

WEST TEXAS BAPTIST

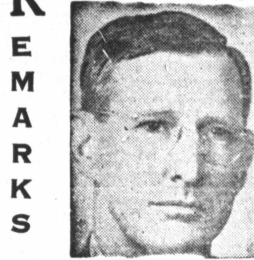
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ABILENE, TEXAS, JANUARY 25, 1940

No. 4

RAMBLING



By DICK O'BRIEN

Well, I am trying another new atmosphere for writing the remarks this week. In my long years of search I have never seemed to find the proper surroundings to stiff the creative spirit and inflame the literary aflatus. (Say maybe I've found it. I never said anything like that before.) . . . I am in the court house in the old home county of Eastland, and if my imagination is inspired and inflated like I have seen the imagination of lawyers here as they built up their cases and tried to sway juries, the column this week should hold every one of our seven readers to nearly the last paragraph. . . . By the way, I try to always put the things I really want read, if any, near the top of the column each week, and Gib Sandefer suggested that a word about the new Hammond organ for Hardin-Simmons might be mentioned to advantage, so as W. K. Henderson of radical radio fame used to say, "don't go away 'till you read the next sentence." Outside of a new library building for the campus I know of nothing that would add to the effectiveness of the old school, especially her fine arts department, as much as this organ. He who makes a contribution to this fund will be turning the metallic clang of his dollars into heavenly harmonies which will stir the souls of young and old for generations. If you doubt it, come and hear the great master this week as he manipulates the magic keyboard, and if there is any music in your soul you will feel like he is playing on the strings of your heart instead of touching the cold ivory keys of an electric organ. . . . (Say! I tell you something is doing something to me. I never soared like this before.) . . . I guess I better not stay up here too long, I feel a little dizzy now. . . . Being in Eastland and in the court house where four or five of my old schoolmates work (?) brings back many memories, some of them pleasant. When we lived at Gorman, 20 miles away, we used to get up at 2 o'clock in the morning and drive to Eastland in a hack to attend the Old Confederate Reunion, held annually under the big trees just north of the depot. Oh how sleepy and tired I would get before we got there, but when the band began to play, the old soldiers to march and the politicians to speak, my blood pressure would rise, my pulse rate would hit a double-quick tempo, and I would be as crazy as the rest of the crowd un-

EVENTS TO COME

- January 29—Spring semester registration, H-SU.
- February 5-6—District 16 Pastors' Retreat, First Church, Coleman.
- February 5-7—Panhandle Pastors and Laymen's Conference, Wayland College, Plainview.
- February 12-15—West Texas Bible Conference, Hardin-Simmons U.
- February 27-28—District 16 Convention, Park Heights Church, San Angelo.
- February 29-March 1—District 7 Convention, Alpine.
- March 5-7, annual state Sunday School Convention, Harlingen.
- March 11-12—District 9 convention, Tahoka.
- March 11-17—Religious Emphasis Week, H-SU.
- March 14-15—District 10 Convention, Borger.
- March 15—District 11 Convention, Olney.
- March 26-27—District Eight convention, Midland.
- March 28-29—District 17 convention, Breckenridge.
- May 13-16—Evangelistic Conferences, Seminary Hill.
- June 12-16—Southern Baptist Convention, Baltimore.
- June 24-30—West Texas Assembly, Camp Lueders.
- July 8-10—Girls Camp, Lueders.
- July 9-17—Menard Baptist Encampment, Menard.
- July 10-12—Boys Camp, Lueders.

H-SU TO SECURE CHAPEL ORGAN WITH STUDENT AID; INSTALLATION THIS WEEK

Gaining rapid momentum late this week were plans to purchase, with the co-operation of Hardin-Simmons students, faculty, alumni and loyal friends, a Hammond electric organ to be permanently placed in the university main auditorium.

The organ, with two large tone cabinets and chimes, will arrive here from the Chicago factory Wednesday, in time to be installed for Dr. Frank W. Asper's Friday night's artist course organ concert.

Purchase price of the Model E organ is \$2,305, plus \$425 for a set of Degan chimes, to total \$2,730.

Securing of the organ is to be the main university improvement project of the current year. Last spring, with the hearty support of the student body and others, \$3,800 campus paving project was inaugurated, and completed during the summer.

Upon being notified of current plans to purchase an organ, Dr. J. D. Sandefer, H-SU veteran president who has been seriously ill the past few months, asked that he be allowed to contribute the first \$25.

It was revealed yesterday that several hundred dollars had already been donated to the cause by enthusiastic friends of the university. One person contributed a \$100 check, but asked that his name not be revealed. Over 200 letters were mailed out this week informing alumni and friends of plans, with responses expected early next week.

Professors H. R. Arrant and W. A. Stephenson, appointed by Dr. R. N. Richardson to contact faculty members, stated Friday that so far only a few faculty members have been contacted, but those seen were "enthusiastic about the matter and had responded generously. It was indicated that members would be for the plan 100 per cent.

E. Edwin Young, head of the university music department, was quite elated over the proposal, stressing how much interest an organ would add to daily chapel programs.

"This particular type organ is a much more versatile one than any used by local churches," Dean Young said.

Hardin-Simmons will be the first West Texas school to have an electric organ. Research revealed that there are only two other schools in Texas boasting possession of one.

A course in organ is being planned, as already several students and outsiders have indicated they would like to take lessons. Inquiries have come

(Continued on page 4)

COLEMAN WILL BE HOST TO DISTRICT 16 PASTORS FEBRUARY 5TH AND 6TH

Pastors of District 16 will meet at 10 Monday morning, February 5, for their mid-winter retreat as guests of First Church, Coleman. The services will close at noon Tuesday with a sermon by Dr. E. D. Head of Houston. Dr. W. T. Conner of Southwestern Seminary will conduct four periods of Bible study.

Dr. L. R. Scarborough will bring two evangelistic messages. Dr. Karl H. Moore of Brownwood will discuss Christian education and Dr. Chas. A. Powell of University Church, Abilene, will bring an inspirational address Monday afternoon.

Coleman Baptists will furnish bed and breakfast free to visitors. Rev. E. C. McDonald, district board chairman, has called that body to meet at 3:55 Monday afternoon.

MEXICAN ASSOCIATION TO MEET AT BIG SPRING

The Mexican Baptist Association of West Texas, which was organized about a year and a half ago at the Mexican Baptist Church of Big Spring which has recently called as pastor Rev. Loyd Corder, moderator of the association, will meet again with that church January 26 to 28.

Prominent on the program will be Dr. J. L. Moye of San Antonio, field secretary for the Home Mission Board, who is scheduled to speak Saturday.

Pedro Hernandez of Hardin-Simmons will speak Sunday afternoon on "Christ in West Texas."

This West Texas association is composed of messengers from Brownwood to Pecos and north to Amarillo. Sessions are held quarterly, the last having been in Abilene.

H-SU BIBLE CONFERENCE WILL DRAW SPEAKERS FROM A WIDE RANGE



REV. FLOYD CHAFIN Coleman

Additional speakers for the West Texas Bible Conference scheduled at Hardin-Simmons University February 12-14 inclusive have been announced by officials in charge of making arrangements for the three-day conference.

Dr. John W. Raley, president of Oklahoma Baptist University, and Dr. J. B. Tidwell, head of the Baylor University Bible department, will be principal speakers.

Dr. N. A. Moore, of the Hardin-Simmons university Bible department, will preside at the conference. Address of welcome will be given by Dr. Rupert N. Richardson, executive vice-president of H-SU, and the response will be by Rev. W. C. Harrison, district missionary of Odessa.

Speakers Tuesday, second day of the conference, include Rev. Floyd Chafin, pastor of First Church, Cole-



DR. H. D. BRUCE Midland

man; Dr. Fred Eastham, pastor of First Church, Wichita Falls, and Dr. H. D. Bruce, First Baptist pastor at Midland.

Rev. John M. Riddell, district missionary of Wichita Falls, will speak Wednesday. Dr. Tidwell appears on the H-SU chapel program Tuesday morning and Dr. Raley is scheduled for the Wednesday morning chapel service.

J. D. Riddle will be in charge of song services and the music department of Hardin-Simmons will furnish special selections.

The Bible conference is to inaugurate the semi-centennial celebration for Hardin-Simmons.

EVANGELISTIC RALLY AT SEYMOUR THURSDAY

In the District 11 evangelistic rally meeting Thursday, January 25, at First Church, Seymour, Rev. J. R. Balch, pastor. Out of district speakers scheduled are Dr. R. C. Campbell, state secretary, and Dr. C. E. Matthews, pastor of Travis Avenue Church, Fort Worth and state evangelistic leader.

Dr. E. S. James, Vernon, and Rev. J. D. Thorn, Graham, will speak on phases of evangelism and Missionary J. M. Riddell will conduct a round table on plans for the district.

Speaking on the general subject, "Our Allies in Soul Winning," Volus Norsworthy will speak for the Sunday School; E. A. Scarborough, the Training Union; Mrs. C. V. Edwards, the Woman's Missionary Union; and Judge J. O. Rouse, the Brotherhood.

Wesley Harrison was scheduled to lead congregational singing and E. A. Scarborough is listed for special music.

MISSIONARY MESSAGES FROM DISTRICT 17

By J. Henry Littleton
1274 N. Second, Abilene

Our Motto: The 17th District for Christ with every church giving to Missions monthly.

On Tuesday evening of the 16th I met with the Brotherhood of the First Baptist Church, Abilene. This is a great group of men and they do things. Every church in our district should put their men to work.

The Workers Conference of the Jones Association met with the First Baptist Church, Stamford, on Wednesday the 17th. A good crowd was in attendance and the program was one of the best. Dr. Atwood brought a good message on the Holy Spirit. We need to re-study this important subject.

The Haskell Association also met on the 17th. They met with the Weinert Church. We were there in the afternoon. After the board meeting the missionary spoke for a few minutes then Brother L. A. Doyle of Anson closed the conference with a great message on the Book of Revelation.

There is not a pastorless church in the Haskell Association.

Our district will meet with the First Church, Anson, on Wednesday, February 7, in our conference on Evangelism. A good program has been arranged and we hope every church will come with a large group of workers. The program will appear in next week's issue of the West Texas Baptist.

There will be a conference of the workers of the Haskell Association at the First Baptist Church, Haskell, on Monday evening, January 29, at 7 o'clock. We urge every pastor to come with workers from each church. We will talk about our problems and make plans for future work.

We supplied the pulpit of the First Baptist Church, Abilene, Sunday morning. Dr. Jenkins was away in a meeting in Florida. It is a great church with a great pastor.

Sunday evening we were with the First Church, Cisco. Brother Judson Prince was away in a meeting with the Church at Cross Plains. We found a fine spirit in the Cisco Church. Under the leadership of their good pastor, the church is consummating a deal whereby they are reducing their indebtedness from \$57,000 to \$13,500. This church has been under this load of debt so long that it was discouraging the best of them. Now they will take on new life and go forward in a great way. Judson Prince and his consecrated wife lead in a way that is God honoring.

Pray for us as we try to lead in this important field.

PROGRAM FOR DISTRICT EVANGELISTIC RALLY

Anson, Wednesday, Feb. 7, Rev. Phillip C. McGahey, District Organizer, Presiding.

10:00 Song Service and Scripture reading, J. D. Riddle, Abilene.

10:20 Enlistment for Enlargement in Soul-Winning, Rev. Jones Weathers, Eastland.

10:40 Our Allies in Soul-Winning: Sunday School, J. M. Cook, District Superintendent; Training Union, L. B. Harden, District Director; Woman's Missionary Union, Mrs. J. B. Buckley, District President; Brotherhood, Judge E. S. Cummings.

11:30 Special Music by Hardin-Simmons group.

11:40 The Baptist Conquest for Souls, Dr. C. E. Matthews, Fort Worth.

12:15 Lunch hour.

1:30 Song and Prayer, Rev. H. D. Blair, missionary, Cisco Association.

1:40 Plan and Scope of the Movement, Round Table Discussion, led by Rev. Phillip C. McGahey, Breckenridge.

2:20 The Preaching, the Message, the Methods Needed in this Movement, Dr. Millard A. Jenkins, Abilene.

Anson is centrally located and has plenty of good places to eat with reasonable prices.

Twenty-Fifth Anniversary Observance At Seminary Set For Jan. 29 to Feb. 2



DR. L. R. SCARBOROUGH when he assumed presidency of Southwestern Seminary.

BAPTIST LEADERS HONOR PRESIDENT SCARBOROUGH

The silver anniversary of the presidency of Dr. Lee R. Scarborough at Southwestern Baptist Theological Seminary, together with that of the schools of Religious Education and Sacred Music, will be observed January 29 to February 2 in connection with the annual Founders Day ceremonies and the Holland Foundation Lectures.

Sharing honors with President Scarborough in the week of significant pilgrimages will be Dr. J. M. Price, director of the school of Religious Education, who was the sole teacher in that school in 1915, and Prof. I. E. Reynolds, who has also had a quarter of a century of service as the head of the school of Sacred Music.

Founder's Day, January 29, is the annual occasion for honoring the memory and achievements of Dr. B. H. Carroll, founder of the Seminary, outstanding among Southern Baptists for two generations, and marked leader in Baptist thought at the present time. Dr. A. J. Barton, pastor of Temple Baptist Church, Wilmington, N. C., and a former pastor of Dr. Carroll, will deliver the Founder's Day address Wednesday afternoon.

Dr. George W. Truett, pastor of First Church, Dallas, will deliver the Holland Foundation lectures, giving four addresses on "The Master's Work and Workers."

Outstanding leaders from eight states are included in the speakers listed on the week's program. Pastors heard beside Drs. Truett and Barton will be Dr. Zeno Wall, First Church, Shelby, N. C.; Dr. W. R. White, First Church, Oklahoma City; Dr. J. Howard Williams, First Church, Amarillo; and Dr. E. D. Head, First Church, Houston.

Heads of the three great branches of Southern Baptist Convention activity will join in honoring Dr. Scarborough, who is also convention president. They are Dr. C. E. Maddry of the Foreign Mission Board, Richmond, Va.; Dr. J. B. Lawrence of the Home

(Continued on page 4)

DEEP SNOW INTERFERES WITH DISTRICT SEVEN PASTOR-LAYMAN RALLY

Snow, blanketing the Trans-Pecos country to a sufficient depth to interrupt traffic, caused the postponement of the District 7 rally of pastors and laymen which was scheduled for January 22 and 23 at Pecos.

Speakers for the occasion, several of whom reached Pecos before snowfall, attained the proportions which caused the cancellation, were to be Dr. R. C. Campbell, Dallas; Dr. E. B. Atwood and Rev. Chas. A. Powell, Abilene; Dr. I. L. Yearby and Joe Evans, El Paso; and President Thomas H. Taylor of Howard Payne College.

Missionary J. A. Kidd and Pastor W. M. Turner of Pecos were disappointed over the turn of events, but the deep general snow will assure unusually good spring ranges in the vast ranch country of far West Texas.

NINE STATE EVANGELISTS CHOSEN BY COMMITTEE

Dr. McKinley Norman, pastor at Roswell, N. M., and formerly of Waxahachie, was added to the staff of state evangelists at the meeting of the executive committee of the state board recently.

Dr. Norman is a native Texan, a graduate of Decatur College, Baylor University and both Southwestern and Southern Seminaries. He was for ten years a member of the state board and prominent in various denominational activities.

Other evangelists are Hyman Appelmann, the converted Jew whose ministry is by no means confined to the state; Dr. Wm. H. Joyner of San Antonio, who in 11 years as state evangelist has conducted 42 revivals in his home city; Dr. W. Y. Pond, the railroad evangelist, formerly pastor at Breckenridge; Jesse L. Yelvington, outstanding as evangelistic pastor before giving full time to the work; C. Y. Dossey, who is credited with adding "week-day Sunday School" to revival organization; Geo. W. McCall; Hulon Coffman and Jas. F. Stanley

LUEDERS ASSEMBLY DATE MOVED FORWARD A WEEK

At the insistent request of pastors and others who are planning to drive to the Southern Baptist Convention which meets this year June 12 to 16 at Baltimore, the program committee of the West Texas Assembly set the date for the general encampment at Camp Lueders for June 24 to 30 instead of 17 to 23 as previously announced.

The objection to the earlier date was that it will not give time for those driving their own cars to Baltimore to return for the opening of the camp and that after being away for a week time will be needed at home before another week's absence.

Mrs. B. L. Lockett, who has just returned from a year in mission work in Africa, was invited to speak daily on the program.

The program for 1940 will be of the same general schedule and type as last year and hours for departmental periods will be approximately the same.

Departmental heads will work out the detailed program in the near future in conference with Rev. J. S. Tierce, Clyde, program chairman.

At the joint request of Rev. P. D. O'Brien, encampment president, Rev. Chas. A. Powell, executive board chairman; and Rev. J. S. Tierce, board secretary, Camp Manager J. Henry Littleton was asked to continue to act in that capacity till the general encampment this summer.

FORMER PASTORS ASSIST IN COLORADO DEDICATION

Former pastors of First Church, Colorado City, received special recognition Sunday, January 21, in the services dedicating the beautiful \$65,000 building which was erected in 1928 under the leadership of Rev. W. C. Ashford, then pastor.

Dr. R. C. Campbell, state secretary, preached the dedicatory sermon, and Rev. Tom Patterson, who recently resigned to accept the call of Tabernacle Church, Fort Worth, led in the dedicatory prayer. Other pastors who had a share in leading the church in paying for the building were Rev. Oran C. Reid and Rev. Dick O'Brien. Rev. W. C. Williamson, pastor from 1914 to 1917, made a short talk. The names of all pastors since the organization of the church about 1881 were read.

The baptistry was decorated with flowers in memory of those who had a part in the erection of the building and have since passed to their reward. Rev. Ashford gave a tribute in memory of those faithful members of other years.

In the absence of a pastor of the church at this time, Truett Barber, superintendent of the Sunday School, presided for the services.

Men are born with two eyes, but only one tongue, in order that they should see twice as much as they say.—Colton.

Don't forget to pay your poll tax before February 1. You will be glad that you did.

West Texas Baptist

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R. E. DUDLEY Editor

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SOUTHWESTERN SEMINARY

West Texans have a very warm place in their hearts for Dr. Lee R. Scarborough. He is one of us and neither scholarship nor prominence abroad have lessened in any way the mutual affection. He speaks our language and understands our life and our problems, and we return his loyalty with an undying affection.

Yet, among most of our laymen there is only a vague understanding of the magnitude of the work which Dr. Scarborough has wrought in these fruitful years at the Southwestern Theological Seminary.

That is not true with the preachers. A very large percent of them are Southwestern alumni, and most of the others have had such close contact with the institution and its products that they appreciate the dynamic evangelism and the missionary spirit which permeates its life and radiates around the globe. Much of this blessed influence has been generated in the chair of Evangelism which has been the breath of Lee Scarborough's life these thirty years. It is small wonder that Dr. B. H. Carroll called it the "Chair of Fire."

Men and women in the Baptist pews of Texas and the Southwest need to know more of the greatness of their institution which, next week is to observe the silver anniversary of the beloved president. Preachers and denominational workers have various occasions to visit the Seminary, such as the annual Evangelistic Conference, and they know something of the magnitude of the institution and of its needs. It might be well to have some occasion on the campus which would call for the attendance of just plain everyday Baptists.

OLD STUFF

Ever and again "broad minded" individuals raise the objection to liquor legislation on the ground that it is useless to legislate regarding the personal habits of people.

All right, let's start from there and consider that engaging fellow who is unfortunately lazy and has the little habit of stealing. It is just a personal habit and, as he doesn't steal enough for any one to miss, there should be no futile law making him an outlaw.

Is that extreme? Well, how about that fellow who is a civic leader but he figures stop signs were made for someone else to obey? Or the careless chap who persists in overparking? By the same logic all traffic laws should be repealed for there has never been a fraction of the violation of liquor laws that there has been and is of the traffic ordinances.

The alleged reasonings to justify the continuation of booze sales which bid fair to take up a great deal of white paper and expensive radio time before the summer is over, are aged much longer than the spirits which they would defend.

It promises to be a live year in Texas politics, so be sure to pay your poll tax before going to prayer meeting next Wednesday night. If you have not already done so, better get it done at once, you might get down with the flu. And while you are thinking along these lines, write your congressman and senators urging that measures be passed to stop the incessant beer advertising over the air.

CONVERSION OR REVOLUTION

Timely as the latest dispatch from the Finnish woodlands is a little volume just published by the Home Mission Board with the title, "The Stranger Within Our Gates."

The author is J. F. Plainfield, who supervises the Baptist mission efforts among Italians in the South. Despite his name, he is a native of Italy who came to America in mature years. Having thoroughly identified himself with Americans in thought and ideals, he is competent to write on the question of aliens with a broad knowledge of both sides of the problem.

The timeliness of the book is that the author is deeply aware of thought trends among American residents of alien blood and writes with the underlying theme that the thirty-six millions of foreigners on our shores must be given a Christianity that brings a changed heart or they will alienate the Republic.

Dr. Plainfield has a surprising command of the English language and the ability to make the reader feel his deep convictions. Although the book is published primarily as a text for schools of missions, business men, pastors and civic leaders, both men and women, should take the hour or so necessary to read the 128 small pages which are packed with a tremendous challenge.

WORTHWHILE

The reader is urged, if he has not already done so, to turn to the article on "Bible Teachings on Tithes and Offerings," by Rev. Alfred Richards, and to read it prayerfully.

We are indebted to Pastor Roy Shahan of Littlefield for sending us the manuscript of this well-prepared address, which was delivered at a recent workers meeting of West Plains Association.

Mr. Andrews, states our friend, Shahan, is a young man of 22 who is working a rented farm to support his widowed mother and the other members of the family. He is also pastor of two half-time churches on the Plains. He was a student in Wayland College, but withdrew upon the death of his father to assume home duties.

The article is not worthwhile because of these things, praiseworthy though they are. It is worth printing, and re-reading because he says some things that far more noted preachers than he had not thought of, and says them in a way that strikes home.

News Notes

There were 90 additions in the Appelman meeting at Del Rio. He is now with Dr. Julian Atwood and First Church, Texarkana, and will be with Pastor Lawrence Hays and Park Heights Church, San Angelo beginning January 28.

First Church, Sweetwater, has secured a two-story building across the street which is being used as the young people's department. A second junior department moved in where the young people had been meeting.

Dr. C. E. Hereford, Lubbock, in a series of youth services on Sunday evenings, will give five sermons on marriage and home.

Johnie Cohen, singing evangelist, will assist in the spring revival at Ralls, beginning February 25.

Workers of Floyd Association will meet at Lockney Tuesday, January 30.

Dr. W. A. Criswell of Chickasha, who is preaching in a revival at Sweetwater, is also conducting devotionals over station KXOX at 8:30 each morning this week. The revival will continue another week.

Missionary J. Henry Littleton preached Sunday morning at First Church, Abilene, and Dr. J. H. Hamblen of the First Methodist Church, preached in the evening. Pastor Millard A. Jenkins is in a revival in Florida.

Pastor Dean Elkins of Nolan Church states that that live body held an all-day study course on "The Book We Teach," Tuesday, January 23.

Over 150 enrolled in the Houston Bible school, which is being conducted as extension work of Southwestern Seminary.

Dr. H. H. Muirhead, field secretary for the Foreign Mission Board, has sufficiently recovered from a serious operation to be able to resume active work in furthering the missionary spirit in the churches, and in general meetings over the state. His address is 1707 South Ninth, Waco.

Mrs. B. L. Lockett, who was recently forced to return from mission work in Nigeria on account of the reaction of that climate on her health, has recuperated and is now at her home in Abilene preparing to resume the field work for foreign missions which she has done so effectively in recent years.

On account of the widespread sickness now prevalent, the revival at Southside Church, Abilene, in which Rev. Dick O'Brien was to assist Pastor W. C. Ashford, beginning January 21, has been postponed until a date in March or April.

Representative J. Bryan Bradbury was speaker at an enthusiastic gathering of the Abilene Southside Brotherhood last week.

Missionary J. Henry Littleton was the guest speaker of the monthly meeting of First Church Brotherhood, Abilene, January 16.

Henry Morgan, evangelistic singer who was forced on account of ill health to decline invitations last year, has recovered and is now available for revival meetings. His address is 2620 Pine, Abilene.

Pastor Charles T. Talley is leading in a revival in the Childress Church, to which he was recently called.

In spite of the unusual cold Cross Plains had a good meeting with Rev. Judson Prince of Cisco assisting Pastor C. E. Poe. There were six additions including the conversion of one aged man.

Rev. Cooper Waters of Roby was called as pastor by Merkel Church last Sunday.

Dr. John L. Hill, book editor of the Sunday School Board, Nashville, will bring four addresses at the District 10 convention which meets at Borger on March 14 and 15 instead of 13 and 14 as previously announced.

2ND CHURCH, COLORADO CITY ORGANIZES A BROTHERHOOD

A Baptist Brotherhood has been organized in the Second Baptist Church, Colorado City, with Lester Tidwell, president; Edmon Nowell, secretary; and Ben Parr, Cephas Tidwell and Clyde Wilson, vice-presidents.

The group meets on Thursday nights, sponsors the Mexican mission work under Missionary Gonzales and plans to put the West Texas Baptist into each home in the church.

News Items From District Eleven

By Missionary John M. Riddell
1201 Burnett, Wichita Falls

Rev. J. I. Gregory has resigned the Highland Height Church and has accepted the call of the First Baptist Church, Bonham. Brother Gregory has done a good work at Highland Height and we hope for him the best of success there. He moved some days ago.

We are glad to have added to our field Rev. Chas. T. Tally. He has things going already in Childress.

The Fargo Baptist Church has called Rev. Otis Strickland. We do not know his answer as yet. Fargo is one of our fine full time country churches.

Rev. J. A. Lyle has resigned his work at the Pleasant Valley. We are sorry to learn about this as Brother Lyle has done a good work there. We do not know his plans or that of the church.

The Missionary is this week in a meeting with Brother Jacob Ellis and his church at Deandale. The weather has been so cold that the meeting has had a very bad time.

In returning from the Workers meeting this week in the Red Fork Association the Missionary was held up. Two men drove up beside his car ordering him to stop at the station nearby. When out of his car these two men took him in charge. This is what they said: "We, Frank E. Swanner and Chas. T. Tally do now in the name of the Red Fork Baptist Association relieve you of your old overcoat and present you with this new one. We did not resist much and we are now wearing the new one which is much appreciated. What we do without friends? I have the greatest district in the state to work with. The pastors and other workers are the finest of the fine. Thanks."

The Throckmorton-Young Association likewise were nice enough to give the Missionary a good suit of clothes for Christmas. There was only one trouble, they did not shear enough sheep and the suit was too small. But more wool is being grown and it will be all right soon. These brethren will never know how much I appreciate this kindness. I still say that I have the greatest district in the state to work with. What else can I ask.

WEST PLAINS WORKERS MEET AT SPADE JAN. 30

10:00 Song and Devotional Service, A. Z. Dunn, Rocky Ford.

10:20 The Greatest Evils Confronting the Church Today, Rev. L. S. Jenkins, Amberst.

10:50 The Remedy for These Evils, Rev. C. T. Jordan, Earth.

11:20 Recognition of Visitors; Announcements.

11:30—Sermon, Rev. F. B. Hamilton, Muleshoe. Noon—Lunch.

1:30 W. M. U. and Executive Board meeting.

2:15 Business and announcements.

2:30 The Baptist Hundred Thousand and Club a Life Saver. (What It Is; Why It Was Started; What It Has Done), Rev. F. N. Allen, Anton.

2:40 The Baptist Hundred Thousand and Club a Debt-Paying Plan That Doesn't Leak, Rev. W. P. Brian, Fieldton.

2:50 What Our State Has Done and Ought to Do, Rev. Truett Stovall, Plainview.

3:00 Inspirational Message, "We Can and Should Do This Thing," Rev. A. C. Huff.

NOTE: A Study Course for Deacons will be held at First Baptist Church, Littlefield, beginning Monday evening, January 22, and continuing three nights. This course of study will be for all churches of the association near Littlefield. The book to be studied will be, "The Office of a Deacon," by J. T. Henderson. It is urged that the pastors and churches in this section of the association will see that the Deacons get this word and attend this important study for three nights. No examination will be given at the close of the last night.

A similar course of study will be held during March at the First Baptist Church, Muleshoe, for the churches in the west part of the Association.

The Brotherhood of South Side Church, Abilene, are repairing and refinishing the church building and expect soon to put curbing around the property. The church has a budget account of \$100 monthly toward an education building fund. Increased offerings have raised the amount of \$1,000 within a short time.

SUNDAY SCHOOL LESSON

January 28, 1940

By Hight C Moore

JESUS DRAMATICALLY PROCLAIMS HIS MESSIAHSHIP

Matthew 21:1-16

On Sunday of Crucifixion Week Jesus, coming over from Bethany, made his triumphal entry into Jerusalem. On Monday he came over from Beth-taffickers out of the Temple as he any again to Jerusalem and drove the had once before done early in his ministry.

Notes Analytical and Expository

1. The Acceptance of Christ as King was professed by the multitudes who accompanied him on his triumphal entry into Jerusalem. (1) The place was the road from Bethany to Jerusalem, the village of Bethphage lying across a ravine from the road over the Mount of Olives. (2) The purpose was not an ordinary visit, but the graphic and final presentation of Jesus to his people as their king. (3) The preparation involved securing from Bethphage a colt and its mother, owned probably by a disciple and borrowed for but a few hours, so that he might ride into the city as the Jews were expecting the Messiah to do. (4) The prophecies of Isaiah (62:11) and Zechariah (9:9) were thus fulfilled; for not upon a fiery steed, animal of display and of war, but upon an ass, animal of work and of peace and of the common people, would the Prince of Peace ride forth to receive the plaudits of men. (4) The procession started with Jesus on the garment-saddled, unriden colt and gained momentum as it moved cityward, the multitude strewing garments and palm branches in the way. (6) The praise that rose from the throng, increasing with every step, took form in rhythmic chant of Hosanna (Psalm 118:26) and response of beatitude. (7) The Pharisees (Luke 19:39) demanded that Jesus rebuke the crowd, but he refused and rode on in triumph. (8) The prediction of Jerusalem's fall was then made by the weeping Savior, as Luke (19:41-44) also records. (9) The people of the city were struck as by storm when Jesus and the shouting crowds came in perhaps through the Golden Gate and Jesus was pointed out as the Prophet of Galilee. (10) The presentation in the Temple courts gave the nation one more chance to accept him as their Messiah. Thus he came unto his own; but alas, they received him not!

2. The Authority of Christ as King was exercised and exhibited in the second cleansing of the Temple. (1) Temple traffic was conducted in the main court of the Gentiles ostensibly for the benefit of worshipers: dealers in animals for sacrifice; money-changers who could accommodate foreigners with city currency which alone was acceptable in Temple worship; keepers of food supplies, and the like. (2) Temple cleansing was effected by Jesus who, with flaming soul, found the sacred court, thick with traffic, noisy with yelling hucksters, crowded with buyers both greedy and gullible, and a very theater of congested curiosity like the "mid-way" of a modern fair. In righteous wrath he drove out the whole miserable gang. (3) Temple mission was declared to the Jews in the words of their own prophets (Isaiah 56:7; Jer. 7:11); it is the house of prayer, not a house of trade, trickery, and thievery. (4) Temple philanthropy was displayed in the cure of the blind and lame who now had opportunity to reach the Great Healer. (5) Temple perversion was directly due to the hypocritical custodians who not only allowed the traffickers, but criticised the reformation, and desired to destroy the Reformer. (6) Temple service was beautifully illustrated by the praising children. (7) Temple vindication was accomplished by Jesus, who thrust through his critics with the sword of their own Scripture (Psalm 8:2).

Trust and Serve Christ as King

1. The King Comes. "They drew nigh." He is king. He approaches each of us. Are we ready to receive him? Is he welcome to the throne-room in our hearts?

2. The King Commands. "Sent . . . two disciples." He has a right to command. His commandments are not grievous. We are happy when we obey. Why should we ever hesitate or refuse?

3. The King Co-operates. "The Lord hath need." We can be workers together with him. Our resources are meager and our strength small. But he can use them and magnify them immeasurably.

4. The King Consummates. "Spoken by the prophet." The whole pact converged upon him. The seers of

old beheld him afar. He filled out completely the picture they drew of him.

5. The King Convinces. "Cried, saying, Hosanna!" It was a royal procession. The popular shout struck the right note. Jesus was the son of David both officially and racially. He deserved the hosannas.

6. The King Convulses. "All the city was moved." The impact of the triumphant Messiah is always electric. The curious and the critical as well as the moral and pious are awakened by the presence of Jesus.

7. The King Cleanses. "Went into the temple." He enters; be sure of that. Our sanctuaries are open to him. So are the temples of our bodies. Let him cast out all evil, cleanse, and purify!

8. The King Cures. "He healed them." The blind and the lame, both physically and spiritually, are yet with us. Have the traffickers kept them from Christ?

9. The King Contends. "They were sore displeased." Is it strange that Temple authorities should resent Temple purification? Not at all. They were involved in the traffic. Of course they got mad!

10. The King Conquers. "Have ye never read?" The sword of Scripture is sharper than a Damascus blade. Jesus used it and his foes fell before him. Follow him to victory!

GOLD IN THE GOLDEN TEXT

Behold, thy King cometh unto thee. Matthew 21:5.

Christ has come. It was he who came over Olivet on that triumphal Sunday. He has marched in triumph down the centuries to our time. He is with us today in power.

Christ is King. He appeared in Jerusalem as Lord and King. He has not changed his nature or his name. He is our Sovereign as well as our Savior. He is entitled to our allegiance, full and faithful and lifelong. And may we be loyal to him with every fiber of our hearts, every strand of our strength, every mite of our means, every moment of our time!

"The shouting crowd on Olivet fades away, and we are left beside our Lord in a tragic world—a world whose occasional exuberance of joy cannot hide its essential tragedy. And if our hearts cannot withhold their admiration, say rather their adoration, from the Master Who through popularity or shame goes forward steadily to fulfill His task—they cannot withhold their pity from the blind souls of men who let the glory of their opportunity vanish, unapprehended and unemployed" (Devotional Commentary).

DAILY BIBLE READINGS

Jan. 22—The Triumphal Entry. Matt. 21:1-11.

Jan. 23—The Children's Praise. Matt. 21:12-17.

Jan. 24—The Eternal Throne. Psa. 45:6-11.

Jan. 25—The King of Glory. Psa. 24:1-10.

Jan. 26—The Righteous Kingdom. Jer. 23:1-8.

Jan. 27—The King Recognized. Luke 2:25-32.

Jan. 28—The Reign of the Messiah. Psa. 2:1-12.

SENTENCE SERMONS

By O. D. Henley
The devil is a good trader, but a poor paymaster.

We wish hard for soft jobs. The love of one human being is preferable to the hatred of all.

Gifts are sometimes grafts. A gift is not a bribe. A gift reflects credit or discredit on its giver.

Faith overrides fear. A gift may be regretted, but never recalled.

It is easy to lead a leader. Trouble doesn't wait to be invited. Life's changes should be for better rather than for worse.

Love is the magic that turns life's shadows into sunshine. Uselessness for God means usefulness for the devil.

The public still considers service slavery. Be sure your mark isn't a question mark.

Nobility is better than notoriety. Good emotions bring good motions. The man without a country is better off than the man without a God.

Bad characters make bad companions.

Don't forget to pay your poll tax before February 1. You will be glad that you did.

Bible Teachers On Tithes and Offerings

By Alfred Richards, Morton, Texas

Our subject suggests to us that we are to examine the Scripture carefully as to its teachings relative to the Tithes, or God's Plan of Scriptural Giving. In discussing this subject let us consider it under the following heads: namely, (1) Tithing is Commanded; (2) Tithing is Commensurate; (3) Tithing is Commensurate to the Financial Program of the Church of Jesus Christ.

There are two passages of Scripture that I would call to your attention. The first is Matthew 23:23, where Jesus is rebuking the Pharisees and Scribes for having all their religion on the outside and none in their hearts. He tells them in effect they have become slaves to the letter of the Law rather than the spirit of it. Hear Jesus as he says, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: These ought ye to have done, and not to leave the other undone." The next passage is found in II Corinthians 5:14-15, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

Tithing is Commendable

Tithing is commendable for in it is seen the heart of man, and the motives that prompt him to make his offerings unto God. First I would say tithing and the offerings that men make unto God are commendable for in them is expressed that gratitude of the heart that acknowledges God as a king benefactor. Before this gratitude can be born in the human heart, man must first realize God's ownership of the world, and His providential dealings with him. Yes, he must know that the earth and all things in it belong to God (Psalms 24:1). Too, man must know that the cattle on a thousand hills are his (Psalms 50:10). If the cattle then the cotton, the wheat, and the feed on the thousands of acres belong to God, he must also realize that God through His personal dealings with man makes possible for him the accumulation of wealth.

When these great truths become accepted facts in our hearts, the results will be the same as in the days of old; men like Abel will bring their offerings and make their contributions unto God.

Able brought the firstlings (largest and best) as an offering unto the Lord, the basic amount of which is not given, but there are some facts of vastly more importance. First, he had faith in the God to whom he made his offering, and second, God accepted it of him. This should bring to our minds this thought: do we believe in Christ and his world-wide program? Surely if we do we shall be like Abel, make an offering unto God that will meet his requirement and merit his divine approval.

Another example of a gracious heart is to be seen in the person of Noah, a man who was willing, even after the flood had come and brought so great a destruction, to offer unto God the seventh of the clean animals and birds. I have often wondered if Noah had the outlook on life of so many Christians of today, would he have made an offering unto the Lord after the flood. Would not he have tried to argue the Lord out of it by saying, if he were a rancher, "Lord, you know I lost most of my flocks and herds in the flood." If he were a farmer, "My crops were all destroyed by the water," or if he gathered them before, "They were eaten by the animals aboard the ark." And if he were a business man, "My place of business is gone, and I am not able to make an offering now."

But this was not the spirit of Noah. He was ready regardless of floods, droughts, or depressions to make his offering unto God. You may ask, "What basic amount did he give, was it a tithe?" No, it was more than a tithe, for he gave the seventh of the clean beast and fowls. If Noah could give a seventh of all that he had, to go up in smoke to make a sweet smell unto God, surely we Christians can give a tenth of what God has given us for the salvation of a billion souls.

Another reason why I think it is commendable to tithe is that in it can be seen that spirit of love that acknowledges God as a mighty protector. This is exemplified in the life of Abraham, when on his return with his nephew, Lot, and the spoils that had been taken from Sodom and Gomorrah, he was met by Melchizedek, a priest of God, and the record is, "He gave him a tithe of ALL" (Genesis

14:20). This offering of a tithe unto God by Abraham was made about 500 years before the giving of the Levitical Law.

If nearly five centuries before God commanded the tithe to be given unto him, Abraham practiced tithing it was not because of law but because of his love for God that he did so. Should our love for him prompt us to do less? Surely not, when we consider the difference in the program of Abraham's day and the program of today. In Abraham's day there were no schools, or hospitals, or orphan's homes to be maintained, no world-wide mission program to be supported, nor a number of other things included in our program; and yet he gave a tithe of all unto the Lord. Ought we to do less?

Tithing, the giving of one tenth part unto God, is commendable because it promotes a spirit of liberality that acknowledges God as a merciful provider.

Some in this day in which we live would say, "I would tithe, but I am not able to do so." Friend, if you are unable to tithe this is a direct testimony of the wisdom of tithing, for God has promised to bless the tither (Malachi 3:10). But people will say, "I do not have a definite income; therefore I can not practice tithing." Friends, let us look at the life of Jacob, a man who had lied to his father, cheated his brother out of his birthright, and had to leave home to keep his brother from killing him. I can see this same man that night at Bethel as he lay down, no bed to sleep upon, possibly no blanket to cover with, and only a stone for a pillow. A man who did not have an income and who had no prospects of having any in the near future; yet I hear him after he had that wonderful vision of God as he says, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set up for a pillow shall be God's house; and of all that thou shall give me I will surely give the tenth unto thee" (Genesis 28:20-22). Jacob vowed to tithe at least fourteen years before he had a regular income; for he worked fourteen years for the woman he loved.

Brethren, let us pledge to tithe, and with the spirit of Jacob, leave it to God to provide the means adequate to meet it. If we will tithe our incomes, surely conditions will be better for us in the outcome. A proof of this statement is to be found in Jacob's experience 20 years after his vision at Bethel, when he was returning to Canaan, and God has so wonderfully blessed him and he was made to say, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two hands" (Genesis 32:10). Think of a man homeless, and probably penniless; in six years having accumulated enough goods to make two companies. We can get some idea of Jacob's wealth by comparing it with the gift of 580 head of livestock he gave his brother Esau.

Will not the Lord bless us today in the same proportion if we will pledge to tithe all that he will give us? "Oh, but I can't tithe," is a common expression that rests in the hearts of a number of people who call themselves Baptists. Can you afford not to tithe is a question that should be answered. Let us look at the lives of two men, one a tither and the other an anti-tither. We recognize them as Abraham and Lot. In Genesis, the thirteenth chapter, we read of both having great flocks and herds. The next chapter proves our statement that Abraham was a tither: Genesis 14:20.

Now let us look for evidence that Lot was not a tither. First, there is no mention of his being a tither in the Bible. Second, in his choice he shows to the world that he is selfish and worldly—the two cardinal sins that have always kept man from tithing his income unto God. Yes, Lot chose the well-watered plains of the Jordan, and pitched his tent with the world.

Now let us turn quickly to the closing sentence that is recorded of their lives. "And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things" (Genesis 24:1). Abraham was a rich man; rich in cattle, silver and gold. Now turn with me to that sad picture, and get a glimpse of the tragic end of a man who did not tithe. We see Lot, an old man, homeless, probably wearing all the clothes that he had, a man who had lost everything. Truly the

question is not so much, can I afford to—but can I afford not to?

Then it is a commendable or praiseworthy thing to tithe because Jesus commends the practice and the best of men (Abraham and Jacob) practiced it.

These ought ye to have done to promote Christian giving. It has been proved and shown to us that the Christian individual or church who tithes make by far the largest contribution unto the Lord.

Tithing Is a Command, Therefore Compulsory

The same majestic voice which spake and it was done, commanded and it stood still, spake and said, "Bring ye all the tithes unto the storehouse that there may be meat in mine house" (Malachi 3:10).

Tithing was God's plan of financing the church. The Lord demanded of the Children of Israel that they bring all the tithes to his storehouse to be used for religious purposes. It was to be given to the Levites for their service rendered to the Lord. The Lord did not give them a portion of the land when it was divided and given unto the tribes, for he was to be their portion.

Let us get two thoughts from this: First, the ministry was to be supported and not self-supporting. We find this thought expressed in the New Testament, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (I Corinthians 9:14). The second thought is that God intended for them to devote all their time to his service. They could not do this and farm. Neither could they work at some other trade and accomplish the purpose God had for their existence. This is not a rebuke to the ministers who participate in other vocations and avocations of life for their sustenance, but to their churches. If those churches would practice God's plan of financing the church and its program, these conditions would not exist. When we remember their program and compare it with ours we are made to say, how small! how little, and yet they gave a tenth of their income to support it; surely no Christian can feel justified to pay less to support the world wide program of Jesus Christ.

Brethren, remember that tithing is God's plan, not mine, nor your pastor's, nor your missionaries', but God's. Yes, it is God's plan and yet I once had a man, a member of the Baptist Church, to tell me that he could not tithe for his business as a blacksmith was not adaptable to the practice of tithing. Would he allow me to quote him in substance as saying, "The all-wise God was ignorant of the fact, when he adopted tithing as his plan for financing the church, that my business as a blacksmith will not allow me to practice tithing. Absurd! Ridiculous! The Lord knows and he ought to know that all he must do to know definitely what the tithes of his income is, is simply to keep books.

I would have you notice with me further that this tithe that God demanded of the Israelites was to be brought to God's house for distribution to its proper sources. Some people have this idea in their mind; that if some one living near them is in such destitute condition as to need their aid, that they can give to them individually and call it tithing. Before we go further let us see what God has to say about this matter. In Malachi 3:10, we read, "Bring ye ALL the tithes into the STOREHOUSE, that there may be meat in MINE HOUSE. . . ." Now if the Lord tells us to do this, surely any and all of our petty reasons for doing otherwise are unscriptural and foolish because the practice fails to comply with the Word of God.

Often we hear the expression, "The club did this and lodge is doing this, but the church isn't doing anything." Many times I fear the reason is that members of the church are more faithful to their clubs and lodges than they are to their church. Brethren, we need to quit giving in the name of the lodge and to give in the name of the Lord. To quit paying into the treasury of the club and make our contribution to the church, the institution of which Christ is the founder and head. Surely our denominational fidelity, our loyalty to our church, and our faithfulness to God should prompt us to bring our tithes and offerings into his storehouse.

Again, tithing is God's requirement. God requires the tithe of our livestock as well as the tithe of our crops. In Leviticus 27:32, we read where God was to be given the tenth of all that passed under the rod. As they filed out one at a time every tenth animal was to be branded with a distinguishing mark, and was given unto the Lord. Do we realize the fact that God does require a tithe of our livestock? As we think of this let us ask ourselves the question: how many head of God's cows are there that are wearing my brand? Then, is it any worse to get our neighbor's stock and brand them as ours than it is to in-

corporate God's tithe into our own flocks and herds? This Scripture teaches us that God would have man to be impartial in his dealings with him. "Moreover, it is required in stewards that a man be faithful" (I Corinthians 4:2).

As stewards of God's substance we ought to be faithful to his requirements and trust. Generally speaking God's requirement of man is that he put him first, and give him his best. Adopting this same requirement in a financial way we would say that God's tithe is to be paid first, and is to consist of the best. But surely you do not mean that before I pay that last installment on my automobile, or meet my note at the bank I am to pay my tithe to the Lord? Yes, if we are to seek first God and His kingdom's interest I believe this must be done. Too, I am constrained to believe that if God's requirement of the tithe is paid, God will see to it that our other obligations are met if we use wisdom and discretion in making them. Truly God can pay more debts with nine-tenths than I can with ten. If this be true, then why not tithe and meet God's requirement?

Furthermore, tithing is God's rent. "And all the tithe of the land whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Leviticus 27:30). God does not ask for half as some landlords do and yet some pay that. Neither does he ask for the third and fourth; all he asks of man is the tenth and yet by so many he is cheated even of this. "Will a man rob God? Yet ye have robbed me. But you say, wherein have we robbed thee? In tithes and offerings" (Malachi 3:8). Because you have cheated God out of his rent, "Ye are cursed with a curse; for ye have robbed me, even this whole nation."

Brethren, how long shall we have droughts, and depressions and short crops? Friends, I would say till God's people tithe. For God promised that if we would tithe he would open the windows of Heaven and pour us out such a blessing that we would not have room enough to receive it.

Again, let us hear those words of the text, "These ought ye to have done." Why? Because tithing is a requisite to Christian growth; financial, numerical, and spiritual. For when God's plan is practiced, and His precepts are kept it cannot be otherwise.

Tithing Is Commensurate to the Financial Program of the Church

It takes a great plan to meet the needs of a great program. Everyone is aware of the fact that our program is far superior to any like program of the past. Along with this realization we must strive to find a plan for financing it that will adequate provide for every phase of its work. What plan shall we adopt? I would suggest that we adopt God's plan for it has been tried and tested, and has proved sufficient and in every case adequate to take care of the causes it sponsored.

I believe that Jesus recommends God's plan of tithing unto us as the minimum of Christian giving. For we must ever keep in mind the fact that Jesus is a New Testament character and speaks to us for our admonition. When he speaks and says, "These ought ye to have done," sure— (Continued on page 4)

CHURCHES THAT HAVE JOINED "500 CLUB"

District 1: Gladewater, First; Texarkana, First; Marshall, Second; Longview, First.

District 2: Tyler, First Church. District 4: Galveston, First Church; Houston, Trinity; Houston, Tabernacle.

District 5: Freer, First Church. District 6: San Antonio, First. District 8: Big Spring, Fourth Street; Colorado City, Second.

District 9: Lubbock, First Church. District 10: Amarillo, San Jacinto; Pampa, First Church; Amarilla, First Church.

District 11: Wichita Falls, Lamar Avenue.

District 12: Fort Worth, Broadway, College Avenue, Travis Avenue, Rosen Heights, Indian Oaks, Calvary, Sagamore Hill, Gambrell Street, Polytechnic.

District 13: Commerce, First; Dallas, Cliff Temple; Leonard, First; Dallas, Gaston Avenue; Dallas, East Grand; Greenville, First.

District 15: Temple, First; Austin, University.

District 16: Brownwood, First; San Angelo, First; San Angelo, Immanuel. District 17: Abilene, First; Ranger, First.

RULES NOW AVAILABLE ON TRAINING U. CONTESTS

Young people ages 22 to 30 may now compete in a series of extemporaneous speaking contests in Training Union. The rules, which have been prepared by a committee appointed at the Austin convention, provide for three groups of three years each and offer a list of ten subjects with references for Bible background from which contestants will be asked to speak.

Another new contest open to groups from junior age to 24, is the Better Music contest for choruses and part songs.

These contests will be a series of eliminations with the final contests at the annual Training Union convention at Dallas, November 21 to 23. Rules may be had from Dr. T. C. Gardner, 708 Burt Building, Dallas.

BROUGHTON HARDEN ACCEPTS DISTRICT TRAINING OFFICE

L. B. Harden, education director of First Church, Stamford, and formerly Training Union director for Jones Association has accepted the appointment as director for District 17, which office was vacated when Rev. Chas. T. Talley of Ranger, former director, moved to Childress.

Rev. J. B. Bradford, Hawley pastor, has accepted the work as Training Union director for the Jones Association.

Don't forget to pay your poll tax before February 1. You will be glad that you did.

PANHANDLE PASTORS AND LAYMEN MEET FEB. 5-7

"The Pastor and the Layman" will be the theme of the annual session of the Panhandle Pastors and Laymen's conference which meets February 5 to 7 at Wayland College, with A. C. Thompson, layman of Hereford, presiding.

Dr. B. A. Copass of Southwestern Seminary will give Bible Expositions at the afternoon and evening sessions and Dr. J. Howard Williams of Amarillo will bring inspirational messages each morning and evening.

Evangelism will be stressed in the Monday morning session with Missionary A. C. Huff leading a round table discussion followed by thirty minutes of associational conferences.

The keynote address, "The Pastor a Divinely Called Prophet," will be delivered Monday afternoon by Dr. C. E. Hereford, Lubbock.

Dr. F. B. Malone, District 9 Brotherhood president, will speak Monday afternoon on fields of service for laymen. This theme will be further developed Tuesday morning by Irvin R. Buchanan, Perryton; J. I. Payton, Canadian; and H. W. Lasater, Idalou, while the Brotherhood will be again stressed by Missionary Huff in the afternoon.

Wayland College training the pastor will be discussed Tuesday afternoon by Dr. John W. Cobb, Wayland Bible teacher; while President G. W. McDonald will speak of Wayland training the layman.

Addresses on various phases of the work of the pastor will be given by Rev. Lem Hodges, Amarillo; Rev. J. P. McBeth, Dumas; Rev. E. H. Dickerson, Sudan; Rev. John S. Rankin, Seagraves; Rev. Vernon Shaw, Floydada; Rev. L. B. Reavis, Plainview; Rev. J. Perry King, Clarendon; and Rev. Dallas Lee, Quanah.

Music will be in charge of Frank Day on Monday, Rev. Virgil Lemons, the second day, and Rev. Dallas Alford, the closing day. Wayland College will furnish special music.

MISSIONS CHAIRMAN REPORT FOR QUARTER ENDING DEC. 31

Members on committees on Missions 99; circle plan used by 15 societies; committees hold regular planning meetings in 45 societies; missions chairmen in young people's organizations 59; two missionaries home on furlough, Alma Jackson, Ranger, and Miss Blanche Rose Walker, Abilene; volunteers for foreign service, Bobby Jo Cox, Tuscola; for home service, Berna Dean, 2900 S. 12th, Abilene; regular monthly missionary programs, women 182, young people 130; special programs, women 40, young people 27; special seasons of prayer observed by 32 societies, women attending 1,051, young people 433. I feel sure that more work is done than is reported.

Mrs. Ed Hahn, Chairman, District 17.

HENDRICK MEMORIAL HOSPITAL

Controlled by Texas Baptist General Convention



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

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E. M. Collier, Superintendent

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DISTRICT ELEVEN GIFTS TO CO-OP. PROGRAM

The following churches have given to the Cooperative Program for the month of December, 1939. If your church is not in the list, then it has not given for that month.

Table listing Baylor-Knox Association and Clay County Association with names and amounts.

Table listing Red Fork Association with names and amounts.

Table listing Throckmorton-Young Association with names and amounts.

Table listing Wichita-Archer Association with names and amounts.

Table listing Wilbarger-Foard Association with names and amounts.

A total of 64 churches gave this month. They gave a total of \$3,090.77. I am so glad for these churches and this amount but I do wish that all our churches would give something each month to this world-wide mission cause.

—John M. Riddell, Missionary.

DISTRICT 11 MISSIONARY MAKES ANNUAL REPORT

Revivals conducted in 1939, 9; sermons and addresses, 326; conversions, 88; additions to the churches, baptism, 72, letter, 38, total 110; rededication, 3.

I have spoken in 94 churches, I have contacted 98 other churches, or a total of 192, 36 of this number being pastorless when visited. I have conducted two stewardship revivals, average attendance 32, tithers secured 13, budgets adopted 1. Sunday School Training Schools conducted 6, books taught 14, enrolled in classes 214, examinations given 126, taking part in visitation 159.

B. T. U. Training Schools conducted 3, two with churches and one associational wide. Churches taking part 13, books taught 27, enrolled in classes 967, examinations given 708, visits made 361, conversions 24, baptisms 18.

Meetings attended, Associational 59, District 5, General 10. We have promoted three Bi-Associational B. T. U. conferences with Dr. T. C. Gardner and others leading. 484 people attended these meetings.

We have also promoted a Sunday School conference in all of the six associations, with Dr. G. S. Hopkins and others leading. Churches contacted 82. We have organized one R. A. and one Brotherhood. Helped to ordain four deacons and two preachers, and secured 21 subscriptions to the Baptist Standard.

Money raised, Cooperative Program \$76.97, District Missions \$193.45, total \$270.42. I have traveled 41,976 miles.

This ends the fourth year as your missionary. These have been pleasant years. During that time I have conducted 39 revivals, spoken 1,499 times, 425 conversions, 349 baptisms, 220 additions by letter, rededications 67, or a total additions to the churches of 636. Have made 833 church visits, and raised \$1,337.32 for all causes.

Your Missionary, JOHN M. RIDDELL. CALLAHAN W. M. U. NEWS The associational W. M. U. held an executive meeting in Clyde a few days before Christmas, the board members of Clyde acting as hostesses in the home of Mrs. W. B. Barton. A business session was held, plans being perfected for the new year's work. After a turkey dinner, served buffet style, a Christmas program was rendered and a tree added to the pleasant fellowship.

On January 4 the regular quarterly meeting was held at Cross Plains. Reports from various chairmen were very good, especially that of Mrs. Tierce, benevolence chairman. We had visitors from Cisco Association who brought much inspiration.

The monthly workers conference met with us at Clyde January 9 with a good number present, fine fellowship, and a good time in general. There is increased interest in every phase of church work. —Mrs. Ralph Fuller, Publicity Chairman.

DR. R. C. CAMPBELL LOSES FATHER IN NORTH CAROLINA

Dr. R. C. Campbell, general secretary of Texas Baptists, was in his home town, Ellenboro, North Carolina, last week, the occasion being the passing of his father, R. P. Campbell, 78, on January 15. Dr. Campbell went to Ellenboro on Sunday the 14th. This is his second sad mission to the home town in recent months, Mrs. Campbell having preceded her husband by only a short time.

Rambling Remarks

(Continued From Page 1) til the dust of the last parade settled down and the strains of "Dixie" died away in the distance. . . (Say! this atmosphere is getting stronger). . . My dad fought (?) three and a half years under "Fighting Joe Wheeler." He was cited for bravery twice, and we never knew it until we received the information from the federal government recently. All he would ever tell about the war was the humorous things that happened. I think I shall devote an entire column soon to the stories of this nature that he told us. . . Near the spot where I am writing, in a beautiful marble bed and protected from the curious by a piece of plate glass, is "Old Rip," the famous horned frog which lived 40 years in the dusty, musty corner-stone of the old court house. I have never questioned that he did. I have never been concerned as to "how" he did it, but have often wondered "why." . . It ceases to be much of a miracle when you remember that there are flesh and blood people who have lived in almost as much obscurity, and to almost, if not quite, as little purpose. q. e. d.

BIBLE TEACHINGS ON TITHES AND OFFERINGS

(Continued From Page 3) ly we can see in this negative statement concerning tithing sufficient reason for adopting it as the minimum of our contribution unto his cause.

Surely every Christian should realize the full import of these words, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." And, "Ye are not your own for you are bought with a price." If we do we will say, "What shall I render unto the Lord for all his benefits?" If we render unto God that which belongs to him, we will give unto him of our time, our talents and of our substance, of which a tenth will be the minimum. Then the love of Christ constraineth us, or is a compelling force in our lives, prompting and wielding us that we should not henceforth live unto ourselves, in selfishness, but unto him that died for us and rose again. Yes, to live unto him with a deep abiding liberality that knows no bounds other than the limits of our love for him and his cause.

The love of Christ constrains us to give regularly and systematically to support the church. It constrains, or prompts us to do this every week as we have been prospered (1 Corinthians 16:1-2). But upon what basis shall we give? Truly we can say upon the basis of the tithe, for nowhere do we read of where God did away with the law of the tithe. Neither has it become antiquated. And yet some, in opposition to the law of the tithe say that it has been abolished—having been nailed to the cross. But let Matthew 5:17, be your commentary, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Jesus states that his mission was not to destroy but to fulfill, or complete, whatsoever it was typical of him and his work by presenting the reality. This would fulfill, or accomplish, the mission and purpose of the ceremonial law for it all pointed to Christ as the sacrifice of God; and when he came its course was finished. This is not true of tithing for it was not ceremonial nor any way typical of Christ.

If the law of the tithe must continue until its course is fulfilled, I sincerely believe it will last as long as there is a program to finance; which will be till Jesus comes again. Then the absence of a New Plan or basis of giving is a conclusive proof of God's satisfaction of the tithe. Surely no one would think of the Infinite God leaving financing of the gigantic program of our day up to the whims and fancies of man as to how much he should contribute to its support. Friends, can we not truly say that after all the hardest thing about tithing is loving God enough to do it. The compelling force that prompted God to give was his love for a lost world. Ought not our love for God, which should give him first place in our lives, and our love for our fellowman prompt us to accept and adopt tithing as the minimum amount of our giving?

May we hear Jesus' words again as he says, "These ought ye to have done." Why, Lord? To avoid small programs, church debts, bankrupt treasuries, handicapping the ministry, and hindering missionaries by not giving unto them your financial support. How can we say we love Him and treat His kingdom as we do?

The fact that tithing is indispensable to the true progress of Christ's kingdom presents unto us a real challenge. Let us look at one example in the Bible to see if tithing is commensurate to the financial program of God's cause. If it is then tithing must be indispensable to its progress. In the days of Hezekiah the commandment went abroad for the people to bring again their tithes and offerings unto the Lord. The people responded with such a spirit of liberality that when the king saw the great heaps he was made to ask, "What does this mean?" and Azariah, the chief priest of the house of Zadok, answered him, and said, "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have plenty, for the Lord hath blessed his people, and that which is left is this great store" (II Chronicles 31:10). Could not this same thing be said in Texas if every Texas Baptist would tithe?

Brethren, if every Baptist in Texas would tithe, it would greatly enlarge our annual contribution, thereby erase debts, remove deficits, give more financial liberty to the preach, send more missionaries to the foreign fields, to carry the gospel to a lost world. We could build more schools and hospitals, care for more aged ministers who have given their lives in service for the Master, and provide more homes for poor little orphan children, and in general see one of

25th Anniversary—

(Continued from page 1) Mission Board, Atlanta, Ga.; and Dr. T. L. Holcomb of the Sunday School Board, Nashville, Tenn. Texas secretaries, Drs. R. C. Campbell and T. C. Gardner will also speak.

Among distinguished educators who will appear on the program are the presidents of the other Southern Baptist Theological schools. Drs. John R. Sampey of Louisville and W. W. Hamilton of New Orleans. Dr. J. B. Tidwell, head of the Bible department at Baylor University, Dr. W. W. Barnes of the Seminary faculty and Dr. Scarborough will be heard during the week.

Dr. Scarborough resigned the pastorate of First Church, Abilene, to accept the chair of evangelism in the Seminary, which position he still holds. Upon the death of Dr. Carroll he succeeded to the presidency in 1915.

The School of Religious Education of Southwestern Seminary was the first in the south to offer vocational training and degrees for work in preparation for that calling. It is now the largest definitely denominational school of religious education in the world.

The School of Sacred Music offers courses of instruction comparable to the best in America and, thanks to the generosity of Mrs. George E. Cowden, has the only building in the world devoted exclusively to music in non-liturgical churches.

From the opening of the program at 7:15 Monday evening, January 29, to 4 Friday afternoon, opportunity will be given not only to hear these outstanding speakers but also for visitors to observe the regular Seminary class work in abbreviated schedules.

Advance reservation for guests from outside Fort Worth may be made with C. M. King, Seminary business manager, Seminary Hill, Texas.

AFTER TWENTY YEARS A DREAM COME TRUE

After 27 years of waiting, Prof. A. Velez, missionary of the Home Mission Board, has at last seen dreams come true in the form of present plans for construction of a beautiful \$10,000 mission school at the Anglo-Mexican Institute, El Paso.

First appointed as teacher in the board's school for the Mexicans, Prof. Velez later became principal, pastor of the Mexican Baptist Church, and director of the board's work in El Paso. He has occupied these positions to the satisfaction of the board for 27 years, and even in the face of many discouragements has never faltered but kept faith in God.

Erection of this new school, which is the fulfillment of these years of dreaming, is made possible at this time by a designation of \$5,000 from the W. M. U. in the "over and above" from the 1939 Annie W. Armstrong offering. When completed the building will have four spacious classrooms and all the modern conveniences required by the city of El Paso building code for school purposes.

the greatest years of growth and expansion and progress that Baptists have ever seen; if only we would tithe. Surely the reason just mentioned plus the facts that the Bible teaches tithing, God commands it, Jesus commends it, love prompts it, and the best of men practice it should make us to say, "I will pay what I owe." Brethren, we will balance our books, pay our budgets, and meet the conditions, as we balance our accounts with God.

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19 Students Pastor W. Texas Churches

Of the 42 ministerial students enrolled in Hardin-Simmons, weekly reports turned in by each student show 19 of these students to have regular pastorates of one-fourth to full time. These churches are in a radius of 125 miles, and include several pastorates in Abilene.

Those students having full time pastorates are: Omer Hyde, China Street Mission; Byron Bryant, Elm-dale; C. W. Gilbert, Sunset; Pedro Hernandez, Mexican Mission; and Finis Williams, Moran.

Students having half and fourth-time churches are: Vernon Bliss, Ft. Griffin and Oak Grove; Charles Tar-nance, Fairview and Truby; S. E. Brian, Willmouth and O. K.; Sidney Cox, Knott and Tuxedo; Josh Dandig-nac, Gillespie; M. E. Hall, Cedar Gap and View; Milford Howell, University Baptist Church Mission; Don Armstrong, Pleasant Valley; C. N. Jones, Riverside and Admiral; Guy Lewis, Necessity; Cecil McBeth, Johnson's Chapel; E. L. Redden, Cottonwood; F. H. Porter, Tye and Matson; Harold Russ, Hatchell.

The following do volunteer work in and around Abilene, including the various missions, fifth Sunday programs, and the fall: Buford Humphries, Norman Shafer, Jo Allison, David and Douglas Crow, J. S. Holmes, Strauss Atkinson, Joe Watson, Carl Willis, Abe Hester, Fred Molkenthin, Mack Turner, T. J. DuBose, Robert Turner, Alvin Hatton, Winfred Harper, Abbie Posey, Harry Albright, Allen Bennet, Wilmer McKinney, Herbert Ballard, J. B. White and James Howell.

H-SU to Secure--

(Continued from page 1) from distant points, including a student who is now attending the University of Arkansas. When contacted, Jack Dean, student council president, disclosed his belief that the entire student body would lend their hearty and enthusiastic support in helping obtain such an organ to be used in chapel. Other members of the student council supported Dean's belief.

"The matter will be put before the students early next week, and I'm sure that this year's student body will be as eager to do their part in putting over the project as they were concerning the campus paving last spring," Dean said.

Don't forget to pay your poll tax before February 1. You will be glad that you did.

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Hardin-Simmons University Home of a Truly Christian Atmosphere OFFERS A Well Balanced Program . . . IN EDUCATIONAL ADVANTAGES— Hardin-Simmons University has served West Texas for forty-seven years, pioneering in the field of higher learning, and Christian education to offer many worthwhile advantages to its students. Located in the heart of the cattle country, it retains much of the hospitality and enthusiasm of the pioneer, and is yet old enough to have acquired rich traditions of its own and to have helped to educate nearly twenty thousand alumni and ex-students. A cordial welcome awaits you at Hardin-Simmons. IN VARIED ACTIVITIES— The variety of campus student activities is so great that any Hardin-Simmons University student may find a field of activity according to his or her interests and available time. Publications, with a college annual, the Bronco, and campus weekly, the Brand, attract many. Dramatics are popular, with radio speech courses. The Cowboy Band, internationally known, and the Cowgirl Band is growing in popularity, too. The Y. W. A., B. S. U., glee clubs, choruses, orchestra, ensemble and club groups provide added variety of opportunities for the profitable directing of student energies, under competent faculty direction or supervision. Plan Now To Register For the Spring Semester January 29, 1940 DR. JEFFERSON DAVIS SANDEFER, President For Catalog write J. T. Haney, Secy.-Treas., Hardin-Simmons University, Abilene, Texas

Church Bulletin

WEST SIDE, BIG SPRING

Sunday, January 21, was real cold outside, but not in the interest in the Lord's work. Three were 70 persons in our Sunday School. The envelopes that day had \$46.60 in them for current expenses and the building fund.

People are so wonderful in their unselfish response to our needs now. If many West Texas Baptist readers will do like others did last week, next Sunday will be another happy day for report on the progress on the money needed. We will build as the money comes in.

Please pray and send us your dollars and names so we can have you on our honor roll of givers. Thanks and God bless you. E. E. Mason, Pastor.

DRASCO

Sunday School at 10 each Sunday morning.

Training Union at 6:45 Sunday evening.

Prayer meeting each Wednesday night.

Preaching service on First and Third Sundays.

Church conference on Saturday before First Sundays.

Harold Russ, Pastor.

HAMLIN CHURCH COMMENDS RESIGNING PASTOR

At a duly convened Conference of the First Baptist Church of Hamlin, Texas, held in the First Baptist Church of Hamlin, Texas, on the 10th day of January, A. D. 1940, among other business transacted, the following resolution, upon motion duly made, seconded and passed, was adopted.

Whereas, Brother J. Henry Littleton, our beloved Pastor for the past fourteen years and four months has presented his resignation to the church effective January 1, 1940.

Be It Resolved by the membership of the First Baptist Church of Hamlin, Texas, that we accept the resignation of our beloved Pastor with the deepest regrets.

Be It Further Resolved that we express to Brother Littleton and his dear wife our kindest appreciation for their devotion and untiring service to our church.

Therefore, Be It Further Resolved that we are entirely in accord and sympathy with the new field of endeavor that our Pastor has accepted and wish to assure him that we are anxious to do our best to assist him in every way possible in carrying on the work of District Missionary in our 17th District.