

# WEST TEXAS BAPTIST

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## The Pre-eminence Of Jesus Christ In The Ordinances of the Church

W. T. ROUSE

### The Anti Christ and Modernism

H. E. COOK

In this age when Materialism is sweeping over the entire world as a mighty Tidal wave, we are hearing a great deal said in regard to Modernism. The term really implies that old doctrines and ideas are being relegated to the back ground as useless and out of date, and no more acceptable to the modern thinking mind. That we have outgrown the ideas connected with religion and Theology as held in the past.

But the fact remains, that Modernism is just a new name for the age old Soul Damning and Destroying doctrines of Materialism, and is AntiChrist to the core.

There have been AntiChrist religions all along down through the ages, from Judaism to the present. But I verily believe that Modernism is "The great AntiChrist which was to come." For the leaders of this modern Theology deny the Miraculous conception of Christ, teaching that he had an earthly father and was born just as all other children are born. They deny his Vicarious suffering on behalf of sin. And teach that he did not rise bodily from the grave. That he did not ascend into the heaven, and of course will not return to earth again. Deny the efficacy of his blood, and his imputed righteousness to the believer. In fact, Modernism is in part, the result of the Evolutionary Theory, and really believes that mankind, Christ included, have ascended up to its present Status through the animal kingdom, that man is just a sort of super animal, and akin to all other animals. And just why it teaches that there is a sort of salvation for the Animal Man, and none for other animals, is not clear. Possibly as other animals Evolute into the "man animal", they too may obtain salvation. That salvation is reserved for only those who have Evoluted to the man stage. This is Materialism in its last analysis. It denies the Bible, and every fundamental teaching of the Bible, and is so contrary to common sense and all reason, one is put to it, to understand how seemingly sane people can be captivated by its Infidel Philosophy. And how Christian men and women, and especially Baptists, who have long been sticklers for a thus saith the Lord, on every proposition of Theology, will tolerate and flirt with, and some go entirely off with this deadly Octopus, which will damn every soul on earth which becomes entangled with it.

It is evidently the "Great falling away," mentioned in the scriptures, and one of the evidences of the near approach of our Lord, and is described in Rom. 1:18-32. 2 Tim. 4:3-4.

May the Lord give us men, real men, who in the face of every trial and difficulty, will stand unflinchingly for the whole truth regardless of persecution and every vile Epithet which may be hurled at them by the spawn of Satan, some of whom have donned the clerical robes and sanctimoniously stand behind the sacred desk, pretending to represent the crucified and risen Lord. 2 Cor. 11:14-15.

The soul that stoops to a mean deed is made smaller by it. The reaction cannot be avoided. The deed may be forgotten, but the ugly effect upon the soul remains.—Young People.

When Paul gives Jesus the place of pre-eminence in the letter to the Colossians, he ascribes a reason therefor, for all things were made by Him, through Him, and unto Him. (Col. 1:16-18). He is the cause of the physical universe, and should have the first place in it. He is the author of redemption, and should be pre-eminent in the realm of grace. He is the Head of the church and therefore is entitled to the first place as its director. He not only constituted the church, but he appointed the ordinances of it. If He ordained that the ordinances should be observed by His people, we would expect that He would be pre-eminent in them.

During His public ministry on the earth Jesus established His church, and commanded that two significant ordinances should be observed by His people. The first, baptism, was intended as a symbol of life imparted, and is to be observed once. The second, the Supper of the Lord, is a symbol of life sustained, and is to be observed frequently. These two simple symbols are very full of meaning and are to be observed until He shall come again, just as they were given to His people.

As the ordinances of the Old Testament referred to Him, so those of the New Testament also receive their significance in the fact that they refer to Him. Take Him away, and they are meaningless. To introduce any other person or any other principle is to mar their beauty and destroy their symbolism. It follows therefore, that both the form and the purpose of the two companion ordinances are forever fixed. Both ordinances signify such truths as to forbid their change or destruction.

#### The Pre-Eminence of Jesus Christ in Baptism

Not only did Jesus command baptism, but He intended in it to symbolize certain great truths. The Gospel is preached in symbol just as powerfully in a New Testament baptism, as it ever has been proclaimed orally. The cardinal truths pictured in the ordinance is the death, burial and resurrection of Christ. The very essence of the Gospel is to be found here. Three great truths are herein proclaimed. Likewise the answer to three great questions in this connection is very illuminating. They are:

1. Why did Jesus die? There could be many pages written in answering this question, but briefly, Jesus died:

(1) To fulfill an eternal covenant between Himself and the other persons in the glorious trinity. (Eph. 1:4; 1 Peter 1:3). He had agreed with the other persons in the godhead that He would die for His people, and now He must be true to the trust.

(2) To satisfy the eternal and infinite justice of God. The sinner had broken God's law; God must respect His moral government, and the only way for God to be just and justify the ungodly, was for Christ to die for the sinner. (Rom. 3:26).

(3) To maintain the dignity of God's moral government in the disposition of sin. God could not look upon sin with any degree of allowance; His law must be vindicated; hence Jesus came and was born under the law (Gal. 4:4) that He might redeem us from under the curse of the law. (Gal. 3:13).

(4) That He might manifest the love of God for a lost world. In many ways and in many places God had manifested His love for sinners, but all other manifestations of His love are not to be com-

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### The Preacher And Money

M. C. BISHOP

Peculiar subject but a vital one. The love of money is a root to all evil. The attitude towards money determines the success or failure of most men. Preachers are peculiar men. They are not supposed to have much business sense. They do not have as much money to handle as most men of their ability have. Yet the preacher must have a clear cut idea about the proper use of money. He must have the right idea about the value of a dollar. He must be able to advise others with reference to the proper use of money.

Notice the preacher and his own money. Not many wealthy men are called to preach the gospel. A rich preacher would be out of all proportion with the program of the churches. Not many churches would desire a wealthy man for pastor. The churches do not exactly put a pastor on the charity list but most folks would rather feel that the pastor needs his salary. The preacher should recognize that his salary is paid out of the Lord's money and it is a sacred fund. He should be careful as to how he spends his salary, as most pastors are careful. Not many church supporters appreciate seeing a preacher spending his salary foolishly.

The Bible says a man that preaches the gospel shall live of the gospel. That is God's plan. The question then arises as to how well should a preacher live? It seems from the general teaching of the Bible that the preacher should live as well as the average man of his congregation. Not as well as the richest nor as poorly as the poorest. He should have plenty of money to be able to do what he should do as pastor or do in whatever capacity he is serving. The religion of a community is largely gauged by the preachers of the community and if the preachers are treated as paupers and their salaries are not paid it puts religion down rather than up in the minds of the unchurched.

The preacher must use his own money in such way as to meet all the obligations that are upon him in the community. He is held up as an example for others. He preaches a gospel of honesty and if he fails to meet his own obligations he hurts the gospel he preaches. We as preachers cannot preach one thing and practice another thing.

The preacher has a moral right to save a few dollars of his salary each month and should do so if circumstances will at all allow him to do so. Today the preacher is getting a salary that shows up pretty well with the other men of his town who are working for a salary. The Lord does not put any special premium on a preacher being poor. The Lord does not want his servants to come to old age in poverty.

Perhaps it is not a good idea for preachers to try to make very many investments. Some have tried investing in oil stocks or leases. That is not a very good idea. The churches demand that a preacher shall give his entire time to the Lord's work and not to making money.

The ministry is largely to blame for the churches not being better informed on how to pay the ministry. Lots of preachers are afraid to preach on

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## West Texas Baptist

SAM MALONE ..... Editor and Publisher

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### REV. CHARLES E. BALL

Our heart was made unspeakably sad when word was received that Rev. Charles E. Ball, pastor of the First Baptist Church, Portales, N. M., had ended his own life in the study of his home in Portales, N. M. The awful tragedy occurred on Wednesday, December 31. He had just returned to his home in Portales from Fort Worth where he had been constantly at the bedside of his wife who has been critically ill for several months. Several months ago she underwent an operation at a sanitarium in Lubbock, and since that time she has been dangerously ill. Recently she was carried to the Baptist Sanitarium at Dallas where she was treated for some time. Due to a serious nervous disorder she was removed to a private hospital in Fort Worth.

A few days ago Brother Ball was in Abilene consulting with President Sandefer and the editor over the matter of placing his wife in the state hospital at Wichita Falls. At that time he showed the effects of the past months of strain over the serious and seemingly hopeless condition of his wife. On his return to his home he stopped over with friends at Rule where he was pastor before going to Portales. These friends were greatly concerned about his disturbed mental condition. At the time of his death he was in the home with three of his children. On hearing the report of a revolver one of the children rushed to his study and found him dead. A note left stated: "I am broke financially, physically and mentally."

C. E. Ball graduated from Simmons University with the class of 1921 after having spent seven years in Simmons. He was one of the few preachers to receive his college training after reaching the age of forty. After graduation he accepted a place as evangelist for the State Board. He resigned that place to become pastor of the First Baptist Church, Brownfield. For several years he did a great work in that field and resigned to accept the call of the First Baptist Church, Rule, at the protest of the Brownfield Church. His work at Rule was constructive as it had been in all of his pastorates.

Our heart is grieved over the untimely going of this good man of God, because we had found him to be a tried and true friend. For seven years of school life we grappled together with serious problems. We found him to be pure in heart, clean in his every life habit, a devoted husband and father and a preacher who loved God and always had the courage of his convictions.

We cannot understand why such trouble should have been the lot of so noble a character—trouble that no doubt drove him to a state of mental despair.

While his friends all over the west will mourn his tragic death they will cherish the blessed memory of a life spent in the faithful service of God and his fellow man.

Burial services were held at Gorden, Palo Pinto County, his boyhood home.

If a poor man has a rich friend who has asked him to come to him in any and every time of need, then whenever the pinch of poverty is felt is surely a time to seek out the rich benefactor. Our times of spiritual poverty of any and every sort are the times when we ought to draw upon the riches of the Word of God, till we can say with the Psalmist, "I have rejoiced in the way of thy testimonies, as much as in all riches."—Exchange.

## FOUR THINGS BAPTISTS OUGHT TO DO

1. Stick to the Bible as the word of God. There should be no question in any mind as to the complete authority of the Scriptures, their clarity and finality. Neither pastor nor people will make headway for Christ in any sort of program if there is indecision as to what is the word of God or indifference as to its claims and teachings.

2. Propagate the faith with uncompromising loyalty and unabating zeal. The word of God has for us all what no other word has. It is to be used as no other word is used. It is the power of God unto salvation to every one that believes. God's preachers and faithful witnesses need now as never before to be diligent in giving the whole word to the whole world.

3. Honor the Lord with our substance. The main reason why we are in debt is because we have been robbing God. Hospitals, schools, orphanages, church houses, and all forms of Christian work at home and abroad would have sufficient funds, if God's people honored him with their substance. As long as we fail to do that, our work will lag. We have robbed God in tithes and offerings.

4. Keep ourselves unspotted from the world. There is too much compromise between many of God's people and the world. Daniel was willing to be different in order to be right. If we are not willing to come out from among them and be separate unto Christ, then they of the world will have no chance to learn the way of life and must forever remain in darkness.—Baptist Advance.

## PERISHABLE

Sometimes a package is delivered at the door by express or parcel post with the word, "Perishable," stamped on it."

All the packages this present world delivers to us—no matter how bright and beautiful their contents—are marked "Perishable."

An empire's wealth, fame and glory come under the same word as the poor man's slight possessions. "But yesterday, the word of Caesar might have stood against the world; now lies there, and none so poor as do him reverence."

Who can name anything, merely material, that eludes the touch of this world? The decorated earth, the bejeweled ashes, the tinsel dust return to common earth, ashes, dust.

Only God's eternal things remain, "the things which are seen are temporal, the things which are not seen are eternal." Among these abide faith, hope and love.

At the Washington Mint the visitor to Bureau of Printing comes to the gallery overlooking an interesting scene. He looks down on millions of dollars in paper money.

On shelves and desks are piled, or being handled, stacks of greenbacks, and yellowbacks, one dollar bills, fives, tens, twenties, hundreds, handsomely lithographed, bearing the promise to pay of the richest government on earth—but all perishable.

Climb into the two galleries of the Bible, Old Testament, New Testament, and look off on promises better than any human government's word; promises imperishable, being the currency of an everlasting kingdom. "All the promises of God are yea, and amen, in Christ Jesus."

More, these are the property of the humblest believer, "Whereby are given unto you exceeding great and precious promises," writes the Apostle Peter. All these promises are imperishable, to be redeemed at their face value, some in this life, more in the life to come.—George Douglas, Watchman Examiner.

"The one essential thing is to find God's dominant desire for us and to subject our lives and all their ways to that. Whether one man or another man is assigned a particular work is of no consequence. The vital thing is that each man realize that his life is an assignment of God, whatever the assignment may be. So the work is done, the service rendered, what matter is it who has the name and the fame of it, if only we did cleanly the part which God gave us to do?"—Robert E. Speer.

"By prayer, by fellowship, by worship, by all means of grace, we maintain a relationship to God, a fellowship with Him."—Home and Foreign Fields.

## INDIFFERENCE

By G. A. STUDDERT KENNEDY

When Jesus came to Golgotha, they hanged Him on a tree,

They drove great nails through hands and feet, and made a Calvary;

They crowned Him with a crown of thorns, red were His wounds and deep,

For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham, they simply passed Him by,

They never hurt a hair of Him, they only let Him die;

For men had grown more tender, and they would not give Him pain,

They only just passed down the street, and left Him in the rain.

Still Jesus cried, "Forgive them for they know not what they do,"

And still it rained the winter rain that drenched Him through and through;

The crowds went home and left the streets without a soul to see,

And Jesus crouched against the wall and cried for Calvary.

## TRY IT AND SF

By L. R. SCARBOROUGH

The systematic observance and practice of systematic giving through the church and denominational budget on the basis of tithing as a loving Christian privilege and duty will help each individual Christian in the following ways:

1. It will scripturalize his duties.
2. It will organize his responsibilities.
3. It will systematize his privileges.
4. It will capitalize his resources.
5. It will spiritualize his assets.
6. It will stabilize his faithfulness.
7. It will magnatize his co-operation.
8. It will centralize his supplications.
9. It will immortalize his loyalty.
10. It will Christianize the world.
11. It will evangelize the lost.
12. It will educationalize the saved.
13. It will sanitize the sick.
14. It will stigmatize his penuriousness.
15. It will criminalize his stinginess.
16. It will crucify his selfishness.
17. It will democratize his spirit.
18. It will multiply his usefulness.
19. It will glorify his Master.
20. It will widen the four dimensions of Christ's Kingdom.

## I CORINTHIANS XIII

CHARLES NEVERS HOLMES

Although I speak with angel's tongue,  
And in my soul love is not found,  
Then I become as brass when rung  
Or like a cymbal's tinkling sound.

Though I have gift of prophecy  
And faith which moves a mountain height,  
And have not love or charity,  
I seem as nothing in God's Sight.

Though I, to feed the poor, bestow  
My worldly goods, if great or small,  
And charity I do not know,  
It will not profit me at all.

Kind charity will suffer long,  
To purity and truth it clings,  
Doth not rejoice in what is wrong,  
Believes, endures and bears all things.

Though faith abides and hope survives  
To comfort us wherever we be,  
The greatest virtue in our lives  
Is charity, kind charity.

—Sou. Churchman.

### THE PRE-EMINENCE OF JESUS CHRIST IN THE ORDINANCES OF THE CHURCH (Continued from Page 1)

pared to this one act of the death of His Son on the cross. (John 3:16; Rom. 5:6-8).

(5) To manifest God's abhorrence of sin. God had taught the world in many ways how abhorrent sin is to Himself, but nowhere else is to be found such a proof of His hatred for it as is seen in the death of Christ. The sun is darkened, the rocks are rent, the dead come forth from their graves, the veil of the Temple is rent, for three hours dense darkness is over the earth—all this to show that God had literally withdrawn from Jesus in that awful hour.

(6) That He might break the power and destroy the works of the devil. 1 John 3:8

(7) That He might become the surety and substitute for His people. 1 Peter 2:24

(8) That He might originate and perfect the highest order of beings in God's universe. 1 Cor. 8:2-3.

#### 2. Why was Jesus buried?

Isaiah had prophesied 800 years before that He should make His grave with the rich. It is significant that although He was poor and given no thought to the matter of preparing for Himself a grave, His disciples took down His body from the cross and placed it away in the grave prepared by a rich man by the name of Joseph of Arimathea. Surely there was significance in this fact. He was buried:

(1) To fulfill prophecy. (Is. 53:9).

(2) To complete His humiliation. Phil. 2:4-7).

(3) To fulfill types of Himself. "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Math. 12:40.

(4) That He might enter the domain of death and rob the grave of its victory and death of its sting. 1 Cor. 15:55-57.

(5) That He might calm the fears of His saints in the dying hour. Many have gone home shouting God's praise with their expiring breath. Ps. 23:4-1; 1 Cor. 15:26.

#### 3. Why did Jesus rise again?

The very crux of all of His claims depended upon the fact as to whether or not Jesus would come to life again. He had said that He would come forth from the grave. It was necessary that He should come forth from death.

(1) To prove that He had met all the stipulations of the eternal covenant with the other persons of the Godhead. Rom. 1:4.

(2) That He might reign over and perfect those whom He had redeemed.

(3) To open in the House of David a fountain for the cleansing from sin.

(4) That He might be re-invested with universal power and be clothed with universal dominion. Mt. 28:19-20.

#### Some Inescapable Conclusions

If the above propositions are scriptural, the following conclusions necessarily follow:

1. Baptism has a specific form and to change it is to change and mutilate if not to destroy, the Gospel message symbolized in the ordinance.

2. It implies that the one who comes to baptism has heard, believed and experienced the truths symbolized in the ordinance, and voluntarily comes to make a public avowal of discipleship.

3. That baptism is not essential to salvation, but that salvation is indispensable to baptism.

4. That one is saved before coming to the ordinance and that baptism is the answer of a good conscience towards God. That is, realizing the teaching of God as symbolized in the ordinance, one gladly obeys and follows the dictates of a conscience which will no longer be satisfied to remain in a neutral position as regards the commands of the Savior.

#### The Pre-eminence of Jesus Christ in the Supper

The Passover Supper was instituted the night the people of God started on their journey to Canaan. It was a memorial of their deliverance from the Egyptian bondage. They were commanded to observe it and it was incorporated in the Mosaic ritual and was observed by Jesus up to the day of the institution of His Supper. In instituting His Supper as a memorial of redemption, Jesus has for

all time given us the significance of its symbolism, for He has said, "This do in remembrance of me." And again "As oft as ye eat this bread and drink this cup, ye do show my death till I come again. It is evident therefore, that no individual should be in our minds as we come to its observance but Himself.

Another lesson is to be learned in the incident of the brazen serpent. As the children of God journeyed in the wilderness they were being bitten by the fiery serpents. As a means of their cure and as a memorial of their deliverance, Moses was commanded to make a brazen image of the serpent and place it upon a pole. After the cure was performed, the brazen serpent was preserved as a memorial of their deliverance; but when in later years it became an instrument of idolatrous worship, Hezekiah destroyed it. In the case of the Lord's Supper, the fact symbolized is so important, namely, the spiritual life sustained, that we cannot do away with the symbol. Hence the Supper must be observed in its proper spirit.

In the Lord's Supper, the broken body of Jesus is symbolized in the bread, while the spilling of His blood is set forth by the cup. As God sustained His people by His grace during their wilderness journey, so He sustains His people now by nourishing the spiritual life imparted at regeneration.

The proper spirit of observing the Supper may be destroyed by introducing some other person or principle into the occasion, thus marring the beauty and perverting the design. We do not come to have fellowship with mother, wife or child, but with Jesus. We must discern the Lord's body as we observe this sacred ordinance; that is, we are to discern the significance and import of the symbol.

From this brief study of the pre-eminence of Jesus in the ordinances we have seen that they signify momentous truths which can not be dispensed with. They are organic and permanent and to change their form or symbolism is to change the import of the Gospel message and invite the displeasure of the Almighty.

### THE SOUTHERN BAPTIST CONVENTION ON PROHIBITION

"It may well be doubted whether the forces of lawlessness have ever before been so rampant, so defiant and so insolent as they are at present. They are multiplying organizations and amassing huge sums of money. They are openly defiant of law and the officers of the law; they are insolent toward all constituted authority; they stop at nothing and scruple at nothing in their efforts to destroy law and order and to besmirch and blacken the names of public officials and of ministers of the Gospel.

"If any of our people were lulled to sleep or carried away with the delusion that the fight against liquor was all over and that the lawless element would quietly submit to the will of the people and to the authority of Government, they have had a rude awakening and a sad disillusionment. Perhaps more than ever before we have come to a time to try men's souls in this cause, which has its countless martyrs and may have many others before the day of final victory."

The report cites that the president of the strongest pro-liquor organization in America has hinted at "Armed revolution against prohibition," and as the report says, "it is now 'war to knife and the knife to the hilt' between the forces of sobriety and orderly government on one hand and the forces of liquor and lawlessness on the other."

"That we are (as a Convention), in no sense, concerned with party politics nor with the fate of the future of any political party. But in all great moral questions we are deeply concerned, both as citizens and Christians, no matter how they may become related to politics or questions of Government."

"That, as we have frequently done heretofore, we declare our intention and purpose not to support for President of the United States, Senator, Representative, Governor, or other officer of high and responsible position any candidate who is hostile to or does not openly and frankly support our present prohibition laws, but to seek the defeat of any such candidate no matter what party label he may wear."

### THE PREACHER AND MONEY (Continued from Page 1)

money. The folks will generally do about as well as they are taught.

Note the preacher and the other fellows money. The preacher must see to it that his hands are clean as far as other folks money is concerned. He can never do well teaching others if he is not right in all respects with other folks on this great question of money. He must know his relation to others about money. He is God's called man to teach folks about what they should do with their money. The great trouble today in matters of kingdom building lies with the preachers. The preachers have somewhat quit telling folks about souls and the proper use of money in the kingdom of God. When we put on the \$75,000,000 Campaign we thought we had fixed things for all time to come. Not many people in our churches today believe what the Bible teaches on the money question for no other reason than that we preachers have failed to tell them.

If the preachers will practice the Bible teaching on the money question and teach the people the same doctrine for twelve months we will be a long way toward solving our denominational problems. The churches will never rise higher on any progressive question than the pastor takes on that question.

Should a preacher leave out of his preaching the great doctrines of regeneration, salvation by grace, eternal punishment for sin, heaven, or any other doctrine, he would be regarded as unworthy of the name of a God called preacher. The writer never heard a sermon on the money question until he had been preaching some time. The average church member depends for most of his information about the Bible on the ministry.

The Seventh Day Adventists give around \$45 per member a year to the cause of Christ. They know why they should give. Thousands of Baptists give nothing to Christ's cause.

Someone has said that all soul winners are liberal with their money and that no stingy person ever tries to be a soul winner. Perhaps that is why there is so little soul winning done. Folks have not awakened to their duty with their money.

If the preacher fails to let the folks know what their duty is with their money they will never know. The preacher is largely responsible for what his flock does with the money the Lord has entrusted to them. This writer makes no claim at knowing how to do any one thing better than his brethren but we have always felt that it is his duty to cry aloud and spare not on the money question and we have been more or less successful in financing the kingdom work in each place we have preached. We have never lost a dollar on salary and we have preached to the small churches with only ten members as well as to the larger churches. The preacher is the solution of the money question in building the kingdom.

### IT WAS A BOOMERANG

E. E. DAWSON

Once upon a time there was a young evangelist who fell in love with that negro spiritual, "I shall Not Be Moved." He went to a certain small town to hold a revival. Liking the spiritual he had it adopted as a campaign song and it was sung in every service. Naturally the young evangelist expected it to have a good tonic effect on his congregation, for such is the aim of campaign songs.

But it had the effect of keeping the people quite still and inactive. Preach and make propositions as he would, the evangelist could not get a move of any sort. At last he gave it up and left in a rather high state of disgust. The people sang, "I Shall Not Be Moved," and they were not. "They took it too seriously," the evangelist reported to his next revival crowd.

It may be that "Standing On The Promises," has the effect of making the people stand instead of move sometimes. It might be well to look out for such possibilities when selecting a campaign song: they might take it too seriously.

The life of faith is the kept life, and the kept life is the life of faith.—J. Elder Cumming.

# Woman's Missionary Union of Texas, District No. 17

WATCHWORD—"BE YE STEADFAST." 1 COR. 13:58.

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## GREETINGS FROM MRS. LOCKETT

Ogbomoshu, Nigeria,  
October 29, 1930.

Dear Friends:

Since Mrs. Howell so kindly consented to memograph letters and send them out to our friends, Doctor Lockett and I intended writing at least one letter every three months about our general mission work. Dr. Lockett wrote the first while we were on our way to Africa last Spring. I had planned to write mine immediately after our annual mission meeting which met in Abokuta the second week of July; but on the last day of our mission meeting while driving with Mrs. Patterson down a very steep hill, my left arm was badly broken when the car turned over, catching my arm between the car and a native wall.

Mrs. Patterson was at the wheel and fortunately was not harmed. Lagos, our port, was just sixty miles away. After my arm was temporarily set, Doctor Lockett immediately took me to Lagos to the European hospital where I remained three weeks. In spite of the splendid equipment they have there, and the excellent care I was given my arm was not set properly. Dr. Lockett and our two doctors had all the work to do over as my bones had not united when I returned home. I suffered for weeks, but at last I have fairly good use of my arm. Our X-ray was first used on my arm here. Doctor Lockett worked day and night until he got it up after we returned from Lagos. We are, indeed, thankful to have it.

The natives, both heathen and Christian, have been greatly concerned for me. Many of the natives have had similar accidents since motors have become so common in Nigeria. But I am the first of our missionaries to have such an accident. I am sure no one ever had more prayers offered for one's recovery than I have during the past few months. The Yorubas are a kindly sympathetic people, and they seem quite appreciative of the missionaries in their midst.

I feel that I have much for which I should be thankful, because it was just a little short of a miracle that my arm wasn't cut off three inches above the wrist.

Our mission meeting was an unusually good one. All of the missionaries on the field were present with the exception of Doctor and Mrs. Anders who stayed here to look after the hospital, and Mrs. Richardson who had a two weeks' old baby at that time.

From the reports given there, we find that the evangelistic work is going forward in leaps and bounds, and

that people are begging on all sides for preachers and teachers. We need more missionaries to train more preachers and teachers. We are so glad the people want help, but are heartbroken when we cannot supply it.

Instead of our missionary force growing, it is being constantly depleted. When missionaries are forced to retire on account of health or other reasons, the Board is unable, because of financial difficulties, to appoint some one to fill the vacancies.

Miss Caver was kept home last year on account of her health. Doctor and Mrs. MacLean have been off of the field all this year because of Doctor MacLean's health, but we are expecting the MacLeans back soon, I am happy to say. The Richardsons have recently gone to England because of the health of little Lois Lee. We hope that she may be treated there, and recover sufficiently for her parents to return. Miss Edens left on the last boat for America because of the recurrence of cancer. Miss Kersey, one of our two nurses, we sorely need here now, accompanied her as it was absolutely necessary for her to have the care of a nurse on the voyage home. About a month ago we received the sad news of Mr. Duval's drowning in Canada. He and Mrs. Duval retired last May after twenty-nine years' service in our mission in Nigeria. Many of you will remember his books, "Baptist Missions in Nigeria" and "Yoruba Life."

We are hoping and praying that some of our young people who are prepared and are begging to come may be appointed to Africa this year. If we ever needed help we need it now.

Mrs. Green, my next door neighbor, went to America in June with the children. Doctor Green is staying on without them. We are hoping that Mrs. Green will return with Doctor Green after his next furlough, but because of the children's education she may be forced to remain in America. We miss them a great deal.

Dr. George Sadler who is president of our College and Seminary must retire next May when their furlough falls due, since the children must be educated. We are loath to give them up, and it seems there are no new people in view for our college and seminary.

The work in the hospital is going forward nicely. As general secretary of the Nigeria Convention, Doctor Green is forced to spend much of his time away from Ogbomoshu. Miss Robertson has been sick from malaria. She has just returned from a two weeks' visit to Iwo, and is now ready to take up her work of training the nurses, and supervising their work again. There are seven Yoruba boys and seven girls in training now.

Soon they will take in a number of new ones.

Miss Robertson and Miss Kersey have been conducting the Sunday morning services at the hospital recently, while the rest of the staff go to various churches in the town.

Doctor Lockett has been directing building work and getting in new equipment most of the time since he has been home. He has charge of the hospital, keeps the books, and does the ordering. He has helped some in the hospital, but Doctor Anders has done most of the surgery. Doctor Anders goes home in February, then Doctor Lockett must take over the surgery. The Virginia women are giving the money for the new baby building. That will go up during the dry season. I wish we had a contractor and builder in our mission to look after all the building of the entire mission. It seems such a pity for a doctor and a surgeon to have to give much of his time to that work. The work is growing so fast that we absolutely have to have more room to house the patients.

The government is planning to build a new leper colony for our hospital where patients in the early stages of leprosy can be treated and cured. Doctor Lockett is greatly interested in this at present. Our Doctor will give the treatments and have the supervision of the colony. One of our own college students has been treated for leprosy and cured here in our hospital. That gives the other lepers hope, and confidence in our doctors.

We often visit the old leper camp here where the cases are hopeless. To me, they are the most pitiful creatures I have ever beheld. We take them food, and money, and preach the good news, and try to comfort them as best we can. I always feel as if I want to be sterilized after a trip to the leper camp, even though I never touch one of them. One does feel as if one would call out "unclean, unclean," when one sees them with their loathsome ulcers, and sometimes even armless, fingerless, toesless, and legless bodies.

Isn't it wonderful that our doctors

can help to save people from such a fate, and make them fit to dwell again with their loved ones?

Mrs. MacCormick, a nurse in our mission at Iwo, is now treating seven lepers. She is doing a splendid medical work. Doctor Lockett goes to Iwo to operate about once a month. I went with him to Iwo last Saturday and we stayed until Tuesday afternoon. Doctor Lockett did seven operations while there, and saw a number of patients about whom Mrs. MacCormick wished advice.

Our little car runs so smoothly, and gets us about so quickly. I don't know how we ever got along without it.

The governor of Nigeria with his staff visited Ogbomoshu last week. He entertained seven of us at lunch, and later inspected the hospital, day school, college and seminary. He spoke very highly of our institutions and our work. There were two district officers here for a week before the arrival of the governor, preparing for his coming. It was a gala day for the natives. The bale and chiefs were out in full regalia and went out with their drummers for several miles on the road to greet their "white chief." Hundreds were at the rest house to greet him.

Governor Buchanan Smith is a charming, cultured man, of simple manner and pleasant mien. Altogether a capable English gentleman. We enjoyed our luncheon with him. He was a district officer, and later a resident for years in Nigeria before he became governor, so he has a real understanding and appreciation of the native.

The governor went from here to Ide Ifo to take part in the inauguration of a new king. This man is a Christian, and is the first Christian king the people have ever had. He has been known heretofore as an outstandingly clean and honest Yoruba. We are hoping and praying that his new position will not be a temptation to him as it has to many natives to abuse his power.

Our dry season will soon be upon us. We are having almost unbearably hot days now, but the rains have

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not stopped. We have had lovely vegetables and flowers this rainy season. How I dislike seeing them go.

We have been having an epidemic of flu and whooping cough in Ogbomoso. Nearly every one of my boys has had flu. As yet Doctor Lockett and I have escaped it. Most of the boys are doing well in school. It looks to me now as if one might fail this year out of the seven. Two of our boys are not Christians. At our early morning devotional, I strive to make the plan of salvation plain to them, and we are praying that they may soon be won to Christ. I feel sure that they will be.

I have not gone back into school work since my arm was broken. It left me quite nervous, and I have been having a bit of fever every afternoon for some time. I hope to be able to go back soon. Fortunately Mrs. Carson is on the field. She has charge of the day school as usual, and is doing excellent work. She is a splendid Christian, and a capable woman with a wonderful capacity for work. I supervise the English in the day school, and teach two classes of girls in sewing when I am able to be there. For awhile I taught drawing and painting to the seniors in our Training College. I think I shall confine my efforts in school work to the day school only in the future unless I am very much needed elsewhere.

I am anxious to get back to my S. S. class at Ijery Church on Sundays. One of the Seminary students is taking charge of my heathen children for me now. They turn out in much greater numbers for a white person than a native.

This is the afternoon for our weekly prayer meeting. We meet in the various mission homes for this each Wednesday at five-thirty.

The missionaries here play tennis on Tuesdays, Thursdays, and Saturdays after five. I haven't played for quite a while. Doctor Lockett usually hunts twice a week. He brings in very nice partridges and doves, and occasionally a guinea or a small antelope. He says that hunting relaxes him and gets his mind off of his work better than any other form of recreation.

The grass is tall and there are a great many snakes about. Twice Lee has come upon vicious snakes this month while hunting. One was a cobra poised to strike when he saw it. He shot it, but thinks he did not kill it. It crawled off into the grass and he thought it too dangerous to follow. A month after the dry season starts much of the tall grass will be burned away, and hunting will be both safer and more pleasant than formerly.

We are receiving distressing reports of unemployment and hard times in America. The drought throughout the Southwest last summer was a terrible thing. Let us hope you will not have an unusually severe winter, for many of the poor will suffer if you do.

When this letter reaches you it will be about Christmas time. We shall be thinking of you then. Many of you have been a great help to us in our work, others have just loved us so much, and been so kind to us in many ways. We shall think of all of you, and love you, and pray God's richest blessings upon you and yours. Doctor Lockett joins me in send-

ing all the way from Africa to you Wishes for a Merry Christmas and a Happy New Year. May you have the means to pay for it, and the health and happiness to enjoy it. May you give of yourself in the Lord's work this year as you have never done before, and give of your means in His cause in a way that will be pleasing to Him, and a joy to you. God bless you!

Your sincere friend,  
ELKIN LOCKETT.

### QUARTERLY MEETING WMU

The quarterly meeting of the Woman's Auxiliary to Sweetwater Association will be held on Friday, January 9th, 1931, at the University Church, Abilene. A large attendance is hoped for as this meeting is an important one.

Lunch will be served at noon and each visitor is asked to bring a covered dish as is the custom at our quarterly meetings.

#### Program

Morning session, 10 o'clock.  
Hymn—Joy to the World.  
Music under the direction of Mrs. E. W. Carter and Miss Bertie Jones.  
Mrs. R. M. White, president, presiding.

Devotional—Mrs. C. A. Powell.  
Greetings—Mrs. M. E. Rosser.  
Reading of Minutes—Mrs. J. F. Clark.

Official Reports—  
Corresponding Secretary—Mrs. Geo. L. Paxton.

Treasurer—Mrs. C. R. Lindsey.  
Auditor—Mrs. W. E. Gentry.  
Special Music—Selected.  
Christian Education—Mrs. H. J. Bradshaw.

Our Silver Anniversary Fund—Mrs. A. T. Douglass.  
Co-operative Program—Rev. C. A. Powell.

12:30—Adjournment for lunch.  
Afternoon Session:  
1:30—Song service led by chorister.

Conferences of General Chairmen.  
Recommendations of executive committee.—Mrs. O. H. Cooper.

Reports of Standing Committees:  
Young People's Secretary—Mrs. D. C. Fulkerson, Sweetwater.

Reading: "Outstretched Hands."—Miss Ola Harlan.

Missions—Mrs. Elizabeth Gibson, Sweetwater.  
Mission Study—Mrs. L. D. Terry, Sweetwater.

Special music—selected.  
Benevolence—Mrs. W. F. Joiner, Tye.

Personal Service—Mrs. A. R. Booth, Merkel.

Stewardship—Mrs. J. L. Anthony, Abilene.  
Standard of Excellence—Mrs. C. D. Owen, Abilene.

Periodicals—Mrs. E. M. Francis, Abilene.  
Adjournment.  
Closing Prayer.

The next quarterly meeting will be held April 10th with the Tuscola Baptist Church.

—When we bring trouble to God, we His plan is far better than ours, but it may lead through things that seem especially hard to our narrow vision. But there is no use in bringing a care to the Almighty unless we also leave it to his wisdom to plan for us.—Ex.

### REV. SAM MORRIS ISSUES FINAL CAMPAIGN STATEMENT

Many of the readers of the West Texas Baptist are interested in the outcome of the protest campaign made by Rev. Sam Morris, pastor of the First Baptist Church, Stamford.

Again emphasizing in a statement that his campaign for the university was launched without authority—or even the knowledge—of its president and board of trustees, and was carried on single handed, Mr. Morris submitted the following figures:

Total envelope offering	\$51,708.86
Notes, Deeds, royalties, etc	47,619.00
Cash	4,186.86
Total amount to return	30,211.00
Notes to return	28,539.00
Cash to return	1,672.00
Notes to Keep	18,980.00
Cash to keep	2,517.66

#### Expenses of Campaign

Radio	\$ 3,893.32
Newspaper advertising	76.76
Telephone calls	50.00
Car expenses	100.00
Pulpit supplies	62.00
Stenographic work	65.00
Hotel bills	85.00
Traveling expenses	100.00
Misc. bills to come later	100.00

Totals \$4,532.08

#### To Talk Today

Morris will be on the air today (Jan. 4.) He will speak from 3 to 4 p. m. over radio station WBAP, Fort Worth, discussing and analyzing his campaign.

"The offering as revealed in the itemized statement is \$1,249.25 more than the first hurried tabulation of Thursday indicated, when we opened the envelopes. Yesterday's mail brought \$600 previously not accounted for. Then there was a \$25,000 conditional offering reported by one of the men present when we opened the envelopes, but I did not include it because it came verbally.

"Of the \$30,211 listed to be returned in accordance with my campaign pledge, there was less than \$100 in which instructions were given to return in event we did not reach our goal. Donors of the balance just didn't say anything—whether to keep the money or not—but I am sending it back just as I said I would do with every gift where the donor did not specifically say he wanted the money to remain, regardless of the sum we raised. It will take some time to start these gifts homeward again, but by the end of the week all will be in the mails.

#### Accept Returns

"If those to whom I return their offerings wish to send them back to Simmons or to me, it will be their privilege to do so, and all such gifts will be gratefully received. It will require only an envelope and two-cent stamp, and my address is the First Baptist church of Stamford. And if anybody wants more information about these financial records, or to ask any questions, they may come in person, or write the university. This whole matter is out in the open, just like all the rest of my protest.

"The report shows that of the \$4,186.86 cash sent in, \$1,672 is to be returned. This leaves \$2,517.86 with which to meet an expense account of \$4,582. That leaves me in the red to the tune of \$2,014.22. I agreed that if enough cash did not come in with

instructions to keep it, I would personally assume the financial expense of the protest. This is my personal obligation, and nobody will pay it for me. To finance my campaign I borrowed \$4,125 from my bank. It is in the form of two notes. One is my personal note for \$125 and the other an endorsed note (personal also) for \$4,000. Both of these notes are mine and they will be paid by me. No man has ever paid a thin dime on one of my notes. These men will not have to pay this or any part of it. I know by experience what it means to put your name on another man's note and then have the note to pay.

"If these men, or anybody else, want to help me pay that note balance, for I shall be able to reduce it to about \$2,500, they may mail a check to me and I can use that check on the expense of my campaign. But that is optional, because the bank knows by ten years of experience with me that I pay my notes.

"I believed enough cash would come in, with instructions to be kept, regardless of the total outcome, to meet all my expenses. It was a venture I took, just as any man takes when he borrows money, and it didn't turn out as I expected. I shall face the results of my venture without complaint or apology.

#### For the University

"Simmons today has \$18,980 in the form of notes, post-dated checks, royalties on oil land and pledges, and hundreds of dollars worth of free advertisement that she did not have when I opened my protest. It has not cost her one copper cent. It has not cost her a single friend worth keeping. I am of the conviction that if Simmons has lost a friend, or a student, as result of my protest, that friend or student was a liability and not an asset."

In connection with the above statement, the Reporter-News learned yesterday that enrollment at the university in the first three edays of the winter term exceeded that of the fall quarter, with many new faces on the campus. Confirming the report, Dr. J. D. Sandefer said:

"This increase is exceedingly unusual for an institution of higher learning. Only once or twice during my 22 years has the winter quarter equaled, much less exceeded, the fall quarter. I am delighted and grateful to our friends for their concrete interest in making this condition possible."

Of the Sam Morris campaign, Dr. Sandefer said:

"I want to thank everyone who saw fit to make a contribution to the university, as a result of the program of Sam Morris. I am always grateful for every generous impulse toward the institution. There were many who did not agree with him, and do not yet, in his protest, but I have heard of no one who has questioned his integrity, courage or consecration.

"My feeling is that the intellectual and religious levels of the social order would all be raised and enriched if the world had more men of the Rev. Morris' characteristics."

The most densely populated body of land in the world is Java with a population of 690 persons per square mile.

In abundance prepare for scarcity.  
—Menclius.

## WHY AN ANNUAL EVERY-MEMBER CANVASS

1. It offers the canvassers a chance to answer the personal questions and objections of members to the work of the church, in a personal way.
2. It supplements most helpfully the public instruction and appeal.
3. It compels a fresh consideration by each member of his personal obligation to the kingdom of God.
4. It dignifies the work of the church in the minds of all and puts it on a practical and permanent basis of support.
5. If properly put on, it greatly increases the number of systematic contributors to the support of the church.
6. If the canvassers are properly trained and do their duty, it discovers and develops many new workers.
7. It promotes acquaintance of canvassers with the congregation.
8. It often reclaims lapsed members of the congregation.
9. If properly prosecuted, it should increase attendance upon the services of the church.
10. It takes care of the finances of the church so that there is no need for multiplied appeals for money from the pulpit.
11. If prosecuted in the proper spirit, it is an invaluable spiritual inspiration to the canvassers.
12. If properly prepared for, it is one of the best methods the church has for enlisting its membership.

In one mission field in Africa a blind woman walked 20 miles over rough native roads to be baptized and received into church membership. If we fail to do our best to get the gospel to such people, how can we face them on the day of judgment?

Every church member should be enrolled in Sunday school.



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## NEW YEAR AND NEW SEMESTER AT SOUTHWESTERN SEMINARY

(By L. A. Myers)  
A New Semester

Beginning January 26th the Southwestern Baptist Seminary will enter the second semester of its 24th year. A material boost in the present enrollment is expected. If in keeping with previous years there will be 30 more to join the 400 students already enrolled. Since the inauguration of the semester plan new students have been limited in the available classes for a term enrollment. Beginning with the semester, January 26th, every class will be opened to new comers and the students will experience no difficulty in carrying his or her work forward with a high standard. Incidental matriculation for the balance of the year amounts to \$20.00 with corresponding low economical expense covering all living requirements.

### The New Year.

Fating the new year, the Seminary has undaunted faith in the brotherhood of the South in helping to keep fervent the faith, high the standard, loyal the attitude, and sound and fundamental the lines of work so strictly adhered to during the 24 years of its existence. The institution could not come to the close of 1930 with such gratification for the loyalty of its students and for the high type of work that they are doing without feeling the bright prospects for the future. But it is a hope built on faith because Southern Baptists must provide.

The thousands who read the West Texas Baptist and are moved by the many inspiring and appealing articles could not find a worthier object for the 1931 prayer list than this institution. As its friend, pass its message on to others who, perchance, have not read this article. Growing out of your loyalty, definite and tangible, may come religious leaders of the future who will multiply your own usefulness through the next generation.

## SEVEN DEADLY SINS

A new code of honor is needed to meet modern conditions to keep us from hopeless failure in the midst of immeasurable success. What are the deadly sins of our day? You might say they are lying, stealing, drunkenness, debauchery, hypocrisy, hatefulness and vanity. These are bad enough, but they are not at all respectable. It is the generally countenanced, the respectable sins that are the most deadly. Canon Donaldson, a student of our times, says that the seven deadly sins of today are: (1) Policies without principles—the win at any price idea. (2) Wealth without work—something we are all looking for. (3) Pleasure without conscience—I am not my brother's keeper. (4) Knowledge without character—accomplished crooks. (5) Business without morality—every man for himself. (6) Science without humanity—modern instruments of war. (7) Worship without sacrifice—mere lip service. Disowning these deadly sins would save any winner from the dangers of final failure.—George W. Coleman in Watchman & Examiner.

One half of the world must sweat and groan that the other half may dream.—Longfellow.

## COMANCHE PASTOR TELLS OF PROGRESS OF WORK

While the work at the Baptist church is nothing to boast about; it is such as to make our hearts rejoice. Fellowship is fine. There is a vital interest manifested on the part of every one. It is just a family of God's children feasting on the Bread of Life, and seeking to do His will. Nine new members have come into our fellowship during the past two weeks; three of these by experience and baptism.

If all the members of the Sunday school would attend Sunday school and church next Lord's Day, it would be one of the grandest hours this pastor has experienced since he became the pastor of this church. What do you say, comrades and co-workers? Make up your mind now, that you are going to be present. Your absence is so keenly felt. Give us the Christmas thrill with your presence next Sunday. You need not mind the weather. However cold it may be on the outside, you will find a warm cosy room on the inside.

Just before the preaching hour at the evening hour; some of our young people will render a brief, but none the less interesting program. Your presence will give them an incentive as nothing else can do. I have had a feeling for many years, that if the church would manifest more interest in young people, the young people will manifest more interest in the church.

The best proof of the Christian Religion that I know anything about, is a God fearing, Christ-serving consecrated set of men and women. We know that such is not according to nature. There is but one answer for it, and that is Christ in us. There is nothing that baffles the devil, like that of seeing men and women live a clean Godly life. He may question your theory, and scorn your logic; but he is as silent as the grave when he faces your Christ-like living. He does not care how much you read the Bible, just so you do not believe it. He does not care if you unite with the church, if you do it to cloak your sins. He does not care what creed you subscribe to, as long as you do not practice the Golden Rule.

Gordon Barrett, Pastor.

## TAKE CARE OF THE LAMBS

A shepherd who was asked the secret of his fine sheep replied: "I take care of the lambs." Dr. Payne, in his book on Revivals, tells of a shepherd's boy who, shortly after having accepted Christ as his Saviour, expressed his desire to join the church. His father, together with other elders, made objections, thinking that the young converts should not be allowed to join until they had been properly tested and proved themselves to be genuine. The next time the boy was sent to fetch home the sheep, he left the lambs behind. When asked by his father why he had not brought home the lambs as well as the sheep, the boy replied: "I thought the lambs had better remain outside until they were a little older, or had proved themselves to be genuine." The father at once saw his mistake, and was willing that his son should be received into church membership.

## NEWS NOTES

After a careful consideration of the call of New Mexico to become state secretary of that state, D. J. B. Rounds, state secretary of the Baptist work in Oklahoma, declined the call. The New Mexico board then elected Dr. Julian Atwood, pastor at Roswell as secretary, but he has declined the call. Dr. C. W. Stumph, for the past seven years secretary in New Mexico, has been asked to serve until a successor can be selected.

"The Calvary Messenger" is the name of a new church paper published by Rev. C. J. McCarty, pastor of Calvary Baptist Church, Lubbock. Volume one, number one makes a fine impression and the paper will doubtless serve a good purpose on that fine field.

Last week's issue of the Baptist Standard announced that Rev. J. P. Reynolds had been selected as General Missionary and representative for the Baptist Standard. Brother Reynolds has been connected with the Standard at various times and he has done a fine work in that capacity. Our people in the West will join the other Baptist hosts of Texas in extending a glad hand to Brother Reynolds and pledge our support in helping place the denominational paper in the homes of our people.

For the next two or three months the editor is to assist in the radio revival which is being conducted over radio station K. F. Y. O. under the supervision of Rev. W. E. Hawkins, radio evangelist of Dallas. We will be on the air each Tuesday from 11:00 to 12:00 for an hour of Bible study. The lesson for that time is Joshua, chapters 7 to 12. We are asking our readers who are interested in Bible study to tune in at that time.

## B. Y. P. U. CHANGES

The following resolutions were passed at the recent meeting of the State B. Y. P. U. Convention at Temple:

"We, the State B. Y. P. U. Convention assembled in Temple, Texas, through years of experience and observation, have reached the conclusion that the twelve year old members do not fit congenially with the nine year old, nor the sixteen with the thirteen, and many of our B. Y. P. U. s have already made adjustments of these needs, and others are suffering great loss by not making these adjustments, therefore,

"We recommend that the Sunday School Board provide as an optional basis of departmentalization the following:

- "Juniors—9, 10, and 11;
- "Intermediates—12, 13, and 14;
- "Senior—15, 16, and 17;
- "Young People—18 to 25."

"We, the members of the Hodges Missionary Baptist Church, are still without a pastor, although Rev. Houston Scott preached for us the second Sunday in December. Brother Scott is to preach for us each second Sunday until we call a pastor.

"At the last meeting the church voted to endorse Rev. Sam Morris in his campaign for Simmons University. The church also took an offering for the campaign."

**BOOK REVIEW**

Adult's Department of the Sunday School

By Wm. P. Phillips

This is a book of marvelous comprehensiveness. It masterfully encompasses the whole subject. The author is a master workman in this vastly important field, and one that "needeth not to be ashamed." In this book he has made an invaluable contribution to the future development and ongoing of the Sunday School in general, and the Adult's Department in particular." Millard A. Jenkins.

"Beds of Pearls"

by Dr. Robert G. Lee

Not only is it beds of rarest pearls, but it is a mine of richest diamonds. How refreshing is this book! It is just such a book to stir the layman to a firm grip on his faith, and to set the preacher on fire. In this day of speculative philosophy with its distracting doubt this book lays a gentle yet firm hand on your heart and winsomely leads you back to Calvary and surveys for you, in a most compelling way, the height and depth, and length and breadth of "the wondrous cross on which the Prince of glory died." Millard A. Jenkins.

Pioneering for Jesus, the Story of Henrietta Hall Shuck

By Dr. Dunnaway

A beautifully written story of a beautifully lived life; a book that should be read by all, but especially by young Christians.

Millard A. Jenkins.

**BROWNFIELD ASSOCIATION**

Whereas: Brother E. V. May and his good wife, pastor of the First Baptist church of Brownfield, have tendered their resignation as pastor of said church, and are leaving the Brownfield Association, we, the undersigned committee, acting upon a resolution of the Workers' Council of the Brownfield Association hereby: extend to Brother and Mrs. May our expression of heartfelt gratitude, that the Lord saw fit to send them this way. They have come, and served, and served well the master's cause. Brother and Mrs. May are a great team, their work shall live after them, and in their going to their new field of labor wherever the Lord may lead, we shall follow them with our continued prayers for continued health and happiness in the Lord's work.

Fraterhally submitted,

D. D. JOHNSON,  
OWEN J. HULL,  
MRS. W. W. PRICE.

Our work is getting along very well. We have several little churches without pastors but I think they will call soon. Brother Hale has just accepted the Brownfield church and has moved on the field. We just had one of the best workers meetings we have had for a long time. We had Brother Cheek, a returned missionary from China, with us. He brought us two good addresses, one on the Lottie Moon Xmas offering. This meeting met with Pastor Jenkins and the O'Donnell church. Our next meeting will be with the Wilson church.

D. D. Johnson, Missionary.

Buy what thou hast no need of and ere long thou shalt sell thy necessities.—Benjamin Franklin.

**SOMETHING NEW AND REFRESHING AT "SOUTHWESTERN"**

(Lewis A. Myers)

Truly, great innovations are the chapel hours at the Southwestern Seminary during the month of December. Speakers have included: Mrs. Eugene Salles, Richmond; William Hall Preston, Dr. Austin Crouch, and Miss Alice Biby, Nashville; Dr. J. B. Moseley, Shreveport; Dr. George J. Burnett, Memphis; Dr. F. M. McCornell, Dallas; Dr. Rupert Naney, Oklahoma City; Dr. Walt Johnson, Marsh Hill; Dr. Hal Buckner of Buckner Orphans Home and Mrs. Robert Bledsoe, Dallas.

Each speaker addressed the students largely from his own field of activity, and the feeling is, current that there are few, if any previous periods when such an array of speakers were chapel visitors. Dr. Scarborough has invited many others for January.

Mrs. William B. McGarity, Superintendent of the Training School, Fort Worth, has presented to the Seminary seven bust statues for the niches in the music auditorium of the Seminary. The bronze-finished busts include Handel, Mozart, Wagner, Beethoven, Liszt, and the Unknown Woman. The latter is a copy of the classic Unknown Woman in the Louvre, Paris, France, and has been included to represent the galaxy of women musicians. The purchase was made from an Italian studio in New York City and made during the summer when Mrs. McGarity accompanied by her daughter, Miss Christine, were enroute from Europe. The busts become a real asset to George E. Cowden Hall which already stands out singularly artistic in its construction and equipment.

Rev. David M. Phillips has resigned as pastor of Immanuel Baptist church, Abilene, to become pastor of the church at Lometa. Brother Phillips was doing a fine work with the Immanuel church and that body as well as the other Baptist workers in this section regret to see him leave.

A letter from our good friend, Rev. E. E. Dawson of Coleman states that he is beginning work in this section as field representative for the Baptist Standard. We feel sure he will do an effective work for the Standard, both in the matter of securing subscriptions and in gathering news.

Exports from the United States in 1928-29 showed that the use of tobacco is increasing rapidly in China and Japan.

Every person in the United States is on the average \$2.32 poorer than he was a year ago.

Measurement of noted brains at Cornell University has demonstrated that women are equal mentally to men.

I would rather sit on a pumpkin and have it all to myself than to be crowded on a velvet cushion—Thorau.

Men's long trousers became universal by the fury of French revolutionists in beheading nobility wearing knee breeches.

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### THE TEMPORARY CLOSING OF MONTEZUMA COLLEGE

Announcement has previously been made through this paper and through secular press regarding the temporary closing of Montezuma College. It was with sad hearts that the Board members came to the decision that it would be necessary for us to suspend operations for the present in order to catch up with some of our financial obligations. Some of the accounts were very pressing. The campaign for \$7,500.00 cash is not for the purpose of making any creditors a preferred item, but for the purpose of making up some of the most pressing obligations. If we will get busy and do a reasonable share in relieving the present financial stress, we can soon make plans for going forward.

This writer does not assume to speak for anyone else, and especially does not presume to speak for the Board, but does venture to express a personal desire and hope, which is about as follows:

If we can raise \$7,500.00 for Montezuma in the month of January, and can keep all the other phases of our work going in a reasonable way, it might be possible that our Board could meet in the early spring and make arrangements for reopening the college for the summer term. It would perhaps be much easier to reopen for the summer term than at any other season of the year. Summer is the cheapest time in which to operate the college and it is also the best time to get a large attendance. If the regular fall term of school is to open in September, then perhaps one of the best ways to get a good opening at that time would be to use the summer school as a feeder to the regular term. These things are perhaps worth thinking about and would be possible of accomplishing of everyone would do his part.

Letters are coming to our office from various sections of New Mexico and from other states inquiring about Montezuma College. People are looking to the Baptists of New Mexico to carry on an educational program which is worthy of the name. We have demonstrated in the last six months that we can operate economically; and with proper caution and with a well worked out plan for operating the college, we can possibly carry on, not on as large a scale as we would like to do, but to a degree that would demonstrate our interest in Christian education and our ability to go forward in this worthy cause.

In order to be doubly sure that no one will take the above suggestion as being a statement from the Board, the statement is again repeated, that this is personal and not the voice of anyone except the writer.

Our prayer and hope for Montezuma College is  
**SUCCESS.—Baptist New Mexican.**

#### "HOUSE INSIDE"

I have a house inside of me,  
A house that people never see;  
It has a door through which none pass,  
And windows, but they're not made of glass.  
Sometimes I like to go inside  
And hide and hide and hide and hide,  
An doctor up my wounded pride,  
When I've been treated rough outside.  
And sometimes, when I've been to blame,  
I go inside and blush for shame,  
And get my mind in better frame,  
And get my tongue and temper the same.  
I meet my Heavenly Father there,  
And He stoops down to hear my prayer,  
To heal my wounds, and cure my care,  
And make me strong to do and dare.  
Then, after I am made quite strong,  
And things are right that were all wrong  
I go outside, where I belong.  
And sing a new and happy song.  
And then I hear the people say:  
"You're blithe and bonny, good and gay."  
It's just because I feel that way,  
But they don't know the price I pay.  
You have a house inside of you,  
Where you can fight your battle through,  
And God will tell you what to do,  
And make your heart both strong and true.  
—Selected.

That Pharaoh's body was found drowned, encrusted with common salt, indicating that he was drowned in the Red Sea when the waters rolled back.

And his heart was found to be actually hardened, as proved by calcified patches on the aorta, now in the Royal College of Surgeons. The mummification was extraordinarily effective, as though to confound later modernist sceptics.

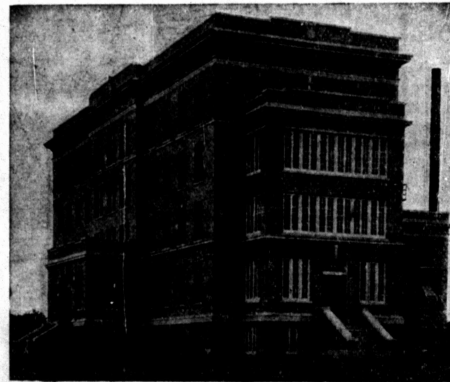
William J. Bryan should have heard of that.—  
From a secular paper in California.

### SECRET GRUDGES

Secret grudges are like canker eating out the soul. Put away all bitterness. Be faithful to those who wrong you, reprove them thoroughly yet lovingly, confessing your own faults meanwhile. And when forgiveness is asked and granted, let it be full, and free, and final. Let love prevail over wrong. Let bitterness end. Let your charity cover the multitude of sins, and forever hide them from the gaze of men.—H. L. Hastings.

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