

WEST TEXAS BAPTIST

Vol. XI.

ABILENE, TEXAS, MAY 9, 1935

No. 21

Rural Evangelist Writes Of Rural Church Conference To Be Held At Seminary

The majority of our rural and country pastors will not attend the Southern Baptist Convention at Memphis, so, through the kindness of Dr. Scarborough and the faculty at the Seminary, a week of fellowship, information, and inspiration has been prepared for June 17-21, within the reach of every pastor in Texas who wants to come badly enough. The program begins Monday evening at 7:15, and continues through Friday evening. During the forenoon all the preachers and others who come are invited to sit in on the regular classes of the Summer School. This is a fine opportunity for those who have not attended the Seminary to look in on the splendid work being done, and for those who are former students to renew acquaintances. A large number of student preachers from the various colleges and universities are expected to attend. During the afternoon, beginning at 3 o'clock, there are three conference periods, conducted by Dr. Dan Russell of A and M College, Prof. I. E. Reynolds of the School of Music, Rev. J. C. Boyd of Granbury, and F. V. McFarridge. In the evening a number of successful country pastors, including Robert Williams of Goliad church in Falls county, Rev. T. L. Nipp of Elmsdale church, near Abilene, J. C. Watkins of Unity church in Gonzales association, and others will tell of their methods and work. Rev. Oby Nelson of Mt. Calm will speak on "Community Surveys for the Rural Church", and addresses will be made by denominational men on various phases of our state work.

we are still hearing reverberations from the Mt. Calm conference last December. Our country pastors are taking heart, as well as the country churches, and recently two more country pastors reported full time churches. This conference will be a fine preparation for the summer evangelistic campaigns, for the three weeks of tithing test, and will enrich the ministry of every preacher attending. Our country churches are coming into a new day and more of our fine pastors are catching a new vision.

This is not a convention-type of meeting. We want as many preachers as will come, laymen, too, but are not planning for or counting on the enormous crowd. The expenses are purposefully kept low, therefore we have not invited any out-of-the-state speakers. The Seminary will furnish board and room to those desiring it for \$1 per day during the conference. Five preachers can come together, sharing expenses, and make the trip for very little money. There is no registration fee. Plan now to attend.—F. V. McFarridge.

MINISTERIAL STUDENT ORDAINED AT JEAN

Gilbert Webb was ordained at Jean, April 21 in an all day service which brought to a close a training school there conducted by the pastor, Rev. C. L. Dupree of the Southwestern Seminary and Miss Fama Boyd and Miss Elizabeth Boone, also of the seminary. The morning services were under the direction of the pastor who did the preaching.

After lunch, which was served at the church, the ordination followed. Rev. I. W. Lawrence of Newcastle led in the questioning. Joe K. Ford, former Simmons student, delivered the charge to the candidate and to the church jointly. J. Dale Thorn, pastor First Baptist Church, Graham, delivered the ordination sermon after Rev. J. P. Stephenson pastor Oak Street Baptist Church, Graham, had presented the Bible. Those on the presbytery were C. L. Dupree, G. C. Laney, J. P. Stephenson, I. W. Lawrence, Joe K. Ford, J. D. Thorn and N. Z. Abbott, retired preacher of Jean.

NO PAPER NEXT WEEK

As there are five publication days in this month, and as it is our policy to issue only four issues per month, we are announcing that there will be no paper issued next week. The week following will be the Hardin-Simmons Commencement issue, and the last issue in the month will feature the G. A. and R. A. meeting at Elvasville June 10-16.

LAYMEN'S RALLY AT UNIVERSITY CHURCH TO BE HELD TONIGHT

Dr. Thomas Howard Taylor, president of Howard Payne College will be the principal speaker at the brotherhood conference of the laymen of District 17 at University Baptist Church, Abilene tonight, beginning at eight o'clock.

The meeting, which is the outgrowth of the March laymen's conference in Dallas is for the purpose of initiating a district-wide movement to organize laymen's brotherhood units in every church in the twelve counties comprising the seventeenth district. The counties are Stephens, Callahan, Eastland, Nolan, Shackelford, Jones, Fisher Haskell, Stone, Kent and Knox.

Dr. Thomas H. Taylor, president of Howard Payne college, Brownwood, and lay leader in the Brownwood district, will be the principal speaker.

Entertainment features will include numbers from the Hardin-Simmons university quartet, Rev. Virgil Reynolds, pastor of the Trinity Baptist church, Memphis, Tennessee, and will continue through three sessions; the committee has invited Dr. Everett Gill of Bucharest, Roumania to deliver the closing address, which is set for 11:30 a. m. May 15.

The afternoon and morning sessions will be devoted largely to reports from Church, Associational and State Brotherhood activities, and to round-table consideration of practical measures.

At the evening session of May 14, inspirational addresses will be delivered by Judge H. L. Anderson of Alabama, on "Giving the Lord's Work First Place"; J. H. Anderson of Knoxville, on "The Layman and his Money"; and by Dr. R. L. Sanders, Memphis, on "Men and the Kingdom."

There is evidence of a growing interest among the Baptist men of the South and therefore reason to expect a large and representative attendance at this meeting. Brotherhoods will, no doubt, plan to have four or more men travel in the same auto and thereby greatly reduce the expense.

It is highly important that we laymen make our plans to remain through the sessions of the Southern Baptist Convention.

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MISSIONARIES TELL OF RETURN TRIP TO NIGERIA, AFRICA

STARTLING FACTS ABOUT WORLD POPULATION

World population is increasing at a rate that is hard to conceive. The International Statistics Institute at The Hague announces that it is now 2,000,000,000. This is an increase of 400,000,000 in the past two years. In round numbers, Asia has a population of 950,000,000; Europe, 550,000,000; the Americas, 230,000,000; Africa, 150,000,000, and Australia, 7,000,000.

These figures are beyond the comprehension of most minds, but there are three facts that ought to stare every Christian in the face, and burn themselves into every Christian's heart. One of these is that about three-fourths of this immense mass of human beings are absolute heathen, having no knowledge of the Saviour of sinners. Another fact is that the vast majority of this increase of population is among the heathen nations. The third fact is that Christian people are falling down on the job of carrying out the command of their Saviour and Master, to make disciples of all nations. The church is not only failing to do that, but it is not by any means keeping up with even the growth of population. Indeed, the increase of the heathen population in two years is greater than the membership of all the Christian churches of the world.—Presbyterian of the South.

PRE-CONVENTION MEETING FOR BAPTIST LAYMEN

J. T. Henderson, Gen. Sec.

This conference is to meet at 2 p. m. May 14, in the Bellevue Baptist Church, Memphis, Tennessee, and will continue through three sessions; the committee has invited Dr. Everett Gill of Bucharest, Roumania to deliver the closing address, which is set for 11:30 a. m. May 15.

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WOODY W. SMITH IN SUCCESSFUL REVIVALS

Just a word to say that I have held six revivals since January 1st. I am now in the seventh. My first meeting was at Knox City, Texas where God gave us 27 conversions and 25 additions to the church in a week's meeting. Next to Vernon, Texas where there were 26 conversions and 24 additions to the church in another week's meeting. Then on to Turner Memorial, Fort Worth Texas where the Lord gave us 47 conversions and a number of additions, then Dimmitt, Texas where we had 36 conversions and many additions, next we held a meeting of two weeks with First Baptist Church, Duncan, Okla., where F. G. Rodgers is pastor. God gave us 46 conversions and a number of additions to the church. Then on to Monahans, Texas where we enjoyed the sweet fellowship of brother Frazier and God gave us 37 conversions and a large number of additions to the church. In all these meetings we found the Pastors and people anxious to see the Kingdom come. There have been about one thousand conversions and reclamations, in these six revivals. God gave us four souls last night in our service here (David, Okla.). We go on through next Sunday. I have an open date immediately after the S. B. Convention. I go to Grandfalls, Texas, June 2nd. Bro. Aubrey Smith (Continued on page 4)

IRAAN PASTOR TELLS OF WORK IN OIL FIELDS

EDITOR'S NOTE—we are taking the liberty to publish the following letter from our good friend, J. C. McKinzie, pastor at Iraan. During the years that Brother Mac was here in Abilene he and the editor disagreed on many issues and still remained good friends. We were free to criticize each other, but it was always face to face. J. C. McKinzie is all wool and a yard wide. He is a square-shooter and you will always find him a man among men. He is doing a fine work out in that great oil field. In regard to the question as to why some more of the Simmons preachers were not included in the list appearing on the Hardin-Simmons page in last week's issue: The news on the Hardin-Simmons page each week is "picked up" from the Brand, weekly university newspaper. The writer of this story just didn't know much about the "great" preachers that have gone out from the university. Those who were mentioned are worthy of mention, but there are many not on the list who are just as worthy of mention. Well, here's Brother McKinzie's letter:

"I have just read this week's West Texas Baptists. I always enjoy it. You are a wonderful combination. Preacher, editor, teacher, and what else I do not know.

"In your list of Great Preachers from Simmons in this issue I wonder why you leave out such preachers as your self, John Bates, Douglas Carver, Dr. John Inzer, Sam Morris, Johnnie Levell, etc. etc.? I am sure there is some good reason why these great men should have been left out, but I can not see why. "The sun do move".

"Our work goes well here at Iraan. I have been here a little more than two years, and the work is in the best shape that it has been in at any time. March was the best financial month we have had. It has not rained enough to wet your shirt tail at any one time since I came here, but the people are in fine spirits; and after all it is spirit that makes a country. We have enough oil wells to run ten million Bbls. in a day, if the "Bosses" wanted to do so, and the State would allow them to do so. We have one well that would make almost a quarter of a million Bbls. in twenty four hours.

"Our Associational Work is in good shape too. J. A. Kidd is our District Missionary. Enclosed see our program for next Worker's meeting. I am going to preach from this text: "Except ye repent ye shall all likewise perish". It is my judgment that we have "Lined up" too many people who know nothing about salvation during the last few years.

"I am to be with the church at Tuscola in a meeting beginning August the 9th, 1935. I will try to see you at that time. I have thought for some time I would write you a word."

CELEBRATE GOLDEN ANNIVERSARY

Mr. and Mrs. S. J. Hull of Howard county, Salem community, celebrated their Golden Wedding Anniversary Sunday April 28, with 55 relatives and friends of the family.

Mr. Hull was born in Johnson county, Texas, in 1836. Emma Augusta Smith was born in Gregg county, Texas, in 1871. They were married at Rising Star, Texas, in 1885.

To this family were born 8 boys and 3 girls who are all married now. Mrs. Hull was converted and joined the Baptist Church at Bluff Creek in Coryell County, while Bro. A. C. Graves was pastor in 1877. Mrs. Hull was converted and joined the Baptist church at Rising Star in 1886. All the children of this couple are members of Baptist churches and most of the grandchildren, of the eight boys four are Deacons and one is a preacher.

There are 24 grandchildren and 5 great grandchildren. There were 15 grandchildren and 2 great grandchildren at the Golden Wedding Anniversary celebration.

Dear Friends:

It has been quite a while since some of you heard from us but we were so happy to see some of you even though we did not get to see each of you. We had a very happy time while at home and appreciated the many kindnesses so many of you showed us while we were there. We enjoyed the meetings with you Baptist people and especially appreciate your interest and prayers. The change of climate was good for us.

Still we were very anxious to get back to our work here even though we knew things were going on well. We left New York Jan. 15th when it was just spitting snow. From the radio reports we knew of the storms you were having there, and we were not without storm. For seventeen days we did not see land the waves rolled high. (We did not miss a single meal). It was not as cold as we had feared it would be, and not nearly so cold as you were having it on land. We did rejoice to see the land when we arrived in Santa Cruz de Tenerife. The palm trees and other tropical shrubbery were so refreshing. The land felt good to the feet. There was a mountain covered with snow in sight of the wharf even though it was spring-like where we were. We could write a regular travelogue on the rest of the trip but we will refrain. We were on the S. S. Otho of the American West African Line and of course we think it the best ship yet. We were in a congenial party and the officers were so nice to us. We stopped at Las Palmas, another of the Canary Islands the next day which happened to be Sunday. We went ashore in hopes we could find a place where an English service was being conducted. You should have heard our feeble attempts at making those Spanish people understand us! Three other missionaries who were passengers went with us and we went from one policeman to the other trying to find out where we really were heading. At last we got to a place where some beautiful, little, black-eyed children were playing. One of them, not more than five years old, pointed to a house and said something. We looked and above the door was a small electric sign which said, "British Sailors Institute". We went in to ask where an English service was being held for no one seemed to understand what we wanted. We found there a lovely, elderly, Scotch couple who had been missionaries in the Island about forty years and had just taken over the Institute. The man said there was no service near but there was no reason why the seven of us should not worship together. We had a lovely service after which tea was served.

We then had three more days travel at sea before we reached Dakar, our first West African port. We stopped at many ports along the coast, in fact Lagos was the fourteenth and saw many more that we did not visit. Life is visible all along the coast and much the same. There are, however, many different customs which were evident, as for instance; some houses with flat tops and others with peak roofs, some oars are long, flat paddles and others are short, three-tined forks, some men wore short skirts, some wore loin cloths and others were in long, flowing robes, but all could say in English, "Dash me." (meaning make me a gift of money). Our Captain called our attention to how wonderfully God has blessed these people. There is a lovely breeze from the land in the morning which takes their little sail boats out to sea where they fish all day, and the breeze changes in the late afternoon bringing them in to shore. It was wonderful to see the groups of these little canoes with sheets of sails going out against the sunrise, or returning against the gloriously setting sun. There were days when the sea seemed like a boiling pot with these boats like black specks dancing on the top; there were other days when they were like tiny insects crawling on a glass of blue. We saw them with fish of various sizes for, of course, they came to sell them to us when we were anchored. The Captain bought five fish one night and together they weighed sixty pounds and he only paid a little

(Continued on page three)

DISTRICT MISSIONS

J. D. Brannon, Missionary

J. D. Brannon, Missionary
Live Oak Calls Pastor

The Live Oak Church, north of Merkel, that has been inactive for some time, has called the Rev. Ted McGahey, of Merkel as pastor, and he is making a fine beginning with them.

Another Weak Church Calls

The Calvary church, one of the weakest churches in Sweetwater Association, has recently called Brother J. D. Vaughn. We are glad Brother Vaughn is going to this work. He is a good pastor, and has done very fine work in two churches in Fisher County.

Rev. J. C. Parks Comes Back

To Fisher County
Rev. J. C. Parks has recently accepted Cross Road and Sardis Churches in Fisher County. Brother Parks is a former Missionary of that Association, and the people are glad to welcome him back.

Be sure to look for the name of your church in the report of churches giving the Cooperative Program during April. It will appear next week.

Meeting at Baird

The Missionary just closed a few days meeting with Rev. Joe R. Mayes, at Baird. There were 44 additions by Baptism, 15 by letter, and ten other professions.

Brother Mayes has been at Baird ten years and has done a great work, not only in his church but also in the Association. They have recently built a beautiful

new house of worship, and practically have it paid out of debt.

The church sends an offering to Missions each month.

Have A Vacation Bible School

Do you want to enlist your young people, find lots of teachers and officers, lead a large number to Christ, and do more Bible teaching than your church has ever done before? Then, have a Vacation Bible School, and now is the time to begin.

It takes work, but it brings results.

REPORT OF DISTRICT MISSIONS APRIL 1935, DISTRICT 17

J. D. Brannon, Missionary	
Sermons and addresses	79
Miles traveled	1272
Letters and cards written	181
Telegrams	1
No. Churches called pastors	5
Association meeting attended	4
No. Revivals held	2
Tracts distributed	900
Churches and communities contacted	22
Admissions:	
Baptism	54
Letter	15
Other Profession	17
Total admissions and professions	86
Finances:	
Collected for District Mission	\$134.30
Collected for D. M. Church pledges	18.00
Collected for Cooperative Program	37.16
Collected for Church Repairs	12.00
Collected on local Budget of church	2.50
Total	\$203.96

West Texas Baptist

SAM MALONE

Editor and Publisher

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OUR MOTHER'S DAY REUNION

Stewart Long

We're planning now for Mother's Day, Andy trying something new this year, In having both our mothers dear As honored guests for that whole day; Of course we'll have the children too, For that is what they'd have us do.

One happy day, you will agree, Awaits us when our parent guests Have drawn us to their mother breasts; Each one will claim the family, And then the family claim each one, At this our Mothers' Day reunion.

A DAILY PAPER AND PROHIBITION

It isn't often in these days that you find a large daily newspaper that will come out and openly champion the cause of prohibition. Last week the Oklahoma Baptist Messenger, edited by Dr. E. C. Routh, published the following extract from an editorial in the Daily Oklahoman, published at Oklahoma City. The Texas legislature, a few days ago, took action calling for a prohibition election in August. Our prediction is that there will be a hot time in Texas this summer over this question. We promise right now that this paper and its editor is right in the thick of the fight. Texas may bring back the open saloon, but there will be some fur flying, almost as thickly, as the Kansas-Panhandle dust before it does come back. The Oklahoma article follows:

"Last week the Daily Oklahoman carried two strong articles against Repeal of Prohibition; one an editorial, 'Compromising With Evil'; and the other, 'We do not want or need repeal,' by Edith Johnson. We quote first from the editorial:

"If these ardent advocates of state repeal would only admit the losses incident to the open sale of liquor they would find that the prospective losses would offset and nullify the revenues gained. Of course it would be the people and not the state who would bear the losses. The several hundred thousand dollars in liquor revenues collected by the commonwealth would look like a clear profit. But for every dollar turned into the treasury there would be a loss of a like amount of money somewhere among the people. This loss should be considered by thoughtful citizens before they lend their support to repeal.

"It is not very encouraging to note the increasing willingness of the American people to sacrifice a moral principle for the sake of additional revenue. Not yet have the tax breeders proposed to license prostitution, but they have proposed to license nearly everything else that has been considered a public vice. Lotteries have become popular once more. Race track gambling has been approved. Slot machines are being licensed. Now Oklahoma, the only American state to be born sober, is asked to license the sale of all kinds of intoxicants merely because extravagance in state government has rendered additional revenues desirable. Extravagance and super-taxation have become more than an economic curse to Oklahoma! they have induced the people to compromise with the most vicious forces in society and thus have shown themselves to be a moral curse as well."

These are timely words and we commend the Oklahoman on this courageous stand for right. It is heartening these days to know that there are some great dailies which have not followed a multitude to do evil.

Edith Johnson, popular columnist writes some incisive paragraphs on the evils of the liquor traffic:

"Who will oppose repeal?"

"First of all, the wives of men who do more drinking than is good for them and the mothers of men who are wrecking themselves with strong drink.

"The daughters of men who never saw their fathers draw one sober breath.

"Nor is all of the opposition to repeal feminine. An increasing number of men are opposed to repeal because of the manner in which so many women are misusing liquor.

"Talk to any man who heretofore has been liberal on the liquor question, and who has traveled of late in those states where repeal has been in force some time.

"He can tell you an interesting story of bar-rooms filled with women, of bar-rails decorated with beautiful, modish shoes and slippers worn by feminine feet, of exquisite gowned girls and women so drunk they are moving from table to table, draping themselves at random about the necks of men they had never seen before.

"Visit for yourself any 'wide-open' city in the country. Try to get an unbroken night's sleep. Unless you are unusually lucky, you will be startled out of your sleep any time between midnight and three o'clock in the morning by the wild shrieks of intoxicated girls and women leaving your hotel. Or, if you are particularly unfortunate, a party may be in progress in the room next to yours."

"In states where liquor may be had freely, drunken driving has become increasingly common. The accident toll has mounted correspondingly. More human bodies are maimed. More cars are demolished. There is more pain, more sorrow and more loss. . . . We do not want repeal or need it in Oklahoma. If our legislature does not realize that, it will realize it should, if the people, as a whole, speak."

We rejoice because two proposals have been defeated in the Legislature adjourning this week: race track gambling and repeal.

Let the good work go on!

THE HUMAN TOUCH

An old potter who was shaping the clay into the desired shape by his hands was asked by a visitor.

"Why don't you have machinery to do that?"

The old man replied, "We have tried all kinds of machinery and failed; somehow it needs the human touch."

God, too, has work that cannot be done by machinery.—Sayles.

When H. B. Carroll Preached On The Resurrection of Jesus

J. B. CRANFILL, Dallas, Texas
IN WESTERN RECORDER

B. H. Carroll was the greatest man I ever knew and the greatest preacher I ever heard. You may think this estimate extravagant when I add that I have heard many of the great masters of pulpit oratory, among them John A. Broadus, J. B. Hawthorne, William E. Hatcher, D. L. Moody, Sam Jones, Warren A. Chandler, J. M. Frost and George W. Truett.

I mention the name of my pastor last, but he is by no means least in this stately galaxy of monumental men. I could add here a loving estimate of the preachers I have named, but such an expression would be quite apart from the purpose of this recital.

I never heard Henry Ward Beecher preach, but fifty years ago when he toured Texas, I journeyed to Waco to hear him speak on "The Reign of the Common People." He was an old man then, but the hurrying years had not served to dim his eye, and I found that his natural force was not abated. There was something in his deliverance that was all his own. I will not even attempt to interpret the man or his message, for again that would be a departure from the discussion concerning B. H. Carroll and his great sermon on the resurrection to which now I lovingly address myself.

I.

In 1834 a strange thing happened in Waco, where B. H. Carroll was pastor of the First Baptist Church. J. D. Shaw, pastor of the leading Methodist Church of Waco, became quite a Modernist and preached the alien doctrines of that cult for some time. Then he went on in his skepticism until he became an outright atheist.

As he journeyed from orthodoxy to atheism, he, from time, declared himself an agnostic, a liberal, a skeptic, and so on, and when at last the Methodist brotherhood deposed him from the ministry, he established a new cult in Waco called the "Religious and Benevolent Association," and until the new house was destroyed by fire, proclaimed all his enmities and criticisms against the Christian religion. His special point of attack during a part of this time was on the resurrection of Jesus, and this led B. H. Carroll to announce that on a given Sunday he would preach a sermon in which he would prove by legal evidence that Jesus of Nazareth was raised from the dead.

At that time a citizen of Gatesville, fifty miles away, I journeyed to Waco to hear the great Carroll in this intimate and affectionate discussion of the keystone in the arch of our Christian love and faith.

The great preacher began by showing from prophecy and genealogy that Jesus of Nazareth was the Messiah of the Old Testament. He showed that in order to the fulfillment of prophecy, Jesus must be of the lineage of David; must come when His advent would be a fulfillment of that prophecy in Daniel, which says, "in the days of these kings shall the God of Heaven set up a Kingdom;" that, in order to qualify as the Messiah, He must come before the destruction of the second temple and must appear on earth while there was yet in existence enough of the remnant of the tribe of Judah to fulfill the prophecy of Jacob, who said, "the sceptre shall not depart from Judah nor a law-giver from between his feet, until Shiloh comes."

Having thus step by step identified Jesus as the one and only Messiah who could have filled all these conditions, and then having advanced through the earthly history of Jesus to a word picture of His crucifixion and death, this outstanding master of pulpit oratory and Bible interpretation reached the vital point of his theme, which was the resurrection of the body of Jesus from the dead.

II.

A great throng had gathered to hear this discussed, among them several agnostics, skeptics and atheists. The great preacher proved beyond the shadow of a doubt that Jesus actually died—that His passing was not a case of suspended animation but that He died—that the soldier's spear pierced His heart and that He was not only in fact dead, but that He was officially declared dead by the officers who made their report to the authorities under whom they served.

From this point to the close of this memorable sermon, I think it well to set down here as best I can the words of Dr. Carroll covering this monumental discussion, which subsequently appeared in one of his books of sermons.

"The evidence of the death of Jesus is abundant, official, and has never been denied. Therefore, let us look at the evidence that Jesus showed Himself alive after His death to His apostles and others. There are extant four independent histories of Jesus of Nazareth, written by con-

temporaries, and written while multitudes who also knew Him personally were yet alive. There are extant also twenty-three other books, written by contemporaries, and written while thousands were yet alive who personally knew Jesus Christ. I refer to the twenty-seven books of the New Testament.

"The most notable event in all of these records is that Jesus of Nazareth rose from the dead. To this fact, according to these records, hundreds and thousands of eye-witnesses bear testimony, and who counted it the chief business of their subsequent life to repeat that evidence.

"In other words, henceforth their life mission was to be witnesses of the resurrection. Fifteen distinct appearances of our Lord Jesus Christ, at least, are given in the New Testament, perhaps more, including the several appearances to Paul, to Stephen and to John on the Island of Patmos. But there are ten distinct appearances mentioned in these four histories. These appearances, many of them, are connected with the most minute details of identification of the body. Sometimes He appeared to just one, as to Mary Magdalene, to Peter, to James. Sometimes he appeared to two, then again to three, then again to seven, then to ten, then to eleven and finally to five hundred at one time.

"These appearances covered a period of forty days. Some of them were in the morning, some of them at brightest mid-day, some of them at night; some in the house, some out in the road, some in the suburbs and some in the city of Jerusalem; some by the sea and some on the mountains of Galilee.

"Speaking collectively of these witnesses, they saw him often. They ate with Him just as they had done before His death. They heard Him often in both brief and long-sustained conversation. They witnessed closely every familiar mannerism of speech and tone and gesture. They handled him critically, touching the prints of the well-known wounds received at his crucifixion, and feeling of His flesh and of His bones, to assure themselves that a material substance was before them.

III.

"And this, too, by those who knew Him most intimately in His lifetime, those who could least easily be mistaken as to the identity of His person, including their own skepticism as to His resurrection, well-nigh incorrigible, and their tremendous interests at stake, required upon their part the most patient and exhaustive examination, and demanded abundant and infallible proof, not only to the bodily senses of sight, of hearing and touch, and to the keener mental tests of memory, intuition and reason, but to that more subtle and more satisfactory proof, spiritual recognition.

"They must not only know positively, unmistakably and absolutely that this was the very body which had died and was buried and was now alive, but also that it was reanimated by the same spirit which warned it before death, so that in every respect, and beyond all possibility of doubt, this was the same person, the same Jesus who had been their teacher,

"There can be no question of the competency of these witnesses. There is nothing in their testimony that bears on its face suspicion. What, let me ask you, can create a suspicion against this evidence? It is consistent. What one says is consistent with what another says.

IV.

"Now, let us look at these people who gave this evidence, and see if in all the collateral circumstances what say is affirmed. For these men to state that Jesus was alive meant they must take upon themselves the life-time obligation of the publication of the fact of His resurrection, that to do this they must go counter to the world, its pleasures, its habits, its business; that they must entail upon themselves the most grievous burdens in life and the greatest hazards of death.

"They joyfully assume all these responsibilities. When they speak of Jesus as risen they impress every man that hears it with their sincerity. They testify it before kings, and the kings tremble as they listen. They testify it when chained to the martyr's stake, and while the flames are burning their bodies, and with shouts and hosannas of triumph they declare in their own dying agonies that Jesus is risen. No amount of intimidation was ever able to shake their testimony.

"It was tried by imprisonment, tried by stripes, tried by poverty, tried by fire, tried by casting them to the ravenous wild beasts in the Roman Amphitheater, and in every way possible to human effort; many experiments were resorted to of the most excruciating kind to shake the testimony of these men and these women."

WHY PEOPLE ARE NOT SAVED

A mother attended a service in a large and crowded auditorium accompanied by her little daughter Mary. In some manner Mary became separated from her mother. The mother sent a notice to the platform which was read: "If there is a little girl named Mary Moore, in the audience, who is lost, will she please raise her hand so that her mother can find her." No little girl lifted her hand, so Mary's mother had the police searching the city for her child. Not finding her, the mother came back and stood at the door of the auditorium as the people filed out. Among the last of them came Mary. Her mother seized her in her arms crying, "Where were you, Mary?"

"On the front seat," replied the little one.

"Didn't you hear the notice read, 'If there is a little girl named Mary Moore in the audience who is lost, will she please raise her hand so that her mother can find her?'"

"Yes," said Mary, "I heard it read."

"Why didn't you raise your hand then," asked her mother?

"Why, mother, it couldn't have meant me," said Mary, "for I wasn't lost. I knew where I was."

Jesus came to call sinners to repentance. Many are not coming to repentance because they are saying, "I'm not a sinner, I'm not lost."—The Wonderful Word.

BAGGAGE . . . MONEY . . . PROFITS

In the great earthquake in Tokyo the police continually cried, "Throw away your baggage," but thousands perished in the flames that caught the silks they were trying to save! . . .

Hoarded money is like stagnant water. It becomes foul, ill-smelling, a place where diseases breed. Money is a thing to be passed on, and to learn this art of passing it on is the greatest joy. . . .

The rich man is the one who considers the whole universe as his own possession. He keeps the least possible and gives to God the utmost possible. Then the world becomes his possession, since "God in giving Christ gives us all things." . . . —Toyohiko Kagawa.

Devotional Thoughts

BLEST BE THE TIE

The last piece of household furniture had been placed in the wagons, now holding all of Parson Fawcett's worldly goods. Outside the house stood the minister of the small Baptist church at Waingate, Yorkshire, ready to bid goodbye to his little congregation that was assembled before him.

John Fawcett, converted under Whitfield, had become noted as a preacher. His fame had reached London, and again and again that city had called him to "come up higher." Until now, he had refused every invitation. His little church satisfied him; his field of service was wide enough.

At last, however, so great had become the pressure that Fawcett seemed to hear the voice of duty in the insistent calls which meant advancement in every direction.

But as he faced his humble little flock, the parting seemed likely to be harder than he had thought it was going to be. Under his ministrations, more than one man had been rescued from a fate worse than death. Some of those tearful faces recalled dying beds by which he had stood and softened hours of extreme anguish.

Picture after picture from out the past rose before him as he looked into the loving faces of his people, weeping before him.

"Turn the wagons back!" he ordered.

No one moved.

"Turn the wagons back, I say!"

Uncomprehendingly the reiterated command was obeyed.

Then John Fawcett went into the house and wrote the hymn, "Blest Be the Tie That Binds"—a hymn that is now echoing the world around in gatherings of Christian fellowship.

Fawcett stayed in the Yorkshire pastorate the rest of his life. He died in 1817, at the age of seventy-eight.—Julia H. Thayer, in The Gideon.

AMONG AT HA

(These notes last week's is GIL)

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MISSIONARIE TRIP TO

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AMONG THE FISHERMEN AT HARDIN-SIMMONS

(These notes came in too late for last week's issue.—Editor.)

GILBERT WEBB

Well—it's good to be back with the best people in the world. Thanks to Bill Arnett for running the column during my absence. We had a great time in two study classes. One at First Church Graham with Brother J. D. Thorne and Brother Stephenson, and the other at our home church at Newcastle with Brother Lawrence.

Clyde Jackson filled his regular appointment at Moro last Sunday.

R. L. Shannon brings the news of an increase in S. S. at Fairview last Sunday. We're for you. May the good work go on.

E. H. Land, the Nazarene preacher, in Hardin-Simmons was with his church in South Abilene, Sunday.

Kelly Barnett reports two additions at his church at Bethel in Jones county.

Dr. E. B. Atwood of the Bible department, filled Rev. Shahan's pulpit at Moran last Sunday.

Tuscola and T. J. Young seem to have something to be proud of. They report six additions for last Sunday. Four of them coming for baptism. They had 163 in Sunday School and a large evening gathering.

James Alexander reports a good day at Grassbur. James also spoke to the North Park P. T. A. last Friday on the subject of Christian Education.

N. J. Westmoreland was accompanied to his regular work last Sunday at Shiloh by Wallace Stark. They bring an encouraging report.

T. L. Nipp seems to be holding his own at Elmdale.

Aaron Mann and Claude Gooch went to Cedar Gap last Sunday. Claude did the preaching and Aaron did the singing and taught a class.

Jimmy Etserwood comes in from his church at Roscoe with a good report. He had one addition last Sunday. The Hardin-Simmons male quartette sang in the evening services.

Bill Arnett went to Union Hill last Sunday. He reports good attendance in the morning but the usual rain crowd in the evening.

W. P. Kirk brings us a good report from Hanna. He reports baptizing one candidate. These people here are cooperating with the Methodist on the second Sunday for a mother's day program. They will hear the Methodist pastor in the afternoon.

T. J. Fulgham preached at two Baptist churches in Abilene last Sunday. The Sunday morning services found him in the Calvary church for W. R. Derr and the evening services were at Trinity for Vergil Reynolds.

Truby voted last Sunday to have their pastor, Roy O. Young to do the preaching in the summer's meeting to start the Friday night before the third Sunday in July. They also took an offering for missions.

Gilbert Webb preached at Oak Street Baptist Church Graham last Sunday evening for Rev. J. P. Stephenson.

MISSIONARIES TELL OF RETURN TRIP TO NIGERIA, AFRICA

(Continued from page one)
over two dollars for them. They were "sweet meat" as the native boy said and we enjoyed them thoroughly. We noticed that on Tuesday there were no fishermen out. One of the officers said that they never go out from that particular place on Tuesday, because, years ago a group of them went out on Tuesday and when they returned on the evening all their "mammies and pickens" were gone. An invading tribe had come in and taken their wives and children so therefore they hold the superstition against fishing on Tuesday.

Before we left New York the man in the office told us we would reach Lagos by Feb. 12th but when we got on the ship we found that he had made a mistake; then the storm delayed us until it was Feb. 25th when we arrived. It was a very long trip but we enjoyed it. We had our books with us and everything was very convenient for work. We wrote a great deal, read and studied, made lessons

plans and were better prepared than we would have been had we arrived as soon as we had expected.

When we arrived in Freetown letters of welcome from our missionary friends were awaiting us. Then we reached Lagos, Mr. and Mrs. Patterson and Billy, Miss Perry and Miss Walden were here to welcome us. Billy is precious now. He is a little over two years old and you should hear him talk! I held him in my arms at the back door at lunch hour when the seventy kindergarten children came to greet us. He threw consternation in their camp when he said in Yoruba, "It is enough now, goodbye." We both wish now we had been taught both Yoruba and English when we were babies.

Our house had been closed the eight months we were away and you can imagine what a house without glass windows would be like, especially when there were numerous termites and lizards to inhabit it. These missionaries had come down for the week end and had the house cleaned. We landed at day break and were home by three o'clock. Of course there were numerous greetings both by the school staff and children and outsiders. We started work that day and what a joy it was! My native girls at the Girl's School in Abeokuta had a welcome letter waiting for me. In it they said, "Please, ma, come quick or send for us." (E. S.)

The house is in such a bad condition that we can't do as much fixing up as we would like. It was built in 1880 and has done good service through these fifty five years but in these last few months its age has begun to show in only too bold a way. This makes us realize that we must have a new mission residence soon. We have it quite livable now and hope that it will hold up a while longer, any way.

When we arrived we were so happy to see the women of the five churches of the city busily preparing for a W. M. U. School. It was such a privilege to have Miss Young with us from Mar. 2nd to 9th to conduct this school. It was a great success and there was an average of about 80 women in attendance each day. We helped a little, Miss Reagan teaching Bible Study, and Miss Sanders, Infant Welfare. Miss Young taught W. M. U. methods while Mrs. Oyerinde taught singing in which she used many negro spirituals. All the pastors were there every day for part of the classes, if not all, and deacons were in and out. Great interest was shown and we are sure that the women profited much by the week's study.

We appreciate so much Mr. Patterson's assistance in supervising the school even though under the difficulty of living sixty five miles away. Join us in praise to God for His splendid help and the work of the school staff in our absence. We are gratified that the teachers kept up the Bible study class which is held every Monday evening and wish to praise the Lord for the two large groups of earnest young men present for the study since our return. Pray with us that the Lord will use each of these young men as soul winners, not only in the school but also among their outside companions.

Next month we plan to start an Evening Bible School meeting two hours on each Tuesday and Thursday evening. We hope to make this of real spiritual worth to our Christians. Pray that the Lord may send those whom He wishes to attend this school and that He will direct all of the teaching to His honour and glory.
Lucille Reagan
Eva M. Sanders

ECHOES FROM DISTRICT 8 B. T. U. REVIVAL

Directed by T. C. Garner, March 10-17
The following message was received from Spade, a struggling fourth-time church which was gasping for breath when the revival brought new life to the church.

Dear Willis: Had a marvelous day today climaxing our revival. Organized 5 B. T. S. Unions, had four additions to the church. Ladies organized their work and a Men's Brotherhood was also organized. We are this week teaching a S. S. course. Ours is a wonderful Saviour. Yours in service, H. B. Naylor, pastor.

This church speaks the sentiments of many of the churches of the district because the B. T. U. revival brought to them just what they needed. The new vision of service has caused many to send gifts to our world mission program through the Dallas office.

The First Church Colorado is enjoying a steady growth in B. T. U. as a result of the efficient work done there by Miss Helen Gardner during

HARDIN-SIMMONS UNIVERSITY NEWS

(From The Brand)

Summer Pupils To Register Thursday Morning of June 7

Session To Run For 11 Weeks
With Classes Five
Days A Week

Entrance examinations and registration for the summer session of Hardin-Simmons university will begin Thursday morning, June 7, according to a summer bulletin just released by the administration. Lectures are to begin at 7 o'clock Saturday morning, June 8.

According to Dr. R. N. Richardson, director of the summer session, the school is to run for 11 weeks, classes to be held five days a week from 7 to 12 o'clock. There will be no chapel except on Wednesday, on which day the lecture periods will be shortened. Each student will be allowed to take a maximum of 12 regular semester hours.

The tuition and fees are to be charged on the regular rates and are all payable at the beginning of the session.

Recreational opportunities will be offered summer students through the tennis courts, gymnasiums, swimming pools and sodded athletic field.

Other entertainment will be provided by the speech and music departments through recitals, plays and special lectures. A reasonable amount of extra-curricular activity is to be maintained through clubs and other forms of student organization.

Courses of instruction to be offered in the short session are to include Bible, biology, business administration, chemistry, economics, sociology, education, psychology, English, government history, home economics, mathematics, physical education, physics, Spanish and speech.

Courses in the fine arts department include public school drawing, painting and designing, special art courses, handwriting, piano, voice, violin and band. Public school music is to be offered under Mr. Martin Murdock, well known instructor of music in Texas schools.

The summer session will offer special attractions to teachers seeking state certificates and desiring to extend their teaching certificates.

A bulletin of information may be secured by anyone interested by writing the business office of Hardin-Simmons. A later and more complete bulletin will be published about May 15. It will contain full information, including description of courses, names of instructors and lectures.

the B. T. U. revival. Pastor P. D. O'Brien is a hard worker and much loved leader.

The First Church Big Spring is in a B. T. U. Revival this week with Mr. Ira Powell directing. The East Fourth St. Church Big Spring is also in a revival with district missionary Willis J. Ray directing the revival and pastor W. S. Garnett rounding up the corners. Pastor Garnett is starting his work in this new field with a challenging program and he has won his way into the hearts of his people already. Rev. H. C. Reddock is conducting a B. T. U. revival at Knott this week assisted by the pastor from Junction.

District Missionary Willis J. Ray closed a two weeks revival at Seminole the last Sunday in April which resulted in 20 conversions, 25 additions to the church and all church obligations paid in full with a nice offering to the Cooperative work. Pastor W. F. Markham is loved by his people and is doing a timely work in this growing section. A new oil test is soon to be drilled just west of the town. The church voted to use God's plan for three months in financing the work and with the coming of many oil field workers the pastor is looking forward to a steady growth in all phases of the church life. Miss Barton, B. T. U. director is leading in the organizing of two new unions since the revival.

The pastors and laymen of District Eight met in a three day retreat at Colorado, April 29th which was attended by thirty preachers and a number of laymen. W. S. Garnett lectured on "Neglected Doctrines" and proved himself a great teacher. G. W. Parks taught the book of Ephesians. Every pastor present praised the retreat in highest terms. Thirty revivals were arranged in school communities.

Preachers Begin Revival Meetings

Salvation Army Hall Is Scene
Of Services Held By
Students

The three weeks revival meeting held annually by ministerial students of Hardin-Simmons university, will begin tomorrow morning with James Alexander preaching. Claude Gooch will hold the night service. This series of meetings is held in the Salvation Army hall.

The meeting will close Sunday. Other preachers taking part in the services are: Aaron Mann, F. A. Lieck, N. J. Westmoreland, Albert Cade, Waller Bartles, Orval Hendon, Marvin Leach, Arvil Richardson, Elvis Narrell, E. H. Land, Mark Reeves, Charles Dixon, Silas Hough, Elsie Latta, Clint Irwin, Paul Wright, Wallace Stark, Gilbert Webb, W. P. Kirk, H. O. Mosley, T. D. Wiman, Foe Self, J. W. Arnett, and Murray Fuquay.

These ministers will be assisted in the singing by J. W. Arnett, Vesta Boyd, Paul Davis, M. Fulgham, F. James, Ray Mathis, W. I. Taylor, and Foy King.

Preston, Quartets Present Programs

Girls' Quartet Sings At Moran
And Albany; Go To
Hamlin Monday

Herbert Preston, head of the department of violin, the girls' quartet, and the male quartet presented programs in nearby cities and towns this week. The girls' quartet is also scheduled for an appearance Monday night in Hamlin.

Mr. Preston, violinist, and Miss Ruth Schiebe, soloist, with Miss Mary Louise Ford, accompanist, presented a program for the Women's club at Breckenridge Wednesday afternoon.

The girls' quartet sang at Moran, Sunday morning and at Albany Sunday night; the group sang in the First Baptist church of both towns.

The university girls' quartet, Edna Ardis, Rose Mary Malone, Ruth King, and Margaret Upshaw, will go to Hamlin next Monday night for a program. The group will be accompanied by Tabitha Adkisson and Mary Louise Ford.

The university male quartet, composed of James Rodden, Payne Hathcock, James Rosser, and Gordon Suits, went to Sweetwater Thursday morning and presented a brief program. Billy Morrow, xylophonist, was also on the program. The quartet sang at Breckenridge high school Friday afternoon and at the Junior-Senior banquet of the Burk Burnett high school Friday night.

Science Open House Held On Senior Day

Chemical, Zoological, And
Physics Department
Have Displays

Visitors to the Hardin-Simmons university campus on Saturday, April 27, thronged the laboratories in the Science hall from one to four o'clock to view the open house displays sponsored by the science departments and the science club.

The physics displays featured such experiments as the floating metal rings, the colored fountain, the static machine and the Tesla coil.

The chemistry laboratories showed the procedures of the decomposition of water and fractional distillation as well as magical pictures and colloid gards.

The main feature of the biological displays was the showing of numerous microscopic slides.

The exhibits were under the direction of Prof. D. W. Arnette, Dr. Julius Olsen, Dr. O. O. Watts and Prof. H. R. Arrant of the biology, physics, and chemistry departments respectively.

Carl Coke Rister, graduate of Hardin-Simmons in the class of '15, has just completed his third book and expects to have it ready for distribution during the next year. The subject of Carl's new book is "Folkways of Oklahoma."

Indian Artist Joins Cowboy Band to Be Featured Vocalist

Chief Yowlache To Appear
In Full Tribal Regalia On
Next Tour

Chief Yowlache, Indian singer and added attraction of the Cowboy band, will accompany the musicians when they leave Monday, May 13 on a six day concert tour of East Texas. He will be featured in a number of Indian songs and will appear in his \$1000 hand made costume.

The trip will take the Cowboys into virgin territory and will call for about four shows each day in such towns as Dallas, Fort Worth, Tyler, Longview, Athens, and Corsicana.

Chief Yowlache joined the band this week. He came straight from concert successes in New York where he has been since 1930. His voice is baritone and Madam Schumanheink pronounced him, "the greatest baritone of the modern age."

His costume, which he made himself, has attracted comment from all

who have seen it, and according to Manager G. B. Sandefer, the Chief will add much color to the already colorful group of Hardin-Simmons musicians.

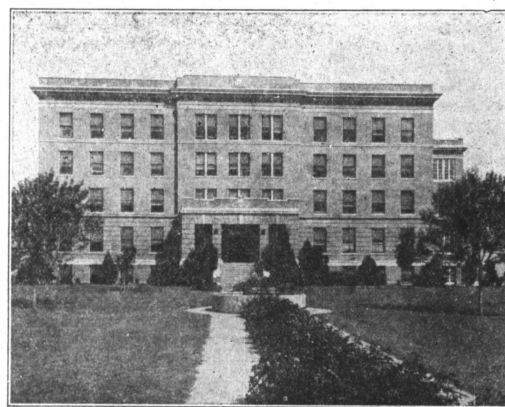
In speaking of the coming tour Mr. Sandefer said, "We are working up to a real show which we will present to Abilene people just before school is out, and are whipping the band into shape for the European tour which is planned for this summer."

Shows will also be presented in Sweetwater, Clyde, and other neighboring cities before the close of school this year, and an extensive tour into old Mexico or on a Texas vaudeville circuit is being arranged to fill in the two weeks between the close of school and the beginning of the European tour June 16.

Eighth annual high school band contest held Friday and Saturday, April 26 and 27, was climaxed with the awarding of cups and medals to band and orchestra ensemble and solo winners. Twenty bands and one drum corps competed in the contest.

Abilene and Wink high schools tied for the \$350 Sweepstakes cup with grades of 94 per cent although competing in different classes.

West Texas Baptist Sanitarium



The West Texas Baptist Sanitarium 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.

Rates—Wards \$3.00 per day. Private Rooms \$5.00 to \$8.00 per day. Maternity Cases \$50.00 for ten days. Average Hospital costs for Appendicitis Cases \$65.00. Oxygen Tent \$5.00 per day plus oxygen, and reasonable Laboratory and X-Ray charges.

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

E. M. COLLIER, Supt.

Hardin - Simmons University

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

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

EQUIPMENT, modern and adequate, housed in a plant of twelve buildings, assures the student of convenient and efficient facilities.

SPIRIT, born of the Frontier West, fostered by consecrated Christian Leaders, preserved by democratic students, a Spirit which has left a rich heritage with the more than 15,000 Hardin-Simmons exes.

EXPENSES at Hardin-Simmons are lower than at many other denominational schools of its rank in the state.

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Secretary, Hardin-Simmons University

Abilene, Texas

Jefferson D. Sandefer, LL. D. Pres.

Woman's Missionary Union of Texas, Dist. 17

W. M. U. WATCHWORD—"LABORERS TOGETHER WITH GOD." I COR. 3:9.

1935 WATCHWORD—"IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS." PSA. 20:5.

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Please send all communications to this department to Mrs. E. B. Atwood, 2110 Grape Street, Abilene, Texas.

"In The Name of Our God We Will Set Up Our Banner"

The following address was presented by Mrs. R. M. White, president of W. M. U. of District 17, at the annual meeting at Cisco, April 16-17.

It was an anxious hour for David and his loyal followers. War had been declared. Angry foes were breathing out hatred. The little army of Israel was hopelessly in the minority. Fear could creep in and throttle the hands of the soldiers. What could be done?

In that crisis David called his people to the sanctuary of prayer. The words of our watchword came from the inspired throat of the sweet singer of Israel "In the name of our God we will set up our banners" (Ps. 20:5). He was willing to commit his cause to Jehovah, the sole Giver of victory. It breathes a simple faith and a glowing confidence in Jehovah's aid. The enemies were depending upon chariots, horses, and spears; Israel would put her trust in Jehovah alone.

The strength, wisdom, skill and past successes of the king were not to be relied upon. There was neither boasting of former victories nor reference to earlier deeds of bravery. God's name alone could rouse courage and pledge triumph. That God, who had already proved his power and availability, was now to come back and take his place at the head of the army to lead the forces to victory. It was in such a spirit that David had gone forth as a mere lad against the great giant, Goliath. His own arm was weak. He lacked skill, strength, and experience, but he knew that God was more powerful than all the Philistine giants. "In His name" he won the victory. In that name he was now ready to go forth with his army to fight the foe. God was his guarantee of triumph.

"In His name" we, as women, have been lifting up the banners a long time. Woman has always had a great place and part in the work of God. She had her part in the building of the tabernacle. She had her part in the ministry of Christ's church. She has her part in the on-going of God's kingdom today. Many of the tallest trees in the forest of humanity have been, and are, women. Witness Deborah who came up to the help of the Lord against the mighty, when no man could be found who would do it. And Abigail, who saved her people and city from the devastation of war, when her husband failed because of the lack of manhood. There have been many such women, who have flung out the banners, when there was not a man to be found who would do it. Many causes have been saved, literally snatched from destruction, by women. Esther who came to the Persian kingdom in a time when something had to be done, and done at once, to save the situation for the Jews, and she proved equal to the task. Then there was Jochebed who through a woman's faith, saved Moses from the edict of the king, and gave him to his people and to the world. Hannah, who through the prayers of a woman, gave to Israel and to the world Samuel, the mighty judge, prophet, and intercessor. Witness Eunice, who through the Bible teaching of a woman, gave to the early days of Christianity, and to the world, Timothy the beloved pastor and preacher. Time would fail me to tell of Rahab, Ruth, Rebecca, the Marys, Priscilla, Dorcas, and a host of others who through faith, prayer, and consecration "wrought righteousness, obtained promises, and out of weakness were made strong, of whom the world was not worthy."

Women, a glorious heritage has been handed down to us by the women of the great yesterday, and we have just such a place to fill today. May we do it as worthily as did our sisters of other days. Today the Lord continues to carry on His great work by sending from our ranks multitudes of broadminded, whole-hearted missionaries who are putting on such a program as will challenge the infinite resources of Almighty God.

The main purpose of Woman's Missionary Union has even been to stimulate a missionary spirit and the grace of giving. Was there ever a time when there was greater need for this work? We are growing in numbers but what avails it if these multiplied numbers are not enlisted in God's service? The church has grown rich, but failing to consecrate this wealth to His service, it has become a hindrance to the kingdom. Dr. Love said, "More missionary churches at home is the great need of foreign missions today." If we could only arouse every Baptist woman in the Southern Baptist Convention from her stupor of indifference and put her in the place of a soldier in the great undertaking of the Southern Baptists this year! When Christians fail to be alert, and to realize their responsibilities and to cooperate, the cause fostered is tottering.

Prayer is a talent all possess and some have used it so that they have become powers in the Kingdom of God. But so far too many, figuratively speaking, have wrapped it in a napkin and buried it so deeply that it will not be easy to unearth. But if ever we are to use this talent of prayer in the Master's service it is at such a time as this. We need constant communication with God in a work so important and we need also to pray for each other and to pray for the power of God in our work. It is unceasing prayer that keeps the Christian's armor bright. It is intercessory prayer that releases the power of God.

Jesus spake unto them saying: "I am the light of the world." If we keep our faces toward Him and consciously seek day by day to live and move and have our being in the light of His presence, we may depend upon it that neither selfish interest nor pride in personal or organizational achievement will cast a darkening shadow between the light of His glory and those we hope to enlist in His services. And we must not fail to cooperate.

This task calls for cooperation. We must have it to win. When the Germans marched toward Paris, the Allies saw the need of close cooperation, and placed their army under the leadership of one man and went in to victory. Our leader is Jesus. The call to us today is, "The fields are white unto harvest, but the laborers are few." And the one thing for us to do, if we expect to win, is to have faith and prayer. We combine faith and prayer because it is impossible to pray without faith.

Moses says they were "Ministering women who ministered."—R-V. Somebody has said that he did not have any use for a preacher who would not preach, a deacon who would not deal, and a layman who would not lay. One of the great needs of today is preachers who will preach, ministers who will minister, teachers who will teach, servants who will serve, laborers who will labor, friends who will befriend, comforters who will comfort, intercessors who will intercede. James says that Elijah "Prayed in his prayers." We need Christians who are Christly, saved people who do the things that should accompany salvation. We need to set up our banners in the name of our God. Paul says: "Having gifts differing according to the grace that was given us, whether prophet, let us prophesy; or ministering let us give ourselves to our ministry; or he that teacheth to his teaching; or he that exhorteth to his exhortation; or he that giveth let him do it with liberality; or he that ruleth with diligence; or he that sheweth mercy with cheerfulness." (Rom. 12:6-8). Paul lived up to this himself: "According to the grace of God which was given unto me as a wise masterbuilder, I have laid the foundation and another buildeth thereon." (I Cor. 3:10). Again: "As much as in me is, I am ready."—Rom. 1-15. Peter says: "If any man speak, let him do it as the oracle of God; if any many minister,

let him do it as of the ability which God giveth; that God in all things may be glorified thru Jesus Christ." I Pet. 4:10, 11. Jesus says: "I came not to be ministered unto, but to minister." And what a minister he was! As a Saviour he saves unto the uttermost all who come unto God by him. As a Sinnerer He separates our sins from us as far as the east is from the west, and remembers them against us no more forever. As a Mediator He brings God and the sinner together in such a way that the sinner is saved, and God is glorified. As a Benefactor "He was rich, and became poor, that through His poverty we might become rich." As a shepherd he cares for us and leads us in "pastures green." Ps. 23.

Now Jesus is our example, as well as our Saviour and Shepherd. We should strive to serve as He served, minister as He ministered, pray as He prayed, give as He gave. "He went about doing good" until He sat exhausted against Jacob's well; until He sweat as it were great drops of blood; until He died. Let us follow in His footsteps to the utmost of our ability. Jesus told us to "pray the Lord of the harvest that he might send laborers into His vineyard." Laborers, not loiterers; workers, not shirkers; lifters, not leaners. "If God be for God serve Him." Instead of wasting and killing time, we should redeem the time, because the days are evil. "Lost, a golden hour, set with sixty diamond seconds." The harvest is great, but the laborers are few; therefore let us "do with our might what our hands find to do."

They did not allow the fact that they did not have as much as some others keep them from doing what they could. Moses said in Ex. 38:8 that "the Laver was made of the mirrors of the ministering women, who ministered at the door of the tent of the meeting." They had only some mirrors, but they gave them, and with them the laver was made. God always uses what we dedicate to Him. God wants us to give such as we have. Gypsy Smith tells the story of an incident that occurred at his table. His little son, complained one morning that his mother had failed to put sugar in his coffee. Whereupon the father said to Gypsy Jr., "Son, stir up the coffee." The boy stirred up the coffee and found it sweetened; the sugar was there, but the failure to stir up the coffee left the sugar at the bottom of the cup. All through our great body of Baptist women everywhere are gifts that are lying unused that could be gloriously blessed of God in Christian activities if those who possessed them would stir them up in the Master's service.

When God called Moses he did not have anything but a rod, but God used that in the deliverance of Israel. David didn't have anything but a sling, but God used that in slaying Goliath, the defiant enemy of God's people. Dorcas didn't have anything but a needle, but with that she wrought mightily for the poor and thus immortalized herself. The poor people thought more of her needle than they did of the bank account of many of the rich of that day. Perhaps Mary didn't have anything but that box of nard, but with it she anointed her Saviour for burial, and thus refreshed His spirit for His last days. The perfume of that nard has been scented around the world. The poor widow had but two mites, but God commended her gift above the gifts of the rich.

Women, do what you can with what you have, and God who sees the spirit of your deeds as well as the deeds will take care of the results and will one day say to you: "Because you have been faithful with that which was small, I will make you to have that which is great."

"In the name of our God"—the name of majesty, dominion and power, the name before which every knee shall bow, in His name whose authority is supreme, whose power is un-

questioned, whose purposes are unchangeable, whose will is eternally wise,—in His name "we will set up our banners." Who fears to encamp under the banners that bear that name, under such banners to go forward to conquest? Missions—making Christ known to the world, is the supreme task of the Christian. Missionary education, missionary enlistment, missionary participation, this, the recognized function if W. M. U. organization within the churches and the life of our great denomination is the task before us today. For this task "in the name of our God we will set up our banners."

Believing as we do in the ideals and purposes of W. M. U. bids us to be better and do better, bids us work in and through our organization with greater devotion more constantly faithful, inspired in our service because we work "in the name of our God."

News Notes

Dr. M. A. Jenkins of the First Baptist Church, Abilene, will leave Friday for Owensboro, Ky., where he will speak Sunday at the 100th anniversary meeting of the Historic First Baptist Church. Dr. Jenkins was pastor of this church in 1911. From there Dr. Jenkins will attend the meeting of the Southern Baptist Convention which meets at Memphis next week. Rev. A. P. Hardy of Dodge City, Kansas, will preach at both hours Sunday at the First Church here. Dr. Jenkins expects to return to Abilene in time for services Sunday, May 19.

The workers conference program at Ozona last Tuesday had as its general theme, "Soulwinning." Some of the preachers in that section who appeared on the program were E. E. Dawson, J. M. Garner, L. E. Frazier, E. H. Ratliff, Frank Nixon, J. A. Kidd, and J. C. McKinzie.

There were 75 additions to the First Baptist Church, Abilene, as a result of the meeting conducted by Dr. T. L. Halcomb and B. B. McKinnie. During those short nine days there were over seventy-five additions to the church, most of the number coming by baptism. The church and city were greatly blessed as a result of the coming of this fine gospel team. We are sure our readers will remember to pray for Dr. Holcomb as he goes June 1 to take up the exacting and responsible task as Executive secretary of the Sunday School Board of the Southern Baptist convention.

District Missionary J. D. Brannon was in a gracious meeting last week with Pastor Joe R. Mayes and the First Church, Baird. There were forty-four additions by baptism and fifteen by letter.

Rev. Virgil Reynolds of Trinity Church, Abilene, was with the church at Lueders last week in a fine revival meeting. The editor preached at Trinity Church for the pastor Frank Burress Sunday night.

Rev. C. A. Powell of University church, Abilene, was with pastor John M. Riddell and his church at Brady in a two weeks revival meeting which closed Sunday. Dr. N. A. Moore preached at University church last Sunday and Brother Riddell came over and preached last Sunday week.

Our readers will regret to learn of the death of Clydene the three year old daughter of Rev. and Mrs. Clyde Jackson, which occurred at the West Texas Baptist Sanitarium last week. The funeral services were held at the Drasco Baptist Church on Wednesday of last week. Brother Jackson is one of our fine young ministerial students in Hardin-Simmons.

SUNDAY SCHOOL LESSON

THE CHRISTIAN CHURCH

Sam Malone

Scripture lessons—Acts 2:41-45; Ephesians 4:17, 11-16. Golden Text—So we, being many, are one body in Christ, and every one members one of another. Romans 12:5.

INTRODUCTION

As indicated in the caption above, the subject for Sunday's study is the Christian Church. The second chapter of Acts tells of the work of the first church. Much has been written about when the Church was organized. Many take the position that the organization occurred at Pentecost. Others take the position that the church was set up by Jesus on the mountain after the night of prayer, at which time he selected the twelve. A brief consideration of the word church might help some in considering this question. The Greek word ecclesia, which is translated church, appears in the New Testament 109 times. Fourteen times it means an institution; twice it means all the redeemed; ninety-three times it means the local congregation, or assembly. The word means "the called out." When Jesus called his first disciples and began training them, these disciples were the "called out," or the church. After three years of training Jesus, before ascending back to the Father, instructed his disciples to go back to Jerusalem and there tarry until they were indued with power from on high. The church had already been brought into being. It lacked one thing when Jesus left it, and that was POWER. They were to receive that when the Holy Spirit came on His special mission to take the place of the ascended Lord.

The building of an automobile might be used as a crude illustration of the beginning of the church. The materials from which the automobile is made have come from the four corners of the earth. At the factory the parts are made and the assembling of these parts begins. But one thing is yet vitally necessary. It takes oil and gasoline to make the automobile run. Jesus set up His church. It was an organism and not an organization. All through the ages the materials that went into this organism were being dug out and brought to the factory. When Jesus called His first disciples He began the assembling of the material. When He ascended back to the Father the organism had been perfected, but the instructions were to the effect that no efforts should be made to operate this mighty organism that was being set up until they had gone back to Jerusalem and waited for the "supply of oil and gasoline." When the Holy Spirit came the church was ready for action.

What Is A New Testament Church? Dr. J. B. Gambrell often used this illustration which he applied to the church: A man had a horse. He had, of course, a perfect description of the horse. The horse disappeared. The owner followed the tracks into a forest. The tracks grew dimmer and dimmer until finally they were lost. The owner went on through the forest. All through the forest he finds dim tracks, resembling those of the lost horse. Near the outer edge the tracks grow clearer, until the owner is convinced that they are the tracks of his horse. Finally he finds a horse that suits in description every particular the horse he lost on the other side of the forest. Certainly the man would be justified in claiming the horse.

Jesus set up His church. When Christianity came in contact with paganism and Judaism the tracks became dimmer and dimmer, until they were almost completely lost during the dark ages. The Acts and Epistles give us a description of the church. This side of the reformation the tracks grow plainer and plainer. Today there are hundreds of so called churches. One of them fits the description of the New Testament Church. This church existed throughout the dark ages. It could not be traced visibly, but it existed just the same, for Jesus said "the gates of hell would not prevail against it."

The Church at Jerusalem
 The first few chapters of Acts give us a good description of the First Church.

1. It was composed of baptized believers. "Then they that gladly received his word were baptized: and the same day there were added unto them three thousand souls."
2. It was a united church. "And they continued with one accord."
3. It was a praying church. "Continued in prayer and supplication."
4. It was a liberal church. "And all that believed were together and

had all things common. And sold their possessions and goods, and parted them to all men, as every man had need.

5. It was an evangelistic church. "They that were scattered abroad, went everywhere preaching the word."

6. It was a democratic church. The churches spoken of in Acts and in the Epistles were democracies. An examination of these churches as far as the Scriptures indicate were local, self-governing bodies, depending on the Holy Spirit and the Scriptures as their sole guide.

7. And finally, the church at Jerusalem was a Spirit-Filled Church. What is the secret of the marvelous success of this little group of believers. They were uneducated, with no wealth, no social nor political standing, no complicated organization, yet they went forth with mighty power and within a comparatively few years carried the conquering gospel throughout the civilized world. The answer to this marvel was that they were filled with the Holy Spirit. Jesus had told them to tarry until they were endued with power, (dynamis) and this dynamic power was the irresistible force that carried them to victory.

A Pattern For a Church

In the scriptures reference in Ephesians 4:1-7; 11-16, Paul gives a beautiful pattern for church members. They are to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness and longsuffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace." There is also a diversity of gifts in the church. "Some apostles, some prophets, some evangelists, some pastors." And this work is all for the "perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ: Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

WOODY L. SMITH IN SUCCESSFUL REVIVAL

(Continued from page one)

is the pastor. Brother E. M. Bingham is leading the singing here to the delight of all with his good wife at the piano. They are making a wonderful team.—Woodie M. Smith, Evangelist, 1821 Fairmont Ave. Ft. Worth.



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