

WEST TEXAS BAPTIST

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No. 12

RAMBLING

EMARKS



By DICK O'BRIEN

We may try to deny that there is vanity in our makeup but if you dig deep enough you will find it in some form and to some degree. The other day I was making my usual call on the sick people at the hospital and as I walked down the hall and passed an open door I heard a rather strong voice call. "Doctor come in here a minute," he said. I looked all around and no doctor was in sight so I decided he had taken me for a physician. I turned in to tell him that he had made a mistake and that I would be glad to get him a doctor, but he never gave me a chance to explain anything. The minute I entered the door he began talking and never came up for air for a full five minutes. All the while he was uncovering his chest and shoulders pointing to red spots and pimples and explaining his symptoms, asking my opinion and never stopping long enough for me to give it. When he had covered the ground, or rather torso two or three times he looked up at me for my diagnosis. I decided that most of his trouble was in his imagination so I decided to humor him. I put on as professional expression as I could and in tones to match the expression I began to ask questions. "Does that itch and burn?" I asked as I ran my fingers over an area red with recent scratching and still bearing the marks of his finger nails. "Boy, does it?" he answered as he warmed to my examination, taking my first guess to indicate that I knew what I was talking about. Knowing what he was there for and that the doctors had been giving him a serum treatment, I asked again, "Have the other doctors been giving you shots?" "Yes," he answered with a kind of startled expression on his face, and his voice registering uneasiness. "How often have they shot you, and how much to the dose?" I asked. "O, they have been giving me a hypo every few hours and use their largest needles filled with a pale greenish medicine." "Pale green eh? Why they should know that is not the right color for a disease that breaks out red. However since I do not have the case in charge I could not afford to change the color of the remedy. I do not think you have any cause for alarm yet. By the way do you dream at night?" "Doctor, I tell you I never had such dreams as I have experienced the past few nights." And I realized that I had opened a subject which would exhaust us before he had exhausted it. He told me one fantastic dream after another for thirty minutes before I found a place where I could break in and stop him. In his dreams his hogs had broken out and you know a hog is the hardest animal on earth to control in real life, but when you get him in a dream he can easily turn it into a nightmare. As he suggested, they always go the direction you are not expecting, their heads appear to be on the wrong end. And there is no convenient hold you can take on one to lift or direct him. Having no horns, a round slippery body and practically no tail, certainly makes him hard to handle. When

EVENTS TO COME

- April 9—B. T. U. High Attendance Day.
- April 11-13—State Sunday School Convention, Waco.
- April 18-19—District 17 W. M. U. Convention, Ranger.
- May 4-6—Spring Pastor's Retreat, Camp Lueders.
- May 18-24—Southern Baptist Convention, Oklahoma City.
- June 1—47th Commencement, H. S. U.
- June 2—Registration, Summer Session, H-SU.
- June 5-10—Preachers Evangelistic Conference, Fort Worth.
- June 19-25—General Assembly, Camp Lueders.
- July 22-28—Baptist World Alliance, Atlanta, Georgia.

WACO HOST THIS YEAR TO SUNDAY SCHOOL MEET

Workers from the Sunday School board at Nashville and outstanding speakers of Southwide and international reputation will be featured with the cream of Texas leaders in the annual Sunday School convention which meets at Waco, April 11 to 13. Concurrently the city will entertain the Sunday School convention for the Negroes and outstanding white speakers will address their sessions. The sacred music drama, "Ruth," will again be presented by 70 voices from the Seminary Choral club, directed by Prof. I. E. Reynolds, at Waco Hall, Baylor, as a pre-convention attraction Monday evening. Great stress is laid upon the conference sessions of the convention which will be in charge of reorganized leaders both from Texas and other states. Unusual emphasis will be given this year to vacation Bible school work, supporting efforts to double the number of such schools in Texas this summer. No registration fee will be charged and Waco homes will be opened to visitors at \$1.00 per person or \$1.50 for two on the Harvard plan.

MILLIONS OF CHILDREN STARVING IN CHINA

Millions of homeless children, writes J. Calvitt Clark, executive secretary of China's Children Fund, of Richmond, Virginia, are starving in China today—history's most tragic multitude of the doomed, stumbling over the crumbling ruins of shell torn cities or across stripped, barren fields of the country side. Moving on each morning in the vain search for something to eat and lying down at night in the debris of ruined homes, ditches and the open fields, still hungry. Children's hands pulling the bark off trees and chewing on it, tearing the grass and stuffing it into their mouths to try and find relief from the gnawing hunger. Little children—"Of such are the Kingdom of Heaven," dying in a man-made hell. You live in peace. Your children are safe. But what about these Chinese youngsters? You can save one or more, if you will. One dollar will save a life for a month, two dollars will place a child in one of our industrial homes, give him or her food, warm shelter and training toward future self-support.

MEMBERS OF THE BOARD DISTRICT SEVENTEEN

Callahan association: Rev. J. S. Tierce, Clyde; Rev. F. A. Hollis, Putnam; Rev. C. E. Poe, Cross Plains. Jones County Association: Rev. Henry Littleton, Hamilton; Rev. L. A. Doyle, Anson; Mr. Ed Rowell, Anson. Fisher County association: Rev. Lawrence Trott, Rotan; Rev. John P. Hardesty, McCauley; Mr. Ernest Smith, Rotan. Haskell association: Rev. H. R. Whately, Haskell; Rev. H. E. East, Knox City; Rev. Shade Stevenson, Goree. Cisco association: Rev. H. D. Blair, Cisco; Rev. T. L. Nipp, Moran; Rev. Phil McGahey, Breckenridge. Stonewall association: Rev. J. B. Rowan, Aspermont; Rev. G. W. Thomas, Peacock; Rev. Faye Hinton, Jayton. Sweetwater association: Rev. C. A. Powell, Abilene; Rev. J. H. Dean, Blackwell; Rev. Jones Weathers, Merkel. Board Members by Virtue of Office Held in District Convention: Rev. P. D. O'Brien, Stamford, president; Mrs. Broughton Harden, Stamford, secretary-treasurer; Mrs. J. B. Buckley, Abilene, W. M. U. vice president; Mr. J. M. Cook, Abilene, S. S. vice president; Judge E. S. Cummings, Abilene, Brotherhood vice president; Rev. J. I. Cartledge, Eastland, B. T. U. vice president. Rev. C. A. Powell, Abilene, chairman of the board. Rev. B. N. Shepherd, Abilene, district missionary. Rev. J. S. Tierce, Clyde, secretary of the board. R. E. Dudley, Abilene, treasurer of the board.

CHURCHMEN DISCUSS POVERTY
Representatives of the Catholic, Protestant and Jewish faiths will discuss the general subject, "The Churches Responsibility for Poverty," during a People's Lobby program on Saturday, March 25, from 1:00 to 1:30 p. m., Central time, over the NBC-Red Network.

CAMPUS IMPROVEMENT UNDER WAY AT HOSPITAL

The coming of spring finds Hendrick Memorial hospital already well under way in a campaign of beautification of the buildings and grounds. Workmen are engaged in repainting the outside woodwork and other plants include added shrubs, grass, flowers and park space with possibility of paving the ambulance driveway in the offing. Beautification of the property on Compere boulevard west of the superintendent's home is being studied. This property, fronting 191 feet on the Compere boulevard, belongs to the hospital. The plan, to be submitted to the hospital board for consideration, is to remove the old stone foundation of the M. H. Compere home which burned about 25 years ago. The ground then would be set with shrubs and grass and converted into a park spot where nurses may hold their social gatherings and for other hospital uses. Ultimately, the ground is to be the site of a nurses home. Also proposed is the paving of the boulevard off Hickory into the hospital campus and the drives at the back of the building. In addition, consideration is being given to the opening of the drive eastward to Cedar street, and the paving of that.

Investigation was made Friday of the feasibility of designating a street through the campus from Hickory to Cedar, and the securing of a Works Progress administration project for the paving. The city engineering department made a preliminary survey Friday on the straight drive from the hospital back entrances east to Cedar. The portion of the hospital grounds facing Hickory, north from the boulevard drive, will be beautified with sod, trees and shrubs this year. The hospital rose garden, which the late Dr. R. P. Glenn personally planted and cared for, will be perpetuated as a tribute to his memory. Mrs. Erle D. Sellers has replaced plants which have died, and is supervising its care. More than 200 rose bushes were set by Dr. Glenn in the gardens—four large beds in the front grounds of the hospital.

During the ten years since E. M. Collier has been the hospital superintendent, more than 500 trees have been set on the campus. Most of these were sycamores and Arizona cypress, put out in 1931, but some have been added each year. Many other varieties of tree are included in the beautification work on the grounds.

DR. M'CALL IN REVIVAL AT FOURTH ST. CHURCH

The East Fourth Street Baptist Church of Big Spring closed a very gracious and constructive revival meeting last Sunday. Dr. George W. McCall, state evangelist, did the preaching. There were 69 additions to the church. The preaching of Bro. McCall is very constructive and he leaves no problems for the pastor to solve after he is gone. We commend him to those who want to use one of our state evangelists. W. S. Garnett, Pastor.

JOURNALISTS COMING TO H-SU JUBILEE

As part of the events featuring the Hardin-Simmons Golden Jubilee celebrations in 1941, the Southwestern Journalism congress will bring representatives of the thirteen member schools to Abilene for their annual convention two years hence. In the convention, which met this year at Stillwater, Oklahoma, with the Oklahoma A. and M. college, Tulane University, New Orleans, was selected as the place for the 1940 session and George E. Simmons director of journalism at that institution was elected president. Herschel Schooley, H-SU department head, was elected vice president.

TUXEDO DEDICATION

Rev. W. R. Underwood, new pastor at George West, Texas, recently preached the dedicatory sermon at Tuxedo Church where Rev. W. D. Green is now pastor. About 250 were in attendance at this rural church for the service of the day. The new building which was dedicated is complete with equipment for departmental work, most of the Sunday School rooms being located in the basement. Many good sized towns would be proud to possess such an attractive house of worship.

SECURITY LAW EXEMPTS RELIGIOUS WORKERS

News service dispatches from Washington last week report the house Ways and Means committee voting unanimously to exclude employees of religious, charitable and non-profitable institutions, along with farm labor and domestic help, from any revision of the social security act which may be made this session. Baptists have been especially active in opposing any effort to include religious workers, taking the broad ground that such action would violate constitutional guarantees of separation of church and state. W. H. Tennison of Anton, Texas, who has energetically fought the proposed measure, writes the West Texas Baptist that only one congressman—Garrett of Texas—out of a large group with whom he has corresponded concerning this question replied in outright opposition to placing church workers under this Federal tax. Others were favorable or non-committal.

PASTOR DAVIS TEACHING BIBLE COURSE AT BAIRD

We began a Bible School at Baird Baptist Church Monday night, March 6. Good crowds and fine interest prevailed. Sessions are held five nights a week—Monday through Friday night—7:30 to 8:30. The Course of Study embraces the Church in her original form—origin, doctrines, and practices through the New Testament period. The text is the Book of Acts—followed by each of the Pauline Epistles in their order—a close examination of texts and doctrines. The study is illuminated by two large charts, 20x4, prepared by the pastor, A. A. Davis, showing in outline the progress of the church from date and place of origin, through the New Testament period, then tracing the history of the church through the centuries, on another chart entitled the TRAIL OF BLOOD—bringing the church from the days of Christ down to the present day. The origin of every other denomination of prominence is also pictured from facts given by reputable historians of the various faiths, with the latest census, giving membership of each denomination up to 1936. Great interest is being shown by those in attendance. The school will continue for eight or ten weeks yet and we invite all who can do so and desire, to attend these sessions.—Reporter.

Women in Texas Churches Help China War Orphans

By Miss Viola Humphreys

The work of helping children who become orphans because of war conditions in China was begun several years ago by Madam Chiang Kaishek. She conceived the idea, taken from the project of our own late Dr. W. Eugene Sallee, of the use of splendid stock cows, chickens and hogs to give industrial work, and use the proceeds of such to help these orphans obtain education and at the same time learn different trades and encourage better farming, stock raising and industrial life among the people who came in contact with the work she prompted. Her plan was different from Dr. Sallee's of Interior China in that her dairy was an ideal dairy; she had a large expenditure of money in employing workers to care for the cows, and keep the dairy spotlessly clean. It was my privilege to visit this beautiful dairy, and industrial school, and see the hundreds of orphans in attendance, and to have explained the helpfulness of this large institution, then located at Nau King, China.

During the past year thousands of other children have become homeless, and because of the political conditions in China, it is necessary for Madam Chiang to receive outside help to care for the Warphans, as they are now called. Regardless of difficulties she continues her plans on enlarged scale of helping the suffering orphans, no doubt reducing cost of plans.

The past few months a few of our smaller organizations within the churches have entered heartily into a plan of showing our sympathy and appreciation of the noble work among these orphans of China by presenting a Texas-China Friendship quilt with free will love offerings. The quilt contains one hundred sixteen blocks, all of which have been placed with some W. M. S., B. T. U., or other church organization, remem-

MISS MALLORY SPEAKER TO WOMEN OF DISTRICT

Miss Kathleen Mallory of Birmingham, Alabama, corresponding secretary of the Southwide Women's Missionary Union, spoke Tuesday, March 21 to about 800 women of District 17 assembled in the First Baptist Church in Abilene. Miss Mallory was introduced by Mrs. E. F. Lyon, state W. M. U. executive secretary and was preceded by an address from the state W. M. U. president, Mrs. B. A. Copass. Mrs. J. B. Buckley, district president for the women, presided. The speaking was followed by a tea in the church parlors attended by some 350 ladies, who greatly enjoyed the social hour. Earlier in the day women of Sweetwater association held their annual mission institute at University Church, Abilene, the high light of which was a missionary address by Mrs. R. L. Brown, state mission study chairman. The well arranged program of the institute was planned by Mrs. W. S. Daniel and was well attended. Miss Mallory spoke at Hardin-Simmons chapel services in the morning and afterward visited with President J. D. Sandefer who is confined to his home at this time.

MONTEZUMA EX-STUDENT ADDRESSES WANTED

State Secretary Harry P. Stagg of New Mexico Baptists, Box 485, Albuquerque, is anxious to secure the present addresses of a group of those formerly connected with Montezuma College in one way or another in other years. He states that a good turn will be done these people by forwarding their addresses. Included are Herbert Acord, Mrs. Herbert Acord, O. C. Adams, Gladys Aylston, Lester Anderson, Norval Buck, John Campbell, Johnnie Cassidy, Will Martin, True Kenyon, Lois Lowman, Helen Manning, Roy Medley, Thelma Miller, Myrtle E. Ball, Bernard Barnes, Marion Brock, Ruby Cooley, Enoch Darnall, Annie Lee, Ethyl Littress, Mrs. Ruby McIntosh, Paul Paerdilla, J. C. Pipkin, Martha Poisdoyer, Milton Sanders, William Scoggins, Thos. Shaw, Mrs. J. M. Sibley, Marion Smith, Ben R. Sullivan, Mrs. B. R. Sullivan, Ruth Warner, Paul Nacion, J. H. Page, Blanche Pile, Frances Tuggle, Mrs. Meda Wilson.

MISSIONARY

ESSAGES



By B. N. Shepherd
Missionary, District 17

Sometimes I wonder if this column ought not to be included in Dick's "Rambling Remarks." Well, if it could be brought up a little in coherence, whatever that is, it might fit. We all enjoy the R. R. Last week was spent, the most of it, with the Cisco association in an associationwide Training Union revival. Bro. Tierce and I assisted the Moran Church and Pastor Nipp. They are doing things for His glory. Mrs. John Alexander is the consecrated, efficient Training Union director. They have 75 enrolled in their B. T. U. and 69 were in the classes of the revival. Sixty or more will receive awards.

The Highland Home Church, Fisher association, took an old-time love offering in the old-fashioned way, table at front and everyone carrying his offering and placing it on the table, for the Annie W. Armstrong love gift. They got \$18.91. That is being missionary. That church increased its offerings to the Cooperative program. Pastor Taggart is leading his church from victory to victory.

Pastor Holtzclaw reports the largest crowds during his two years at Sunset Church. Two young men were converted last Sunday night.

Brother Henley was rejoicing over the good interest in the church at Sylvester. One conversion last Sunday.

THE REVIVAL IS REALLY ON. PRAY, PREACH AND WORK.

The Fisher workers meeting at El Paso church last Monday was another good one. Again, the program was on Soul-winning. The house was well filled.

I like the Church Bulletin plan of the West Texas Baptist. I was in a rural church a few days ago. The pastor and I were visiting in a home where the people do not get to attend services much. We found the people informed through the bulletin service of the W. T. B. They read about the services. Those people will soon be in the services I am sure. We are interested only in what we know about. I do not see how any church, especially the smaller church, can afford not to TAKE ADVANTAGE OF THIS FREE SERVICE. Think it over.

The State Sunday School convention, meeting at Waco, April 11 to 13, bids fair to be the best one ever held.

Pastor Talley and the First Church, Ranger, are soon to enjoy the extra Sunday School room provided by moving some houses near the church building and rearranging for Sunday School work. The baptistry is being raised and beautified. God is blessing that splendid church.

Prexy's Thanks

As fully as I know how, under the circumstances, through the WEST TEXAS BAPTIST and the BRAND, I am expressing my deepest and tenderest love for students, former students, and other friends, who have so graciously remembered me on the occasion of my seventy-first birthday. I am happy in the thought that I am thus remembered by those whose lives I have touched, directly or indirectly. I send choicest greetings to each of you, and am happy to announce to you that my physical impairment is seemingly improving. Your friend,
J. D. SANDEFER, President.

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R. E. DUDLEY Editor

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FOR THEIR SAKES—AND CHRIST'S

Attention has been called, none too frequently, to reports of concerted efforts to arouse the colored peoples of America to a point of race hatred which will make communism appear to be their deliverer. Against such propaganda, Southern Baptists have done too little in the way of a counter-offensive. Because Negroes have been traditionally Baptists and Methodists by no means assures that the generation educated with text books of an atheistic background and bombarded with communistic propaganda will follow in the old faiths.

A start in the right direction was the appropriation of ten thousand dollars by the Women's Missionary Union of the South to assist work with the negroes. That is less than a penny for each of the race, but is perhaps enough until certain pioneering is done.

As an example of individual effort, the Rev. Earl Landtroop, graduate student of Hardin-Simmons has been led to meet once weekly with the teachers in the Negro Baptist Churches in Abilene and guide them in the study of the Sunday School lesson.

As an extension effort, the Southwestern Seminary is giving lectures to night classes of Negro preachers. Who knows what evangelistic flames may sweep out of the black millions from this movement?

Evangelization, indoctrination and utilization are the defenses which we must erect for the protection of their race, and ours, and for Christ.

"WATCH!"

"Now learn ye the parable of the fig tree," said the teacher. "When her branch is yet tender and putteth forth leaves, ye know that summer is nigh."

In these days when hearts of men fail them for fear, many are the students of the Bible who discern in daily events abundant indications which Jesus set out as portents of the approaching end of the Gospel Age. Yet, sometimes we have seen fig trees put out leaves only to lose them in a recurrence of winter. Amateur prophets attempting to map in detail the course of world events up to the coming of the New Jerusalem should beware late frosts.

The Lord definitely warned us against those who should say, "Lo, here," and "Lo, there." He left for his disciples indications which should point to increased watchfulness and greater faithfulness, but he proclaimed the folly of men attempting to set the day or the hour of which even the angels in heaven were ignorant.

These are days when greater watchfulness is essential. Watch to preserve religious liberties, watch lest the weeds of the world choke out all spirituality, watch for lost who would heed the Gospel call.

They are days when faithfulness is coming more and more to the test. The earth is swarming with world-conforming church members who bear the name of Christianity, but in most places the demarcation between the yielded life and the rest of the world is far more acute than it was in our fathers' time when Christian ideals were the warp and woof of American life. There is probably more persecution abroad today than at any time in four hundred years. Prospects are that in the near future it will grow worse instead of better.

We have no way of knowing what the morrow will bring, but the Lord doubtless had days like these in mind when he warned again and again, "Watch."

"A LAMP UNTO OUR FEET"

(A Guest Editorial)
By BYRON FLETCHER

For the last few years, many of the prominent people of America have been sounding a note that is becoming more and more desirable in these turbulent days that come and go on the wings of fear. Writers, statesmen, ministers, financiers, statisticians, and people who represent other prominent professions, all seem to agree that the American people should continue to enjoy the privileges that we, as a nation of free individuals, now enjoy.

There has been talk concerning Nazi-ism, Fascism, communism, Bolshevism, and sedition that has upset a lot of folks. It is true that we need to be zealous with regards to our freedom and the glorious liberty which we enjoy. It is also true that we need to be careful to guard the status of the common people given to them in the Bill of Rights. But it seems to me that every leader in our country wants the American people to believe that he, and he alone, has the answer to the riddle.

It occurs to me that we are all forgetting the only ONE who knows the way out. That one is God. In addition to the nationalistic spirit that has been coming to the fore of late, there has been another mysterious force working in the hearts of those who wield the pen and of those who speak and deserve our attention. There seems to be a tendency on the part of our people and leaders to seek after divine guidance. America seems to be wanting to know God in a better way. We have all the wealth we need. We, as a people, live better than any race in the world. Now, we need God. And it is this need that will lead the American people on to nobler and higher attainments if they will continue to seek His face.

America is like no other nation on earth. It was founded by our forefathers because they wanted to worship God unmolested. America was founded on Faith in God. Therefore, God will not "take" from America what he will and does take from other nations. We need to shun our evil ways and turn from violence unto God, and He will lead us by the hand out of our wilderness of fear and dread. Truly, He will be "a lamp unto our feet, and a light unto our pathway."

News Notes

Dr. W. M. Wright of Dallas, now engaged in evangelistic work, was guest preacher at First Church, Houston, last Sunday.

In preparation for an April revival, First Church, Vernon is having Thursday visitations. Workers from every department meet at the church for a brief devotional and go out to visit by twos.

Dr. C. E. Hereford, Lubbock, is engaged in a revival at First Church, Memphis, Texas. Pastor J. W. Mason of Memphis supplied for Dr. Hereford at Lubbock last Sunday.

Rev. R. Elmer Dunham of Santa Anna will lead the Miles Church in a study course March 27 to 31.

Twelve Chinese have joined the Central Baptist Church, Phoenix, Arizona recently for baptism. Miss Blanche Rose Walker is leading the work in the Chinese mission of this church.

The flu epidemic has been severe in New Mexico. Nine teachers who were to have part in the Training Union Enlargement campaign last week were out on that account and the New Mexican reports many pastors ill from the same cause.

Charles Tarrance of H-SU will assist Pastor Elmer Holt in a study course at Jean Church next week.

A \$5,000 pipe organ, donated by El Paso friends of Howard Payne College, is being imported from England for installation in the college auditorium.

Rev. Sam E. Brian reports a good service at Wilmett Sunday with two additions to the church.

The Hatchel Church in conference March 12 called Rev. Harold Russ of H-SU a spastor in a unanimous ballot with every member present voting. Rev. Russ was with the Church last Sunday and accepted the work.

The Sunday School meeting of Runnels association will meet at Ballinger, March 26 at 2:30. Attendance is urged from all churches in the association.

Pastor W. D. Green of Ovalo and Tuxedo will be away for four weeks in revivals, the first at Bloomington where Rev. Harvey Dennis is pastor. Following this he will be two weeks with Pastor J. H. Eddings and the Southland Church, Houston. Rev. H. H. Stevens of Winters will act as supply pastor in his absence.

Dr. N. A. Moore of the H-SU faculty will preach the dedication sermon for the new house of worship at Lorenzo on March 26. Rev. Earl Landtroop is pastor.

Mesdames S. J. T. Williams and Sam E. Brian, Misses Ruth Carter and Ruth Taylor of Abilene are part of a large group working in a simultaneous training course in Mitchell-Scurry association.

Drs. E. B. Atwood and N. A. Moore supplied at Elmdale Sunday for Pastor Finis E. Williams who was ill. This progressive church will have a special mission day March 26.

Dr. Millard A. Jenkins is in a ten day revival with Pastor E. E. Burks and the Throckmorton church. They labored together for the last spring.

Pastor J. Henry Littleton has invited Mrs. N. A. Moore and a group of special service volunteers from Hardin-Simmons for a program in the Hamlin church next Sunday.

A Hardin-Simmons group will entertain the Anson high school seniors at their annual banquet Friday night.

In a mixup last week we referred to Clint Irwin as pastor at Jean. We of course, referred to Rev. Elmer Holt who is doing a fine work with the church responding to his leadership. Rev. Clint Irwin is half time pastor as Vaughn, N. M.

Laymen of Callahan association will have a meeting at Putnam Tuesday evening March 28.

Rev. Clarence A. Morton, Ballinger pastor, has been with Pastor Miles B. Hayes and the First Church, Burk Burnett in a splendid revival. There were many baptisms and additions and a great spiritual uplift.

JUST TALK

By Elliott Dudley

Republic, Beware!

In a week of repeated concussions, like a heavy thunderstorm or a bombardment, the biggest news to Americans is not that Hitler formally took possession of that which was handed him on a jeweled dish last fall. It is rather that the Third Republic of France, which was born in the German invasion of 1870, expired under the threat of another armed attack from across the Rhine.

It is quite true that Daladier after the custom of the ancient Roman republic, is to have his extraordinary powers for only a few months, but whether he surrenders them at that time, or at any time during his life, depends upon the strength of character of the man and also upon unpredictable circumstances.

The reason that this is the week's prime object lesson for us is that there is room for the doubt that the traditional liberties of Americans can withstand the shock of another major war in our time. Recall in this connection the long Reconstruction period after our Civil War, during which the North as well as the South was misgoverned.

We have plowed up cotton more readily in recent years because of the meanness and wheatless days of the World War. We fell in with the Blue Eagle more easily for having bought Liberty Bonds under high pressure. Another such shock to individual liberty might prove fatal.

Direction?

As to the direction of Hitler's next move, one guess is as good as another. We may rest assured that it will have an unexpected twist and that it will be sudden. The deadly leaven of Nazi chicanery is a work in many lands and events may dictate where it erupts next.

The fact that Roumania appears to be strengthening ties with the western powers, notably England, may mean that the drive will take another trend. Or will Chamberlain throw King Carol to the Nazi pack to save his own skin for awhile longer? If Roumania can avoid the German economic domination which befell Austria, Czechoslovakia and Hungary, we should look for turbulence among the German and Magyar elements in that land rather than a frontal attack.

The White Czar

The flag of the Czar of all Russia has been unfurled in the mountain strip which Hungary seized in the fall of the Czech republic. This banner is not out to win the loyalty of the Ruthenian peasant of these highlands. Hungarian bayonets can attend to that. Rather, it is a decoy to their Ukrainian kinsmen, the Cossacks of the Russian wheatlands, who were the mainstay of the great White Czars.

Just as Franco fought the Spanish rebellion under the red and gold banner of the Bourbon kings of Spain and by that gesture won the aid of the powerful royalist faction, so Hitler hopes to disrupt the Soviet power by rallying as his cat's paws the dissatisfied elements in Russia.

But while he is bringing that pot to a boil, others are simmering merrily. Dantzic and Memel are old German cities. They are Hitler's for the asking and we need not be surprised if he takes them any day. In Croatia, the most Germanized of the provinces of old Austria which went into Jugoslavia, there are indications of boiling over.

Italy

But Jugoslavia brings us around to Italy, and the ominous silence from the massive jaw of Il Duce, Mussolini self-appointed heir to the lands between the Danube and the Adriatic, has selected that land as part of his inheritance. Der Fuehrer has left his southern partner with an unfinished war in Spain on his hands while the Germans pursue their march to the east. Belated assertions of approval and unanimity do not deny that feelings have been ruffled.

Of vital concern to Mussolini is that the result of Hitler's latest treaty breaking has hrown France into the hands of a dictator who is fighting fire with fire, speeding up armament by enforced labor. Such action does not make the Italian dream of Corsica, Nice and Tunis any nearer to fulfillment.

Hitler will have to gain strength more rapidly than he is doing for him to afford to offend his partner in Rome. So there will doubtless be concessions which will keep Mussolini at least tagging along.

Lesson Two

Another lesson for Americans in this new stroke of Hitler and the world reaction therefrom is that morality is quite as important in the state

SUNDAY SCHOOL LESSON

March 26, 1939

By Hight C Moore

PETER INTERPRETS CHRIST'S SUFFERING AND DEATH

1 Peter 1:17-23; 2:20-25

A concise yet comprehensive interpretation of Christ's sufferings and death is given by Peter in the passages before us: Salvation from the suffering Christ, and service for the suffering Christian.

1. The Suffering Christ (1 Peter 1)

Salvation was purchased and is provided by the suffering Christ. Here we learn of the Fatherhood of God, the Saviourhood of Christ, and the brotherhood of believers. Observe: (1) God is our Father. He begat us spiritually even as he gave us life physically. To him we are indebted for the birth from above. He is our Father. So we can and do call him our Father; and we call on him in communion and petition. Of course we are accountable to him as our Father, for we know that he impartially judges each one of us and takes notice of every deed we do. We are to obey him as our Father, knowing his will and being reverent in our conduct as we spend the time of our earthly sojourn. Finally, we should strive to be like him as our Father, striving to be holy as he is holy.

(2) Christ is our Redeemer. Certainly redemption is needed from sin, original and inherited, with its emptiness and corruption, ingrained in our habits of life. Redemption is provided not by gold and silver as a material price but by blood which is an expiation, blood that is precious in its purity, the blood of Christ unblemished and unstained as the perfect paschal lamb. What infinite cost! Redemption was planned and predestined from the foundation of the world.

Redemption was revealed for men's sake in the fullness of time, closing the old dispensation. Redemption is available through faith in the Redeemer, whom God raised up from the dead and exalted to the throne of glory and power. Finally, redemption is inspiring for faith and hope rest securely and serenely in God. (3) Christians are Brothers. They have the same Father and the same Saviour. Hence they are brothers in loyalty, shown in obedience to the truth and consequent purifying of their lives.

They are brothers in love because they love each other heartily and steadily. And they are brothers in life, having been born not of mortal but immortal ancestry through the living and lasting Word of God.

(4) The Suffering Christian (1 Peter 2) Service is rendered by the suffering Christian. Here we learn of the (1) Suffering must be endured. That suffering may be a penalty; for there is no merit in simply suffering for wrong-doing, even if it is patiently done. But also and especially that suffering may be a discipline and a service; for which one does well and suffers for it with patience, the deed is acceptable to God. This is one's high calling and his real vocation.

(2) The Divine Sufferer must be followed. See, first, in the suffering Christ for example: He suffered innocently, for never was so white a soul the mark of injustice. He suffered gloriously, for none ever bore torture so heroically. He suffered inspiringly, for no other sufferer so kindled and chastened the ideals of mankind. See, also, in the suffering Christ an atonement: Truly we are healed because he "bare our sins in his own body." He died that we might die to sin and live in him; nor can we live to righteousness unless we break with sin. (3) Serenity and security come after sacrificial suffering. There is no more straying like a lost sheep. There is everlasting safety and peace in the presence of our shepherd and Guardian.

Let the Redeemed Honor the Redeemer (1) Sonship Through the Redeemer. Through Christ we can call God,

as in the individual. Against the advice of better informed men, the statesmen of France and Britain sought to save their skins by betraying a confederate. Further back than that their predecessors insisted upon a peace of vengeance instead of a peace of justice.

When Vice President Garner said the other day that he believed in both individuals and nations paying their debts he spoke well. He might also have added a belief in keeping promises and honest, fair dealing. France and England are beginning to reap the whirlwind of their own sowing to the wind.

Father, and call on God as Father. By the suffering Son of God we become sons of God.

(2) Allegiance to the Redeemer. Can our character and conduct stand the scrutiny of our divine Father? Not unless we trust Christ and are loyal to him who impartially judges every man's work.

(3) Service for the Redeemer. We are sojourners here. What are we doing? We are passing the time. Are we doing it in reverent service to Christ?

(4) Remembrance of the Redeemer. Contemplate the cost of our redemption. Can we forget him who from eternity remembered us? Think of his precious blood. Think of his infinite mercy. Think of his abounding grace to each of us.

(5) Faith in the Redeemer. What must we do to be saved? "Believe on the Lord Jesus." That, and nothing else. But that with a whole heart and life.

(6) Hope Through the Redeemer. Exercise faith and there is a forward look into a happy eternity. The rainbow of hope for a lost world overarches Calvary.

(7) Regeneration by the Redeemer. We must be begotten again if we have endurance of suffering, the example of suffering, and the end of suffering, eternal life. And we are begotten by the word of truth as it is in Jesus our atoning Saviour. "God so loved the world, that he gave his only begotten Son."

(8) Patience like the Redeemer. Life has its hard, trying experiences. Are we tempted to impatience, irritability, the desire to strike back or, worse, the inclination to give up all in despair. Yield not for one single moment. Copy the patience of Christ!

(9) Righteousness from the Redeemer. First of all, his righteousness is imputed to us by his atonement. But also his righteousness is imparted to us so that we can live righteously. And he is ready to help us every day.

(10) Security with the Redeemer. Without him, we stray and falter and fall. But with him as our Shepherd we shall not want, and with him as our Guardian we are sure to enter the everlasting habitations.

Gold in the Golden Text Christ suffered as a substitute, the sins, the just for the unjust, that he might bring us to God. 1 Peter 3:18.

Christ suffered, Think of Gethsemane and Calvary.

Christ suffered for sin. He was the Lamb of God taking away the sin of the world.

Christ suffered once; and never again will he go to the cross.

Christ suffered as a substitute, the righteous for the unrighteous.

Christ suffered in order that he might bring us to God.

Home Daily Bible Readings March 20—Redeemed by Christ. 1 Peter 1:17-23.

March 21—The Cost of Redemption. John 3:14-18.

March 22—The Revelation Through Christ. Hebrews 1:1-4, 7-9.

March 23—The Burden-Bearer. Isaiah 53:1-6.

March 24—The Suffering Christ. 1 Peter 2:20-25.

March 25—Fellowship of His Suffering. Philippians 3:7-14.

March 26—The Ever-present Christ. John 14:18-23.

RAMBLING REMARKS

(Continued From Page 1) he would let down the bars to get one in three would run out. I tell you it made me tired to hear him tell that dream . . . Well, to make a long story short, I told him I would speak to the other doctor and have the color of his medicine changed if he hadn't gone too far already, not to scratch more than he could help, and by all means not to talk too much. My vanity at being taken for a doctor was thoroughly satisfied, and now I'm glad I'm a preacher instead . . . Speaking of the hog not having a convenient place to take hold of, if you have to, reminds me of the story of the bashful boy who saw a young lady faint one day. She was so near him when it happened that she fell at his very feet. He stood there like a post making no effort to stop her fall, or to lift her from her prone position. Some one rebuked him and asked him why he didn't catch her. "I didn't know where to take hold of her," he replied . . . That seems to be a common complaint with holding hogs, catching, fainting ladies and writing a column. Where to take hold?

Pastor Charles Tarrance announces a "week-end revival" at Truby Church Saturday and Sunday.

DOCTRINAL

THE WORLD PROGRAM OF CHRIST By A. C. REDDOCH

Taking Christ seriously: Do we believe that Christ said what he wanted to say and that He meant what He said? Do we believe that we have in the New Testament a correct and accurate statement of what Christ actually said? Do we believe that the risen and glorified Christ actually commanded His disciples to go into all the world with the gospel?

Let us face the imperial command of Christ with its world implication, and answer this question. If a church actually takes Jesus Christ seriously, what will it do, what would be the results if a church, actually and literally were to undertake to do just what Christ commands? Would not that church at once have a world program, would it not interpret Christ's command as meaning that it had to preach the gospel not only in its town and pulpit, but also unto the uttermost parts of the earth or world?

Christ's program provides for nothing less. No church has a less commission. No individual believer has a less task. Christ launches every church out into a world undertaking. The work of every church is both local and worldwide and that church is not taking Christ seriously which does not meet the world's need and obligation in a financial program.

The great commission imposes upon every church and upon every member of the church the task of going into all the world and preaching the gospel to every creature. The task is underpinned by sovereign ownership of God, backed up by His right to command. It therefore becomes obligatory upon every church to put on a financial program large enough to meet the world obligation in an adequate way, and to enlist, as far as possible, every member in the church in the support of such a program.

The Bible Plan for Individual Giving

The Bible gives us a well developed system of church finances. In this system there are three fundamental things. 1. God's ownership; 2. Man's stewardship; 3. the part of man's income which is to go to the Divine owner. These things are bottom principles in the moral economy of the universe.

God has left nothing to chance. The universe in which we live is a universe of law and order. Every phase of nature and every form of human activity is governed by law. But God is not arbitrary. He does not decree that things shall be simply because He has power to do so, but because it is best that it should be so. This is true both to nature and to grace. Sun and planets are not because of, nor for, the law of gravity, but the law of gravity is necessary to the well being of the sun and planets.

The abrogation of His law would result in wreck and ruin to the physical universe.

The same principle holds good in the realm of the spiritual. The shallots of the Bible are so many sign boards put up by loving hands pointing out the way of danger.

And over against every shallot there is a thou shalt pointing out the pathway of safety. The moral law does not create duty, it simply defines it.

Every moral law was a moral necessity, before its enactment. Like the Sabbath the tithe is not arbitrary. Nevertheless it is fixed. It adheres fundamentally in the moral structure of the universe. It is the only measure for individual giving set forth in the Scriptures.

The Tithe in the Old Testament
God has revealed in the Old Testament the Divine plan for financing the work of the Kingdom. The plan provides for tithes and offerings. The payment of the tithe as an acknowledgment of God's ownership and the making of an offering as an expression of man's love and gratitude for God's care.

Blackstone, in speaking of God's authority in human affairs says "For as God, when He created matter and endowed it with the principles of mobility, established certain rules for the perpetual directions of motion, so when He created man and endowed him with free will to conduct himself in all parts of life, He laid down certain immutable laws whereby, that free will is in some degree regulated and restricted."

One of these fundamental moral requirements regulating man's conduct is the tithe.

Grounded in Man's Relation to God
There is embedded deep in every human soul an innate spiritual sense of dependency upon and indebtedness to God. This innate feeling registers a spiritual fact. Man is dependent

upon God. Man is indebted to God. The law of the tithe has its origin in and is based upon this fundamental spiritual relation. We are therefore carried back to the beginning of things as a starting point in the study of the tithe. Here is where all the great moral principles, later codified into law by Moses, root themselves.

The moral law really discloses nothing new in principles. It simply incorporates and sanctions truth already known. Prior to the decalogue there was the worship of God, the sin of idolatry, the reverence due His holy name, the sanctity of the Sabbath, the honor of parents, the sacredness of human life and, in fact, every truth announced from Sinai. The moral law did not create these principles, it simply recognized them. So we may expect to find, and we do find the principles in operation from the very beginning which was later written into the law of the tithe of Moses.

In the second chapter of Genesis it is recorded that God put man into the Garden of Eden to dress and keep it, but in the very next verse we are informed that God reserved a certain tree of the Garden for Himself, Heve at the very birth of the race. God asserted His ownership. Man's first sin was not the stealing of an apple from God's tree, simply, it was a revolt against God and the blasphemous assumption that man owned what had been freely placed in his care. What is the title? It is not payment of an obligation, but the acknowledgement of God's ownership.

Right here in the beginning of creation the fundamental principles of the tithe is found.

The question comes up again in the story of Cain and Abel. What was the matter with Cain's offering? No explanation given in any of the commentaries is entirely satisfactory. The record, Gen. 4:3-8, finds Cain in fault, not so much because he brought fruits of the field as an offering, but because of the whole attitude in making the offering.

The same idea is emphasized in Hebrews 11:4. By faith Abel offered a more excellent offering than Cain: The Greek word translated more excellent is Plenona, which means fuller, larger, more complete strong. Thus it would seem that the trouble with Cain's offering was that he did not give God a full portion. It is also significant to note Abel brought the firstlings of his flock. There can be little doubt the primitive ownership was an effort of man to acknowledge God's sovereign ownership, which ownership is the undergirding principles of men showing their love by their gifts.

The Tithe Antedates the Mosaic Law
Moses, under the directions of Jehovah, wrote the law of the tithe and incorporated it into the moral religious code of Israel, but He did not create the tithe. Tithing dates back to the indefinite past.

It is a twin obligation, with that of the Sabbath. One seventh of man's time belongs to God in a special sense, and always belonged to Him.

These two obligations are rooted deep in the moral economy of the universe. Both are for man's benefit. Both are for support of Divine religion; both are reaffirmed in the code. Both are given a Levitical setting.

The first mention of the tithe in the Bible is in the fourteenth chapter of Genesis where Abraham, returning from the slaughter of the Kings was met by Melchizedek, a priest of the most high God. "And Abraham gave tithes of all," Genesis 14:20. This simple record made without comment or explanation indicates that Abraham paid tithes according to a custom. That was well understood. It appears to be a spontaneous performance of a most seemly and fitting act. The performance indeed of a plain duty. An act which taken in all its bearings implies a Divine sanction running back to the early traditions of the race. Abraham did not count the spoils of battle his own, he looked at them as property belonging to the King of Sodom. Genesis 14:21-24. But whosever they were one-tenth of them belong to Jehovah's representative.

This is the only basis on which we can explain the action of Jacob, who a hundred and fifty years later, vowed to pay a tithe to Jehovah Genesis 28:20-22. This, be it remembered, was long before the Mosaic law made tithe giving obligatory on Jehovah's peculiar people. At that time there was no legal enactment. No priesthood or temple service to be maintained, no penalty attached to a failure to tithe. It was a spontaneous act of God's servants whose hearts are filled with gratitude, for the mercies, and

blessings Jehovah had bestowed upon them.

The duty of tithe-giving would therefore seem to rest on the common law of God's Kingdom, rather than on any specific statutory requirement, for the law was not yet given.

Incorporated Into the Jewish Economy

The next mention of the tithe after the record of Jacob's vision, and, a vow of the tenth at Bethel, occurs some two hundred and fifty years later and is recorded in Leviticus 25:30. It is a simple plain statement, and all the tithes of the land, whether of the seed of the land, or the fruit of the rees, is the Lord's, it is Holy unto the Lord.

The use of the tithe is also fixed by the law. It was to be given to the Levites for support of the Divine religion. Numbers 8:26-32. The Levites received no inheritance in the distribution of the land.

They were by Divine orders to give themselves exclusively to the service of the sanctuary. For their support and the support of the priest, the tithe was their inheritance for their services as ministers of the sanctuary. Num. 18:26-32. The law of the tithe as written into the Mosaic code is not a new obligation. It is simply a reaffirmation of a principle which had been in operation from the remotest past. Moses did not therefore create the tithe, he simply incorporated it into the moral code. Later on he added two tithes. One to provide for the annual national feast.

Deut. 14:22-27. And the other required every third year to be given for the support of the poor. Deut. 14:28-29. But these tithes were simply the adaptation of principles of tithing to ritual and social necessity, so they were Levitical and naturally passed away at the end of the Levitical system.

It is not a ritual observance. The tithe given to Moses on Sinai, which tithe is Holy unto the Lord, is a fundamental or common law, grounded in man's obligation to God and is therefore eternal. It is unquestionable and clearly distinguished from the Levitical tithe promulgated by Moses. Deut. 14:29.

These later enactments were not fundamental laws, but simply methods for meeting ritual necessities. They arose out of ritual requirements and were devoted to ritualistic purposes. But it is altogether different with the tithe which Jehovah promulgated from Sinai.

The tithe is holy unto the Lord. It is not a part of the Jewish ritual, any more than it is a part of the Christian ritual.

It had been in operation hundreds of years and therefore could not possibly be primarily a ritual law of Israel. Jehovah instructed Moses to incorporate this tithe into the Mosaic law for the purpose of providing the finances for carrying on the Divine religion and not for any of the ritual services which the Bible seems to recognize a sundered. From the beginning, there is no mention of their origin.

Their performance is mentioned incidentally in the sacred story long before they are specifically enjoined. It appears to be taken for granted that they are known to be fundamental moral duties dating back to man's very start in the world.

But some will say, I do not believe in the tithe. That is beside the question. God has enjoined it upon us, and it is our duty to recognize it as not only a duty but a privilege and an obligation we cannot escape.

There is very little said in the New Testament about tithing. Yet it is so plain that a man cannot misunderstand what the Lord meant when He said in Luke 11:42. But woe unto you, Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone.

Again He, that is the Lord, speaks in Matt. 23:23. Woe unto you scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matter of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

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BIRTHDAY TRIBUTES TO PRESIDENT SANDEFER

Dr. John W. Inzer, pastor of the First Baptist Church, Ashville, N. C., "One of the real blessings of my life is that I fell into the arms of J. D. Sandefer on January 4, 1910. No man has proven himself to be a better friend and no man has encouraged me more through the years and what you have done for me, you have done for thousands of others. You are indeed one of the finest characters I have ever known and I love you dearly."

R. C. Crane, president of West Texas Historical Association, Sweet, water:

"You have lived a useful life and have meant a great deal to your country, and the region especially in which you have made your home. May your life be spared to continue that usefulness."

Truett Walton, president of Ranger Junior College, Ranger: "Twenty-two years ago this summer I entered Simmons, and you, the president with a thousand problems, took the trouble to become my friend. Nothing in the world helps a boy so much as for a great man to show a sincere personal interest in him, and this you did for me."

"On many mornings when we boys from Cowden Hall went over to Mary Frances' too early for breakfast you would be sitting out there, on one of those iron seats and the greetings you gave us and the short conversations this afforded us with you somehow started the day right for each of us."

"Then that fall or the winter of 1917-18 when you said that you would take your Freshman class and capture the Kaiser, we would have followed you to the jumping-off place, and would have jumped had you suggested it."

With the summer of 1918 came the opportunity for college boys to enter training camps, and Simmons quota was ready in a few days. In the absence of our parents, you would give us a man to talk on clean ideas of living and high ideals which helped us."

"My experience through the years since graduation has deepened my appreciation of you, your work, and your worth and on this birthday I want you to know that I am thinking of you and that I love you for what you have done for me and the inspiration you have been to me and to many others."

John Q. McAdams, president of Winters State Bank, Winters:

"A birthday is always a high point in our lives from which we look in both directions. And now as you pause for a brief interval on this eminence, even though the past may have brought you much happiness, we hope that the future will bring you even more."

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Candidate for Mayor
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Candidate for Re-Election
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HIGHER GROUND

By DALE MARSHALL

When God teaches music he does it by precept; he wraps a song in feathers and sets it singing in the tree tops. When he teaches salvation he sets man's feet on solid rock and bids him build his house there.

The writer once heard a young man of 21 years say, "If I had just known several years ago, things would have been different now. I had no one to tell me of the pitfalls. . . ." As you can readily guess, the words are from one who has made his life miserable by mistakes that could have been prevented. The same unhappy words have been uttered by thousands of young men whose parents ASSUMED that their child could make his way whether they took the trouble to guide him or not. There is not a parent anywhere who would not make sacrifices in order to make their children happy. But how very many seek to better the outside without thought of the inside. It is like giving a dumb animal a bag of gold. He doesn't appreciate it, because he cannot use it; nor does he even know the value of the gift to anyone. While, if you tossed him a piece of meat, he would thank you in every way he knew how. He knows the meaning of it, and he has to have meat in order to live.

Parents, the biggest thing you can give your children is an example of love and understanding that makes home the most wonderful institution of all. Goethe was right when he said "he who is plentifully provided for from within needs but little from without." You are giving your child the meat of life if you start him in Sunday School early. Do that and he will some day say to you that you have done everything for him that you could do, simply by encouraging him to be plentifully provided for from within. He will have his feet on solid rock as God planned. He will not say secretly, "I wish they had helped me to see the road to Higher Ground." The church makes the world better. Continue to go, and continue to grow.

"Blessed are the pure in heart for they shall see God."

E. S. CUMMINGS
Attorney at Law
Citizens Bank Building
ABILENE, TEXAS

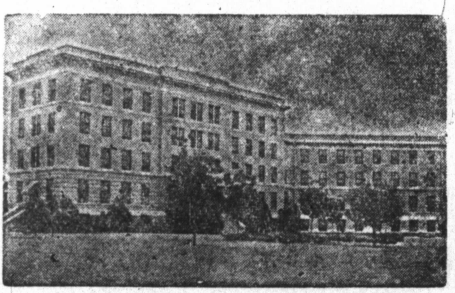
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SENTENCE SERMONS

O. D. HENLEY

Penalties always seem ponderous. It is easier to criticize than to Christianize.

The godly can always enjoy God. God is King in His Kingdom. The devil isn't proud of his crowd. Beware of what everybody does.

Fair weather friends leave when fair weather ends.

Be sure your pity for the underdog doesn't become sympathy for the underworld.

Religious dope may keep alive religious hope here but not hereafter. Religion is frequently a victim of strangulation.

What you do brands you. Man is a free agent, but he must pay for his own acts.

Reveries are safety campaigns. You can't judge an oration by the ovation.

Sin always seeks an encore. God's clouds are never storm clouds.

Wise men learn from the experiences of others.

Tomorrow will not be another today.

The more Christ means to us the more we mean to His Kingdom. If at first you don't succeed, try harder.

It is a beautiful provision in the mental and moral arrangement of our nature, that that which is performed as a duty may by frequent repetition, become a habit; and the habit of stern virtue, so repulsive to others, may hang around our neck like a wreath of flowers.—Paxton Hood.

A Cowboy's Funeral

EDITOR'S NOTE: This is from a clipping yellow with age sent "The Cattleman," by W. A. Briggs of Harlingen, Texas. We would give credit to the original publication if we knew to which the credit belongs. From a recent letter from Mr. Briggs, to "The Cattleman," we quote, "You were wanting to know where I got the clipping. I have had it so long I do not remember, but I may have cut it from the old Texas Stockman-Journal. I don't think there is any question but what it was delivered." In a previous letter Mr. Briggs refers to having had the clipping "over 40 years." A "straight A" theological graduate could improve on the grammatical construction, but...

It was a large crowd of cowboys that gathered at the Mesquite Ranch on the Pecos to attend the funeral of Charlie Reed, who had been killed by the falling of his horse on the round-up two days before. The coffin was placed beside the open grave beneath a great cottonwood tree, and, standing at the head of the corpse, Pony Bill, "The Cowboy Preacher," said:

"Boys, I hardly know w'at kind of a talk to give you on this sad occasion. Fur several years I have worked with you on the ranges, and have preached to you in my awkward way everytime I could round up a bunch of you an' hold you to listen to me, but I war' never afore called on to talk in the presence of death.

"Day afore yesterday this poor dead boy here throwed on his saddle an' rode out with you in joyous spirit, singin' the songs o' the ranges. Little did he then dream that he was ridin' right into the bog of eternity! While cuttin' a steer out o' the bunch his hoss struck a prairie-dog hole an' fell, crushin' poor Charlie to the groun' an' w'en you picked 'im up his immortal soul had crossed into the Great Ranges beyond, from which there are no back trails. Death loves a shinin' mark, an' it never pitched a rope to a brighter one than this boy.

"He war' my friend. I've knowed 'im ever since he struck this country, three years ago—and you'll all bank high on the truth of the statement w'en I say a squarer boy never swung a rope. No one ever asked a favor of Charlie Reed without it bein' cheerfully granted. He war' never known to make a low down play. He never made a backset on duty w'en the foreman ordered a ride. True, he war' wild and reckless, but thar' war' no devil-brand wickedness in his make-up. His heart war' a livin' spring, from which the pure waters of friendship and generosity towards his companions o' the saddle flowed. He could laugh with you over your joys an' cuss with you over your sorrow. His soul seemed to be a blazin' fire o' sympathy, to which all who were chilled by the blasts of trouble could come an' warm up.

"He war' brave as a lion, but his heart was as tender as a Christian woman's. He would fight like a riled steer fur himself or fur a friend, yet a little child could take 'im by the hand an' lead 'im out of a muss. He warn't a bad man. Did you notice that on the evenin's o' pay day he never 'jined you in your songs an' stories and fun-makin' at the ranch? He'd git up in a corner and sit thar' writin' page after page, with a look on his face as tender as ever sot on the face of an angel. He seemed to never hear your hilarity, but'd sit an' write, now an' then wipin' tears from his cheeks on the back o' 'is hand. Nex' mornin' he'd jump a hoss an' ride into the post-office—an' w'at did he do thar'? Jus' an even half of his month's pay'd go into a money order, and the order'd be put into an envelope, with all the sheets o' writin' he writ the night afore, an' then (I've seed 'im do it several times, boys) he'd kiss that letter fondly, drap it into the box an' walk out with the purtiest look on his face I ever saw.

"Who war' that letter addressed to? To his ol' widder mother back in the States. Would a bad man act that way? I tell you, boys, Charlie wasn't a reg'larly branded an' earmarked church Christian, but I believe w'en the good Lord saw his soul a'comin' up the slope day afore yesterday He throwed down the bars an' let the boy into the Heavenly Corral with a well-comin' smile. I know He did; an' I tell you right now, if I found myself tied to a church or a sect as didn't believe as white a boy as 'im 'd get into Heaven 'thout the church brand, I'd take a run on the rope and break it an' get a bunch o' Christians that could look over the corral fence 'thout first puttin' on the orthodox specs.

"How my heart aches for that poor ol' mother, who is, as yet unaware of her terrible loss. He war' her only staff to lean on, an' you all know how

manfully an' lovingly he stood up to the work. May the Great Foreman above sooth and comfort her until He calls her up to join her boy at the Home Ranch amid the Celestial Pastures. I heard w'en I got here this mornin' that you'd had a talk among yourselves an' each one agreed to chip in every month to keep that dear ol' soul comfortable till she went whar' Charlie could take keer of her again.

"Boys, God'll love you fur that, if you do tug at the Gospel Rope an' fight shy of Him, I'll help all I kin, an' every time I make a gospel talk to the boys on the other ranges I'll send my sombrero through the bunch an' cut out all the cash I kin fur her benefit.

"Good-by, Charlie, ol' boy—good-by. We ar' about to lay you to your eternal rest, an' we'll do it with sore hearts and leaky eyes. Your ears will not hear the thumps of our hosses' feet as we gallop near your grave, but we'll always think of you w'en we see the little mound beneath this spreadin' tree.

"Boys, as you come up to take a last look at this dear, dead face, an' say good-bye to your old pardner, I hope you'll do some serious thinkin'. None o' you knows whol' be the nex'. Even now the pale rider o' death may be lookin' over you an' takin' down his rope for a final throw, an' you don't know over whose head the tug'll fall.

"I'm afeared none o' you'd fare as well as Charlie has if you war' run afore the Heavenly Inspector today. Some o' you think more o' breakin' the Commandments o' God than you do o' breakin' a broncho, an' if you were bunched now and started on the Last Drive, you'd leave the trail to Glory away off to the right. Perhaps there isn't one o' you but thinks he'll call a halt on sin some day, but in most o' your cases I'm afeared Gabri-el'll git in his call ahead o' you. Why can't you jar loose from your sins now an' not keep standin' the Lord off from day to day? You'll break the strands o' His rope o' forbearance after a while, an' hit the bottomless bog o' damnation with both feet an' sink to eternal misery. The fences o' sin ain't high, an' you kin jump 'em. Let me implore you to take a run at 'em an' drift over onto the pleasant ranges o' God. Think o' this, boys, when you stand over Charlie, here, an' each one o' you make a promise to him that you'll take the trail to Heaven today, an' foller it in spite o' all allurements the devil sets up on the cross trails along the road. Come up, now, an' shake this cold hand, an' say good-bye to the boy you all loved."

THE CHALLENGE GOES OUT

By ROGER W. BABSON
"The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the teaching of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed only in the right course through religion. In spite of their imperfections, this is why I believe in our churches, and why I am a great optimist on their future.

"We stand at the cross-roads. We must choose between God and Mammon. Materialism is undermining our civilization as it has undermined other civilizations. Unless we heed the warning in time and get back to the real fundamentals, we must fall even as the civilizations of Egypt, Greece and Rome fell—and for the same reason.

"Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its successful continuation. The Challenge goes out to every man to support his church, to take an active part in the religious life of his community, to live according to the simple principles upon which this, the greatest country in the world, was founded three hundred years ago."

Women in Texas—
(Continued From Page 1)
Comanche, Moran, Rotan, Lometa, Terrell, Wichita Falls, Palo Pinto, Marshall, Erath Association, Albany, Slaton, and Odessa have not finished their blocks and offerings. We trust the other blocks will soon be completed, another hundred dollars sent to China soon, and we shall be happy to show you one of the prettiest quilts ever finished by the women of Texas. I feel sure great good will be accomplished from these efforts to help the suffering orphans and encourage the work of missions in China, as the quilt is presented to the work in China later.

DEDICATION SERVICE

Lorenzo Baptist Church

Sunday, March 26, 1939

MORNING

- 9:30—Song Service Coleman Baker
- 9:40—Assembly for Sunday School Reports.
- 10:00—Announcements and Offering.
- 10:05—Special Music.
- 10:10—Recognition of Visitors.
- 10:30—Reading of the Church History Mrs. Jim Duncan
- 10:40—The Local Church as a Factor in the Southwide Evangelistic Movement Rev. W. R. Underwood
- 11:10—Special Music.
- 11:15—Dedication Sermon Dr. N. A. Moore
- 12:00—Lunch.

AFTERNOON

- 1:30—Song Service Mrs. John Leverett
- 1:45—The Woman Who Moved a City for Christ, John 5:28-29 Mrs. A. O. Tynner
- 2:05—Exposition on a Bible Doctrine Dr. W. F. Fry
- 2:40—Special Music.
- 2:45—Do We Need Men or Money? Acts 16:19 Rev. A. C. Huff
- 3:30—Adjourn.

EVENING

- 7:15—Song Service Clifford Potts
- 7:30—Devotional A Wayland Student
- 7:45—Special Music Wayland Quartet
- 7:55—The Deacon and His Church Dr. G. W. McDonald
- 8:30—Adjourn.

EARL R. LANDTROOP, Pastor

DISTRICT SIX NEWS

By Willis J. Ray

The First Baptist Church at Nixon, extends an unanimous call to Rev. L. E. Barrett of Edna and he has accepted two move on the field April 1st. Rev. Barrett has been at Edna for nine years and has built a good church there. The church at Nixon has a new church building and is now remodeling the parsonage, according to Mrs. N. A. Elder, chairman of the Pulpit Committee.

Rev. Willis J. Ray closed an eight day meeting with Rev. M. S. Leach at Big Wells which resulted in 21 professions of faith with other additions. Five Mexicans made professions during the week as they attended the revival upon invitation of the pastor and church. Rev. Leach is moderator of the Winter Garden Association and is doing a constructive work in that section. His people proved their love to him by giving him a tailor-made suit, Mrs. Leach a new spring wardrobe, a liberal pounding and cash to purchase a new car license and battery.

Rev. J. A. McIver, pastor of the Alamo Heights Baptist Church, San Antonio, has been elected District Missionary of District 15. The death of Bro. Hancock made vacant this position. Bro. McIver is loved by his brethren in the San Antonio section and is doing a glorious work at Alamo Heights. The writer has not learned of his decision.

Rev. and Mrs. A. C. Donath spent a week in District Six recently speaking in fourteen different churches. Their missionary message fresh from the fields of Africa stirred the hearts of their hearers to be more interested in missionary endeavors.

In vain will you found missions and build schools, if you are not able to wield the offensive and defensive weapon of a loyal Catholic press.—Pope Pius X.

Just a little alcohol, as much as may be found in two bottles of beer, impairs judgment, retards reflexes, narrows the field of vision and enlarges the ego. In other words, it makes an unsafe automobile driver.

Laughter Funeral Home

1905-1938

AMBULANCE SERVICE

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DISTRICT SIX CONVENTION AT SAN MARCOS

The First Baptist Church, San Marcos, Dr. J. N. Phillips, pastor, will entertain the annual convention of District 6 on April 6 and 7. Visiting speakers will include Lawson H. Cook, Memphis, Tennessee; Dr. R. C. Campbell, Dr. T. C. Gardner, G. S. Hopkins and Mrs. E. F. Lyon of Dallas and Mrs. J. M. Dawson of Waco.

The annual sermon will be by Rev. R. R. Lloyd of San Antonio and the closing sermon by Dr. Perry F. Webb. The B. T. U. conferences will be in charge of Rev. Don Covington and the Sunday School in charge of W. L. Rodgers. Dr. T. W. Gayer of Uvalde is convention president, Rev. Willis J. Ray is district missionary, Mrs. J. T. Yancey is W. M. U. president and W. H. Barsh is Brotherhood president.

Emmette Chandler

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CHURCH BULLETIN SECTION

O. K. CHURCH

Sunday School 10:30 a. m.

Preaching Hour 11:15 a. m.

Interest is being shown among our members, both in our Sunday school and B. T. U. The best way to get a blessing from God's work is to put something into it. Let us begin now to pray and get ready for our summer Revival, which will be, the last two weeks in August. Rev. Earl Landtroop of Lorenzo will do the preaching.

Sam E. Brian, Pastor.

Joe Snellgrove, Supt.

BRADSHAW

This is our preaching day and we are expecting a large crowd at Sunday School. Don't forget the special music in the Sunday School and the B. T. U. We will have a special musician with us. He plays the cornet and is a member of the Cowboy Band. Those who miss this day will miss much good.

We earnestly hope our sick are improving speedily.
Harold Russ, Pastor.

GILLESPIE

S. S. this Sunday at 10.

Good services were reported both morning and evening last Sunday.

Fine work is being done in the visitation effort. Some have visited all the families they were responsible for. Let us clear up our records with 100 per cent visited by the end of the month! Bring all reports in April 2.

Edward Freeland, Pastor.

HATCHEL

Sunday School, 10 a. m. Preaching 11.

B. T. U. 7:30 p. m. Preaching 8:15 p. m.

We are to have an offering for Buckner Orphans Home this Sunday. We should make it a worthy offering. We had increased interest in our services last Sunday and expect this interest to grow. As Christians, we should be laborers together.

Let us start each of our services on time.

Harold Russ, Pastor.

GIRARD

In the absence of the pastor, Bro. J. T. Ayres will speak Sunday at Girard. Bro. Eugene Barton will preach at Duck Creek Sunday morning. Let us back our preacher boys with our prayers and our presence.

Bro. Lee Frazier will be in charge of the singing. He is a living example of what God can do with a man who is yielded to Him.

Pray for our meeting, beginning April 16. Bro. B. N. Shepherd will lead us.

W. R. Campbell, Pastor.

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REGISTRATION FOR SUMMER SESSION, JUNE 2
For catalog, pictorial, or visit by representative, write Secretary-Treasurer

Hardin-Simmons University
Abilene, Texas

A.D.D. FIELDER - DILLINGHAM