

## RAMBLING

EMARKS



By DICK O'BRIEN

I suppose it is human nature for each of us to think his work is the hardest and that the other fellow is having a relatively easy time with his. This was rather forcibly brought to my mind by an editorial in a recent issue of the Abilene Reporter-News. I hope to meet the man who wrote it some day. I do not recall the caption but it dealt with printers and preachers. A well deserved tribute was paid to Sam Malone, who is now owner and publisher of a paper at Seminole, Texas. It seems that Sam had just gotten out an issue of his paper without any help. He had gathered the news and edited it, set up the type and read proof on it, solicited advertisements and wrote a society column. He had acted as office boy, stenographer, advertising solicitor, printer's devil and editor all at the same time. The Abilene editorial ended by saying, "Now that is something. Anybody can preach a sermon, but it takes somebody sure 'nough to put out a newspaper by himself." . . . Well, I dunno, I never tried to print a newspaper and I wonder if that editor ever tried to preach a sermon. I have ploughed in new ground, shoveled coal and walked all day through ploughed ground following a section harrow, but the first time I ever sweated through my shirt was when I tried to preach a sermon. I have been preaching for more than two decades but even now I frequently put sweat glands to work that have been dormant for years. I think the next time I have to be away from my pulpit I will ask Mr. Bentley, or whoever wrote that editorial, to come over and supply the pulpit. I venture the speaker and congregation will both sweat that day. . . . Speaking of preaching, did you hear about the preacher who was conducting a revival under a tent? One day as he was exhorting with might and main a small boy came by kicking a tin can before him. He stopped at the tent, cocked one foot on the knee of the other lower limb, leaned against a tent post and centered his attention on the speaker. After a bare half minute, he turned, resumed his punishment of the tin can and went on to town. After the service the preacher walked down town and met the boy. He stopped and said, "aren't you the boy who stopped up at the tent and listened to me try to preach?" "Yes," replied the boy, "but you couldn't cut 'er could you?" . . . I have often been unable to "cut 'er." . . . One of the best ones I ever heard on the editor was about his question and answer department. He invited his readers to send any inquiry to his desk with the full assurance that they would receive by mail reliable information. One day he received two requests in the same mail. One was from a farmer who was having trouble with grasshoppers, the other from a young mother whose twin babies were teething with painful difficulty. He carefully dictated an answer to each question, but a careless stenographer got the answers mixed in mailing. The farmer was surprised to read something like this: "Give them a mild laxative to insure regular elimination, keep woolen stockings on to avoid colds, and massage the gums regularly with some soothing lotion." The young mother was shocked to read, "cover them with a liberal supply of dry straw, saturate with kerosene oil and set on fire. I do not think you will be bothered with the pests any more." . . . And since we are on newspapers and editors there is another good story about the reporter who said, "Mr. George Callahan had been made a detective on the police force." Upbraided by both captain and Mr. Callahan he proceeded to correct the embarrassing mistake with the following results. "Last week we said that Mr. George Callahan had been made a detective on the police force. What we meant to say was, that Mr. Callahan has been made a detective on the local police force."

## ABILENE CELEBRATES SANDEFER'S BIRTHDAY

Thousands of friends and acquaintances of President J. D. Sandefer join in congratulations and good wishes for this distinguished Texan upon his 70th birthday March 13, 1938.

President Sandefer is now the Dean of University Presidents in Texas. For 29 years he has directed the destiny of Hardin-Simmons University and the record is one of glorious achievements.

Coming to Simmons College at a time when the school had very little equipment and scarcely no endowment, under his leadership upon the beautiful Hardin-Simmons hill now stands one of the great schools of the South—a university that would do credit to any community.

During the 29 years President Sandefer has been "Prexy" at Hardin-Simmons many flattering offers to enter educational institutions in other fields have been rejected by him. Offers have come to be president of great state schools and religious schools much larger than Hardin-Simmons.

Believing that the school was planted by God and approved by Jesus Christ President Sandefer has never for one moment wavered in his faith in the final outcome of Hardin-Simmons. Upon a sick bed in Baylor Hospital in Dallas, God opened to this leader the portals of heaven and gave to him a vision of the wonderful things He has in store for Hardin-Simmons, if it shall ever be true to Jesus Christ.

Dr. J. B. Simmons, the founder of the school was a man of prayer. Upon bended knees he daily dedicated Simmons College to the noble work of educating men and women in a Christian atmosphere, and teaching the true principles of Christianity. President Sandefer has given the best years of his useful life to the ideals that caused Dr. Simmons to send his money from far away New York State to found in the southland a school which he believed would ever be true to Christ.

The West Texas Baptist believes in Hardin-Simmons University and its great President, and most heartily congratulates him upon this 70th birthday, and indulges the hope that he shall be spared to see many more.

Today Hardin-Simmons owns a campus of more than 40 acres, with buildings and equipment valued at more than one-half million dollars and an endowment of one million.

Abilene, by a proclamation of Mayor Hair is celebrating March 13 as Sandefer day.

## COLONIAL TEA HONORS MISSIONARY TO BRAZIL

The First Baptist Church, Haskell, was the scene of a very happy occasion on February 22, when the church met to honor Miss May Belle Taylor, daughter of Dr. and Mrs. L. F. Taylor, who sailed on the ship "Delsud" from New Orleans March 5 as a missionary to Brazil.

Mrs. R. C. Conch, president of the local W. M. S., gave the welcome address and spoke words of appreciation of Miss Taylor.

Song—"Jesus Calls Us," by congregation.

Prayer by Rev. Green of Knox City. Devotional by Mrs. J. A. Gilstrap. Duet—"Ready to Go," Mrs. Iola Henshaw and Mrs. Carl Powers.

Reading, "My Big Sister," Ann Taylor.

Piano solo, Louise Kaigler.

Beautiful tributes and many words of appreciation were spoken by her pastor, H. R. Whatley and her Sunday School teacher, Mrs. R. J. Reynolds, who in behalf of the class presented Miss Taylor a beautiful corsage of pink roses and fern.

Vocal Solo, "Thank God for a Garden," Mrs. C. V. Payne.

Presentation of gifts by Mrs. B. M. Whitaker, assisted by Jane Holt, Geraldine Akin, Jean Conner and Eula Mae Watson, dressed in sailor suits, carrying the ship, "Delsud" laden with many beautiful gifts.

Six girls, Louise Pierson, Anita Joe Simmons, Frances Fonto, Frances Merle Edwards, Wilma Whatley and Laverne Bynum, dressed in beautiful Colonial costumes acted as ushers and also served a refreshment plate of cherry pie, topped with whipped cream and coffee to two hundred guests. A number of out-of-town guests were present from Rule, Rochester, Knox City and Abilene.

## President Sandefer, We Salute You!



## FISHER COUNTY ASSN. HOLDS MISSION STUDY

The Fisher County Association held a Mission Study Institute with the Roby Church March 3. The devotional, led by Mrs. Etta Stephenson, was followed by a talk by Mission Study chairman, Mrs. J. P. Hardesty.

Three classes were taught, "The Camel's Bell," by Mrs. L. V. Goodwin for Sunbeams. Seven attended the class. Mrs. L. W. Dickson taught G. A. S., bringing the "Life of David Livingstone," from the book, "Servants of the King." Ten were in the class. Mrs. J. P. Hardesty taught the adult class of eight women, bringing "Fruits of the Years." A total of 28 enrolled from seven churches. A wonderful book review of the life of Henrietta Hall Shook in "Pioneering for Jesus," was brought by Mrs. D. L. Swint. Mrs. F. T. Whitaker, Jayton, brought the afternoon devotional.

We were happy to have Mrs. Whitaker, Mrs. A. R. Ogletree, Mrs. Pruitt Rash and daughter, Gene, of Stonewall Association, with us. A solo by Mrs. Ogletree was enjoyed very much. An interesting letter was read from Bro. Glass, a missionary in China, stating he was glad to be in China again.—Mrs. Brumfield.

## MISSIONARIES SPEAK AT BIBLE INSTITUTE

New Orleans, March 3.—Missionaries on their way to the foreign fields were special speakers at Baptist Bible Institute during the day of March 3-4. These include Mr. and Mrs. J. A. Harrington, who have been working in Brazil; Mrs. Rosalee Mills Appleby and her son, David, who have been in Brazil; and Miss Letha Saunders, who is going to Brazil for her first time. All these leave March 5 for their fields in South America. Miss Juanita Byrd who has been in Shanghai, China, was also a special speaker along with the other missionaries. She is not returning immediately to her post.

## KNOX CITY ORGANIZES JUNIOR R. A. CHAPTER

I met with a fine group of boys at the First Baptist Church, Knox City, a few days ago. Assisted by our pastor, Rev. W. D. Green, we organized a junior R. A. chapter, with 15 members. Brother Shepherd, tell the boys on your rounds that we will be at Lueders encampment this summer with a full team of Knox City softball players and we would like to have some real competition.—J. J. Denton, Chief Counsellor.

## The Outstanding Need of Our Mexican Churches in Texas

By Rev. Charles C. Pierson, Pastor, Mexican Baptist Church, Wichita Falls

Because I have been in direct contact with Mexican Baptist Church work in Texas for the past five years, and because I have always had a deep interest in this work, I feel that I am speaking the truth when I say that the time has come when we should follow up our evangelization program with education and training in our Mexican Baptist Church life.

As most American people know, or should know, very few of our Mexican Baptist Churches in Texas are self-supporting, due to the fact that the income of a Mexican working man is very small, and also due to the fact that our Mexican Christians are not all taught to give as they should. Therefore, if they are not able to sustain their local church work, they can not be expected to help in employing workers to work among their people.

We have missionaries and pastors, both native and otherwise, who are doing a great piece of work in evangelizing our Mexican neighbors; practically all of these are employed by one or more of our denominational boards. But we have no persons employed by our boards to do religious educational work in our Mexican churches. If I understand the Great Commission rightly, the last portion of it is, "teaching them." Are we following out this part of the commission? Missionaries or evangelists go into our Mexican churches, preaching, winning converts, and due to the fact that many of our Mexican churches have no trained and educated leadership, the new Christians are not trained in their duties as church members, I would not have one think, however, that our Mexican pastors are not consecrated, have pastoral abilities, and are not God-called men. You may ask, Are there no B. Y. P. U.s? There are very few in our Mexican churches, I mean in the real sense, they are only in name only. Are there no Sunday Schools? Yes. About two classes, one for the adults and one for the children. I know of no completely organized Sunday School in our Mexican Baptist churches, if there are, there are only one or two.

What we need is for some one to go on the field, employed by one of our boards, in cooperation with the Mexican Baptist Convention of Texas, to promote educational work, teaching study courses in B. Y. P. U., Sunday

## STEWARDSHIP MEETING WITH ELMDALE CHURCH

A revival meeting was held last week at Elmdale, the theme of it being Stewardship. On Monday evening Rev. Clyde Campbell preached on "The Basis of Stewardship." Tuesday Dr. N. A. Moore discussed "Stewardship of Time and Talent"; Wednesday, Dr. E. B. Atwood spoke on "Stewardship of Money"; Thursday Rev. C. A. Powell brought a message on "Stewardship of Prayer," then on Friday Dr. M. A. Jenkins preached on "Stewardship of Life." Dorothea Campbell, accompanied by Dorothy Means, both of H-SU, gave a violin selection in the Friday evening service.

The meeting was good. We are grateful for the great, good men who preached for us and feel that God has blessed us through them.

## PROGRAM CALLAHAN WORKERS CONFERENCE

Meeting with the Putnam Baptist Church, March 15, 10 A. M.

10:00—Song and Praise Service, led by Rev. Ross Respass.

10:15—Discussion of Our Associational Work: Sunday School, B. T. U., Missionary, and Evangelistic, led by the associational leader of each work.

10:45—"The Man Power of Baptist Churches Today," discussed by Rev. C. E. Dick, Ovalo.

11:15—Sermon, by Rev. C. E. Poe, Pastor, Cross Plains.

Noon.

1:00—Song and Praise Service, led by Rev. Joe Mayes.

1:15—"Vacation Bible Schools," Mrs. F. A. Hollis, Putnam.

1:40—Board meeting and W. M. U.

2:30—Inspirational address, by Rev. Dewitt Van Pelt.

## BROTHER IN COLORADO WANTS THE WEST TEXAS BAPTIST

M. F. Carey asks that we send the West Texas Baptist to Mr. Joe Griffith, 2206 W. Platt Ave., Colorado Springs, Colorado, and enclosed \$1.00 to pay for same. We are glad to comply with the request and we hope that the paper will be of great help to Brother Griffith.

## BAPTIST REVIVAL IS CREATING INTEREST AND LARGE ATTENDANCE

The revival meeting which was begun at the First Baptist Church, Levelland recently, has attracted large audiences at each evening service, notwithstanding the unfavorable weather conditions, and the interest is growing with each service. The morning services are also well attended.

The preaching is being done by Rev. C. A. McCarty, pastor of the Calvary Baptist Church at Lubbock for the past nine years, and is well known throughout this section. He is an able speaker as well as an exponent of a practical religion and his sermons have a strong appeal to those interested in the better values of life.

It was previously announced that the pastor, Rev. L. L. Trotter, would do the preaching, but a tonsil infection has prevented him from occupying the pulpit.

The singing is being conducted by Rev. Johnnie Cohen, who is what his name implies—a Jew. He has been in that service for the past 20 years and is much in demand throughout the state, coming here from a meeting in the Lower Rio Grande Valley.

## BAPTISTS PLANNING CHURCH PROGRAM

By George A. Dale, Pastor

The First Baptist Church of Tahoka will have an all-day program and lay the cornerstone for the new church building the fourth Sunday in March. A program for the day is being arranged and some prominent speakers and musicians will be here for the occasion. Chuck wagon lunch will be served at the church.

Old friends and former members of the church and former pastors will be present. An invitation will also be extended all Tahoka people and their friends from everywhere to attend.

The program for the day will appear in this paper soon. The day will, no doubt, be one of the most outstanding days in the history of the church.

The Baptist Church greatly appreciates the splendid cooperation given and every contribution made in helping them to finance this worthy project. A list of all these contributors with the amounts will be given in the Lynn County News of March 25, a copy of which will be put in the archives of the cornerstone. If you have not made your contribution, you are urged to do so now, as they would be glad to have your name included in this list.

This is an invitation to the other churches of Tahoka to join in the big program of March 27th. Watch the papers for other announcements.

## APRIL 3, AND PALACIOS

By Acker C. Miller, Chairman, State B. T. U. Executive Board

The encampment movement of Texas Baptists has been and still remains one of our greatest assets. From the camp meetings of earlier days to the summer assemblies of our generation, the Baptist people of our great state have sown and reaped a rich harvest in the saving of souls and the training of lives for Christian service. Our encampments have furnished a veritable army of recruits for our various church, school, and missionary enterprises.

In view of these spiritual assets to our denomination, we can but acknowledge our obligation to the whole encampment movement. When all of Texas Baptists take full account of this obligation, we will have to recognize our debt to the mother of the movement established forty years ago at Palacios. It was founded as the State B. Y. P. U. encampment, and through the years has continued to inspire and stabilize the encampment spirit throughout the state. Keeping true to its motto, "Saved to Serve," this encampment has extended its program so that every department of our work is now embraced in its schedule. It has become an institution which seeks to serve the whole church and to support every enterprise fostered by our denomination.

Palacios encampment has accepted this enlarged program joyfully. But such a program cannot be promoted nor suitable property maintained without expense. In the course of the years a debt of \$20,000 has accrued. (Continued from page 2)

# West Texas Baptist

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

### Subscription Rates

Single subscription, per year .....\$1.00  
 In Clubs of ten or more, per year .....75c  
 Individual Clubs, 10 or more, four months for .....25c  
 Club Rate when a subscription is sent to each home represented in a church, for one year, the rate is 60 cents per year, payable annually or monthly.

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

Address all mail to West Texas Baptist P. O. Box 1560, Abilene, Texas.

### THE WEST TEXAS BAPTIST

Quite a large number of Baptists in West Texas have expressed appreciation for the West Texas Baptist and several have sent in subscriptions to the paper. Some have requested that the paper be sent to friends.

That the paper should be continued there is no doubt. The matter of securing an editor is being given a great deal of thought, and will be worked out in due time in a manner that will, we hope, meet the approval of the denomination in this part of Texas.

There is a need for a paper in this section of the state. A vast amount of Baptist news can thus be made public that will help the cause in every way that would not be published. The West Texas Baptist is no new venture. It came with the founding of Simmons, almost 50 years ago, and while it has not been an outstanding success, it has meant much to the Baptist cause in West Texas.

Records show that this part of Texas has, and is, supporting our great state work equal to any part of the state, and in some instances better. The West Texas Baptist feels that it has had some part in this showing.

Most earnestly are the pastors and workers of West Texas asked to help make the paper what it should be by sending in the news of their work. The paper is, and has ever been, loyal in every way to the causes Texas Baptists love.

### GOD IN OUR MIDST

In these days of hustle and bustle in every walk of life we are often made to wonder if too many of our churches and church people are not just about where Mary and Joseph were when they went a day's journey without Jesus, "supposing" him to be in the company. Their "supposing" didn't put him in the company. We may just take it for granted that, if we are rushing around in feverish haste in some program of church activity, Jesus will surely be in our midst to own and to bless. Such, however, is not often the case.

It is true that Christ desires to go with us and guide us all along the way, but if He does we are going to have to see to it that our lives are surrendered to Him; that we are going the way He leads us, and that we are seeking to glorify Him and not ourselves. Too long have we gone along in our own way, anxiously, wearily planning and trying to work our plans, all the while "supposing him to have been in the company" but not taking the time to check up and find out for sure whether He was in any of it or not.

It has come to be almost a custom that when things do not seem to be moving in the right way in our churches that we have a "get together" of some of the "leaders" and form a new organization or add another wheel to the organization, all of which requires more man power to operate, but which fails to make for spiritual progress or success.

Can it be that the main trouble is we have burned out the bearings of our church machinery for lack of lubrication? Unless the oil of the Holy Spirit is constantly flowing into us and out from us there will be nothing but wear and tear and disappointment.

Possibly the greatest need right now in most of our churches is a return to genuine godliness; absolute surrender to Christ; a return to our knees in prayer until God hears from heaven, forgives our sins, and heals our land. We must have power if we are to accomplish the miraculous in His service. That power is not human power. Indeed the more human there is in it the less of God there will be in it.

If we are going to do God's work then it must be done in His way. Or to put it in a better way, we must let God do His work through us as we surrender all to Him, trust Him and obey Him in all things. —J. C. SIZEMORE.

### LIFE'S HIGHWAY

As you pass down life's long highway  
 Of joy, sorrow and care,  
 Stop to inhale the sweet perfume  
 Of flowers blooming there.  
 Linger at each curve in the road,  
 When day is on the wane,  
 Remember you will not be able  
 To pass that way again.

A word of courage to the faint,  
 A smile to cheer the way  
 Of a lone discouraged traveler  
 You only give today.  
 When you reach the end of the trail  
 Will you look back in vain,  
 Wishing your journey could bring you  
 Past this way once again?

If you only let Christ guide you  
 He will show you the way  
 That will lead you through green pastures  
 With flowers bright and gay.  
 If you will follow where He leads  
 In sunshine or in rain  
 You'll ne'er be sorry you cannot  
 Go past that way again.

Detroit, Mich.

ROSE BOLLE.

## SUNDAY SCHOOL LESSON

By Hight C. Moore

March 13, 1938

### FEEDING THE HUNGRY

Mark 6:30-44. Golden Text: "Give ye them to eat." Mark 6:37.

It was in the spring of 29 A. D. that Jesus, wearied by arduous labor, agitated by the death of the Baptist, and desirous of instructing the disciples alone, sailed from Capernaum across the Sea of Galilee to an uninhabited spot on the northeast shore. But crowds followed him by land around the northern end of the sea, met him when he landed and remained with him until late in the day when the five thousand were miraculously fed.

#### 1. Hunger for the Gospel

Ministry in itinerant evangelism had shown the people hungry for the Gospel. The Twelve had been sent out by Jesus on their first independent evangelistic campaign, limited as it was to the lost sheep of the house of Israel. Four things the Apostles did on that tour: They went out at their Master's word; they preached their Master's message, repentance; they conquered their Master's foes, casting out demons; and they healed their Master's beneficiaries, anointing with oil many sick people.

#### 2. Hunger for Guidance

Ministry for personal efficiency showed the Apostles hungry for guidance. They had just returned to Jesus at Capernaum after a strenuous tour of evangelism among the villages of southern Galilee. They needed relaxation and an opportunity for quiet conference with the Master. But the throngs pressed about him so that he had no leisure even to eat. Hence, he invited, or rather commanded, the disciples to come apart from the throng to a quiet spot and there rest awhile. Accordingly, they entered a boat and crossed the sea to a solitude on the northeastern shore.

#### 3. Hunger for Instruction

Ministry for public enlightenment was needed by the multitude hungry for instruction. In this instance that ministry was designed for the disciples alone, but it was widened to include the eager multitude who had walked miles to hear and see Jesus. On landing therefore and seeing the crowds Jesus was deeply moved, his heart yearned over them as shepherdless sheep, and he began to teach them many things. Soon the day was far spent.

#### 4. Hunger for Sustenance

Ministry in physical relief was required for the thousands hungry for sustenance. The need grew out of the loneliness of the place, the lateness of the day, and the faintness of the people. The disciples asked Jesus to send the crowd to neighboring farms and villages for food. In reply he demanded that the people be fed first and he asked Philip, a native of the neighborhood, where food could be found. Philip in amazement answered that hardly a taste for each one in the thousands of the throng could be secured with 200 denarii (a Roman denarius being the usual compensation for a day's labor in the field). The disparity between need and supply was accentuated by the discovery that the only food available was a lad's lunch, consisting of five barley loaves (hardly larger than our buck-wheat cakes) and two small fishes (possibly the size of sardines). But after grouping and seating the people on the grass so they could be served easily, Jesus took the scanty stock of food, offered thanks, then broke it into multiplying pieces, and distributed through the disciples to all as much as they wanted. When everybody had eaten to the full, the disciples at the word of Jesus took up twelve baskets full of pieces into which Jesus and the disciples had broken the food. The surplus at the last was far greater than the supply at first. Yet five thousand men (besides women and children who evidently were not so numerous) had eaten a hearty evening meal.

#### 5. Hunger for Worship

Ministry through effectual prayer gave instant relief to the hunger for worship. The philanthropic Christ feeding the people now became the praying Christ seeking the fellowship of the Father. First, he sent the Twelve back in their boat. Then the more easily he dispersed the crowds. And then with bounding heart and step he sought the solitude of mountain slope and summit where amid the enveloping darkness he gained strength of soul to decline the people's offer of a throne, to face the crisis at Capernaum next day, and to pursue his path to the sacrificial cross just a year later.

### Meet Need Like the Master

(1) **The Master's Help Was Sought.** "They ran together—on foot." They were anxious to see and hear and receive and be benefited. They got what they went after—and more. His work was mighty because the people were ready.

(2) **The Master's Help Was Sympathetic.** "He had compassion on them." Their eagerness stirred his shepherd heart. Over them his spirit deeply yearned. They felt his love before they saw his power.

(3) **The Master's Help Was Instructive.** "He began to teach them many things." They needed instruction. He knew their own needs better than they did. He was able to supply them the instruction most needed. Many hearts were open to his words. Every one who heard with attention heard with profit. Such another teacher never taught on earth.

(4) **The Master's Help Was Sustaining.** "He took the five loaves and the two fishes." To heal sickness is one thing; to keep the body at its best is another; to keep mind and soul on the highest level of efficiency is most important of all. Feed men so as to keep them fit.

(5) **The Master's Help Was Cooperant.** "He gave to the disciples to set before them." The power comes from Christ. But we can transmit it. Be a channel of blessing.

(6) **The Master's Help Was Satisfying.** "They all ate, and were filled." Hunger fled. Strength was renewed. The multitudes were able now without faintness or feebleness to return home or resume (Continued on page 3)

# Baptism For The Remission Of Sins

By C. D. Owen

We read in Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Those who teach that salvation from sin is obtained through the act of baptism quote the above passage with some degree of triumph in proof of their position. They claim that remission of sins depends on baptism in precisely the same sense in which it depends on repentance; and that remission is, in all cases, consequent on baptism, and never precedes it. I pronounce this position untrue for the following reasons:

1. It makes this text incongruous with the general tenor of Scriptures on this subject, and with the declarations of the Apostle Peter made elsewhere. In Acts 10:43 this same Apostle said, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins." Peter here asserts that the testimony of all the prophets is that remission of sins is through the name of Jesus Christ, and is received by "whosoever believeth in him." Again, Peter said, I Peter 1:9, "Receiving the end of your faith, even the salvation of your souls." Why did not Peter say, "Receiving the end of your baptism, even the salvation of your souls?"

Christ said to the woman (Luke 7:50), "Thy faith hath saved thee, go in peace." Why didn't he (in whom is all authority both in heaven and earth, Matt. 28:18) say, "Thy baptism hath saved thee, go in peace?" Surely it is because faith, and not baptism, is that which saves.

Let us give a true exegesis of Acts 2:38. Peter does not make baptism and repentance sustain the same relation to remission of sins. The word repent is independent of the remainder of the sentence. It is not, "Every one of you repent and be baptized." The nominative to "repent" is not "every one," but "ye." The Greek is metanoasate; an imperative in the plural. It cannot, therefore, have a singular nominative. The word rendered "be baptized," is baptisthete. It is not an imperative, nor is it plural. "Every one" is its nominative. Hence the literal and correct translation would be, "Repent ye, and let every one of you be baptized in the name of Jesus Christ, for the remission of sins."

"For remission of sins" is stated as a REASON for the latter command, and not for the former. The reason why the apostle changed the nominative, in Greek, after "repent" and before "be baptized" is found in the fact, that repentance is a command of universal obligation, while baptism is not. "God commandeth all men every where to repent" (Acts 17:30). But God does not command all men every where to be baptized, but those only "that gladly receive the word," were commanded to be baptized. So you can clearly see that Peter does not make repentance and baptism sustain the same relation to remission of sins. He said, in Acts 3:19, "Repent ye therefore, and be converted that your sins may be blotted out." Not a hint of baptism.

The original term which is translated "for" in this passage is eis, which means into, or because of. Bullions says, "This preposition is directly opposed, in meaning to ek (which means out of) and denotes motion to a certain place, so that what is advancing may enter and be within that place. Its primary meaning is into." In order to be baptized INTO remission of sins, it is evident that remission of sins must take place before baptism; for it is impossible to ENTER and be WITHIN a thing before it exists.

Every passage of Scripture where baptism and eis—or into—is found with similar connection to that in this passage, sustains my position.

Our friends claim that the proposition eis in our text means "in order to." . . . "Baptized in order to remission of sins." If it has that meaning in this passage, it should also have the same meaning where it is found in connection with other Scriptures relating to baptism. Suppose we put it to the test—Matt. 3:11, "I indeed baptize you eis (in order to) repentance." How do you like that?

Matt. 28:19, "Baptizing them eis (in order to) the name of the Father," etc. Would you accept that?

Acts 8:16, "Only they were baptized eis (in order to) the name of the Lord Jesus." Will you have that? Rom. 6:3-4, "Know ye not that so many of us as were baptized eis (in

order to) Jesus Christ, were baptized eis (in order to) his death? Therefore we are buried with him by baptism eis (in order to) death." Were you baptized in order to Christ's death?

I Cor. 10:2, All our fathers "were baptized eis (in order to) Moses." How do you like that?

Acts 19:3, "We are baptized eis (in order to) John's baptism." In verse 5, "When they heard this they were baptized eis (in order to) the name of the Lord Jesus." Like it?

I Cor. 1:13, "Were ye baptized eis (in order to) the name of Paul." Verse 16, "Lest any should say that I have baptized eis (in order to) my own name."

Gal. 3:27, "For as many as have been baptized eis (in order to) Christ have put on Christ."

These are all the examples where baptism and eis are in similar connection to that in the passage we are considering, and we see, not one of them will allow eis to be rendered "in order to."

In common conversation we do not understand "for" to mean "in order to." For instance, an officer puts a prisoner in prison. You ask, "What are you putting him in prison for?" He replies, "For murder." Do you understand that he is putting him in prison in order to commit murder, or because of murder? A mother whips her boy for striking his sister, not in order to strike his sister."

Acts 2:38 is a good Baptist text. We like it.

### ASK, AND RECEIVE

During the D. L. Moody Centenary year, just ended, training for earnest Christian men and women for winning souls to Christ was provided through free grants of the booklet, "Lessons in Soul-Winning," by Dr. Will H. Houghton, president of the Moody Bible Institute. These booklets were provided without cost to pastors and group leaders who requested them "in reasonable quantities," to use "in teaching, or preaching, on personal work." More than 100,000 were thus used during the year.

Easter-time approaches. Many pastors and churches are looking toward special meetings or visitation for winning souls to Christ. An additional printing of 20,000 of the booklets is now available on the same terms as during last year—free for pastors and leaders of personal work groups, who will write and indicate how many of the booklets they will need for personal work instruction. Address requests to the Centenary office, 153 Institute Place, Chicago.

### The Outstanding Need—

(Continued from page 1)  
School, and W. M. U. methods; organizing these different organizations and linking them together one with another, through associations, districts, and finally through the Mexican State Conventions of each of these organizations.

We have some material in Spanish, although about ten years out of date, for all of our organizations, and our Mexican Baptist Publishing House in El Paso is willing to help out with publishing new material, but if there is no demand, not even for what it already has in stock, it can not be expected to publish any new material. The demand will come when our organizations in our Mexican Baptist Churches begin to function. They will not function till they know how, although they may be willing. They will not know how until some one is sent to them that can teach them, and that is our task.

### April 3, And Palacios

(Continued from page 1)  
mulated. The time has come for us to pay this debt. The plan for its payment has been made. The day has been set. The B. T. U. convention at Beaumont last Thanksgiving proposed the plan; the encampment trustees have perfected it; the State Executive Board has approved the proposal and has appointed a committee to advise with our leaders in promoting it. And here is the plan:

On April 3, designated as High Attendance Day, all the churches of our state are asked to bring an offering for the payment of this debt on Palacios. Surely with the approval of our Executive Board and the cooperation of the churches through their BTU's, Texas Baptists will make every effort to raise this indebtedness and thus conserve this asset for the cause of Christ.

POEM DEDICATED TO MAY BELLE TAYLOR

The following poem was read by Miss Ann Taylor of Haskell at a Colonial tea given by the First Baptist Church of Haskell, February 22, honoring Miss May Belle Taylor who sailed March 5 for Brazil to take up her work in that country as a missionary.

"To each person God has given a talent. Those who develop their talents in the best way are those who put them to work for the Lord. Early in my life in order to overcome a rather bashful and timid nature, my mother and dad gave me expression. And they decided that what talent I had was for speaking. But to my sister was given a greater talent, and she leaves soon to put that talent to work for the Lord. This is a little poem written by the one who knows us both best of all, our Mom. "ANN TAYLOR."

MY BIG SISTER

I wish my big sister would stay at home And not go roaming, roaming around. She wanders here and there and everywhere And goes from town to town.

It's awful lonely when she's gone And I am left by my little self The spooks come most every night And I'm scared just half to death.

First she decided to be a school marm And to the South Ward she was sent; She loved the children so very much We thought she was perfectly content.

But very soon she began to roam, And to Eastland and Albany she went Then one day she said to us At that work she would never be content.

Then to the Training School in Louisville she did go And has been quite happy ever since; And longing, longing for the day to

come When to Brazil she will be sent. Our Bible says, "Go ye into all the world, "And preach and teach to every nation."

She must now do what her Master says, And go to this foreign station.

She says South America is calling her; And soon she will go to Rio de Janeiro, To teach and train the children there Where our Christ they do not know

She says many hearts are yearning there

To hear the Gospel preached, And she is longing, longing to go, That many lost souls she may reach.

My Mom thinks the Missionary Society is the Grandest thing in all the world Because they send missionaries to foreign lands, But I wish they had picked some other girl.

And let my big sister stay at home As all the rest have gone away, And home will seem so different now, I don't know how long I can stay.

But as I have five sisters in all, Guess I can spare just one; But staying away from us five long years, Isn't going to be a bit of fun.

Of course it will be quite lonely at home Mom will cry, Dad sigh, Oh, how can it be.

But I'll have to be brave and comfort them, And say, It was God's plan, you see.

So, guess I will just stay at home And do the very best I can; Try to comfort my Ma and Pa Until she comes back again.

But I know the spooks will come every night, And in the windows they will peep, And Oh! the bad dreams I will have, If I ever, ever get to sleep!

But if they keep on coming around, No more will you hear about me; I'll take the first ship to Brazil, Where I know my big sister will be.

SUNDAY SCHOOL LESSON

(Continued from page 2)

their journey to the Passover at Jerusalem. He satisfies the physical and the deeper needs of men.

(7) The Master's Help Was Sufficient. "They took up broken pieces, twelve basketfuls." Did not Jesus multiply the lad's lunch by eight or ten or twelve thousand? Why should he care for scraps and left-overs? But he did care.

(8) The Master's Help Was Constraining. "He constrained his disciples—to go before him unto the other side." At his word they recrossed the sea to continue their work for him. He tells us where to go and what to do.

(9) The Master's Help Was Releasing. "He himself sendeth the multitude away." Tension needs relief. We must wait as well as work. The rest period is a time-saver. Solitude is a source of strength. Better be thus intermittent than incessant.

Daily Bible Readings

- March 7—Feeding the Hungry. Mark 6:30-44.
March 8—God Wants the Hungry Fed. Isaiah 58:1-9.
March 9—The Hungry Fed and Taught. John 21:1-15.
March 10—Feeding the Enemy. Romans 12:10-21.
March 11—Bread for the Hungry Soul. John 6:41-51.
March 12—No More Hunger! Revelation 7:9-17.
March 13—Life Abounding. Isaiah 35:1-2-5-10.

Hardin-Simmons University News

Deaton Presents 'Esther' Thursday

Four Hundred Respond To Sacred Presentation With Air of Satisfaction

By Edith Lewis
A very appreciative audience witnessed "Esther," sacred cantata given by the voice department Thursday night. It was very responsive to the interpretation of character and scenes of the play. The cantata was presented with an authoritative air and was received by the more than four hundred in attendance with much satisfaction.

Story From Bible

The story is of a maiden who was chosen queen, then leads her people, the Jews, to freedom. It is based upon the book of Esther in the Bible. This beautiful, old, and well-known story was made much more beautiful by the lovely solos and choruses of the voice department, the speaking choir of the speech department, and the melodies of the University Symphony orchestra.

Outstanding in the play was the farewell scene between Haman and his wife, Zeresch. Haman had just been condemned to die, and they and their young daughter, Ida, played well by Patsy Jean Young, were saying their last good-byes. There was a tenseness in the audience which is seldom achieved by amateurs.

Preparation Rewarded

Weeks of study and practice were revealed in the way that each character gave a masterful performance. Bouquets of the evening were thrown to Mordecai, Aaron Grant; Haman, Avery Lee; Esther, Virginia Carley; Zeresch, Mildred Jenkins, for major roles; and Joe Dene Propst and Ann Rader, although they had minor roles, for their dramatic interpretations. Honorable mention is also due Mrs. Clint Irwin, for her splendid work as costume manager. The costumes, representative of this period in history led the final touch which combined with song, beauty, and appeal to make this one of the most impressive productions ever to be witnessed on this campus.

In the production, the H-SU department of voice, the university chorus, and the a cappella choir were assisted by the university symphony orchestra, Herbert M. Preston, director, and the H-SU speaking choir, directed by Katharine Boyd.

Faculty Tells Classes

Faculty members, including M. Shelton, of Shelton-Webb Motor Company; Joe Smith, district manager of Seaboard Life Insurance company; C. R. Pennington, secretary of the retail merchants association; and E. E. Reynolds, credit manager of Minter's department store.

Kimbrough Plans Novel Preparation For Fall Football

Coach Drills Players By Separate Groups For Individual Posts

By Bill Amo
Brand Sports Editor

Spring football training got under way at full tilt Thursday afternoon with fifty-five candidates reporting to head Coach Frank Kimbrough on Paramount Field. Once again Kimbrough will be ably assisted in the coaching duties by Chester Beard, line tutor, and Clark Jarnigan, freshman mentor.

A thorough training grind will be administered to the aspirants for next fall's Cowboy eleven. Coach Kimbrough has set forth a novel system of completely preparing each man for his post. During the first few weeks the players will be drilled separately by positions in addition to the conditioning exercises.

Distinct hours for the centers, guards, tackles, ends, and backs to practice have been arranged in the form of a daily schedule. This set-up gives the coaches ample time to work with every group. Following the drill sessions, the entire squad must try its skill at punting, place kicking, and drop kicking.

Ten Lettermen

Ten lettermen return for the 1938 grid wars to bolster an otherwise inexperienced aggregation in varsity competition. Bedford Russell, H-SU insignia winner two seasons ago, will be gunning for his tail-back position after a year's layoff because of a serious shoulder injury.

Four co-captains will lead the Cowboys on the gridiron in their eleven-game slate that will open at home against Daniel Baker, September 17. A pair of backfield men, Luke Raley and Clary Headstream, combine with two linemen, End Bud Reeves and Center Ed Bigelow, is to compose the quartet. Jack Hinrichs, Russell, Neal Davis, Bill Pletcher, Lloyd Guy, M. H. Raiborn, and Clyde Turner are the other lettermen back for action.

Promising Material

A score of promising players up from last year's freshman combine along with eight transfers and the sophomore reserves are expected to be the answer to Coach Kimbrough's worries for the vacancies left by graduation. The biggest problem for Kim-

Artist Officials Sign Shakespeare For Spring Course

To Present Three Plays At H-SU, March 18, 19

A contract signed last week by Hardin-Simmons university Artist Course officials will bring to Abilene its first taste of professional Shakespearean drama in several years. Scheduled the week-end of March 18, three plays will be presented by the James Hendrickson and Claire Bruce company, as a spring attraction of the university course.

Ten members make up the company, headed by Hendrickson and Miss Bruce. There have been virtually no changes in the company for 10 years when the group first started touring the United States.

They will play here first Friday night, March 18, presenting "Hamlet," while on Saturday afternoon a matinee performance of "The Merchant of Venice" will be presented. A performance of "Macbeth" is scheduled Saturday night.

Sandefer Returns From Florida Trip

Prexy Attends Inaugural For School Presidents

Dr. J. D. Sandefer, foreman of the H-SU spread and known to all the cowboys and cowgirls as "Prexy", returned Thursday night from extended visits to Nashville, Tennessee, where he attended the inaugural ceremonies for the Presidents of two colleges, and Florida.

Both of the inaugural ceremonies attended by Dr. Sandefer were held in Nashville, one at Vanderbilt University and the other at Peabody college.

Prexy, who has been gone five weeks, did not confine his trip to Nashville. He went to Florida, stopping at Nichols, and from there he made excursions through other parts of that State.

Leaving Florida in the earlier part of the week (Dr. Sandefer went to Louisiana, where he saw the annual Mardi Gras at New Orleans. On Wednesday he visited Louisiana State University at Baton Rouge, Louisiana, and then he motored on toward the home ranch, arriving here Thursday.

Greetings to Dr. Sandefer

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### Something to Think About

By A. W. Blaine

There were two things worthy of notice in a recent bulletin of the First Baptist Church of America. First, the splendid worship program printed therein was of the highest order. There was nothing cheap or suggestive of "jazz" about it. It was what many people, in misapplying the term, would call formal. The most formal churches in the world are, as a rule, those that are most afraid of formalism. They do the same thing over and over, Sunday after Sunday without realizing that they are in a rut of formality. There is no law in the Word of God against carefully and prayerfully working out a worship program and it does not need to be formal, since it may vary from Sunday to Sunday. There is entirely too much "hit or miss" in arranging or rather in not arranging our services and the result is that we more often miss than hit. Still some continue to wonder why the attendance is small.

Second, the mission offering as re-

corded from a previous Sunday was well above \$300. There is nothing in the title of this church to suggest that they are missionary, but there is certainly a lot in their conduct. Their actions speak a lot louder than their claim. This is true of many other Baptist churches in America. It is not so much what we claim but what we practice that really carries the Gospel to the ends of the earth or blocks it as the case may be.

We need to be missionary in deed as well as in title. The name Baptist should automatically suggest missions when it is mentioned. We have three classes of churches which call themselves Baptists. They are, anti-missionary, "O-Missionary" and Missionary, and in these churches there are two classes of givers. First, those that give till it hurts. Second, those that give till it hurts, in fact it begins to hurt when they think of giving. To which church and class do you belong?

### ON THE FIELD WITH HARDIN - SIMMONS PREACHERS

J. William Arnett

Brother Frank Means and Miss Lucille Mattox, a former H-SU student, with three other students from Southwestern Baptist Theological Seminary at Seminary Hall, were visitors on the campus last Friday. They presented a program at the chapel hour. And spoke in interest of the Seminary to the ministerial and missionary students in a group meeting.

Members of the New Testament Greek Club were recipients of a very interesting and instructive address by Dr. T. S. Knox, pastor of the First Presbyterian Church, last Monday in their regular meeting. Dr. Knox spoke of the beauty of the Greeks, and of the need for religious leaders knowing the Greek language.

Brother Edward Freeland preached at Hatchell last Sunday, supplying the pulpit for Pastor Dick Griffin.

The services of the Hitson Church are being well attended and there is good interest manifest on the part of the membership. The mid-week prayer service is a high hour for the church family. And last week the program of the Brotherhood was planned around the tithe as God's plan for financing His work, the men of the church are interested in the work. Brother George McBeth and the pastor, James Alexander, were speakers on the program. There were

three additions to the church Sunday evening, and all services were well attended. Dr. E. B. Atwood preached on "The Value of the Child in the Home," Sunday afternoon.

We are still plodding along trying to serve God and the community at Denton Valley. Our attendance was off a little Sunday but we are looking forward especially to the evangelistic campaign. We hope to build, laying one stone upon the other.

Brother Elmer Holt reports a B. T. U. organized with his church at Jean last Sunday and 65 persons were present in this initial service. The attendance was large for all services and especially the Sunday School was well attended. A young man surrendered for special service, and they had two additions to the church by letter.

A group of our students are in a B. T. U. revival this week in the churches of the Big Spring Association.

The university campus meeting is to be conducted by Brother Fred C. Eastham, pastor of the First Baptist Church, Wichita Falls. And the date is March 22-26.

Brother J. Robert Coffee preached at Delk Sunday morning, and he took part in the zone Sunday School meeting program at Oak Grove.

Brother C. S. Cox was called to the deathbed of his father last week. We sympathize with our brother in this hour of loss and sorrow.

Brother Festus Preston supplied for Pastor Clebert Jones at Colony Hill last Sunday.

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## Greetings to Dr. J. D. Sandefer



### MONEY TYCOONS BLAMED FOR WHISKEY DEPRESSION

By H. Phelps Gates

National Voice News Bureau

Recent attacks on America's "economic royalists" are bringing to light new facts as to how repeal was forced upon a depression-ridden people by a small group of multi-millionaires as a scheme to exploit the working classes.

Some of the millionaires who propagandized repeal as a "popular revolt" now have huge sums invested in the brewing and distilling industries and are being repaid many times over for the amounts they contributed to repeal prohibition, a national survey of the situation reveals.

Falsely characterized by wet propagandists as a spontaneous public revolution to prohibition, repeal now stands stripped of its promotional glamor, in the light of confidential papers made public by the Senate committee.

Eleven wealthy men contributed over half the sums expended by the Association Against the Prohibition Amendment in a campaign to make it appear that prohibition was "unpopular" with the masses, and to instigate a "revolt" against the 18th amendment. Fifty-three wealthy individuals gave over three-fourths of the campaign funds of the repeal organization up to the time of the hearing, the records show.

Today in many quarters repeal is receiving partial blame for the "business recession," and multi-millionaires who sponsored the return of liquor are feeling the pinch, too. Billions of dollars spent for liquor are being diverted from other channels of trade. After four years of repeal, dry campaigners are capitalizing on the fact that the nation now faces many of the same conditions which were used by wet propagandists in their efforts to stir the people into a frenzy of dissatisfaction.

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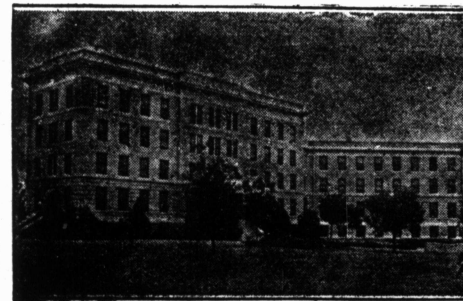
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E. M. COLLIER, Superintendent.

Congratulations to Dr. J. D. Sandefer for A Notable Service to West Texans

We join in paying tribute to an individual whose influence has been used unselfishly for the betterment of all. We wish for him many more years in order that the region's youth may benefit by his experience and wisdom.

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