

WEST TEXAS BAPTIST

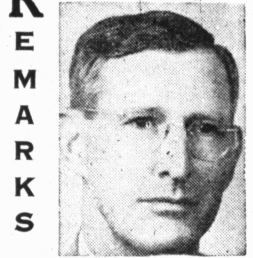
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RAMBLING



By DICK O'BRIEN

I have attended many conventions from which I have received more or less help. But I was an unwilling guest at the most unique convention of my life in a recent night session between 4 o'clock and daylight. I hope you seven readers will not think me more crazy than usual when I give you an account of this unusual convention. I give it to you here just as it impressed me then. At the time I was battling the severe case of laryngitis which we mentioned last week. I had tossed fitfully and sleeplessly until almost morning. When I would woe sleep and seem to have her almost in my grasp I would suddenly start and find myself wide awake again. I did everything I had ever heard of to go to sleep. But after I had long since run out of sheep to count, hot drinks to swallow and soothing lotions to rub on the back of the neck there I lay wide awake. I felt that some evil force or forces outside of myself had combined to rob me of peaceful rest in sleep. . . . Around four a. m. I fell into a fitful slumber. In this semi-conscious condition I was invited to attend a convention of my digestive organs. These fellows have been my unfaithful friends for nearly 40 years. Up to this time such minor misunderstanding as had come between us had been temporary and easily adjusted. Usually a half spoonful of soda would assuage their wrath and send them back to work with clock-like regularity. I have often boasted that I could digest a door knob if I could swallow it. . . . But back to their convention. The meeting was held on and around my solar plexus. I was not a voting member of the body but was invited to sit by and listen to the discussions. . . . Mr. Gastric Gland was chairman and when he rapped for order the rap vibrated throughout my nervous system. He called on the secretary, Miss Pancreatic Gland, a niece of the president, to read the minutes. I have never cared for public reading, but I assure you that I had never heard a paper so boring and personal as that one. Among other things she said that the records showed that I had attended more than 200 banquets over a period of ten years. She stated that these had been held at the most inconvenient times and had con-

An Emergency Exists

W. C. Taylor, Rio de Janeiro, Brazil

"An emergency exists," said Eve, "and we are missing a lot of knowing," and she took and did eat. "An emergency exists," said Abraham, "for God hath said and cannot perform." And of a slave he begat his bastard wild man, in an abortive scheme to hurry long the promise and patience of God. And that wild man and Sarah's child of laughter still fight in Palestine and trouble the British cabinet and the League of Nations. "An emergency exists," said Rebecca. And she turned Jacob's smooth hands into a hairy hypocrisy whereby he stole a blessing and for fugitive decades was a cursed wanderer whom the tricky mother of a 'supplanter'—son ne'er saw again in the days of his flesh. "An emergency exists," said Moses and he slew his fellow-man, in hot haste, and rued it in the desert for near half a century. "An emergency exists," said Aaron and there came out of his trembling and treacherous hands "this calf," as he moulded the so-quickly-offered gold given by idolatrous hearts. Blackened and powdered and dosed out in their water of mortification and remorse, it did not taste so well, in the sequel of the divine wrath. "An emergency exists," quoth Israel to the spies and fled back from the shadows of giants in the promised land and, like cattle fallen along the

PASTORS OF DISTRICT 8 HOLD EVANGELISTIC CONFERENCE TUESDAY

Pastors of District 8 met in an evangelistic conference at the First Baptist Church of Big Spring Monday, January 10. The meeting was called by the pastor, Rev. C. E. Lancaster. Only 22 responded to the call and no organization was perfected. The services were, however, very helpful and inspirational. Pastor J. Howard Williams of the First Church of Amarillo was the principal speaker. Other speakers were Pastors J. A. Short of Forsan, T. S. Patterson of Colorado, and Missionary J. J. Strickland.

Pastor W. S. Garnett of the East Fourth Street Church of Big Spring will assist Pastor Waldrop and the church at Royalty in a meeting beginning January 16. The church has made rapid progress under the leadership of Brother Waldrop. They are planning the erection of a church building.

Rev. Clyde Childress, pastor for three years at Westbrook, has accepted a unanimous call of the Baptist Church at Ozona, and will begin his work there the first of February. He has done a splendid work at Westbrook and throughout his Association. He and his wife received their training at Baylor, and they will provide excellent leadership for the good church at Ozona.—John R. Hutto.

FIRST BAPTIST CHURCH, STAMFORD

We thought that our friends might be interested to know something as to our progress here. We can sincerely say that we are happy in our pastoral relationship here, and feel that the church is making substantial progress. The Sunday School is growing, the Training Union is doing increasingly effective work, and the W. M. U. is one of the best we have ever known. Next Sunday we are to burn the last of the notes on our church property. This has been paid three years before it was due. We fully expect to air-condition the building before summer. We have sent more than \$1,000 to the cooperative program since May 1, 1937. The spirit of fellowship is good and constantly improving. We want to thank our many friends who have prayed for us and otherwise helped and encouraged us. We still need it.—Dick O'Brien.

J. M. Cook, superintendent of the Sunday School of Sweetwater Association, was the principal speaker at the meeting at Hawley Sunday afternoon of the East Zone of the Jones County Sunday School. Arvil Richardson, the zone leader, is encouraged by the interest being manifested in this work.

Ralls Baptist Church and Pastor



RALLS PASTOR BEGINS THIRD YEAR'S WORK

Last Sunday Rev. W. R. Derr began his third year as pastor of the First Baptist Church, Ralls. In a recent issue of the Baptist Messenger, church paper, the pastor had the following to say about his work:

Our goal for the church has been high. There have been many things which we had hoped to lead the church to accomplish, but for some cause or other, thus far, we have not been able to do so. However, we feel that our labor has not been in vain; we realize that some marked progress has been made.

In looking back over the records of our church for the past three years, and as we study the progress which has been made during this time it should make our hearts rejoice and should cause us to enter into the New Year with renewed interest and courage. We are giving these records in the form of a comparative statement. They are as follows:

	1935	1936	1937
Rec'd by baptism	18	33	34
Rec'd by letter	28	50	48
S. S. Avg., Dec.	79	148	160
Money raised	\$1,986	\$4,132	\$5,151

These are some of the visible results. There are many other things which have been accomplished that cannot be recorded with pen and pa-



Above, Pastor W. R. Derr, and First Baptist Church, Ralls, Texas

per, but are recorded in God's books of deeds and in the book of life.

As we face the future we do so with a church that is organized for work in every department. We also face the New Year with a membership which is in fellowship and a people with a mind to work together and a desire to cooperate with each other. May God help us to join hand to hand and heart to heart that we may work and pray as we go onward and forward in this glorious task.

Shall We Starve Him Or Feed Him

Editor's Note—In a recent issue of the Western Recorder, Louisville, Ky., Dr. J. B. Cranfill of Dallas discussed the subject of pastoral support under the above caption. During the years of the depression the pastors did their share in taking salary cuts, and thus suffering along with the masses of the people. As economic conditions tend back toward normal, in too many instances the preacher's salary remain at low depression levels. We reproduce Dr. Cranfill's article with the hope it may cause some of our church leaders to consider anew this most vital question of paying God's servant a living wage:

When David Copperfield ran away from home to escape the cruelties of Murdstone, he made his way slowly across the country to the home of his Aunt Betsy Trotwood. Dust-covered and begrimed, the youth finally reached the asylum he sought, and when his Aunt Betsy looked upon him, she turned to Mr. Dick, the quaint nitwit who lived in her home, and asked: "Mr. Dick, what shall we do with him?" Mr. Dick flashed back, "Wash him."

That is not exactly the problem that confronts our Baptist churches concerning pastoral support. To be sure, some of the preachers do need washing, but none of these needs rank in importance the duty of their support. It is abundantly set forth in the New Testament that they who preach the Gospel should live of the Gospel, and again we learn that we must not muzzle the ox that treadeth out the corn. There is no other way for a preacher to live than through the contributions of the church or churches he serves.

One of the lofty altitudes of the preacher's character, if he follows the Scriptural injunction, is that he must not be greedy of filthy lucre. The covetous preacher is wrongly placed, and it was a ghastly blunder to ordain him. The man who loves money for money's sake has no place in the Christian ministry. In the very nature of the case, he cannot be a money-maker. If he be a money-maker he cannot be a soul-winner. Wherever there is an outstanding exception to this rule, it is something quite apart from the ordinary current of human events.

It is no wonder that now and then we find a pastor who has yielded to the temptation of speculative enter-

prise. If the pastor should heed the seductive voices of eager promoters, many of whom are anxious to have him lend his name to their varying schemes of money-making, he would have no time whatsoever for pastoral work or for his preaching services. He would be on the run all the time to mining districts, oil fields and stock exploitations in various and sundry enterprises. Incidentally, I will say here for the benefit of those who are not preachers and who are inclined to speculate, that I have never in all my life had any friend who put his money into mining stock or patent rights that didn't lose all he put in. I am just one segregated individual in the big army of human kind, but it has so happened that I have never known any friend of mine to profit by either of these speculations. I have known some, on the other hand, who have profited abundantly in oil transactions, but the man who profits in an oil transaction is himself an outstanding exception rather than the rule in these oil field enterprises.

The pastor ought not only to have a support, but a liberal support. What I mean is that he ought to be above all want and all financial care. His family deserves the best that can be afforded them by the church or churches where he serves. I am quite familiar with the word that passes around in some communities concerning the pastor's wife and children. This is particularly audible if the wife chances to be a woman who prides herself on neat attire and comely conduct, and if, at the same time, she loves to see her children well cared for, not only in the matter of food but

JONES COUNTY WORKERS TO MEET JANUARY 18

The January meeting of the Jones County Workers Conference will meet with the Corinth Church on January 18. The program as announced by Pastor W. L. Daniel follows:

10:00—Song and Devotional, Fred Moreland.
10:15—Interpret Acts 2:38 with Reference to Mark 1:4; Luke 3:3, L. A. Doyle.
11:00—If "born of water" in John 3:5 does not mean Baptism, what does "washing of regeneration" in Titus 3:5 and "arise and be baptized and wash away thy sins" in Acts 22:16 mean? P. D. O'Brien.

Noon.
1:30—W. M. U. meeting.
Board meeting.
2:30—Will anyone be saved after Jesus makes His final advent in the world? Rev. 20:11, J. H. Skiles.
Our church at Corinth extends to everyone a hearty welcome. Come and enjoy this day of Bible study and fellowship together.

AN OPEN LETTER TO 100,000 CLUB MEMBERS

By J. E. Dillard

Dear Club Member:

On behalf of the other Baptist Hundred Thousand Club members, and on behalf of all the agencies of the Southern Baptist Convention, and on behalf of our dear denomination, I thank you for your help in reducing the debts upon our Southwide agencies. But for your help and that of others like you who have been willing to do a bit "over and above," our denomination would still be in the darkness of debt, if not in the dungeon of despair.

The members of the Baptist Hundred Thousand Club have paid \$780,000 on these debts. This means a saving in annual interest charges of enough to pay the salaries of 681-2 foreign missionaries. Aren't you glad you had a part?

The time has now come for us to make a special effort to increase the membership of the club. You want to help, don't you?

Well: (1) Be sure to keep your own membership dues paid up; (2) Tell your pastor you will help him promote the club in your church; (3) Pray about it, talk about it, write about it, and see if you can't get at least one new club member.

You remember the poem about the little drops of water and little grains of sand? Well, you do your best and I will do my best, and the Lord will give us victory.

Rev. and Mrs. Elias Atencio, both cultured Spanish-Americans, have been appointed by the Home Mission Board to the Spanish field in Albuquerque, N. M.

ON THE FIELD WITH HARDIN - SIMMONS PREACHERS

J. William Arnett

Brother Rowland Dow was speaker at the Associational Young People's rally at Ventura last Sunday, and reports a very good service with this associational work.

The writer was with the Smith Chapel Church in Haskell County Sunday filling the appointment for Brother Claude Stovall, who was answering an invitation to the Vincent Church in the Big Spring Association.

Brother Dee Carpenter supplied for editor and pastor Malone and the Trinity Church both services Sunday.

The Ministerial Council elected officers for the next semester last Friday at their regular meeting. Brother Charles Dickson, a senior, was chosen to lead the organization the remainder of this school year. Following the business session Dr. San-defer spoke to the members and visitors present. Brother C. A. Powell is to be the speaker this week.

Brother Aaron Mann preached at Ford City last Sunday, and reports that a fine day of worship was enjoyed.

(Editor's Note—The remaining portion of this news was handed in too late for the paper last week; so as you read, hold in mind that this is last week's paper).

Brother F. R. Cole reports the best attendance yet in their Sunday school and all services at Lawn last Sunday. The morning hour was a high spiritual one, the best consecration that pastor had witnessed in years. The B. T. U. is just getting started but it is doing good; and following this fine morning service and the B. T. U. there was another high worship hour with two conversions.

About two weeks ago this church gave their pastor a good pounding.

The church at Talpa and Pastor Carpenter continues strengthening their paces. Last Sunday they raised their budget to the Cooperative Program from \$20 to \$30 per month. There were three additions to the church Sunday. The church that continues to be missionary is the church that will continue to grow.

The Sunday School was well attended Sunday, in fact all services had good attendance at Caps Sunday. Pastor Jackson preached on the "Brevity of Life."

Brother Clyde Campbell and the (Continued on page 4)

Thumbing A Ride

(Address delivered by Supt. John P. Steiner, Portales.)

A new art has been developed in America that is practiced by old and young alike. It was quickly learned and gracefully practiced. It was not taught in the schools, nor in the churches nor in the homes. It was developed and perfected on the highways of America—the art of thumbing a ride.

Old men sit on suitcases, patiently waiting and waving their thumbs. They successfully practice the art, for they travel from coast to coast. Women with babies in their arms, trudging down the road make the sign of the pointing thumb, and who can refuse to aid them? Students going to and from college, and even little children going to the old swimming hole, have all acquired the art.

It is not the purpose of this discussion to say when, if at all, thumbing should be given a ride. It is necessary, though, to point out some of the implications and consequences of the thumbing ride.

Investment in Society
When an individual purchases a car and an investment of possibly \$800 is made, it is made only for the pleasure or the utility the investment may bring. But consciously or unconsciously, another investment is made by the individual. That investment is made for the good of Society. For the \$800 automatically pays for the employment of other people that they, too, may be independent. Does a thumb make any such invest-

ment? When a hitchhiker accepts a ride, he is receiving a service but is he helping society or paying society for that service?

To own a car, society not only requires the purchaser to make an investment in society itself, but also forces him to accept responsibility for any damages that may result from driving that car. Society neither demands, nor does the hitchhiker accept such responsibility for public safety. He does not even accept any responsibility for his own safety. If he is injured while he is riding he can sue and collect from the car owner.

Something for Nothing
So thumbing a ride is largely getting something for nothing. No investment, and benefits are accepted with no strings attached. But tonight we are not interested in thumbing a ride on the highway. Instead, ask yourself this question, "What about the person who thumbs a ride in religion?" What about the church member who wants all the benefits of the church but who turns "thumbs down" on all obligation to the church; who accepts no responsibility for furthering the work of the church and who cannot be depended on to perform duties in the church. Are we not all guilty in greater or lesser degree? I am not speaking of gold and silver alone, for gold and silver alone cannot build or maintain a church and (Continued on Page 2)

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SAM MALONE Editor and Publisher

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HITLER'S CHAPLAINS

For a long time now theologians in Germany have been busy trying to destroy the fundamentals of the Christian faith. Under the dictatorship of Hitler this effort has been renewed with vigor, the end in view being to get rid of the Jewish origin of Christianity. Last week the Western Recorder, editorially, made the following comment on the heroic stand the chaplains in the German army are taking on the religious issues in that country.

"The Nazi effort in Germany to make Christian faith subservient to the desires of the Government in effect demands that Christianity shall denature itself. It must get rid of its Jewish origin. Germany has scholars in plenty who have large experience in butchering the Bible, and the Hitlerites have found scholarship on tap to make for them a new Bible, minus the Hebrew origin of Christian faith. It is difficult in America to keep posted on just what faithful German Christians are suffering under this manhandling. But it is enlightening to learn that the army chaplains in Germany—who are in the best position to say something vital and get away with it—have recently published a forthright statement 'regarding the effects of the church trouble on the moral preparedness of the German people.' The utterance is said to have contained the following: 'The State and the party combat today not only the churches, let alone merely protecting activities of the churches; they combat Christianity itself. This fact is repeatedly denied; it is true nevertheless.' Then the chaplains charge that the government's religious 'ministry' is trying to install the so-called German Christians in the pulpit and that these German Christians 'have surrendered the very substance of Christian faith.' The chaplains warn the nation that such a course on the part of the Hitlerites cannot fail to dampen the enthusiasm that has been natural to German Protestants when the faith of Germany was at stake. It is good to know that these German chaplains are real men of God who propose to clear their souls of complicity in the attempted destruction of Christian faith by Germany's present rulers.

EDITORIAL NEWS NOTES

Rev. John H. Smiley, one of the best known preachers and Gospel singers among our brethren of the Negro race, died of a heart attack Sunday afternoon, December 19, at 5:30 o'clock, at his residence, 1221 West Hill, Louisville, Ky. Mr. Smiley had a wide circle of friends among both white and Negro races throughout the South and the North. He has sung many times before the sessions of the Southern Baptist Convention, always to their appreciation, and with the messengers desiring to hear him again.

At a meeting of the executive board of the New Mexico Baptist Convention last week Rev. Harry P. Stagg, for several years pastor of the First Baptist Church, Gallup, N. M., and president of the New Mexico Convention, was elected corresponding secretary of that body. He has accepted and will take up this important work soon.

Last week the Baptist New Mexican reported that Pastor Julian Atwood of Roswell, N. M., was seriously ill as a result of teeth infection. Dr. Atwood recently rejected the secretaryship of New Mexico Baptists.

CHINESE STUDENT WRITES OF WAR

The January issue of the Arizona Baptist Beacon printed the following interesting letter written to Miss Theresa Anderson, a student at Blue Mountain College, by Sam Koo of Canton, China. It is written in that broken English peculiar to the Chinese, but it gives the Chinese slant to the war now raging in China:

"Dear Miss Anderson:

"Since, I have sent you a letter, but I have not received your answer.

"As it is war in Canton now, and Sam Koo asks me to write a letter to you, tell you all about here. I don't know how to write but I am going to try my best.

"From the 18th of August begin to have war in Canton—the 31st have a big fight. Then from the 1st of Sept. to the 20th are not big fight, and no so often, but also come one time a day. From the 21st until now are very danger. They come every day, and have three or four times a day, almost a whole day, but in these days are daytime. Sept. 21st to 28 are night time, it is very trouble, because we must sit a whole night in under floor.

"When the airplanes do not come yet, we first hear the danger sound spread out, and we all run down to the under floor (the place we have our food before) to escape the danger. At first we moved all the desks out from the class room, leave it empty, and the under floor, we move all the tables close to the wall because we think if we sit there, and when the house fall down, it will be a little lightly, then we can get safe by it. For that we have no place to have class now, and we have no place to have our food too, so we have our food everywhere we like.

"When they come, we all run down to the under floor, do not dare to come out, some time we sit there a whole day, so we have no time to cook too, we have been trying two days, of course we have many things at home, but we do not dare to cook—have only one meal a day, so Sam Koo asked the servant to get up early in the morning, about four o'clock or five, and cook for two meals together, and we cannot have a certain time for breakfast or supper, sometimes breakfast at 6 o'clock, sometimes at twelve—supper sometimes at 2

Devotional Thoughts

THE VINE AND THE BRANCHES

Without Me ye can do nothing.—John 15:5.

The Lord Jesus! Sitting up yonder in glory, with the scar-marks of earth on face and form, looking eagerly down upon us who stand for Him in the world that crucified Him—He knows. I imagine Him saying, "There is that one down there for whom I died, who bears My Name; if I had the control of that life what power I would gladly breathe in and out of it, but—he is so absorbed in other things."

—S. D. Gordon.

THE CHASTENING ROD

Afterward it yieldeth the peaceable fruit of righteousness.—Heb. 12:11.

If, as believers in the Lord Jesus, we see that our Heavenly Father, on account of wrong steps, or a wrong state of heart, is dealing with us in the way of discipline or correction, we have to be grateful for it; for He is acting thus toward us according to that self-same love, which led Him not to spare His only begotten Son, but to deliver Him up for us; and our gratitude to Him is to be expressed in words, and even by deeds.—George Muller.

THE GOSPEL FOR OTHERS

The fruit of the spirit is love, joy, peace, longsuffering, gentleness.—Gal. 5:22.

He who has made the Gospel of His salvation effectual for our salvation, can He not make it effectual for others too? Be quite sure of the harvest. This seed is the Word of God, and as surely as the seed-corn is fitted to the earth, so surely is this fitted to men's hearts. And as surely as the corn can unfold strength and beauty in the dark earth, and grow up amidst frost, and bleak winds, and droughts to bless the world, so surely can this bring forth love, and peace, and joy, and all the fruits and flowers of God in the lives of men.—Mark Guy Pearse.

SECURITY

Those who trust in God are safely housed in the Holy of holies, the innermost court, into which no many may dare intrude; here in the secret dwelling place of God the mind of the saint rests in peace, which the foot of pride cannot disturb. Dwellers at the foot of the Cross of Christ grow callous to the sneers of the haughty. The wounds of Jesus distil a balsom which heals all the scars which the jagged weapons of contempt can inflict upon us; in fact, when armed with the same mind which was in Christ, the heart is invulnerable to all the darts of pride.—C. H. Spurgeon.

EACH ACCORDING TO HIS OWN GIFTS

All these worketh that one and the self-same Spirit.—I Cor. 12:11. The one distributing Spirit divides to each man severally as He will; and whether He endows him with starlike gifts, which soar above, and blaze over half the world with lustre that lives through the centuries, or whether He sets him in some cottage window to send out a tiny ray of light that pierces a little way into the night for an hour or two, and then is quenched—it is all one. The manifestation of the Spirit is given to every man for the same purpose—to do good with.—Alexander MacLaren.

SHALL WE IMITATE JONAH OR FOLLOW CHRIST'S "GO?"

"Go ye into all the world, and preach the Gospel to every creature."—Mark 16:15.

Shall we say to Him, "No, it is not convenient." Shall we tell Him that we are busy fishing and cannot go? That we have bought a piece of ground, or purchased five yoke of oxen or have married, or are engaged in other and more interesting pursuits and cannot go? Ere long "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body." Let us remember, let us pray for, let us labor for the unevangelized heathen, or we shall sin against our own souls.—J. Hudson Taylor.

EVENTS IN OLD TESTAMENT HISTORY

C. C. Andrews, Baird, Texas

Who was it that said: "Stand still and see the salvation of the Lord," and what was the occasion?

o'clock sometimes at 7 or 8. We have very little time for washing. Oh, it is hard to do anything, only eat and fear to pass a day.

"The first time they come, everybody are very frightened, half of them cry, everybody heep, and all of us pray to God. But now the girls do not fear as before, without they heard the sound of the gun. But Sam Koo and Sam Koo Ma are still frightened as before. They both be very sad and cannot eat cannot sleep. Sam Koo cries every day. She is very thin and we all pray for her now.

"Since Tungshan is a very dangerous place, so Sam Koo has been talking with Mr. Snuggs and sent some of the girls home until the war is over, then they come back. Let their mothers take care of them, because only one is easy. Then more if the girls parents are poor Sam Koo gives her the money for food, so now 46 girls go back home, and have only 35 here, Sam Koo, Sam Koo Ma, me and two servants.

"I am the one who has nowhere to go, but I think God wants me to help the girls here, because Sam Koo and Sam Koo Ma are old, if something weary, I must help her. Just like now when they all went down to the under floor, I must walk all around to look at all the windows and doors, if they are not shut I must close them, then I go down floor.

"Mr. Law talked with Mr. Snuggs and open a new under house for us, because they are afraid if the house fell down we would be killed by the house.

"If these things not worry Mrs. Graves, please tell her, and Mrs. Law (Lowrey).

"We all pray for you every day, please pray for us. Hoping for a letter from you,

Sincerely,

Sam Koo, Sam Koo Ma, Ja Noo, Wo Kwong Home.

SUNDAY SCHOOL LESSON

W. S. GARNETT, Big Spring, Texas

Lesson for January 16, 1938

BEGINNING A LIFE OF SERVICE

Lesson text: Mark 1:14-28; Golden Text: "The time is fulfilled and the Kingdom of God is at hand: repent ye, and believe the Gospel." Mark 1:15.

Several months have passed since the events which we studied last Sunday. After the temptation of Jesus he returned to the Jordan and was publicly identified by John as the Lamb of God. He then made a brief visit to Galilee, afterward returning to Jerusalem for the passover where he cleansed the temple, had the meeting with Nicodemus, and preached in Judea. Then John was put in prison and Jesus went again to Galilee. Mark omits all of the story between the temptation of Jesus and the imprisonment of John. We find it in Luke and John.

In the events of today's lesson we find Jesus preaching, calling helpers, teaching, and exercising power over evil spirits.

1. Jesus Preaching (Verses 14-15)

Jesus proclaimed the good news that "The kingdom of God is at hand." This good news was that lost, sinful men might now become citizens, by the Grace of God, of a pure and eternal kingdom over which God rules.

1. "The time is fulfilled." God had planned to set up his kingdom in the hearts of men, and the prophets had foretold the world of the coming kingdom of righteousness. But time was required to prepare the world for the spiritual kingdom. The preparation of centuries had now made the world ready, and it was time for Christ to do his work.

2. "Repent ye, and believe the Gospel." Repentance for sin and faith in the Gospel of Christ were the requirements for entrance into the kingdom. These requirements still stand. The heart of the Gospel is that God stands ready to save all who will repent of their sins and turn to him through Christ. The kingdom is an inner, spiritual matter, and the preparation needed on the part of men is inner, spiritual preparation.

2. Jesus Calling Workers (Verses 16-20)

These men whom Jesus called had believed in him through the preaching of John. Now they were called to follow him in service.

1. Jesus called busy men. When they were not fishing they were mending their nets. Busy people are the ones who will find time to serve Jesus.

2. Jesus called men to use their talents in his service. These men were fishermen, trained and experienced. They were to be fishermen still, but of a higher order. Whatever our talents may be, if they are surrendered to God he will sanctify them and help us to use them for him. Some can teach, others can preach, others can make money, others can live exemplary lives before the world. God uses every talent.

3. Jesus trained and empowered his workers. "I will make you to become..." It was not by their own strength that they would become fishers of men, but through special preparation that Jesus would give them.

4. Their part in becoming fishers of men was to follow Jesus. They must follow him as their own master, and they must learn to follow him in purity of life, in world-wide vision, in unselfish and untiring service, and in faith and prayer ere they could become fishers of men.

3. Jesus Teaching (Verses 21-22)

1. He taught in the Synagogue on the Sabbath day. The synagogue was the building where the Jews were accustomed to meet on the Sabbath day to hear the Scriptures read and explained. The use of synagogues seems to have been started during the Babylonian captivity where they had no temple in which to worship, and their use was continued after the return to Palestine for the convenience of those who lived outside of Jerusalem.

2. Jesus taught with authority. The Scribes, who usually taught in the synagogues, merely read the scriptures and then quoted the traditions of the elders about their meaning. But Jesus spoke with a spiritual understanding of his own, and with an authority that did not need to be supported by traditional interpretations.

4. Jesus Is Master of Demons (Verses 23-28)

1. Evil spirits have the ability to take possession of men and control them. This "unclean spirit" was as Luke says, the spirit of an unclean devil. It was not a disease, such as insanity, but it was a case where the evil spirit had actually taken possession of a man's body and mind. Jesus encountered many such cases.

2. The evil spirits recognized Jesus as the Son of God. They acknowledged that he had authority over them; the spirits spoke to Jesus, using the vocal organs of the man; and they were recognized by Jesus as being personal beings. (Read Mark 5:12; Luke 11:24-26).

3. The evil spirits wanted to be let alone. Evil does not like to be disturbed. The liquor traffic and other evils would be glad if preachers would let them alone.

Thus we have seen that in the beginning of Jesus' life of service, according to Mark, Jesus preached, led others into Christian service, taught the spiritual truths of God, and delivered men from the bondage of Satan. This beginning is typical of his life of gracious service.

THUMBING A RIDE

(Continued from page 1)

its services. It takes more than that. It takes love, honor, sacrifice, dependability, obedience, tolerance and work.

Accepting Responsibility

There is much discussion in the religious press at present about young people's work, and since I am addressing many of these young people tonight, let me ask you a question: Have you accepted the benefits and the entertainment of the social affairs of your young people's organization? You have. Then ask yourself if you have also accepted the obligation of being a better Christian. Have you accepted the responsibility of furthering the Gospel? Do you attend services regularly? Have you served faithfully on committees? In short, are you putting in something every time you take something out?

I doubt that the church has demanded much from you, but that in no way lessens the obligation.

Even non-members of the church sometimes thumb a ride on the church. Have you not heard the man who belongs to no church say that he wants his business to be in a church town, and wants his children to grow up in a church town? Isn't he thumbing a ride? Isn't he accepting the material benefits but not the obligations?

You see, our duties, our service in the church is a personal matter. We cannot buy our way into heaven, neither can we expect John Doe to read the Bible for us. It is not enough that our mother attends church. If money is needed, or service is needed, we should deny ourselves that that need may be filled. Whatever we do in the name of Christianity, let us more and more learn not to thumb a ride.

Panhandle and Northwest Texas As Mission Field

I am convinced that the Panhandle and Northwest Texas is the greatest mission field in Texas. Game fish are hard to catch, but when caught are the best. It takes game fish to survive the storms of the Panhandle of Texas, hence fish out here are above the common mudcat fish as I see it.

We have done away with our associational missionary, who did the best work of any man among us, because he reached the common country boy and girl before they got too big for their breeches.

Baptist statistics show that 85 per cent of Baptists and Baptist workers come from the country. Shall we loose our home base?

Our schools and everything else are moving to the city and town (Sodom). Our good district missionary can only touch the out edges of our great field, however active he may be.

I feel this district missionary needs an old-fashioned colporteur-preacher to go on the inside circle and arrange meetings, hold meetings, sell Bibles distribute tracts, etc., in the waste places.

Money to do it, we say. I believe the colporteur could raise one-half of his salary and use one-half of money it takes to hold these training schools that the lazy pastor should do any way.

I believe in all the training we can get, but none so suitable as a wide awake pastor to do the work.

I thank God for every advancement in our work, but to leave the country is final decay and ruin to Baptists. You must go to the country for the true preserving of Baptist faith as I found out when I was a general missionary. There is just as true faith in the city, but it is not expressed

in the clear doctrinal way from most pulpits as I see it. You may have all the training schools, Sunday School teachings and so on, which is all good and I am for them all. But God's ordained way is preaching by a Spirit filled preacher to convince the world of Bible doctrines.

Understand I am for every phase of our Baptist work, spelling Baptist with a capital, and have been every inch of the way for 47 years and will be the rest of my journey here on earth. Of course I understand these days a man is called a critic if he suggests anything that is not on the line.

My heart's desire and prayer to God is for Texas Baptist advancement on every line of our work. These words are not inviting any favor to me. I ask no favor from any man, but his love.

I have stood in the ditches in the rainy days of the past and no man is happier than I am. If I know myself, I have never given up the gun to the evil one in a fight for prohibition or any other righteous cause. I have been wonderfully cared for and loved by our Baptist brotherhood in Texas for which I would not take much gold.

Oh, young preacher, if you desire to be happy, do not seek higher salaries, but seek a higher life and a closer walk with God.

I would like to have one country missionary on the plains, but I know we will not get him unless you brethren who have written me and spoken to me who favor the idea, get together, as has been suggested, and raise the salary for one. God bless the West Texas Baptist, that will print a common preacher's article!

J. M. HARDER.
Ralls, Texas.

Hardin-Simmons University News

(From The Brand, November 25)

FACULTY SENIOR

Dr. Olsen Begins Thirty-Sixth Year With University

By Sue Savage

Dr. Julius Olsen, professor of physics, and the senior faculty member at Hardin-Simmons university, is beginning his 36th year at H-SU, though



DR. JULIUS OLSEN

when he came to Abilene in 1902, he planned to stay only one year.

Dr. Olsen, a native of Chicago, was educated in Kansas, where his family later moved, and in the east. His father wanted him to study law, and his own ambition was to do research work. He came to the then Simmons college in September, 1902, after graduating from Yale university, where

he received his Ph. D. degree.

Firm Ties

The people, the climate, and Dr. Olsen's attachment for the school, have bound Dr. Olsen with firm ties to Abilene and to H-SU, and instead of carrying out his plan to leave after a year, Dr. Olsen has stayed here to make his home and to rear and educate his family.

In 1902, when he came, Simmons college had very little equipment for chemistry and physics, and Dr. Olsen ordered nearly all of it for the two labs. Dr. O. H. Cooper was president, serving until 1909, when Dr. J. D. Sandefur began a period of university service, now in its 29th year.

Dr. Olsen taught chemistry until 12 years ago. At that time a student could not take chemistry in Abilene from anyone except from his former pupils. This included H-SU, McMurry, ACC, and Abilene high school.

He continued to pursue his graduate studies, even though he had the highest of degrees conferred. Dr. Olsen spent a year at the University of Berlin and Cambridge university, in England. He attended the universities of Kansas, Colorado, and Wisconsin, during the summers. He associated ever with educators who were teaching the same subjects that he was teaching.

In 1922, the honorary degree of Doctor of Science was conferred on him by Bethany college, Lindsburg, Kans. Among the H-SU faculty members here now whom he has taught are Dr. R. N. Richardson, Dr. R. A. Collins, Hoyt Ford, Dr. O. O. Watts, Miss Una Rudd, Miss Eva Rudd, Mrs. Marie D. Harrison, Mrs. R. N. Richardson, W. D. Bond, J. E. Burnam, Otho Polk, M. B. McClure, W. A. Stephenson, E. M. Landers, H. R. Arrant, and Frank Kimbrough.

Hardin Is Buried At Burkhurnett Beside His Wife

University Benefactor Laid To Rest In Simple But Impressive Rites

By Lev Hudspeth

In a simple but impressive service, John G. Hardin, Hardin-Simmons' greatest benefactor and Texas philanthropist, was buried at Burkhurnett Sunday, December 19, beside his wife, the late Mary Hardin.

Rev. Miles B. Hayes, his pastor, conducted services at the First Baptist church, which was attended by several heads of leading educational and other institutions throughout Texas.

Educators Speak

The group of educators spoke in the following order: Former Governor Pat Neff, president of Baylor university, Waco; Dr. Gordon Singleton, president of Mary Hardin-Baylor, Belton; Dr. J. D. Sandefur, president of Hardin-Simmons; Dr. Tom Taylor, president of Howard Payne, Brownwood; Dr. J. F. Cox, president of Abilene Christian college; Dr. J. D. Fillers, superintendent of Hardin Junior college; Dr. Hal F. Buckner of Buckner Orphans Home, and Dr. J. F. Kimball, dean of Baylor university school of medicine.

This array of college heads at the philanthropist's funeral was without precedent in Texas. The services emphasized the greatness of this humble but brilliant man.

Noteworthy Praise

One of the most striking phrases uttered in memory of this friend of humanity was by Dr. Buckner of Buckner Orphans Home. He said, "No stronger man lived among us. And of no man could it have been more truly said that 'In quietness and confidence shall be your strength'."

Hardin's philosophy, as told to Dr. T. H. Taylor by I. E. Harwell, Hardin's nephew, was three simple rules: "(1) Sane living; (2) sound business; and (3) a generous Christianity that is willing to share its fortune for the benefit of humanity."

Those representing Hardin-Simmons were: Dr. J. D. Sandefur, president; Mrs. Sandefur; W. J. Behrens, chairman of the board of trustees; G. B. Sandefur, J. T. Haney, Herschel Schooley, Mr. and Mrs. E. M. Landers, and Mr. and Mrs. Harry Hayes from the faculty.

Several Hardin-Simmons students residing in Burkhurnett and surrounding territory also attended the final rites.

Ex-Student Appointed Head Of Waco Baptist Sanitarium

Lawrence R. Payne, assistant superintendent of Baylor university hospital in Dallas, has been appointed superintendent of the Central Texas Baptist sanitarium in Waco, Texas.

He attended Hardin-Simmons in 1926 and 1927. At the homecoming this year, he brought greetings from the late J. G. Hardin, then confined to the Dallas hospital.

He will take the post Feb. 1, succeeding H. R. Haney, who resigned after holding the position 12 years.

H-SU To Send Three Teams To Largest Meet Of The Year In Texas

Debaters of Hardin-Simmons university will engage in their first major intercollegiate tournament of the year when they go to Baylor university January 14 and 15. The Baylor tournament, which is the largest of the year in Texas, will be attended by 35 schools, representing six states.

H-SU will send three teams to the tourney. They are: Aaron Grant and Avery Lee; Leonce Stephenson and Lem Paul Henslee; and Barefield Thomas and W. C. Taggart. Prof. Stephenson, debate coach, and the three teams will leave Thursday for Waco, and will return the following Sunday.

Heber Peacock Addresses B.S.U. On California Youth

Heber Peacock, senior in Hardin-Simmons, addressed the Baptist Student Union Thursday evening on "Youth in California." This is the third of a series of programs on Youth in Other Lands. The previous discussions have been made by James Moore, China, and Bill Amo, New Jersey.

Featured also on the program was the H-SU Second Male quartet, composed of Joe Dene Propst, tenor, Dexter Riddle, second tenor, Charles McLaughlin, baritone, Dick Griffin, bass.

TEXAS BAPTISTS LEAD IN B. T. U. WORK

By T. C. Gardner

There were more B. T. U. study course awards issued to Texas B. T. U. members during the month of November than to twelve of the other leading states of the Southern Baptist Convention. In the twelve states referred to there were 3,119 B. T. U. diplomas and seals issued to those states, whereas, there were 3,160 diplomas and seals issued to Texas Baptists. We give below the states and the number of diplomas and seals issued:

Virginia	529
Oklahoma	480
Florida	468
Georgia	428
Louisiana	394
Illinois	223
Arkansas	181
New Mexico	180
Kentucky	167
District of Columbia	59
Maryland	20
Arizona	0
Total	3,119
TEXAS	3,160

Texas Baptists believe in training.

They believe that Baptists should study to know; study to grow; study to give; and study to live. Every member of every Baptist church should resolve to complete one or more of the B. T. U. study course books during the year of 1938.

Write Secretary T. C. Gardner, 708 Burt Building, Dallas, Texas, for a new list of study course books.

"A sixteen year old girl made such a sweet profession, yet neither of her parents is a Christian," writes Missionary Lewis W. Martin. "This is so common in the mountains."

Searching Questions and Answers About the B. T. U.

By T. C. Gardner

We have just received a number of letters from interesting people raising the following question about the B. T. U.

1. How do you grade new B. T. U. members?

Answer: New members are classified by ages and congeniality. If a new member is either three, four or five, he should be placed in the beginner union. If he is six, seven or eight, he should be placed in the primary union. If the new member is an adult between the ages of 30 and 40, he should be placed in the junior-adult union. In a fully graded Baptist Training Union, there is a place for every member of the family.

2. Is it necessary for a person to attend the Training Union three Sundays in succession before receiving him as a full fledged member?

Answer: A Baptist does not like to be placed on probation. When one presents himself for membership in a Baptist organization, he expects to be either received or rejected immediately.

3. When and how are new members graded on the 8 Point Record System?

Answer: New members are graded on the 8 Point Record System in the same manner that old members are graded. The record of new members the first Sunday do not affect the record of the union. The second Sunday the new members should be graded on the eight points just like anyone else. In case the new members have not had time to complete a study course book, they should be given full credit on the study course point provided they sign written statements agreeing to begin the study of one of the accredited books immediately. In agreeing to do this, of course, they will look forward to completing the course and taking the examination.

4. How do you grade visitors?

Answer: Visitors should not be graded on the 8 Point Record System, neither should they be classified into the union that their ages require. Visitors should be permitted to visit the unions that their hosts are members of. Visitors are simply given credit for being present; their presence helps to increase the Training Union attendance.

5. When is a B. T. U. member considered "On Time"?

Answer: To be on time at the Baptist Training Union, one must be there at the time the Training Union begins. If it is agreed and announced that the Training Union will begin at 7 o'clock, then to be on time, everyone must be in his place at exactly seven o'clock. If the general assembly is held first, to be on time, the mem-

bers must be in that general assembly when it begins.

6. What do you mean by "Studied Topic"?

Answer: The original 8 Point Record System was designed by Texas B. T. U. leaders. Instead of "Studied Topic," it was "Prepared Lesson," and studied topic means that everyone should prepare the whole lesson. All good B. T. U. members will prepare their lesson every week even though they are not on the program every Sunday. No person can get out of the program what he should who has not made preparation for the lesson. To be a good listener and to get the most out of a subject that is being discussed, one must know something about it. All members are required to prepare the lesson every week in order to receive credit.

7. Should the deacons of our church be members of the Training Union?

Answer: Yes, I think that every member of a Baptist church should be a loyal, faithful member of the Baptist Training Union.

AN EMERGENCY EXISTS

(Continued from page 1)

will be a denial of his Lord—and bitter weeping.

"An emergency exists," said the Judaizers to Paul. "Now then you have brought Titus here to Jerusalem at a test case. Let's circumcise him for the sake of peace." "The answer is NO," said Paul, "and it doesn't require sixty minutes, yea, nor sixty seconds to say it and it is final and forever irrevocable," and, so saying, he saved the Gospel for us all.

"An emergency exists," said Constantine, and Athanasius and his peers chimed in, and united church (an apostate church) and state (a galling tyranny of Caesarism). What Jesus put asunder in their separate spheres, men joined together in the uneasy wisdom of this world. And millions in every age since have felt the woe of that decision.

"An emergency exists," said German radical criticism, under pay and protection of the State. "The Gospel is full of myths. Jesus was not born of a Virgin. There is a mistake in it all." "Thank you," said the Nazi. "One myth is as good as another. Let's say, then, that Jesus is not a Jew, but the son of a Nordic soldier and some peasant girl he met in Rome's far territory. Our myth is more serviceable to the totalitarian state, itself built on the myth of racial purity, than is your childish Gospel." And so German radical criticism wrought its ecclesiastical doom, and

still eats from Caesar's hands, though grumblingly.

"An emergency exists," said the prelates in Oxford to their fellow-prelates in Germany, cruelly persecuted by the State they are paid by and subordinate to, a State whose unbelief was nurtured by German unbelief in the same German church. So prelate in Oxford quoth to prelate in Germany: "Your Lord is our Lord, your faith our faith, your baptism our baptism."

Now what meaning is there to such a statement? The Greek prelates administer triune immersion even to babies, the Anglican prelates administer aspersion with a ritual reminiscent of immersion. The Lutheran prelates use aspersion. How is their baptism one? Merely in its pagan sacramentalism which attributes to the magic power of water the charm to bring about the supernatural birth which Christ promised only to those who believe. There is their hidden oneness, for in all that eye can see their baptisms are as diverse as the most dissimilar species. Such oneness is wholly evil, unity in a pagan error.

Of that imaginary unity Dr. Carlisle, of "The Baptist Times," London, said:

"The affirmation of unity made at Edinburg was solemn and impressive but it will not bear very close analysis . . . the churches do not mean the same thing by the words they use. When belief was affirmed in 'one baptism' some members of the conference meant baptismal regeneration, the ceremony in which the unconscious infant is made a member of Christ' . . . We cannot unite upon our differences and it is the sheerest folly to minimize the things that divide us."

In courageous dissent, our President Sampey boldly voiced our Southern Baptist protest against the sacramental idea and the placing of such ecclesiastical devices of men between the soul and the Savior. Dr. A. T. Robertson never tired of warning men of an advancing wave of sacramentalism. Many so-called liberals are sacramentalists to the inmost recesses of their hearts. They would close our eyes to their neo-catholicism, with its pagan jargon and papist faith, by the cry: "An emergency exists."

We are not impressed. We have heard that cry before. It is the Devil's password, always, when he would lead men to be disloyal to the Lord Jesus.

Drinking has greatly decreased in Bluefield, Va., since the close of the state liquor store, according to police. Chief of Police G. W. Havens said only one person is arrested for drunkenness now where 10 were arrested while the store was operated.

Along the Liquor Front

Celebrating the 18th birthday of national prohibition, Sam Morris, the Voice of Temperance, will present an address Sunday morning, January 16, over a chain of powerful American radio stations, and will supplement this message with additional talks the same night on other powerful and strategically located stations.

A complete schedule of the special anniversary broadcasts arranged up to this time by the Voice of Temperance and the National Voice, is as follows:

WJJD (1130 kc.), Chicago, Ill.—8:30 A. M. (CST).
WSM (650 kc.), Nashville, Tenn.—8:30 A. M. (CST).
WHAS (820 kc.), Louisville, Ky.—8:30 A. M. (CST).
XELO (670 kc.), Tijuana, Mexico—6 P. M. (PST).
XEPN (730 kc.), Piedras Negras, Mexico—8:30 P. M. (CST).
WSM (650 kc.), Nashville, Tenn.—10:30 P. M. (CST).
XELO (670 kc.), Tijuana, Mexico—9 P. M. (PST).
XEPN (730 kc.), Piedras Negras, Mexico—5:30 A. M. (CST), Jan. 17.

Police of Houston, Texas, recently announced that intoxicated residents who do not feel able to drive may telephone headquarters and an officer will be sent to see them safely home. Mayor R. H. Fonville, when he heard of the unique order, modified the service a little. "We're going to take the drunks to jail—not home," decreed the mayor.

CALLAHAN ASS'N. WORKERS CONFERENCE MEETS JAN. 11

Following is the program of the Callahan Baptist Workers Conference which met January 11 with the Clyde Baptist Church:

10:00—Devotional, Song and Praise Service, led by Rev. J. S. Tierce.

10:15—How, or the Manner in Which, a Christian Should Face This New Year," by Rev. Joe R. Mayes, Baird.

10:45—"The Work that God Has for His People to Do," Rev. F. A. Hollis, Putnam.

11:15—Special Music.

11:20—"God's Plan for Supporting His Work," Rev. C. A. Powell, Abilene.

Noon.
1:00—Devotional, Song and Praise Service, led by Rev. Ross Respass.

1:15—Report on Leaders Baptist Encampment.

1:30—Board meeting with Reports and a Round Table Discussion of our Work.

2:45—Inspirational Address, by Rev. Tidwell, pastor of the Potosi Baptist Church.

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Hotel SOUTHLAND

IN THE HEART OF DALLAS TEXAS

JOE M. HALLAM MANAGER

AIR CONDITIONED FOR YEAR 'ROUND COMFORT

W. M. U. DEPARTMENT

LETTER FROM SCHOLARSHIP GIRL

Seminary Hill, Tex.
January 2, 1938.

My Dear, Dear W. M. U. Mothers:
Your special with a check in it came Christmas morning. More and more I realize the great responsibility that rests upon my shoulders to live up to your ideals and especially those of our Lord. My daily prayer is that I may know His will and have strength from Him to do it.

This year will be a determining year in my life. The longing to serve the Lord in the field He has called me to serve in is stronger every day. I had a very encouraging talk with Dr. Copass this week. He is anxious that I talk with Dr. Maddy when he comes to visit the Seminary. May I ask you dear mothers to earnestly pray that the Master's plans will be brought to fruition.

The verse that has come to me as my goal and challenge for the year is, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

I am praying for you,
Lovingly,
LUCILE MATTOX.

Mrs. H. J. Hanks,
1041 Cedar,
Abilene, Texas.

My Dear:

The holidays have just come to a close but I still have the holiday spirit—the "don't want to work." Your letter bringing the Christmas cheer to your girls came just after the girls were home. I gave to Nora Epton of Nashville, Arkansas, one of the checks. The other young lady married and went home so I am enclosing the other check to you. I assure you we appreciate your attention and when we are straightened out for the next semester will send you the name of one of the new girls coming. District 17, I wish for you all the joy and happiness in the Lord's work and will be hoping to see you.

Sincerely,
MRS. W. A. JOHNSON,
Supt. of Women.

Seminary Hill, Tex.
January 5, 1938.

Mrs. H. J. Hanks,
Corresponding Secretary, W. M. U.
1041 Cedar,
Abilene, Texas.

Dear Mrs. Hanks:

When I returned to school after having spent the Christmas holidays in my home in Arkansas, I found your nice gift awaiting me. I very much appreciated your check and wish to thank you for it. It was so sweet of you and the W. M. U. of your district to remember your scholarship girls. I wish that you might give my heartfelt thanks and sincere appreciation to the ladies of your W. M. U. for their kind remembrance.

May God richly bless you in your work throughout the new year.

Sincerely yours,
NORA EPTON.

REPORT OF W. M. U. OF CLYDE BAPTIST CHURCH

In reading our West Texas Baptist we appreciate knowing about the good things that the other W. M. U. societies of the 17th district are doing. Therefore we shall attempt to advise

you as to some of the things we are trying to do.

Our W. M. U. fosters all four auxiliaries. Our W. M. U. is divided into four circles, together with one Y. W. A., one G. A., one R. A., and one Sun Beam. Active members in W. M. U., 25; G. A.'s, 8; R. A.'s, 14; S. B.'s, 4.

Women giving to missions 74. Total number women tithers 34. Study courses held 3.

Lottie Moon week of prayer was held with an offering of \$14. Mary Hill Davis week of prayer was held with an offering of \$6.71. Number of ladies attending these weeks of prayer 74.

Other financial obligations for the quarter were put over in a great way.

Our greatest need along all phases of our W. M. U. work is some way by which more of our ladies may be enlisted.

Report of Clyde W. M. U. work for the quarter beginning October 1st and ending December 31, 1937.

RAMBLING REMARKS

(Continued from Page 1)

sisted in the main of the most indigestible foods. She further stated that I had been on nervous tension due to my having to address these luncheon groups and that had necessitated an unusual amount of blood in the head not leaving enough for them to use in digesting these foods.

I shall not attempt to give the astounding figures she related as to the amount of dry English peas, dry, rich dressings, dry mashed potatoes (but not mashed much), tough meats and dry bread, followed by canal clogging desserts all washed down with semi-warm coffee or ice tea. All of this followed by a dry speech. (Boy, did they pan that joke I have used so optimistically). . . . When she finally sat down the record was presented to the body for discussion. Mr. Intestinal Gland spoke first. He gave statistics concerning the unusual amount of digestive juices which the glands had secreted through the years, and how much overtime work they had done to keep my carcass intact. He broadly hinted that the results had not justified the efforts.

His voice took on the tone of rebellion as he talked of how unfair I had been to them all through life. He said that much of the work which they had done should have been done by the teeth and salivary glands. He closed by offering a motion that they agree on a scale of charges for all overtime work in the future, and that Mr. Stumbo Kake and his deputy, I. N. Digestor, be instructed to collect. His motion met with the enthusiastic approval of the assembly, after which the two officers gave a demonstration of their proposed methods of collecting. They propose to do most of it at night, so that the loss of sleep would all the more impress me as to their sincerity and determination. . . . The breaking up of the meeting took away the remainder of my sleep for that night, so I gave the remaining hour to serious consideration of those matters which my faithful little friends had brought to my attention. . . . Two hours later I sent them word by a light, well masticated, breakfast that from now on they can depend on me to send them a better balanced supply of calories and vitamins, for which I hoped to receive the same faithful consideration as in the past. . . . This is my real New Year's resolution.

ON THE FIELD

(Continued from page one)

Hodges Church are preparing for a greater service; they are steadily lowering the church debt. Last Sunday \$460.00 was raised on the debt. And there was one addition to the church.

W. C. Taggart, Jr., supplied for the writer at Hamby the last Sunday in last year. The church enjoyed two fine messages and the fellowship of his good brother. Brother Taggart reports good services and that Santa Claus was there to see the pastor and family. Well, we certainly do love Santa Claus.

Brother Clyde Campbell tells us that the Truby Church is building an eight-room Sunday school annex; the Unity Church voted to give their church building to the Truby Church for this purpose. It is good news when we hear of any church enlarging either by numbers or because of numbers.

The fine services at Nugent Sunday resulted in one conversion, thus reports Pastor Richardson.

It was the privilege of the writer to preach at Buford last week. Although church attendance was not up to par, there are evidences pointing to a wide-awake rural community; such as, two modern church buildings, a new six teacher brick school building, other physical structure, and connected with this friendliness unexcelled. We certainly appreciated the fellowship and opportunity to worship with the Buford people.

It is here, 1938. With our new year's resolution have we resolved to be a better Christian? To be of more service to humanity? To put forth greater efforts to be somebody? Surely we all have thought of doing that. And may each have the power, faith and courage to keep this one resolution. The world needs Christian life today. We must march under the banner of Jesus Christ our Savior and Lord to bring light and peace to a struggling world.

Mrs. Irene Kite, 32, who recently made a Carry Nation raid on 10 Alton, Ill., taverns and smashed slot machines with an ax, has just described her exploit over a national radio hookup (NBC). "I've been invited to do the same thing in Chicago," she said, "but I'm interested only in Alton. I've always been opposed to gambling."

Public school teachers in Washington, D. C., will not have to declare that they abstain from alcohol and tobacco. The board of education rejected such a proposal, declaring it would be "unnecessary and undesirable meddling," according to an Associated Press dispatch.

Shall We Starve Him Or Feed Him

(Continued from page 1)

in the matter of their clothing. Then we might as well stop our ears promptly or be prepared to hear the buzzing sounds of alien voices speaking carelessly and unjustly about the "high fouting preacher and his kids," or words to that effect.

A preacher who is careless about his clothing and indifferent to the proper care of his family is wrongly placed. No man in either public or semi-public life, to say nothing of the ministerial calling, can make progress

if he is indifferent concerning his attire. Shakespeare was right when he said, "The dress doth oft proclaim the man."

It is not that the preacher should seek unto tailors and haberdashers who delight to clothe them in the clerical-cut garments that we see now and then, and don't know whether we are meeting the coat or overtaking it. I don't mean that at all. I never have believed in any apparel that sets a preacher apart as different from other men. I think that the preacher should dress in the regular clothing common among his members, but dress well and dress neatly, not only on Sunday, when everyone is supposed to wear his "Sunday-go-to-meeting clothes," but should be careful of his personal appearance every day.

This clothing he should buy, or his wife should buy for him, out of the proceeds of his salary. I never shall forget the philosophy of M. V. Smith, who upon a time, when pastor at Belton, Texas, was offered a suit of clothes as a gift, and kindly suggested to the deacon who made the tender that if the church would keep his salary paid up he could buy his own clothes. That was a great word, and while I do not here or elsewhere inveigh against the acceptance by the preacher of proper courtesies from his membership and from others, yet at the same time, his wife or he will know better the kind of clothes he needs than some outsider who wants to do him a kindness and who takes this way to do it. There are many kind-hearted friends and church members who thus desire to help the preacher, but the best way to help him is to furnish him with a liberal support. Then he will be able to help himself.

III

There is another vitality here that outranks all that I have thus far said. The preacher should be so well supported that he promptly pays his debts. The saddest spectacle in our Baptist ministry is to note now and then some really good man who is pastor of some reputedly good church who finds himself unable to meet his financial obligations. I make no reflection here upon those preachers who are poor financiers. Very few of them are poor financiers. Most preachers are not only leaders in the church life of their communities, but they are fugal and thrifty and able with their native sagacity to make a dollar go farther than the next man. It is only now and then that we meet with exceptions to this rule. Not only is this so, but the wives of preachers as a rule are economical and very careful with every penny that comes into their hands. Many of them skip and even suffer because they are poverty-stricken through the covetous neglect of the members of the church or churches served by their husbands.

As an illustration of the value of money to the preacher, I recall a story that came to me as a page from pastoral life of a preacher who every Saturday afternoon would go to his leading deacon and borrow a \$20 gold piece. Monday he would return this money. Finally the deacon became somewhat suspicious about this "little weekly incident," so he marked the \$20 gold piece to see if the preached did not return on Monday the identical piece of money he had loaned him on Saturday. It was so. The following Monday the marked \$20 gold piece came back, and then the deacon queried: "Dear pastor, please do not get the idea that I do not love to do this little kindness for you, but I am wondering why it is that you borrow this \$20 gold piece every Saturday and then return it every Monday." With a twinkle in his eye, the preacher said:

"Deacon, I am rather pressed financially as a rule and have no money, so I come to you to get this \$20 gold piece, for I can always preach a great deal better if I have some money in my pocket."

There is a world of philosophy in this story, and it is one that all of us need to take well to heart. It is not only tragical but sinful that in many communities the preacher is almost if not quite starved entirely out. That word in the New Testament that "the love of money is the root of all evil" stands a bit is rendered in the Authorized Version. I know that the revisers attempted to soften it and had it read, "The love of money is the root of every kind of evil." Dr. Goodspeed in his recent version of the New Testament restored the rendering shown in the Authorized Version and it stands out boldly in his very luminous version of the New Testament just as it came from the hands of the revisers in 1611. It is the truth. The love of money on the part of church members is starving many a well-prepared, unselfish, kind-hearted, generous preacher most criminally.

IV

It may be that now and then a pas-

tor is found who is himself somewhat to blame for this neglect on the part of his membership. In his great Sermon to Preschers that is soon to appear in the volume, "Jesus the Christ," I am having published, B. H. Carroll says that when he accepted the pastorate at Waco, which was his first pastorate of note, he told the brethren there that he never expected to mention to them as deacons or as members the question of his own salary—that he was going to preach the truth to them about their duty to all phases of the cause of Christ, but so far as his personal needs were concerned, he never expected even to breathe a word about them so that anyone could know it was on his mind.

He kept to that word, but coincident with this magnificent and unselfish policy, he did indoctrinate that great church to that degree that he never lacked pastoral support, nor has any pastor who succeeded him. He was pastor there for more than 30 years, and those who came after will testify to the magnanimity of that fine fraternity.

Perhaps I have said enough in this one article, and I close by saying that thus endeth the first lesson.

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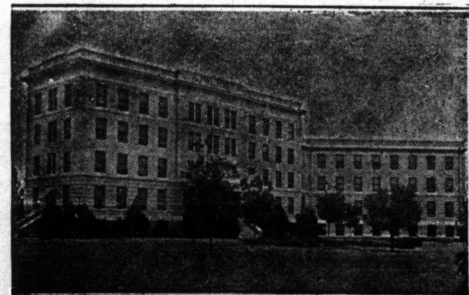
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E. M. COLLIER, Superintendent.

TABLE II.—SUNDAY SCHOOLS OF SWEETWATER BAPTIST ASSOCIATION, STATE OF TEXAS, YEAR ENDING MONTH OF AUGUST, 1937.

CHURCHES		SUPERINTENDENTS AND POST OFFICES		SUNDAY SCHOOL ENROLLMENT										SPECIAL INFORMATION										CONTRIBUTIONS			
				Beginners 4-5 Years	Primaries 6-5 Years	Intermediates 9-12 Years	Intermediates 13-16 Years	Young People 17-24 Years	Young People 25 Years and Up	Adults 25 Years and Up	Crafts 25 Years and Up	Home Department	Officers and Teachers	Total Enrollment—Including Officers, Teachers and Pupils	What is Your Average Attendance?	Is the School Graded?	Is it Standard A-1?	Teachers Holding Normal Diplomas	Baptists from School	Have you a Mission Sunday School?	Enrollment of Mission Sunday School	Did you Hold a Vacation Bible School?	Enrollment of Vacation Bible School?	Average Attendance of Vacation School	Contributions (Local Work) Given by Sunday School	Gifts (Mission) Given by Sunday School	Grand Total for all Purposes Given by Sunday School
Abilene, First	J. D. Riddle, 234 Hickory, Abilene	56	112	190	168	281	946	62	273	162	2,250	961	Yes	140	22	No	Yes	135	115								
Abilene, University	D. W. Arnette, Abilene	28	70	109	74	127	350	82	81	751	300	Yes	Yes	60	15	No	Yes	127							\$3,127.06	\$153.19	\$3,280.25
Abilene, South Side	Robert Hays, 741 Sycamore, Abilene	40	73	91	89	104	26	67	61	330	Yes	No	82	17	No	No								1,565.97	104.00	1,669.97	
Abilene, Immanuel	H. L. Rice, 330 Mockingbird Lane, Abilene	11	33	25	35	19	65	10	23	221	118	Yes	No	10	7	No											
Abilene, Trinity	C. L. Holt, 1118 Elm, Abilene	8	10	18	9	10	21	3	12	91	60	Yes	No	12		No											
Abilene, Sunset	W. Baker, Rt. 3, Abilene	9	15	18	8	2	15	12	79	42	Yes	No													353.00	44.00	427.00
Abilene, Calvary	J. H. Cunningham, Abilene	9	11	14	13	6	17	4	17	91	58	Yes	Yes	1	10	No	Yes	61	40								
Abilene, North Park	F. L. Willis, 782 Walnut, Abilene	16	9	20	5	6	20	8	12	88	55	No	No	2											357.45		357.45
Blackwell	S. P. Smith, Blackwell	15	21	28	13	16	65	8	14	173	91	Yes	Yes	75	54	No	Yes	75	54						884.77		
Blair	W. C. Neill, Rt. 4, Merkel	10	8	12	14	12	12	7	68	40	No	No	3														
Buffalo Gap	E. M. Halford, Tuscola	8	12	6	10	12	14	62	40			No															
Capa	Mrs. W. F. Joiner, Rt. 1, Tye	8	16	10	23	17	38	13	12	146	100	Yes	Yes	2	12	No									15.77	6.00	21.77
Cedar Gap	Mrs. J. H. Robinson, Tuscola	8	4	6	6	7	18	5	4	49	44	No															
Colony Hill	Hubert Wilson, Rt. 2, Abilene	11	11	6	6	11	14	4	9	52	26	Yes	Yes	10	8	No											
Elmdale	Wendell Foreman, Rt. 2, Abilene	11	14	19	30	20	37	4	13	148	88	Yes	Yes	10	8	No											
Hamby	W. F. Shottwell, Rt. 1, Abilene	12	13	14	13	13	13	9	96	45	26	No													79.50		123.81
Hilton	Howard Michael, Hilton	8	10	8	10	10	6	42	30	No	No	8															
Lawn	W. B. Williams, Lawn	8	10	4	11	11	4	7	38	20	No	No	3												6.60		6.60
Mt. Olive	Cyrus Kelley, Blackwell	5	4	5	5	7	4	7	24	20	No	No													15.10	4.90	20.00
Mt. Pleasant	Arthur Browne																										
Merkel	W. J. Largent, Merkel	11	24	48	44	29	104	7	22	487	205	Yes	Yes	41	6	No											
Moro	Virgil James, Gulon	12	7	6	18	22	5	8	73	50	No	No	1	7													
Neill	I. B. Duck, Rt. 5, Abilene	8	11	11	11	11	11	45	45	45	No	No	1														
New Live Oak	E. Masserang, Rt. 4, Merkel	10	15	20	38	22	50	3	15	175	140	No	No	5											729.54	59.00	788.54
Nolan	L. A. Lister, Nolan	7	9	19	16	21	41	12	10	129	49	Yes	No	10											103.00	27.00	130.00
Ovalo	H. V. Riddle, Ovalo	3	4	12	16	22	21	6	9	93	53	Yes	No												44.67	55.44	100.11
Salt Branch	Houston Robertson, Rt. 1, Merkel	16	20	17	21	37	87	8	8	119	65	No	No	4											159.36	41.00	200.36
Shep	P. E. Ponder, Sweetwater	57	96	147	123	71	319	53	50	75	393	Yes	No			Yes	40	Yes	134	97							
Sweetwater, First	George Lewis, Sweetwater	10	43	39	19	18	82	17	214	128	No	No	5														1,718.51
Trent																											
Tuscola	A. E. Fogle, Tuscola	8	12	14	17	22	46	6	12	137	80	No	No	2	6	No											
Tye	Lee Hasey, Tye	11	7	11	13	19	47	5	5	125	45	Yes	No	5	2	No											
View	T. Y. Landingham, View	7	10	8	10	17	7	6	66	85	No	No	2														

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