

WEST TEXAS BAPTIST

Vol. 13

ABILENE, TEXAS, FEBRUARY 18, 1937

No. 11

from THE WATCHTOWER

Meditations of the Editor As He Watches the World Go By

There was rejoicing in Travis Avenue Baptist Church early this week over the finding of Roland Leath, choir director of that church, who disappeared January 19. After every other means of finding the missing church leader, Pastor C. E. Matthews and his good church pledged to pray for the young man until his return. Press dispatches Tuesday morning stated that he had been located at Muskogee, Okla., in a bad mental and physical condition. The story is a beautiful example of faith. The little wife, and the mother of the missing man, as well as the pastor of the church and his fellow workers, believed in Roland Leath, and believed in the power of prayer. The mother, in writing a letter to another son, said: "I have not given up hope. I believe" and then the telephone rang and the word came that her boy was found. The sentence she was writing, if finished, would have read: "I have not given up hope. I believe he will be found alive."

The Immanuel Baptist Messenger is a new church bulletin published by Pastor Roy O. Young and Immanuel Church, Abilene. This little church is moving forward, heroically, in its new building program. The church is building up its West Texas Baptist subscription club, and the pastor has some nice things to say about the West Texas Baptist in his paper.

IMMANUEL PASTOR COMMENDS W.T.B. FOR ITS NEW PROGRAM

Dear Brother Sam:

I've been laying off for a month or two to get some word into you about your paper. I guess I just didn't lay off hard enough or I could have had it in long ago.

I receive four or five papers, some weeks more, either all religious or partially so and I want to tell you that the West Texas Baptist takes first place in my estimation. I don't mean to discredit the Standard nor any of the others but in "readability"—I guess that word is all right—I think your paper exceeds the others by far. We have a club in our church and I'm trying to get every family to take it for themselves. If it is just sent and they don't feel like they paid anything for it the people won't read it and I want my people to read it. There are so many good features found in the paper this year that I don't like to miss a single copy. I'm sending it to a number of folks in California and they all like it fine.

We are getting along fairly well in our work at Immanuel. The people have had a mind to work and we have been doing some things even though it has been cold and bad this past month. The first of last October we started a "Tither's Test" and the results amazed even the most enthusiastic of us. The offerings for the three months of the "Test" doubled the offerings of any other three months period in over three years. In other words, our offerings averaged better than \$236 per month, not including some large gifts made directly to the building fund, whereas the largest average for any three months period before that had been \$118. There had been periods before when the offering for the month would have almost equaled our offering during those months of testing but that was due to a large special offering for some debt or obligation. During those three months we took only one special collection, except for our regular mission offering. Needless to say the deacons recommended to the church the tithing as the system of finance for this year. We have one treasury for the church and everybody is urged to pay all funds into it and then the financial needs of every phase of work gets equal privileges.

Our new building is coming along nicely. We have all of the brick on the ground, the basement dug and expect soon to be able to go to work on the cement work and then as the Lord leads right on with the building. We are paying as we go—using the money as it comes in for material, etc. When we get ready to build we expect to have the material already paid for—if possible and then it will not be so hard to finish up.—Roy O. Young.

HARGROVE CALLS UPON DISTRICT-ASSOCIATIONAL LEADERS FOR SUPPORT

H. H. Hargrove, chairman, "Youth Welfare Council"

We need the help of the splendid leaders of the District and Associational B. T. U. over Texas in two important matters.

First we ask them to help us in the promotion of the "Youth Welfare" program in March. This month has been designated by the convention at Abilene as "Youth Welfare Month." The suggestion was that the general assembly periods of the local Baptist Training Unions of the various churches be given over to a youth welfare program consisting of two brief addresses by young people and one by an adult who is a specialist in some vital area of life. Suggested programs were submitted by "The Youth Welfare Council" to the convention and adopted by it. These programs will be sent out from the office of Mr. T. C. Gardner. It is thrilling to think of the good which will be done if this matter is taken seriously by B. T. U. leaders over the state and the programs put on properly. It will be an interesting change in assembly programs for a month. We ask the presidents of district and Associational B. T. U.'s to use their best offices to bring this matter to the attention of the B. T. U. workers and enlist them in this movement. We ask the members of these organizations to give their leaders full cooperation in this matter, if possible.

Second, we would remind these leaders and all friends of T. C. Gardner of the move to send him to the World Youth Meeting at Zurich, Switzerland. Many of the pledges have been sent to me already. Others need to take the matter up in their organizations which did not get into the initial offering at Abilene. We ask the district and associational leaders to take this matter up in their meetings and bespeak for them a good response from their colleagues.

VALENTINE BANQUET IS HELD FOR YOUNG FOLK OF MEMORIAL BAPTIST

An elaborate Valentine banquet was held for the young people of the Memorial Baptist Church, Stamford, recently at the home economics cottage. The affair was planned by Mrs. George Smith, sponsor for the B. T. U. and teacher of the Co-Ed Bible class, and Mrs. A. L. Foster, sponsor of the Y. W. A. Members of the W. M. S. prepared and served the banquet.

Miss Margaret Upshaw, president of the Co-Ed class, was toastmaster, and introduced other officers of the organizations. Officers recognized were Miss Thea Moore, vice-president of the Co-Ed class and president of the Y. W. A., Miss Jeffie Smith, secretary-treasurer of the Co-Eds; Miss Louise Sanders, vice-president of the Y. W. A.; Miss Frances Stamps, secretary of the Y. W. A.; Omis Crawford, president of the B. T. U., and Miss Johnnie Frances Smith, vice-president of the B. T. U., and Charles Warren Tayman, secretary of the B. T. U.

The girls' quartet from McMurry College, Abilene, composed of Misses Ann Kilpatrick, Joy Arey, Virginia McRae and Josephine Palmer, sang two group songs. "Allah's Holiday," by Friml and "Cradle Song," by Kreisler, composed the first group and "Little Orphan Annie" and "Dinah Dolls" composed the second group. Miss Pauline Marlen played piano accompaniment. The committee was unable to secure a quartet from Hardin-Simmons for the occasion.

J. D. Riddle, educational director of the First Baptist Church of Abilene was speaker for the evening, and gave an entertaining and inspiring message for the young people.

Mrs. Riddle accompanied Mr. Riddle here and Weldon Masters of McMurry College accompanied the quartet and both were guests for the banquet. Other guests, not mentioned above, were Rev. P. C. Williams, pastor of the Memorial Baptist Church, Misses Ella Mae Dancer, Mary Merritt, Monnell Thompson, Mary Tom Boston, Helen Smith, Virginia Crump, Clarice Olson, Juliette Olson, Frances Clements, Linnea Olson, Olive McDougle and Clara Lively and Weldon Crawford, Bob Bandede, Eddie Adcock, Wilson Lovvorn, Orville McCann, L. G. Prince, Newell Berry, Jr., Cecil Weaver, Tom Smith, Kenneth Rorie and Bill Taylor and Haskell Barlett of Anson.

WHAT TWO CENTS WILL BUY

The West Texas Baptist at one dollar per year will cost the subscriber two cents per week. Did you ever stop to think what that two cents will buy each week under our new paper program?

It will bring to your home each week the happenings of this section in the very important task of building God's Kingdom on earth. In these news items there is information and inspiration that will help any child of God to be a better worker. Don't you think the news feature alone of the paper is worth two cents each week?

The "Devotional Thoughts" bring to you each week soul food in the way of precious gems of truth. One of these gems hid away in the heart of some member of the family should be worth many times the cost of one issue of the paper.

Two other features, "Our Weekly Sermon" and "The Sunday School Lesson," should be worth many times the weekly cost of the paper. This week we are publishing a sermon on "The Common Salvation," by C. H. Spurgeon. Next week we will carry a wonderful sermon on "The Good Shepherd," by Rev. C. A. Powell of University Church.

And finally, what we consider most important of all, are our weekly Bible features.

These will include "A News Story of the Life of Christ," our questions on "To See If You Know Your Bible," our cross word puzzle, which begins next week, and "Outline of New Testament Study." This last feature, accompanied by the weekly radio lecture by the editor, will enable the reader to make a survey study of the Bible. If you were to take this course by correspondence at Hardin-Simmons University it would cost you \$18.00. In The West Texas Baptist it will cost you less than fifty cents, or the cost of the paper for six months.

Dear reader, before you let your subscription to The West Texas Baptist expire, won't you consider seriously, what it means to have a weekly visit of a religious newspaper. Are you willing to go through the year without a religious paper in your home? In this day of worldliness, ungodliness and rank materialism, we need anchors for the soul, and I believe God will hold each of us responsible if we fail to provide an anchor in the way of good religious literature.

WASHINGTON'S CRIME PROBLEM

To those who would look to our Washington government for relief from the present unfavorable crime situation, a rather discouraging condition prevails right at the very door of our nation's capitol, according to a writer in Supreme Council, 33 Degree Bulletin, a Masonic publication at Washington. Describing the conditions as "deplorable," the Bulletin writer goes on to say:

With the nation's crime bill estimated at more than thirteen billions of dollars for the past year, and rapidly increasing, many Americans are becoming very much worried and are looking to Washington for some remedial agency, some sovereign panacea that will assuage if not completely cure this alarming condition of affairs. But alas, the nation's capital is suffering from her own crime troubles—many of them—and apparently cannot, at least by setting a good example of law enforcement, come to the aid of her sister municipalities.

In fact, for a number of years Washington has experienced an acute crime problem, and every day or so the newspapers chronicle additional evidence of lawlessness on the part of an expanding and very active "underworld." These revelations prove a distinct shock to those good citizens who, imbued with a strong sense of civic pride, have consistently regarded the Federal City as the leading capital of the world in beauty, culture and order.

Washington is forced to bear the stigma of being a gambling center, and one of the reasons why the authorities cannot heal this serious condition is that many of the "big shot" gamblers are seemingly immune to imprisonment. They escape arrest by conveniently being absent when the officers call. This is more than mere coincidence. In fact, it did not take the authorities many years to arrive at the conclusion that these wanted gamblers were being "tipped off" by police friends who were, apparently, collecting pay from two sources—the Metropolitan police department and the law violators themselves. When the superintendent of police, a conscientious and able official, but lacking the support of loyalty of some of his subordinates, determined to investigate and punish police collusion with gamblers, he kept secret from his department personnel the names of the investigators, clearly indicating that he was forced to mistrust some of his own men.

For a city of moderate size, Wash-

ington has an unusually high homicide rating—56 murders having been committed during the last fiscal year. (As this article was being prepared, two revolting murders were reported in the press). According to police statistics—and therefore official—but 42 per cent of the total number of Washington's criminal cases are solved.

Despite the fact that there are four distinct police systems operating in the District of Columbia, namely, Metropolitan, Capitol, White House, and National Park; despite the presence of the nation's greatest law-enforcement agencies with their highly trained G-men and T-men; despite an army of governmental and business watchmen and guards, the magnificent capital city has a crime record that is far from flattering. Its district attorney's office is openly criticized, its courts are charged with laxity, its police department is considered undermanned, miserably housed, poorly equipped, and not trained to meet emergencies. Further, the precincts are inadequate and the district jail is alleged to be overcrowded.

Something is definitely needed to save the proud city from the clutches of the racketeer and hoodlum, the gambler and corrupt policeman, the white slaver and narcotic peddler, the felon and murderer. Why are our great public men so apathetic toward the district's plight? Why cannot the National Congress take the necessary steps to correct this deplorable condition and save this beautiful city from her worst enemies?

EAST FOURTH CHURCH CLOSES SPLENDID MEETING; 71 ADDED

State Evangelist C. Y. Dossey closed a meeting with the East Fourth Baptist Church at Big Spring last Sunday. There were 71 additions to the church, and the offering for state missions amounted to \$340. Brother Dossey is a good preacher, and does a very constructive work.

Mr. H. M. Finley, formerly of Jonesboro, Ark., has been employed as educational director of the East Fourth Church at Big Spring, and is on the field, doing a splendid work. Sunday School attendance last Sunday was 469.

Rev. P. D. O'Brien of Colorado is in a meeting with the first church at Big Spring.—W. S. Garnett.

PLAINVIEW PASTORS AND LAYMEN HOLD A GREAT BIBLE CONFERENCE

N. A. Moore

The Panhandle Pastors' and Laymen's annual conference, which met at Plainview, Texas, February 8 to 12, was one of the best attended and finest spiritual meetings in the history of that section, though the Plains were visited by a very severe sandstorm on Sunday afternoon. The three days of the conference had ideal weather, and practically all of the pastors of that section, and a good number of laymen, were in attendance. The sessions were held in the auditorium of Wayland College. The fine Christian atmosphere of the college was a great reinforcement to the meeting.

Tuesday night of the conference was given over to a program presented by the college. President McDonald, and a number of others, spoke for the institution. So much enthusiasm was generated that a proposition was launched to raise a minimum of \$5,000 to make some very needed repairs on the college buildings and beautify the campus. Those of us who do not live within the territory of the college scarcely can realize the splendid work that is being done by this loyal school or the heroic sacrifices that have been made by the faculty and trustees in carrying it forward.

There were many features of the conference program, but among the speakers were Dr. J. Howard Williams, pastor of the First Baptist Church, Amarillo; Rev. C. E. Hereford, pastor of the First Baptist Church, Lubbock; Rev. J. C. Sisemore, pastor Tabernacle Baptist Church, Amarillo; Rev. Lem Hodges of Amarillo; Rev. J. Pat Horton, pastor First Baptist Church, Plainview, and a number of others of that section. The special inspirational speaker on the program was Dr. Harry Lee Spencer of College Avenue Baptist Church, Fort Worth, while the writer brought a series of Bible expositions on II Timothy.

Among the most honored and loved visitors in attendance were Professor Poole of Baylor University, and Dr. Nunn of Amarillo, who has been one of the main supporters and promoters of Wayland College. The two district missionaries of that section, Rev. A. A. Brian, of District 10, and the missionary-elect, Rev. J. C. McKenzie, who is to begin in a few days in District 9, were present and met with the association leaders from both their districts in planning the statewide evangelistic campaign to be promoted in connection with the State Board during the summer months.

All in all it was a most spiritual, constructive and forward looking meeting. There is no finer group of pastors in all the Southland than this group in the Plains country of Texas.

FISHER COUNTY TO HAVE CONFERENCE ON FEBRUARY 22ND

Program of Fisher County Baptist Workers Conference, to be held at the First Baptist Church, McCaulley, Feb. 22, 1937.

10:00 A. M.—Devotional, Rev. W. C. Johnson, McCaulley.

10:15—Our World Task, Rev. R. H. Howell, Abilene.

10:40—Our Resources, Rev. B. N. Shepherd, district missionary, Abilene.

11:05—A Third of a Century in China, Dr. W. B. Glass, missionary to China, home on furlough, Waco.

12:00 Noon—Lunch, served by ladies of local church.

1:15 P. M.—Devotional, Rev. W. S. Brown, Sweetwater.

1:45—Keeping the Home Fires Burning, Rev. Loyal E. Brown, Abilene.

2:10—Inspirational address, Rev. C. A. Powell, Abilene.

Dr. Glass is a brother to Mrs. W. H. Stephenson, McCaulley, and an uncle to Prof. W. A. Stephenson, Hardin-Simmons University. We are dedicating this program to Dr. Glass and his special work in China.

It is sincerely hoped that an unusually large delegation of Baptists from adjoining counties may unite with Fisher County Baptists in making this a great and helpful occasion.

JNO. P. HARDESTY,
Pastor.

Olive oil has been found to be a suitable lubricant for automobiles in tropical countries—provided the acid is taken out.

RAMBLING REMARKS

Dick O'Brien

N. honestly, if you had to write a column for a religious newspaper, a column which has a vast reading public of six or eight people, including the Linotype operator and the proof-reader, and a severe sandstorm was blowing outside, and a brain-storm was forming inside, what would you do? Well, that's exactly my situation as I face this typewriter and the zero hour for copy to be mailed to Abilene. . . . I admit that I got a little out of my jurisdiction last week. I have no business trying to settle matters pertaining to our wives and home life. I subscribe to the idea that a man should believe all that he says, but not say all that he believes. Of course, my wife would not dare cross me about a matter or disagree with one of my conclusions, but WE have decided not to sell our electric washing machine. In fact, we are thinking about buying an electric ironer to use in connection with the washing machine to make her work lighter. . . . But if you have a friend who sells electrical appliances don't send him around yet. She hasn't completely made up our minds about the matter. . . . We had a grand time celebrating my mother's 81st birthday last Saturday. More than 50 relatives and friends spent the day with her at her home at Carbon. Eight of the ten living children were present and most of them brought their families. When we got ready to go home we did not try to divide the children by name, only by number. As far as I know we all brought back the same number we took. If any of us got the wrong ones or the wrong number we will try to straighten it out next year, as this is an annual affair. . . . We bought mother a nice comfortable rocker for a birthday present, and she immediately started a new "sit-down strike." . . .

I had a long talk with Charlie Dossey, one of our state evangelists, and incidentally one of the best in the land, last Sunday night. He suggested that we preachers start a sit-down strike, but I cannot see the logic of his suggestion. It seems to me that doing nothing either sitting down or standing up, is still doing nothing. . . . Did you hear the story at the State Convention a few years ago about the wives of two preachers who sat to mend their husbands' pants and gossip? One reported that their work was going very slowly, in fact, they would like to move if something better showed up. The other reported their work moving along nicely and expressed the hope that they might stay on the field many more years to see the work grow into a real worthwhile situation. The first woman was sewing a patch on the seat of her husband's trousers, and the second was patching the knees. . . . While listening to a sermon by C. J. Childers of Westbrook, at our workers meeting at Buford last week, this thought came to me, "the world will never get on its feet until it first gets on its knees." . . . I would feel

(Continued on page 2)

JONES COUNTY WORKERS TO MEET AT BETHEL

The February meeting of the Jones County Association will be with the Bethel Church Tuesday, February 23. The following program has been arranged:

10:00 A. M.—Song and Praise Service, Mrs. W. C. Russell.

10:20 A. M.—Baptism: Mode-Purpose, L. A. Doyle.

10:50 A. M.—Y. W. A. Focus Week, Mrs. Lee Cauthen.

11:20 A. M.—Sermon, B. N. Shepherd.

12:00—Noon.

1:30 P. M.—Board meetings.

1:50 P. M.—Devotional, Mrs. W. D. Fielder.

2:10 P. M.—Effectual Building.

2:30 P. M.—Sermon, W. Y. Pond.

This is a joint meeting with our Workers' Conference and our W. M. U. We urge you to come, and let's make this one of our very best meetings. Brother W. Y. Pond, who is the district director of evangelism in the 17th district, is calling his workers from the various associations to meet with us. We are glad to have them as our guests for the day.

The Bethel Church is expecting a large group from each of our churches. Let's not disappoint them. Have this meeting announced in your service next Sunday, and urge them to come.

West Texas Baptist

SAM MALONE Editor and Publisher
C. D. OWENS Field and Advertising Representative

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A LETTER OF TREMENDOUS IMPORTANCE

A circular letter went out this week to several hundred of our subscribers. We wish each one of you who received one of these letters could realize just what your attitude toward this letter is going to mean to the West Texas Baptist, and especially as it is related to its present editor. The editor has borne his share of carrying the paper through one of the worst depressions this country has ever known. Frankly, it has been done at a terrific financial sacrifice. The offer we made in this letter was, we feel, very generous. For \$1.00 we offer to cancel all back subscription and mark the subscription figures one year in advance. Or better still, for each subscriber who sends in five new subscriptions at \$1.00 each we will credit the subscriber sending these in with their one dollar subscription. A favorable response to these letters will send the editor and the West Texas Baptist on down the road with its new and enlarged service. The evidence in our case has been submitted in the past six weeks. The case is now in the hands of the jury—our subscribers. Our pastors are foremen of the jury. Between this time and March 1, we will await, anxiously, the verdict of the jury. At least one new feature we have promised for the paper, will await your verdict before being added. This is our news story of the Life of Christ.

ELMDALE WORKERS CONFERENCE

It looked like old times at the meeting of the Workers Conference of the Sweetwater Association on Thursday of last week. The large building of the Elmdale Church was filled and at times large numbers were standing. The program held the interest of the crowd throughout the day. Missionary B. N. Shepherd preached a fine sermon at the morning hour, and the business meetings of boards following the noon hour were attended by large crowds.

Sweetwater Association is fortunate in many respects. It is strategically located in a vast area of the central west. It has three of the four institutions in District 17 within its bounds. They are Hardin-Simmons University, Hendrick Memorial Hospital and the West Texas Baptist. The other institution, Lueders encampment, is near by, and really had its beginning in this association.

Sweetwater Association is the mother association of practically all other associations between here and El Paso. What an opportunity the mother association has to set the pace for the carrying on of the Lord's work in West Texas. We have the facilities for training and healing and propagating. What a tragedy it would be for the Sweetwater Baptist Association to fail God's cause in a crucial hour such as we are now facing.

ABOUT OUR NAME

It seems that an overwhelming verdict has been rendered by our subscribers for leaving the name of the paper "The West Texas Baptist." This goes to show that there are plenty of people who still love the name Baptist. Besides the letters published, great numbers have expressed themselves in regard to changing the name, and these have been almost unanimous for letting the name remain as it is. So, West Texas Baptist it will continue to be. Thanks to all who expressed an opinion in the matter, and especially to those who send in one dollar with their votes.

GETTING READY FOR THE REVIVAL

In each Association in Texas some one has been charged with the responsibility of seeing that the state-wide evangelistic campaign to be sponsored by Texas Baptist, is carried to every nook and corner of the state. Secretary R. C. Campbell is putting his very soul into this program, and he will lead us into a worthy task with courage and faith in God. In our own District 17, Dr. W. Y. Pond, pastor of the First Baptist Church, Breckenridge, is chairman of the evangelistic committee. There is not a man in Texas with a greater evangelistic heart than W. Y. Pond. He was for several years superintendent of evangelism. He is going to lead District 17 on to victory for Christ, and we are sure that, with the aid of his helpers in each of the seven associations in the district, he will see that a revival meeting will be held in each community in the district.

Our people every where should begin now to plan, and pray and talk this revival campaign. God is still mighty to hear and bless His people, and He has said, "If my people which are called by my name, shall humble themselves and pray and seek my face and turn away from their evil ways; then will I hear from heaven, and will forgive their sins and heal their land." Let us claim that promise, meet its conditions and God will give us a mighty victory.

At least three associations are meeting next week in this district. The editor will try to meet at least one or two of them. It is pretty hard to arrange to get out the paper and at the same time meet these associations. We expect to meet every one possible, and then leave it up to our friends to look after the interests of the paper during his absence.

The goal of the Lottie Moon Christmas offering was \$175,000 for the south. Incomplete reports give the total receipts at \$267,134.91. What a wonderful achievement for Christ's cause our women have wrought!

To See If You Know Your Bible

1. What prophet performed a miracle after his death?
2. What was the outstanding sin of the Children of Israel in their conquest of the Promised Land, Canaan?
3. Who was the one woman judge of Israel?
4. What kind of government did Israel have—from the time of their deliverance from Egypt to the selection of the first king?
5. What Israelitish King, in great distress, consulted a witch or "fortune teller"?

(See page 3 for answers to these questions).

Think On These Things

C. C. Andrews, Baird, Texas

"And let us not be weary in well doing, for in due season we shall reap, if we faint not."

All the commands and admonitions in the New Testament are either preceded or followed by a promise.

Here we have a promise to those who for lack of encouragement, and no visible results manifested, are prone to become inactive in well doing, and say: "What's the use, I can't see that I am getting any results, or doing any good." So they become "weary and inactive."

To such a one Paul says: "To not be weary in well doing, for in due season we shall reap, if we faint not."

Our reaping depends on our activity, and to faint is to become inactive.

Perhaps you are thinking now of some one that helped you through some trouble in the days gone by, but you never expressed to them your appreciation of the service, that they might be encouraged.

They have passed on, and are not only reaping in the beyond, but also in your life.

The reaping of the faithful, somewhere, sometime, is just as sure as God is true, and as long as the days and years go by, the harvest of well doing will be recorded, like it is said of Abel and his sacrifice, "He being dead yet speaketh."

Devotional Thoughts

WE ARE SAVED BY GRACE THROUGH FAITH

W. O. Lewis, Goree, Texas

You may sing of worldly riches,
And of all your worldly fame;
I will sing of my Redeemer,
Who, to save lost sinners, came.

You may sing of priceless jewels,
Precious jewels, great and small;
But the love of Christ, my Savior
Is more precious than them all.

You may sing of kings and princes,
And of all their vast domain;
But if Christ dwells not within them,
All is vain, yes, all is vain.

Now, my friend, it doesn't matter
Whether you are rich or poor,
You must have your sins forgiven
If you enter Heaven's door.

With repentance toward the Father,
And with faith in Christ the Son,
Go in prayer to God, and ask Him
To forgive each sin you've done.

Neither trust in your own goodness,
Trust alone in Christ the Lord;
For by grace; through faith in Jesus
We are saved; thus says His word.

HAPPINESS REALIZED

Whoso trusteth in the Lord, happy is he.—Prov. 16:20.

Some people dream of happiness as something they will come to by and by at the end of a course of toil and struggle. But the true way to find happiness is as we go on in our work. Every day has its own cup of sweetness. In every duty is a pot of hidden manna. In every sorrow is a blessing of comfort. In every burden is rolled up a gift of God. In all life Christ is with us if we are true to Him.—J. R. Miller.

DOING GOOD

As we have opportunity, let us do good unto all men.—Gal. 6:19.

We all know very well that we are each our brother's keeper. We are all agreed that he was a poor specimen of the race who, in the beginning, questioned it. We know that we are, in all kinds of ways, responsible for one another; so that a good man today could not sleep at nights if he knew that someone was in dire distress whom he could relieve without doing injury to him or to others. Our text answers the question, "What best use can I make of my life?"—John A. Hutton.

GOD BLESSING US

God . . . hath blessed us with all spiritual blessings in heavenly places in Christ.—Eph. 1:3.

There is nothing so important in the Christian life as bringing oneself into the channel where God works most effectually. To do this we must realize the presence of God. What the child needs is a knowledge of the Father; what the Christian needs is a knowledge of his God. At the outset, let the Holy Spirit bring this fact into your life: "God hath blessed me with every spiritual blessing in the heavenly places in Christ. There is nothing there, in the heavenlies, that He has not given to me in Christ. In Heaven I will awake into the Presence in which I have been always living."—J. T. Wilds.

SUNDAY SCHOOL LESSON

By HIGHT C. MOORE

February 21, 1937

THE POWER OF JESUS OVER DEATH

Read John 11:1 to 12:11. Study John 11:23-28, 32-44

In the village of Bethany beyond Olivet and two miles distant from Jerusalem dwelt Martha, Mary, and Lazarus. They were among the most devoted disciples of Jesus and he was always a most welcome guest in their home. It has been inferred that they were well-to-do if not wealthy; their home was their own; the ointment used by Mary in anointing Jesus was worth four hundred dollars in our day; they owned a tomb; and their sympathizing friends were some of the prominent residents of Jerusalem.

When Lazarus became ill the anxious sisters sent word to Jesus. But perhaps before the messenger reached Jesus, Lazarus died. He was probably entombed, according to the Jewish custom, on the day of his decease. Then numerous friends came to console the bereaved sisters during the seven days of special mourning. When the news of the illness of Lazarus reached Jesus, he abode where he was two days. This delay was caused partly by the pressure of his work beyond Jordan and partly to heighten the effect of the miracle he was to perform. So Lazarus had been dead three days before Jesus with his disciples set out for Bethany. Very likely they made the journey, estimated at more than 20 miles, in one day, reaching the scene of sorrow sometime before sunset.

1. The Arrival of Jesus

The love of Jesus brought him to Bethany. It was desirable that the meeting of Jesus with the bereaved sisters should not take place in the presence of a critical crowd. Hence he stopped at the outskirts of the village and probably not far from the tomb. There Martha met him with the confident assertion: "Lord, if thou hadst been here, my brother had not died." She further declared her faith in the Messiahship of Jesus. Then she called Mary who, followed by friends, rose up hastily and went out also to meet the Master. In the intensity of her grief Mary fell down at his feet uttering precisely the same sentiment as Martha. Doubtless they had often repeated it to each other during the past four days. The excessive grief of Mary and the lamentation of her associates touched deeply the spirit of Jesus. His agitation of mind was also mingled with holy indignation at sin and its consequences. Then with sympathetic emotion he inquired, "Where have ye laid him?" As the sorrowing party moved on to the place of burial, "Jesus wept." The Jews saw those silent tears and exclaimed, "How he loved him!"

Yet even in this sad hour there must have been a touch of criticism in the query as to whether one who was credited with opening the eyes of a man born blind could not have kept Lazarus from dying. Whether or not it was a thrust at the miraculous power of Jesus, another wave of holy indignation swept over him as he "again groaning in himself cometh to the grave."

2. The Raising of Lazarus

The power of Jesus was exhibited at the tomb of Lazarus. First he ordered the attendants of the bereaved, or perhaps his disciples, to take away the stone that closed the entrance to the vault. The remonstrance of Martha was but an expression of a natural condition to be viewed. But Jesus both strengthened and satisfied her faith: "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" Then they took away the stone, and the dark sepulcher stood open before them. Lifting his eyes heavenward, Jesus offered to the Father a prayer of thanksgiving for past answers, an expression of confidence as to the future blessing, and the desire that bystanders "may believe that thou hadst sent me." Then he cried into the sepulcher, "Lazarus, come forth!" Though bound hand and foot in the cements of the grave, the dead came forth in obedience to the omnipotent Master. "Loose him and let him go," was the terse command of the Savior. From the bandages of death Lazarus was immediately released and thus restored to his joyous sisters, he walked once more among the living.

The effect of this unparalleled miracle was two-fold. In the first place many of Mary's associates who had seen the things which Jesus did believed on him. Thus one great purpose of the miracle was realized. But, secondly, there were some who would

not be convinced that Jesus was the promised Messiah. So "some of them went their ways to the Pharisees, and told them what things Jesus had done." The result was that the Sanhedrin formally determined on his death. Though for a time their plans did not materialize, they succeeded ere long in nailing him to the cruel tree.

Christ Has Power Over Death

(1) The Absent Christ. "If thou hadst been here." Over and over again for four long days two bleeding hearts had pondered this thought. Possibly Martha and Mary knew what we have inferred, that Jesus never allowed a deathbed scene in his presence. The last dread enemy of man stands back when he is near.

(2) The Sympathetic Christ. "Jesus wept." This shortest verse in the Bible is certainly not the least full of meaning. How it mirrors forth the tenderness and sympathy of our Savior! The unspeakable gift of Martha and Mary filled his eyes with tears. He also sorrowed sincerely at the death of his beloved friend. And he is today the same loving, sympathetic Savior.

(3) The Commanding Christ. "Take ye away the stone." Only Jesus could call the dead Lazarus back to life, but human hands could roll the stone away from the tomb. How insignificant is one compared with the other! Yet the obeyed command to the living prepared the way for the effective call to the dead. Thus we are and may be workers together with God.

(4) The Undaunted Christ. "Dead four days." The remonstrance of Martha was but a natural shrinking from the spectacle of a putrefying loved one. When she stood before the Master her faith was unclouded; when she thought of the dead, doubt overcame her.

(5) The Praying Christ. "Thou hearest me always." This was the central part of that prayer offered to the Father, by the open tomb and among the mourners. It could have been offered only by the Son of God.

(6) The Resurrecting Christ. "Lazarus, come forth!" No useless, equivocal language here; a brief summons, and Lazarus returned from the unexplored region of the grave. Truly could Jesus say, "I am the resurrection, and the life."

Gold in the Golden Text

"I am the resurrection and the life."—John 11:25.

Jesus is the resurrection; for no tomb could hold its dead when he came and called; he gave Death its death blow in the new tomb of Joseph of Arimathea; and by his power we shall rise from the dead on the morning of the last day.

He is the life because he was self-existent, the author and preserver of all life, the one and only Savior to a good life on earth and the life eternal in the heavens.

To know the larger and lasting life we must believe on him who is the resurrection and the life, our Saviour and our Lord.

Home Daily Bible Readings

Monday—The Resurrection and the Life. John 11:17-28.

Tuesday—The Raising of Lazarus. John 11:32-44.

Wednesday—Testimony of Witnesses. John 12:12-19.

Thursday—The Resurrection of Christ. Matt. 28:1-10.

Friday—Our Resurrection Assurance. I Corinthians 15:19-26.

Saturday—Triumph Over Death. I Corinthians 15:50-58.

Sunday—The Price of Redemption. Isaiah 53:1-6.

RAMBLING REMARKS

(Continued from page 1)

safer walking with God in the dark, than walking alone in the light. . . . And I would choose to be poor with Him than to be rich with the world. . . . Cone Merritt led me to this thought in his message at Buford: "The disciples had an experience, a message, an organization and a field before Pentecost, but all this availed little until power came down from above." We are very much in the same case today.

By paying \$100 cash or by the meeting of the convention in New Orleans next May, you can have the honor of having a Luther Rice Memorial membership in the Hundred Thousand Club. How better could we honor the memory of this great debt-paying Baptist than by giving one dollar for each year since he died 100 years ago? Dr. Dillard is endeavor-

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OUR WEEKLY SERMON

THE BELIEVER'S INHERITANCE

By C. H. SPURGEON

Text—"The common salvation."—Jude 3.

Jude says: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you." The apostle did not write for writing's sake, and in this he sets us an example: we are not to speak for speaking's sake, nor even to preach for preaching's sake. When we take upon us to write concerning Divine things, it ought to be because it is needful for us to write, and when we speak in the name of God, it should be because we have something to say which it is needful should be said. Unless a man feels an imperative necessity to speak, he will not speak as an ambassador of God.

It is essential at this day that such as fear God, and are His servants, should again and again both write and preach concerning "the common salvation," and over and over again rehearse the first lessons of Christ, the very

Alphabet of Grace

We must make the joyful sound of the common salvation to be more common than ever. I wish to ring it out with all the power that I have and with all that God will grant me by His Holy Spirit.

1. Our first observation shall be that present salvation is enjoyed by the followers of Christ. Salvation is not a matter of the future alone, a blessing to be sought for on a dying bed and reached in heaven; but it is a blessing for this world, and this present time. Those greatly mistake the meaning of salvation who suppose it signifies nothing more than escaping from hell when you die and entering heaven when the time comes. Salvation means being at once delivered from the power of sin, and once for all washed from the guilt of sin.

As salvation is not a future benefit only, so it is not a benefit reserved for a few of the more saintly people among believers. It is supposed by some that you cannot know whether you are saved till you are in the article of death; or that if any do know it, it must be a few eminent teachers or specially holy persons who have lived a very religious life, and consequently

Know That They Are Saved

It is to be acknowledged that the more holy and godly our life the brighter our evidence of salvation becomes; but still, the blessing itself is common to all the children of God, and those whose faith is feeble, and whose spiritual life is weak, are still saved in the Lord.

Beloved hearer, you ought not to rest without knowing that you are saved. You may know it; if it be true, you ought to know it. I do not think that you have any right to sit quietly on that seat for ten minutes without knowing that you are saved; for it is an awful thing to be in doubt as to whether you are under the bondage of sin, in doubt as to your being at peace with God. This is not a subject upon which uncertainty can be endured. May God cause your heart either to rejoice with full assurance, or else to be in agony as with death pangs till you are confident that you are built on

The Sure Foundation

The salvation which is in Jesus Christ is the common salvation of all who know the Gospel and live upon it. Among simple-minded believers salvation is the inheritance of every one of them, and the knowledge that they are saved is an everyday possession. We who have joined in church-fellowship can truly say: "We rejoice in Christ Jesus, and have no confidence in the flesh"; "Being justified by faith, we have peace with God through our Lord Jesus Christ." We count it no presumption to say that we are saved, for the Word of God has told us so in those places where salvation is promised by faith in Christ Jesus. The presumption would lie in doubting the Word of God; but in simply believing what He says there is far greater humility than in questioning it. Being, then, partakers of like precious faith, we share in salvation

Bought With Precious Blood,

which, though it be costly beyond all price, is nevertheless to all believers the common salvation.

This common salvation consists in many works of grace for us and in us. In part it consist of deliverance from spiritual death. We were dead in trespasses and sins, but the Spirit of God has quickened us into a new and heavenly life; and thus we have salvation from spiritual death. This belongs today to all believers; for how can a man be a believer and not have the inner life? Having that life, he is conscious that it is there. True,

he may fall into a fainting fit, and lie swooning, scarcely conscious of being alive; but such is not his usual condition. Healthy life is conscious life, and rejoices in being, acting, and growing.

This common salvation consists in deliverance from that awful distance at which we once stood from God. We were far off from Him by wicked works, and when the quickening began in us we felt that distance, and we mourned it, fearing also that it never could be removed. But now in Christ Jesus we are brought nigh, and have become dwellers in the house of the Lord. "Abba Father!" is the cry which the blessed God hears and accepts, as it rises from our hearts. Once God was not in all our thoughts, but now our thoughts are sanctified, and sweetened by a sense of His presence; and

We Find Our Greatest Joy

in feeling that He is all around us and within us, that in Him we live and move and have our being. Blessed is the common salvation which has brought us nigh to God by the blood of Jesus, and made us children and heirs of the Most High.

We have also been saved from the gloom of heart which once hung over us because we were conscious of being under God's displeasure. We thought that we could never be forgiven, but we are forgiven; we concluded that our Heavenly Father would never accept us, but we are accepted in the Beloved; we wrote ourselves down among the condemned, but now we are justified by faith which is in Christ Jesus our Lord. The darkness hath passed, and the true light shines into the spirits of the faithful. Peace with God is a sweet part of the common salvation.

Now are we delivered also from the love of sin. We cannot find pleasure in it as once we did. We sin, but it costs us dear. When we do so we lament it with our whole soul. It was our natural way to run the downward road, but now when we tread that path it is as wanderers out of their way. Once sin was our element, as the water is the living element of fish; but it is far otherwise now, for sin is death to us. Transgression now breeds sorrow in our conscience, and creates misery in the heart, for it is alien to the life of God which is in us. We would do God's will on earth as it is done in heaven; I say "we," for I speak for all believers in the Lord Jesus. We are all rescued from the iron yoke of the love of evil, and this is a most precious part of the common salvation.

2. We go a step further, and note, secondly, that this salvation is in some respects common in the widest possible sense. It is common because it is to be preached to all nations, to all classes, to all characters, to all ages, and to all conditions of men—in fact, it is to be preached to every creature under heaven. It is the common salvation so far as this—that

A Proclamation of Mercy

through Jesus Christ is to be made to all mankind; for it is declared that if they believe in Christ Jesus they shall be saved.

It is common in the widest sense, because every man that believeth in Christ Jesus will be saved; not the Jew only, but the Gentile also; not the poor man only, but the rich man also; not the black man only, or the white man only, but men of every color; not the ignorant or the learned, the rude or the refined, exclusively, but every soul of Adam born that believeth in Christ Jesus shall be saved. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And so to thee, dear hearer, whoever thou mayest be, comes this common salvation. It is a command addressed to thee, and a promise made sure: "Believe in the Lord Jesus Christ, and thou shalt be saved."

3. But I come, in the third place, to say that it is common to all believers. For, first, it is a common salvation which all believers possess since

It Springs From the Same Grace

There are not some saved by grace and others by works, many by pure grace and more partly by works; but salvation is altogether of grace in every case, and that grace is the same in all who possess it. All believers are chosen by the same electing love, for the same reason—namely, to the glory of the Father's grace; and being so chosen, they are all ordained unto the same life, secured by the same covenant, and given into the hands of the same Surety. Eternal love encompasses, enriches, comforts, and preserves each individual believer

(Continued on page 4)

Hardin-Simmons News

Voice Groups Selected

Final selections and changes in personnel of quartets, trios, sextets and choral club representing Hardin-Simmons during the spring term were released this week by the Fine Arts department of the university.

Organization of a girls' trio has been completed and includes Elizabeth Fenley, Patricia Reagan, and Inez Lollar. The girls' sextette as announced: Frances Largent, Mary Beth Johnson, Sue Savage, Maltha Cagle, Martha Rigney and Mildred West. Etewanda Riddle has filled the place vacated in the girls' quartet by Allene McChristy, mid-term graduate. Other members are: Joy Pender, Ruth Carr and Mildred Jenkins.

Y. W. A. Meeting

Reading, songs, Scripture, and stories composed the program of the regular meeting of the Young Women's Auxiliary Tuesday night.

Pauline Thier read "Valentines," Elizabeth Bagwell sang "Smilin' Through," Virginia Dalton read the Scripture lesson, and Ann Rader and Martha Rigney told stories for the group.

Male Quartet Sings

The male quartet, composed of Aaron Grant, Wilson Gilbert, Avery Lee and J. L. Dickson were presented in two services of "Sermon in Song" Sunday before an audience of 2,000 at the First Baptist church, Oklahoma City, Okla.

Grainger Concert

Largest crowd this season attending a presentation of the Hardin-Simmons university artist course, heard Percy Grainger, pianist and composer, in a two-hour recital last night.

The audience included musicians and music lovers from all over West Texas extending from Fort Worth to Big Spring and Seymour to Brownwood

To Present Opera

Hardin-Simmons' voice department is planning to present several acts of grand opera. The prison scene from "Il Trovatore" (Verdi), the garden scene from "Faust" (Gounod), "Sampson and Delilah" (Saint-Saens) and the buodoir scene and duet from "Aida."

General recitals are being prepared by the class for early production.

Seniors Break Tradition

Hardin-Simmons' 1937 graduating class threw tradition to the winds and voted to abandon the wearing of caps and gowns at ceremonies on Senior Day, February 22, in a brief, tepid session Thursday after chapel.

Announcement was made at the time that a public address system for Mary Frances hall had been selected by a committee as the class gift. Cost of the present was estimated at \$125 and a collection committee consisting of Firman Scroggins, Jack Izzard and Mary Jane Alexander, was named by President John Green.

Voice Program Broadcast

Beginning Wednesday evening and continuing for six weeks, Hardin-Simmons voice department goes on the air over KRBC next Wednesday from 7 to 7:30 o'clock.

The new program has been planned to vary from week to week in style and will feature other departments of the Fine Arts school.

Theme song for the half-hour will be "On Wings of Song" (Mendelssohn). The initial program, February 17, will include soloists, quartets, the Purple and Gold ensemble as guest artists, Prof. Herbert M. Preston and his violin, and other attractions. Lola Gibson-Deaton has charge of the program.

Seniors' Day April 24

April 24 was selected this week by Hardin-Simmons university officials as date for the 1937 Senior Day, the program for which drew nearly two thousand high school seniors in 1936.

Invitations will be sent out to senior classes to visit the Abilene campus and be guests of the Cowboy faculty and student body. All halls and dormitories will hold open house for the visitors. Other entertainment features are also being planned.

Attendance in the past would indicate that approximately 75 schools in the central and West Texas areas will be represented.

University Scores

Entrants from Hardin-Simmons university in the Abilene Christian college fifth annual speech tournament last week-end emerged with first places in extemporaneous speaking and men's poetry reading, second in women's poetry reading, third in oratory, two teams in the final rounds of the debates, and one speaker in the semi-finals of radio-speech.

Avery Lee from Hardin-Simmons, took championship in the extemporaneous speech finals Saturday morning at the A. C. C. chapel exercises, in one of the most heated contests of the entire competition. Frank Rosson, Baylor, won second; and Lee Murphy of Central Oklahoma Teachers college, Edmund, Oklahoma, third.

Cowboys On Tour

After a three-day tour, starting last Tuesday morning and including engagements in West Texas, New Mexico, and Arizona, the Cowboy Band officially opened the Phoenix world championship rodeo at the head of a gigantic parade yesterday morning.

The band will play for a four-day session of the rodeo and stock show which closes Monday, and will return to Abilene next Thursday night, February 18, after playing concerts at a number of high schools on the return trip.

Junior Class Meeting

Junior class members in a special called meeting Thursday morning launched into immediate preparations for the annual junior-senior banquet with special announcements and the appointment of committees to make preparations for the affair.

Music Meet April 3

Announcement bulletins were issued this week outlining the eighth annual high school and junior college music meet to be held here Saturday, April 3, 1937.

This West Texas voice contest is sponsored by the department of voice and choral music of Hardin-Simmons university. Mrs. Lola Gibson Deaton is director.

Purpose of the tournament is the advancement of music in Texas, and the promotion of greater interest and higher standards in choral and solo singing. Contests will be held in mixed chorus singing, glee clubs, voices, quartets, trios, and sextets.

Entrants will be divided into four classifications according to the size of the school from which they come. Class AA is for junior college and high school whose enrollment is 1,500 or more, A high schools with enrollment of 300 or more, B high schools with 200 enrollment or more, or C high school with less than 200.

For further information, inquirers should write Mrs. Deaton, the director of voice and choral music, at Hardin-Simmons university.

A convert of Italian home missions in Oklahoma is now United States deputy marshall in Chicago. "We are preparing good material for Uncle Sam," says the Italian missionary, Rev. Pascal Arpaio.

ANSWER TO QUESTIONS ON DO YOU KNOW YOUR BIBLE

1. Elisha. Read II Kings 13:20-21.
2. Disobedience. God told Israel to drive out and destroy the Heathen Nations. Israel conquered these people but disobeyed God in not destroying them. Israel's association with the heathens was a terrible blight on them and was the cause of the seven apostasies of Israel recorded in the book of Judges. Read the first two chapters of Judges.
3. Deborah. (Read Judges, chapters 4-5).
4. A theocracy. God was the ruler through His chosen leaders, Moses, Joshua, and the 15 Judges.
5. Saul consulted the Witch of Endor. Read this very interesting incident in I Sam. 28:7-25.

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OUTLINE OF OLD TESTAMENT STUDY

By The Editor

The last lesson was a study of the lives of Isaac and Jacob. This included chapters 25 through 35 of Genesis. The 36th chapter gives a genealogy of the descendants of Esau. These people lived in the country south and east of Palestine proper and were known as the Edomites. Chapter 37 again takes up the life of Joseph and the remainder of the book of Genesis, with the exception of chapter 38, deal, primarily, with Joseph.

For convenience we will study the life of Joseph under the following outline:

1. Joseph betrayed by his brethren (Chapter 37).
 2. Joseph tested by adversity (Chapters 39-40).
 3. Joseph exiled in Egypt (Chapter 41).
 4. Joseph preserves his brethren (Chapters 42-50).
 5. Joseph as a type of Christ—"And Joseph opened all the storehouses." (Chapter 41:56).
- Study this outline carefully and then answer the following questions on the life of Joseph. Tune in on radio station KRBC, 1420 kilocycles, next Wednesday afternoon at 3:00 o'clock for a discussion of this lesson.

Questions for Study

1. What were some of the causes for the hatred of Joseph by his brethren? (Chapter 37).
2. Show how Joseph was saved from death by one of his brothers, Judah. (Chapter 37).
3. In whose house was Joseph sold? What was the cause of the trouble

here? What was done to Joseph? (Chapter 39).

4. What was the cause of Joseph's release from prison? What reward came to Joseph because of his dream interpreting?

5. Who did Joseph marry? Who were the two children born to him?

6. What preparation did Joseph make for the famine?

7. Tell of the first trip of Jacob's sons to Egypt to buy corn? What trick did Joseph use to keep one of the members as hostage? (Chapters 43).

8. Describe Jacob's journey to Egypt and his meeting with his son Joseph, and with Pharaoh.

9. How old was Jacob when he died? Where was he buried?

10. How old was Joseph when he died? How did he show his faith in the promises God had made to his forefathers that the land of Canaan would be given them?

The Home Mission Board received \$50,352.06 from the Hundred Thousand Club in 1936.

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Jefferson D. Sandefer, LL. D., President

W. M. U. DEPARTMENT

THE NEW DAY BEGINS

Acts 1-2
By ANNA EVANS

The subject of the devotional today is—"The New Day Begins." And a wonderful new day it was not only for the disciples and early Christians but for the entire world then and ever since. In a few brief words of review let us bring before us the setting for this new day and a few of the most important events that preceded it.

By appointment of Jesus a meeting of his disciples was held on an unnamed mountain in Galilee early in May following his resurrection. At the appointed hour on the mountain top he appeared before the assemblage which apparently included the disciples and the five hundred brethren. It was a thrilling scene. Every eye saw Him; the throng bowed before Him in reverent worship, the yet lingering doubt of some fled before faith; and the great commission was given with royal authority and the promise—"Lo, I am with you always, even unto the end of the world." It was the voice of the King just beginning his career of world-wide conquest; for by these primitive disciples and their successors the whole earth was some day to be brought under his beneficent sway.

Then sometime later the disciples follow Him out to Mount Olivet and hear Him give this great promise—"Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Then He directed them to return to Jerusalem and tarry there until they should receive the promise of the Father—the baptism of the Holy Spirit. And when He had spoken these things, while they beheld, He was taken up and a cloud received Him out of their sight. And they obeyed the command and returned to Jerusalem and went into the upper room and waited.

Did you ever stop to think what might have happened if they had not obeyed the command? Suppose they had not returned to Jerusalem but had gone back to Galilee and scattered. They would have missed not only the promised blessing of the Spirit, but the unique opportunity that followed to begin their witnessing and to form the great church in Jerusalem. I wonder how many sad things have happened in God's kingdom since then, because through the years some of his disciples have failed to obey his commands. I wonder how many souls have been lost on the foreign fields and in the home land because since then some of his followers have failed to give, to send, or to tell the story of salvation to the lost. I wonder how many times God's plan for the redemption of this world has been limited or hindered because through these years some of his children have failed to obey his commands. It is a solemn thought, isn't it?

But these followers obeyed and waited. It is a trying thing to wait. We are often called upon to wait in some undertaking for God or some daily task. We often have to wait for the fulfillment of God's promise, but we are told that "They that wait upon the Lord shall renew their strength." And these followers renewed theirs. What did they do while they waited? They prayed. I wonder how many of us when we are called upon to wait pray, or do we murmur and complain and lose patience? Through prayer these followers' hearts were attuned to the Infinite. And Tennyson has truly told us that "More things are wrought by prayer than this world dreams of."

Nearly all of God's promises are given on condition and when we meet the conditions, we can claim the promise. These followers had met the conditions and on the tenth day—the Day of Pentecost—the blessing came. On this day they were all with one accord in one place, the upper room. What a wonderful setting for the new day of evangelism! This day was ushered in in mystery; for as they were sitting in this room they suddenly heard a great sound from heaven as of a rushing mighty wind, and it filled the room. Soon to this sense of mystery was added the thrill of the supernatural; for they saw cloven tongues of fire flitting through the air and crowning the head of each for a moment. The fire and wind transfused their spirits, and speech broke forth in burning words of many languages not their own. To the great crowd that gathered in the streets the words had meaning; for Jews and proselytes from "every nation under heaven" were there, and

each was brought to delighted attention by hearing his own tongue. Peter seized the opportunity of the moment and arose and preached that marvelous sermon that has never been equaled.

This new day increased in power as it wore on. We would expect a day that was ushered in by a ten-day's prayer meeting, by men and women who were waiting prayerfully, confidently, and expectantly for God's promised Spirit to do this. As Peter preached, and while the throng listened, they were pierced with shame and terror and cried out—"What shall we do to be saved?" Then Peter told them the simple story of salvation. What was the result? Five thousand believed and were baptized.

The climax of this great, new day of evangelism, was the birthday of the Christian church; for up to this time these disciples had been individual followers of Jesus. Now they became members of his mystical body, animated by his Spirit. The effects of this new day are being felt to this very hour.

Would we have a new day in our Christian lives, in our churches, in our missionary work? Then we must be like these primitive followers. We must be prayerful, we must have faith to claim God's promises, we must have Spirit filled lives; for all other power without the power of the Holy Spirit is ineffectual, and we must be obedient to God's command—"Ye shall be my witnesses." A command so simple that a little child can obey it. Yet it is more than a command; it is a sublime duty. The greatest can do nothing to surpass it. It is the pivot of Christ's program for serving and redeeming the world. Not until we do obey this command to the limit—

"Shall the Gospel banner wide unfurled
Wave in triumph o'er the world;
And every creature bond and free
Hear the Gospel story—Christ died
To save you and me."

STUDY INSTITUTE

Mission Study Institute of Fisher Co. W. M. U. held at the Roby Baptist Church Jan. 28, 1937, was attended by 31 women and three men from seven churches.

The program was opened with a song led by Mrs. Roy Hemington, McCaulley, and Mrs. Gilbert, Roby, at the piano. Mrs. W. H. Stephenson brought the morning devotional.

Classes taught were, Adult, Mrs. James Alexander, Abilene, Y. W. A., Mrs. Roy Hemington, McCaulley and Mrs. O. M. Jones, Sylvester, Intermediates.

Mrs. D. L. Swint of Rotan brought a book review on "Basil Lee Lockett." The afternoon devotional was led by Mrs. Suma Minor, Roby.

A letter from Mrs. B. A. Copass, concerning memorials was read and motion made to present it to each local society.—Mrs. S. R. Brumfield, publicity.

CLYDE CHURCH TO REPRESENT STUDY COURSE AWARDS

Sunday, February 21, will be study course awards day in the Clyde Baptist Church. There will be a special program at the opening of the morning worship hour, at which time 66 awards will be made to those completing study course work, either Sunday School or B. T. U., during 1936.

Following the special service Sunday the church Monday evening will launch into the first study course of 1937. The book, "When Do Teachers Teach," will be taught by the pastor, February 22 to 28.

The W. M. U. of Stamford Memorial Baptist Church held an all-day study of "Follow Me," in the home of Miss Georgia Thornton Monday, February 8. Twenty-three women enjoyed the splendid teaching of Mrs. P. C. Williams, the pastor's wife, and Jones County Mission Study chairman. This was in preparation of the coming March Week of Prayer.

Monday evening, February 15, the Y. W. A.'s met in the home of their counsellor, Mrs. A. L. Foster, at 6:30 for a luncheon, after which Mrs. Williams taught "Follow Me" to them.

During the year more than twenty Mexican families in Waco returned to their native land. One group organized a Baptist Church which now has more than one hundred members. We have sent church letters to eight different states in the Republic of Mexico.—A. N. Porter, Home Board missionary.

ON THE FIELD WITH HARDIN-SIMMONS PREACHERS

J. William Arnett

There was a lot of sickness at View Sunday, but the attendance was about normal, taking into consideration the difficulties. The services were good; thus reports the pastor, Clyde Jackson.

The Parks Church and Pastor Alton B. Moseley reports fine services last Sunday, in spite of the sickness. They set up their budget for this new year, increasing their gifts for the co-operative program 600 per cent.

More of our rural churches might well follow the example of this church, and get a larger vision of the mission calls.

Brother Dick Griffin preached Sunday for the church at Harmony in Runnels County. The sickness cut down the attendance.

Pastor James Alexander reports fine services with the Hinson Church. Good services and a lively interest were manifest.

There is considerable sickness at Truby. But regardless of so much illness there was good interest, and a B. T. U. study course was planned for March, is the report that Pastor N. W. Pitts brings us.

Brother Aubrey Short tells us that they had good services at Forsan Sunday. They had nine additions to the church two of which were for baptism.

Brother Ernest Bowman supplied the pulpit of the Oplin Church for Pastor Dick Griffin.

Brother W. I. Taylor was with his people and church last Sunday and reports unusually good services. The attendance and interest was good in both Sunday School and B. T. U.

The pastor preached on "paying our debts" at the evening service, and the church launched a drive for membership to the 100,000 Club. They have planned for their spring revival for the last week in April, the District Missionary J. J. Strickland will do the preaching.

Brother Almon Norris preached at Bethel in Mitchell County. There was sickness in almost every home in the community.

Brother R. G. McLeod, a student here for the first time this semester, preached at Crews Sunday. There were two additions to the church, and a spiritual atmosphere was noticeable.

Brother Easterwood, president of the Ministerial Council, was taken home last week because of illness. We have not heard from him but he was still out of school the early part of this week.

At least one other of the ministerial students is on the sick list, Brother Herman Moseley is out because of a tonsil operation.

Jesse Lee Cochran, ministerial student in Hardin-Simmons, is a recent addition to University Baptist Church. He came to this church from another denomination and was baptized Sunday night.

How the Votes are Coming

My Dear Editor:

Find enclosed \$1.00 to pay my subscription to the West Texas Baptist. I love the name Baptist and hope you want change the name of your paper. It seems to me so many of our institutions are changing their names. I wonder if we are ashamed to be called Baptists! I hope all who are ashamed to be called Baptist will join the Campbellites.

Not long ago a man walked up to me with a book in his hand, and said, "I have a book here that is so good wife and I am giving all our time to the sale of it." I asked him who wrote it, and he told me. I asked him if he was a Christian and he said yes. I asked to what church he belonged. He said none. I don't believe in churches. Then he began to tell me about his book and how smart Mr. Rutherford was. I said I don't want your book. Just at that moment the wife bought one of Rutherford's books and offered it to him. He said he didn't want it, he had plenty. I told him I was a Baptist and didn't agree with Rutherford.

I am glad I am a Baptist and that the Baptists stand for doctrines that a book peddler can recognize by the

way we talk. The word Baptist sounds good to me. I think Jesus organized a Baptist Church when he called the twelve out, and we know some of them, if not all, were John the Baptist's disciples, and that made it a Baptist Church.

Please send your clean little paper—little in size but big in good reading.—R. W. Smith, Odessa.

Editor Malone:

I like the old name "Evangel." Evangel, Mr. Webster says, means "good news, especially the Gospel." I am one who thinks that the word Baptist does not necessarily comprehend everything good and holy. I do not think Baptist as a denomination has much to apologize for, neither do I think they have occasion to crow over much.

Question: Do we want others than Baptists to read our church periodicals? To some folks the placard "Baptist is like a sign reading "be aware of the dog." The sign "Evangel" is all embracing and proclaims the fact that we have "good news" for all, not just for Baptists.—M. W. Rogers, M. D., Rule, Texas.

BOOK REVIEW

"THE HOLY SPIRIT"

The editor acknowledges receipt of an autographed copy of Dr. W. T. Rouse's book on "The Holy Spirit," published by Boardman Press, Nashville, Tenn. Dr. Rouse is teacher of Bible in North Texas State Teachers College, and Texas State College for Women, both institutions located at Denton. For many years he has been pastor of churches in many parts of Texas. In a word of introduction to the book, Dr. George W. Truett says: "In his book on the Holy Spirit, Dr. W. T. Rouse has written seventeen chapters, giving an intimate discussion of the Holy Spirit and his great and gracious ministry. The author has not written his views into the book, but he has let the Bible make its own statements. He turns neither to the right nor to the left, but is happily content to rest his entire discussion with the Word of God." Since its publication last year the book has had a wide reception by our Baptist book lovers everywhere.

"The Christian Faith in the Modern World"—Machen; Macmillan Co.

Dr. J. Gresham Machen is one of the ranking orthodox Christian scholars of America and has done yeoman's service for years in lifting the veil of pretension from the so-called liberalists. He wrote an incisive book in 1923, "Christianity and Liberalism," in which he showed that in reality modernism or liberalism is a thinly veiled agnostic humanism, a wolf parading in sheep's garb.

In the present volume he marshals the power of his matured scholarship in a great Christian apologetic for

the verities of the Bible, its inspiration, deity of Christ, the Trinity, the Holy Spirit and related doctrines. Every preacher, teacher, and Bible student will be both edified and fortified in its perusal.—N. A. Moore.

Total receipts of the Home Mission Board in 1936 were \$423,443.17.

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OUR WEEKLY SERMON

(Continued from page 1)
er, and guarantees to each the same inheritance in Christ Jesus.

It is a common salvation—common because we are all saved by the same Savior. We are not some of us looking to Jesus, and others to Moses or to ourselves; neither are we some of us looking to the atoning death, and others to the perfect life, of Christ; but we are all saved by the same one work, life, death, resurrection, and intercession of Christ Jesus. When He made

Atonement by Blood

it was for all His redeemed; when He rose it was to justify all who are in Him; when He stands at the right hand of God to plead, He intercedes for all the saints; and when He cometh it will be that all His saints may be with Him where He is, and may behold His glory. God loveth all His saints, and the same blessedness shall be to them all, and you may rejoice and be glad that God will not give special raptures and upsoarings into the skies to a portion of His family, and leave the rest in the cold.

It is a common salvation as to its results; for all believers are equally born again, and all are renewed by Him who saith: "Behold, I make all things new." Brought into the one family, they are all made children of God, and joint heirs with Christ Jesus. They are all justified, accepted, preserved, guided, upheld, and comforted. Their feet are set upon the self-same Rock, they are led in the same King's highway and a new song is prepared for every one of their mouths. The common salvation, like the common table of a household, satisfies all their mouths with good things, and renews their youth like the eagle's.

By and by they shall meet in The Same Heaven

And, lastly, this text calls for a common song of praise from all those who have the common salvation, and I cannot suggest to you a better doxology than that with which Jude closes his epistle: "Now, unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

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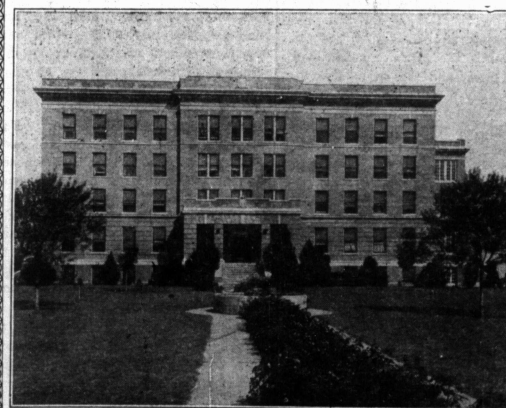
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The Hendrick Memorial Hospital is owned and controlled by the Baptists of Texas, dedicated to God and the relief of suffering humanity, not operated for profit, ready to serve sick and injured humanity, regardless of race, creed, or color.

E. M. COLLIER, Superintendent.

News Notes

The Arizona Baptist Beacon last week told of the death of Evangelist Jack G. Winsett, which occurred recently at his home in California. Evangelist Winsett lived in this section several years, and held many successful meetings over West Texas.

The editor preached at both hours Sunday at Wingate in the absence of Pastor John W. Newsom, who was in a meeting at Friona, in the Panhandle. The church has only recently secured Brother Newsom as pastor, and they are planning for some activities for the Lord in that little city. The B. T. U. was reorganized Sunday evening. Sunday afternoon the regional B. T. U. met with the Wilmeth Church. At this place the editor was pastor for over four years, and he met a number of old friends there. The B. T. U. of the Pumphrey Church gave the afternoon program and it was a credible one at that. Rev. Fred Cole of Abilene is pastor of this church and he is leading his people in a fine way. The next regional meeting will be with the Drascoe Church and the Wilmeth Church is to bring the program.

Rev. O. M. Jones of Sylvester did the preaching in a recent revival held with Pastor Jack Moben and the Tolison Church in Arizona. Rev. C. F. Frazier and wife conducted the singing.

Dr. J. N. Campbell has resigned as pastor of the First Southern Church, Tucson, Arizona, and he, with his wife, are at Meadow, Texas, with Mrs. Campbell's father, Dr. W. M. Copeland, who is seriously ill.

I was recently with Pastor Willis J. Ray and his good church at Littlefield. Brother Ray is putting things over at Littlefield for the glory of Christ. He is paying off the old church debt and a new spirit is prevailing in the church. We had a blizzard the first week and the President's ball the second week. But God gave us victory in 58 additions, 38 by baptism. We had in addition to the pastor fine local help. Happy Jordan led the music, and his talented wife played.—W. Y. Pond.