

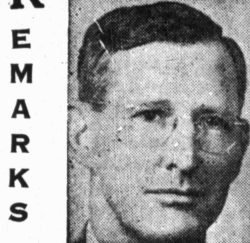
WEST TEXAS BAPTIST

Vol. 14

ABILENE, TEXAS, DECEMBER 15, 1938

No. 49

RAMBLING



By DICK O'BRIEN

I do not know a better nor cheaper way to send greetings to my seven friends and the proofreader of this column than to include my Christmas message in the remarks "My wish for each of you is that this shall be the best Christmas you ever had, and for most of you I know that will be wishing a lot. The reason I know this is because no one but a confirmed optimist would long remain a reader of this stuff, and an optimist is always happy about something, and Christmas always brings something to be happy about. This reminds me of the story about the fellow who said he wished he was half half negro and half Jew. Somebody wanted to know why he made such a queer wish, to which he replied, "Well a negro is always happy when he has a dollar, and a Jew always has a dollar." As I look back over this year I am reminded again that the pessimists have been disappointed. This was to be the year the great world-wide war was to break out, and all sorts of calamities were to be visited upon the world, but instead it has been one of the best years I ever lived. Of course it may come next year but there is no reason why that should have spoiled this one for so many people. The first time I was ever out of the United States was when I visited a county full of kinfolks in Arkansas back in 1908. That was the time when the favorite pastime was sending silly picture post cards to friends for all occasions. A friend of mine here in Texas sent me one, with the picture of two ugly fellows on it. One of the men had a very long face with the corners of the mouth turned down like a deflated balloon, and the other hardly had room for his ears the corners of his mouth reached so high. The happy one was saying to the gloomy one:

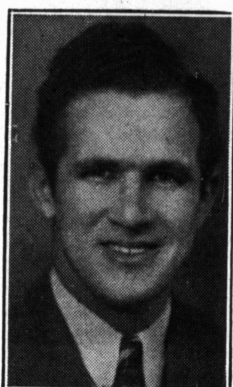
"Said optimist to pessimist,
I'll tell you what to do,
Never trouble trouble,
'Til trouble troubles you."

Jesus must have had this same thought in mind when He said, "Take no thought of tomorrow . . . sufficient unto the day is the evil thereof," and Dr. Frank Crane, who was called the apostle of common sense, said, "Today is our savior, and often like the savior of old is crucified between two thieves, a yesterday which is forever gone and a tomorrow that may never come." But this is too philosophical for rambling remarks, and the chariot is waiting to take me to my next execution, so I will relieve you by cutting the remarks short this week. . . . And please, Santa Claus, I hope you bring the twins that twenty dollar Gillette electric shaver. . . . And a glance at the map reminds me that Arkansas was admitted to the American union as a state before 1908, so I guess I have never been out of the United States. I am willing to never be until I go to heaven.

EVENTS TO COME

December 19-20: Church Music Conference, Seminary Hill.
Dec. 21—Christmas Holidays Begin, H-SU.
Dec. 25—Sunday, Christmas Day.
January 1—New Year's Day. Sunday of prayer for Southwide revival.
Jan. 3—Monday, Holidays End.
January 13 — Evangelistic Rally, District 10.
Jan. 16—20 New Mexico Baptist Pastor's Conference, Portales.
Feb. 17-18—Y. W. A. House Party, Hardin-Simmons University.
Jan. 18-19—Associational Sunday School Officers Meeting.
January 24 — Evangelistic Rally, District 17.
January 26 — Evangelistic Rally, District 16.
January 31 — Evangelistic Rally, District 7.
February 2 — Evangelistic Rally, District 11.
February 7 — Evangelistic Rally, District 9.
February 14 — Evangelistic Rally, District 8.

DICK GRIFFIN IS CALLED TO HOUSTON



Rev. Dick Griffin, assistant pastor of University Church, Abilene, is leaving this week to take up work with Magnolia Park Church, Houston, where Pastor C. B. Stevenson has done a remarkable work.

Mr. Griffin is a member of the Hardin-Simmons class of 1938. While a student he had considerable pastoral experience, including half-time work at Oplin. Pastor C. A. Powell of University Church speaks very highly of the work which his assistant has wrought in the months that they have worked together.

BAPTIST TRAINING UNION PLANS WATCH NIGHT

By T. C. Gardner

It has been suggested by the president of the Southwestern Baptist Convention, Dr. L. R. Scarborough, that every Baptist Church in Texas sponsor a watch night service in preparation for the evangelistic movement of 1939. It appears to us that now is the time to outline the program and complete plans for this watch night service. The time, of course, is Saturday night, December 31, 1938. We believe that the best place to have it is the church.

The service should perhaps begin with a fellowship program. The people could assemble in the main auditorium for a general sing song from about 8:00 to 8:30. Departmental fellowship hours should be planned from 8:30 to 10:30. The best possible leaders should be chosen for these departmental meetings. All the people should reassemble in the auditorium about 10:30 when they will be led in singing great old gospel hymns. It might be fine to have at least thirty minutes for testimonies. Individuals could be called upon to tell what outstanding something the Lord has done for them during the past year. After this at approximately 11:30 the pastor should be asked to preach a sermon and to make an evangelistic appeal. It may be that during the closing minutes of 1938, a number of people will be gloriously saved, if this could be done. At 11:55, the entire congregation should be asked to come to the altar or to move out into the aisles where they may get down on their knees and talk to God in earnest, sincere prayer. All should be led to pray that the Lord may send to Southern Baptists during 1939 a real old-fashioned spiritual revival.

A committee composed of the following is working on a definite outline for the watch night program. This outline will appear in our various Baptist papers in Texas at the earliest possible date. Copies may also be secured from the State B. T. U. Office, Burt Building, Dallas.

Committee: W. L. Howse, Fort Worth, Chairman; J. Earl Mead, Dallas; H. O. Rothwell, Dallas; Woodrow W. Harris, Waxahachie; Harvel L. Nelson, Dallas.

CALLAHAN WORKERS MEET

Plans for evangelism and stress upon personal soul-winning were the major topics at the meeting of workers of Callahan association at Potosi church, Tuesday. The keynote of the day was the sermon by Rev. Charles A. Powell of University church on "Where is thy brother?"

Other speakers included Rev. A. A. Davis, Baird, Rev. C. E. Poe, Cross Plains and R. E. Dudley substituting for Missionary B. N. Shepherd who was ill. Associational moderator J. S. Tierce presided and Rev. S. L. Tidwell was host pastor.

Reports of associational work indicated that six churches, Eula, Oplin, Scranton, Cottonwood, Denton Valley and Dudley are now without pastors. The next monthly session will be at the Denton Valley Church in January.

My Thoughts Are Concerning Southern Baptists

By L. R. Scarborough

Our Southwide Revival gets bigger with me every day. I have been thinking and praying much about its issues and the eternities that are involved in it. If we fail, what an awful, eternal loss! If we just do moderately, what a tragedy! If we gloriously win, what a glory to Jesus Christ and what multitudes of souls saved in this world and happy in all the world to come!

This movement is big enough to challenge the biggest and best in every South Baptist, to command and enlist the energies of prayer and faith and labor of a great denomination of four and one-half million. None of us are too big but what our best is needed; none of us are too small but what we can count for the most, if we will give our best to it.

I have three heart-breaking fears about this revival: First, the fear that we will function only within the Baptist circle—that is, we will stop with the borders of the influence of our churches and organizations. Eighty-five percent of the baptisms in '37 and '38 were from our Sunday schools. How glorious it is that we won so many within our circle, but how tragic it is that we got outside that circle only slightly!

Millions of lost men and women are outside the circle of our churches and this organizations. I challenge the forces of the churches to go after them in all the ranks of men, the big, professional and business men, the tired, hard-working, laboring men, in all the fields of labor, within the criminal class, the drinking class, the worldly class, the worldly crowd that does not go to church. They are worth saving and we must go after them. In every area of life there are lost men and women and children. God help us to have such power within our churches that we will attract and win these multitudes beyond the borders of our influence.

The second heart-breaking fear I have is that we will be guilty of the crime of just the ordinary. Spiritual

complacency with ordinary labor has the plague of death in it. We will not win this battle easily. If we win it at all, it will be because of the hardest, most adventurous labor in prayer, faith, preaching, teaching, personal witnessing that we have ever done. This revival lies beyond a thousand mountains, streams, deserts, impregnable walls and foes. We've got to put forth the heroic faith if we cross the Red Seas that block us, the deserts that try to swallow us and the swollen Jordans that try to drown us. We've got to have adventurous, heroic, conquering faith.

This isn't an ordinary task for Baptists; it's extraordinary. It's filled full with all of the challenges and excitements of the difference between hell and heaven, and lost and found, and God and Satan. We've got to re-make our prayer programs, our preaching programs, our easy-going personal work. We've got to make it as serious as eternity, as deep as hell, as high as heaven, as meaningful as life and destiny. God deliver us from the complacency and the crime of just being the ordinary.

There are tragedies enough in this campaign, in the hearts and lives of men, in the awful travesties and ravages of sin, to break the hearts of angels. And to be complacent about it and take it as an easy task, believing that the ordinary effort in any direction will win, is an unfortunate and fatal mistake. I would call the brotherhood to the heroic, the sacrificial, to the spirit of giants. A man like Paul is needed in every pulpit; a man like soul-winning Philip is needed in every pew; a woman like the Syro-Phoenician woman is needed in every home where there are children.

Another soul-anxious fear I have is that we will be satisfied with the power that we can generate and with less than the effectual power of God. I would press another word of God's book to the central soul of Baptists. It is "not by might nor by power—but"

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Adventures In South Brazilian Mission

Caixa T, Curitiba, Parana, Brazil
Nov. 2, 1938.

Dear Friends:

For several months I have wanted to write you, but have been traveling so much that I could not find time. Daily I pray God to bless all of you who are helping to make it possible for me to be down here in this land of glorious opportunity for the Gospel. How I wish I could share with you more of my experiences, and that you could add to mine your own glorious testimony of the power of Christ to save and transform lives. But you will not forget me, will you?

In the last week of July I left for an extended visit to the seven churches in the southern part of Sao Paulo. One must travel four or five days to get to the region, and afterward by mule-back over the worst excuses for roads that I ever have seen. My first visit was to the little church in Lagoa Nova (New Lake), which had not had a pastoral visit since I was there a year and four months ago, but which is working well, having established several preaching stations in neighboring communities. I found the brethren faithful and active, and on Sunday afternoon baptized two persons who had made a good profession of faith. It is simply marvelous to see how these brethren carry on in the absence of a pastor. They really love the Lord and lost souls.

On the way to another church I arrived in Registro, the place where all the river steamers converge, and was unable to get a bed, for the Catholics were on their way to Iguape, where they have a saint called "Bom Jesus" (Good Jesus) that sweats great drops of blood (red ink) and by means of a mechanism inside him, grows long hair and fingernails of celluloid. Tired out, I lay down on the deck of one of the steamers to try to sleep, but so many persons were stepping either over me or on me that I soon gave it up, and went down to huddle near the boiler, for there it was warm, and rather impatiently waited for the light of day. As the little steamer slowly fought it way upstream, heavily laden with cargo and passengers, I spent a great part of my time talking to various persons about Christ. The day

was long, for besides not having slept a minute the night before, I had to go without food, except for a cup of coffee, one slice of bread, and a spoonful of rice and one of beans. From 4 a. m. until 8 p. m. we endured the slow speed of the river boat, made slower still by the flood waters, for it had rained continuously for three days. How I did enjoy a bed in a nice little hotel in Xiririca. Here, after visiting the church in Bananal Pequeno for two days, I finally managed to hire two horses, one for me and one for my baggage, and set out in a hard rain for Jacopiranga, the place where we were to have the meeting of the Association on the following day. Every church was well represented in spite of the terrible roads and the rain which fell continually.

In each church there were persons to baptize and, besides teaching and preaching, I administered the Lord's Supper. After 16 days of almost continuous rain, those little paths out through the forest became almost impassable, even for a mule. Many times I had to dismount and climb the hill on foot, for it was either too dangerous to risk a fall, or too slippery for the mule to take me up. Sometimes on the descent, the mule would set his feet and slide down the hill for 70 to 80 yards. At first I was scared, but soon saw that he understood the business a little better than I did, so I just let him slide when he wanted to. Had I not worn boots, I would have had a terrible time in the mud. As it was, on those all-day trips I often got wet and remained so until night. How I stayed well is a miracle.

I wish you could have seen us eating lunch on those trips. It was a simple affair, for I took the sheep-skin off my saddle and turned the leathery side up to serve as table cloth. Then we opened a little cloth sack, and each fellow helped himself to farinha (a kind of meal that looks like saw dust) with little pieces of dried meat mixed with it. Since we had no spoons or other cutlery, I fashioned a spoon from a green leaf and the others ate with their fingers. We washed the concoction down with creek water, strained through a handkerchief. I

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MISSIONARY TO CHINA GETS FINAL FURLOUGH



Relieved from months of patient suffering, Rev. J. Walton Moore, sixteen years a missionary to China, on Wednesday evening, December 14, went Home to a well earned rest.

The beloved missionary had won many friends by his cheerful outlook and his Christian optimism during his long months of illness when he knew the inevitable result. An article which he wrote last summer for the West Texas Baptist describing his feelings at the time attracted wide attention. He was a graduate of the old Goodnight Academy and Hardin-Simmons. He took theological training at Southern Seminary, Louisville, Kentucky.

A native of North Carolina, his parents removed to Fannin County, Texas, when he was three years old, and later to Bell county. He surrendered to the ministry when a young man at Commerce.

September 23, 1917, he was married to Minnie Foster of McLean, Texas, who was his most tender nurse during the last days.

The Moores went out to China in 1920, being stationed at Cheefoo, Shantung, where he came to be superintendent of the work in that area. With one furlough, they remained in China until 1936. They expected to return after a year, leaving the older children behind in Hardin-Simmons, but the father's health prevented the carrying out of this plan.

Survivors include Mrs. Moore; four children, Martha Jane and James Walton, Jr., students in Hardin-Simmons, Miriam and Ruth, students in Abilene High School; a brother, R. H. Moore, of El Centro, Calif.; three half-brothers, Z. V. Moore of Blair, A. J. Moore of Cooper, and Charlie Moore of El Centro; and two half-sisters, Mrs. Gillie Bennett of El Centro and Mrs. Lillie Saxton of Kingman, Ariz.

SUGGESTED ORGANIZATION FOR EVANGELISTIC WORK

Outline of Organization and Suggested Program for Texas Baptists in the 1939 Southwide Evangelistic Movement

State Organizer, R. C. Campbell. State Chairman, C. E. Matthews. District Organizer, The District Missionary.

District Chairman, A Pastor. Slogan: "A Revival in Every Church and Unchurched Community."

Believing that a unified program is essential to the success of this movement we suggest the following for all districts and associations in the State.

Preparation For the Movement

1. That January 1, which is Sunday, be designated a day for prayer in every church in Texas.

The suggestion is for the Deacons, Sunday School Superintendents, officers, teachers and class officers to meet at the church for prayer from 8:30 to 9:30, January 1, 1939. Then departments and classes of the Sunday School are to be turned into prayer meetings. The eleven o'clock service to be centered on prayer. The women will meet from 2:00 p. m. to 3:30 for prayer. The men will meet at 3:30 and continue until 6:00 o'clock. At the evening hour all groups will come together for Prayer, praise and soul winning.

2. That we sponsor the church attendance Prove Me Plan. This is a plan to seek to get every member of the church to pledge himself or herself to attend all the services of the church for three months, if not provisionally hindered. A pledge card will be used for this and an every-member solicitation will be made by the church in behalf of every member. The three

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MISSIONARY



By B. N. Shepherd
Missionary, District 17

Things move rather swiftly these days. Just a few days ago the State Executive Board met in Dallas, at which time all the District Missionaries and Evangelistic Chairmen of the Districts, P. C. McGahey is ours, were called together. The Missionaries with these District Evangelistic Chairmen, Dr. Campbell, R. A. Springer, C. E. Matthews, Geo. Mason, and possibly some others, were called together to make plans to present to the State Board which was to meet the next day. Such plans were made and presented at the proper time. All were accepted. The outline you will find in this issue of the West Texas Baptist. That is the best we could do. We took into consideration our experiences of the past two years. In 1937 we reached more people for our Lord than we ever had. I am sure we did better during 1938, though the results are not available now. Dr. Campbell said from the information he has that we did do better. But we feel that we have not done our best. After much prayer and planning, we trust we shall do better this new year.

The plans are adjustable and can be adapted to every District and Church. The time for the District meetings were left to a committee in Dallas since the Leaders are to try to be with us. The time as worked out is as follows: Dist. No. 1, Feb. 1; Dist. 2, Feb. 21; Dist. 3, Jan. 17; Dist. 4, Jan. 10; Dist. 5, Jan. 6; Dist. 6, Jan. 31; Dist. 8, Feb. 14; Dist. 9, Feb. 7; Dist. 10, Jan. 13; Dist. 11, Feb. 2; Dist. 12, Feb. 9; Dist. 13, Feb. 16; Dist. 14, Feb. 23; Dist. 15, Feb. 28; Dist. 16, Jan. 26; Dist. 17, Jan. 24. You will note that in our District we meet January 24. Please pray and plan for that meeting. Much depends on it. Many souls will be won or neglected and not won according to the interest we take in that meeting. I know you can be counted on.

As you look at the plans you will note that associational meetings are to be held during the months of Jan. and Feb. We thought it would be better to have those at the regular Workers' Meetings. Please pray and plan for them. Since our District meeting will be held in Jan. and near the end, I would suggest that our Feb. Workers' Meetings be given to this. The

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BAPTIST SINGERS GUESTS OF SOUTHWEST SEMINARY

The Sixth Annual Southwest Baptist Church conference and former music students home-coming will be held at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, Monday and Tuesday, December 19 and 20, 1939. There will be morning afternoon and evening sessions each day.

Climaxing the conference will be a presentation of Handel's "Messiah" by the Seminary Choral club and orchestra assisted by former students and other visitors. This program, which is an annual event and is said to be the only annual presentation the complete oratorio of this masterpiece of religious music.

All phases of church music will be dealt with by a great array of speakers, conference leaders, song leaders and performers. Invitations are especially extended to church music directors, choir directors, song leaders, evangelistic singers, accompanists, pastors and educational directors and others interested in church music.

There is a registration fee of one dollar per person, which is reduced to fifty cents for groups of three or four from a church or institution, or twenty-five cents for groups of fifteen or more. Room and meals may be had at the seminary at one dollar per day per person.

Prof. I. E. Reynolds, head of the department of Sacred Music at the seminary is president of the conference and Mrs. Carlyle Bennett of Seminary Hill is secretary.

West Texas Baptist

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R. E. DUDLEY

Editor

SUBSCRIPTION RATES

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REVIVAL NEEDED

"The current disregard for the Ten Commandments must, in the long run, have a depressing effect upon employment, and if continued, affect the trend of the U. S. line of moral growth."

This is not the guess of some visionary who has gone to seed on religion with no knowledge of practical affairs. It is the studied conclusion of the man who is paid great sums annually by leaders of industry for analyzing statistics showing business trends—Roger W. Babson.

The statement is quoted from his current resume of prospects for 1939. Although he announces the expectation of better business for the next year and probably two, he concludes with this assertion: "Furthermore, unless America is swept by a spiritual revival, I now believe the next ten years will see a decline in living standards as well as in public morals."

If the Old Testament teaches anything, it clearly shows that there is a definite relation between national morality and the religious life of the nation on the one hand and national prosperity on the other. It does not teach that we should be good to become prosperous. A person or a people governed by such notions is not good but evil. But we are taught that material prosperity is a by-product of a right relation toward God and fellow man.

Prosperity for a nation does not consist in two cars for every garage, a few hours of light work and much time for hell-raising. An abiding prosperity includes a job for every worker, plenty without waste or extravagance, a sense of peace and security, an obedience and trust in God and love toward fellowman.

The nation which lives by the sword must perish in blood and that nation which fattens on greed and corruption will finally sink in the slime of its own brewing.

Paste this Babson prophecy in your scrapbook and look it up in 1948—if you still have the book and are still here.

DEAD-LINE NEAR

Has your church provided for the retirement of its pastor?

The contracts provide, "The contributions of the member and of his church shall be required from the date of the inauguration of the Retirement Plan, if the member was in active service in the General Convention on that date."

The only exceptions are new ministers, those entering from another state, and those now in service in Texas who, with their churches, make up all back payments. These last have only until July 1, 1939, to accept that offer. And back payments are always difficult to meet.

At a recent Workers Conference Pastor Charlie Powell called attention to a phase of the measure which is largely overlooked. It is that most of the preachers who enroll in the plan will never benefit from it for the simple reason that they will never retire.

Many will fall face forward in the harness before reaching the retirement age. That is increasingly the fate of many of our great leaders. Others will be able to labor on into their declining years. So, the number who actually retire will be only a small percentage of the men in the Baptist ministry.

No preacher will hesitate to join in the plan, however, because every cent which comes from his salary will be returned to himself or to his estate with compounded interest. And all the while he will have this protection against age or disability. All the payments by the churches and the denomination will be held for the use of the aged and helpless, but the member or his family may receive his own payments if he dies before retirement or leaves either the ministry or Southern Baptist territory.

This arrangement, plus large donations for the purpose, makes it possible for a veteran pastor to enter the plan and, if he is sixty-five years of age, allows him to begin to participate in the benefits after only one year of membership.

The question has been raised as to the financial soundness of so liberal a contract. The answer is that the Relief and Annuity Board of the Southern Baptist Convention is as safe and as sound as it is possible for a human institution to be made. The plan was approved by competent insurance actuaries before it was adopted. The operations are under the supervision of the Texas Insurance department. And, in addition to the contract sources of income, large donations have been made to the Board in the past and no doubt others will be received in the future.

The few dollars per year which a church will put into the plan is no more than they should give to Old Ministers Relief. It puts the giving to a worthy cause on as definite a plan as tithing. It relieves the pastor of worry about the unknown future. It delivers the church from fear that an aging preacher may become a burden upon the membership. It settles a definite obligation in a business-like way.

Put the Ministers' Retirement Plan on your Christmas shopping list.

News Notes

Beginning January 1, Miles Church under the leadership of Pastor Elmer F. Graham, will conduct a three-months "Prove Me" tithing test which will be immediately followed by a spring revival.

Rev. Clebert Jones of H-SU was called Sunday to the pastorate of Admiral Church, Callahan association. He is also pastor at Riverside, Jones county.

Dr. N. A. Moore assisted Pastor Finis A. Williams and the Elmdale Church in a study course last week teaching the book of Ephesians to a class of 28, 26 of whom took the examination.

Evangelist Hyman Appelman and Gospel Singer Mark Short will begin a revival on Christmas morning with Pastor C. Vaughan Rock and the First Southern Baptist Church of Phoenix, Arizona. On Thursday, December 29, there will be held a one-day evangelistic conference for Arizona pastors at that church with Evangelist Appelman leading.

Rev. Chester M. Savage has accepted the call of the First Baptist Church, Hallsville, Texas, and is now on the field. He will not retire from the evangelistic field as the church will allow him to conduct several revivals each year. He will also give some time to work on the manuscripts of the several volumes of collected sermons which he expects to add to his series which he is publishing.

Dr. A. D. Foreman, Jr., pastor of First Church San Angelo, is preaching for the Oklahoma Baptist University revival at Shawnee.

Educational Director Paul Counts of Park Heights Church, San Angelo, is recovering from a recent illness.

Mrs. Fannie Jackson, widow of Rev. J. D. Jackson, one of the first Baptist missionaries of West-Central Texas, died at Stephenville Sunday.

A young people's revival will be conducted at Trinity Church, Oklahoma City during the first week in January by William Hall Preston and B. B. McKinney of Nashville. There have been 578 additions to this church since January 1.

Rev. H. H. Summers, who is now living at Lemitar, N. M., held a fine meeting at Bloomfield in that state and a new church was organized.

Dr. D. M. Wiggins, president of the College of Mines, El Paso, addressed the students at H-SU where he was long an honored member of the faculty.

Miss A. M. Carpenter, head of the department of Art, Hardin-Simmons university, was in attendance at the semi-annual Texas Fine Arts meeting, of which group she is vice-president.

Dr. M. A. Jenkins recently spoke to the H-SU ministerial council on ministerial ethics.

William Irby Fox, of the Hardin-Simmons class of 1936, has been awarded the Edgar Lewis Marston scholarship in Physics at Brown university.

Rev. A. A. Davis, who recently resigned at Carbon to accept the pastorate at Baird; moved to the latter field this week.

Rev. E. P. Crocker who recently moved to Abilene from Caruthersville, Missouri, is engaged in a revival at Calvary Church, Abilene.

Rev. J. M. Harder of Ralls has been supplying at Crosbyton recently.

COMMUNITY CENTER REVIVAL

There have been 21 conversions reported with 17 additions for baptism, four for letter and one by statement in the revival being conducted at the Community Center mission by student preachers at Hardin-Simmons.

Preachers who have delivered one or more sermons during the meeting are: Dr. N. A. Moore, Guy Ransom, Edward Freeland, Arlie McDaniel, Omer E. Hyde, Douglas Crow, Joe Allison, Wilmer McKinney, Harold Russ, Eugene Hall, H. W. Martin, C. N. Jones, Arville Richardson, Clyde Campbell, Dr. Millard A. Jenkins, and Dr. E. B. Atwood.

Song leaders are Omer Hyde, Selby Aswell, Chas. Tarrance, Dexter Riddle, Doyle Campbell, Byron Fletcher, Elmer Holt, and Sam E. Bryant.

Planists include Mrs. James Alexander, Dorothy Means, Lynn Yeargan, Fernetta Foley, and Mrs. Harold Russ.

JUST TALK

By Elliott Dudley

Liberator

Attention has been called to the fact that the objective of the present Pan-American conference now in session at Lima, Peru, is largely the idea which Simon Bolivar, the Liberator advanced more than a century ago.

Bolivar is the man who is credited with driving Spain out of six nations of Northwestern South America. He was a man with many of the faults of his race and generation, yet he was a patriotic and far-sighted leader. His great idea, which was defeated by a horde of petty, self-seeking men of both Americas, was for a Congress of Ambassadors from all the republics of the Western Hemisphere with an agreement for the peaceful solution of all disputes among themselves and for maintaining a common front against European aggression.

Now, exactly one-hundred and eight years after the death of the Liberator, in one of the capitals where he established a constitutional government, his dream appears to be coming true. Frightened by the tactics of the dictators who foment trouble through a vocal and organized minority, the Americas are uniting as never before in regard to foreign policy.

Results?

The results of all this splendid groundwork is very problematical. Jealousies and conflicting interests, real or fancied, and the ambitions of self-seeking leaders make the likelihood of a permanent unity of purpose a very poor risk.

However, if the Lima conference closes with the show of unanimity and solidarity which has so far characterized its sessions, it will give pause to power-drunk Caesars, at least as long as there are large areas for prey closer at hand and less powerfully defended.

Let no one think that the boring from within, which is the chief method of conquest pursued by the followers of state worship, will cease for a moment either in the Latin American republics or our own. Eternal vigilance is no less the price of liberty than it was in the days of the founding fathers.

About Face

The quick about-face of Italy in regard to the popular clamor for French possessions is a puzzling development. The demonstrations and rioting in Italian cities were so evidently with government sanction that the rioters were no more surprised at being checked than were the neutral observers.

Some think that Hitler was unwilling to back Mussolini in aggression against France. This is hardly likely, for while there is little love wasted between the two, so astute a gambler as Hitler would not be ready to alienate an ally at this time.

It is suggested that the warlike actions of the French and the strengthening of their government may be the cause. Not after Munich. An Italy which defied the might of Britain and the whole League of nations three years ago would not be alarmed now. The strong anti-Italian reaction apparent among the Moslem peoples of the French colonies is a greater threat to the ambitions of Mussolini than the wrath of Paris.

Timing

Rather, it seems the whole thing is a matter of timing. A dictator is willing to allow a public clamor to help along his purposes but he can not afford for a populace to get out of hand. They must be shown who is the boss.

Again, no one wants to risk a general war. Hitler and Mussolini must march in step as long as neither alone is stronger than all likely enemies—one to the north and east and the other to the south. And the steps that they take will be, as far as possible on soil which has been carefully prepared for their coming.

The same system which worked so successfully in Austria and Czechoslovakia is being manipulated today in the Baltic states and tomorrow will be used in the Ukraine, that vast area of minerals and oil and black wheat-growing soil and man-power toward which the German dictator has long cast covetous eyes.

What Is A Guerilla?

The word guerilla is pure Spanish for a little war. The English tongue has taken it to mean irregular engagements carried on by small bands of bushwhackers. But when we hear of Chinese "guerillas" fighting a battle in which the enemy loses 6,000 slain, we need some sort of a revision of the definition or a new word.

China is far from pacified when an army with such power can spring up far behind the spearhead of Japanese invasion. More and more it appears that the Far Eastern war will be carried on to the building of a unified

SUNDAY SCHOOL LESSON

December 18, 1938

By Hight C Moore

CHRIST'S NEW COMMANDMENT

Matthew 5:43-48; 22:34-40; John 13:34, 35; 15:11-12-14

The Ten Commandments of Moses which we have been studying for weeks are condensed in the New Commandment of Jesus which we study today.

1. Standard of the New Commandment (Matthew 5) Love Your Enemies: Here is the standard of the New Commandment. Hear a paragraph from the Sermon on the Mount. Love certainly includes "love of the brethren," but it goes far beyond that. It summarizes the Second Table of the Law in love to neighbors, but does not stop there. It demands love for enemies—the very antithesis of what the rabbis inferred and taught. It even demands that love for enemies stand the test for intercession; that is, enemies must be prayed for sincerely, with true sympathy and in earnest supplication for blessings upon them which God alone can bestow. If we reach this love standard, we prove our kinship to the Father who sends the rain and sun impartially upon good and bad. If we ignore the love standard, we descend to the level of renegade publicans and despised Gentiles who merely swap affection and exchange courtesies. Our model is before us—our Heavenly Father. Our duty is clear—to be like him in love.

2. Scope of the New Commandment (Matthew 22) Love God and Neighbor: Here is the scope of the New Commandment. Review the discussion of the great commandment in the Law of Moses which occurred in the Temple on Tuesday of Crucifixion Week. (1) The inquirer was well versed in both civil and theological law. He seems personally to have been sincere, for he observed that Jesus had answered former questions wisely and was commended by Jesus in this conversation. But his question was calculated to arouse antagonism against Jesus, particularly if he should set aside the oral law and thus invite rupture with the masses, or if he should magnify certain favorite commands and omit others equally as important. Instead of splitting ethical hairs and differentiating divine commands, Jesus based every duty upon love. (2) The first great commandment requires supreme love to God. It is a love from the whole heart, gathering into one all the strands of affection: It is a love dominating the entire soul as the seat of the will. It is a love absorbing the whole mind, bringing the rays of intelligence to a focus in burning love. And it is a love twining together every strand of our strength for the expression of that love in every way possible. (3) The second great commandment is built on the same basis. The love which reaches upward to God is sure to reach outward to man. And as love to God summarizes the First Table of the Law (four commandments), so love to man summarizes the Second Table of the Law (six commandments). Is there any other commandment greater than these? Jesus says there is not. And our own hearts tell us that he is right.

3. Spirit of the New Commandment (John 13) Love as Jesus Loved: Here is the spirit of the New Commandment. Listen again to the words which Jesus uttered to the Eleven just before he entered the gloom of Gethsemane. (1) "I have loved you." Think of him in earlier eternity offering himself to be "the Lamb slain from the foundation of the world." Think of him descending from the highest heaven to lowest earth to seek and to save the lost. Think of him in Gethsemane and Golgotha and the Garden Tomb, distressed, dying, and dead because of our sins. Then think of him on the mount of the Commission and the Mount of Ascension.

4. Sacrifice in the New Commandment (John 15) Love to the Limit for Christ: Here is the sacrifice in the New Commandment. Observe: (1) "This is my commandment." It is his own, his great and inclusive mandate to every one who accepts him as Saviour and Lord. It summarizes our manward duty. It presents in himself the example of love, for he laid down his life for us that we might have life eternally. (2) "Greater love hath no man." The supreme quality is love. It is the greatest of the three abiding graces. It fulfills the law. "God is love." The supreme sacrifice is made in the surrender of life under the impulse of love. The supreme service is rendered by laying down life sometimes by one heroic act, sometimes by myriad patient deeds, in such a way as to shield others from the evil and save them to the good here and hereafter. (3) "Ye are my friends, if—." Truly Jesus is our friend. Who can doubt it for one moment? Think of Bethlehem. Think of the wilderness. Think of the mountains irradiated by his presence. Think of Olivet. Think of the mediatorial Throne. Each of us can be a friend of Jesus. He desires our friendship. He appreciates it. He uses it for the betterment of man and for his own glory. Can we withhold it from him?

Gold in the Golden Text

A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another. John 13:34.

From the neighborhood of Sinai came the old commandment to love God and neighbor. But from Calvary and its environs came the New Commandment to love one another as Jesus loved and because he loved them. The Christ of love thus gives the command to love. Those who love him will love those whom he loves.

Home Daily Bible Readings

- Dec. 12—Christ's New Commandment. John 13:34, 35.
- Dec. 13—The Supreme Commandment. Matt. 22:34-40.
- Dec. 14—Love to Enemies. Matt. 5:43-48.
- Dec. 15—Jesus Teaches Neighborliness. Luke 10:25-37.
- Dec. 16—A Brotherly Spirit. Acts 8:26-39.
- Dec. 17—The Golden Rule. Luke 6:27-38.
- Dec. 18—Love, the Way of God. I John 3:18-24.

China and the wrecking of the Empire of Japan.

An ancient oracle told King Croesus that if he made war upon the rising kingdom of Persia that he would destroy a great nation. He did. It was his own.

Dr. Walter R. Adams of Abilene Christian College and Dr. E. B. Surface of the Central Presbyterian Church, Abilene, have been among the speakers at the Thursday evening all religious hour at H-SU.

MANY DRY VICTORIES SHOW PROHIBITION TREND

By Ethel Hubler, Editor,
The National Voice, Los Angeles

Prohibition is coming back. The wets say it is. The dries say it is. But strange as it seems, the dries are not as confident of the return of prohibition as the wets seem to be.

The outcome of wet and dry elections this fall is just a hint of what's coming. Here is a boiled-down list of recent dry victories:

In New York state, 23 towns voted dry.

In Illinois, at least four townships voted dry.

In the city of Chicago, eight precincts voted out liquor.

In Alabama, three counties voted dry by larger majorities than in previous elections. Since March, 1937, six other counties have voted dry in this state.

In Ohio, more than a score of townships and precincts voted dry.

In New Hampshire, in a statewide election, many precincts voted by heavy majorities to retain their dry status and at least seven wet townships voted out liquor.

In Maine, at a statewide election held some weeks earlier, dries won in 254 cities, towns and plantations, out of 510.

Here is a state-by-state review of the progress made by dry forces in other states:

North Carolina: In Orange county, N. C., where the University of North Carolina is located, dries won another county election recently. Catawba county voted against state liquor stores.

Texas: 114 counties out of 254 now have local option. Seventeen of these counties voted dry within the last year. Many wet counties have dry precincts.

Pennsylvania: In 1937, 214 communities voted out either beer or hard liquors. In one month, 100 elections were held and dries won 89 of them. There is more dry territory now in Pennsylvania than at any time preceding prohibition.

Georgia: 114 counties voted dry. 45 counties voted wet. In the county local option elections, 1938, 33 counties voted wet and 8 counties voted dry, while 113 dry counties have not even called a referendum.

Ohio: In one month dries won 48 out of 63 local option elections. More than 1000 political units in Ohio had previously voted dry.

Kentucky: There are 48 counties now in the dry column. The state is now approximately one-third dry, although it is the largest whiskey producing state in the nation.

Capt. Wilford S. Alexander, in an address to the liquor men at Baltimore, Maryland, urging them to "clean up" if they expected to continue in business, added that there have been 7000 local option elections in the United States since repeal, and that dries have won 5000 of these elections.

Business Week, national business publication recently stated: "The dries have never quit. By constant sniping they take a village, a town, a county, here and there, now and then. In 36 states which permit local option, the dries have a chance to show their strength and are showing their strength."

Tap & Tavern, in an editorial commented: "Are the dries making headway? Yes, through gain of more and more local option towns. . . . Let us awaken to the danger confronting repeal and the industry. Let each and every one of us become aroused to the approaching menace."

John J. Daly, president of the New York State Restaurant Liquor Dealer's Association, recently declared that the number of "dries" is on the increase.

Distillers and licensees will be out of business within 10 or 15 years unless the industry as a whole mends its way, Gene Tunney told the Protective Liquor Alliance.

There have been three great nationwide waves of public indignation against the liquor traffic. The last one resulted in prohibition. History will repeat itself. — The National Voice.

STATE B. T. U. WORKERS

We are now making arrangements for our State B. T. U. workers to conduct training schools, enlargement campaigns and B. T. U. revivals during 1939. The following workers are devoting all of their time to training union work. They are available to conduct training schools in churches, associations and districts each and every week during the year. The workers are: Miss Nola Hasty, Mrs. A. Adamek, Miss Elizabeth Simmons, Mr. Robert R. Patterson, Mrs. Robert R. Patterson, Mrs. J. C. McMinn.

The above mentioned workers are State approved workers. If you want any one of them to spend a week in your church or association, write Secretary T. C. Gardner, 708 Burt Building, Dallas, immediately.

Something to Think About

By A. W. Blaine

The Christmas Season, from the commercial standpoint, seems to be in full swing. Business men are very anxious to spread what is commonly spoken of as Christmas Spirit. Through attractive ads and show-windows they encourage man to be liberal in his Christmas spending. They suggest gifts for every member of the family and other relatives and friends. Not one must be left out. Thus each enterprise offers the suggestions which, if followed, will bring them the greatest gain. The groceryman would have you load your table with many dainties, which at other seasons you might regard as extravagance, or even prohibitive in cost. The brewer would have you drink that which destroys reason and opposes all that is High and Holy. We might go on at length enumerating those who make bids for what they call their share of the proceeds of Christmas spending.

Many people heed these appeals to the extent that the local churches to which they belong find themselves hard pressed for funds. Thus Christ, whose birthday we are supposed to be celebrating, becomes the forgotten man and his cause suffers. When such conditions prevail Christmas for the masses degenerates into the mere observance of a pagan custom. Christ has been taken out of Christmas.

Christians everywhere would do well to pay much heed to the slogan of the Lottie Moon Christmas Offering: "Christmas for Christ." Every Christian should make this Christmas truly a Christmas for Christ by giving Him the best. Christ should be at the head of every Christmas list. We are sure that Christ will rejoice and that those who thus honor Him will, providing that they have first given their own selves to Him, enjoy the happiest Christmas that they have ever known. The results of their gifts will reach into the endless ages with those who will be won to Christ. Every Baptist ought to make this a Christmas for Christ by giving in a worthy manner to the Lottie Moon Christmas offering. Christ has not failed us. Let us not fail Him and the lost souls who are hungry for the bread of life.

MY THOUGHTS—

(Continued from page 1)

by my spirit, saith the Lord." This is a heavenly task. Pentecosts are born in heaven and prayed down by heroic faith, by sacrifice. Let us remember that Pentecost was not far from Gethsemane nor Calvary nor the tomb and the resurrection of Christ. John was right about it when he said, "they overcame him (Satan) by the blood of the lamb, for they loved not their lives unto death." Somebody has said that Christ will put His blood as far as we will put ours. The power of organization, the power of wealth, the power of numbers, the power of scholarship, none of these earthly expressions of power will do. We must have God's power, the supernatural power of the Holy Spirit. Oh, let's say with the ones of old, "Unless thou dost go up with us we will not go." Christ's meaningful word to His disciples was to "tarry." "Tarry!" "Tarry at Jerusalem until you are endowed with power"—the Holy Spirit's power.

When we get right then we can get ready, and the highest readiness is in the atmosphere of the passion and possession of the fullness of the Holy Spirit on our leaders and others. My fear is that we will try to do it in our own strength, and God offers us, challenges us, appeals to us to receive His abundant power and go out in that power.

I have just returned from the meeting of the State Executive Board of Texas. It was one of the greatest meetings I ever attended. They set as their financial goal a million dollars for the Cooperative Program in all of its phases. Fifty-five per cent above last year, and yet that great Board set themselves to it with a vigor and unanimity that shook the building of the First Baptist Church.

They set themselves, with the best organization they have ever had and the finest spirit, to win and baptize more souls this coming year than ever before. Seventy-three thousand they baptized year before last. The figures this year will run considerably above that. Next year they mean to do a real, Texas, titanic job of baptizing souls. Dr. R. C. Campbell, state secretary, and pastor C. E. Matthews are the state leaders. My, what a team! Pray for Texas and all the lost of our nation.

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CONVENTION ECHOES FROM B. T. U. LEADERS

Dr. Fred C. Eastham, pastor of First Baptist Church, Wichita Falls, says: "More than 8,500 messengers and visitors attended the convention in Wichita Falls, November 24-26. It was one of the greatest conventions ever held."

Dr. R. C. Campbell, Dallas: "The Baptist Training Union Convention in Wichita Falls was one of the best, if not the very best, that we have ever had. The theme was great, the messages inspiring, the spirit superb, and the fellowship wonderful."

Dr. Leslie Carlson, Fort Worth: "It was literally thrilled over the large crowd at the (Wichita Falls) Convention. The section of the convention that appealed to the rural and village churches was a step in the right direction."

Dr. J. R. Hickerson, Commerce: "The State B. T. U. Convention at Wichita Falls was one of the most inspirational meetings I have ever attended. I went home determined to enlist more adults and organize more adult unions."

Dr. B. A. Copass, Seminary Hill: "The convention at Wichita Falls was on a high plain. I have never seen a greater spirit of unanimity. All of the addresses showed just that spirit. There is indeed a mighty movement on among the Baptist Training Union members of Texas."

Mrs. W. L. Pitts, Dallas: "The convention at Wichita Falls was so inspiring, so genuine, and so helpful that I wish all Texas Baptists could have been there. It was indeed one of the greatest conventions we have ever had."

Dr. A. C. Miller, Belton: "The B. T. U. Convention in Wichita Falls was one of the most spiritual meetings I have ever attended. It seemed to me that God led us in all conferences, in all contests and in all general meetings."

Clarence H. Johnston, Corpus Christi: "The Baptist Training Union Convention of Texas is getting better and better. There was enough spiritual food and inspiration, dissimulated at the Wichita Falls Convention to keep every union in Texas going indefinitely."

Prof. I. E. Reynolds, Seminary Hill: "The music at the State Training Union Convention in Wichita Falls was on a high plain. The numbers included solos, duets, trios, etc., all of which were as fine as any I have ever heard. The convention was good in every sense of the word."

R. O. Feather, Austin: "Austin is already making plans for the Baptist Training Union Convention which is to meet in the capital city November 30 and December 1-2, 1939. The convention at Wichita Falls was a wonderful one, but we believe that the convention in Austin will be even larger and better."

PROGRAM

Workers Conference of the Fisher County Baptist Association.

Meeting with the Cross Roads Church, Monday, December 19, 1938.

Subject: Spiritual Responsibility.

10:00—Devotional, Rev. Jim Noles.

10:25—Basis of Spiritual Responsibility, Rev. A. D. Ware.

10:50—Spiritual Responsibility to the Present Generation, C. B. Leech.

11:15—Sermon, Rev. J. H. Littleton.

12:00—Lunch.

1:30—Devotional, Alvin Smith.

1:55—Spiritual Responsibility to Future Generations, Mrs. L. W. Dickson.

2:20—Sermon, Rev. W. M. Taggart, Pastor, Highland Home Church.

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LETTERS FROM A LAYMAN TO A STUDENT MINISTER

The news that necessity had compelled you to discontinue your college work for the present grieved me greatly. There is the desire to wish—though you have not asked it—that I were sufficiently wealthy to extend you a loan which would enable you to carry on until work should open up which would make you independent. But in that case I might be like Dr. Scarborough's deacon who said, "Lee, if you had my money you would have a different feeling about the use of it."

It makes me happy to hear you say that you believe this circumstance has come about by the providence of God and that it is working out His will. Neither disappointments nor discouragements nor the Devil himself can conquer such a spirit.

Do you remember where Dr. Van Dyke's "Other Wise Man" at the end of his wanderings found that the luster of his sapphire and the flame of his ruby, both long ago used in healing human hurt, were reflected in his only pearl? "So," continues that great Christian author, "the secret purpose of a noble life draws into itself the memories of past joy and past sorrow. All that has helped it and all that has hindered it, is transfigured by a subtle magic into its very essence."

An education, a degree from a college or a seminary, is one of the most worthy of goals. I imagine that the twelve-year-old Jesus, sitting in the coveted circle of the great doctors in the temple, felt that he could happily remain there, like Samuel, for the next eighteen years. But down the turn of the road was the carpenter shop in the hill-billy town where he must learn for himself of the law and of life.

So, I am glad that you and your accomplished and gracious wife are finding places of service, and I pray that you may be led into increasingly greater fields where your passion for winning lost souls, and your capacity for leading them into a greater vision of Christian life may bloom into full fruition.

May the Father in his riches bless you both and hold you ever in His keeping. And may I ever be counted, Your Friend.

For Evangelistic Work—

(Continued from page 1)

months, March, April, and May, are the months suggested. Some churches and even associations may choose to use January, February, and March, or other months.

That District Evangelistic Rallies be held in each district during the months of January and February, at which time plans be made for a rally in each association.

3. That Association Evangelistic Rallies be held in each association during the months of March, April and May, at which time plans be made to conduct a revival in each church and un-churched community in the association.

4. That a Preacher's Evangelistic Conference be held at Seminary Hill, June 5-9. Every pastor, preacher, evangelist and evangelistic singer is urged to attend this conference. Entertainment of bed and breakfast will be furnished without charge by Baptists of Fort Worth, with exception of those who stay in Seminary dormitories. For these a charge of \$1.00 per day will be made.

5. That a religious census be taken in every community and church at least one week before the revival.

6. The committee urges that a week of prayer be held in the churches preceding the revival, and if possible, a book on Soul Winning be taught.

Operation of the Movement

First, we recommend that a simultaneous revival be held in the larger cities in the Spring and Fall.

Second, that simultaneous revivals be held in districts at a time most suitable to the convenience of the district.

Third, we earnestly urge our town and city preachers to give themselves to evangelism in the rural districts in the summer.

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MISSIONARY MESSAGES

(Continued from page 1)

committee in Dallas was asked to suggest an outline for these meetings. I have those suggested outlines and like them. Each one will be supplied with one if you want it.

This is Tuesday a. m. and the Missionary is rather DOWN HEARTED. The "flu", or grip, or something got him last Saturday and he is not able to attend the two Worker's Meetings which are meeting today; the Callahan and Jones. Well, I guess I should not kick. During the two years I have been your Missionary this is the first time, if I remember correctly, that I have not been able to go when called on. I thank the Lord for good health, and take courage. I will be out again in a day or two. Well, it may be that I had to stop so I could catch up with some correspondence. That is what I am trying to do. If you do not get the letter or card due you it will be because I gave out. You know, this Flu makes a fellow a little weak.

Unless a large group of younger preachers with their churches show the UNSELFISH spirit many of the older preachers, who have made it possible for the younger ones to have good places to serve, will have to retire without any income in the next few years. Brethren, let us push this for the sakes of those who will need it soon. It is the best and cheapest protection you can get. Surely the DEACONS in the churches will not be LESS CHRISTIAN than Oil Companies, the government, and many other concerns. Brother DEACONS, you are the men to lead in this. But if they do NOT, then some others should take it up at ONCE. January 1, 1939, is the LIMIT date. BRETH-

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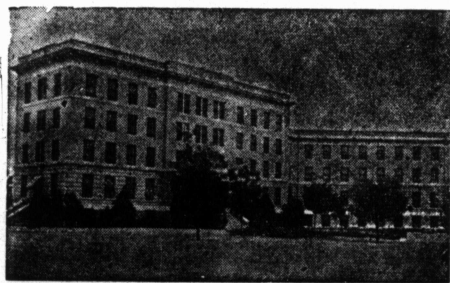
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For further information address the Superintendent.

E. M. Collier, Superintendent

REN LET'S HAVE A HEART AND DO THIS.

It is such a privilege to have a special part in the LOTTIE MOON CHRISTMAS offering for FOREIGN MISSIONS. It is a LOVE offering, indeed. Let us join in prayer that the offering will be more than \$200,000. So many are LOST and WE have the ONLY SAVING remedy. "How can they GO-EXCEPT they be sent?" It is our privilege to SEND THEM the message.

THANKS, WEST TEXAS BAPTIST, for your every kindness to the Missionary. I guess we have the best EDITOR anywhere. Mr. Dudley is doing the job.

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Shanghai Experiences of A Beloved Missionary

P. O. Box 1581,
Shanghai, China,
September 25, 1938.

Dear Friends:

If this my message to you is really to be my third quarterly one, it must be sent off to you immediately. For ten days or two weeks I have been making notes, hoping for a "propitious moment" to write to you. This morning as I glance over these notes, I fear me it is only the recounting of meeting after meeting. I have rather been specializing, however, in going to meetings since my arrival in Shanghai, August 5. You see I am a Shanghai-hilllander now! When I used to go about in church visiting in San Antonio, I always felt it a very bad place in which to "meet oneself coming back," so to speak. How many times is it that you cross and recross the San Antonio river within the city limits? Anyway, it is well that I had such practice in San Antonio; for Shanghai has many time more street turns and twists than San Antonio. Very gradually, however, I am learning the "ways" of their great rambling cosmopolitan metropolis and that in more ways than one.

In Shanghai one has the choice of buses, taxis, track trams or street cars, trackless trolley cars, jinrickshas, horse carriages, wheel barrows, bicycles and walking for "going places through the by-ways, highways, tramway, and roadways. As yet, however, I have not tried a bicycle (?) or wheelbarrow anywhere in China, nor a horse carriage except in Canton and Chefoo. This morning I am going for my first trip on a new trackless trolley which just last week began operating and making much more convenient across-town transportation between the French Settlement and International Settlement sections.

Not only has the physical city, or things material, in Shanghai seemed new and strange to me; but the mental, social and spiritual content of the city are all the more extraordinary and enigmatic. In order therefore to orientate myself better in my new environment, naturally I have been eager to see and find out things. My first interests have been our Baptist work and other Christian enterprise. This then explains why I have been going to so many meetings. Some opportunities have come in due course in the line of my routine duties and work; but others have been of my own planning for the sake of information and helpful contacts. As I now call to remembrance and review my experiences since coming to Shanghai, I am surprised at the variety of contacts I have had in so short a time.

Many of you have written expressions of concern about my safety here in Shanghai during these days of distress and upheaval. Thanks for your interest and prayers. Practically it is only the French Concession and International Settlement that remain intact since the "incident" has been raging now for more than a year. I know, however, that these are mere words to you in one sense, and that you cannot even imagine how much normal life is going on much as formerly among the nearly 4,000,000 people yet living in Shanghai. Next to the bigness in area of the city comes the impression of masses as to population! Danger? Of course there is danger here and where you are living too... in Texas, New York, Chicago, in our Southland, in the U. S. A. While I am not unconscious of greater dangers lurking in Shanghai than formerly; neither am I painfully or uncomfortably conscious of these possible dangers. While I try to be careful not to take undue risks, I am still able to go on my daily round with a feeling of a fair degree of safety, all facts considered.

Soon after I came to Shanghai, I asked Mrs. F. Y. O. Ling, whom some of you met when she was in the U. S. A. in 1925, to give me the names with times and places of meeting for all the Shanghai W. M. Societies; for my idea is in due course to peep in on all of them. I wanted to just go unannounced and see the work actually being done. All too many groups, however, have leaped ahead and invited me not only to "look-see" but to speak also. That accounts for some of my "ins and outs" through Shanghai streets during the past weeks. Only at the Cantonese Baptist Church W. M. S. have I been able to speak to them in Chinese; for this awful Shanghai dialect is so different from Cantonese, I cannot even "hear" it much less speak it! My study of the Mandarin dialect during the past year, however, has helped lighten my darkness some in making it possible for me to "hear" (i.e. understand) some of the talk and chatter round about me; and also to furnish a small (oh, so small!) work-a-day world vocabulary in getting things and "going places."

My church affiliation so far naturally has been with the Cantonese Baptist Church, where Rose Marlowe and Lorene Tilford work; but I have also sought to contact other church groups too for the sake of my general work.

Oh, how sad the destruction of the Cantonese church and school property during the past year! Oh, how cramped their present workshop! But oh, with what fine spirit and high purpose and resolve they and the other "refugee" churches carry on! Praise God for them all!

In connection with the Cantonese W. M. S. I have visited three refugee camps where only Cantonese people exist—I can't say live. In one there are some 2,000, in another about 800, and in the third more than 4,000. The W. M. S.'s all over Shanghai under Mrs. Ling's efficient faithful leadership are doing evangelistic work in several tens of the hundreds of refugee camps of Shanghai for the hundreds and thousands of refugees here. Personal soul-winning, preaching, testimony, singing and tract distribution are the methods used generally. Almost fabulous numbers of tracts, books, Bibles, picture cards and leaflets have been and are being distributed in the camps. A visit last week with Mrs. McDaniel to a Red Cross refugee hospital was a new and interesting but sad experience. The Red Cross workers were doing their work faithfully and well it seemed to me under circumstances that might just have made them quit, and say "What's the use anyway?" Oh, the human wreckage I saw!—and I did not see the worst either in number or kind... and all for what? Mrs. McDaniel goes every week with as many flowers and tracts as she can carry. She places flowers in each ward first and then gives out books, tracts, leaflets, and cards. I helped her give out forty New Testaments and much more Christian literature beside. Many cannot read and just beg for bright pretty cards to look at.

Already my letter is too long. I wanted to tell you of the "Shanghai for Christ Crusade" now on in Shanghai and since last spring, and of wonderful prayer service I attended last Sunday afternoon at the Community Church in connection with this crusade and for prayer for China and this war-torn world! I wanted to tell of our Shanghai Baptist (S. B. C.) missionary prayer meeting which we all enjoy each Thursday evening. I wanted to tell you of our Baptist group—combined editorial staffs of China Baptist Publication Society, and China B. Y. M. P. O. and China Baptist W. M. U.—prayer meeting held each Monday morning in our Baptist building, the True Light Building. I wanted to tell you of a meeting with the program committee of the W. M. S. composed of the wives of faculty members of the University of Shanghai; of two meetings in the new Union (Eliza Yates and Ming Jang of Shanghai, and Weiling and Yates of Soochow) Middle School quarters—one where I was asked to present B. Y. M. O. work to the girls of the Senior Middle School, and one with a group of Soochow Baptist women, now refueling in Shanghai, who were organizing for fellowship and W. M. S. work while living here in Shanghai. I wanted to tell you of quarterly meeting of the Soo-Shun-Sih W. M. U. yesterday; and of the meeting today for reorganization of a Senior B. Y. P. U. in the Cantonese Baptist Church, and so forth, and so forth. All else must wait for a next letter.

How distressed we have been over the news of the terrible bombing of our Stout Memorial Building in Wuchow. Dr. Beddoe wrote that the entire staff was standing by and that repairs were already under way. A letter from Hong Kong from Inez Lung reports an enrollment for Pooi To this year of 650! All Christian schools seem to be having unusually heavy enrollments. So many government schools are closed.

Yours in Christian fellowship,
MARY C. ALEXANDER.

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ADVENTURES IN SOUTH BRAZILIAN MISSION

(Continued from page 1)

spent days without seeing bread, butter, knife, fork, chair, white sugar, and many other things so common that we generally do not think of them.

I conducted a Bible Institute and preached for a week in Lavras, a place where formerly the people lived like pigs, swilling cachaca (a whiskey made from sugar cane) and eating farinha, but where now we have a fine church that has been enlarged three times, and soon will have to be enlarged again, a fine day school, a resident pastor who serves as doctor, dentist, and lawyer as well, and on the Sunday when I was there we had 316 in the Sunday School, and more than 400 to witness the baptismal service soon afterward in the clear waters of a mountain stream that flows in front of the church. This was a monumental Baptist work and a growing testimony to the power of Christ to save and transform lives. One of the young deacons told me how his mother had taught him to smoke and drink whiskey when he was seven years old, but now his home is entirely different.

One day in Batatal I began work at 7:30 a. m. by doctoring some sick persons. One mother brought three children to me to treat, but before I could put a hand on them, I made the two largest take a bar of disinfecting soap and a towel and go to the creek. She said, "They are afraid of cold water." From the looks of them they were afraid of any kind of water. But I went along to see that they did a good job of it, and when the most of the dirt was off, I could see to doctor them better. There was sickness in almost all of the little shacks that serve as houses. That day I preached five times, had a business meeting of the church, a baptismal service, and the Lord's Supper, besides making two long trips on horseback to give injections to those who were too sick to come to me. When finally I could crawl into my bed, for fortunately I had my inflated rubber mattress, several men and boys stood around to watch me prepare for bed. It was a novelty for them, so when finally I was safely tucked in under my mosquito netting, I bade them all "good-night" and blew out the candle. I slept in the church house, which has a board floor, but they went to their little stick-and-mud huts to sleep on the dirt floor, using only a little straw mat and no cover. The following day I rode over the worst road I've ever seen. The lunch was as usual, farinha and dried meat. The sunshine was very hot, and since I had a bad headache, I thought I might be taking the gripe and that after I had already used all my medicines on the others. Arriving in Itauna, I inflated my mattress, drank two cups of strong hot tea, took my last aspirin, and rested. The headache passed, so that at night I preached to a large crowd, most of which was gathered in the street outside the house. At the close I offered a copy of the Gospel of John to all who would promise to read it. One old fellow came forward and said, "I can't read, but one of my little boys can, so if you'll give it to me, I'll have him read it to me." Everywhere there was a great willingness to know the word of life. How we do need more workers to take to them the glad tidings of great joy!

The next day I was up before it was light, to get a ride down the river to Xiririca in a canoe full of rice. As soon as it got light, I took out my shaving kit and began to shave. We were approaching some rapids, and my canoeist became so interested in my shaving that I thought he was going to let us drift over the rapids sideways, but he managed to right the canoe in time for us to shoot them with ease. It was thrilling to sit

there shaving while the canoe leaped forward through white water.

On the return trip I rode one little steamer all day, arriving in Registro in time to take a launch for Juquia. All night I lay there on the floor of that launch listening to the throb of Diesel engines and trying to sleep, but in vain. We arrived at the port, near the railroad station, at 5:20 a. m., and the train was to pull out at 5:25 a. m. I jumped ashore with my baggage under my arms and ran for the train, not stopping to buy a ticket. When the conductor saw there were several of us, he held the train until we could buy passage. How I did enjoy getting home after an absence of five weeks!

So far this year I have spent less than 100 days at home, and have visited 29 of our 32 churches, besides many congregations. Before the end of the year I hope to visit the other three. All of this is in addition to being editor of the State paper, "O Baptista," trying to be pastor of two or three churches, acting as treasurer of the Mission, helping to solve problems in every place, and reserving a little time to study and keep up with my correspondence. How I do need more time and more helpers! We are hoping to receive more workers, for the task is greater than I can possibly handle. Pray with us that soon we may have more laborers, and for us, that we may be more efficient in this work that will last until Jesus comes again.

Your missionary,
A. BEN OLIVER.

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Saturday, December 17 — Z. Paul Freeman, evangelistic worker, C. del Uruguay, Argentina; E. A. Nelson, evangelistic worker, Caixa 84 A. Ma-naos, Brazil (now on pension, 1819 Denver Street, Tulsa, Okla.)

Sunday, December 18 — Gertrude W. Morgan (Mrs. F. A. R.), educational worker, Ramon Falcon 4100, Buenos Aires, Argentine.

Monday, December 19 — Margaret J. Porter (Mrs. Paul C.), evangelistic worker, Rua Germania 175, Campinas, Brazil; H. H. Muirhead, evangelistic worker, Bom Rua Pastor 144, Rio de Janeiro, Brazil (now on furlough, 815 Bagby Street, Waco, Texas); S. E. Ayres, medical missionary, Chengchow, Honan, China.

Tuesday, December 20 — L. L. Johnson, evangelistic worker, Caixa 178, Pernambuco, Brazil; Mary Long Ware (Mrs. James H.), evangelistic worker, North Pao Shing road, Shanghai, Ku, China.

Wednesday, December 21 — J. V. Tinnin, superintendent of West Indian work, without salary, in Canal Zone,

Box 242, Balboa Heights; Mr. and Mrs. James A. Blake, missionaries to Indians in Canal Zone, Box 456, Cristoval.

Thursday, December 22 — Missionary W. H. Tipton, literary worker, Shanghai, Ku, China; John Leslie Riffey, evangelistic worker, Rua Plombazina 192, Bello Horizonte, Brazil; Dr. T. W. Ayres, former medical missionary to China (now on pension, 978 Juniper Street, Atlanta, Ga.)

Friday, December 23 — Dr. B. D. Gray, Secretary Emeritus, Baptist Home Mission Board, Atlanta, Ga.; Mr. and Mrs. V. T. Yearwood, missionaries to Indians, Ancon, Canal Zone.

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