

# WEST TEXAS BAPTIST

Vol. XII

ABILENE, TEXAS, AUGUST 27, 1936

No.

## Program of the Sweetwater Baptist Association Meeting

Fifty-second Session, to Be Held With The South Side Baptist Church, Abilene, September 10-11, 1936

### Thursday Morning

- 9:30 Song Service led by.....J. D. Riddle  
 9:40 Devotional.....H. H. Summers  
 9:50 Presentation of letters, organization, election of officers, Petitionary Letters.  
 10:10 Report of Committee on Order of Business.....C. R. Joyner  
 10:15 Theme: MISSIONS.  
 10 Min. Introduction, "God's Commission of Missions"  
 .....E. D. Dunlap  
 8 Min. Mission work done in the Association. W. H. Howell  
 8 Min. Mission work done in the district. J. D. Brannon  
 8 Min. Mission work done in Texas this year. C. E. Dick  
 8 Min. Mission work done in the So. Bapt. Conv. this year.....W. C. Ashford  
 8 Min. Mission work done on Foreign Fields this year.....Roy O. Young  
 8 Min. Missions and the 100,000 Club.....J. H. Dean  
 8 Min. The Co-operative Program, the all-inclusive Method.....T. E. Roberts  
 11:20 Appointment of Committees: Recognition of Visitors.  
 11:25 Special Music.....South Side Baptist Church  
 11:30 The Missionary Sermon.....Dr. E. B. Atwood

### NOON

- 1:30 Song and Praise Service.....Silas Abbott  
 1:45 Theme: CHRISTIAN EDUCATION.  
 75 Min. Religious Education in our Churches.  
 Sunday School.....J. M. Cook  
 B. T. U.....L. L. Trott  
 W. M. U.....Mrs. C. C. Comper  
 Brotherhood.....J. D. Riddle  
 Vacation Bible School.....D. C. Ham  
 75 Min. Religious Education in our Churches:  
 Colleges.....R. A. Collins  
 Seminaries.....F. A. Hollis  
 Hospitals.....E. M. Collier  
 3:45 Sermon on Religious Education.....Finis Williams  
 4:15 Announcements and Adjournment.

### EVENING

- 7:45 Song Service.  
 Special Music.....Hardin-Simmons University  
 Hardin-Simmons University.....Dr. J. D. Sandefer

### Second Day

- 9:30 Song and Praise Service.....J. D. Brannon  
 9:45 Report on Baptist Papers.....Sam Malone  
 10:00 Report on Baptist Standard.....C. D. Owens  
 10:20 Report on Lueders Baptist Encampment. J. Henry Littleton  
 10:30 Comparative report from digest of letters (Blackboard Demonstration).....W. A. Reed  
 10:40 Report on Old Ministers Relief.....H. A. McHenry  
 10:50 Report on Executive Board and Associational Treasurer.....Chairman of Board and L. P. Cook  
 11:00 Report on Buckner Orphans' Home (Offering).....Bert Low  
 11:30 Annual Sermon.....N. W. Pitts

### NOON

- 1:30 Song and Praise Service.....H. Virgil Reynolds  
 1:45 Report on Committees: Resolution and Obituaries.  
 Nominating Committee, composed of W. C. Ashford, Mrs. Geo. L. Paxton, and J. H. Dean, will report on: Time, Place and Preacher, Messengers to General Bapt. Convention of Texas, Messengers to the Southern Bapt. Convention, Program Committee for Workers' Conference, Elective Board Members, Trustees for Hardin-Simmons University.  
 2:00 Report on Civic Righteousness.....N. A. Moore  
 2:30 Texas Centennial Bapt. History (Based on the Board's new book).....E. S. James  
 Bring your church letter to the Association the first day. Fill out every space on the letter, including the supplementary sheet. Give exact information. Bring a contribution for expense of printing the Minutes.

### LAMESA ASSOCIATION

#### J. J. Gentry

Thirty-five years ago wife and I were married. However, it seems only a few years ago. One of my boys is preparing for the ministry and is planning on entering college this fall.

Sam Malone is assisting the Florey church and this writer in a meeting, and boy, he sure is doing some fine preaching. Well, everybody knows that Sam can do that. We had a great service last night. There was one conversion and two rededicated their lives to God.

Brother Cole assisted this writer and the Five Mile church in a meeting. There were 14 received for baptism. Somehow Brother Cole always delivers the goods. He is at this writing in a meeting at Honey Grove, Texas.

Our revivals in the association are in full swing and success is being reported on every hand. Walter Garnett from East Fourth church, Big Spring, is to assist this writer and the New Home church in a meeting starting next Friday night.

The Lamesa Association meets with the First Baptist Church of Lamesa September 8 and 9. We are hoping for a great meeting.

It seems so strange for Willis J. Ray not to be missionary here. Everybody will miss him. He helped plan all of our general meetings. We could all depend on Willis J., but he felt God calling and answered the call.

## Rambling Remarks

Dick O'Brien

Well, I have rambled quite a long way from home for me. I am writing these "Remarks" from Burkburnett where I am in the second week of a revival with pastor Miles B. Hays and the First Baptist church. It is such a refreshing experience to go to a new place and meet new folk and make new friends. That is easy to do in this section. You would think the people up here had gotten their hospitality training in West Texas. We are having a very fine meeting. The day services are held in the church auditorium and the evening services on the church lawn. Only once before in my ministry have I preached to as large a congregation as we had in the service last night, which was the middle Sunday of the meeting. There have been 15 additions up to date and we have reason to expect that there will be many more. Brother George Reynolds, Childress, is leading the song services. He and Brother Hays are certainly pleasant yokefellows in a revival. . . . I wish some one with a gifted pen, a little time, and a lot of nerve would write a book on, "The Fine Art of Entertaining a Preacher." One chapter heading should be, "Don't Overdo It." Did you ever accept an invitation to go home with somebody who would say, "Go out to our place and just make yourself at home and rest. We have a cool room, quiet where nobody will bother you, and you can rest and read or sleep or do just as you please. I know you must be all worn out from preaching in one revival after another." You know I still fall for that kind of invitation, and fondly hope that some day somebody will just let me rest and read and sleep. But I suppose that is one of the things reserved for the millennium. When you get to the house they escort you in as if you were royalty, give you a seat and bring you a drink, and then launch in to telling you about the other preachers who have made their home headquarters in other meetings. Then a long explanation as to why they did not have you all through the meeting. Of course that brings up all the physical ailments and operations that has been in the family for the past several years, along with the present state of the hostess's nerves. Then after about an hour, (you are fortunate if it is no longer than that) you gather enough courage to suggest that you are very tired and would like to go to bed if it is convenient. The next thirty minutes are consumed in getting everything ready for you to be at home and just rest and read or sleep just as you desire. When you go into the bedroom yawning hoping that they will hurry things up a bit, nine times out of ten paintings on the wall or pictures on the dresser will start a new conversation about a daughter who is taking art, and these are a few of her first pictures. The different stages of her progress are pointed out by the wall display, with a few arguments as to the proper chronology. In all probabilities the latest is hung in another room and you are led in there to view it, and between yawns you try to think of the proper words of praise for the budding artist. Then you are asked for your opinion as to which you like best, after which you are told which they like best and why, and which the artist daughter likes best and why. Of course she is not at home at the time. She hated to be away during the revival

(Continued on page three)

## Jones County Young Peoples' Rally

Jones County Young People's Rally held Tuesday, August 18th at Lueders Encampment, Miss Mae Zein, Jones County Young People's Leader, presiding. Song Leader, Mrs. Lee Cauthen, Lueders, 10:00 a. m. Devotional by Mrs. G. G. Flournoy, Stamford, Jones County, W. M. U. President.

The Lueders Sunbeams led by Miss Jeanette Webb gave a good program. 25 minutes recess, during which time swimming was allowed. Miss Virginia Raney of Stamford on guard as a life saver. Duet by Misses Barbara Zein and Jeanette Webb.

The morning sermon was brought by Rev. Fred Moreland, pastor of Lueders Church. 12:00 o'clock picnic lunch served in the cafeteria.

The Intermediate G. A.'s of Memorial Church, Stamford, directed by their counselor, Miss Virginia Raney, formed the Star Ideals with green and white crepe paper and the five points were prayer, Bible Study, Mission Study, Personal Service and Giving; then the Junior G. A. from the same church gave the Aim, Goal, Watchword and Allegiance and a short program on educating the uneducated in our southland, as a sample missionary program.

The Y. W. A. of Anson put on a splendid program as follows: Devotional, Mrs. Doss Harris, Counselor. Reading, Face to Face, by Juanita Clark. Duet by the Reik sisters. Ideals of Y. W. A., by Thelma Holland. Reading by Mariana Hudson. Nine boys from Lueders R. A. with their counselor, Rev. Fred Moreland, rendered a very forceful program on Home Missions, well rendered. Howard Latimer giving the devotional.

Mrs. Tate May directed a demonstration of a Personal Service Program, put on by Hamlin R. A.'s, visiting a home of an aged couple of shut-ins. The boys rendered their parts well which included songs, Bible Readings, a poem and a funny story.

Brother Littleton made an evangelistic appeal. Lueders church had 25 representatives, Anson 11, Hamlin 24, Memorial, Stamford 30, Stith 7, Fairview 2. Next time we hope to have the other 24 churches of Jones County represented.

All felt this a very profitable day spent for the promotion of Young People's work in Jones County.

Memorial Baptist Church, Stamford, will begin a revival meeting Sunday August 23. Dr. W. W. Chancelor, pastor of First Church, Mineral Wells, will be the preacher. Mr. Roy Camp, Fort Worth, the singer. A tabernacle has been erected on the lot recently purchased for a church building, where services will be held. Rev. C. A. Powell, pastor of University Church, Abilene, will be present Sunday afternoon at 3:45, for a dirt breaking program.

## Texas Associational B. T. U. Officers' Conference

ABILENE, THURSDAY, SEPTEMBER 3, 1936

### Morning

- R. A. Springer, Lubbock, Presiding  
 9:45 Song Service led by B. B. McKinney, Nashville, Tennessee.  
 10:00 Devotional.....Willis J. Ray, Big Spring  
 10:20 "The Purpose of This Meeting".....T. C. Gardner, Dallas  
 10:50 "The Opportunity of the Associational Baptist Training Union".....W. A. Harrell, Nashville, Tenn.  
 11:20 Address.....A. J. Quinn, Eldorado, Texas  
 11:50 Song and Announcements.  
 12:00 Address.....T. L. Holcomb, Nashville, Tenn.  
 12:30 Adjourn for lunch. Expense accounts shall be filed with proper person during adjournment.

### Afternoon

- George Dale, Tahoka, Presiding  
 2:00 Song Service led by.....B. B. McKinney, Nashville, Tenn.  
 2:10 Devotional.....Ira Harrison, Paducah, Texas  
 2:20 General Conference.....W. L. Howse, Fort Worth  
 3:00 Conferences:  
 1. General Associational Officers and Zone Leaders.....W. A. Harrell and T. C. Gardner  
 2. Adult Leaders.....R. Elmer Dunham  
 3. Senior Leaders.....W. L. Howse, Fort Worth  
 4. Intermediate Leaders. Miss Helen Gardner, Jackson, Tenn.  
 5. Junior Leaders.....Mrs. J. E. Lambdin and Miss Betty Hazlewood  
 6. Beginner and Primary Union Leaders.....Mrs. T. C. Gardner and Mrs. W. L. Howse  
 4:25 Song.  
 4:30 Conference—State, District and Associational Objectives and Goals.....T. C. Gardner  
 5:00 Adjourn.

### Evening

- Roy Shahan, Rule, Presiding  
 7:00 Song Service led by.....B. B. McKinney, Nashville, Tenn.  
 7:10 Devotional.....J. D. Brannon, Abilene  
 7:20 Department Presentation:  
 1. Adults.....R. Elmer Dunham  
 2. Seniors.....W. L. Howse  
 3. Intermediates.....Miss Helen Gardner, Jackson, Tenn.  
 4. Juniors.....Mrs. J. E. Lambdin, Nashville, Tenn.  
 5. Beginner and Primary.....Mrs. T. C. Gardner  
 7:55 Address.....Woodson Arms  
 8:10 Conferences:  
 1. General Associational Officers and Zone Leaders.....W. A. Harrell and T. C. Gardner  
 2. Adult Leaders.....R. Elmer Dunham  
 3. Senior Leaders.....W. L. Howse  
 4. Intermediate Leaders.....Miss Helen Gardner  
 5. Junior Leaders.....Mrs. Lambdin and Miss Hazlewood  
 6. Beginner and Primary Union Leaders.....Mrs. T. C. Gardner and Mrs. W. L. Howse  
 9:00 Song.  
 9:05 Address.....T. L. Holcomb  
 9:30 Adjourn.

### Friday, September 4, 1936—Morning

- W. M. Turner, Pecos, Presiding  
 8:30 Song Service led by.....B. B. McKinney, Nashville, Tenn.  
 8:35 Devotional.....M. A. Jenkins, Abilene  
 8:50 Conferences:  
 1. General Associational Officers and Zone Leaders.....W. A. Harrell and T. C. Gardner  
 2. Adult Leaders.....R. Elmer Dunham  
 3. Senior Leaders.....W. L. Howse  
 4. Intermediate Leaders.....Miss Helen Gardner  
 5. Junior Leaders.....Mrs. Lambdin and Miss Hazlewood  
 6. Beginner and Primary Union Leaders.....Mrs. T. C. Gardner and Mrs. W. L. Howse  
 10:05 General Conference (Meetings, Campaigns, and Training Schools).....W. A. Harrell  
 10:45 Address.....R. A. Springer, Lubbock  
 11:15 Conference—State, District and Associational Objectives and Goals (Response from Associational Directors) directed by.....T. C. Gardner  
 11:55 Song.  
 12:00 The Five-Year Program and the Future.....W. A. Harrell  
 12:30 Address.....Dr. R. C. Campbell, Dallas  
 1:00 Adjourn for lunch.  
 Expense checks at the rate of three cents a mile for the round trip will be given two persons from each association.

The Hamlin Baptist Church has overwhelmingly refused to accept the resignation of Rev. J. Henry Littleton, and he continues to pastorate with them. He has served this church as pastor for past eleven years, during which time, there has been constant growth in its membership. There is no church in this section of the state that is better organized in every department for the service of Christ's kingdom. It liberally supports every department of our denominational work. Brother Littleton during his pastorate there has led the church in erecting a magnificent church building and pastor's home. We are not surprised at church refusing to accept his resignation and his host of friends are happy to learn that he is to continue to serve in this section of the state.

The population of Texas as revealed by the 1930 Federal census is 5,824,715. There are approximately one million members of Baptist churches in Texas. This includes Negro, Mexican, and other types of Baptists in Texas.

The area of Texas is 265,896 square miles.

# West Texas Baptist

**SAM MALONE** .....Editor and Publisher  
**C. D. OWEN** .....Field Representative

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

### SUBSCRIPTION RATES

Single Subscription, per year .....\$1.00  
In Clubs of 5 or more, per person ..... .75  
Club Subscription Rates, in clubs of 10 or more, per month, each .05

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

### EDITORIAL NEWS NOTES

We have just closed out a ten-day meeting at Bison, Scurry County, where Rev. William T. Bratton did the preaching. We had a good revival, seven for baptism and the church was spiritually lifted.—R. E. Bratton, Pastor.

The editor is in a meeting this week with Pastor J. J. Gentry and the church at Florey, Andrews County. This section of the country is in keeping with most of the other—hot and dry. The church at Florey is in a typical cattle country, with a large oil field, the Means Pool, only about five miles away. This is a heroic little church. Brother Gentry is universally loved by the people of this section. We are having a real revival.

We are depending on Brother C. D. Owens of the West Texas Baptist force to edit most of this issue of the paper. We feel sure he will do a good job of it. The editor, with his family spent last week on a ranch in New Mexico, and this week we are cut off from most of the world. Next week we expect to be back on the job at Abilene, editing the paper and visiting annual meetings of the Associations.

The war clouds are still hovering over Europe. When the incident occurred that set off the world war of 1914, the assassination of the Crown Prince of Serbia, the editor was at Andrews, about eighteen miles from where these notes are being written. The European situation is wrought with great perils, but we still hope and pray that our present civilization will be spared a repetition of the late world war. This civilization will not be able to survive another world conflict, such as the world war. At the present time it is God or chaos, and there is no immediate prospect of the people coming back to God.

The editor was in Seminole for a few hours last Friday. The visit brought back many memories of years gone by. It was at Seminole that we found and married one of the best helpmates a preacher ever had. It was there that we surrendered to preach. We were licensed and ordained by the Seminole church, and the first sermon we tried to preach was at the court house in Seminole. Is it any wonder that this little south plains town holds sacred memories to the writer?

The official state flower of Texas is the Bluebonnet; state tree, the Pecan; state bird, Mocking Bird; state song, "Texas, Our Texas."

### CALLS BAPTISTS TO DEEPENED SPIRITUAL LIFE

A renewal of deepened spiritual experiences is the present task of Southern Baptists, in the opinion of Dr. John R. Sampey, President of the Southern Baptist Convention, in an address before the Ridgecrest Summer Assembly. He urges the more than 4,000,000 members of the denomination to seek all spiritual values of Pentecost without emotional excesses. A complete personal surrender to the Holy Spirit, he pointed out, will give Southern Baptists the resources, interest, and enthusiasm to carry on the work of the Kingdom of God throughout the world.

"A renewal of spiritual experiences in a thorough manner will enable Southern Baptists to become one great religious body in setting the pace for the promotion of Christianity at home and abroad. A complete commitment to Jesus Christ and reliance upon the power of the Holy Spirit are necessary in saving a lost world. Our present denominational task is to encourage a wholesome, not a spectacular, increase in our work in emphasizing Christian feeling, intellect, and living.

"In my trip to the Orient this fall, I am interested in making a personal contribution to the religious lives of the native Christians and missionary workers in a profound spirit of helpfulness.

"Southern Baptists should recognize the evangelizing opportunities in the Orient where a large number of persons are debating individually and among groups the question of accepting Jesus Christ as their personal Saviour. As a missionary to the missionaries, by objectives are to stimulate and counsel the missionaries to their best endeavors and the deepening of the spiritual life throughout the Orient.

"The purposes of my trip include the study and opening up of God's word to the Orient in the attempt to encourage a fresh, enthusiastic evangelistic movement. A thorough enlistment of the native population in our worldwide denominational program and the touching of the Holy Spirit, the main source of religious powers, will also be promoted on this trip.

"All of our young and upward coming preachers must be intellectually equipped as well as spiritually empowered. Southern Baptists need a fresher love for and a more constant carrying out of the program of Christianity. In promoting the progress of the Kingdom of God we should win the best-trained leadership of every group as they have a better opportunity to direct action and thought and the doing of good for others.

"The eloquence of preachers of the Southern Baptist Convention must be set on fire with the Holy Spirit. There are no reasons why emotional excesses should come in stressing the religion of Jesus Christ to a sinful world. The answer to prayer is that in every crisis God heals and uses forces and laws unknown to us, God uses combinations that we don't have and human being have to call them miracles. The day of spiritual miracles has not passed," he said.—Asheville Citizen.

## SUNDAY SCHOOL LESSON

By **HIGHT C. MOORE**

August 30, 1936

### BEGINNING OF WORLD MISSIONS

Read Acts 11:19-26; 13:1-12. Study Acts 11:19-21; 13:1-12

From Jerusalem, the metropolis of the Jews and the home of the primitive church, the scene now shifts to Antioch, the capital of Syria and the location of the greatest missionary church in the early days of Christianity. And as from Jerusalem the original light of Christianity shone into "the region round about," so from the new center of radiation at Antioch, the same light was transmitted into "the regions beyond."

#### 1. Beginnings at Antioch (Acts 11)

The Founding of a Mission Church was effected at Antioch in Syria. The persecution at Jerusalem that culminated in the stoning of Stephen scattered the disciples, as we have seen, into many parts of Palestine and Syria. Many of them doubtless stopped in nearby cities, hoping to return to Jerusalem when the storm of hate subsided; but some of them traveled as far as Phoenicia, the rich province skirting the coast, Cyprus the great island in the eastern part of the Mediterranean Sea, and Antioch the populous Syrian city situated on the River Orontes a few miles from its mouth.

The migration to Antioch was perfectly natural since, with a population of nearly half a million, it was at the time one of the three greatest cities of the Roman world, only Rome and Alexandria standing ahead of it. Founded by one of Alexander's generals in 301 B. C., it was the center of commerce in a rich region and the capital of the province. In earlier days it had been the residence of the Seleucid kings; now it was the headquarters of the Roman governors of Syria and a favorite resort of the Roman emperors. The groves of Daphne near the city made it a famous seat of licentious idol-worship. It was also an educational center having a great library and a school of philosophy. But the chief distinction of Antioch lies in the fact that here the most vigorous of the early churches was founded and flourished, sending out streams of refreshment among the nations.

The first preachers arriving at Antioch from Jerusalem intended to confine their ministry to the Jews in the city. But others in the company who hailed originally from the island of Cyprus, some sixty miles westward, and from the city of Cyrene on the north coast of Africa, addressed themselves to work among the Greeks. Others had here and elsewhere wrought among the Greek-speaking Jews, but now for the first time the Greeks were directly addressed. It was a new phase of work and was attended with divine blessing, for "a great number believed, and turned unto the Lord."

Thus the church at Antioch was established with a mixed membership of Jews and Gentiles who wrought together harmoniously and effectively, winning many converts and exerting great influence.

#### 2. Workers for Foreign Fields (Acts 13)

The Development of a Mission Force was accomplished by evangelism as evidenced from constant ingathering, a school of Bible study as shown in the whole year of instruction following Paul's arrival, and a seat of philanthropy as seen in the relief funds sent to the famine-sufferers in Jerusalem and vicinity. It was not, therefore, singular that in this great church there should have arisen a number of prophets, speaking authoritatively and perhaps foretelling events, and also teachers who carefully instructed the people in the ways of truth and righteousness.

The names of several of these prophets and teachers are preserved to us. Barnabas heads the list, and naturally, for he had won the place of leadership in the church by his faithful labors and great success. Of Simon, whose surname was Black, we only know what is involved in his registration here. Lucius from the North African province of Cyrene was possibly a kinsman of Paul and one of the founders of the church at Antioch. Manaen had the distinction of having been brought up at court as the playmate and foster-brother of Herod Antipas, who disgraced his reign by murdering John the Baptist. The list closes with the name of Saul, who, though probably the last to join the company, soon rose to first place in the missionary work of the church.

While these leaders and doubtless their co-workers were ministering unto the Lord in prayer, and in the spiritual exercise of physical fasting they received a distinct revelation from the Holy Spirit. And the revelation was a singling out for special work of the two most brilliant and beloved men in the entire church: "Separate me Barnabas and Saul for the work whereunto I have called them." Barnabas and Saul—could the church spare them from its work? Yet the Spirit had now called them to be missionaries as truly and as distinctly as he had called them to their special ministry in Antioch. And the will of the Spirit must prevail. So the church, acting affirmatively on the Spirit's suggestion, designated Barnabas and Saul for the foreign field and held an impressive ordination service which included fasting and prayer, the laying on of hands, and the benedictory farewell. Never has there been such a significant setting apart of chosen workers for chosen fields.

#### 3. Mission to Cyprus (Acts 13)

The Evangelization of a Mission Field was undertaken on the tour of the Island of Cyprus, the native country of Barnabas, the residence of perhaps a number of Paul's acquaintances from nearby Cilicia, the home of many Jews and of some Christians who had been converted at Pentecost. The missionaries began work in the city of Salamis. As was wise at the moment and customary afterward, the point of contact was through the Jews who were so numerous in the city as to have a number of synagogues. In these synagogues the Word of God was preached by Barnabas and Paul, and possibly also by John Mark, who was their attendant on the tour. How long they stayed and what success they had are not recorded; but on leaving they began a thorough canvass of the country, not proceeding directly through the island its length of 150 miles, but zigzagging across it, visiting many important points, until they reached Paphos, the seat of government on the western shore. Here was won the first convert under Paul's ministry whose name is given. He was none other than the Roman Proconsul Sergius Paulus who was the governor of the province at that time. It appears that a hanger-on at court, and one who had great power over the proconsul, was the professed Magian and pretended prophet known as Elymas, but who

was a Jew bearing the name of Barjesus. The governor as a man of intelligence wished to hear from Barnabas and Paul the Word of God. But when he summoned the missionaries before him, Elymas opposed them in the distinct and spiteful effort to prevent the governor from accepting their message. However, Paul being filled with the Holy Spirit, and fastening his eyes upon the sorcerer, called him, in righteous anathema a son of the devil and an enemy of all that is right; and he also pronounced upon him a temporary blindness which would lay bare his falsity and authenticate the missionaries. As the pretender with eyes darkened and hands stretched out groping for a guide, turned away, the truth set forth by Barnabas and Paul found its way to the heart of the proconsul who believed in Christ and received with glad amazement the doctrines of the Gospel.

### Home Daily Bible Readings

Monday—The Lord's Commission. Matthew 28:16-20.  
Tuesday—Missionaries in Antioch. Acts 11:19-26.  
Wednesday—Paul's First Missionary Journey. Acts 13:1-12.  
Thursday—The Holy Spirit in Missions. I Cor. 2:1-10.  
Friday—Spreading the Gospel. Romans 15:15-21.  
Saturday—Sharing the Gospel. I Thessalonians 1:1-10.  
Sunday—A New Song in the Earth. Isaiah 42:6-13.

## Devotional Thoughts

### PUNISHMENTS AND REWARDS FROM GOD

"But now being made free from sin and become servants of God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."—Romans 6:22-23.

One of the common signs of blindness is the childish prattle from supposedly sane adults that it is useless for ministers to preach now about divine wrath and punishments—and this in spite of the fact that there are seared, blasted, and degenerate characters all about us, attesting the truth of this Gospel, and every other Bible word about God's judgment on impenitent sinners. This text tells both punishments for unfaithfulness and the rewards for wisdom and faithfulness.

Requiring faithfulness presupposes that man is a relatively free moral agent, that he has opportunity, that he may get the grace to be faithful, and that therefore he is responsible, and must be judged.

"Who is the faithful and wise steward?" Not just one of many that gives a dollar each, or that each contribute a day's work. God's workers are surely graded, but not on the public school plan, nor on the lodge dues plan. "To whomsoever much is given, of him shall much be required." In other words there is daily, and there will be finally an absolutely fair judgment in which each individual is judged according to his opportunities, gifts, work, ability, waste, neglect, truth or falsehood, integrity or hypocrisy.

Jesus calls the faithful person wise, and leaves us to conclude that the unfaithful person is foolish. Faithfulness means doing your best, nothing less, whether it be with time, work, money, sympathy, or love. Unfaithfulness is anything less than your best, no matter how many fine excuses you have for your selfishness, sloth, disobedience, and unbelief.

The Lord delays His coming and because of the freedom and lack of whip supervision, many kill the sense of moral responsibility and are unfaithful.

What is the reward of faithfulness to God? Un-Christian church members, the world, and the devil rebelled at Moses who was faithful in all God's house, threw Daniel into the lions' den, beheaded John, crucified Christ, imprisoned John Bunyan and are of the same mind yet. If no other reward than the temporal were offered, the Christian might hesitate, yea he might be considered most pitiable of all men.

But our Lord says that when He comes, the faithful and wise steward shall be blessed, he shall be put over the household, over all that He hath. For the Christian in this world the chief and continuous reward is the fellowship of God in Christ Jesus.—Olaf Lysnes in Lutheran Herald.

### THE PRE-EMINENCE OF CHRIST

That in all things He might have the pre-eminence.—Eph. 1:18.

Bond-slaves of Jesus Christ. Dear friends, this is an aspect of our relationship to the Lord Jesus that we must never lose sight of. You and I, whatever else we may be, and in His mercy and goodness He appoints us to be kings and priests unto God and His Father, that is the prerogative of our heritage; but it always remains true that our kingship is in serving Him, and our priesthood is in obeying His voice and in bearing witness to His truth. And the place of the kings of the earth is at the feet of the King of kings and Lord of lords.—J. Russell Howden.

### CHRIST-CENTEREDNESS

For to me love is Christ and to die is gain.—Phil. 1:21.

There is some dispute as to the true geographical centre of England. The townspeople of Leamington stoutly maintain that it is marked by a certain tree just outside their borough boundary. The citizens of Coventry, on the other hand, generally affirm that it is indicated by an ancient stone pillar in the village of Meriden, near their city. The question is of no practical importance. But it is of all importance to us as Christians that we should have the true Centre before our souls, the centre of God's purposes, thoughts, and ways. To be self-centered is to be miserable.—H. P. Barker.

### PERSONAL GUIDANCE

"He will guide you into all truth". (John 16:13).

A traveler may be passing through an unknown region, and he may be guided in a variety of ways—by circumstances; by observation, as for instance, by the stars; or by a map which he holds in his hand; or by a book. But none of them is a personal guide. And in the spiritual life the believer may be guided in a variety of ways: by providential circumstances, by observation, by the written Word, by a collection of precepts; and yet he may know nothing of a personal guide. "He will guide." Let us remember that He is an indwelling Guide. . . . He is with us, He is by us, He is in us. . . . We have not only God's favor and love, we have not only God's gift to us in the Person of Jesus Christ, but we have . . . the indwelling Holy Ghost—a Guide, a personal Guide, an all-efficient Guide.—Life of Faith.

## Charming Reminiscences from the Life of Doctor Cranfill

J. B. Cranfill, Dallas, Texas

We have been through a period of years in which few seemed to think they had any time to learn from the lives of others, especially from those whose lives started a generation ahead of theirs. It has not been a beautiful or edifying spectacle, and we are grateful to believe it is now being replaced among many by an increasing personal modesty and readiness to appreciate and learn from the experience of others. The pictures which Dr. J. B. Cranfill limns out of the heart-life of people of great Texas fifty and sixty years ago, would be almost irresistible even to a hard-boiled cynic. They will be welcomed by many of our readers, who will through these intimate portrayals enter into the lives of men who wrought to make possible most of the advantages under which we fare forward today.—Editorial Note.

When I was a 'country doctor' in West Texas one of my patrons was Uncle Charlie Brandon, then seventy years old. Everybody loved him, but he was so poor that he was never able to pay any of his bills. He would walk about the village wearing a boot on one foot and a shoe on the other and with only one suspender anchoring his trousers, which would be fastened fore and aft by mesquite thorns. His hat was reminiscent of that worn by Father Grimes—"whose hat hung down ten thousand ways—the like was never seen." I practiced for Uncle Charlie's family, but never expected pay for my service. When one morning I met him on the street I asked, "How are you today, Uncle Charlie?" to which he replied, "Doe, I'm about even with the world—I owe about as many as I don't owe."

In my boyhood there lived in West Texas a devout Baptist deacon who held nightly family prayers. He had two sons neither of whom was a Christian. He prayed right on and in due course when age came on he passed into rest, followed soon by his widow. The property fell to these two unsaved boys, who by this time had become prominent members of the community. In course of time they decided to wreck the old house to make room for a better and larger one. They were both handy with tools and so step by step they took off the roof and took down the walls. The last thing left to be done was taking up the floor. Plank by plank they removed the floor until they came to the spot the father night by night had knelt in prayer. When they reached this spot the younger brother said to the older, "Here's where father so often knelt as he prayed for us. I can't take up these planks. I wish you would." With deep emotion the older brother replied, "I can't take them up either." With that both these big strong men knelt where their father's knees had so often pressed the floor and there clasped in each other's arms they gave their hearts to God.

When the great preacher B. H. Carroll accepted the pastorate of the First Church in Waco in 1869 the Baptists had the most commodious house of worship in town. The Disciples, called by many the Campbellites, had no house. One of their able evangelists asked Dr. Carroll if he could hold a meeting in the Baptist Church building. Dr. Carroll replied, "Yes, you are welcome to use our church building and I will attend all of your meetings, but I want you to refrain from asking me to participate in any way in your services." The Disciples brother entered into that compact and unfurled his flag. In his fourth sermon the evangelist arrived with bag and baggage at the Day of Pentecost on which he averred the Church of Christ was established and that Acts 2:38 meant that no soul was really saved until after immersion. He punctuated this and former sermons with the traditional doctrines of his faith and after his fourth sermon, in distinct violation of his compact, he asked Dr. Carroll to close the meeting with prayer. There was no reporter present to take down this prayer in shorthand but I wish there had been. In substance it was as follows:

"O Lord, thou dost know that the sermon to which we have just listened is erroneous and inharmonious with the teachings of the New Testament. Thou knowest, O Lord, that thou didst establish thy church during thy personal ministry on earth and didst prescribe rules for its government in the eighteenth chapter of Matthew. Thou also knowest that immersion in water has never saved a soul since the first baptism performed by John in the River Jordan. Thou knowest, O Lord, that there is no saving efficacy in the water, but that it is the blood of Jesus Christ and not immersion that cleanseth us from sin. Dear Lord, we pray that the brother that has just delivered his discourse to us may make a further and closer study of the New Testament and may thus be instructed in the way of the Lord more perfectly."

This is but a brief summary of Dr. Carroll's prayer, which lasted thirty minutes. In this half hour Dr. Carroll prayed a complete answer to all the alien theories of the Disciples evangelist and sad to say it broke up the evangelist's meeting. He concluded his revival and went to other fields.

It was at a much later time that O. S. Fowler, the great phrenologist, lectured in Waco. As was customary with the phrenologists of that early time, he called, at the conclusion of his lecture for voluntary subjects for criminal examination. The first volunteer was Rev. J. D. Shaw, pastor of the leading Methodist Church of Waco. Fowler didn't know him from Adam's cat, for it was his first appearance in Waco. The professor stated quite frankly that this man's head indicated that he was a skeptic in religion and probably an atheist. This remark was greeted with distinct resentment by the audience and so great was the dissatisfaction this first examination that Fowler made no headway at all and had to close his series of lectures. In 1883 Fowler returned to Waco for another engagement. It was at that time that I met him and had my head examined. Among other things he told me that if I would take a daily foot bath and sleep out in the open air I would live beyond eighty, but that isn't the main part of this story. Between these two visits of Fowler, J. D. Shaw had come out openly against all religion, had been deposed by his conference and had led in the erection of an atheistic center in which was constructed a building for the assembly of those of like mind with him. Shaw projected a magazine called "The Independent Pulpit." At that time I was editor of the Gatesville Advance and I characterized this new organization as "The Hell and Damnation Society." It was not until the following year

(Continued on page four)

## Concerning the Philosophy of Intercessory Prayer

A Sermon by Rev. Chas. A. Powell, Pastor University Baptist Church, Abilene, Texas.

In 1 Sam. 12:23 Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for you." This brings before us the matter of intercessory prayer, the philosophy of which I want to discuss in this sermon. It is one of the greatest statements in the Bible.

All real prayer has in it the element of intercession. No person lives an independent life, we are "members one of another." Each person is a part of the great social order, yea, we may say, of the great social organism. If one member of the body suffers, all the members suffer with it, and because of its suffering. The condition of each member of the body reflects upon the whole body. The whole body shares in either the health, or disease of each member of the body. Each person is a thread in the garment of the social order. A Latin proverb said: "One man is no man at all." No man is a whole man within himself. No man can draw a circle around himself and have nothing but himself in that circle. Life is made up of relationships between individuals. No blessing or disaster can be strictly private in its effect. Some one has said that "You cannot extract me from we." Prof. Everett said: "We ask the leaf, are you complete in yourself? It answers, No, my life is in the branch. We ask the branch, are you complete in yourself? It answers, No, my life is in the trunk. We ask the trunk, are you complete in yourself? It answers, No, my life is in the roots. We ask the root, are you complete in yourself? And it answers, No, my life is in the trunk, and in the branches, and in the leaves. Keep all the leaves stripped off and I will die." This illustrates our interdependence. We are not fighting a solitary battle, we are a part of a great army, and the victory or defeat of each soldier reflects upon the whole army. Each Christian is a living stone fitly framed together with other such stones, which grow up together into a spiritual temple for the habitation of God through the Spirit, and the growth, or the lack of growth, on the part of any one of these living stones reflects upon the whole spiritual temple. "All for each, and each for all," is a fundamental principle of all life, therefore, must be of all prayer. Intercessory prayer gives us a part in the victories of others, and failure to pray for others gives us a part in their failures. On one occasion the pastor felt that he had failed in his sermon, and was discouraged, when one of his members came to him and said, I am to blame for your failure this morning because I forgot to pray for you. There was much truth in what she said, and it has its application to the preaching of every pastor in the world. Very often failure in the pulpit is preceded by failure in the pew. This relationship between pastor and people should be recognized by both, far more than it is today. No man ever bears all the consequences of his own sin, or enjoys all the benefits of his own righteousness. And this principle holds good in prayer. There is a sense in which we have all things in common. The Bible speaks of our "common salvation," our "common faith," our "common temptations," etc. Note the plural element in what we call the Lord's prayer: "Our father," "our daily bread," "our debts," etc. All prayer is based upon the brotherhood of man. You depart prayer when you leave this element out of it. This is the reason that we cannot pray when we are out of fellowship with others. It helps us to understand the importance of the word "together" relative to prayer. Jesus says: "Where two or three are gathered together, there am I in the midst of them." The contrast here, is not between the many and the few, but between solitary and social prayer. There is something gained in praying "together". This is the basis of all prayer-meetings. We should not only pray for one another, but also with one another. "Together" is a key word in prayer. Secret prayer finds its climax in social prayer.

Praying is a ministry. Paul says so in 2 Cor. 1:11. We help one another by prayer more than we know. Paul says that his marvelous work was made possible by the many prayers that were offered for him. And this is true of all other religious workers, at home, and on the foreign field. When Robert McChenye died it was said, that the greatest loss to his people and to his land was the loss of his intercession. When Martin Luther felt particularly strong spiritually he would say, "I feel like I am being prayed for by some one," and no doubt he was right in his surmise. Prayer is a trust, a stewardship, for which we are held responsible and will have to give an account. How faithful are we being to this trust and stewardship? This is a serious question, a question that all should face squarely, and answer honestly.

Intercessory prayer has a great reflex influence. The Bible says that God "turned the captivity of Job when he prayed for his friends." These so-called "friends" had suspected him, and accused him, and misrepresented him, but when he prayed for them, his own captivity was turned, his intercessory prayer reflected upon him. This kind of praying is real praying, ripe praying, the kind of praying that will be heard and answered. That one prayer for his accusing friends was worth more to him than all his praying for himself. Our way out is to help others out. The greatest possible spiritual exercise is prayer for our enemies. Such praying washes out of us all the sediments of selfishness and bitterness, and puts into us a fraternal, friendly, brotherly spirit. Such praying is a peace-maker between enemies, and a promoter of goodwill among men, and preserver of true friendship.

Intercessory prayer gives us fellowship with God, almost as nothing else does. This is the kind of praying that Jesus does. This is the kind of praying that the Spirit does. This is the kind of praying that Moses did, and it turned the wrath of God away from Israel, Ex. 32:32. This is the kind of praying that Paul did, and it made him the world's greatest missionary, Rom. 9:1-3. Both Moses and Paul seemed to have as much concern for others as God did, and it moved the heart of God greatly. And this kind of praying is as effective now, as it was then. Our intercessory praying measures concern, care and compassion for others. Intercessory praying is one of the greatest tests we have as Christians. It tests our heart-beat for others. It tests our likeness and oneness with God. Where our treasures are there will our hearts be, and where our hearts are there will our prayers be. Love determines our desires, and our desires determine our prayer. Intercessory prayer is "loving one

another on our knees." Intercessory prayer is casting ourselves in with God in His eternal purpose and concern for all men. Intercessory prayer does not drag God into our ministry, but it puts us into His ministry in behalf of others. Intercessory prayer makes channels of blessings as does nothing else. "God forbid that we should sin against God in ceasing to pray for others."

### RAMBLING REMARKS

(Continued from page one)

but . . . I lost that one in a deep yawn. "Now we just must let Brother Blank go to bed." Of course you must have another drink of water by this time. And you are followed to your room to see that everything is fixed just so you can rest and read or sleep or do just as you please. How to locate the bed for the best advantage in catching what little breeze there is usually takes another few minutes then a few instructions as to making yourself at home, and that "people who come to our house must feel at home and take care of themselves as we are not much at entertaining. And draw those curtains anyway that will make the room cooler, and do you want more than one pillow, and do you think you will need a quilt to pull up before morning, and maybe she better get one, as sometimes it does become cool after the turn of the night, now this is a quilt my grandmother pieced just before she died. You will notice it is old-fashioned, but knitting and piecing quilts are about all old ladies have left to do, and I would not take anything in the world for it just because grandma made it. Well now do you think of anything else?" "No thank you" and my shoe laces are untied, my collar unbuttoned, my tie off and I can't resist the urge to fumble with my belt buckle, "I am sure this is all. I am so sleepy and tired I could sleep on a log. I'll be alright now, (another yawn) you are very kind." "Well we want folks who come to our house to feel at home and just be like one of the family. Now this is your room, just make yourself comfortable and rest as long as you want to in the morning. We never have breakfast before 6 or 6:30 during the meeting. So you just stay right in bed until we call you. And what do you prefer for breakfast? My menfolk want hot biscuit, ham and eggs, etc., but working men require more than other men to keep them going. We rarely have cereal at our house. My folks just want eat them. My second boy will take a taste of posttoasties occasionally but it just don't pay us to buy them. I can cook you some rice if you like. And do you drink coffee? We don't care for it in summer and I think we are about out but we can run over to the neighbors and borrow some." "No don't do that," I answer "I'll just eat and drink what you do. But right now I believe I will go to bed." "Well good night. I hope you sleep well. That ought to be a good bed it is the best mattress we have on the place. I bought that against my husband's will, but he is as proud of it as I am now. Well good night we will call you in time for breakfast." And when we lie down and begin to worry about how soon it will be until breakfast, it takes us nearly that long to get to sleep.

### EVENING PRAISE

The Alpine shepherds have a beautiful custom of ending the day by singing to one another an evening farewell. The air is so crystalline that the song will carry long distances. As the dusk begins to fall, they gather their flocks and begin to lead them down the mountain paths, singing, "Hitherto hath the Lord helped us. Let us praise His name!"

And at last with a sweet courtesy, they sing to one another the friendly farewell: "Goodnight! Goodnight!" The words are taken up by the echoes, and from side to side the song goes reverberating sweetly and softly until the music dies away in the distance.—Streams in the Desert.

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## The Christian's Answer to the World's Knottiest Question

J. E. Skinner, D. D., Jackson, Tenn., in Western Recorder.

Rom. 8:31: "What then shall we say to these things?"

It is the part of wisdom to know our circumstances and be able to master them, instead of being mastered by them; to adjust ourselves to them in a manner to make them profitable to us, instead of allowing them to destroy us. Some one says, "I am a victim of circumstances," and so he is. But it is equally true more often than not he made himself so; either by inexcusable ignorance, indifference, or presumption, and has nobody to blame but himself.

A wise man makes close observation of what has been, is now, and the logical tendencies for the future and accordingly sets his house in order, thus meeting the demands that are made upon him by the inexorable laws of nature and a grace. Instead of complacently presuming upon the goodness and providence of God, he takes God at His Word and by His grace adjusts himself to His will for His rational creatures.

On the other hand, the foolish man, the abiding "victim of circumstances," aimlessly and blindly moves upon the currents of fate, presumptuously trusts in a favorable wind that never blows in his direction, makes demands upon a crop he never sowed nor cultivated; and when denied the good things which others enjoy as the fruit of their own labors, he is ready to curse both God and men for the self-made fact that he is "a victim of circumstances." This is his answer to the inexorable laws of God which were ordained for his good, but have been wilfully violated or ignored to his own destruction. And let it be added with emphasis, that, in a very large measure, what is true in the natural realm is equally true in the Spiritual. God has clearly revealed His will, and has made unflinching promises of a full reward to every one who walks therein.

To the repentant believer in Jesus He has promised salvation from sin; to the obedient Christian He has promised "all things," both here and hereafter, upon the merits of "His own Son" whom "He spared not." The responsibility, therefore, for our joy or sorrow, for our success or failure has been clearly placed upon the shoulders and cannot be shifted to others. If we would be wise, therefore, we will face our circumstances instead of evading them; walk in God's way, instead of our own; trust in His promises, instead of fate, and conquer our adversaries in the power of His grace.

The question before us glances back over and includes a fabulous wealth of revealed Truth which the inspired writer has been piling up from the very first of the Epistle, only a few of which we shall have time to enumerate for our present consideration. "What then shall we say to these things?"

### I

All Adam's race are by nature under a Law Covenant, to stand or fall upon their own merits, and are therefore under just condemnation, because, "All have sinned and come short of the Glory of God." The Law Covenant between God and Humanity began not with Moses, but with Adam. The covenant made at Mount Sinai was between God and National Israel, His chosen Nation. The covenant with humanity began with Adam, and included all his descendants of every nation. "Of one blood all nations of men" have been made "to dwell upon the fact of the earth," and that blood is the blood of Adam. Nor is that Law Covenant imposed upon any against his will, for it is freely accepted by every accountable being when he accepts his freedom of choice and acts upon it. The acceptance of the law of free agency as a citizen of God's moral government is an acceptance of the Law Covenant by which it is governed.

At the fork-roads of conscious, moral responsibility, which comes to every rational creature at that decisive moment, God's law covenant with all its consequences is voluntarily accepted. Right and wrong swing into view there, and with them two governing principles—"GOD'S WILL" and "MY WILL"—and the voluntary choice between the two is an acceptance of the consequences of that choice, whether they be rewards or punishments. And thus the whole race of humanity in its natural state is not only under a Law Covenant with its federal head, Adam, but is voluntarily so by individual choice, and therefore under just condemnation, "for ALL HAVE SINNED" against that covenant and incurred the displeasure of God (Chapters one to seven). Now, "What shall we say to these things?" Only the Christian can answer, because he alone has an experience in harmony with the revealed facts of Scripture. He not only believes the Divine Record, but knows it is true by his own experience—having unquestionable witness borne to him through both, his faith and his experience. He believes, because God has revealed it, that unregenerate humanity with all its natural resources, both material and intellectual, is a spiritual failure, and has verified it in his own experience in passing through it and out of it by the grace of God. All this is abundantly set forth in the first seven chapters of this Epistle to the Romans. Here is another fact for our consideration.

### II

That there is only one way out of this Adamic state of "the law of sin and death," and that is through "the law of the Spirit of life in Christ Jesus" (Rom. 8:1-4). "The law of sin and death," that is, the law which demands death as the penalty for its violation—the law covenant—has been shown to have wrought failure and death to the entire race, "in that it was weak through the flesh," and now the apostle points the way out through "the law of the Spirit of life in Christ Jesus," which is the law of the New Covenant of Grace. Of course it had to be through the merits of another, and "by the Spirit of life," for there were neither merits nor spiritual life in the sinner. "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin—i. e., as an offering for sin—, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Thus God, through incarnation in the flesh and an atonement for sins committed by His fallen creatures under the law covenant, and by His Holy "Spirit of life," lifts us out of the condemnation of the old and establishes us in the new covenant, wherein His will becomes a delight instead of a terror. "For," he goes on to say in the fifteenth verse, "ye have not received the spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." A complete change of relationship, of na-

ture and of motive of life. A complete emancipation from the bondage of sin and death, into "the glorious liberty of the children of God."

He goes on further than that, not only does Christ, our Great Covenant Keeper "make intercession for us," but "the Holy Spirit Himself," right down here in our hearts, "maketh intercession for us with groanings which cannot be uttered." And not content with that marvelous assurance of Divine favor for those who are made "free from the law of sin and death" by "the law of the Spirit of life in Christ Jesus," he even goes so far as to say of them that, "All things work together for good to them that love God; to them which are called according to His purpose," and that in so working, God is simply carrying out His eternal and unchangeable purpose. No wonder the inspired writer suddenly exclaims, "What shall we say then to these things? If God be for us, who can be against us?"

In an effort to answer the momentous question of how a poor sinner may be "delivered from the bondage of corruption" into which the whole race has fallen, an innumerable array of creeds and cults have been invented by the world. But the one satisfying answer is that of the Christian, as set forth in this eighth chapter of Romans, in which it is first laid down in a few well chosen words—"The Law of the Spirit of Life in Christ Jesus"—and then elaborated throughout the entire chapter. Nor should it be considered a matter of personal discretion as to what one's answer should be to this question.

Every individual has the right as between himself and his fellows to do his own thinking and act accordingly, but as between God and his immortal soul, he had better think and act within the limits of God's revealed will, for in this he must deal with God, and not with men. The individual's answer should be God's answer which he has already given, and nothing short of it should satisfy an immortal soul. After all, the Christian's answer is the Lord's answer, which has been adopted by the Christian and made his own by faith.

But there is one other of "these things" which claims an answer in this discussion:

### III

That "In Christ Jesus" there is no place for either doubts or fears, either for the present or the future.

(1) Because "There is therefore now no condemnation to them who are in Christ Jesus" (v. 1). They have been made "free from the law" covenant that condemned, and placed under the covenant of grace wherein "there is no condemnation." The sin account held against them under the old covenant of law has been blotted out by the blood of Christ, and their present standing before God is upon the merits of Christ, and not upon their own merits or demerits—He being their living "Advocate with the Father," at "the throne of grace," and not at a throne of legal justice—having "borne their sins in His own body upon the tree," and having "perfected them forever" by that "one offering" (Heb. 10:14-18). "It is God who justifieth," and there is no one to condemn.

(2) Because all this arrangement of salvation by grace—including every one "in Christ Jesus"—is according to God's foreknowledge and predestination, and provides for every contingency that could arise in the life of one of His covenant children. If God knew it was coming and provided for it, and included it in His arrangement, where is there room for anything else but absolute trust in Him? Nor is such trust an occasion for unfaithfulness to Him, but is the strongest possible safeguard against sin and disobedience—the worst of all being the sin of doubts and unbelief.

If God foreknew every one "in Christ Jesus" as "Predestinated to be conformed to the image of His Son"; if He foreknew them as "Called" out of the old covenant into the New; if He foreknew them as "Justified" from all sin and absolved from all guilt; if He foreknew "Them" so well all the way from eternity past, through time, present, and to eternity future, as actually to foresee them "Glorified," is there any room for them to have doubts and fears? And moreover, is it not the gravest sin of which we could be guilty—calling in question the faithfulness of God?

(3) Because He has pointed out every possible contingency that could possibly arise and given assurance that none of them "shall be able to separate us from the love of God which is in Christ Jesus," and here is the list over which "we are more than conquerors": "Tribulation," "Distress," "Persecution," "Nakedness," "Famine," "Peril," "Sword," "Death," "Life," "Angels," "Principalities," "Powers," "Things Present," "Things to Come," "Height," "Depth," or "Any Other Created Thing." Is there anything left out of this challenge? Is there any room for doubts and fears on the part of those "who are in Christ Jesus?"

### CHARMING REMINISCENCES FROM THE LIFE OF DR. CRANFILL

(Continued from page three)

that B. H. Carroll preached his great sermon on "The Agnostic," which I first published in the Gatesville Advance and afterwards issued in pamphlet form. It was the beginning of my work as B. H. Carroll's publisher and as editor of his great "INTERPRETATION OF THE ENGLISH BIBLE" and six volumes of his sermons. I distributed in Waco two thousand copies of my paper carrying this sermon and there were many reverberations then and thereafter from this expose of agnosticism, which is another name for atheism.

The first phrenologist I ever saw was Dr. Daniel C. Bellows, who toured Bastrop County when I was thirteen years old. I was much interested in the science, having already avidly devoured the article on phrenology in Chambers' Encyclopedia. When Bellows came to deliver his first lecture he, like Fowler, called for volunteers. This first man that went up was Asa Bellamy, a Primitive Baptist deacon and the hardest-boiled believer in our community in the eternal and unconditional predestination of all things. Differing from Fowler, Bellows did his preliminary examinations blindfolded. When he put his hands on Bellamy's head he said, "This man would rather go to hell a Hardshell Baptist than to Heaven anything else in the world."

This remark established Bellows in the community and he had no trouble in scoring a high success. Like a good many other men I have known, Bellows, who was a man of intuitive genius and not only a great phrenologist but a graduate in medicine, attempted to drink up all the whiskey in the world and failed. He went on a spree and a little later, on one of his periodical drunks, he mistook a

bottle of coal-oil for whiskey and this put a period to his earthly existence.

When J. M. Carroll, the younger preacher brother of B. H. Carroll, was a student in Baylor University, he and a fellow theological student went to Caldwell in Burleson County to practice on the country brethren. His companion was an egotist, but of course was the only egotist preacher the Baptists ever had in their ranks. He loved to display his learning and was never so happy as when with his long sentences and high-sounding words he confused his open-mouthed audience. Carroll had preached at the morning service and this pedantic brother filled the evening engagement. The house was crowded and the high-flying theologian was quite happy when he arose to begin his sermon. Looking all around over the audience with his traditional air of superiority, he said:

"My subject tonight is the Procrustean Bed and my text is as follows, 'The bed was too short that he could not stretch himself in it and the covering was too narrow that he couldn't wrap himself in it.'"

In order to make his subject and text more deeply impressive, he went over it five times, whereupon after he had spoken of the fact that the bed was too narrow that he could not stretch himself on it, et cetera, a drunken man on the rear seat staggered to his feet with this question, "What in the h—l did he get on it fer, then?"

Carroll, who later told me this story, dodged behind the high pulpit and laughed some of his buttons off, while the congregation, in an uproar of merriment, vociferated to that degree that it broke up the meeting.

When in 1861, the question of secession was ripe in Texas, B. H. Carroll was a student in Baylor University and was just past seventeen years of age. He was in the senior class and already a noted orator. From a dry goods box on the campus he made a speech against secession, outlining what thereafter occurred in that regretful chapter of American history. He told his fellow students that secession would fail, that the North would win, that the slaves would be free and that the South would become prostrate. When the secession resolution was adopted in Texas and Sam Houston, the hero of San Jacinto, another Unionist, was deposed as governor, B. H. Carroll volunteered for service in the Confederate army and for the first year of the war did ranger service in the far west of Texas, defending our frontier. Later he got into the thick of the fight, continuing bravely to defend what he did not believe in, until in the battle of Mansfield, he was severely wounded and furloughed home. It was while suffering from this wound that he himself, an atheist, attended a Methodist camp meeting largely to please his Baptist mother. It wasn't the sermon that so deeply impressed him, but the strains of a Christian hymn:

"O Land of Rest, for Thee I Sigh,  
When will the moment come,  
When I shall lay my armour by  
And dwell in peace at home."

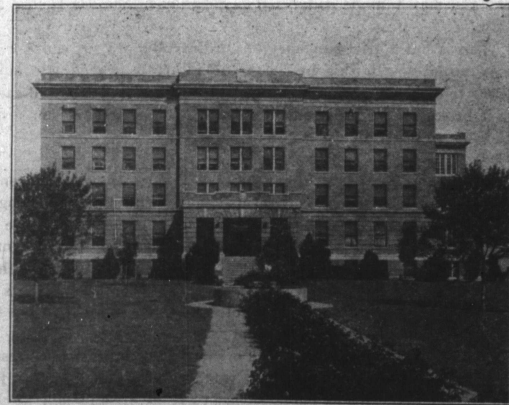
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E. M. COLLIER, Superintendent.

## The Christian's Answer to the World's Knottiest Question

J. E. Skinner, D. D., Jackson, Tenn., in Western Recorder.

Rom. 8:31: "What then shall we say to these things?"

It is the part of wisdom to know our circumstances and be able to master them, instead of being mastered by them; to adjust ourselves to them in a manner to make them profitable to us, instead of allowing them to destroy us. Some one says, "I am a victim of circumstances," and so he is. But it is equally true more often than not he made himself so; either by inexcusable ignorance, indifference, or presumption, and has nobody to blame but himself.

A wise man makes close observation of what has been, is now, and the logical tendencies for the future and accordingly sets his house in order, thus meeting the demands that are made upon him by the inexorable laws of nature and a grace. Instead of complacently presuming upon the goodness and providence of God, he takes God at His Word and by His grace adjusts himself to His will for His rational creatures.

On the other hand, the foolish man, the abiding "victim of circumstances," aimlessly and blindly moves upon the currents of fate, presumptuously trusts in a favorable wind that never blows in his direction, makes demands upon a crop he never sowed nor cultivated; and when denied the good things which others enjoy as the fruit of their own labors, he is ready to curse both God and men for the self-made fact that he is "a victim of circumstances." This is his answer to the inexorable laws of God which were ordained for his good, but have been wilfully violated or ignored to his own destruction. And let it be added with emphasis, that, in a very large measure, what is true in the natural realm is equally true in the Spiritual. God has clearly revealed His will, and has made unflinching promises of a full reward to every one who walks therein.

To the repentant believer in Jesus He has promised salvation from sin; to the obedient Christian He has promised "all things," both here and hereafter, upon the merits of "His own Son" whom "He spared not." The responsibility, therefore, for our joy or sorrow, for our success or failure has been clearly placed upon the shoulders and cannot be shifted to others. If we would be wise, therefore, we will face our circumstances instead of evading them; walk in God's way, instead of our own; trust in His promises, instead of fate, and conquer our adversaries in the power of His grace.

The question before us glances back over and includes a fabulous wealth of revealed Truth which the inspired writer has been piling up from the very first of the Epistle, only a few of which we shall have time to enumerate for our present consideration. "What then shall we say to these things?"

### I

All Adam's race are by nature under a Law Covenant, to stand or fall upon their own merits, and are therefore under just condemnation, because, "All have sinned and come short of the Glory of God." The Law Covenant between God and Humanity began not with Moses, but with Adam. The covenant made at Mount Sinai was between God and National Israel, His chosen Nation. The covenant with humanity began with Adam, and included all his descendants of every nation. "Of one blood all nations of men" have been made "to dwell upon the fact of the earth," and that blood is the blood of Adam. Nor is that Law Covenant imposed upon any against his will, for it is freely accepted by every accountable being when he accepts his freedom of choice and acts upon it. The acceptance of the law of free agency as a citizen of God's moral government is an acceptance of the Law Covenant by which it is governed.

At the fork-roads of conscious, moral responsibility, which comes to every rational creature at that decisive moment, God's law covenant with all its consequences is voluntarily accepted. Right and wrong swing into view there, and with them two governing principles—"GOD'S WILL" and "MY WILL"—and the voluntary choice between the two is an acceptance of the consequences of that choice, whether they be rewards or punishments. And thus the whole race of humanity in its natural state is not only under a Law Covenant with its federal head, Adam, but is voluntarily so by individual choice, and therefore under just condemnation, "for ALL HAVE SINNED" against that covenant and incurred the displeasure of God (Chapters one to seven). Now, "What shall we say to these things?" Only the Christian can answer, because he alone has an experience in harmony with the revealed facts of Scripture. He not only believes the Divine Record, but knows it is true by his own experience—having unquestionable witness borne to him through both, his faith and his experience. He believes, because God has revealed it, that unregenerate humanity with all its natural resources, both material and intellectual, is a spiritual failure, and has verified it in his own experience in passing through it and out of it by the grace of God. All this is abundantly set forth in the first seven chapters of this Epistle to the Romans. Here is another fact for our consideration.

### II

That there is only one way out of this Adamic state of "the law of sin and death," and that is through "the law of the Spirit of life in Christ Jesus" (Rom. 8:1-4). "The law of sin and death," that is, the law which demands death as the penalty for its violation—the law covenant—, has been shown to have wrought failure and death to the entire race," in that it was weak through the flesh," and now the apostle points the way out through "the law of the Spirit of life in Christ Jesus," which is the law of the New Covenant of Grace. Of course it had to be through the merits of another, and "by the Spirit of life," for there were neither merits nor spiritual life in the sinner. "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin—i. e., as an offering for sin—, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Thus God, through incarnation in the flesh and an atonement for sins committed by His fallen creatures under the law covenant, and by His Holy "Spirit of life," lifts us out of the condemnation of the old and establishes us in the new covenant, wherein His will becomes a delight instead of a terror. "For," he goes on to say in the fifteenth verse, "ye have not received the spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." A complete change of relationship, of na-

ture and of motive of life. A complete emancipation from the bondage of sin and death, into "the glorious liberty of the children of God."

He goes on further than that, not only does Christ, our Great Covenant Keeper "make intercession for us," but "the Holy Spirit Himself," right down here in our hearts, "maketh intercession for us with groanings which cannot be uttered." And not content with that marvelous assurance of Divine favor for those who are made "free from the law of sin and death" by "the law of the Spirit of life in Christ Jesus," he even goes so far as to say of them that, "All things work together for good to them that love God; to them which are called according to His purpose," and that in so working, God is simply carrying out His eternal and unchangeable purpose. No wonder the inspired writer suddenly exclaims, "What shall we say then to these things? If God be for us, who can be against us?"

In an effort to answer the momentous question of how a poor sinner may be "delivered from the bondage of corruption" into which the whole race has fallen, an innumerable array of creeds and cults have been invented by the world. But the one satisfying answer is that of the Christian, as set forth in this eighth chapter of Romans, in which it is first laid down in a few well chosen words—"The Law of the Spirit of Life in Christ Jesus"—and then elaborated throughout the entire chapter. Nor should it be considered a matter of personal discretion as to what one's answer should be to this question.

Every individual has the right as between himself and his fellows to do his own thinking and act accordingly, but as between God and his immortal soul, he had better think and act within the limits of God's revealed will, for in this he must deal with God, and not with men. The individual's answer should be God's answer which he has already given, and nothing short of it should satisfy an immortal soul. After all, the Christian's answer is the Lord's answer, which has been adopted by the Christian and made his own by faith.

But there is one other of "these things" which claims an answer in this discussion:

### III

That "In Christ Jesus" there is no place for either doubts or fears, either for the present or the future.

(1) Because "There is therefore now no condemnation to them who are in Christ Jesus" (v. 1). They have been made "free from the law" covenant that condemned, and placed under the covenant of grace wherein "there is no condemnation." The sin account held against them under the old covenant of law has been blotted out by the blood of Christ, and their present standing before God is upon the merits of Christ, and not upon their own merits or demerits—He being their living "Advocate with the Father," at "the throne of grace," and not at a throne of legal justice—having "borne their sins in His own body upon the tree," and having "perfected them forever" by that "one offering" (Heb. 10:14-18). "It is God who justifieth," and there is no one to condemn.

(2) Because all this arrangement of salvation by grace—including every one "in Christ Jesus"—is according to God's foreknowledge and predestination, and provides for every contingency that could arise in the life of one of His covenant children. If God knew it was coming and provided for it, and included it in His arrangement, where is there room for anything else but absolute trust in Him? Nor is such trust an occasion for unfaithfulness to Him, but is the strongest possible safeguard against sin and disobedience—the worst of all being the sin of doubts and unbelief.

If God foreknew every one "in Christ Jesus" as "Predestinated to be conformed to the image of His Son"; if He foreknew them as "Called" out of the old covenant into the New; if He foreknew them as "Justified" from all sin and absolved from all guilt; if He foreknew "Them" so well all the way from eternity past, through time, present, and to eternity future, as actually to foresee them "Glorified," is there any room for them to have doubts and fears? And moreover, is it not the gravest sin of which we could be guilty—calling in question the faithfulness of God?

(3) Because He has pointed out every possible contingency that could possibly arise and given assurance that none of them "shall be able to separate us from the love of God which is in Christ Jesus," and here is the list over which "we are more than conquerors": "Tribulation," "Distress," "Persecution," "Nakedness," "Famine," "Peril," "Sword," "Death," "Life," "Angels," "Principalities," "Powers," "Things Present," "Things to Come," "Height," "Depth," or "Any Other Created Thing." Is there anything left out of this challenge? Is there any room for doubts and fears on the part of those "who are in Christ Jesus?"

### CHARMING REMINISCENCES FROM THE LIFE OF DR. CRANFILL

(Continued from page three)

that B. H. Carroll preached his great sermon on "The Agnostic," which I first published in the Gatesville Advance and afterwards issued in pamphlet form. It was the beginning of my work as B. H. Carroll's publisher and as editor of his great "INTERPRETATION OF THE ENGLISH BIBLE" and six volumes of his sermons. I distributed in Waco two thousand copies of my paper carrying this sermon and there were many reverberations then and thereafter from this expose of agnosticism, which is another name for atheism.

The first phrenologist I ever saw was Dr. Daniel C. Bellows, who toured Bastrop County when I was thirteen years old. I was much interested in the science, having already avidly devoured the article on phrenology in Chambers' Encyclopedia. When Bellows came to deliver his first lecture he, like Fowler, called for volunteers. This first man that went up was Asa Bellamy, a Primitive Baptist deacon and the hardest-boiled believer in our community in the eternal and unconditional predestination of all things. Differing from Fowler, Bellows did his preliminary examinations blindfolded. When he put his hands on Bellamy's head he said, "This man would rather go to hell a Hardshell Baptist than to Heaven anything else in the world."

This remark established Bellows in the community and he had no trouble in scoring a high success. Like a good many other men I have known, Bellows, who was a man of intuitional genius and not only a great phrenologist but a graduate in medicine, attempted to drink up all the whiskey in the world and failed. He went on a spree and a little later, on one of his periodical drunks, he mistook a

bottle of coal-oil for whiskey and this put a period to his earthly existence.

When J. M. Carroll, the younger preacher brother of B. H. Carroll, was a student in Baylor University, he and a fellow theological student went to Caldwell in Burleson County to practice on the country brethren. His companion was an egotist, but of course was the only egotist preacher the Baptists ever had in their ranks. He loved to display his learning and was never so happy as when with his long sentences and high-sounding words he confused his open-mouthed audience. Carroll had preached at the morning service and this pedantic brother filled the evening engagement. The house was crowded and the high-flying theologian was quite happy when he arose to begin his sermon. Looking all around over the audience with his traditional air of superiority, he said:

"My subject tonight is the Procrustean Bed and my text is as follows, 'The bed was too short that he could not stretch himself in it and the covering was too narrow that he couldn't wrap himself in it'."

In order to make his subject and text more deeply impressive, he went over it five times, whereupon after he had spoken of the fact that the bed was too narrow that he could not stretch himself on it, et cetera, a drunken man on the rear seat staggered to his feet with this question, "What in the h—l did he get on it fer, then?"

Carroll, who later told me this story, dodged behind the high pulpit and laughed some of his buttons off, while the congregation, in an uproar of merriment, vociferated to that degree that it broke up the meeting.

When in 1861, the question of secession was ripe in Texas, B. H. Carroll was a student in Baylor University and was just past seventeen years of age. He was in the senior class and already a noted orator. From a dry goods box on the campus he made a speech against secession, outlining what thereafter occurred in that regretful chapter of American history. He told his fellow students that secession would fail, that the North would win, that the slaves would be free and that the South would become prostrate. When the secession resolution was adopted in Texas and Sam Houston, the hero of San Jacinto, another Unionist, was deposed as governor, B. H. Carroll volunteered for service in the Confederate army and for the first year of the war did ranger service in the far west of Texas, defending our frontier. Later he got into the thick of the fight, continuing bravely to defend what he did not believe in, until in the battle of Mansfield, he was severely wounded and furloughed home. It was while suffering from this wound that he himself, an atheist, attended a Methodist camp meeting largely to please his Baptist mother. It wasn't the sermon that so deeply impressed him, but the strains of a Christian hymn:

"O Land of Rest, for Thee I Sigh,  
When will the moment come,  
When I shall lay my armour by  
And dwell in peace at home."

That night he gave his heart to Christ and began his career of immortal leadership among Baptists of Texas and the South. This entire story is eloquently set out in his first sermon book which bears the title "Sermons" and was published by the American Baptist Publication Society in 1905. The title of this first chapter in the book is "My Infidelity and What Became of It." That article alone is worth the price of all the nineteen books of his I have edited and published.

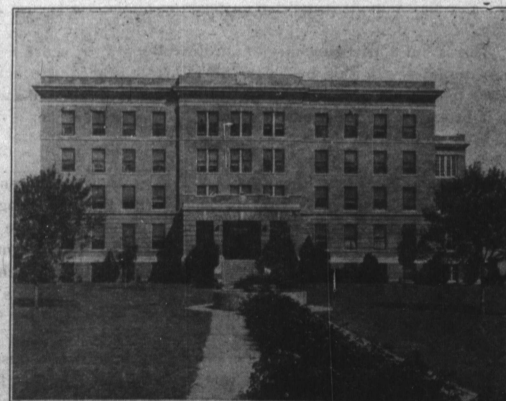
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