

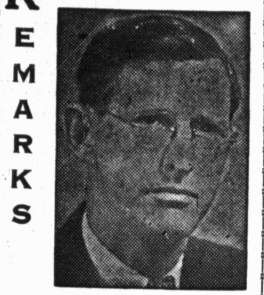
WEST TEXAS BAPTIST

Vol. 13

ABILENE, TEXAS, MAY 13, 1937

No. 24

RAMBLING



Dick O'Brien

I have always had an ambition to do something unusual. Write a book that people would read and talk about, paint a picture that the public would admire, write a poem that would get printed, or better still, organize something that would have a constitution and by-laws, a restricted membership, a coat-of-arms, a secret pass-word, and a slogan. I couldn't stay still long enough to write a book even if I knew enough to do so. I'll never be able to draw a picture that people could recognize as art. I can only draw my breath and my salary and sometimes I have trouble drawing one of these, though I have never had any trouble with my breathing. I could never write an acceptable poem because I do not know enough words that rhyme, but I believe I am on the verge of organizing something. . . . I think I shall call it "The Amalgamated Order of Married Bachelors." Men whose wives are bridge fiends, and men whose wives attend all local, county, state and national conventions of federated clubs, preachers who move to a new field a month in advance of their families and similarly situated persons of the male persuasion, will be eligible for membership. We'll pass up the constitution and by-laws phase for the present because we cannot find paper and pencil with which to produce it. And if we wrote one we would promptly lose it, and never see it again. Membership requirements would include proof that the applicant does not know the proper color combination when he gets up to dress in the morning. He shall use the hit-or-miss method exclusively in selecting socks, tie, shirt, hat, and any other article of clothing he may possess and can find on any given morning. If he can put down a book, magazine or any other object and return within one hour and find it without turning the house upside-down, he will immediately be disbarred from membership. A fellow like this, if there be one, would prove a constant embarrassment to other members of the guild. Our insignia will simply be two socks that are not mated, preferably of different and conflicting colors. Our pass word will be something like "Eureka, I've lost it," and our slogan, "Less and worse housekeeping." . . . All applications will be passed on by a secret committee, if not misplaced before they are opened, and all applicants accepted for membership will be notified at once if we do not forget to mail the letters. . . . My family came over Sunday for a visit, and it is little short of miraculous what can happen to the appearance of a room when a woman comes in, turns around a few times and walks out. . . . I have just been reading, "The Marks of an Educated Man," and was impressed by what the author had to say about people who fail to see the beauty around them. It reminds me of a thing President Sandefer told me recently. He said a group of tourists was being conducted through the Sistine Chapel in the Vatican. The guide was speaking in subdued tones and most of his hearers were entranced by the beauty of their surroundings and the atmosphere was surcharged with a spirit of reverence, when all of a sudden a gum chewing, flapper school teacher blurted out, "Say, I'm hungry, let's go eat up sumpin'." . . . The day Will Rogers and Willy Post were killed I rode all day on a bus, from Conroe to Colorado. The Bowen bus from Houston to Dallas was equipped with a radio. At noon a very beautiful memorial program was given by the "Light Crust Dough-boys," and most of the passengers were sitting in tearful silence, but there were two women who talked incessantly, and about the most inconsequential matters, often both talking at the same time, each trying to be heard above the rumble of the bus and the radio program. It was so distressingly out of harmony with

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HOPKINS MAKES APPEAL FOR D. V. BIBLE SCHOOLS

Six weeks is a short time in which to make preparation, secure workers, make definite plans, and advertise for a Vacation Bible School to be held in June, but it can be done. The pastor and workers should thoroughly inform themselves now as to what the school is and what ought to be done about securing workers, financing same, etc. Write this department for free literature, which we will be happy to send, and we will also put you in touch with your Vacation Bible School district leader, who will give you further assistance if you so desire.

It is my heart's desire to see a great number of churches conducting Vacation Bible Schools in Texas, that have never held one before. Let us as Baptist pastors and Sunday School workers accept the challenge of enlisting thousands of aimless and idle boys and girls and bring them under the influence of the Baptist Church; give them something to do and think about, and lead and win them for Christ and the Kingdom.—G. S. Hopkins.

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Another camp to be held on the grounds during the summer will be the annual boys' camp. Date for this is July 6, 7, 8.

Still another is the camp for the girls. July 19, 20, 21.

All of these meetings are important to every phase of work touched by each of them. Make announcement about them from time to time. Use your personal effort to see that people from church attend them.

A little later we will have something to say about the program, and some other things. But we want to get the dates of the camp proper before you now: June 21-27. Make your plans to attend. Plan your work so that it will fit into these dates.

Seven days could not be more profitably spent. Meet the finest people in this country. The inspiration and

fellowship is wonderful. Come and see, for seeing is believing.

In the event you did know it, or not know it, a large dance hall and saloon has been opened on the property adjacent to our camp. Our manager has instituted a fight to close the place. An injunction is already out. Every indication is that the place will be padlocked. Now here is where you come in. It will cost three or four hundred dollars to make the fight. I am making a call to every pastor in this area to take an offering in his church to help defray the expense. Do this without fail.

If you could see the things that take place in a single night, there would be no hesitancy about presenting the matter. It not only involves our camp, but it involves an area of a hundred miles every direction. Camp or no camp, let's close it. Take the offering your first opportunity, and mail it to J. Henry Littleton, Hamlin, and indicate what it is for. There is not enough money in the treasury to pay it, and we must raise it.

And do not forget the dates of the camp—June 21-27.

I'll see you at the Encampment grounds June 21.—J. Lowell Ponder.

The Place of Music in The Church or Revival Services

Editor's Note—At a recent meeting of the Workers Conference of the Pecos Association, Mrs. M. M. Fulmer, wife of the pastor at Alpine, delivered the following unusually fine address on Church Music. At the request of the association it was prepared for and sent to the West Texas Baptist for publication:

The topic assigned me for discussion is not one that has been overworked. On the contrary we can truthfully say that this subject has been sadly neglected. Professor Reynolds, at our district meeting in Marfa, expressed his appreciation for the opportunity afforded him during the music conference assigned him, stating that it was the first conference of the type ever to be held in any district convention. Hence we are entering into a new field and our discussion must come in the main from observation and experience. We cannot rely upon bulletins, tracts, or convention minutes for our talk. Because of the value of our church music and the high regard I hold for its place, I am grateful to be honored with the subject and the place on the program.

There are several attitudes toward our church music that we shall do well to consider:

1. First, let us think of some misconceptions that have very seriously affected the church program.
1. Music is not the whole show. It is not to be the end in view but a means toward that end. How often have we seen the music planned with no regard for the message of the hour. Beautiful numbers are arranged, lovely in themselves, but with no connection whatever with the preacher's text. And while we are speaking of specials let me suggest a few don'ts. 1st. Don't go outside your church membership for special numbers. Too often we find people giving a message in song with no life to back it up. That makes them hypocrites. The singer should sing from the heart, realizing that the words may touch some lost soul for Jesus. Outsiders cannot possibly be in unity with us. Let us be fair to them and to ourselves. If we go to members of other congregations for specials we may expect other congregations to come to our people—and I am just enough Baptist to think that whenever and wherever a Baptist service is held it is the duty and privilege of every Baptist to be in his or her place. I'd rather have faithful Tom, who loves his Savior and lost men, sing a special in his cracked voice and off key, than to have the most recent Metropolitan opera star, who doesn't know Jesus Christ, perform.
- 2nd. To our preachers, don't let the music program get out of your hands. It is your duty to see that the music dovetails into your message of the hour. Don't turn the job over to some capable, willing soul say, "Thank the Lord, I won't be bothered with that part of the work at least." Accept it or not, you are responsible for the whole service. Is it any wonder that the choir is so often called

"the war department" of the church when the pastor observes a "hands off" policy? No! The choir needs spiritual supervision as much as any other phase of our church work.

I have known evangelistic singers who thought that the music was entirely in their hands and resented any attempt on the part of the pastor or preacher to suggest. We should remember that God has called these preachers, and that God directs and impresses his called. The church and the Lord hold the pastor responsible, and song leaders, choir directors, orchestra leaders, should recognize and accept the pastor's leadership.

2. Another attitude concerning the music in the church is that it is a "side-show." To those with this view, it doesn't matter when they get to church—just so they are there when the preacher takes his text. The music is just incidental, just a bit of trimmings that isn't essential. "O, well, I can't even carry a tune in a sack, so I don't have to be there at the beginning of the service." This attitude isn't always confined to the pew. Preachers sometimes encourage this by announcing, "Song service at 7:30; preaching at 8:00." Nor is this attitude confined to church and evangelistic services. When we attend state and Southern Baptist conventions we find many brethren enjoying fellowship in the halls while others are inside praising the Lord. Of course, they will go inside when Dr. Truett, or Dr. Sampey come up to preach. I once heard a man boast that he just went to conventions for fellowship. Incidentally, he is a Gospel singer, and I just wonder how he would feel if he were asked to lead the convention music and the whole crowd stayed outside for fellowship. Perhaps he would then realize the real purpose of our conventions.
3. But so much for the misconceptions! What place should music have in our church and evangelistic service. (Continued on page 3)

MOTHER'S DAY SERVICE WITH ELMDALE CHURCH

We had good church services on Mother's Day. A Mother's Day program was given in the morning by the L. O. V. E. class. At the evening service the B. T. U. director, Ralph Antille, announced that the B. T. U. had received the standard award for the last quarter.

Brother Williams preached in the morning on "The Church With a Mother Spirit," showing how the church should perform for the world and for its wayward members the same services that a mother performs for her child.

WORKERS CONFERENCE MET LAST WEEK WITH THE OVALO CHURCH

The annual theme: "Building the Church" was carried out in the conference in "Building the Church Through Distinctive Doctrine." These messages were unusually interesting and informing, and peculiarly fitted to Baptists.

The dinner served by the ladies of the church under the brush arbor was delicious and bountiful. The hospitality of Bro. Dick and his church was felt throughout the day. A motion of appreciation was extended to them by the Workers' Conference.

Mrs. C. C. Compere, associational W. M. U. president, called the board meeting at 1:30. Mrs. E. B. Atwood led in prayer. It is always a happy privilege to have the editor of the woman's page of the West Texas Baptist present.

Nine churches with 74 women and four Sunbeams answered the roll call of the societies. Mrs. W. F. Joiner asked for verbal reports on the boxes sent to Buckner Orphans Home. Several had already sent boxes and others were planning to do so at an early date. Each church is asked to send clothing for twelve year old children. Where there is no W. M. S. in the church a key woman was appointed to present these things to their churches. Mrs. Paxton urged that these women try to get some items on the list Mrs. Joiner sent out, and that a report be sent of the number given. (This list was published in the West Texas Baptist some time ago).

May 18th is the day set aside for all-day prayer for the old ministers. Several of the churches had already planned to observe the day. It is expected that each church will remember these "Dear old Soldiers of the Cross" in a substantial way. Help make the eventide of life a little smoother for them, the foundation layers that labored out here in the West, making possible our labors today. The fine art of appreciation seems to be almost a lost one. Let us always remember in the words of Ruth Carver Gardner in "Christ's Lift to the Churches," that "He is a type of the pioneer preacher who established firm in the hearts of our people the faith that makes us what we are. May we ever go on to build, more grandly and more beautifully, on the foundation which they laid once for all."

JONES WORKERS TO MEET WITH HAMLIN CHURCH

The Jones County Workers Conference meets with the Hannah Church Tuesday, May 18.

The following program will be followed:

10:00 A. M.—Song and Praise Service, John Agness.
10:20—The importance of Sunday School in Evangelism, Tate May.
10:40—The Importance of B. T. U. in Evangelism, Mrs. W. H. Wright.
11:00—The Importance of the W. M. U. in Evangelism, Mrs. E. R. Redding.
11:20—Sermon, Rev. C. A. Powell.
12:00—Noon.
1:30 P. M.—Board meeting and other business.
2:00—The Importance of the Laymen in Evangelism, Spurgeon Reeves.
2:20—Sermon, Rev. P. D. O'Brien.
We are expecting good crowds at this meeting.—J. Henry Littleton.

FISHER YOUNG PEOPLE'S COUNCIL PROGRAM

Sylvester, June 1, 3 P. M.
Theme—Stewardship.
Stewardship song, "Trust, Try and Prove Me."

Devotional, Mr. A. M. Josey.
Departmental meetings: Y. W. A., leader, Mrs. Roy Hennington, McCaulley; Intermediate G. A., leader, Mrs. O. M. Jones, Sylvester; R. A., leaders, Mr. A. M. Josey and Mrs. John Taylor, Rotan; Jr. G. A., leader, Mrs. D. G. Reed, Roby; Sunbeam, leader, Mrs. A. G. Hastings, Sylvester.

Closing assembly, reports from all the departments.

Talk—The Plan of Work of Our Young People's Auxiliaries, Through Stewardship of Prayer, Study, Enlistment, Giving, and Personal Service, Mrs. O. M. Jones, Sylvester.

Each group bring picnic supper. We will go to the J. W. Turner home on the river for supper. This is our first county Young People's Council. Everyone come and make it a success.

from THE WATCHTOWER

Meditations of the Editor As He Watches the World Go By

I am looking for the guy who said a tonsilectomy was a minor operation. For a long time the doctors have been telling me that my tonsils would have to come out or there would be trouble ahead. I have always been mighty good at procrastinating, and it wasn't a bit of trouble to procrastinate when it comes to having my throat cut around in. Friends tried to encourage me by saying, "Nothing to it—just a minor operation." So on Tuesday afternoon of last week I left the office after giving final instructions to the make-up man for the West Texas Baptist, and I told him that I was going to the hospital early the next morning for a tonsil operation. Perhaps it was not quite as bad with me as it was with a newspaper friend who, one afternoon pushed his chair back from his desk and remarked: "Boys, I am running out to the hospital for a tonsilectomy, and will be back tomorrow." Well, he showed up at the office ten days later looking like he had been run through a sausage mill. I am not very well posted on matters of surgery and especially on classifications as to major and minor cases, but I am saying here and now I'll have the utmost respect for a tonsilectomy—in fact, so much respect that I am willing to place it right over in the major class.

I am blaming that operation for the loss of some mighty good copy last week. The make-up man was instructed to give the W. M. U. copy right-of-way last week. "Rambling Remarks" and a few editorial announcements were about the only regular copy that got by. But along with that W. M. U. copy was some good copy that we intended to carry over until this week, and believe it or not, that copy has disappeared. Among the copy as we remember it was some fine news notes from the Haskell Association prepared by Brother Winton Blain of O'Brien. I esteem the copy that comes to my desk very highly, especially if it is news notes, and it is a real grief to me for any of it to be misplaced.

Well, anyway, I am glad this operation is over, and maybe in another week I will be feeling more like editing a newspaper. One advantage of these little "lay-ups" they make us appreciate the friendship and willingness of those about us to help in time of trouble. In "browsing" through last week's issue of The District Evangel published at San Antonio we ran across this little poem by Riley that somehow kinder fits into our feeling about matters in general. The title is, "In a Friendly Sort of Way."

When a man ain't got a cent,
And he's feeling kind o' blue
An' the clouds hang dark and heavy,
And won't let the sunshine thru,
It's great thing, O my brethren
For a feller just to lay
His hand on your shoulder,
In a friendly sort o' way.

It makes a man feel curious,
It makes the teardrops start,
An' you sort o' feel a flutter
In the region of the heart;
You can look up and meet his eyes;
You don't know what to say
When his hand is on your shoulder
In a friendly sort o' way.

O! the world's a curious compound,
With its honey and its gall,
With its cares and bitter crosses,
But a good world after all,
An' a good God must have made it,
Leastways that is what I say
When a hand is on my shoulder
In a friendly sort o' way.

AT SANTA ANNA

Rev. R. Elmer Dunham, pastor of First Baptist Church, Santa Anna, writes: "The recent B. T. U. revival in which there were 21 conversions in our church, is still bearing fruit. Since the revival many other young people have been won to Christ. In addition to this, our good friend, August Lightfoot has heard and answered the call of God to preach His Gospel."

"In the association-wide B. T. U. revival there were 29 conversions. We praise the Lord for the B. T. U. and for the training it gives its members to win lost souls to Christ. Mr. August Lightfoot is director of our Coleman County associational B. T. U."

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DARGAN - CARVER LIBRARY
S. B. C. HISTORICAL COMMISSION
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There are several attitudes toward our church music that we shall do well to consider:

1. First, let us think of some misconceptions that have very seriously affected the church program.

1. Music is not the whole show. It is not to be the end in view but a means toward that end. How often have we seen the music planned with no regard for the message of the hour. Beautiful numbers are arranged, lovely in themselves, but with no connection whatever with the preacher's text. And while we are speaking of special let me suggest a few don'ts. 1st. Don't go outside your church membership for special numbers. Too often we find people giving a message in song with no life to back it up. That makes them hypocrites. The singer should sing from the heart, realizing that the words may touch some lost soul for Jesus. Outsiders cannot possibly be in unity with us. Let us be fair to them and to ourselves. If we go to members of other congregations for special numbers we may expect other congregations to come to our people—and I am just enough Baptist to think that whenever and wherever a Baptist service is held it is the duty and privilege of every Baptist to be in his or her place. I'd rather have faithful Tom, who loves his Savior and lost men, sing a special in his cracked voice and off key, than to have the most recent Metropolitan opera star, who doesn't know Jesus Christ, perform.

2nd. To our preachers, don't let the music program get out of your hands. It is your duty to see that the music dovetails into your message of the hour. Don't turn the job over to some capable, willing soul say, "Thank the Lord, I won't be bothered with that part of the work at least." Accept it or not, you are responsible for the whole service. Is it any wonder that the choir is so often called

"the war department" of the church when the pastor observes a "hands off" policy? No! The choir needs spiritual supervision as much as any other phase of our church work.

I have known evangelistic singers who thought that the music was entirely in their hands and resented any attempt on the part of the pastor or preacher to suggest. We should remember that God has called these preachers, and that God directs and impresses his called. The church and the Lord hold the pastor responsible, and song leaders, choir directors, orchestra leaders, should recognize and accept the pastor's leadership.

2. Another attitude concerning the music in the church is that it is a "side-show." To those with this view, it doesn't matter when they get to church—just so they are there when the preacher takes his text. The music is just incidental, just a bit of trimmings that isn't essential. "O, well, I can't even carry a tune in a sack, so I don't have to be there at the beginning of the service." This attitude isn't always confined to the pew. Preachers sometimes encourage this by announcing, "Song service at 7:30; preaching at 8:00." Nor is this attitude confined to church and evangelistic services. When we attend state and Southern Baptist conventions we find many brethren enjoying fellowship in the halls while others are inside praising the Lord. Of course, they will go inside when Dr. Truett, or Dr. Sampey come up to preach. I once heard a man boast that he just went to conventions for fellowship. Incidentally, he is a Gospel singer, and I just wonder how he would feel if he were asked to lead the convention music and the whole crowd stayed outside for fellowship. Perhaps he would then realize the real purpose of our conventions.

II. But so much for the misconceptions! What place should music have in our church and evangelistic service. (Continued on page 3)

MOTHER'S DAY SERVICE WITH ELMDALE CHURCH

We had good church services on Mother's Day. A Mother's Day program was given in the morning by the L. O. V. E. class. At the evening service the B. T. U. director, Ralph Antille, announced that the B. T. U. had received the standard award for the last quarter.

Brother Williams preached in the morning on "The Church With a Mother Spirit," showing how the church should perform for the world and for its wayward members the same services that a mother performs for her child.

WORKERS CONFERENCE MET LAST WEEK WITH THE OVALO CHURCH

The annual theme: "Building the Church" was carried out in the conference in "Building the Church Through Distinctive Doctrine." These messages were unusually interesting and informing, and peculiarly fitted to Baptists.

The dinner served by the ladies of the church under the brush arbor was delicious and bountiful. The hospitality of Bro. Dick and his church was felt throughout the day. A motion of appreciation was extended to them by the Workers' Conference.

Mrs. C. C. Compere, associational W. M. U. president, called the board meeting at 1:30. Mrs. E. B. Atwood led in prayer. It is always a happy privilege to have the editor of the woman's page of the West Texas Baptist present.

Nine churches with 74 women and four Sunbeams answered the roll call of the societies. Mrs. W. F. Joiner asked for verbal reports on the boxes sent to Buckner Orphans Home. Several had already sent boxes and others were planning to do so at an early date. Each church is asked to send clothing for twelve year old children. Where there is no W. M. S. in the church a key woman was appointed to present these things to their churches. Mrs. Paxton urged that these women try to get some items on the list Mrs. Joiner sent out, and that a report be sent of the number given. (This list was published in the West Texas Baptist some time ago).

May 18th is the day set aside for all-day prayer for the old ministers. Several of the churches had already planned to observe the day. It is expected that each church will remember these "Dear old Soldiers of the Cross" in a substantial way. Help make the eventide of life a little smoother for them, the foundation layers that labored out here in the West, making possible our labors today. The fine art of appreciation seems to be almost a lost one. Let us always remember in the words of Ruth Carver Gardner in "Christ's Lift to the Churches," that "He is a type of the pioneer preacher who established firm in the hearts of our people the faith that makes us what we are. May we ever go on to build, more grandly and more beautifully, on the foundation which they laid once for all."

JONES WORKERS TO MEET WITH HAMLIN CHURCH

The Jones County Workers Conference meets with the Hannah Church Tuesday, May 18.

The following program will be followed:

10:00 A. M.—Song and Praise Service, John Agness.
10:20—The importance of Sunday School in Evangelism, Tate May.
10:40—The Importance of B. T. U. in Evangelism, Mrs. W. H. Wright.
11:00—The Importance of the W. M. U. in Evangelism, Mrs. E. R. Redding.
11:20—Sermon, Rev. C. A. Powell.
12:00—Noon.
1:30 P. M.—Board meeting and other business.
2:00—The Importance of the Laymen in Evangelism, Spurgeon Reeves.
2:20—Sermon, Rev. P. D. O'Brien.
We are expecting good crowds at this meeting.—J. Henry Littleton.

FISHER YOUNG PEOPLE'S COUNCIL PROGRAM

Sylvester, June 1, 3 P. M.
Theme—Stewardship.
Stewardship song, "Trust, Try and Prove Me."
Devotional, Mr. A. M. Josey.
Departmental meetings: Y. W. A., leader, Mrs. Roy Hennington, McCaulley; Intermediate G. A., leader, Mrs. O. M. Jones, Sylvester; R. A., leaders, Mr. A. M. Josey and Mrs. John Taylor, Rotan; Jr. G. A., leader, Mrs. D. G. Reed, Roby; Sunbeam, leader, Mrs. A. G. Hastings, Sylvester.
Closing assembly, reports from all the departments.

Talk—"The Plan of Work of Our Young People's Auxiliaries, Through Stewardship of Prayer, Study, Enlistment, Giving, and Personal Service, Mrs. O. M. Jones, Sylvester.

Each group bring picnic supper. We will go to the J. W. Turner home on the river for supper. This is our first county Young People's Council. Everyone come and make it a success.

from THE WATCHTOWER

Meditations of the Editor As He Watches the World Go By

I am looking for the guy who said a tonsilectomy was a minor operation. For a long time the doctors have been telling me that my tonsils would have to come out or there would be trouble ahead. I have always been mighty good at procrastinating, and it wasn't a bit of trouble to procrastinate when it comes to having my throat cut around in. Friends tried to encourage me by saying, "Nothing to it—just a minor operation." So on Tuesday afternoon of last week I left the office after giving final instructions to the make-up man for the West Texas Baptist, and I told him that I was going to the hospital early the next morning for a tonsil operation. Perhaps it was not quite as bad with me as it was with a newspaper friend who, one afternoon pushed his chair back from his desk and remarked: "Boys, I am running out to the hospital for a tonsilectomy, and will be back tomorrow." Well, he showed up at the office ten days later looking like he had been run through a sausage mill. I am not very well posted on matters of surgery and especially on classifications as to major and minor cases, but I am saying here and now I'll have the utmost respect for a tonsilectomy—in fact, so much respect that I am willing to place it right over in the major class.

I am blaming that operation for the loss of some mighty good copy last week. The make-up man was instructed to give the W. M. U. copy right-of-way last week. Rambling Remarks and a few editorial announcements were about the only regular copy that got by. But along with that W. M. U. copy was some good copy that we intended to carry over until this week, and believe it or not, that copy has disappeared. Among the copy as we remember it was some fine news notes from the Haskell Association prepared by Brother Winton Blain of O'Brien. I esteem the copy that comes to my desk very highly, especially if it is news notes, and it is a real grief to me for any of it to be misplaced.

Well, anyway, I am glad this operation is over, and maybe in another week I will be feeling more like editing a newspaper. One advantage of these little "lay-ups" they make us appreciate the friendship and willingness of those about us to help in time of trouble. In "browsing" through last week's issue of The District Evangel published at San Antonio we ran across this little poem by Riley that somehow kinder fits into our feeling about matters in general. The title is, "In a Friendly Sort of Way."

When a man ain't got a cent,
And he's feeling kind o' blue
An' the clouds hang dark and heavy,
And won't let the sunshine thru,
It's great thing, O my brethren
For a feller just to lay
His hand on your shoulder,
In a friendly sort o' way.

It makes a man feel curious,
It makes the teardrops start,
An' you sort o' feel a flutter
In the region of the heart;
You can look up and meet his eyes;
You don't know what to say
When his hand is on your shoulder
In a friendly sort o' way.

O! the world's a curious compound,
With its honey and its gall,
With its cares and bitter crosses,
But a good world after all,
An' a good God must have made it,
Leastways that is what I say
When a hand is on my shoulder
In a friendly sort o' way.

AT SANTA ANNA

Rev. R. Elmer Dunham, pastor of First Baptist Church, Santa Anna, writes: "The recent B. T. U. revival in which there were 21 conversions in our church, is still bearing fruit. Since the revival many other young people have been won to Christ. In addition to this, our good friend, August Lightfoot has heard and answered the call of God to preach His Gospel.

"In the association-wide B. T. U. revival there were 29 conversions. We praise the Lord for the B. T. U. and for the training it gives its members to win lost souls to Christ. Mr. August Lightfoot is director of our Coleman County associational B. T. U."

West Texas Baptist

SAM MALONE Editor and Publisher
C. D. OWENS Field and Advertising Representative

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

Subscription Rates

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

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

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

EDITORIAL NEWS NOTES

The editor has received an invitation to attend the home-coming and free barbecue dinner at Caddo next Sunday and speak on the value of good literature. We appreciate very much this invitation from Pastor H. D. Martin and his good church, and we especially appreciate the kind things the pastor said about the West Texas Baptist.

A line from Missionary J. C. McKinzie of District 10 states that the work is going fine in that section. The district led all Texas in percentage of giving for March. Brother Mack had the following to say about our little correspondence on the subject of hell:

"You and your lady friend have a rather hot subject to discuss as you argue over hell. One thing I have always liked about you is you have never had any more sense than to say what you believed. They say I am gifted with that trait, too. I wish we had more who cared for truth more than they do for reputation. If the fact of hell is not established in the New Testament, then the fact of heaven is not either. If what is said about hell and heaven in the New Testament is not true, then I do not know that what is said about any other question is true."

Recently we received a copy of a mimeographed associational paper put out by Brother W. C. Garrett, missionary of the Pecos Valley Baptist Association of New Mexico. Brother Garrett resides at Roswell. He is doing a fine work in that important irrigated valley in New Mexico.

The poem on "Mother" which appeared in last week's issue of the West Texas Baptist should have been credited to our friend, W. O. Lewis of Knox City. We regret this oversight very much.

Seventeen candidates were baptized at the closing service of the revival meeting at the First Church, Sweetwater, in which Dr. C. R. Shiver of Temple did the preaching. There were 25 additions to the church by baptism and 19 by letter. Pastor Dunlap and the Sweetwater Church closed a fine training school for B. T. U. work, in which Dr. M. F. Ewton of Spur assisted the local forces in teaching.

Free to Pastors

The Sunday School Board will send free, a cloth bound copy of the book "The Way Made Plain" to any pastor who wishes to examine the book with a view of teaching it. The pastors will send request for the book stating their desire to examine it, with a view to teaching it or having it taught, to Mr. G. S. Hopkins. The pastors who have not yet made request for the book are urged to do so at once. This new book on Evangelism will take its place in Group IV. in the new training course.

PROHIBITION WILL BE BACK

A prominent brewer recently said, "those of us who are in the liquor business know that prohibition is coming back. All our plans are aimed at making as much money as we can while we can."

And whether you like it or not that is the opinion of a great many well informed men. Under the landslide of last fall's presidential election was hidden a marked trend to go back "on the wagon." Many local communities, not in any one section but all over the country, exercised their local option and voted dry. Several states predominantly wet in 1932 appear very definitely to be swinging back.

Two things more than any others are responsible for this reversal of opinion—teen age drinking and the drunken driver. People who don't want prohibition for themselves and who believe they know how and when to drink are beginning to wonder. As one man tells it—"on the section of the Eastern seaboard where I have my summer home there are hundreds of drinking dives, more or less respectable, and their best customers are the kids. They line up against the bars three deep, smart and lovely to look at, but sousing like longshoremen and fishwives. And though I like a drink myself and take one when I want it, I don't like drinking in a wet nursery. Sometimes I wonder whether I'm being driven from drink by the cutthroat competition of the children."

Not so long ago I overheard a gentleman in a cocktail lounge suggest to the bartender that he had served a group of youngsters there enough liquor. "Maybe you're right mister," he replied, "but the waiter'll get mad at me if I don't let them have any more." These boys and girls shouldn't have been there, it's true, but once there, there is very little in the lax control laws to prevent their getting as many drinks as they can pay for.

The problem of the drunken driver is well known—the cost in life and limb, carefully hushed in most quarters is, nevertheless, beginning to register with thinking people. And yet the safeguards against drunken driving are amazingly inadequate. The penalties that are exacted usually come after the damage has been done and then even Solomon would have trouble in proving intoxication.

And so, unless something is done to wipe out these abuses, Prohibition Will Be Back.—Hospital Fabricator.

SUNDAY SCHOOL LESSON

DR. HIGHT C. MOORE

Sunday, May 16, 1937

THE FORBEARANCE OF ISAAC

Read Genesis 21:1 to 25:18; 26:1-33. Study Genesis 26:12-25

Isaac was 25 years of age at the time of the offering on Mount Moriah. When he was 36 his mother Sarah died at 127 (being the only woman in the Bible whose age at death is given). Abraham's sadness was relieved four years later by the marriage of Isaac and Rebekah happily consummated through his influence and ever held as a fitting example of wedded bliss. The birth of Esau and Jacob occurred twenty years afterward. When these lads were fifteen their grandfather passed away at the advanced age of 175 and was buried by the side of Sarah in the cave of Machpelah. Thus at the age of 75 Isaac became the heir and successor of the illustrious Abraham. After 17 years of uneventful life in the vicinity of Hebron he was forced by famine to look elsewhere for commodious pasture. So he entered Philistia and settled at Gerar in the lowlands along the Mediterranean Sea. There he had great prosperity but became the object of bitter envy and finally was bidden to leave the country. Proceeding up the valley of Gerar he proved himself a seeker and maker of peace. He reopened the wells of his father but abandoned them before the claims of Philistine herdsmen as also he did two other wells that he digged. Finally he succeeded in locating beyond the sweep of envious hate but in due time he returned to Beersheba where he had a vision, erected an altar, and re-established his home.

1. Residence in the City of Gerar

Prosperity was enjoyed by Isaac during his residence at the capital city of Gerar. The people here had been acquainted with Isaac's father and Abimelech the king had not forgotten the covenant made years before. So now Isaac was well received and given an opportunity to keep up the good fortune endangered by famine. He was not slow to make the most of this opportunity. His energy and business capacity found free play and won rich reward. His crops yielded a hundred-fold in a single year. His flocks and herds also increased amazingly. His prosperity was without parallel in his own experience or in the land of Philistia. His adopted countrymen thereupon made him the target of bitter enmity although he was the son of Abraham the patriarch and friend of Abimelech the king. They could not stand an alien to grow rich upon their soil and overshadow their own wealth. Envy, as usual, crystallized into spiteful opposition. The wells dug by Abraham's servants and now so useful to Isaac were maliciously stopped and filled with earth by his Philistine neighbors. To the quiet, peaceful nature of Isaac these things were intensely repulsive. He did not have the bold, strong hand to contend for his rights. Hence he preferred remoter residence with less power and smaller fortune. Dismissal from Gerar was not unexpected by Isaac. The words of the king contained no rebuke of the patriarch for wrongdoing. Rather were they tinged with regret that circumstances demanded a separation. Abimelech felt that Isaac was mightier in his resources and abilities than either himself or his subjects. So for the present pacification of the envious and to guard his nation from possible complications in the future, Abimelech with due deference and yet firmly, ordered Isaac to leave the country.

2. Encampments in the Valley of Gerar

Patience was exercised by Isaac on the road up the valley of Gerar. As soon as practicable Isaac left the city of Gerar and moved eastward up the valley toward his old home. Naturally, some time would be occupied on the journey, and since many of the Philistines were pastoral, as Isaac was, the water supply would be the center of interest along the way. Probably the first stop was in a region where Abraham had once sojourned, selecting a fine grazing area and digging valuable wells. Isaac may have thought himself temporarily secure from Philistine envy, for they had largely destroyed the value of the place by filling up the wells. Moreover, the rights of Isaac could be less easily disputed on the spot where those of Abraham had been unmolested. So he redug the wells and gave them their original names. The Philistine herdsmen were observant of these things and doubtless entertained some feeling, but as yet there was no outburst. Soon, however, Isaac's servants discovered in their valley diggings a well of springing water which was a living fountain pure and abundant. The discovery was of particular value to herdsmen since they could water their flocks without drawing up the water from a deep well. Thus a new point of friction arose, the herdsmen of Gerar beating back Isaac's herdsmen on the ground that the water as a natural spring in their country could not be theirs. Though he could plead the right of discovery and the legitimate fruit of both searching and digging, yet Isaac rather than foster trouble, gave up the well to the clamoring Philistines, calling it Esek, which means contention. The digging of another well in the same vicinity was crowned with not better success. No sooner had it been completed than a brood of the envious natives demanded its use. Again the peacefulness of Isaac's nature was manifest. Naming the well Sitnah, signifying enmity, he abandoned it, moved away, and dug another well. At last kindness won its victory. The Philistines made no claim or contention for the well which Isaac named Rehoboth since the Lord at last had made room for him. Thus events terminated far more happily than if Isaac had maintained his right by force. Commendable were his sacrifices in the interest of peace.

3. Settlement Again at Beersheba

Piety was exhibited by Isaac upon the return to Beersheba. How long Isaac remained in the upper valley of Gerar we do not know; probably during the season or until the pastures were temporarily exhausted or until famine had stayed its ravages at his old home. Then he returned to Beersheba. No sooner had he reached the spot of sacred memory than he was favored with the appearance and the blessings of God. It is to the credit of Isaac that he built the altar before he pitched his tent and had his servants dig the well. Isaac knew that the success and happiness of his home depended more upon the blessing of God than upon his own unaided efforts. And so after the stormy scenes in the city and valley of Gerar he reposes in the blissful quiet of a happy home.

Gold in the Golden Text

Blessed are the peacemakers; for they shall be called the children of God.—Matthew 5:9.

Home Daily Bible Readings

Monday—Isaac Envid. Gen. 26:12-16.

Think On These Things

C. C. Andrews, Baird, Texas

"A man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."

James is shewing us in the second chapter of his epistle the relation of faith and works to each other in the Christian life.

He challenges any one to show their faith without works, for, says he, "That faith without works is dead" (inactive).

We may proclaim our faith publicly and privately, but unless in some way, some where, some time we manifest that faith by works, our so called faith will be doubted by those with whom we come in contact.

He illustrates faith and works in relation to the needs of the poor as follows:

"What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him?" (the needy one).

"If a brother or sister be naked or destitute of daily food, and one of you say unto them, depart in peace, and be ye warmed and filled: notwithstanding ye give them not those things which are needed to the body.

This is unmanifested faith, and does not profit any one.

Devotional Thoughts

SOUL-WINNING IN A BAPTIST HOSPITAL

E. M. Collier

A young man was brought to this institution from the oil fields for an operation. He was asked by his doctor to come to the hospital late one evening and be prepared for surgery the next morning. The orderly came to the patient's room to prepare him, and the patient state he would not permit them to prepare him. The nurse was called and she was unable to convince him to go ahead with the preparation. The nurse sent for the superintendent, and I went to his room and asked him what the trouble was. He said he was not ready to die. He said he knew many people did die after an operation and that he was not ready to die. I knew he meant he was not a Christian, so I asked him if he was; he said he was not and that he did not know how to become a Christian. I happened to have in my pocket a little Gospel tract of John, and I gave it to him and asked him to read it, particularly the page where it says how to be saved. I noticed that he was very much interested. I passed by his room several times that evening and each time I noticed he was reading the little book. The next morning I went to his room early. The minute I stepped into the room he was smiling and said, "I am ready to be operated on, and I want you to write my mother and tell her I have accepted her Christ. You know, I read some things in this little book last night that my mother told me many years ago. It seemed like some one was standing by my bed last night explaining this book to me, and I finally decided to believe what it said in this book, to believe in Christ and accept him as my Savior."—The Sunday School Builder.

THE ADVANTAGE OF A CHRISTIAN COLLEGE

Dr. W. R. White in First Baptist Church Echoes

I know that many will go to our state schools. To all such I advise you at once to become a member of the Baptist Union, if you expect to render your highest service to your fellowman and to your church. Having said this, I will say to the parents and to the young people contemplating a college career that the preferable course for our Baptists in Oklahoma is to send your boys and girls to Oklahoma Baptist University. In the first place the scholastic standing of the work there is sufficiently high to meet all practical requirements. You will be admitted from Oklahoma Baptist University to the leading colleges and universities in the country. The demand for Oklahoma Baptist University graduates in public schools is highly satisfactory. I think I know what it takes to meet a high standard of scholastic requirements. I would not hesitate a minute to recommend Oklahoma Baptist University from this point of view.

The main reason I suggest a Christian college is the difference in atmosphere, emphasis and motive. Does a child under normal conditions have an advantage when reared in a wholesome, Christian home where both father and mother and most of the family are devoted Christians? The Christian school gives such an advantage over a secular institution. Is there an advantage to a child being reared where high social standards are not called in question? Where ungodly practices are not permitted? Where the Christian faith and the Bible are never called in question? Is there an advantage in being in an institution whose motive is material and secular and at best can only emphasize preparation for citizenship in this world? Or is the greater advantage with institutions where the primary motive is to not only prepare young people to be their best in this life, but to prepare for the best citizenship in the life to come. It is a well-known fact that in practically every secular institution there are some sound, devoted Christians, many nominal Christians, a number of Modernists, several skeptics, some agnostics and atheists on the faculty. Granting that all of them were devoted Christians, the separation of Church and State as embodied in the state and national Constitutions forbids the Christian emphasis in teaching as is permissible in a private or denominational institution. The lasting impression that is made on any life depends upon the emphasis given. In our Christian schools such as Oklahoma Baptist University, religion is not only tolerated around the campus and permitted to filter into the campus, now and then, but is the central thing and has complete right of way.

The comparative products of secular institutions and denominational institutions as to the percentage that make good in all walks of life in proportion to the number enrolled is most convincing. Careful survey shows a tremendous advantage to the institution which is Christ-centered.

Tuesday—Isaac Wins by Yielding. Gen. 26:17-25.

Wednesday—Joseph Envid by His Brothers. Gen. 37:5-11.

Thursday—Living Together Peaceably. Rom. 1p:17-21.

Friday—Saul Envids David. I Sam. 18:5-9.

Saturday—Jealousy and the Mob Spirit. Acts 13:44-50.

Sunday—Conditions of Blessedness. Matt. 5:1-12.

OUR WEEKLY SERMON

THE CHURCH AT ROME

Missionary Baptist Churches identical with the Church at Rome. This church believed and taught:

1. The Triune God. Rom. 1:20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhood, so that they are without excuse."

So do Missionary Baptists.

2. The Fall of Man as Taught in Gen. 3:1-7. Rom. 5:12-14, "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men for all have sinned: nevertheless death reigned from Adam to Moses, even over those that had not sinned after the similitude of Adam's transgression, who was a figure of him that was to come."

So do Missionary Baptists.

3. This Church Believed in the Genesis Account of Creation. Rom. 1:20 cited above.

So do Missionary Baptists.

4. This Church Held that the Nature of Man was Corrupted by the Fall. The Depravity of the Human Race. Rom. 5:19-20, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, Grace did much more abound."

So do Missionary Baptists.

5. This Church Held to the Doctrine of the Blood Atonement. Rom. 3:25, "Whom God set forth to be a propitiation through Faith in His Blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

So do Missionary Baptists.

6. This Church Believed and Taught that Salvation of the Soul was Wholly of Grace? Through Faith. Rom. 4:1-8. Rom. 3:24-25.

So do Missionary Baptists.

7. They Believed that Human Works Had Nothing to Do With the Salvation of the Soul. Rom. 11:6, "And if by Grace, then it is no more of works; otherwise Grace is no more Grace. But if it be of works, then it is no more Grace: otherwise work is no more work." Rom. 4:5, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

So do Missionary Baptists.

8. This Church Believed the Gospel to Be the Power of God Unto Salvation. Rom. 1:16, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." That no man could have saving faith until he heard the Gospel. Rom. 10:17, "So then faith comes by hearing and hearing the word of God."

So do Missionary Baptists.

9. The Church Believed in a Divine Call and Commission of the Gospel Ministry. Rom. 10:15, "And how shall they preach except they be sent?" See John 17:18. "As thou hast sent me into the world, even so have I also sent them into the world." See Matt. 22:3; II Cor. 5:20.

So do Missionary Baptists.

10. The Church at Rome Believed that Baptism is a Likeness of the Death, Burial, and Resurrection of Jesus. Rom. 6:1-10; 4-5, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection."

So do Missionary Baptists.

11. This Church Believed and Taught that the Believer was Safe, Free from Sin, Secure, and Sure of Heaven. Rom. 8:1, "There is therefore no condemnation to them which are in Christ Jesus." Rom. 6:16, 18, "Being then made free from sin, etc." Rom. 8:35, 39. Rom. 8:16, 17. Rom. 4:5-8. See John 10:27, 28.

So do Missionary Baptists.

12. They Believed the Outward Man was of Flesh—and Sinful and That the Inward Man was Spiritual—and Sinless—and that These Waged a Daily Combat in Believers. Rom. 7:14-25. Gal. 5:19-24; I John 3:9; I John 5:1-18; I John 5:10. See also Job 14:1-11.

So do Missionary Baptists.

13. The Church Believed in the Resurrection of the Body at the Last Day. Rom. 8:11, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." See also Rom. 8:22, 23.

So do Missionary Baptists.

14. This Church Believed in God's

Sovereign Election of Grace—that Believers were Foreknown, Predestinated, Called, Justified—and Will Be Glorified. Rom. 11:5. Rom. 8:29-30. So do Missionary Baptists.

15. This Church Believed in the Pre-Millennial Coming of Christ and the Resurrection, and Restoration of Israel. Rom. 11:21-33. Space forbids printing these lengthy scriptures here—read them. Ezek. 37:1-14; Isa. 11:1-2; Acts 1:1-8.

So do Missionary Baptists.

16. This Church Believed in the Certainty of a Coming Judgment. Rom. 14:10-12. This is judgment seat of Christ. Only believers approach this. Receive rewards, etc. This is not to be confused with the judgment bar of God. Rom. 2:2. Heb. 9:27. Rev. 20:12.

So do Missionary Baptists.

17. This Church Believed in the Separation of Churches and State. Rom. 13:7. Matt. 22:21.

So do Missionary Baptists.

18. The Church at Rome Believed that Christians Should Respect and Obey the Laws of the Country and Recognize that the Civil Government was Ordained of God. Rom. 13:1-2.

So do Missionary Baptists.

19. They Believed that the O. T. Scriptures were Divinely Inspired and Given by God for a Holy Purpose. Rom. 15:4.

So do Missionary Baptists.

20. That all Churches—Which Have Christ as Head (No Man Who Had a Human Father had any Authority to start a Church)—and Subscribe to these Doctrines as Set Forth—Are Churches of Christ (Belong to Christ—of possessive). Rom. 16:16.

Submitted by Pastor A. A. Davis of Carbon Baptist Church at the close of Bible School held in Carbon Church February 22 to April 17, 1937. During the school the Roman Letter was the text. Good interest was held throughout the school. Note carefully the 20 points of similarity between the Church at Rome and the churches known as Missionary Baptists today. We prayerfully submit these facts to our church, the religious world at large, and to all lovers of Bible Truth and Study.

Yours in His Name,
A. A. DAVIS,
Gal. 2:20.

A CALL TO BATTLE

Christian friends, God is calling on every true soldier of the Cross to enter into this great fight against the evil, for the right; he is commanding every God-loving and God-fearing man, woman, boy and girl in America, to be armed with the armour of God, that we might be able to stand against the wiles of the devil.

Fellow Christians, let me say we are not fighting against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world; against spiritual wickedness in high places. God's Word tells us that when the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn. So, my fellow citizens, the fight is on. And it is going to be an out and out battle between drunkenness and sobriety, between heaven and hell, between righteousness and sin, between God and the devil. God is waiting, the God who works through human instrumentalities, waiting to see if this nation is going to overthrow these evils, that are making shipwreck of its citizenship, or if sin and wickedness will overthrow the nation. The wicked shall be turned into hell and all the nations that forget God (Psalm 9:17).

I think it is high time the Christian forces were taking sides in this fight, yes, taking sides before our sons and daughters are sacrificed to the awful demon of alcoholism, to the serpent of gambling, to that awful dragon, road houses, night clubs, to the devil of all other sin and social evils, before there is any further national decadence.

Today America faces the most serious social, economic, and moral problems of any time in the history of our nation. Yes, I think it is time we were taking sides, when economic depression, destructive moral trends, radical and debasing, theories of public and private conduct, such as would bring reproach on the name of our God, are to found both in social and private life.

This nation today is spending millions of dollars to suppress the crime wave that disturbs the peace and happiness of the nation; this country spends more than a billion dollars each year to take care of the 800,000 paupers, and 700,000 criminals, and 30,000 idiots and to bury 75,000 drunkards and 35,000 fallen girls.

COMMENDS MESSAGE FROM A PASTOR'S WIFE

Baird, Texas,
April 28, 1937.

Dear Brother Malone:

The anonymous note and poem you carried in a recent issue of the West Texas Baptist, I think, calls for and deserves some mention, and since the dear good sister was kind enough to say to you that in some small way I had helped her with my songs over the radio; and also that I am an old preacher who has gone through many hard and trying experiences, I feel that I am in position to speak and express the gratitude of our hearts for the true sentiment set out in the little prayer.

First, I want to thank you, dear sister, for your expression of appreciation for my singing. If I have been a little help by singing over the air I thank God and shall take courage and try again to help some one along the way.

And now I am sure I express the feeling of the host of preachers in the land when I say to you that you have given the key to the whole situation. The minister's life is not what one would rightfully call a hard life, but it is a life of trial and sacrifice, and many are the times that he just could not go on through if it were not for some unseen power back of him. Many times he would faint and fall by the way if it were not for some one who is holding on to God for him. In this beautiful little poem the heart of the helpmate of God's minister, is laid bare, and we are enabled to see back of it all the sacrifice and anxiety of the one who is back behind the scene holding on to God for her mate, who is out in the thick of the fight, subjected to so many evil and discouraging things. Last night the preachers advanced the idea of us going two and two, each one having his twin to go with him and the two to win one.

Now in the true minister and his true wife, we have that, only as it has been said before, the preacher is in the limelight and gets the glory, while the wife of his heart and his work is back behind the curtain, praying and sacrificing to the end that the two of them may win the one. Yes, she deserves the glory, and today with the host of my brethren, in our hearts we come and place the crown upon our dear companions, who have been the unseen partner thru the years. I am sure all are agreed, my sisters, whoever you are, because you have so beautifully spoken out, we select you as the one upon whom we shall place our crown. And as we do so we all thank God for our dear, devoted, true, sacrificing partners, who have meant so much in our lives. May God bless you and your kind the world around.—Joe R. Mayes.

ARKANSAS PREACHER USES TACTICS OF CARRY NATION

William D. Gray, Arkansas Methodist preacher, not only carries his crusade against liquor right up to the saloon doors—he smashes it right through their windows. Recently he threw rocks through plate glass windows of liquor places.

"When I told officers what I had done," he said, "I wasn't even reproved for it."

DRYS WIN 38 OUT OF 51 ELECTIONS IN ILLINOIS

Dry forces won 38 out of 51 local option elections held in various townships and unincorporated areas in Illinois this month. Approximately 15 counties in the state reported local option victories.

METHODISTS BLAME DRINK FOR HALF OF AUTO DEATHS

Half of the 38,500 traffic deaths in the United States last year were laid to liquor, in a report adopted by the New York Conference of the Methodist Episcopal Church April 17. The report also urged the necessity of total abstinence, and recommended that anyone renting or using his property for sale of intoxicating liquor be disowned as a member of the Methodist Episcopal Church.

"There is nothing wanted in God but what is found in Jesus Christ." In the spirit of faith let us begin each day, and we shall be sure to "redeem the time" which it brings to us, by changing it into something definite and eternal. There is a deep meaning in this phrase of the apostle, to redeem time. We redeem time, and do not merely use it. We transform it into eternity by living it aright.—J. F. Clarke.

Yes, the battle is on; will you step over on God's side?—Ben Ferguson, Big Spring, Texas.

ON THE FIELD

With Hardin-Simmons Preachers

J. William Arnett

Last Sunday was a full day with the Neill Baptist Church. Regular Sunday School and preaching services in the morning, with the pastor, Charles Dickson, doing the preaching. In the afternoon ordination services were had for the purpose of ordaining Brother Dickson, recently called as pastor by the Neill church, to the work of the Gospel ministry. The presbytery consisted of the following named brethren: Brother Almon Norris, preached the ordination sermon; Brother W. I. Taylor delivered the charge to the church; Brother Roy Young charged the candidate; Brother James Alexander directed the examination of the candidate and Brother Aaron Mann led in the ordination prayer. All the above named brethren are students of Hardin-Simmons University. Other members of the presbytery were: Deacons I. B. Duck, S. G. Oliver, H. L. DeShazo, and Marvin Sherrell of the Neill Church. Brother Alexander was moderator and V. E. Hodges the clerk. After the hand of fellowship was given to the newly ordained preacher, Brother F. A. Hollis, a former pastor, led in the benedictory prayer.

Sunday's services at Tye were fine and well attended, the spirit was greatly manifested. There were 70 in Sunday School. A special program, magnifying Mother's Day, was given in the morning. The church was electrified at the evening service when a splendid young man, the head of a family, professed faith in Christ Jesus and asked to be received into the church by baptism. This man made one of the finest testimonies ever heard at Tye. Under the new organization of the B. T. U. the following officers were chosen to direct the B. T. U. work: Miss Ara Faulks, director; S. T. Briggs, associate director; Mrs. Cornelia Mattingly, secretary; Miss Lorene England, pianist and Loman Saunders, chorister. Brother Loyal E. Brown is the pastor of this fine church.

Brother Loyal Brown gave a Mother's Day address at the Pleasant Hill school house Sunday afternoon. Pleasant Hill is about five miles from Abilene, and Mrs. Burl King is the teacher there. A splendid crowd was present for this program.

Brother Alvin Swearingen preached for the Calvary Church, Abilene, the first Sunday in this month.

Brother James Alexander supplied for the Mt. Pleasant Church, Jones County, last Sunday. There was fairly good attendance at the services.

J. William Arnett supplied for the Calvary Church last Sunday.

Members of the Ministerial Council and of the Priscilla Helpers had a fine time last Friday afternoon in picnic style at Cobb Park. This is becoming an annual affair for these groups. There are some 60 or more that took part in the games and picnic dinner.

THE AVERAGE

The boy who quits school after the grades commencing work at 14, reaches his peak of earnings at the age of 30—about \$1,200.00 per year, and by the time he is 60 he has earned, and generally spent, a total of \$45,000.00.

The high school graduate, starting work at 18, reaches maximum earnings at about 40—\$2,200.00 per year, and earns by 60, altogether \$78,000.

The boy who finishes college at 22 continues to grow in earnings until at 60 he earns \$6,000.00 per year and has earned then a total of \$150,000. Show this to the boy and let him think out the lesson the figures will teach him.

ANSWER TO THIS WEEK'S PUZZLE

Across
1. JESUS.
5. JOB.
8. OSEE.
10. NO.
11. NO.
13. ERST.
15. ARK.
17. FLOW.
19. SEND.

Down
1. JONAS.
2. SO.
3. USE.
4. SERF.
6. ON.
7. BOW.
9. ESLL.
12. OREB.
14. TORN.

THE PLACE OF MUSIC IN CHURCH OR REVIVAL SERVICES

(Continued from page 1)

vices? When we express ourselves through music in the right spirit we are actually worshipping. If we lift our voices in praise we are worshipping. Music is one way whereby all of us may render worship.

1. Those who sing in the choir have a glorious opportunity and privilege. No choir member should feel that the congregation is especially blessed in hearing him sing. He should be serving and not performing. Let our pastors, if possible, have the choir assemble in an adjoining room, where the order of service is explained, and prayer offered to God for the service and the part that music shall play in it; then let the pianist play a prelude as the choir moves into its place. This adds dignity and reverence to the service. Teach your people that the service begins with the prelude. Perhaps a "call to worship" will help to create this atmosphere. The choir should remember that they are joining their voices with those of the heavenly choir, and sing their best as all of us, including the angels, are adoring Him.

2. I wish that all accompanists could realize that theirs is an opportunity to use their talent for the Lord. Truly, as we play, we are worshipping our Heavenly Father. We are not playing to entertain nor show our technique and fancy playing, but putting our souls in our hands and expressing adoration to Him who gave us the gift to play. Accompanists should realize that they merely furnish

the background and it is the "message that must go through." They should follow and not lead. The accompanist should realize that her music prepares the atmosphere for the message. Once we visited a church where the pianist played for her offertory, "Kiss Me Again." That didn't prepare the way for the Holy Spirit to work!

3. The congregation can express itself in worship through singing. In Colossians 3:16, Paul urges the Christians to "teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." The pastor too joins in this part of the worship. In preparation for the hour he should see that each song leads to his text. One may become skilled in selecting songs with a little practice. Imagine a strong missionary sermon with "O Land of Rest for Thee I Sigh" for an invitation song. There should be unity of thought and purpose in the service from the prelude to the benediction.

III. Finally, what shall be the purpose of our church music? To magnify and glorify our Lord Jesus Christ and His Church. Any time we forget this purpose or fail to make it our aim, we bring dishonor upon His holy name. Every prayer, every word, every song, every special, every sermon, every offertory should lift up Jesus. And He has said, "And I if I be lifted up from the earth will draw all men unto myself." May the Lord help each one of us to see the place of our church music and realize how it may be beneficial or mar the whole service.



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Hardin-Simmons News

How Schumann-Heink Once Halted Concert Here To Aid Ill Person To Be Told On 'We The People' Hour

Seventeen years ago the beloved Madam Schumann-Heink paused in the middle of her first Abilene concert to hand a glass of water from the stage to a person who had become ill. One of the audience in the Hardin-Simmons auditorium remembered her unusual act of kindness and sent his memory in writing to the "We the People" program in Radio City.

Truett Walton, the former student, will go to New York to broadcast his memory of her thoughtfulness from the world's largest broadcast studio, Dr. J. D. Sandefer learned this week. Mr. Walton is now president of Ranger Junior college and superintendent of Ranger schools.

Recalling her first appearance in Abilene, the concert in the old auditorium, now Abilene hall, university faculty members bear out Mr. Walton's story. Madam Schumann-Heink had just finished a song or verse and sensing the discomfiture of a listener near the front poured a glass of water

H-S. U. Students, Faculty, To Assist With Graduations

Hardin-Simmons faculty members and students are contributing to ten banquet programs; commencement exercises and baccalaureate services in the Abilene area in May.

W. C. Ribble was principal speaker at the Lamesa banquet honoring seniors last night and Dr. R. N. Richardson, Harry Hayes and John Endicott, Gene Estes and Joe Dean Propst spoke and played for Wichita Falls seniors and furnished programs for Hardin Junior college, school assembly and luncheon club Monday and Friday.

Dr. Richardson will deliver commencement addresses at Thalia May 21; Ranger, May 24; Rotan, May 25, and Mike part in the baccalaureate program at Coleman May 16.

Dr. O. O. Watts will give the commencement address at Groom Friday night. Ann Rader, xylophonist, entertained at Merkel last night.

Brother Arthur E. Travis, a Th. M. graduate from the Southwestern Seminary, at Seminary Hill, Texas, this year, is a visitor on our campus this week.

85 Now Eligible Indicates Large June Graduation

Reports from office of the registrar indicate one of the largest classes to graduate from Hardin-Simmons university will receive their diplomas in the June exercises. A full program is being formulated for the commencement week.

Eighty-five students are eligible for graduation. Of these 67 are for bachelor of arts, 16 for bachelor of science, and two are for bachelor of music degrees.

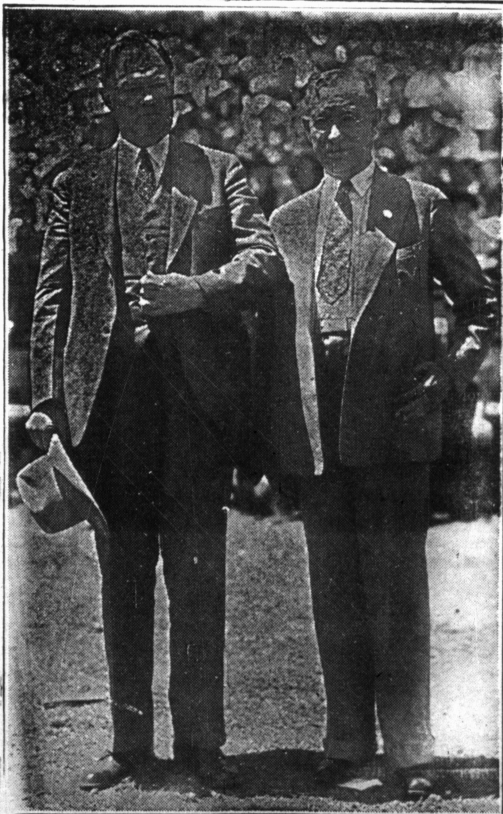
Graduation week will officially open with the Alumni banquet at the Hilton hotel May 29. Other features of the period include an art exhibit, annual Cowgirl roundup, and a garden party at the home of the president. The period will close with the commencement exercises June 1.

A printed program is being prepared and will be released about the middle of May, in order for copies to be given all June seniors and to be sent to August graduates.

Officials urge that all summer graduates participate in the June program.

Senior Day Camera Snaps Notables

Governor R. C. Stanford of Arizona (left above) and President J. D. Sandefer (right), caught by candid camera as they strolled about the campus recently while Hardin-Simmons was host to 2,000 visiting high school seniors.



RAMBLING REMARKS

(Continued from page 1)

the occasion, but that never seemed to occur to either of the loquacious sisters. . . . This reminds me of the story of the boy and girl who were out for a late afternoon stroll. There was a gorgeous sunset and the poetic soul of the maiden was deeply stirred by her surroundings. In an ecstasy she exclaimed, "look at that array of broken clouds tinted with golden glory by the dying glow of the King of Day. Notice the deepening shadows as they settle down like a mantle as if Mother Nature were tucking her earth child to bed. O, John, what does it remind you of." "Well," replied the prosaic John, as he stifled a yawn, "it reminds me that there are four old cows with their heads over the pasture gate waiting to be fed and milked." . . . And so life is filled with anti-climaxes, and often Rambling Remarks is a contribution. . . . I deeply appreciate those who write me about the column. I say it modestly, but my public has increased to nearly fifteen, and I heard from a fifth of them after last week's effort.

LIQUOR INTERESTS WARNED NOT TO MAKE USE OF RADIO

"The radio should not be used in any manner as an advertising medium for distilled spirits, wines or malt beverages," declared Wilford S. Alexander, federal alcohol administrator, in a warning to the trade. "No liquor advertising material should appear in Sunday newspapers or in the magazine sections of Sunday newspapers. Why start practicing again the very same abuses that brought the industry into disrepute?" he said. "If you do, you're crazy."

Wears H-S Colors In College Finale

Alton Terry will throw his famous spear one more time under Hardin-Simmons university colors in college competition.

The eleventh annual West Coast relays at Fresno State college, California, May 15, will probably be Terry's last meet before his college eligibility expires June 1.

Confirmation of Terry's invitation to attend the meet was received by Business Manager Gib Sandefer Thursday morning from Art Saffstrom, manager of the Fresno event. He will leave for California about May 12.

The West Coast event is reputed to be one of the biggest track and field conventions in the nation, drawing all the athletes from Southern California and other Pacific coast sections, in addition to outstanding performers from all over the U. S.

Exact record in the spear hurling standing at the relays could not be found but Terry has already indicated that he thought he could raise the standard a sizeable amount.

Clyde Crawford, Stamford, was elected editor of the 1938 Bronco, Hardin-Simmons yearbook, and Russell Day, Anson, was named business manager of the Brand, university newspaper, by the publications committee in a concluding session Monday afternoon. One week earlier the committee had elected Burton Shelton editor of the weekly paper, but delayed action on other nominations at that time after voting to discontinue the business manager's job on the annual.

UNIVERSITY APARTMENTS TO BE FURNISHED NEXT WEEK

Early next week the University apartments, on Ambler facing the campus, will be completely furnished and prepared for occupancy.

Furniture for the recently acquired lodging facilities has just been received and is to be installed as soon as possible. Earlier in the year both houses were completely renovated and made ready for equipping with modern equipment.

Upon completion of the furnishing of these two university homes, the facilities for caring for women students will be greatly increased.

Next fall, the lodgings are to be available to women teachers, and will be used by women students after Mary Frances hall is filled.

AVERY LEE MADE PRESIDENT OF B. S. U. FOR NEXT TERM

Avery Lee, Oklahoma City, was elected president of the H-S. U. Baptist Student Union at a meeting Thursday evening in the Science hall. Names of other officers selected at the same time will be carried in next week's Brand.

Lee will succeed Jerome Newman, present B. S. U. head.

ADVERTISERS CROSS WORD PUZZLE

A Bible Study Puzzle

ACROSS

1. "Call His name . . . for He shall save." Matt. 1:21.
5. Old Testament character with great patience.
8. A form of Hosea (Rom. 9:23).
10. "A prophet hath . . . honor in his own country" (John 4:44).
11. Negative.
13. Formerly.
15. "Make thee an . . . of gopher wood" (Gen. 6:14).
17. "Shall . . . rivers of living waters" (John 7:38).
19. "Go your way: behold I . . . you forth as lambs among wolves" (Luke 10:3).
21. A metal. Elisha caused it to swim (2 Kings. 6:6).
23. "Whose shoes I am not worthy to . . ." (Mat. 3:11).
25. Greek form of Noah (Matt. 24:37).
27. "So they . . . it up" (Micah 7:3).
29. Abbreviation, God willing.
30. King of Boshem (Num. 21:33).
32. "The snare is laid for him in the ground, and a . . . for him in the way" (Job 18:10).
34. The land to which Jephthah fled (Judges 11:3).
35. Official in the early church (1 Peter 5:1).

DOWN

1. "Simon, son of . . . loveth thou me" (John 21:15).
2. King of Egypt (2 Kings 17:4).
3. "And they that . . . this world as not abusing it" (1 Cor. 7:31).
4. A bondsman, or slave of the soil.
6. Famous city of lower Egypt (Gen. 41:45).
7. "And at the name of Jesus every knee should . . ." (Phil. 2:10).
9. Ancestor of Joseph, Mary's husband (Luke 3:25).
12. Prince of the Midianites, overcome by Gideon (Judges 7:25).
14. "And when the unclean spirit had . . . him" (Mark 1:26).
16. "And never . . . you; depart from me" (Matt. 7:23).
18. "Where no . . . is the fire goeth out" (Prov. 26:20).
20. Arrow or missile. "It shall be stoned or thrust through with a . . ." (Heb. 12:20).
22. "I will . . . leave thee nor forsake thee" (Heb. 13:5).
24. Unusual. "It is a . . . thing that the king requireth" (Dan. 2:11).
26. Abraham's nephew.
28. A companion.
31. "I will arise and . . . to my father" (Luke 15:18).
33. An abbreviation (we like to see it on our bills).

HOLDERS OF OLD NORMAL COURSE AWARDS

(Recognition, Not Credit)

The Sunday School Board at Nashville has kindly consented to allow us to give seals that can be placed on the new Sunday school diploma, for work done under the old normal course.

For all who have completed as many as four books, a red seal will be given; for those that have completed as many as eight books, a blue seal. The gold seal will be given to the persons that have completed five of the post graduate books.

Any person that is entitled to any of these credits may receive same by writing this department. Just indicate the credit to which you are entitled.—G. S. Hopkins.

POLITICAL OBSERVERS SEE REPEAL ARDOR 'COOLING'

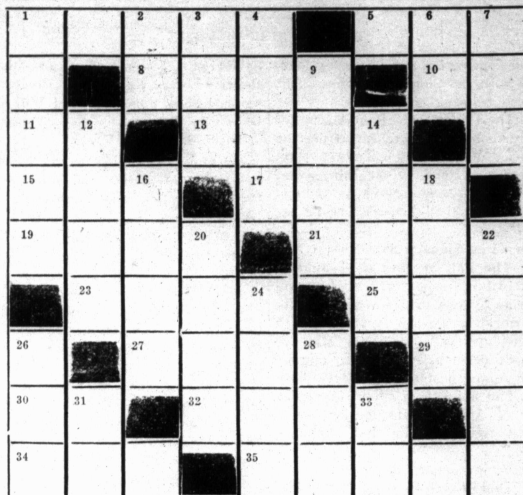
The government's refusal to participate in a prohibition emancipation festival held recently in the Virgin Islands is regarded in some circles today as the first sign of a "cooling off" in the administration's enthusiasm for repeal and the re-legalized liquor traffic.

"One thing that definitely made the celebration 'unofficial,'" commented Robert W. Desmond in an article in the Christian Science Monitor, "was the absence of Secretary Harold L. Ickes, head of the Department of Interior. In fact, it seems probable that he wasn't even invited to attend."

In one city of Brazil there are approximately 70,000 illegitimate children who sleep upon the streets every night. Often times they are found dead the next morning in piles of from ten to fifteen. The saddest thing that I saw on my tour was unoccupied fields with open doors.—Dr. L. R. Scarborough.

Goodyear Shoe Shop First Class Work at Prices That Please Call and See

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This week's puzzle was sent in by Mrs. Lottie Bell of 1719 Anson Ave., Abilene, Texas. If you would like to try your hand at Bible puzzle building, you will find it both interesting and exacting. We will be glad to publish all acceptable puzzles, if they are made nine squares as the above.—Editor.

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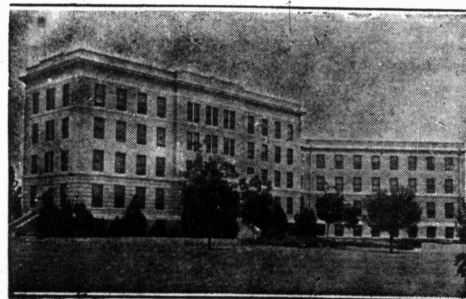
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E. M. COLLIER, Superintendent.