

WEST TEXAS BAPTIST

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No. 36

WILL FILL PULPIT AT FIRST CHURCH, ABILENE BOTH HOURS SUNDAY



Rev. A. A. DuLaney

Rev. A. A. DuLaney, pastor of the First Baptist Church, Carthage, Mo., will fill the pulpit at the First Baptist Church, Abilene, at both hours Sunday. His morning subject will be "Playing at Religion," and his evening subject will be "Life in Abundance."

Brother DuLaney is a product of Hardin-Simmons University. After his graduation and before going to Carthage he was pastor of Washington Street Church, Greenville, and First Church, Longview. He has been at Carthage for the past five years.

Brother DuLaney has preached at the First Church, Abilene, a number of times since his graduation here, and his friends here are always delighted to have him come this way.

News Notes

There were five additions to the Denton Valley Church, Callahan County, as a result of the revival meeting which closed Sunday. Two additions were by baptism. The preaching was done by Pastor J. W. Arnett.

Judge E. S. Cummings of the First Church, Abilene, filled the pulpit at the First Church, Winters, Sunday morning. He was assisted in the service by a male quartet from Abilene composed of M. Shaw, E. B. Free, E. H. Moore, and A. P. Cowan. Pastor Hamor filled the pulpit at the First Church, Cisco, Sunday.

Rev. H. G. Hamner is doing the preaching in a revival meeting with his church at Curry Chapel, Haskell County.

Rev. E. F. Cole, assisted by Gospel Singer Johnny Cohen, is with Pastor Lawrence Hays and the First Church, Snyder. Evangelist B. B. Crimm, cowboy evangelist, preached at the Snyder Church Sunday morning.

Pastor Evangelist A. C. Maxwell of Beaumont is doing the preaching in a meeting of the Wastella Church, Scurry County, this week. Rev. Marvin Leach is pastor of the church.

Pastor J. H. Dean and the Blackwell Church are in a revival meeting this week. Brother Dean went to Blackwell recently from Calvary Baptist Church, Abilene.

The Haskell County Associational Sunday School meeting was held with the First Baptist Church, Rule, last Sunday afternoon. Features on the afternoon program was an address on "Conserving the Results of the Revival Through the Sunday School," by Pastor L. A. Doyle of Anson, and "How Departmental Leaders Are to Conduct Departmental Conferences," by Pastor P. D. O'Brien of Stamford.

Rev. R. B. Cooper of Dallas is with Pastor R. E. Bratton and the Ira Church, Scurry County, in a revival meeting this week.

Rev. W. R. Derr of Ralls is with Pastor B. B. Huckaby and the church at Dickens in a revival meeting.

Large crowds are attending the meeting at Haskell in which Rev. Oren C. Reid is doing the preaching and E. Otis Allen is in charge of the (Continued on page 4)

BAIRD PASTOR IS BUSY IN SUMMER EVANGELISTIC WORK

For the past two months Rev. Joe R. Mayes, pastor of the First Baptist Church, Baird, has been busy in the summer evangelistic campaigns. He has led the Callahan Association in planning for the campaign, and has preached in a number of revival meetings in the Association. Perhaps there is not a busier pastor in all West Texas than Brother Mayes. For the ten years that he has been with the Baird Church he has not only led that Church along constructive denominational lines, but he has done a fine work in leading the entire association in doing its part in the cooperative program of Texas Baptist.

Brother Mayes is now in a revival meeting at Dudley, and his schedule will keep him busy right on up to the end of the Associational year.

In the Baird Star last week Brother Mayes had the following to say about his summer work:

The meeting at Hart came to a close on Monday night; we thought wise to close on account of the epidemic at Scranton. We had a nice time. I am sure every one who attended enjoyed it and we hope some time soon to go back and hold another.

I will preach at home next Sunday morning and I am anxious that we have another nice crowd last Sunday was simply fine, now let every one be there next Sunday and we will have another good service.

The Dudley meeting starts next Sunday, Bro. J. F. Wood of Clyde will preach there Sunday morning and I will go over and take it that night, please let every one pray for this meeting, we expect to continue for two weeks, we shall need the Lord's help, so let's ask for it.

What are you doing friends to help the world to God? In the last seven weeks I have preached 75 times, every sermon has been built around our Saviour. Jesus said: "And I will be lifted up from the earth, I will draw all men unto me." I have held him up and I believe he will use the truth to the salvation of souls. He said: "My word shall not return unto me void." I have preached His word and I believe it shall bear fruit. I have with care tried to tell the old story simply and tenderly every one of these 75 times I have preached and I am leaving it with My Master. I challenge the world to come and put his promises to the test and why should any one refuse to, for any reason fail to put them to the test; it certainly will not hurt any one to try it and maybe it will help. Wisdom is all on the side of trying it, one just can not loose by it and it is certain that one looses by not hearing and heeding the word of the Lord. Here is my text, 1st John 5:11-12: "And this is the record, that God hath given to us eternal life, and this life is in his Son."

"He that hath the Son hath life; and he that hath not the Son of God hath not life." Now sincerely, friend, Do you have the Son of God? If not, then in the name of heaven seek Him that you may have life.

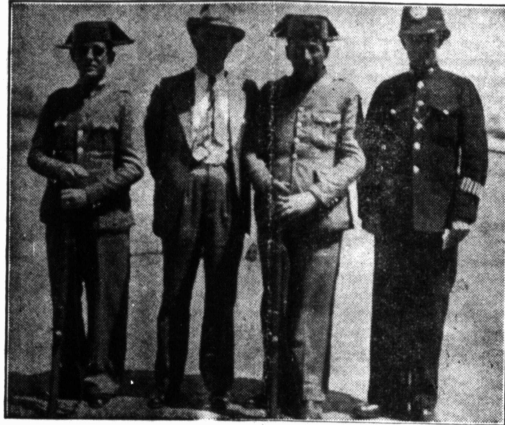
REPORTS GOOD MEETING WITH NIMROD CHURCH

Just closed a meeting at Content in Rannels Association with much interest being shown. Large crowds attending from first to last. Bro. Arvil Richardson began the meeting and carried on until Monday, August 3rd. We had eight addition to the Church with 4 of them by baptism. Many rededicated their lives. The young people voluntarily organized a Wednesday night prayer meeting.

I helped the able pastor, Brother Arvil Richardson in the meeting at Nimrod. It was a success, with one conversion; 4 additions to the church; 2 reclamations; 13 pledged a tithe to the Lord; and 2 fine young men surrendered to preach. One of the men is a nephew of Brother Geo. McBeth, and certainly we're rejoicing in his decision. The other is Bro. Oliver Harrelson, who plans to enter Hardin-Simmons this fall. I hope every one will be a friend to him.

God is better than we deserved. "Bless the Lord, Oh my soul and all that is within me, Bless His holy name.—Almon Norris.

Gardners Letter From Europe



Dr. T. C. (Big Chief) Gardner, beloved leader of the B. T. U. work in Texas, is in Europe to attend the World's Youth Conference which meets this month in Switzerland. In the accompanying article Dr. Gardner tells of his landing at Gibraltar, and gives us a "peek" at conditions in Europe. Other articles will follow in subsequent issues of the West Texas Baptist. Brother Gardner is in a war-threatening country and the above picture is rather war-like, but that million dollar smile that our Big Chief is wearing is enough to disarm a whole army. We all wish for our young people's leader a safe and happy journey, and our readers will look forward with joyous anticipation for the news letter from Europe.

It is 5:00 a. m. and we can see in the distance the huge, gigantic, majestic Rock of Gibraltar. It is all that we had anticipated and a thousand times more. Its ruggedness, sturdiness, and fortification make a lasting impression on one. Immediately before entering harbor, I saw, with my own eyes, Spain, Africa, and Gibraltar. Gibraltar, the key to the Mediterranean, is a bare cycloplan rock rising almost perpendicularly from a strip of ground on the Spanish mainland overlooking and dominating the Strait.

Gibraltar was occupied by the British in 1704 when Admiral Sir George Rooke took it and successfully resisted its capture, attempted by the combined French and Spanish forces during a six months' siege. Previously it belonged to Spain; later it was held by the Moors, but Spain recaptured it in 1463. Its name has an Arabic origin, being derived from Jabel Tarik—Tarik being the commander of the Arabs and Berbers, who captured and fortified it in the eighth century. The Rock is two and three-fourths miles long, three-fourths miles wide with an elevation of 1396 feet. It has suffered upheavals and is composed of compact limestone or grey dense marble of Lower Jurassic age.

Gibraltar, a narrow peninsula, is a British possession of the western entrance to the Mediterranean sea. It extends southward from the southern coast of Spain to within eight miles of the opposite Moroccan coast. It is politically separated from Spain by the Neutral Ground "No Man's Land" which lies between the advanced British and Spanish lines of Sentries. The Neutral Ground is about one-half mile wide. We had the privilege to enter the Neutral Ground and talk with both British and Spanish army officers.

A Visit With Government Officials

Gibraltar is a British Crown Colony with an executive council established in 1922; legislative powers rest solely with the governor, who is also Commander-in-Chief of the fortress. Gibraltar as an "Entrespot" has diminished in importance since cargoes are carried direct to the ports of debarcation in the Mediterranean and Black Seas, but it is, and during the great war proved, of extreme importance as a coaling station and port of call for the Royal Navy and Mercantile Marine. The tonnage of the Mercantile Marine has enormously increased with the extension of mercantile relations with Spain, Morocco, and the Far East.

The government officials and army officers received us with all dignity, grace, and consideration any one could desire. They tactfully but freely discussed Communism, Fascism, education, religion, and the war in Spain.

"Who is going to win this terrible war in Spain—the Loyalists or the Rebels?" I asked. One of the officials with high rank said, "That question is difficult to answer. No one can tell at present. At times it appears that the Loyalists will win and at other times, the Rebels. I think the Loyalists have the edge on the

Rebels today but tomorrow the Loyalists may be the victors."

An army officer answering the question, who will win the war in Spain, said, "The Loyalists will win. The government must always win. They are as sure to win as we live." Another army officer with the same official rank said, "The Rebels are sure to win. I will wager five to one that they will. It will be a year or more before the decisive battle is fought but the Rebel leaders know what they are doing. They know the time, to the day, that the war will end. They could win in a week but it would necessitate the destruction of too much property in Spain. The Rebel leaders know they are going to win, therefore, they wish to preserve all the property they can. Yes, the Rebels will win."

It is my opinion that no one knows who is going to win in this conflict. As I write these notes, I am looking right across into the Spanish town La Linea. To be sure, I have not been in Spain and have no desire to go at present, but I am close enough to Spain to see her mountains, valleys, towns, and cities. The people on this boat represent a cross section of the citizenship of America and it seems to be the opinion of the majority of them that the present government is holding its own and has a good chance to win.

In answer to the question "What does the future hold for your young people?" a Government Official of Gibraltar said:

"The future for our youth is very bright provided they will take the training that our Government desires to give them. Our youth like all youth need training. They need to make preparation for the highest type of service. They need to be trained to live abundantly in the present. They need to acquire an education that will prepare them to make a living."

"What per cent of your people would like to have another WORLD WAR?" I asked. "A very small per cent—not more than ten per cent and that ten per cent really do not want another World War. Our people want PEACE."

A Modern City

Gibraltar is a modern little city of 22,000 people. The stores, industries, hotels, homes, parks, streets, and automobiles are all similar to Dallas or any other modern American city, except that the streets are only fifteen feet wide. They are one-way streets. The passengers from our boat had the city turned over to them today. The women bought the finest of perfumes while the men bought tobaccos, shirts, and ties.

Religious Conditions

The churches are not crowded in Gibraltar. The people are not a church-going people, I was told. It was interesting to learn, however, that more young people go to church than older people.

A large number are awaiting baptism in the Mexican church, Waco, Texas, according to the missionary, Rev. A. N. Porter.

DENTON VALLEY DEACONS ARE ORDAINED AT SERVICES, AUGUST 8

Rev. Joe R. Mayes, pastor of the First Baptist Church, Baird, reports the ordination of two deacons, Vernon Walker and Luther Caldwell of the Denton Valley Church.

The ordaining council was composed of R. S. Bright, Moderator; Joe R. Mayes, Clerk, and charge to the deacons; J. T. Wood, who conducted the examination; J. S. Tierce, charge to the church; J. W. Arnett, ordination prayer.

The deacons who assisted in the ordination were: M. A. Jolly, Clyde; W. L. Atwood, Oplin; M. A. Williams, Potosi; G. A. Gabin, Oplin; and Claude Warren, Baird.

BILLBERRY FAMILY HAS REUNION AT SPUR

Rev. J. V. Billberry is one of the pioneer preachers in West Texas. He has two sons who are preachers. One of them, Rev. A. R. Billberry, has been pastor of the First Baptist Church, Jacksboro, for over ten years. One of the papers at Spur, Texas, where Brother Billberry lives, tells this interesting story of the Billberry reunion:

The family gathering of Rev. and Mrs. J. V. Billberry was held at the residence on West Harris Street last Tuesday, August 3. It had been 13 years since all the family had been together.

Rev. and Mrs. Billberry have made Dickens County their home for 38 years. They moved to Dickens County in the fall of 1899 and have counted this their home since then.

In addition to the father and mother, Rev. and Mrs. Billberry, members of the family present were: L. S. Billberry of Dickens, E. J. Billberry of Espuela community, A. R. Billberry of Jacksboro, Mrs. Joe F. Ragsdale and Mrs. Naomi Withers of Rogers, Ark., and Melvin Billberry of Spur. These children and their families composed the family gathering about the table for lunch Tuesday at the noon hour, making 36 in all.

In addition to the six children, there are 20 grandchildren and 25 great grandchildren, but not all of the grandchildren and great grandchildren were present.

Rev. Billberry was born in Missouri in September, 1860. He has been preaching 40 years, 38 years of the time in Dickens County. Mrs. Billberry was born in Tennessee in February, 1861, there being only about six months difference in their ages. They came to Texas at an early day and were married in Lampasas County, October 20, fifty-seven years ago.

Both are strong and very active for their years.

FORTY ADDITIONS IN MEETING AT RULE

Rev. Willis J. Ray, pastor at Littlefield, Texas, did the preaching in a two weeks' meeting from July 18 to August 1st, with Pastor Roy Shahan and the church at Rule.

The visible results were 54 additions, 10 of these were by letter, 4 by statement, 40 by baptism. Three others were converted who have not yet united with the church. Several rededicated their lives to more faithful service.

Brother Ray brought some very forceful and sincere gospel messages. He is a tireless personal worker between the services.

The musical part of the meeting was led by the local forces of the church. C. O. Davis led the song service with Mrs. R. D. DeBerry at the piano for the evening service, and Mrs. Baker and Mrs. McCullough for the morning services.

Mrs. Roy Foster and Mrs. W. R. Gay assisted at the piano by Miss Mamie Sue Smith, did a great work with the booster band.

Pastor Roy Shahan of Rule is with Pastor J. J. Gentry and the Five Mile Church, near Lamesa, in a meeting which started last evening (Aug. 5), with a good attendance. The meeting will run through August 15th.

From Oklahoma comes word that Indians on home mission fields, where Christianity is being corrupted by peyote worship, are beginning to baptize in the name of peyote.

from THE WATCHTOWER

Meditations of the Editor As He Watches the World Go By

ONE OF THOSE "SLIPS"

After writing the editorial in last week's West Texas Baptist "Defending the Faith," I had a mental process which I guess is rather unusual for an editor. In that editorial we quoted the Church of Christ preachers as saying: "We are happy to see Mr. Whipkey attempt to defend his doctrine, because it has been significant in the last few years that he could get none of his preachers to do so. I admire his courage."

This all happened at Colorado, Texas, but of course this Campbellite preacher did not intend to make a local application of the matter. His complaint evidently was that Baptist preachers just wouldn't "debate it out with the Church of Christ people."

And certainly this editor didn't have a local application of the matter in mind in writing the editorial. Such men as M. C. Bishop, Orin C. Reid, W. C. Ashford and Dick O'Brien have filled the pulpit at Colorado in recent years, and we are sure that every one of these men have been faithful defenders of the faith. Any one of the above mentioned pastors might find occasion to be a little "peevish" at the above mentioned editorial, that is provided any of them were guilty of not preaching doctrine. And, as they are not guilty everything will be O. K.

Speaking of defending the faith, a few years ago I was with Brother Braswell in a meeting at Redwine, in Lynn County, in a meeting. In the afternoon we went to another community for a service. A revival meeting of another church was in progress. Their preacher took a seat in front of the pulpit, paper in hand, and took notes as I tried to preach a sermon on "The Security of the Believer," from the text, "There is now no condemnation to them that are in Christ Jesus. At the close of the sermon, this preacher walked up to me and said: "That was one of the best sermons I ever heard—not to have a word of truth in it."

Well, anyway, I still feel that we Baptist preachers are not quite as earnest as we ought to be in indoctrinating our people, and I am not basing this statement on what some of our friends of other denominations call "defending the gospel."

Fruits of Reckless Driving

Nearly 50 per cent of the drivers involved in fatal accidents have no one to blame but themselves! Figures compiled by the Department of Public Safety for the month of June show 142 fatal accidents resulting in 159 deaths, according to recent investigations. Again the demon SPEED ruled supreme:

Half of these deaths were non-collision and fixed object wrecks caused by speeding and reckless driving, losing control of the car and plunging off the road. Cars crashed into culverts and fences, and draped themselves around trees; often sending the driver or one of his passengers hurtling through the windshield to be picked up by an ambulance a crushed, mangled, inert heap. In several cases hours elapsed before the tragedy was discovered.

The temptation to relax and let the car loose on a good road when there is nothing in sight is hard to resist. Skid marks measured by patrolmen tell the story all too well. An unexpected curve, a wheel off side, a sudden swerve and it is too late to do anything about it.

It is no longer considered smart to be able to brag over how short a time one took going from here to there. This type motorist is considered not only a bore, but a public menace. The smart driver is the careful driver!

One of the most startling appeals for safe driving appeared recently in the Pathfinder. The article says: Tomorrow 72 Americans will hop into automobiles, press the starter, shift the gears, twirl the steering wheel and roll down the road on an errand, a vacation trip or a cooling spin through the park. They will not come back. Before their rides are over they will be dead. Tomorrow 54 Americans will step from curbs, from behind street cars or onto the edge of highways to die instantly, with the shrieking of brakes in their ears, or slowly in paid on hospital beds. The same day—and every day this year—more than 300 men, women and children (Continued on page 4)

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KEEP THE LIGHTS BURNING

At the August meeting of the Sweetwater Association Workers' Conference, a recommendation presented by the women and passed unanimously by the conference, should receive the solemn consideration of every church in the Sweetwater Association. The recommendation, in substance, follows:

"Since the evangelistic campaign is on in many of our churches, we believe that all Baptist Churches should make special effort during August to reach the unsaved. Therefore we recommend that every church in the Sweetwater Association keep the doors open and lights burning until after midnight with the pastor or some other soul winners present, for the purpose of helping any lost soul that might enter to find the Savior."

The committee appointed decided that Wednesday night, August 25th, be the time set apart for this special soul winning effort, and all pastors and churches are urged to cooperate in the movement.

To make the effort a success, it will be necessary to give it considerable publicity. Every sinner in every community should know that on Wednesday night, August 25, the Baptist Church in that community has its lights burning and some soul-winner will be found there, who is anxious to win a poor lost sinner to Christ.

BLOY'S CAMP MEETING

When Bloy's Camp Meeting in the Davis Mountains meets August 17-24, it will miss the guiding hand of Dr. R. L. Irvin, superintendent, who died last week as a result of a heart attack.

Dr. Irving, whose death last Thursday saddened not only his immediate friends but all of Fort Davis and Marfa, where he held a joint pastorate, had been superintendent for the past 19 years. He and Dr. William Bloys, founder of the camp meeting, are the only two persons who ever held that position in the over 40 years the organization has been functioning.

His successor will be chosen by the camp meeting association, a body made up of some of the original founders, and their children. Each camp is represented on the board.

The meeting is scheduled to last through August 24, with four of the outstanding ministers of the southwest sharing speaking duties. Dr. W. H. Mansfield, of El Paso will represent the Methodists, Dr. W. R. White of Oklahoma City the Baptists, Dr. John H. Burma of Sherman, the Presbyterians, and Dr. L. D. Anderson of Fort Worth the Disciples.

MY LIFE A GOSPEL ENGINE FOR GOD

George T. McBeth

I want to be the headlight that shines down the highway of life, so that some girl or boy or other unsaved person may see the danger ahead—so that they may see it far enough ahead to turn the right way.

Then I thought of the whistle which makes a loud, shrill sound—a signal to stop, look and listen and think before crossing the cross roads of life, see which is the right way to go. If my life could only be that whistle, a signal to which the outside world might listen, to think about and to follow when it comes to the cross roads of life. I want my life to be that whistle.

Then this thought came to me. I would like to be the brakes on that engine with their mighty power to stop almost dead still. When danger confronts my associates and loved ones, especially the youth of our country, if my life could only be such a life as to stop them and turn them from the dangers which they are facing, such as drinking liquor, gambling and many other things of sin. I want my life to be the brakes on the engine of God's service.

Then I thought it would be more wonderful if I could be the great drive wheels that start the engine to moving. It is of no service so long as it stands still. You may load the train with passengers, but they will not go anywhere until the drive wheels start that engine. Our lives may be filled with great things in God's service which would bring many souls to Christ, but if we stand still we will not win them to Him, our Lord and Saviour. I want my life to be the great and mighty drive wheels.

Then another thought came to me. That engine must have a solid track on which to travel that it may reach its destination safely. It must have a track that can carry the load. Oh if my life could only be that track to hold up God's plan of salvation that others might travel down that road to eternal safety. If my life can be solid enough to stand the trampling and persecution that others may give, then I can be the track on which God's Gospel Train may travel.

Then a greater thought came to me and that is this: After the engine is built, ready to go with its headlight shining to light the path, the whistle ready to give the signal, "We are coming," with the brakes ready to stop at the right place, the drive wheels ready to turn and the track ready to carry its load, something else is still necessary. I want my life to be all these things that I may be a Gospel Engine for God, but it takes power to make the engine go. Oh, if I could only be the coal that is consumed to make the power to run that engine in the service of my Master, my Savior and Keeper, that would be greatest of all. When we come to the place where we are willing to be consumed that others may be saved, then we will put on a program for God that is worth while.

Think On These Things

C. C. Andrews, Baird, Texas

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." 2nd Cor. 5th Chap. 18th verse.

Because of sin, God and man became out of harmony with each other.

"But God so loved the world, that he sent his Son to make reconciliation between himself and the world."

Jesus met all that was required of him, forever and completely reconciling his Father to lost men.

There is nothing more to do on God's part, "It is finished" said Jesus on the cross. He hath also given us the authority to bring this "word of reconciliation" to the people of all the world.

I cannot find words to better express our privilege and authority than the 20th verse: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

So then the burden is upon us to bring the message of God's reconciliation to the unsaved through Jesus Christ. It then becomes the burden of the unsaved to receive it, "and be reconciled to God through Jesus Christ."

Then God and the unsaved person have met in harmony through Jesus Christ.

Devotional Thoughts

YOUR MONEY

You sent the money across the sea
That bought a Bible for young Sing Lee,
And young Sing Lee, when he'd read therein
Proceeded to turn his back on sin.
Then he rested neither night nor day
Til his brother walked the narrow way,
And his brother worked 'til he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long until half the town
Had left its idols of wood and stone,
And the work's not ended yet, my friend,
You started something that ne'er shall end,
When you sent the money across the sea
That bought a Bible for young Sing Lee.
—Amelia Price Ayers, in Sunday School Times.

YOUR MEN

The Bible you bought for young Sing Lee
With money you sent across the sea,
Was the Word of God which saves from sin;
But, alas; we confess with great chagrin,
Some men you sent to teach the Way
Are spreading the gospel of doubt today;
And young Sing Lee is staggering back
And getting his feet clear off the track.
Arise ye saints, in armor clad,
And grasp the sword and save the lad
Whose name you know as young Sing Lee
From demons and men across the sea
Who would steal away the Book you send,
And stop the work that should have no end.
—Walter Scott Elliott.

MY WITNESSES

"Ye shall be My Witnesses."—Acts 1:8.

The fourth mark of Christ's Church, His servants are to be Witnesses to Him, ever testifying of His wonderful love, of His power to redeem, of His continual abiding presence, and of His wonderful power to work in them.

This is the only weapon that the King allows His redeemed ones to use. Without claiming authority or power, without wisdom or eloquence, without influence or position, each one is called, not only by his words, but by his life and action, to be a living proof and witness of what Jesus can do.

This is to be the only weapon they are to use in conquering men and bringing them to the feet of Christ. This is what the first disciples did. When they were filled with the Spirit they began to speak of the mighty things that Christ had done.

It was in this power that those who were scattered abroad by persecution went forth, even as far as Antioch, preaching in the name of Jesus, so that a multitude of the heathen believed. They had no commission from the Apostles; they had no special gifts or training, but out of the fulness of the heart they spoke of Jesus Christ. They could not be silent; they were filled with the life and the love of Christ, and could not but witness to Him.

It was this that gave the Gospel its power of increase; every new convert became a witness for Christ.

A heathen writer tells later in regard to the persecutions, that if the Christians were only content to keep the worship of Jesus to themselves they would not have to suffer. But in their zeal they wanted Christ to rule over all.

Here we have the secret of a flourishing Church: every believer a witness for Jesus. Here we have the cause of the weakness of the church: so few who are willing in daily life to testify that Jesus is Lord.

What a call to prayer! Lord, teach Thy disciples the blessedness of so knowing Jesus and the power of His love; that they may find their highest joy in witnessing to what He is and has done for them.—Andrew Murray.

SUNDAY SCHOOL LESSON

Sam Malone

August 15, 1937

GIVING OF THE LAW

Read Exodus 19:1 to 20:21—Lesson Study Exodus 20:1-17

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . Thou shalt love thy neighbor as thy self. Matt. 22:32-39.

It has been nearly two months since the Children of Israel left Egypt and started on the wilderness journey. It was an impressive scene as the Israelites camped at the foot of Mt. Sinai and made preparation, as God had commanded them, for the giving of the law. Moses went up into the mountain in the presence of God, and there received instructions concerning the giving of the law.

A covenant was made between God and Israel. On condition that Israel obey God, and keep His covenant, they should be a peculiar treasure unto God above all people, and a kingdom of priests and a holy nation. The people readily agreed to obey God, in these words: "And the people answered together, and said, all that the Lord hath spoken we will do."

On the third day Jehovah met Israel in the mountain, Exodus 19:18-19 gives this impressive description: "And Mt. Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke and God answered him by voice."

The Ten Commandments

The law given at Sinai known as the ten commandments, were a part that is called the Moral law. The first four of these commandments had to do with man's relation to God. We might summarize them as follows:

1. Worship only one God—"Thou shalt have no other God before me."
2. Worship Him without use of images—"Thou shalt not make thee any graven images."
3. Reverence His name—"Thou shalt not take the name of the Lord thy God in vain."
4. Keep His Day holy—"Remember the Sabbath day to keep it holy."

The last six commandments have to do with man's relation to his fellowman. A summary follows:

5. Sacredness of parenthood—"Honor thy father and thy mother."
6. Sacredness of human life—"Thou shalt not kill."
7. Sacredness of marriage ties—"Thou shalt not commit adultery."
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9. Sacredness of word—"Thou shalt not bear false witness."
10. Warning against covetousness—"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

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Tuesday—Duties to Man. Exodus 20:12-20.
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Thursday—Loving the Law. Psalm 119:97-104.
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Saturday—The Perfect Law. Psalm 19:7-14.
Sunday—God's Law in the heart. Hebrew 10:14-17.

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TRUE TO YOURSELF, OTHERS

To self be true, to others just,
In God above be all your trust;
Let heart and hand, your powers all,
Respond to duty's regal call;
Let love your very life enshrine,
And evermore that light will shine.

West Texas Baptist

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

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

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KEEP THE LIGHTS BURNING

At the August meeting of the Sweetwater Association Workers' Conference, a recommendation presented by the women and passed unanimously by the conference, should receive the solemn consideration of every church in the Sweetwater Association. The recommendation, in substance, follows:

"Since the evangelistic campaign is on in many of our churches, we believe that all Baptist Churches should make special effort during August to reach the unsaved. Therefore we recommend that every church in the Sweetwater Association keep the doors open and lights burning until after midnight with the pastor or some other soul winners present, for the purpose of helping any lost soul that might enter to find the Savior."

The committee appointed decided that Wednesday night, August 25th, be the time set apart for this special soul winning effort, and all pastors and churches are urged to cooperate in the movement.

To make the effort a success, it will be necessary to give it considerable publicity. Every sinner in every community should know that on Wednesday night, August 25, the Baptist Church in that community has its lights burning and some soul-winner will be found there, who is anxious to win a poor lost sinner to Christ.

BLOY'S CAMP MEETING

When Bloy's Camp Meeting in the Davis Mountains meets August 17-24, it will miss the guiding hand of Dr. R. L. Irvin, superintendent, who died last week as a result of a heart attack.

Dr. Irving, whose death last Thursday saddened not only his immediate friends but all of Fort Davis and Marfa, where he held a joint pastorate, had been superintendent for the past 19 years. He and Dr. William Bloys, founder of the camp meeting, are the only two persons who ever held that position in the over 40 years the organization has been functioning.

His successor will be chosen by the camp meeting association, a body made up of some of the original founders, and their children. Each camp is represented on the board.

The meeting is scheduled to last through August 24, with four of the outstanding ministers of the southwest sharing speaking duties. Dr. W. H. Mansfield, of El Paso will represent the Methodists, Dr. W. R. White of Oklahoma City the Baptists, Dr. John H. Burma of Sherman, the Presbyterians, and Dr. L. D. Anderson of Fort Worth the Disciples.

MY LIFE A GOSPEL ENGINE FOR GOD

George T. McBeth

I want to be the headlight that shines down the highway of life, so that some girl or boy or other unsaved person may see the danger ahead—so that they may see it far enough ahead to turn the right way.

Then I thought of the whistle which makes a loud, shrill sound—a signal to stop, look and listen and think before crossing the cross roads of life, see which is the right way to go. If my life could only be that whistle, a signal to which the outside world might listen, to think about and to follow when it comes to the cross roads of life. I want my life to be that whistle.

Then this thought came to me. I would like to be the brakes on that engine with their mighty power to stop almost dead still. When danger confronts my associates and loved ones, especially the youth of our country, if my life could only be such a life as to stop them and turn them from the dangers which they are facing, such as drinking liquor, gambling and many other things of sin. I want my life to be the brakes on the engine of God's service.

Then I thought it would be more wonderful if I could be the great drive wheels that start the engine to moving. It is of no service so long as it stands still. You may load the train with passengers, but they will not go anywhere until the drive wheels start that engine. Our lives may be filled with great things in God's service which would bring many souls to Christ, but if we stand still we will not win them to Him, our Lord and Saviour. I want my life to be the great and mighty drive wheels.

Then another thought came to me. That engine must have a solid track on which to travel that it may reach its destination safely. It must have a track that can carry the load. Oh if my life could only be that track to hold up God's plan of salvation that others might travel down that road to eternal safety. If my life can be solid enough to stand the trampling and persecution that others may give, then I can be the track on which God's Gospel Train may travel.

Then a greater thought came to me and that is this: After the engine is built, ready to go with its headlight shining to light the path, the whistle ready to give the signal, "We are coming," with the brakes ready to stop at the right place, the drive wheels ready to turn and the track ready to carry its load, something else is still necessary. I want my life to be all these things that I may be a Gospel Engine for God, but it takes power to make the engine go. Oh, if I could only be the coal that is consumed to make the power to run that engine in the service of my Master, my Savior and Keeper, that would be greatest of all. When we come to the place where we are willing to be consumed that others may be saved, then we will put on a program for God that is worth while.

Think On These Things

C. C. Andrews, Baird, Texas

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." 2nd Cor. 5th Chap. 18th verse.

Because of sin, God and man became out of harmony with each other.

"But God so loved the world, that he sent his Son to make reconciliation between himself and the world."

Jesus met all that was required of him, forever and completely reconciling his Father to lost men.

There is nothing more to do on God's part, "It is finished" said Jesus on the cross. He hath also given us the authority to bring this "word of reconciliation" to the people of all the world.

I cannot find words to better express our privilege and authority than the 20th verse: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

So then the burden is upon us to bring the message of God's reconciliation to the unsaved through Jesus Christ. It then becomes the burden of the unsaved to receive it, "and be reconciled to God through Jesus Christ."

Then God and the unsaved person have met in harmony through Jesus Christ.

Devotional Thoughts

YOUR MONEY

You sent the money across the sea
That bought a Bible for young Sing Lee,
And young Sing Lee, when he'd read therein
Proceeded to turn his back on sin.
Then he rested neither night nor day
Til his brother walked the narrow way,
And his brother worked 'til he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long until half the town
Had left its idols of wood and stone,
And the work's not ended yet, my friend,
You started something that ne'er shall end,
When you sent the money across the sea
That bought a Bible for young Sing Lee.
—Amelia Price Ayers, in Sunday School Times.

YOUR MEN

The Bible you bought for young Sing Lee
With money you sent across the sea,
Was the Word of God which saves from sin;
But, alas, we confess with great chagrin,
Some men you sent to teach the Way
Are spreading the gospel of doubt today;
And young Sing Lee is staggering back
And getting his feet clear off the track.
Arise ye saints, in armor clad,
And grasp the sword and save the lad
Whose name you know as young Sing Lee
From demons and men across the sea
From whom they steal away the Book you send,
And stop the work that should have no end.
—Walter Scott Elliott.

MY WITNESSES

"Ye shall be My Witnesses."—Acts 1:8.

The fourth mark of Christ's Church, His servants are to be Witnesses to Him, ever testifying of His wonderful love, of His power to redeem, of His continual abiding presence, and of His wonderful power to work in them.

This is the only weapon that the King allows His redeemed ones to use. Without claiming authority or power, without wisdom or eloquence, without influence or position, each one is called, not only by his words, but by his life and action, to be a living proof and witness of what Jesus can do.

This is to be the only weapon they are to use in conquering men and bringing them to the feet of Christ. This is what the first disciples did. When they were filled with the Spirit they began to speak of the mighty things that Christ had done.

It was in this power that those who were scattered abroad by persecution went forth, even as far as Antioch, preaching in the name of Jesus, so that a multitude of the heathen believed. They had no commission from the Apostles; they had no special gifts or training, but out of the fulness of the heart they spoke of Jesus Christ. They could not be silent; they were filled with the life and the love of Christ, and could not but witness to Him.

It was this that gave the Gospel its power of increase; every new convert became a witness for Christ.

A heathen writer tells later in regard to the persecutions, that if the Christians were only content to keep the worship of Jesus to themselves they would not have to suffer. But in their zeal they wanted Christ to rule over all.

Here we have the secret of a flourishing Church: every believer a witness for Jesus. Here we have the cause of the weakness of the church: so few who are willing in daily life to testify that Jesus is Lord.

What a call to prayer! Lord, teach Thy disciples the blessedness of so knowing Jesus and the power of His love; that they may find their highest joy in witnessing to what He is and has done for them.—Andrew Murray.

SUNDAY SCHOOL LESSON

Sam Malone

August 15, 1937

GIVING OF THE LAW

Read Exodus 19:1 to 20:21—Lesson Study Exodus 20:1-17

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbor as thy self. Matt. 22:32-39.

It has been nearly two months since the Children of Israel left Egypt and started on the wilderness journey. It was an impressive scene as the Israelites camped at the foot of Mt. Sinai and made preparation, as God had commanded them, for the giving of the law. Moses went up into the mountain in the presence of God, and there received instructions concerning the giving of the law.

A covenant was made between God and Israel. On condition that Israel obey God, and keep His covenant, they should be a peculiar treasure unto God above all people, and a kingdom of priests and a holy nation. The people readily agreed to obey God, in these words: "And the people answered together, and said, all that the Lord hath spoken we will do."

On the third day Jehovah met Israel in the mountain, Exodus 19:18-19 gives this impressive description: "And Mt. Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke and God answered him by voice."

The Ten Commandments

The law given at Sinai known as the ten commandments, were a part that is called the Moral law. The first four of these commandments had to do with man's relation to God. We might summarize them as follows:

1. Worship only one God—"Thou shalt have no other God before me."
 2. Worship Him without use of images—"Thou shalt not make thee any graven images."
 3. Reverence His name—"Thou shalt not take the name of the Lord thy God in vain."
 4. Keep His Day holy—"Remember the Sabbath day to keep it holy."
- The last six commandments have to do with man's relation to his fellowman. A summary follows:
5. Sacredness of parenthood—"Honor thy father and thy mother."
 6. Sacredness of human life—"Thou shalt not kill."
 7. Sacredness of marriage ties—"Thou shalt not commit adultery."
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The Old Time Religion

By J. B. Cranfill, Dallas, Texas
In Western Recorder

When I was a lad of twelve, I attended services in the Primitive Baptist meeting-house, and heard a sermon by Abe Baker, the preacher of whom, except my dear father, I knew most in my boyhood and one whom I always loved. He was not a man of culture, but he had a big heart beating in his breast, and he knew the winsome touch of the Spirit of God, who had brought him into the light and had called him into the work of the ministry. That day he preached a very appealing sermon. I was not a Christian, but the sermon deeply impressed me.

One of the auditors on that afternoon was Mrs. Bennett, the poorest woman in our poverty-stricken frontier neighborhood. Those were pioneer times in which earthly wealth did not abound, and all of the families on Hallmark's Prairie were comparatively poor. My father was building up a large medical practice, and even then was the leading doctor in four Southwest Texas counties, but his clientele was made up of poor families, who, like himself, were struggling along to rebuild their shattered fortunes following the Civil War.

Mrs. Bennett was the poorest woman in our neighborhood and a perennial object of charity. Everybody believed in her and all the neighbors loved her. She was not a mendicant. She never begged. She would have starved rather than ask for charity. She was a member of the little Primitive Baptist Church there, and, whereas many think these dear old-timers never dispensed charity, they gave out of their poverty many good gifts of helpfulness in a financial way, and had hearts beating in their breasts that had been touched by the life and love Divine.

During this impressive sermon of Abe Baker, Sister Bennett rejoiced in Spirit as she contemplated the goodness of God. The Primitive Baptists, while deeply emotional in their hearts, rarely expressed those emotions in camp-meeting style. Only once did my mother shout in any of these meetings, yet all the time she was deeply religious and consistently pious.

Mrs. Bennett knew the traditional inhibitions among the Primitive Baptists against shouting, so she was just moving backward and forward, with the tears streaming down her face, when Brother Baker, noticing how impressed she was with the sermon, exclaimed, "Sister Bennett, if the cup runs over, let it run—ah!" Then she began to shout. Others shouted. A revival of religion broke out that Saturday afternoon, and those, if any, who came to scoff remained to pray. The Spirit of God was manifest on every hand, and one

twelve-year-old boy who lingered there, received religious impressions that have followed him all his days.

I recall another gracious revival in the same neighborhood. In frontier days there were many prayer meetings and even preaching services in the homes of the people, and upon a certain evening I had gone with my father to one of these neighborhood meetings. The house was crowded with the kind-hearted neighbors who had come to hear my father preach. He, while then a Primitive Baptist preacher, was not like some of those dear old-timers, long-winded in his sermons.

He gave a message rather briefly out of his overflowing heart. Following his brief word there was a prayer-meeting and during the prayer service the Spirit of God came down and every heart in that presence, even the heart of this same youth, was strangely moved, and many shouted aloud and praised God for His goodness to us all. One man, not then a Christian, who sat next to me—a dear one in our family, for he had married my oldest sister—was so deeply moved that he never rested until he gave his heart to Christ. He lived to be eighty-one, and during his last illness I was with him most of the time.

The day before he died, I said, "Will, are you afraid to die?" With a smile, he looked up into my face, and said, calling me by my first name, "Britton, I have never been afraid of anything; I am not afraid to die. I trust in my Saviour." He was one of the fruits of that little neighborhood meeting of the long ago, and died rejoicing in his faith in Christ.

I am thinking of another scene in a West Texas neighborhood, far removed from the little corner of the world in which I was reared. We had driven our cattle out into West Texas for better range and among all the cowboys I was perhaps the wildest. Two missionary Baptist preachers came into the neighborhood and began a meeting under a brush arbor. I was not quite eighteen then, and had no more thought of becoming a Christian in that meeting than I now have of taking an air-plane journey to Mars.

Like young folks will, a young lady friend and I went to the meeting on a Sunday night, having made up that very Sunday a dancing party for the following Wednesday night, and took our places on the rear seat. I was not particularly interested, nor was she. We went as young folks will, and we listened attentively to the sermon. It was impressively delivered, but the sermon did not bring the call to my heart to take any religious

step. The preacher called mourners. Many came. He called then for all who were interested in the subject of religion to come and give him their hand. I was not interested. I didn't go.

Then, finally, he said, "I want everyone in this audience who ever intends at any time to be a Christian to come and give me his hand." That word touched my heart, for I had always intended to be a Christian at some time. I wanted to wait until I had sown my full crop of wild oats, gotten married and settled, and then had time to consider the question of religion. The invitation this time to "give him a hand" appealed to me, so I whispered to the young lady sitting by me and asked if she was going. She shook her head. I whispered, "I must go and give the preacher my hand, for I intend some time to be a Christian."

Acting on that resolve, I started to the preacher, and between the time of moving toward him and reaching him, the powers of the world to come took hold upon my soul. After I had given the preacher my hand, I knelt with the mourners and my soul was never at rest until I found Christ precious to my soul, which I did the following Wednesday night—the very night on which we were to have the dancing party. I never sponsored another.

I am reciting these incidents from my own humble life as a means of impressing my conviction upon all to whom these words shall come that revivals of religion are not man-made—they are God-made. They come down from Heaven. How they come and when they are to come is as mysterious as the messages of Jesus to Nicodemus when he said: "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is everyone that is born of the Spirit of God."

There is widespread and increasing need now in all our borders for a heart-searching, over-sweeping revival of religion. Down Texas way the Executive Board of the Baptist General Convention, after praying about it, decided that all of us would be asked to pray and work for a state-wide revival in which 100,000 souls would be saved. It was a high and constructive resolve, and one that has touched the hearts of Texas Baptists as they have not been touched in long years.

But no Board meeting or resolution in itself can or will bring a revival. It will come in response to prayer on the part of God's people and by God pouring out His Spirit afresh upon them. That it will come, I devoutly pray. That my own heart will be revived, I make appeal to God. I sensibly feel the need of a re-consecration and a re-dedication to God. Many a time through the long years I have resolved to be a better man. Every such motivation has come from heaven, and as these words are penned I

have the feeling strong upon me that I want to feel again the touch of the Spirit Divine upon my spirit to the end that I may find a resurgence of that peace and joy that first I knew when I gave my soul to God.

I recall a revival of religion in Waco when I lived there. B. H. Carroll, the immortal, was pastor. There was never anybody quite like him. The revival lasted three months. Waco, a town of some 50,000, was moved to its very depths, and every soul in that town was in one way or another touched by that meeting. I worked in that revival as best I could, and those who yet survive who lingered under the spell of God's power displayed there, will never forget it.

Back of that, in the village where I practiced medicine, God sent a revival to the village church. I was not a member of that church then. Like many indifferent Baptists, I had my church letter in my trunk. I was back-slidden in heart, as I have been many a time through the long years. With a growing medical practice and with the siren voices of the world calling to me from every side, I had fallen into a state of religious indifference.

Then the revival came. Nobody knew how. The pastor was not comparable in any way to Spurgeon or Truett, but he held up the banner of the Cross courageously and lovingly, and God's Spirit moved on the hearts of the people. Those West Texas men were brave and frank. They had no patience with hypocrisy. One of the oldest citizens in the village, then nearing the end of his life, attended these services. He had never made any profession of religion. He found himself an alien from God.

One night, like a flash of lightning from the bending heavens, he gave his heart to Christ. He joined the church that night. I heard him tell his experience. Trembling with emotion, he began to recite God's dealings with him, but he was unable to describe the light that had flooded his soul, however much he tried. Finally, failing to voice what was in his heart, he said: "One thing I know—I feel as I have never felt before!"

My dear old friend, Woody, an up-standing citizen of that dear old Western world thus yielded to Christ, and there was an ingathering that none who witnessed it will ever forget. I took my church letter, and united with the church. I can't say that I was never to back-slide again, but I can say that thereafter there was never any interregnum in my church membership, and that has been more than fifty-six years ago.

REVIVALS COME WHEN CHRISTIANS FORSAKE THEIR SINS. THEY COME WHEN PREACHERS LIVE THE RELIGION THEY PREACH. THEY COME WHEN FAMILY ALTARS ARE ERECTED IN CHRISTIAN HOMES. THEY COME WHEN THE SONGS OF ZION, THOSE HEART-SEARCHING SYMPHONIES THAT VOICE THE GLORIES OF THE LOVE AND LIFE DIVINE, ARE SUNG BY LOVING AND EXPECTANT HEARTS.

Let us all pray that a wide-spread South-wide, nation-wide, world-wide revival will come to bless our suffering, dying, sinning world. Satan is working on every hand. He is winning many into ways of sin from which they are never to be reclaimed.

LET US, AS BEST WE MAY, LIFT OUR HEARTS AND HANDS TO STEM THE TIDE OF WORLDLINESS THAT NOW ENGULFS US, AND STOP ALL THE PRODIGALS AMONG OUR BAPTIST PEOPLE FROM SPENDING THEIR SUBSTANCE IN RITIOUS LIVING. THEN THE REVIVAL WILL COME.

In appreciation of a gift made by the Home Mission Board of their church building program twenty years ago, the Dunean Baptist Church, Greenville, South Carolina, sends a special offering each month to home missions.

Rev. I. E. Gonzales, highly trained Mexican, becomes principal of Mexican Baptist Institute, Bastrop, Texas, in a transfer from Austin announced by the Home Mission Board.

ANSWER TO THIS WEEK'S PUZZLE

- | | | |
|--------|---------------|------------|
| Across | 1.—MT. CINAL. | 15.—MA. |
| | 7.—AARON. | 16.—ROAM. |
| | 8.—EMF. | 19.—REND. |
| | 9.—ANT. | 21.—ARMY. |
| | 11.—TREE. | 22.—ORAL. |
| | 12.—HAIL. | 23.—ORION. |
| | 14.—ER. | 25.—ARM. |
| Down | 2.—TAME. | 13.—LADLE. |
| | 3.—SAFE. | 17.—AMO. |
| | 4.—IR. | 18.—MVRA. |
| | 5.—ANNA. | 19.—ROOM. |
| | 8.—ERROR. | 20.—ERN. |
| | 10.—TIMNA. | 24.—IR. |
| | 11.—TERAH. | |

QUESTIONS FOR BAPTISTS ON BAPTISM

In recent issues of the West Texas Baptist there appeared "Hall's Campbellite Catechism" and other questions by Dr. J. W. Porter of Lexington, Ky. Some of our Church of Christ friends in Abilene evidently read this paper, as we have received quite a bit of reaction from the questions. George J. P. Masser, Christian Evangelist, sent us the following "Questions for Baptists on Baptism." We pass them on to our readers for your consideration, as we feel that this is only fair to our Church of Christ friends:

1. Is baptism a part of the Gospel?
2. Does baptism belong to the righteousness of God, or to the righteousness of man?
3. Does baptism belong to the law as given by Moses, or to the grace and truth which came by Jesus Christ?
4. Can a man be a Baptist, without baptism?
5. Does a man become a Baptist by faith or baptism?
6. Does he look to Christ or water baptism for church membership?
7. Is baptism a commandment of God?
8. Will a man be saved while in disobedience to God's commandments?

Baptist Home Mission Notes

Rev. C. F. Landon, Home Board missionary to the deaf, after a revival in Los Angeles, writes that there are 3,000 deaf in the city and that the only regular religious work being done for them is by a woman of the Holiness sect.

Prof. Felix Buldine, former head of the Spanish department in Baylor University, has been appointed by the Home Mission Board as a teacher in Mexican Baptist Institute, Bastrop, Texas.

The kindergarten operated by the Italian mission in Tampa, after losing the services of Miss Bertha Abbott who had taught eight years, is fortunate in securing the services of Miss Rosa Mae Whitehead.

The winter months will soon be here, and unless the friends of Christ send to us boxes of clothing and medical supplies to be used among the Navajos there will be much suffering and perhaps death among the Indians.—R. A. Pryor, Home Board Missionary, Farmington, N. M.

The Pima-Indian church, Sacaton, Arizona, has opened one new mission recently and plans to open another, according to Rev. M. E. Heard, missionary.

Nothing has crossed our path lately more readable than Tepee Trails by G. Lee Phelps. We did not find a dull line in it, and there is no waste of words.—Baptist Record.

Use---

Banner CREAMERY

Better Dairy Products

MILK—ICE—BUTTER

"They Taste Better"

Abilene, Texas

Hardin-Simmons University

Fostering the highest ideals of Christian culture and maintaining the highest standards of academic excellency, Hardin-Simmons University stands magnificently prepared to serve the youth of our great Southwest.

A STANDARD UNIVERSITY offering courses toward the degrees of Bachelor of Arts, Bachelor of Music, Master of Arts, and Master of Music. Fully recognized by the highest possible accrediting agencies.

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OUR WEEKLY SERMON

By H. R. Whately, Pastor First Baptist Church, Haskell

"The Danger of Delay"

Practically all people believe in religion. They believe the Bible is the inspired Word of God. They believe the church is a divine institution. In fact, they mean to be religious sometime in the future. Sinners believe in a hell and do not mean to go there. They take the attitude that they will live for many years and will have time to make the preparation before the end comes.

The Bible is very plain on the danger of delay. Over and over the unsaved man is warned to get right and live for God today. If a man knows what right is he should not hesitate to do it. "To him that knoweth to do right and doeth it not, to him it is sin." God will hold this spirit of rebellion against the sinner and it exposes him to constant danger. The Bible gives the following reasons why delay is dangerous:

1. Delay is dangerous, because the Bible puts all the promises to the unsaved man in the present tense. It makes no promises to him in the future. "Today is the day of salvation. Now is the accepted time." The promises are not put in the future, because some day there will be no tomorrow. Today is the last day that many shall live upon the earth and it may be the last day for someone in our community. In the last few years life has been taken from many in the Haskell territory in a moment. If you will think, you will recall that many of these were unprepared to go. Many will argue that they will not come to such a tragic end. The man that boasts of his security is the very one that God is likely to punish.

2. Delay is dangerous, because it is often times a sin against light and this is closely related to the sin against the Holy Ghost. Hebrews 10:26 says: "If we sin wilfully after we have received the knowledge of the truth, there remaineth no sacrifice for sin." You will keep in mind that there is a difference in receiving a knowledge of the truth and the truth itself. One can have a knowledge of a medicine that will cure and refuse to take it. One can understand the truths about salvation and refuse to embrace them. This scripture affirms, that if a man has this knowledge and WILFULLY rejects it that there remains no sacrifice for sin. Christ is the Sacrifice offered for sin and this scripture means that there is no Christ for the man that wilfully rejects the light. Men think it is just a trifle to reject the truths of the Gospel, but the Bible informs us that it is a dangerous thing to do.

The sin against the Holy Ghost is a sin that is wilfully committed in the presence of a high degree of spiritual light. Let man stand face to face with duty and know beyond a doubt what he ought to do about it and wilfully turns away from it, he is likely to go to hell. He may live long upon the earth, but his doom is sealed. They are in every community. To trifle with God is the most dangerous of all dangers.

3. Delay is dangerous, because it is the easiest of all the ways to go to hell. The devil wants every man to believe that his death is in the distant future and that he has a lot of time to think about religion; that there is no use to hurry. Someone has said that procrastination is the thief of time. It is also the thief of human souls. The time will come in every life when tomorrow's sun will never rise. If a thing is right it ought to be done today. It is also business like. The man who puts off until tomorrow the things that ought to be done today will be a failure in life. This is a truth that no one will deny. The man who puts off salvation until tomorrow will be a failure in eternity.

4. Delay is dangerous, because God warns man not to boast about the future. "Boast not thyself of tomorrow for thou knowest not what a day may bring forth." Boasting is offensive to God. We are told that the goodness of God encourage them to put off salvation and go deeper into sin. This will cause God to strike. Do not let the goodness of love of God encourage you to sin against Him. This is the strongest of all arguments why you should love and serve God.

5. Delay is dangerous, because it is inviting the wrath of God to fall upon you. "He that is often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy." God often speaks to man and makes him feel the need of preparation. He is constantly pulling him toward heaven. The man who stiffens his neck like a brute and pulls against God will be suddenly

destroyed. The word suddenly does not mean that the man will be killed today. It means that when the end comes it will come suddenly; that there will be no time for repentance. This explains the sudden going of so many. God will strike. Such an attitude is defying God.

Any man that has not committed the sin against the Holy Ghost can be saved if he wants to be. The Bible says, "See the Lord." This is the opposite of running from Him. If you run you will run into hell. An honest effort on your part will soon bring you in touch with God.

Our revival meeting is in progress. Great gospel preaching is being heard. You will not be embarrassed. You can come and feel at home. And one who would like to be a Christian can become one in this meeting. You will not be over urged. Give yourself a chance and God will save you. You will be prepared to live and prepared to die. It will make your home a better home and it will mean safety in eternity.

FROM THE WATCHTOWER

(Continued from page 1)
dren will be lifted from twisted wreckage, their bodies so crushed and broken that they will never mend. Such is the average daily life-price America will pay for its estimated 29,000,000 autos in 1937.

A Long Journey
One of the most interesting little stories I have read in a long time appeared recently in the Crystal City Sentinel. It tells of the journey of a message across the vast Atlantic ocean in a bottle, a journey that took only about a year. The substance of the story is about like this:
Miss Eloise M. Diaz of Crystal City received a letter last week from Manuel Llano of Santander, Spain, claiming the genuine Texas diamond back rattlesnake skin which was promised the finder of a note dropped in the ocean off Cape Hatteras almost exactly a year ago.

It all happened like this: Miss Diaz has a friend, Manuel Castro, who is a sailor in the U. S. navy. Castro wrote a note, signed Miss Diaz's name, sealed the note in a bottle and dropped the bottle in the ocean. The note read: "This note and bottle dropped in the vicinity of Cape Hatteras, U. S. east coast, on May 27, 1936, at 5 a. m. If anybody finds it and wants a genuine diamond back rattlesnake skin, please drop a line to the address below," giving the address of Miss Diaz at Crystal City.

Last week Miss Diaz received a letter, mailed in England, May 17, signed by Manuel Llano and dated Santander, Spain, May 5, 1937. The note said: "A bottle containing a note written by you was found by me at Sandinero beach of this city last day of April. As I think I was the lucky man by finding the mysterious bottle I will beg you to send me the mentioned rattlesnake skin which was promised in said note. At the same time I will amplify this letter by telling you that the curiosity has a double meaning of romanticity, one by finding it in the romantic land of Spain, and the other is I was able to read the three languages in which the note was written."

There were a couple of paragraphs in Spanish and this added line in English: "Will you send this letter to England with a friend to be mailed there for better and faster service." The stamp on the envelope contained the pictures of King George VI and Queen Elizabeth of May 12, 1937, date.

Miss Diaz will send the rattlesnake skin. Several Crystal City boys have promised to provide her with one.

NEWS NOTES

(Continued from page 1)
music. An orchestra under the direction of Joe Meacham is furnishing music for the meeting.

A daughter, Rozinne, was born to Rev. and Mrs. Vernon Yearby at El Paso, July 30. Brother Yearby, a son of Pastor I. L. Yearby of the First Baptist Church, El Paso, is a 1936 graduate of Hardin-Simmons University.

Rev. I. C. Gregory of Highland Heights Baptist Church, Wichita Falls, is to do the preaching in a meeting with Pastor Avery Rodgers and the Gorman Church, beginning next Sunday. Dexter Riddle of Abilene, is to lead the singing.

Rev. Roy Shahan of Rule is with Pastor J. J. Gentry and the Church

at Five Mile, Dawson County. Rev. W. C. Taggart of Abilene preached at Rule last Sunday.

Evangelist Cleveland Autry of 1233 N. 19th Street, Abilene, has returned from Arkansas and other states east where he has been in revival meetings. Until recently Brother Autry had been in ill health for some time, but his health has completely recovered and he is ready to devote his entire time to evangelistic, supply or pastoral work. Our people should keep this good man busy in the Lord's work. His P. O. address is Box 1505, and Phone Number is 4296.

Our meeting at Murray was good. The church was revived. There were two additions by baptism. Rev. G. W. Thomas did the preaching. The meeting lasted eight days.

We have just closed a good meeting at Proffit, Texas. Rev. I. W. Lawrence did the preaching and Harley Sikes of Clyde, Rt. 2, had charge of the singing. His mother presided at the piano, and also rendered valuable service with special songs.

There were two additions for baptism, one by letter and two by statement.—M. F. Richardson, Pastor.

Rev. E. D. Dunlap, Pastor of The First Baptist Church of Sweetwater, has just closed his second meeting since April the first, with Pastor T. L. Nipp, and the First Baptist Church of Moran, there were some twelve or more souls saved and eight additions by baptism, and one by letter, and there were three funerals during the week. Dunlap is a great preacher, and both pastor Nipp, and his good church are strong in their praise of Dunlap, and recommend him as a great pastor-evangelist.

GOD AND THE ATHEIST

An Atheist once said to a preacher, "I can prove to you that there is no God." The preacher inquired how he could do this. The atheist said, "Go with me to the top of this mountain and I will show you how." They ascended the mountain. Upon reaching the summit the atheist stood and looking upward, turned loose into the heavens a volley of the vilest, most ungodly, most blasphemous curses that ever escaped the lips of man.

He cursed God to everything he could think of. When he emptied his vocabulary of all its vile curses he then called upon God to kill him, and dared him to do it, saying, "If there be a God, I defy you to send a bolt of lightning now and strike me dead in a moment." He then rushed and waited.

All was quiet. No response came from heaven, taking vengeance upon him for his blasphemous curses and defiance. He then turned to the preacher and said, "Now, I have proved that there is no God; for you know that if there is a God, he would never have taken the cursing that I gave him. He would have sent a bolt of lightning, and have stricken me dead in a moment."

The two walked down the mountain together, the atheist with an egotistical air of triumph. When they

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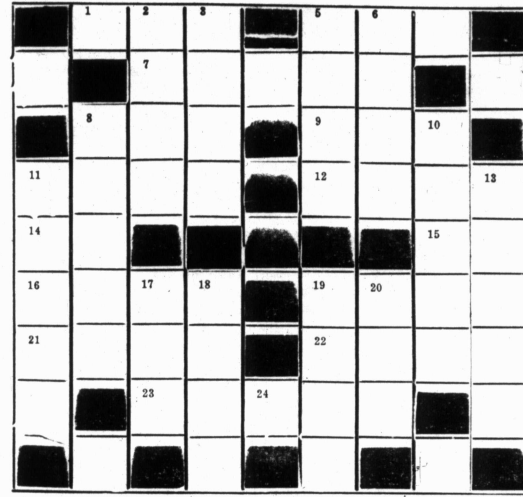
- Place where the law was given. Two words, first one abbreviated.
- Moses' spokesman in the wilderness wandering.
- Name of one of the early model Studebaker cars (1908).
- "Consider the—thou slug-gard."
- To him that overcometh will I give to eat of the—of life."
- One of the twelve plagues of Egypt.
- A suffix.
- Contraction for a parent's name.
- To wander about.
- "Cast not your pearls before swine, lest they trample them under their feet and turn again and— you."
- A body of fighting men.
- Verbal.
- The southern constellation seen in November. (Job 9:9).
- "Awake, awake, put on strength, O—of the Lord." (Isa. 51:9).

DOWN

- "But the tongue can no man—"
- Whoso putteth his trust in the Lord shall be—"
- Abbreviation for one of British Isles.
- "But—found Grace in the sight of God."
- The aged prophetess who saw the babe Christ in the temple.
- "Let him know, that he which converteth the summer from the— of his way, shall save a soul from death, and hide a multitude of sins."
- Concubine of Eliphaz, son of Esau. (Gen. 36:12).
- Father of Abraham.
- A deep spoon for serving liquors.
- Latin word for "I love."
- Ancient town of Lycia, Asia Minor. (Acts 27:5).
- "A man's gift maketh— for him, and bringeth him before great men." (Prov. 18:16).
- White-tailed sea eagle of Europe.
- Same as 4 down.

reached the level at the base of the mountain a very tiny insect stung the atheist on the wrist. His wrist and arm began to swell and all efforts to arrest the poison proved vain. It went to his body, and to his heart, and in a few hours this atheist lay cold in death.

God proved to this egotist before he died and to all who heard of the incident that it was not necessary for Him to marshal the artillery of heaven to destroy the life of such a blasphemer, but that he could take the tiniest insect and with it cut off his life in a few moments. Let all sinners and hypocrites know that he who defies almighty God and blasphemes His holy name is simply courting death. He is a fool. "The fear of the Lord is the beginning of wisdom."—W. J. Puckett, Cave City, Ky.



Fifty conversions are reported in Blytheville, Ark., and vicinity in preparatory conferences conducted by Dr. Roland Q. Leavell, evangelism superintendent of the Home Mission Board, prior to a county-wide revival.

Five students of Mexican Baptist Institute are engaged in special work this summer under direction of the Home Mission Board, their salaries being paid by a designation of the Virginia W. M. U. in their Annie W. Armstrong offering.

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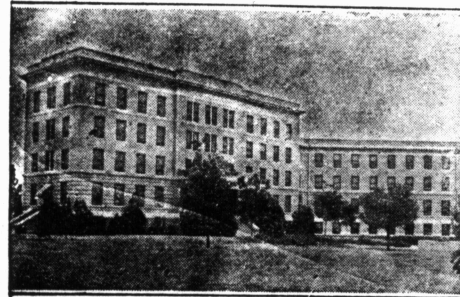
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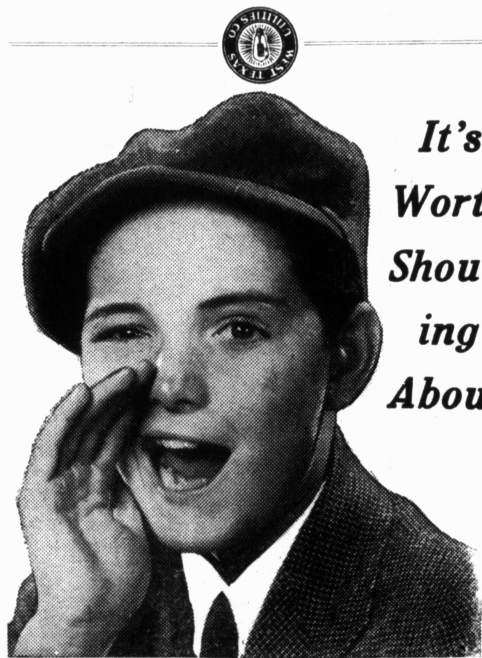


The Hendrick Memorial Hospital is the only Baptist or Protestant Hospital West of Fort Worth. It is strictly modern in every detail, has the highest rating given by the American College of Surgeons, maintains a first class Nurses' Training School, and has the largest body of medical workers in West Texas to serve you.

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The Hendrick Memorial Hospital is owned and controlled by the Baptists of Texas, dedicated to God and the relief of suffering humanity, not operated for profit, ready to serve sick and injured humanity, regardless of race, creed, or color.

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