

WEST TEXAS BAPTIST

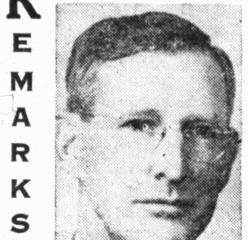
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RAMBLING



By DICK O'BRIEN

I am pecking out these remarks as I half sit and half lie propped up in bed where I am battling a severe case of laren-lyng it—(I wish I could reach that dictionary to look up the spelling of that high sounding affliction that doctor said I had) sore throat. Don't expect too much this week as I am too weak to ramble and too hoarse to remark. Knowing that eagle-eyed literary critic who recently changed his address from Cisco to Vernon, Texas, as I do, I wish I had used the word "reclined" instead of the word "lie" in that first line. I would come out frankly with his name but I have been enjoined from using his name ever again in this column. But I knew my other seven readers would not catch it if I used a two-syllable word like reclined. I tell you writing a weekly column for a public as cosmopolitan as mine requires one to be constantly on his toes, so you can imagine my difficulty this week, writing half sitting and half lying—reclining, mostly on my back. . . . This laryngitis—sore throat started last Friday night and should have had immediate attention but I had five bowls of football on cooking Saturday afternoon and on invitation to give an address before the ancient order of free-masons and their sisters of the Eastern Star at Abilene. When a country boy is honored with an invitation to address city folk he can't afford to let a little laryngitis—sore throat head him off. At least that is what I thought Saturday, but Sunday morning when I found my voice completely and painfully missing I wished I had seen the doctor first. I am a little improved this morning but my efforts at vocal communication are still about as successful as a run-down phonograph trying to reproduce Beethoven from a cracked record and a worn out needle. . . . Last Sunday was the hardest day of my ministry over a period of nearly fifteen years. It was the first Sunday in those years that I was unable to preach because of physical disability. I feel like turning aside from the foolishness of this weekly effort, to register before God and man the deep gratitude I feel toward Him for this and countless other blessings from Him to me and mine. . . . Since

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BROWNFIELD ASS'N. CONDUCTS SPLENDID SCHOOL OF MISSIONS

Yes, the sand blows, and the north wind brings her blizzards to the plains territory, but the truth remains that the South Plains section of Texas is one of the most religiously energetic parts of the state. Visioning its difficulties, but with the determination of the pioneer plainsman of the section, the Brownfield Baptist Association set out in its program of work for the ensuing year that there should be a greater emphasis in missions of all description. This determination culminated in the bringing to this association for eight days and nights of mission study a group of nine of the very best of our missionaries of the Foreign Mission Board.

Under the direction of a very efficient committee on mission study, composed of Pastor J. N. Campbell of the Meadow Baptist Church; Mrs. Lennie Lumsden, Associational W. M. U. president, and Pastor James A. Lunsford, of the First Baptist Church of O'Donnell, the Brownfield Baptist Association was led into one of the most blessed experiences of many years. This committee, working faithfully, under the leadership of Dr. Campbell as chairman, brought about the graded study of Palestinian Missions, with from three to six classes in each of 12 churches of our association, with addresses from six different missionaries.

The missionaries who addressed the various churches were: Dr. J. Walton Moore, Miss Hattie Stallings, and Miss Viola Humphreys, of China. Missionaries E. A. Nelson, "The Apostle to the Amazon," C. F. Stapp, E. H. Crouch, and F. Willard Taylor from Brazil. In addition to these seasoned missionaries from the Foreign

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KERMIT CHURCH MAKES RAPID DEVELOPMENT



Rev. A. A. Watson

The remarkable growth of a typical West Texas oil field town, and the development of a thriving Baptist Church along with it to care for the spiritual needs of oil field workers and their families, is told by Rev. A. A. Watson, pastor of the First Baptist Church, Kermit.

"Kermit is an oil field town that people have heard a great deal about but know very little about," says Brother Watson. "Two years ago the population of Kermit consisted of just a few families. Today it is a city of between seven and eight thousand people, the county seat of Winkler County."

"The First Baptist Church of Kermit was organized in April, 1926, with 17 members. No house of worship and no money. Rev. H. H. Smith came to Kermit, held an open air revival, and organized a Baptist Church. In July, 1936, a building 40x40 was erected. It has served as the church building until now."

"The 14th day of February, 1937, I was called as pastor of the church. We at that time had 106 members. We now have more than 300 members. More than 100 of that gain has been for baptism."

"Our Sunday School has grown until we are forced to build a larger church. Our building will be stucco, with kitchenette. We are very proud of our building that is now under construction. The Lord has blessed in a great way. We are praying that this may be the greatest year in the history of our church and throughout the southland for the glory of God and salvation of lost souls."

A NEW YEAR MESSAGE

By Mrs. H. F. Foy, Baird, Texas

I like to think of life as a book, and of each day as a page or a chapter in this book. We have come now to the close of 1937. We have written during the past year 365 chapters in our book—what have we written?

Edgar Guest has said that "life gives us bits of joy and sorrow; it hands us hopes, friends and disappointments, and we prove our worth by what we make out of these things."

We have been given these things and more. What have we done with them, that is worth while? Have we been faithful or unfaithful? Have we scattered sunshine or shadows? Have we helped to make the world better or have we been a hindrance? Whatever the answer may be—whether good or bad—"what we have written."

We stand now at the threshold of a new year. We are beginning a new chapter in life's book—what shall we write? Paul said, "Ye are living epistles known and read of all men" (II Cor. 3:2). With this thought in mind it behooves us to write carefully the things that are encouraging, uplifting, inspiring. What shall we write?

Someone has said that every day is a new beginning—every morning

the world is made new. I like to think of it like that. I like to think of it as the "land of beginning again," or as a new chapter to write, or as just another chance to make the world a little better because we have lived in it. What shall we write?

Let Us Write Joy. This is the day that the Lord has made, let us rejoice and be glad in it (Ps. 118:24). Rejoice in the Lord always, and again I say rejoice.

Let Us Write Prayer. Prayer is talking to God, and surely we should ask His guidance, and thank Him for His multiplied blessings.

Let Us Write Bible Study. The Bible is God talking to us, and most certainly we want to know what He has to say and what He would have us to do. He says "my people are destroyed for lack of knowledge."

Let Us Write Patience. "Let patience have her perfect work that ye may be perfect and entire—wanting nothing."

Let Us Write Humility. "The Lord heareth the cry of the humble."

Let Us Write Honesty. Without honesty, we are nothing. "An honest man is the life of the world."

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Exegesis of Mark 16:16

C. D. Owen

Those who preach that we are saved in the act of baptism, quote with great acclamation a portion of Mark 16:16 as positive proof of their position. But they always quote only one half of the verse, which reads: "He that believeth and is baptized shall be saved," remainder of the verse, "he that believeth not shall be damned." Why leave out that last clause? It spoils their doctrine!

Who is to be baptized? The believer. What is the condition of the believer? He hath everlasting life (John 3:36). He is passed from death into life (John 5:24). He is justified (Rom. 5:1). His soul is saved (I Pet. 1:9). He is born of God (I John 5:1). Christ said, "Thy faith HATH SAVED THEE, go in peace" (Luke 7:50). That is the person to be baptized, being saved at faith, "shall be saved" throughout life.

Note this parallel sentence: "He that believeth and is baptized shall be saved." He that entereth the train, and is seated, shall reach Dallas. Suppose a man enters the train, but does not take a seat, will he not go to Dallas, if the train goes there? The taking a seat involves his comfort, but does not involve his going to

Dallas. It is faith that gives salvation. Baptism is for him who obtains salvation through faith.

Note the words of Christ: "He that believeth and is baptized, he that believeth not . . . shall be damned." The contrast here is between salvation and damnation. To what point of time does the word "damnation" here look? To the future. Its word of contrast must also look to the future, so while we are saved at faith, we "shall be saved" continuously, even in heaven.

The absolute essentials to salvation are stated in God's Word both affirmatively and negatively as in John 3:36. "He that believeth on the Son, HATH EVERLASTING LIFE; and he that BELIEVEH NOT the Son shall not see life; but the wrath of God abideth on him." Not even a hint of baptism in the above passage, but believe and have life, and believe not and not have life, making belief (not baptism) essential to salvation.

In baptism believers show forth in symbol the death, burial and resurrection of their Lord (Rom. 6:3-5 with Col. 2:12). Baptism is therefore, essential to Christian obedience and not salvation.

From Friend to Friend

By T. C. Gardner

I would like for us to join hands and hearts as friends with a view of making more friends for Christ and his churches during the year of 1938. Friends are necessary to a happy life.

Friends for Christianity are necessary to extend the Gospel to the uttermost parts of the earth. If we can enlist all of the Baptist Training Union members in Texas to join us in the promotion of a program to win the lost, to train for service, and develop Christian character, then our friendship will mean the most to our Lord and Savior, Jesus Christ.

As we think together about next year, may we undertake to inspire your church to adopt a Training Union program for 1938 that includes the following:

1. An all-church B. T. U. training school one week in March, 1938.

2. To observe B. T. U. High Attendance Day Sunday, April 3, 1938. May we not break all attendance records that day?

3. Enlist 100 per cent of the B. T. U. members to complete a study course book, subscribe to the Baptist Standard, subscribe to The West Texas Baptist, and tithe.

4. That the Month of April, 1938, be designated as the Youth Welfare Month, during which every B. T. U. in Texas will be asked to render a general assembly program April 10-17-24 on temperance and morals.

5. Inspire 100 per cent of all B. T. U. members to subscribe to the church budget and support the Cooperative Program.

6. That an effort be made to enlist at least 25 per cent of B. T. U. members in the Beginner Story-Telling, Primary Story-Telling, Junior Bible Memory, Intermediate Sword Drill and Senior Oratorical contests.

7. That we strive to bring at least one-half of the unions in your church up to standardization.

We believe in a worthy and challenging program. It has been our observation that the church that reaches and trains the largest number is a church that has adopted a definite Training Union program. "The Whole Church Supporting The Whole Program of Jesus Christ" would be a fine slogan for each church to adopt at the beginning of the year 1938. This slogan, properly interpreted, means that 100 per cent of the entire membership of the church would be in Sunday School every Sunday morning and remain for the morning preaching service; also that 100 per cent of the church membership would be in the B. T. U. every Sunday night and remain for the evening preaching service. In addition to this, it means that every member of the church would give one-tenth of his income to the promotion of Christ's program at home and around the world.

I am claiming all of Texas Baptists as my friends. It is my desire to join hands and hearts with all Texas Baptists in the promotion of the whole program of our Lord and Savior, Jesus Christ.

DOSSEY IS ELECTED SUPERINTENDENT OF CITY CAMPAIGNS



Evangelist C. Y. Dossey

At the December meeting of the Executive Board of the Baptist General Convention of Texas, Rev. C. Y. Dossey, one of the state evangelists, was elected superintendent of city evangelistic campaigns. It was thought by members of the executive board that many of the cities in Texas would like to have city-wide evangelistic campaigns at some time during the year of 1938. When it was suggested that someone was needed to promote that idea and to lead the many cities of the state in simultaneous evangelistic campaigns, the one man who was thought of for this responsible position was Rev. C. Y. Dossey, who is regarded as one of the most successful evangelists in the Southern Baptist Convention. He succeeds at whatever he undertakes and is eager to assist in planning city-wide revivals in all towns and cities of Texas where there are three or more Baptist churches.

The plan calls for evangelistic campaigns to be held in each of the Baptist churches simultaneously. The central or general meetings in the cities will be held in the afternoons when reports, testimonies and experiences will be given from representatives of each church conducting a campaign. Pastors and workers who are interested in planning such a campaign and who desire the assistance of Brother Dossey should write him in care of Baptist headquarters, Burt Building, Dallas.

MISSIONARY TELLS OF UNUSUAL GROWTH OF BRAZILLIAN MISSIONS

By Harley Smith

This marvelous church was made possible by the generous gifts of Drs. Maddy and Scarborough while on their visit to our dynamic and most progressive capital of South Brazil. It had been the dream of our hearts for 12 years to have a central church in this rapidly growing city of South America. We had worked and planned to that end constantly but from year to year our plans failed because of the lack of funds. There was no church centrally located where our people and the people of the city could attend with any convenience and satisfaction. Drs. Maddy and Scarborough realized this great need after seeing the hall in which we worshipped at the time of their visit.

The Episcopalians graciously lent us their fine social hall down town for our services during the stay of these brethren with us. Seeing the wonderful opportunity of the work in our city and realizing the serious handicaps under which we were working, Drs. Maddy and Scarborough made personal pledges to the amount of 25 dollars per month for this work for a period of twelve months. Thus we were able to rent a large former factory building and with the help of the Lord, make out of it one of the most beautiful preaching halls in Brazil, besides arranging for 16 rooms for Sunday School and BYPU purposes. This building being in easy access of all the city of Porto Alegre, has been a marvelous blessing to the cause of Christ from the day it was opened. It has already become the spiritual home of our people. It will become more and more a place of spiritual awakening and power as the people learn where it is.

The German Baptist people held services for a week in the church at

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from THE WATCHTOWER

Meditations of the Editor As He Watches the World Go By

Well, folks, the subscription campaign was a distinct disappointment to the editor. I sent requests to 145 pastors in West Texas asking them to help me reach a goal of 2,000 subscriptions by January 1. About 25 percent of these responded by returning the card agreeing to secure a definite number of subscriptions. Of this number about 50 per cent actually performed the doing of it.

I had two objects in view in making this request. In the first place I needed very badly the money it would have brought in. In the second place I considered it a fair test as to the willingness of our pastors in West Texas to cooperate in the continued publication of the West Texas Baptist. The request, I think, was a modest one that could have been met by any pastor desiring to cooperate with the paper.

I have only the kindest of feelings toward every one of our West Texas pastors. Perhaps the results of this campaign will cause West Texas Baptists to lose a dandy good editor, but remember, dear reader, that an editor must live and support his family the same as anyone else.

Let me thank each one of you for your cooperation you gave, and wish for you and all of our readers a happy, prosperous and useful New Year.

I am going to let my New Year's wish for you be this little greeting sent to members of the Kermit Baptist Church by Brother J. B. Salmon, for years one of the editor's deacons (and one of the best a pastor ever had) and the pastor, Rev. A. A. Watson. Here it is:

A New Year Wish
May you have enough happiness to keep you sweet;
Enough trials to keep you strong;
Enough sorrow to keep you human;
Enough hope to make you heart singing;
Enough of labor to keep you from rust;
Enough leisure to make you broad;
Enough religion to make you value the best;
Enough of the love of Christ in your soul to make you glad to SERVE.

BAIRD PASTOR HAS BEGUN 11TH YEAR OF CONSTRUCTIVE WORK



Pastor Joe R. Mayes

Rev. Joe R. Mayes has begun his eleventh year as pastor of the First Baptist Church, Baird. These have been years of real constructive leadership. The new church building, which appears in this issue of the West Texas Baptist, was built and paid for during the years of the depression. Besides the fine work done at Baird, Brother Mayes has been a pastor-missionary to Callahan County, in helping look after pastorless churches and in presenting the general denominational work in the county. He has given much of his time during these years to holding evangelistic meetings, both as a preacher and evangelistic singer.

The sport of motorcycling reached its all-time high record in 1935 in the United States, when 3,250,000 persons attended 789 meets.

MISSIONARY



By B. N. SHEPHERD
Missionary, District 17

December 28, 1937
Since our last note in the paper many things have happened. There is room for only a few of them.

The first thing that should be mentioned is the fact that our district raised its part of the \$100,000 Texas Baptist set out to raise during the month of October. District No. 17 was the only district in the state that raised its amount. In fact, our district went considerably beyond the amount asked for. Had all the other districts raised their amounts we would have raised some \$16,000 plus to further his cause.

I, as your unworthy missionary, want to express my deepest love and appreciation for the cooperation of the pastors and churches in this signal victory for our Lord. That kind of cooperation will continue to bring victory.

It was our blessing and joy to have Mr. G. S. Hopkins a part of the week of December 5-12 in our district and

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West Texas Baptist

SAM MALONE Editor and Publisher

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DOING OUR PART

It is with real pride that we learn from the notes of Missionary B. N. Shepherd in this issue of the West Texas Baptist that District 17 led the state in meeting its quota of the October drive to raise \$100,000 for the co-operative program. This district is the only one in the state that reached and went above its quota, says the missionary.

To the leadership of our missionary, of course, goes the major part of the credit for this worthy work. To our fine pastors and other church leaders credit should be given for no missionary could do much without the cooperation of the pastors in his district.

And who knows—perhaps the West Texas Baptist has had a small part in creating this denominational spirit of cooperation. Any way, we are proud of our district for doing its part in such a worthy program.

THE BAPTIST STANDARD CAMPAIGN

During January and February, the Baptists of Texas will sponsor a campaign to increase the circulation of the Baptist Standard to 100,000. This is a worthy program that should have the hearty cooperation of every pastor in Texas. By setting a goal of placing the Standard in one-fourth of the homes in each church in Texas, the objective can be reached. We are expecting District 17 to do its part in reaching its quota. It would mean much to our Baptist cause to have the Standard going into 100,000 Baptist homes each week.

JOHN G. HARDIN

In the death of John G. Hardin of Burkburnett, Texas, Baptists have lost one of their greatest benefactors. By wise foresight and frugal toil he amassed a vast fortune of over \$5,000,000. Without doubt he received a great deal of pleasure in seeing this fortune accumulate. But greater joy than this was the joy this grand old man and his companion experienced in giving this fortune away to the blessing of so many of our Baptist institutions. Brother Hardin and his companion have gone from us, and yet they will live on with us to bless humanity till Jesus comes again.

In the December 23 issue, the Baptist Standard, under the heading "Where My Dreams Come True," published the following message written by Mr. Hardin a short while before his death, as he lingered in Baylor Hospital waiting the final summons to cross over to that beautiful land where dreams come true:

The other night when I was sleeping my wife came and talked with me. I could hear her voice, I could see her face, and when I awoke with outstretched arms to greet her she vanished away. It was only a dream.

Why could it not have been so? But it was only a dream. Life to us, my friends, is only a dream. We are here for a very short time and are to vanish away; and the world drifts on without us, as though we had never lived here. Life is only a dream.

In that great tomorrow, where there is no sorrow, in that beautiful home of the soul, in that fair land where my dreams will come true; yes, that will be joyous to meet around that great white throne and be with my blessed Savior who died on the cross for me. Now, in that beautiful home of the soul, where He has gone to prepare a place for me, in that fair land my dreams will come true. Yes, that will be glorious to meet my loved ones there who have gone on before me, and are waiting there for me, in the beautiful home where my dreams will come true.

Yes, Lord, I am coming to meet my loved ones there in the place He has prepared for me in that beautiful home of the soul where my dreams come true.

In that far away land,
On that golden strand,
Where the angels stand;
In that great tomorrow,
Where there is no sorrow,
In the beautiful home of the soul
Where my dreams will come true.

LOVE WORKETH NO ILL

A beautiful story is told of the artist Turner. His colors were bright and intense enough almost to extinguish the quieter tone. Once when his great picture of Cologne, exhibited in 1826, happened to be hung between two portraits by Sir Thomas Lawrence, Lawrence himself noticed the injurious effect Turner's bright skies had on his portraits, and felt troubled and mortified.

Complaining of the position of his pictures was useless, as once settled, that could not be changed. But one thing could be done, and Turner did it. At that time artists were allowed to retouch their pictures on the walls of the Academy, and Turner "retouched" his to such purpose that Lawrence had no more fear. When, on the morning of the exhibition, a friend of Turner's who had before this seen the painting led a party of friends up proudly to see the splendid picture, he started back in amazement. The glorious skies were dull brown—the picture was ruined. Spying Turner, he ran up to him and asked him what had happened to his picture. "Hush!" whispered Turner, "it is nothing. It will all wash off—it's nothing but lamplight. I couldn't bear to see poor Lawrence so unhappy."—Selected.

Devotional Thoughts

WAITING ON THE LORD

I wait on Thee, O Lord,
According to Thy word.
Thy promise is the same
As when at first it came
To Israel of old,
As by Isaiah told.
For eye hath never seen
Of all things that have been,
Nor ear of man hath heard
Not even by Thy word,
Nor to man's heart within
Hath this truth entered in.
What Thou dost have in store,
Reserved for evermore,
For those who wait for Thee,
Till they Thy promise see.
They shall not wait in vain,
Nor fail at last to gain
Far more than tongue can say,
So let us wait and pray.
—Frederick W. Neve, in Southern Churchman.

SAVED FOR WHAT?

We find these words in Luke 23:39: "If thou be Christ, save thyself and us." Jesus could have loosed the thief from the cross and set him free. Jesus could have put the whole multitude of enemies to flight who had gathered about the cross, but He did not choose to do so. But if our Lord had seen fit to free this thief what would he have done with his freedom? Of course no one knows the answer to this question but it is likely that he would have done as most criminals still do today—gone back into the business of a thief! This man was seeking for his personal desires to be gratified. He was not concerned about the Lord's work. His was the attitude of thousands today, "Give me the loaves and the fishes, and you can keep the rest."

There are too many today who call on the church and its pastor only when sickness or trouble has overtaken them. They must have some upright person to give them a letter of commendation and so they often turn to the pastor for an influential "hand out." The spikes have been driven in their hands and they feel that the church in the community can pull them out and so they say "Save us!" But save them for what?

One of the thieves on the cross was saved in his dying moments and is now in Glory, but the other railed on Jesus without believing. A soul can be saved on the death-bed, but we believe that the average death-bed repentance is a fake if we are to believe what we see happen to those who thus repent believing that they are going to die but recover.

Before a soul is saved he or she must feel their unworthiness to be saved. We were not saved because we deserved Salvation, but rather because love prompted God to have mercy on us!

If we flee to Christ merely because we do not want to spend a long eternity in hell, or because we desire the "spike" taken from our lives, then have we come in the right manner? Should a sinner not come to Jesus the Savior because he has been convicted of his sins by the Holy Spirit, and then realizes that Christ Jesus is his only hope of having those sins blotted out, and He is the way into Eternal Life?

Pelzer, S. C.

E. O. EDWARDS.

COMFORT OF THE SCRIPTURES

That is a striking saying by the man who wrote more strikingly than any one beside. By "Scriptures" Paul meant the Old Testament. He never seems to have supposed that there would be another, and would probably have been startled had it been suggested that he would be the chief author of a New Testament which would be to the Old as sunlight is to starlight. That venerable book gave him "comfort." The word is used in the gospels. Christ calls Himself the Comforter, and the Holy Spirit "another Comforter." To Paul the Old Testament was also a comforter. Was it not the fruit of the Spirit? Did it not reveal Christ?

We would not be harsh, but it is common for people to take comfort from Scripture who have no right to it. To quote Psalm 23 or John 14 when sick is very well—provided the man who quotes it has turned from his sins to his Savior. The comfort of the Scripture is for Christians. For others the Scripture has warnings and invitations. Till these are heeded, alleged comfort is misleading.

Recall how the Scriptures comforted Saul of Tarsus when, as the Sanhedrin's ambassador, he stumbled up the Street called Straight—his thoughts were lacerated, his soul was bleeding, his thought world had collapsed. The golden-crowned Messiah Whom he and the Jerusalem schools confidently deduced from Scripture was supplanted by the Man of Nazareth. The hated Cross confronted him. He Whom he had honestly blasphemed and Whose worshipper he had harried, was declared in the mid-day vision to be the Son of God with power. The man in the parable who went down from Jerusalem to Jericho was not more mauled by the robbers than was this Rabbi Saul. The Scriptures were his good Samaritans—they poured in oil and wine. Unexpectedly he found them siding with the Jesus of Calvary. Patriarch and lawgiver, psalmist and prophet, from many a neglected text, were vocal of the majesty of sacrifice, of the redemptive power of love. The Cross was the clue to the maze of the Old Testament. He who could not believe in Jesus because of his stiff traditional ideas of Scripture, found that Scripture was the herald of just such a Jesus as he adored from the dust of the Damascus high road. What wonder that he spoke of the "comfort of the Scriptures!"—J. J. North in New Zealand Baptist.

THE BIBLE'S INFLUENCE IN CROWDED PLACES

Amid the crowds of the court, or the forum, or the street, or the marketplace, where every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul aided by some blessed word, may find wings like a dove, may fly away and be at rest.—Wm. Evart Gladstone.

SUNDAY SCHOOL LESSON

W. S. GARNETT, Big Spring, Texas

Lesson For Jan. 9, 1938

PREPARING FOR A LIFE OF SERVICE

Lesson Text: Mark 1:1-13; Golden Text: "Make ye ready the way of the Lord" (Mark 1:13).

In this lesson we are to study some of the events which helped to prepare the way for the public ministry of Jesus. This will include the prophecies concerning the work of John the Baptist, the preaching of John, the baptism of Jesus, and the temptation of Jesus.

"The beginning of the Gospel of Jesus Christ, the Son of God" was the message of John the Baptist. "The law and the prophets were until John (Luke 16:16), but John's cry was the glad message that the coming of the Lord was at hand. He was the herald, the fore-runner, preparing the way for the King. This was the first Gospel message.

Let us follow briefly the steps which Mark gives in the preparation of the world for Jesus and the preparation of Jesus for his work.

I. The Preparation by the Prophets (Verses 2-3).

Malachi says in Mal. 3:1, "Behold I send my messenger before thy face which shall prepare thy way before thee." And Isaiah says in Isaiah 40:3, "The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight." Mark quotes these prophecies in today's lesson, verses 2 and 3, and tells us that John the Baptist fulfilled them. The kings of the East, when planning to make a journey, sent a messenger ahead to proclaim the coming of the king. In preparation for the visit of the king the citizens would remove the stones from the road, straighten the crooked places, and make the rough places smooth. The prophets foretold that God would send a messenger before Jesus to prepare the way for him. John was this messenger.

II. The Preparation by the Forerunner (Verses 4-8).

John was sent to announce the coming of Jesus and to prepare the hearts of men to receive him.

His pulpit was the wilderness of Judea, probably the barren, rocky, waste lands along the Jordan above the Dead Sea.

His text was repentance. His "baptism of repentance" meant a baptism that was preceded by and marked by genuine repentance. Such a repentance, together with faith in the coming Messiah, led to the remission of sins.

His congregation was a constant stream of people of all classes from Jerusalem and all the surrounding country.

His personal habits were simple and without hypocrisy, in sharp contrast with the manner of the Scribes and Pharisees. He wore plain clothing made of camel's hair, and ate the common food of the desert.

The burden of his message was the greatness of the coming King. He was so great that John was not worthy to be even a slave to untie his shoes. It was only by grace that he was permitted to be a servant. His greatness was indicated also by the fact that He would baptize with the Holy Spirit, while John could baptize with water only.

III. Preparation Through Baptism (Verses 9-11).

The baptism of Jesus was an important step in his preparation. To him it was not an emblem of washing away of personal sins, because he had no sins. But the baptism of John was more than a symbol of spiritual cleansing; it was a public avowal of faith in the coming King and kingdom. Only those who were skeptical about John's message would refuse to be baptized. Jesus could not be with that crowd.

Again, Jesus as a devout Jew, was obedient to every requirement of the law. Coming now to usher in the Gospel age he met the requirements that were made of all men by the Gospel.

Again, by accepting John's baptism Jesus gave public recognition of the divine appointment of John to his work.

We can see, too, in the baptism of Jesus an example of obedience for every believer in Him. The Father, Son, and Holy Ghost appear at the baptismal scene, emphasizing the sacredness and importance of the ordinance. Heaven literally came down to see Jesus baptized.

At his baptism Jesus was introduced to the world as the beloved Son of God, beginning his work with divine approval. We shall see how the world received such a messenger.

IV. Preparation Through Temptation

The temptation of Jesus was real and serious. All the forces of evil were behind it, doing their best to disqualify Jesus as a Savior. Let me suggest some reasons for the temptation of Jesus.

First, the temptations helped Jesus to settle many questions which he would face constantly during the years of his active ministry. For three years he would be working day and night, buffeted by Satan, harassed by men, overwhelmed by human suffering and sin. During this period of retirement and temptation was his opportunity to think through and settle once for all the great questions about his life and work. Satan tried to get Jesus to accept the easy way rather than the way of the cross. Jesus chose the cross and faced it throughout his ministry.

Second, Jesus was "tempted in all points like as we are" so that he might have fellowship with us in our temptations. He was "touched with the feelings of our infirmities."

Third, he was tempted that he might conquer Satan. There can be no victory until a battle is fought. Here they met in mortal combat. One or the other would be destroyed. If Christ yielded to Satan there would be no hope for the world. If Christ overcame it would mean the ultimate destruction of Satan and his kingdom of death.

Fourth, the temptation of Jesus is a comfort to the saints, for in it we see that Satan can be overcome. Our Lord has conquered our enemy, and has assured us that the enemy is under control and that none of us shall be tempted above that which we are able to bear.

V. Concluding Thoughts

There was a divinely appointed work of Jesus, and all things that happened to him and in the previous ages prepared the way for him and his work. God has a life for us to live, and if we trustfully follow Him all things that happen to us will speed us on the way God has chosen for us.

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West Texas Baptist

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

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DOING OUR PART

It is with real pride that we learn from the notes of Missionary B. N. Shepherd in this issue of the West Texas Baptist that District 17 led the state in meeting its quota of the October drive to raise \$100,000 for the co-operative program. This district is the only one in the state that reached and went above its quota, says the missionary.

To the leadership of our missionary, of course, goes the major part of the credit for this worthy work. To our fine pastors and other church leaders credit should be given for no missionary could do much without the cooperation of the pastors in his district.

And who knows—perhaps the West Texas Baptist has had a small part in creating this denominational spirit of cooperation. Any way, we are proud of our district for doing its part in such a worthy program.

THE BAPTIST STANDARD CAMPAIGN

During January and February, the Baptists of Texas will sponsor a campaign to increase the circulation of the Baptist Standard to 100,000. This is a worthy program that should have the hearty cooperation of every pastor in Texas. By setting a goal of placing the Standard in one-fourth of the homes in each church in Texas, the objective can be reached. We are expecting District 17 to do its part in reaching its quota. It would mean much to our Baptist cause to have the Standard going into 100,000 Baptist homes each week.

JOHN G. HARDIN

In the death of John G. Hardin of Burkburnett, Texas, Baptists have lost one of their greatest benefactors. By wise foresight and frugal toil he amassed a vast fortune of over \$5,000,000. Without doubt he received a great deal of pleasure in seeing this fortune accumulate. But greater joy than this was the joy this grand old man and his companion experienced in giving this fortune away to the blessing of so many of our Baptist institutions. Brother Hardin and his companion have gone from us, and yet they will live on with us to bless humanity till Jesus comes again.

In the December 23 issue, the Baptist Standard, under the heading "Where My Dreams Come True," published the following message written by Mr. Hardin a short while before his death, as he lingered in Baylor Hospital waiting the final summons to cross over to that beautiful land where dreams come true:

The other night when I was sleeping my wife came and talked with me. I could hear her voice, I could see her face, and when I awoke with outstretched arms to greet her she vanished away. It was only a dream.

Why could it not have been so? But it was only a dream. Life to us, my friends, is only a dream. We are here for a very short time and are to vanish away; and the world drifts on without us, as though we had never lived here. Life is only a dream.

In that great tomorrow, where there is no sorrow, in that beautiful home of the soul, in that fair land where my dreams will come true; yes, that will be joyous to meet around that great white throne and be with my blessed Savior who died on the cross for me. Now, in that beautiful home of the soul, where He has gone to prepare a place for me, in that fair land my dreams will come true. Yes, that will be glorious to meet my loved ones there who have gone on before me, and are waiting there for me, in the beautiful home where my dreams will come true.

Yes, Lord, I am coming to meet my loved ones there in the place He has prepared for me in that beautiful home of the soul where my dreams come true.

In that far away land,
On that golden strand;
Where the angels stand;
In that great tomorrow,
Where there is no sorrow,
In the beautiful home of the soul
Where my dreams will come true.

LOVE WORKETH NO ILL

A beautiful story is told of the artist Turner. His colors were bright and intense enough almost to extinguish the quieter tone. Once when his great picture of Cologne, exhibited in 1826, happened to be hung between two portraits by Sir Thomas Lawrence, Lawrence himself noticed the injurious effect Turner's bright skies had on his portraits, and felt troubled and mortified.

Complaining of the position of his pictures was useless, as once settled, that could not be changed. But one thing could be done, and Turner did it. At that time artists were allowed to retouch their pictures on the walls of the Academy, and Turner "retouched" his to such purpose that Lawrence had no more fear. When, on the morning of the exhibition, a friend of Turner's who had before this seen the painting led a party of friends up proudly to see the splendid picture, he started back in amazement. The glorious skies were dull brown—the picture was ruined. Spying Turner, he ran up to him and asked him what had happened to his picture. "Hush!" whispered Turner, "it is nothing. It will all wash off—it's nothing but lampblack. I couldn't bear to see poor Lawrence so unhappy."
—Selected.

Devotional Thoughts

WAITING ON THE LORD

I wait on Thee, O Lord,
According to Thy word.
Thy promise is the same
As when at first it came
To Israel of old,
As by Isaiah told,
For eye hath never seen
Of all things that have been,
Nor ear of man hath heard
Not even by Thy word,
Nor to man's heart within
Hath this truth entered in.
What Thou dost have in store,
Reserved for evermore,
For those who wait for Thee,
Till they Thy promise see.
They shall not wait in vain,
Nor fail at last to gain
Far more than tongue can say,
So let us wait and pray.
—Frederick W. Neve, in Southern Churchman.

SAVED FOR WHAT?

We find these words in Luke 23:39: "If thou be Christ, save thyself and us." Jesus could have loosed the thief from the cross and set him free. Jesus could have put the whole multitude of enemies to flight who had gathered about the cross, but He did not choose to do so. But if our Lord had seen fit to free this thief what would he have done with his freedom? Of course no one knows the answer to this question but it is likely that he would have done as most criminals still do today—gone back into the business of a thief! This man was seeking for his personal desires to be gratified. He was not concerned about the Lord's work. His was the attitude of thousands today, "Give me the loaves and the fishes, and you can keep the rest."

There are too many today who call on the church and its pastor only when sickness or trouble has overtaken them. They must have some upright person to give them a letter of commendation and so they often turn to the pastor for an influential "hand out." The spikes have been driven in their hands and they feel that the church in the community can pull them out and so they say "Save us!" But save them for what?

One of the thieves on the cross was saved in his dying moments and is now in Glory, but the other railed on Jesus without believing. A soul can be saved on the death-bed, but we believe that the average death-bed repentance is a fake if we are to believe what we see happen to those who thus repent believing that they are going to die but recover.

Before a soul is saved he or she must feel their unworthiness to be saved. We were not saved because we deserved Salvation, but rather because love prompted God to have mercy on us!

If we flee to Christ merely because we do not want to spend a long eternity in hell, or because we desire the "spike" taken from our lives, then have we come in the right manner? Should a sinner not come to Jesus the Savior because he has been convicted of his sins by the Holy Spirit, and then realizes that Christ Jesus is his only hope of having those sins blotted out, and He is the way into Eternal Life?

Pelzer, S. C.

E. O. EDWARDS.

COMFORT OF THE SCRIPTURES

That is a striking saying by the man who wrote more strikingly than any one beside. By "Scriptures" Paul meant the Old Testament. He never seems to have supposed that there would be another, and would probably have been startled had it been suggested that he would be the chief author of a New Testament which would be to the Old as sunlight is to starlight. That venerable book gave him "comfort." The word is used in the gospels. Christ calls Himself the Comforter, and the Holy Spirit "another Comforter." To Paul the Old Testament was also a comforter. Was it not the fruit of the Spirit? Did it not reveal Christ?

We would not be harsh, but it is common for people to take comfort from Scripture who have no right to it. To quote Psalm 23 or John 14 when sick is very well—provided the man who quotes it has turned from his sins to his Savior. The comfort of the Scripture is for Christians. For others the Scripture has warnings and invitations. Till these are heeded, alleged comfort is misleading.

Recall how the Scriptures comforted Saul of Tarsus when, as the Sanhedrin's ambassador, he stumbled up the Street called Straight—his thoughts were lacerated, his soul was bleeding, his thought world had collapsed. The golden-crowned Messiah Whom he and the Jerusalem schools confidently deduced from Scripture was supplanted by the Man of Nazareth. The hated Cross confronted him. He Whom he had honestly blasphemed and Whose worshipper he had harried, was declared in the mid-day vision to be the Son of God with power. The man in the parable who went down from Jerusalem to Jericho was not more mauled by the robbers than was this Rabbi Saul. The Scriptures were his good Samaritan—they poured in oil and wine. Unexpectedly he found them siding with the Jesus of Calvary. Patriarch and lawgiver, psalmist and prophet, from many a neglected text, were vocal of the majesty of sacrifice, of the redemptive power of love. The Cross was the clue to the maze of the Old Testament. He who could not believe in Jesus because of his stiff traditional ideas of Scripture, found that Scripture was the herald of just such a Jesus as he adored from the dust of the Damascus high road. What wonder that he spoke of the "comfort of the Scriptures!"—J. J. North in New Zealand Baptist.

THE BIBLE'S INFLUENCE IN CROWDED PLACES

Amid the crowds of the court, or the forum, or the street, or the marketplace, where every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul aided by some blessed word, may find wings like a dove, may fly away and be at rest.—Wm. Evart Gladstone.

SUNDAY SCHOOL LESSON

W. S. GARNETT, Big Spring, Texas

Lesson For Jan. 9, 1938

PREPARING FOR A LIFE OF SERVICE

Lesson Text: Mark 1:1-13; Golden Text: "Make ye ready the way of the Lord" (Mark 1:13).

In this lesson we are to study some of the events which helped to prepare the way for the public ministry of Jesus. This will include the prophecies concerning the work of John the Baptist, the preaching of John, the baptism of Jesus, and the temptation of Jesus.

"The beginning of the Gospel of Jesus Christ, the Son of God" was the message of John the Baptist. "The law and the prophets were until John (Luke 16:16), but John's cry was the glad message that the coming of the Lord was at hand. He was the herald, the fore-runner, preparing the way for the King. This was the first Gospel message.

Let us follow briefly the steps which Mark gives in the preparation of the world for Jesus and the preparation of Jesus for his work.

I. The Preparation by the Prophets (Verses 2-3).

Malachi says in Mal. 3:1, "Behold I send my messenger before thy face which shall prepare thy way before thee." And Isaiah says in Isaiah 40:3, "The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight." Mark quotes these prophecies in today's lesson, verses 2 and 3, and tells us that John the Baptist fulfilled them. The kings of the East, when planning to make a journey, sent a messenger ahead to proclaim the coming of the king. In preparation for the visit of the king the citizens would remove the stones from the road, straighten the crooked places, and make the rough places smooth. The prophets foretold that God would send a messenger before Jesus to prepare the way for him. John was this messenger.

II. The Preparation by the Forerunner (Verses 4-8).

John was sent to announce the coming of Jesus and to prepare the hearts of men to receive him.

His pulpit was the wilderness of Judea, probably the barren, rocky, waste lands along the Jordan above the Dead Sea.

His text was repentance. His "baptism of repentance" meant a baptism that was preceded by and marked by genuine repentance. Such a repentance, together with faith in the coming Messiah, led to the remission of sins.

His congregation was a constant stream of people of all classes from Jerusalem and all the surrounding country.

His personal habits were simple and without hypocrisy, in sharp contrast with the manner of the Scribes and Pharisees. He wore plain clothing made of camel's hair, and ate the common food of the desert.

The burden of his message was the greatness of the coming King. He was so great that John was not worthy to be even a slave to untie his shoes. It was only by grace that he was permitted to be a servant. His greatness was indicated also by the fact that He would baptize with the Holy Spirit, while John could baptize with water only.

III. Preparation Through Baptism (Verses 9-11).

The baptism of Jesus was an important step in his preparation. To him it was not an emblem of washing away of personal sins, because he had no sins. But the baptism of John was more than a symbol of spiritual cleansing; it was a public avowal of faith in the coming King and kingdom. Only those who were skeptical about John's message would refuse to be baptized. Jesus could not be with that crowd.

Again, Jesus as a devout Jew, was obedient to every requirement of the law. Coming now to usher in the Gospel age he met the requirements that were made of all men by the Gospel.

Again, by accepting John's baptism Jesus gave public recognition of the divine appointment of John to his work.

We can see, too, in the baptism of Jesus an example of obedience for every believer in Him. The Father, Son, and Holy Ghost appear at the baptismal scene, emphasizing the sacredness and importance of the ordinance. Heaven literally came down to see Jesus baptized.

At his baptism Jesus was introduced to the world as the beloved Son of God, beginning his work with divine approval. We shall see how the world received such a messenger.

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The temptation of Jesus was real and serious. All the forces of evil were behind it, doing their best to disqualify Jesus as a Savior. Let me suggest some reasons for the temptation of Jesus.

First, the temptations helped Jesus to settle many questions which he would face constantly during the years of his active ministry. For three years he would be working day and night, buffeted by Satan, harassed by men, overwhelmed by human suffering and sin. During this period of retirement and temptation was his opportunity to think through and settle once for all the great questions about his life and work. Satan tried to get Jesus to accept the easy way rather than the way of the cross. Jesus chose the cross and faced it throughout his ministry.

Second, Jesus was "tempted in all points like as we are" so that he might have fellowship with us in our temptations. He was "touched with the feelings of our infirmities."

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It is when we are led by our own lusts (Jas. 1:14) that we are in danger.

It should strengthen us to notice that Satan had nothing to offer Jesus except shoddy imitations of things which God had already in store for him. Satan offered stones turned into bread; God fed him a little later with angels' bread (Mat. 4:11). Satan offered him the cheap applause of men; God promised him that every knee should bow before him and every tongue should confess him (Phil. 2:10-11). Satan offered him an earthly kingdom; God gave him all authority in heaven and in earth (Matt. 28:18).

We never gain anything by yielding to Satan. God has much better things for us if we will accept them from him.

Santa Claus and Christ Jesus

J. E. Dillard

This morning's paper (December 23, 1937) gives an estimate from those who are presumed to know, that the American people are spending five billion dollars on Christmas gifts this year. This is an average of \$38.46 for every man, woman and child in the nation. The same paper shows that the largest percentage increase in Christmas spending this year is in the South.

We may assume that Southern Baptists spend about as much each for Christmas gifts as do other people; the records for last year show that we averaged \$5.40 for local church work and \$1.11 for missions and benevolences, or a total of \$6.51.

In other words: Southern Baptists gave Santa Claus more than a tithe of their income, and gave Jesus Christ less than a fifth of a tithe. Is it right to spend five times as much in Christmas gifts as we give to all the causes fostered by Christ and His Church? Is it right to spend 35 times as much in one month for Christmas presents as we contribute to missions and benevolences in a whole year? Think it over. How was it in your church? How was it in your home?

The special call of the Baptist Hundred Thousand Club at this time ought to appeal to those of us who want to deal fairly with our Lord.

There ought to be many hundreds of our people who will gladly give several dollars a month, and there ought to be a hundred thousand who will give at least one dollar a month to help our denomination get out of debt.

Perhaps we can find them if we try. Will you help?

Missionary Tells of Growth

(Continued from page 1)

few weeks ago and were delighted with the location and house.

Dr. T. C. Bagby and family, just back from furlough last month, are visiting us in Porto Alegre. T. C. conducted a two weeks revival in this church and although continuous rains hindered the meeting greatly, the Lord wonderfully blessed the efforts. He has been conducting meetings in our city now for more than a month. He will return to Sao Paulo with his family, this week where they will take up again their regular work. He has invited us for three revivals in the churches of Sao Paulo. We shall look forward with pleasure to spending a few days in special meetings in that state sometime in the future. God has abundantly blessed the revival efforts of their servant of His while in our midst.

We are to have several baptisms in the Central Church of Porto Alegre on the third of November and several in the little church across the river from our city, on the fourth Sunday in this month (October).

Our general state work is moving along very well in spite of the long distances and the lack of workers. Foundations are being laid, however, with no little difficulty.

Mr. Willard Alley of Richmond, Va., visited us a few days ago. He came by airplane from the west coast on his return trip to the states. He spent the night in our city but had to catch the plane out the following morning. We are always happy to have a visit from our friends in the good old U. S. A.

Word has just come to us that Dr. Dodd will probably not make our city on his tour of the South. We regret this immensely. It may be that arrangements can be made for his coming by airplane for a few hours' stop. It would be a great blessing to our cause to have him to conduct some revival services in our new Central Church. He would be able to tell Drs. Maddy and Scarborough and the women of Texas about this wonderful preaching hall in the center of this rapidly growing metropolis of the world.

Please remember to breathe a prayer for us in this rich harvest field of the Master.

Meditations

By Rowland Dow

Carlyle defined genius as an infinite capacity for hard work. Someone said:

"The heights by great men reached and kept,

Were not attained by sudden flight, But they, while their companions slept, Were toiling upward in the night."

There are a lot more things to be had for the trying, than for the asking.

"And this word, yet once more, signifies the removing of those things that are made, that those things which cannot be shaken may remain." I paused last eve beside the blacksmith's door,

And heard the anvil ring its vesper chime, And looking in I saw upon the floor, Old hammers worn with beating years of time.

How many anvils have you had, said I To wear and batter all those hammers so,

Just one, he said, and then with twinkling eye The anvil wears the hammers out, you know.

And so thought I So 'tis with God's Word,

For years the skeptics' blows have beat upon, And though the noise of falling blows was heard,

The ANVIL is unharmed, the hammers—gone.

Those things which cannot be shaken will remain.

Brownfield Association

(Continued from page 1)

Mission Board, we had Miss Mabelle Taylor from Haskell, newly appointed missionary to Brazil, and the very efficient pastor and missionary under the Home Mission Board, Rev. Donato Ruiz of the First Mexican Baptist Church of San Angelo.

Coming to our association on Sunday, December 5, these missionaries spoke at the morning and evening hours in the participating churches, thus beginning the mission emphasis for the week. The impetus received from such beginnings never faltered throughout the week except where the cold of a western blizzard prevented some from attending.

Perhaps the greatest hour ever experienced at a workers meeting of the Brownfield Association was the day of the meeting of the Associational Workers Conference on Tuesday, December 7, which met with the First Baptist Church of Brownfield with Pastor Avery Rodgers as host pastor presiding in a masterful way. This meeting was given over to hearing the missionaries bring reports from their fields of activity. Messengers from the churches from as far as 50 miles away came and heard and went rejoicingly together as these blessed "soldiers of the Cross" testified concerning the power and grace of God toward those of foreign lands.

From this meeting the missionaries were again taken to the various churches over the association, where they continued a very intense itinerary of speaking from church to church. Throughout the week this continue until the next Lord's day morning at the 11 o'clock hour when the missionaries closed the campaign with a final plea to the churches in behalf of our mission causes, following which the Lottie Moon Christmas offering was taken.

The people came. They were informed. They gave of the blessings of God to extend the cause of the Gospel to the utmost bounds of the earth.

At Johnson, a small quarter town situation, where the church is housed in the school house, on Wednesday night of that week, the coldest night of the week, when Miss Stallings spoke there the auditorium was packed and the people stood. This community had never had a missionary to visit their church before this week. Pastor Hicks writes that this school certainly blessed the cause here. Their offering was \$15 for Foreign Missions. Gomez, another part time church near by, and pastored by the same pastor, was greatly blessed, and gave \$3.50 to the cause of missions. Pastor J. C. McGraw, of the Plains

First Baptist Church, Baird, Texas



The above is a picture of the First Baptist Church building, Baird, Texas. This building was constructed and paid for during the years of the depression under the leadership of Pastor Joe R. Mayes.

Baptist World Leaders Send New Years Greetings to Our Readers

To the Members of the Baptist Communion Throughout the World:

Dear Brothers and Sisters:

At the opening of a New Year we once more greet you in the name of our Lord Jesus Christ.

I.

The unity which our Alliance represents is a blessed reality for which our people in every continent give thanks to God. We have seen new evidence of this in the year that is passing away.

We recall with joy the series of regional conferences in Europe in which we were privileged to participate. Differences of race and language vanished in the all-pervading sense of oneness in Christ; and the Zurich World Conference, bringing together young Baptists from East and West, North and South, provided a fitting and impressive climax.

India has seen the birth of an All-India Baptist Union, embracing men varying in race and speech, but unified by their common loyalty to the Gospel. China, where linguistic difficulties are fewer, but distances great, has laid firm the foundations of her national Baptist Alliance.

II.

Our hearts are specially drawn to our fellow-believers in certain lands.

We share the universal horror at the cruel wrongs inflicted upon China. We pray that our Baptist brethren, all other Christians of that land, and the whole Chinese people, may be granted strength, courage and patience under their trials, and a happy issue from all their afflictions.

In Russia, through the long years, our people have suffered and still re-

main faithful; we dare not forget them.

In Rumania, ecclesiastical and civil authorities have tested the soul of our brethren, but the "sufficient grace" has not failed. With clear mind and strong heart, they maintain their witness, and as their story is told to the world, it has evoked admiration as well as sympathy.

These are days of fierce challenge. In wide areas of earth, religious liberty has been trampled under foot, and in others it is menaced.

Such days need us. The story of our past with its witness for liberty reinforces our energy for present-day tasks. Truth and freedom are unquarable. Though alone, we would still stand for these Divine ideals, and we gladly join hands with all fellow-Christians who are ready to serve them. But as heirs of Helwy, Roger Williams and John Bunyan, we Baptists feel the responsibility of our heritage. We must bear unflinching witness for truth and freedom. 1938 calls for that witness. Let us enter the New Year resolved to maintain our loyalty to Christ and our liberty in Him.

May God grant you all a year made strong and joyous by His holy presence!

We are, dear Brethren, Yours in the fellowship of the Lord Jesus,

GEORGE W. TRUETT, President.

J. H. RUSHBROOKE, General Secretary.

Baptist World Alliance Offices, 4, Southampton Row, London, W. C. 1, December, 1937.

thing when they gave \$205.77 to the cause of foreign missions.

At Ropesville, Pastor W. P. Brian reports a great school with an average attendance of 26. The collection for this church was not complete when the report was mailed, but this church never fails to do well by its collections for missions. Seagraves, where Pastor J. S. Rankin labors, reports an excellent school, with as high as 80 in attendance upon the classes, during the week and \$78 given to foreign missions. Pastor S. K. McCullough of the New Home Baptist Church, reports as high as 28 in attendance upon their school. He estimates this school as one of the greatest blessings that has ever come to the New Home Church. This church gave \$53.75 to the Christmas offering.

Pastor Rodgers of the First Baptist Church of Brownfield says that they had an excellent school with good attendance and \$100 given to foreign missions. Many churches which did not enter the campaign were greatly blessed by this school through their workers attending the Workers Conference, and from this carrying the fire of missions and causing it to flame again where it had ebbed in their own churches. Surely God's hand was in the move for the Association School of Missions in our association.—Paul A. McCasland, Pastor Wilson Baptist Church, Wilson, Texas.

A new missionary's home has been completed by the Home Mission Board in Albuquerque, N. M., on the same lot with the new Spanish chapel dedicated last June, both structures having been erected with funds from the Bottoms Trust.

A GOOD WORD FROM PASTOR AT CISCO

I subscribed for the West Texas Baptist immediately when I came into this territory and I certainly do enjoy it and think it a splendid religious paper.

We have been on this new field but a short time, but we certainly have found a pleasant work with the people of the First Church, Cisco. True to its reputation, we have found that this is indeed a noble, outstanding church. The Lord's blessings have been abundantly showered upon us. We have witnessed an increase in attendance in all departments of our work. The Lord has given us a large number of conversions and additions by letter. The Lottie Moon Christmas offering for Foreign Missions was larger this year than it has ever been. All glory to the "King of kings and Lord of lords."

If ever we can serve in any way call on us.—Judson Prince, Pastor, First Baptist Church, Cisco.

A NEW YEAR MESSAGE—

(Continued from page 1)

est man is still the noblest work of God."

Let Us Write Faith. "Without faith it is impossible to please God. Faith is the victory that overcomes the world."

Let Us Write Kindness. Some one has said that "There is nothing so kindly as kindness." And certainly there is nothing more Christ-like.

Let Us Write Forgiveness. "If ye forgive not men their trespasses neither will your Heavenly Father forgive your trespasses."

Let Us Write Love. "Love is the fulfilling of the law. Without love we are as sounding brass and a tinkling cymbal."

Let Us Write Peace. "Peace on

earth and good will to men." "Let us follow after the things that make for peace."

"Lord, teach the world warring and wondering still, Thy way of peace, thy footpaths of good will."

Yes, "You are writing a Gospel, A chapter each day, By the deeds that you do, And the words that you say. Men read what you write, Whether faithful or true— Say, what is the Gospel, According to you?"

QUARTERLY W.M.U. MEETING TO BE HELD AT STAMFORD

Program of the quarterly W. M. U. meeting, Jones County Association, to convene January 11, 1938, with the First Baptist Church, Stamford.

Theme: "Love and Labor."

10:00—Pipe organ prelude of hymns, Mrs. Warren B. Tayman.

10:15—Song, woman's Hymn.

10:20—Devotional, Mrs. Edna Thomas, Lueders.

10:30—Greeting, Mrs. Dick O'Brien, Stamford.

10:40—Response, Mrs. R. D. DeWeese, Anson.

10:45—Report of Presidents.

11:15—Special Music.

11:25—Address, Mrs. J. B. Buckley, Abilene.

12:00—Lunch (bring covered dish).

1:00—Board meeting.

1:20—Special music.

1:30—Five minute report of standing committees: Benevolence, Mrs. F. E. Tonroy, Lueders; Missions, Mrs. Tate May, Hamlin; Mission Study; Personal Service, Mrs. Thelma Barnes, Anson; Periodicals, Miss Lilas Penick, Stamford; Stewardship, Mrs. W. L. Boyd, Hamlin; Young People, Mrs. Allen Crowner, Lueders; Librarian, Mrs. Doss Harris, Anson.

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Sparkling with its modern splendour, inside and outside, a completely new hotel. Furnishings and decorations styled for tomorrow. Rooms and suites, all with circulating ice water, and private lavatory, toilet and bath.

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IN THE HEART OF DALLAS, TEXAS

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JOE M. HALLAMAN
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AIR CONDITIONED FOR YEAR 'ROUND COMFORT

SORRY, TEACHER BUT THERE WASN'T ANY HOT WATER

No excuse for tardy morning scholars if you have an automatic ELECTRIC WATER HEATER

West Texas Utilities Company

REVISION BEGUN ON BIBLE FOR ITS AMERICAN USE

New Haven, Conn. (UP).—Revision of the American Standard Version of the Bible has been undertaken by the American Standard Bible Committee of the International Council of Religious Education.

When completed, in about five years, the American edition, first compiled in 1901, will embody "the best results of modern scholarship as to the meaning of the Scriptures," and will be presented in English diction designed for public and private worship, at the same time preserving "those qualities which have given to the King James version a supreme place in English literature," according to the committee.

Group Named in 1929

The committee which will direct the revision was appointed in 1929 and spent eight years exploring the need of further editing the American Standard Edition. It was found that within the past 40 years valuable manuscript materials were discovered which would "constitute resources for the better understanding of the New Testament."

The King James version, over which a committee of 101 American and English scholars toiled for 10 and a half years on revision of the New Testament and 14 years on the Old Testament, was published May 20, 1881. In New York alone 200,000 copies were sold on that day. The American Standard edition, which appeared 36 years ago, contained the readings preferred by the American committee.

The committee entrusted with the task of re-editing, includes two men who have published their own translations: Prof. James Moffatt of Union Theological Seminary, whose work appeared in 1923; and Prof. Edgar J. Goodspeed who was associated with other members of the committee in an American translation published in Chicago.

Dean Weigle Chairman

Others on the committee who will engage in the latest revision are:

Dean Luther A. Weigle, Yale Divinity School, chairman; Prof. Julius A. Brewer, Union Theological Seminary; the Rev. Walter Russell Bowie, Grace Church, New York; Prof. Henry J. Cadbury, Harvard University; Prof. George Dahl, Yale; Dr. Frederick C. Grant, president of Seabury-Western Theological Seminary, Prof. William A. Irwin, University of Chicago; Dr. John R. Sampey, president of Southern Baptist Theological Seminary; Prof. Andrew Sledd, Emory University; Dean Willard L. Sperry, Harvard Theological School; Prof. William R. Taylor, University of Toronto; Prof. Leroy Waterman, University of Michigan.

Moffatt will have executive direction of the work. The International Council of Religious Education is composed of more than 40 Protestant denominations co-operating in all affairs affecting Christian religious education.

One of the best students in the Bible class taught by Rev. J. K. Hair, Home Board representative in Benedict College, Columbia, S. C., is the pastor of a Negro church in New York City.

J. C. Hughes, a Negro deacon, recently retired from service after 40 years as fireman on a railway, is one of the students in New Testament under Rev. J. K. Hair, Home Board teacher in Benedict College, Columbia, S. C.

FOLLOWING A GREAT SUNDAY-SCHOOL LEADER



Mr. Moody and His Famous Sunday School Pony

CHICAGO—The middle years of the last century found in Chicago a youth destined to become one of the world's outstanding characters in Christian achievement—Dwight L. Moody. While forging to the front in the shoe business, he was giving more and more time and effort to Y.M.C.A. mission, and Sunday-school work. The year 1937 has marked the one hundredth anniversary of his birth.

It is an appalling revelation that in America thirty-six million youth and adolescents are outside the church and Sunday-school, with no Christian influences or instruction shaping their lives. In his day D. L. Moody took seriously the condition of children about him. Hence the building up of what became the largest Sunday school in Chicago, with John V. Farwell as co-worker and President Lincoln a visitor.

The Moody Bible Institute of Chicago, founded by Mr. Moody in

1886, has promoted Centenary Celebrations during the year in many American and British cities, and has also sponsored a Moody Day on the Sunday nearest to the great evangelist's birth date (Feb. 6) for the past two years. On February 6, 1938, another Moody Day will be observed by hundreds of churches, and a Decision Day program will be a part of this observance in many places, looking toward the ingathering of children and youth forming the great army outside the churches and Sunday schools of the land.

In promoting the combined Moody Day and Decision Day programs, the Moody Bible Institute, through Mr. A. F. Gaylord, director of the D. L. Moody Centenary Celebrations, 153 Institute Place, will render every assistance possible, and invites correspondence and inquiry by pastors and Sunday school superintendents.

RAMBLING REMARKS

(Continued from page 1)

I have been unable to do anything for these past few days except lie— I mean recline here and read, listen to the radio and think, I have found a new source of consolation for my extremely faulty like. For instance I am always getting my verbs and participles, along with their long list of relatives, all distorted. I do the same thing with my pronunciation, etc., ad infinitum. . . . Well, I heard Lowell Thomas say "program." I heard Bill Hightower say that there are more than seven billion men unemployed in America. I heard Eddie Dunn say that there will be rising temperature, increasing cloudiness, and probable rain in the Texas hand-pande. I heard a popular Fort Worth pastor sound the "g" in poignant. I heard the president of these united states, with the whole world listening in, say he hoped to bring the nation to a more modern viewpoint during 1937. Do I feel relieved, but I shall never be completely happy until Dr. W. D. Bond slips and says "I seen" or posts a letter with a misspelled word in it. . . . Say, these are

the nicest doctors here at Stamford. Three or four of them have looked me over and not a one has suggested epsom salts or castor oil. However, I am not willing to commit myself too far as I am not up yet, and they have not indicated what the dessert will be. . . . Speaking of castor oil reminds me of a rash moment I experienced while living in Colorado. Christmas was coming on and so was a bad cold introduced by regular fits of sneezing. Doris Wayne, (that's the one we've got in college, but they haven't got much college in her yet) was answering me sneeze for sneeze. She took the soprano and I was handling the bass. But the rest of the family didn't seem to appreciate our duet so we decided to do something about it. Being the dad I riz up to take my rightful place of leadership. I sez, sez I, "Doris Wayne lets go down to the drug store and take a coupla ounces of castor oil and nip these colds in the bud." "O, K," she sez, (our children have always used correct English) so down we go. We agreed on our line of procedure as we walked down town. Upon entering the drug store we walked up to the fountain as if to order a soda. I looked the attendant in the eye and said, "gimme a coupla ounces of castor oil," just like that. Boy, that was once I really acted. Doris Wayne, a little pale and nervous but determined to follow the example of her heroic sire, rather weakly said, "make it two."

The astonished clerk went to work on the strange order and a quiet hush fell over the whole place. Both customers and clerks sort of gravitated our way and watched with awed almost reverent attention as we lifted our glasses together and—well let's not go into that. When it was over a glanced around and there stood a stranger, salesman I think, and I have never seen such an expression on any human face as I saw on his when he swallowed that castor oil in perfect harmony. Doris and I will guarantee that as a cure for a cold, but who minds a simple little cold or even a touch of influenza or pneumonia, compared to—well let's not go into that again. . . . "Tere twin, (he just got in from school) hand me that dictionary. Thanks." Yeah, (that's the domestic pronunciation of yes) here it is, "laryngitis," that's what the doctor said I had. Lots of folk have sore throat but you have to go to a hospital for a diagnosis if you want to be pronounced suffering with laryngitis, hand me that dictionary again—laryngitis.

W. M. U. QUARTERLY MEETING

The quarterly meeting of the W. M. U. Auxiliary of the Sweetwater Association will be held with the First Baptist Church, Merkel, on Thursday, January 13, beginning at 9:45. All W. M. U. workers of the Association are urged to be present. Those attending are requested to bring a covered dish.

STAMFORD CHURCH PAYS DEBT ON ED. BUILDING

The First Baptist Church, Stamford, has paid off its entire indebtedness since Rev. Dick O'Brien became pastor in April. Although the last payments were not due until 1940, over \$9,000 has been paid on the debt on the educational building, since Brother O'Brien became pastor. This is an unusual thing for a church to pay off notes three years before the last one matured.

Sixty-one dollars was raised for the Lottie Moon Christmas offering. Miss Viola Humphreys was present two days.

MISSIONS IN DISTRICT 17

(Continued from Page 1)

Mr. W. J. Lites the week of December 12-19. They led us in some Sunday School training schools.

In all there were about 35 churches that could enter with around 600 enrolled. It was so near the Holiday season and the weather was so bad many churches had to postpone their schools. However, we had to get our State leaders when we could. We feel that they were a distinct blessing to us all.

We are counting on the three cars, well filled, going to Ft. Worth, at the Broadway Baptist Church, for the Association Officers and leaders meeting January 20-21, 1938. Each car will be paid two cents per mile there and back for expenses. Homes will be provided, bed and breakfast for only twenty-five cents. If any officers or leaders cannot go, send some one in their place.

I am praying that every church will be missionary from its doors to the extremes of the world. Last year there were 23 churches in our district which did not give anything to the cooperative program. These were distributed as follows by associations: Callahan 1, Cisco 3, Fisher all gave,

Haskell 6, Jones 7, Stonewall 2, Sweetwater 4. I am praying that every one will give every month during the new year.

During this new year we are to promote Soul-Winning with more Love and Vigor than ever before. But we must teach and train those reached so they will be soul winners, too. The larger churches will have their meetings, where it is the Lord's will, outside of the designated time for the rural churches and mission points. June 13 to September 4. If they do they and their pastors can help in the other meetings. We anticipate the fullest cooperation in this as we always have in our district.

Forty-one new missionary workers have come to the service of the Home Mission Board since January 1, 1937, 38 being named for work in the home-land and three in Cuba.

In a Navajo hogan in New Mexico three babies were born this fall in the space of a month, according to Missionary R. A. Pryor. One was born to the grandmother in the home, one to the mother, and the third to the daughter. Because our workers are so few, spiritual births are not so prolific.

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Fostering the highest ideals of Christian culture and maintaining the highest standards of academic excellence, Hardin-Simmons University stands magnificently prepared to serve the youth of our great Southwest.

A STANDARD UNIVERSITY offering courses toward the degrees of Bachelor of Arts, Bachelor of Music, Master of Arts, and Master of Music. Fully recognized by the highest possible accrediting agencies.

EQUIPMENT, modern and adequate, housed in a plant of twelve buildings, assures the student of convenient and efficient facilities.

SPIRIT, born of the Frontier West, fostered by consecrated Christian leaders, preserved by democratic students, a Spirit which has left a rich heritage with the more than 15,000 Hardin-Simmons exes.

EXPENSES at Hardin-Simmons are lower than at many other denominational schools of its rank in the state.

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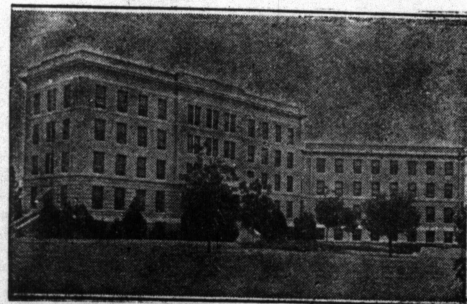
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Controlled By Texas Baptist General Convention



The Hendrick Memorial Hospital is the only Baptist or Protestant Hospital West of Fort Worth. It is strictly modern in every detail, has the highest rating given by the American College of Surgeons, maintains a first class Nurses' Training School, and has the largest body of medical workers in West Texas to serve you.

Rates: Wards \$3.00 per day, Private Rooms \$5.00 to \$8.00 per day, Maternity Cases \$50.00 for ten days. Average Hospital costs for Appendicitis Cases \$65.00. Oxygen Tent \$5.00 per day plus oxygen, and reasonable Laboratory and X-Ray charges.

The Hendrick Memorial Hospital 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, Superintendent.

TABLE I.—CHURCH MEMBERSHIP, ETC., SWEETWATER BAPTIST ASSOCIATION YEAR ENDING MONTH OF AUGUST, 1937.

CHURCHES	Pastors and Post Offices	Days of Meeting	CHURCH MEMBERSHIP									
			Gains			Losses			Total			Revival Meetings Held
			Members Reported	Baptisms	Restorations	Exclusions	Deaths	Total	Present	During Year	Supper During Year	
Abilene, First	City 1881 Jenkins, Dr. Millard A., Abilene	Full Time	2,663	28	263	4	199	16	11,729	Yes	1	4,170
Abilene, University	City 1905 Powell, C. A., Abilene	Full Time	979	21	103	64	84	81	8,036	Yes	1	4,566
Abilene, South Side	City 1908 Ashford, W. C., Abilene	Full Time	1,273	17	67	7	12	81	2,607	Yes	1	3,177
Abilene, Immanuel	City 1921 Young, Roy O., Abilene	Full Time	268	14	40	3	14	2	306	Yes	2	4,112
Abilene, Trinity	City 1918 Malone, Rev. Sam, 2517 Pine, Abilene	Full Time	118	12	18	15	15	133	138	Yes	1	1,110
Abilene, Sunset	City 1933 Holtzclaw, Carroll, Pine, Abilene	Full Time	85	2	11	1	12	87	87	Yes	1	1,110
Abilene, Calvary	City 1935 Gilmore, D. D., Abilene	Full Time	116	10	24	3	14	2	137	Yes	1	4,111
Abilene, North Park	City 1935 Summers, H. H., Abilene	Full Time	57	2	28	7	7	89	89	Yes	2	2,110
Blackwell	Village 1906 Powers, E. T., Sweetwater	Full Time	138	18	21	18	18	215	215	Yes	1	1,110
Blair	Village 1935 Powers, E. T., Rt. A., Sweetwater	1st and 3rd	73	3	1	2	2	74	74	No	1	1,112
Buffalo Gap	Village 1923 Dow, Roland, Abilene	1st and 3rd	84	2	5	1	1	89	89	No	1	1,111
Cedar Gap	Country 1891 Jackson, Clyde, Rt. 3, Abilene	1st and 3rd	150	18	8	2	1	171	172	Yes	1	1,118
Colony Hill	Country 1884 Owen, C. D., Abilene	1st and 3rd	23	7	4	1	1	34	34	No	1	1,111
Elendale	Country 1897 Jones, C. N., 2465 Pine, Abilene	Full Time	162	10	12	1	10	2	170	No	1	1,111
Hamby	Country 1906 Williams, Finis A., Abilene	Fourth	110	2	1	14	2	97	97	Yes	1	1,112
Hilton	Country 1920 Arnett, J. William, Abilene	Fourth	23	7	2	2	3	33	33	Yes	1	1,112
Lawn	Country 1901 Hendon, Orval A., Hilton	1st and 3rd	87	16	6	2	5	2	104	No	1	1,111
Mt. Olive	Village 1916 Cole, F. R., Abilene	1st and 3rd	12	4	2	1	1	16	16	No	1	1,111
Mt. Pleasant	Country 1924 Powers, E. T., Sweetwater	Second	40	9	1	2	1	50	50	No	1	1,111
Merkel	Town 1886	Full Time	426	7	22	33	3	419	Yes	2	3	80
Moro	Country 1912 Fulgham, G. Q., Abilene	2nd and 4th	101	2	7	4	1	69	69	No	1	1,113
Neill	Country 1923 Dickson, Charles W., Abilene	First	10	6	6	8	2	1	26	No	3	1,112
New Live Oak	Country 1936 Self, Joe P. Jr., Abilene	Full Time	174	16	19	5	7	227	Yes	1	4	2
Nolan	Village 1906 Elkins, Dean, Nolan	1st and 3rd	82	6	1	3	1	92	No	1	2	7
Ovalo	Village 1895 Dick, C. E., Ovato	Third	125	6	1	3	1	131	No	1	4	1
Salt Branch	Country 1898 Redden, E. L., Abilene	1st and 3rd	125	6	1	3	1	131	No	1	4	1
Sharp	Country 1896 Brown, Loyal E., Abilene	Full Time	340	41	130	9	74	7	583	Yes	2	82
Sweetwater, First	City 1881 Dunlap, E. D., Sweetwater	Full Time	368	14	34	1	49	1	1,866	Yes	2	16
Sweetwater, Lamar	City Sparkman, T. J., Sweetwater	1st and 3rd	111	6	4	1	1	121	Yes	1	1	1
Trent	Village 1902 East, Hennard, Abilene	1st and 3rd	213	3	7	10	7	213	Yes	1	1	1
Tuscola	Village 1928 Brown, L. E., Abilene	2nd and 4th	79	7	12	1	1	91	Yes	1	1	1
Tye	Village 1910 Hall, Gene, View	1st and 3rd	90	3	3	6	1	89	No	1	1	1
White Flat	Country 1935 Richardson, Arvil, Abilene	Third	26	1	3	2	6	32	No	1	1	1

(Miss) Ima D. Petty, Clerk of Sweetwater Baptist Association, Abilene, State of Texas.
Rev. W. C. Ashford, Moderator of Sweetwater Baptist Association, Abilene, State of Texas.