

THE WEST TEXAS BAPTIST

VOLUME II.

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No. 21

Missionary Writes Distressingly of Conditions in China

No greater tragedy has ever been revealed in this Christian era than the one shown below. It's enough to make angels weep and all hell shout with glee to read of the conditions in China, Africa and other mission fields. The following letter written to Mr. and Mrs. John Heck of Runnels county from Missionary J. R. Mashburn of China tells the sad story of a meeting of fifty missionaries in China. Read the letter and if it does not touch your heart and pocket book, then you had better begin right now to try to get a good case of religion:

Tsinan, China,
May 3, 1926.

Dear Mr. and Mrs. Heck:

For almost a month I have had it in mind to write this letter, yet in the midst of duties which seemed more pressing I have let day after day slip by without so much as putting a line upon paper. It has been so long since the things which I am writing about took place this letter may be called: "Retrospective Echoes From the North China Mission Meeting." At least, I am so far removed from the actual occurrence that what I say will be in retrospect; then, too, these things will be echoes which have refused to die down. On the contrary they have grown stronger with the passing of the days.

The Mission Meeting was held a month earlier than was originally planned. The change in date came after the arrival of the news from the Board announcing "the cut". The letter which announced the cut stated that the Executive Committee would have the authority to sanction the transfer of funds from one item to another where such transfers were necessary to carry on the work. When this letter arrived the year's work had already begun; day schools which were to be cut out had already opened; the teachers had received one month's salaries and it was time to pay salaries for the second month. By the middle of March things had reached such a pass that some of the missionaries felt that it was absolutely necessary to either call a meeting of the Executive Committee early in April or to have a full mission meeting at that time. By circular letter it was voted to have a full meeting at Lichowin, beginning April 7. In this way the place as well as the date of the meeting was changed. The original place was Tsingtao.

According to the directory in "Home and Foreign Fields," there are, at this time, sixty-seven missionaries, actually on the field in the North China Mission. Fifty of these were present. Wednesday evening about seven-thirty we assembled at the home of Miss Smith and Miss Huey for our first meeting. After the sermon, which was preached by Dr. David Bryan, T. W. Ayers, M. D., was elected chairman and Mr. Connolly was elected secretary. On Thursday morning the body met in the church. It was here that the spirit which had manifested itself the evening before showed up very strongly. It may be that no one was impressed that way, but to me throughout all the sessions there was a spirit of quiet, a spirit of reserve confidence, a suppression of self with the evident desire that the Holy Spirit take the lead in all deliberations. All seemed to feel that we were facing a crisis. The missionary force not being large enough to man the field, how could they be distributed so as to do most effective service for the Master? The budget for the year having been so radically cut, how could readjustments be made with least injury to the work? Under the present circumstances what policies could be adopted for another year? With the missionaries in some stations already putting all the money they could spare into certain phases of the work to keep it going and with a letter in hand from the Board stating that for the year 1927 the appropriation might be even smaller than the reduced budget for the current year, what could be done to avoid permanent injury to the "Cause?"

These were the questions for which the body was seeking answers, so, is it any wonder that one could feel a spirit of deliberation, of suppression, of quiet, pervading the atmosphere of each meeting? The people were serious, they were grave, yet they were not discouraged nor downcast. There was a suppression of self, yet there was an expression of courage. Each person knew that sacrifice would be necessary in order to meet the emergency and not a single one was unwilling to go the limit. There is not a station in North China which has enough missionaries to properly carry on its work. There is not a man or a woman in the mission who can begin to do the work that needs to be done in his or her immediate field. All realized this fully, yet when the body, after deliberation and prayer, asked a station to release one, or two,

(Continued on page 4)

LUEDERS ENCAMPMENT ELECTS NEW OFFICERS

Walter Jackson, educational director of the First Baptist church, of Abilene and dean of the study courses at the Lueders Baptist Encampment, Tuesday was elected president of the encampment for the ensuing year. Selection of officers and appointment of committees, with a constantly meeting.

It was announced that the total enrollment in the different study classes reached 792.

Col. R. L. Penick, of Stamford, was made business manager and C. M. Caldwell, of Abilene, assistant business manager. Joel V. Grimes of Abilene, was elected treasurer and Mrs. J. E. Burnam, of Abilene, secretary.

Rev. Chas. T. Whaley, of Sweetwater, is the new first vice-president, in charge of recreational and social activities.

Other vice-presidents elected will be in charge of the following work at next year's encampment: L. L. F. Parker, of Spur, enlistment; W. L. Underwood, of Albany, police and sanitary manager; W. H. Gage, of Throckmorton, reception; L. E. Frazier, of Rochester, music.

J. H. Littleton, of Hamlin, was made chairman of the finance committee. The program committee is composed of J. H. Littleton, chairman; Rev. A. C. Miller, of Cisco; Rev. W. C. Moffett, of Stamford; Mrs. J. E. Burnam; Miss Lillias Penick, Stamford; Walter Jackson, and W. T. Hamor, of Anson.

The publicity committee is composed of Messrs. Jackson and Hamor and Mrs. Burnam.

President Jackson is already making plans for new building on the grounds in the form of church cottages to be built by the various churches of this section.

One of the big features of the encampment this year, aside from the splendid sermons of Dr. Walter R. Alexander and others, was the study classes.

Approximately \$4,000 was raised in money and pledges during the encampment for expenses and improvements. At the big Sunday school the last Sunday morning, \$400 was raised for Backer Orphans Home.

SWEETWATER YOUNG PEOPLE GIVEN CHICKEN FRY

The First church here is still on the upward climb. Never a Sunday goes by but what the Lord blesses our church by giving us more recruits. Our pastor preached to two large congregations last Sunday and brought two great messages that lifted the people to higher ground.

Sunday night two were baptized and three joined our church, one of these being for baptism.

Our B. Y. P. U. are growing even though it is mid-summer. Next Friday we are going to have a chicken fry for our four senior and intermediate unions. We are going out to Lake Trammell and fry the chickens to suit ourselves. We look for 125 or 150 young people to help eat the chickens.

MEETING WITH MT. OLIVE

Our meeting came to a close Sunday afternoon at the waters edge. Rev. Willie H. Howell assisted our pastor, Rev. Earl T. Powers in this revival. Brother Howell delivered two great Bible messages each day for eleven days. Although our crowd was not very large at some of the services, on the account of so much rain, but God was with us. This meeting has been such a blessing to our church and community; God's people have been drawn closer together.

There were three conversions and six additions to the church—four by baptism and two by letter. Brother Matlock led the song services. Brother Howell and family went from here to Shep to be in his meeting there. We pray that he will have a great meeting there. Our pastor, wife and baby returned to their home in Abilene. We had never had the pleasure of meeting our pastor's wife until the meeting, and she surely is loved by one and all who had the pleasure of meeting her. May God's richest blessings be with them all.—Reporter.



Professor Richardson has been connected with the history department of Simmons University since 1917. He is completing his Ph. D. work at the University of Texas this summer and will come back to Simmons in the fall as Dean of Students and Assistant to the President.

THE JUNK DIGGERS

A Sermon by
Dr. Millard A. Jenkins

Text: 1 Thessalonians 5:21. "Prove all things, hold fast to that which is good."

The Apostle Paul in this passage of scripture lays down the formula of wisdom. The man who works according to a proven theory is to be commended for his wisdom, but the man who works according to an unproven theory as though it were a proven fact is to be shunned for his folly.

The Evolution Theory

Here is where we have our quarrel with evolutionists. Some fifty years ago Charles Darwin of England fell upon the theory of the animal ancestry of man. He set his imagination to work, and beginning back in the remote millions of years ago he started his theory off with a tiny single cell somewhere at the bottom of some sea, and he brought that cell up through the jelly fish, and then the creeping land animal, and on through the monkey to man. All I have to say for Darwin is that, he had a poor ancestry to brag on.

But men began to teach the theory of evolution, and soon it became enthroned among certain intellectuals until now it is taught in many of our great institutions, and boldly asserted in many text books as a proven fact where school authorities will allow it and where it is not forbidden by law.

The deplorable thing about this teaching is that it ridicules the Bible, and anything that ridicules the Bible spreads confusion in the church, helps to rob the home of its sanctity, destroys the high moral ideals of the young, and undermines the foundations or orderly government.

Why We Fear Snakes
A learned evolutionist has made a new discovery to prove the theory that we came from the monkeys. He says that monkeys have a dreadful fear of snakes. At the approach of a snake Mr. Monkey takes to the trees. And the fear of men for snakes is but the fear that has come down to him from his monkey ancestry. I suppose his love for eating corn off the cob would prove that he descended from the hog. What absurd things men will believe to keep from believing the Bible.

I know a far better reason for man's fear of snakes, and it is wonderfuly told in the Book of Genesis, that one part of the Bible in such bad repute with evolutionists. God plainly said, "I will set enmity between thee and the woman, and between thy seed and his seed."

False Theories in Government
The Junk Digger is at work in other realms than science, and here we have no reference to pure science for nothing unproven is science. You will find him driving his pick into government. Germany had a theory of government that "Might Makes Right"; that the "super-man" should rule the world, and that Germany had the super man. She caused the slaying of ten million men, almost wrecked the world and went down in defeat and ruin herself. The "Joyful wisdom" proclaimed by her chief prophet Frederick Nietzsche, and which she proclaimed as the gospel of a new day, proved to be sorrowful folly. And the rest of the world had to suffer and still suffers because of "fools who were wise in their own conceit."

Russia today is another example. To Lenin and Trotsky organized government was fit only for the junk heap, and what a spectacle is Russia today! Mussolini is the apostle of government by dictatorship, and is furnishing the war clouds on the dim horizon of Europe today.

The Junker in Religion

But perhaps the junk digger's pick is sharper in the realm of religion than anywhere else, and here he is more persistently at work. Here as elsewhere he deals with values of which he is ignorant.

A university professor was conducting some American students through the National Art Gallery in London. One of them straying away from the party after awhile returned, saying to the professor, "Come and see what I have found. I have dug up more junk than you ever saw," and his junk proved to be the famous collection of landscape paintings by Reynolds, the most famous landscape painter who ever lived. Like the farmer who was digging up rocks with bright spots in them. When asked what he was doing by a knowing visitor replied, "I am digging up a lot of junk," little knowing that he was digging up diamonds.

Both the student and the farmer were like a lot of the religious junk (Continued on page 4)

HOW TO WIN SOULS

The other day I met a life insurance agent on the street car, and of course he was very ready to talk about the subject that engrossed so much of his time.

"How many policies," I asked, "would your company sell if it withdrew its agents from the field and depended solely upon newspaper advertising for its business?"

"Scarcely any," he replied. "Everyone knows that life insurance is a good thing, and yet, unless personally interviewed, people are likely to postpone consideration of the matter, and so it is in many cases altogether neglected. The only way to get life insurance is to go after it."

Similarly, the most successful method of bringing men and women to Christ is to seek them out, one by one, and press upon them the claims of the Saviour.—Westminster Teacher.

HAL BUCKNER MAKES APPEAL FOR ORPHANS

Dear Brother:

Whether or not you have during recent weeks taken a collection for Buckner Orphans Home, you are entitled to know the facts as to our finances. If you have not during recent weeks taken an offering, you will probably want to do so as soon as you know what the situation is, or as soon as you get to it.

Remember that the spirit of our charter, the financial history of the Home, and the ambition of us all is against interest bearing debt for the current report of Buckner Orphans Home. Remember that we are straining our ability to carry current expense indebtedness on open account to the very limit, and that we do not know just when the break may come.

We still owe a large part of the bills for May; we still owe all the bills for June; and we are now making July bills and will of necessity have to carry on through August, September, October and November before we come to the next meeting of our State Convention.

Our present open account indebtedness totals somewhat more than thirty thousand dollars, and all of the months between now and the meeting of the Convention are lean months, months during which, without extra special attention on the part of our preachers, we can not hope to collect as much as we are compelled to spend.

Even though you may have taken an offering for the Home at one point, can you not use your influence toward the taking offerings at other points? Can you not, as an unpaid representative of Buckner Orphans Home, see some opportunity or opportunities for the relief of our very embarrassing situation? Of course we do not wish to embarrass you nor whatever program you may have. We feel that putting the facts before the people in most any situation will result in a willingness to divide with helpless, dependent, needy, orphan children.

May our heavenly Father watch between you and me, and between us and the crying need of the orphan family!

Fraternaly,
H. F. Buckner.

STAMFORD PASTOR HOLDS GOOD MEETING

Pastor W. C. Moffitt of Stamford recently held a fine meeting with the church at Dilley, in South Texas, in which there were 31 additions to the church. The Stamford Leader gives the following account of the meeting: Rev. and Mrs. W. C. Moffitt and children returned last Friday from a month's visit to Dilley in South Texas, the boyhood home of Rev. Mr. Moffitt, who is pastor of the First Baptist church.

During his visit, the Stamford pastor held a great revival meeting in Dilley, which lasted for three weeks and resulted in 31 additions to the church, mostly adults, and 20 other conversions and restorations. One young man, a banker's son, consecrated his life for the ministry as a result of the meeting.

Rev. Mr. Moffitt says that one prayer service, beginning at the evening hour, lasted until 3 o'clock the next morning. Members of other denominations attended the Baptist meeting, one Methodist steward missing only two services, day and night, during the three weeks.

After the close of the meeting, Rev. Moffitt and family spent ten days at the ranch home of Mr. Moffitt's father, near Dilley—Stamford Leader.

MEETING AT BOYD'S CHAPEL

I have just closed a great meeting at Boyd's Chapel in Jones county, 12 miles west of Anson. The meeting lasted for only ten days, but as Archbishop French says: "Lord, what a change within one short hour spent in thy presence can avail to make."

At the beginning of the meeting it was thought there were only three or four in the community who were not Christians, but the meeting proved there were more lost than people had thought. In fact, there were 23 conversions alone.

In addition to these there were 13 additions to the church by letter. The climax came yesterday at the last service when I baptized 16. Several of these young men 18 and 20 years of age.

In this community there are many fine young Christians who need our prayers. A challenge to God's people to see them train themselves for lives of consecrated Christian service. Bro. G. D. Lewis is pastor at Boyd's Chapel.

Brother J. M. Reynolds of McCauley is helping me at Salt Branch, Taylor County, this week.

—Lawrence Fitzgerald

Healing Slightly the Hurt of the People

In the following article Brother Heath discusses, in his characteristic way, one of the great troubles facing the religious world today. If our preachers will arise to the situation and be faithful to the trust committed to them, the situation can be saved. God give us men for preachers now—men who love Christ and His cause—men who are not afraid to speak out and tell the people of their sins—men who will stand in the gap and give their very life blood to save this generation from destruction. Do not fail to read this article and let it soak in. It will make a better Christian and a better preacher of you:

By J. O. Heath

POST ENCAMPMENT ELECTS OFFICERS FOR COMING YEAR

At a business meeting at the close of the Post Baptist Encampment the following officers were elected for the ensuing year:

President, W. A. Bowen, Lubbock, Texas.

Vice Presidents, Ross A. Smith, Lamesa, Texas; M. C. Bishop, Colorado, Texas.

Executive Board: W. F. Ferguson, Snyder, Texas; G. W. Parks, Roscoe; L. F. Parker, Spur, Texas; B. N. Shepherd, Tahoka, Texas; C. E. Dick, Post, Texas; W. T. North, Aspermont, Texas; D. H. Herd, Big Spring, Texas; Almer Kelley, Ralls, Texas; Marcus Watkins, Lorenzo, Texas; W. K. Horn, O'Donnell, Texas; W. E. Duke, Lamesa, Texas.

Trustees: Ira Weekly, Post Texas; J. C. May, Post, Texas; J. B. Parrish, Tahoka, Texas.

Associate members of the Executive Board: Mrs. D. J. Wilhelm, Lubbock, Texas; Mrs. M. C. Bishop, Colorado, Texas; Mrs. Geo. M. Williams, Spur, Texas; Mrs. J. B. Walker, Tahoka, Texas; Mrs. Ross A. Smith, Lamesa, Texas; Mrs. J. H. Couch, Aspermont, Texas; Mrs. W. F. Taylor, Ralls, Texas; Mrs. Paul Vickers, Midland, Texas.

Program Committee: W. A. Bowen, C. E. Ball, B. N. Shepherd.

Grounds Committee: C. E. Dick, Ira L. Duckworth, R. E. Cox, Marchel Mason.

Finance Committee: John P. Hardesty, Ira Weekly, R. E. Cox.

Entertainment Committee: Mrs. Ira Duckworth, Mrs. E. W. Hanchey, J. M. Mason.

DAILY VACATION BIBLE SCHOOL AT HASKELL

Last Sunday evening, July the eleventh, our Daily Vacation Bible School had its Commencement service in the presence of a large audience. If there were any present who did not believe in the movement, when they came they were believers when they went away. There were 117 boys and girls enrolled in the school, ten teachers and helpers, and in my experience as a pastor I have never seen a more loyal and enthusiastic bunch. The school began with a high tide and the interest never abated for one minute through the entire two weeks.

In our church we feel that it has been one of the most helpful things that has ever been put on. We had no outside help and the total cost was only \$50.00. We think so much of the school that we have already set our time for a four-weeks school next year and chosen our faculty. If you want something that will bring new life to the S. S. and church put on a Daily Vacation Bible School.

W. H. Albertson.

WE ARE LOOKING FOR YOU!

The B. Y. P. U. and Sunday School Convention of the Sweetwater Association meets with the First Baptist Church of Sweetwater the fifth Sunday of August. This church is looking for a great crowd of representatives from every church of the association. We want to insist that every pastor in this association send their B. Y. P. U. and S. S. workers to this meeting. There will be a special sermon preached at the morning hour. All visitors who wish to come to the morning services will be cared for and fed plenty. The main program will begin in the afternoon. Programs will be mailed to the pastors of the association next week.

Taylor McCasland, Pres.

Rev. S. F. Baucum, field representative for the West Texas Baptist Sanitarium, held a good meeting recently with the Harmony Church in Runnels county in which there were thirteen additions to the church. A collection of \$236.25 was taken for the sanitarium at the close of the meeting. Brother Baucum's next meeting will be at Jayton, beginning August 15.

We join the editor in hoping that the brethren everywhere will be prompt to send in news notes. This is the best part of the paper to most readers.

To lead a slightly healed people to believe that they have been thoroughly cured of their serious injuries is to deal deceitfully with them. But that is exactly the grievous deception that Jeremiah said had been imposed on the Lord's people. When their moral condition was desperate and their polluted nature required drastic treatment, there were physicians who ministered pleasant palliatives to them. They were told to depart in peace, while the malignant disease that had caused them sorrow, suffering and weakness had not been cured. The intense anguish of their sorely wounded souls had merely been temporarily deadened by the spiritual opiates that had been given them. While the sin that blurred their spiritual vision, tarnished their national honor and turned their fruitful fields into dreary wastes had not been eradicated. The prophets cried peace, peace; yet covetousness abounded, vanity flourished, injustice waxed defiant, and sordid greed filled the land with contention and strife.

The people were so heavily laden with iniquity that it was impairing their physical health and undermining their moral character. From the sole of the foot even unto the head there was no soundness in them; they were full of wounds and bruises and putrifying sores as a result of the fearful sins in which they had freely indulged. They were wanton and diseased in their deepest nature, yet the awful hurt was healed but slightly. One naturally wonders how a spiritual situation so dark, corrupt and tragic could have been dealt with lightly. To slightly cure the deadly hurt that the people had received through the willful violation of God's righteous law was to mock the sick, delude the feeble and cheat the sinful out of salvation. It was to mislead the people and cause them to go further into error and transgression; it was to give them dismal gloom when they might have had animating light; it was to give them ashes when they might have had wide-spreading beauty; it was to give them the spirit of heaviness when they might have had the rejoicings of the pure in heart. It is unspeakably sad to listen to the languid reiterations of peace, peace, when all the time a consuming iniquity was bringing a disturbed society to social desolation. The people had forsaken the old paths in which they found quietness and assurance and were walking in the shadowy ways of moral deterioration and unrest. But all the while some of the prophets pliously talked, apparently not knowing that God had refused to approve of their empty avowals of devotion to Him. So shallow were their religious experiences and so perfunctory their solemn services, that the precious incense which they offered on their sacred altars became an abomination to the Lord. They were so far removed from a sincere worship and from a true allegiance to Jehovah that His soul hated their appointed feasts and despised the multitude of their sacrifices.

In the deplorable condition that then existed there is something strikingly analogous to the moral and spiritual state that we are in today. It seems that we would not repeat the follies nor practice the absurdities of that far off age. It seems that our worship would be more real and intelligent, that our morals would be higher and more stable, and that our spirituality would have less of the alloy of worldliness in it. But are we not in a similar sinful predicament? We have lots of religious formality, but not much power. In fact, we are rich in gorgeous forms of godliness, but they have not that spiritual vitality which is essential to true and edifying worship. They sadly lack that spiritual fervor that is needed to keep the purifying fires of consecration burning within the soul. They certainly do not possess that spiritual energy that is absolutely necessary to bring the individual into the presence of God and hold him there until he shall know the terror of the Lord. For with all our impressive forms of service we must admit the melancholy truth, that multitudes no longer fear the fiery judgments. (Continued on page 4)

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SAM MALONE.....EDITOR AND PUBLISHER

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THE MISSION OF THE CHURCH

Russell H. Conwell

The mission of the church is to save the souls of men. That is its true mission. It is the only mission of the church. That should be its only thought. The moment any church admits a singer who does not sing to save souls; the moment a church elects a deacon who does not work to save souls; the moment a church gives a supper or an entertainment of any kind not for the purpose of saving souls, it ceases in as much to be a church and to fulfill the magnificent mission God gave it.

Every concert, every chor service, every preaching service, every Lord's Supper, every agency that is used in the church must have this great mission plainly before its eye.

We are here to have souls of dying sinners. We are here for no other purpose. And the mission of a church being so clear, that is the only test of a real church—Church Chimes, First Baptist Church, Shreveport.

OUR FOREIGN MISSION SITUATION

Every Baptist who is informed on our foreign mission situation will doubtless view with alarm the critical situation on these fields. We are asking every one of our readers to read the letters in this issue from China and Africa. It is difficult to see how these missionaries can carry on their work in view of the terrible collapse at the home base. This is especially true when these missionaries understand that the lack of finances is in no way due to a financial depression in this country. The very reverse of this is true. Our people as a whole are living in luxury and waste. As a result of this condition our people are forgetting God and becoming more and more indifferent to his cause.

It is time now for our people to become alarmed over the present situation, not only on our foreign field but on the home fields. We are praying that God will give our leaders in Zion everywhere a vision of the real situation and give us grace to face the situation as real soldiers of the Cross of Christ.

OUR ORPHANS HOME

Brother Hal Buckner is sending out an appeal to our pastors over the country to rally to the aid of our own Buckner Orphans Home. The home is distressingly in need of money at this time. Surely our churches will heed this call and help Brother Hal and Joe lift the burden. Whenever we get to the point where we cannot bear the cry of hungry orphan children, then we are getting in a pretty bad fix.

SEVEN WAYS OF GIVING

1. The Careless Way.—To give something to every cause that is presented without inquiring into its merits.
2. The Impulsive Way.—To give from impulse—as much as one feels like and pity and sensibility prompt.
3. The Lazy Way.—To make an offer to earn special money for benevolences and other objects for fairs, festivals, etc.
4. The Self-Denying Way.—To say the cost of luxuries and apply them to purposes of religion and charity. This way leads to self-pity and asceticism.
5. The Equal Way.—To give to God and the needy just as we spend for ourselves.
6. The Heroic Way.—To limit our own expenditures to a certain sum and give all the rest of our income.
7. The Bible Way.—To lay aside as an offering to God

RAMBLING REMARKS

Dick O'Brien

Having been away in meetings for the past four weeks I have had little chance to gather news notes from the Haskell Association. At the recent workers meeting at Smith Chapel I used every ethical method used by newspaper reporters to extract news from unwilling victims, to get some interesting notes for the West Texas Baptist, and then misplaced the paper upon which said notes were noted. But we remember this much, that the brethren and sisters of our association are busy putting over local programs and planning for revivals both in the churches and in destitute places over the district. By next week we hope to be able to tell who held meetings for who and where, and with what results.

We were in a meeting from July 1st to 12th with the church at Hawley. We consider the work there in very fine condition under the leadership of Brother L. B. Wilkerson. Back in the winter they had a meeting lasting several weeks, at which time several members were received, and a number of church members were excluded. The summer meeting resulted in a number of conversions and additions. Brother Wilkerson is a unique type of preacher, who fearlessly attacks sin in any form or place found, and has won the deep love of his membership and the respect of the entire community.

We are this week in a meeting with Brother A. Ben Oliver and the Cottonwood church in Callahan County. There is a great door of opportunity open here, but there are many adversaries. Pastor Oliver has done a very constructive work here. All phases of the church work are making progress. We greatly miss the fellowship of Brother Mack Richardson who was with us here last summer. Outside of a blood boil on one hand, two styes in one eye, a sore

one-tenth of all our gains. To lay aside our offerings on the first day of each week. To BRING our offerings to God's house. When we go beyond the tenth we are then giving; until then we are offering but that which God commands—The Propeller.

A HUNDRED PER CENT CHRISTIAN: TEN POINTS OF EFFICIENCY

By Adiel J. Moncrief

1. One whose hope of salvation is not cherished secretly, but is professed and practiced in the fellowship of the church—an Enlisted Christian.
2. One who is ready to give to every one that asketh, a reason for his church affiliations—an Intelligent Christian.
3. One who keeps his contact with his Master strong through his private devotions regularly observed—a Confident Christian.
4. One who attends the appointed services, and participates in the organized ministries of his church—an Active Christian.
5. One who contributes regularly, and the scriptural proportion of his income, to all causes fostered by his church—a Supporting Christian.
6. One who keeps his loyalty to his denomination strong by knowledge of its polity, its policies and its program—an Informed Christian.
7. One who is tolerant toward all religious bodies, respectful to all creeds and opinions, and helpful to every good cause—a Co-operating Christian.
8. One who is faithful to his civil obligations, performing his duties to all civic authorities loyally, and truly—a Patriotic Christian.
9. One whose vision and interest encompasses all races and all lands, and whose sympathies and prayers have no geographical bounds—a Missionary Christian.
10. One who seeks with all his powers and means, in every relationship of life, to glorify God through Christ—a Consecrated Christian.

WHAT PER CENT AM I?

—The Christian Advocate.

SENTENCE SERMONS

By Rev. Roy L. Smith

- HAD YOU EVER THOUGHT—
- That no bird ever tries to own two nests when he can only live in one?
- That a turtle dove never seems to envy a bluejay his beautiful plumage?
- That even a hog will quit eating when he has satisfied his hunger?
- That you have never seen a dog suffering from a nervous breakdown?
- That the peacock, the vainest bird alive, is likewise the most useless?
- That the most talkative parrot does not do his own thinking?
- That even a lion does not kill for the sport of killing?

DON'T HATE YOURSELF

- Because you have failed—you can try again.
- Because another excels you—you can do your best.
- Because you lost your head—strive for self-mastery.
- Because you played the fool—you can still act sensibly about it.
- Because you offended a friend—you can play the gentleman.
- Because you wasted money—you can earn another chance.
- Because you have broken a vow—you can make a new one.
- Rev. Roy L. Smith in the Baptist Adviser.

A Presbyterian minister had married a Baptist wife. On going to a new pastorate he sought to get acquainted with his janitor. He asked:

"Well, uncle, are you a Presbyterian?"

"No, sah, I isn't."

"Then to what church do you belong?"

"Ise a Baptis', sah."

The minister hoping to make the bond of friendship secure said: "My wife was a Baptist."

The old darkey straightened up and said with calm assurance: "Dem what was, is."

throat from preaching in the damp heavy east wind which has blown all week, and serious attack of stomach ache for a day or two, we have been in every way physically fit for the meeting.

The discomfort of the above mentioned afflictions were for the moment forgotten when we received word this morning that Dan Moody was away out in the lead in the race for governor of Texas. If he wins, as present returns indicate, by a substantial majority we will feel like exclaiming with Elizabeth, "thanks be unto God for the reproach upon the fair name of Texas has been removed and we stand vindicated in the eyes of our neighbor states."

It has been a joy to meet so many old friends in the Callahan Association while here in meetings. The work at Baird seems to be in a most excellent condition. Brother Mayes is held in very high esteem by his members, and the community at large. The recent meeting conducted there by evangelist Ashford was evidently a great meeting. For these things we offer devout thanks, as we love the Baird folks very dearly and rejoice upon hearing good reports of their work.

It seems hardly right not to hear of J. Henry Littleton going from place to place in this country giving his very life blood for the furtherance of the gospel the contributions of such men as Henry Littleton, R. S. Bright, R. H. Williams, Geo. W. Parks, and others to this association can never be estimated until all the returns are in at the judgment.

The Winan-Powell evangelistic party is in a meeting with pastor Albertson and the Haskell church. This is said to be one of the safest and most effective evangelistic parties to be found anywhere. The Haskell church has just conducted the first

Daily Vacation Bible School in this section. The effort was a complete success, and they are planning for a similar but enlarged school next year.

Brother Henry O. Hearne of Cross Plains is with Pastor Carter and the church at Atwell this week. Brother Hearne is held in very high esteem by the whole association.

Our meeting is to begin at Monday on the second Sunday in August. Mr. Roy Camp of the Southwestern Seminary is to lead the singing and Miss Howard Barrett of Baylor College, Belton, is to lead in personal work. The pastor plans to preach.

Pastor Jim Nicholson and the Pumphrey Church are in a revival meeting this week.

DR. BARTON IS CHOSEN AS GENERAL DIRECTOR

Leader of Baptist Work in Missouri Is Named to Head Co-operative Program

To lead Southern Baptists in the capacity of general director of the Co-operative Program, a movement that aims to provide an adequate financial budget for all the missionary, educational and benevolent enterprises of the denomination, the Co-operative Program Commission has called Dr. A. J. Barton, Kansas City, superintendent of the general Baptist work in Missouri.

So far, Dr. Barton has been unable to announce a decision as to his election. In the event he accepts he will move to Nashville, Tenn., and lead Southern Baptists in rounding out the Co-operative Program for 1926 and raising a budget of \$9,000,000 for missionary, educational and benevolent work of the denomination in 1927.

Editor's Note—Since the above was put in type Dr. Barton has declined to accept the above mentioned position.

News Notes

There were fifteen additions to the church at Cross Plains by baptism as a result of the meeting there conducted by Evangelist W. C. Ashford. There were a large number of additions by letter and the church has been greatly strengthened.

The church at Roscoe is in a revival this week with Pastor Ferguson of Snyder doing the preaching. Pastor G. W. Parks and the church have made extensive preparation for the meeting which is scheduled to continue for two weeks.

Brother Bradford of Abilene is in a revival with the church at Okra of which he is pastor.

Pastor C. O. Hitt of Rising Star has just closed a good meeting with the church at Staff.

Pastor L. S. Jenkins and the Pinkerton church, Haskell Association, will begin a revival meeting on Aug. 1st. Pastor Pierce of Gorman will do the preaching and the song services will be in charge of Miss Ella Mae Free of Haskell, with her sister, Miss Fay, at the piano.

Rev. R. G. Brannen of Center Point and Rev. V. W. Tatum of Weinert are in a meeting in the Lone Star community, Haskell Association. A large arbor has been erected for the services.

Rev. V. W. Tatum of Weinert and Brother C. V. Stovall of Abilene have just closed a fine meeting with the Union Grove Church in the Haskell Association. Brother Stovall is a former pastor of this church.

Pastor J. Pat Horton and the Plainview Church are in a revival meeting this week. The singing is under the direction of Prof. Bradley M. Sims of Wayland College.

Rev. Allen Patterson is conducting a meeting this week in the Franklin Community in Runnels county.

Rev. R. D. Dewese of Bronte is conducting a revival this week in the Oak Creek Community in the Runnels County Association.

The editor closed a meeting Sunday with the Wilmeth Church of which he is pastor. There were twelve additions to the church and the entire community was revived. Brother Frank Stamps led the music and Mrs. Reece Walker of Sweetwater added very materially to the music by the use of her saxophone. Mrs. Wallace Proctor of the Wilmeth community was the pianist.

A very successful revival was held recently with the Knox City church in which the pastor Joe W. English did the preaching. The music was conducted by Press Hitchcock of Knox City and Miss Lula English of Fort Worth, pianist. During the meeting the mid-summer indebtedness on the church was raised.

The long distance attendance record for visitors at the Luaders Encampment was broken by Mrs. T. J. Brock and family of Utica, Miss. They traveled 700 miles to hear Dr. Walter Alexander, the encampment speaker.

"The Soul Winners Herald" is the name of a new monthly church paper published by Pastor Scott W. Hickey of the Walnut Street Church, Abilene.

Pastor Scott W. Hickey and the Norton Church are in a revival meeting this week. This good church is planning the building of a new church building and it is expected that definite plans will be formulated during the meeting. There have been 50 additions to this church since January 1st.

A camp meeting has been announced for the Novice Church to be held August 15-30. Dr. W. F. Fry of Simmons University will conduct Bible studies at the day services and the pastor, Scott W. Hickey will bring evangelistic messages at the evening services.

There were 34 additions to the Walnut Street Church, Abilene as a result of the revival conducted recently by the pastor, Scott W. Hickey. Several young people surrendered their lives for special service.

Rev. Bob Baucom, evangelist for Simmons University, is in a meeting this week with the church at East Las Vegas, N. M. He goes from there to McCaulley for a meeting with Pastor J. M. Reynolds and this good church.

Fifty-seven different varieties of prophets tell us that the world is going to the bow wows. When they are all able to agree on the reason for it, then it will be time to worry.

BAPTIST STUDENTS UNION COUNCIL, SIMMONS UNIVERSITY



Top row: Douglas Carver, Ben Oliver, Parilee Porter, Robert Harvey, Era Rudd, Willis Taylor.
Second row: Naomi Hunt, Arthur Jordan, Callie Ross, Verna Smith, Ollie McMinn, Clara Ballew.
Third row: Lawrence Fitzgerald, Clara Lee Cornelius, Ina Patterson, Elmer Atwood, Lois Riddle, Lois Underwood.
Fourth row: S. J. Lareau, Evelyn Whitman, Cleo Armstrong, John Jenkins.

MINISTERIAL COUNCIL, SIMMONS UNIVERSITY



Top row: D. G. Reid, W. A. Foster, Sam Morris, Lawrence Fitzgerald, E. D. Dunlap, Ben Comalander.
Second row: J. N. Tidwell, John Boston, A. L. Jordan, Roy E. Mitchell, W. J. Taylor, J. R. Musick.
Third row: Joe Costa, F. H. Stamps, Clyde R. Campbell, J. R. Garrett, E. H. Scott, Stanley Taylor.
Fourth row: J. M. Sibley, Douglas Carver, Joe Burton, Lloyd Miller, L. H. Kinard, Robert Harvey.

Simmons University Notes

That the B. S. U. is still growing and interest among students increasing was manifested by the large number out to hear the program on "The Seven Steps to Peter's Downfall."

These steps, doubt, boasts, sleep, smite follow afar off, sits with ungodly, and denies the Lord, were ably discussed by Misses Anne Wood, Vera Walker, and Eula Mae Gibson.

The University Library has from Sept. 29, 1925 to July 1, 1926 placed 35,685 books in circulation. From these figures a total of between 25 and 30 books are used by the average student each year. This represents the number of books per student not including the regular texts.

Of the 35,685 books in circulation, 10,948 were circulated from the history department; 11,761 were used by the students of education, economics and sociology departments; and 6,332 were used in the English department. The remainder of the number, 8,000 divided between the sciences and arts generally.

The Simmons Museum has among other interesting and valuable collections one containing 64 relics gathered from foreign countries by Rev. W. A. Hamlet, of Austin, Texas. This gift is displayed in the west end of the third floor of the Caldwell Fine Arts Building. Many memorials of the World War are among the things Rev. Hamlet gathered while touring France. From Argonne Forest he has brought a German star-shell parachute. One German officer's helmet and two German soldier's caps are in this collection. The German machine gun bullet extracted from the brain of an American soldier in which the operation was successful, makes an interesting exhibit. The bullet was located by X-Ray. One can see the dent made by a machine gun bullet on a French mirror an American soldier had in his pocket over his heart. Another souvenir of note is the cap of a French soldier worn through the siege of Verdun.

Thirty-five Simmons students attended in mass the Encampment at Luaders Saturday, which was the day set aside as "Simmons Day." Those who went met at Mary Frances Hall Saturday morning about 7:30. The trip was made in cars. One band bus was summoned out to accommo-

date the Simmons representatives and they arrived at Luaders about 9:30.

At 10:30 the play "Simmons O' Mine," composed by Mrs. J. D. Sandefer, was very successfully staged, after which Dr. C. C. Rister delivered an address. Miss Carpenter presented the Japanese and Chinese Program which was given here at a B. S. U. meeting about a month ago. Then lunch was served.

Quiet hour was observed from 1:00 to 3:00 and speeches were made at the afternoon session.

Swimming was the recreation enjoyed by those attending in the late afternoon. Later, Coach Y. P. Kuhn entertained the Simmons bunch with a watermelon feast on the river.

The play, "Proposals," by Miss Olivia Holgood, was presented at 7

in the evening, concluding the day's program. Good acting and cleverness of construction made the play unusually enjoyable. After the evening performance, the Simmons delegation returned.

MEETING AT MEGARGLE

The Megargle church began a revival meeting on July 18th. Brother Wendell Foreman of College Heights Church of Abilene is leading the singing.

The meeting is doing fairly well and we plan to run through this coming week. I am trying to do the preaching.

J. O. HEATH

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A WORD FROM AFRICA

Big Spring, Texas,
 July 15, 1926
 Editor West Texas Baptist,
 Abilene, Texas.

Dear Sir:—Since our women are to study about Nigeria in their missionary program this month, I felt that I should give out the enclosed information.

If you can use it in your paper next week, it may reach some of them.

Lucille and Miss Elam are the only missionaries we have in Lagos now, as Mr. Duval is having his furlough, and if our people would consider what it means for those two girls to have all that responsibility alone, with so scant an allowance of funds besides they would realize the importance of providing the means for more workers and more equipment—and what is true of Lagos is only too true of many other mission stations as well.

Thanking you for your consideration, I am,

Yours in Christian Service,
 Mrs. B. Reagan.

Notes From Lagos Nigeria, Taken
 From Miss Lucille Reagan's Letters to Her Mother

May 29—We are to have baptismal services tomorrow evening. Forty-three are to be baptized. Three of them are our boys.

We are employing stronger teachers and have built up the tone of our school until the Asst. director of Education (a British Government official), says we have the best school in Lagos, but I do not know what we will do unless we get some money to build soon. However I know God will provide the means at the right time.

In response to the question what effect has the cut in mission appropriations on your work in Lagos, she writes:

June 3—Last year we received \$175.00 a quarter for running expenses for the school, and \$140.00 for the year for furniture which was put

into some necessary desks and tables for teachers.

This year we received no money for furniture and since the first quarter we are receiving about \$138.00 a quarter. We had to have some additional dishes and I ordered them. As I figured we had sufficient funds; but we have just had to put in new stairs at the school.

The only entrance to the upstairs was a brick stairs and landing half-way, then wooden steps the rest. After two days of heavy rain the brick steps fell (the house is quite old) but fortunately no one was hurt.

This being the Kings birthday we are having a holiday, and tomorrow we will have an enforced holiday. If we don't get a new building soon I don't know what is going to happen to us.

You know the native children's school fund was cut last year—that has been cut again by half. Each mission house had been getting a \$100.00 a year for repairs and general upkeep. This last quarter we received about \$8.00.

Our kitchen range has about reached its limit. A new cook stove, but not a range, will cost nearly a hundred dollars. An oil stove costs about \$8.00. Maybe we can make ours last another year.

This house was built in 1880. The ants have eaten the woodwork over one of the windows and that has to be mended, and the roof needs repairing, but fortunately all the leaks are on the back porch, so far!

If we only had the school building and some adjoining property for play grounds, I would be perfectly happy. Our present property is not more than 75x120 feet and our enrollment is 406. We rent a building open on the sides with corrugated iron roof, \$25.00 a month, for classes and the girls play on those grounds.

The trouble is that property costs almost as much here as in some of the cities at home. There is a plot of land near with a residence and some carpenter shops on it that could be

gotten for 3,000 pounds, or nearly \$15,000.00, and the one we rent that I mentioned above, for above half that amount, for it is only half the size.

There is not much use in considering moving the school because ours is a day school and we have to be in walking distance of our pupils.

We have fifteen classes now. Next month we will have sixteen, because we are beginning a new year, and taking in a new class but not graduating any. I think we can manage somehow, because it would be poor policy not to take in the beginners class, or add the higher class as we are ready for it.

If I had any assurance of getting the money for the building any time soon, I would begin a campaign here at once, for there are those who will give a substantial amount, but the whole thing is too big for our local people by themselves.

QUILTING PARTY

The W. M. U. ladies of Mt. Olive Baptist church met at S. H. Sneed's Monday, June 28, for the purpose of quilting two friendship quilts that were pieced by the ladies.

There were forty names in the two quilts.

This day will long be remembered as words can not express the "good-times" we enjoyed as we filed in the dining room at the noon hour. A loaded table met our eyes. There was beef, salads, fried chicken, fresh vegetables, pickles, cakes, iced tea and other good things too numerous fat turkey and dressing which was to mention. Last but not least, a big complete surprise to all. Lemonade was served throughout the afternoon. Those enjoying Mrs. Sneed's hospitality were: Mesdames W. C. Mauzey, T. E. Simmons, E. J. George, C. S. Ramzel, Chas. Lamkins, J. S. George, C. A. Mathews, M. E. Sedberry, T. V. George; Misses Opal Craig and Edna George.

WHAT THINK YE OF CHRIST?

To the architect he is the chief corner stone.

To the astronomer he is the son of righteousness.

To the baker he is the living bread.

To the banker he is the hidden treasure.

To the biologist he is the life.

To the builder he is the sure foundation.

To the doctor he is the great physician.

To the educator he is the great teacher.

To the engineer he is the new and living way.

To the farmer he is the sower and the lord of the harvest.

To the florist he is the rose of Sharon and the lily of the valley.

To the geologist he is the rock of ages (and it is more important to know the rock of ages than the age of rocks).

To the horticulturist he is the true vine.

To the judge he is the righteous judge, the judge of all men.

To the juror he is the faithful and true witness.

To the jeweler he is the pearl of great price.

To the lawyer he is the great counselor, the lawgiver, the advocate.

To the newspaper man he is the good tidings of great joy.

To the oculist he is the light of the eye.

To the preacher he is the word of God.

To the sculptor he is the living stone.

To the servant he is the good master.

To the student he is the incarnate truth.

To the toiler he is the giver of rest.

To the sinner he is the Lamb of God that taketh away the sin of the world.

To the Christian he is the son of the living God, the Savior, the redeemer and Lord.—Auburn Court, St. Baptist Church Calendar.

A WORD OF THANKS

West Texas Baptist,

Dear Brethren, kindly allow space in your paper for a word of thanks. As per request of Rev. O. B. Tatum, Pastor of Riverside Baptist Church of Jones county, owing to his lack of time, and haste, to be ready and on the field to open a Revival at Buford, in Scurry county, he asked me to forward a word of thankfulness to you splendid people of Riverside, who following his sermon on Sunday night, so graciously remembered him by the surprise in the form of an old time pounding. I sincerely wish each could good wife and her father, who is now have had a moments view of him, his nearing his 80th year.

It was my good pleasure to happen in his home after all good eats and a splendid assortment of groceries were assorted on the pastor's kitchen floor.

As the mist would gather, and the tears of thankfulness steal down each cheek, such thankfulness as we seldom behold. We are made to realize that God the Father, still manifests Himself on His earth thru mankind.

Very truly if we are to realize the fulness of life, we are to live much in good deeds. A helping hand, and a sympathetic compassionate heart.

A life so lived is "bread cast upon the water," and is not lived in vain. As the shades of evening gather

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MEETING AT MESQUITE

A protracted meeting is in progress at Mesquite, an arm of Champion Church, in which W. G. Tankersley, the pastor, is doing the preaching.

Good interest is being manifested.

There are usually seventy to ninety people in attendance in the different prayer meetings each evening. Several united with the church since the meeting has been in progress.

Brother Tankersley is meeting some difficulties in this work with the Champion Church, but taken as a whole he is doing a fine work, the worth of which can only be determined in eternity. He began a series of meetings at Hermleigh Friday evening.—Mrs. M. A. Wright.

BROWNFIELD ASSOCIATION

The Tahoka church will take a religious census of the town and territory around Wednesday of this week. We need the information for our revival meeting which is to begin August 22. Also we want to continue to build our church and attendance. We are glad to invite every one who possibly can to attend our revival. It is to be conducted by the Starnes Evangelistic Party. They are masters in their field. This will be the second revival they have held here this year. We desire the prayers of everyone in our association for this meeting.

Pastor Shepherd is to assist Pastor Saffle and the Sudan church in a revival meeting beginning next Sunday. We request the prayers of all Christians.

Charles Burnett filled the pulpit last Sunday for B. N. Shepherd. The reports are that he did it well. Burnett always does. Some more good churches ought to harness him again and put him to work. Too much good preaching is going to waste when a good preacher like he does not preach every Sunday.

Missionary Markham is getting started well in his summer campaign. Let each of us pray for him. He has a heavy summer's work ahead of him.

Miss Blanche Simpson, the scholarship girl for the Plainview district of the W. M. U. of Texas will be in our association from August 14 to 22 for an itinerary.

The Wilson Senior B. Y. P. U. entertained the Senior B. Y. P. U. of the Tahoka church last Thursday night in their new church. Quite a number attended. They all reported a good time. The Wilsonites know how to do things.

Pastor Doshier and the Seagraves church began their revival the 16th of this month with Rev. Roy S. Holloman, of Bryan, doing the preaching.

Rev. W. K. Horn and his good people have just enjoyed the fine work of Brother Winsett and his splendid singer, Brother Carroll, for two weeks. They had many obstacles to meet and overcome. The biggest one

was the fact that Brother Winsett was called away to the bedside of his mother on Thursday of the last week. Another preacher had to take his place which was impossible. But the Lord gave them a fine meeting anyway. The pastor baptized fifteen Sunday afternoon. There were twenty-two additions to the church in all. The preaching was of the best, and we do not have any better singers than Brother Carroll. His solos will lift any one who loves good Gospel singing.

The Winsett Evangelistic party goes from O'Donnell, where they closed a very fine meeting last Sunday, to Roby to be with Pastor Charles Smith in a revival. They are to go from there to Brownfield we understand.

Our association meets September 14 at 10:00 o'clock. Let every church have all reports ready. We ought to have the greatest association in the history of the Brownfield association. It will meet at Brownfield instead of Tahoka. The sermon is to be preached on the night of the fourteenth by Rev. C. E. Ball. The W. M. U. will have their program and business session beginning at ten o'clock on the fourteenth, and lasting through the day.

A Baptist meeting will begin at Three Lakes on the first Sunday in August and continue ten days or longer, according to the pastor, Rev. J. H. Agee. The pastor will conduct the services assisted by associational missionary, Rev. W. F. Markham of Brownfield.—Baptist Builder.

LAMESA ASSOCIATION

The work of our Lamesa Association is moving along steadily. Our churches and pastors are engaged in revival meetings that are, in many instances, resulting in large ingatherings. I do not know how many meetings are in progress at this time, but a revival meeting will be held in each community within the bounds of the association during the summer.

Brother J. L. Isbell, our faithful and efficient missionary, is holding some fine meeting at outlying points. He is a whole team when it comes to conducting a revival meeting. He not only preaches the Word, but plays the piano, leads the singing and preaches the appeal, wherever necessary, and gets results. In most communities in this fine section, there are

about such a life, a mantle of snowy white he wears as a crown, a retrospect of the past, he does not lament. A life thus lived is like unto the evening of a perfect day. For it is lived "following in his foot prints." Yes Brother Tatum, we appreciate and love you for what you are for Christ's sake.—E. M. Dean, member Hebron Baptist Church.

TENNESSEE LAD OF 13 HAS ALREADY HAD YEAR IN BAPTIST MINISTRY

Beginning an active ministry at the age of 12, John Thomas Tippit, of Indian Mound, Tenn., now has had a year of practical service in preaching and in the conduct of revival meetings. He is a protege of Rev. Clifton F. Bridges, Baptist missionary at Dover, Tenn., and is the son of Mr. and Mrs. Gus Tippit. The lad has completed the grammar school, will enter high school this fall and plans later to take a college and seminary course. The boy also teaches a Sunday school class at Cross Creek Church in which his ten pupils range in age, from 12 to 20 years.

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THE JUNK DIGGERS

(Continued from page 1)

diggers. They walk with proud heads through the gallery of inspiration, and through the fields of divine truth and see only a pile of junk. They want to junk the story of the creation, the Deity of Jesus Christ, his virgin birth, his vicarious death, his resurrection, his personal coming again, the miracles and everything that is supernatural. The story of the creation is unscientific, the virgin birth of the Lord is unbiological, the miracles are contrary to reason, therefore to the junk pile with the whole business.

All the Bible asks of any thinking man is a chance to prove itself. And it proves itself. It does it by its unity. Sixty-six books, written by forty writers, covering a period in its composition of fifteen hundred years, written in Hebrew, Aramaic and Greek, its writers being men all the way from King is to humble Shepherds and farmers, and yet from first to last possessing an unbroken unity of thought, and in its composition a verbal unity. To say that such a book is not the product of one great inspiring Mind would be to say that a great temple covering in its course of construction fifteen hundred years, worked upon by builders of different generations at haphazard during all that long time, and finally completed, a magnificent and harmonious temple without ever having had an architect, or a design for the builders to go by. Talk about junking the miracles, what would you do with a miracle like that? The supernatural in the Bible is the crowning proof of its divine authority.

The Bible proves itself by its fulfilled prophecies. There are three classes of prophecies, those concerning the Messiah, the Jews, and the Gentiles. When Wm. E. Gladstone was asked to name one proof of the inspiration of the Bible he replied, "The Jews." All these prophecies fulfilled could not have been the guesswork of man, but the words of men inspired of God to see their fulfillment. It proves itself by its influence in the world, a producer of civilizations and a tamer of men, and by its ability to withstand the attacks of its enemies. It has resisted the genius of Celsus, the philosophy of Porphyry, the satire of Lucien, the invective of Voltaire, the power of Diocletian, the battering rams of Julian the Apostate, the reason of Tom Paine, the ridicule of Ingels, and carries with it today the dew of its youth and is still as it ever shall be God's "bold bright star cut out from the throne of God and placed on the brow of a sin-bedecked world to light its way to eternity."

"Hammer away ye hostile bands, Your hammers break, God's anvil stands."

The Chaos of a Churchless World

These same religious critics propose to junk the church. They turn their critical eyes upon the church and cry "See the junk we've dug up here." The fondest lover of the church will not claim for it perfection. It cannot be perfect so long as it is made up of imperfect people, and Christian people, the best of them, are not perfect in this world. But just think of a churchless world. Who would want to live in a churchless town? Why don't you folks who everlastingly knock the churches pack yourselves off to some country where there are no churches? You knock the church, and then enjoy the civilization it builds.

The church carries her own credentials. She can point to her Christian schools where character is conserved, and her hospitals where the sick find healing, and her orphanages where helpless children find home and love and care, and to the hungry fed, and the naked clothed, and the sorrowing comforted, and the hopeless pointed to a living hope that "enters into that which is within the veil whither Jesus our forerunner hath gone." It is up to you to offer the world something better than the Bible before you reject it, and something better than the church before you oppose it.

Open Doors of Mercy
Even the cross of Jesus with its precious burden of vicarious suffering atonement for sin is not spared the pick of the junk digger. He comes to Calvary and says, "See here what junk I've found. Away with your religion of the slaughter pen and the Shambles." But have you proven the cross? Have you let it speak for itself? It proclaims the awful fact of sin. If there were no sin in the world, the cross would be inexplicable. But with the fact of sin staring us in the face to be no cross of Christ, that would be inexplicable.

But it also proclaims the glorious fact of redeeming love. With sin in the world the cross is the only thing we could expect of a loving God. He took the sinner's place in Christ Jesus, and paid the price of sin himself that we might go free. And now the doors of mercy stand open. John saw on Patmos the heavenly Jerusalem, and its gates were never closed. What a beautiful picture of how God's gates of mercy are never closed to a sinner! He may walk up and look at them and refuse or fail to enter, but he goes to hell not because he could

not have gone to heaven. He goes of his own free choice.

A soldier boy in a training camp far distant from his home lay at the point of death with pneumonia. His chaplain told him of the seriousness of his condition and asked him to put his trust in Jesus. The boy's dad had been his pal, his friend, his advisor in everything. As he had gone to dad for advice in everything else, he would go to him now. He dictated a telegram: "Doctors say am dangerously ill. Chaplain urges put my trust in Christ. Wire advice." The heartbroken father cried, "O God, I am not a Christian myself, how shall I advise my boy?" He went to a minister in the community seeking to find the Savior himself, and he found Him, joyfully found Him, and sent this wire: "Dad knows Him too. Trust your all to Jesus. He will do it to."

And my friends, he will do it to tie. No one ever trusted Jesus Christ and was disappointed in him, or had cause to regret it.

"Ever since by faith I saw the stream, Thy flowing wounds supply; Redeeming love has been my theme, and shall be till I die."

STONEWALL COUNTY

The Workers' Council of the Stonewall Association met at Jayton Monday, July 12th. Owing to the busy season, we presume, the attendance was not as large as was hoped for by those who had charge of the arrangements.

The program was carried out by substitution.

As was formerly announced Mrs. Leigh, state corresponding secretary of the W. M. U. of Dallas, was present. She and the district president were given right of way from the time of their arrival at 11:00 o'clock until adjournment in the afternoon, except at the noon hour when even a country editor had equal rights and privileges as those accorded the noted speakers, preachers, etc. Needless to say we availed ourselves of this splendid opportunity.

According to Holy Writ, Thomas was absent on one occasion when Jesus appeared to the disciples after his resurrection. He missed the great opportunity, privilege and blessings that came to the ones who were present. Just so it is at every service, if you absent yourself many untold blessings that might be yours are denied you. In this case especially, those who failed to hear our W. M. U. workers lost more than they will ever know of. Their visits must of necessity be rare occasions and they are worth special effort on our part to hear them.

The women of the Jayton Baptist Church served a real dinner at the church. A great variety, a great quantity, and a great quality, nothing was left undone on their part, they saw to it that everybody ate and ate until they could eat no more.

The fragments left were many of them whole plates full. These women know how to prepare and serve in a great way.—Aspermont Star.

SWEETWATER ASSOCIATION

Jno. W. Newsom

The missionary began a meeting with A. R. McClure, pastor at Moro, last Sunday night. The meeting starts off well.

The meeting conducted at Walnut Street church by the pastor, Rev. Scott W. Hickey, resulted in thirty-five additions to the church, three men surrendering for the ministry, another for special work and one girl for special service. The church called Brother Hickey for full time to begin September first.

Brother Sam Morris has just closed a meeting at Trent with Pastor McGinnis. Fifteen were baptized at the close of the meeting.

Brother Jewell Sibley, a graduate of Simmons University, preached for the South Prong church in Ellis county last Sunday.

Brother Charlie Joiner is with the Tye church this past week in a meeting. Brother Jewell Sibley is the pastor.

Bro. W. Henry Haney, Simmons worker, is with Bro. Zeb Freeman and the Bradshaw church for a training school this week. They report a splendid class.

Pastor Henry Littleton is doing the preaching in a meeting with the Hamlin Church. The meeting will continue through the week.

HEALING SLIGHTLY THE HURT OF THE PEOPLE

(Continued from page 1)

ments of God. Rather, they flout the fact of a future judgment and with a moral abandonment that would have startled the depraved courts of Ahab, they eagerly seek the gratification of their fleshly desires. And along with them go so many church members that doubtless Satan would count that day as lost to his kingdom if a host of church members fail to engage in those sins which are a reproach to any people. The professors of religion reach far up into the millions and yet the morality of this nation is rapidly approaching a collapse, due, in a large measure, to the sinful practices of many who are the nominal followers of Jesus. And the daring conduct that is imperiling our homes and endangering the integrity of the country is traceable to the vague ideas that the people have of sin and its dire consequences. As their hurt has been slightly healed, they no longer think of sin as being able to destroy their moral substance or envelop in thick darkness their spiritual heritage.

I am sure no sober minded person will seriously question the subtle and far-reaching harm that this slight healing is doing among us. We are "bat-eyed" if we do not see its demoralizing results. It is manifest in the liberal views that are held touching the plenary authority of the Scriptures. In many circles the Bible is not considered as sufficient for doctrine nor are its lucid and emphatic injunctions concerning our manner of living to be heeded unless they are agreeable to our vain notions. And those notions, pervaded with the spirit of opposition to Bible imposed restraints, are making shipwreck of the religious life of today. There are church women that are in open revolt against the Bible doctrine of modesty and are happy in their pronounced rebellion. There are church men who in their business dealings and in their social relations, violate the Scriptures every day and then on Sundays untidily sing about reading their titles clear to mansions in the skies. This increasing disregard of the laws of decency, of honesty and of sobriety, would indicate a growing moral callousness that ought to alarm all of us. Our faith in the Bible has been shaken and we have lost our sense of sin and of shame. We have staged the degrading play, cast the suggestive pictures on the screen, filled current literature with a contaminating realism and permitted mixed swimming until the moral bluntness of this age is as dense as in any previous period in human history. The debauching orgies of the ancients, that took place in fragrant gardens and to the soft cadences of seductive music, were no more prurient than some of the wild revelries of today. And many church members like this shocking revelry; and although they are in the churches they find pleasure in revelling because their spiritual hurt has been but slightly healed.

While we should not undervalue the blighting influence of liberalism on religious convictions, it is not entirely to blame for the lamentable times in which we are living. I think the largest portion of the responsibility is to be laid at the doors of preachers who are not modernists. Wherein are we culpable? Well, the average preaching is so much on the surface that we have become experts in the matter of shallow cultivation. If we will squarely face the issue we will ascertain that our work is not only superficial but that our methods are often so unworthy of our high calling, that God does not use them to cure the hurt of the people. We are skillful in the arts of manipulation, but the effects are not abiding. I concede that there is much brave preaching and much noisy denouncing of sin on the part of the preachers who lead in our revival meetings. But the trouble is that though the intrepid evangelist vociferously declaims against sin and courageously exorates the sinner that is in the church, that though he pulls off his collar and pulls out his hair in his fearless onslaught against sin in the churches, he will before the meeting closes persuade a lot of folks to unite with the church when they do not give any proof of their having been regenerated. Now, when you think of such glaring inconsistency on the part of the preachers, you will not be surprised that the hurt of the people has been healed but slightly.

To reflect on the social looseness that is now running rampant even among multitudes that are in the churches, we can but conclude that there is something vitally inadequate in both our message and our method. But the weakness and the unprofitableness are not in the insufficiency of the message, but in the familiar and limited way that we present it to the people. For example, we have ceased to preach the majesty and holiness of the law of God. Instead of preaching the law's inflexible requirements that the people may repent, we relate a lot of pathetic stories that the service may be full of cryings and tears. Not only has the authority of God's holy law been silenced in the "sob stuff" that we preach, but its voice of wrath is muffled because we ignore the law as a means of bringing the people to repentance. The law convicts of sin, but there is today a woeful lack of conviction of sin. Men will not repent unless they have this conviction of sin, and the way to produce it is to preach God's righteous law to them. The cheap "sob stuff" may make the people shed copious tears, but it will not lead them to repentance toward God. Surely the people need to repent and that they may be induced to repent, let us lay the axe of God's inexorable law to the root

of the tree. If we will do that the people will repent, they will turn from sin and they will then believe in Jesus to the complete healing of their hurt. To preach against sin without laying God's law at the root of the tree, is to play among the branches of the tree whose fruit is death. And because we have been doing that, the hurt of the people is healed but slightly.

MISSIONARY WRITES
DISTRESSINGLY ABOUT
CONDITIONS IN CHINA
(Continued from page 1)

or three of its workers to go to a place where the work apparently could not continue without the help of one or two missionaries, not a single station refused to heed the request, nor did a single missionary fail to respond to the call.

Laichowfu was called upon to give up three of her workers. Mr. and Mrs. Jacob were asked to go to Lai Yang for a year and Miss Huey was requested to go to Hwang-Hsiao while Miss Knight is at home on furlough. Miss Huey's going away will be a big blow to the evangelistic work on the Laichow field. She is so familiar with the problems connected with the country evangelistic work that her absence will bring a two-fold, yes a three-fold hardship upon Mr. Culpepper, who has been in China only three years. Mr. Jacob's going to Laiyang may mean the closing of the Laichowfu Boys' School for at least a year. These drastic moves were made necessary by the fact that the three workers at Lai Yang are going home this spring. The Lai Yang schools are co-educational, with an enrollment of about two hundred students and without a foreign missionary to supervise them both schools would have to close. The entire list of workers was canvassed for a person to take Miss Knight's place and Miss Huey seemed to be the only individual who could possibly go to Hwang-Hsiao.

Three workers were transferred from Tsinan to other fields. Miss Ramebottom, who will be returning from furlough in September, was asked to go to Lai Yang for a year, while the Mashburns were asked to go to Pingtu permanently. For the past year Dr. Bryan has been the acting principal of the school. This spring he is returning to America and does not plan to come back to China. So, to save another school, the Mashburns were asked to go to Pingtu. Their leaving Tsinan may mean the permanent closing of the Tsinan Boys' School. (It is very likely that it will mean the closing of this school.) And with Miss Ramebottom going to Lai Yang and with the present state of finances, the Girls' Boarding School may have to close for a term or two. The boys' school at Laichow and the schools at Tsinan are newer and smaller than the schools at Lai Yang and Pingtu, so, because of this, the Mission-Body felt that the smaller schools could be sacrificed with less injury to the work.

Tsinan was called upon to let the Littlejohns go to Tsinan. Both Mr. and Mrs. Littlejohn are evangelistic workers. Their leaving Tsining will

cripple the evangelistic work there, but some one had to go to Tsinan. With Dr. Evans busy in the Shantung Christian University, it was too much to leave the burden of both country and city evangelistic work on the shoulders of Mr. and Mrs. Abernathy. With Dr. and Mrs. Evans looking after the work at one of the city centers, Tsinan can carry on after a fashion, yet more help is needed and needed badly. This last statement is true of Tsining, of Laichowfu, of Laiyang and of each of the ten stations in the North China Mission. Nevertheless, because the spirit of economy was so strong, because the desire to cooperate with the Board in its effort to reduce its debt was so manifest, the New Fields and Reinforcement Committee refrained from asking for more than three or four workers, and it was not until the last day of the meeting that, in general assembly, the request for the workers actually needed was made known. The mission body knew the futility of the request and hesitated to make it, desiring not to add another burden, another feeling of anxiety upon the hearts of those who are already feeling so keenly the smarting pangs of anxious days over the debt of the Board and the impossibility of sending recruits to take up the work laid down by those who have been forced to drop out of the fight or to lighten the burdens of those who are already overworked. An army under constant fire would, sooner or later, become so depleted in ranks that, without recruits, it could hold its ground no longer, let alone advance into the enemies' territory. Of course, there is only one REAL ENEMY, but out here he shows his head under many forms and what we need is an adequate force of consecrated men and women, backed by the heart-prayers of the home people. If we could have that kind of backing the finances would not be a matter to worry over.

All phases of work were affected by "the cut," but the money for one phase was cut out entirely. This was the money for the day-schools. Most of these schools are in the country. In the discussions concerning the problems rising out of the elimination of this phase of the work, at least the elimination of its support, some of the older stations the native Christians will be able to carry on these schools with very little help. Perhaps the schools on one field are running without any foreign aid; another station is helping each school twenty dollars (Mex.). On the newer fields, however, where the Christians are fewer, practically every school which received only twenty dollars (one ten-dollar gold piece) would have to close its doors.

Since the day the first day school opened the schools have been used as evangelistic centers and agencies. In some villages the teacher has been the village preacher as well as the village teacher. On some fields seventy-five and eighty per cent of the converts during the past two years have come, either directly or indirectly, through the country schools. Last year the missionary doing country work would go to the village school house, make that his headquarters, and, if the school room was needed,

the teacher would dismiss classes that preaching services and Bible classes might be held. This year, where the schools are independent, that is not true. Why? Because the people are not true Christians? No, not that, but because they are poor and have to have some help. This year they will permit the building to be used as a gospel center. The Christians have to bear this or have no school for their children. Cutting out the day-school cuts out an expense item but at the same time it cuts off the country worker's right arm as well as the chief recruiting ground for some of the girls' boarding schools.

Before the cut came all stations were carrying out a plan which was adopted last fall at the associational meeting. This meeting is composed of both Chinese and foreigners. The plan was, beginning with this year, that each village which had a school would have to pay two-tenths of the teacher's salary and if it had a preacher it must also pay three-tenths of his salary. Next year a larger proportion would have to be borne by the native Christians and so on year by year until the natives gradually took over all the work. Our schools were opened under this plan before the letter from the Board arrived. Consequently some stations are trying to finish the year without breaking the contracts which had been entered into with the country schools and their teachers. No doubt some of the schools will have to be closed at the end of the spring term, and no one dares to venture a prophecy for next year. If the home

people could only realize that the salary of a country teacher or preacher seldom exceeds fifty or sixty dollars gold per year, and if they further realized the importance of this work, no doubt there would be no occasion for anxiety about the future of country work in China.

Let no one draw the conclusion from anything that has been said in this letter that the missionaries are "under the Juniper tree." Far from it, they have faced difficult situations before. If one avenue of approach is cut off or obstructed another one must be opened. Our Captain's Banner is on ahead, and the spirit of the mission body was: "Let's get busy and remove whatever obstruction seems to intervene between us and the Advance Guard."

Sincerely yours,
J. R. Mashburn.

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