of visitors.
- 11:25—Sermon, Rev. Tierce of Clyde.
- 12 N.—Dinner.
- 1:30—Song service.
- 1:40—Devotional, Rev. Dewit Vanpalt.
- 2:00—Woman's Work, Mrs. John Cook in charge.
- 2:45—Sermon, Rev. C. E. Dick.

IN TRAINING SCHOOL

We are in our Sunday School and B. T. U. revival this week at Nolan. Rev. Wallace Stark and Rev. D. C. Hamm of Hardin-Simmons University are leading us.

We are expecting much good to result.

Next week we will be at Shepherd Sunday School and B. T. U. revival with Rev. J. Lowell Ponder of Rochester and Rev. J. William Arnette of Hardin-Simmons University leading us.

We are expecting to increase our enrollment and our offering of both churches as a result of these study courses.—N. W. Pitts.

A record breaking attendance is expected at the annual Texas Baptist Sunday School Convention which meets at Mineral Wells April 14, 15, and 16. That is a big order, as the attendance last year at Houston reached over 8,000. As usual a strong program has been prepared with three or four extra features which should increase the attendance materially. B. B. McKinney, music editor of the Sunday School Board at Nashville, will conduct wail music conferences on Gospel music. Dr. T. B. Maston will hold daily conferences on social activities, and Miss Lenora Lavender will hold daily conferences on the church library.

A number of West Texas pastors and Sunday School leaders are scheduled to appear on the program. J. D. Riddle, educational director of the First Church, Abilene, will lead the music at a number of the services during the convention. On Wednesday afternoon of the convention he will discuss the subject "The Sunday School Orchestra as a Means of Development and Service." On the same afternoon he will discuss, "Directing Visitation Through Weekly Officers and Teachers Meetings."

On Tuesday afternoon Rev. R. E. Day, pastor of the First Baptist Church, Big Spring, will deliver an address on "Evangelism Our Main Object." On the same afternoon program Pastor Winston Borum of the First Church, Midland, will discuss "Recreation and the New Day."

Rev. E. S. James of the First Church, Cisco, will discuss "The Power of a Book," at an afternoon conference Tuesday. At a Wednesday afternoon conference Missionary Willis J. Ray will discuss "Sunday School Membership." Pastor E. F. Cole of Lamesa will speak on "Jesus the Lover of Little Children," at the Wednesday afternoon conference. Pastor C. G. Sewell of Slaton will speak on "Christ Training His Workers." This message will be delivered Thursday morning.

BOOKS HAVE ARRIVED FOR LIBRARY

At a recent monthly meeting of the Sweetwater Association steps were taken to secure an associational study course library. A committee was appointed to investigate the matter, and after the decision was made to start such a library, Mr. J. D. Riddle of the First Baptist Church, Abilene, was elected as librarian and the First Church was selected as library headquarters.

The library committee drew up the following rules for the study course library, and these rules were adopted by the executive board of the association at the monthly meeting at Tye on March 10:

The purpose shall be to assist churches in new teacher training work by reducing expenses.

1. Individuals who get books for private use must pay cash for the books. Churches may get books for training schools if the pastor or superintendent signs for them, personally guaranteeing to pay the full price for books not returned and the rental price on those returned.

2. In the case of churches as mentioned above, the bill shall be due and payable not later than 15 days from date of receipt of books.

3. A charge of 10c rental will be made for each book taken. This will be handled as follows: Marked price will be paid when book is obtained. Upon return of book, a refund will be made for the price of the book, less 10c for each book used.

Following is a list of the Sunday School study course books that have been received at the library and are ready for the training school courses to be offered in the association this month. From twenty to forty copies of each book are available: Outline of Bible History, by P. E. Burroughs; The Book We Teach, by J. B. Weatherpoon; Building a Standard Sunday School, by Arthur Flake; Some Learning Processes, by Leavell and Hill; Personal Factors in Character Building, by J. M. Price; What Do Teachers Teach, by Trumbull and Campbell. (Continued on page four)

West Texas Baptist

SAM MALONE Editor and Publisher
C. D. OWEN Field Representative

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THE WAGES OF SIN

Last week the final chapter in the tragic life of Bruno Richard Hauptmann was written. Perhaps there has never been a trial and execution of a criminal in America that has received more publicity and in which there was a greater diversity of opinion as to the guiltiness of a condemned man than in the Hauptmann case. It may never be known whether or not Hauptmann played the leading roll in the kidnaping of the Lindbergh baby, but one thing is reasonably sure, and that is the preponderance of the evidence shows he played a major role in the crime. A few days ago the Associated Press presented the following word sketch of the case by direct quotation of sworn witnesses at the trial. Here they are:

Colonel Lindbergh, at the time the infant was found to be missing from his crib, in the Hopewell, N. J., home—
“Anne, they’ve stolen our baby.”

Elsie Whately, the Lindbergh housekeeper—“Mrs. Lindbergh said, ‘Oh, God!’”

William Allen, negro who found the baby’s body—“I see something. A skeleton.”

Colonel Lindbergh, describing the voice of “John” the ransom extorter—“That was Hauptmann’s voice.”

Dr. John F. (Jafsic) Condon, ransom intermediary—
“John is Bruno Richard Hauptmann.”

Albert D. Osborn, handwriting expert—“Bruno Richard Hauptmann wrote all the ransom notes.”

Frank J. Wilson, federal agent—“Not a single ransom bill has been passed since the apprehension of Hauptmann.”

Arthur Koehler, wood expert—“That ladder rail had at one time been nailed down there (in Hauptmann’s attic) on those joists.”

Jury Foreman—“We find the defendant guilty of murder in the first degree.”

From the celebrated case there are a number of observations that are well worth considering:

First, the trial and execution of Hauptmann shows to what extent “thrilleraze” has gripped the American people. The dramatization of the case for publicity purposes was a disgrace to any so-called civilized country. The American reading public has developed an abnormal appetite for the sordid and sensational things of life, and the daily press, under the pretense of “giving the public what it wants,” poured forth a flood of sensational stories on which the public gormandized for weeks, months and into the years. Historians condemned the early Romans because they gathered by the hundreds of thousands and shouted with satisfying glee as they watched the wild beasts devour the early Christians of the first and second century, and yet the way the Hauptmann case was handled from beginning to end was almost enough to make those thrill-loving Romans hang their heads in shame.

Another observation about the case is that the truthfulness of those tragic words, “The Wages of Sin is Death,” has been brought afresh to our minds and hearts. Let us hope that the tragic, agonizing death of this poor soul may cause many beginners in crime to stop and ponder well the solemn truth that “as a man sows, so shall he reap.”

THE SUNDAY SCHOOL CONVENTION

Thousands of Sunday School workers will soon be heading toward Mineral Wells for the annual Sunday School Convention meeting. The date is April 14-16. An attractive program has been planned with many outstanding Southern Baptist leaders to appear on the program. Mineral Wells is a delightful convention city. There are ample hotel accommodations and the visitors are given an opportunity of combining the recreational and medicinal elements along with the usual splendid features of a Sunday School convention. West Texas will be well represented at the meeting, as most of the pastors plan to attend and carry with them large delegations of Sunday School workers.

CENTENNIAL EDITIONS

The West Texas Baptist is planning to publish the first of a series of historical Centennial editions of West Texas Associations on the last issue in this month, which will be April 30. The first special will be on the Sweetwater Association. All historical data on the churches and pastors must be in our office by April 20 to be assured a place in the edition. Churches in the association that have not collected this data are urged to do so without delay. We are anxious to have a historical sketch of every church in the association, and a sketch of as many of the pastors as possible. The tentative date set for the other associational editions are as follows: Callahan Association, May 7; Fisher County, May 21; Stonewall, May 28; Haskell Association, June 4; Jones County, June 18. The Cisco Association has not endorsed the plan, but in case it does, the issue will come out June 25. The data for all these associations must be in our office at least ten days before the date of publication.

It will be of special interest to Baptists in this country to know that Dr. Will H. Houghton, president of the Moody Bible Institute, will be the preacher for the May meetings of the Irish Baptist Convention in Belfast, May 24-29. Dr. Houghton has been especially commissioned to visit Great Britain to arrange for the D. L. Moody Centenary celebration, which will be observed simultaneously there and in America in 1937.

Church Music

POINTED PARAGRAPHS

I. E. Reynolds

No. 21 The Local Church Music Program as a Denominational Responsibility.

This is one of the most serious problems confronting Southern Baptists. It is a responsibility that has too long been neglected. The average church has suffered immeasurably because of the lack of a music educational program. It is impossible for these churches to secure proper help along this line except through a denominational agency. One of the most difficult things for the writer to understand is why our denominational leadership has not been able to see the tremendous need and possibilities in this respect. Many of these average churches have very good music, but in the main it is far below the ideal and standard which the same churches promote and maintain for their preaching, teaching, and their training. As stated before in this article the need is for an educational program that will reach the local church and help it in its selection of leadership, organization, and in growing an appreciation for the more wholesome types of church music. This can never be done through inspirational song service in churches, conventions, assemblies, and conferences any more than in building good Sunday Schools and good training departments through inspirational addresses. There must be a definite educational phase that will deal with the leadership and not with the masses. The writer believes sincerely that this is the work that should be done by our Sunday School Board. Again let me say—that it is not more singing that we need; it is more singing of the right type. It is not more song books that we need; it is song books filled with music of character and merit. It is not more sacred musicians that we need; but more musicians of standing and ability who can command the respect and responses of the churches, their choirs, and of all musicians in particular. The time has come when our denomination should not allow our churches to have to tolerate cheap music programs.

Devotional Thoughts

DANIEL WEBSTER'S LAST WORDS

“My general wish on earth has been to do my Master’s will. That there is a God all must acknowledge. I see Him in all His wondrous works. Himself how wondrous! What would be the condition of any one of us if we had not the hope of immortality? What ground is there to rest upon but the Gospel? There were scattered hopes of immortality among the Jews. There were intimations, crepuscular, twilight. But, but, thank God! The Gospel of Jesus Christ brought life and immortality to light, rescued it, brought it to life!”

These words are quoted by M. J. MacLeon in “When the morning Wakens.” They were pronounced on the deathbed of America’s great statesman on the evening of Saturday, October 23, 1852, and were taken down by his biographer, Mr. Curtis. Following these words the great reasoner recited the Lord’s Prayer in the same, dramatic, eloquent voice which had thundered for so many years in the judicial corridors of New England.

THE KING VISITS THE SLUMS

His Gracious Majesty King Edward VIII is an unconventional sovereign. He frequently does the unusual and unexpected thing. Often it is his genuine interest in the humblest of his subjects that leads him in unconventional ways.

A story is now going the rounds of the press that indicates something of the character of the King as one having the finest human touch.

He was in Glasgow inspecting the giant liner Queen Mary. He followed that by a visit to some of the worst slums of Glasgow. It was no tour to satisfy idle curiosity but for the purpose of looking into the conditions of the poorest of his subjects.

On his visits to the tenements King Edward insisted on knocking at each door himself. His first call brought him to the door of one of his poorest and most afflicted subjects in the tenement district of Glasgow. He rapped at the door of poor blind Hugh Queen. His knock was answered with a gruff, “Who’s there?” Back came the answer: “I am your King. May I come in?”

The King of the world’s greatest Empire stood before the door of one of his humblest subjects asking entrance! The Sovereign of half a billion peoples knocks at blind Hugh Queen’s door and does not cross the threshold without an invitation! The King of that far-flung Empire on which the sun never sets has such fine gentlemanly instincts that he will not intrude himself, unbidden into the home of his humblest subject!

That picture of King Edward knocking at Hugh Queen’s door will serve further to endear the British Sovereign to all his subjects.

It recalls another picture. A greater King than Edward VIII, the King of kings, stands at the closed door of the human heart. He says, “Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.” He too has the finest instincts of the gentleman, and waits for an invitation before he will cross the threshold. The Christ never forces the door of a human heart, never trespasses on the sacred rights of human personality. He gently knocks, earnestly pleads, and patiently waits.—Maritime Baptist.

MAKING PEACE WITH GOD

Made nigh by the blood of Christ, for He is our peace.—Eph. 2:13-14.

In one of the most characteristic passages of “Grace Abounding” Bunyan describes a red-letter day in his life: “I remember that one day,” he says, “as I was travelling into the country, and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that Scripture came into my mind, ‘Having made peace through the blood of His Cross.’ By which I was made to see, both again and again, that God and my soul were friends by His blood. This was a good day to me. I hope I shall never forget it.”—T. W. R.

SUNDAY SCHOOL LESSON

By HIGHT C. MOORE

April 12, 1936

JESUS TRIUMPHS OVER DEATH

Read Luke 24:1-35. Study 24:1-12

Sunday, April 9, A. D., 30, is regarded (Davis) as the day of the resurrection of Jesus. During that day he appeared four times, twice to women (Mary and the other women) and twice to men (Peter and the two on the way to Emmaus); and after nightfall he made his first appearance to the apostolic company, ten being assembled in secret session. The next Sunday evening he appeared again to the Apostles, Thomas being present. It was probably two or three weeks later that he appeared to seven apostles by the Sea of Galilee and to five hundred disciples including the eleven Apostles on the mountain in Galilee.

1. Witness of the Women

Where was the body of Jesus? Listen to the witness of the women. It is interesting and significant of woman’s devotion to the cause of Christ that several pious women figured in the thrilling scenes connected with his death and resurrection. They were last at the cross and they were first to reach the empty sepulcher. During their visit they passed through five stages of experience. The first was sorrow. With sad hearts they had turned away from the tomb on Friday afternoon. The sabbath was the most fearful they had ever known. Yet where else can they go but back again to the city of the dead, there to let their hearts bleed in unrestrained anguish? Besides, the preparation of the body for burial was hasty and very incomplete. With their own hands they must make the last touches of affection for him who was gone. So they brought spices as the dawn-streaks appeared on the horizon Sunday morning. The second stage was perplexity. What was their amazement to find the guard gone, the seal broken, the stone rolled away, the sepulcher emptied of its dead! There could be no mistake as to the place, for they had marked it well. With holy boldness they went into the sepulcher. But he whom they sought was not there. The third stage was fright. It was a solemn and awful scene. The grave clothes lying in place. The devoted women were crowding into the narrow vault in the dim twilight of the morning and there was the white-robed angel sitting within the sepulcher. No wonder they were frightened. But their fright was temporary and made way for the happier feeling to follow. This fourth stage was remembrance. In assuring tone the women were reminded that what they now witnessed was in fulfillment of the repeated prophecies of their Lord. Those solemn words called out of the past by angelic tongues, flashed like a sunbeam into their darkness. Then their faith laid aside its crepe, brushed off the tears and took hold upon a risen, living Lord. The last stage was proclamation. Such news could not be kept nor such a faith concealed. The disciples and the world must know what has become of the Crucified. So the first advocates of the Resurrection were held in the highest esteem among the disciples for their ardent piety and absolute integrity. Better ministers and sweeter gospel the world had not heard before.

2. Wonder of the Apostle

Why were the linen cloths by themselves? Note the wonder of the Apostle. The Apostles received and regarded the report of the women as idle talk which would do no good and might do much harm. So Peter (and John, as John tells us) ran out of the city to the sepulcher. The younger and swifter, John, arrived first at the tomb and stood without; but when Peter came up, he rushed within the vault for a closer search. The story of the women was clearly verified; the body of Jesus was not in the tomb where loving hands had laid him; and the grave clothes were arranged as no grave robber would leave them. There was ground for the report of the Resurrection. With John, it became a matter of faith at once, but with Peter there was the hesitation of doubt as they returned.

Jesus Triumphed Over Death

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West Texas Baptist

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THE WAGES OF SIN

Last week the final chapter in the tragic life of Bruno Richard Hauptmann was written. Perhaps there has never been a trial and execution of a criminal in America that has received more publicity and in which there was a greater diversity of opinion as to the guiltiness of a condemned man than in the Hauptmann case. It may never be known whether or not Hauptmann played the leading roll in the kidnapping of the Lindbergh baby, but one thing is reasonably sure, and that is the preponderance of the evidence shows he played a major role in the crime. A few days ago the Associated Press presented the following word sketch of the case by direct quotation of sworn witnesses at the trial. Here they are:

Colonel Lindbergh, at the time the infant was found to be missing from his crib, in the Hopewell, N. J., home—"Anne, they've stolen our baby."

Elsie Whately, the Lindbergh housekeeper—"Mrs. Lindbergh said, 'Oh, God!'"

William Allen, negro who found the baby's body—"I see something. A skeleton."

Colonel Lindbergh, describing the voice of "John" the ransom extorter—"That was Hauptmann's voice."

Dr. John F. (Jafsic) Condon, ransom intermediary—"John is Bruno Richard Hauptmann."

Albert D. Osborn, handwriting expert—"Bruno Richard Hauptmann wrote all the ransom notes."

Frank J. Wilson, federal agent—"Not a single ransom bill has been passed since the apprehension of Hauptmann."

Arthur Koehler, wood expert—"That ladder rail had at one time been nailed down there (in Hauptmann's attic) on those joists."

Jury Foreman—"We find the defendant guilty of murder in the first degree."

From the celebrated case there are a number of observations that are well worth considering:

First, the trial and execution of Hauptmann shows to what extent "thrilleraze" has gripped the American people. The dramatization of the case for publicity purposes was a disgrace to any so-called civilized country. The American reading public has developed an abnormal appetite for the sordid and sensational things of life, and the daily press, under the pretense of "giving the public what it wants," poured forth a flood of sensational stories on which the public gormandized for weeks, months and into the years. Historians condemned the early Romans because they gathered by the hundreds of thousands and shouted with satisfying glee as they watched the wild beasts devour the early Christians of the first and second century, and yet the way the Hauptmann case was handled from beginning to end was almost enough to make those thrill-loving Romans hang their heads in shame.

Another observation about the case is that the truthfulness of those tragic words, "The Wages of Sin is Death," has been brought afresh to our minds and hearts. Let us hope that the tragic, agonizing death of this poor soul may cause many beginners in crime to stop and ponder well the solemn truth that "as a man sows, so shall he reap."

THE SUNDAY SCHOOL CONVENTION

Thousands of Sunday School workers will soon be heading toward Mineral Wells for the annual Sunday School Convention meeting. The date is April 14-16. An attractive program has been planned with many outstanding Southern Baptist leaders to appear on the program. Mineral Wells is a delightful convention city. There are ample hotel accommodations and the visitors are given an opportunity of combining the recreational and medicinal elements along with the usual splendid features of a Sunday School convention. West Texas will be well represented at the meeting, as most of the pastors plan to attend and carry with them large delegations of Sunday School workers.

CENTENNIAL EDITIONS

The West Texas Baptist is planning to publish the first of a series of historical Centennial editions of West Texas Associations on the last issue in this month, which will be April 30. The first special will be on the Sweetwater Association. All historical data on the churches and pastors must be in our office by April 20 to be assured a place in the edition. Churches in the association that have not collected this data are urged to do so without delay. We are anxious to have a historical sketch of every church in the association, and a sketch of as many of the pastors as possible. The tentative date set for the other associational editions are as follows: Callahan Association, May 7; Fisher County, May 21; Stonewall, May 28; Haskell Association, June 4; Jones County, June 18. The Cisco Association has not endorsed the plan, but in case it does, the issue will come out June 25. The data for all these associations must be in our office at least ten days before the date of publication.

It will be of special interest to Baptists in this country to know that Dr. Will H. Houghton, president of the Moody Bible Institute, will be the preacher for the May meetings of the Irish Baptist Convention in Belfast, May 24-29. Dr. Houghton has been especially commissioned to visit Great Britain to arrange for the D. L. Moody Centenary celebration, which will be observed simultaneously there and in America in 1937.

Church Music

POINTED PARAGRAPHS

I. E. Reynolds

No. 21 The Local Church Music Program as a Denominational Responsibility.

This is one of the most serious problems confronting Southern Baptists. It is a responsibility that has too long been neglected. The average church has suffered immeasurably because of the lack of a music educational program. It is impossible for these churches to secure proper help along this line except through a denominational agency. One of the most difficult things for the writer to understand is why our denominational leadership has not been able to see the tremendous need and possibilities in this respect. Many of these average churches have very good music, but in the main it is far below the ideal and standard which the same churches promote and maintain for their preaching, teaching, and their training. As stated before in this article the need is for an educational program that will reach the local church and help it in its selection of leadership, organization, and in growing an appreciation for the more wholesome types of church music. This can never be done through inspirational song service in churches, conventions, assemblies, and conferences any more than in building good Sunday Schools and good training departments through inspirational addresses. There must be a definite educational phase that will deal with the leadership and not with the masses. The writer believes sincerely that this is the work that should be done by our Sunday School Board. Again let me say—that it is not more singing that we need; it is more singing of the right type. It is not more song books that we need; it is song books filled with music of character and merit. It is not more sacred musicians that we need; but more musicians of standing and ability who can command the respect and responses of the churches, their choirs, and of all musicians in particular. The time has come when our denomination should not allow our churches to have to tolerate cheap music programs.

Devotional Thoughts

DANIEL WEBSTER'S LAST WORDS

"My general wish on earth has been to do my Master's will. That there is a God all must acknowledge. I see Him in all His wondrous works. Himself how wondrous! What would be the condition of any one of us if we had not the hope of immortality? What ground is there to rest upon but the Gospel? There were scattered hopes of immortality among the Jews. There were intimations, crepuscular, twilight. But, but, but, thank God! The Gospel of Jesus Christ brought life and immortality to light, rescued it, brought it to life!"

These words are quoted by M. J. MacLeon in "When the morning Wakens." They were pronounced on the deathbed of America's great statesman on the evening of Saturday, October 23, 1852, and were taken down by his biographer, Mr. Curtis. Following these words the great reasoner recited the Lord's Prayer in the same, dramatic, eloquent voice which had thundered for so many years in the judicial corridors of New England.

THE KING VISITS THE SLUMS

His Gracious Majesty King Edward VIII is an unconventional sovereign. He frequently does the unusual and unexpected thing. Often it is his genuine interest in the humblest of his subjects that leads him in unconventional ways.

A story is now going the rounds of the press that indicates something of the character of the King as one having the finest human touch.

He was in Glasgow inspecting the giant liner Queen Mary. He followed that by a visit to some of the worst slums of Glasgow. It was no tour to satisfy idle curiosity but for the purpose of looking into the conditions of the poorest of his subjects.

On his visits to the tenements King Edward insisted on knocking at each door himself. His first call brought him to the door of one of his poorest and most afflicted subjects in the tenement district of Glasgow. He rapped at the door of poor blind Hugh Queen. His knock was answered with a gruff, "Who's there?" Back came the answer: "I am your King. May I come in?"

The King of the world's greatest Empire stood before the door of one of his humblest subjects asking entrance! The Sovereign of half a billion peoples knocks at blind Hugh Queen's door and does not cross the threshold without an invitation! The King of that far-flung Empire on which the sun never sets has such fine gentlemanly instincts that he will not intrude himself, unbidden into the home of his humblest subject!

That picture of King Edward knocking at Hugh Queen's door will serve further to endear the British Sovereign to all his subjects.

It recalls another picture. A greater King than Edward VIII, the King of kings, stands at the closed door of the human heart. He says, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." He too has the finest instincts of the gentleman, and waits for an invitation before he will cross the threshold. The Christ never forces the door of a human heart, never trespasses on the sacred rights of human personality. He gently knocks, earnestly pleads, and patiently waits.—Maritime Baptist.

MAKING PEACE WITH GOD

Made nigh by the blood of Christ, for He is our peace.—Eph. 2:13-14.

In one of the most characteristic passages of "Grace Abounding" Bunyan describes a red-letter day in his life: "I remember that one day," he says, "as I was travelling into the country, and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that Scripture came into my mind, 'Having made peace through the blood of His Cross.' By which I was made to see, both again and again, that God and my soul were friends by His blood. This was a good day to me. I hope I shall never forget it."—T. W. R.

SUNDAY SCHOOL LESSON

By HIGHT C. MOORE

April 12, 1936

JESUS TRIUMPHS OVER DEATH

Read Luke 24:1-35. Study 24:1-12

Sunday, April 9, A. D., 30, is regarded (Davis) as the day of the resurrection of Jesus. During that day he appeared four times, twice to women (Mary and the other women) and twice to men (Peter and the two on the way to Emmaus); and after nightfall he made his first appearance to the apostolic company, ten being assembled in secret session. The next Sunday evening he appeared again to the Apostles, Thomas being present. It was probably two or three weeks later that he appeared to seven apostles by the Sea of Galilee and to five hundred disciples including the eleven Apostles on the mountain in Galilee.

1. Witness of the Women

Where was the body of Jesus? Listen to the witness of the women. It is interesting and significant of woman's devotion to the cause of Christ that several pious women figured in the thrilling scenes connected with his death and resurrection. They were last at the cross and they were first to reach the empty sepulcher. During their visit they passed through five stages of experience. The first was sorrow. With sad hearts they had turned away from the tomb on Friday afternoon. The sabbath was the most tearful they had ever known. Yet where else can they go but back again to the city of the dead, there to let their hearts bleed in unrestrained anguish! Besides, the preparation of the body for burial was hasty and very incomplete. With their own hands they must make the last touches of affection for him who was gone. So they brought spices as the dawn-streaks appeared on the horizon Sunday morning. The second stage was perplexity. What was their amazement to find the guard gone, the seal broken, the stone rolled away, the sepulcher emptied of its dead! There could be no mistake as to the place, for they had marked it well. With holy boldness they went into the sepulcher. But he whom they sought was not there. The third stage was fright. It was a solemn and awful scene. The grave clothes lying in place. The devoted women were crowding into the narrow vault in the dim twilight of the morning and there was the white-robed angel sitting within the sepulcher. No wonder they were frightened. But their fright was temporary and made way for the happier feeling to follow. This fourth stage was remembrance. In assuring tone the women were reminded that what they now witnessed was in fulfillment of the repeated prophecies of their Lord. Those solemn words called out of the past by angelic tongues, flashed like a sunbeam into their darkness. Then their faith laid aside its crepe, brushed off the tears and took hold upon a risen, living Lord. The last stage was proclamation. Such news could not be kept nor such a faith concealed. The disciples and the world must know what has become of the Crucified. So the first advocates of the Resurrection were held in the highest esteem among the disciples for their ardent piety and absolute integrity. Better ministers and sweeter gospel the world had not heard before.

2. Wonder of the Apostle

Why were the linen cloths by themselves? Note the wonder of the Apostle. The Apostles received and regarded the report of the women as idle talk which would do no good and might do much harm. So Peter (and John, as John tells us) ran out of the city to the sepulcher. The younger and swifter, John, arrived first at the tomb and stood without; but when Peter came up, he rushed within the vault for a closer search. The story of the women was clearly verified; the body of Jesus was not in the tomb where loving hands had laid him; and the grave clothes were arranged as no grave robber would leave them. There was ground for the report of the Resurrection. With John, it became a matter of faith at once, but with Peter there was the hesitation of doubt as they returned.

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change in character, explicable on no other ground than that it is divinely true.

Home Daily Bible Readings

Monday—The Shadow of the Cross. Matthew 16:21-28.
Tuesday—The Crucifixion. John 19:17-22.
Wednesday—Jesus Triumphs Over Death. Luke 24:1-12.
Thursday—Christ Died for Us. Romans 5:1-11.
Friday—A Song of Triumph. Revelation 5:9-13.
Saturday—New Life in Christ. Colossians 3:1-11.
Sunday—Our Immortality. I Corinthians 15:50-57.
Devotional Reading—Revelation 5:9-13.

Is The Day of Mass Evangelism Passing

The question is being asked often, "Has the day of mass evangelism passed?" Dr. M. E. Dodd of Shreveport, in a recent article, discusses this vital subject in an interesting manner. He names some things that are militating against mass evangelism, and expresses the belief that there is a returning interest in evangelism. We are passing on to our readers the following thoughts from Dr. Dodd's article:

You asked me to answer the question for you and your readers, "Has the Day of Mass Evangelism Passed?"

I would unhesitatingly answer that the need for it has not passed, but mass evangelism as conducted in recent years has received some pretty hard blows from the hands of its friends.

Mass evangelism began on the Day of Pentecost, or should we say with John the Baptist on the banks of the Jordan, or still further back when Nehemiah assembled the people for open air street services, "in the street that was before the watergate and read the Bible to them from morning until mid-day."

Has God's Approval

Mass evangelism has the approval of God and it has been justified by its abundant results. But mass evangelism has had a checkered career. It has been sometimes up and sometimes down. Sometimes it has had popular favor and sometimes not.

I presume by mass evangelism you mean the public proclamation of the gospel with an open direct appeal for its acceptance by the hearers. At any rate this is what I understand it

to mean. This is the way I am dealing with the subject.

Militating Against It

There are three things that have militated against mass evangelism in recent years and which have, no doubt, given it somewhat of a setback.

1. It has been organized, materialized and commercialized by many evangelistic parties in their own interest rather than in the interest of winning souls and building the churches of Christ. This creates a natural reaction against evangelists and evangelistic parties, and, with some, against the idea of evangelism itself.

2. The large and widespread propaganda and programs for religious education have, no doubt, done much unintentionally, of course, to stupefy the conscience on the question of sin and the need of personal salvation and, therefore, to eliminate interest in evangelistic efforts to win lost people to Christ. This movement has had less effect upon our Southern Baptist people probably than any others, and yet it is manifest even among us. I conducted a series of services recently in a prominent Baptist church which had had no evangelistic meetings in ten years.

3. The emphasis being placed, in many quarters, upon house-to-house visitation, personal evangelism has diverted attention from mass evangelism. These two forms of evangelism should never have been allowed to be brought into conflict with each other. Both of them are approved and urged in the Scriptures, both of them are valuable. Pastors, churches and people should do both.

Returning Interest in Evangelism

Having said this much, I may now say that I am impressed with the feeling that there is a returning and reviving of interest in evangelism, both personal and public. I see many tokens of this on the horizon of our spiritual landscape. I am personally getting more invitations for evangelistic meetings than for many years. Other pastor evangelists tell me it is the same with them. Brethren who are giving themselves fully to evangelistic work say that it is a great deal less difficult to keep their time filled up now than it has been for some years. I have just received a letter from one of our prominent evangelists who says that he has engagements definitely made for more than twelve months ahead. Two or three years ago he told me that he hardly knew what he would do from one engagement to another, whether he would have any calls or not. Because of that condition many evangelists resorted to the method of going into communities uninvited and unsponsored and setting up their programs. Some Christian groups, denominations and individual churches which for a long time had given up evangelistic meetings of any sort are now announcing "Preaching Missions." These are some of the tokens of a returning interest in mass evangelism.

If only all of these meetings, "preaching missions," and so forth, will life up a trumpet and sound aloud the call of Christ to repentance and regeneration, to the acceptance of God's gospel of grace, which brings eternal salvation, then shall God be glorified, the earth be filled with his knowledge and the people be made to rejoice in his presence.

About thirty laymen attended a monthly meeting at Slaton last week. After a luncheon served by the men, a program of singing was enjoyed. A solo was rendered by Harry Minor, choir director of the First Baptist Church, Lubbock, after which an address was delivered by a prominent layman of Lubbock, Mr. Fortenberry. The officers elected for the brotherhood were: John W. Hood, president; Doc Walston, vice-president; Dan Liles, secretary. The permanent meeting date is the third Monday evening in each month.

Pastor John T. Taylor is doing the preaching in a meeting with the Rottan Church. Rev. Finis A. Williams, pastor of the church at Elmdale, is leading the singing. The meeting will close Sunday.

Hardin-Simmons News

Orchestra Makes Initial Bow Here In Major Concert

Hardin-Simmons university orchestra made its initial bow to the people of Abilene in a major concert Sunday at the First Baptist church. Under the direction of Herbert M. Preston, head of the violin department, the 50-piece orchestra played overtures and the famous Largo.

In addition to regular orchestra numbers, there were four soloists: Paul Trimmer, 14, young violinist from Ballinger who is a pupil of Mr. Preston, played the Allegro Movement from Concerto No. 23 (Violin) and a difficult Kreisler selection; Jane Longmoor, 14, student in the piano department, played the first movement of the D Minor Concerto (Mendelssohn) with the orchestra. In this number E. Edwin Young acted as guest conductor. Rachael B. McDonald, freshman student of piano, played the much discussed Rhapsody in Blue (Gershwin); and Luzelle Hicks, pupil of Lola Gibson Deaton, sang Gounod's "O Divine Redeemer." The offertory was played by Ruby C. Morris.

The program was presented in the interest of music appreciation and improvement and no charge was made. Rev. Sam Malone, editor of the West Texas Baptist, preached at the morning sermon hour. Voice and choral music department of H-S-U, with Mrs. Lola Gibson Deaton as director, presented "Cross and Crown," an Easter cantata by E. L. Ashford Sunday afternoon at the church.

Construction of 2,500 feet of curbing for asphalt paving through Hardin-Simmons campus was completed under supervision of W. P. A. Thursday. Grading of a gravel base for the new road began immediately, and workmen should be ready to start laying asphalt in a few days, reports J. M. Hughes, project clerk.

Rev. H. R. Whatley, pastor of the First Church, Haskell, is doing the preaching in a meeting with Pastor Lowell Ponder and the church at Rochester. The meeting began last Wednesday evening and will close Sunday.

Rev. C. D. Owen can save you money on Bibles and other religious books. His address is 1602 Ambler Ave., Abilene, Telephone 6507.

Rev. W. W. Melton of Waco is doing the preaching in a revival meeting at the First Baptist Church, Winters. The meeting began Sunday and will continue for two weeks. Rev. W. T. Hamor has been pastor of the Winters Church for a number of years.

King Victor Emmanuel of Italy was asked what he thought about the Ethiopian war and is said to have replied, "I don't see how I can lose if we win, I will become King of Ethiopia. If we lose, I will again become King of Italy."—Louisville Courier-Journal.

Large Response Indicated For Senior Day At H-S-U.

Hundreds of high school students throughout this area of West Texas will converge on Abilene April 25 to join in the third annual school senior day program at Hardin-Simmons university.

Acceptances to date to invitations sent through the mail throughout district 17 of the Texas Baptists' W. M. U. indicate a record-breaking attendance for 1936. Mrs. C. C. Stewart, general chairman, and Mrs. J. E. Burnam, secretary of the sponsoring organization, said this week.

Visit Other Schools

Groups of Abilene women have visited three associational meetings to ask co-operation of members in extending the invitations to the seniors in high schools throughout their districts.

Mr. Burnam, Mrs. J. B. Buckley, Mrs. D. W. Arnette, Mrs. J. R. Fielder and Mrs. J. L. Anthony spent Thursday in Putnam where they attended a mission study institute which was held under auspices of the Callahan W. M. U. association. The Abilene women assisted with the program, conducting classes, and throughout the day contacted women there who agreed to give the invitation to the Abilene meeting to high school seniors of that area. Miss Blanche Simpson, missionary on furlough from Brazil, accompanied the local group to the meeting, where she was a program speaker. Mrs. V. W. Tatum of Cross Plains, associational president, and Mrs. J. F. Tierce of Clyde, mission study chairman, were program directors.

Invitation to co-operate in the April 25 program was given women of the eleventh W. M. U. district, in a two-day meeting at the First Baptist Church at Vernon, by an Abilene party headed by Mrs. R. M. White, president of the 17th district. Others attending the meeting were Mrs. Bernard Hanks, Mrs. Lee F. Signor and Mrs. R. L. Faucett.

Mrs. B. A. Copass, Dallas, president of the Texas W. M. U., and Dr. O. L. Powers, pastor of the Wichita Falls First Baptist church, were outstanding speakers on the Vernon program, for which Mrs. T. J. Furniss, district president, was director.

Mrs. H. H. Ramsey presented the program plans to women of district 8 at a meeting held in Big Spring. Mrs. Ramsey was accompanied on the trip by Mrs. J. O. Green, Mrs. L. E. Darby and Mrs. Ed Fuson.

Dates for the Cowboy band annual East Texas tour was announced for May 4-9 by Manager Gib Sandefer on Thursday morning. Arrangements included engagements in more than forty towns in the East Texas section.

The May trip will be the last major excursion of the band before the opening of the Texas Centennial celebrations in Dallas June 6. While on tour the band will officially represent the Centennial Exposition under the conferred title: "Model Texas Centennial Exposition Band."

Bethel; Everett Milan, Big Spring; Claude Gooch, Buford; Aaron Mann, Hermleigh; Freddy Cole, Ira; Sybil Cokker and Douglas Kelly, Roscoe; Alvin Swearingen, Lenora.

Two Attractions On Artist Course Signed For 1936-37

Contracts for two outstanding artist attractions of the musical world to appear on the Hardin-Simmons university artist course for the 1936-37 season were signed this week, Gib Sandefer, manager, said yesterday. The first booking for the annual course are Mercado's Tipica orchestra and Percy Grainger, Australian-born concert pianist.

Mercado's Tipica orchestra, the only Mexican musical group of national prestige and recognition, begins its initial extended American tour next season, and will appear at the university auditorium late in November. Grainger is scheduled to appear here next February 12.

Alton Terry, Hardin-Simmons track and cage star, hurled the javelin 206 feet, 2.1 inches for the only first place tabulated by Abilene college representatives Saturday at the Texas relays in Austin. His best heave was nine inches short of the Texas relays record, established by Beavens of Kansas State Teachers in 1929.

Broken milk bottles cost the milk companies a million dollars a month.

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MISSIONS IN DISTRICT 17

J. D. BRANNON, Missionary, 2126 Swenson St., Abilene, Texas, Phone 6415

A Worthy Mission Offering in April
"Half Way by the Fourth of May," is our slogan for April, in our gifts to the Co-operative Program. We hope to raise, in District 17, \$1.00 per member, during the convention year. May 4 will end one-half of the convention year. Therefore, by that time, we do hope that every church will have given at least 50 cents per member for World-wide Missions.

What Has Been Done

In the first five months of the convention year, the district has given about \$8,000. This is practically 25 cents per member. The associational averages are as follows:

	Per Capita	No. Chs.	Gift	Giv. Mo.
Callahan	11c	4		
Cisco	19c	6		
Fisher	29c	9		
Haskell	25c	5		
Jones	19c	3		
Stonewall	21c	2		
Sweetwater	41c	10		

The association can reach this goal of 50 cents per member, when each church reaches it. Surely no member of a Baptist Church, who at all claims to be a Missionary Baptist, would give less than this if they are asked to do it. Let us pray that every pastor, deacon, Sunday School superintendent, or officer in any department, feel their responsibility of seeing that their church reaches this reasonable goal.

Suggestions

Here are suggestions made by different men over the district. If you have others please write them to the missionary.

1. Check up on the gift per church member from November to April 4, and set out to raise that amount, equal to 50 cents per member, during April.

2. Place a large chart on the wall,

similar to the following:

No. Members, 160; paid to date, \$55; paid per capita, 34c; due per capita 16c; due for church, \$25.

3. Take pledges for missions like you would for a revival.

4. See those personally who are able to give large amounts.

5. Preach on Missions, and take offering at close of sermon.

7. Check up on the 100 Thousand Club pledges and see that they are paid up to date.

At the close of April we will print in the West Texas Baptist a list of all the churches, with the name of the pastor, and superintendent that have passed the 50 cents per member mark.

Pinkerton Calls Pastor

The Pinkerton Church, in Haskell Association, has called the Rev. C. Jones of Haskell as pastor.

The Rev. H. R. Whatley is preaching in a meeting at Rochester, Rev. J. Lowell Ponder, pastor.

The Rev. J. R. Murdock has resigned the Hillside Church, in Sweetwater Association, and they have called Rev. Gene Hall of View.

Sunday School Convention

We hope that every church in the district will make plans next Sunday to send at least one car load of people to the Sunday School Convention, meeting in Mineral Wells, next week, April 14, 15, 16.

HOW ONE CHURCH DID IT

A country church in East Texas had approximately 200 members. It set out with two goals one Spring month, namely, to get a mission offering

work reached a climax Sunday morning with a sermon by the pastor, Brother W. I. Taylor. Four people were gloriously saved and one united with the church by letter. Brother Taylor is leading this church in a wonderful way.—Charles Dickson.

Rev. F. R. Cole closed a ten-day revival with the Royston Baptist Church Sunday, March 29. Large crowds attended both day and night services. One fine young woman accepted Christ and the Christian people were greatly inspired to do nobler work for the Master. Brother Cole is a man of God and the Royston people love him for his great inspiration.—R. H. Howell, pastor.

BOOKS HAVE ARRIVED FOR ASSOCIATIONAL LIBRARY

(Continued from page one)
bell; Looking at Learning, by J. L. Corzine; The Baptist Faith—A New Interpretation, by Mullins and Tribble.

According to the rules individuals representing churches who secure books will sign a card on which is listed the names of the books with the number received and the price of the book. The full price of the books will be paid to the librarian and on the return of the books the price of the books, less ten cents per copy will be returned. Where the pastor or superintendent of the Sunday School secure the books a signed personal guarantee to pay for the books will be accepted in lieu of the cash deposit.

The library committee plans to add to the collection of books from time to time until a complete set of study course books will be on hand at all times for the churches of the association. Churches having study course books on hand that they wish to turn over to the library should get in touch with Brother Riddle.

There were eight additions to the church at Jayton as a result of a revival held recently. Beginning next Sunday the church will occupy its new building.

from every members of the church, and to raise at least \$100 for that offering. One members had a large peach orchard and the prospect for a good yield was fine. The pastor asked him to give \$50 of the \$100 sought. To this he agreed, and the pastor saw personally every member of the church except one, who was visiting at some distance away. When the round-up month was over, slightly over \$100 had been raised in cash and every member of the church, except one, had some part in it. In most churches, there will be found one or more members who could give some large amount that would bless the giver and challenge the rest of the church. Let the pastor lay this matter on their hearts.—Dr. J. Howard Williams.

THE TALPA CHURCH

In a western community there is a little half-time church with 130 members, which, year before last, gave \$184.88 to missions. Last year, the church tried the "Prove Me" titling plan with great blessings to the membership and with unusual financial results, paying all bills, sending \$340.62 to missions, and leaving a balance of some \$300 in the treasury. Word from the pastor indicates that this year the receipts to the Co-operative Program will be doubled that of last year. The joy, enthusiasm, and spiritual tides which this church is experiencing ought to be the common experience of our churches, rather than the exception. May the Lord lead us, as leaders, to lead our people into deeper experiences of grace and greater exploits in His name. Brother Kelly Barnett is the student-pastor of the Talpa Church.—Dr. J. Howard Williams.

JEWS IN THE SOUTHLAND

(Continued from page 1)

known families in the South with a Jewish heritage who are conspicuous in Christian leadership. The only reason why the number is not greater is that so few churches have been enlisted in the enterprise. When the thousands of churches scattered throughout all of the Southern Baptist Convention recognize their opportunity and seriously accept their responsibility, a new day will have dawned in the work of Jewish evangelization.

This is not to say that there are no difficulties in the way of winning Jews to Christ. There are, and they must be taken into account. But are there no difficulties in reaching all other unchurched people? It is in meeting these difficulties that the eternal Gospel asserts its pristine power and renews its immortal youth. None who knows the past need doubt the Gospel's power to win the Jews. Such names as Neander, Edersheim, Saphir, Schereschewsky, Loewenthal, Mrs. Jesse Mercer, donor of Mercer University, Macon, Ga., Genisburg, missionary to Brazil, Mendelssohn, musician, Sullivan, composer, from among hundreds, remind us not merely of the appeal of Christ to the Jew, but of the spiritual contribution that Jewish converts have made to the life of the church. The spiritual possibilities of other converts wait to be released when churches are aroused to undertake earnestly the task that lies at their very doors. There is in particular a definite challenge to 1,500 Southern Baptist churches to recognize and accept a God-given opportunity. A whole hearted, sympathetic, and intelligent ministry by them to the Jews cannot fail of reward. Behind it are the sure promises of God. And thousands of Jews, through such ministry, will discover in Christ the supreme good for which they and their fathers, through all the weary ages, have ceaselessly yearned.

JOSEPH COHEN,
Hotel Texas, Ft. Worth

RAMBLING REMARKS

(Continued from page 1)

Pat Horton is one of the deepest doctrinal preachers in the South. I love Pat Horton. . . . We missed Brother G. I. Brittain, who was away from home during the Wayland meeting. One of the joys of going back to the Plains is the privilege of seeing Brother Brittain and Mother Brittain. He says she reads these straggling remarks each week, and if she sees this copy we hope the Lord will give her the power to use it as a mirror and see in it the deep affection the writer has in his heart for her and her noble companion. He is the best known and best loved man above the caprock. . . . I spoke four times every day last week except one and five times that day. This week I am paying the penalty by staying in bed under strict orders of Dr. Tom Ratliff.

He says that I am deformed, that my nose is supposed to smell and my feet to run and I have the order reversed. I am missing my first worker's conference in four years in the Mitchell-Scurry Association, on account of being physically unable to attend. . . . I hope Ewing James will send in a report on his meeting at Cisco this week. We always expect things to happen where Ed Cole preaches. . . . We are in the midst of our annual B. T. U. revival this week, but there are many hindrances. We had a bad sandstorm Saturday and Sunday when we were trying to get the district organized and the workers distributed. Then there is much sickness over the section. Especially influenza and mumps. Somebody wanted to know why I spell Influenza with a capital "I" and mumps with a small "m." Well I have a lot of respect for Influenza and very little for mumps. When I had mumps I lost only three services in a revival at Cottonwood, in Callahan County, and all who did not get religion got mumps and some got both. . . . Dr. T. C. Gardner was with us here at Colorado last night. He has the most contagious optimism I have ever been exposed to. He is speaking today at the workers meeting at Fairview, where O. D. Welch is pastor. Miss Helen Gardner is directing the study in the Snyder church and also for Mitchell-Scurry Association. . . . Willis J. Ray is the happiest missionary I know and he is really getting the work done in District 8. . . . Rev. Roy E. Bost, who recently resigned as missionary for District 9, has moved on the field as pastor of the church at Bridgeport, Texas. I like Roy Bost. . . . We understand that Pastor Claud Scott has offered his resignation at Westbrook. We further understand that the church has not taken action in the matter. Claud's physical condition has improved since he underwent treatment in the Veteran's Hospital at Albuquerque, New Mexico recently. . . . Murry Fuquay is with his church at Fluvanna in a combined B. T. U. study course and revival this week. Murry is a senior in Hardin-Simmons and is headed for the top in the Baptist ministry. . . . The church at Payne Chapel bought their pastor, H. B. Naylor, a new suit this week. A good church and a good pastor are together at Payne. . . . Two of our best workers, Mr. and Mrs. W. A. Rose, have gone to Odessa. Mr. Rose has served five years as superintendent of the adult department of our Sunday School, and Mrs. Rose held the same position in the Junior department. He was an active deacon in our church. He had only missed one sermon I have preached in Colorado in four years. You can imagine

how we miss them. Mr. Rose was one time general superintendent of the Sunday School of the First Baptist Church, Stamford, with Pastor W. C. Moffett. . . . While on the plains last week I was asked a good many questions about the Hardin-Simmons and Texas Tech episode at Abilene recently. Of course I could not give first hand information, (looks like I miss all the fun), but my answer is that I like Texas Tech very well and am for Hardin-Simmons eggactly one hundred percent. . . . Remember Frank Kimbrough beat Pete Cawthorn 6 to 0 with a Wayland Junior College team one time, and it might help you to answer the riddle of his reluctance to meet Simmons after Frank has had an opportunity to mold his material into a machine.

POLITICAL ANNOUNCEMENTS

The following political announcements are subject to the action of the Democratic primary election to be held in Taylor County in July:

For District Clerk, Taylor County: (Miss) Belle Wellborn.

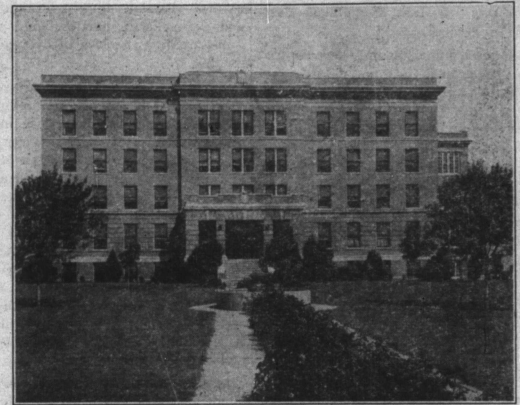
For County Clerk, Taylor County: E. D. (Dean) Davis. (Miss) Vivian Fryar.

For County Judge, Taylor County: A. A. Heathington.

For Assessor-Collector, Taylor Co.: W. P. Bounds.

For Justice of the Peace: James Gray Bledsoe, Precinct 1, Place 1.

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The West Texas Baptist Sanitarium is owned and controlled by the Baptists of Texas, dedicated to God and the relief of suffering humanity, not operated for profit, ready to serve sick and injured humanity, regardless of race, creed, or color.

E. M. COLLIER, Supt.

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