

WEST TEXAS BAPTIST

Vol. 14

ABILENE, TEXAS, DECEMBER 2, 1937

No. 2

Sunday School Training Revival Begins Monday

RAMBLING E M A R K S



By DICK O'BRIEN

Well, I don't have time to take off my hat and be seated, but I will take a minute in passing to drop a few remarks. I am very happy today. I have located another reader of this column, and since I am not aware of losing any I am estimating the number now at nine. That is a new high for the past six months period. . . . The new reader is Mrs. J. C. Douglass of Big Spring. Mr. and Mrs. Douglass own and manage the hotel in Big Spring which bears their name. In this hotel is a prophetic chamber which has much to recommend it above the original prophetic chamber prepared by the woman who used to entertain Elijah and Elisha and their contemporaries. I dare say Elisha and those preachers did not have steam heat, private bath, velvety carpeted floor and a Beauty Rest mattress in that original bed chamber. I count myself very fortunate to have such a cultured reader. . . . I spoke to a large group of church men at Big Spring last night. Meetings like this are being sponsored all over the country, and in my opinion is one of the best signs on the religious horizon. The church needs man power. I say it modestly, but I had more than ten invitations to speak to meetings like this within a period of eight days. Four invitations for the same evening of this week. This is heartening to pastors who have always felt keenly the need of men in the program of the local church and the Kingdom in general. . . . You know, I am bothered about a matter which I mentioned in the column last week. That is about the matter of selecting a successor for Bob Day as president of the Rabbit Twisters Association. Our friend, J. T. King, is asking for the honor. But the question arises, how can a man be a king and a president at the same time? If this association is to hold to the democratic form of government it seems to me that a king would be automatically eliminated. I tell you I am distressed. I believe I have clamped my incisors onto more than my molars can masticate. (Continued on Page 3)

HARDIN-SIMMONS MAKES GOOD REPORT TO CONVENTION

Following is a digest of the report given at the El Paso Convention by Dr. J. D. Sandefer of H.-S. U.:

Hardin-Simmons University, founded by pioneer stockmen, and sponsored and supported in the main during the past decade or two by men engaged in the oil industry, was the first institution of higher learning established between Fort Worth and California. It is located in a city of 30,000 population, which boasts in addition to Hardin-Simmons University, two senior colleges, a Catholic Academy, and two business colleges. There has been one hundred increase in enrollment over last year.

This institution has sent out into the world nearly 20,000 students, representing every field of legitimate activity from the ministry to the humbler walks of those who engage in honest endeavor. Hardin-Simmons is one of the best equipped schools under denominational control in the South, and modestly but humbly and thankfully we announce a potential endowment of \$1,500,000 and no debt.

I take this opportunity to mention one or two hazards of many that confront Christian education as I peer into the future. First, our Baptist folk, like those of all denominations save the Catholic, are not as thoroughly sold on the idea of Christian education as they should be. The (Continued on page 4)

HASKELL ASSOCIATION MET TUESDAY WITH PINKERTON CHURCH

"Loyalty" was the general theme at the Workers' Conference program for the Haskell Association at the regular monthly meeting with the Pinkerton Church, Tuesday. Loyalty and the Church, Loyalty and the Pastor, Loyalty and Soul Winning, Loyalty and the Lottie Moon Offering were some of the subjects discussed by Brethren Mosley, Shahan, Shepherd, and Miss Mabel Taylor. The sermon was preached by Pastor Whitley of Haskell. His subject was "Divine Law."

The editor looked in on the meeting long enough to say a few words about the subscription campaign, help eat a sumptuous dinner prepared by the Pinkerton women, and have fellowship with the fine workers in that section. Rev. S. L. Tidwell, Hardin-Simmons student, is pastor of the Pinkerton Church.

Secretary G. S. Hopkins to Lead South Half of District 17 In Study Course Work Beginning Dec. 6th

B. N. Shepherd, Missionary

Beginning Monday, Dec. 6, workers of District 17 will enter into two weeks of Sunday School training with Secretary G. S. Hopkins, head of the Baptist Sunday School work in Texas, and his assistant, Mr. Lites, leading.

On December 4 leaders of the three associations in the southern section of the district—Cisco, Callahan, Jones County Associations—will meet at University Church, Abilene, at 10 a. m., for a conference on the work with Secretary Hopkins. The training courses will be held in these three associations during next week.

On December 11 workers in Jones, Haskell, Fisher and Stonewall Associations will meet at a place to be designated, to discuss plans for the Sunday School training courses to be held in that section for the week beginning Dec. 11. Indications now are that 100 churches in the district will take part in the training program.

The district Sunday School superintendent, Brother McBeth, along with the associational Sunday School superintendents, are working faithfully. We greatly appreciate the interest shown in the work by our West Texas Baptist.

CISCO ASSOCIATIONAL B. T. U. TRAINING COURSES

The associational B. T. U. workers of the Cisco Association were recently in a training school program, under the direction of Chas. T. Talley, associational B. T. U. president. The school was a signal success with 11 churches enrolling over 700 in study course work, with more than thirty conversions reported.

The district missionary spoke in every church, bringing a devotional. It was a joy to again work with Brother Blair, missionary of the Cisco Association.

INAUGURATION SERVICES HELD FOR MARY HARDIN- BAYLOR COL. PRESIDENT

Dr. Millard A. Jenkins of the First Church, Abilene, went to Belton last week where he took part in the formal inauguration of Dr. Gordon G. Singleton, newly elected president of Mary Hardin-Baylor College at Belton, succeeding Dr. Hardy, who led the school for about a quarter of a century. Dr. Singleton was led to Christ by Dr. Jenkins in a revival meeting, and later was his pastor while he (Singleton) was a student in the University of Georgia. All Texas Baptists extend a hearty welcome to this new college president.



Dr. G. S. Hopkins, Sunday School Leader

CLYDE CHURCH IS IN DEBT PAYING DRIVE

During the fall months the church has been making a special effort to pay all indebtedness of every kind. Prospects are now good for every penny of debt to be paid by January 1.

Recently the church under the sponsorship of the W. M. U. sent 703 quarts of canned goods to Buckner Orphans Home. Along with the canned goods a box of new and old clothing valued at \$30 was also sent. Last Sunday a cash offering was made to the home by the Sunday School. The above canned goods consisted of Clyde fruit and vegetables canned by members of the church.

Recently the church completed a Sunday School study course in "Personal Factors in Character Building." Some 24 completed the work entitling them to the award granted by the Sunday School department. This was the second Sunday School study course completed this year.

Recently the Adult Union of the B. T. U. qualified as a Standard B. A. U. The church now has an adult and junior union that is Standard.

The church is now working on the budget and the Every Member Canvass for the coming year. During the past year all current operating expenses were promptly cared for when due.

In the near future another B. T. U. study course is to be had, which will make the second such course during the year.—J. S. Tierce, Pastor.

Brother Dee Carpenter was with his church at Talpa in a B. T. U. training school last week. This is Dee's first year with us here, coming from Wink where he was the assistant pastor and music director.

WORKERS CONFERENCE WILL MEET DECEMBER 9 WITH ABILENE CHURCH

Foreign missions will be the main subject for discussion at the monthly Workers Conference of Sweetwater Association which meets with University Church, Abilene, December 9.

Following is the program:

Theme: Foreign Missions.

10:00—Song service, J. D. Riddle.

10:15—Devotional, Carrol Holtz-claw.

10:30—The Bible, the Basis of Foreign Missions, Dr. N. A. Moore.

10:50—The Church, the Channel of Foreign Missions, L. A. Doyle, Anson.

11:10—The Missionary, the Agent of Foreign Missions, B. N. Shepherd.

11:40—Special Music, Hardin-Simmons Male Quartet.

11:45—Sermon, Foreign Missions, Phil C. McGahey, Breckenridge.

12:15—Lunch.

Afternoon

Theme: Sunday School.

1:30—Board Meetings, Association and W. M. U.

2:00—Song Service, J. D. Riddle.

2:10—Business.

2:20—Sunday School Work, J. M. Cook.

2:35—Inspirational Address, G. S. Hopkins, State S. S. Secretary.

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West Texas Baptist

SAM MALONE Editor and Publisher

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BEGINNING FOURTEENTH YEAR

Did you notice the Volume 14, No. 1 in last week's issue of the West Texas Baptist? Of course that meant that the paper began its fourteenth year under its present management. As many of our readers know The Western Evangel which was launched in 1905 by Dr. J. M. Dawson of Waco was taken over by the Baptist Standard in 1921. In 1924 the present editor returned from three years' work in the Southwestern Seminary and on November 20 of that year started the West Texas Baptist. Prior to the launching of the Evangel the West Texas Baptist was the name of the paper published here for several years.

These 13 years have been rather strenuous ones, but if the paper has been of service in the development of the cause of Christ in this section, we feel that every sacrifice has been worth while.

After all the main thing is to feel that we are trying to do what God wants us to do. If we have, when the records are all in and we stand before the Judge of all judges the verdict will be "Thou hast been faithful over a few things, I will make you ruler over many."

BREAD UPON THE WATERS

Last Sunday night at our B. T. U. services at Trinity Church, a dear mother told a wonderful experience that came to her life many years ago. A tramp came to her house on a cold, rainy day. She invited him in and fed him, after which she had the joy of winning him to Christ. He confessed that he was a murderer, that a reward was being offered for his capture, and that if she wanted him to he would surrender that she might receive the reward. She replied that she did not want the reward—she only wanted him to give his whole life to Jesus. She wrote her name in a small volume of the Gospel of John and sent the outcast on his way with a new song in his heart.

Several years later this dear woman's son was in California, broke and homesick to return to his mother. An itinerate preacher came into his life and told the story of how back in Texas an old woman fed him and led him to Jesus.

That sounds like my mother," the young man replied.

The preacher took from his pocket a worn copy of the Gospel of John, and said, as he showed the name printed therein, "is that your mother?"

The delightful reply was, "Yes, thank God, that's my mother."

This itinerate preacher who had once been a murderer and outcast on the earth comforted the homesick boy and raised the money necessary to send him home to his mother.

This consecrated Christian mother cast her bread upon the water, and many years later it returned to her with joy unspeakable.

ABOUT PREXY

President J. D. Sandefer does not appear to be much older than when he took charge of Simmons College. He goes right on building a greater and greater institution. Now the Hardin-Simmons University has a great student body and a large campus with many buildings and good equipment. It should be adequately endowed and its future of great usefulness secured. It should be done while "Prexy" is its head so that his heart may overflow with joy and gratitude.—Baptist Standard.

WHEN JESUS COMES

Those who think that through the preaching of the Gospel the millennium is to be brought in, need to be reminded that the world is going heathen 6,000,000 a year. Jesus never said all would be saved, and then His righteous reign would begin. He said that all who believed on Him would be saved, and all who believed not on Him would be damned. When the last sermon is preached there will be some who will not believe.

Jesus clearly taught that the preaching of the Gospel during this age is for the "calling out of a people for His name." With His bride complete He will come, and together with her He will reign (Acts 15:13-17). What an inspiration for the stirring of the evangelistic fires in our churches and pulpits.—Dr. Millard A. Jenkins in First Baptist Advance.

Sixty thousand churches in the United States are reported as not having a single convert last year, and 9,000 churches closed their doors. What was the matter? The dry rot of modernism no doubt with some, swamped by worldliness the trouble with others, and just plain old indifference on the part of others. Remedy? Some old-time, honest-to-goodness church discipline, and a return to old-time, red-hot, hell-fire Gospel preaching.—Dr. M. A. Jenkins.

The best climax to any convention this writer ever attended was the sermon of Rev. C. A. Powell at El Paso. It lifted the audience up from one height of praise and gratitude to another as he proceeded. Those present will never forget that glorious hour.—Baptist Standard.

Devotional Thoughts

IN THE LIGHT OF THE MORNING

"Day unto day uttereth speech, and night unto night sheweth knowledge" (Psa. 19:2).

Our life, after a night of trial has passed over us, should be a life of truer aims, of steadier walk, of higher level, of keener, purer vision. If not, we have suffered in vain.

During the night, much of necessity hidden from us. But the morning discloses what the night had hidden. It shows us how desperate the struggle was between us and our God, of which at the time we were hardly aware. It shows the amount of patience, love, and faithfulness that have been expended on us by God. It shows the extent of the evil in us which had drawn down the chastening. It puts us in a position for bringing into practice the knowledge of the world's vanity and wretchedness which sorrow had taught us. Thus the morning carries out the lessons of the night, and gives us opportunity for exemplifying them. And thus the alternation of trial and rest, which makes up our lot on earth, is in truth but a succession of lessons and of opportunities for practicing them.—Horatius Bonar.

CHEERFULNESS

It will help us in learning the lesson of cheerfulness if we persistently train ourselves to see the good things, the bright things, in our common life. There are some people who seem to have eyes only for the unpleasant things. They find every bit of roughness and hardness in their daily path. But on the other hand they forget their blessings. They have no memory for the beautiful things, the things of gladness.—J. R. Miller.

RESTORATION

"If a brother be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness" (Gal. 6:1).

It is the truly spiritual only who can restore others from failure, and he, in the spirit of meekness, considering himself. Abraham, by the very name he gives to the child, perpetuates the memory of his own sinful unbelief and God's faithfulness in spite of all—Isaac. The laugh of unbelief is turned into the joyous laughter of a grateful heart, but the old laugh is not forgotten. Even in heaven itself, when our God has forgotten, we shall not forget; and the remembrance of our own unworthiness in the midst of all the promises fulfilled shall enhance our gratitude and joy, and shall teach us better than even here the meaning of those wondrous words, "the grace of God."—Robert McKilliam.

Does Preaching of Distinctive Baptist Doctrine Retard Our Work

GEORGE CALEB MOOR, D.D., New York City,
in Watchman-Examiner

This question suggests another. Does the preaching of Roman Catholic doctrines retard their work? Does the preaching of Mormon doctrines retard their work? Does the preaching of Christian Science doctrines retard their work? A candid and careful study of these religious bodies will find that the answer to the integrity, influence and expansion of these peoples, is in the preaching of their doctrines without apology or compromise, and with insistence, persistence and insistent adherence to the faith they hold.

For something like 30 years Protestant denominations have been challenged by a series of interdenominational schemes and organizations, with the idea of uniting Protestantism in a concentrated objective. Every one collapsed, for the reason that they began with a minimizing of ministerial leadership, and ended in a pitiable materialism.

By the very genius of Protestantism there can never be a union of denominations. There can be and ought to be a cooperative understanding and helpfulness, but this does not mean a surrendering of the distinctive principles of the various denominations which have created in them evangelism, missionary fervor and loyalty to the teachings of the Word of God.

Have the evangelical denominations gained in strength or influence by the apologetic preaching of their own denominational doctrines and their emphasis on cooperation with other denominations? On the contrary it has resulted in a marked indifference to all religious and church activities. Will those who scrap denominational emphasis explain why in the city of New York there are more unaffiliated Presbyterians, Methodists, Baptists and Congregationalists than affiliated?

The crude fact confronts us that for several decades we have been preaching a rapid Protestantism, until adherents of evangelical bodies have lost all vital interest. Since they are told that one denomination is as good as another, they have relinquished all interest that they may have had in the church of their earlier years.

This may be the reason why only one person out of every thirteen Protestants in New York City is connected with a Protestant church. Within 25 years, 55 Protestant churches have changed their location and 95 have died.

Protestantism has no one to blame but itself for its present paralysis. To many the Bible is no longer a finality, the Cross is labeled a fancy, sin is considered a fantasy, heaven a fiction, hell a figure, the Holy Spirit a fable, orthodoxy a fable, the resurrection fictitious, the second coming of Christ a folly; and the sum total of all this is that the church is a failure. Is it any wonder that we are not able to rally our people to an evangelistic program or to missionary endeavor? Our theological seminaries have produced a line of graduates with a social and ethical message, but utterly lacking in Scriptural authority and an evangelical emphasis.

If Baptists have no distinctive message or doctrines, why continue to foster denominational and missionary machinery which have no claim to independent existence? Many pastors cannot subscribe to the unbenevolent and discourteous and unChrist-like propaganda of denunciation carried on by so-called orthodox extremists, but on the other hand, they can hardly find fellowship with a group of radi-

(Continued on page 3)

SUNDAY SCHOOL LESSON

HIGHT C. MOORE

December 5, 1937

CHRISTIAN REST

Read Matthew 11:28-30; Hebrews 4:1-11; Study Matthew 11:28-30; Hebrews 4:1-11

Rest implies repose from weariness of body and disquiet of mind and agitation of spirit. But Christian rest with its loftier reach and grasp involves acceptance of the grace of God, adjustment to the will of God, and peace in the presence of God. Physical rest may be passive and negative but spiritual rest is aspirant and assertive. May we receive the rest that is given by the Savior and obtain the rest that is found with the Lord!

1. Rest from Christ (Matthew 11)

Accept the rest that Christ gives. It is in his possession. He offers it as a gift. He specifies the conditions of the gift. He wishes that every toiling and burdened heart accept and enjoy it now and forever.

(1) **Christ calls.** The invitation is melodious with mercy. There are multitudes who have labored to the point of fatigue. The myriads of mankind are heavy-laden to the point of breakdown. They can go no faster and no farther than they are. Let them in repentance and faith turn to Jesus in answer to his gracious call.

(2) **Christ conveys.** The promise of Jesus exactly fits the condition of those who come. In their utter weariness they want absolute rest as they want nothing else. They can find it nowhere else. Indeed, it is beyond human power to produce or purchase or procure. It must be given by the Great Giver. Only from him can the burdened heart find easement and the troubled soul know an infinite calm.

(3) **Christ commands.** With the call of the Giver and the conveyance of the gift comes the command that conditions the reception of the gift. The rest he gives capacitates for the service he requires. But his yoke is easier than any human yoke that men are called to bear. He also requires study in his school. There is something new to learn every day and infinite are the treasures of knowledge that beckon us upward.

(4) **Christ challenges.** The possibility appeals strongly to the aspirant heart. Now we can find rest unto our souls, for we are in the path of duty, bearing the yoke of Christ and learning in the school of Christ. The rest he gives is thus supplemented by the rest we can find.

(5) **Christ condescends.** He took the downward road to us so that he might open to us the upward road to him. He is not haughty but meek, not lofty, but lowly, so that he is accessible to the humblest and gracious to the worst. Light are the burdens he places upon us for he helps us to bear them and easy is the yoke he assigns us because we have his constant aid.

2. Rest Through Faith (Hebrews 4)

Anticipate the rest that Christ provides. By his grace and through our faith the rest that Christ gives on earth is preliminary to the rest he provides in heaven. We look back to the sabbath rest of the Creator which was unrealized by Israel because of unbelief, as still prophetic of the sabbath rest that remains for the people of God. Note five points to the present paragraph:

(1) **Fear arouses.** The sacred penman has just told us what befell unbelieving Israel in the wilderness. Now he says: "Let us therefore fear." Ancient danger has become modern peril. And we ought so to fear as to be aroused, alert, and on guard. The danger is that with full knowledge about the divine rest, with admission to it wide open to us, and with the opportunity to enter joyfully into it, some of us should come short of it and fail to obtain it. It is time therefore for fear and vigilance and prayer.

(2) **Faith attends.** Israel had its good news of deliverance from Egypt and of divine law at Sinai and of guidance through the wilderness and of promised rest in Canaan. "But the message they heard was of no benefit to them, because they did not share the faith of those who gave heed to it." (Montgomery). From Kadesh-Barnea in striking distance of Canaan the Hebrew host turned back through disbelief to wander thirty-eight years longer in the wilderness. The ten spies and the murmuring multitudes did not share the faith of Caleb and Joshua and Moses.

Have we not had the good tidings preached to us with even fuller revelation than to Israel of old? Shall we fail through misbelief? Or, shall faith attend and attain?

(3) **Fidelity acts.** While faith obtains our title to rest, faithfulness actually enters into it: "We which have believed do enter into that rest." There is a picture of it in the rest of God who after his works of creation were finished, "did rest the seventh day from all his works." There is again the neglect of it by the Israelites who because of unbelief in the gospel preached to them would not enter the Canaan rest prepared for them and which in penalty God would not permit them to possess. There is the renewal of the promise of rest in David's day on the condition that they would hear the voice of God and not harden their hearts. Nor was the promise of rest exhausted in the days of Moses, Joshua, and David, for mention is made of "another day."

Gold in the Golden Text

Here is a gracious invitation—one of the most gracious in all the Bible. It is addressed to all who labor and are heavy laden. It opens a straight road to him of the loving heart and ready hand. It implies and demands faith and hope and love in every suppliant.

Here is a precious promise—one of the most precious that ever fell from the Master's lips. The toiling and burdened need nothing so much as rest—rest for soul, rest for mind and heart, rest even for body—not rest from labor, but rest in labor. It is given; it is given by him; it is given to us; it is given for time and eternity.

Home Daily Bible Readings

Monday—Christ's Gift of Rest. Matthew 11:25-30.
Tuesday—The Promised Rest. Hebrews 4:1-11.
Wednesday—Rest of Soul. Jeremiah 6:16-21.
Thursday—Needless Anxiety. Matthew 6:24-34.
Friday—The Rest Cure. Isaiah 40:27-31.
Saturday—The Blessedness of the Righteous Dead. Revelation 14:13.
Sunday—Life in Heaven. Revelation 22:1-5.

Gardner's Letter From Europe

By T. C. Gardner

At Brussels, Belgium

"We are now crossing the national line, leaving Holland to enter 'little Belgium,'" our guide announced. We recalled immediately that many nations have coveted Belgium. It was only a few years ago that Germany dreamed about possessing Belgium and at the beginning of the World War, it appeared for a time that this dream would perhaps come true. The people of Belgium are extravagant in expressing their joy that the allied forces turned the Germans back and thus made it possible for Belgium to remain a separate nation.

A City of a Million People

Brussels, the capital city, with more than a million inhabitants, is one of the great cities of the world. Brussels, with its cosmopolitan life, fine broad avenues and imposing monuments, is one of the most interesting cities in this part of the world. The variety of architecture has a fascination for students, and an unusual appeal for a casual tourist, including as it does the Cathedral of St. Michel, the Royal Palace, the French and Flemish Renaissance of the "Rue de la Regence" and the fashionable "Leopold Section." Brussels is also famous as the center of the lace-making industry, and is of course the financial center of Belgium. Of course all visitors to Brussels visit the Wiertz Museum. It is to Brussels what the Maiden is to Nuremberg. The Wiertz gallery was formerly the studio of the artist and is exclusively devoted to his workers.

Waterloo and Other Points

The battle field of Waterloo near here is a principal place of interest. Antwerp is that interesting combination of a 16th century city, a great port city, and a modern town with its beautiful cathedral. Ghent, Louvain, Namur, Bruges (the Venice of the north) and Diant are some of the principal points and cities of interest to tourist visitors in Belgium. It was interesting to observe that the leading cities in Belgium are equipped with modern airports. It should be remembered that there are no great distances between places of interest in Belgium. One can make a very good survey of "little Belgium" in two day's time. This is made possible by paved roads and good automobiles.

Economic Conditions in Belgium

"Has Belgium recovered from the depression?" I asked an official of the Chamber of Commerce in Brussels. His reply was as follows: "The economic conditions in Belgium are improving each year. Statistics show that industrial activity is now about 40 per cent above its lowest ebb during the depression, and about 10 per cent below the level in 1929. Although broadly speaking national income has been proportionately to production, the increase in output and revenue from the land has lagged behind that in other branches of activity, as agriculture is slow to respond to general economic influences. On the average, therefore, the aggregate production of Belgium, both industrial and agricultural, is only about 25 per cent larger than in 1934. Belgium has not completely recovered from the depression, but conditions are so much better and our people so happy that we feel like the depression is over."

Social and Religious Conditions

For one hour and a half I conferred with a group of representative citizens of Belgium relative to the social and religious conditions in Belgium. In this group the spokesmen were a lawyer, a school teacher, a wholesale merchant, a retail merchant, a farmer and a manufacturer. They lived at Antwerp, Brussels, Ghent, Ostend and Louvain. They all agreed that the social and moral standards of Belgium were lower than they were before the World War. One of the group remarked that worse than the economic depression was the lowering of standards and ideals. "What do you attribute the lowering of standards of the Belgium people to," I asked. After a lengthy discussion in their own language—Flemish (a word of which I did not understand)—they replied, "There are many causes that we do not have time to discuss, but some of the main causes are as follows: 1. Broken confidences in government, industrial, commercial and financial leaders. The leaders did not keep faith with the common people. 2. Lack of material needs during the depression. Many of our people barely had enough to live on. 3. A disillusioned people concerning the church and religion. The church does not mean what it once did in Belgium. Only a small per cent of our people go to church any more. 4. Academic freedom in the school and home has played a big part in lowering standards and ideals. There is a freedom on the

part of both our young and old people that is not wholesome.

"After saying the above, we would like to say that it is our opinion that we reached bottom socially some time ago, and that we are now headed in the right direction. Belgium now has a compulsory school law. All boys and girls must go to school at least eight years by the time they are 16 years of age. They are encouraged to master four languages: Flemish, German, French, and Italian. The government has also employed a large group of social leaders who are giving their time to directing the social activities of our young people. In addition to all of this, the church leaders seem to realize that church programs must be revised to meet the needs of the times. It is our opinion that education plus religion plus the right kind of leadership will bring us back to a high standard of living."

Faith in God

"Do you believe implicitly in God," I asked. Again they went in a huddle. It was a long discussion in Flemish. I thought perhaps I had asked the wrong question and that they were going to throw me out but their reply was first in the form of a question. It was—"Do you believe in God?" When I told them that I certainly did, that I believed in Him implicitly, that He was our only hope, they replied, "We believe the same that you do. We know there is a God and we would like to see all our people trust Him as Savior. Our discussion which you could not understand was not about our belief in God, but we just wondered what you thought about God."

The history and conditions of Belgium read like one long epic poem. It is not surprising, therefore, that great and moving memories spring up from all her natural beauties whenever one goes.

Breaking the Alabaster Box

(Continued from page 1)

government" while they were still at home, as thinking then "he rules were too rigid," but now, since they have families of their own, I was right.

Again, I receive many "flowers" and "alabaster boxes" from those whom I have led to Christ in many communities from East to West Texas and in North Georgia and Alabama where I began the preaching of the Gospel in 1880, and here in this same community where I now live with my second good companion who the Lord provided for me.

I am thinking now of a letter I received from a young man while he was in school in Baylor University, thanking me for leading him to accept Christ personally as Savior and helping him as his pastor to settle the struggle when he was fighting the call to the Gospel ministry. This good preacher has enjoyed successful pastorates at McKinney, Sherman and Denison, Texas, and Altus, Hugo, and Cushing, Okla. He was for a few years the honored financial secretary of Oklahoma Baptist University and is now one of the pastors in Oklahoma City. I refer to Rev. J. W. Hol-lums.

One of the most happy experiences of my life was when I told my precious mother that she was the one who led me to Christ. It was in the spring of 1898. I was living at Westminster in Collin County, where I was pastor. The message came that mother was paralyzed. Of course I hurried to her near Quitman, in Wood County, Texas, at my youngest brother's home. In a few days she rallied and I returned to my home and family. When I took hold of her paralyzed hand and told her that she had led me to Christ in 1874, therefore I would meet her in heaven, she could not speak to me with that paralyzed tongue, but oh! the heavenly smile that lit up her face and transformed it into the face of an angel.

I have never been permitted to look into that sweet face again, for she had already been laid away when I reached there from the convention at Waco in November, 1898. It is the regret of my life that I did not tell her sooner what her life meant to me, so that it might have cheered her afflicted life here more.

Let us break our "alabaster boxes" and cast our "bouquets" at our friends while they live.—J. W. King.

We are glad to announce that the small son of Pastor and Mrs. P. C. McGahey of Breckenridge is completely recovering from the recent attack of infantile paralysis, and the physicians state that there will be no after-effects of the disease. The child spent some time in Hendrick Memorial Hospital.

POINTS OF AGREEMENT IN EVERY-MEMBER DRIVE GIVEN BY DR. DILLARD

(Continued from page 1)

asked, but it is a rare man who will increase his subscription without being urged to do so.

A Thorough Canvass

4. We all agree that the Every-Member Canvass should be put on thoroughly. The church needs every one of its members enlisted and every member needs to be enlisted for his own sake as well as for the sake of the Kingdom. It is not an Every-Member Canvass until every member is canvassed.

5. We all agree that there are many ways of putting on the Every-Member Canvass. There are merits and difficulties in all these plans. Only experience will teach which is the best plan for a given situation.

6. We all agree that a man can work his own plan better than he can somebody else's plan, and that a poor plan well worked is better than a good plan not worked at all. The growing man, however, will constantly study the plans of others and modify his own as seems wise. A plan is to be judged by the results obtained.

7. We all agree that a combination plan using points from any and all plans is the privilege and duty of each pastor. Let prayer and common sense point the way.

Hard Work

8. We all agree that every plan calls for hard work accompanied by prayer, patience, persuasion, and persistence.

9. We all agree that every plan demands a careful, continuous follow-up system.

10. We all agree that all organizations within the church and all members of all organizations should be reached and utilized in putting on the Every-Member Canvass.

11. We all agree that the result of the Every-Member Canvass will far more than justify the effort required to put it on.

12. We all agree that whether we know how to meet and solve all the difficulties involved or not that we should get busy at once to do our best and trust in the Lord for good success.

"Now carry it through, so that your readiness to take it up may be equalled by the way you carry it through." II Cor. 8:11 (Moffatt).

THE WATCHTOWER

(Continued from page one)

Then appoint someone in the church (if the pastor doesn't have time to do it) to make a personal canvass if the church membership. Some of the churches are doing this and they are getting results.

Some Final Instructions

We are asking the pastors and other workers to whom we have sent requests to act as our agents in securing subscriptions. To those who have returned the cards agreeing to cooperate with us, we are sending free copies of the paper to assist them. We are asking these agents to send us only 60 cents for each subscription secured. They can use their own judgment as to what price they sell the paper.

We are not trying to hold any one responsible for any number of subscriptions. If you promised to try to secure 20 subscriptions, and only secure five, send in 60 cents for each of these, and we'll thank you a thousand times.

W. M. U. Are Helping

Several women have volunteered to help us in the campaign through their organizations, for which we are grateful. If others will agree to help us, and will drop us a post card stating how many subscriptions they will try to secure we will send free copies up to this number during this month. We will also give a year's subscription to anyone sending in as many as 20 subscriptions at 60 cents each.

Regular Subscribers Can Help. We are counting on our regular subscribers to help put the campaign over. Just drop us a card as per above and we will send copies of the paper to distribute.

And Finally

We would like to have that suit of clothes that has been promised us, provided the goal of 2,000 is reached. At this writing we can see in sight at least 1,000 subscriptions. But believe me we just gotta get the two thousand. Let me thank you fellows who have responded, and I want you to know I am deeply grateful for your cooperation in the matter.

The Elmdale Church produced a first place winner and a third place winner at the B. T. U. convention. We congratulate Pastor Finis Williams and this fine church for their interest manifested in the young people.

RAMBLING REMARKS

(Continued from page 1)

(Translated into the vernacular this means I have bit off more than I can chew). . . . This is one time I would be glad to have counsel from my friends. . . . Say did you notice how undemocratic and royalistic the old Cisco Association is becoming? They have a King at Rising Star and a Prince at Cisco. Sounds more like something out of Aesops Fables than a simple news note in the West Texas Baptist. But to offset this silk hatted aristocracy which seems to be getting a rather strong hold in my mother association, there is at least one Christian left in the territory, pastor in East Cisco. And Ranger scored a tally when they called their last pastor, Charles Talley, at the First Baptist Church, so maybe there is still hope for orthodoxy and Baptist democracy there yet. . . . The world is very largely made up of extremes. I noticed the other day where a mother with two small children said she could not possibly live on the \$750 per month alimony accorded her by the court on the divorce of her husband. I know plenty of families two to three times that size who live on less than that per year. Another contrast I notice is in the matter of work and play. Most men who work feel that they do not have time to play, and those who do not have work do not have the desire to play. If the work of the world could be so distributed that all could do part of the work and enjoy part of the play it would be a much better world. Maybe that will be part of the program of heaven. . . . It was a very great privilege to spend last night in the home of Mr. and Mrs. Jimmie Green in Big Spring. For five years we lived in Colorado as neighbors and laborers together in church work there. We lived over again those pleasant years as we sat around the fire and table together. I got off the train both going and coming through Colorado where I had a brief visit with W. R. Morgan, and a few others who happened to be at the station. He was chairman of the board of deacons through the entire five years of our pastorate there. I would rather quarrel with him than to agree with most people. We even quarreled over the things on which we agreed, and as far as I remember we never really disagreed on any matter discussed by us during the five years. . . . When I get to heaven I want to call a meeting of all the deacons I have known during my ministry, and with my vocabulary released from the limitations of mortality, tell them how much I love them. My daddy was a deacon before I was born. . . . Did you read Dr. Jeff D. Ray in the Saturday Star-Telegram last week? If you didn't look it up. Maybe you will want to clip it and send it to some young preacher in whom you are interested. . . . We are invited to speak over KRBC, Abilene, next Saturday morning from 7:45 to 8:00. We hope our nine readers will join our family in listening in.

CALLAHAN ASSOCIATION

The reports of the Association at the last Workers Conference held at Putnam on November 16, where Rev. F. A. Hollis is pastor, and the church so beautifully cared for the meeting, showed: That during the month of October 14 of the 16 churches in the Association sent in Mission offerings to our cooperative work. These churches were led by their pastors, and the largest number in many years had a part during the month. It was reported to be the largest number of churches cooperating at any one time since the seventy-five million campaign.

The reports also showed that the Association now has two Standard Schools, Clyde and Scranton. In this field of work this is something the Association has never had before. There are other churches that will soon be ready to qualify as Standard. Potosi, Baird, Putnam and possibly Cottonwood, will be in Sunday School study courses with the district from Dec. 5-11.

All the churches now have pastors except Cross Plains where Rev. V. W. Tatum recently resigned after some years of faithful, progressive work. For several years Brother Tatum was moderator of the Association. He is greatly missed by those of us who had the pleasure of working with him.

The past week Brother Carson Taylor has been with Brother Mayes at Baird in a school showing the effect of alcohol on life.

Potosi, where Brother Tidwell of Hardin-Simmons has recently come as pastor, did not miss a month last year sending a Mission offering to our Cooperative work.

Thirteen of the 16 churches in the Association now have it in their church program to send in Mission offerings every month.—J. S. Tierce, Moderator.

ON THE FIELD WITH HARDIN-SIMMONS PREACHERS

J. William Arnett

The preachers in school are as meek as are the pastors out on the field, it gives us a rigor to see our names in print; therefore very little has been noted in this department of late. But it remains a fact that most people, including preachers, read first of all, when the Baptist Standard arrives, "Folks and Facts," and in the West Texas Baptist the first thing of course is "Rambling Remarks," and then the "Notes from the Field." Preachers and churches, let me say a word for Editor Malone, send in your news notes to the West Texas Baptist.

Brother Finis Williams assisted Pastor Freddy Cole and the Pumphrey Church in a study course Wednesday.

Ministerial Council members were the guests of the Priscilla Helpers last Tuesday evening at a banquet affair in the dining room of the University Baptist Church.

Brother S. L. Tidwell attended the Haskell Association Workers' Conference Tuesday which met with his church at Pinkerton. Brother Tidwell came to H.-S. U. this year from Wayland College.

D. C. Ham and Dick Griffin were among the messengers attending the B. T. U. convention last week.

Brother J. Robert Coffee supplied for Pastor Dick Griffin and the Oplin Church last Sunday.

Members of the Hardin-Simmons Ministerial Council have had the privilege of conducting the morning devotionals for the past four weeks over Radio Station KRBC. We wish to express our thanks to KRBC and the Ministerial Alliance of Abilene for this courtesy, and hope that many blessings have come to the listeners from our efforts.

Our work at Hamby is going along nicely and we had a very good day Sunday. The church voted to enter the district wide Sunday school training course next week. We are to study "Building a Standard Sunday School."

We extend an invitation to all former Ministerial students of H.-S. U., and urge your presence in the Ministerial Council's meeting this Friday evening at 6:30 o'clock. As part of the homecoming exercises, we want you to start with this service.

DOES PREACHING OF DISTINCTIVE BAPTIST DOCTRINE RETARD OUR WORK?

(Continued from page 2)

calls who without reason or responsibility minimize our Baptist faith, until one doubts its right to exist.

The growth of Southern Baptists can only be accounted for by their loyalty to distinctive Baptist doctrines, and the failure of many of our Northern churches can only be charged to insidious inroads that are being made upon them by the undermining of the faith of our fathers. The personal and private opinions of an ambassador of the United States must be subservient to the government he represents, or he is honor-bound to relinquish his position and make room for some one who will honestly represent the authority of his appointment.

Men who enter Baptist pulpits which have been fostered by the tears, devotion and sacrifices of devoted founders, have only two honorable missions: either be true to the teachings and background of the constituency which they represent, or leave the field. It is the part of integrity and candor not to destroy, undermine, nor cripple a heritage to which they have not contributed or have no vital interest to perpetuate.

Baptist doctrine has as its endorsement the authority of the Scripture, the value of experience, the inspiration of heroism, the splendor of missionary achievement, and the blessing of Almighty God. This is our justification for doctrinal preaching and our heritage for unfeigned faith and unquestioned loyalty.

Program

WORKERS CONFERENCE

CALLAHAN BAPTIST ASSOCIATION

Tuesday, December 14, 1937

Meeting With Potosi Baptist Church

- 10:00—Song and prayer service, J. W. Arnett.
- 10:10—"What is Man?" Dick Griffin.
- 10:30—"Am I My Brother's Keeper?" C. E. Dick.
- 10:55—Music by quartette.
- 11:00—Why Should I Tithe? C. A. Powell.
- 12:00—Lunch.
- 1:15—Board and W. M. U. meetings.
- 2:00—Song and Prayer Service, Joe R. Mayes.
- 2:10—Report on Lueders Encampment, J. Henry Littleton.
- 2:25—Music by quartette.
- 2:30—The Challenge of the World to Christians to Soul Winning.
- 3:00—Adjournment.

SOMETHING TO THINK ABOUT

Winton Blaine, O'Brien, Texas

At a recent convention of the American College of Surgeons, in Chicago, it was stated that certain facts of cell behavior in the human body is a mystery, and that perhaps if they could explain these facts they would be able to explain everything. They have accepted these facts, which they cannot explain, in the realm of science, yet some scientists are not willing to accept facts in religion which they cannot explain.

Many Christian business men permit lotteries to be conducted in their places of business by various clubs, because of the fear of boycott. Thus the devil is using various clubs as big sticks over the heads of those who do not possess Christian fortitude enough to say no. While possibly others have never stopped to think that lottery is gambling, because members of the various churches are often among the sponsors.

It seems that the liquor crowd has gone into the saloon business through the drug stores in dry territories. Some of the druggists use self-defense as an alibi. That may help to ease their consciences a little now but in the face of human misery and moral decay caused by alcohol, that will sound mighty weak before God's bar of justice. We heard of one druggist the other day who said he didn't handle liquor because he wanted to have a clear conscience when he lay down to sleep at night. It is a shame that more of our druggists don't have consciences like that. I would drive 10 miles out of my way to trade with a druggist like that in preference to one who sells liquor.

The druggists and doctors who conspire together to write and fill fraudulent prescriptions in the sale of alcohol are as bad as the old bootlegger ever dared to be.

ANSWER TO THIS WEEK'S PUZZLE

Across

- 1—BEAUMONT 16—ABET
- 7—ALL 17—PARDINE
- 8—ERE 19—ON
- 10—AM 20—EMS
- 11—GAP 21—AI
- 12—PA 22—ONE
- 13—DALHART 23—ISA
- 15—CAR 24—ADS

Down

- 1. BAAL 12—PRE
- 2—ELM 13—DAR
- 3—AL 14—ABE
- 4—MEAL 15—CAN
- 5—ORPHANS 17—POT
- 6—NE 18—IME
- 9—MATTHIAS 21—ASS
- 11—GARDENS 22—O. D.
- 23—IE

W. M. U. DEPARTMENT

The Woman And The Word

Editor's Note—We are indebted to Pastor Willis J. Ray of Littlefield for the following splendid address delivered by Mrs. Pat Boone of Littlefield, president of the W. M. S. of the West Plains Association, at the annual meeting of that association. It is one of the finest presentations we have ever read of the part women have played in Biblical history. Owing to its length it will be necessary to run it in two installments.

"In the beginning was the Word, and the Word was with God and the Word was God." John 1:1.

"Before the wondrous universe was formed—before God bade the sun, the moon, the stars dispel the darkness from this world of ours—before man breathed, in God's own image made, co-equal with the Father dwelt the Word. But sin in all its darkness hid God's face and made the Word to earthly vision dim; so the Creator in his matchless love, began to speak through women and through men."

If we turn to the beautiful story of the creation, we read in Genesis 1: "In the beginning God created the heaven and the earth," and continuing the story, we read further on in Genesis 1:27, 28:

"So God created the man in his own image, in the image of God created he him, male and female created he them."

"And God blessed them"—

The conception of woman in Genesis 2:18-24 is that she is man's "help" and companion. The wives of the early patriarchs, Sarah, Rebekah, and Rachel, seem in the most ways to stand on an equality with their husbands. We do know, however, that the position of the woman in ancient times was always one of inferiority to man, yet in the life of the Israelites and their descendants, according to the Old Testament, woman had greater freedom than was the case of Oriental peoples of the time.

It is with interest and inspiration that we turn the pages of our Bible and read there of woman's activities and talents in various fields. We do know that Jesus exalted womanhood, and we do feel that in God's sight we are all of equal standing, for salvation comes to both men and women alike. This is through our Lord, Jesus Christ.

So let us talk about some of the women of the Bible, whom God has particularly blessed and see what they have contributed to the world because of their faith in God's Word. As we study God's Book, we see that women as well as men succeed in notable ways while serving God, that women are often stirred by noble deeds, that women's hearts beat responsive to the great call of service to humanity and that women exhibit the same faith in God as do men.

In speaking of God's word we naturally think of the prophets, for a prophet was one who spoke forth to individuals or to nations a message which he has received directly from God. God promised to raise up the prophets from among the chosen people, to put words into their mouths, to enable them to speak to all that He had commanded them, and to maintain the authority of His words which they should speak.

There are many prophets told of in the Old Testament, but they are also several prophetesses.

First there was Miriam, who led the women of Israel in praise and worship, after they had been delivered from Pharaoh, by God dividing the waters of the Red Sea and allowing the people to pass over on dry land to the other side.

Ex. 15:20—"And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went after her with timbrels and with dances."

Then, there was Deborah—Judges 4:4: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."

Again there was Huldah (II Kings 22:14), who prophesied during the reign of the good king Josiah.

"So Hilkiah, the priest, and Ahikam, and Achior and Shaphan and Asahiah went unto Huldah, the prophetess, the wife of Shallum, the son of Tikvah, the son of Harbes, the Keeper of the Wardrobe; (now she dwelt in Jerusalem in the college); and they communed with her."

I pause to call your attention to notable personages of Israel as recorded in the verse above, who went to consult Huldah—to receive from her the word of God.

Then there was Noadiah (Heb. 6:14) who was the prophetess, who

tried to put Nehemiah in fear while he was rebuilding the walls of Jerusalem.

Not all the prophetesses were of the Old Testament time, for we read in the New Testament in Acts 2:19 of Phillips' daughters—

"And the same man had four daughters, Virgins, which did prophesy."

But the prophetess of whom we read with the greatest love and affection is Anna, because it was she, when the Infant Jesus was brought to the temple to be dedicated, that recognized Him and proclaimed His Messiahship. Luke 2:36-38.

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; and she was of great age, and had lived with an husband seven years from her virginity; And she was the widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayer night and day."

And she coming in that instant gave thanks unto the Lord and spoke of him to all that looked for redemption in Jerusalem."

Women have long been active in church work for we read in Ezra 2:64-65 that when the children of Israel returned to Jerusalem after their captivity in Babylon, that "The whole congregation together was forty and two thousand three hundred and three score, besides their servants and their maids, of whom there were seven thousand three hundred and thirty-seven; and there were among them two hundred singing men and women."

We interpret the last clause to mean that men and women sang in their worship so women at a very early date were included in the temple choir.

In early churches women, we think served as deaconesses. Phoebe who bore Paul's letter to the Romans was probably a deaconess. Tryphena and Tryphosa whom we read of in Romans 16:12, were active workers.

The Phillipian church seems to have been dominated and molded by the progressive spirit of Lydia, the seller of purple and active business woman who was converted under Paul's ministry. Lydia was one of our first missionaries. Her eagerness laid the foundation of the work in Europe, and we read that the Phillipian Church under her influence was the first church to make contributions to Paul's mission work.

Priscilla's teaching of Apollas, and her effective work with her husband, Aquila, upon Paul's high regard for her ability.

(Concluded next week)

UNITIES AT PENTECOST

Following is an outline of a sermon delivered at the Baptist Convention at El Paso by Rev. A. J. Carson, pastor, First Baptist Church, Victoria, Texas:

1. Unity of Prayer. They all prayed. Matthias was chosen and he prayed.
2. Unity of Plan. They all were of one accord. God had suggested the plan and they followed.
3. Unity of Place. They were all in one place—the upper room.
4. Unity of Purpose. They were all seeking God. He was first in their minds.
5. Unity of Power. They stayed till God came. They did not quit too soon. Pentecost was realized. They were filled with power.
6. Unity of Program. They heard, they heeded, they heralded. From Pentecost they scattered preaching the Gospel. They had one message.

News Notes

Mrs. S. S. Cross of Midland, Texas, announces the marriage of her daughter, Miss Nancy Ruth, to Rev. H. Virgil Reynolds of Goliad. The wedding took place at Goliad November 22, at the home of the groom's father, Rev. J. M. Reynolds, pastor of the church at Goliad, who performed the wedding ceremony. Brother Virgil, who was pastor of Trinity Church in Abilene for several years, is now in the evangelistic work.

Sunday afternoon the church at El Paso set aside Rev. Byron Bryant, ministerial student in Hardin-Simmons, to the full work of the Gospel ministry. A large crowd attended the services. Representatives were

present from the churches at Breckenridge, Parks, Megargel and the church at Crystal Falls, where Byron is now pastor. Rev. A. O. Martz was moderator of the council, and conducted the examination. The sermon was preached by the editor of the West Texas Baptist, who was pastor of the El Paso church for several years. Rev. A. B. Mosely, pastor at Parks, gave the charge to the church and candidate and Brother Milam of El Paso led the prayer. Deacons present participated in the services with Brother Odom of the El Paso church as clerk. Brother Bryant is one of our most promising young preachers, and we are praying that the Lord will use him with great power in the work of the Kingdom.

The First Baptist Church, Merkel, has called Rev. A. A. Brion of Plainview as pastor. We have not learned his decision in the matter. At the present time Brother Brion is missionary of District 9. We are glad to announce that he is recovering from the serious automobile accident that occurred some two or three months ago.

Buckner Orphans Home

(Continued from Page 1)
32 high school graduates. One hundred fifty-two have taken business courses, 44 have taken special courses in sewing and cooking, and 59 have taken piano lessons. Thirty-five were baptized. The efficiency of the health service is attested by the handling of an epidemic of measles in which more than one hundred children were involved without any complications or permanent injuries.

During the first months of the present calendar year, or at about the middle of the fiscal year just closed, a new Manna Hall was completed, the cost coming from the J. B. Lucas estate. This building provides dining facilities for as many as 800 at one sitting, as well as departmental Sunday School class and assembly rooms for 640, thus providing "manna" or bread for both the body and soul.

During 1937, the Sallie Le Tulle Memorial Sunbeam building has been under construction, is well high completed, and will be occupied within a few weeks. It will provide for highly specialized care for 75 of the smallest children. Its facilities will provide for better home life, modern kindergarten work and supervised play.

Registered nurses, student assistant nurses, and a graduate kindergarten teacher will be in charge. Protected verandas, a large sanded patio and spacious grounds covered with playground equipment will delight the little tots and contribute largely to their well being. The building was given by Mr. V. L. LeTulle of Bay City as a memorial to his lamented wife. The furnishings of this building are being paid for out of a fund supplied by the Baptist women of the state during an October campaign. The amount they sought, \$7,000, was easily realized. The special attention ward, or "rock-a-bye" room is being furnished by George, Henry and Mabel Elrod, of Dallas, in loving memory of their mother.

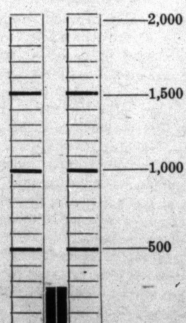
Also, during 1937 two other structures have been going up, the money provided by bequest of the late J. B. Lucas of Dallas. Each of these, one for little boys and one for little girls, will house 82 children, and are to be completed and occupied probably by Christmas day. In these thoroughly modern homes, the maximum number of children under supervision of any one house mother will be 23.

The erection of buildings just mentioned in the future will probably never be made possible by popular subscriptions; but they can be provided as special memorial gifts by men and women of wealth, and really constitute opportunities for those of vision who want their wealth to serve humanity down through the years.

A minimum estimate of the expense for the operation during the coming year is 70 cents per child day, only 10 cents more than the estimate for the past year.

SUBSCRIPTION THERMOMETER

Read About It In This Issue



ADVERTISERS CROSS WORD PUZZLE

A Bible Study Puzzle

CROSS WORD PUZZLE

Across

1. A city in the spotlight with B. T. U. workers last week.
7. What the disciples of Jesus left to follow him (Mk. 10:28).
8. Before.
10. Time of day (abbr.).
11. "And I sought for a man among them, that should make up the hedge, and stand in the . . . before me for the land, that I should not destroy it; but I found none" (Ezek. 22:30).
12. Oldest oil state in the union (abbr.).
13. County seat of Dallam County.
15. Automobile.
16. To encourage.
17. Resembling a leopard; spotted.
19. Reubenite leader who rebelled against Moses (Num. 16:1).
20. Printer's unit of measure (plural).
21. City of the Ammonites, near Hebron (Jer. 49:3).
22. Single in number.
23. First of the major prophets (abbr.).
24. What you read in the papers to find bargains (abbr.).
25. Paul said: "I am . . . than the least of all" (Eph. 3:8).

Down

1. A heathen deity, 400 of whose prophets Elijah slew at Mt. Carmel. 1 Kings 18th chapter.
2. A familiar tree of Texas.
3. Prefix.
4. What the woman hid the leaven in (parable of the leaven, Matt. 13:33).
5. Unfortunates Texas Baptists should remember at Christmas time.
6. Direction (abbr.).
9. Chosen as an apostle to take the place of Judas (Acts 1:23).
11. They played an important part in New Testament times. Christ was betrayed in one.
12. Before.
13. A patriotic organization for women (abbr.).
14. Nickname for the Civil War president.
15. "I . . . do all things through Him that strengtheneth me."
17. Vessel of earth or metal (mentioned in II Kings 4:40-42).
18. Contraction for I am.
21. One of the most common animals mentioned in the Bible.
22. An abbreviation used frequently by bankers.
23. An abbreviation meaning "that is."

Hardin-Simmons Makes Report

(Continued from page 1)

glamour of many institutions' state supported and privately endowed make possible an appeal to modern youth, together with reduced cost of attendance, that gives a school administrator in denominational institutions no small concern. More of our people should look down the years and see their sons and daughters fighting life more easily and constructively through the benefit of training in Baptist schools where the work is offered on the same scholastic level with other institutions, and where at the same time there is an enrichment of those Christian elements that must be a part of every life if it is to bear its highest fruition.

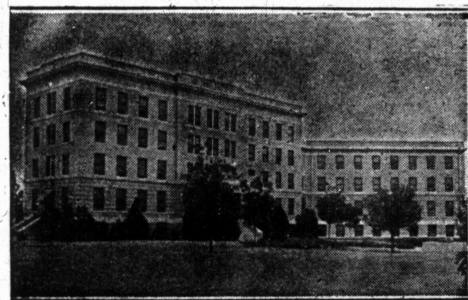
Another hazard is the seemingly decided tendency on the part of many denominational schools to permit, if not encourage, the personal habit standard and social expression of the student body to be placed on the same level with that of other campuses where the Bible is not taught as a part of the curriculum, and where social expression on the part of both faculty and students, in many instances, is below what it should be if the highest in the field of intellectual and religious blending is to be manifest.

My candid judgment is, as I survey the economic, political, social, and religious conditions of our nation today, that there must be a turning back on the part of our religious people to the great vital fundamentals of the Christian religion, with a larger expression of those basal truths in our daily contacts with our fellow men or else there are days ahead that will prove to generations around the corner that our boasted Christian civilization in America has entirely too many de-stroying agencies in its make-up, such as carried ancient and medieval civilizations to ruin. Such may, and now seemingly do portend the same doom for this great nation, founded by those in search of political and religious freedom but whose descendants have not proved capable and worthy to save and pass on to posterity the great primal virtues that must obtain for all time if civilization is to survive and not perish from off the earth.

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E. M. COLLIER, Superintendent.

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