

WEST TEXAS BAPTIST

Vol. 13

ABILENE, TEXAS, AUGUST 19, 1937

No. 37

Rambling Remarks

By Dick O'Brien

Well I have less than an hour before I must start rambling toward Levelland where I am to assist in a revival. So my remarks will, of necessity have to be brief. I wonder if you noticed that we missed last week? Don't answer, just let me guess. This reminds me of a story the Methodist pastor here at Stamford told me the other day. It seems that the annual conference was in session and the pastors were giving their reports. One pastor said, "we do not have a mid-week service any more as so few attended. And our Sunday school decreased in attendance and interest until we decided to suspend indefinitely. Then we only had a half dozen who attended the evening preaching service, and four of them were members of the pastor's family, so we have dispensed with the Sunday evening service." "How long has this been going on?" asked the presiding elder. "Oh about six months," replied the pastor. "Well, what does your board of stewards think of this?" asked the elder. "Why they haven't heard about it yet," he answered. It might do my vanity much good to know just how many DIDN'T miss rambling remarks last week.

Yesterday I had the honor to attend and speak on the occasion of a reunion of the Hudson family who were near neighbors of ours when I was a very small child. The clan met at the Luaders encampment grounds nearly ninety strong. To hear that many kinfolks, brothers, sisters, parents, children and on down to great-grandchildren, uncles, aunts, cousins, in-laws and out-laws, all talking and asking questions at the same time is my conception of rambling remarks sure enough. They asked me so many questions about old times and about the whereabouts of all my kinfolks, and reminded me of so many incidents of the past that I almost lived my life over again in a half day. Some of those things are pleasant to remember while others would be better forgotten. I was reminded of the time my mother and I went to visit one afternoon in the home of one of these folks who had a boy about my age and size. I realize now that we were pests to our mothers and they were trying to get rid of us so they could dip and knit and gossip undisturbed. Finally, the other woman said, "John, you and Dick crawl under the house and see if there is an old hen sitting under there." As we left the room she called us back and said, "On second thought I guess you better not go under the house. Just wait until dinner and your pa and the big boys will lift up a plank in the floor and see about the hen. (Boy we had convenient floors in those days. You could draw a nail or two and have a temporary opening convenient for looking after a hen's nest until her brood was ready to scratch for themselves. Now a youngster gets scolded for making a scar on the wax of these modern hardwood floors.) John and I felt insulted to think that anyone would doubt our ability to take care of ourselves under a house with a sitting hen. So we made ready to get down and get under. I thought, being and company, I should be allowed to go under first. But John followed a different code of ethics and reasoned that it was his house and his hen, therefore, his honor to lead the way. I shall always thank Providence that we went by his code. The house had stood there for nearly fifty years and tons of dust it seemed to me had filtered through the wide cracks in the floor. This was a musty, dry, stifling dust that almost strangled you each time you moved. There was barely room to enter where a rock had been removed from the under-pinning. When John's feet disappeared I entered, crawling slowly in the darkness and breathing much dust stirred by John's effort to get traction by wiggling his toes. When I proceeded about up to my belt John fould the old hen, or it would be more logical to say the old hen fould John. In her resentment at having the sacred precincts of her humble domicile invaded by a venturesome boy she flew straight into John's face flogging with both wings and scratching with both feet. John gave one pitiful yell which he never repeated because his mouth was immediately and completely filled with dust and feathers. I went into

(Continued on page 4)

PUTNAM CHURCH HAS SPLENDID REVIVAL

Reverend C. O. Hitt of Lancaster began a revival at the First Baptist church of Putnam, July 14, which closed July 25. Claude Lawson of Goldthwaite directed the music. Eight additions to the church were received, five for baptism, two by letter, and one by statement. About fifty re-dedicated their lives at a weekly morning service. Large crowds were in attendance morning and evening, with the morning crowds unusually large. More interest was manifested in the revival than has been shown in many years. The results are still obvious. This is the second meeting Rev. Hitt has held in Putnam. Rev. F. A. Hollis is pastor of the church.

ROBY PASTOR IN REVIVAL WITH IMMANUEL CHURCH

A revival meeting is in progress this week at Immanuel Baptist Church, Abilene, with Rev. D. G. Reid, pastor of the First Baptist Church, Roby, doing the preaching. Brother Reid has been pastor of the Roby Church for the past ten years, and he has done an outstanding work in Roby and the Fisher County Association.

Rev. Roy O. Young is pastor of Immanuel Church. The church a few months ago launched a church building program and considerable progress has been made on the new building. The pastor invites all friends in this section to attend the meeting.

The following services are being held in the church at 10:30 and open air services are being held each evening beginning at 8:15. Brother Reid is also conducting services over the radio each morning from 7:45 to 8:00 o'clock. The Sunday radio services will be from 2:30 to 3:00. Carroll Holtzclaw, of Abilene, son-in-law of Missionary B. N. Shepherd, is leading the singing.

News Notes

ROTAN—The church here has been blessed with a fine revival. Rev. E. T. Miller of Corsicana did the preaching and stirred our hearts to a sense of our glorious opportunity and grave responsibility in our Lord's Kingdom. The visible results were 51 additions to the church, 28 of whom came by an experience of Grace. There was one surrender to God's call of service, quite a number of reconsecrations, one preacher reclaimed to the Baptist faith and interpretation of God's word. The church looks forward with renewed hope. This church is going on in a fine way. All bills paid, a good reserve in the treasury, and an enlarged program of work. The pastor is completing his third year of the last of August. God has richly blessed us during these years. Pray for us as we face the task of an oil field. We are anxious to honor God here.—Jno. T. Taylor, Pastor.

Rev. W. C. Taggart of Abilene is in a meeting this week with the Mt. Pleasant church. There were three professions at the Sunday services, and several adults came for prayer. This church has been without a pastor for the past two years.

There were twenty-five additions to the church at Blackwell as a result of the fine revival meeting recently held by Pastor J. H. Dean. Over half of this number was by baptism. The work at Blackwell is growing under Brother Dean's leadership, and especially is this true in the young people's work.

The editor supplied last Sunday at Caps while the pastor, Clyde Jackson was away in a revival meeting with his church at Highland Home, Fisher County. Pastor Henry Littleton did the preaching in the meeting. The editor also had the pleasure of preaching for the Church at Elmdale last Sunday week while the pastor Finis Williams was supplying for the First Church, Sweetwater.

Pastor McKinley Norman of Waxahachie, who was pastor at Graham before going to Ellis county, has just completed one of the most blessed and fruitful periods of his ministry. Since July last year 450 have united

(Continued on page 4)

Dr. John R. Sampey Speaks on Church and State Before the World Conference in Oxford, England

Editor's Note:—Dr. Sampey, president of the Southern Baptist Convention, was selected by that body to give Baptist views on Religious Liberty and Separation of Church and State before the Universal Christian Council of Life and Work which met at Oxford, England, on July 14. Dr. Sampey, who is also president of the Southern Baptist Theological Seminary, is well able to discuss this question that stands out so prominently in this day of religious, social and political reconstruction.

MR. CHAIRMAN: I come to this important Conference as the representative and spokesman of the Southern Baptist Convention, the missionary organization through which Southern Baptists cooperate for the evangelization of the world. I come not as a delegate of the "Southern Baptist Church," for there is no such organization on the ace of the earth, but rather as the spokesman of twenty thousand Baptist churches in the eighteen States of the American Union comprising the Southern third of the United States. These churches have a communicant membership of 4,458,000.

Inasmuch as our Convention has had no representative in any previous meeting of the Universal Christian Council for Life and Work, it would seem fitting that a brief statement of our attitude on the relations of community, Church and State should be made.

I. We recognize the community, whether small or large, as composed of all the persons within a given area; the State as the organization within a given area having to do with civil government in all its phases; the Church as a body of baptized believers organized for the winning of the lost to saving faith in Christ Jesus and for the perfecting of believers in character and life.

Southern Baptists accept the New Testament as the sole authoritative guide in all matters of faith and practice. They find much to admire in the ancient creeds, but none of them has authority among us over judgment and conscience, not even the so-called "Apostles' Creed." We discover in the New Testament no organized church apart from a local congregation of baptized believers. We believe in the independence and autonomy of these local churches and in the equality in privilege of all the members.

Where the word *ecclesia* in the New Testament is used in a general or universal sense it refers to all true believers in all ages. All the regenerate of all ages are members of Christ's spiritual church, (Continued from page 3)

Gardners Letter From Europe

Nice, France, July 12, 1937.

While in Nice I saw Prof. and Mrs. E. G. Grafton of Dallas. They are touring Europe this summer. Mr. Grafton is the Principal of the Stephen F. Austin School in Dallas. I asked him to give me briefly his impressions of the several countries he had toured thus far and he said "Too much liquor. Too little education." Mrs. Grafton said, "I like the homes in Maderiz and Nice, France. They are like castles in the sky, but Gibraltar was too Oriental for me." Dallas citizens will be happy to know that the Graftons are well and happy and having a grand and glorious time.

As we entered Nice we could see from the deck of the S. S. Roma grim gorges, high in the Alps, behind the city, also snow-capped mountain peaks. At the same time we could see fashionable resorts out of the magic coastline. The mountains, sunny bay, beautiful flowers, wonderful climate all make ideal destination for sightseeing.

Good roads radiate in all directions from Nice and tours that include every notable view point and landmark awaited us. Our party took that interesting tour over the upper and lower Grand Corniche road. The majestic views along the way and then pretty Mentone, France, with a view across the line into Italy made this tour one of the most pleasant we have had.

As we went along the way, we observed that the people were happy and seemingly prosperous. Prof. Grafton remarked that he had not seen a beggar in France.

At Monaco

Monaco is recognized by many as the very best Play Ground of the world. The principal town of Monaco is Monte Carlo. It is at the foot of the Mont Agel, overlooking the Mediterranean with the Rock of Monaco on one side and a view into Italy on the other. Here the world's elite meet each year, and here take place the fashionable Automobile Races, Motor and Yacht Races. In addition to its many other charms, the Principality of Monaco has now become a splendid and important center of Tourism. Its perfect climate, its ideal sheltered position, its exclusive social standing and its absolute security, have been advantageously em-

ployed by its progressive Government with a view to making it one of the foremost touristic centers in Europe. It is not Monte Carlo that has attracted the people to Monaco but the ideal climate, the natural beauty, the attractive sea shore, the lovely homes and the consideration that the natives give their tourists.

War Talk

Where ever we go the people are talking about the War in Spain. We were informed when we left Gibraltar that our boat was escorted by two sub-marine and two destroyers. Every precaution is taken. I saw several destroyers myself. The impressions that one gets from conversations with the Natives of France, Maderia, Italy, Sicily and Gibraltar are that they want PEACE. They believe that Spain should settle her own quarrel. The Government and political leaders from all these countries are doing everything they can to prevent the quarrel from spreading outside Spain. General Francisco Franco says "That only a knockout victory with complete and unconditional surrender by the Valencia Government can terminate the Spanish Civil War." He, of course, believes that the Rebels are sure to win, but the Loyalists say, "We are certain to win and it is only a little while until victory will be ours."

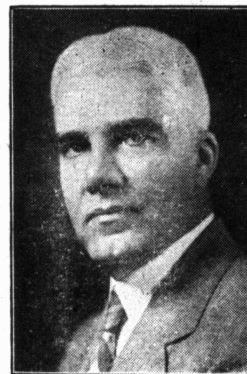
Palermo, Sicily, July 16, 1937.

"Crumble a piece of paper in your hand and toss it on a table and then you will have a map of Sicily," one remarked an hour before we were in sight of the Island. This was an interesting statement to me, so I immediately experimented with a piece of paper that I had in my hand. But as we reached Sicily and then made a study of the Island we found that this analogy is more nearly true of the smaller islands with a higher average of mountains, like Rhodes, Crete, Elba and Corsica.

Palermo is in population the fifth city of Italy. Only Naples, Milan, Rome and Turin are larger. Florence and Genoa are not so large. There is a new and an old Palermo. In Old Palermo one slips back two or three centuries among homes that seem to be what they have been since the dire days of the Sicilian Vespers. A ride through the city provides an experi-

(Continued on page 3)

DR. JOHN L. HILL OF BAPTIST S. S. BOARD CONFERENCE SPEAKER



DR. JOHN L. HILL

Dr. John L. Hill, book editor of the Sunday School Board, Nashville, will be one of the speakers at the Association B. T. U. Officers Conference to be held at the First Baptist Church, Abilene, September 14-15. All Association Officers in District 7, 8, 9, 10, 11, 16 and 17, are expected to attend this meeting, the primary purpose of which is to discuss means and methods of promoting the Association B. T. U. work.

A similar meeting for the Eastern part of the state will be held at the First Baptist Church, Temple, September 16-17.

According to J. D. Riddle, educational director of the First Baptist Church, Abilene, between 600 and 800 workers will attend the Abilene meeting.

CHRISTIAN JEW WILL SPEAK

Rev. Joseph Cohen, of Fort Worth, will give a demonstration of the ancient Passover feast of the Jews, Sunday afternoon at 2:30 at the First Baptist Church, Abilene. This will be done in costume with explanations concerning this ancient Hebrew rite. Gold and silver vessels from a temple in Jerusalem will be used in the ceremony which will be observed before an elaborate setting. Included in the observance will be the paschal lamb, unleavened bread, salt water, the eggs, the empty chair, brilliant silken robes, and candlesticks.

Brother Cohen was converted to Christianity 17 years ago and entered immediately into the ministry. He received his theological education at Southwestern Baptist Seminary in Fort Worth and has preached continuously since that time.

He will merge into the Passover rite a story of his conversion to Christianity and bring to us a message of Christ as the Messiah. Those failing to hear Brother Cohen will miss one of the finest things that has come our way in a long time.

Brother Cohen has recently spoken at the First Baptist Churches at San Antonio and Lubbock, and has been in a week's meeting at McAllen, Tex.

A GOOD MAN GONE

Brother H. A. Morris was born July 5, 1857, in Georgia. Departed this life July 20, 1937. Had been a member of the Missionary Baptist church more than 60 years. Married to Miss Louvinda Ezzell in Sept., 1880. To this happy union were born nine children, seven of whom were with him when the end came. His wife and two children preceded him in death. The children that survive him are: J. W. of Longview, J. B. of Kilgore, Mrs. Emma Kent of Nimrod, M. B. and H. C., Josie and Alma, all of Rising Star.

Brother Morris was an active deacon at Sabanna, where the writer is pastor. He was loved by the whole church and was faithful to the church and its services, always on hand with a welcome greeting and a cherry smile. Was sure a source of inspiration to the pastor. We will all miss him, but are glad he was ready to go; and I know he is better off than we, for he is at rest from all his labors, is free from all pain and care, and we have this consolation that one day we shall see him again and be reunited around the Father's throne in glory, where we will never part again. God bless his bereaved children and loved ones and guide them safely home at last.

Lovingly dedicated to his loved ones by their pastor, W. R. Ivie, Cisco, Texas.

from THE WATCHTOWER

Meditations of the Editor As He Watches the World Go By

Read this beautiful story sent out Tuesday of this week by the Associated Press from Anniston, Ala.

"It's a beautiful world." That's the way Major Barron reacted today to the sight which he said came to him suddenly yesterday to end 37 years of blindness.

The confused but happy negro said he went to a brief prayer meeting and when he left the room, "a beautiful white world" unfolded before him.

"Everything is still white," he said today. "I can't tell one color from another but it sure is beautiful."

Barron, long familiar as a beggar and as a seeker of odd jobs, expressed confidence that he soon would "learn how to see" like other persons. He had been blind since birth.

H. C. Kidd, a negro who was with Barron at the prayer service, said, "It was the first time we had prayed over him in this way. This is the greatest miracle I have seen."

Barron was the center of attraction in the negro quarter today. No immediate comment came from the medical profession.

Most of us grope around through this world of ours a lifetime without seeing the beauty of God's creation around us. The Psalmist said: "The heavens declare the glory of God and the firmaments showeth her handiwork. And again we are reminded that the day of miracles is not passed. Miracles are happening all around us, but we are too blinded to see them. What a pity we cannot slow up long enough to see the glory of God as He is revealed in a beautiful place marred by sin."

FISHER COUNTY NEWS

I hand you herewith a program of the Fisher County Baptist Association. Please note that the time of meeting has been set one week later from Sept. 14 to Sept. 21, so as to avoid conflict with the B. T. U. Convention at Abilene.

Pastor John P. Hardesty and Dewey L. Smith are holding a meeting at Moody school house, Fisher county, this week. The churches at Gannon and Liberty are giving their support to this meeting. Pastor J. C. Parks, Gannon church, is attending, and his church extended an arm to receive members.

The McCauley church begins a meeting Sunday, August 22. The pastor, Jno. P. Hardesty, will do the preaching and the church will aid in carrying on. Just a "home-made meeting." There were five conversions following a funeral at McCauley recently. The pastor made an appeal to the lost and five members of the bereaved family professed conversion and declared their intention of joining the church at the first opportunity. A funeral occasion affords a wonderful opportunity to preach the gospel to the lost.

Pastor O. M. Jones is being assisted in a meeting at Sylvester at Pastor P. C. Williams of Georgetown, and Brother Nichols, gospel singer of Fort Worth. Fourteen had united with the church up to Friday night of the first week.

Pastor Wesley Akins held a meeting at Barronview, assisted by Rev. Roy Hennington, last week. These young preachers are members of the McCauley church.

Pastor Jno. T. Taylor, Rotan, has just closed a fine meeting, assisted by Rev. Era Miller, Corsicana. A large number was added to the church.—Jno. P. Hardesty.

KNOW THE SUCCESS FAMILY?

The Father of Success is Work. The Mother of Success is Ambition. The oldest son is Common Sense; some of the other boys are Preseverance, Honesty, Thoroughness, Foresight and Co-operation. The oldest daughter is Character; some of her sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity and Harmony. The baby is Opportunity. Get well acquainted with the "old man" and you will be able to get along with all the rest of the family.—Exchange.

West Texas Baptist

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C. D. OWENS Field and Advertising Representative

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

Subscription Rates

Single subscription, per year\$1.00
In Clubs of ten or more, per year75c
Individual Clubs, 10 or more, four months for25c
Club Rate when a subscription is sent to each home represented in a church, for one year, the rate is 60 cents per year, payable annually or monthly.

Entered as second class matter December 5, 1924, at the post office at Abilene, Texas, under act of March 3, 1879.

Address all mail to West Texas Baptist, P. O. Box 1560, Abilene, Texas.

A MACEDONIAN CALL

Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, recently made this striking statement: "We need at once recruits for Africa. We must send at the earliest possible date, a trained nurse, succeeding Miss Jones, a couple for education, a couple for evangelism, a doctor and another nurse. We ask our people to join with us in praying for our sorely stricken Nigerian Mission."

The thing that has cast a dark shadow over that dark continent is the dreaded yellow fever. In reference to the conditions in Nigeria Dr. Maddry says:

The dark continent has again taken heavy toll of our heroic little band of devoted missionaries. On June 28, 1937, Miss Frances Jones of Ogbomsho, died of yellow fever and other complications. Miss Jones was a graduate of Westhampton and a graduate nurse of Johns Hopkins. She was appointed in April, 1936, and sailed for Africa last August. The Board never sent out a missionary who was better prepared, or one who gave greater promise of long years of unselfish and devoted missionary service.

On July 12, 1937, a cablegram came from Secretary Green of Ogbomsho, saying that Miss Lucile Reagan had died of yellow fever. Miss Reagan was from Big Spring, Texas, and was appointed on June 8, 1921. She was the directress of our great mission school at Lagos and was one of the best prepared and one of the most devoted missionaries in Nigeria.

Then, there came an air mail letter from Dr. Green saying that Dr. Long and Miss Kathleen Manley had been stricken and the British doctors thought it was yellow fever. Another air mail letter today brings the welcome news that both of these missionaries are out of danger and convalescing slowly. Surely we have come to a tragic time in the life of our Nigerian Mission. We have left thirty active missionaries serving in our Nigerian Mission. Three are at home on furlough, and ten are due to come home this summer, four more next spring. So, it will be seen that only thirteen will be left on the field next year. In this desperate situation, we decided to restore Missionary Scott Patterson to the active list and send him to Nigeria at once. Brother Patterson has been at home for several years because of ill health and has been doing deputation work in Georgia.

Brother Patterson will sail on September 3, and we hope that Miss Isabella Moore, of Louisville, Ky., soon to be appointed, can sail with him.

VICTORY IN SIGHT

The encouraging word comes that victory is in sight for the Hundred Thousand Club. H. W. Tribble of the Southern Baptist Theological Seminary, Louisville, Ky., has given out this heartening statement in regard to Southern Baptist debt payment:

When Southern Baptists started the Hundred Thousand Club they did a good thing. In continuing it to the present, with a measure of success, they have done a good work. But now the best part of the campaign for the payment of our debts lies just ahead. Failure at this stage would be so tragic that we should not even contemplate the possibility of it. We are within easy reach of the goal. Let us keep our eyes on the fishing line and double our efforts for the last stretch.

Some have had the joy of active participation in the movement from the first; others have joined the ranks as the effort gained momentum, and there has been a rising tide of enthusiasm as the army has marched on; but now everyone can find a place in the victory march. And what a thrill of joy we shall have when we pay the last dollar of debt and free our institutions of these burdens; I want to be in on the shouting, don't you? Well, now is the time to get into your place.

You remember that Jesus said of the woman who anointed him, "She hath done what she could." Her heart must have swollen with happiness and gratitude when she heard her Master say that, for it was a great tribute. It was the sort of praise that He might give to all who do their part, regardless of their measure of ability or possessions. "She hath done what she could." The comparison is not with others, but with self. Each must do what he can, and all that he can, not just what others are doing. What I do subtracted from what I can do and ought to do leaves my moral and spiritual debt. If every Southern Baptist would do what he can do, no matter what may be the amount of the offering, we would have no difficulty in achieving our objective in a very short while. And what we can do is what we ought to do, and not until we do what we ought to do will we merit a part in the rejoicing when victory is won.

The world today is in need of the church as never before, but it is difficult to get the church over to the world. Attendance is made up of members only, and then only about a third of the members. No wonder the financial situation is grave.—L. C. Beasley.

The requirements of the human race are so many, so varied, and so complex, that there seems such a great shortage in real manhood that it is impossible to supply the demand.—P. T. Gribble.

Think On These Things

C. C. Andrews, Baird, Texas

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The light we possess is given unto us, "Which is shed abroad in our hearts by the Holy Spirit."

It is manifested by good works. It is a reflected light from Christ, who is the true light.

It will shine forth before men, to be seen of them, and they will "glorify our Father which is in heaven" and be encouraged to "come out of darkness into the marvelous light of the gospel," if we do not cover up our light with the "cares of this world" and an ungodly life and conversation.

"Let your light SO shine" says Jesus "like a city that is set on an hill, cannot be hid."

"Like a candle on a candle stick, uncovered, which giveth light to all with whom we come in contact."

Jesus warns us to "take heed that the light which is in thee be not darkness."

Devotional Thoughts

THE MAN WITH WHOM JESUS FAILED

It is a comforting thought that the Bible is not a record of unbroken success but finds room also for failure. We read in it of misplaced confidences, broken hopes, and rejected affection. From the human point of view, Calvary itself marks the greatest failure in history—the failure of Jesus Christ to win His fellow-countrymen. Yet, with all that, it is hardly too much to say—in the light of the Cross—that the work of God among men has been accomplished through failure rather than success.

The truth of this may perhaps best be grasped if we take as a concrete illustration the case of Judas—"the man with whom Jesus failed," and ask ourselves how Jesus met this situation. The first thing that emerges is that Jesus did not assume beforehand that He was going to fail with Judas. Long before the final crisis He knew that Judas was different from the other disciples and was cherishing thoughts and purposes which would prove dangerous. There must have been ample evidence to justify Jesus in dismissing him. The fact that He nevertheless retained Judas among His disciples suggests that He found such action repugnant. Even to protect Himself Jesus would not assume that the evil in Judas would prevail.

There is hardly anything more characteristic of the Christian disposition than this. It cannot save itself at the expense of others. It must assume the best as long as that is humanly possible. In other words, the venture of faith is a real taking of risks. Its very beauty and worth depend upon the fact that failure and disaster are always possible, and may become actual.

Notice, further, that Jesus was not embittered by His failure. The treachery of Judas must have cut very deep. He had received from Jesus the very best that He could give, and Judas used his privileged position to betray his Master and Friend. Most of us would say that, if ever conduct gave a man a right to feel injured and resentful, this did. Yet the effect upon Jesus seems to have been only to make further drafts on His patience and forbearance. Judas was surely included in His dying prayer, "Father, forgive them, for they know not what they do."

The lesson is that failure is not—in itself—either a discreditable or a final thing. It is not discreditable, because it may happen to the greatest and best of men as it happened to Our Lord. The patient, loving, hopeful endurance of failure is something greater and more wonderful even than unbroken success. Also failure is not final, for only God can tell what may ultimately come out of it, what effect it will have upon the persons concerned, and what influence it may exert in the lives of others.

The question remains, Did Jesus really fail with Judas? True, He could not stop Judas carrying out his treacherous purpose. But the realization of that purpose meant something far other than Judas intended. It meant a load of remorse which broke his own heart; and it meant a revelation of the beauty and power of Christ's spirit upon the Cross from which the world since has never been able to get free. Is it not that which finally matters? It will matter little to anybody a hundred years hence—or perhaps a hundred days—whether you and I succeed or fail in the sense that the world understands these things. But it will matter everything whether in our dealings with others, we have tried to manifest the spirit of Jesus; tried to keep hope, faith, love burning in our hearts amid all our defeats, and to preserve unbroken our communion with the Eternal Spirit of goodness and love.—R. L. Child in The Baptist Time.

"THE BLIND RECEIVE THEIR SIGHT"

I remember a flash of righteous indignation that swept over Dr. Scofield's face once as he said, "People say that 'the bird with the broken pinion never soars as high again'. As if we did not all have a broken wing! For most of us both wings are broken, and both legs, and our necks!" So let us just give up this notion that it is the "broken pinion" that is going to keep us from soaring as high as some victorious life Christians can soar. One thing is certain: the bird without a broken pinion is never going to know victory. One qualification you must have for the victorious life is the broken pinion, the broken nature, uttermost weakness. God makes no offer of victory to strong people, people who have not failed, and failed utterly. But for sinners He has a Gospel.—From "The Victorious Life," by Charles G. Trumbull.

SOWING . . . REAPING

The Word of God says, "Whatsoever a man soweth, that shall he also reap," and human history is filled with illustrations of this solemn truth. Having sown his father's heart, Jacob's own home becomes a nest of hissing vipers. Having destroyed another's home through lust, David had his own destroyed through the lust of his wicked son. Having erected in deepest malice a scaffold fifty cubits

SUNDAY SCHOOL LESSON

Sam Malone

SUNDAY, AUGUST 22, 1937

THE PLACE OF RELIGION IN A NATION

Lesson Study: Exodus 25:1, 2, 8, 9; 29:43-46; 40:34-38.
Golden Text—Blessed is the Nation Whose God is the Lord.
—Ps. 33:12.

THE TABERNACLE

After the giving of the law as recorded in last Sunday's lesson God again called Moses into the mountain and gave him detailed instructions on the building of the tabernacle. The word means liberally a tent, but after this time it assumed the meaning of the specific tent made by the children of Israel for worship.

Perhaps it took about nine months to complete the tabernacle. It was so constructed that it could be readily taken down, moved and set up again. It was an oblong rectangular shape, and was divided into two apartments by a veil. The outer part was called the "Sanctuary," "holy place," or first tabernacle. The inner part was called the "second tabernacle" or "the holiest of all."

A Willing Offering

God's command was that the children of Israel were to bring a willing offering—to be given "willingly with his heart." In this tabernacle God was to dwell among his people. The tribe of Levi was dedicated to the task of supervising the public worship, established with the completion of the tabernacle. They took down and set up the place of worship and supervised the services. The pillow of clouds directed the journeying of the people. When the cloud began to move the tabernacle was taken down and the Israelites were on the move. At the camping time the tabernacle was placed in the center of the camp, with the tents of the priests and Levites next in order surrounding it.

God's Ministers.

God's promise to Israel was that "I will meet with the Children of Israel, and the tabernacle shall be sanctified by my glory." And again God promised to "sanctify also both Aaron and his sons to minister to me in the priests office." From that time on God has had his ministers. They are an ordained, selected group, set aside for a divine and holy purpose. And then came that blessed promise: "And I will dwell among the children of Israel, and will be their God."

God's Glory in The Tabernacle.

After the tabernacle was finished the lesson tells us that "a cloud covered the tent of the congregation, and the Glory of the Lord filled the tabernacle." Thus it should always be. God's house is a place where the worshippers meet the Lord and where God's glory fills the house of God and the hearts of the people. The cost of the tabernacle, with its decorations of gold and precious gems, ran into millions of dollars, but now hollow and meaningless when the presence and glory of Jehovah was not there. We may build magnificent church buildings today, and place therein costly pews and fine organs, but without the presence of the spirit of God they are vain and empty.

God's Guidance

The fortieth chapter of Exodus tells us that "When the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day it were taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journey."

God Leads the Nation

Israel's national life was under the guidance of Jehovah God. As long as Israel followed this leadership they were a happy and contented people. When they disobeyed God and went out after the gods of this world the firm hand of God's displeasure was upon them.

Would that the nations of the world today, torn by the restless storms of uncertainties and doubts, would look for the guiding hands of God. God's divine law of sowing and reaping applies to nations as well as to individuals, and we must surely know that "he that soweth to the wind will of the wind reap destruction."

Lessons From the Lesson

From the study of this lesson we learn that it is foreordained of God that we have public places of worship, that these must be willingly built by God's people, that God has set apart ministers to supervise public worship, and that God is willing and anxious to lead his people by day and by night.

Daily Bible Readings

Monday—Offerings for the Sanctuary. Ex. 25:1-9.
Tuesday—A Sacred Meeting Place. Ex. 29:38-46.
Wednesday—Divine Guidance. Ex. 40:34-38.
Thursday—Temple of God. 1 Cor. 3:16-23.
Friday—Strength Through Worship. Ps. 27:16.
Sunday—God's Tabernacle with Men. Rev. 21:1-8.

high for the Jew he hated, Haman later was hanged upon it while Mordecai went to the throne. Having slain her husband that her son might ascend the throne, Nero's mother was next slain by her son to make that throne secure. Having originated the bitter cruelties of the French revolution, Robespierre, the once mighty, fell headless beneath the bloody guillotine. The law of spiritual harvest touches life all the way from the cradle to the judgment throne of God and father. It pays a man in his own coin. "Be not deceived; God is not mocked."—W. E. Biederwolf.

COMFORTING ONE ANOTHER

Comfort them which are in any trouble, by the comfort where-with we ourselves are comforted of God.—2 Cor. 1:4.

The promise of our Lord to His disciples was of the Holy Spirit as the "Comforter" in all their tribulations and conflicts. The word here translated "Comforter" is more literally "Standerby." Its suggestion is of One ever at hand, ready to give support and help. All of us ought to have comfort, strength, and courage, in the consciousness that the Divine Stander-by is ever at our side to sustain us to the end. And if we ourselves are comforted, we shall be the means of comfort to others.—H. Clay Trumbull.

Program of The Fifty-third Session of Sweetwater Baptist Association

Held with the First Baptist Church, Merkel
September 9-10, 1937

Thursday Morning

- 9:30—Devotional—W. C. Taggart, Sr.
9:45—Presentation of Letters; Organization; Petitionary Letters;
Report of Committee on Order of Business—C. A. Powell, W. C. Ashford, C. R. Joyner.
Report of Committee on Committees.
10:15—Reports on Missions (10 minutes each):
(1) District—B. N. Shepherd, Clyde Jackson, H. H. McGregor.
(2) State—W. C. Ashford, H. H. Summers, W. A. Nicholas.
(3) Home—Emmett M. Landers, Claude Gooch, Roy Anding.
(4) Foreign—Dr. E. B. Atwood, Virgil Reynolds, Thos. Roberts.
(5) Hundred Thousand Club—W. A. Stephenson, C. E. Dick, Bert Low.
11:05—Recognition of Visitors and Announcements.
11:15—Song and Missionary Sermon—Rev. C. A. Powell.

Noon

- 1:15—Devotional—Clyde Campbell.
1:30—Associational Reports (10 minutes each):
(1) Mexican Missions—C. E. Dick, Mrs. Geo. L. Paxton, Sr., Jas. Shelton.
(2) Treasurer's Report—L. P. Cook.
(3) Executive Board—J. D. Riddle, S. P. Oliver.
(4) Digest of Letters—Finis Williams, Mrs. C. C. Stewart, G. J. Fulgham.
2:10—Local Church Departmental Reports (10 minutes each):
(1) Sunday School—J. M. Cook, Wendell Foreman, Hubert Hayes.
(2) B. T. U.—E. D. Dunlap, Mrs. Geo. Gray, Mrs. Theiss Jones.
(3) W. M. U.—Mrs. D. W. Arnett, Mrs. J. R. Fielder, Mrs. Ashford.
(4) Brotherhood—E. S. Cummings, Byron England, W. S. Daniel.
2:50—Address: "Building of the Local Church"—Rev. Dean Elkins.
3:20—Song and Annual Sermon—Rev. Roy Young.

Evening

- 7:30—Devotional—Edward Freeland.
8:00—Reports on Christian Education (10 minutes each):
(1) Religious Literature—Sam Malone, Mrs. J. B. Buckley, Geo. S. Anderson.
(2) Ministerial Education—L. E. Brown, H. E. East, Wm. Arnette.
(3) Denominational Schools—L. Q. Campbell, J. E. Burnam, Mrs. H. E. Landers.
8:30—The Baptist Standard—W. D. Bond, D. W. Arnette, W. A. Strickland.
8:45—Hardin-Simmons Hour:
Report of Trustees—W. J. Behrens.
Address—Dr. J. D. Sandefer.

Second Day

- 9:15—Devotional—Henard E. East.
9:30—Reports on Our Benevolences (10 minutes each):
(1) B. O. H.—Mrs. Geo. Paxton, Mrs. S. J. T. Williams, Mrs. J. L. Anthony.
(2) Ministerial Relief—C. D. Owen, H. R. Arrant, T. J. Sparkman.
(3) Hospitals—E. M. Collier, Geo. S. Anderson, W. C. Ashford.
10:00—Address—Dr. R. A. Collins.
10:30—Miscellaneous Reports (5 minutes each):
(1) Ordained and Licensed Ministers—Roy Young, J. H. Dean, Mrs. Elton Rhodes, Nominating Committee.
(2) Obituaries—Mrs. W. A. Stephenson, Hoyt Ford, Mrs. J. L. Winter.
(3) Executive Board—Nominating Committee.
(4) District Board—Nominating Committee.
(5) Time, Place, and Preachers—Nominating Committee.
(6) Program Committee for Workers' Conference—Nominating Committee.
(7) Resolutions—Clyde Jackson, W. C. Taggart Jr., Mrs. A. E. Radcliffe.
(8) Messengers to State and Southern Baptist Convention—Nominating Committee.
11:10—Report on Civic Righteousness. Address—Dr. R. N. Richardson.
1:15—Board Meeting.
Bring your church letter to the Association the first day.
Bring a contribution for expense of printing the Minutes.

TWENTY YEARS AGO TODAY

Theodore Roosevelt, addressing a body of Knights of Columbus, October 12, 1915, spoke as follows:

"I hold that in this country there must be complete severance of Church and State; that public moneys shall not be used for the purpose of advancing any particular creed; and therefore that the public schools shall be non-sectarian, and no public moneys appropriated for sectarian schools."

"Washington and his associates believed that it was essential to the existence of this Republic that there should never be any union of Church and State and such union is partially accomplished when a given creed is aided by the State."

If Theodore Roosevelt were living today he could say the same words to us Baptists, and, ashamed as we are to admit it, they would apply to almost all of our Baptist schools as we once thought they applied to our Roman Catholic friends. Baptists—always the champions of Religious Liberty, and of the Separation of Church and State—have in many cases gone to sleep at the switch. They have forgotten their own untarnished history, and have quietly consented to fall in with the prevailing fashion to "Let Uncle Sam pay."

Twenty years ago Baptist educators would not have accepted

Government money for the maintenance of their private and Christian schools.

What a big difference twenty years make.—Western Recorder.

PROGRAM

ANNUAL MEETING

HASKELL ASSOCIATIONAL WOMAN'S MISSIONARY UNION WEINERT BAPTIST CHURCH

Wednesday, September 1, 1937, 10:00 A. M.

- 10:00—Song Service—Mrs. Press Clarke, Knox City.
10:15—Devotional—Mrs. C. E. Wainscott, Rule.
10:25—Greetings; Recognition of Visitors—Mrs. I. J. Duff, Weinert.
10:30—Response—Mrs. W. M. Rogers, Rule.
10:35—Special Music—Munday W. M. S.
10:40—In Memoriam—Mrs. Hob Smith, Rochester.
10:45—President's Address—Mrs. W. D. Green, Knox City.
11:05—Reports of Year's Work by Local Presidents.
11:40—Address by District President—Mrs. J. B. Buckley, Abilene.
12:00—Lunch—Bring Covered Dish.
2:00—Devotional—Mrs. Birdie Allen, Knox City.
2:15—Special Music—Knox City.
2:20—Reports of Standing Committee Chairmen:
Publicity—Mrs. H. T. Hardburger.
Benevolence—Mrs. D. Scott, Haskell.
Education—Mrs. H. R. Whatley, Haskell.
Margaret Fund—Mrs. W. M. Rogers, Rule.
Missions—Mrs. L. M. Kay, Rochester.
Mission Study—Mrs. C. O. Davis, Rule.
Periodicals—Mrs. J. D. McClaran, Weinert.
Personal Service—Mrs. J. O. Bowden, Munday.
Stewardship—Mrs. B. M. Whitaker, Haskell.
Young People—Mrs. J. Lowell Ponder.
Library—Mrs. Roy Shahan, Rule.
Corresponding Sec'y.—Mrs. H. W. Finley, Knox City.
3:15—Report of Nominating Committee.
3:20—Reading of Minutes.
3:30—Benediction.

HAVING ASSURANCE

A man may have saving faith in Christ and yet never enjoy an assured hope like the Apostle Paul. To believe and have a glimmering hope of acceptance is one thing; to have joy and peace in our believing and abound in hope is quite another. All God's children have faith; not all have assurance. I think this ought never to be forgotten.—Ryle.

September Associational Meetings In West Texas

Comanche Association—1, 9:30 a. m., Comanche. T. N. Carter, Comanche, moderator; D. E. Nabers, Comanche, clerk.

Jack Association—3, Jermyn. W. H. McQueary, Perrin, moderator; Clark Whatley, Rt. 2, Jacksboro, clerk.

Brady Association—2, 10 a. m., Menard. N. A. Sanders, Eden, moderator; Miss Lola L. Hicks, Box 814, Brady, clerk.

Trans-Canadian Association—7, Stratford. A. S. Veazey, Dumas, moderator; C. O. Huber, Stratford, clerk.

Throckmorton-Young Association—7, 7:30 p. m., Olney. W. M. Lawrence, Elbert, moderator; D. D. Cusanbary, Graham, clerk.

Stonewall Association—7, Peacock. J. B. Rowan, Aspermont, moderator; R. T. Barton, Clairemont, clerk.

Lamesa Association—7-8, Midway. J. J. Gentry, Lamesa, moderator; C. I. Darling, Lamesa, clerk.

Panhandle Association—7-8, Harrell Chapel. J. Perry King, Clarendon, moderator; T. E. Caldwell, Hedley, clerk.

Red Fork Association—7-8, Balo (Grow). F. M. Box, Quanah, clerk.

Callahan Association—7-8, Oplin. V. W. Tatum, Cross Plains, moderator; E. N. McCoy, Rt. 2, Abilene, clerk.

Dickens Association—8, Dickens. A. P. Stokes, Afton, moderator; Miss Clara Pratt, Spur, clerk.

Mitchell-Scurry Association—9-10, Hermleigh. Lawrence Hays, Snyder, moderator; Ernest Wiman, Roscoe, clerk.

Lubbock Association—9-10, Morton. W. F. Fry, Lubbock, moderator; Wilbur Lemon, Rt. 1, Lubbock, clerk.

Baylor-Knox Association—9-10, Seymour. J. J. Collier, Vera, moderator; R. O. Barker, Red Springs, clerk.

Wichita-Archer Association—9-10, Burkburnett. J. I. Gregory, Wichita Falls, moderator; E. G. Gregory, Jr., Thrift, clerk.

Sweetwater Association—9-10, Merkel. M. A. Jenkins, Abilene, moderator; Miss Ima D. Petty, Abilene, clerk.

Jones Association—9-10, Hawley. A. S. Barkley, Anson, moderator; J. H. Skyles, Stamford, clerk.

Staked Plains—14, Petersburg. W. H. Hughes, Petersburg, moderator; W. H. Stapleton, Petersburg, clerk.

Fisher Association—14, 9:30 a. m., Cross Roads. D. G. Reid, Roby, moderator; John P. Hardesty, McCaulley, clerk.

Palo Duro Association—14-15, 10 a. m., White Deer. W. H. Fuqua, Amarillo, moderator; J. C. Sisemore, Amarillo, clerk.

Brownfield Association—15, 10 a. m., New Home. George A. Dale, Tahoka, moderator; W. E. Lovelace, Reepsville, clerk.

Cisco Association—15, Carbon.

Big Spring Association—15-16, Stanton. W. C. Harrison, Odessa, Moderator.

West Plains—16-17, 10 a. m., Spade. Willis J. Ray, Littlefield, moderator; Mrs. Wilda Townsend, Sudan, clerk.

Floyd Association—21, 10 a. m., Quitaque. J. M. Harder, Ralls, moderator; A. L. Shaw, Lockney, clerk.

We had a fine meeting at Atwell, Callahan county, July 20-August 1. Brother B. G. Richbourg was with us and did some good preaching. We had five professions of faith, baptized six, and we are rejoicing in the Lord for His great love. Brother Richbourg went with us from the Atwell meeting to our other church. He preached there five days and then the pastor did the preaching through the rest of the meeting. There were seven additions by baptism, one by letter and one by reclamation.

ANSWER TO THIS WEEK'S PUZZLE

- ACROSS
1.—SHITTIM. 15.—RI.
7.—ALTER. 16.—ASIA.
8.—VIA. 19.—BLED.
9.—MOB. 21.—LEVI.
11.—BERI. 22.—RIDE.
12.—ANER. 23.—EASED.
14.—AR. 25.—HOW.
DOWN
2.—HAIR. 11.—BAALL.
3.—ILAI. 13.—RIDER.
4.—T. T. 17.—IVE.
5.—TEMA. 18.—ALAH.
6.—IRON. 19.—BREW.
8.—VERSE. 20.—LID.
10.—BERED. 24.—SO.

DR. JOHN R. SAMPEY SPEAKS ON CHURCH AND STATE BEFORE THE WORLD CONFERENCE IN OXFORD, ENGLAND

an ecclesia that holds no meetings, elects no officers, passes no decrees, formulates no creed.

So opposed are many of our Southern Baptists to the usurpations of the Roman Catholic Church and of National Churches throughout the world that they call in question the application of the word *ecclesia* in the New Testament to any general or universal church. Others of us are persuaded that, while our Lord and His Apostles used the word *ecclesia* for the most part of a congregation of believers, they also employed it to represent the whole company of the regenerate or all ages, an *ecclesia* which will never be assembled in one place until the Consummation of the Age. The fellowship of all the members of Christ's spiritual church with one another overlaps all denominational lines and all national boundaries. It is indeed a foretaste of heaven.

II.

Southern Baptists unite with their brethren of the Northern Baptist Convention in bestowing honor upon Roger Williams for the great contribution he made to religious liberty by insisting that the state should limit its activity to civil government, leaving to the churches all matters of religion. To Roger Williams we owe the first government that recognized the complete religious liberty. If some would deny to us the privilege of claiming Roger Williams as a Baptist, since he left the church and became a Seeker, we know that the Baptists of the Colony which he founded were earnest advocates and supporters of his doctrine of the separation of church and state.

The Baptists of Virginia in the years immediately preceding the War of the Revolution were severely persecuted by the clergy of the Established Church. Many of them were arrested and thrown into prison for preaching without license. Through prison bars they preached the Gospel to the crowds that assembled outside the prison walls. The sympathies of the people were won for these plain, earnest preachers of the Gospel by their courage and their patience under persecution. The Baptist churches grew in numbers and soon became the most numerous body of dissenters in Virginia.

Then came the great Revolution led by Washington. The Baptists supported the Revolution almost unanimously. They fought for civil liberty and led the movement for religious liberty in Virginia. Through a General Committee they co-ordinated their efforts to win equality before the law for themselves and all other religious bodies.

On the battlefields their young men fought under Washington and Greene for the independence of the Colonies, and before the Legislature of Virginia their representatives presented petitions and remonstrances urging disestablishment and complete separation of church and state. They found able champions of their views in Thomas Jefferson, author of the Declaration of Independence, and James Madison, who had much to do with the framing of the Constitution of the United States.

III.

Having felt the stings of religious intolerance and persecution, these early Baptists of Virginia pressed the battle until in December 1785 Jefferson's "Bill for Establishing Religious Freedom" was adopted. Our Baptist fathers continued their efforts until every vestige of the preference of any church over others was removed from the statutory law of Virginia.

Southern Baptists have spread from Virginia and North Carolina toward the West and the South. The Convention which I represent at this Conference warmly espouses the views of the early Baptists of Virginia. We heartily endorse Cavour's slogan, "A Free Church in a Free State."

Wherever complete freedom in religious life and work is denied to any community or church, the sympathies of Southern Baptists go forth toward our oppressed brethren. In the complexity of our modern life in America and in other lands, problems are arising in the field where church and state overlap, that challenge us to our best, if we would speak a message that shall be really helpful.

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Jefferson D. Sandefer, LL. D., President

The Trainers

To Franklin, seeking recognition and aid for his country at the French court, came news of an American disaster. "Howe has taken Philadelphia," his opponents taunted him. "Oh, no," he answered, "Philadelphia has taken Howe." He shrewdly foresaw that the very magnitude of what the British had done would lull them into overconfidence and inaction, and would stir the Americans to more determined effort. Above all he himself was undisturbed; for to the strong-hearted, trials and reverses are instruments of final success.

My name is Trouble—I'm a busy bloke—
I am the test of Courage—and of Class
I bind the coward to a bitter yoke,
I drive the craven from the crowning pass;
Weaklings I crush before they come to fame;
But as the red star guides across the night,
I train the stalwart for a better game;
I drive the brave into a harder fight.

My name is Hard Luck—the wrecker of rare dreams—
I follow all who seek the open fray;
I am the shadow where the far light gleams
For those who seek to know the open way;
Quitters I break before they reach the crest,
But where the red field echoes with the drums,
I build the fighter for the final test
And mold the brave for any drive that comes.

My name is Sorrow—I come to all
To block the surfeit of an endless joy;
Along the Sable Road I pay my call
Before the sweetness of success can cloy;
And weaker souls shall weep amid the throng
And fall before me, broken and dismayed;
But braver hearts shall know that I belong
And take me in, serene and unafraid.

My name's Defeat—but through the bitter fight,
To those who know, I'm something more than friend;
For I can build beyond the wrath of might
And drive away all yellow from the blend;
For those who quit, I am the final blow,
But for the brave who seek their chance to learn,
I show the way, at last, beyond the foe,
To where the scarlet flames of triumph burn.

—Grantland Rice.

QUESTIONS FOR BAPTISTS ON BAPTISM

Editor West Texas Baptist: I have just read in your August 12 issue the "Questions for Baptists on Baptism" by "Geo. J. P. Maser, Christian Evangelist." I submit the following answers.

1. "Is baptism a part of the gospel?" If by the term "gospel" is meant that part of the word of truth the Holy Spirit uses in the salvation of a lost soul, it is **not**. Baptism does not enter into the making of a Christian. Repentance toward God and faith in the Lord Jesus Christ are the only essentials to life and salvation. As baptism is the answer of a good conscience toward God, the sinner's conscience must be made good before he can be baptized. As the blood of Jesus is the only thing that can purge the conscience and purify the heart, one must experience the blood of Jesus before he is baptized. Salvation first, then baptism.

2. "Does baptism belong to the righteousness of God or the righteousness of man?" Baptism is an act of righteousness only when it is observed by a child of God, a born-again one, a Christian. If one who is not a Christian is immersed in order to become a Christian it is neither the righteousness of God nor of man. It is disobedience.

3. Does baptism belong to the law as given by Moses, or to the grace and truth which came by Jesus Christ? Baptism is a Christian ordinance designed to set forth in symbol the burial and resurrection of Jesus Christ as the Lord's supper does His death. Baptism is not an Old Testament law which one must obey or be damned; it is a New Testament command to be observed through love of Christ.

4. "Can a man be a Baptist without baptism?" In belief only.
5. "Does a man become a Baptist by faith or baptism?" By both. One who believes the New Testament as interpreted by Baptists since the days of the Apostles is a Baptist at heart. He cannot, however, identify himself with the Baptist people and be known and recognized as a Baptist until he is baptized upon a credible profession of his faith.

6. "Does he look to Christ or to water baptism for church membership?" He looks to Christ first for regeneration, and then to the church for baptism, both of which are prerequisites to church membership.

7. "Is baptism a commandment of God?" Yes, it is a commandment given to disciples, or Christians, but not to unsaved persons.

8. "Will a man be saved while in disobedience to God's commandments?" No; an unsaved man will not be saved while in disobedience to God's commandments to him, but God has not commanded an unsaved man to be baptized. He commands him to repent of his sins and to believe on Christ. To thus repent and believe is to "obey the gospel." He receives life and forgiveness, and becomes a fit subject for scriptural baptism.

Remarks. Jesus commands us to "Go and make disciples of all the nations," and then baptize them. Matt. 28:19. "Disciples were called Christians at Antioch" (Acts 11:26). A disciple is a Christian. "Jesus made and baptized disciples" (John 4:1). He made disciples before He baptized them, just as He has commanded us to do. He baptized none but disciples, or Christians. He has commanded us to baptize none but disciples, or Christians; no infants, no seekers, no probationers, no unpardoned sinners. Hence to be obedient we must insist on a regenerated church membership, and baptize none except those who claim to be Christians. "Obedience is better than sacrifice."—C. C. Carr, Abilene, Texas.

NEWS NOTES

(Continued from page 1)
with the Waxahachie church, and the three churches, where he has conducted meetings, 167 of this number being by baptism. His church has had 204 additions, which extends its membership to 1514.

District missionary, B. N. Shepherd closed a fine meeting with Pastor Reid and the Roby church last Sunday.

Pastor E. S. James of Vernon First church has been in a fine meeting with the Fargo church. There were over twenty additions to the church as a result of the meeting.

The First Baptist Church, Midland, has selected Chase Murph of Fort Worth, member of the well known Southwestern Seminary Quartet, as educational director of the church.

The Fisher County Annual Association meeting will be held with the Cross Roads church September 21-22. The program will appear in next week's issue of the West Texas Baptist.

Beginning Wednesday evening, August 18th, continuing to and including Sunday, August 29, a revival meeting will be held at the Baptist church at Aspermont, with the pastor, Rev. J. B. Rowan, holding the services and Mr. V. L. Norsworthy, Educational Director of the First Baptist Church of Vernon, in charge of the song services. Besides being an excellent singer Mr. Norsworthy is an accomplished pianist and lively young people's leader.

The Oplin church had a fine meeting July 18-28 with Rev. Kelly Barnett preaching, and Avery Lee doing the singing. There were 14 conversions, 11 of which were baptized. There were four additions by letter and three genuine reconsecrations. A good offering was given the preacher, singer and pastor. The church has called Brother Griffin for the coming Association year, and is looking forward to a good year.

Dick Griffin did the preaching and singing in a meeting at the New Hope school house five miles northwest of Abilene, August 2-10. There were eight conversions. The congregation was a mixture of 7 or 8 denominations, but they cooperated very nicely to help gain the victory. Brother Griffin has resigned the work with the Hatchel church in Runnels Association and is open for some half-time church.

ADVERTISERS CROSS WORD PUZZLE

A Bible Study Puzzle

ACROSS

- 1.—Wood from which much of the Ark of the covenant and tabernacle were made.
- 7.—An elevated place in the tabernacle on which sacrifices and incenses were offered. (Ex. 30:1).
- 8.—By way of (abbrev.).
- 9.—A disorderly crowd.
- 11.—Means "man of a well." Son of Zophar, an Asherite (1 Chron. 7:36).
- 12.—Means "waterfall." Brother of Mamre, Abraham's ally. (Gen. 14:13, 24).
- 14.—An obsolete conjunction, meaning ere; before.
- 15.—One of the smallest states in U. S. (Abbrev.).
- 16.—Largest continent, on which a war is being fought.
- 19.—Jesus—(shed his blood) on Calvary, for our sins.
- 21.—The Israelite tribe set aside for the care of the tabernacle. (See S. S. Lesson).
- 22.—"And I will cause thee to—upon the high places of the earth." (Isa. 58:14).
- 23.—Freed from pain.
- 25.—"—shall we escape if we neglect so great salvation."

DOWN

- 2.—Neither shall thou swear by thy head, because thou canst not make one—white or black.
- 3.—An Ahohite who was one of the heroes of David's guard. (1 Chron. 11:29).
- 4.—Double letters used in "It is— to marry than to burn."
- 5.—One of the sons of Ishmael. (Gen. 25:15).
- 6.—A serviceable metal. Also a city of Naphtali. (Deut. 3:11).
- 8.—A measured line of poetry.
- 10.—A city of Judah. (Gen. 16:14).
- 11.—Title rejected by the Lord. (Hos. 2:16).
- 13.—"I will sing unto the Lord, for He hath triumphed gloriously; the horse and his—hath He thrown into the sea." (Ex. 15:1).
- 17.—Colloquial contraction of I have.
- 18.—Son of Ziberon. (Gen. 36:24).
- 19.—To be mixing, forming.
- 20.—A movable cover.
- 25.—In a like manner.

LETTER FROM T. C. GARDNER

(Continued from page 1)
ence of "yells and bells and smells" which is not apt to be repeated elsewhere, for the air in Palermo is musical with pealing clappers, songs, jingling harness, and street cries, that are lyric. One hears songs and music everywhere—in the street, stores, shops, homes, we found boys, girls, men and women singing with the casualness of birds in the trees. "Silence is not a Sicilian virtue."

Women Mary For Liberty Not Love

We observed very few young women in the streets and were told that women and girls in the streets are few and when they are in the street they are silent. No young woman of character ever appears in the street without an escort. It was said that many young women seize chances to marry in order to escape this conventionality. They marry for liberty and not for love, it is said.

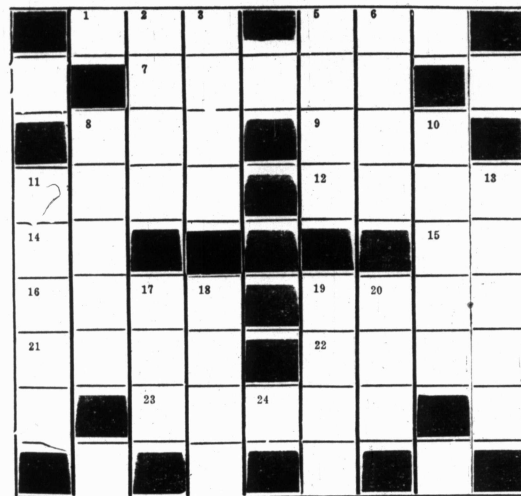
There is nothing so interesting in Palermo as the mosaic in her churches. For the most part the churches are otherwise featureless. They duplicate the architecture and decoration of hundreds of sacred edifices of continental Italy.

A day in Sicily is not enough to make a survey of the Island or the Sicilians. It is enough, however, to learn that the Sicilians are loyal to their Government, that they are self-contented, that their own language satisfies the most of them, that they care very little for tourists, that they rear large families and that if and when they quarrel they prefer to settle their own quarrel with no outside interference. Sicily is the most FOREIGN country that we have visited. Only a very few of the natives speak English.

Many Texans Touring Europe

There are many Texans making this trip with me. We are truly having a great time. This is indeed an educational tour. The majority of the people on this ship are professional people, doctors, lawyers, teachers, preachers, and educators. They all have their note books and cameras. The information that they are securing would fill as many books as there are people on the boat. I hope all of them are not planning to write books when they return to America.

Although our voyage has been pleasant, the Ocean and the Sea have been quite rough at times. As many as seventy-five per cent of the people



on the boat have been sea sick at times. But "believe it or not," I have not been sea sick one moment of the time. I have been home sick for Dallas and Texas—the best city and state in the world.
We will be in Palestine and Egypt the next seven days.

RAMBLING REMARKS

(Continued from page 1)
reverse automatically leaving a part of my trousers, the elbows out of my shirt and not a little of my skin on the rough edges of the stone. I yelled for help, and the mothers came on the fly. When John backed hastily toward the exit, blinded by tears, dust and blood and encouraged by repeated attacks from the angry hen, his feet missed the small opening. After much effort his mother, who had extra long arms, got hold of him and guided his footsteps to the light. I shall never be able to describe the picture he made as he stood there with bleeding face, tears, sweat and feathers all over him, and his clothes torn to shreds. Well, I gotta go, but get the moral of the above story, to-wit: mothers usually know more than little boys.—p. e. d.

A revival meeting is in progress at Jayton with Rev. Laurence Hays of Snyder doing the preaching. Laurence Deavers is leading the singing.

Rev. W. M. Turner of Pecos is preaching in a revival meeting at Rochester this week. Local forces are directing the music.

There were 38 additions to the Rule church in a revival meeting in which Rev. Willis J. Ray of Littlefield did the preaching.

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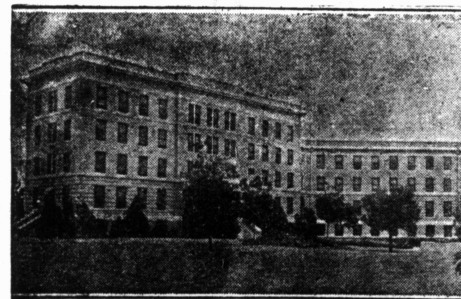
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