

WEST TEXAS BAPTIST

Vol. 13

ABILENE, TEXAS, APRIL 1, 1937

No. 18

RAMBLING



Dick O'Brien

A rumor has become current that I like a good story. I plead guilty and cast myself on the mercy of my public, all seven of them. I had eight up to last week but lost one who was unable to pay his subscription to the West Texas Baptist. But there is one thing about my love for and use of stories that probably needs clearing up. I do not use humorous stories in sermons. I have never been able to associate preaching and humor together. I may tell a laugh-provoking story before announcing the text or subject, but when the sermon begins the fun is over. To me preaching is the most serious work in the world. . . . But being a preacher should not take away our sense of humor, it should rather stimulate it and purify it. I have figuratively saved my life many times with an appropriate story. To me the difference between a good story teller and a poor one is the ability to select the right story for the occasion. A person who tells a tale simply because it is funny may make himself appear ridiculous because the story does not fit the occasion. Another fault in many story tellers is that they are so anxious to make the point plain that they start with the climax and fade into an anti-climax. The best stories are the ones which strain the attention to get the point. . . . One of our nine year old twins stood by my side and watched me peck out a few of these remarks. Having been a student in typing two or three years he became disgusted with my technique and exclaimed, "I am going to teach you the touch system." He should know it if anybody does. He has a very effective way of "touching" his mother and me for about anything he wants. We have four children which means that there are twelve hands in my pockets. . . . I frankly admit that I get more salary than I am worth, but I have to have more than I am worth to make a living for my family. . . . Back to the story telling matter. I am glad the rumor is out that I love a good story. Hardly a day passes that I do not have a telephone call from someone who begins by saying "I heard or read a good one today, and knew you would like to have it." Some of these need to be sent to the laundry but many of them are both clean and funny. I cannot walk three blocks down town without having my friends tell me the "latest ones." However, most of them were new in the late nineties. . . . Jokes go in cycles. The first ones I ever heard invariably had Pat and Mike at their center. Later it was the Englishman who came in for panning on account of his inability to see the point in a story. They say if you want to make an Englishman happy in his old age tell him some funny stories while he is young. Then the jokesters turned their guns on the Scotchman and for the past several years his ears have burned. All along the Jew and the Negro has had his share of attention. In my opinion nothing has contributed more to the spirit of good will among nationalities than this friendly jesting through the years. If my friends should stop joking me I would feel that I had lost them as friends. . . . I do not care much for what are called practical jokes, which often cause suffering and always make the victim feel uncomfortable and ridiculous. To me that is too serious to be a joke. . . . I had a card from "a friend" at Cisco, concerning the results of the Hardin-Simmons revival. In the first place the card was addressed to Sweetwater, and in the second place the friend did not sign his, her, its name. I do not know the exact number of conversions. We made only one intensive call on account of the limited time for the services except Saturday morning. That day responding to a call to accept Jesus as Savior, or to rededicate our lives to His service, not less than five or six hundred faculty members and stu-

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DISTRICT CONVENTION CLOSES GOOD SESSION WITH CISCO CHURCH

While the meeting of the Baptist convention of District 17 at Cisco, was not up to expectation in attendance, it certainly met the requirements of successful meeting in every other respect.

The convention was opened Tuesday morning with a prayer and song service, followed by a word of welcome from Pastor E. S. James, and a response from Pastor J. Henry Littleton of Hamlin.

The first address of the convention was by President J. D. Sandefer of Hardin-Simmons University, who, in his characteristic manner, brought a message that challenged his audience to a greater determination in meeting the serious problems confronting this generation.

Following this message Sunday School Conferences were held for each department in Sunday School work. Just before the address delivered by Dr. R. C. Campbell, secretary for the Baptist General Convention of Texas, J. D. Riddle of the First Church, Abilene, lifted the audience to higher grounds by singing "The Ninety and Nine."

Dr. Campbell spoke from the text, "It is good for a man that he bear his yoke in his youth." It was truly a soul-inspiring message. Dr. Campbell spoke again in the afternoon on God's plan of financing his work. Our secretary is greatly beloved by our people in the west, and we are always delighted to have him come this way.

In the beginning of the afternoon program Dr. W. Y. Pond, pastor of the First Baptist Church, Breckenridge, brought a message on "Evangelism," his subject being "The Valley of Dry Bones." He made a strong appeal to our pastors and other workers to put themselves wholeheartedly into the effort of Texas Baptist to win 100,000 souls to Christ during this year.

Following this message B. T. U. Conferences were held at the same time the committee on evangelism held a conference, led by Dr. Pond, who is leader in the evangelistic movement in District 17. Dr. Campbell attended this conference and spoke on the state-wide evangelistic campaign for Texas Baptists. He stressed the state-wide evangelistic conference to be held at the Southwestern Baptist Seminary the first of June. An effort will be made to have 1,500 Baptist preachers attend this three-day conference.

Reports were made by those in charge of the evangelistic program in each association in the district.

Pastor Taylor reported that plans we being made to have a census made of the entire association, and plans are being made to hold evangelistic meetings in every church and school community in the association. Similar reports were made on plans in Jones, Haskell, Cisco, Callahan, and other associations. There are 35 churches in the Cisco Association, and Missionary Blair stated that plans were being made for 70 revival meetings in the association.

Sam Malone, editor of the West Texas Baptist, was appointed publicity chairman for the revival campaign in the district. A movement (Continued on page 3)

STAMFORD CHURCHES UNITE -- WILL CALL NEW PASTOR SOON

On March 24, 1937, in a joint meeting of the members of the First Baptist and the Memorial Baptist Churches of Stamford, a merger of the two was effected. The First Baptist Church was being led by Rev. Mel G. Leaman as pastor, and the Memorial Baptist Church was being led by Rev. P. C. Williams as pastor. Both pastors resigned in order to make possible the merger, and the consolidated church is to be a thorough-going, co-operative Baptist Church, affiliated with the State Convention and co-operating with it. This is quite a different matter from that put into print recently concerning the building program of the Memorial Baptist Church. But the building program was given up in order that the two might merge as they formerly were.

A pulpit committee was elected consisting of the following brethren: Messrs. J. A. McCuiston, W. C. Pratt, Howard Spencer, L. E. Adams, T. A. Upshaw, C. M. Lester and J. K. Brady.

Seminary Professor Writes Of W. E. Penn, Evangelist

Editor's Note—In a recent issue the editor, in his department, "The Watchtower," had something to say about his great grandfather, William Scallorn, first Baptist deacon in Texas, being kin to Major Penn, the noted Texas evangelist. In the accompanying article by Dr. Kimbrough of the Southwestern Seminary gives some interesting incidents in the life of Major Penn, that are timely in view of the approaching simultaneous soul-winning campaign of Texas Baptist.

W. E. KIMBROUGH,
Seminary Hill, Texas

Brother Malone's recent reference to the noted evangelist, W. E. Penn, prompts me to write some recollections concerning that remarkable man.

When I was a small boy (not too long ago) "Major" Penn, as he was popularly called, assisted my father in a meeting at New Edinburg, a village in Southern Arkansas. His coming was a notable event in that community and one that aroused lively interest. Religious advertising was not much in vogue then and the meeting did not get the publicity given evangelistic meetings day, but the evangelist's fame widely preceded him and drew the people for miles around. In order to accommodate the crowds, a large tabernacle was erected near the church house and close to a shaded plot of ground where the many who came in various kinds of vehicles "hitched" their teams. Often it seemed that everybody within reach of the place was there. At times the occasion took on the air of a camp-meeting.

There being no electric current available, the tabernacle was lighted on the inside by large coal-oil lamps—the kind with big tall chimneys into which strange looking bugs freely fell on hot nights—while on the outside small dirt-covered scaffolds were built on which pine-knot fires were kept burning during the evening services. I clearly recall going about

while the Major preached and "chunking up" those fires. The feeling was deep in my boyish mind that he was seeking to chase away the devil, and I was determined to help him by dispelling the darkness. My work was done quietly, for it seemed to be understood during that meeting that quietness was a mark of reverence.

Major Penn was singularly qualified for the work of an evangelist. In personal appearance he was an impressive figure. He was sturdy and massive in physique, had a large, bald head fringed with wavy hair, and wore a long, white beard. He strikingly resembled the artist's conception of the likeness of Moses. His voice was marvelous in depth, volume and musical quality. After announcing a song from his book, "Harvest Bells"—a book which he published and of which he was chiefly the author—he would say, in rather commanding tones, "Please to sing," and would then join in by adding enough bass to balance the voices of the entire audience. The songs used were very appealing, the people quickly learned them, and hence the singing was largely congregational. One of the Major's favorites was "The Sheltering Rock," the first verse running as follows:

"There is a Rock in a weary land,
(Continued on page 3)

Missionary Discusses Journey Into The Interior China With Soldiers

Editorial Note—In the following thrilling message Miss Blanche Rose Walker tells how she laid hold of God's promise "I will go before thee and make the crooked places smooth," and then journeyed into the interior of China on a train crowded with soldiers. It is a message that should challenge the faith of those of us here in the homeland.

Kaifeng,
Honan, China,
Feb. 10, 1937.

Dear Ones in the Homeland:
This is the closing day of the Chinese year. Multitudes of the people have been buying paper gods and worshipping them tonight, while we, the Lord's people, have gathered at the Lord's house and have worshipped Him with "Joy" and "Favor." We have yearned over those other worshippers.

Do you not like to look back from the last day of the year and hold fast to your heart again this good promise and that, that He has kept, concerning you and after which you may write "verified" in your Bibles?

Here is one that I know about: "I will go before thee and will make the crooked places smooth," Isa. 45:2. One of those dear-to-be-remembered furloughs to the homeland had come to a close. The ten thousand miles back to China had been finished, the days in Shanghai, waiting for a train interior, were dragging on.

A wire had been sent to my missionaries, asking if they advised trying to travel to the interior at that time, but there were desperate movements of troops of soldiers along the way and they could send me no word. "I will go before thee and make the crooked places smooth," seemed to burn its way into my heart, and mind. I decided that with that promise of power, I could go interior without harm, so started.

At Nanking, a man who had recently arrived from Kaifeng, said, "A woman is a fool to try to travel in a troop train these days." But his words did not frighten me; he did not seem to know "My Lord" at all. I was very sure that the Lord required me to be cautious, yet He did not expect His child to be afraid of soldiers or any one else.

At the station where trains had to be changed, He provided a Christian

student to give good help. The next train took me into the war zone and left me standing "friendless" on the platform at 3 o'clock on a cold morning, amidst a breathing mass of soldiers, many of whom were wounded and helpless on the ground.

Two inn keepers claimed my baggage and came to blows over it. I tried to hide behind a telegraph pole, not wishing to be drawn into the struggle. One comforting lad ran over and whispered, "Don't be afraid, they will soon fight it out." After two hours time, the "victor" had me transferred across the bridge, ticket for Kaifeng secured and he himself seated humbly near to await the troop train.

Over and again the Father seemed to lay His word on my heart and all fear was taken away. In fact, I felt much at home talking to some of the good mothers, sitting on that cold ground with their wounded sons. The Lord had charge of the inn keeper and caused him to go a long distance down the line, meet the train, get on and secure half a seat for me. When the train reached the station, he shouted unblushingly and ran for that half seat, you may be sure. It was unthinkable that he could have gotten my baggage onto that train, but he did. I gave him \$2.00 and he seemed well pleased. From 5 o'clock that morning until 12 o'clock that night, I sat in that half seat without moving, except to kneel on the seat for a change. There was no way to move! Too well wedged in by soldiers. The only woman on the train, too!

Never a word did the soldiers speak to me, except to offer tea. I purposely removed my hat, knowing that Chinese have respect for gray hair. Kaifeng was reached in perfect safety and "I will go before thee and make the crooked places smooth" became living words to me.

BLANCHE ROSE WALKER.

LAWN CHURCH WILL ENTERTAIN WORKERS NEXT THURSDAY

The April meeting of the Workers Conference of the Sweetwater Association will be held with the Church at Lawn on Thursday, April 8. This will be a joint meeting of the regular Workers Conference and the quarterly W. M. U. of the association. The annual theme, "Building the Church," will be carried out in the following program:

- 10:00—Song Service, W. C. Ashford.
 - 10:10—Devotional, W. A. Reed.
 - 10:20—W. M. U. Hour, Mrs. C. C. Compere in charge. Three-minute reports from local presidents.
 - 11:05—Solo, J. D. Riddle.
 - 11:10—Business.
 - 11:20—Song.
 - 11:25—Sermon, H. H. Summers.
 - 12:00—Dinner.
 - 1:00—Board Meetings—Associational and W. M. U.
 - 2:15—Song Service, W. C. Ashford.
 - 2:25—"The Relation of the W. M. U. to the Church," Mrs. C. M. Caldwell.
 - 2:45—"The Relation of Mission Study to the Church," Mrs. W. F. Joiner.
 - 3:00—Adjourn.
- (You are requested to carry a covered dish).

WEST TEXAS TO APPEAR ON S. S. CONVENTION PROGRAM AT DALLAS

Several West Texas pastors and leaders in West Texas are to appear on the Texas Baptist Sunday School Convention program at Dallas April 13, 14, 15. The convention proper will meet in the auditorium of the First Baptist Church Tuesday morning, April 13. The entire program of the convention appears in this week's issue of the Baptist Standard.

P. D. O'Brien of Colorado will give the response to the welcome address at the opening session of the convention Tuesday morning.

Dr. M. A. Jenkins of Abilene will speak Tuesday morning on "Facing the Cross with a Song." Another Abilene speaker for the Wednesday afternoon program is J. D. Riddle, educational director of the First Baptist Church. His subject will be, "The Value of Music in a Well Organized Social Program." Mrs. J. P. Stinson of Abilene will speak at a Tuesday afternoon adult conference on "Seeking the Jesus Way."

Pastor E. F. Cole of Lamesa is to speak at a Wednesday afternoon conference on "Seek Among" (Acts 6:3). Pastor J. Ralph Grant and A. D. Foreman will also appear on the program.

A large attendance is expected from this section.

LAMAR STREET PASTOR GOES TO LEVELLAND

Rev. L. L. Trott resigned as pastor of the Lamar Street Baptist Church, Sweetwater, March 21, 1937, to accept the pastorate of the Levelland Baptist Church. During the two years and eight months that Brother Trott has been pastor of the Lamar Street Church, 211 additions have been recorded, of which 125 were received by baptism.

During this pastorate budget offerings have been increased. \$6,759.72 has been paid in for all causes. During the past six months the church has raised \$2,172.29. The church is making regular monthly contributions to missions. Besides caring for all local obligations promptly, the church has paid some on the principal of its building debt.

A building program has been under way for several months. The church had previously constructed a basement to which is being added the second story. The building is more than half completed and all of the material and work are paid for to date.

The people at Lamar Street, as well as those of other churches in Sweetwater, regretted very much to lose Bro. Trott. His membership honored him with a farewell party on Monday evening at which time gifts and expressions of appreciation in the form of resolutions from the various organizations were presented.—E. D. Dunlap, Pastor First Baptist Church, Sweetwater, Texas.

BAPTIST SEMINARY OBSERVED MISSION DAY WITH GOOD PROGRAM

Southwestern Baptist Theological Seminary, Fort Worth, observed mission day, Friday morning, March 29. During the program, Doctor R. S. Jones, representative, foreign mission, the Southern Baptist convention, W. B. Glass, China; and Dr. M. Sewell, Argentina, gave resolute the imperative needs on South American mission fields.

The mixed chorus of the school of sacred music sang "Since by Man Came Death," "The Hallelujah Chorus," and "Their Sound Hath Come Out," from "The Messiah." Mr. I. E. Reynolds, head of the school, directed the chorus' skillful rendition of the selections from Handel's immortal classic. Mr. Carlisle Bennett, soloist, sang "Hark! I Hear My Name."

Doctor M. T. Andrews, pastor, First Baptist Church, Texarkana, Ark., recently returned from China, where he was sent as official representative of Southern Baptists to the Centennial celebration of Baptist Missions in China, spoke on reminiscences of his trip.

The convocation, which met in Canton, China, October 12-18, 1936, was in the estimation of Doctor Andrews, "unquestionably the greatest missionary meeting ever held in China, and one of the most significant to be held anywhere in the world."

China has assumed a large share of the financial burden of missionary enterprises, he said. As evidence of his declaration, he cited a missionary school system in Canton with an annual budget of \$300,000, and numerous churches, schools, and orphanages entirely maintained, except for the salaries of missionary teachers, by Chinese Baptists.

By-products of Christian missions in China, according to Doctor Andrews include (1) a new native leadership; (2) a new conscience with reference to opium, prostitution, foot-binding, and other evils; (3) medical science. "I challenge any inference that the hospitals, nurses, and doctors of China are not the direct by-products of Christian missions," he said. "China is going somewhere—toward Communism, toward nationalism, or toward Christianity. Which shall it be? It remains to be seen which force will emerge in the ascendancy in China."

"It is our day over there, and it will be too late tomorrow! God help us to meet it," Doctor Andrews remarked in conclusion.

Missionaries present at the mission day observance included Doctor and Mrs. W. B. Glass, Bryan Glass, Doctor J. T. Williams, and Miss Mary D. Williford, of China; Doctor S. M. Sewell, Mrs. Margaret, and Mr. and Mrs. Arnold Herrington of South America; Mrs. B. L. Lockett of Nigeria; Jacob Gartenhaus, missionary to the Jews of the south; and Doctor R. S. Jones, field representative of the Foreign Mission Board.

Rev. S. N. Lozok, pastor of the Russian Baptist Church, Fort Worth, and Paul Fong, Chinese student in the Seminary, were honored guests.

Doctor B. J. Cauthen, professor of missions in the Seminary, presided at the mission day program, which culminated a week of intensive mission study in Tarrant County Baptist Churches.

ASSOCIATIONAL S. S. GROUPE TO MEET WITH MERKEL CHURCH SUNDAY

Baptist Church, Merkel, 3 P. M. Sunday, April 4.

- Program
- 3:00—Prayer and Praise, Rev. Finis Williams.
 - 3:10—Departmental Meetings: Adult, Mrs. W. F. Joiner; Young People, Mrs. E. D. Dunlap; Intermediates, Mrs. J. H. Dean; Juniors, Mrs. C. E. Walker; Primaries, Mrs. P. Self, Sr.; Beginners, Mrs. J. R. McGraw; Cradle Roll, J. R. Wilkerson; V. B. S., Rev. Roy Young.
 - 3:30—Rev. J. H. Dean, Associational Training Work.
 - 3:35—Rev. L. E. Brown, Summer Evangelism.
 - 3:40—Rev. Roy Young, Daily Vacation Bible School.
 - 3:45—Rev. B. N. Shepherd, Associational Emphasis.
 - 3:55—Association Group Meetings: Group 1, Rev. Joe Self, Jr.; Group 2, Rev. Finis Williams; Group 3, Rev. Aubrey Short; Group 4, Rev. H. A. McHenry; Group 5, Rev. C. R. Joiner; Group 6, Rev. L. L. Trott.

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C. D. OWENS Field and Advertising Representative

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THE SUNDAY SCHOOL CONVENTION

One of the important Baptist events on the calendar for this month is the State Sunday School Convention to be held at Dallas April 13-15. Dallas Baptists are expecting 7,000 out of town visitors. Secretary G. S. Hopkins and his co-workers are to be congratulated on the splendid program they have prepared. There should be a large attendance from this section of the state at this meeting. The program combines the devotional element along with the mechanical in such a way as to make every hour of the convention a real feast of good things for the mind and spirit of man. Every Sunday School in Texas should see that the pastor, and at least the superintendent gets to go to this meeting.

THE PROHIBITION ISSUE

The prohibition fight in Texas is waxing warmer and warmer. Elections are being called and there will be some real old time prohibition fights in Texas during the spring and summer. It's all mighty nice for prohibitionists to have the privilege to call an election and try to rid a county of legal beer and liquor. But bear this in mind. As long as we have the present state liquor law regulating the sale of liquor in drug stores, there is just no such thing as legal prohibition in any county in Texas. The present law makes it possible for any person, anywhere, to get all the liquor he wants at drug stores, in dry territory. Why discriminate in the matter of allowing drug stores to be dispensaries of liquor in dry territory? Drug store "booze" is just as deadly as "booze" purchased from a saloon. The present law regulating sale of liquor in drug stores must be changed, or we might as well repeal all laws prohibiting sale of liquor and let the thing run wide open with the lid off.

OUR SPECIAL SUBSCRIPTION OFFER

The West Texas Baptist is making a special subscription offer during the month of April. For 50 cents we will send the West Texas Baptist to Dec. 1, 1937. This will give eight months of reading matter—thirty-four issues of the West Texas Baptist for only 50 cents. We are asking our friends in this section to assist us in securing 1,500 new subscriptions on this liberal offer. If you are willing to help us out in this subscription campaign, fill out the blank below stating how many subscriptions you will secure during the month and we will send you sample copies of the paper equal to the subscriptions you agree to secure.

SPECIAL SUBSCRIPTION OFFER

The West Texas Baptist From Now Until
December 1, 1937, For Fifty Cents

I am in accord with the effort of the West Texas Baptist to secure 1500 subscriptions during the month of April and I agree to secure

.....subscriptions during the month as per the above offer.
Send sample copies to

Name

Street or P. O. Box

City.....State.....

EACH FOR ALL AND ALL FOR EACH

Gordon Barrett, Stephenville, Texas

Each for all and all for each is just another way of stating the Golden Rule "As ye would that men should do unto you, do you also unto them likewise."

If one and all would observe either or each of the above quoted rules, this old world would be a pleasant place for the young and old, male and female.

Our fathers had something like this in view when they wrote, "Equal rights to all, for this government is of the people, for the people and by the people."

Both our government and our churches have drifted far afield from the old paths. Some wonder why both the state and church are in such a fog. I wonder why the fog is not much more dense.

Statesmen, seers and diplomats from a civil standpoint, and deeply spiritual, God-fearing theologians from a church standpoint, are few and far between.

When we substitute policy for principle, and reformation for regeneration, we are going to hurt both government and church.

When a person loses faith in the laws of his country, he is an anarchist. When he loses faith in God and the Bible, he is an infidel. And we have many people in these United States and in our churches, that do not have faith in either our country or our God.

Believing in causes and effects, I am constrained to say, that at least, in a measure, we have substituted politicians for statesmen and policy preachers for real God-fearing, Spirit filled theologians.

God said, "And lo, I looked for a man." While reading this Scripture some time ago, I said, "God, you are looking for a man, are there not millions of men? What kind of a man are you looking for?"

And the answer came back, "I am looking for a man that will not only trust me; I am also looking for a man that I can trust." It is one thing to trust God. It is another thing to get so completely surrendered to God, that He can trust you.

Robert Spier was right when he wrote:

Hold high the torch! Do not forget its glow,
It was given you from another hand, you know,
'Tis only yours to keep it burning bright,
Yours to pass on to those who need its light;
For there are many feet that you must guide,
There are many who go marching by your side,
Their eyes are watching every tear and smile—
And efforts that you think are not worth while
May sometimes be the very help they need.
Actions to which their souls would give most heed,
So, in turn, they'll lift it high and say,
'I watched my friend carry it this way."
So lift high the torch! Do not forget its glow;
'Twas given you from other hands, you know.

Think On These Things

C. C. Andrews, Baird, Texas

"Thanks unto God for his unspeakable gift."

As the Christmas holidays approach we begin to think of making gifts to our friends and loved ones. I am wondering if we ever think of God's "unspeakable gift" when he gave his Son to be the Savior of the world over nineteen hundred years ago.

The announcement of his birth in Bethlehem was made by an angel to the shepherds with these words: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Never before or since has there been such a gift bestowed upon the human family of such vital importance. For he became the one and only "Redeemer and Mediator between God and man."

The gifts we receive from others are appreciated because of their value, or the giver, or both the value and giver. The value of this gift is of such importance, that without it there would have been no salvation. "For there is none other name under heaven given among men, whereby we must be saved."

And then we appreciate the giver because he was moved by love to bestow the gift. John expresses God's love as follows: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

We would be very ungrateful if we neglected to express appreciation and thanks to those who bestow upon us gifts. Even so, God expects, and is pleased, when we from our hearts thank him for the greatest of all gifts.

Devotional Thoughts

THE DOOR

Jesus said, "I am the door." What does it mean? The door connects two rooms, and stands in the midst of both for it belongs to both. Jesus discloses the greatest mystery of the grace of God, namely: Christ—the mediator between God and man. He, Himself, in this divine person is the union of divinity and humanity. Through Him, God descends to us, and through Him we ascend to God.

We go in for salvation, and out to work out that salvation. Phil. 2:12, 13.

We go in to obtain comfort and out to comfort others.

We go in to commune and out to communicate.

We go in to wait on God and out to walk with God.

We go in to feed our souls and go out to feed others.

We go in to receive strength and out to use it.

We go in to worship and out to work. Isaiah 6:1-6.

—The Pilot.

THE DEEPER SECRET OF FAITH

Faith! I wonder if this isn't the deeper secret which some of us have missed. The faith that takes over a man's life and possesses it, and makes it whole. We go on praying to be as He wants us, laying down at His feet a hundred times some old self and hoping to leave it there; but always the evil we are trying to escape comes around by some circuitous route and takes us unawares!

There is a striking scene in one of Somerset Maugham's works. It seems that a servant was sent by his master to the marketplace for food, and while there came face to face with Death, who made a sudden gesture toward him. Whereupon the servant fled in a panic, and begged of his master a horse that he might ride away with all speed and find refuge from his peril in distant Samara.

So the master went himself to the market, and meeting the robed figure of Death asked angrily, "Why threaten my slave when I send him here to buy?" And Death replied, "I did not threaten. My gesture was one of surprise at seeing him here, knowing right well that my appointment with him was for tonight in Samara!" Nobody can get rid of the wrongs that play such havoc in his soul by running from them.

It's what the apostles, as they set it down here in the book, called faith. They, too, were absorbed and intent; little by little it crowded out the evil and gathered all the tangled skeins of life together, weaving them in and out into a single fabric; and the likeness of it was the likeness of a Carpenter from Nazareth! Is that it? Is the only thing we need, to bring back into our distracted lives some order and some peace—is the only thing we need just this being absorbed and intent?

No; it isn't so much of a secret any more, I think, the service Christ can render us if we let Him. "He that gathereth not with me scattereth." I don't know where else you'll find it, if the self you live with seems all too often like that field I spoke of, kicked over back and forth like a vagabond! I don't know where you'll find anything to hold life together—unless it be His way of going about the world, and your fling at being like Him—doing justly, loving mercy, walking humbly; with the faith spreading there at the center of it, filling it—like a fire that keeps kindling the nearer a man comes!—Paul Scherer in The Maritime Baptist.

SUNDAY SCHOOL LESSON

By The Editor

For Sunday, March 28

GOD THE CREATOR

Scripture Reading—Gen. 1:1-2: 25.
Lesson Study—Gen. 1:1-5, 26-31.

Golden Text—In the beginning God created the heaven and the earth.—Gen. 1:1.

Home Daily Bible Readings

Monday—Creation of Matter. Gen. 1:1-5.
Tuesday—Creation of Man. Gen. 1:26-31.
Wednesday—Christ in Creation. John 1:1-5.
Thursday—Pre-eminence of the Creator. Isa. 40:12-17.
Friday—Creation and the Doctrine of Man. Isa. 45:8-13.
Saturday—Creation an Index to Worship. Acts 17:24-28.
Sunday—Praise to the Creator. Ps. 8:1-9.

The Origin of the Universe

The Book of Genesis is called the book of beginnings. In the first chapter of Genesis, back of all creation is the Eternal, Omnipotent, Omnipresent God.

The first chapter of Genesis tells us that in the beginning God created the heaven and the earth. The Hebrew word bara, translated "created," carries the idea of making something out of nothing. We must start with the premises that either God or matter is eternal—has always existed. In the beginning God brought into existence the heaven and the earth.

The second verse tells us that the earth was without form and void. Darkness enveloped the earth which was covered with water, and a heavy mist hung over this desolate waste of water. Then the spirit of God began to move upon the face of the waters, and our present earth began to emerge from that chaotic state.

The Six Creative Days

The first day light appeared. The light was separated from the darkness. And God saw that it was good.

On the second day the skies appeared. The heavy mist of darkness lifted from the earth and the firmament or sky appeared. Verse seven says "and God made the firmament and divided the waters which were under the firmament from the waters that were above the firmament, and it was so."

The third day brought the separation of the land and sea. When the land appeared God called it earth, and the waters he called sea. Also on this day appeared the lower order of plant life—grass, herb, fruit trees, yielding fruit after his kind.

On the fourth day lights appeared in the firmament—the sun, moon and stars. These separated the day from the night, and these were to be for "signs and for seasons, and for days and for years."

The fifth day brought forth animal life. First appeared the creatures of the sea, and fowls of the air, all producing after their kind.

The sixth day brought forth the higher order of animal life, and then God's supreme creation—man.

Note here the Scriptures state that God made all life, both plant and animal, to reproduce after its kind. This precludes the idea of evolution. To be sure there has been development in the various species of life, but there is a vast difference between development and evolution.

The Creation of Man

Man was God's supreme creation. The word "bara" is used only three times in the Genesis account of creation, and one of them is used in reference to the creation of man. Man was made in God's image and likeness. He was to have dominion over all other creation. God's command to man and woman was to "multiply and replenish" the earth, and subdue it. For man the task of subduing the earth has been a long and painful one. In recent years much progress has been made along this line.

"And God saw everything that He had made that it was very good. And the evening and the morning were the sixth day. God then entered into the sabbath of rest, but this rest was soon disturbed by the appearance of the grim reality of sin, in that beautiful garden where God had placed man; and it is about this sin that our next lesson will deal.

ILLICIT LIQUOR RACKETS ARE BACK IN FULL SWING

Big time bootleg rackets, temporarily thrown out of joint by changing conditions following repeal are in high gear again, according to statements by beverage control officials and executives of the liquor industry, compiled by the National Voice News Bureau.

Estimates of the nation's consumption of bootleg liquor ran as high as 50 per cent of the total consumed, according to an article in the January issue of West Coast Brewer, quoting Louis J. Gilbert, of the California Distilled Spirits Institute.

"From rather reliable sources," says the Chicago Beverage Dealer, liquor publication, "come estimates that approximately one-third of the liquor sold in the United States is still bootleg. On the other hand we are given to understand that there is very little attempt made to dispose of the illicit liquor direct to the consumer. This can mean only that a goodly share of the goods sold through legally licensed packaged outlets and served over the bars of legally licensed outlets is spurious."

"With the federal tax at \$2," says George M. Stout, California liquor administrator, "and the state tax at 80c a gallon, there is \$2.80 in taxes per gallon on distilled spirits that the

bootlegger dodges on a product that costs 25c to produce. What outlaw would not be interested in 1,122 per cent ad valorem regardless of risk."

The United States News, published in Washington, D. C., recently commented: "With repeal, it was hoped the bootlegger would go, but Uncle Sam's battle to put him out of business continues on an enlarged scale with increased federal forces thrown into the fray."

In a recent issue, Business Week commented: "Despite claims from Washington that bootlegging has diminished to 'a more trickle,' realists estimate that 40 per cent of the national consumption is still from illicit sources."

Calling attention to the prevalence of bootlegging, W. H. Stayton, executive director of Repeal Associates and former head of the Association Against the Prohibition Amendment, recently issued an appeal to 75 dry organizations to co-operate "in helping to get rid of bootlegging and the crime it supports."

In reply, Miss Ethel Hubler, publisher of a national dry organ, declared: "The wet organizations faithfully promised that repeal would eliminate the big scale bootleg rackets. This pledge has been broken. An increasing number of huge illicit alcohol rings are being exposed in the various states. Bootleggers are operating on a bigger scale today, and with far greater safety than during prohibition."

OUR WEEKLY SERMON

Rev. J. W. King, Mento, Ga.

Editor's Note—The sermon, "Jesus the Optimist," which appeared in this column last week was sent in by Pastor M. C. Bishop of Big Lake. We regret that we overlooked placing his name at the beginning of the sermon. This week's sermon is by Rev. J. W. King of Mento, Ga. Brother King is one of our pioneer preachers, and he spent many years in the ministry in West Texas, where several of his children now reside.

Man consists of three parts, a trinity—spirit, soul and body (Heb. 4:12; I Thess. 5:23), in which sense he is a trinity? Is it not in that sense we are made in the image of God, for God has no physical image; therefore, we could not be made in the physical image and likeness of God. So, man was made a triune being, like God, possessing spirit, soul and body. We may not be able to distinguish between the spirit and soul, but Paul tells us plainly that there is a distinction, so should not that settle it?

Man is a triune being, and by reason of sin, is dead in trespasses and sin in all the triune being, and must have the atoning blood of Christ applied to the entire man in all his triune phases; but how? Christ teaches us as he taught Nicodemus in the 3rd chapter of John, "Except ye be born again ye cannot see the Kingdom of God." Then in the sixth verse of that same chapter Christ tells Nicodemus "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." That new birth must, therefore, be necessarily, a spiritual birth. But the spirit in man as well as the two other parts of man is equally dead in sin and must be born again, and the offer of Salvation is made to the entire man, not just one of the triunity, and must also be believed and accepted by the triune man in conjunction.

Man's fall and complete salvation contemplates a regenerated triune man and the entire triunity must believe in the Christ as a personal Savior. When that is done Christ will give any and all men eternal life—full salvation. This full salvation is given to the genuine believer at the new birth by the one who brings about the new birth and the spirit in man is born again instantly, and the regenerated spirit is separated from sin evermore, eternally and will never sin again (John 3:9; 4:15; 5:18).

But the regenerated soul which believed on Christ simultaneously with the regenerated spirit of the believer is just a babe in Christ and the completion of the salvation has just begun (Rom. 13:11). That new-born soul should be fed on the sincere milk of the Word that it may grow.

Right here is a critical point in the life of the young Christian. That spiritual infant should not be allowed to remain a spiritual infant, but should be taken in hand very early after it becomes a believer by the parents and Sunday School and Church, and developed symmetrically, straight forward and struggle up-

ward. For if he does not develop as a Christian by doing good works represented by "gold and silver and precious stones," he will always be a spiritual dwarf, and the soul, although already regenerated, will be "saved as by fire" (I Cor. 3:15).

The entire triune man is completely saved by Grace through faith. The salvation of the spirit in man is instantly accomplished by the Holy Spirit of God. The heart or spirit lays hold of Christ in true faith and is saved, but the completion of the soul's salvation is just begun at his spiritual birth, and will continue "completing" throughout natural life. Therefore, the order or program is, "Be thou faithful unto death then we will receive a crown of life."

The complete salvation of man is not only wrought out for the spirit and soul in regeneration, but that salvation is guaranteed to both for all eternity. The believer receives then a fully paid up life insurance policy for all eternity.

The eternal salvation of the body, although involved and begun when the soul and spirit are regenerated upon believing on the Lord Jesus Christ, the complete and final salvation will continue until the second coming of Christ, when those in their graves will hear the trump of God. Those who went into their graves natural bodies will be raised spiritual bodies, and those who go into their graves in corruption will then come forth in incorruption, and be caught up to meet the Lord, and our own regenerated spirits and souls which went to God when they left our bodies on earth. Then my resurrected body will receive my sanctified spirit and soul and then there will be completed the salvation of the triune man, which began when the triune man believed on Christ as a personal Savior, and he will have God's complete salvation ended, and not until then.

God's salvation of triune man, begun when we believe in Christ, is a progressive work, which God himself works in us "to will, and to do of his own good pleasure" (Phil. 2:13), and as he works in us we are required to work out our own salvation with fear and trembling (Phil. 2:12).

The great salvation which completely and thoroughly saves great sinners from a great and dreadful doom to a great and rich inheritance through all eternity, is a partnership work in which we co-operate with God to achieve and complete in its highest fullness.

HASKELL ASSOCIATION

Brother W. R. Terry of Rochester was elected associational Sunday School superintendent at a recent meeting of our workers.

The Knox City Church is planning a study course beginning April 5.

Missionary B. N. Shepherd is in a meeting with Brother Stevenson and the Church at O'Brien this week. Brother Shepherd is doing some fine preaching.

Rev. John P. Hardesty, pastor of the First Baptist Church of McCauley, spoke at Gillispie Sunday evening in the interest of the West Texas Child Welfare Association.

The Workers Conference which met at Rule Tuesday, was well attended. Plans are being made for some effective evangelistic campaigns.

The association is being divided into four zones with an evangelistic captain over each zone. The purpose is to make arrangement for meetings in all communities of the association.

Rev. Shade Stevenson is associational evangelistic chairman.

There are a number of pastorless churches in this association. These fields need the "Lord's man."

Rev. W. D. Green brought a fine soul-stirring message at the last Workers Conference on "Needs of a Religious Awakening." We are all agreed that one is needed.

It is estimated that there are five thousand people in Haskell County that have no church affiliation.

SEMINARY PROFESSOR WRITES OF W. E. PENN, EVANGELIST

(Continued from page 1)

Its shadow falls on the burning sand,

Inviting pilgrims as they pass,

To seek a shade in the wilderness."

And the chorus:

"O, why will ye die?

O, why will ye die?

When the sheltering Rock is so near by,

O, why will ye die?"

Major Penn was unique in his manner of conducting a meeting, as well as in his style of preaching. But he was not sensational and could not justly be classed as an evangelist of the "professional" sort. His methods were few and fair and did not involve tactics smacking of trickery. If one went to his meetings expecting to witness a psychological play carried on through a series of artful "propositions," he was happily disappointed. In his appeals to the lost to come to Christ there was an evident concern lest somebody might take a step not warranted by a genuine experience of Grace. He wanted people really converted and not merely counted as converts. So careful was he in this matter that he would not "make a call" for persons to come to the "altar" following a sermon, nor would he permit Christians to go through the crowd and talk to sinners. He feared that they might be offered conflicting and confusing advice and that under pressure hurried or false professions might result. At the opening service and often during the meeting he would offer this invitation: "These front seats are reserved for those interested in religion. I am asking the unsaved to come and occupy them while I speak. I do not ask you to come as actual seekers after religion. If you are at all interested in religion, come." Such an invitation seemed novel, but the people took it in the seriousness in which it was given, and numbers came promptly.

One man, about middle aged, sitting in front of me, arose quickly and, not taking time to go down the aisle, walked over several seats in getting to the front. Tears fill my eyes now as I remember my sudden impression that the Spirit already was working. To that group, sitting directly before him, the Major directed most of his sermon—if indeed it was a sermon. For I'm sure that his discourses were not sermonically arranged. He simply talked in a convincing and urgent way about how to be saved. Having been at attorney, he talked to that group much as a lawyer addresses a jury. He was argumentative as to facts and illustrative in their application. There ran through his discourses a positive note which gave to them a dogmatic sound. They had in them a conviction and a conclusiveness that admitted no compromise with error or with evil.

His denunciations of sin and exposures of hypocrisy were terrific. He spoke as an implacable foe of falsehood, whether in doctrine or in life.

Possibly he was lacking in compassion and tenderness. He looked and sounded to me like a prophet of judgment, and as a sensitive lad I stood in awe of him, as did the people generally. A thrill always went through the congregation when in speaking the Major "caught fire." He was at his best when describing things. One night his theme was the Judgment. And as he spoke we saw there on the platform the throne, the Judge and the open books. Suddenly, the preacher turned and, looking down the road running alongside the tabernacle, he said in thunderous tones, "I see a great host coming." The people were almost lifted from their seats. And one old man, sitting near the pulpit, jumped up in his effort to see the Judgment-bound multitude.

One of my clearest and most reassuring recollections of Major Penn is in regard to his emphasis upon prayer. He believed intensely in a "prayer-hearing and a prayer-answering God." He seemed keenly conscious all the while of the nearness of God, of the Divine sufficiency and of the fact and working of Divine Providence. And he impressed the people with the sense of God—a thing so sadly lacking in much present-day religion. At the close of an evening service, just a few days after the meeting began, the Major stood and, looking at the people very earnestly, said: "I suppose that there will be a service here tomorrow. But I'll not be here. You do not want a revival, for there is among you no spirit of prayer." And he went on in an exhortation that drove the people to their knees. A mighty revival came. The way to a revival in Texas is the way back to the God of W. E. Penn.

Major Penn's memory was sacredly treasured in my boyhood home. And as a token of regard for that man of God, my parents gave his name to their youngest son.

News Notes

A fine meeting of the Men's Brotherhood of University Church was held last Friday night. This was the regular monthly meeting of this organization. Preston Cook is president and T. M. Hinsley, secretary.

D. C. Ham, Clyde Jackson, A. B. Mosley, N. W. Pitts, J. W. Arnett, James Alexander, and E. L. Bowman were among the Hardin-Simmons ministerial students attending the district convention at Cisco this week.

Pastor M. A. Jenkins of the First Baptist Church, Abilene, is in a revival meeting this week with the First Baptist Church, Vernon. Last week he returned from Liberty, Missouri, where he was one of the speakers of Missouri Baptist Pastors' Conference which met with William Jewell College. Dr. W. T. Conner of the Southwestern Seminary was also one of the speakers at the conference.

Dr. H. H. Hargrove, pastor of the Vernon Church, will fill Dr. Jenkins' pulpit here at both hours Sunday.

Rev. Virgil Reynolds, pastor of Trinity Church, Abilene, closed a three weeks meeting Sunday with the Church at Talco, in the East Texas oil field. God gave the church a great victory in spite of many hindrances. At the beginning of the meeting the pastor, Rev. Thomas Young, who went to Talco last year from this section, became critically ill and was rushed to a sanitarium at Paris. Since that time he has been lingering at the point of death, suffering from an attack of spinal meningitis. The awful school tragedy at New London came during the early part of the Talco meeting, and interfered with the meeting. Brother Reynolds is at present in a two-weeks meeting with Pastor W. R. Derr and the Ralls Church. At the close of this meeting he will go to Paris, Texas, for a two weeks campaign. The editor is acting as supply pastor at Trinity Church during the pastor's absence. And the work is going right on. There have been seven additions to the church during the past month.

The First Baptist Church, Melrose, N. M., has invited Dr. M. A. Jenkins of Abilene to preach in a revival meeting in August.

John W. Newsom filled his regular appointment at Wingate last Sunday and reported a good time. He took an offering for missions Sunday night. This is one of the best half-time churches in this section.

Pastor-Evangelist Sherley of McAllen is in a two weeks revival with Pastor W. C. Ashford and the South Side Church, Abilene. Services are being held each morning at 10 o'clock and in the evening beginning at 7:30.

OUTLINE OF OLD TESTAMENT STUDY

By The Editor

THE BOOK OF DEUTERONOMY

In the lesson study for this week we will make a brief survey of the Book of Deuteronomy. In the Book of Numbers, which we have just finished we noted the numbering of the men of Israel given in the first ten chapters, the journey from Sinai to Kadesh-barnea, the events at Kadesh, the 38 years of wilderness wanderings, the closing instructions of Moses preparatory to entering the land of promise.

Deuteronomy, which means "the repetition of the law," contains Moses three farewell discourses to Israel, the song of Moses, and an account of his death. Following is a brief outline of the book:

I. The First Discourse (1:1-4:40).

In this discourse Moses makes a brief summary of the journey from the Red Sea to the entrance to Canaan, and repeats the law given at Sinai to a generation who had grown up since the law was given.

II. The Second Discourse (5:1-26:19).

This is a rather extensive recapitulation of the law, and contains solemn warning against the danger of idolatry. The people are warned repeatedly to shun intercourse with the wicked inhabitants of the land into which they were entering. Moses told the people that God would surely punish sin, and reward obedience.

III. The Third Discourse (27:1-30:20).

In this discourse Moses, with the elders of Israel, commands the people to preserve the laws by writing them on stones, after they have crossed over Jordan. In the latter part of chapter 27 God through Moses warns of the blessings and curses that were to come to Israel in Canaan. The conditions of these blessings and curses are especially set out in chapter 28.

Chapters 29 and 30 contain what is known as the Palestinian Covenant. Here is given the conditions under which Israel is to enter the land. The first nine verses of chapter 30 contain the heart of this covenant. In these words will be found prophetic utterances regarding the dispersion, the return from captivity, the restoration to the land, the return of Israel to the Lord, and the judgment that is to come on the oppressors of Israel.

IV. The Last Counsels of Moses to the Priests, Levites and to Joshua. (Ch. 31).

V. The Song of Moses and Blessings of the Israelites (Chs. 32-33).

VI. Moses' View of the Promised Land and His Death.

The record of the death of Moses was penned, probably, by Joshua. It is generally thought that Moses died and was buried in the mountain, but 33:6 says "And he buried him in a valley in the land of Moab, over the

against Beth-peor; but no man knoweth of his sepulchre unto this day." The next verse states that "Moses was a hundred and twenty years old when he died: his eyes were not dim, nor his natural force abated." Verse 10 pays this beautiful and worthy tribute to Moses: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Tun in on radio station KRBC, 1420 kilocycles, next Wednesday afternoon for a discussion of this lesson.

DISTRICT CONVENTION CLOSES SESSION WITH CISCO CHURCH

(Continued from page one)

was started looking toward securing time on Abilene's radio station KRBC for each day during the simultaneous campaign in July.

In his message to the members of the evangelistic committee, Dr. Campbell made this significant statement: "This is one program that will require our entire dependence on God. We may be able to work up a 'stir,' but if we have a revival it must be prayed down."

The Tuesday evening program was featured by a W. M. U. program at the church and a Brotherhood banquet. At the assembly hour following this program, District Missionary B. N. Shepherd brought a message.

The closing session Wednesday morning consisted of an address by Pastor C. A. Powell of University Church, Abilene, district elimination contest, election of officers, a Sunday School Conference conducted by J. W. Lites of Dallas, and a B. T. U. Conference led by Pastor E. D. Dunlap of Sweetwater First Church.

RAMBLING REMARKS

(Continued from page 1)

dents came forward. Several of these whispered to me that they were taking Christ for the first time, others that desired to renew their vows and start over again in the Christian life. Tears were in abundance at this service, and I never expect to see a more glorious sight again until I see the unnumbered host in white singing around the throne in heaven. There were less than ten left in the student body who does not make some pretension of religion and hold membership in some church. . . . I wish I knew this friend's name as it declares itself to be a regular reader of this column, and that is enough to endear it to me forever.

Black-eyed peas and hog jowls is strictly a southern dish for New Year.

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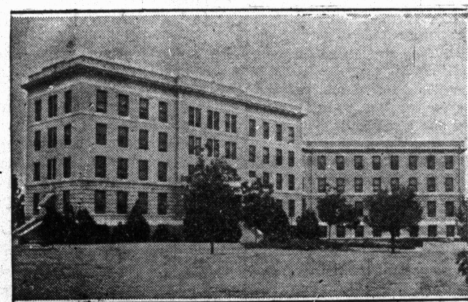
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E. M. COLLIER, Superintendent.

W. M. U. DEPARTMENT

Buckner's Orphan Home

April, the month to pack the Spring Box for Buckner's Orphan Home all over District 17. Mrs. George L. Paxton, benevolence chairman, gives the following apportionments from the state chairman of benevolence.

District 17 is responsible for the 12-year-old children in the home.

Boys' Clothing

12 pairs of pants, size: W 27, L 27.

12 pairs of overalls, size: W 30, L 30.

12 pairs of socks, size: 9.

12 pairs of shorts, size: W 27.

12 pairs of pajamas, size: 12 years old.

12 pairs of shirts, size: 13 neck.

12 undershirts, size: 28 chest.

Girls' Clothing

31 pairs of bloomers, size 12.

31 pairs of pajamas, size 12.

31 pairs of socks, size 8.

17 pairs of hose, size 9.

17 brassiers, size 32.

32 slips, size 32.

Brother Buckner gives this following important suggestion concerning the kind of clothes that are best suited to laundry and the wear they have to stand:

Overalls—good blue denim, 2.20 wt. high back. Summer pants—sand shade, sun tan, grey covert and khaki (less desirable); vat die drill of 2.50 wt. is excellent in cotton trousers. Shirts same color as the pants. Also blue shirts. Son any color, brace always good.

Other suggested items are sheets 72—99 pillow cases, face, bath towels, bath rags.

Mission Study Institute at Merkel

Mrs. W. S. Daniel, mission study chairman for Sweetwater Association, presided for the Institute, which met at Merkel last Friday. From the first song, "God Leads Us Along," to the last amen, the day was filled with activity.

Prayer led by Mrs. O. H. Cooper, asking God's guidance and leadership, at the beginning of the day, gave to it an unusually holy atmosphere. The early morning devotion led by Mrs. W. F. Joiner, "Building the Church Through Mission Study," was so helpful and inspiring. The women, wishing to share the message, asked that it be given at the next Worker's Conference, after which we hope to publish it in the West Texas Baptist.

Mrs. T. E. Collins of the Merkel Church brought words of welcome. The sincerity of the greeting and the preparations already made, caused each one to feel it was a day long to be remembered. Mrs. C. C. Comper gave the response.

Introduction of teachers and assignment of places was made by Mrs. Daniel.

After the class period all assembled in the main auditorium. Reports from the classes were heard. Mrs. Yates Brown favored us with a special musical number, "What Will You Do for Jesus?" Mrs. W. S. Daniel discussed "Why and How of Mission Study," giving three keys to be used in opening rooms to the needs of missions.

At noon a delicious luncheon was served by the women of the Merkel Church.

Mrs. W. S. Beam brought the devotional, "Chosen." "Have I Grieved the Holy Spirit?" was sung, with Mrs. Yates Brown at the piano. (I wish here to apologize for not getting the name of the lady that sang. The song was beautiful.)

Another class period followed this opening exercise. Mrs. O. H. Cooper's class won the attendance, having 30 enrolled in that class.

A new feature was added this year. A class for the Negro women taught by Mrs. M. A. Jared. Eight women were enrolled in this class.

The crowning climax to the whole day was the message by Mrs. J. Walton Moore, returned missionary from China. After giving us a glimpse of their work in China of busy days and nights, she earnestly and heart-searchingly asked these questions: How many have you helped lead to Christ since you were saved? How many this year? How many this month? How many this week?

"Evangelism in the W. M. U.," an address by Mrs. V. W. Tatum of Cross Plains at the Callahan Workers Conference, at the Denton Valley Church, Tuesday, March 16, 1937.

"Missions—A Man's Job" is a caption which appeared in a recent religious periodical. With it was this other: "Missions Entrusted to Men." Both captions are true. Missions is a man's job; missions was entrusted to men; but not exclusively so.

Missions is a woman's job; missions was entrusted to woman; but more, missions is the job of every individual

Christian—man, woman, boy, girl—as given in the Great Commission.

To be a Baptist in the historical and true sense is to take the Word of God as an authoritative guide in all matters pertaining to one's faith and the conduct of one's life.

This is the why of a Woman's Missionary Society. Our churches need missionary activity for their own sakes.

The dead churches scattered over Southern Baptist Convention territory have been non-missionary churches. The quickest way to kill a church is for it to put all its energies into keeping itself alive.

The spirit of the Gospel impels us to missionary activity. If Jesus had failed to give the Great Commission, if He had failed to command to witness to all the world, love—the unselfish spirit which characterizes Christianity—demands it be shared. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" was meant for the five-talent woman as well as for the woman of one talent.

The enlistment of a five-talent woman nearly always means the extension of the organization—a leader has been found; one radiant, enthusiastic, mission-hearted woman, whose life is the embodiment of this command to put "first things first," yields an influence in the church life, precious, like unto radium.

As a laborer with God, material that otherwise would be wasted, is saved and utilized to extend the organization that offers to women service for the King of kings.

Mission Study—Study of our accomplishments in missions, or how far we have gone with the Great Commission.

Personal Service—A splendid setting for personal service is this: John 13:35—"By this shall all men know that ye are my disciples, if ye have love one to another."

A part of the Indian's translation of the 23rd Psalm is: "The Great Father above is a Shepherd Chief. I am His and with Him I want not. He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to a place where the grass is green, and the water not dangerous. . . . This love rope, which holds us so safely in His keeping, draws us also to a following of His footsteps, which lead along the path of service. We cannot hold to that rope ourselves without feeling the pull toward the 'lost sheep,' for whom the Shepherd Chief is reaching.

Personal service, under His leadership, cannot be otherwise than a soul-winning effort. It is His commission to us and must be the foundation of our work. The aim of all personal service is to make Christ known as Savior and Lord, and to bring the abundant life to all believers. There are many opportunities for us to definitely help lead the unsaved to Him; but this cannot be done without prayerful preparation, asking the guidance of the Holy Spirit in this joyful privilege of telling one, who is out of Christ, what our Lord can do to transform a life. Let us make a united effort toward fulfilling this all-important commission, which is the motive and measure of personal service. This is Evangelism—the W. M. U. foundation.

Stewardship—In I Cor. 9:17, "I have a stewardship entrusted to me." This is not optional, regardless of who we are, we are responsible. But missions wait on stewardship. We must first give ourselves—time, talent, means, prayers.

Plans and policies may be profitably changed; but the law of God, "the eternal verities" change not. The supreme call to Christian stewardship remains the same.

Missionary Education of Young People—Prov. 22:6 says "Train up a child," etc. We have organizations for S. B., Jr. R. A., G. A., Intermediate R. A., G. A., Y. W. A.

The hope of Woman's Missionary Union in winning the world to Christ lies in educating the Baptist young people in missionary endeavor.

Responsibility for this important duty rests heavily on the W. M. U. As in the time of Moses parents and teachers were commanded that the words of Jehovah should be in their hearts that they should teach them to their children. So today the young people need that same preparation be made for them. Youth is restless and anxious for action.

So evangelism, or missions, is our happy task.

The aim of Woman's Missionary Union is definitely and solely the extension of the Kingdom of Jesus Christ until that glad day when "The earth shall be filled with the knowledge of God as the waters cover the sea"—patiently, confidently, Woman's

an's Missionary Union works for the coming of that day, but it is no easy task. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

In our own strength we are insufficient for the task, but the battle is not ours, but the Lord's, and we are empowered by His Holy Spirit. Definitely and positively our risen Lord threw down the challenge from a mount in Galilee: "All power hath been given unto me in heaven and on earth. Go, and lo I am with you."

Always the Kingdom of Jesus Christ has gone forward in proportion to the surrender of His children to the leadership of the conquering spirit. Our Lord, for all His omnipotence, is impotent too, because He chose to entrust the spread of His Kingdom to the hands of frail humanity. We are His instruments and if the Kingdom comes in the hearts of men, it will be because Christians surrender to the indwelling Spirit.

A TRIBUTE TO THE LIFE AND SERVICE OF MRS. W. O. JONES

The W. O. Jones family was one of the builders of University Baptist Church and was for many years one of its most liberal supporters and spiritual leaders. This family might be designated as one of the "prayer-meeting" families of our church.

The versatile and prodigious worker, Russell H. Conwell, was asked one day, "Dr. Conwell, what is your favorite occupation?" "Living," he replied. I think it might be said of Mrs. Jones that her favorite occupation was living and teaching others to live.

Mrs. Jones was for many years one of the faithful and active workers in the Woman's Missionary Society of our church. She loved her church and was loyal and faithful in her attendance and support of it.

A child's greatest heritage is a good mother. When the list of good mothers is made up, I think we shall find the name of Mrs. W. O. Jones in that list. She not only taught her children the way of life and service but she set them an example of upright living and sacrificial service. Her children will come to realize more and more as the years come and go her true worth to them. They will look back and thank God for a good mother. A good mother's personality does not die with her but grows sweeter and sweeter with the passing years. A good mother's presence seems to go with us to bless and to comfort.

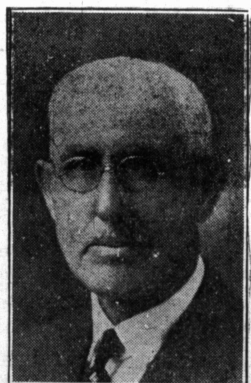
A good wife is a husband's greatest fortune. Brother W. O. Jones was especially fortunate in his good wife. She was a true helpmeet to him, loyal, faithful, and kind. She rejoiced in his joys and suffered with him in his disappointments.

Mrs. Jones was a good neighbor—a neighbor with her means, a neighbor with her hands, and a neighbor with her sympathy and her prayers.

I believe the world has been made better by her life, by her Christian service, and by her prayers. I believe also our Lord has addressed her, "Well done, thou good and faithful servant . . . enter thou into the joys of thy Lord."

—D. W. ARNETTE.

A Sunday School training course will be held at the North Park Baptist Church beginning next Monday night, according to Pastor H. H. Summers. Missionary B. M. Shepherd will teach the book, "Building a Standard Sunday School." He will also bring inspirational messages at the close of the service each evening. Song and devotional services will begin at 7:30 each evening. Pastor Summers states that all indebtedness against the new building has been paid, and the pastor and members are happy over this accomplishment.



JOHN R. SPAULDING
I Will Appreciate Your Vote and Influence at City Election For Commissioner, Place 1 (Political Advertising)

ADVERTISERS CROSS WORD PUZZLE

A Bible Study Puzzle

BUILDERS

The Walls of Jerusalem were rebuilt because "the people had a mind to work." Whether building or rebuilding, we will be glad to figure with you on your plans.

BURTON LINGO LUMBER COMPANY

Paints and All Kinds of Building Material
825 N. 2nd Abilene Dial 3132

The Bible says: "It is appointed unto man once to die, therefore, death is universal and certain. We can care for your loved ones with a liberal policy at low cost."

Douglas H. Jarrell

District Manager
512 Alexander Bldg. Abilene, Tex.
SOUTHLAND LIFE INS. CO.
Dallas, Texas

Add to Your Financial Security By Depositing With Us

F. & M. NATIONAL BANK
Member Federal Deposit Insurance Corporation

LOANS

It will be E-Z to solve your financial problems by seeing us for a loan to build, buy, refinance or modernize.

Abilene Building & Loan Association

102 Pine St. Phone 4309

BUILDERS

It is E-Z to solve your financial problems in building, repairing and painting at

MUSSER LUMBER CO.
Abilene Phone 7664

LAUNDRY

The B. A. degree should be the goal of every student—our goal is to satisfy all our customers in first class laundry work. We use Maytag machines.

Johnson's Help-y-Self Laundry

836 Pine —Abilene— Phone 2-0081

Add to Your Health and Good Taste By Using

BANNER'S PRODUCTS
ICE-BUTTER-ICE CREAM
PASTEURIZED MILK
"They Taste Better"

FLORIST

Eden must have been a place of beautiful flowers and shrubbery. We are striving to make

ABILENE GREENHOUSE

"Two Locations" such a place. We can supply your every need in the florist line. Office and Greenhouse 11th at Jeanette Street
CAMPUS FLOWER SHOP
Hardin-Simmons Campus

COMPERE & COMPERE

Insurance and Real Estate
Citizens National Bank Bldg.
ABILENE, TEXAS

LIFE INSURANCE WEEK

May 17-22
The sooner you plan your future the better your future will be. Call or see John J. Tooms, Office 306, Alexander Bldg. Read Gen. 36:39.
Tel. Res. 3120, Residence 6704

Bradford's HELP-UR-SELF LAUNDRY

1381 Ambler Ave., Abilene
MAYTAG WASHERS
Best of Service. Try Us.

Vote For J. B. SHACKELFORD

For City Commissioner, Place 4
52 Years in Abilene (Political Advertising)

Your Vote and Influence Will Be Appreciated

L. A. SADLER
Candidate For CITY COMMISSIONER
Place 2, City of Abilene (Political Advertising)

Your Vote Will Be Appreciated

J. E. MCKENZIE
Candidate For Commissioner
Place 4, Abilene
If Elected Will Do My Best For All the People of Abilene (Political Adv.)

Your Influence and Vote Will Be Appreciated

D. H. JEFFERIES
Candidate For Mayor

of City of Abilene

(Political Adv.)

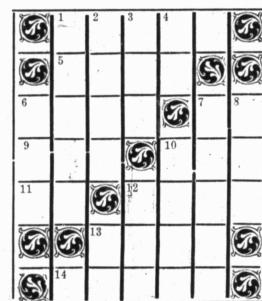
THIS WEEK'S PUZZLE

This week's Bible Cross Word puzzle, you will observe, is taking a new form. The main objection to the puzzle as we have been running it is that it takes up too much space in the paper. The puzzle in its present form works on the same principle. You will have to read the ads grouped around the puzzle to assist you in solving it. Each puzzle is so constructed that you will have to get some of the information from these ads. Heretofore we have been publishing the answer in the same issue with the puzzle. Beginning this week we will publish the answer to this puzzle in next week's issue.

Some of the Biblical words in the puzzle this week are found in the Sunday School lesson for this week. If you are not a cross word puzzle addict begin now to solve these Bible study puzzles. They are not large puzzles, and will not require much of your time. You will find them both entertaining and instructive.

ACROSS

- 1—A place of punishment.
- 5—A town in Palestine. (Josh. 19:20).
- 6—First home of man.
- 7—Literary degree.
- 9—Abbreviation for Book of the Bible.
- 10—Young animal used in Jewish sacrifice.
- 11—Conjunction.
- 12—"They had a . . . to work."
- 13—Appeared the 3rd day of creation.
- 14—Shall be as the . . . of the sea."



DOWN

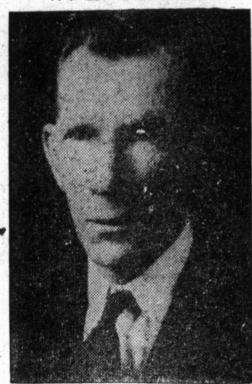
- 1—A king of Edom who gained an important victory over the Medonites on the field of Moab.
- 2—Son of Adam.
- 3—Where Daniel was cast.
- 4—Used in puzzle ad. Also abbreviation for book of the Bible.
- 6—Self—personality.
- 7—Fastens together.
- 8—Sum up.
- 10—"And God created all living creatures after their . . ."
- 12—Made on the sixth day of creation.
- 13—Sixth note of musical scale. (Answer in next issue)

Answer to Puzzle

In Last Week's Issue



Vote For W. E. BEASLEY



Candidate For City Commissioner Place 1

I am now serving in the place made vacant by the death of W. B. Hale.

I am asking you to return me to that place because I feel that I am acquainted with the duties of the office and my experience on the commission has better qualified me to serve you.

As in the past, it will always be my aim to handle every matter coming before me as your commissioner for the best interest of all of the people of the city.

I earnestly solicit your vote on April 6th.

Respectfully,
W. E. BEASLEY.
(Political Adv.)

Your Vote Sincerely Appreciated

CLARENCE DARDEN

Candidate For City Commissioner
Place 2, Abilene, Texas
(Political Advertising)

Your Vote and Influence Will Be Appreciated

WILL HAIR

Candidate For MAYOR—CITY OF ABILENE
Subject to City Election, Tuesday, April 6, 1937
(Political Advertising)



ROBERT S. "Bob" DUNN
Candidate For Chief of Police

I Will Appreciate and Thank You For Your Vote On April 6th
Will assure you that I will do my duty in enforcing the laws of our city.

(Political Adv.)

TO THE VOTERS:

I am offering my candidacy for Chief of Police, and submit my qualifications as follows:

Policeman and Patrolman of the City of Abilene from November 18, 1925, to February, 1930. Assistant Chief from 1930 to 1937. Chief of Police of your City from January 1, 1937, to date, filling out the unexpired term of Chief Sibley. I have hardly had time since my appointment January 1st to demonstrate to you my capabilities as your Chief and I feel sure you at least want to give me a chance to make good.

I have never before asked for public office, but I do not think I am asking you to make an experiment, as I am thoroughly acquainted with the duties and problems which confront the Chief of Police in your City.

I am for law enforcement. If you elect me your Chief of Police I will put forth every effort to enforce our City Ordinances and the laws of our State and County.

I will put forth every effort to reduce gambling, liquor law violations, reckless driving, and driving cars while intoxicated. It will be impossible because of the duties of the office, to see each of you personally.

Respectfully submitted,

T. A. HACKNEY

Candidate for CHIEF OF POLICE, City of Abilene
(Political Adv.)



and I am taking this means of soliciting your vote and influence. Thanking you, and expressing my appreciation of your co-operation in the past and I assure you if elected I will put forth every effort to fulfill my duties to the very best of my ability.