

WEST TEXAS BAPTIST

Vol. IX

ABILENE, TEXAS, OCTOBER 12, 1933

No. 20

B. T. S. CONTESTS FOR DISTRICT 17 WILL MEET AT ANSON ON NOV. 3

The first B. T. S. elimination contest that District 17 has ever had will meet at the First Baptist Church, Anson, Rev. J. A. Doyle, pastor, November 3, beginning at 3:30 p. m., and continuing through the evening service.

All who can come in the afternoon are urged to do so. This will make it possible for those who can only come in the evening to have time for their contest work.

Leaders who are pushing their respective department, and who will have charge of the contests in those departments are as follows: Miss Bertie Crow, of Albany, primary work; Miss Thay Tillotson, Rotan, Juniors; Miss King, Sweetwater, Intermediates; and Mr. Curtis Owens, Abilene, Seniors.

Every B. Y. P. U. in the district is urged to send representatives to the contests. Order any needed material from Brother T. C. Gardner.

WELCOME HOME TO MISS BLANCHE ROSE WALKER

Miss Blanche Rose Walker, who is on a year's furlough from China where she has been engaged in missionary work for more than 30 years, was extended a welcome home in a service held at the First Baptist church, Abilene, Sunday evening, October 8. The program was under the auspices of the Woman's Missionary Society of the First Baptist church. Mrs. Jentry S. Holmes, president of the society, presided.

Mrs. H. J. Bradshaw, chairman of Missions, introduced Miss Walker. After the opening prayer given by Mrs. John R. Spaulding, the congregation joined in singing familiar songs, and special music, a duet, "There's No Friend Like Jesus," was given by Messrs. W. J. Work and Henry Morgan, with Ruby Morris Miller at the organ.

Miss Walker is stationed at the mission at Kaifeng, in interior China, where General Feng, known as the Christian general of China, has had his headquarters. Miss Walker in her address told most interestingly several incidents of her daily life, using as her theme "The Prince of Peace" and his wonderful protection of the missionaries living and working in war-torn China.

Dr. M. A. Jenkins, pastor of the First Church, closed the service.

During a big funeral in darkness the corpse suddenly sat up in the casket and gazed calmly around.

What followed was only natural. The minister was in the front ranks of the exodus.

Two minutes and two miles from the scene, two devout sisters paused to regain their breath and discuss the unparalleled event.

Mandy: "Sarah, I jest can't think as much of our parson since this happened."

Sarah: "Why, I thought he was preachin' a right noble sermon up to the time the corpse come back to life."

Mandy: "Yes, but while I was climbin' over the first big bunch we passed I heered him a-sayin', 'X'-I-73', such a church whut ain't got but one door."

This Non-Church Going Age

By M. F. Langley

Hebrews 10:25. *Not forsaking the assembling of yourselves together, as the manner of some is—*

Complaints from pastors and people in papers and books of non-church attendance by the vast majority of people, and largely by church members, caused me to study this question, and the result is here given. Non-church going is no new trouble, for the writer of Hebrews wrote of some, whose manner it was to forsake the assembling of themselves together.

Preachers and religious workers in England from 1850 on have been alarmed at the steady decrease in church attendance; while here in America church-going has so decreased that many congregations have a mere handful at the morning service, with no evening service at all.

This study has covered quite a period of time, and is not what I think, but what others think. Authors of books, editors of papers, and writers, and pastors, and people, both in and out of the church have expressed themselves, and this is the result of what they have said.

The suggestions seemed to fall naturally into three parts: Causes of Non-Church Attendance Within the Church, Causes Without the Church, and Suggested Remedies. Everything here given under the first two parts should be in quotation marks; each sentence in the main, is a criticism or suggestion; but in the last part I simply sum up what others have said.

1. Causes Within the Church. First, the preacher's faults. "I don't like the preacher's narrow culture. He is all out of harmony with the common people. The preacher doesn't make the services real and attractive. He doesn't know the economic and social con-

ditions of the people, hence, doesn't know how to preach and minister so as to be helpful. The pastor does not visit enough. The sermons all sound alike; when you hear him once you have heard about all there is to him. Much of his preaching is merely childish prattle. He doesn't preach on judgment and fear and hell, and he doesn't have any warnings for anybody about anything. He doesn't preach the Bible and religion enough. He deals too much in higher criticism, and preachers everything but Christ and the Bible. The preachers meddle in politics too much; they tell the people how to vote instead of telling them how to be saved. Few preachers have a positive message, the sermons are too long, and they just preach money, money, money. The average manner, method, material, and intonation of the average preacher and sermon would empty Song-press in two minutes!"

Second, the church's faults—"The church is dictated to by a few; or it is dictated to by a few well-to-do people; it is controlled by the wealth of the church. The church lacks love and brotherhood. Many members do not live up to their profession; they lack character corresponding to what they profess. Many members often live an open insult to Christ and His religion and church. Many drink, swear, gamble, dance, commit adultery, and vote wet!"

"The church wants people but not had enough. The church is indifferent to those who come, and doesn't seem to care if they came or never come again. Too little concern for those members moving away; and very little concern for those new members moving in to the community. Those moving into the community will be seen by representatives of all sorts of busi-

nesses, clubs, societies, etc., and even the Missionary Society, before anybody will think of asking about their church membership!"

"Most churches are too hi-toned for common people; the music, dress, and attitude of the people is all out of harmony with them. If in a city, there is a church for the rich, and another for the poor! The church has lost her message and her sense of duty and opportunity; and has largely parted from Christ, and faith in the Bible is shaken in many of the church members!"

Third, the church services. "The services are too long, and unattractive. The services are too mechanical, just the same old things; songs, prayers, and sermon! The services are too dull. In the average service there are long spells of dullness for most people and many go away with a feeling of regret, and of wasted time!"

"Too many services; too much overlapping. Teachers in Sunday School are leaders in B. Y. P. U., and often leaders in W. M. U. organizations. These three organizations are making a bid for the same people every week, and by time the leaders and teachers have attended teachers and leaders meetings, some have been to some services from a half dozen to eight or ten times in a week. They think the preaching service is just another service, and so they will just "cut" it. Only the men and young men have not been touched by these overlapping organizations. People generally, and members at that don't seem to realize that the main services are the preaching services; that God has determined to save the world "by the foolishness of preaching."

2. Causes Without. First, the people. "Many do not believe the

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R MISSIONARY DISCUSSES STORM IN RIO GRANDE VALLEY

Perhaps none of our people in this section of Texas have seen a faint conception of the awful horrors of the recent hurricane in the Lower Rio Grande Valley. Rev. Chas. D. Owens who for two years was Missionary of the Sweetwater Association, is now pastor of the Church at Port Isabel. Our readers will read with interest the following statement from Brother Owens about the awful destruction of the storm. Perhaps some of our readers will feel impressed to help this good church and pastor, as well as other churches in that section.—Editor's Note.

I am sure every one has read the accounts of the terrible hurricane that came to the Lower Rio Grande Valley some days ago. No one expects those who were in it can realize the horror of such a storm. Port Isabel, where the writer is pastor, seems to have been in the center of it.

There was more property destroyed in Brownsville, Harlingen, and San Benito, because they are larger towns; but I am sure that Port Isabel and Rio Hondo suffered more according to their population than any other of our towns. A total estimate of the value of property destroyed is \$15,000,000. With that vast loss of property, only 18 people were reported killed. Many others were injured.

The homes of only two families in our church were left standing. All others were completely destroyed. The house of one of our families blew down except one corner. They stayed in that corner and sang through the long, dreadful night. "Be not dismayed what ere betide; God will take care of you." The house of another family blew down and they crawled three hours, holding to rails on the railroad track in an effort to get to a place of safety. Many waded water five feet deep in order to secure a place of safety.

The Methodist and Catholic churches were completely destroyed. Our church (Baptist) was the only one to stand; but it was damaged considerably. Part of the roof was blown off, and a large number of windows blown out. It will take about \$100 to put it in repair. It would be a noble thing for pastors who read this, pastors who have their churches, to send a small offering to Miss Faye Bolgen, our treasurer, for this purpose. Our members are not able to help themselves. Some of them are being fed by the Red Cross.

The roof of the building in which the pastor and his family were blew away, but the walls stood and we were saved. My library, which I valued at more than \$200, was ruined by water. The water blown from the Gulf stood four or five feet deep all over the town.

Of course, we are in distress, financially and otherwise, all about us is wreck and ruin. Yet it is wonderful to see how determined our people are to rebuild and bring our country back to its own.

I would like, so much, to stay here and help bring the cause of Christ back to where it was. Ours is the only standing church with a pastor in the town. Our people need me now more than ever.

Our State Board has been paying \$37.50 per month supplement to the salary and our church has

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Every Member Canvass Suggestions

Offered by Committee on Co-operation and Enlistment

The following are the suggestions adopted by the Committee on Co-operation and Enlistment and approved by vote of the state secretaries for putting on the Every-Member Canvass:

1. Work.—In regard to meetings of associations, we recommend that our representatives go into as many associations as practicable to represent Southwide causes, and make all plans through state agencies.

2. Allocation of Time.—From September 10 to October 30 have all the large cities of the South visited by some Southwide representative speaking in whatever churches would be open to them on a Sunday and meeting a pastors' conference Monday morning with pastors from all the surrounding territory invited in. These meetings to definitely outline the Co-operative Program and the Every-Member Canvass plan. Further arrangements for these meetings are to be made in co-operating with the state agencies.

3. Objectives and Special Days.—We recommend the following as objectives of the Every-Member Canvass, with suggestions for achieving these objectives:

(1) A definite time set apart

for the conduct of the Every-Member Canvass—November 19 to December 10.

(2) A definite plan of information and inspiration in preparation for the canvass.

(3) A definite follow-up program for conserving the results of the canvass.

The following suggestions are offered as means for achieving these objectives, to be adapted to the needs of the local situation:

(1) October 1—Sunday School Rally Day to pull for 100 per cent attendance. Distribution of tract on State Missions.

(2) October 8—B. Y. P. U. Visitation and Rally Day. Visitors to distribute tract on State Missions. Distribution of special State Mission offering envelopes to Sunday school, church and all public meetings.

(3) October 22—State Mission Day in the Sunday school.

(4) October 29—Visitation Day for Brotherhood and Missionary Society and their rallies during the following week. Distribute tracts at all church gatherings on Southern Baptist Convention Hospital Work and Old Ministers' Relief.

(5) November 5—Church Roll Call and Home Coming Day. Distribute tract on Ministerial Educa-

tion for the four seminaries.

(6) November 12—All Church Visitation Day. Distribute tract on State Benevolences and Colleges, Christian Education.

(7) November 19—Consecration Day. Distribute tracts at all church gatherings on Southern Baptist Convention Hospital Work and Old Ministers' Relief.

(8) November 24—Church Roll Call and Home Coming Day. Distribute tract on Ministerial Education for the four seminaries.

(9) November 29—All Church Visitation Day. Distribute tract on State Benevolences and Colleges, Christian Education.

(10) November 19—Consecration Day. Distribute tracts on Home and Foreign Missions.

(11) November 20-24—School Missions and/or stewardship revivals.

(12) November 29—All-Day Prayer Meeting—9:00 A. M. to 9:00 P. M., special leaders for every thirty minutes, closing with the all-church prayer meeting at 8:00 o'clock led by the pastor.

(13) December 3—Sunrise Prayer Service. The Every-Member Canvass to be completed on December 10.

(14) December 17-24—Pay-up Sundays with special envelopes for everybody to pay up all 1933 pledges.

West Texas Baptist

SAM MALONE

Editor and Publisher

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Propaganda and Baptist Papers

Last week the Baptist Messenger carried an editorial under the above caption that was timely. The Messenger quotes from a recent article by Dr. Rufus Weaver on the strength of propaganda, as follows:

"Propaganda now rules the world. Propaganda has lifted to the seats of the mighty every living dictator on earth. Organized minorities have been able again and again to grasp the reigns of power through the effective use of propaganda. Soviet Russia is an omniscient illustration. Revolutions no longer depend upon the success of armed revolt, but upon the control of the agencies that make and mold public opinion. Representative government throughout the world, is meeting today its severest test.

"The forces that control the agencies that mould public opinion in the United States are destined to make the American history of the future. These social forces are directed by men either for profit, for power or for public weal and moral and spiritual betterment of this generation. The principal agencies are the press, the radio, the moving picture, and the public speech. No one will deny that today these agencies are motivated primarily by the desire for profit or by the lust for power.

"The situation creates one of the most significant aspects of our Evangelical Crisis. Evangelical Christianity which predominates in rural areas, the village, the town and the small city, is weakest in the great urban centers where the policies that govern the agencies that create public opinion are made."

Commenting on the above timely statements the Messenger says: "Communists, Catholics and Jews are making wider use of propaganda than are the evangelical forces." The circulation of their literature is increasing while the evangelical people of America are doing less. We are in a state of lethargy, while the cause of Christ languishes. Mormons, Mohammedans, Millennial Dawnists, Christian Scientists, and various other faiths are aggressive day and night, in their propaganda through the printed page.

"We are making little use of literature. We sleep while the enemy sows the tares. We need not be surprised at the inevitable results when we awake.

"There are three classes of literature that are particularly detrimental.

1. "Literature, books and periodicals in the name of the Christian religion, which do not contend for the definite, doctrinal teachings of God's word. In that class is inter-denominational literature which gives the impression that one denomination is as good as another. When such periodicals are placed in the homes we help to train a generation that will not contend for the faith once for all delivered to the saints. Economy at this point will, in the end, prove the most expensive policy we could adopt.

2. "Sex magazines and books, or what some one has called 'barnyard literature.' There should be a protest against the sale of obscene literature boldly displayed on the news stands. It is difficult to make such protest effective when so many people are poisoning their hearts and minds with literature that acts as an opiate on the conscience of men and women. Homes that serve such filth do not relish Christian literature—not even the Bible.

3. "Religious and political propaganda. We have already indicated the nature of the religious propaganda, all of it calculated to weaken the Baptist cause if we do not resist it, and overcome evil with good.

"The strength of political propaganda is seen in the strategy adopted by the liquor forces when the 18th Amendment was written into the Constitution. They employed the best newspaper men they could find to fill the daily papers and magazines with their propaganda. How well they succeeded is quite apparent."

Sympathy

Dr. Frank S. Groner, of Texas, whose recent book "The Witness of Great Minds to Christian Verities" will be mentioned among our Book Notes, sets down among his many fine illustrations of Christian truth a fine story of how Al Jennings, once in the Federal prison at Atlanta as an outlaw of the Western plains, but afterwards released on the ground that he was more unfortunate than guilty.

After the release of Mr. Jennings he became a lawyer. In his practice he devoted himself by preference to helping and defending down-and-out men. There came to him a man whose son was in trouble at Lawton, Oklahoma. The boy was charged with horse-stealing, and was in prison. The man was a good citizen, and he besought Jennings to take the case. Mr. Jennings did and promptly went to work for his client.

When the case came up for trial he pleaded for the liberty of

the accused with an earnestness seldom equalled. He made the defendant's case his own, and pled for him as if for his own soul. As he begged the jury for the liberty of the boy that he might go back to his aged and honored parents, Jennings wept unfeigned tears and trembled under the urge of deep feeling. And he won his case. The misfortunes and sufferings of Al Jennings had fitted him for his preferred practice.

This is a good illustration and yet a feeble one of the sympathy of the suffering Christ which led Him to forsake the glory of heaven and assume the form of man that He might suffer for sin, even in the death on the Cross, that through His suffering the hearts of sinful men and women might be touched and that they might turn to Him for release from sin.

Christian ministers are properly always on the search for illustrations that help dull ears and all but closed hearts to become alert and receptive to the wonderful love of God in Christ. It is only by hearts that melt in surrender to this love, whether it be the heart of the high or low, that men and women become Christians at all in any real sense.

The ability of Al Jennings to enter in deep sympathy with others who were clogged, and bound by misfortune and misunderstanding, came from having suffered himself. It is only as a minister of Christ in his own experience has appropriated something of the fullness of Christ and entered into His Spirit of humility and sympathy and love for others that he can rightly interpret to them the Gospel.—Western Recorder.

Some Baptist Facts

1. The first modern missionary was William Carey, a Baptist.
2. The first foreign missionary from America was Adoniram Judson who became a Baptist on his way to India. He sailed in 1812.
3. The first churches organized in India, Burma and China were Baptist churches.
4. The first complete Bible for the Chinese was printed on a Baptist press.
5. The first Negro missionaries ever sent to Africa were Baptists.
6. The first translations of the Bible into foreign languages were Baptist, and we have translated it into more languages than any other.
7. The first foreign missionary society ever organized was a Baptist foreign mission society in England in 1792 at Kettering, England.
8. The British and Foreign Bible Society was founded by John Hughes, a Baptist.
9. Vassar College, the first institution of higher learning for women, was founded by a Baptist, N. J. Jewett, with money furnished by Mathew Vassar, a Baptist.
10. The first two presidents of Harvard College were Baptists—Henry Dunster and Charles Chauncey.
11. Brown University, founded by the Baptists of the world to make liberal provisions for "full, free, absolute uninterrupted liberty of conscience."
12. The first state to include the idea of liberty of conscience in its constitution was Rhode Island which was founded by Roger Williams, a Baptist.—Baptist Observer.

Present Tragedies of Organized Religion

So-called Christianity is winning a success which is its ruin. It is seeking success through human ingenuity and talent in organized effort and is winning it. But such religion is largely of the flesh and such success is spiritual failure. Philip Brooks, in a sermon on the Pharisee who prayed and gave to be seen of men, said that they receive their reward. They gained their goal. They succeeded. But it was a disastrous success. Much of the triumph of Christendom today, is from our natural ability, with the Spirit of God disregarded. And this success spells ruin.

The most dangerous enemies of Christianity are not on the outside of the churches, but on the inside. Nor are they grossly immoral. They do not constitute the deadwood load carried by so many of our churches traditionally. They are active members whose religion is of the flesh rather than of the Holy Spirit. They are sincere. Often they are among the chief supporters of church work. But the Christianity which they produce is of that naturalistic, mechanistic type, which is so widespread in the world today. It is not surprising that sinners and worldlings are not attracted, but that they are repelled by such Christianity. It proudly points to its visible achievements. It gloats in big statistics and buildings and material tokens and standards of success. But it wists not that the Holy Spirit has departed from it. It toils all night and catches almost nothing.

Before the reader characterizes this as pessimistic, let him be honest enough with himself to compare such religion with the Christianity of the Spirit-filled disciples at the beginning. Only spiritual revival can bring recovery. Only by putting the Holy Spirit in complete charge of lives and churches and our work for Christ can we go forward as the Lord wants us to go. Are we ready to pay the price?—Eldridge B. Hatcher, D. D.

This Non-Church Going Age

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Bible, and they think it unauthoritative; so what's the use of going where it is preached and taught? Modernism and higher criticism and evolution. If a man is from an ape or a monkey, and if the Bible or parts of it are untrue, why believe any? Why worship an uncertain, unknown God?"

"Modern life so uses up energy that people are unable to think higher than the fight for food and other necessities of life. Some people are poor and can't dress so as to feel at ease; while others can't keep up their financial payments as they once could, and hence, are embarrassed. Others had rather stay at home, visit with, or quarrel with the family, read the Sunday papers, chat with the neighbors, sleep late, or listen to the radio, or loaf up town."

"Some take advantage of a much needed rest. Some people sit and think, while others just sit. Many people just don't want to go. Many are not interested. People do not like the restraints the churches require. Churches have a right to demand sobriety, chastity, morality, etc. But many people want to drink and follow their evil trends."

Second, Other Causes. "The building is uncomfortable: too hot in summer and too cold in winter. Autos, Sunday afternoon swimming parties, Sunday dinners, Sunday clubs, dancing and card parties through the week, Sunday golf, more numerous and greater variety in places of amusement, the unChristian press, children early and by thousands taught falsehoods relative to God, man, and creation; increased wealth and leisure, easier modes of travel, and more places of pleasure. "National prosperity is, and ever has been a hindrance to religious zeal." Parents don't attend church, nor do they require their children to attend. Many who attend Sunday School do not stay for preaching—and that includes many parents and teachers!"

"The movies—Sunday shows." A few Sunday nights ago I went up town after church and passed by the show which started before church was out. I am sure there were more cars parked around the show than there were people present at any two churches in town!"

3. Remedies Suggested. First—"Clap-trap methods, sensationalism, amusements, theatrical performances, etc., may attract for a time, but they are not the remedy."

Second, Let the members visit in a brotherly way in the interest of the church, and make their religion real and practical."

Third, "Let the preacher and people live what they profess, behave as they preach, and act as they sing and pray."

Fourth: "Let the preacher and people believe God and the Bible, and let the preachers have a positive message on the Bible, God, creation, sin, and salvation, a godly life here, and a hope of the world to come. Nothing will take the place of Christ and the Gospel of the Cross. People go to church to hear Christ preach and to get spiritual strength. If they fail here they will turn elsewhere to get their inner cravings satisfied."

(Of the scores of remedies suggested, both by preachers and laymen, by church members and non-church members, the one thing emphasized by all the Gospel of Christ, how to be saved, and hope of the next life. If religion will not bring people to church when the church is dealing in religion, then what will bring them? It was suggested over and over that people can get amusements and theatrical performances elsewhere; the same is true of every other realm. The church is to get and win and hold people by the Gospel of Christ).—Arkansas Baptist.

W. M. U. DEPARTMENT

WOMAN'S MISSIONARY UNION OF TEXAS, DISTRICT No. 17

Watchword for Year: "Launch out into the deep and let down your nets."
—LUKE 5:4

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ANNUAL MEETING OF SWEETWATER ASSOCIATIONAL AUXILIARY

On Oct. 4 the twenty-ninth annual session of Sweetwater Associational Auxiliary was held in University Baptist church, Abilene. Mrs. O. H. Cooper, Abilene, president, was in charge of program. Promptly at 9:30 the morning session opened with song service led by Mrs. Tom McWhirter; Mrs. W. J. Work, pianist. "I Love to Tell the Story" and "Jesus Calls Us," hymns selected. Mrs. M. E. Rosser, University church, Abilene, gave the devotional, reading Psalm 27 and portions of John I. Her theme being "Light and Life," closing with prayer. Mrs. D. W. Arnette, W. M. S. president of host church, in a few chosen words welcomed the auxiliary members and visitors.

Simmons University greetings were given by Miss Mary Head. Mrs. Z. C. Steakley, Sweetwater, voiced the pleasure of the women in being present.

Following the recognition of new members, visitors and the appointing of committees by president: eleven W. M. S. presidents brought record of the year's work: each expressing encouragement and greater faith for the future. These were:

Abilene, First Church — Mrs. Jentry S. Holmes; Abilene — Immanuel — Mrs. J. O. Teasley; Abilene, South Side — Mrs. G. H. McDonald; Abilene, University — Mrs. J. L. Anthony; Merkel, First Church — Mrs. A. R. Booth; Ovalo — Mrs. F. A. Hollis; Sweetwater, First Church — Mrs. R. C. Crane; Sweetwater, Lamar Street — Mrs. J. T. Ware; Trent — Mrs. Ed Burks; Tye — Mrs. R. F. England; Tuscola — Mrs. J. A. Reynolds.

Two new societies were added — Caps and Sunset Church, Abilene.

The highlight of morning was the address of the president, Mrs. O. H. Cooper. Her message based on the W. M. U. watchword, "Launchers together with God as we launch out into the deep and let down our nets," giving a resume of year's work and stating her hopes for the future, closing with the question, "Has the draught been pleasing to our Captain, Jesus?" "He Leadeth Me," sung. Prayer by Mrs. E. M. Francis.

Mrs. C. C. Compere, Cor. Sec., and Mrs. Robert J. Jones, treasurer, read their reports.

The Christian Education and Silver Anniversary Fund hour was in charge of Mrs. E. M. Francis, general chairman. Giving her report, she then introduced Prof. R. N. Richardson, of Simmons university, who spoke on "Simmons Today," giving plain and pointed facts, urging loyalty to our own school. A sweet message in song: "Teach Me To Pray," brought by Prof. Clyde Garrett, Simmons instructor, with Mrs. Garrett at the piano.

The morning session closed with a beautiful "In Memoriam," conducted by Mrs. J. M. Chandler, Abilene. As she called the roll of loved members who have passed on since we last met, Mrs. Robert Jones, standing near, would place a white rose in a large wreath of evergreen. There were eighteen white roses and four buds; these last representing those of junior organizations. Mrs. M. B. Herring sweetly sang "Sunrise Tomorrow." Prayer by Rev. C. A. Powell.

A bounteous lunch was served in the dining room by the W. M. S. and Y. W. A. of host church.

"Let Others See Jesus in You," the opening song of the afternoon session. Mrs. E. T. Collins, Merkel, led the devotional, quoting from Luke 5:4 our year's motto: stressing work for the Master. Fitting indeed that general committee chairman's report should follow. Gleaning from these reports — an increase in number of tithers; more interest in study of God's word and world missions. Reading essential: Our sanitarium, old ministers and orphans have been remembered with gifts of linen, food and clothing.

Supt. E. M. Collier told of work and needs of hospital.

The following officers were elected:

Mrs. C. C. Compere, Abilene, President.

Mrs. H. J. Hanks, Abilene, Cor. Sec. and Treasurer.

Mrs. W. R. Derr, Abilene, Recording Secretary.

The thirteen W. M. S. presidents are vice-presidents of Auxiliary.

Mrs. E. D. Dunlap, Sweetwater, Young People's leader.

The following committee chairmen were appointed by the incoming president: Christian Education

— Mrs. N. A. Moore; Missions — Mrs. W. C. Ashford; Stewardship and Tithing — Mrs. W. M. Mullins; Personal Service — Mrs. Z. C. Steakley; Benevolence — Mrs. W. F. Joiner; Periodicals — Mrs. Ellis W. Martin; Librarian — Mrs. F. Elton Rhodes.

Let us show our appreciation and co-operation to these new officers and chairman by getting our reports to them and on time.

"Tis sweet to be reminded "there is a tie that binds," as Mrs. D. W. Arnette, on behalf of the Auxiliary, presented Mrs. O. H. Cooper, the outgoing president, a pretty desk lamp. A small token of our love and appreciation. After singing "Blest Be The Tie That Binds," Mrs. O. H. Cooper closed the meeting with prayer.

Registration

The registration, by churches follows:

Sweetwater, Lamar Street: Mesdames Rufus Davis, W. M. Mullins, Herman Coe, J. L. Stilling, J. T. Ware, R. B. Best, Myrtle Mill. Sweetwater, First church: Mmes. C. R. Simmons, Z. C. Steakley, E. D. Dunlap, R. C. Crane, Harry Bondies.

Caps: Mrs. W. F. Joiner, Mrs. L. H. Hollowell, Mrs. Clint Stewart, Mrs. W. H. Hughes.

Ovalo: Mrs. F. A. Hollis, Mrs. E. T. Martin, Rev. F. A. Hollis. Merkel, First Baptist: Mmes. Nannie Casseaux, T. E. Collins, W. C. Matthews, C. R. Joyner, O. R. Dyer, A. R. Booth, W. V. Crawford, E. R. Clack.

Tuscola: Mmes. W. H. Wills, D. H. Swindle, W. E. Beard, J. A. Reynolds, Elmon A. Kirby, Ray Barrington, O. E. Blackwood, Ray Stephenson, Walter Taylor. Lawn: Mrs. H. B. Cook, Mrs. H. N. Copeland.

Salt Branch: Mrs. Ollie Higgins, Mrs. Austin Robertson.

Trent: Mrs. J. I. Leamon, Mrs. Ed Burks, Mrs. John B. Winn.

Tye: Mrs. T. J. Amazon, Mrs. J. Lowell Ponder, Mrs. R. F. England. Abilene Churches

Sunset Baptist, Abilene: Mrs. Willie Baker, Mrs. L. B. Scott, Mrs. J. A. Lunsford.

Immanuel Baptist, Abilene: Mrs. J. O. Teasley, Tom D. Johnson, J. A. Hanks, W. A. Traveek, A. J. Powell, G. W. Elliott, P. A. Mayfield, Lee Cooper, R. E. Williams, Cora Flannigan, Miss Irene Flannigan.

Calvary Baptist, Abilene: Mrs. J. H. Dean.

Southside church, Abilene: Mmes. George McDonald, P. E. Walker, R. C. Lewis, W. C. Ashford, Henry Antilley, K. P. Jones, Roy Reynolds, A. R. Tyson, Lee Ballew, R. A. Glenn, W. E. Gentry, J. F. Blakely, J. H. Sanders, Louis Rowell, M. Meeks, C. R. Lindsey, S. E. Pollock, C. W. Elliott, Gus. J. King, Rev. A. R. Tyson.

First Baptist Church

First church, Abilene: Mmes. J. E. Burnam, H. W. Morris, Bert E. Low, W. S. Beam, C. M. Caldwell, Frank Fuentes, J. M. Chandler, M. B. Herring, Theiss Jones, A. L. McLaurin, Sam Malone, L. L. Huddleston, Oscar H. Cooper, Tom McWhirter, W. J. Work, J. S. Holmes, W. K. Jennings, Ellis W. Martin, Will S. Daniel, C. C. Compere, Lon Hayden, H. J. Hanks, J. B. Rhodes, R. J. Ellis.

Mmes. A. H. Pool, R. W. Grisham, G. O. Summers, John W. Thomas, Elizabeth Baucom, James P. Stinson, George L. Paxton, J. E. Hooper, F. Elton Rhodes, W. D. Dick, John R. Hutto, Robert J. Jones, E. E. Hollingshead, Ira Kelly, S. J. T. Williams, J. T. Jones, J. E. Tatum, E. S. Murphy, W. E. Hughes, Dan McMean, T. W. Turner, J. B. Buckley, C. C. Stewart, N. A. Moore, E. E. Andrews, Mr. and Mrs. Clyde Garrett, Miss Mary E. Head, Miss May Kelly, E. M. Collier, Miss A.

M. Carpenter, Minnie E. Hayden.

The Hostesses

University church: Mmes. Lee R. York, C. A. Powell, C. F. Bryant, W. A. Stephenson, Luther Webb, Ingram, E. M. Francis, J. L. Casey, L. L. Welch, T. W. Hinsley, L. H. Barley, G. H. Hill, J. Elbert Smith, W. H. Howell, M. F. Richardson, Elmer Huddleston, L. R. Morris, I. J. Lane, J. D. Reeves, W. D. Harper, H. L. Harrison, H. R. Arrant, Jane Wallace, Forest Wallace, J. O. Castles, A. D. Palmer, J. M. Hatton, M. E. Rosser, R. L. Miller, Ben Manly, W. S. Shaw, W. J. King, L. C. Dunn, E. J. Dunlap, J. L. Anthony.

Mmes. D. W. Arnette, R. M.

White, N. W. Pitts, J. W. Atkinson, R. E. L. Saffell, H. C. Lewis, C. D. Owen, Phil Little, Le Ama Grubb, F. G. Bradley, A. M. Beaty, J. N. Brister, C. J. White, E. F. Shotwell, Alton Willingham, Byron Vaughan, W. L. Bailey, Cecil R. Rutherford, Kate Amerson, W. I. Fox, E. D. Ashburn, A. J. Lane, L. E. Darby, Bertha Barber, Misses Alta Maye Beasley, Emma Edna Moore, Helen Hatton, Oma Lee Manly, Edna McMinn, Hattie Ford, Althea Brister, Katherine Powell, Loree Ford, Irene Bryant, Ola Harlan, Mattie Scott, Cora Scott, Ida Kelly, Franthy.

(Continued on page 4)

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Annual Meeting of Sweetwater Associational Auxiliary

(Continued from Page 3)
cis Castles, Verna Rabb, Rev. C. A. Powell.

Visitors

The following registered as visitors:

Hamlin: Mmes. W. L. Boyd, M. P. May, J. L. Winter, F. Y. Wilson, A. G. Arnett, J. Henry Littleton, Tate May, W. A. Albritton, J. T. Day, J. W. Ezzell.

Anson: Mrs. L. A. Doyle, Mrs. W. B. Hagens, W. C. Saladin, Mrs. J. D. Graham, Mrs. J. D. Hale.

Coleman: Mrs. W. L. Scott.

Moran: Mrs. W. T. Townsend, Mrs. Garland Shelton.

Rochester: Mrs. L. M. Kay, president of the Haskell county association.

Austin: Mrs. John W. Baker.

Quannah: Mrs. J. C. Richardson.

Wednesday evening's program given by the young people. Mrs. E. D. Dunlap, leader in charge.

Pauline Melton led in singing "The King's Business"; Lois Jackson, pianist.

Christian Service: subject of splendid devotion by Maurice Grisham, Immanuel chree.

Three R. A. boys: Harlen Shaw, Arthur Gray Arrant, and Alvin Hatton, gave demonstration of the Royal Ambassador work. This band under the leadership of Mrs. R. M. White has reached the A-1 Standard.

Mrs. Cecil Russell, counselor, led the Sunbeams in singing "Jesus Wants Me for a Sunbeam," "I Love Jesus Down in My Heart."

Piano selection—Miss Cordelia Smith of Simmons.

"The Cross Roads," a beautiful and instructive pageant, based on the "Parable of the Ten Virgins," by Y. W. A., Simmons university, ably directed by Miss A. M. Carpenter, counselor.

Song, "Nearer the Cross."

Our hearts were stirred as Mrs. J. B. Buckley spoke on "Service." May we ask ourselves the question, "What Wilt Thou have me to do, Lord?"

Dismissed with prayer by Mrs. O. H. Cooper.

THE LAND OF BEGINNING AGAIN

Author Not Known

I wish that there were some cheerful place

Called the Land of Beginning Again,

Where all our mistakes and all our heartaches

And all our poor selfish grief Could be dropped like a shabby coat at the door

And never be put on again.

I wish we could come on it all unaware,

Like the hunter who finds a lost trail,

And I wish that the one whom our blindness had done

The greatest injustice of all Could be at the gates, like an old friend that waits

For the comrade he's gladest to hail.

We would find all the things we intended to do,

But forgot and remembered too late,

Little praises unspoken, little promises broken,

And all the thousand-and-one Little duties neglected that might have perfected

The day for one less fortunate.

It wouldn't be possible not to be kind

In the Land of Beginning Again; And the ones we misjudged and the ones whom we grudged

Their moments of victory here Would find in the grasp of our loving handclasp

A STRANGE WILL

"Did you look upon the mountain and the stream and exclaim: 'These are mine?' If not, then you have ignored Nature's dower to you. Do you realize that your individual possession in art is as broad as art itself? If not you are refusing man's free gift to man. It is so easy to be rich, the only thing that is hard is to learn to know gold when you see it.

The most sensible will ever written was made by an insane man. He was Chas. Lounsberry, once a prominent member of the Chicago bar, who in his later years lost his mind and was committed to the Cook County Asylum, at Dunning, where he died penniless.

In as much as poor, mad Chas. Lounsberry knew gold from dross, we here reprint his will:

I, Chas. Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this my last will and testament, in order, as justly may be, to distribute my interest in the world among succeeding men.

The part of my interest, which is known in law and recognized in the sheepbound volumes as my property, being inconsiderable and of no account, I make no disposition of in this, my will. My right to live, being but a life estate, is not at my disposal, but these things excepted, all else in the world I now proceed to devise and bequeath.

Item: I give to good fathers and mothers in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments, and I charge said parents to use them justly, but generously, as the needs of their children shall require.

Item: I leave to children inclusively, but only for the term of their childhood, all and every, the flowers of the fields and the blossoms of the woods, and the right to play among them freely according to the custom of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein and the white clouds that float high over the giant trees.

And I leave to children the long, long days to be merry in, in a thousand ways, and the night and the moon, and the train of the "Milky Way," to wonder at, but subject, nevertheless, to the rights hereafter given to lovers.

Item: I devise to boys jointly, all the useful, idle fields and commons where ball may be played; all pleasant waters where one may swim; all snow-clad hills where one may coast, all the streams and ponds where one may fish, or where, when grim winter comes, one may skate, to have and to hold these same for the period of their boyhood. And all meadows, with the clover blossoms and the butterflies thereof; the woods with their appurtenances, the squirrels and the birds and the echoes and the strange noises, and all the distant places which may be visited, together with the adventures there found. And I give to said boys

More than penitent lips could explain.

For what had been hardest we'd know had been best,

And what had seemed loss would be gain;

For there isn't a sting that will not take wing

When we've faced it and laughed it away.

And I think that the laughter is most what we're after.

In the Land of Beginning Again.

each his own place at the fireside at night, with all the pictures that may be seen in the burning wood, to enjoy without let or hindrance, and without any encumbrance of care.

Item: To lovers I devise their imaginary world with whatever they may need, as the stars of the sky, the red roses by the wall, the blossoms of the hawthorn, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

Item: To young men, jointly, I devise and bequeath all boisterous, inspiring sports rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships, and of possessing companions, and to them exclusively, I give all merry songs and brave choruses to sing with lusty voices.

Item: And to those who are no longer children, or youths or lovers, I leave memory, and I bequeath to them the volumes of poems of Burns and Shakespeare and other poems, if there be others, to the end that they may live the old days over again, freely and fully without title or diminution.

Item: To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children until they fall asleep.—The Scrap Book, June, 1906.

Former Missionary Discusses Storm in Rio Grande Valley

(Continued from Page 1)

paid monthly to the Co-operative Program. I wrote Dr. Williams a few days ago, about our condition and asked for immediate help.

Brother George Mason replied to my letter said in part: "I am enclosing your check for July as I know you need it. We will help you more if we can; but, Brother Owen, we haven't the money."

I had just finished reading the above when a Methodist friend

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came in and said, "Brother Owen, our Bishop and our Presiding Elder came Sunday and told us that the Methodist Conference would rebuild our church for us and support a preacher on the field." Am glad they can do it, but am deeply concerned about our cause here.

Shall we surrender the field? The deep water ship channel here is near completion and other improvements are coming this way. People still believe we will soon have a good town. I am praying that God will open our eyes and hearts to see our opportunity and help us do more mission work.

MODERN SWAPPING

"What are you going to give Joe for his birthday?"

"The necktie I gave him last Christmas."

"How can you give him something he already has?"

"He hasn't got it. He gave it to me for my anniversary."

CISCO CHURCH ORDAINS YOUNG PREACHER

On Sunday, September 3, the First Baptist church of Cisco, called a Presbytery to ordain Brother Elwin Skiles to the full work of the gospel ministry.

The council was composed of the following ministers: E. S. James, E. L. Carnett, Geo. Thomas, James L. Smart, J. J. Ponder, W. R. Hornburg, J. T. King, G. W. Parks, E. L. Springer, Z. C. Chambless, H. N. Baldern, C. F. Bryant, Ivory.

Rev. E. S. James was elected moderator, J. T. King, clerk, and Rev. G. W. Parks, grandfather of Brother Skiles, preached the ordination sermon, E. L. Garnett, led the prayer.

Brother Parks in his masterly message gave the charge both to Brother Skiles, and the church.
J. T. KING, Clerk.



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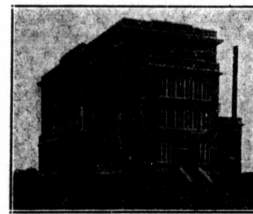
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Operating Room B	800.00
Operating Room C	500.00
Ward 10 (4 Bed Women's Ward)	500.00
Ward 11 (4 Bed Men's Ward)	500.00
Colored Ward (4 Bed)	300.00
Room 406 (Maternity)	250.00
Nursery	250.00
Room 1	250.00
Room 3	250.00
Room 7	250.00

The 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.