

WEST TEXAS BAPTIST

Vol. XII.

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No. 35

A Preacher's One Job

Roger W. Babson, Boston, Mass.

To talk about the church passing out of the national picture is utterly foolish. Anyone who suggests such a catastrophe shows his ignorance of history. Several times the church has been neglected far more than it is today. In each instance it has rebounded more powerful than ever. Our task is not to lament over the present state of the church, but to prepare for the next period when the people will flock to it.

I have elsewhere indicated certain lines of action which ministers might take which would appeal to laymen. These, however, are only the shell of the nut. The kernel is something far deeper and more spiritual. The difficulty today is that the church utterly fails to satisfy existing hunger for spiritual help. Most sermons absolutely do not click nor register. They drive more people away from the churches than they attract (our emphasis.—Ed.)

Ministers must realize that they have only one real job and that is to help people spiritually. If you are a minister with a declining congregation, you should know that you are failing in this main task. Your first step in correcting the situation should be to get right with God yourself and use your religion yourself. Leaders cannot be wobblers. Leaders must show by their own lives that they have faith, courage, and a goal. You can never expect to be a leader unless you KNOW where you are headed for and enthusiastically urge others to follow you.

"How can I remedy my situation?" you ask. To laymen the answer is very simple. Consider these four suggestions:

(1) Don't try to preach one or more sermons every week. Preach only when filled with fire and enthusiasm. Then give us "both barrels."

(2) Remember that most of us laymen are in trouble. We have come to church hoping for help. Be sure we go away satisfied.

(3) Have classes in prayer. If you wobble as to the power of prayer for guidance get out of the ministry. If you believe in it, then boldly teach it.

(4) Finally, take your work seriously. Don't be content to go through a formal service like an old Russian priest. Go out and sell the Gospel as a salesman goes out to sell insurance, automobiles, or vacuum cleaners.

A basic difficulty today with the church is that most ministers have an "inferiority complex." Ministers should take a militant attitude—sure of something that religion can do for their people—and then insist that they actively proclaim it to everyone on every occasion.

Editorial Comment

Mr. Babson is well known through America as a prominent Congregational layman. He is the new Moderator of National Congregational and Christian Churches. He has sent out two brief communications for the religious press, of which the above is the second. The first went straight after the preachers on some secondary matters—particularly on how spiritual vitality may be conserved by changing the number and length of services on Sunday.

The above article is the second and contains the heart of the message of Mr. Babson. If so prominent a layman might give an attentive ear to one preacher, who chances to be a Baptist Editor, we would admonish him that if he would find a way to bring the preachers to carry out in principle and spirit and life and message the central admonition of his second article, he need not bother about particular methods.

There is something in methods, but for twenty years at least, even so democratic a religious body as Baptists have been fed so continually on methods that many are almost foundered for lack of balanced diet and are developing spiritual anemia.

But the sound judgment of this business man who is also a true man of God, knows where lie balance and poise. He exhibits this in the tenacity and conviction with which he holds on to the fact that our great ranking need of America is spiritual revival and that it must begin in the churches.

If we want material prosperity; if we want public morality and decency; if we want respect for law; if we want temperance, empty jails and happy homes; if we want government capably administered, (Continued on page four)

NEWS NOTES

Pastor E. R. Mathis and his church at Plasterco has just closed a great meeting, resulting in 14 additions to the church, seven of whom were by baptism. Rev. Joe Hull did the preaching and the pastor led the singing.

Rotan, Texas, September 8, 1936.

Things are still coming to pass here by prayer and hard work. There were an even 400 in Sunday School September 6, with packed crowds at both preaching services. Extra chairs were necessary at the morning service. 13 united with the church at the morning hour, a total of 15 during the day. Three were baptized at the evening service. The pastor enters his third year with a desire to do more and with a hope that more will be accomplished. Things look good. Our gifts to Co-operative Program this associational year is \$677.69, all outside gifts \$889.19. With almost \$4,500 in all.—Jno. T. Taylor, Pastor.

Last Sunday was a good day at Shep. We had 109 in Sunday School, and our average attendance is running something like 25 percent above a year ago. We elected Sunday School teachers and officers for the coming year, and B. T. U. officers and leaders. Also in reading our letter to the Association, for approval, we found that the church was in a splendid financial condition, with all bills paid and something over \$50.00 in the treasury. We believe this is due largely to the "Prove Me" tithers test campaign of last fall. Also Miss Maude Foster united with the church on profession of faith, for baptism.—N. W. Pitts.

Gipsy Smith Will Hold Meeting Here

Gipsy Smith, world famous evangelist, who for sixty years has been holding Missions throughout the world, is coming to Abilene for a two-weeks intensive evangelistic campaign. The Gipsy, who was born in a gipsy tent in Eppingham Forest, England, has this year celebrated his Diamond Jubilee there, being congratulated by King Edward, the Archbishop of Canterbury, David Lloyd George and many other notable men prominent in state and religious circles for the marvelous career which has taken him from the surroundings of the gipsy tent and placed him among the outstanding preachers of his time. He is the original Gipsy Smith, the name having been given him when he first started his work under General Booth, founder of the Salvation Army. Abilene and West Texas in general are particularly fortunate in securing the services of this man who for so many years has been trying to raise the standard of Christian living. His preaching methods are sane and winsome and through all the stress and strain of public speaking he still retains a sweet and appealing singing voice with which from night to night he delights his audiences with special solos.

The meetings in Abilene, sponsored by the Ministerial Alliance with all the Protestant Churches co-operating, will be held in the Automobile Exhibit building at the Fair Grounds from October 11 to 25th inclusive. Arrangements are being made by the building committee to comfortably seat five thousand people. Microphones will be installed to send the Gipsy's voice clearly to every corner of the room. Various committees have been appointed and the organization work for the Campaign is going forward to make this meeting one that will leave its mark on West Texas for many years to come.

E. Edwin Young, Dean of Fine Arts of Hardin-Simmons University, Chairman of the Music Committee, who was



GIPSY SMITH

for twelve years associated with Gipsy Smith in campaigns here and abroad as Pianist and Director of music, promises a great chorus choir to be composed of the Church choirs and the Choral clubs of the colleges.

The Ministerial Alliance of Abilene extends a hearty invitation to all West Texans visiting the Dallas Centennial and the Frontier Centennial to avail themselves of the privilege of hearing this great evangelist enroute. Their desire is that the message and influence of Gipsy Smith be extended beyond Abilene and its environs.

Rambling Remarks

Dick O'Brien

I do not feel like committing my thoughts to writing this morning, but if I had my three readers here in person I would greatly enjoy a face to face chat. I have one more incentive for wanting to be a millionaire. I passed Mr. Hardin's house several times during the Burk Burnett meeting and noticed he sat on his front porch in a comfortable rocking chair as bare footed as when he came into the world 82 years ago. That's what I call luxury. He lives in a very ordinary house and has very common furniture but he sits on his front porch bare footed. On extra hot days he goes out in the back and draws a fresh bucket of cool water and puts his feet in it. For comfort that approaches perfection. . . . They call it Labor Day so everybody quits work and go to play. That seems typical of America. Most of us play at our work and work at our play. Isn't that so? I think it was the second year I was in the first reader that I learned the little verse about, "Work while you work and play while you play, that's the way to be something-or-other." . . . I think that was the same year I learned the way to succeed was, "Late to bed and early to rise, work like smoke and advertise." . . . You know I have always tried to be fair with my wife on this matter of going to bed and getting up. Having been taught all my life that time about is fair I always go to bed first and let her get up first. . . . Yes, I remember another bit of wisdom learned in childhood, "Never do today what you can put off until tomorrow." And "a hint to the sufficient is wise." . . . Speaking of old sayings, how long has it been since you have heard such sayings as, "the big road," or "ride behind," or "sleep at the foot?" I suppose them days is gone forever. But they were the good old daze. Those were the days when families were often so large that some of the children would "have to wait" even when we did not have company. I've done it many a time. I am the seventh boy in a family of four girls and eight boys I think it was at the last count. I am only distantly related to my oldest brother as he was grown and married before I was born. Being the seventh boy I suppose accounts for my being odd. Nobody should be considered odd who would try to write a weekly column for a religious newspaper. . . . Somebody asked my advice the other day about trying his hand at producing a column for a county paper. My advice was and is "don't." When you get started you can't quit and many times you can't go on. It is a tantalizing pleasure, an interesting producer of gray hairs, and the sweetest misery I ever enjoyed. . . . Our association meets at Roscoe this week, Thursday, and Friday. I plan to attend the Lamesa annual meeting Wednesday. Albie Hardin is in a meeting with the church at Wilson. Basel Naylor has been called, and I understand has accepted the church at Buford. Lee Hemphill has been called to the church at Dayton, in Southeast (Continued on page four)

Three African Tests; Can You Meet Them?

The criticism has been made that most of our churches are too lax in the matter of receiving members, and especially when it comes to receiving new converts into the church. In the following article, written by A. L. Donath of Shaki, Nigeria, Africa, and published in the Baptist Messenger, the writer reveals to us the high Christian standards in that far away heathen country. We wonder how many of us could meet the test imposed upon the new converts in Africa. —Editor's Note.

A. L. Donath, Shaki, Nigeria

In Africa, among a primitive people whose entire background is clouded with heathenism, and where heathenism predominates today, you might think that we have a low type of Christianity. But the opposite is true, with exceptions. I am giving you three examples from my immediate territory that have taken place within the past three months. Can you meet the tests in Christian America?

1. The Christian's Test Before He Is Accepted for Baptism

No one is accepted for baptism immediately upon his profession of faith. When he repents of his sins toward God, accepts Christ as his personal Savior and so confesses him, and turns away from his idols, he is not yet ready for church membership in Africa. He must then enter a class taught by the pastor and study his Bible and things relative to the Christian life. Rarely is one baptized in less than six months after his profession of faith and many of them must wait for a period of years.

When the pastor thinks that they are suitable candidates for baptism, the missionary is called and the candidates are examined one by one. The examination is not a catechism examination, but one to draw out a real heart experience. Their examination is fully as thorough as the examination given in America to the candidate for ordination to the ministry. If there is any doubt about any point he is asked to wait another six months or a year. When this part of the examination is completed the church is asked about his character and conduct and if they are willing to accept him. Many get that far and then are turned back.

I have baptized 74 candidates in the last three months. Each one had been a faithful attendant of the church for months. Each one would lead in public prayer, as well as being faithful in private daily devotions. Each one promised to tithe, and his record showed that he had been contributing regularly to the church during his probation period. Each one pledged faithfulness to the church in attendance and service in the church.

2. The Test of Devotion To Christ

My gardener is a Christian. His wife and her parents are heathen. Several weeks ago my gardener took his wife to church with him. The parents learned of it and objected vigorously. After a time the husband invited the wife to go to church with him again, and she went. The father-in-law came to the husband and said, "We are going to take your wife away from you. We do not want her to be a Christian. Unless you are willing to give up your Christianity and accept our idols we are going to take her away from you." (In Africa the father-in-law has the right to do this without the consent of either party if he will return the dowry money to the husband.) The gardener had been married three years and had one small son. He came to me and said, "I love my wife and baby—" Just there his speech was halted with tears and deep emotion. Then he said, "But I love my Christ more than all, and I can't give up Christianity." I wanted him to settle the matter for himself, so I (Continued on page three)

PROGRAM JONES COUNTY BAPTIST ASSOCIATION

Meeting With Oak Grove Baptist Church, Sept. 17-18, 1936

Thursday Morning

10:00	Song Service	V. W. Leopard
10:05	Call to Order	A. S. Barkley
10:10	Presentation of letters and organization—	
10:50	"God's Commission to Missions"	C. D. Owens
11:00	District Missions in the Association	J. D. Brannon
11:10	State Missions	Fred Moreland
11:20	Home Missions	Emory Scott
11:30	Foreign Missions	L. D. Crumpler
11:40	Missionary Sermon	Dr. R. C. Campbell
Lunch		
1:30	Song Service	V. W. Leopard
1:40	Religious Education in Our Churches	R. L. Shannon
2:05	W. M. U. Work in Our Association	Mrs. Geo. Flounoy
2:30	Religious Education in Our Association	E. B. Benson
3:00	Recognition of Visitors—	
3:10	Sermon, Christian Education	Dr. E. B. Atwood
7:45	Song Service	C. J. Thompson
8:10	Revival Reports	J. H. Skiles
8:30	Evangelism	Brother Daniels

Friday Morning

9:00	Song Service	Ira Treadwell
9:30	Report on Baptist Papers	C. D. Owens
10:00	Lueders Baptist Encampment	J. L. Ponder
10:15	Mexican Mission Report	Mexican Missionary
10:35	Report of Treasurers	
10:50	Buckner Orphan Home	Fate Redden
11:20	Annual Sermon	J. H. Skiles
Lunch		
1:30	Song Service	To be supplied
1:50	Report of Committees	
2:20	Civic Righteousness	J. H. Littleton
2:50	Texas Baptist History	P. C. Williams

West Texas Baptist

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EDITORIAL NEWS NOTES

The editor acknowledges receipt of an appreciated letter from Dr. F. S. Groner, president of Marshall College, in which some encouraging words were said about the West Texas Baptist. Dr. Groner began his ministry as pastor of the First Baptist Church, Stamford. For several years he was secretary of the Board of the Baptist General Convention of Texas. For the past several years he has done an outstanding work as president of Marshall College. Words of commendation coming from one so prominent in Baptist affairs make the editor feel that his labors, perhaps, have not been in vain.

We are on the run this week trying to contact some of the West Texas annual associational meetings. There are so many of them that it is impossible to get around to all of them, but our present schedule is to meet about four of them in two days. Mabe when this rush is over we will have time to devote a little more time to editing the paper.

Some of the brethren in this section got a little "het-up" over some of the "political advertising" appearing in recent issues of the West Texas Baptist. We wish some of our regular local advertisers knew about the reaction caused by these advertising campaigns. You know the claim is made, repeatedly, that advertising in a religious newspaper is class advertising, and therefore does not pay. Well, maybe it didn't pay but it certainly did do a lot of "riling up" over the country. However, we still maintain that political advertising in a religious journal is proper. Where the candidate discusses his own merits and does not deal in personalities.

The First Baptist Church, Lamesa, has just completed a temporary Sunday School building, thirty-two feet by ninety feet. This addition will house the Young People's department, the beginners department, and a church office. This increased room will enable the church to care for a Sunday School attendance of 700. Opening day for the new building will be next Sunday. The Lamesa church is making fine progress under the leadership of Pastor E. F. Cole. The influence of his leadership is being felt all over the Lamesa Association and District Eight.

Rev. H. C. Bristow has accepted the call of the church at Dickens City and is moving on that field from Girard where he has served a successful pastorate. He is in a meeting this week with the Afton Baptist Church.

The church at Post, Texas, has extended a call to Rev. J. Perry King to become its pastor. At this writing we have not learned his decision in regard to the call. Before going to Clarendon Brother King was pastor at Rule.

There were 21 additions to the church at Levelland as a result of the revival meeting in which Pastor Vernon Shaw did the preaching. Mr. and Mrs. C. O. Hubor, evangelistic singers, had charge of the music. There were 22 additions to the church by letter.

The new church building for the New Hope church in the Carr community, near Colorado, is a result of the fine community cooperation of the friends at Westbrook, Colorado and other communities. The building is thirty-by-forty feet, and will care, adequately for the needs of this thriving little church.

The Lamesa Association is meeting this week with the church at Lamesa. Rev. J. J. Gentry is moderator of the Association. We had hoped to look in on this meeting for one day, but it was necessary to change the plans. Other West Texas associational meetings this week are, the Throckmorton-Young at Jean, the Haskell at Knox City, the Stonewall at Jayton, the Mitchell-Scurry at Roscoe and the Sweetwater at Abilene.

The regional meeting of B. T. U. leaders from all over West Texas on the Hardin-Simmons campus last week was one of the most successful meetings of the year. Over 700 B. T. U. leaders were here for the two-days conferences. Dr. T. L. Holcomb of the Sunday School Board at Nashville, Dr. R. C. Campbell, Secretary of the Board of the Baptist General Convention of Texas, and Dr. T. C. Gardner, Secretary of the B. T. U. Work in Texas, were here to inspire the workers to a greater endeavor in B. T. U. work. We feel sure this meeting will result in greater efficiency in our Young People's work. At this meeting plans were laid for a great meeting of the annual B. T. U. Convention which meets at Abilene on Thanksgiving and the two days following. An attendance of 10,000 young people is expected at this meeting.

Our workers in the West were happy to have Secretary R. C. Campbell here at the B. T. U. meeting last week. He is universally loved by our people and we feel sure they are going to follow his leadership. Dr. Campbell was doing a great work with the First Baptist church, Lubbock, when he was called to his present place of leadership by Texas Baptists. People who have not felt the joys of real service as pastor of a great church do not know what a sacrifice is made by a man who turns aside from his great calling to assume denominational leadership. Our people should love him and pray for him.

SUNDAY SCHOOL LESSON

By HIGHT C. MOORE

September 13, 1936

THE COUNCIL IN JERUSALEM

Read Acts 15:1-35; Galatians 2.

Study Acts 15:22-29; Galatians 2:1, 2, 9, 10

The Question. After Paul's first missionary journey a great mission problem came up for discussion. It originated in Judea and concerned vitally the entire work lately projected among the non-Jewish nations. Rather in the form of an ultimatum was it delivered to the disciples at Antioch by the first Judaizing teachers emanating from Jerusalem. This is what they taught: "Except ye be circumcised after the custom of Moses, ye cannot be saved!" Against such doctrines which would drag the whole Hebrew ceremonialism in upon the Christian system, Paul and Barnabas took their stand. Probably at their suggestion, they with other brethren, were sent to Jerusalem to confer with the Apostles and elders there about this question.

The Discussion. Apparently, the presiding officer of the council was James, the brother of the Lord. After there had been much discussion, Peter made a speech in which he argued that those to whom God had given the Holy Spirit, whether Jew or Gentile, ought not to be put under the bondage of the ceremonial law. After he had spoken there was tense silence on the part of the multitude anxious to hear while Barnabas and Paul told "what signs and wonders God had wrought among the Gentiles through them." Thrilling must have been the story of their experiences in Cypress and Asia Minor.

The Decision. James approved the opinion expressed by Peter, quoted Scripture in support of the view, and declared in effect that Gentiles are not required to become Jews before they can become Christians. However, Gentile Christians should in the interest of purity abstain from idolatrous associations and unchastity, both of which were common Gentile sins, and in the interest of peace they should abstain from eating strangled animals and blood, both of which were abhorrent to the Jewish mind. Thus a vexing question was settled by one of the most far-reaching deliverances in the history of Christianity.

1. The Decree of the Council (Acts 15)

The Charter of Christian Freedom was granted under the divine impulse by the council at Jerusalem. The decrees of the council were embodied in a letter, probably from the pen of James, and sent by two leading men as messengers—Judas (surnamed Barsabas) and Silas—who accompanied Paul and Barnabas on the return trip to Antioch. When the company reached that city and called the church together, the epistle was delivered by Judas and Silas who confirmed its contents by elaborating upon it and exhorting the brethren. Naturally there was great rejoicing in a church that had now a mixed membership of Jews and Gentiles and had been led by Paul and Barnabas into the liberties of the Gospel.

2. The Comment of Paul (Galatians 2)

The Call of the Christian Freedom had in Paul an example and advocate. In his epistle to the churches in Galatia he reported this visit to Jerusalem after an absence of fourteen years, evidently referring to the council of Jerusalem. He was accompanied by Barnabas, his companion on the first missionary journey, and by Titus, a Greek convert who had never adopted the Jewish faith and forms. By divine revelation he had made the trip and personally his purpose was to present first privately and then publicly his gospel both in its content and propagation in the Gentile world with a view to integrating it with Judean Christianity. The result was altogether favorable to Paul's point of view. The reputed pillars of the church—James the Lord's brother, Peter the frequent spokesman for the Twelve, and John the beloved apostle—saw upon Paul's ministry the grace of God. They therefore gave him the right hand of fellowship as Apostle to the Gentiles while they continued their mission among the Jews. The single word they enjoined upon him was already in his heart and on his program, namely that he should remember the poor with his own gifts and the generosity of the churches.

Christian Freedom

(1) Freedom Divine. "God—the Holy Spirit—the Lord Jesus." We are not free unless we are free in Christ. The shackles of sin still bind unless God has broken them. He is the source and giver of all the liberty we enjoy.

(2) Freedom Fraternal. "The brethren." Spiritual freedom is the highest freedom obtainable. It insures and safeguards all other liberties—that are wholesome. True freedom makes men fraternal. Brotherhood implies liberty. Freedom in Christ is freedom indeed.

(3) Freedom under Fire. "Certain men." If Satan cannot keep his victims in the shackles of sin, he will cunningly propose a strait-jacket for every saint. He wants to make religion as unattractive as possible. The Judaizers of old were the enemies of freedom, and their successors are abroad today.

(4) Freedom at Work. "Declaring the conversion of the Gentiles—they rehearsed all things that God had done with them." Salvation was free to all. Gentiles and Jews were saved on the same terms. The experiences of Paul and Barnabas on their missionary tour were shining illustrations of Christian liberty.

(5) Freedom Inspiring. "Caused great joy unto all the brethren." None of the early Christians from the Gentile world desired to drag the ball and chain of hindering ceremonial. There was great rejoicing over the manifest favor of God upon the free unhindered work among both Greeks and Jews.

(6) Freedom Abstaining. "Write unto them, that they abstain." Of course freedom has its limitations. It is adjusted to the freedom of others. Our freedom must ever be considerate of others' welfare. To safeguard their freedom we must guard our own. It must be kept within bounds or liberty becomes license. Only the free can reach and promote the highest human development.

Gold in the Golden Text

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Galatians 5:13.

Freedom and Spirituality: Christ is the Great Liberator. He frees from the dominion and consequences of sin. He calls to free-

dom for the individual and for the brotherhood. And that freedom conditions and insures all other liberty worth while.

Freedom and selfishness: The liberty that is granted must be guarded. It has its limitations. It must not run riot. It must not be under control of the baser nature. It ought to be altogether altruistic.

Freedom and service: The liberty that is interpenetrated and inspired by love will be devoted to the common good. It will be serviceable rather than selfish, and helpful rather than harmful. The liberty to do good is the greatest liberty in the world.

Home Daily Bible Readings

Monday—The Council in Jerusalem. Acts 15:1-11.
 Tuesday—The Decision of the Council. Acts 15:12-21.
 Wednesday—The Decree of the Council. Acts 15:22-29.
 Thursday—Freedom from Idols. I Thessalonians 1:2-10.
 Friday—Freedom from Bondage. Galatians 5:1-12.
 Saturday—One in Christ. Galatians 3:23-29.
 Sunday—The Life-Giving Spirit. Romans 8:1-11.
 Devotional Readings—Romans 8:1-10.

Devotional Thoughts

CALVARY ANSWERS

Jehovah, God, canst thou forgive,
 And in thy sight permit to live,
 One who has broken all thy laws?
 Calvary answers: "Yea, my child,
 Thou hast another chance because
 Through me ye may be reconciled."

Jehovah, God, what will it cost
 To know that I shall not be lost
 Because of mine iniquity?
 Calvary answers: "There is naught
 That man can pay to make him free,
 Or cleanse his soul of sinful blot."

Jehovah, God, then how can I,
 Who am a sinner, satisfy
 The claims of justice and be saved?
 Calvary answers: "Only He
 Who died for all the sin-en-slaved
 Can make this possible for thee."

Jehovah, God, reveal this One,
 For He must be thine only Son.
 Calvary answers: "Yea, 'tis true;
 The Father wants thee to believe
 In Christ and in His death for you,
 And then His pardon you'll receive."

—Stewart Long, in Watchman-Examiner.

TRUE MEEKNESS

Suggested by Chapter 3:

in Dr. F. W. Boreham's Heavenly Octave
 Let me not boast of this or that
 Nor proudly speak;

But a true meekness of the mind
 Devoutly seek:

And like my Lord, the Son of God,
 With lowly soul.

Keep pride and passion which might rise
 Under control.

And since my Lord has said: "The meek
 Are heirs to earth,"

Let me prize meekness, in God's sight
 Of highest worth.

So shall the world and things of Time
 Less valued be,

Counting them of slight worth because
 Humility

Upon my heart has made its throne
 Through God's great Grace:

And I, rich in His blessing, take
 The lowliest place.

London, England

—William Olney.

THE DOOR OF HEAVEN

There is an invitation implied in the first verse of the fourth chapter of the Revelation. It is an invitation to enter heaven. "I looked," said John, "and behold, a door was opened in heaven—and the voice said come up hither and I will shew thee things—" "It is evident that the Seer was asked to go into heaven through that open door. Heaven is said to have both doors and windows. It is a place, just as the earth is a place. Now the function of a door differs from that of a window. One looks out of a window. He passes through a door. A window is passive; a door, active. Doors are more important than windows. One sees his Promised Land through a window. He enters it by means of an open door. Windows reveal to us our prospects. Doors make those prospects possible. Through windows we look out upon the heavenly scenes. It is the door that opens into heaven that allows us to enter in. There is no wonder that after John had gazed upon the clouds and the sea, the sunrise and the sunset, the storm and the calm, that he describes heaven in such surpassing colors. No wonder its streets are made of gold, its walls of jasper, its foundations of precious stone, and its gates of pearl. But is that all we will find when we enter heaven through the door that John saw opened. No! We are going to find a transformed brotherhood." They shall see his face." We shall be like him for we shall see him as he is." We will mingle with those whose characters have been, and are still being, molded to the form of the character of Jesus. "His name shall be written on their foreheads." That brotherhood will be busy in his service where there is no night to hinder, no sun to mark off time: "His servants shall serve him." We will mingle with those who as kings and priests "Reign with Christ forever and ever." How long, O Lord, before the door swings wide for us!—James H. Thayer.

REPORTS SUCCESSFUL MEETING WITH DUNN AND IRA CHURCHES

On Sunday, August 6, the Ira Baptist meeting came to a close with the baptizing at the Gidden tank. Five were baptized and received into the fellowship of the church. The pastor did the preaching after the preacher who had agreed to be in the pulpit during the meeting postponed his engagement twice, and no other preacher was available.

In addition to those who were converted, several who had grown cold and backslidden in spirit rededicated their lives, and others were received by letter. This meeting had more of the earmarks of a revival than any revival in which this writer has had a part since coming to this section of the state two years ago.

With the baptizing this writer closed his second year as pastor of the Ira Baptist Church. During these two years the Sunday School has been standardized, and 100 seals have been granted in the Sunday School and B. T. U. The Ira Baptist Church is now pastorless, and the writer is available for fulltime work; half-time or two fourth-time churches, and wherever the Lord leads that is where I want to go.

Rev. L. L. Trott of Sweetwater did the preaching for the meeting that closed at Dunn Sunday night. Four were baptized Sunday afternoon. This was a good meeting, and the preaching was well done.

In October the writer will have been with the Dunn church as pastor two years. It has been my pleasure to baptize for the two churches 45 converts. The Dunn church is discussing the matter of going to full-time preaching and we wish it could be possible.

If you don't attend Sunday School elsewhere, we extend to you a very hearty welcome to the Baptist Church at Dunn, where everybody is somebody, and where you are made to feel welcome.—R. R. Cumbie, pastor.

BAPTIST DOCTRINES—BRIEFLY STATED

1. The Bible, only, as our all sufficient rule of faith and practice. I Tim. 3:16-17; II Tim. 3:15.
2. The baptism of believers, only by immersion. Matt. 3:5-6; Matt. 28:19; John 3:22-23; Acts 8:12; Rom. 6:3-5; Acts 8:36-39.
3. A regenerated church membership. I Cor. 12:28; I Cor. 1:2; I Thess. 1:1.
4. Admission to the Lord's Supper of those only who have been Scripturally baptized and are in full fellowship in doctrine and practice with the Church, celebrating the ordinance. Acts 2:41-42; Luke 22:29-30; I Cor. 11:18-22; I Cor. 5:11.
5. The administration of the laws and ordinances of the Gospel, committed to the Churches as executive bodies of Christ upon earth. Matt. 28:18-20; 18:15-17; I Cor. 5:11-13; II Thess. 3:6; I Cor. 16:1; 11:12.
6. The validity of the ordinances depend upon them being administered by Scriptural authority, for a Scriptural purpose, to Scripturally prepared subjects, in a Scriptural manner, and with a Scriptural design. See Matt. 28:18-20; I Cor. 11:2; Rom. 6:3-5; Col. 2:12; Acts 8:12-36-38.
7. That Christ organized His Church during His personal ministry on earth, and it is a local, visible congregation of baptized believers, independent of all other such bodies, and complete in itself. Matt. 18:17; Acts 2:41-52; 11:21-22; I Cor. 4:17; 14:23-25; 1:2; Thess. 1:1.
8. That a Church of Christ is not a legislative, but an executive body, having no law given in Zion, but the Lord Jesus Christ, only. He having given by the pen of inspiration all laws, rules and regulations necessary for its government, as recorded in the New Testament. Matt. 28:20; 18:17; I Cor. 5:11-13; II Thess. 3:6.
9. The security of all who have been truly born of God. I John 3:9; 5:4; Col. 3:3-4; I John 5:11-12; John 14:19-20; 5:24; 10:27-28; 6:37-39; Eph. 4:30; II Cor. 1:21-23; Phil. 1:16; II Tim. 1:12; I Pet. 1:3-5; Rom. 8:38-39; Psa. 37:23-26; Eph. 2:10; with Eccl. 3:14; Heb. 13:5; with Jer. 32:40.—C. D. Owen.

A LONG-RANGE RADIO EVENT

The Moody Bible Institute of Chicago will broadcast a special three-hour program from its radio station, W-M-B-I, on Friday night, September 11, beginning at midnight and continuing until 3:00 A. M., Eastern Standard Time. This is in connection with the Jubilee Home-Coming to be held at the Institute, September 8 to 11, and it will be a broadcast of most unusual interest, for it is expected that former students from all parts of the world will participate. The program will include musical numbers and testimonies from those who were students in the early days of the school. Mr. A. F. Gaylord, director of the Institute Jubilee and the D. L. Moody Centenary activities during the years 1936 and 1937, is co-operating, and will be heard during the broadcast.

Special broadcasts of this nature from W-M-B-I have been heard effectively in Alaska, Central America, Fiji Islands, and New Zealand, and Institute friends everywhere are urged to listen in.

THREE AFRICAN TESTS—CAN YOU MEET THEM?

(Continued from page 1)
made no suggestions. The next week his wife was taken away while he held steadfast for Christ.

3. The Pastor's Test

We have an associational meeting once each quarter. The Shaki Association held its last meeting at Kishi, which is in the remote corner of the association. I carried the moderator and two crippled pastors in my car. Most of the other pastors were able to catch a truck as far as Shaki but they had to walk the remaining 56 miles. When the meeting opened all the pastors were present except two, and one of the two missing sent a special messenger to be in the meeting in his place as he was physically unable to come. Every church in the association, except one, sent in their regular quarterly mission offering. After a three-days' meeting the pastors "harnessed up" their tired and blistered feet for the homeward journey. They are not overpaid for their work either. The majority of them receive less than five dollars a month, while the policemen, truck drivers, teachers, and cooks get a much better salary.

Can you meet these tests in Christian America?

Think On These Things

C. C. Andrews, Baird, Texas

Liberty Limited for Others

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

There are many things that we do, or refrain from doing, between what is known to be right, and what is known to be wrong, that Paul is writing about in the 14th Chapter of Romans, and the 8th Chapter of 1st Corinthians.

No doubt early training, knowledge or lack of knowledge are involved in this difference of opinion as to our conduct where no "Thus saith the Lord" is written.

Paul shows us our duty in this matter very clearly, for, says he, "Though the thing indulged in is harmless, in and of itself to the one that has knowledge," but, "There is not in every man that knowledge, for, To him that esteemeth anything unclean (wrong) to him it is unclean (wrong)."

So, for the sake of others, and that our influence for good may not be lost, we ought to abstain from indulging in those things that are offensive to those who are weak in knowledge.

He warns us in enjoying our liberty to "Take heed lest by any means this liberty of yours (to engage in those things which in and of themselves are not wrong for you) become a stumbling-block to them that are weak."

Let me suggest that you read the two chapters above mentioned. And may we all practice total abstinence not only from things known to be wrong, but also from those that are doubtful, "Whereby our brother stumbleth, or is offended, or is made weak."

THROUGH THE AGES BY PAGES

H. Killingsworth

Frequently when Jesus was asked a difficult question He would reply, "Have ye not read?"

If they "had read" they would be carrying out God's original plan. He had placed in man at his creation an innate ability to read which needed only to be developed to its natural end for men to receive and secure to himself God's plan for him. And since the days of Jesus on earth one of the first things His followers have learned through the printed page is "Go ye, therefore." The greatest NOUN in the world is LOVE; but the greatest VERB in the world is TELLING God's love—God's love and mercy to erring and sinful man.

The finest contact for this is the personal contact. The finest approach is the personal approach. Jesus when He said "Go ye" was simply telling His followers to use the best method possible. But one's personal approach is limited to scope. If you wish to widen your scope beyond your personal approach you must seek other methods. Other means must be sought. Immediately the use of the printed page suggests itself. There are times when the use of the printed page has an advantage over the personal approach. One can tell the message ever so well but its force may be lost when the personal approach has ended. But the printed page is still there to retell its story; again and again it can bring its message. Also you are able to reinforce your message with the best ordered thought of other methods. Not only can you receive an inspiration for yourself by this method, but you can project yourself beyond your personal horizon; you can multiply your effort and widen your influence.

The pages of history are replete with incidents proving the effectiveness of the printed page in reaching lives hard to reach, in approaching persons difficult of approach. Let us resolve that beginning today we will not only comply with Jesus' command to "Go ye, therefore" but that we will, in addition, use the printed page to inspire ourselves, to multiply ourselves and to widen our influence in taking the gospel message to undiscovered realms—both as to persons and areas. Let us continue to go through the ages using pages. "The harvest truly is plentiful, but the laborers are few."

CHURCH AND THE WORLD

The secret of the power of the Spirit-filled church in the world at and after Pentecost was its separation from the world. Such narrowness has always been power. On the other hand, compromise has always meant weakness. It means weakness in the modern church. That is why understanding leaders of religious life today are pleading for a new Puritanism.

There is need, they say, "not for greater familiarity with the world, not for greater toleration of the world, not for further servience and respect toward the borrowed principles and maxims which have landed us in the present disgrace," but for whole-hearted allegiance to the Christ who saves the life as well as the soul.

It is not for bigotry or eccentricity that we plead, but for that puritanical singleness of aim which is the real secret of the success of any specialist. Concentration is the law of power and efficiency. To redeem the world, the church must narrow its allegiance. As it does so, it will find its strength. Paulsen said, "Christianity now and then becomes conscious of its original negative relation to the world, and to the kingdom of this world, and so regains some of its pristine essence and strength. Christianity reconciled and at peace with the world is a weak and powerless affair, not the real and original Christianity. True Christianity may always be known by the fact that it seems strange and dangerous to the world."

How is this possible? How can the soul be weaned from the love of the world, so as to despise its allurements and stand out from it in this redemptive way? Thomas Chalmers answered: "The heart is so constituted that the only way to dispossess it of an old affection is by the expulsive power of a new one." It is not enough to expose the elusiveness of the charm of the world, the heart must have something else to fill and employ it.

Only when the love of God is paramount in the heart is the world dethroned and excluded. Paul said, "The love of God is shed abroad in our hearts by the Holy Spirit of the world is enmity against God."—J. I. Breece, in "Pentecost," published by Hodder & Stoughton, London.

ELPASO WANTS CONVENTION

The Baptists of El Paso, Texas, backed by the entire citizenship of the city are going out after the 1937 meeting of the Baptist General Convention of Texas. This week the editor received the following letter from Pastor Roy S. Holloman of Immanuel Baptist Church in which the El Paso point of view is set out, and we gladly pass the letter on to our readers for consideration.—Editor's Note.

El Paso, Texas, August 20th, 1936.

The churches of El Paso, joined by their sister churches of the El Paso Association, have invited the 1937 session of the Baptist General Convention of Texas to meet in El Paso.

We are conscious of the distance that separates us from the other parts of Texas, but we feel that we are a part of the Texas work and as such felt that the convention ought to meet with us at least every fifteen or twenty years. There has been only one session of the convention held in El Paso and that was in 1920, seventeen years ago.

El Paso is so located that it is an influence in extreme West Texas, New Mexico and Arizona. Baptist work in El Paso is comparatively weak and the presence of the great host of Baptists in their annual convention would be an untold blessing to our work.

There is located in El Paso the Baptist Publishing House where all the Spanish literature of the Foreign Mission Board is produced; the Southern Baptist Sanatorium and the Home Mission work among the Mexicans. All of this will be interesting to the messengers to say nothing of the unique scenery of West Texas and the sights in the adjoining city of Juarez, Mexico.

El Paso is well equipped with a Convention Hall, adequate hotels and tourist camps, and all the other necessary physical equipment for a meeting of the Convention, and we have the assurance of the support of the Chamber of Commerce and the city at large. This, together with the famous Western hospitality, guarantees a successful meeting of the convention.

We will appreciate it if you will take this matter under consideration and at the session in Mineral Wells in November lend your vote and influence for El Paso.

With kindest personal regards, I am,

Fraternally yours, ROY S. HOLLOMON

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B. T. U. OFFICERS MEETING

The Associational B. T. U. Officers meeting, in connection with Hardin-Simmons University last week was well attended, with nearly 500 registering, and a large attendance of local people. According to many the spirit of this meeting ran higher than any meeting of this kind they had ever attended.

Entertainment

We appreciate the very fine hospitality of Hardin-Simmons University in entertaining this conference, and caring for almost 200 people in their dormitories. We are also grateful for the people who so willingly opened their homes for lodging. A word of thanks is deserving to those who helped with registration and serving meals.

Coffee and Tea Donated

The Admiration Coffee Company donated the coffee and tea for all four meals. Mr. Ed Festervan, their representative in this District, made and served these refreshments. We appreciate this courtesy a great deal, and wish to say to Mr. Festervan that we will try to repay him by the use of his coffee in the future.

Mr. Harris of the Independent Ice Company, furnished the ice, and Mr. C. M. Caldwell furnished some meat. We are grateful to these also for their part in the success of this meeting.

Expenses

The expenses of the meals was cared for by the \$1.00 for four meals. After checking up we made about \$20.00 above the actual expenses, which will be used in promoting the District B. T. U. Revival.

DISTRICT B. T. U. REVIVAL

The District B. T. U. Revival will begin in Jones, Haskell Fisher and Stonewall Associations, September 27. It will begin in Sweetwater, Callahan, and Cisco Associations, on October 4.

We do hope that every church will make adequate preparation for this revival. Decide now to have it. Select your books, and order them. Secure your teachers, and begin now to enlist a good attendance.

THE MONSTER OF SELF

Until this birth of the Spirit of Divine Love is found in you, you cannot know what Divine Love is in itself. For Divine Love is perfect Peace and Joy, it is a Freedom from all disquiet, it is all Content and mere Happiness, and makes everything to rejoice in itself. Love is the Christ of God; wherever it comes, it comes as the Blessing and Happiness of every natural life, as the Restorer of every lost perfection, a Fulfiller of all righteousness, and a Peace of God which passes all understanding.

When the intelligent creature turns from God to self, he finds nature only as it is in himself and without God. Nothing is to be had from it, or found in it, but the working of every kind of evil. Covetousness, envy, pride and wrath are the four elements of self, or nature, all of them inseparable from it. Were we truly affected with things as they are our real Good, or real Evil, we should be much more afraid of having the serpents of Covetousness, Envy, Pride and Wrath, well nourished and kept alive in us, than of being shut up in a Pest-house, or cast into a Dungeon of venomous beasts. This monster of self can hide himself under forms of goodness, can watch and fast, pray much and preach long, and yet often gets more life and strength, and more immovable abode in these forms of virtue than he has in publicans and sinners.

To die to self, or to come from under its power, cannot be done by any act of resistance we can make to it by the powers of nature. The only way of dying to self is most simple and plain; it is equally practicable by everybody; it is always at hand; it meets you in every thing, and is never without success.

If you ask what is this one true simple, plain, immediate and unerring way, it is the way of Patience, Meekness, Humility and Resignation to God. This is the truth and perfection of dying to self.—Andrew Murray.

A PREACHER'S ONE JOB

(Continued from page 1)

instead of tricky politics administered mainly that the ins may stay in near the feed trough—whatever we want really worthwhile awaits the people turning back in their hearts to almighty God from the gratification of their own whims and lusts, and their own self-sufficiency, apart from God.

If there is something to be accomplished by putting the preacher in the pillory, we know of no more fit layman to direct the use of the lock and key than Mr. Babson. Perhaps something is to be accomplished. Yet there is no class in society which has already been hammered at by all other elements quite so much as have the preachers. They have been hammered at by almost everybody, except by such leading laymen as Mr. Babson. We shall watch with interest the experiment of the hammering at the hands of a fine specimen of this last class, which has so far refrained from "telling" the preachers.

What a shame it is that some men will go into the pulpit, erected to be a voice of the Gospel of God as revealed in the Holy Bible, without having in them the power of imparting any convincing assurance that they themselves are under the compulsion of a mandate from God to bear witness to His revelation of sin and salvation. What a shame such men are often so convinced that intellectual culture is a sufficient preacher-preparation that they run like rabbits from faithful Gospel preaching so soon as Satan brings them into a cultural atmosphere which he has shot through with unbelief! What a shame when a preacher is not stirred to the depths by the challenge of unbelief to his devotion to and zeal for the Gospel of redemption through the shed blood of Christ!

Mr. Babson cannot picture the milk-and-water, soft-and-hesitant, man-fearing parson as more unfit for the job he holds than such a parson is. We may learn something from him for our good. Would that he might make it so uncomfortable for him for our good. Would that he might make it so uncomfortable for the wrong kind of preacher that he shall either get straight or get out. And "let him that thinketh he standeth take heed lest he fall."—Western Recorder.

WHEN IS A COLLEGE CHRISTIAN

From "The Teacher"

There have been many definitions and delineations of a Christian college, a few good, some bad, and many indifferent.

One of the best, if not the very best, to be found anywhere was given many years ago by the eminent Baptist theologian, Dr. Augustus Hopkins Strong. Four things he said about a Christian college we do well to remember and repeat:

"1. In a Christian college, first of all, it would seem that all the instructors would be active Christian men. Personality counts for as much as definite instruction. It is the man that teaches quite as much as his words.

"2 A Christian college must give actual Christian instruction—in the Word of God, the greatest classic; in the study of the church, the greatest history; in the doctrines of the Bible, the greatest science; in Christian ethics, the greatest morality.

"3. In a Christian college the discipline and instruction should be pervaded with a Christian spirit. A high and noble morality in teachers and students alike must be abundantly and everywhere manifest.

"4. The Christian college should aim, first and always to make its students servants of Christ. It need not attempt to make all its students preachers, but it should aim to make every soul of them a Christian. It should teach that life is thrown away unless spent in the service of the King."

Is not a Christian college worth while beyond all power of calculation?

And yet, are even our Christian colleges really and truly Christian?

May we see and seize our educational opportunity!

YOUNG PEOPLE'S SECRETARY OF W. M. U. WORK CONGRATULATES HOSPITAL

A letter from Miss Juliette Mather, young people's secretary of the Woman's Missionary Union of the Southern Baptist Convention, congratulating the Hendricks Memorial Hospital for maintaining a Grace McBride Y. W. A. for nurses. The letter follows:

Mr. E. M. Collier,

West Texas Baptist Sanitarium, Abilene, Texas.

Dear Dr. Collier:

Woman's Missionary Union congratulates you upon the missionary interest developed and conserved on your grounds, resulting in having a Grace McBride Y. W. A. which reached "A-1" on the Standard of Excellence. We realize that standards in themselves are of little value but as indicators of good missionary education they register achievements for which we commend you. We trust that in the coming year missions will have such a continued place in your hospital that your nurses will "Seek first the Kingdom of God and His righteousness."

We appreciate the helpful interest of your administration in bringing this to pass. Sincerely yours, Juliette Mather.

RAMBLING REMARKS

(Continued from page 1)

Texas, and has already moved on the field. This leaves one of the best half-time churches in West Texas, at Plainview, five miles from Colorado, pastorless. We enjoyed meeting with the Big Spring Association in their monthly workers' meeting which was held in connection with the annual W. M. U. session. This meeting was with the First Church at Big Spring. . . I have rested so hard since coming home from Burkburnett that I ache all over. I wish somebody would write a manual on the "fine art of resting." I regretted the necessity of missing the B. T. U. meeting at Abilene last week. But I agreed to stay at home and care for the children and let my wife go. . . That reminds me of a story Uncle Fred Whipkey tells. It seems that a man and his wife had a very large family. The mother had stayed at home for twenty years taking care of the brood while the husband enjoyed his usual liberty to go and come at will. Finally the wife delivered an ultimatum to the effect that she was going to step out and leave him to care for the children. He readily accepted and assured her that it would be a pleasure. When she returned late at night she found the family in bed in various stages of being undressed, but all asleep. Next morning she asked for a report and was assured that he had had practically no trouble at all. The red headed one was a little contrary and made several attempts to run off about bed time but after the second spanking finally went to bed and to sleep. She said, "why we don't have a red head in the group." "Oh yes we do, come and see." Sure enough there was a golden haired one in one of the beds, but she reminded him, "that is one of the neighbors children, and he was only trying to go home last night when you spanked him and made him go to bed here." . . . That is one of the things I am trying to do, get acquainted with my children. A preacher's children hardly have a father. One of the most common sayings at our house is "go see what the twins are doing, and tell them to stop it."



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W. M. U. DEPARTMENT

REPORT ON MISSIONS FOR QUARTER ENDING JUNE 30, 1936

Number members on committee on Missions 87. Some use the circle plan and have representatives. Some committees hold regular meetings for planning and discussion, some do not. Number Mission Chairmen in Young People's Organizations, 21.

Number Missionaries home on furlough 1 name not given. Courties to missionaries home on furlough, 8. Number letters to missionaries this quarter from women, 26; from young people, 6. Number boxes to missionaries this quarter sent by women, 2; sent by young people 1. Number volunteers for foreign service this quarter 2, names as follows: Rev. and Mrs. Roy Young. Home address, Simmons Avenue, Abilene, Texas. Mrs. W. L. Bush, 2325 Hickory, Abilene, Texas.

Regular monthly missionary programs this quarter (women), 120, young people, 98. Special programs, address, lectures, pageants, plays, etc. (women), 61, young people, 11.

From other sources other than Southern Baptist periodicals some have gotten material for programs from Baptist Standard Centennial Facts. Special season of prayer was observed with 262 women attending; young people, 22.

MRS. ED HAHN,
District Missions Chairman.

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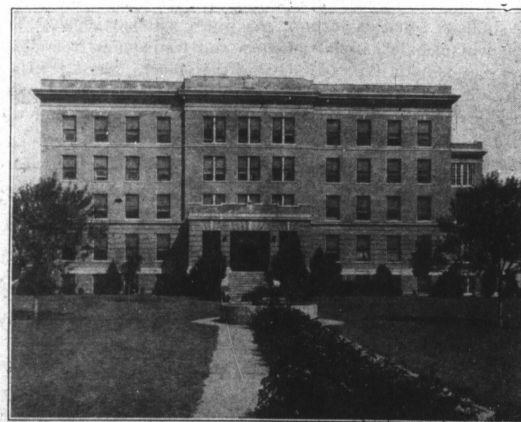
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The Hendrick Memorial Hospital is owned and controlled by the Baptists of Texas, dedicated to God and the relief of suffering humanity, not operated for profit, ready to serve sick and injured humanity, regardless of race, creed, or color.

E. M. COLLIER, Superintendent.