

WEST TEXAS BAPTIST

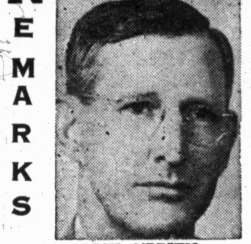
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Vol. 14

ABILENE, TEXAS MARCH 3, 1938

No. 14

RAMBLING



By DICK O'BRIEN

According to promise I am beginning the column this week with a brief account of what happened at the banquet of women at Abilene First Baptist Church last Monday evening. In the first place I got there late due to the fact that my heart almost failed me at the last moment and I almost backed out going at all. When I finally got near enough to look in the door I had a sudden impulse to turn and run, I am not sure yet that the impulse was not the voice of discretion. But when I saw Dr. Jenkins and Mr. Roberts completely surrounded by feminine pulchritude and calmly eating the luscious turkey supper, I took another hitch in my belt, lifted my chin and timidly entered. The applause which greeted my entrance sounded to me like the gnashing of the lion's teeth must have sounded to Daniel, but having my foot in it I decided to go through with it, or at least as far as my waning strength would allow. Women to the left of me, ladies to the right of me, dames before me, and a solid wall behind me. The only encouragement I could even imagine was from heaven, and at that time it seemed a long way off. Mrs. Stuart introduced Miss Verna Lee Carson, who in turn gave me such a gracious introduction that my blood pressure subsided, my heart started a gradual descent in the general direction of its normal habitat, and by the time she presented me I could pinch myself real hard and feel it a little. I don't remember my subject if any, but I was vaguely conscious that the ladies were gracious enough to laugh long and loud at some attempts. I made to tell jokes. After some minutes I saw what looked like a good stopping place and took advantage of it. The loud and prolonged applause which could have been distinctly heard across a small room, granting the acoustics were good, and lasting at least ten seconds sounded to me like the song of deliverance must have sounded when the Israelites crossed the Red Sea. . . . You know I consider this a heavenly experience. The reason I say that is, there were 299 women by actual count and three men. I have an idea sometime that that will about be the proportion in heaven. Someone has said that the reason there will be no marriages in heaven will be because there will not be enough men to go round. . . . Seriously it was a thrill to see that great host of consecrated women, mothers and wives and others, surrounding their pastor and showing such deep interest in the progress of the kingdom in Abilene. . . . But my greatest thrill of the week came at Yernon where we had the privilege of speaking at a recognition banquet in which those who had finished books in the Sunday School course were given special notice. I was deeply impressed by this affair and expect to adopt the custom with our church here. The thrill came in the opportunity of sitting between Dr. Ewing James, one of the dearest friends I have ever had in the ministry, and Brother Cal C. Wright, presiding elder of that Methodist district, and a friend of long standing. Brother James started out to introduce me, and when he had used up his supply of descriptive adjectives and was about to present me, Cal leaped to his feet and started in where Ewing quit off. Together they gave me an introduction that would have made Demosthenes take up stuttering again. . . . And Brother James has a new typewriter. I can hardly wait to get a letter from him that I can read. . . . The West Texas Baptist will not look right without Sam Malone's name as editor and publisher. The Baptists of West Texas owe Sam Malone a debt which we can never repay for the service he has rendered the cause during these past ten years plus. The West Texas Baptist could well afford to lose Rambling Remarks, but West Texas Baptists can ill afford to lose the West Texas Baptist. May God give us a man to take the place Sam has vacated and carry on for His great name.

BAPTIST ENCAMPMENT TO BE HELD AT PALACIOS

The encampment located at Palacios-by-the-sea is incorporated. The charter was granted in 1904 and has been amended twice to comply with the law. The encampment is incorporated under the name of Texas Baptist Encampment at Palacios, Texas. The property is valued at \$100,000 and there is a bonded indebtedness of \$20,000. The encampment property is owned by Texas Baptists through and by the Baptist Training Union Convention of Texas. The trustees of the encampment are elected annually by the State B. T. U. convention. The officers of the encampment are elected by the trustees.

An effort is now being made to pay off the bonded indebtedness of \$20,000. Every member of every B. T. U. in Texas is being asked to make a worthy cash offering Sunday, April 3. It is hoped by the encampment trustees that the \$20,000 will be raised that day. Rev. J. D. Brannon, Houston, is chairman of the campaign committee.

SUNDAY SCHOOL WORKERS TO ATTEND MEETING HERE

Miss Mary Alice Biby from the Sunday School Board and Mrs. Joe Trussell, state approved intermediate Sunday School worker, have been engaged to visit a number of association workers meetings in West Texas from March 6th including March 13.

They will be present at the Sweetwater Association Workers meeting at the Southside Baptist Church, Abilene, Thursday, March 10, and will have charge of the program from 2:10 to 3:10 in the afternoon.

They will also appear at similar workers meetings in Brownfield, Lubbock, Lamesa, Big Spring, Runnels, Coleman and Brown County Associations.

BIBLE INSTITUTE HAS HOMECOMING

NEW ORLEANS, La., March 1.—The annual homecoming exercises of the Baptist Bible Institute were observed February 21-25, featuring the Layne Lectures, the Sharp Lectures, and conferences on music and religious education.

Unusual interest was shown throughout the entire five days by the student body, faculty, and the many visitors who attended the sessions. Dr. W. W. Hamilton, president, commenting upon the week's activities, said that the sustained interest and attendance was unusually good.

The Sharp lectures were delivered by Dr. Edgar Godbold, general superintendent of the Missouri Baptist General Convention while the Layne lectures were delivered by Dr. J. B. Lawrence, executive secretary of the Home Mission Board, Atlanta, Ga.

Dr. Homer L. Grice, secretary of the Vacation Bible School department of the Sunday School Board, spoke each morning on the "Vacation Bible School." Dr. J. M. Price, director of the School of Religious Education, Southwestern Seminary of Ft. Worth, Texas, spoke daily on "Landmarks in the Progress of Religious Education."

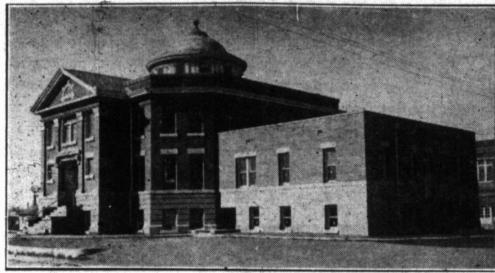
Other important speakers included: Dr. I. E. Reynolds of Southwestern Seminary; Dr. Frank H. Leavell of Nashville; Dr. E. L. Carnett of Union City, Tenn.; Rev. Henry T. Brookshire of Gulfport, Miss.; Rev. B. Locke Davis of Brookhaven, Miss.; Rev. Boyce H. Moody of Hattiesburg, Miss.; Mrs. Ned Rice of Charleston, Miss.; Rev. J. C. Wells of Lafayette, La.; Rev. Horatio Mitchell of New Orleans, La.; Dr. R. L. Holmes of Dallas, Texas, and the B. B. I. faculty.

CRIME GAINS 7 PER CENT DURING 4TH REPEAL YEAR

Crime increased 7 per cent during the first nine months of 1937, J. Edgar Hoover, director of the Federal Bureau of Investigation, told a Congressional group in Washington. The increase was found in such classes of crime as murder, negligent manslaughter, criminal assault, aggravated assault, robbery, burglary, larceny and automobile theft.

Hoover's announcement closely followed a national press release by Distilled Spirits Institute that crime had decreased since repeal.

ANSON BAPTIST CHURCH Showing New Sunday School Annex



By B. N. Shepherd

The Anson Baptist Church, now known as the First Baptist Church of Anson, is the oldest organization in the county. It has recently arrived at another mile stone in its important history when it went into its 16 room Sunday School annex. Many visitors were present for the occasion. The building is a beautiful brick which matches the main building. It cost around \$4,200.

The first floor of the new building consists of seven rooms and a hall leading to the main auditorium of the church. It has an assembly room 18 by 20 feet, with six class rooms. The Young People's department, newly organized, occupies the assembly room and four class rooms. The Cradle Roll has one large room and a ladies' class the other one.

The basement consists of an assembly room and eight class rooms and is occupied by the intermediate department. Last Sunday that department made the best record it has ever seen. It lacked only a very little being 100 per cent.

The whole building is well finished and furnished. The people of the church are proud of it. The room has been needed for some time by the fast growing Sunday School, under the leadership of Bill Neville, the superintendent. He is one of the fastest growing young superintendents I know. We may expect great growth in the near future. Mr. Harvey Warren, for quite a time superintendent, laid a good foundation. Since the church entered the new building there has been a steady growth in the Sunday School as well as in every other department of the work.

The pastor, Rev. L. A. Doyle, has been behind the movement for some months. Last summer or early in the fall the church chose a building committee, made up of Bill Neville, chairman, J. H. Warren, Doss Harris, Roy Edmonds, and A. S. Starkey. This proved a faithful group that stayed on the job until the work was done.

The basement of the main building has been rearranged, and is now being finished to care for the beginner, primary, and junior departments.

Brother Doyle came to Anson in September, 1932. During his pastorate, the old parsonage has been wrecked, salvaged and used in the construction to build a beautiful pastor's home, modern in every respect, consisting of six rooms, a service porch, bath, connecting halls and a spacious front porch.

During these nearly six years many people have been saved and united with the church. Many periods of several weeks duration conversion were witnessed every week. Numbers have joined by letter. There has been an awakening along all lines until it is pulsating with new life day by day.

The church was organized in the spring of 1880 in a dugout on the D. L. Stephens farm three miles west of Anson. What is said to have been the first church building for the county was erected for the Anson Baptists on lots where the Miller gin now stands.

When the present hexagonal, or many sided brick building was erected in 1909 at a cost of some \$20,000, it is said that people for miles around came in to see the beautiful building. It is still beautiful, but not so practical for present day use.

The church now has a resident membership of about 525. It has about 500 enrolled in Sunday School.

Pastor Doyle is a true preacher of the word. He is a student, constantly digging into the profound teaching of the Bible.

The missionary began a revival Friday night, February 25. The meeting was going well at the writing of this. Please pray for it.

BAPTIST WORKERS TO MEET AT FAIRVIEW

The Workers Conference of the Lamesa Baptist Association will meet on Thursday, March 10, with the Fairview Baptist Church, seven miles east of Seminole. The following program has been announced for the meeting:

10:00—Song service led by R. Hughes.

10:10—Devotional, Rev. Earnest Phillips.

10:20—Establishment of the Church, Rev. J. J. Gentry.

10:50—Difference Between the Church and the Kingdom, Rev. E. F. Cole.

11:20—Sermon by Rev. S. C. Shipley. Subject: "The Mission of the Church."

12:00—Lunch.

1:30—Board Meeting, and Woman's Work, with Mrs. Middleton presiding.

2:30—Round table discussion, led by Rev. Whatley.

2:50—Report of Missionary Strickland.

3:10—Inspirational address, by Rev. Sam Malone.

GLORIOUS MEETING AT BIG SPRING

Dear Editor of the West Texas Baptist:

I just want to let your readers know what a glorious meeting we are having at the East Fourth St. Baptist Church. Missionary W. Y. Pond is doing the preaching. The meeting has been a success from the first service, even before the evangelist arrived. To date, Tuesday night, 80 have united with the church, 60 by baptism. Forty-six were baptized tonight. The high hour was last Sunday morning when 45 professed faith in Christ.

The new educational director, Ewel O. Bone, is leading in the singing. Tonight he had 103 in the junior choir alone. In all phases the work is prospective of better days. The church has reason to praise the Lord.

—John R. Hutto.

AN INFORMAL CHAT WITH YOUNG PEOPLE

By Albert Gregg

Just be seated around the table, and let's have an informal confab. Young people, have you thought about how much the sway of this New World depends upon your leanings? It has been said that the world moves on the feet of children. If there is a shadow of truth in that statement, how about the value of the grown-up children from 15 to 30 years of age?

Had you stopped in an effort to determine how much dynamite there would be if all the energies of your youth were compressed in one container? It would have released the Niagara ice block in one minute. What is that energy for? And is it being rightly directed? Is it being spent in harmony with your interpretation of life?

If you see profit in cheap pleasure do you turn in there? If you have a vision of a great service, such as was called for in the 1937 Eastern Flood Disaster, is it spent in that service? If so directed what of the peace of mind and satisfaction of heart? Does it not inspire you to do something else for somebody else? After all, what gives the greatest degree of satisfaction? Is it in expending the energy for self-gratification, or in giving it to others?

How about this New World and what is your relation to it? This is a big world with many problems— perplexing, pressing and painful. You were given these teeming energies to be spent in bringing together the divided, in rescuing the undiscovered, and in polishing the crude. Maybe that particular polishing is to begin right here with those of us gathered around this table. Your neighbor is next. He is made of good stuff but in the rough. Who of you will submit to the task of finding and grinding? It may be your task is to remove the scales from the eyes of a Saul of Tarsus and let him see the Son of righteousness. Or, perhaps you should find your pal who has an inferiority-complex, and help him to make the needed adjustment so those beautiful hidden traits of character will be enabled to play through the

(Continued on page 4)

MISSIONARY



By B. N. SHEPHERD
Missionary, District 17

The Haskell Association met in its monthly Workers Council with the Goree Church and Pastor S. E. Stevenson. The crowd was large. The program was fine. It was a doctrinal program with strong speakers to discuss several of the great doctrines of His Book.

The Goree Church certainly knows how to prepare and carry out the plans for a Workers Council. The meal was a delight to all as well as the hospitality. Well, Shade Stevenson and his fine wife know how to lead a church to do big things.

The church has recently built several new Sunday School rooms. The building is a good workshop. The auditorium is spacious and well finished.

B. T. U. Revival

Several of the churches in the Haskell Association are to have B. T. U. revivals beginning next week. Plans are complete for the course in several of the churches and others are making plans. The missionary is to lead in the associational work. We hope to make plans for several other study courses in churches that cannot get in now.

Brother Blaine, pastor at Benjamin, reports that his work is going well. That church went from half time to full time a few months ago. The church is in District 11. Other visitors at the Haskell Workers meeting were Rev. Joe English and John Evans, both of District 11. Brother Doyle was one of the speakers.

Our District Convention

Every one seems to be looking forward to the district convention with great anticipation. Every department of the church work is to be presented. The Sunday School will have conferences for all departments with efficient leaders for every one. The B. T. U. will have the same kind of work done. The laymen will have their program on the night of the first day, March 31, with Judge Hal Latimore as the main speaker. He is reputed to be one of the best in the state. At that meeting the laymen will have their annual business meeting and a banquet.

A new feature is added this year. The W. M. U. will have department conferences just as the Sunday School and B. T. U. do. Mrs. Buckley is looking forward to that opportunity to get the work before the women in a more effective way. Women from every church in the district should avail themselves of this opportunity. Mrs. Buckley has chosen well trained leaders for these conferences.

We are asking that every church worker pray with us for the convention. Pray for each leader and speaker.

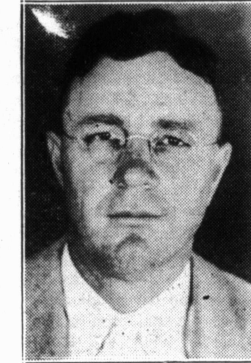
As you know, Dr. W. Marshall Craig, Dallas, is to be our speaker all the way through. We are hoping to have the programs to you in the very next few days.

50 PER CENT GAIN IN DIVORCES SINCE REPEAL

Excessive use of intoxicants since repeal is given as the principal reason for an increase of nearly 50 per cent in divorces in Los Angeles County in recent years. In 1937, 10,498 interlocutory divorce decrees were issued as compared to only 7,166, the last bone dry year.

VIRGINIA TREATS 88 PER CENT MORE DRUNKS

Virginia, where liquor is sold under state monopoly, treated 88 per cent more inebriates in 1937 than in 1933, the year before repeal, according to Dr. J. S. DeJarnette, superintendent of Western State Hospital, the state institution which cares for Virginia's drink victims.



REV. L. A. DOYLE
Pastor

HOUSTON BTU REVIVAL BREAKS ALL RECORDS

By Max W. Chappell,
City Director

The most successful city-wide B. T. U. revival ever to be held in Houston came to a close Sunday afternoon with a general rally at First Baptist Church with nearly 1,000 in attendance. Dr. T. C. Gardner, state B. T. U. secretary, directed the week's training in 31 churches throughout the city. Mrs. A. Adameck and Miss Nola Hasty, state approved B. T. U. workers, Mr. R. O. Feather, Mrs. Bennett, and Rev. Ray McCollum of Austin, and 39 Baylor University students were out of town workers who taught in various churches during the course of training.

West End Church led the city in enrollment with 329 registering for the course. Other large enrollments were, Second and South Main, joint enrollment 366; West 14th, 256; Temple, 251; Trinity, 240; Park Memorial, 235; Emanuel, 221; Heights First, 215.

The grand total enrollment for the city was 4,189 with 2,500 awards being granted. The winners of the banners awarded each year were, group "A" efficiency, Woodland; group "A" attendance, Emanuel; group "B" efficiency, West 14th; group "B" attendance, West 14th; associate member, Recreation Acres.

An interesting feature of the school was the enrollment of 160 from the three Mexican Baptist churches of the city. These were led by Rev. Jose Rivas of Baylor University and Miss Francisca Chapoy of Mary Hardin-Baylor at Belton.—Gulf Coast Baptist.

CLYDE BAPTIST CHURCH COMPLETES STUDY COURSE

The Clyde Baptist Church spent the week of February 14-19 inclusive in a B. T. U. study course. A class was conducted in each of the five departments of B. T. U. work. Mr. R. P. Adams taught the adults; Mrs. L. M. Green, the seniors; Rev. J. S. Tierce, the intermediates; Mrs. K. B. Fuqua, the juniors; and Mrs. J. Baulch, the primaries. In spite of hitting a week of fog, rain, and cold, there was an enrollment of 66 with some 40 taking the exams.

Both the adult and junior unions have recently qualified as Standard Unions.

James Briscoe is B. T. U. director. —J. S. Tierce, Pastor.

TAYLOR COUNTY B. T. U. TO MEET SUNDAY THE 6TH

The Taylor County B. T. U. Federation will meet at the First Baptist Church, Abilene, at 3 o'clock Sunday afternoon, March 6. A large attendance is desired.

West Texas Baptist

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THE NEW EDITOR

Just who will edit the West Texas Baptist has not been decided. Several suggestions have been received. In the course of a few weeks definite announcement will be made.

The interest that is manifested furnishes plenty of evidence that the paper is needed in West Texas, and that it is the desire of the Kingdom force in this great section of the state that it be continued.

"HEAR THE JEW PREACH CHRIST"

In a letter from Brother J. D. Riddle, who is in a meeting with Rev. Hyman Appelman at Atlanta, Texas, a card was enclosed with the wording which heads this item as the opening sentence.

The West Texas Baptist is glad Brother Appelman is proud to be called a converted Jew. Many Jews will be converted some day, and why not now? If every preacher preached Jesus Christ as earnestly and as well as "the Jew" does thousands and thousands more people would be saved each year.

Brother Riddle said: "We believe God is going to give us a great meeting. Sure He will if the people pay the price. That is the one and only thing that ever causes God to withhold His blessings."

JUST THINK

Forty years ago Abilene had but one Baptist Church and a small struggling Baptist institution, called a college. The one Baptist Church had a membership of about 365 with a mission in southeast Abilene. That mission is now the splendid Southside Baptist Church with a large membership.

The small college is now Hardin-Simmons University, one of the great schools of the south. Abilene now has seven Baptist churches with a combined membership of some five to six thousands.

Just think, if 365 people, with the help of the small school, were able to make such gains in 40 years what should be the showing of five to six thousand people with a great university to help in forty years?

GEN. JOHN J. PERSHING

General John J. Pershing has been gravely ill for several days. Tuesday of this week he was reported improving with some prospects of recovery.

General Pershing was responsible for our armies in France fighting as a unit and not being lost in the British and French armies, the wisest thing that happened during the entire World War. That one thing saved the lives of thousands of the men the United States sent to France and really won the war.

General Pershing is loved by the people of this country as few men are loved and his recovery will be a source of joy to millions.

BAPTIST NEWS ITEMS

The West Texas Baptist wants all the Baptist news items it can get from West Texas. We have space to print all Baptist news that happens in this section. The paper seeks to help in every way possible our state work and will carry state items of interest to our Baptist workers each week, but we especially want Baptist news from West Texas. Our great state paper, The Baptist Standard, cannot print many items that would interest the people of West Texas, but would be of small general interest. The Standard is, we believe, the greatest Baptist paper published and every Baptist who is able should subscribe for it. The West Texas Baptist knows its place and desires only to help carry on in this great west. We desire the pastors of West Texas to help us get the news from every church in the west. It will aid the cause as nothing else will.

If you are a pastor of a Baptist church in West Texas you are invited and urged to send us often the news of your work. If you can't spare the time get a member of your church to do it.

PROGRAM OF WORKERS CONFERENCE OF THE SWEETWATER BAPTIST ASSOCIATION

Meeting with the South Side Baptist Church, Abilene, March 10.
 10:00—Song Service, Finis Williams.
 10:10—Devotional, T. J. Sparkman.
 10:20—"Enlistment and Standardization," Roy Young.
 10:50—Daily Vacation Bible School Conference, J. I. Gregory, Wichita Falls.
 11:35—Special Music, Dee Carpenter.
 11:40—Sermon, W. I. Taylor.
 Lunch.
 1:30—Board Meetings, Associational and W. M. U.
 2:00—Song Service, Finis Williams.
 2:05—Business and Announcements.
 2:10—Sunday School Conference, led by Miss Mary Alice Biby, Southside Sunday School Worker; Mrs. Joe Trussell, State Sunday School Worker.
 3:10—Adjourn.

Does Baptism Wash Away Our Sins!

By C. D. Owen

Those who teach that salvation from sin is obtained through the act of baptism quote Acts 22:16 in an effort to prove their position. The quotation reads as follows: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord."

This text, like others, must be interpreted in relation to its context. Paul is here defending himself against the onslaught of a multitude who were seeking to slay him. He recounts his conversion (Cf. Acts 9:1-8; 26:9-18) on his way to Damascus where he was directed to a man by the name of Ananias who would tell him what to do, not in order to be saved, but what he should do, as one already saved, which is clearly seen from the following facts:

1. On his way to Damascus there was a light from heaven shone round about him that he could not see for its glory (Acts 9:3, 22:11, and 26:13). Jesus said, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." Paul had this "light of life" before his baptism.

2. He was a "chosen vessel" unto the Lord before Ananias met him (Acts 9:15). "The Lord said unto him (Ananias), Go thy way for he (Paul) IS a chosen vessel unto me, to bear my name before the Gentiles, and the kings and the children of Israel." Note the Lord said, "he IS a chosen vessel unto me," not will be, after his baptism.

3. When Ananias met Paul he addressed him as "brother" (Acts 22:13). He was not a brother in the flesh, could have only been a brother in Christ.

4. Paul in referring to his conversion made it quite clear that baptism was not essential to salvation. He tells King Agrippa what Christ said to him on his way to Damascus in these words: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18). The above Scripture states clearly that Christ's commission to Paul was "to turn the people from darkness to light, from the power of Satan to God, that they might receive the forgiveness of sins," etc. Did he do this by baptizing them? Let Paul answer for himself (I Cor. 1:17), "Christ sent me not to baptize, but to preach the Gospel." Then it could not be done by baptism, but by preaching the Gospel.

Paul said, "In Christ Jesus I have begotten you through the Gospel." Again, "The Gospel is the power of God unto salvation to every one that believeth." Not unto every one that is baptized! Again, Paul said, (I Cor. 1:14), "I thank God that I baptized none of you, but Crispus and Gaius." Do you think he would have made such a statement if baptism had been included in Christ's commission as given above? Did you ever hear a Campbellite preacher make such a statement? I am sure Paul would not have made it, had he been of that faith.

Now let us analyze Acts 22:15 as quoted at the beginning of this article. Ananias said to Paul, "Arise." Who was to arise? Paul. "Be baptized." Who was to be baptized? Paul. "Wash away thy sins." Who was to do the washing? Paul. What, Paul wash away his own sins! That is what Ananias said for him to do. We read I John 1:7: "The blood of Christ His Son cleanseth from all sin." But in this case Paul was to wash away his own sins! I submit to you one of two ways for him to do it. First, by literally washing them away, as you would literally wash dirt from your hands. Of course, no one would accept that position. Then there is only one way left for him to do it, and that way is to symbolically wash away his own sins. That is good Baptist doctrine.

REVIVAL MINDED

By Dr. E. D. Head

The one question when a church faces any task is, "What will the church itself do about it?" This is particularly probing when an appointed time for a revival approaches. A church can have a revival any time it wants a revival. The reason outstanding revivals are so few in number is explained by the fact that very few churches want a revival. Oh, yes, many churches would be very glad to see a revival—or rather hear of one—provided the members were not put to the inconvenience of attending the services or spending time in visitation and prayer. Indeed, some would appreciate very much a spiritual awakening if they were not expected to do anything but sit supinely, sleepily, in the audience and "enjoy" the sermon. One of the most revealing lists that could be made in any church would be a list of the names of the members who have not attended a revival in their own church, or any other, for five years or even ten years, or longer. Another list that would have an amazing meaning to it would be that list which recorded the names of those who did not miss a single service and gave time between meetings to really work at the task. We repeat that the inescapable irony of the situation in any church when a revival is planned is the indifference of the members. Believe it or not, there is quite a bunch of them who do not even know the revival is on, and care less.

Frankly, your pastor is never concerned primarily at the revival time as to whether the people will like the

preacher, or the singer, or whether the unconverted will attend, or the weather will be favorable, or flowers will be on the platform. Your pastor's one concern is the attitude of mind and heart of the members, even the leaders in the various activities of the church. Will they even attend? Will they go forth with a flaming passion? Will they come even in sufficient numbers and spirit to pray? Will they arrange their calendar in favor of the revival period? In other words, will they postpone business engagements, and for once give themselves to a victorious meeting? Echo answers, No—they won't; perhaps better, No—so far they have not.

Are you praying that you may be revival-minded? Are you breaking up the fallow ground of indifference, of sinfulness, of uncleanness? Are you "in the Spirit on the Lord's Day?" Are you willing to pay the price? "Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, so that He will not hear" (Isa. 59:1-2).

God, help us to be revival-minded; get our minds on the revival, think revival, pray revival, live revival.

WOMEN KEELEY CURE PATIENTS GAIN 57.6%

Women patients at the Keeley Cure Institute at Dwight, Ill., increased 57.6 per cent last year over 1936, according to statistics just released by the institution. More women alcoholics took the cure during 1937 than in any single year since 1915.

SUNDAY SCHOOL LESSON

By Hight C. Moore

March 6, 1938

SERVING WITH WHAT WE HAVE

Mark 6:1-13

Golden Text: Such as I have give I thee. Acts 3:6.

The third great preaching tour of Jesus in Galilee commenced with his second rejection at Nazareth and culminated in his sending out the Twelve on their first independent tour of evangelism. The Master, though rejected by his townsmen, showed his wisdom, industry, courage, power, and willingness to serve. The Twelve, though received by their countrymen, went forth to serve with most meager physical equipment but with rich spiritual resources.

1. The Second Rejection at Nazareth

The resources of Christ—wisdom in word and might for mighty works—were utilized at his second rejection in Nazareth. Attended and assisted by his disciples on this third Galilean tour Jesus made his first stop at Nazareth where he had spent the long silent years. On a former visit he had been rejected with violence. Would his home people hear him now? On the sabbath day he appeared as usual in the local synagogue. Of course he was the teacher for the day. He began his instructions speaking as man had never spoken. His hearers were first astonished at his amazing ability. Then they began to inquire into the secret of his power. Where did he get it? What was the source of his wisdom? What invisible dynamo had he tapped in order to work such miracles? Then their inquiry became tinged with skepticism and scorn. They thought of him as the local carpenter whom they had known for years. And they knew also every member of his family. Why should he now set himself above them, claiming to be above them, claiming to be the Messiah? So the popular astonishment and inquiry ripened into outright opposition. Their hearts repelled him. Of course he took in the situation at a glance. He found the explanation in the proverb that a prophet gets honor everywhere else except at home. Moreover, he was limited in the exercise of his own power which was available to his home town as much as to others. But their unbelief kept him from there doing mighty work. However, the few sick folk who came into his presence were cured of their maladies. He marveled at the monumental unbelief of the people who had known him all his life and went on his way to other and readier fields.

2. The First Tour of the Twelve

The resources of Christians—authority from Christ and power for service—were utilized by the Twelve on their training tour among the lost sheep of the house of Israel. Notice: (1) The call of Jesus came to the Apostles individually and as a body. They heard his call and appeared before him for instruction. He paired them for mutual help and effectiveness. He equipped them, giving them the requisite power for their task. Then he outlined the program he had for them. (2) The charge by Jesus to the six pairs of workers ready to start on their brief evangelistic tour included several specific directions. In the way of physical equipment they were to take on their journey no extras but the usual traveler's staff—no bread, no bag, no money in their girdle, simply the clothing they wore, including good sandals for walking, but no additional suit. As to entertainment, they were to be guests in one worthy home during their stay in a town. In case of inhospitality, they were to shake off their responsibility with their sandal-dust. (3) The labor for Jesus was immediate, vigorous, and successful. At the Master's word they went forth on the campaign he commanded. The Master's foes were conquered as demons were cast out in his name. The Master's beneficiaries were helped and healed and made whole.

Serve With the Serving Christ

(1) **Wisdom to Serve.** "What is the wisdom that is given unto this man?" His townsmen had known Jesus all his life. They perhaps thought well of him as a citizen and neighbor. They probably patronized him as a carpenter. But to his claim of Messiahship they raised a colossal question mark. They claimed to want to know more and yet refused the knowledge before their eyes. They maintained the questioning attitude without being ready to know the answer to their question.

(2) **Industry to Serve.** "Is not this the carpenter?" His neighbors had seen him in the shop making yokes and tools and furniture. They may have dignified him as the carpenter of the town. But nothing more. It was to them inconceivable that the local carpenter was the Architect of the universe, the Creator, Preserver, and Savior of earth and man. But unbelief would fetter the Lord to woodwork and keep him off the throne of the world.

(3) **Courage to Serve.** "They were offended in him." They shook their heads at his words if not their fists in his face. Toward him their faces became steel and their hearts became ice. They became indignant. They were deeply offended. Many a hard word was spoken about him that day. But he stood his ground, still ready to serve.

(4) **Power to Serve.** "Such mighty works wrought by his hands—he could there do no mighty work." The wall of their unbelief stood in his way. There was no channel of faith to receive and transmit his power. His abilities were no less and his compassion was no cooler than elsewhere. But those who should have been his beneficiaries were bitter and blatant against him.

(5) **Willingness to Serve.** "He marvelled because of their unbelief." No wonder he wondered. They who knew him best should have thought best of him. His life among them had been flawless. His teaching was sublime. His miracles were evidently divine. He had fulfilled the ancient prophecy. He was undoubtedly the promised Messiah. Nazareth knew it or should have known it. Monumental was their unbelief.

(6) **Call to Serve.** "He calleth—and began to send them—and he gave them—and he charged them." To every Christian worker comes a call; let him hear. There is before him a clear and compelling task; it is his to do or deny. The Lord equips the worker

(Continued on page 4)

PAYING THE PRICE

When David was seeking a site on which to build an altar unto the Lord, Araunah offered to give him not only the ground, but the burnt offering and the wood. David said unto him, "Nay, but I will verily buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God which cost me nothing." David paid the price for the ground on which later the temple was built by Solomon.

In his reply to the Jebusite is the message for every believer, "I will pay the price; I will not offer unto God that which costs me nothing." The trouble with too many of us is that we are bringing to God that which costs us very little or nothing. We are not willing to pay the price.

A study of the Old Testament with reference to offerings is instructive. For example: through Moses, God commanded that a lamb or a goat be brought for a trespass offering. Then he said, "If his means suffice not for a lamb, then he shall bring his trespass offering . . . two turtle-doves, or two young pigeons. . . . And if his means suffice not for two turtle-doves or two young pigeons, then he shall bring the tenth part of an ephah of fine flour." In other words, God was saying to the people of that day, what He said, through Paul centuries later, "Let each one of you lay by him in store as he may prosper." All the way through the Scriptures, God teaches men and women to give according to their ability.

Offerings were to be given willingly. Concerning offerings for the temple it is said, "Then the people rejoiced for that they offered willingly to the Lord." The secret of this kind of giving is expressed in the same chapter (1 Chron. 29): "Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee."

The Scriptures teach very clearly that just as everyone is to believe for himself and be baptized for himself, so every believer should give for himself. The Scriptures rule out the proxy element in giving as well as in believing and baptizing. Parents should encourage their believing children to give regularly to the cause of Christ and should help them to earn some amount, however small, and teach them scriptural stewardship.

Another lesson in the Old Testament concerning offerings: In the first chapter of Malachi God charged the priests with offering the blind, the lame, and the sick for sacrifices. If a man had a blind or a lame lamb which would be of no value to him, he would offer it to God because it cost him nothing. Then God said, "Present it now unto thy governor—this blind and lame and sick animal—will he be pleased with thee?" They wouldn't make such an offering to the governor. We read last summer of a man in one of the best watermelon districts who shipped, express prepaid, a 135-lb. watermelon to the President of the United States. He would not have dared to send a five-pound, sun-baked melon to the President, or to anyone else in high office. Yet, men were making similar offerings to God in Malachi's time, and they are offering the same to Him in our own day. Too many of us are giving that which costs us nothing.

When we turn to the New Testament we hear men say that the tithe is an Old Testament teaching, that we are no longer under law, but under grace. What is the teaching of Jesus? He said in His Sermon on the Mount, "I came not to destroy the law or the prophets. . . . Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Jesus did not lower the standards of righteousness; rather, He lifted them higher. He did not do away with the commandment concerning murder. He gave it a more intensive application. He taught that if any man cherishes murder in his heart he has broken that commandment. So with the other commandments. Jesus expects not less of us than was expected of the Jews under law; He expects more of us.

We still hold to the promises contained in the Old Testament. Why not hold also to the moral and spiritual obligations taught in the Old Testament?

The Macedonian saints, wrote Paul to the Church at Corinth, gave out of their deep poverty, gave beyond

their power, gave joyfully, gave more than he had hoped, because "first they gave their own selves to the Lord." Love always gives more than law. Law goes one mile; love goes the second mile. Paul, writing to Philemon concerning the return of the run-away slave, wrote, "Though I have all boldness in Christ to command thee—that is, law—"yet for love's sake I rather beseech." Then he adds a few sentences further down, "Knowing that thou would do even beyond what I say." He knew that Philemon, the believer, would do more for love's sake than he would do for law's sake. Love always does that.

One morning after the resurrection, Jesus, who was thinking about the work to be carried on after He had gone back to the Father, asked Simon Peter, "Do you love me more than these?" Three times He asked the question. "Do you love me?" He did not ask, "Do you have sufficient resources? Do you have enough friends? Do you have an adequate organization? Do you have plenty of equipment?" No, He asked none of those questions. He wanted to know just one thing, "Do you love me more than you love anybody or anything else in the world?" He knew that if the apostle loved Jesus supremely that he would go to death for Jesus' sake. And that is what Jesus is asking us today—if we really love Him more than we love anybody else. If every Baptist in America loved Jesus supremely, then there would be no question about adequate funds for world missions, and for Christian schools, and for beneficent enterprises.

In other words, Christ lifts the standards above the tithe. Certainly He does not put it below what the old Jewish standard was. He holds us responsible not only for the rightful use of one-tenth, but for the tenths, just as in the matter of the Sabbath He expects us to honor Him not only on the first day, but on the other six days. And the tithe, like the Sabbath, goes far back beyond the day of Moses and the Ten Commandments. There are times we repeat, when love will give not only one-tenth but ten-tenths. One day Jesus stood in the temple looking into the treasury. We are told that the rich cast in much, and then came a poor widow. She cast in two mites, about the value of two mills in our tax system, and He called His disciples and said, "This poor widow cast in more than all they that are casting into the treasury; for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living." That is giving for love's sake.

God gave His best for us because He loved us, loved us while we were yet sinners. He paid the price. He gave His own Son—He spared not His best—for our redemption. Christ, the Son of God, was the world's first missionary. He came and died for us because He loved us. The apostles of old loved not their own lives, but "they overcame because of the Blood of the Lamb and because of the word of their testimony, and they loved not their lives even unto death."

The world missionaries through the centuries have joyfully given their best because they were willing to pay the price. One day when Luther Rice was making an appeal for funds for the support of Adoniram Judson and Mrs. Judson, and the offerings were brought, in one basket was a piece of paper folded. On that paper were written these words, "I give myself," and signed, "J. L. Shuck." J. L. Shuck and his young wife, Henrietta Hall Shuck, went out to China as the first missionaries of American Baptists to that land. They paid the price. They did not offer unto God that which cost them nothing. God is calling to us these days to pay the price, to give not only our money, but to give life, give our sons and daughters, give ourselves.

Do you remember reading the story about Scott Patterson, who was asked if he would go out to West Africa and fill the gap that had been made by the ravages of yellow fever. Scott Patterson had gone out to Nigeria in 1910 and after years of faithful service had come back a sick man. When he was asked by the Foreign Mission Board if he would go, he said, "Yes, here am I, send me—all there is left of me is gladly dedicated to that land which I so much love." A physician announced his physical condition amazingly improved, but he was still

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Hardin-Simmons University News

Cowboy Musicians Are Official Band

To Appear On Program With Mrs. F. D. Roosevelt

The Hardin-Simmons University Cowboy band, world travelers and the friend of many American notables, will be the official band for Mrs. Franklin D. Roosevelt's address at Amarillo, Texas, at the annual Mothers-in-Law Day, on March 9, it was announced here today.

Howe Is Father

The invitation from Gene Howe, Amarillo publisher and "father" of the annual Mothers-in-Law Day at which Mrs. Roosevelt will be guest of honor, was accepted today by G. B. Sandefer, graduate manager of the H-SU Cowboy bandsters.

The Cowboy band will participate in the day's parades and will play for the mass meeting to be addressed by America's First Lady, in the municipal auditorium, at night.

Extravaganza Day

The mother-in-law day, a product of Publisher Howe's "Tactless Tact" column in his newspapers, the Amarillo News and Globe, is fast becoming one of the extravaganza days in the Southwest.

The H-SU bandsters were invited by Howe because "their colorful Cowboy uniforms, complete from ten-gallon hats and chaps to boots and spurs, and their tuneful swing music, is typical of the spirit of the Southwest plains." Marion B. McClure, its conductor-composer, will direct the band on its appearance with Mrs. Roosevelt.

Cowboys Add Daniel Baker To Home Schedule

An inaugural home game, to be played with the Daniel Baker Billings Texas Conference member, in Abilene on September 23, was scheduled this week to complete an eleven-game schedule for the Hardin-Simmons University Cowboys.

The Cowboys play four games at home, and seven away. Coach Frank Kimbrough's Ranchers will open their inter-sectional play in a clash with the University of San Francisco Dons, at San Francisco on Sept. 23.

The annual Hardin-Simmons homecoming game will be staged on the occasion of the visit of the Centenary Gentlemen, on October 1, graduate manager G. B. Sandefer announced.

Undeclared in their last 17 starts, the H-SU Cowboys will start spring training in March, as Coach Kimbrough drills a varsity squad of 50 candidates for positions. Graduation losses this spring create a wide open battle for berths at almost all positions.

The completed 1938 schedule:

- Sept. 17—Daniel Baker College at Abilene.
- Sept. 23—U. of San Francisco, at San Francisco.*
- Oct. 1—Centenary at Abilene.* (Homecoming).
- Oct. 8—Ouachita at Arkadelphia, Ark.*
- Oct. 15—West Texas State, at Abilene.*
- Oct. 22—Murray, Ky., State, of Murray, at Paducah, Ky.*
- Oct. 29—East Texas State, at Abilene.*
- Nov. 5—Arizona State College, of Tempe, Ariz., at Phoenix.*
- Nov. 12—Open date.
- Nov. 19—Loyola University, of Los Angeles, at Los Angeles.
- Nov. 24—Oklahoma City University, at Oklahoma City.
- Dec. 3—Howard Payne at Brownwood.

*Night games.

Sideline Slants Show Success In 'World Famous' Phoenix Tour

By PETE TIPPIN
Brand Feature Writer

Music, fun, and food were the three main words of the recent band trip to Phoenix, Arizona. The band left Abilene, singing "A Sixty Dollar Scholarship and a Trip Around the World," with a spirit they never had before.

Live Interest

The personal interest of the band seemed to be livelier than at any time in recent years. The freshmen left with the thoughts of being as good as possible even though they were going to work hard. The first night out for the band found them in Lamesa, the home of our Toscanini, Richard Crawley.

Crawley surprised the bandmen by providing them with dates to a reception given by his parents at the country club after the concert. And such gratitude! All the fellows fell for Crawley's girl. Mahler was so busy writing a letter to the girl friend that he got left in Van Horn.

Real Promotion

Lordsburg, New Mexico, offered much entertainment for the boys. Gib Sandefer showed up in real promotional style by capitalizing on the change in time. The band played a 11 o'clock show in Central Time then rushed over into Mountain Time to play another 11 o'clock show.

The boys really did eat on the trip. One night afforded two steak dinners.

Phoenix really dressed the part for the big show. At every entertainment there were booths where all were required to check their guns. The ballyhoo for the band in the Phoenix program is "rich." The prog features the band as a highly dismayed group of cowhands who had much rather be home on the range shooting their guns, and throwing a lasso than tootin' a horn. The customers might be disillusioned if they knew that the only thing most of the lads ever shot is "craps," and the only thing they ever threw was "bull."

Cabot Visits

Bruce Cabot came to Phoenix to hear the band and liked it so much that he stayed several days, and had his picture made with the boys. All agree that the band has set a new pace on this trip. Every one of their five performances a day evidenced even superior playing than has heretofore been known.

Terry Weds Girl From San Angelo

Announcement is made today of the marriage of Alton Terry, H-SU mid-year graduate and holder of the American javelin throw record, to Miss Edris Gibson of San Angelo.

The couple were married at Mertz on last Sunday evening. Terry, a member of the national A. A. U. all-American track team, has been on the faculty of the Richland Springs high school since his graduation.

He is a member of the Olympic club, and is recognized as America's greatest javelin thrower. He paced the American entrants in the Berlin Olympics in 1936 with 220 feet. The sandy haired athlete was graduated from H-SU with a major in business administration. He has been planning to compete next summer in the Pan-American Games in Rio de Janeiro, and probably in the West Coast relays in Fresno, California.

POLITICAL ANNOUNCEMENTS

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- For County Clerk: VIVIAN FRYAR
- For District Clerk: ROY SKAGGS BELLE WELBORN

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Cowboy Band Presents Jamboree Broadcast

The Cowboy jamboree broadcast yesterday presented the same program that the musical group played in concert during its tour into New Mexico and Arizona.

The program opened with the band's own arrangement of "White Heat." Dick Gabler offered a trombone solo, "Star Dust." They also played "Turkey in the Straw," "Sugar Blue," "St. Louis Blues," "Whistling Farmer Boy" and "Stars and Stripes." Joe Dene Probst sang, "There's a Gold Mine in the Sky" and "Rosalie."

Rex Felker, champion trick roper, gave a starring display with lariats. Xylophonist John Endicott played the solo, "Blue Tidbit."

DR. RISTER VISITOR

Dr. and Mrs. Carl C. Rister are week-end guests of Dr. Rupert Norval Richardson. Dr. Rister, formerly a member of the Hardin-Simmons faculty and now an instructor in Oklahoma U., will speak to a number of history classes during his stay.

Dr. Rister left the Hardin-Simmons faculty several years ago to become professor of history at the Oklahoma institution.

Graduate Pastor Speaks

Rev. John Henry Littleton, H-SU graduate of 1923, spoke at the Thursday chapel program.

Rev. Littleton is pastor of the Baptist church at Hamlin, Texas. Mrs. Littleton is an H-SU alumna, having finished in the same class with her husband.

Library Receives Over 200 Volumes

Three Gifts Of Books Add To H-SU Reading Material

Three recent gifts of books to the Hardin-Simmons library has enriched the reading material by some two hundred thirty-five volumes.

Rev. I. L. Yearby of El Paso recently donated some 180 volumes taken from his private library, probably assembled during the later part of the 19th and early 20th centuries.

This group includes such documents as "Proceedings of the National Democratic Convention in 1892," "Annual Report of the Interstate Commerce Commission of 1889," "Report of the U. S. Attorney General in 1885," and "Report of the U. S. Bureau of Ethnology, 1881-82." It also includes some editions of standard authors such as the poetical works of Lord Byron, Moore, Robert Burns, etc., the speeches of Erskine, and poems of Father Ryan. There are several sets of standard and contemporary fiction from around the first of the century.

Mrs. M. E. Rosser recently presented about 52 volumes from the private library of her husband, Judge M. E. Rosser. These books, given in memory of her husband, include standard works of fiction and classic literature.

Three copies of the Centennial Story of Texas Baptists were recently given to the library by Judge and Mrs. C. M. Caldwell.

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Writers of The New Testament Scriptures

By E. D. Morgan,
In Baptist New Mexican

Every book of Scripture was inspired by God. The word Scripture or Scriptures was used by Christ and his apostles to mean the authoritative revelation from God. The 39 books in our Old Testament were separated from other writings and accepted as authoritative by the Jews no later than 100 years before the birth of Christ. Jesus and his disciples refer to the Old Testament books again and again calling it Scripture. They used the Scriptures in their preaching and teaching to proclaim Christ and interpret his life and work.

Without planning or purpose to write Scripture eight or nine different men wrote biography, history, letters, messages and prophecy which was afterwards accepted and recognized as Scripture. Between the years 50 and 95 A. D. the Holy Spirit constrained and inspired men to write 27 different writings which, when assembled together make a complete book of revelation and a sufficient and authoritative guide for the followers of Christ for all the centuries of this church age in which we live.

The unity of the New Testament and the theme of redemption through Jesus Christ the Son of God proves that the Holy Spirit is the author. He chose men and used their abilities to preserve through them the truth as revealed in Jesus. These men following the urge of the Spirit and the suggestions of fellow-workers and to meet the need of the churches wrote the books which interpret Jesus. Matthew, Mark, Luke and John each wrote a biography of Jesus. Luke wrote some history of the Acts of the Apostles. Paul wrote 13 letters to churches and individuals interpreting Jesus and instructing them in the way of life. Paul also probably wrote Hebrews or maybe Barnabas did to prove to the Jews that Christianity was superior to Judaism. James and Jude, brothers of Jesus, wrote the messages named after them. Peter wrote two letters and John three. As a fitting climax to the book a prophetic book, Revelation, was written by John.

These writings were read and used by the churches supplementing the Old Testament Scriptures. Their merit and value were readily seen, and by 100 A. D. the four Gospels were collected into one manuscript and copies widely used. Next the letters of Paul were collected and copied together and used. By 150 A. D. all of the 27 writings of the New Testament were in use and widely quoted in the preaching and writings of the preachers of the second century. Gradually their authority as Scripture was recognized. The collection of these books was called the New Testament about 200 A. D. Other writings which we call apocryphal or false Scriptures were in existence and used by some people. The separation of the 27 writings of our New Testament from the false Scriptures and their full recognition was fixed by a council and by the Latin translation made by Jerome before the end of the fourth century. The books of our New Testament are Scripture, that is, they are the recognized authoritative revelation and word of God. They are a complete and sufficient guide in all matters of faith, doctrine and practice. Let the Scriptures be your guide and you will know and do the truth.

Matthew, Publican, Apostle, Writer of First Gospel

One day Jesus and some of his followers left the home of Peter where they had been stopping and went out of the city of Capernaum down the road to the sea shore. As they passed by the building where the tax collector had his office Jesus looked in and saw a man. He instantly read the character of the man and knew his possibilities. Others saw a Jew named Levi who was despised because he had taken a position to collect taxes for the Roman government. They called him a publican and had no social contacts with him. Jesus saw the man in him and called him to follow him.

Levi responded to the call of Christ, surrendered his heart to him, left his office that day went along with the crowd that attended Jesus. All day long down by the sea in the big crowd the heart of Levi sang for joy as he listened to Jesus and witnessed his healing, realizing that Jesus was the Messiah. He knew the Scriptures which foretold the coming of the Servant of God who would redeem his people. He had memorized much of the writings of Moses and the prophets when he was a boy attending the synagogue school in Capernaum. At one time he thought of becoming a ruler in the synagogue so that he

would read and teach the Scriptures to others. But the opportunity to make quick money as a tax collector swept out of his mind all the early spiritual aspirations.

That night he told his wife all about his faith in Jesus and his call to follow him. The next day he resigned his position, checked over the business to another and joined the group of disciples who lived with Jesus.

One day as the crowd was gathering on the plateau of a mountain Jesus selected twelve of his followers, calling them by name, to live with him and be trained to be missionaries of his Gospel. Matthew's name was called. He gladly responded, having already cut loose from his business and home. He preferred the name Matthew, which means a gift from Jehovah. He looked on his salvation and call as a gift from the Lord. From now on he goes by the name of Matthew.

Sometime after this Jesus and his disciples went into Capernaum. Matthew proposed that a public dinner be given in his home to which all his former friends among the publicans and sinners (outcasts) should be invited and that Jesus should be the guest of honor, Jesus approved of the plan. By this time Mrs. Matthew had become a believer in Jesus and she readily consented to prepare the dinner. Those invited came in large numbers and listened to Jesus as he talked to them about the way of life. Some people criticized Jesus, but he was glad to mingle with these people in order to teach and win them. Matthew showed a real zeal and love for the people who once were his friends in his former life in sin. Many believed in Jesus and Matthew and his wife were happy over the service rendered to their Lord.

Matthew learned and trained under Jesus, and caught his spirit and passion. He was ready and eager to go out with Thomas to preach, when Jesus sent his disciples out two by two ahead of him into the towns of Galilee. Later when Jesus instructed them about his death and suffering he accepted it knowing the words of prophecy. When Jesus was arrested, tried and crucified he stood by watching, submitting and suffering. After the resurrection of Jesus Matthew was in the group of disciples in the upper room who saw him and renewed their faith in him. He listened to each commission that Jesus gave and in the depth of his heart said I am ready to go.

After Pentecost Matthew worked in Jerusalem and other parts of Palestine preaching and teaching the Gospel. He wrote down in his native tongue, the Aramaic, out of his memory and experience, brief records of the life and teachings of Jesus which he used along with the Scriptures in the worship of the churches. The young Christians were gathered in classes and instructed.

After preaching in Palestine for some 15 years he went on up into Syria and came in contact with Jews who talked and read the Greek language. He preached and taught in Greek to them. At the request of many of his fellow-workers and because there was a need to put in permanent form what he knew from experience and as an eye-witness and following the urge of the Holy Spirit he wrote in the Greek language somewhere in Syria, maybe in Damascus, a full connected story of the birth, ministry, teaching, death and resurrection of Jesus. Since his ministry had been among the Jews he wrote to prove to them that Jesus of Nazareth was the Messiah and King prophesied and promised in the Scriptures. He proved it to Jewish readers by quoting from their sacred writings (the Old Testament). The despised publican in the hand of God was used to write the first Gospel. This was written about 55 A. D. and was soon accepted as Scripture by the Christian workers of the first century and used in their worship and teaching. When certain writings concerning Jesus were collected out of the mass of such writings and copied together in the second century this Gospel according to Matthew was given first place because the author was an apostle and his writing had the merit of divine inspiration and authority.

After a ministry in Palestine and Syria for more than 25 years Matthew went on east into Media, Persia and Parthia planting the Gospel and organizing churches. He invested his life in these uttermost parts with good results. Somewhere in Parthia he suffered ill treatment at the hands of a Parthian mob and thus was end-

A Thrilling Indian Story

In 1863 John A. Jones moved to Bandera County and settled at Indian Spring on Myrtle creek, six miles north of the town of Bandera, and established a cattle ranch. This place, as well as Bandera County at the time, was a frontier and exposed to frequent Indian raids.

One day at noon in 1866, as the family of Mr. Jones was sitting down to dinner, Rufus Click dashed up to the yard fence and called for Mr. Jones. He was minus his hat and his horse was breathing heavily. Jones thought that Click had been on a bear chase, but soon discovered that he had been chased by Indians and was badly wounded. He was assisted into the house and made as comfortable as possible, for he was deathly sick, having been shot with a poisoned arrow. A negro was placed on Mr. Click's horse and sent to Bandera after Dr. Fitzgibbons. The arrow had struck Click in the back, but he had pulled it out as he ran. In the meantime, while awaiting the coming of the doctor, Mrs. Jones clipped the shirt from around the wound, stopped the flow of blood and put hartshorn on it.

When the doctor arrived and made an examination it was discovered that the wound had been made with a poisoned arrow. The pain was like that after being bitten by a rattlesnake for the spike was poisoned by venom from one of those most deadly reptiles. The doctor gave strychnine to counteract the effect of the poison.

Mr. Click was coming from the Guadalupe valley and was ambushed at the Bandera Pass and had a desperate run for his life, leaving the main road and taking the trail to the Jones ranch three miles away. The Indians shot many arrows, but only one hit him. One of the Indians came so close he tried to catch the bridle of Click's horse, but the fleetness of the animal caused him to miss his grasp and this, no doubt, saved the life of the settler, as he was not armed and had no chance whatever to defend himself. He pulled the arrow from his back as he ran and had it in one hand and a sycamore switch in the other when he arrived at the Jones ranch.

During this long and exciting chase a little dog which accompanied Mr. Click kept close behind his master and was not hit. The settler was not

so badly scared that he could not remember all of the incidents of the chase, even tearing a piece out of his shirt, which he said was done by a hackberry limb, and that there were 12 Indians after him. He also said that he could find the last arrow which was shot at him, for he had seen it strike in a bunch of bushes ahead of him. All of this was found to be correct, on investigation afterwards. The arrow was found at the designated spot and the piece of shirt was still hanging to the hackberry limb.

Mr. Click finally recovered, but large pieces of flesh came out from around the wound.

Bandera County settlers suffered much from the depredations of Indians in the early days. Almost every "light moon" the savages would raid through this region along the Medina river and drive off horses. Bladen Mitchell, who established a ranch below the present town of Bandera, began raising horses, and seemed in a fair way to succeed, but in one raid the Indians stole all of his horses. Dr. Downs, another early settler, also lost several good horses in this raid. On several occasions, when the settlers gave chase and overtook the Indians they succeeded in recovering their stock.

Judge Booker Davenport, Dr. Downs, Charles de Montel, George Hay, Ezra Chipman, Hezekiah Griffin, and other of the pioneers engaged in the pursuit of the savages.

A man named Hoffman, who was the tax assessor of Bandera County, was killed by Indians, as was also L. B. C. Buckelew. Some years after the killing of Buckelew, his nephew, Frank Buckelew, was captured by the Indians and remained with them about fourteen months, affecting his escape by the aid of a Mexican boy. He reached a ranchman's home on the Rio Grande, and this ranchman restored him to his people in Bandera County, where he grew to manhood, and afterwards became a Methodist preacher.

The last man to be killed by Indians in Bandera County was Jack Phillips, who was slain near Seco Pass in the western part of the county in 1876.—Frontier Times, Aug., 1935.

Something to Think About

By A. W. Blaine

When Joseph was about to send his brethren back to his aged father his words of admonition were "See that ye fall not out by the way."

Many church members, who otherwise might have been useful servants of the Lord have fallen by the wayside. Of course they are not to blame. Does not every one have a reason (?) as to why they neither take an active part nor are in regular attendance upon the services of the church? Of course their statements are as reasonable and as logical as those offered by men who were invited to be guests at the great supper in Luke 14:18-20.

Some of these excuses are as follows:

1. I have been to services, but I don't get anything worthwhile. This class might be compared to the Dead Sea—always seeking to get but never giving.
 2. The church is made up of hypocrites. Of course all the hypocrites are not members of the church. Some attend dances and picture shows, etc.
 3. I don't have clothes fit to wear. One usually sees a great many more people at 4th of July picnics, prize fights, picture shows, races and other public gatherings than at church.
- Why not just be honest about it and admit your backslidings and get right with the Lord. If you do not, the day will come when you will regret it very much.

Paying The Price

(Continued from page 3)

on his crutches. When he laid the whole matter before his wife who had been with him through all those years of missionary service, she answered, "How could a Christian hesitate in an hour like this?" And when their daughter, a student in Shorter College, heard the story, she said, "Daddy, I can drop out of school and we can use that money so you can go."

"At Ridgecrest the closing night of Foreign Mission Week, when Scott Patterson was to leave in a few days for Africa and as he stood there on his crutches, his face beaming, his lovely wife, facing the separation for at least two years, said in the words of the Scriptures, "Neither will I make a sacrifice unto the Lord my God of that which costs me nothing." That is the spirit which ought to possess everyone of us who has been saved by the abounding grace of God. Love pays the price.—Baptist Messenger.

ed his long, useful, faithful ministry for his Lord who dug him out of the publican pit and made him a preacher, writer and apostle to the heathen. Jesus was not disappointed in his man. Faithful unto death he received the crown of life. Jesus had been with him always as he promised.

An Informal Chat With Young People

(Continued from page 1)

emotions, and move others to will and to do. Maybe your influence should go to draw out those finer traits of a darkened life like those of Helen Keller. Who knows but there is one here who may be inspired to exceed Lindbergh's record?

Each of you may be saying, "Well, I know something ought to be done but what can it be in my case?" Just look the world straight in the face and declare war on your weakness and announce victory.

What say you? What says your heart? Do you feel that you can do anything that any other young man can do? Why not? Don't you have good health? Who has more? What about those good looking hands? Good! And ten good and active fingers? You might even make a Paganini or a Kreisler with a violin. And two eyes! Oh yes, and that head, what is it for? Can you think through a problem and plan your own course in life? Who can do more? Remember, your future does not depend upon your ancestry, nor whether they were on the Mayflower, but it does depend on you. Marshal your forces and march ahead.—Baptist Messenger.

SUNDAY SCHOOL LESSON

(Continued from page 2)

for the work he wants done. Directions are given in detail. Not one is unimportant, no matter how little it may seem.

(7) **Opportunity to Serve.** "They went out." His work is as wide as the world and as long as the age. It challenges our best and our utmost. We are laborers and not idlers. The Lord's work, not our own, is our job. Do it with a will.

(8) **Truth to Serve.** "They preached that men should repent." The world needs the truth as it is in Jesus more than it needs anything else. The message of the Master is our message to men and we have no other. Proclaim it truly, faithfully, fervently.

(9) **Challenge to Serve.** "They cast out many demons." The enemies of Christ are abroad now just as they were when he lived in the flesh. The demonized are still in the earth. They antagonize the good at every possible point. Cast out the foul spirits in his name!

Daily Bible Readings

- Feb. 28—Serving with Power. Mark 6:1-6.
- March 1—Serving Without Money. Mark 6:7-13.
- March 2—"There Is a Lad Here." John 6:5-14.
- March 3—"What Is That in Thine Hand?" Exodus 4:1-5.
- March 4—Serving with Our Talents. Matt. 25:14-30.
- March 5—A Humble Servant Rewarded. I Kings 3:5-14.
- March 6—Acceptable Service. Romans 12:3-8.

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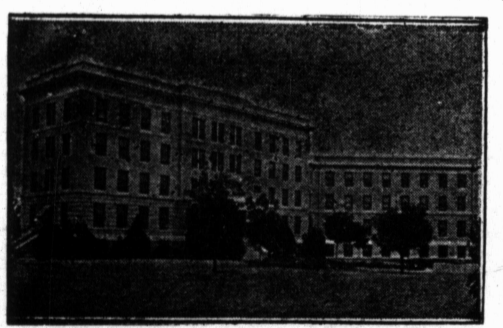
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