

WEST TEXAS BAPTIST

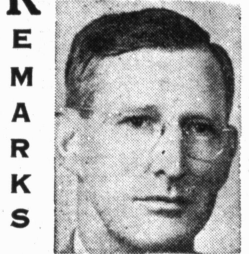
DARGAN - CARVER LIBRARY
S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE

Vol. 14

ABILENE, TEXAS FEBRUARY 3, 1938

No. 10

RAMBLING



By DICK O'BRIEN

I never cease to wonder that sensible people continue to read this column. It reveals an almost universal trait of human nature which I had often suspected existed but never had any definite proof until I tried out rambling remarks on an unsuspecting public. I suppose you could say that this column reveals me at my worst, yet that seems to be the way people like me best which should definitely prove something or other. The universal trait herein revealed seems to be that people of all walks of life, all ages, and all degrees of cultural advancement enjoy a little foolishness mixed in with the serious things of life. You know the wise man said, "a merry heart doeth good like a medicine," and I may add, is a lot easier to take. . . . Recently I was asked to talk to a large group of cultured people. The letter inviting me stated that the committee wanted me to tell some stories and otherwise emphasize the humorous side of life. I approached the meeting with great confidence because most of the one hundred and fifty people present had never heard my three jokes, and I expected to go over with a bang. I didn't get over, neither was there a bang. How can there be when people applaud by gently tapping three gloved fingers in the gloved palm of the other hand? And with never a change of facial expression. . . . If you are interested in psychology cast aside your books on the subject and accept an assignment to speak to a group like this on some humorous subject, try out some negro dialect on them, and watch the reaction. The applause that follows sounds like a woolly worm creeping cautiously across velvet. And if you do not sweat you needn't try a Turkish bath, it would never effect you. . . . In my rambling since my last remarks I passed by a church house where I served as pastor when a very young preacher. I recalled one of the most humorous incidents I have ever witnessed in a religious service. It happened on an extremely cold night when a bare dozen were present. Among them was a deacon who was practically as tall lying down as he was standing up. He was in excellent shape morally and spiritually, but physically he very much resembled a beer keg. (Yes, I've seen pictures of them). He had a peculiar way of breathing. He would take in a lung full of air through his nose and then expell it rather explosively through his mouth. He had a habit of keeping his hands in his pockets up to his elbows except while using them. That night when I got up to preach I advised the group that any moving about to keep comfortable would not disturb me. If one got too cold move over near the stove or if he got too warm move away. The above-described deacon accepted my invitation and picked up a little folding type, egg shell material chair and placed it immediately between me and the stove. Selecting his location with a view to comfort he sat down, sliding down until the burden of balance rested somewhere in the region of the fourth joint of his backbone, he pushed his hands deep into his trousers pockets and started one of those famous breathing exercises. Nasal inspiration having been successfully accomplished, he started his downswing on the explosive expiration, when suddenly something happened. The poor little chair, utterly unable to bear the responsibility placed upon it, collapsed. Down came the deacon flat on his back in the altar. And with both hands deep in his pockets he might as well have been in a straight jacket. If you ever saw a turtle on his back on a smooth surface or a bug in the same position struggling to right himself, then stretch your imagination a little farther and get a mental picture of our rotund deacon struggling in vain to get either hand out of his pocket or to get traction so as to turn over preparatory to assuming a perpendicular position. And

(Continued on page 4)

BROWNFIELD HAS SUNDAY SCHOOL ENLARGEMENT

Twelve churches entered into the Sunday School Enlargement campaign the week of Jan. 23-30 under the leadership of Rev. Paul McCasland, pastor of Wilson Baptist Church. Ten excellent Sunday School workers came from outside the association to lead in the various churches. Since it was impossible for Brother Hopkins or his assistant, Brother Lites, to come direct the campaign, it was under the direction of Willis J. Ray of Littlefield. No association has a more efficient, hard working Sunday School superintendent than this association has in Rev. Paul McCasland. The book Building a Standard Sunday School was taught in all 12 churches.

Some worthy records were made during the week and although a dozen kinds of weather greeted the workers from central Texas nothing prevented the campaign from leading the churches into high spiritual hours. The program of the association calls for a religious survey during the year and 13 of the churches took this census during the week to find in some places more detached Baptists than church members and in other places possibilities of increasing the membership ten times if all preferring the Baptist Church could be reached. At Brownfield where Rev. Avery Rodgers is the aggressive pastor and Rev. Elmer Dunham of Santa Anna directed the work an unusual work was done in enlisting census takers. Sunday proved rainy cutting the attendance sharply and with 189 in Sunday School. One hundred census takers were enlisted. Among their census workers one couple, Mr. and Mrs. D. P. Carter, past three score years, visited 66 homes and secured the family census.

The Wilson Church was led by Rev. Tilson Maynard of Hearne and an unusual record was set here in census work when Mr. and Mrs. S. H. Dryder, who had never taken the census before, secured the family census in the country from 60 homes where they counted sections rather than blocks. The smallest church in the campaign was State Line at Bronco right on the New Mexico border. In fact the church house is in Texas and all the members live in New Mexico. Rev. J. C. McGraw is the alert pastor there and with only 32 members they had 24 enrolled in classes with every teacher and officer enlisted in class. They had just lost two fine young men and their wives who had moved to Plainview to enter Wayland College, preparing for the ministry. Quite a blow to lose their Sunday School superintendent and three teachers, nearly one-half their teachers and officers at one time.

Two churches were planning educational buildings due to the findings of the census. Seagraves, where Rev. John Rankin is the beloved pastor, and Leo Waite of Lubbock lead the work. Six hundred good prospects were found in this fast growing town. At Meadow, where Dr. J. N. Campbell has lead as pastor so capably the past year and where Rev. and Mrs. H. H. Stephens of Ranger assisted, the church closed the week by planning

(Continued on page 4)

AN EXPLANATION

By C. D. Owen

Announcement was made in West Texas Baptist last week that I had accepted the position as associate editor and business manager of the Gulf Coast Baptist, published by Rev. J. D. Brannon of Houston. Brother Brannon made such announcement in his paper, and was sincere in doing so.

But I feel that the following explanation is due me concerning the matter. Brother Brannon offered me the position as mentioned above. I went to Houston with the idea of trying it out. After publishing first edition I saw clearly that I was not physically able to do all that was required of me in my connection with the paper, and that the remuneration on my part was not sufficient for me to continue in the work. So I immediately returned home.

The complimentary things said of me in the paper by Brethren Brannon and Jackson was highly appreciated.

There is a great constituency for a Baptist paper in that section of the state. It could serve the cause of Christ in a mighty way. But every one who has had experience in publishing a religious paper knows that it takes quite a bit of money to establish and carry on such a publication.

So I am at home, ready to serve in Christ's Kingdom as Christ may lead.

The Challenge to the Church In America

By Rev. J. Earnest Stack

The church faces a distinct challenge here in the greatest Christian nation on the face of the earth. For centuries the light of the Cross has blazed along the heights and marked a true pathway for mortals to travel. Christianity has directed the spiritual progress of the human family. Religion has exercised its influence, and summoned men to lift their eyes from the material and temporary things of life . . . up to the Eternal.

The whole progress of civilization has been attended, and beautified, by a faith that flowers in the heart.

Wherever man's belief in God has been overshadowed by infidelity, and paganism, society has grown sick and pale, and government has become oppressive. However antagonistic we might be to mixing religion and politics, we cannot overlook the fact that the things which are good and just and sound in a nation, depend for their security upon the attitude and the influence of that greatest of all established institutions . . . the Church.

This being true, it must not shrink from its responsibility. The ministry, in a crisis, must not stand aloof from public affairs, and the congregation must not shun such matters as concern the welfare of the nation. To refuse the acceptance of this moral obligation in our state and national affairs, is to wave the right of the greatest force for good on this earth, in the exercise of its healing power over matters of grave interest to all.

I believe nothing is more convincing than that the politicians have failed to secure the best possible results in government for the masses.

We witness discriminating practices so unjust that they might shame a Hindu or a Mongolian. There are inequalities in the administration of government. There are practices that have developed for many people a low standard of living. There has been a threat to liberty, and even to the right of the individual to worship God according to the dictates of his own conscience.

This iniquitous threat is found in the anti-religious personnel of a group that has had great driving force in this nation under the present regime. Powers are being demanded over private affairs of the individual, which have always and everywhere terminated either in the closing of the church doors or a strict regulation of Christian worship.

I don't think I am overdrawing the picture. The tendency of the times is toward regimentation and bureaucratic control, and in every country of the world, from the dictatorship of Diocletian down to the terrorism of Stalin, that sort of thing has smothered out the people's devotion to their God. It caused the death of twenty million worshippers in Russia. It closed the meeting houses in Spain, and it banished the preachers and priests from Mexico.

Most of those who want to destroy the government erected by George Washington and his associates, and erect in its place one fashioned after the insidious beliefs of Stalin are materialists rather than believers in the gospel of the meek and lowly Nazarene.

They would strike God from the Heavens, and liberty from the earth.

This makes it important that Christian men and women wake up and take an interest in what is going on at Washington and in all the State Capitals. Everything that the religious person cherishes is being challenged, and will be destroyed, unless the church people buckle on the armor of the Lord and go forth to the resistance of the apostasy that is being stuffed down American throats.

There are parties and factions and groups, each driving toward some political advantage. They are arrayed against each other, but they all seek some benefit to which they are not entitled, and will swap "grab for grab." They are burdening the people to meet the cost of what they beg and squander.

The church is an institution of divine origin. Its mission is clean

(Continued on page 3)

Gardner's Letter From Europe

By T. C. Gardner

At Warwick, England

We left London by train this Monday morning at 7 o'clock. We got off the train at Rugby, England, where we were met by a guide who gave direction to our party the remainder of the day. We were immediately transferred into a large, new, modern bus. It was a privilege and a pleasure to ride in this new bus with only the members of the Armstrong party in it.

At Rugby we saw the famous Rugby College that was founded in 1567. There were 900 select boys in the school last year. It is a junior college that specializes in preparing students for advanced college work. Dr. P. H. B. Lyon is the Head Master. The tuition alone is \$2,400 a year.

Europe Looking Back at Her Golden Age

We drove from Rugby to Kenilworth, England, where we visited castles and made surveys of the land where Shakespeare and other nobles once lived. The Kenilworth Castle, in ancient times, from the advantage of its position, was one of the most important in England. Its military strength was very great. It could accommodate a very large garrison, and it was protected by artificial water in the shape of a lake and convenient

moats. It was built in 1120 and was used extensively by the government. It was recently bought by Sir John Sidley. He immediately gave it to the government and it is now being renovated and repaired. The government in turn honored Sir John Sidley by giving him the title of Lord Kenilworth.

While we were looking at this old castle built in 1120, a modern airplane flew over us, swift automobiles passed by and a stream-lined train dashed by running 80 miles an hour. In all of our journeys we have found ourselves looking in three directions: past, present and future. The majority of the countries visited, however, are looking back at their Golden Age. They glory in the past.

The Warwick Castle

The little town of Warwick, where we spent the night, comes high in the list of all tourists, chiefly because of the privilege of going over the Grand Castle and a visit to Shakespeare

(Continued on page 4)

ANNUAL MISSIONS REPORT DISTRICT 17

Jan. 18, 1937, to Jan. 9, 1938

Dear Comrades in His Task:

Below is the report for the year's work, lacking nine days. You know it is impossible to put on paper the work done. The Lord has been so good to us, for which we are thankful to Him.

1. Days labored, one year less nine days.

2. Sermons and addresses delivered, 439.

3. Revivals conducted and boys' and girls' camp pastor, 12. Conversions, 166. Baptisms 82. 76 were converted in the camps. Additions by letter and statement, 38; rededications 75; surrendered for special work 9.

4. Church fields contacted, rural and village, 114; city and town 71; pastorless 43. Total 228.

5. Associational meetings attended: annual associations, 7; Workers' meetings, 32; S. S., 6; B. T. U., 7; W. M. U., 7, with one R. A. organized; Laymen's, 2; others 16

6. District meetings attended: Convention, 1; Encampment, 1; W. M. U., 1; Laymen's, 1; Boys' Camp, 1; Girls' Camp, 1; S. S., 1; district Board meetings, 3; called conv., 2; Total, 12.

7. State-wide meetings attended, state conv., 1; S. S. conv., 1; Board meetings, 2; Preacher's conference, 1; Laymen's, 1; W. M. U., 1; pastor's and Laymen's Conf., 1; B. T. U. officers' conference, 1; total 9; district missionaries, 3.

8. S. B. Conv., 1.

9. Sunday School revivals and study courses conducted and helped in, district-wide 1, with about 35 churches taking part. About 35, using Mr. Hopkins and Mr. Lites, and 2 outside workers used; enrolled about 600; exams, about 500; church schols conducted, 2, enrolled 44, exams 30.

10. B. T. U. revivals and study courses conducted and helped in, Association-wide 1; enrolled about 300; exams, about 210; church-wide 3; 195; exams 140; new unions organized 16; leaders and sponsors enlisted 32; conversions 23; outside workers used 28.

11. Money raised: Cooperative Program, \$37.55; one or more churches led to give to the Cooperative Program; district missions \$247.36; Mexican mission work \$18.42; ministerial help \$174.50.

12. Tracts and books given away 2,598; Bibles sold 62; N. T. sold 30; books sold 143.

13. Cards and letters written and sent in interest of district and state work 1,933.

14. Conferences held: group 33; private 396.

15. Church building dedicated 1; (Continued on page 3)

BAPTIZED INTO CHRIST

By C. D. Owen

Those who teach that salvation from sin is obtained through the act of baptism quote with some degree of triumph Gal. 3:26. It reads as follows: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

They use the last clause of the passage to prove their position because it has in it the word baptism. They claim that the expression "baptized into Christ" means salvation from sin.

But notice the first sentence states a complete and joyful truth. "Ye are all children of God." How? By baptism? No! But "by faith in Christ Jesus." We read in I John 5:1, "Whoever believeth IS born of God."

After being born into the family of God we should put on the family uniform, which is baptism. So we are to "put on Christ in baptism" after having been born of God by faith. Paul, speaking to those already saved in Rom. 13:14, says, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lust thereof."

Baptism is the clothing put on the child after it has been born. How ridiculous would be the idea of clothing the child before it was born, or in order that it may be born!

Certainly to be "baptized into Christ," does not mean to be literally baptized in water, therefore, it can only be a symbol or figure of our spiritual union with Christ as God's children by faith.

Paul tells us in Rom. 6:5 that baptism is a "likeness" of Christ's death, burial and resurrection. It cannot therefore, be that which procures salvation.

MISSIONARY



By B. N. SHEPHERD
Missionary, District 17

Announcing Preachers' Retreat
Date, February 17-18, 1938.
Place, Luaders Camp Ground.

In a meeting of the Jones County Workers meeting, recently, with five of the seven associations represented, I was asked to prepare a suitable program and ascertain the earliest date in February. After talking with many preachers in the district, February 17-18 seems to be the best time.

Program

H. H. Stevens, Presiding

Morning, February 17:
9:45—Rev. E. D. Dunlap.

10:05—Bible Lecture, E. B. Atwood.
10:50—Sing and Recess, D. Carpenter.

11:10—Sermon—Our Pastor, Dr. Millard A. Jenkins.

11:50—Instructions, J. H. Littleton.
Afternoon, February 17:
2:30—Devotional, Arlie L. McDaniel.

2:45—Evangelism for 1938, District Chairman P. C. McGeay.

3:10—Sing, Willis Taylor.
3:15—Bible Lecture, Dr. E. B. Atwood.

Night, February 17:
6:45—Devotional, Hugh D. Blair.
7:00—Address, Dr. R. C. Campbell.

7:45—Bible Lecture, Dr. Atwood.
8:30—Sing, Joe R. Mayes.
8:40—Sermon, Dr. M. A. Jenkins.

Morning, February 18:
9:00—Devotional, J. B. Rowan.
9:15—District Missions, P. D. O'Brien.

9:45—Sing and Recess, S. L. Tidwell.

10:00—Bible Lecture, Dr. Atwood.
10:45—Business.

11:15—Sermon, Dr. M. A. Jenkins.

What to Bring With You

Bring blankets and linens. There are no covers there. Brother J. Henry Littleton will see that we are fed on 25c a meal. We will be there for four meals. Bring your pillow. He will have arrangements for warming, Count on him. Let us all plan to go for the two days of fellowship.

Anson Moving On

Under the efficient leadership of L. A. Doyle, the pastor, and Bill Nevill, the Sunday School superintendent, the church is moving on in a great way. They will go into their new educational building January 30. The building sets just east of the other building. It is to house the young people's department, and the intermediates, with two splendid class rooms for adults. The Missionary is teaching "The True Functions of the Sunday School." The census is revealing marvelous opportunities.

Haskell Worker's Council

Haskell Worker's Council met with the Sagerton Church Tuesday. It was a cold day, but the attendance was fine. They appointed a committee to arrange for places for the meetings and arrange programs that will lead in the right direction. The committee is made up of the department heads, Sunday School, B. T. U., W. M. U., and so on. They are going places. Watch the smoke.

Welcome, New Pastors

We have a number of new pastors in our district. They are all proving faithful workers.

S. S. Training Schools

Knox City and Rochester are in training schools at this time. Both report good schools.

Assn. Officers Meeting

Our district was well represented. We feel that we shall be better able to carry on. My, Texas is a great old state. Some 101 of the 108 associations were represented, with more than 1,300 attending.

Dr. Campbell Resigns

We are sorry to lose him from the secretaryship. He has made a progressive leader. Arkansas will be proud of him as one of her progressive pastors.

West Texas Baptist

SAM MALONE Editor and Publisher

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

Subscription Rates

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

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

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

THE NEW BIRTH VS. DECISIONISM

In the "Paragraphic Comments," a very splendidly edited department of the Western Recorder, Editor Victor I. Masters, in a few well chosen words, hits right to the heart of the vital subject of the New Birth and "making decisions" for Christ. One of the dangers of present day Christianity is that too much emphasis is being placed on "decision" and not enough on the New Birth. The result is too many people are coming into the churches who have been converted but have not been regenerated—born again.

Read these words from Dr. Masters:

"There is mystery in the new birth. Our Lord Himself recognized that mystery. Nicodemus felt it when he asked, 'How can these things be?' He was told that it was like the wind, mysterious, incalculable, but nevertheless real. The Spirit of Christ works according to His own will, and yet in conformity to discoverable laws. The first of these is that regeneration is related to the Cross of Christ. How can these things be? The answer is the Cross. There is no birth without travail, and this is true of the spiritual as of the natural life. The travail which made spiritual life possible was our Lord's sacrifice.

"The second discoverable law about the new birth is that every hearer is to receive Christ. He who receives Christ in his heart becomes a child of God (John 1:12-13): 'So many as received Him, to them He gave the right to become the children of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' How we need today the faithful preaching—not that men must 'decide' for Christ, or 'accept the challenge' of Christ, or 'make the investment of their lives,' or any other blind-guide thought of man, but—of the new birth through the convicting, converting power of God's Spirit. The human side of regeneration, if we may so say, is faith receiving Christ. The divine side of receiving Christ is the new birth, wrought by the Holy Spirit. 'Decide for Christ!' As if the natural man, dead in trespasses and sin to the spiritual life, can in and of himself decide about a life of which he has no experience and which his self-nature does not want! 'Decisionism' reveals fatal spiritual confusion in its sponsors.

SOMETHING TO THINK ABOUT

Sometimes doctrines are used to hide behind rather than the purpose for which they were given. Take the doctrine of "final perseverance of the Saints." Some individuals, whose lives are far from what the Bible teaches that a Christian's life should be, regard this doctrine as a guarantee of their salvation. They overlook the fact that the Bible does not teach that a man is first justified and then made eternally safe apart from what he becomes in character and life. Also the fact that the Scriptures teach that faith is needed all along the Christian pathway. The converted individual is a transformed individual. He has become a new creature in Christ. It would be well for us to keep in mind that obedience is the test of faith and that faith works by the law of love.

There are others who pervert the doctrines of foreordination, election and predestination and use them as an excuse for not working at the task of winning the lost to Christ. We are persuaded to believe that there will be some blood required at our hands. In this connection, who is responsible for the souls of those pagans who are perishing in Japan's undeclared war on China? We noticed in newspaper headlines that 3,000 Chinese were slaughtered Sunday. We have no way of determining just how many of these went out unprepared to meet God, but we may reasonably suppose that a large percentage of them had never heard of the "Prince of Peace." They died without knowing of the love of God for their souls. Many of us were in services, where, at least, the questions of missions was mentioned, at the time, or at least on the same date, that this wholesale murder, this sacrifice to human greed, was being staged. Our opportunity to witness and theirs to hear is forever gone. On the other hand, suppose that "so called" Christian America had been as much concerned about evangelizing Japan as she was about securing proper trade relations. Would Japan be the aggressive nation that she is today? We are persuaded that the greatest system of self defense the world has ever known is the evangelizing of the world in the name of Christ.

From this standpoint it might be well for us to read again and again what Mordecai said to Esther. "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this."

—Winton Blaine, O'Brien, Texas.

EVENTS IN OLD TESTAMENT HISTORY

C. C. Andrews, Baird, Texas

Who was the woman that found a baby in the river in an ark among the flags. What name was given to the baby? and what was the occasion?

Who was it that told a certain king, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" and what was the occasion?

Devotional Thoughts

BE WITH US NOW!

O! Thou Eternal, patient God;
 Who heard the prayers of Israel
 And cleared the pathway that they trod,
 Nor let them in their purpose fail;
 While we, in supplication, humbly bow,
 Be with us now, be with us now!

When darkness shut from mortal view,
 Thy Son on that ignoble hill,
 Thou comforted the faithful few;
 In mercy Lord be with us still.
 Our faith in Thee we here avow,
 Be with us now, be with us now!

Thy prophet's lips are sealed and dumb,
 Thy saints are scattered, scorned and slain,
 Yet still we pray, "Thy Kingdom come"
 And look for Thy return again.
 With power, our weak souls endow,
 Be with us now, be with us now!

We know that victory must come,
 Truth, crucified, must surely rise;
 Thy church, redeemed shall gather home
 Beyond the glorious, vaulted skies.
 We cannot tell just when or how,
 Be with us now, be with us now!

Louisville, Ky.

GEORGE CLINTON CROMER.

TWO KINDS OF GRAFTING

Once upon a time, when I was quite a little boy, I went with a former friend of mine into his orchard. It was about the time when the apples were ripening, and there was one small tree which greatly pleased my boyish fancy. It had lots of little apples upon it, and they were all easily within my reach.

The farmer saw me looking longingly at them, and he said, "Would you like one of those apples? They are quite ripe, and you may have as many as you please." I did not need a second invitation. I soon had two or three in my pockets, and my teeth into another. I never got beyond the first bite, and I wished I had not taken even that. It was the sourest, bitterest, nastiest mouthful I ever had.

"They aren't ripe at all," I cried; and then I saw the farmer smiling, and I knew he'd played a practical joke on me. "Oh, yes, they're ripe enough," he said, "but they're crab-apples. That's why ill-tempered people are called 'crabby.' They're so sour! But you come and look at that tree next year."

When next year came I did have another look at the tree, for I was often in the orchard. What a different looking tree it was! All its branches had gone, and nothing was left but just a single bare stem. At the top of this were three or four lumps of mud or clay stuck on, and short twigs poked out.

Then the farmer explained to me the wonderful operation of grafting. He told me how all the wild growth had to be cut away and how then they took some tiny shoots from a good apple tree, and cutting a little slit into the bark of the crab-apple stem, slipped these in and bound them tightly up, covering them up finally with clay.

After a while these tiny shoots begin to grow. The strength and sap of the wild stem goes into them, and they become part of a new tree, a tree which no longer bears crab-apples, but large sweet apples of the kind the farmer grafted in. I had some of that very tree before many years were passed. And how well I remember the farmer's gruff voice saying, after he had told me all about it, "If you don't want to have a crabby temper when you're old, you must have a sweet one grafted in while you are young."

That is so, not only with temper, but with all things that are sweet and fine and beautiful in our lives. Love, and kindness, and truth, and all goodness—all these the Apostle Paul called "fruits," "fruits of the Spirit." And, like other fruits, if they are to grow in us, they must be well grafted in.

The great Master Gardener, Jesus Christ, comes, and, if we will let him, take His own Spirit and graft it into our hearts and lives. Then, if we open our hearts to it, and give our strength to helping it to grow, the fruits of Christ's own Spirit, will appear and make our lives sweet and beautiful.

This was what the Apostle James meant when he wrote in his letter, "Receive with meekness the engrafted word, which is able to save your souls."—O. G. Whitfield in The Maritime Baptist.

THE WATERS THAT FLOW FROM THE SMITTEN ROCK

The duty of giving help to others through witnessing what Christ has done for us should scarcely need emphasizing, and yet it is so seldom done. It cost our Lord the Cross on which He died to give each of us the spiritual blessings which are His. It will similarly cost each one of us a crucified life if we are to pass that blessing on to others. The world needs churches and it needs preachers. But only as they are crucified preachers and crucified churches. The Gospel ministry is at once the highest vocation and the poorest profession on earth. In his book, "Passion for Souls," the late Dr. J. H. Jowett said, "You must bleed if you would bless." A channel through which waters flow must be open at both ends, and yet many sing lightly, "Make us channels of blessing" who are channels open only at the receiving end, closed tight by self-ism at the giving end. Every disciple, particularly every preacher, is under the necessity of choosing between a life ministry that will be costly or else one of spiritual stagnation. If it is the latter, it would be better if we stayed out of the pulpit. The larger blessings that come from a true ministry are not mere children of our intellectual comprehension and impartation of Bible teaching. They are waters that flow, as it were, from the Smitten Rock—a life that has learned what it is to suffer with Christ and to live in Christ—and is willing to pay the price.

"God fills the soul that it may pour
 The fulness on another heart.
 Not that the filled-with-good may store
 The good God giveth to impart."

—Western Recorder.

SUNDAY SCHOOL LESSON

W. S. GARNETT, Big Spring, Texas

Lesson for February 6

CHALLENGING THE SOCIAL ORDER

Lesson text, Mark 2:13-22; Golden Text, "I came not to call the righteous, but sinners to repentance."—Mark 2:17.

The teaching of God's Word to individual men and women will change the social order. Worldly standards, civic ideals, and social customs will be changed when Christ's claim is rightly presented. Whether or not the social order is made Christian will depend upon whether or not the Bible is correctly understood and properly taught.

The teachers among the Jews were spiritually blind. They did not understand the Bible which they were supposed to teach. They emphasized the external rather than the spiritual. They valued traditions and customs above inner reality. They had become proud, boastful, selfish, arrogant professors of religion.

As a result of this spiritual blindness of the Jewish teachers and leaders the social order had become warped. Narrow, selfish standards were set up. They were blind to the great, central truths of God's revelation.

When Jesus came with full spiritual understanding and began to put the emphasis on the heart rather than on external forms, it was inevitable that he should clash with the traditional forms of the Jews. His work and teachings were based on entirely different motives and on a deeper understanding than were the teachings of the Scribes, and this led to wide differences in their teachings and to radical differences in standards for individuals and for society.

In today's lesson we see how the standards of Christ differed from those of the Jews in civic life, in social life, and in religious custom. And we see the method which Jesus uses to raise these standards to the level of his spiritual kingdom.

I. Individual Regeneration Verses 13-14

Matthew was employed by Herod to collect the customs tax at Capernaum. The tax collector was despised by the Jews because he was employed by Herod whom they hated, and also because they believed that he was enriching himself at their expense by collecting more than was due Herod and keeping it for himself. Such tax collectors were classed with the worst of sinners by the Jews. Matthew was an outcast among his people.

Jesus called Matthew to follow him. If the tax collector was dishonest, Christ would regenerate him. If the tax business was dishonorable, Christ would make it honorable by transforming the men who worked in it. His approach was through the individual.

Did Jesus call Matthew because he needed him in his work? Did he call him because he knew Matthew's heart and saw that he was hungering for righteousness? Did he call him in order to make plain the fact that he came to save sinners? Matthew seems to have been ready to leave all and follow Jesus.

II. The Testimony of the Redeemed Verses 15-17

Christ's method for transforming society as taught in these verses is for the redeemed ones to be faithful witnesses for Christ in the social order in which they live. When Matthew began to follow Christ he im-

mediately prepared a great supper, with Christ as the special guest, and invited his former associates. Thus his neighbors, friends and many publicans and sinners were given an opportunity to come in close contact with Jesus. Read Luke 5:27-29. This event was considered so important by our Lord that it was included in the Gospel record. Notice that when Matthew came to Christ he began immediately to bring others. Notice that he brought those whom he knew, and who, doubtless lived near him. Notice that he did not stop to count the cost in money, but he wanted his friends to meet Christ regardless of the cost in money or effort to himself.

Do you believe Matthew was converted? Why? How did he make his social life serve Christ? What should be the motive in the Christian's recreation and amusements?

Christ seems to teach by inference here that Christians should provide the right kind of social life for worldly people. This social life should be such that it will bring them in contact with the elevating principles of the teachings of Jesus. Christians are not to sink to the level of the world in their amusements, but try to lift the social standards of the world into the Christian realm.

III. The Establishment of a New Kingdom. Verses 18-22

The disciples of John and the disciples of the Pharisees came asking Jesus why his disciples did not fast, according to the established religious custom. According to the law the Jews were required to fast once a year, on the day of atonement; but because they loved the outward show of religion many of them fasted more often, some of them twice each week. (Luke 18:12). This custom had become part of their religion, and was one of their cherished religious customs.

Jesus recognized this as being an outward form, not prompted by humility of heart, but by the desire to appear before men to be religious. He therefore brushed it aside as being unworthy of a place in his spiritual kingdom.

In verses 19 and 20 he tried to explain to the Jews that their bridegroom, the expected Messiah, was now with them and that it should be a time of rejoicing with them and not a time of fasting and sorrow. They were too blind to see the meaning of his words.

In verse 21 he taught them that he did not come to patch up the old Jewish order, but to establish an entirely new order. He could not put new patches on the old order without destroying it. His kingdom was a new revelation, a completion of the purpose of the old order. The Jews failed to see this, and were constantly criticizing him because he did not conform to the old order.

In verse 22 he teaches the same thing, in a different figure. He will not try to put his kingdom and its teachings in the old forms of Judaism, but will make it a new and different kingdom. It is by the power of the new spiritual kingdom that society is to be remade. As the individuals enter the Kingdom of God his reign is extended.

PROGRAM FOR WORKERS' CONFERENCE OF THE SWEETWATER BAPTIST ASSOCIATION

With the First Baptist Church, Sweetwater, February 10

- Theme: "Baptist Lossage."
- 10:00—Song Service, Rev. L. G. Shepherd.
- 10:10—Devotional, Rev. Gene Hall.
- 10:25—"Baptist Lossage" Because of Not Supporting: Lueders Encampment, Rev. J. Henry Littleton; Open Discussion of Encampment," Rev. C. A. Powell.
- 11:10—Special music arranged by Rev. L. G. Shepherd.
- 11:15—"Baptist Lossage" In Not Pushing: Associational Sunday School Work, J. M. Cook; Baptist Standard Subscriptions, Dr. M. A. Jenkens.
- 11:45—Sermon, Dr. W. Y. Pond.
- 12:15—Lunch and Fellowship.
- 1:30—Board Meetings—Associational and W. M. U.
- 2:00—Song Service, Rev. L. G. Shepherd.
- 2:15—Business and Announcements.
- 2:25—Special music, arranged by Mrs. P. L. Ullam.
- 2:30—"Baptist Lossage:" At the Interim Between Pastorates, Rev. B. N. Shepherd; At the Interim Between Leaving One Church and Joining Another, Rev. A. A. Brian.
- 3:10—Adjourn.

To whom was it said: "In the sweat of thy face shalt thou eat bread, til thou return unto the ground; for out of it thou was taken; for dust thou art, and unto dust shalt thou return," and what was the occasion?

The Challenge to the Church in America

(Continued from page one)

and unselfish. It can be trusted better than any other force to favor wholesome things; to be just and fair to the great society which acknowledges the Fatherhood of God and the Brotherhood of Man. I believe sincerely that the fate of the nation hinges and turns upon the activity of the church, in the days ahead, in the affairs of State. If the disposition is to follow those who want to bring Sovietism or Nazism to the shores of America, we face a hopeless future. But if the church can be made to see its obligations to governmental principles that safeguard it, and protect the rights of the people as a whole, we may face a new day and a glorious sunrise.

I would not, if I could, call the church to the services of any faction in any party. I would not have it stain its skirts following a selfish class, or group or interest. But I would have it throw its whole weight against insidious influences that threaten to break down our superb Democratic institutions. I would have it demand liberty for all. I would have it demand justice alike for rich and poor, humble and mighty, capital and labor; industry and agriculture. I would have it align itself with Truth and Justice, and Righteousness. I would have it stand firm for the great political faith proclaimed in the Declaration of Independence and imbedded in the Constitution of the United States.

I think the Almighty would look down from His throne and approve such devotion to those eternal truths recognized for a century and a half in this government.

It is my honest conviction that there is a frightful doomsday ahead of us, unless we come to our reasons. The minister of a congregation has a powerful influence over it. The members rely upon his judgment. They know that he will not mislead them, because he is guided by the finest motives, and is free from the contaminating influence of party politics.

This force must be pressed into service to save the soundest things in America.

It presents to the ministry and the church laity a challenge that should not be ignored. These constitute a force that can save religious liberty and preserve the republic. They can bring labor and capital together as brothers, working side by side in a vineyard. They can turn back that ugly wave of radicalism which is rolling forward as an enemy of Democratic government and Christian worship. The church must act or the fairest blooms in our garden will be destroyed.

I am appealing to the preachers of the South. Many have heard the cry and joined the movement for a Christian America. I want all to give it careful study. I want you to investigate and see what has happened in those lands blighted by the radicals. In them a cross awaits everyone who openly confesses the Christ. The time is coming in this land when your faith will hear the rattle of chains and your blood will be poured out like the blood of the religious peasants in Russia.

You owe this service to society, to the government and to God. You owe it to those great forebears of ours who fought and died to establish religious liberty on these shores. You owe it to the Constitution, which is the only covenant in the world, existing between a government and its people, guaranteeing this natural right of every human being born into the world.

We face the most serious situation in the annals of our history. Forces are at work in this country attempting to do things that will level the walls of our great Democracy, and strip us of the sound institutions which guard our welfare and insure our continued freedom.

Preachers, you men charged with a holy task, think these matters over. I know that the enemy, the devil, is whispering into your ears, that "it cannot happen in America." The Russian farmer and the Russian laborer, were told that nothing of the sort would happen there. A beautiful picture of peace and plenty, in the rural communities, was drawn for them. They were allured by the tinkling of cowbells, the singing of wild birds, and the sweet serenity of quiet vales out in the fields of God. But the music that was the last they ever heard on this earth was the crack of the rifles held in the hands of the cruel firing squads.

If the independence of the Supreme Court is destroyed liberty will be dead. If the so-called Wage-Hour bill is passed, a demagogic bureaucracy will be established, and the iron hand of the government will be stretched between every citizen and his inalienable rights. The proposal to reorganize the Federal Government into a one-man dictatorship holds similar dangers.

In such a government, as we are drifting toward, the church cannot be free. To preserve its freedom, we must save the government that has ever recognized it.

You are needed to help in this great and worthy task.

Citizens National Bank

OF ABILENE

"A Service Institution"

Member Federal Deposit Insurance Corporation

Hardin-Simmons University News

Dr. Richardson Named Executive Vice-President

Board of Trustees Places Administration Of School Under His Hand Thursday

Dr. Rupert N. Richardson was named executive vice-president of Hardin-Simmons university by the board of trustees Thursday, upon recommendation of President J. D. Sandefer.

Dr. Richardson will assume all administrative details of the university, under the new arrangement. He has held the position of vice-president at the school since 1928.

New Assistant Dean

At the same time the board named Dr. L. Q. Campbell, head of the English department, and for 10 years dean of Mississippi Woman's college, as assistant dean of the university. Dr. R. A. Collins is dean of students and Dr. Julius Olsen is dean of arts and sciences.

"Dr. Richardson has declined a very lucrative and outstanding position in a large state school in the southwest to remain with Hardin-Simmons," said Dr. Sandefer.

Dean of Texas university and college presidents in point of service, Dr. Sandefer has been president of Hardin-Simmons for nearly 28 years. He will be 70 years of age on March 13. Selection of Dr. Richardson as executive vice-president will relieve him of many of the duties of his office.

In Who's Who

Current Who's Who in America says of Dr. Richardson:

"RICHARDSON, Rupert Norval, professor history; born near Caddo, Texas, April 28, 1891; . . . A. B., Simmons college (now Hardin-Simmons U.), Abilene, Texas, 1912; Ph. B., U. of Chicago, 1914; A. M., U. of Texas, 1922; Ph. D., 1928; married to Pauline Mayes of Hamlin, Texas, Dec. 28, 1915; one son, Rupert Norval.

"Principal high school, Cisco, Tex., 1915-16, Sweetwater, 1916-17; prof. history Hardin-Simmons since 1917, dean of students, 1926-28, vice-president since 1928; associate professor and professor of history, U. of Texas, six summers.

Army Service

"Served as second lieutenant, U. S. Army, 1918. Fellow of Texas State Historical association; member American Historical association, Mississippi Valley Historical association, Southwestern Social Science association (advisory editor, 1929-31). Baptist, Mason, Lion (ex-president).

"Author: The Comanche Barrier to South Plains Settlement, 1933; The Greater Southwest (with C. C. Rister), 1934; editor, West Texas Historical Association Yearbook, 1929-35.

ANNUAL MISSIONS REPORT DISTRICT 17

(Continued from page 1)

helped plan church building 1.

16. Subscriptions to West Texas Baptist 36.

17. Organizer for Evangelistic Campaign. Helped arrange for many revivals.

18. Our district raised the amount suggested in the October campaign for \$100,000 for state missions, which was \$3,584.47, with \$348.76 to spare.

According to Dr. Campbell our district was the only one which raised the amount asked for. I thank the Lord for your loyal cooperation in this, as in every task undertaken this year.

Our plans for the new year is first to cooperate with our great state leaders as well as the south-wide plans.

January and February are the two months for the \$100,000 Club. I know every one of you will lead in this important task.

Our plans are to have an association-wide B. T. U. revival in every association between now and the close of April 15th, with Sunday School Church Schools all along.

We hope to make the year the most evangelistic ever, with P. C. McGahey our leader in this work. Pray much.

Our immediate task is to put over the district convention, March 31-April 1. Work for 100,000 Baptist Standards.

Pray for the girl's camp, July 6-9. Let us make Lueders encampment what it should be, July 18-29. Then comes boy's camp, August 8-11.

Yours in Him,
B. N. SHEPHERD,
Missionary, Dist. 17

VICE-PRESIDENT



DR. R. N. RICHARDSON
COURTESY: REPORTER-NEWS

Contributor to historical publications. Home, 2220 Simmons avenue, Abilene."

H-SU Commences Spring Semester

Fourteen Seniors Complete Graduation Requirements With Close Of Fall Term

Hardin-Simmons university, pioneer West Texas educational institution, established in 1891, began Thursday the spring semester of its 46th year.

After a day of registration of its several hundreds of students classes were begun. The term concludes with the annual commencement on June 1.

Dr. J. D. Sandefer, H-SU president, and the senior head of Texas colleges and universities, said mid-year enrollments showed an increase over figures of a year ago.

No commencement exercises are held at mid-year and those who completed their requirements for graduation will take part in the June commencement and will receive their diplomas at that time. However, these students are certified graduates of this mid-year.

Fourteen Graduates

Fourteen seniors, receiving mid-year degrees, included Alton Terry, Brady, national champion javelin hurler and record holder, who has been elected to the Richland Springs high school faculty, and Vestal Newberry, H-SU Cowboy grid star, elected to teach at Childress.

Other graduates are Elizabeth Joyce Reed, William C. Mings, and William A. McAdoo, Abilene; Violet Marie Bradberry, Snyder; Helen Jo Hanna Callaway, Quanah; Margarie Dobbs, Rock Springs; Leola Hopkins Harris, Bradshaw; Kathleen O. Haverland, Rowena; Hazel Elizabeth Howell, Breckenridge; Levington H. Hudspeth, Burkburnett; Doyle Benton Tullos, Vernon; and Robert L. Glover, Eliasville.

Members of the student body give representation to 13 states and the Republic of Mexico. Texas, New Mexico, Tennessee, Illinois, Oklahoma, California, Louisiana, Missouri, Mississippi, Indiana, Arkansas and Massachusetts have students here. Abilene and Taylor County lead Texas localities with 285 boys and girls enrolled. Wichita Falls, with 20, is next.

Texas students come to Hardin-Simmons from 154 cities and towns.

President To Attend Nashville Conference

President J. D. Sandefer will leave Tuesday for Nashville, Tenn., to attend the inaugural ceremonies for the new Chancellor of Vanderbilt university, and for the president of Peabody college. Dr. D. M. Wiggins, president of Texas School of Mines, is to meet President Sandefer here, and the two will motor to Nashville for the program on February 3 to 5.

Dr. Sandefer is one of 400 representatives of American foreign schools invited to attend the ceremony in Nashville. Delegates will take part in a symposium on higher education in the South in which sessions will be devoted to liberal arts, medicine, engineering, law theology, nursing, and graduate education.

From Nashville, Prexy will journey to Lakeland, Florida, where he will spend two or three weeks with Mrs. Sandefer and her sister, Mrs. Jenny Blackburn, who are spending part of the winter in Florida.

H-SU Share In Estate Verified

Hardin Will In Probate Court For Hearing At Wichita Falls

Hardin-Simmons university's three-eighths share in the estate of the late John G. Hardin was verified in Wichita Falls recently when Hardin's will was admitted to probate following a hearing before County Judge H. W. Fillmore.

Mr. Hardin had indicated to Hardin-Simmons officials he had provided three-eighths share should go to the university.

Not Hardin Trust

This bequest is not involved in any way with the Hardin trust, in which Hardin-Simmons shares by the same proportion. The trust fund now is worth approximately \$1,000,000.

The total of gifts to the university from Mr. Hardin will reach approximately \$900,000.

Other institutions sharing in the estate of Mr. Hardin, according to terms of the will, are Buckner Orphans Home, Dallas, three-eighths; Mary Hardin-Baylor college, Belton, and the medical branch of Baylor university, in Dallas, one-eighth each.

Appoints Executor

Judge Fillmore, recognized the appointment of O. L. Clark, Burkburnett, as independent executor without bond and ordered an inventory filed.

The will leaves \$20,000 cash each to E. E. Hardin, nephew of the philanthropist, and O. L. Clark, who had aided Hardin without remuneration in administration of the estate during the last months of the Burkburnett pioneer's long illness.

Voice Department To Give 'Esther' Cantata March 1

Deaton Names Assistants, Cast For Music Production

The annual voice department presentation, "Esther," a sacred cantata by William B. Bradbury, will be given March 1, Lola Gibson Deaton, head of the Hardin-Simmons university voice department, announced this week.

Cast for the musical story of the beautiful queen has been named. Costumes for the dramatic musical are to be rented from the Dallas Costume company. The vocalists will be assisted by the Hardin-Simmons orchestra in the presentation of the program.

The Cast

Students chosen for leading roles in the production are Esther, the queen, Virginia Corley; Ahasuerus, the king, J. L. Dickson; Haman, the king's counsellor and overseer of the realm, Avery Lee; Mordecai, a Jew, Aaron Grant; Zeresh, Haman's wife, Mildred Jenkins; Mordecai's sister, Dorothy Sue Collins.

Prophetess, Ruth Carr; a Median princess, Jeanne Roberts; a Persian princess, Clarine Marsh; scribe, Linn Bodine; beggar, Jack Dean; Hegai, Dick Griffin; high priest, Rupert Richardson; herald, Dexter Riddle; Herbonah, Jo Dene Probst; and first maid of honor, Theda Moore.

Louise Buckley, Jack Dean, Mildred Jenkins, and Ruth Carr will be assistant directors of the production. Bernice Beatty has been named stage manager.



Read in bed if you want to

--but be sure the LIGHT is RIGHT

West Texas Utilities Company

Radiantly NEW throughout

Sparkling with its modern splendor, inside and outside, a completely new hotel. Furnishings and decorations styled for tomorrow. Rooms and suites, all with circulating ice water, and private lavatory, toilet and bath.

Hotel SOUTHLAND

IN THE HEART OF DALLAS TEXAS



AIR CONDITIONED FOR YEAR ROUND COMFORT

All About The Baptist 100,000 Club

J. E. Dillard, Nashville, Tenn., Executive Committee, Southern Baptist Convention

What It Is. Intelligent Baptists want to know the facts about their denomination, its financial condition and plans. Honest Baptists want their denomination to pay its debts. Loyal Baptists who know and care and can, will help their denomination pay its debts—their debts. Here are the facts about the debts and the club:

The Baptist 100,000 Club is the debt-paying plan of the Southern Baptist Convention. It contemplates enlisting 100,000 Southern Baptists who will give \$1 or more a month "over and above" their regular contributions, this extra dollar to be paid upon the principal of the debts of the convention agencies.

The Why Of It. The debts upon the convention agencies resulted from an honest effort to enlarge the missionary, educational and benevolent work of the denomination at home and abroad. A careful survey of needs had been made; subscriptions more than sufficient to meet these needs were made; the work was enlarged upon the assumption that these subscriptions would be paid; hard times came, many could not, others did not, pay their subscriptions. The work of our mission boards and institutions was curtailed everywhere and as rapidly as possible. But the expenses could not be cut as rapidly and as greatly as the receipts fell off, without destroying the work itself. The result was a great debt, approximately six million dollars. (The wonder is that it was not several times as large).

Local Debts. Then great church-building programs were launched throughout the South, resulting in immense local debts and the further falling off in contributions for the organized work of the denomination.

Several and various efforts were made to make large payments upon these debts but the efforts met with little or no success. All our agencies and institutions were in debt; all our work was suffering for lack of funds; our people were discouraged; our creditors were clamoring. Something had to be done. Hence the launching of the Baptist Hundred Thousand Club.

How It Was Started. The Executive Committee of the Southern Baptist Convention appointed a small committee of which Dr. Frank Tripp was chairman. This committee worked out the details of the plan. The Executive Committee of the S. B. C. and the Executive Committee of the W. M. U. jointly and unanimously approved the plan; the Sunday School Board agreed to finance the plan; the Southern Baptist Convention adopted and launched the plan May, 1933.

The First Baptist Church of St. Joseph, Mo., lent its pastor without cost to the denomination to lead in promoting the plan; pastors and leaders approved the plan and presented it to their people; hundreds and thousands joined the club and paid their dollars. Perhaps fifty thousand Baptists have at some time contributed something through this club.

What It Has Done. While we have never gotten the full one hundred thousand members nor even the half of them or the fourth of them who paid their dues at one time, yet the total number contributing has been encouraging and the total amount of money received through the club has been most encouraging, sufficient to maintain our credit and encourage our workers.

The B. H. T. C. Receipts by Years. The B. H. T. C. receipts by years have been as follows: 1933, \$37,588.28; 1934, \$160,565.96; 1935, \$198,372.31; 1936, \$191,296.88; 1937, \$191,500. Total \$779,323.43. (It should be noted that three states retained half their club receipts in 1937 to apply upon state debts. This means that the total club receipts applied upon denominational debts was larger in 1937 than in any other year).

Where the B. H. T. C. Funds Have Come From. Direct, \$26,910.94; Alabama, \$48,291.92; Arkansas, \$25,699.03; Arizona, \$2,174.83; District of Columbia, \$3,708.52; Florida, \$48,221.45; Georgia, \$85,420.83; Illinois, \$8,572.66; Kentucky, \$67,927.74; Louisiana, \$44,679.07; Mississippi, \$50,521.23; Missouri, \$52,101.54; Maryland, \$2,222.69; New Mexico, \$6,241.84; North Carolina, \$29,166.49; Oklahoma, \$39,854.79; South Carolina, \$13,251.56; Tennessee, \$75,340.59; Texas, \$141,488.62; Virginia, \$7,527.09; total receipts, \$779,323.43.

Where the B. H. T. C. Funds Have Gone. Foreign Mission Board, \$203,841.73; Home Mission Board, \$185,722.95; National Baptist Memorial, \$6,581.29; New Orleans Hospital, \$15,378.53; Education Board, \$39,003.83; Southern Baptist Theological Seminary, \$132,622.27; Southwestern Baptist Theological Seminary, \$117,065.92; Baptist Bible Institute, \$77,857.17; American Baptist Theological Seminary, \$1,249.74; total disbursements, \$779,323.43.

How the B. H. T. C. Funds Are Divided. The basis of division of the B. H. T. C. funds is the relative debt-needs or maturities of the agencies themselves, the percentages may vary slightly from year to year. For 1938 the distribution is as follows: Foreign Mission Board, 18 per cent; Home Mission Board, 29.7 per cent; Southern Seminary, 16 per cent; Southwestern Seminary, 18 per cent; Baptist Bible Institute, 10 per cent; Southern Baptist Hospital, 1.3 per cent; Education Board, 5 per cent; National Baptist Memorial, 2 per cent; total 100 per cent.

How Much Do Our South-wide Agencies Owe Now? The agencies of the S. B. C. on January 1, 1938, report \$280,363.21 paid upon the principal of their debts since May 1, 1937; this leaves a total debt balance of \$3,601,451.24. Our liabilities December 31, 1932 (S. B. C. Annual, 1933, p. 61) were \$5,880,351.45.

What Shall We Do About It? Let every loyal pastor, every loyal teacher, every loyal leader, every loyal worker and every loyal member in every church, every Sunday School, every Training Union, every Missionary Society, every Brotherhood and every Student Union pray about it, talk about it, keep payments up and urge others to join with them in this effort to rid our great denomination of its embarrassing and burdensome debts.

Ask your pastor for B. H. T. C. literature and use it for hastening the realization of a Debtless Denomination.

"Go work today."—Jesus.

Who was it that was sold by his brethren for 20 pieces of silver, and afterwards he became their benefactor? and what was the occasion?

W. M. U. DEPARTMENT

REPORT OF MISSIONS CHAIRMAN

The following is missions report for quarter ending December 31, 1937. Members on committee on missions, 182. Several Societies use the Circle plan. Some do not use this plan as yet. Some hold regular meetings for planning and discussion, others do not. Missions chairmen in young people's organization, 40. No. missionaries home on furlough, 1; name, Miss Viola Humphreys, address not given. Courtesies to missionaries home on furlough, 31. Letters to missionaries this quarter from women, 30; from young people, 0. Number boxes to missionaries from women 21, value of one box \$3.50, value of others not given. Some cash was sent to missionaries also, amount not given. Volunteers for foreign service 1, name not given.

Regular monthly missionary programs, women, 168, young people, 83. Special programs, women, 24, young people, 12. Special season of prayer was observed, with 1,064 women attending, young people 269.

MRS. ED HAHN,
District 17 Missions Chairman.

RAMBLING REMARKS

(Continued from page 1)

all of this in the altar during a religious service. I was filled with mixed emotions. Amused, perplexed, uncertain as to my proper procedure as pastor and officiating minister. After a long struggle I decided that he was going to get his right hand free, which I judged would ultimately lead to complete freedom, except from extreme embarrassment. Just at this time another deacon, who weighed about 115 pounds, flew to his assistance. His first effort undid all the struggling victim had accomplished and placed him back in his original predicament. I do not know how long the struggle lasted nor just how he finally got out and up, but I suppose he did. I only hope that with my sense of humor and my reactions to the ludicrous, it never happens to me again. I have an idea the deacon joins me in that hope.

BROWNFIELD HAS SUNDAY SCHOOL ENLARGEMENT

(Continued from page 1)

an educational building to care for over 300 likely prospects. Here an unusual thing was done in that a mimeograph copy of every pupil absent from Sunday School last Sunday and every prospect for the school was given to over 35 visitors and every person of over 300 visited. The names were so listed as to designate whether they were an absentee, an unattached Baptist or a lost sinner.

Rev. L. L. Trott of Levelland assisted Rev. W. P. Brian at Ropesville and new classes were added to the school there. Arthur DeLoach of East Sherman was the outside worker with Rev. S. K. McCollough at New Home and this church brought the largest attendance to the day services. Unusual interest was manifest in this church. Rev. Thompson and Arthur Johnson recent graduates of the Seminary at Fort Worth and real soul-

winners and Sunday School workers did marked work at Loop and Forrester. Pastor A. L. Hicks lead his church at Gomez in the campaign and Rev. E. T. Smith of Shamrock assisted pastor Elmer Holt at Central. Central received such enthusiasm that this good half time church may soon become a full-time pastorate. Pastor Holt is a student in Hardin-Simmons University. Pastor J. A. Lunsford lead the O'Donnel Church in the survey and also in teaching Building a Standard Sunday School. This church is making rapid growth in every line of work. Pastor George Dale lead his church in the census but no book was taught. An unusual thing is happening in the Brownfield Association in that six churches are now talking and raising money for enlargement of their plants. They are Brownfield, Seagraves, Meadow, O'Donnel, Wilson and Tahoka.

WILLIS J. RAY,
Director of Campaign.

GARDNER'S LETTER

(Continued from Page 1)
land, a short distance away at Stratford. We arrived at our hotel in Warwick in time for lunch. We were all hungry and, therefore, greatly enjoyed the food.

The grand castles of Warwick and Kenilworth are renowned throughout the land, the Warwick being well preserved and retaining many of its early features and characteristics; the Kenilworth a majestic ruin, around which both history and romance have thrown a halo of absorbing attraction.

The Warwick Castle, built in 915, is a stately, attractive, building. It is well kept, handsomely furnished and surrounded by the most attractive gardens imaginable. According to tradition, there was a fortress here in the Roman times, which may have been one of the forts established by Agricola, 79 A. D., and mentioned by Tacitus. The ancient name of the town near by, "Waring Wic" or the village of the Warring Tribes, is one of the first communities established in this section of the country.

Shakespeare Land Attracts Large Crowds

In the afternoon we motored to Stratford, England, to visit Shakespeare land. Our tour took us first to the house where Shakespeare was

(MISS) VIVIAN FRYAR
Candidate For
County Clerk, Taylor County
I Shall Appreciate Your Vote and Influence

Qualified—Deserving—Appreciative
Vote For
ROY SKAGGS
For DISTRICT CLERK
I Want Your Support

(MISS) BELLE WELLBORN
Candidate For
District Clerk, Taylor County
Your Vote and Influence Will Be Appreciated

REAL ESTATE LOANS
Low Rates
COMPERE & COMPERE
1891-1938
Citizens Bank Bldg. Phone 4344

FARMERS & MERCHANTS
NATIONAL BANK
Abilene, Texas
Member Federal Deposit Insurance Corporation

RADIANT—ABUNDANT HEALTH

DRINK
Banner
CREAMERY

PROPERLY PASTEURIZED MILK
"It Tastes Better"
DIAL 3211

TRY MEAD'S FINE BREAD IN YOUR
DAILY DIET.

It's Fresh—

MEAD'S BAKERY

Abilene, Texas

We were told by the keeper of the house that from 140,000 to 150,000 people visited this house each year. The admission fee is 25c each. We then visited the Hathaway home where Shakespeare courted Elizabeth. In those days the courting took place in the living room in the presence of all members of the family. The house and gardens are beautifully kept. More than 75,000 people visit this house each year. Our tour took us next to see the Shakespeare memorial, and then to the Holy Trinity Church, where Shakespeare is buried. On his tomb I found the following:
"Good friend for Jesus sake forbear,
To dig the dust enclosed here,
Blest be ye man yt (that) spares
these stones,
And curst be he yt (that) moves my
bones."

This journey also took us to the Shakespeare Theatre erected in his memory, and to parks and other places where Shakespeare roamed when a young man.

Stratford, England, is an interesting, live, wide-awake little town. It owes its growth and development to one man—Shakespeare. People of every walk of life and from every na-

tion in the world go to Stratford annually to see the house where Shakespeare was born and the house where he made love to Elizabeth.



It is a pleasure to serve you.
I solicit your support.
LEE R. YORK
Candidate For
County Judge
Taylor County

Hardin-Simmons University

Fostering the highest ideals of Christian culture and maintaining the highest standards of academic excellence, 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.

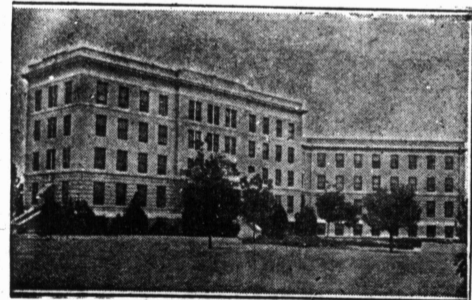
For Catalogue or Further Information
Address

Secretary, Hardin-Simmons University
Abilene, Texas

Jefferson D. Sandefer, LL. D., President

Hendrick Memorial Hospital

(FORMERLY WEST TEXAS BAPTIST SANITARIUM)
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.

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 Hendrick Memorial Hospital 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, Superintendent.