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RAMBLING



By DICK O'BRIEN

Early this morning I had a feeling that I was in the right state of mind to peck off the remarks. But I soon found that the twins had used up all the typewriter paper in their art work, and by the time we could stir around and find a dime and get a twin off to town for the paper, and several other things we decided he might as well look after while he was in town. So here we sit as usual sweating and trying to regain that line we had so clearly seen while the muse was on us. . . . Talking about waiting for an inspiration reminds me of the Hard-shell preachers who came into a community where they had no building and wanted to hold services. They asked the Methodist preacher for the use of his house of worship, and he kindly consented to their using it. He had never been in one of their services so he decided to attend. Something like an hour after the announced time to begin one of the brethren spit out his tobacco and got up and in a very deliberate tone of voice said, "Well brethren and sisters, I have been asked to preach first this evening. But so far the Lord has not given me a text, but I suppose He will." After several minutes of rambling he finally announced, "Yes, brethren and sisters, He has given me a text, and Peter said unto them, I go fishing." So far an hour and a half he ranted until from sheer physical exhaustion he sat down. Then a second brother arose and as deliberately as the first he said the Lord had not given him a text but he supposed He would. Ten more minutes of aimless rambling and he had a stroke of inspiration and announced that the Lord had given him a text also. "And the others said, and we will go with you." So for an hour and a half cashed in on his right "to exercise in public," granted by the authority of the ordaining council which set him apart to preach. Around midnight his collar wilted, his voice registering barely above a whisper and sweat rolling down his face he sat down. As the Methodist preacher had been so kind as to allow them to use his meeting house they felt that it would be courteous to ask him to preach also. He wearily arose and intoned after their manner, "The Lord has not given me a text but I suppose He will." In a moment the light of inspiration shining in his eyes, and his voice raised to a high nasal pitch he exclaimed, "Yes, He has given me a text-ah, they have toiled all night and have taken nothing." . . . Speaking about the twins and art. From the days of their infancy they have shown a flair for drawing. I suppose they get it from their mother, as I have never been able to draw anything except my breath and my salary and have some difficulty drawing one of these at times. I have never had any trouble with my breathing. . . . Every small youngster in our family has had the habit of drawing pictures while his daddy preached. One night Marie, aged about 6, took her pencil in hand and started on her evening work. Her mother, thinking she was getting old enough to listen to the sermon, whispered to her and said, "Listen, Marie, your daddy is going to tell a story." She stopped work on her unfinished donkey, pencil poised, head cocked to one side and her eyes on me. When I started in on the story she turned to her mother and said loud enough to be heard three benches away, "Shucks, I've heard that one," and proceeded to attach the missing tail to the donkey. . . . Back in the hey-day of the phonograph I heard a story about a little boy who was listening to the old fashioned preacher who felt that he was not preaching if he did not scream to the top of his voice. Of course he soon became hoarse and could speak only with difficulty. The little child listened a few minutes and said, "Mamma, I think he better change the needle. Don't you?"

Class of 1938, School of Nursing, Hendrick Memorial Hospital



Top Row—Agatha Griffin, Hamlin, Texas; Oma Lee Herd, Hamlin, Texas; Ella B. Pace, Bowie, Texas. Bottom Row—Kathleen Stanley, Winters, Texas; Vivian Tipps, Chillicothe, Texas; Helen Webb, Valera, Texas.

School of Nursing Class to Receive Diplomas Sunday Evening, May 22

Graduating exercises for the 1938 class of Hendrick Memorial Hospital School of Nursing will be held at the University Baptist Church, Abilene, Sunday evening, May 22. Rev. E. D. Dunlap, pastor of the First Baptist Church, Sweetwater, will bring the commencement address. Six nurses will receive diplomas at that time, completing three years of study and practice in the profession of nursing.

The 1938 class is the smallest to graduate from Hendrick Hospital in recent years, but the size of the class will add rather than detract from the usual impressiveness of the graduation exercises.

ABILENE VOTERS REJECT LEGAL BEER

By the most overwhelming majority in history, Taylor County voters refused to legalize beer last Saturday with 4,984 against the measure and 1,971 for it, according to unofficial returns gathered by the Abilene Reporter-News. As striking as the five to two victory for the dries was the fact that not a single box in the county had a wet majority. The closest vote on a percentage basis was one city precinct which was dry 260 to 202, while one rural box was unanimously dry and several had less than five wet votes.

When the election was called only about two weeks were permitted for preparation but the dry forces swung into action with an intensive campaign, of which highlights were a county-wide mass meeting at the Gipsy Smith tabernacle, personal contact of recipients of old age pensions, and a parade by organized Christian youth.

Following the election, there has been a strong drift of public sentiment in favor of the enforcement of drink laws. Judge M. J. S. Long charged the grand jury of the 42nd district court to consider the question and they reported back with a demand for bone-dry prohibition in the county.

GRADUATE NURSES PRESENT HOBBY SHOW

Exhibits of hobbies in the halls and lobby of the nurses living quarters featured the meeting of District 15, Texas Graduate Nurses Association at Hendrick Memorial Hospital, Wednesday, May 18. A number of nurses have brought collections of various sorts, specimens of handicraft and other visualizations of their varied hobbies.

There were Indian artifacts, including beads dyed with blood and Cherokee wood work; Norwegian relics, one of which was a silk flag 300 years old and believed to be one of the oldest in existence for that country. There was an extensive collection from Mexico and other countries represented were Italy, Brazil, Korea and Africa.

Other hobbies represented included needlecraft, knitting, drawing, oil painting, modernistic art, poetry writing and collecting and scrap-books on many interesting subjects.

PROGRAM FOR HENDRICK MEMORIAL HOSPITAL

The following program is of the 11th annual commencement, Hendrick Memorial Hospital, School of Nursing, to be held Sunday, May 22, at University Baptist Church, Abilene.

Processional— "Largo" (Handel), Louise Buckley.

Invocation, Rev. C. A. Powell.

Anthem—"Beside Still Waters" (Hambley), University Chorus, Aaron Grant, soloist, Mrs. Lola Gibson Deaton, director.

Introduction of Speaker, E. M. Collier, Superintendent Hendrick Memorial Hospital.

Commencement Address, Rev. E. D. Dunlap, pastor First Baptist Church, Sweetwater.

Solo—"Come Ye Blessed" (Scott), Mildred Jenkins.

Presentation of Diplomas and Pins: George S. Anderson, chairman Board of Trustees, Stella McCullough, R. N., Superintendent of Nurses.

Benediction, H. R. Arrant.

Recessional—"Religioso" (Goltzmann), Louise Buckley.

THE NIGHTINGALE PLEDGE

I solemnly pledge myself before God and in the presence of this assembly:

To pass my life in purity and to practice my profession faithfully.

I will abstain from whatever is deleterious and mischievous and will not take or knowingly administer any harmful drug.

I will do all in my power to maintain and elevate the standard of my profession, and will hold in confidence all personal matters committed to my keeping, and all family affairs coming to my knowledge in the practice of my profession.

With loyalty will I endeavor to aid the physician in his work and devote myself to the welfare of those committed to my care.

(Every nurse entitled to sign R. N. after her name has taken the above vow.)

RECORD GRADUATING CLASS AT H. S. U.

A total of 145 seniors, the largest graduating class since 1929, will participate in commencement exercises at Hardin-Simmons, June 1. Of this number, 94 will receive degrees on that date and the other 51 expect to complete their work during the summer session. While the majority of the class are from West Texas, there are seniors registered from New Mexico, Louisiana, Mississippi, California and Tennessee. A number of those giving Abilene as home have moved here from other states to attend the university.

DISTRICT TEN DOING GOOD WORK

By J. C. McKenzie

It has been some time since I sent you any news from District Ten. The district is in rather good shape this spring. Almost every one of our churches have good pastors, and 90 per cent of the more giving regularly to our denominational work. We only lack one or two of being one hundred per cent for the first six months of the year. We have had quite a bit of snow and rain this winter, and our wheat looks as if it will be a good crop. We are making our plans for our Evangelistic Campaign this summer. Many of the stronger churches are already having good meetings. We hope to reach every church and school house with a revival during the revival period.

I try to keep busy. And with a Workers' meeting every Tuesday, and one week with an extra one on Thursday, it is not hard to find something to do. I have just returned from Donna where I did the preaching in a good meeting. Rev. N. L. Range is the pastor there. They have just finished one of the prettiest auditoriums I know of. The church is united, and determined to go forward in its work. Range is loved and followed in his church. The Magic Valley is a great place. They have an abundance of all kinds of vegetables and fruits down there. Much of it too cheap to sell. Cabbage two dollars per ton, carrots too cheap to load. Beans and tomatoes almost the same. It was hot down there while they were having frost up here at the same time. Mr. C. C. Dillow of Iraan led the music for our meeting. He is good help in a meeting.

We are coming to the Preachers' meeting from District Ten in great numbers.

DISTRICT 7 NEWS

By J. A. Kidd, Alpine

Brother Russell V. Goff and the Grandview Church recently enjoyed a good revival, resulting in over 20 additions.

Brother D. H. Joiner and the Imperial Church begin a revival May 22, in which Brother Philip Brown will do the preaching. Pray that this may be a soul winning meeting. Many people live in this community.

Sunday, May 15, the Rankin Church dedicated their new meeting house with an all-day program, dinner on the ground, with the afternoon given to the Sunday School, B. T. U., W. M. U., and Brotherhood work. Brethren L. L. F. Parker of Marfa preached the dedicatory sermon, and the missionary preached at night. Brother E. R. Stiles, pastor, has led his people in a very constructive program, and the church is going forward.

The Grandfalls Church and pastor, Brother Erick Hecksher, rejoiced Sunday, May 15, when they were able to dedicate their church building free from all indebtedness, some of which in the form of old notes had gone unpaid many years. They celebrated with a home coming and invited all former members and pastors, many of (Continued on page 4)

HARDIN-SIMMONS EXES PLAN CLASS REUNIONS



MARY PAXTON PENDER, '11, President H-SU Alumni

Reminiscences of olden days on the beloved "forty acres" will share with accounts of the cleverness of off-spring when graduates and ex-students of Hardin-Simmons get together in the annual commencement reunion at the university Saturday, April 28.

Chief event of the day will be the alumni banquet at the Hilton hotel at 7:30 Saturday evening. Rev. P. D. O'Brien, pastor at Stamford, will be toastmaster on this occasion and the speakers of the evening will be representatives of the reunion classes of '98, '08, '13, '18, '23, '28, and '33.

The hotel has a seating capacity of only 300 and alumni are urged to make reservations early. Mack Eppen, Abilene, is chairman of the committee on reservations and requests for plates should be mailed to him or to Mrs. Emmett M. Landers, secretary to the president at the university. Abilene alumni are requested to phone their reservations to Mrs. L. C. Jennings or Mrs. Thos. E. Roberts. Last year's reunion was the largest in the history of the institution and indications are that the attendance will be greater this year.

Among the class reunions planned are the 1913 class breakfast on Saturday morning, May 2, a luncheon at the cafeteria for the class of 1928, and a tea at the home of Mrs. Gordon Weir for the class of 1933. Class chairmen are Mrs. E. W. Douthit (May Parramore), Abilene, '98; John Bunting, El Paso, '08; J. E. Burnam, Abilene, '13; Solon Featherston, Wichita Falls, '08; John Alvis, Abilene, '23; Mrs. Lacy Beckham, Abilene, '28; and Tom Barnes, Abilene, '33.

Committee chairmen are: Program, Genelle Jennings; decoration, Mrs. G. B. Sandefer; seating, Miss Claudine Olsen; menu, Mrs. E. T. Comper; reception, Mrs. R. N. Richardson; registration, Harry Hays.

SPEAKER TO DISCUSS OXFORD CONFERENCE

Dr. Thomas W. Currie of Austin will spend Sunday, May 22, in Abilene, on invitation of the Ministerial Association. In the afternoon at 3 o'clock he will address a mass meeting of the church forces, speaking on the ecumenical Conference held last summer in Oxford, England, and Edinburgh, Scotland, which Dr. Currie attended as one of the American representatives.

This great conference of religious forces was composed of delegates from practically all of the various groups of churches and denominations holding the Christian faith. This world conference, held at Oxford, has no connection with what is known as the Oxford group.

This was a conference on faith and order. It stressed the points of agreement among the various branches of the churches holding to an evangelical faith in Jesus Christ. It laid emphasis on spiritual unity and the need of harmonious and concerted action in face of the increasing opposition to the Christian religion.

Dr. Currie is president of the Austin Presbyterian Theological Seminary at Austin. He has held the highest positions possible in his own denomination, being a past moderator of the Synod of Texas, once moderator of the Southern Presbyterian Assembly, a former pastor of the Highland Park Presbyterian Church of Dallas.

He is a forceful speaker and much in demand in his own church and (Continued on page 3)

Supervisors, School of Nursing, Hendrick Memorial Hospital



Top Row—Stella McCullough, R. N., Superintendent of Nurses; Ruth Beard, R. N., Second Hall Supervisor; Oneta Cates, R. N., Operating Room Supervisor; Dorcas Collins, R. N., First Hall Supervisor. Bottom Row—Ruby Hughes Pace, R. N., Night Supervisor; Vera L. Smith, R. N., Obstetrical Supervisor; H. Kelley LeSeur, R. N., Instructor; Peggie Kemp, R. N., Operating Room Supervisor (on leave of absence for study).

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R. E. DUDLEY Editor

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THE CHRISTIAN NURSE

The finest flower of our civilization, save only the Christian mother, is the Christian nurse. Quietly and effectively she goes about her tasks, soothing the suffering, encouraging the despondent, and comforting the sorrowing.

Daily contact with pain and distress has not made her callous and unfeeling. On the contrary, her tender sympathy has deepened and broadened through experience. Scientific training has not made her blase. It has widened her horizons, extended her vision, and transfigured her service.

Confronted with emergencies, she is calm and resourceful; in the moment of danger, she is cool and unafraid; in the presence of the mysteries of life and of death, she is tender and reverent.

One of our finest Christian mothers has said that every mother would be a better homemaker for a share of the nurse's training and her poise. God bless our Christian nurses. "I was sick and ye visited me."

ABILENE REJECTS BEER

Christian people everywhere, and especially throughout West Texas, are joining the Taylor County dries in rejoicing because of the overwhelming moral victory of Abilene and Taylor County.

Not one box in the county was carried by the wets in the five to two defeat of the proponents of legal beer. With a three thousand dry majority to face, the liquor question will not soon raise its head again. But believers in sobriety and civic righteousness should not stop here. That is how our country got in the fix it is in.

This victory should be followed by a general clean-up. If, as has been freely alleged, there are drug stores selling whiskey by telephone, now is the time to see that it is stopped. Now is the time to begin to elect a dry ticket to enforce the laws. Now is the time to begin to get laws on the statute books which can be enforced.

The Abilene victory shows what the dry forces can do when aroused and organized. It might be the spearhead of a movement that will again sweep Texas dry. Let us pray that it may be so.

THE BAPTIST ADULT UNION

"The B. A. U. is saving the day!" exclaims Pastor B. V. Ferguson of Fort Smith in the Training Union Magazine. This judgment could be confirmed by many another pastor in the south.

At a time when the churches of many denominations are giving up Sunday evening services and others are resorting to all manner of catch-penny devices to attract a crowd, the average Southern Baptist Church is having a better Sunday evening service than was the case a few years ago, and this without sensationalism or sacrificing the spirit of worship.

Credit for this is largely due to the unified Sunday evening service and much of the credit for that belongs to the Adult Union. Sunday Schools have never been very successful in retaining the allegiance of children where there is no challenging program for adults. The same thing is true of the Training Service.

In an age filled with influences disruptive of home unity, the Baptist Training Union is one of the few places left where the entire family may join in the evening and find something designed to interest every member.

There are three great reasons why parents should attend the Adult Union. First is a demand of parenthood. This automobile age makes it more important than ever that fathers and mothers know where their children are and what they are doing. The best way to accomplish this on a Sunday evening is for the entire family to attend B. T. U.

Another reason is the training and the information available to those who attend. No one can follow these programs from week to week and not have a wider vision of his field of service in the Master's kingdom. No one can share in these programs without being better fitted to share in the Kingdom work.

The final reason is fellowship. The fellowship of the Adult Union is one of the most precious of Christian experiences. "We know that we have passed from death unto life, because we love the brethren." And in no other place can Christians reach so high a common plane of understanding and fellowship as in the warm glow of these weekly meetings.

The size of the church is not the deciding factor in building an Adult Union. There were six A-1 B. A. U.'s in West Texas at the last report. Two were at San Jacinto Church, Amarillo, one of the large cities. One was at Colorado, a small city, and another at Monahans, an oil town. The other two were at rural churches, Caps, half-time, and Johnson's Chapel, fourth-time. How much more perfect could a cross-section be?

If these churches can have A-1 unions, it is possible for any interested church, regardless of size and location, to do as much.

CONGRATULATIONS

The West Texas Baptist offers sincerest congratulations to Oklahoma City, the host city of the 1939 Southern Baptist Convention, and to Dr. L. R. Scarborough, president of Southwestern Baptist Theological Seminary, who was elected president of the Southern Baptist Convention. We are already making plans toward a trip to Oklahoma City next May.

WORKERS' CONFERENCE HASKELL ASSOCIATION

Meeting with Knox City, Tuesday, May 24.

10:00—Devotional service.

10:10—"John the Baptist as a Preacher," J. Lowell Ponder.

10:30—"Paul's Conversion," S. E. Stevenson.

11:10—Special, women's octette, Rochester.

11:10—"High Points in Life of Simon Peter," Roy Shahan.

Noon—Lunch.

1:30—Board Meeting.

2:00—Special.

2:10—Sermon, H. R. Whately.

How long since you sent in District Mission money? About time to see about it, isn't it? Do it Sunday and bring to this meeting. We need it.

We want every church in the association represented at this meeting. Talk it Sunday and have your church well represented.

If it is worth having, it is certainly worth your attending it. Another thing, be sure and see that your pastor gets to attend the Evangelistic Conference at Fort Worth, May 30.

Pray for missionaries.

Friday, May 20—Miss Lorene Tilford, evangelistic worker, Shanghai, Ku, China.

Saturday, May 21—Mr. and Mrs. Noble Y. Beall, and Mr. and Mrs. J. K. Hair, missionaries to the Negroes, 1301 Hamton Ave., Columbia, S. C.

Sunday, May 22—Mr. and Mrs. T. Theo Lovelace, missionaries to Negroes, 4834 Vincennes Ave., Chicago, Illinois.

Monday, May 23—Mr. and Mrs. R. T. Pollard and Mr. and Mrs. C. L. Fisher, who work with Negroes, Selma University, Selma, Alabama.

Tuesday, May 24—Sarah Gayle Parker (Mrs. Earl) evangelistic worker, Pingtu, Shantung, China. Lullie Sparkman Terry (Mrs. A. J.) evangelistic worker, Victoria, Brazil. Clem D. Hardy, Caixa 84A, Manaus, Brazil.

Wednesday, May 25—Mr. and Mrs. O. F. Dixon, 108 S. Kansas St., Roswell, New Mexico, missionaries to Negroes.

Thursday, May 26—Jone Buster Stover (Mrs. T. B.), evangelistic worker, Caixa 352, Rio de Janeiro, Brazil.

"WOLF BOYS"

By The Committee on Relief in China

"Wolf children" are on the prowl in Shanghai now.

Singly, in pairs and in packs of 15 or 20, they scavenge the gutters, snatch and steal from small shopkeepers, ambush lone pedestrians and then claw each other for a penny.

They are orphans made by months of war in and around the city.

The depredations of adult armed robbers, foot-pads and kidnappers here have paled beside the daring, ingenious and ferocious attacks of these youngsters. They hide in alley-ways, in unused lofts and hall-ways, striking swiftly and then shifting to another part of the city.

Their cunning tactics of melting into crowds, pretending to be the children of strangers they hang on to, defy police detection and make estimates to their numbers difficult to obtain.

Simultaneous reports from different parts of the city in one day, however, place the figure at well over 2,000.

Hardly a district is without these "wolf children." To walk a block on Nanking Road, Shanghai's busiest downtown thoroughfare, is to meet one every ten feet begging for coppers.

To ignore them is to have your clothes yanked and a black little foot try to trip you. They run beside rickshaws, cluster at motor-car doors, hurling abuse and sometimes refuse, and then disappear like magic.

They crack show-cases and steal the contents before the merchant knows what has happened.

If food-stuffs are displayed on open counters across shop fronts, then clerks are stationed on the sidewalks on guard.

Gaunt little bodies, wizened by fear and starvation, have even been seen in the devastated Chapei area where thousands of Chinese homes have been demolished by Japanese guns. These nine and ten year olds have found that loot from the shattered houses and shops give them a meal and hope of another.

Schooled by hunger and trained by fear in the desperate struggle to maintain their slender thread of life, most of these "wolf children" have come to be suspicious of any show of friendliness and kindness. They fight and bite hospital attendants and health officers who try to take them

News Notes

Curtis D. Owen, 1134 Mulberry street, Abilene, a teacher in Abilene High School, devotes his vacations to revival singing. Although his summers are usually his busiest months, he finds great joy in this Kingdom labor.

Sixteen converts, including two mothers past middle life, were baptized last Sunday by Pastor J. T. King into the church at Rising Star. The Sunday School under the efficient leadership of Superintendent A. L. McDonald continues to grow. This is the sixth year of happy union of this pastor and church.

Rev. C. Q. Fulgham, missionary of Hendrick Memorial Hospital, preached at Hawley, May 15. At the close of service a mature business man joined for baptism. Before the preaching, Editor R. E. Dudley of the West Texas Baptist, spoke on the needs and accomplishments of Hendrick Hospital.

The spring revival of Temple Baptist Church, Abilene, closed last Sunday night with 16 additions. Rev. Roy O. Young of Immanuel Church, Abilene, assisted Pastor C. D. Owen with the preaching. Curtis D. Owen, the pastor's son, was in charge of music. On Mother's Day, Temple Sunday School had a high attendance of 86 and set a goal of 101 for the closing day of the meeting, but the actual attendance on that date was 124 with the largest B. T. U. attendance in the history of the church. Sunday School facilities have been increased by building three new rooms.

C. T. Hodges, a H-SU man and well known in West Texas, has resigned as educational director at McAlester, Oklahoma, and is already at work with Pastor B. M. Jackson and the great First Church of Enid.

Something to Think About

By A. W. Blaine

We find many admonitions in the Word of God in regard to doing all that is done to his glory. It is an evident fact that all that is done today is not done for his glory, but much tends to be a hindrance to his cause. Many organizations carry on under the guise of providing wholesome or harmless amusement of the youth of our communities. Some even operate on the Lord's day in direct competition with the services of the church. In attending the meetings of such organizations many Sunday School teachers and other church members neglect their God-given tasks (if their tasks are not God-given they are out of place) for the sake of selfish pleasure. Thus the services of the local churches are hindered for miles around. Neglect of the Lord's work is sin.

A number of pastors reported one or more conversions last Sunday. At least some of these were due to the work of faithful Sunday School teachers. Suppose they had neglected their duty for some side attraction. What a tragedy of neglect that would have been.

There should be no question as to the need of wholesome entertainments for our young people, but these should not be to their spiritual detriment by becoming an abomination of desolation standing where it ought not. Great lives cannot be built by hindering the institution that is doing more in that direction today than any other, the church which Jesus purchased with his very life blood. Our allegiance to Christ should be expressed by giving the church of which he is head the first place in our lives. After all there is no finer place for the young people to go. Any organization or group that tends to lead people, young or old, away from the services of the church is not a friend to grace to lead them on to God.

to refugee camps and child hospitals.

Many of the smaller children were separated from their parents in the mad rush of millions to leave their burning, shell-riddled homes during the early months of the war.

Too young to fend for themselves in the merciless competition of a doorway-and-gutter existence, these children have died each day by the hundred. Each morning finds more of their blue little bodies waiting for the city undertaker.

Refugee homes and hospitals working over-time in the International Settlement have gathered up scores of them, but for every one given a bed another older waif has appeared to take his place on the vacated doorstep.

SUNDAY SCHOOL LESSON

May 22, 1938

By Hight C. Moore

SERVING THROUGH CHRISTIAN CITIZENSHIP

Mark 12: 13-17, 28-34

Golden Text: Thou shalt love thy neighbor as thyself. Mark 12:31.

In the conflict between Christ and the ecclesiastics in the Temple on Tuesday of crucifixion week, he answered three captious questions designed to entrap him and discount his teaching. Two of them we study today: The political question of paying tribute to Rome; and the theological question of differentiating divine commands.

The Good Citizen emerges from the discussion of the poll tax due to Caesar, the Roman ruler of the Hebrew world.

(1) The questioners were two conflicting parties: The Pharisees who chafed under the Roman yoke; and the Herodians who were truculent partisans of Rome—bad citizens, all of them. They united against Jesus. Their evident purpose was to entangle him so as to get a charge sufficient to place him in the hands of the Roman authorities.

(2) The question breathed a wrong civic spirit. It opened with words designed as the baldest of flattery, rang with a condescending tone, and sought triumphantly to place Jesus in a political dilemma. He saw and scored their hypocrisy. But he did more.

(3) The answer was a two-edged sword, one edge cleaving in twain the net that was spread, and the other cleaving open a knotty public problem. First, he made his inquisitors bring a Roman coin and confess that their currency bore the stamp of Caesar. Having thus bared the vulnerable point, he thrust in the blade of truth. Pharisees and Herodians alike wincing under it. Render to Caesar what belongs to him. Render to God what belongs to him. That is, be a good citizen of your government, and be a good citizen of the kingdom of heaven. We ought to be loyal to both the commonwealth and the Kingdom. No bad citizen is a good Christian and no good Christian is a bad citizen.

(4) The victory of Jesus was complete. His amazed adversaries slunk away. And no wonder!

The Good Christian emerges from the discussion of the great commandment in the Law of Moses. (1) The inquirer was well versed in both civil and theological law. He seems personally to have been sincere, for he observed that Jesus had answered former questions wisely and was commended by Jesus in this conversation. But his question was calculated to arouse antagonism against Jesus, particularly if he should set aside the oral law and thus invite rupture with the masses, or if he should magnify certain favorite commands and omit others equally as important. Instead of splitting ethical hairs and differentiating divine commands Jesus based every duty upon love. (2) The first great commandment requires supreme love to God. It is a love from the whole heart, gathering into one all the strands of affection. It is a love dominating the entire soul as the seat of the will. It is a love absorbing the whole mind, bringing the rays of intelligence to a focus in burning love. And it is a love twining together every strand of our strength for the expression of that love in every way possible.

(3) The second great commandment is built on the same basis. The love which reaches upward to God is sure to reach outward to man. And as love to God summarizes the First Table of the Law (four commandments) so love to man summarizes the Second Table of the Law (six commandments). Is there any other commandment greater than these? Jesus says there is not. And our own hearts tell us that he is right. Indeed, his inquirer that day commended his answer declaring that love is above whole burnt offerings and sacrifices. So discreet a comment met instant approval from Jesus who averred that the Scribe was not far from the kingdom of God.

Serve God and Country

(1) The Teacher of Civic Service. "Thou art true." Jesus was the best citizen earth ever had. He was true. He was dependable. There was not one atom of falsity about him.

(2) The Truth for Civic Service. "Teachest the way of God." Ignorance in any form is harmful to the body politic. Ignorance of the way of God is disastrous, for it means want of character as well as want of intelligence.

(3) The Taught in Civic Service. "Thou regardest not the person of men." A government of favorites means a government also of slaves.

All ought to have equal opportunities. The government of God is our model.

(4) The Obligation of Civic Service. "Lawful to give tribute." It takes money to run a government maintaining law and order. The tax-dodger is a civic parasite if not an actual thief.

(5) The Opposition to Civic Service. "Why tempt ye me?" No ideal state has yet appeared. Bad citizens are abroad. They tempt and trouble the good. But the good emerge as gold that is tried by fire.

(6) The Patriotism in Civic Service. "The things that are Caesar's." We ought to be more than taxpayers. To be simply law-abiding is not enough. We ought to seek and work for the good of our country. Sometimes we must die for it.

(7) The Piety in Civic Service. "The things that are God's." Caesar has a place, but it is second place. God comes first. If we serve God well, we serve Caesar better.

(8) The Motive for Civic Service. "Thou shalt love the Lord thy God." Christianity is at the heart of good citizenship. We cannot have a Christian nation unless it is composed of Christian individuals.

(9) The Channel of Civic Service. "Thou shalt love thy neighbor." Think of a country without any philanthropic enterprises whatever. Who that could get away would live there? We want to be where neighbor love prevails.

(10) The Consummation of Civic Service. "None other commandment greater." Here is full-orbed manhood, inspired by the highest motives, living by the most correct principles, and struggling toward the noblest ideals.

Daily Bible Readings

Monday—Earthly Loyalties. Mark 12:13-17.

Tuesday—Heavenly Loyalties. Mark 12:28-34.

Wednesday—Citizens of Two Worlds. John 17:13-19.

Thursday—Duties of Citizens. I Peter 2:13-25.

Friday—God the Founder of Governments. Dan. 2:17-24.

Saturday—Duties to Rulers. Romans 13:1-7.

Sunday—The Christian Citizen. Psalms 15:1-5.

BOOK REVIEWS

The Power of Christ, sermons by Texas Baptist pastors, compiled by Chester M. Savage. Zondervan Publishing House, Grand Rapids, Mich. Pages 209; price, \$1.50, cloth.

The compiler, after years in the pastorate in Texas and Oklahoma, is now devoting his time to young people's revivals. Here he has collected 15 sermons, evangelistic in spirit, from outstanding pastors of the state. Preceding each sermon is a brief life-sketch of the preacher.

The title is taken from the first sermon, which was preached by Dr. Geo. W. Truett at the closing hour of the Southern Baptist Convention of 1937 at New Orleans and later published in the Baptist Messenger. Also included are "The Adequacy of Christ," the convention sermon by Dr. E. D. Head at El Paso, last fall, and "The Changeless Christ in a Changing World," delivered by Dr. Walter H. McKenzie at the Mineral Wells convention in 1936.

Other sermons included are "At the Carpenter's Bench," by Dr. F. B. Thorn; "The Ministry of Prayer," Dr. H. H. Hargrove; "Beautiful Failures," Dr. Wallace Bassett; "Life Discoveries Utilized," Dr. Karl H. Moore; "The Pivotal Point and Fact of Christianity," Dr. L. L. Yearby; "Christian Growth," Dr. J. Howard Williams; "The God of the Burning Bush," Dr. S. G. Posey; "The Hands of Jesus," Dr. Millard A. Jenkins; "The Challenge of Christ to Win the Lost," Dr. Harold L. Fickett; "Sin," Dr. Porter M. Bales; "The Victorious Christ," Dr. C. E. Hereford; "Heaven," Dr. C. E. Matthews.

This book not only furnishes examples of great and sound evangelistic sermons for study by ministers, but it is filled with homely truths, fitted to everyday living, which makes it especially valuable for inspirational and devotional reading.

HOWARD PAYNE COLLEGE COMMENCEMENT MAY 25

Dr. Hal F. Buckner, manager of Buckner Orphans Home, will preach the baccalaureate sermon at Howard Payne College and Dr. E. S. James, of Vernon, will deliver the commencement address to 101 graduates, May 25.

EARTH'S FAIREST MORNING

Dr. Millard A. Jenkins' Easter Sermon

"... Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:5-6.

It was the day of hope's rosy dawn. Bitter hate had struck down its victim. Pharisees, Sadducees, and Herodians had returned to their homes in great satisfaction that an end had been made of the trouble maker. Demons rejoiced that He Whom they most feared had been incarcerated in the grave. But instead of its being the day of victory for Jesus' enemies, Easter sunrise proclaimed their defeat. God's angel had rolled away the stone from the door of the sepulchre and had sat upon it, giving His assurance that it should remain open and never again be closed. Angels had announced His birth at Bethlehem, and now they would announce His resurrection, the birth of the new hope of the world. Appropriate it was that Jesus should arise from the dead while it was dark, for He Who is the Light of the World had come to dispell its darkness.

Appropriate it is that Easter day should be celebrated with song, for I think angels who sang at Jesus' birth at Bethlehem burst into song at His resurrection from the tomb in Joseph's garden. It is appropriate that it be celebrated with flowers, for He Who burst the bands of death and snatched victory from the grave is the Rose of Sharon and the Lily of the Valley.

Let flowers be strewn upon the graves of the dead, and cheer the hearts of the living, for "lives are like flowers: in dying they abide not alone but sow themselves, and bloom again with each returning spring; and ever more and more." And as the flowers come forth to beautify the earth at this season of the year, so the bodies of His saints that sleep in the dust shall come forth on the resurrection morning, clothed in the beauty of immortality. "For this corruptible must put on incorruption and this mortal must put on immortality" (1 Cor. 15:53).

Easter drops its flowers of hope on every tomb where sleeps the righteous dead, and on the hearts of all His who are living; for while it celebrates the resurrection of Him Who is "become the first fruits of them that sleep" (1 Cor. 15:20), it celebrates the resurrection of all who sleep in Jesus (1 Thes. 4:14) at His coming.

If you were asked to name the greatest conqueror, you would say Alexander, or Caesar, or Napoleon. They rode in triumph across continents, and nations bowed at their feet; but Jesus Christ charged the citadel of Satan, and made conquest of death and the grave forever.

"So Jesus slept; God's only Son Passed through the grave, and blest the bed;

Rest there blest saint 'til from His throne, The morning breaks to pierce the shade."

I The Savior's empty tomb is the pillar and ground of Christian faith. "But if there be no resurrection of the dead, Christ is not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." If Christ be not raised your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Jesus are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that sleep" (1 Cor. 15:13, 14, 17-20).

He left the grave empty behind Him. Instead of it interrupting His work it became the pathway to His triumph. Kenilworth Castle, Melrose Abbey and the gorgeous palace of the Caesars are no more in ruins than is the sepulchre. To death, that thought itself all powerful, those who believe Him can shout: "Where is thy sting?" and to the grave whose gloomy portals thought themselves never to be unlocked: "Where is thy victory" (1 Cor. 15:55)? His death plucked away death's sting, and His resurrection threw open the door of the grave forever. Do you seek encouragement for your tasks, comfort for sorrows and trials, strength for your faith? You find it in the empty tomb in Joseph's garden.

A French jeweler made the richest necklace in the world. It was composed of eight hundred diamonds set in nine rows with crosses and lilies. Louis XVI bought it and put it around the neck of Marie Antoinette. It was stolen and never heard of again. It has been the puzzle of writers and the wonderment of history. But the empty tomb throws around our souls a string of jewels that shall never be stolen, and that none can take from us. It is composed of Jesus' bitter tears, His congealed sweat, His dripping blood and His precious promises. They who wear them are kings and priests unto God, and they will grow in ever increasing lustre till the day when He shall come to make up His jewels.

We look not at the grave, but beyond it. The beloved John, with Easter triumph in his heart, said: "But loved now are we the sons of God; but it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2). We do not know what we shall be, but we know we shall be; and that the blessed life begun here shall go on forever.

"There I shall bathe my weary soul, In seas of heavenly rest; And not a wave of trouble roll, Across my peaceful breast."

The grave is not a blind alley that ends in nothingness. It is the exodus into the larger room in the house of

many mansions, or into the dismal damps of the soul's despair. That fate of a soul is not by the arbitrary will of God, but by the act of their own electing will and choice. Those who are without hope beyond the grave, are in that state because, while here, they threw hope away. For the saved of God the grave is where the body waits temporarily for its robes of immortality. It is winter with its withered leaves awaiting the spring-time with its roses.

"O false ungrateful words to call the grave Man's last long home; 'Tis but a lodging held from day to day, 'Till Christ shall come."

II The Easter-emptied tomb is our comfort in sorrow. When we have laid away our Christian dead we sorrow not as those who have no hope. Our faith climbs with the Apostle John to sun-lit heights and says: "For if we believe that Jesus died, and rose again, even so them who sleep in Jesus died, and rose again, even so them who sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord." And we do "comfort" our sorrowing hearts, and "one another with these words" (1 Thes. 4:13-18). For those who bury their dead without this hope we say with the Christian poet, John Greenleaf Whittier:

"Alas! for him who never sees, The sunshine through the cypress trees!

Who hopeless lays his dead away, Nor looks to see the breaking day Across the mournful marble play! Who has not learned in hours of faith The truth to flesh and sense unknown, That life is always lord of death, And love can never lose its own!"

A winsome story has been told of Dr. Robert Burdett as he stood one day looking at the sunset over across the waters of the Pacific ocean. "There is no mystery to me of what lies beyond," said he, "as I look over the rim of those waters, because I know what is over there. I have journeyed there. There where the sun is sinking, lies Japan." Pointing to a bright star he said: "That star is rising over China," and then, "in yon direction are the Philippines. As I now am grown in years and face the sunset of life, though I have never journeyed beyond its horizon, I know what is there better than I know what lies beyond that sunset, better than I know the way back to my home; for there is One Who knows, and He has told me. And as the afternoon of life comes on, and its sun sinks lower in the west, the light of faith shines all the brighter; and it is light all the way."

Precious testimony! Alas! for those who see only the dark. There is only pity for the college professor who told his students that he preferred existence to cease at the grave, and that when life's little day was over, to sleep forever. Could he say at the grave of mother, wife, child, that he is content to leave them there as sister, or brother to the worm and the cold, and together with them be content to consign himself to nothingness? Unbelief may walk with arrogant stride while life is at high noon, but it breaks down at the grave. Robert G. Ingersoll could boast his infidelity before applauding audiences for five hundred dollars a night, but when he came to the grave of his brother whom he loved as life itself, then hope saw a star, and listening love heard the rustle of a wing.

The Christian views death as the old house fallen down, and out of which its tenant has moved till the Great Architect shall rebuild it. Beyond the sunset is the sunrise. Beyond death is life. Beyond the grave is the glory. That man was not born to die, is an implanted instinct in the human breast. It is written in the character of God. It is testified to by Christ Jesus. Before Columbus, men said: "Sail east, and you will find a new world." Columbus sailed, and when he returned he said: "There is a new world; I have been there, and I know." Jesus has been there, and He knows; and after exploring the grave and what lies beyond, He comes with the Word: "Fear not; I am He that liveth, and was dead; and behold, I am alive forever more, Amen; and have the keys of hell and of death" (Rev. 1:18).

"Beyond the sunset's radiant glow, There is a brighter world I know; Beyond the sunset I shall spend, Delightful days that never end."

III The empty tomb is the gateway to glory. Easter tells us that Christ arose from the dead, and that in His resurrection we have assurance of our resurrection also. "I am the resurrection and the life," said Jesus as He walked with Martha and Mary in Bethany to spoil the grave that held captive the mortal body of Lazarus their brother: "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. . . ." (John 11:25-26).

Reman and his school of thought declare Jesus did not rise, but that his body returned to dust, and mingled with the soil of Palestine. But angels of God were there and they tell us He is risen. The three Marys saw the empty tomb, and they tell us He is risen. Peter and John made haste to

the sepulchre, and they tell us it was empty. Cleophas and his friend walked with Him that afternoon into the country, and we have their testimony. The soldiers who guarded His tomb testify to His resurrection. He was seen of the ten disciples that night in the upper room. He was seen by the seven fishermen by the sea of Galilee. The eleven saw Him on the mountain. And He was seen of above five thousand at one time, and they all testify at first-hand to His resurrection. Renan and none of his school were there, and they will excuse us if we reject their testimony as unfounded and unworthy.

Some modernists have made the claim that His resurrection was spiritual and therefore physically intangible but Jesus said, when some of His disciples thought Him to be a spirit, "Behold my hands and my feet; see for a spirit hath not flesh and bones as ye see me here" (Luke 24:39). John evidently was one who did touch Him and was convinced, for years later he wrote: "That which our eyes have seen, and our hands have handled, of the Word of Life" (1 John 1:1). Jesus got away from the grave, and so shall all they also, "who sleep in Jesus." He who freed Himself from the grave will not leave the bodies of His people there. The grave is locked from the outside and it is His hand that holds the key.

There is nothing to challenge admiration in those who hold indifference to whether death opens the way to greater life, or whether it marks the end of all personal existence. Poor Clarence Darrow in his 78th year, ill and near the end of life, said: "All my life I have been seeking definite proof of God—something I could put my finger on, and say: 'This is a fact.' But my doubts are at rest now. I know that such fact does not exist. When I die, as I shall soon, my body will decay, my mind will decay, and my intellect will be gone. My soul? There is no such thing." He is gone now, and poor deluded soul, what must be his despair in eternity with no God, and no Christ, and no hope?

How different with Dr. Edwin McNeil Poter, great educator, great preacher, great saint! A friend visited him last summer only a few days before his homegoing. Radiant with the sunshine of heaven aglow on his face, he said: "And what do you suppose I have been doing this morning? I have been selecting the inscription for my tombstone; and it is this: 'Forever with the Lord.'"

Faraday, the great astronomer, when dying was asked: "And now, what are your speculations?" "Speculations!" said he, "I have no speculations; I am resting on certainty." And good John Knox, who could pray in his garden on a night of freezing cold till he was drenched with sweat, when he came to the last hour, lifting three fingers he said: "Now for the last time I commend my spirit, soul and body into thy hands, O Lord." And then to his wife: "Read to me where I cast my anchor"; and she read, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). "Life eternal! Life eternal!" he exclaimed; "yes, it was there I cast my anchor!" And it was an anchor that does not drag, no matter how fierce the storm, nor how raging the sea.

"It holds, my anchor holds, Blow your wildest then O gale, On my barque so small and frail; I shall never, never quail, For it holds, my anchor holds."

1. The Empty Tomb is the Gateway to the Glory of the Christian's New Body.

"Who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3:21). I purchased an Easter lily bulb, and buried it down in the dark grave of the soil. The old bulb decayed and turned to dust, but it was resurrected and sprang up into new life, and burst into bloom. Who would be so foolish as to say that God has a higher destiny for lily bulbs than for the bodies of His people? "Except a grain of wheat fall into the ground and die, it abideth alone" (John 12:24). The only way to a new body for the wheat is for the old body to die.

It will not be the mere reanimation of life, but a new and higher order of life; a celestial body (1 Cor. 15:40-44). The late Dr. L. M. Halderman for half a century pastor of the First Baptist Church of New York City, great saint, and great preacher, related how when preaching in the countryside, a friend brought him half a dozen poplar sticks with lumps of dried mud on the ends, and told him to keep them in his study, and one day the lumps would open and surprise him. He placed them in a long-neck jar, and forgot about them. A few weeks later he came into his study, and noticed the sticks rising, and the lumps of dried clay broken open. Then he heard a whirling sound, and floating gracefully about the room were six of the largest and most beautiful red-bodied moths he had ever seen. They had been shut up as chrysalids within the earthen cases, and now had broken forth, and floated in the realm of light and beauty. And, "we too," he said, "like them, shall break forth from this vesture of mortality which encumbers us, both the dead and the living at His coming, and soar into realms of light to meet the descending Lord in the air, and be like Him."

It is the great certainty of which He assures us, for "we know that when He shall appear, we shall be like Him," and clothed upon with the same heavenly beauty, and made into the likeness that is His own. And it is this great certainty for which He bids us "wait" and "hope" and "Watch."

2. The Empty Tomb is the Gateway to the Glory of Undimmed Vision.

"Here we see through a glass dark-

ly, but then face to face; now I know in part, but then shall I know, even also as I am known" (1 Cor. 13:12). A little lad, poorly clad, and hungry eyed stood at the window of a toy shop at the approach of the Christmas-time, looking at the toys, with his hand on the glass that separated him from them. A gentleman passing noticed the anxious look on the boy's face, and approached with the intention of buying him a toy, when the lad darted across the street and was hit by a car. The kind hearted man carried him to the hospital, and the next day brought him a number of toys. The little man's face brightened as he reached out and took them in his hands. "I can feel them," he said, "and there is no glass between." Bless God for the day of clarified vision that is coming, and when the things we have longed so much to know shall be made plain.

"Face to face shall I behold him, With no darkening veil between. When the crooked ways are straightened, And the dark things are made plain."

3. The Empty Tomb is the Gateway to the Lamb-Lighted City of God. "And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23). He Who is the Light of the saints' eternal home, is the Light that guides their feet to that home. Once, trying to find my way on a dark night, when clouds shut out all light of moon and stars, back to my lodge in the Blue Ridge Mountains, and the way growing more difficult with each step, I looked up, and there through the opening between the trees that lined the mountain road, was a path of light. I found the way home, not by groping in the dark, but by looking up at the light. To grope in the darkness of human speculation, and materialistic philosophy, is to go deeper into the darkness. To look up is to find the Light that never fails. One night at sea I heard the watchman on the foredeck, at the turn of the hour, call to the pilot: "The lights are burning bright, sir!" And they were, the two great lights high up on the foremast lighting the ship's path far ahead. The lower lights grow dim, and fade, but the light that is from above shines in its brightness forever.

4. The Empty Tomb is the Gateway to the Glory of Heavenly Fellowship. At the coming rapture of the saints, when the bodies of the dead shall be raised, and the bodies of the living shall be transfigured and translated, they shall be "caught up together" to the clouds, to meet the Lord in the air; and never more separated, they shall "be forever with the Lord" (1 Thes. 4:17).

A vessel was being shipwrecked. Among the passengers were a father and son who had climbed into the rigging. The son, after clinging for awhile fell off into the sea. The father clung on, and next day was rescued, thinking his son had been swallowed up by the angry waves. But when they had placed him in a hospital he found there his boy in a bed by his side. The floods may separate God's children here for a while, but the hand that plucked away death's sting, and that rescues from the grave will bring them together again, and in a blessed reunion that shall never end.

How glorious it will be when that morning light shall break and we shall be with our loved ones, and with Him, forever!

"My soul anticipates the day, Would stretch her wings and soar away To join the song, the palm to bear, Rejoicing in His presence there."

When Lord Nelson was buried at Saint Paul's Cathedral, London, thirty trumpeters were stationed at the door of the cathedral, where they stood at attention awaiting the signal to sound. When the illustrious dead arrived they lifted their trumpets to their lips and gave one united blast; then all was silent. But they did not wake the sleeper. What thirty trumpeters could not do, one trumpeter will do on the resurrection morning. At the shout of the descending Lord, he will lift his trumpet and blow a mighty blast that shall shake the mountains and heave the oceans. And then he will cry, "Arise! ye sleeping bodies of His saints! Arise! Arise! And there will be the booming of the waves along the ships' paths of the sea, and the crashing of moleseums, and the heaving of graveyards and cemeteries; and clothed with immortal bodies the saints of God, the dead and resurrected and living translated, shall form a procession surpassing any every witnessed by earth or heaven, and be up and away to meet the descending Lord, and to be forever with Him.

Glorious anticipation! Glorious coming day!

May I ask you in most serious earnestness: "Are you ready?" "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10).

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Report of District 7 Missionary, J. A. Kidd, April '38

Made to Workers' Meetings, Barstow May 10, Immanuel, El Paso May 20.	
Days of service	30
Miles of travel	1400
Sermons preached (17, Pecos Assn., 10, El Paso Assn.)	27
Sunday School Study Course taught (at Pyote)	1
Revivals held (1 week each) Ysleta and Pyote	2
Professions of faith in these services	16
Additions to the churches by letter and statement	3
Received for baptism	8
Reclamations	3
Religious visits in homes and places of business	50
Traacts distributed	200
Bibles given away	2
New Testaments given away	34
Cost of same	\$6.50
Sunday School classes taught	1
Visits made to churches, pastors, and missions	25
Conferences with members of pastorless churches	3
Letters and cards written about the work	85
State Sunday School Convention, San Angelo, attended	1
Workers' meetings attended (Fabens and Ozona)	2
Sunday School zone meetings attended (Pecos)	1

Contacted all the churches in the district through pastors and members regarding the Spring Round-Up for Missions. We expect the record to be a good one for April. The offerings will be printed in the next news sheet.

Funds raised during the month of April as follows, by associations:

Pecos V. Assn.	Dist. Mis.	Co-op. Program	Other Causes
Ft. Davis	\$ 6.00	Pyote	\$7.19
Pyote	10.00	Mentone	\$1.00
		Rankin	1.00
		Alpine Mexican	1.00

Totals, Pecos Assn.	\$16.00		10.19	29.19
El Paso Assn.				
Valentine	2.35	E. Side	1.00	
Van Horn (supply)	2.50	Ysleta	1.93	
Ft. Hancock (supply)	2.50			
Personal	5.00			

Grand Totals	\$12.35	2.93	
All Purposes	28.35	13.12	28.19
Total amount raised during the month for all purposes			\$69.66

The week of services with the Ysleta Church and pastor, Mark Reeves, Jr., was held at night only. Considerable visiting was done with the pastor, and quite a few unaffiliated Baptists were found in the community. There were four additions to this young church, among them a young Methodist preacher and his wife, who are fine workers and give promise of much usefulness.

Brother George H. Brooks of El Paso sang and did effective personal work in the Pyote meeting. The Lord greatly blessed the services, there being several reclamations and 16 professions during the week's services. Much prayer and visitation, with a religious census, added greatly to the meeting. The pastor and church feel they should go to half time. The offering, \$44.38, was divided between the singer and missions. Pyote is a needy field.

Brother L. K. Eckols of McCamey has resigned as our Associational Sunday School Superintendent. He is doing splendid work as pastor at Bakersfield.

All eyes and hearts are turned towards the Preachers' Evangelistic Conference at Seminary Hill May 30-June 3. Throngs are expected and a greater meeting than last year. Our pastors should arrange to go in groups.

HARDIN-SIMMONS NEWS

Executive Vice-President Rupert N. Richardson was speaker in a Hardin-Simmons day program at the First Church, Lubbock. With him were Aaron Grant, soloist, Amos Caldwell, accompanist, and Mrs. Richardson. The group were honored at a luncheon attended by H-SU exes.

President Sandefer is sufficiently recovered from a recent illness to have a part in the Abilene beer election and to make a trip to Fort Worth and Wichita Falls in the interest of the university.

Bill Taggart, H-SU senior and educational director of First Church, Big Spring, is frquently supplying for his pastor, who is having many calls to

participate in high school commencement.

Speaker to Discuss--

(Continued from page 1) among religious groups composed of all the churches. He recently spoke in Fort Worth on the same subjects that will be discussed here.

While in Abilene he will speak Sunday morning at 11 o'clock at the First Presbyterian Church, and address the united religious forces of the city in a union mass meeting under the auspices of the Ministerial Association at the First Baptist Church at 3 P. M., speak at the First Methodist Church Sunday, 7:30 P. M. and stay over for a meeting of the Ministerial Union at 9 A. M. Monday.

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For Summer Session Bulletin or Catalogue Address

Secretary, Hardin-Simmons University

Abilene, Texas

Jefferson D. Sandefer, LL. D., President

Anticipating The Pastors Conference

By P. C. Williams

If the writer were a prophet and should seek to speak the future before it came to pass, it would be a pleasure to indulge in this practice concerning the coming Pastor's Conference to be held on Seminary Hill beginning on the night of May 30. Judging from the things that took place last year, great things are in store for those who attend this year. It is with a great deal of joy that the meeting is anticipated before it comes to pass. Because of the blessings that came to this pastor's heart and life last year, it is his prayer that every Baptist preacher in Texas will have the privilege of sitting in the services of this great meeting.

Spiritual Renewal

Every preacher who goes to this conference with an open heart, earnest purpose and a diligent body will come away from that place very much renewed spiritually. And every preacher needs that. Every preacher needs just what each member of his congregation needs. He needs to get in contact with something that will renew him on the inside. As the writer was preaching in a revival meeting in his own church, at the close of a week-day morning service following a message on "Mary at the Feet of Jesus," a good lady said, "Brother Williams, where do preachers go to get spiritual uplift and help when they need it?" I replied, "We have to go to the same place that you have to go." And how hungry the preacher's heart gets, and how spiritually destitute conditions get within his heart is known only by those who have had the experience. So the preachers have an opportunity to experience a spiritual renewal in the days of the Pastor's Conference.

We will be renewed by having fellowship with other preachers. There are preachers in Texas that are a benediction to anyone just to be in their presence. Just to talk to them, let them talk to you, and to touch hearts and hand with them is a benediction. Christ radiates from their hearts and lives and blesses those who have fellowship with them. I expect to touch hearts and hands with my brother preachers and thereby experience a spiritual renewal.

But we will also be renewed by prayer. Who will ever live long enough to forget that prayer meeting in the auditorium of Cowden hall last year when hundreds of preachers were on their knees, and some on their faces, before God, praying for His will to be done in and through them? Every preacher who goes to the conference this year will be renewed by the prayer life that will go on there. The stories that come from last year's meeting when prayer meetings were held in the homes where they were entertained, and all around were groups on bended knees seeking the face, will purpose and glory of God in their lives. Renewed? Yes, greatly so.

Again, we will be renewed by feeding on the Word of God. I expect God's men who are on the program to declare the Word of God, feed my soul, and renew me thereby. The writer certainly makes no claim to being an unusual worker in God's vineyard. But the man who works for God needs God's food to strengthen him. Just as when we labor in temporal things, we need temporal food. Personally, brethren, I'm hungry, and I expect the brethren to feed me, renew me within, as they break the Bread of Life.

Spiritual Revelations

I expect to see things during the Pastor's Conference that I've not seen before. Or maybe, it will be a time when my spiritual vision will be made a little clearer. What a blessing are God's revelations to us! Surely we need a little clearer vision of things. We need such a vision as Isaiah got. It transformed his whole life. It changed his path. It molded his message. It willed his spirit and will and made him say, "Here am I Lord, send me." I confidently expect that during the Pastor's Conference to have revealed to me some spiritual things that I sorely need. Isaiah's visitation was three-fold, and may the Lord give us this three-fold vision.

He saw God. God was high and lifted up. He was upon His throne. His train filled the temple. The foundations of the temple were shaken with the shoutings of the Holy inhabitants of God's palace as they shouted His glory and holiness. I want to see something like that. I expect that God is going to send by His messengers to that conference something that will make us see Him afresh, anew. See Him as the One Who inhabits eternity, the high and lofty One Who is above all, Who con-

trols all, Who is all holy and righteous, and Who is all merciful and loving to those who will turn from sin and to Him for mercy and grace. I expect to see God anew.

Isaiah saw himself. He said, "Woe is me, for I am undone." It has never been easy for this preacher to understand how any preacher could be egotistic, "struck on himself" when the Bible says so much about our unworthiness, our sinfulness. And yet this preacher is sometimes afflicted with that disease to a certain degree. I want to see myself as God sees me. And I know that when I do, I'll feel just like Isaiah felt about himself. I'll feel like crying out with the same words that came from the lips of Isaiah in that day of long ago. I need to see myself as "standing in the need of prayer," one who needs cleansing, renewing, rebuilding, rededicating, reconsecrating, to the holy purpose of God.

Isaiah saw the people in the midst of whom he lived. "I dwell in the midst of a people of unclean lips." His generation was just like ours is. Men and women were lost in sin and needed the Savior. They are unclean. What kind of sin is it that the devil can concoct that men are not committing today? But the great, damning, blighting sin today is the sin of unbelief. Rejecting the Savior is the one that is hurting. And God has set us as watchmen on the wall. The enemy is approaching and our neighbors are listless, sleeping, indifferent, encased in their conditions of alienation from God, "without God and without hope in the world." The world is in a terrible condition without God today. I anticipate that the Pastor's Conference will reveal this to us in a fresh way.

Spiritual Resolutions

Who could sit under the power of such things as these and not make a resolution about it? The man who would let such things as will be felt at this conference come to him and not make some kind of resolutions concerning the things of God will thereby denigrate himself as being a dead man. A lady in my church said once that she never made New Year's resolutions because she never kept them. Personally, I make some New Year's resolution every year, because the impulse to do better that expresses itself in the resolution is a blessing. And if we have been born again, born of the Spirit, the finest place at all for us to go to get ready to formulate some worthwhile resolutions will be at this Pastor's Conference.

We will resolve to let the Lord have all that there is of us. We are acquainted with the story told concerning Major Booth of Salvation Army fame. A cynic met him on the street one day and asked Major Booth why it was that when he came into the presence of this man that there was some kind of a strangeness took hold of him. Major Booth replied that it was because that God had had all that there was of him for many years. And Jenny Lind was quoted as having said that when she sang, she always sang for the ear of Christ. This will be a time, please God, when every preacher in Texas will resolve that Christ the Lord shall have all that there is of us from now on until the last day of our earthly journey.

We will resolve to equip ourselves for great service for the Lord. What is our equipment? "Put on the whole armor of God." There it is. We need not fear defeat if we have armed ourselves with God's armor. "We war not against flesh and blood, but against principalities and power and wicked spirits in heavenly places." And the armor that we need is the armor of God. The WHOLE armor. We will resolve at the Pastor's Conference that we will properly equip ourselves for our combat by putting on the armor of God.

We will resolve to work more diligently at our one job of winning the lost to Christ. "I must work the works of Him that sent me WHILE IT IS DAY, for the night cometh when no man can work." The coming of the night not only means the loss of opportunity for the worker to work, but it means that work that should have been done will be undone. Souls that should have been won will still be lost in sin. We'll resolve that the destructive fires of sin shall be quenched, by the help of the Lord and the giving of our lives, and lives shall no longer go on in sin because of our indifference and lives of ease. We will resolve that we will quit counting the cost, of whatever nature or amount, when souls are at stake. We will resolve that our churches will discontinue the practice of baptizing so

STATE BODY GOVERNS SCHOOLS OF NURSING

All schools of nursing in the state of Texas are regularly examined by the State Board of Nursing Examiners, a governmental body. Minimum requirements are set up which must be met to maintain a school of nursing and institutions which do not comply with these regulations are closed. Existing schools are classified according to the efficiency of their work and the school of Hendrick Hospital is in Class A, the highest rating in the state. The curriculum carried out is recommended by the national accrediting committee and graduates are eligible to membership in all state and national nursing associations.

What Should a Professional Nurse Know and Be Able to Do?

1. All professional nurses, irrespective of the special field in which they have elected to practice, should be able to give expert bedside care. They should also have such knowledge of the household arts as will enable them to deal effectively with the domestic emergencies arising out of illness.

2. All professional nurses, irrespective of the special field in which they have elected to practice, should be able to observe and to interpret the physical manifestations of the patient's condition and also the social and environmental factors which may hasten his recovery.

3. All professional nurses should possess the special knowledge and skill which are required in dealing effectively with situations peculiar to certain common types of illness.

4. All professional nurses should be able to apply, in nursing situations, those principles of mental hygiene which make for a better understanding of the psychological factor in illness.

5. All professional nurses should be capable of taking part in the promotion of health and the prevention of disease.

6. All professional nurses should possess the essential knowledge and ability to teach measures to conserve health and to restore health.

7. All professional nurses should be able to cooperate effectively with the family, hospital personnel, and health and social agencies in the interest of the patient and the community.

8. Every nurse should be able, by the practice of her profession, to attain a measure of economic security and to provide for sickness and old age. It should be possible for her to conserve her physical resources, to seek mental stimulus by further study and experience and to follow that way of life in which she finds those spiritual and cultural values which enrich and liberate her personality. From "An Activity Analysis of Nursing," by Johns and Pfefferkorn, published by the Committee on the Grading of Nursing Schools.

A FLAMING EVANGEL

By Rev. Edward B. Jenkins, Pastor, First Baptist Church, Rutherfordton, N. C.

A few years ago the Lord laid his hand on a young Irishman named J. Edwin Orr; and has made him a flaming evangelist to the Protestant churches of the world. Led by the spirit of God he felt impelled to leave his widowed mother, and make a tour of England in interest of a nation-wide revival. With only a few shillings in his pocket, and an old bicycle, he started out on faith, and travelled 10,000 miles over his country. Then he felt he should go over Europe visiting the churches and seeking to arouse them to the need of world-wide revival. Later he went to Russia, Palestine, Greece, Italy, Egypt, Spain, speaking wherever he got a chance on the imperative need of a revival in the local churches. Since God so wonderfully blessed him, and supplied all his needs, he set out on a tour around the world on faith, visiting, Canada, our country, Central American states, and on to New Zealand, Australia, and South Africa.

The Lord supplied all his needs in the way of transportation, both by rail, ship and air, and his entertainment. Only once did he have to sleep out of doors and that was in Spain. Surely he may be another Charles Finney or an Evan Roberts. God grant that it may be true.

few when we could be reaching many more for Christ. We will resolve that no longer shall men say "No man cared for my soul." We will resolve that "knowing therefore the terror of the Lord, we persuade men." Brethren, let us go up to Seminary Hill anticipating a great spiritual blessing. Selah.

CONTRIBUTIONS TO HOSPITAL CHARITY FUND

Thirteen West Texas churches have forwarded amounts collected for the Hendrick Memorial Hospital charity fund. It is understood that a number of others presented the matter and are waiting to round out the collection before making remittances. Below are the figures as of Wednesday morning:

Church	Amt.
Sabanna	\$ 2.00
Union	1.45
University (regular monthly contribution)	8.00
Hamlin	80.00
McCauley	5.00
Leuders	3.81
First, Haskell	16.40
First, Big Spring	3.10
First, Abilene	341.00
Hawley	14.79
Caps	17.64
Highland Home	5.00

Total \$498.19
Spent for charity last fiscal year \$21,885.19

BE NOT DECEIVED

By C. D. Owen

There are certain persons visiting the homes of this section of the country, posing as religious workers. They kindly ask to enter the home to give a phonograph record of music, or an address, which proves to be an address of Judge J. F. Rutherford of the Watch Tower Bible and Tract Society, the same publication of the sainted "Pastor" Russell. These workers have Rutherford's books to sell and often give his tracts to those who will accept them. They are very kind and express a desire to strengthen the spiritual life of our people. They turn to certain paragraphs in the books that appear good and helpful and thereby deceive the people and induce them to buy the books without informing them what they contain.

I have before me two books, one of Rutherford's called "Enemies," and a posthumous work of "Pastor Russell" called "The Finished Mystery." I shall quote a few paragraphs.

"Enemies," page 146. Rutherford says, "The Christian religion is a racket invented by the Devil to defraud the name of the Almighty God and is practiced by men, some of whom are honest and practice it because they have been induced to believe it is right, while others know they are wrong and are working a fraud upon the people. The latter are doubly dangerous to the interest of the human race. Because the name of Christ has been and is used to work a great fraud upon the people, the racket thus practiced is the greatest of all. There are many sincere and honest persons in organizations known as 'religious' or 'church organizations,' and it is the hope of helping such to see the truth that this publication is put forth."

On page 238 he says, "To all the people of this world, who stand on the side and see the fall of the mighty religious organizations, it will seem very strange that God would expose and destroy such, or that which the clergy have called by the name of the Lord."

In "The Finished Mystery," page 485: "In the year 1918, when God destroys the churches wholesale and the church members by the millions, it shall be that any escape shall come to the works of Pastor Russell to learn the meaning of the downfall of Christianity." Speaking of Protestant churches on page 311, he says, "The seven volumes of Scripture studies are the instruments the Lord is using to bring these iniquitous systems to their end; and so long as these books remain, the torment of these systems will be in evidence."

Rutherford claims that the world came to an end in 1914, and that Christ came in 1918, "Enemies," pages 311 and 316. He says, "Both the chronology of the Bible and prophecy show that it was in 1914 the world ended, marking the time when Christ took power and began his reign, and his first work was to cast Satan and the wicked angels down to earth. The proof shows that the time of his coming was in 1918 and that he has since been at the temple. Those who deny this are against God and his kingdom regardless what they may claim."

On pages 127-128, "The doctrine of eternal torment in hell is another one of Satan's vicious lies, which lies are taught to the peoples only by the religionist, and the purpose of this Devil's lie is to turn the people away from God and force them into the Devil's organizations (churches)."

The above quotations do not need any comment from me. I only suggest that you know the kind of literature that comes into your home.

MANY BAPTIST LEADERS SPEAK AT HIGH SCHOOLS

In the high school commencements of West Texas, prominent Baptists, both laymen and ministers, have frequently been invited as commencement speakers and preachers. Many of these have been Hardin-Simmons faculty members and a large number are H-SU graduates.

Among those making addresses to graduating classes are Vice-President Rupert N. Richardson, Leuders; Dr. D. M. Wiggins of El Paso, Grand Falls; Howard Davidson of Rotan, Dowell; Rev. P. D. O'Brien of Stamford, Hamlin; Prof. D. W. Arnette of H-SU, Baird; Dr. Thos. H. Taylor of Howard Payne, Talpa; Truett Barber of Colorado, Dunn; Dr. L. Q. Campbell of H-SU, Old Glory; J. Bryan Bradbury of Abilene, Rule; Zollie Steakley of Sweetwater, Blackwell.

Some of the Baptist pastors preaching commencement sermons and the school addressed, are: C. R. Joiner, Spur; W. M. Turner, Grand Falls; C. E. Poe, Cross Plains; C. E. Lancaster, Big Spring; O. L. Savage, Talpa; P. D. O'Brien, Anson; C. E. Lancaster, Westbrook; Joe W. English, Truscott; C. E. Lancaster, Stanton; Thos. W. Taylor, Roby; J. H. Dean, Blackwell.

HARDIN-SIMMONS B.S.U. ELECTS OFFICERS

S. E. Smith of the class of 1940 was elected president of the Baptist Student Union of H-SU for the ensuing year. Other officers are Fernetta Foley and Doris Wayne O'Brien, vice-presidents; Robert Murdock and Allyne Elliott, secretaries; Selby Aswell, chorister; Dorothy Means, pianist. Vacancies will remain unfilled till the fall semester.

District 7 News

(Continued from page 1)

whom were present, Brother Aubrey Smith of Barstow preached the dedication sermon.

The Alpine Church is planning for a far reaching revival June 8th to 22nd; cottage prayer-meetings, visitation, and daily prayer will precede the meeting. Brother Robert Pearson, well known and able pastor of Macon, Miss., will do the preaching.

There were a number of reclamations and additions, and 16 conversions, in the week's meeting at Pyote with Brother Henry Ford, the pastor, assisted by the missionary and singer George H. Brooks of El Paso.

Sierra Blanca and Fort Davis have called Brother Paul Maddox of Marfa. Canutillo has called Brother Smallwood of Trinidad. Balmorhea has Brother Sam Bays, just graduating from Howard Payne College.

Crane Church recently had a fine B. T. U. study course week with Miss Hasty of Dallas directing. One hundred twenty-seven were enrolled, 80 took the examinations in "Modern B. T. U. Methods," Intermediate and Junior manuals, and "Primary Methods."

Miss Hasty plans to assist the Kermit, Wink and Wickett churches.

The First Church, El Paso, will have a Vacation Bible School May 30 to June 10, directed by Brother Jesse H. Garrett. He spoke at the Barstow Conference and six churches indicated they planned a DVBS. The Vacation Bible School is an outreaching and soul winning agency.

Fort Stockton Church and pastor, Brother S. F. Marsh, recently completed a number of much needed Sunday School rooms to accommodate their growing Sunday School. Brother Marsh and family drove in their

new Chevrolet car to Kansas where he performed the marriage ceremony of his son, Samuel, who is in the employ of one of the major oil companies.

The Conference at Barstow was well attended; the next meeting will be in Kermit, Tuesday, June 14.

April Round-Up Missions Churches and offerings shown below:

El Paso Association: Canutillo, \$14; Clint, \$30; E. Side, \$7; First, \$320; Highland Park, \$29.85; Immanuel, \$92; Fabens, \$12; Fort Hancock, \$2.50; Valentine, \$2.25; Van Horn, \$27; Ysleta, \$5.75. Total, 11 out of 13 churches giving (asked \$700), gave \$545.32.

Pecos Association: Alpine, \$67.89; Balmorhea, \$5; Barstow, \$25; Crane, \$21; Fort Davis, \$10; Grandfalls, \$11.50; Imperial, \$5; Iraan, \$62.50; Marfa, \$5; Marathon, \$8; McCamey, \$80; Mentone, \$1; Mother Holmes, \$7.40; Ozona, \$31.88; Pecos, \$52.50; Presidio, \$1; Wink, \$71.13; Pyote, \$7.19; Rankin, \$2.50; Royalty, \$5; Toyah, \$3; Wickett, \$1; Alpine and Pecos Mexican, \$3.14 and \$3.. Total, 24 out of 29 churches giving (amount suggested \$900), \$490.65.

Grand total of district (35 out of 42 churches, \$1,035.97.

It is evident that some of our best most regular churches, waited too long to get their offerings into Dallas, hence did not get in for our April Round-Up credit. Please be prompt always.

We commend the fine work of organizers R. S. Holloman and M. M. Fulmer, with our church treasurers. Our grade was highest again, \$2.5, but we believe with a little more carefulness and loyalty, we could do better. The regular giving is excellent; liberality more excellent. We believe Baptists want to send the Gospel to all the world.

Pastors Aubrey Smith, Philip Brown, Leon Frazier and Erick Hecksher will take other pastors in their cars to the Evangelistic Conference, on the share the expense basis. Free bed and breakfast will be furnished a number of our rural and small church pastors.

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