

# WEST TEXAS BAPTIST

Vol. XII.

Sam Malone, Editor and Publisher ABILENE, TEXAS, MARCH 19, 1936

John R. Hutto, Associate Editor, Big Spring, Texas

No. 15

## Former West Texan Writes From His Home In Mento, Georgia

### RAMBLING REMARKS

Dick O'Brien

I have sold my car and halsoled my shoes, which has cut down considerably on my rambling the past few days and incidentally my remarking. I hope to bring a new car home from the Southern Baptist convention in May. . . . As far as I have been able to find out the services in all churches in our section were nearly back to normal last Sunday. We had the best attendance and offering at Colorado we have had in several weeks. . . . Basil Naylor, who is pastor at Payne in the Mitchell-Scurry Association and the West Side Church at Big Spring, is very happy in his work. He baptized a number of candidates recently, using the baptistry of the East Fourth Street Church. . . . We had one of the best workers meetings in our history at Union last week. The program was of a doctrinal nature and each speaker was at his best. Brother Eades, who lives in the Union community, led the devotional and sounded the keynote for the day. Brother Lawrence Hays, Missionary Willis J. Ray, and Brother G. W. Parks spoke in order, and then pastor E. D. Dunlap, of Sweetwater, preached the conference sermon. It was conceded to be one of the best we have ever had. He preached on the distinctive doctrines of Baptists. The sermon was well prepared and well delivered. It set forth in clear, yet tender terms, "the things which are most certainly believed" by the people called Baptists. . . . We meet next with Pastor Olin Welch and the church at Fairview. It is our custom to meet in the north part of the territory one month and the south part the next month. . . . Pastor L. L. Trotter is on his feet again after a severe siege of mumps and influenza. He came over this afternoon to play a few holes of golf and attend the lecture by Dr. Conner. You know if these West Texas preachers don't quit teasing me about golf I believe I shall have to take it up in self defense. . . . A. C. Hardin has been confined to his home for the past several days with mumps. He is better but his whole family is in with the same malady, except Mrs. Hardin, who, woman like, had to have something different, so she has the lagrippe. . . . Brother Bratten, of Snyder, is just up from the mumps. He was able to attend the Bible study at Colorado last Monday afternoon and night. . . . Somebody has said that mumps and egotism are just alike, except you swell up in different places, but it is all in the head. . . . J. W. Dunlap, of our church, who surrendered to the ministry during our revival last October, is filling a regular appointment in the little tabernacle south of the river here in Colorado. He is liked by the people over there and is on the way to a good field in that neglected section. . . . The revival at Snyder was a success in every way. The people report that Brother Parks did some of the best preaching that Snyder has ever heard. Although he graduated from Seminary many years ago, G. W. Parks is one of the most diligent students among us. . . . Dr. Thomas Taylor, president of Howard Payne College, spent last week-end in this section. He spoke for the church at Loraine at the morning service and for our church at Colorado in the evening. He gave one of the finest addresses on Christian education we have ever heard, and he had a fine crowd to hear it. He left early Monday for El Paso, where he was to speak at the district convention, and is to return by way of Big Spring, where he will speak at the district convention Wednesday. . . . Frank Fort, of Roscoe, supplied for the church at Lamar Street, Sweetwater, last Sunday morning and evening. Brother Trotter expects to be able to fill his pulpit next Sunday. . . . We were happy to have Dr. Neal and his two sons from Abilene in our services last Sunday. He was one time a deacon in this church, and is highly respected by those who remember his work here. . . . We want to call attention of any church needing a pastor for part time, to the fact that Brother Ben Sullivan, of Big Spring, has only part of his time taken. He is a young man, yet a

(Continued on Page Four)

What if you should have been a pastor of Baptist churches for fifty-two years—thirty-five in Texas—all the way from Quitman in Wood County in East Texas to Whiteface, Cochran County in West Texas. Then at the age of 76 you should be forced, on account of physical afflictions, to retire, then be stricken with deafness so you could not hear the preachers preach, occasioned—according to ear specialists—by paralysis of the auditory nerve of the ear drum, nor hear your best friends talk in ordinary tone of voice, and just have to sit around and try to listen, but not hear one word they say though you could hear a rumbling confused sound noise but very indistinct as to words. And in addition suffering constant misery from the effects of varicose veins and necrosis in the right leg and "pinched nerves" in the right arm and hand caused from a car wreck sustained on the way to the Southern Baptist Convention at Fort Worth, Texas, in 1934. Under such conditions do you think you could be happy? Well yes: I am for several reasons. First, I have one of the best companions in the world who can and does get near enough to me and sufficiently elevates her voice in my ear that I can make out what she says. Second, the consciousness that I have seven of as fine characters in the persons of my children who are actively carrying on faithfully representing the true principles of life and eternity which I (with the aid of their Sainted mother) who has been in glory some ten years) have endeavored to instill into their lives so that they would live in a manner that would reflect credit to their parents and honor to their God. Third, a good part of my time now (in my afflictions) is spent in reading and studying the blessed old book the Bible, and other good books and periodicals such as the dear West Texas Baptist, good and great Georgia Christian Index, etc., making Christ and all the divine God-head more and more real and to me every day. My poor soul just constantly feasts on the glorious truths of the blessed gospel of Christ so that I just stay almost shouting happy, and in my heart can thank God for the "light afflictions of the body, which shall work out for us as far more exceeding and eternal weight of glory."

Fourth, the main reason for my happiness is on Tuesday after the 3rd Sunday in August, 1874, out in the woods about a half mile from the dear old church house after the 11 o'clock revival service, kneeling by the side of a huge old oak log I took Jesus as my personal and only Savior and true to His word which I believe saved my undying spirit. Five, for some six years thereafter I allowed the devil to side track me robbing my soul of all the joy and happiness from the practice of my good profession, but in October, 1880, I answered the call of God to preach his gospel. (If I ever had a call it was when I arose from the baptismal burial the 4th Sunday in August, 1874). What an unspeakable joy it is now to contemplate the thousands to whom these hands have administered the ordinance of baptism. First in Georgia, then in Alabama, my native hearth, then in Texas for 35 years, then back in Georgia since 1929 and until 1932, when I retired was pastor of the dear old church into which I had been baptized in my youth.

So I am happy on the way not withstanding I am far away from all my children and Texas friends and just waiting the summons to "come up higher" where I will be with my precious Savior the companion of my youth and three precious children who have outstripped me to our eternal home above.

Besides seven children (three fine sons and four fine daughters) I also have 30 grandchildren and great-grandchildren, all girls but 20.

During my nearly four score years here I have had considerable experience in many ways, one of which came to me some weeks ago here in Georgia which I desire to share especially with one of my old Texas friends, viz: Dr. J. B. Cranfill of Dallas, Texas, of whom I have known something ever since the meeting of the Southern Baptist Convention which met in Birmingham, Alabama, about the year 1889, I think. He was their corresponding secretary of the State Mission Board of Texas. I note in his writings in the papers that he is or

(Continued on page four)

## Dallas Bars Defy Law

It will be remembered that the saloon interests made all kinds of promises that with the return of legalized liquor they would be good and obey the law. The old timers, who remembered the saloon days of old, knew full well that liquor dealers never did obey the law and that there is another chapter to the story and that is that they never will. A man, or set of men who will make their living by selling a product that plays the havoc that liquor does, can never be depended upon to obey the laws of God or man.

In the Dallas News of Sunday, March 15, front page, section four, the following news story, which is self-explanatory, will give our readers an insight into what is going on in one of our great cities of Texas. Here's the story:

"Dallas bars, shut tighter than clams more than a month ago when Texas Liquor Control Board sleuths staged numerous raids in an effort to enforce the sale by the drink ban, like the horse racing bookmaking places and other gambling spots, were running wide open again Saturday.

"Light fines assessed against those pleading guilty to infraction of the new liquor law and the fact that many cases worked up by the state agents many weeks ago still remain undisposed of are major factors in Dallas saloon keepers' disdain for the law which says liquor must not be dispensed by the drink.

"At a majority of downtown bars on Saturday night liquor was being freely dispensed in all manner of drinks—with the exception that few places would sell it straight.

"The only difference between the present situation and that of the wide open status which prevailed just before Dallas County went legally wet is that the saloonmen are keeping the hard drinks hidden below the counter instead of openly displaying it.

"Another phase of the liquor law likewise is being violated with almost open impunity—the clause forbidding the sale of liquor after midnight. A stranger has no difficulty replenishing his supply at night clubs and bars after the midnight hour."

The above is not the "ravings" of some "political preacher," but the chronicling of news by one of the greatest newspapers of the

(Continued on page 2)

## Abraham Justified by Faith

By C. C. CARR

If justification is by faith, what does James 2:14-26 mean which says that faith without works is dead, that a man is justified by works and not by faith only, and that Abraham was justified by works when he offered Isaac his son upon the altar? Is James at variance with Paul, and is this passage a polemic against the Papline doctrine of justification by faith? Not at all. Both wrote as they were inspired by God; their writings must therefore be consistent, "for God is not the author of confusion." Difference in phraseology does not necessarily imply discrepancy in doctrine.

But why this difference in phraseology? Because there is difference in purpose. They represent different conditions. Paul writes to the unsaved man; James, to the saved. Paul writes of justification as it applies to the alien sinner; James, as it applies to the sinner saved by grace. Paul speaks of that which justifies a man before God; James, of his proof before men. Paul: "If Abraham were justified by works, he hath whereof to glory, but not before God" (Rom. 4:2). James: "I will show thee my faith by my works" (2:18). Paul speaks of what God sees: faith; James, of what man sees: works; two aspects of the same truth. Paul: "By works of law there shall no flesh be justified (accounted righteous) in His sight" (Rom. 3:20). James: "Ye see that a man is justified by works, and not by faith only" (2:24). "By works" qualifies "see," and not "justified." "Ye see by works that a man is justified by faith; ye cannot see it by faith only." Paul says: "It is of faith that it might be by grace, to the end the promise might be sure to all the seed." James shows that faith is connected with works that its genuineness may be known by all the seed. Paul quotes: "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3; Gen. 15:6). This occurred when no one was present, but God and Abraham. God saw Abraham's faith as Jesus saw the faith of the palsied man and of those who brought him (Mk. 2:5). "But did not Jesus see their faith by their works?" No; He saw directly into their hearts. "He judges not by outward appearance." "He looketh on the heart." "He knows what is in man." James says, "I will show you my faith by my works," because man cannot see faith in any other way.

The Epistle was written by James, the Lord's brother. He was not an Apostle, but exercised pastoral authority in the Jerusalem church. This was a church of Jewish Christians. During the great revival beginning

with Pentecost the membership of the church reached the maximum of ten thousand or more. But they were driven out by persecution, until at one time only the Apostles remained in Jerusalem (Acts 8:1). When the membership was again built up, James, the Lord's brother, became the pastoral leader. Jewish Christians had been scattered everywhere. They were subjected to great temptations, trials and hardships. They were exposed to the false teaching rampant in those days, "Abuses of the doctrine of salvation by grace through faith were everywhere to be heard. Antinomianism was the order of the day, as it flourished among the heathen whither these Christian Jews had been driven. With no New Testament to read, and with little training in gospel truth, these new converts to Christianity were in great danger. James' heart bled for them as the true shepherd-heart always bleeds for the comfort and safety of the sheep. Hence, he wrote this Epistle "to the twelve tribes scattered abroad," encouraging them in their trials, and warning them against the antinomian influences to which they were exposed.

The theme of the Epistle is "religion" (*threskeia*, "outward religious service") as an expression of faith. Faith is inward; service, or works, is outward. James does not array faith and works against each other, nor join them as conditions of justification, but shows that appropriate works must follow a living faith as its product and proof. He believed in justification by faith, but warns that a mere profession of faith which does not heed the preceptive doctrines of the gospel is not the faith that justifies, and is not, therefore, the faith of Abraham.

He agrees that "Abraham believed God," and that "it was imputed unto him for righteousness" as the Scripture declares (Jas. 2:23; Gen. 15:6). The record in Genesis shows that this experience came to Abraham a year before Ishmael was born, and when Abraham was 85 years of age (Gen. 12:4; 16:6; 16:3-16). This was 15 years before the birth of Isaac, for Abraham was one hundred years old when Isaac was born (21:5). But "Abraham was justified by works when he offered Isaac his son upon the altar." Isaac was 20 years old or more at this time, for he walked the three days' journey with his father, and then carried the wood for the sacrifice to the top of the mountain, which shows that he was no small boy. Hence Abraham was at least 120 years old when he was justified

(Continued on page three)

## Sam Houston, Pioneer Baptist Layman--A Stone On The Cairn

### FISHER COUNTY WORKERS MET WITH PLEDGER CHURCH LAST MONDAY

The regular monthly meeting of the Workers Conference of Fisher County Association met Monday of this week with Pledger Baptist Church. Rev. D. G. Reid presided at the meeting. Rev. Bristow of Girard led the music. Devotional service was conducted by George McBeth of Rotan. Rev. D. G. Reid of Roby gave an interesting address on "The Challenge of the Foreigner." A splendid address was given by Rev. John T. Taylor of Rotan, using as his subject "On the Mexican Border." Rev. J. C. Parks gave a good message on "What About the Jew?" Hearts of the people were stirred as they listened to a great sermon by Rev. John P. Hardisty of McCauley.

Following a good dinner, served by the ladies of Pledger Church, the executive board and W. M. U. of the association, held a brief business session. Some very encouraging reports were made from a number of the churches.

Mexican missionary of Fisher and Jones Counties, E. Espinosa, gave his monthly report which was joyfully received. Report of treasurer showed that the association had paid its share of his salary with a balance of \$4.00 in the treasury. Motion carried that the churches in their monthly meeting present the missionary with a food shower as an expression of their appreciation of his good work.

Rev. C. D. Owen of Abilene presented the West Texas Baptist Centennial plan which was unanimously adopted and Rev. John T. Taylor of Rotan was appointed to collect history of churches of the association and

Rev. Thomas Young of Abilene delivered a great address on "The Scope of the Home Mission Field." District Missionary Brannon made some interesting statements concerning his work. Closing address was made by Mrs. C. M. Jones of Sylvester, using as subject, "The W. M. U. and the Home Mission Task."

The attendance in this meeting was large and spiritual fellowship was great.

## News Notes

Rev. W. L. Leach, who has been pastor of the First Baptist Church at Waldron, Ark., for over eight years, has resigned, effective on or before June 1. Brother Leach is a former West Texan. He received his degree from the Southwestern Seminary in 1922 and was pastor of a number of churches in West Texas. Brother Leach would be glad to return to a pastorate in the West should such work open up and he is in position to visit a prospective field at any time. He is a good preacher and pastor and his return to this section would be an asset to kingdom building in Texas.

L. A. Stulce, who has been education and choir director of the First Baptist Church, Monroe, La., for the past six years, has resigned to accept a like position with the First Baptist Church, Ada, Okla. Brother Stulce was at one time connected with the First Baptist Church, Abilene, and with Hardin-Simmons University, from which institution he is a graduate. He has done a fine work at Monroe and it is with regret that the church gives him up.

I will be in Abilene in a meeting at Trinity Baptist Church from April 5 on, including the 12th: I have a great yearning to meet my old friends while there, but if so they will have to come to see me at church, as I will not have time to hunt them up. It is a great joy to me just to think of meeting my friends again. Things go fine here. We qualified for a standard Sunday School last week. We have a complete standard BTU, and have had for seven years. The only one in the association. Trusting to see you soon, your friend always, J. M. REYNOLDS, Goliad, Texas.

Sermon by Willard A. Jenkins in the First Baptist Church of Abilene, Tex., in celebration of Sam Houston Day, March 1, 1936, celebrated in the Churches by Texas Baptists.

"For David, after he had served his generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But He whom God raised again saw no corruption." (Acts 13:36-37). I have taken my subject from a custom of the Scotch ancestry of the great man whose memory Texas Baptists today honor, the custom of heaping up a mound of stones called a cairn, as a landmark commemorating some event of engaging interest. Today we honor the memory of this great Baptist layman—a chief stone on the cairn of early Texas Baptist history.

Ancestry has much to do in the making of a man. Sam Houston's ancestry runs back to Norman blood, when Sir Hugh of Padivan, accompanied William the Conqueror and assisted in the conquest of England. For his aid he was assigned large holdings on the Scotch border, and for military services, the King of Scotland knighted him and bestowed upon him a rich estate. He married a highland chief's daughter, and identified himself with the Scots, but as they could not accustom their tongues to the word Padivan, they simply called him Sir Hugh, and his estate Houston. As time passed his descendants came to sign their name Houston.

Scotch baronets of the name led the march of Joan of Arc from Orleans to Reims. Sam Houston's great grand father founded the family in America in the days of the colonies. When the captain of the ship turned up quantities of gold, the emigrants thrust him in of gold, the passenger, Houston took charge of the cargo, and sailed it safely into port at Philadelphia.

Gentleman John was a pious Christian, and along with fellow Scotch-Irish emigrants the Stewarts, Davidsons, Paxtons and others, he crossed the Blue Ridge and founded a Presbyterian settlement in the upper valley of Virginia, and became one of its most prosperous citizens. His grandfather, Robert Houston, married one of the Davidson girls, and led the life of a quite well-to-do Christian gentleman. His father, Sam Houston, Sr., married the daughter of wealthy John Paxton, who assumed the business responsibilities along with the care of the family while he led the life of a soldier.

Young Sam was brought up as a strict attendant of Timber Ridge Presbyterian Church, which proves in the final outcome of a life the Scripture, "Train up a child in the way it should go, and when he is old he will not depart from it." Many changes had taken place. Aaron Burr's scheme to colonize Texas had failed. Moses Austin had emigrated to Missouri, with his eyes turned the Texas way. Sam Houston, Sr., had heard the call of the west, and had negotiated for a tract of land in Tennessee. After his death his widow moved the family to Tennessee and patented 413 acres on Bakers Creek near the Big Smokies, as her husband had directed.

Here young Sam grew "wild and impetuous but spotted with no crime." Disdaining the life of a farmer he took his departure, and joined himself to the Cherokee Indians, a trick of truancy which turned to good, for when as soldier fighting the Creeks under Gen. Andrew Jackson in the war of 1812, he held their friendship for the American cause against the English. It was there while with the Cherokees he was given the name Koloneh, the Raven.

Recovering from wounds received in the Indian war, he took up the profession of law and rose rapidly, first to district attorney, then to Congress, and then twice elected governor of the State of Tennessee. Stunned by the blow of the loss of his beautiful young wife, the former Eliza Allen, who forsook him to return to and marry her young girlhood sweetheart, Governor Houston resigned his office and took his departure to rejoin his old friends, the Cherokees, now removed to the West beyond the Mississippi river. From country plowboy to district attorney, congressman, governor, and leader of his national party second only to President Jack-

(Continued on page four)

# West Texas Baptist

SAM MALONE ..... Editor and Publisher  
C. D. OWEN ..... Field Representative

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

### SUBSCRIPTION RATES

Single Subscription, per year .....\$1.00  
In Clubs of 5 or more, per person ..... .75  
Club Subscription Rates, in clubs of 10 or more, per month, each ..... .05

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

### CONCERNING CLUB SUBSCRIPTION.

The West Texas Baptist is grateful for the fine response from our churches in this section in the matter of securing club subscriptions. We are especially grateful to those who take responsibility of securing clubs. It is a service that calls for very little financial remuneration and yet entails considerable trouble. However, we feel that it is a service that will bring lasting results. There is one point that causes more trouble than all others in securing club subscriptions. When the club treasurer secures subscriptions some pay for a month at a time, some for two, three, or more months at a time. It will be necessary for the club treasurer to keep these individual subscription accounts. For example, a club of twenty subscribers is secured, and the subscriptions are to be paid monthly. Some have paid for one month, some for a longer time. The treasurer should send in to our office one dollar per month for the twenty subscriptions. It is not possible for our office to keep individual subscription accounts. We must treat the subscription as a club unit. This will necessitate the club secretary-treasurer to keep the records of each club member, but it is the only way the club subscription can be handled. Again, we express our gratitude to each club treasurer for their fine service, and our office force will be glad to explain any details of our subscription plan.

### WHAT A TRAGEDY!

There was a pupil who became careless because of some sinful amusements she had indulged in and quit the Sunday School. She just began to stay away until her name was dropped from the roll. Why was this name dropped? It is the one above all on the roll that should have been kept. This one who was becoming entangled in sin was in more need of the love of a teacher than any one else in the class. Do you mean to say that the Sunday School is doing right to take this one's name off the roll and deny any further responsibility? God forbid! If you, as teacher, are a steward of those on your class roll, certainly you will go after this one and in love win her back to regular attendance. She needs it more than any of others. —Western Recorder.

Jesus said, "I came to seek and to save that which is lost." It is easy for young people to become so enamored with the things of the world that they will drift from the house of God. Jesus tells us that the shepherd who had lost a sheep went after the lost until he had found him. People out in the world are not coming these days to the marriage feast and it is up to the Christian who would win souls to go out into the by-ways and hedges and compel them to come in.

### "ENDOWMENT MINDED"

It is said that a great statesman began and closed ever address with the words "Carthage must be destroyed" until his nation heard him, and sent her armies to destroy Carthage. I think Southern Baptists should think, dream, and talk Endowment until our people shall become Endowment Minded.

Baptists have saved for the world such Bible truths in the past, as: a regenerated church membership, immersion for baptism, the Lord's Supper for baptized believers, and religious liberty for all. But as I see it now we must save mass evangelism. As far as I have been able to observe we are the only people who are making very much effort to win the lost in revival meetings today. And alas! we are not half way trying.

I thoroughly believe in all our organizations in our churches, when they build up the church, and help to win the lost. But I do not believe the day will ever come when Baptists can afford to quit having old fashioned revival meetings. I will say another word, I believe evangelism to be the most important work in any church. God give us more pastors who have the compassionate heart, and who will dare to preach that men are lost without Christ, and the necessity of repentance for sin.

But if we are to keep the spirit of evangelism alive today we must also keep the evangelist alive. In order to do this we must endow evangelism. It can be done, and should be done. Texas needs at least ten wide awake evangelists on the field every day in the year. We need an endowment that will allow the evangelist to go, many times, to the smaller churches and stay until the revival comes.

As we endow evangelism we will also become endowment minded to the extent that millions of Baptist money will be left to Baptist causes. The Baptist Standard had a strong editorial on endowment last week. Let us all think, dream, and talk endowment. It must be done.

—J. C. McKENZIE, Iraan, Texas.

### DALLAS BARS DEFY LAW

(Continued from page 1)

South. The question arises, what are we going to do about it? There is nothing much that can be done right now. Before the 18th amendment was repealed the liquorites kept howling that conditions under prohibition were worse than they were under the old saloon order. Of course it was a big lie, but propaganda put the idea over. People living in the centers where the saloons are now operating know full well how intolerable the conditions are. The only hope is for these people to get their "fill" of conditions as they now exist, and then maybe they will listen to the voice of another crusade by our leaders who love the lives and souls of men better than they love money and political corruption. In the meantime, our preachers should not be silent. The voice of God's prophets throughout the ages have aroused the people in every great reform, and herein lies our hope in the present situation.

## Church Music

POINTED PARAGRAPHS

I. E. Reynolds

### No. 19. The Church Accompanist.

The accompanist for church music is one of the most vital factors to the success of any church music program. The organist or pianist can make or ruin a program and is responsible for more poor music in every phase of our religious activity than any other one person. On the other hand the organist or pianist has saved the music situation in many instances, where the leadership was inefficient. The question of an accompanying for any church music is an art within itself. All organists and pianists are accompanists. Professional musicians often make light of the question of special preparation for this work, but churches will and are now beginning to demand accompanists who have had special training in church music. The field is open alike to women and men. In addition to general musicianship and preparation, which every organist or pianist should have in order to be of the greatest service, a few special qualifications are mentioned: 1. A keen sense of measure and rhythm; 2. The ability to build a musicianly accompaniment from the harmonies arranged for the voice parts of the hymns, songs, etc.; 3. A sense of the proper type of accompaniment for solo and other special numbers; 4. Not to sacrifice the spiritual for the artistic while playing; 5. Remember that the playing more spiritually true by being artistic; 6. Remember that the accompanist is as definitely under the direction of the conductor of music as any member of the choir; 7. Should be able to memorize readily; 8. Make the best of the instrument at hand; 9. Be regular in attendance and always on time; 10. In all church accompanying work it should be remembered that it is not a question of a vaudeville performance nor entertainment, but that the one aim is a worshipful, meditative, spiritual, and helpful program.

## Devotional Thoughts

### NOT OF THIS WORLD

"They are not of the world, even as I am not of the world."—John 17:14-16.

In the last night our Lord took pains to make clear to His disciples the impassable gulf between Him and the world, and between them and the world too (John 14:16-21). He had said of the Spirit: "The world cannot receive Him, because it seeth Him not, neither knoweth Him." "Because ye are not of the world, therefore the world hateth you."

One great mark of the disciples was thus to be that as little as Christ was of the world, so little were they to be of the world. Christ and they had become united in the cross and the resurrection; they both belonged to another world, the Kingdom of Heaven. This separation from the world is to be the mark of all disciples who long to be filled with the Spirit.

How is it that faith in the Holy Spirit is so little preached and practiced in Christendom? The world rules too much in the life of Christians. Christians live too little the heavenly life to which they are called in Christ Jesus. The "love of the world" (1 John 2:15-16); "The lust of the flesh," pleasure in eating and drinking, in ease and comfort; "The lust of the eyes," delight in all that the world offers of beauty and possession; the vain glory of life, the self-exaltation in what the wisdom and power of man has accomplished—all this robs the heart of its susceptibility and desire for that true self-denial that fits for receiving the Holy Spirit.

Let each one who would take up the Pentecostal prayer for the power of the Holy Spirit examine himself whether the spirit of the world is not the secret of that lack of love of prayer which is absolutely necessary in all who would plead the promise of the Father. May the Lord write this deep in every heart, the world cannot receive the Holy Spirit! "Ye are not of the world, even as I am not of the world."—Andrew Murray.

### THE GIFT OF SELF

Once an Indian lived alone, hunting and trapping in the Selkirk Mountains. His family had all been killed by a band of white hunters, and he grew up a wild man. At length another trapper, a white man, came to the mountains to live. He was kind and patient and gradually the wild boy came to trust him and love him, and slowly he entered into the love of Jesus Christ, as the white man taught him. After many months of thought, one moonlit night on top of a noble peak, the young Indian dressed himself in all his heathen finery, took his friend's hand, knelt and prayed silently. Then he rose and made his confession of his new purpose, suiting the action to the word:

"Indian lay down blanket.  
Indian lay down pipe.  
Indian lay down tomahawk.  
Indian lay down Indian."

—Selected.

### UNAFRAID

"Jehovah is my light and my salvation; whom shall I fear?"—Psalm 27:1-6.

If we are troubled and afraid, anxious and worried, it is because we do not remember our Father in heaven. We do not talk with Him. We do not realize that He is with us, watching over us. We are living alone in the world, and it is a dark and fearsome world unless God is our light and our salvation.

When Henry Clay Trumbull was a little boy, he used to turn toward the large bed on which his father lay, and ask, "Father, are you there?" Then, when the answer came, "Yes, my son," he went to sleep with no thought of harm. When the little boy became an old man, every night before going to sleep he looked up into the face of his Heavenly Father, asking, "Father, are you there?" The answer came back, "Yes, my son."

We shall do well to hold ourselves strictly to this test of confidence. Not till we are unafraid are we surely children of the heavenly Father. Not till we rest peacefully in Him do we really know the joys of sonship.—Amos R. Wells.

## SUNDAY SCHOOL LESSON

By HIGHT C. MOORE

March 22, 1936

### JESUS TEACHES TRUE VALUES

Luke 12:22-34

**Golden Text**—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

**The Downward Look** (verses 1-21) is responsible for hypocrisy as pictured in the parable of the Pharisees and for covetousness as arraigned in the parable of the Rich Fool. Beware!

**The Upward Look** (verses 22-48) involves the antidote of anxiety, the investment of resources, the duty of vigilance, and the reward of fidelity with the corresponding penalty of unfaithfulness.

**The Onward Look** (verses 49-59) recognizes Jesus as Divider, separating the true from the false and as Interpreter, explaining the signs of the times.

**TRUST GOD.** (1) Trust him for serenity of spirit. We are not to be thoughtless or lacking in foresight, but over-anxiety betrays doubt and distrust. We never learn the cure of care until we cast all our care upon him who cares for us. (2) Trust him for today's supplies. We need today's ration today, and to him alone we must look for it, no matter how provident we may have been. Yet we fret about food, less indeed as to the amount and regularity of it than the little details of preparation and service. We are often disturbed about dress, less about its adequacy than its cut and color. Anxiety plunges us into a world of worry. Yet what reason is there to be troubled more about food than the life it sustains, more about raiment than the body it covers? (3) Trust him for tomorrow's necessities. Think of the birds who cultivate no fields and build no barns and yet God provides for them. He actually includes the nestling in the circle of his infinite care. Will he feed a bird and starve his own babe? Is not a man worth more than a reeve? (4) Trust him for the proper luxuries of life. Since we are so concerned about the style and texture of our clothing beyond what is actually necessary, we should learn carefully a lesson from the lily, flaunting its white and purple petals in the fields. It does not toil like man in producing raw material, nor does it spin like a woman in manufacturing fine linen; yet it has a glory surpassing even the splendor of Solomon's court. And remember that the lily which God paints with such beauty is a tiny, frail, and transient thing, blooming in glory today, but tomorrow withered, dead, dried, and cast as fuel into the oven for speedy preparation of the evening meal. Why should we be anxious when we have such a Father? (5) Trust him to supply every need. He knows the need and will supply it out of his bounty in the way that is best for us. Contrast the seeking, struggling bond-slaves of the world who seldom get what they work for and are never content with their wages.

**SEEK THE KINGDOM.** In brief: (1) Live the seeking life. Idleness is worse than worry. The Gentiles are wrong not in seeking, but in seeking the wrong things. Therefore seek with every strand of strength. Seek personally for this duty cannot be shifted to others. Seek first what belongs first. Place highest what ought to be highest. That means the reign of God in the heart and all over the world. That means that the righteousness of God is to be fixed in our hearts and fruitful in our lives. (2) Live the symmetrical life. There is a place for material things, but it is secondary. All these things necessary not only for our personal upkeep, but also for our efficiency, will be added to us as we can appropriate and utilize them. Such a life is not lopsided. All things, whether of mind and heart or of money and position, are in their proper place. (3) Live the serene life. Without harrowing trouble from yesterday or tomorrow, invest all resources in the work today. Then one can be not only content for today, but content for tomorrow. (4) Live the sufficient life. We ought to be ready with full strength for each day with its temptation to be resisted or trial to be endured or task to be performed. Thus, we can let our light shine to the glory of our Father who is in heaven.

**DO GOOD.** The life that is devoted to doing good is (1) untroubled. The flock, though little, need not fear, for the heavenly father will even now give food and raiment and also in due time his eternal Kingdom. (2) The good life will be unselfish. Let the Apostles and all who engage exclusively in religious work give themselves and what they have with no thought of greed or graft. Nor let any Christian be covetous. (3) The good life will be unailing. Good deeds for God's glory are somehow carried in purses that never age and deposited in celestial vaults that never fail. (4) The good life will be undivided. If on earth we make our investments in heaven, then the heart and the treasure are blended and blest both in this life and in that which is to come.

### Jesus Teaches True Value

(1) **The Value of Life.** Can anything be as precious as life? Keep that, and all else may be added. Lose that and all else is lost. But life is more than existence.

(2) **The Value of Sustenance.** There is a place for food and raiment and physical upkeep. But it is not first place. The moral and spiritual natures must not be neglected. Sustenance is secondary, not supreme.

(3) **The Value of Dependence.** Our dependence is entirely and always on God. Like the birds we must look to him for our food, although we have barns bursting with plenty. And if we have charm of character it must be from him who clothed the grass of the field with glory exceeding that of Solomon.

(4) **The Value of Effort.** It is not enough to be industrious. Our industry must count for something. What amount of anxiety can add to stature or longevity? Moreover, we ought to be in better business than feeding moths and supplying thieves.

(5) **The Value of Faith.** We must trust God. But also we must work hard. God feeds the birds; but they find and fly for their feed. So faith must lay hold of God's goodness.

### Home Daily Bible Reading

Monday—Minor Values. Luke 12:13-21.  
Tuesday—Major Values. Luke 12:22-34.  
Wednesday—Imperishable Values. John 6:25-40.  
Thursday—The Abundant Life. John 10:7-10.  
Friday—The Greatest in the Kingdom. Matt. 20:20-27.  
Saturday—Things Most Worth While. Mark 9:33-37.  
Sunday—God's Goodness and Mercy. Psalm 23.  
Devotional Reading—Psalm 23.

RULE PASTOR CONDUCTS TRAINING SCHOOLS

Two weeks ago we had our Sunday School training class. The pastor taught the book, "When Do Teachers Teach." Seventeen were enrolled in the class, with all seventeen taking the examination.

Last week we had our B. T. U. study course teaching four books, which are as follows: Juniors, "Bible Heroes," taught by Mrs. O. R. Cooper; intermediates, "Train in Bible Study," taught by Mrs. Carthan; seniors, "More Than Money," taught by Rev. Lowell Ponder, Rochester. Also Mrs. Carthan is from Rochester. Adults "Growing a Church," taught by Roy Shahan.

We had an enrollment of 75 in the classes with an average attendance of 60.

Our spring meeting will be held the latter part of April, the pastor doing the preaching.

The Workers Conference of Haskell County will meet with the Rule Church Tuesday, March 24. The editor and field representative of West Texas Baptist are given a special invitation to be with us.—Roy Shahan, Rule, Texas.

ABRAHAM JUSTIFIED BY WORKS

(Continued from page 1)

by works. This was 35 or more years after he was justified by faith without works. What could his justification by works have to do with his justification by faith which had occurred 35 years before? Whatever construction one may place upon justification by works, the fact remains that for at least 35 years of his life "Abraham was justified by faith without works" (Rom. 4:3) so far as the Scriptures show to the contrary. If he had died during this period he would have gone to heaven without having been justified by works! for "who shall lay anything to the charge of God's elect? It is God that justifieth."

Of course that was not Abraham's first act of obedience. He had the habit of obedience. He was obedient to God's call from Ur of the Chaldees. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8). If Abraham remained in Haran five years, as is supposed, he was 70 when he left Ur in obedience to the divine call. But there is nothing said of his being "justified by faith" until he was 85; and nothing said of his being "justified by works" until he was 120 or more, at the offering up of Isaac. This act was selected by James, no doubt, because it was the supreme test, and because immediately following the offering up of Isaac, and while the ram was burning "in his stead" upon the altar, God confirmed to Abraham the former covenant, that "in thy seed shall all the nations of the earth be blessed." The "seed was Christ" (Gal. 3:16); of whom Isaac was a type. Jesus perhaps had this event in mind when He said to the Jews, "Your Father Abraham rejoiced to see my day; he saw it, and was glad" (John 8:56).

Abraham's first obedient act after he was justified by faith was his circumcision. He immediately obeyed the Lord's command to be circumcised. This was 14 years after he had been "justified by faith," and when he was 99 years old. He and his posterity were placed under the law of circumcision as a token between them and God. Not that God might know them, but that they and others might know God's elect. This was 400 years before the law was given at mount Sinai. Abraham was never under that law. He died more than 300 years before that law was given. He was, of course, under moral law in another form, and under the law of circumcision, but was not justified by it.

(Continued next week)

We learn with regret of the death of Spillman Fry, son of Dr. and Mrs. W. F. Fry of Lubbock. Spillman was reared in Abilene where his father was head of the Bible department of Hardin-Simmons University for about 20 years. Death occurred at Houston from a heart involvement developed in early youth. We understand that Mrs. Fry was unable to attend the funeral. The many friends throughout West Texas will remember to pray for the family. Dr. Fry is a Bible teacher at Texas Tech at Lubbock.

The Hitson Church and Pastor Young plan having a B. T. U. study school the week beginning March 30 and teach four classes.

Rev. Willis Taylor and the church at Sparenburg are planning a B. T. U. training school next week.

W. M. U. DEPARTMENT

Mrs. E. B. Atwood, Editor

WORDS OF SYMPATHY

In behalf of the members of the W. M. U. of our district we would express to our beloved president, Mrs. R. M. White, our tenderest love and deepest sympathy in her bereavement at the loss of her foster son last week. Words are impotent to express all that we feel but we can assure her of our love and prayers that the Blessed Comforter may be precious in His ministrations at this time.

STATE EXECUTIVE BOARD

Mrs. H. J. Hanks

Corresponding Secretary-Treasurer. The executive board of the W. M. U. of Texas held its spring meeting March 12 and 13, 1936, at Seminary Hill, Mrs. B. A. Copass, president, presiding. The meeting was opened by singing "Lead On, O King Eternal," followed by a splendid devotional led by Mrs. T. J. Furniss of Throckmorton, Texas.

The first report was that of the state corresponding secretary, Mrs. J. E. Leigh. The highlight of her report was the benefits resulting from the schools of instruction which she conducted in each district during the year. These schools will be repeated this year since they have proved so helpful.

Mrs. Olivia Davis, state W. M. U. treasurer, gave a very encouraging financial report. She reported \$390,496 as a total of all gifts for the year.

Chairmen of all committee made reports and several missionaries were introduced and given an opportunity to speak briefly concerning the work on their respective fields.

Among the missionaries attending were Mrs. B. L. Lockett, who announced that the book, "Basil Lee Lockett, a Beloved Physician," would be on sale at the Southern Baptist convention in May. Miss Hundley, a student in the training school, and formerly of Shanghai, told of the needs of her field. Mrs. Williams, also of China, related many interesting stories of experiences in China. Rev. Rex Ray of South China expressed his desire to return soon to his country and presented the immediate need for a chapel, an evangelist and his wife and a Bible study room.

We were all nappy to meet the new young people's leader, Miss Ann Haseltine Stalworth.

On Thursday evening the young people's stewardship declamation contest was held and first place was given to Miss Alpha Bell of Brownwood. Miss Frances Couch represented District 17.

On Friday morning recommendations were submitted by Mrs. Stephen R. Cloud and were adopted. Mrs. Hal Buckner invited the board to have its fall meeting September 22-23 in Buckner Orphan's Home. The invitation was gladly accepted.

We were all made to feel welcome as soon as we arrived. Our own scholarship girl, Lucille Mattox, was one of the first to greet us and we enjoyed being in her presence again. Dr. Scarborough, Mrs. Johnson, and all the girls were very hospitable in every way. All in all it was a very profitable board meeting.

Those attending from District 17 were: Mrs. George W. Thomas, Ranger; Mrs. W. L. Jackson, Ranger; Mrs. V. W. Tatum, Cross Plains; Mrs. C. F. Corley, Clyde; Mrs. C. C. Comper, Abilene; Mrs. J. B. Buckley, Abilene; Mrs. Boyd King, Abilene; Mrs. George L. Paxton, Abilene; Mrs. H. J. Hanks, Abilene; Miss Frances Couch, Abilene.

Rev. R. L. Shannon and Rev. G. Q. Fulgham attended Jones County Workers Conference at Stith Tuesday. Brother Fulgham is pastor there, and is also the associational B. T. U. director.

Rev. Claude Gooch preached at Howard in Haskell County Sunday, and reported a good day.

ROY KEATHLEY CLEANERS
Men's Wool Suits Cleaned and Pressed.....35c
Wool Pants Cleaned and Pressed.....20c
Suits Pressed.....20c
CASH AND CARRY 803 PINE STREET

KIKER-KNIGHT
MORTUARY-AMBULANCE SERVICE
North 2nd and Beech Phone 5225

Abilene Shade and Awning Factory
Manufacturers of
Window Shades and Awnings for Store Fronts, Residences, Hotels,
and Office Buildings. Double and Single Roller
School Shades, Venetian Blinds.
604 Oak Street Abilene, Texas Phone 5527

Hardin-Simmons News

Revival To Begin Tuesday; Atwood To Hold Service

Student Evangelistic Week To Be Observed By University

Hardin-Simmons university revival services began Tuesday and will continue through Sunday evening this week, with Dr. Julian Atwood, pastor of the First Baptist church of Roswell, New Mexico, conducting the services.

Morning services will be held during the regular chapel period from 10:00 to 10:30 during the week at the university auditorium. Night services from 7 to 8 o'clock will be held at the University church and Sunday services will also be held at the University church.

Southwest Student Evangelistic week will be observed by Hardin-Simmons students this week in connection with the university revival.

Plans for evangelistic week are arranged by the student department of the Southern Baptist convention at Nashville, Tenn., in connection with the Sunday School board, and is of south-wide scope.

Services will be held every day in Mr. Bond's classroom from 4:30 to 5 o'clock with students in charge of the meetings.

Murray Fuqua is general chairman and will appoint student leaders for each service. Representatives from the mission workers, ministerial organizations, Y. W. A., B. S. U., will take part. Any one interested in the meetings may attend.

Subjects for the daily services have been announced: Monday, Fishers of Men; Tuesday, The Call to Personal Work; Wednesday, Any Earnest Christian Can Do Personal Work; Thursday, Some Lessons in Fishing; Friday, the Method; and Saturday, Fishing With the Word.

Dr. Atwood, who is to conduct the revival, has heartily endorsed the evangelistic week work in connection with the revival.

Dr. Atwood is well known in this section of the country, and is one of the leading ministers and lecturers of New Mexico and the Southwest. He is a graduate of Louisville Theological Seminary where he received his doctor of theology degree.

"Trial by Jury," a dramatic cantata in one-act, by Gilbert and Sullivan, has been selected as the major production of the choral club for the spring semester and will be presented in the Hardin-Simmons auditorium Tuesday evening, March 24, at 8 o'clock.

More than 60 voices will take part in the production which will be under the direction of Mrs. Lola Gibson-Deaton, Hardin-Simmons voice head. The Hardin-Simmons orchestra will assist in the presentation, furnishing the musical background for the opera. In the two leading roles will be found Luzelle Hicks, as Angelina, the plaintiff, and Aaron Grant, as Edwin, the defendant.

Avery Lee will take the part of the judge, and the counsel for the plaintiff will be sung by James H. Stowe. James Rosser will act as foreman of the jury and Pete Shaw is usher. Charles Gauntt, comedy part, will take the part of assistant judge. Mildred Jenkins will play the part of Marguerita, a bridesmaid who is Edwin's love.

The remainder of the choral club members will take the part of jurymen, spectators and bridesmaids. The story of the cantata is built around the love affairs and romances of Edwin, played by Aaron Grant,

Has Birthday

President J. D. Sandefer, who yesterday celebrated his 68th birthday. Dr. Sandefer has been president of Hardin-Simmons since 1909.



Funeral Held For Student Killed By Accidental Shot

Funeral services for Homer T. White, 22, Hardin-Simmons student, accidentally killed while hunting near Abilene Monday, were held at 3 o'clock Wednesday afternoon from the University Baptist church.

Rev. C. A. Powell officiated and was assisted by Prof. D. W. Arnette of the Hardin-Simmons faculty.

The male quartet of the university sang.

With a gunshot wound in the head, young White was found in a pasture a short distance east of Abilene Monday at noon.

An Inquest Verdict

A verdict of accident death was returned by Lindsay P. Walden, justice of the peace, who conducted an inquest.

Survivors include the youth's mother, Mrs. D. M. Matthews, his foster mother, Mrs. R. M. White, a sister of Mrs. Matthews; Mr. White, his foster father; a brother, W. J. (Buck) Matthews, Abilene, and three sisters, Mrs. Milton K. Davis, Jr., Fort Worth; Mrs. Curtis A. Hamilton, Slaton; and Mrs. Carl N. Brock, Lueders. All were here last night. Dr. Rupert N. Richardson, vice-president of Hardin-Simmons university, is an uncle, and Mrs. Erma Dickenson, Mineral Wells, is an aunt.

Student Program Honors President On 68 Anniversary

Came To Hardin-Simmons In 1909; Directed Growth Of School

Dr. J. D. Sandefer, president of Hardin-Simmons university for 28 years, celebrated his 68th birthday Friday, March 13, at 3:45 at a reception in the parlors of Mary Frances hall.

The Cowboy band opened the program with a concert in front of the hall, after which punch was served to student guests.

Miss Nena Kate Ramsey, head of the speech art department, presented a huge birthday cake to Dr. Sandefer. It was cut and served by Miss Mary Carter and Miss Adams.

Dr. Sandefer came to Hardin-Simmons from John Tarleton Agricultural college in 1909, and to recount his work is but to recount the growth of the school.

Two years after he came here the colleges of the state were classified and Simmons college was ranked in the first class.

In 1913 the new administration building was constructed at a cost of \$40,000, and named Abilene hall.

Three years later it was instrumental in the building of Mary Frances hall, dormitory for women, which cost \$50,000.

In 1918 Marston gym was completed and equipped at a cost of \$50,000.

In 1918-19, President Sandefer in-

stigated the building of Science hall on the site of the old Simmons college building at a cost of \$181,000.

Caldwell Fine Arts hall was erected in 1920-21. Equipped, it cost \$105,000.

In 1923 the Crane historical library was acquired. It was donated by Judge R. C. Crane of Sweetwater, lifetime friend of Dr. Sandefer.

In 1924-25 Ferguson hall, dormitory for men, was erected to replace old Cowden hall which burned. It cost \$175,000.

In 1924 a subscription of \$200,000 was raised in Abilene to meet an offer of the General Education Board of New York City to give \$100,000 toward the endowment provided \$200,000 were raised otherwise. The present president's home was also built in that year at a cost of \$18,000.

In 1925 old Anna hall was remodelled into a library costing \$20,000.

In the summer of 1927, President Sandefer raised \$40,000 to construct a chapel and cafeteria.

In 1927 the university was admitted to the Southern Association of Colleges and Secondary Schools at the meeting in Jacksonville, Florida. Shortly afterward it was admitted to the American association.

Growth of the institution has not been in material things alone, however, since Dr. Sandefer took over the duties of president for the enrollment has been more than doubled since he came here in 1909.

J. C. Penney, the dry goods merchant who 35 years ago started building a fortune out of \$500, told college reporters here Friday that he favored college graduates if they demonstrated talents equal to their unschooled competitors. "Only when all other things are considered equal, I think college graduates make better executives and managers in our company than others," he said.

COMPERE & COMPERE

1891-1935

Mortgage Servicing—Mortgage Loans—Property Management
Real Estate Brokerage—Business Leases—Insurance
300 Citizens Bank Bldg. Phone 4344



The Hotel with Charming Accommodations and Excellent Service
270 Rooms—270 Baths
EARL GUITAR, Mgr.



Around the corner from anywhere



Coca-Cola is pure, wholesome, invigorating refreshment... containing no artificial flavor or coloring.

"The new cooler for Coca-Cola—One reason why ice-cold Coca-Cola is the best served drink in the world."



Whoever you are, whatever you do... you've got to pause. Ice-cold Coca-Cola invites you to stop a minute. Let its wholesome life and sparkle give you a fresh start.

COCA-COLA BOTTLING CO. ABILENE, TEXAS

ICE-COLD COCA-COLA IS EVERY PLACE ELSE, IT BELONGS IN YOUR ICE-BOX AT HOME



# Gleanings From District Eight

WILLIS J. RAY, Missionary, Box 1291, Big Spring, Texas.

Dr. W. T. Conner, professor of theology in the Southwestern Seminary at Fort Worth, preached at the First Church, Lamesa, last Sunday, delivered the sermon at Wilson Sunday afternoon at the ordination service of Mr. Roy Myers, who was ordained as deacon, and then taught his classes at Colorado Monday evening. Dr. Conner is a very busy man. When not teaching school he is busy holding revivals. He gives the meat of the word and that is what our churches need at the present time. He is available for a meeting the last of May and his services can be secured by contacting him at the Seminary.

The church at Gail has called Brother Bristow of Roby as pastor and he preaches for them every first Sunday. We are happy to welcome Brother Bristow to the Mitchell-Scurry Association and as a co-pastor in district 8. We understand he has moved recently to near Jayton. We bespeak for this pastor and church a happy and profitable ministry. There are some mighty faithful, loyal Baptists in the Gail church who are carrying on for the glory of the Master.

The church at Midway in Lamesa Association called Rev. Leroy Smith about eight months ago as pastor for half-time preaching. The church had been struggling along part of the time with only fourth-time preaching and doing very little financially. Brother Smith moved to the Shumake community where he could not only preach to the people two Sundays each month but he took it upon himself to pastor the people. He presented a challenging program to them, they responded. The church entered into the Sunday school enlargement campaign and won the efficiency banner by a very small margin over Grandview, where Wm. B. Waldrop is pastor. In the census the church found they had 95 resident members with a possibility of 150 in Sunday School. As a result of accepting the challenge and following the progressive leadership of their pastor they voted last week to go to full time. The missionary was present when the action was taken and the new budget presented. The first item in the budget was \$95 for

the Co-operative program for the year which figures \$1 per member or \$8 per month. This is nearly as much per month as the church was paying the pastor two years ago and now by faith they have pledged themselves to do their part by the denominational program and at the same time carry on a full program at home. Brother Smith believes in working at the Master's business and keeps his people busy doing things for the Lord. This church is the only church in the Lamesa Association that has a Brotherhood. The church at New Hope, of which Brother Smith was pastor last year, lead the district in per capita gifts from the fourth and half-time churches and was third in per capita gifts of all the churches in the district giving \$1.42 per member to carry the gospel to others last year.

After the Wednesday evening service and conference last week the pastor and church gave the missionary a very pleasant and agreeable surprise when they gave us a generous offering. Mrs. Ray and the children were very happy also because of this kind remembrance on the part of friends. The church at Sparenberg, of which Rev. Willis I. Taylor is pastor, gave us a like surprise in January for which we are indeed grateful. Friends are worth far more than money and it is the many kind remembrances and words that has made our work as your servant so pleasant.

Rev. O. D. Welch, pastor at Fairview and Pleasant Hill in Mitchell-Scurry Association, remained over Tuesday for the Worker's Conference at Union. He is in school at Wayland College, Plainview, and says that Wayland certainly is a spiritual place to get training. The next worker's conference goes to Fairview. A large crowd attended the conference at Union Tuesday, and the pastor, J. F. Fields, and the church did themselves honor in the way they entertained. The program was excellent and the Rev. E. D. Dunlap of Sweetwater, who brought the morning sermon, touched every heart with the power of the gospel, lifted every soul to a higher aspiration to be a better Christian. Brother Dunlap is a good preacher

and beloved pastor. We hope he will come again soon.

Every church is planning on sending a good delegation to the district convention to be held at the East Fourth Church, Big Spring, next Tuesday and Wednesday. Rev. W. S. Garnett, host pastor and also district president, is expecting a large attendance and making every preparation for a great convention. District 17 reports a good convention and it is hoped that the Baptists of District 8 will make this convention a preferred event in their lives this coming week for it comes only once a year.

Rev. H. B. Naylor taught a study course at Payne last week and is making this people an aggressive pastor. It was a joy for the missionary to be with him in the Sunday evening service a week ago and see the love of the people for their pastor and the faithfulness of the people to the Sunday services. We had the joy of preaching to a well filled house and at the close of the message a fine young lady about 14 or 15 accepted Christ as her Savior. This is evidence to the missionary that some good seed has been sown in Brother Naylor's ministry.

Rev. J. C. Thomas preached at Spade last Sunday. This church plans to call a pastor soon.

Dr. G. W. Parks is in a good meeting with the First Church, Snyder, this week and will go to Andrews to start a meeting the fourth Sunday.

Rev. E. F. Cole of Lamesa has done the preaching in a 12-day meeting at Klondike with Brother W. M. Whatley. They report a good church revival and that is needed in many of our churches.

Brother R. R. Cumbie of Dunn and Ira has returned from a major operation and all indications are that he is on the way to good health again. As his members say, he looks and acts like a new man. We can say with them that he preaches with conviction and power for he brought a great message at the close of the conference at Union Tuesday.

## SAM HOUSTON, PIONEER BAPTIST LAYMAN

(Continued from page 1)  
son himself, the Raven with broken pinion sought—oblivion.

Adopted into the Cherokee tribe, and Eliza Allen having divorced him, the disconsolate Raven married Talahina, a beautiful half white young woman, daughter of an English-born American officer, and trained and educated in the Mission school, and fought his way from liquor to which he resorted to forget his sorrow, and gave himself to trying to better the condition of the Indians. But failing of results at Washington, he moved to Nacogdoches, where he entered again upon the practice of law, and earnestly espoused the cause of the independence of Texas. He wanted that Talahina should go with him, but she remained behind, fearing she might not be well received by the people of Texas, and that she would be lonely away from her people, and above all that she might be of more help to him by staying than going. He threw himself, as was his characteristic, with all his zeal into the independence cause for Texas. He wrote the constitution, directed the forming of the government, led the forces that culminated in the victory of San Jacinto and independence, served the Republic as president, and the state twice as governor, and for twelve years represented it in the United States senate. In all of which he towered above the men as a giant towers above a pigmy, who envied him his success and honors and sought his humiliation and defeat.

After Talahina's death Governor Houston married the talented and pious Margaret Lea of Alabama whose beautiful Christian life led him to serious religious contemplations, and on May 1, 1854, in the E. Street, now First Baptist Church of Washington City, he was converted under the preaching of Dr. G. W. Samson on the text "Better is he that ruleth his spirit, than he that taketh a city." On adjournment of congress, he returned to Texas and was baptized into the fellowship of 'Independence Baptist Church by Dr. R. C. Burleson, founder and president of Baylor University.' From the day of his conversion he was a devout Christian, ardent in the cause of temperance, friend and

supporter of Christian education, and a liberal contributor to his church and all the work of the denomination. He remarked to his pastor who had suggested that his subscription to half of his salary was too much, "When I was baptized my pocketbook was baptized too." When he had given his heart to Christ, he towered as a Christian as he had towered as a military genius and statesman. Today, we honor his memory as a great pioneer Baptist layman, a chief stone on the cairn that stands as a landmark of Baptist beginnings in Texas. He served his generation by the will of God, and was laid to his fathers, but his influence marches grandly on.

## FORMER WEST TEXAN WRITES FROM HIS HOME

(Continued from page 1)  
has been having some trouble with what the social service bureau of the S. B. C. has overlooked in the investigations of the committee.

Now I never was baldheaded in my life and therefore cannot offer even a suggestion along that line but I can give him a recipe out of my own experience that I can insure his never again having to call a "Chiropodist" or "toe chiropodist" for ingrowing toe nails from which I have suffered intensely for more than 60 years, but in November last, about a 1500 pound mule deliberately placed one of his fore feet on that ingrowing toe nail and somehow centered his whole weight there and gave his foot a twist and I solemnly declare to you that aside from having to wear my shoe with my foot on top of the vamp of my shoe, and having to use something to hold the weight of the bed cover off of that toe at night so I could get a little sleep, and the inconvenience of having to hop and limp to get around a little for more than a month, with these little trifling exceptions that ingrowing toe nail has given me comparatively no trouble except the more than a month of suffering. For one morning some five or six weeks after my experience with the mule, my wife was making up the bed where I had slept and found that ingrowing nail snugly crouched under the cover. It had slipped off of that toe so easily I did not know when it left the toe.

So far as that nail is concerned it will never again give me any concern whatever, but I am keeping it as a

souvenir for what a mule can do for an ingrowing toe nail.

Now, Brother Cranfill you are perfectly welcome to what benefit you can get out of my experience.

J. W. KING.

Mento, Ga.

## RAMBLING REMARKS

(Continued from page 1)  
man of experience. He is a good preacher and a successful pastor. He is faithful as a student and loyal to the denomination. He has not missed a single lecture in the Bible course taught by Dr. W. T. Conner here this winter. . . . The Buford Church, Willie Brown, pastor, will have the first service in their beautiful new building next Sunday. The house is white stucco with basement. An all-day service has been arranged with district missionary Willis J. Ray as chief speaker along with the pastor. . . . Brother R. R. Cumbie has returned from the hospital where he underwent major surgery. He is much improved, and preached one of the best sermons delivered at our workers meeting last Tuesday. . . . Murray Fuqua, student in Hardin-Simmons University, has been called to Chalk, where he was one time pastor, for two funerals in one week. Murray is doing very fine work at Looney and Fluvanna in our association. . . . Dr. Walter Conner supplied for the First Baptist Church at Cisco last Sunday while the pastor, E. S. James, was preaching for the church at Quanah. . . . Well, I gotta ramble over to our district convention and maybe I'll find something worth remarking about for the next issue.

## POLITICAL ANNOUNCEMENTS

The following political announcements are subject to the action of the Democratic primary election to be held in Taylor County in July:  
For District Clerk, Taylor County: (Miss) Belle Wellborn.  
For County Clerk, Taylor County: E. D. (Dean) Davis.  
(Miss) Vivian Fryar.  
For County Judge, Taylor County: A. A. Heathington.  
For Assessor-Collector, Taylor Co.: W. P. Bounds.  
For Justice of the Peace: James Gray Bledsoe, Precinct 1, Place 1.

## LAMESA ASSOCIATION

J. J. Gentry

The Workers' Conference of the Lamesa Baptist Association met March 12 with the Five Mile Church and this writer. The meeting was a great success. Every one on the program was present but one. Chap. Garrett of the Lubbock district of the CCC was present and preached a great sermon at the 11 o'clock hour. Every speaker was at his best. The missionary was present and brought a good report to the board. The next conference will meet with Pastor Shipley and the church at Key.

Brother Cole has just concluded a ten night revival with Pastor Whatley and the church at Klondike. The results were a number of conversions and additions to the church, and the church greatly revived, and also the church buying a cow for the pastor. This means that Whatley will have to do the milking. Speaking of Brother Cole, every country pastor in this association feels that he has a real friend in him, one who really sympathizes with him, and one who tries to help in a great way.

The church at Midway has jumped several notches forward by going to full time, which is the Scriptural thing to do.

The missionary came over the other day and conducted a country church conference which every one felt was an important meeting. I think missionary Ray has started in the right direction, from the simple fact that we need a better understanding of each other and there is no group anywhere that is misunderstood like the country pastor and his church. Many seem to have the idea that to be a country pastor is to "be agin it." The reason why we know this impression prevails, is because of the many speeches that have been made in which it has been said "We must seek to enlist our rural churches and their pastors." And then another speech is that "A greater per cent of our great preachers and leaders have come from the country, therefore we must save our rural churches." And not only speeches but articles have appeared in papers. We must "save our rural churches." This clearly shows the preaching feeling about our country churches and their pastors.

We need to understand that the greater part of our country pastors are a loyal set of preachers, and are interested in the whole program, and want to take their places in the ongoing of the kingdom program. Some will say but our country churches are dead as far as the denomination is concerned. This may be so, but why not try the plan of considering the country church and pastor just like we do our larger churches and pastors and make them feel that they have a part in every part of our work? You must win one's heart before you get much of his money.

We are carrying on just like the baseball game when I was a boy. There was always a small boy that was called the "pig tail." His job was to stay behind the catcher and stop the balls that the catcher missed, and go for the foul balls, but was never permitted to go to the bat. Just so long as we fail to take in to our work the pastors of our smaller churches as we do the pastors of our other churches, as "laborers together," we are going to continue to "fiddle while Rome burns." The parading of the number of part time churches that don't do anything away from home, and the kind of pastors our churches are looking for just isn't going to get it over.

I believe our "rural" pastors will follow the wise, consecrated leadership of J. Howard Williams, our great secretary, as we will stop the wall about his "failing to support our work" and give him a chance in all of our councils. I heard one of our best "rural" pastors say the other day that there was a distinct line between our country people and town.

To deny this statement is to show the lack of information about a condition that actually does exist. This condition should not exist. Our part-time pastors believe in our great secretary and everything that Baptists hold dear to their hearts, and I believe he can lead our part time churches to a greater support of all of our work when we stop the cry about the "shameful neglect of our country churches to support all of our work." But so long as some of our brethren who do not serve as pastors of our smaller churches, and some who are not even preachers, continue to cry that "we must save our 'rural' churches," just that long will these conditions exist.

I say these things because of hearing so many of our part time pastors express themselves. There are not many of our part time pastors that would even think about encouraging the feeling that many of our "rural" people have about our people in town because he wants to carry on with the rest, but it is going to still be a hard task until we can all work together as "laborers with God," without the distinction of "rural" and "town" churches. But as churches of Jesus Christ, may the God of Heaven grant that the day will come soon when we all will do our best together for the conquest of this old sin-wrecked world.

## WEEK-END REVIVAL

A group of workers under the direction of the Ministerial Council put on a week-end revival at the Pleasant Valley Church in Mitchell-Scurry Association on March 14 and 15. The group was led by Brother and Mrs. Elzie Redden. Brother Redden is the pastor of the church. Others who were on the program were: Harris Ray, Clebert Jones, Myrtle Baker, Howard Martin, Alva Gray, Eloice Gilbreth, Jack Badley, and Aaron Mann. Four programs were rendered and blessed of God. There was one conversion and addition to the church. Mission offering of \$15 was taken.

Dr. M. A. Jenkins of the First Church, Abilene, will go to Lufkin Monday where he is to do the preaching in a revival meeting with Pastor J. R. Nutt and the First Baptist Church. The meeting will continue for ten days.

The meeting of the Sweetwater Association at Tye last week was one of the best the association has had in a long time. The attendance was large and the program was both interesting and instructive. The next meeting is to be with Pastor Finis Williams and the church at Elmdale in April.

# Hardin - Simmons University

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

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

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

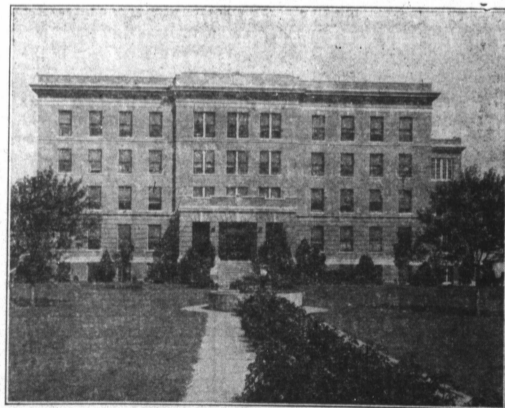
SPirit, born of the Frontier West, fostered by consecrated Christian Leaders, preserved by democratic students, a Spirit which has left a rich heritage with the more than 15,000 Hardin-Simmons exes.

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

For Catalogue or Further Information  
Address

Secretary, Hardin-Simmons University  
Abilene, Texas  
Jefferson D. Sandefur, LL. D. Pres.

# West Texas Baptist Sanitarium



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

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

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

E. M. COLLIER, Supt.

## Genuine Engraved STATIONERY

At The Lowest Prices in History!

Visiting Cards  
100 paneled cards, choice of 4 sizes and 30 styles of engraving, PLATE INCLUDED, only --- \$1.50

Wedding Announcements or Invitations  
On white or ivory stock—wedding or plate finish. Inside and outside envelopes, and PLATE INCLUDED --- \$7.95

Social Stationery  
Special styles for men and women. A choice of lovely colors, monograms and styles of engraving, PLATE INCLUDED --- \$2.00, \$3.95 and up.

Business Stationery  
500 business cards, Hammermill Bond letterheads or envelopes. PLATE INCLUDED, only --- \$6.95

Abilene Printing & Sta. Co.

Store 1083 N. 2nd Street