

WEST TEXAS BAPTIST

Vol. VIII

ABILENE, TEXAS, JANUARY 15, 1932.

No. 4

APPEAL IS MADE FOR A NATIONAL DAY OF PRAYER

At a conference called in Atlanta, Thursday noon, December 31, 1931, the following resolution was unanimously adopted, having been offered by Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church of Atlanta, Ga., and Mr. Walter G. Cooper, prominent business man of Atlanta:

Remembering the gracious words of God, when He said: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land"—(II Chronicles, 7:14).

And in view of world-wide unemployment and distress which endanger peace and threaten civilization itself, making it clear that the world needs more than human wisdom to guide us in this sea of trouble, the people of Atlanta, through this meeting of ministers and laymen and representatives of the press, earnestly request the people everywhere to assemble at their places of worship on Sunday, January 31, 1932, and pray for Divine guidance; and we respectfully and earnestly request the President of the United States, and the Governors of all the States, to issue proclamations, setting apart Sunday, January 31, 1932, as a National Day of Prayer for guidance of God in meeting the problems which confront the world.

Believing that all our problems are capable of solution if we approach them in the spirit of implicit faith in God and one another, and that those nations are blessed whose God is the Lord, we unite in this appeal to the President and Governors of our Country, and to the people everywhere.

Signed: Richard B. Russell, Jr., Governor of Georgia.

Clark Howell	Z. A. Snipes
John Paschal	Roy LeGraw
M. A. Cotter	W. B. Spann
C. R. Stauffer	Warren A. Candler
R. J. Guinn	James L. Key
W. E. Mansfield	S. T. Senter
Edgar Craighead	Walter G. Cooper
David Marx	W. Ches Smith
Louie D. Newton	Dudley Glass
Ryland Knight	Harry Alexander
John M. Walker	Herbert Porter

WORKERS CONFERENCE CONVENES AT MERKEL

The Workers Conference of the Sweetwater Baptist Association is meeting today with the First Baptist Church, Merkel. The program calls for a devotional by C. W. Clark, an address on "The Bible Doctrine of Giving," by R. M. Cookson; report of the Every Member Canvass, led by Pastor Henry Weldon of Lamar Street Church, Sweetwater, and an address by Pastor Henry Littleton of Hamlin.

Following the noon hour Walter Jackson, Abilene, was to deliver an address on Associational Training School week.

The next meeting will be held with the Ovalo Church, on February 11th.

Adventures of a Missionary Ford Car In Brazil

(Many are the adventures of a Ford, but none more thrilling than that related by Miss Essie Fuller. She is not only teacher in our school at Pernambuco but is also president of the W. M. U. of her State. One of her resolutions this year was to visit all of her missionary societies. Let us listen while she tells us how she and her Ford made the first of these visits.)

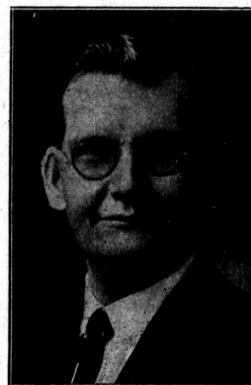
—One Saturday afternoon at one thirty my faithful Ford and I started on our journey to two far away missionary societies. I was a little dubious about the trip, for the Ford's tires were not new and I knew the roads would be very rough. But a believer who helps me with the care of the Ford offered to go with me, so, together with a girl and boy, whose father is pastor at one of the churches I intended to visit, we started out, feeling like adventurers indeed. I planned to take the car to a town within ten miles of my destination, and then make the rest of the journey on horseback. We reached this town with no worse mishaps than one puncture and many bumps. The horses which were to carry the pastor and me on to the church did not arrive until six o'clock, an hour after

dark. Everyone said that it would not be safe for us to ride at night as there were many robbers and the road was through the mountains. As I thought of the difficulty of rising early, riding ten miles on horseback, speaking at eleven o'clock, riding the ten miles back and starting again at night, when I was accustomed to horseback riding, I began to inquire if there was not a way to get nearer in the car. Finally one fellow said that we could go in two miles if we tried. My Ford looked ready for more adventuring, I said, "Let's try!"

We started at six o'clock the next morning. We soon ran into a rain and then came to a stream swollen by the night's showers. A boy waded in to see if we could cross, and then with our hearts in our mouths we plunged in. To our delight the old Ford forded it in a great way. We went on until we came to a little hut where we were asked if we could cross a ditch just in front of us. They said that we could, for the road had just been cleared the day before. They went to see us try out their new road. We crossed the ditch safely, but oh that hill! It was full of stumps and

(Continued on page 8)

EVANGELIST NEWSOM MAKES UNIQUE RECORD IN EVANGELISTIC WORK



Rev. John W. Newsom, rural evangelist working under the State Board, spent a few days in Abilene last week. Brother Newsom has conducted 100 revival meetings within the past fifty months, and practically all of these meetings have been held with pastorless churches. Forty-two of these churches were left with pastors at the close of the meetings.

Evangelist Newsom left Abilene about eighteen months ago to join the State Board staff of Evangelists. Since that time he has witnessed about 2,000 conversions in his meetings. Brother Newsom has pioneered in the type of rural evangelism he has been doing. He seeks out the pastorless churches, conducts revivals with them and nearly always succeeds in leading the churches to call pastors. Brother Newsom's schedule for the coming year is largely filled, but he has a few open dates that he could give to churches in this section of the state.

Some of the recent meetings conducted by Brother Newsom were at Senterville, Hickory Street Church, Dallas, Malvern, Ferris and South Prong, the last mentioned church being in his old home community south of Waxahachie.

SOUTHWESTERN HAS SUCCESSFUL OPENING

By L. R. Scarborough

The Southwestern Seminary has the opening for entrance for new students of the second semester Monday, February 1st. All students wishing to come here for the mid-term entrance, come on that date.

The first semester has been a good one as far as attendance and genuine hard work is concerned. We have a happy family here, going on with the great work committed to us, I say "happy," as happy as we can be under the financial difficulties.

We cordially invite others to come to this good place for study, prayer, inspiration, information, and perspiration, that is, hard work. We are expecting one of Dr. Gambrell's "glorious hard times" in 1932. Come and get under the load.

ABILENE FIRST CHURCH MAKES FINE REPORT FOR PAST YEAR

The First Baptist Church of Abilene in closing out the year 1931 reports 402 additions to its membership for the year, 115 for baptism. The average mid-weekly attendance of the Sunday School Teachers and Workers meeting was 237. These made during the year in the interest of the work of the church and Sunday School 34,899 visits, and 34,328 phone calls, and wrote 9,165 cards and letters.

186 officers, teachers and workers were installed by the Church Sunday morning, January 3, in the various positions to which they had been elected. The laymen had charge of the service. A goal for 1932 has been set by the church and Sunday School 2,000 in Sunday School, and 500 conversions and church additions. The every member canvass has resulted in 1903 subscribers to the budget, and is expected to reach 2,000 or more. The budget as subscribed at present has crossed the \$40,000.00 mark. There were baptisms two-thirds of the Sundays in 1931.

The new year started off with an evangelistic service in one of the Sunday School departments, 8 additions and a baptismal service. Evangelistic services are planned ahead for an evangelistic service every Sunday in one of the departments of the Sunday School for three months leading up to the revival which the Church has invited Dr. Geo. W. Truett to conduct.

There were no wars in Greece, as the mountains were so high they couldn't see what their neighbors were doing.

SEMINARY STUDENTS DEVELOP CODE OF MINISTERIAL ETHICS

Inasmuch as we believe that Almighty God has called us to preach the Gospel of Salvation by Grace through Jesus Christ that His Kingdom may be established among men; and

Inasmuch as we believe it just and right that men called to this high calling of ambassadorship on behalf of Christ maintain and practice at all times such ministerial ethics as will be in keeping with the teachings of our Lord and Saviour Jesus Christ, we agree as follows:

Article I

We believe that our Heavenly Father can as definitely make His will known to men today as in the days of the Apostles; that He can and does definitely lead and instruct through the Holy Spirit those who seek His guidance; that He is Omnipotent and will fulfill every need that is ours, keeping every promise that He has made to man; and that we may safely trust ourselves to His guidance and care.

We therefore pledge ourselves to seek His will rather than our own, and in all things to the best of our ability to seek the guidance of the Holy Spirit.

Article II

Being convinced that certain practices detrimental to the work of the Kingdom of God, and therefore contrary to the will of God, have arisen among churches and ministers, we place ourselves on record as follows:

We solemnly condemn self-seeking in the ministry, and pledge ourselves

(Continued on page 8)

What the Truth Can Do

By J. O. Heath

There is a scripture which counsels us to "buy the truth and sell it not." The assumption is that the truth is a commodity that is available. In worth then, it is beyond the merit of gold or rubies or costly set and delicately embellished diamonds. As comparisons are excluded, we may approach an appreciation of its value by accepting the fact that the truth is priceless. Priceless in its integrity, in its excellence, in its finality, and in the fervency with which it dissolves mental vagaries, discords and impurities. As God's word is truth, we may at least receive an animating conception of its depth and riches, its reliability and splendor, as we think about what it can assuredly do for us. By engaging ourselves in meditation, we may reach the point where we can place a larger experimental appraisal on that truth which is firmly fixed in heaven.

What then can this divinely revealed and obviously authenticated truth do for us who live amid the turmoil, besetments and follies of this highly secularized age? Clearly, there are some exquisitely enhancing things that this unspeakably precious truth can do for us. But by reason of our stupid attitudes and our profound reverence for dead prejudices and usages, we may never realize them in their fullness and glory. Yet it remains undoubtedly true that the deep and sublime things that the truth can do are for those who will receive them. It is to be recognized however, that the truth is genuine and to possess it in its reality, it must be appropriated without evasion or any kind of modification. The truth makes no concessions to error and pays no willing tribute to the pride of the mind. Nor does it abide, without protest, in any custom, rite, ceremony, program or plan, which is contrary to it or that in any wise fetters its God ordained movements.

However, it is time to say that the truth can make us free. Not phases or portions of it, but the truth in its verified and magnificent entirety. Not false or sceptical interpretations of it, not those ingenious theories of it which comes draped in the scholar's heavy rhetoric; but a humble acceptance of all its teachings will induct the mind into the glowing expanses of its freedom. There is no freedom for the intellect outside of the truth. The whole revelation of God must be implicitly received as it is written, before the mind can experience the delights of liberty. It does not matter how often an individual may proudly represent himself as a "free thinker"; nor as to the extent of the influence exerted by the tentative conclusions of evolution's loud and pedantic advocates, the mind is a slave moving at the behests of the false until it accepted the truth of God. Being a God of truth, His written revelation is the truth. In this revelation He told us the exact truth about the creation of the world and the making of man. And no evolution, Theistic or Darwinian, can be harmonized with the positive and majestic statements which it makes concerning the formation of the material universe. There is no reasonable point of agreement between Revelation and Evolution. One one side is man wearing the image of his Maker, standing erect and in the dignity of an explicit and instantaneous creation; on the other side is Evolution's bottomless abyss, whose hopeless silences find articulation only in the chattering of the apes. Now can any mind be free that is held in the

meshes of such innane sophistries and despairing absurdities? One wonders why a mind will reject the Bible on the ground of mental freedom and then allow itself to be so enthralled by profane and unproven assertions, as to be utterly wrecked by scepticism's wild and unfounded vapors. "Ye shall know the truth and the truth shall make you free," said Jesus. In the Savior's addresses, Moses stands approved and Jonah bears His undimmed indorsement across the fluctuating ages. Here is truth, palpable, substantial, unyielding. And after we eliminate all the flights of an emotional fancy, we can confidently move on faith out to the farthest reaches of its vast and stately empire. In this truth we can live in conscious contact with the activities of its freedom.

But the truth can also sanctify us. "Sanctify them through thy truth; thy word is truth." It is easy to profess a belief of the truth. A carnal mind could make a proper and impressive declaration of it. But our calling and election manifest their significance through our living in accordance with the spirit and letter of the truth. "The testimony of Christ is to be confirmed in us." We are then to be sanctified by the word, that we may be constantly in line with the truth. We are "cleansed by the word, and our liberty consists in a meek and lowly fitting of ourselves into it. For our sanctification and freedom are within the truth. In one sense then are we to attempt to broaden its narrowness or contravene the fact that in us are to be seen the "things that accompany salvation." Then if we are sanctified by the truth, we will bear its yoke, assume its obligations, submit to its inhibitions, and permit its commandments to be effectual in us. This is not something to be cavalierly dismissed. Far too long have we unfairly handled the truth. We have taken what pleased us and coldly ignored what interfered with our worldly pleasures, our personal ambitions, our cherished grievances, and our diligently nurtured cupidity. Long enough has liberty been used as a cloak within which the "disobedient, the deceived, and those who serve divers lusts and pleasures," hide their moral deformities. It was to prevent these things, so inimical to holiness, from being true in the lives of his people, that Christ infused sanctifying energy into his truth. This transforming truth is to be hid in our hearts. The cleansing word is to be so deeply inwrought in our souls, that it will illuminate the darkest, enliven the dullest and lustrate the foulest corners of our being. This is what the truth can do for us. But if we would partake of its purification and stand fast in that liberty wherewith Christ has made us free, then we must permit his sanctifying truth to place its restraints on our willful dispositions and hold us in joyful obedience to its authority.

Garden City, Texas.

On January the fifth the Cisco Associational Workers' Conference met with the First Baptist Church of Ranger where Brother G. W. Thomas is pastor. A good crowd was in attendance and a very splendid program was rendered. Brother Blair was employed for half-time service as Associational Missionary. The next meeting will be held with the East Side Baptist Church at Cisco, February 9th.

Dr. Truett's Christmas Message

For Christmas each year Dr. George W. Truett, pastor of the First Baptist Church, Dallas, sends to the members of the church family and many friends and acquaintances in the south, a Christmas and New Year Greeting. For a number of years I have been fortunate enough to be on the list. Each Christmas I look forward to receiving Dr. Truett's message with eager anticipation. This Christmas the words that he wrote are so meaningful and beautiful that I asked to be allowed to print them in the West Texas Baptist, believing that our readers will not only enjoy reading it, but receive encouragement and a real spiritual uplift.

GEO. S. ANDERSON.

The message follows:

CHRISTMAS 1931—NEW YEAR 1932

My Friends:

With the returning of the Christmas and New Year Season, when renewed emphasis is given to friendships both old and new, let me have the pleasure of sending you the friendly and time-honored Wish: "A Merry Christmas and a Happy New Year." May you and all yours be given the highest satisfactions of this Good Will Season, and may such satisfactions abide with you and be multiplied unto you, through all the unfolding future.

At this Anniversary Season, when both golden-winged Memory and swift-beckoning Hope speak constrainingly to us, may we resolutely summon ourselves so to number our days that we may apply our hearts unto wisdom, and may we bring the Gold of homage, the Frankincense of love, the Myrrh of sacrifice, with unreserved dedication, to all the duties and relations of life, ever remembering that the most valuable gift is not the one that costs the most money, but the one that embodies the most good will and the highest fidelity. May we be unwaveringly constrained to measure every privilege and duty, not by our comforts or our preferences, but by the needs of humanity and the Will of God.

As we look both backward and forward, may we be worthily grateful for the marvelous breath of life; for the wondrous power of thought; for the priceless blessings of home; for the dear memories of vanished faces whose smiles and love abide ever with us; for the constant inspiration of understanding friends; for the lofty privilege of work, and for the high spirit that appraises work as both dignified and ennobling; for the noble heritage that comes to us from the past; for every token of growing compassion toward needless suffering, anywhere and everywhere; and for every creative influence and agency for better cooperation in the matchless work of uplifting all mankind, both for today and tomorrow.

May we wisely recognize weighty problems are now confronting our country and all the world; and that multitudes are now experiencing privations and restrictions which lay a heavy toll, both upon the individual and the home. As never before, may we now faithfully recognize that those who are strong are invariably bound to bear the burdens of the weak; that the spirit of altruistic cooperation should be enthroned throughout all organized society; that no condition should be willingly tolerated which create an underprivileged class, or exploit any group for the advantage of another, or that magnify profit-seeking above the highest motive of service. May we hasten to give our best help to needy children; to lighten the burdens of the age; to give practical sympathy to the poor; to voice our most helpful words and cooperation to the anxious victims of unemployment; to carry good cheer to the sick and lonely and discouraged;—and thus may we help today and through all coming days. Whatever our difficulties and discouragements, may we go bravely on, remembering that life's highest progress has always been most surely registered, when circumstances have been most baffling, and when strength and fortitude have been put to the severest tests.

If unusual and most stressful tests have come or shall come to us, in life's practical affairs, may we be given the invincible spirit of our brave forebears, who revealed the splendor of their souls when days were dark and difficult. Let us not ask for tasks equal to our strength, but for strength equal to our tasks, that we may know the daily miracle of doing the impossible. Let us thoughtfully remember that God's plan for us is not to lessen our duties, but to enlarge our privileges; not to decrease our burdens, but to increase our strength. In all our battles and burdens, may we trustfully look to Him Who came to give the Life More Abundant. May we remember that no life is nobly complete that has not suffered; no culture is richly mature that is not the result of severe discipline and real self-sacrifice; no love is worthy of Him Who went about doing good, unless such love shall be voiced in self-giving for the sake of others.

By the brevity of the earthly life and its measureless possibilities, may we be unceasingly challenged to live for objectives that are of supreme importance, and not for tawdry things that perish with the passing day. May we steadfastly refuse to allow any room in our lives for petty and ignoble ambitions; for secret vindictiveness and blind prejudice; for narrow bigotry and unreasoned intolerance; for shams and insincerities; for grudgingness, pessimism, cynicism, uncharitableness, and all sharp-thorned discontent—remembering wisely that all such maladies of mind and heart discolor and disfigure the whole landscape of life. May we always be given the poise and power of fair-mindedness; a dominant sense of the supremacy and eternity of righteousness; an uncompromising warfare against all wrong standards and conditions; and an unhesitating willingness to make any and every needed sacrifice for the public trust and the common good.

If we must sometimes be called to travel some lonely road far into the sullen night; if we must feel the dull ache of some hurt of yesterday, or must walk in the hush of some trying ordeal, today or tomorrow; if we must sometimes be misunderstood, and eat the bread of sorrow, and dwell in the House of Pain—may we be given the Faith that can triumphantly go alone in the dark, the Love that suffereth long and is kind, the Hope that grows brighter and stronger unto the Perfect Day. If we have relaxed our hold on the higher things, may we at once resolve, with help Divine, henceforth to walk in the Better Way, until the Sunset Lights shall close the earthly day. And then, may we be given an abundant entrance into the "Glad homeland, not far away, where none are sick, or poor, or lone, the place where we shall find our own"—the Eternal Home prepared by Him Who Brought Life and Immortality to Light through His Gospel, and Who has given His own guarantee of the eternal blessedness of all who are willing to be His friends.

Your friend,

Pastor's Study, First Baptist Church, GEO. W. TRUETT.
Dallas, Texas.

A Page of Simmons University News

More Enrollments Expected Before Deadline Passed

Junior Arts To Enroll Later; Students Come From Other States

With students still registering daily, the total for the winter term enrollment will equal if not exceed that of the past quarter which numbered between six fifty and seven hundred students according to a statement from the registrar's office late Thursday.

New students enrolling here for the first time number more than forty. They are for the most part transfers from nearby Junior colleges, but the identification cards show that there are also a few who registered as first term Freshmen. The Junior class received most of the new ones with the Freshmen running a close second.

Registration in the Junior Arts department has not as yet begun but according to statements from parents of former students an enrollment of about sixty is expected. This department which is perhaps the youngest one of the school, has experienced the most rapid growth of any department. The work done last term by the juniors in plays, recitals and musicales received favorable commendation from the press.

A survey of the classification cards show that some of the present students are coming a long way to avail themselves of the opportunities offered by the university. Students are registered from New Mexico, Oklahoma, Louisiana, Arkansas and other states. Texas is represented almost by towns. Students are here from all parts of the state.

The administration and faculty express themselves as being well satisfied with the present outlook for the new term. Dean Olsen declares that he has over forty new students in his classes.

Prohibition Issue Is Essay Topic In Baptist Contest

A state and southwide essay contest for Baptist students is being sponsored by the Baptist Sunday School Board of Nashville, Tenn., using as its subject, "National Prohibition," was announced here today by the local B. S. U. unit.

The prize offered is \$150, first prize; \$100 second prize; and \$50 third prize, and are offered to the Baptist students in each state of the South who write the most approved essays on the subject.

Two extra Southwide prizes of \$100 and \$50 will be given for the first and second best essays among those winning first awards in the various states.

The papers may be submitted to the Department of Southern Baptist Student Work, Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tenn.

Thaulow Will Play Engagements For Texas Audiences

Christian Thaulow, head of the violin department left yesterday morning on a tour which in its entirety will include practically every college and prominent high school in the state. When completed, the violinist will have given a total of 225 concerts.

A majority of the public school appearances will be handled as matinees, given some time during the school hours. The larger high schools however will have regular evening performances as will be the case with all colleges.

He played at Colorado at 9:30 Friday morning, at Big Spring at 3 in the afternoon, and at Midland in the evening. Today he will play at Stanton at 1:15 and at McCamey in the evening.

Other tours will be made in seven groups to the Plains, to North Texas,

to the Panhandle, to East Texas, to Central Texas, to the Gulf coast, and to the valley. Homer Milam, former Simmons student, is in charge of arrangements for the concerts.

The McCamey engagement is sponsored by the high school band, which is conducted by Richard Walker, former cornetist in the Cowboy band. Other concerts on the West Texas tour are sponsored by the schools or the P. T. A.

Mrs. Lyda Whisenant will accompany at the piano during the tour this week.

The tours will occupy from two to ten days. Requests have come from several towns over the state, according to Mr. Milam. It was this, in fact, which gave impetus to the plans for extensive concert playing by Mr. Thaulow during the year. Return engagements will be made at San Angelo and Stamford. Mr. Thaulow has already played in Lubbock, Sweetwater, Coleman, Midland, Breckenridge, Haskell and Anson.

He furnished the second artist course number at Simmons university on December 4, playing before several hundred people.

"SIMMONS WILL BE SAVED AND BUILT BY THOUSANDS, NOT BY DOZENS"



DR. O. H. COOPER



PRES. J. D. SANDEFER



DR. JULIUS OLSEN

THEY HAVE GIVEN THEIR LIVES TO

SIMMONS UNIVERSITY

I WILL GIVE \$ _____ PER MONTH

THE _____ OF _____ CITY _____ STATE
IS AUTHORIZED TO PAY A DRAFT DRAWN ON ME BY SIMMONS UNIVERSITY EACH MONTH FROM THIS DATE FOR THE ABOVE AMOUNT AND CHARGE SAME TO MY ACCOUNT. THIS HOLDS GOOD UNTIL REVOKED IN WRITING BY ME. DRAFT SHOULD BE DRAWN ON THE _____ OF EACH MONTH.

ORIGINAL

ALUMNUS-EX-STUDENT-FRIEND

As a result of a movement started several months ago to enlist alumni, ex-students and friends of Simmons University to aid the institution in its efforts to pay the indebtedness under which the Board of directors are laboring, the above pledge card has been printed in large numbers and is being signed by friends of the institution. As will be seen the card carries the pictures of President Sandefer, Dr. O. H. Cooper and Dr. Julius Olsen, three men who have given more than twenty-three years of service to Simmons. The motto: "Simmons Will be Saved by Thousands, Not by Dozens," was adopted by a group of Simmons ex-students at Wichita Falls during the summer. The pledges are being signed in duplicate so that the duplicate copy may be sent to the bank on which the draft is to be drawn showing the authority of the institution to execute the draft.

Of course the authorities at Simmons will accept a pledge for the institution that does not authorize a draft to be drawn each month, but was decided at the last meeting of the alumni association that the above plan would be the most practical that could be considered at this time.

Simmons University, as well as practically every other denominational school in the South, is facing a serious crisis. During the twenty-three years that President Sandefer has been serving Simmons the institution has made a remarkable growth. Most of the plant, valued at one million dollars with over a half million endowment, can be accounted for, primarily, by individual gifts from friends over the West. However, it is generally believed that if the institution is to survive the present transformation through which our educational system is passing, friends by the thousands must be enlisted to come to her aid by making regular and systematic gifts.

Simmons University has served this vast growing empire of the west for the past forty years. Thousands of her sons and daughters have been educated and trained for service in her halls; hundreds of preachers and missionaries have been educated and sent out to bless humanity; these workers have been trained at a cost of around \$20,000 a year, the cost having been paid by the institution.

While Simmons has never been a member of the correlated system of Baptist schools in Texas, the management, friends and constituency of the institution have been as loyal to every enterprise fostered by the denomination as any other group in Texas. The service that Simmons has rendered has been rendered without cost to the denomination. The burden of building an institution such as Simmons has been a burden that has been carried by her friends along with the burdens of all our denominational work.

The management of Simmons University, along with the committee of one hundred, appointed a few months ago to lead in an effort to pay Simmons' indebtedness and the other loyal alumni and ex-students, are appealing to friends everywhere who believe in the ideals of the institution, to come to her aid in this hour of need.

A letter to the secretary of Simmons will bring to you pledge cards as shown above. It is hoped that thousands of friends may be enlisted in this worthy effort in the coming months.

Musicians Attend C. of C. Meeting At Wichita Falls Fri.

Members of the Cowboy Band who left yesterday for Wichita Falls where they furnished entertainment for the annual district Chamber of Commerce meeting will return today. A parade in the afternoon and an evening performance in the Memorial Auditorium completed the Friday program.

The Simmons club of Wichita Falls of which Solon Featherston is president was host to the band for a dinner honoring them held in the Baptist church at 5:45 last evening. President Sandefer who accompanied the boys on the trip was guest speaker for the affair.

On Thursday the band gave a chapel hour concert for the students. The program was one of the most difficult attempted this year and showed careful training. The selections were well received by the audience.

West Texas Baptist

SAM MALONE Editor and Publisher

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DEAD WRONG

"A clergyman told his congregation in one of the Western States that owing to the hard times they had been passing through he was going to relieve them by not asking them for a missionary collection that year. Next year his salary dropped to \$1,500, then to \$1,200, and he had to live on that. The year after they could not get above \$1,000, and he had to get out—starved out. They called another man, offering him \$1,200. He started out by preaching to them the great needs of God's work of missions. His salary went up next year to \$1,500, then to \$1,800, and the next year to \$2,000, and the church gave last year \$6,000 for the spread of the gospel."

THE WITNESS OF WALL STREET

WALL STREET, New York, the money center of the world, recently published in its Journal a strong endorsement of Christianity. "What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop, and a larger wheat crop is a revival of religion. The kind that father and mother used to have. A religion that counted it good business to take time for family worship each morning right in the middle of wheat harvest. A religion that prompted them to quit work an half hour earlier on Wednesday so that the whole family could get ready to go to prayer meeting."

WHINING WON'T DO IT

Whining has become the favorite indoor sport of the American writes George Luther Cady in the Congregationalist. "He whines as he eats his oatmeal in the morning, whines as he comes home to hang crepe all over his home at night. He gets up the richest and rarest wine thought on the Sunday of the Every Member Canvass. I hereby declare a moratorium on whining."

How profitably we could follow Mr. Cady's suggestion, for all of us have been guilty of this demoralizing habit. Like spoiled children we have whined that we have not been exempt from the economic difficulties of the day.

We have said it before but probably cannot over emphasize the need of it—namely that it is no time to whine—but it is now time to WORK and PRAY. These two things can do more to solve our difficulties than any other two, we believe.

So aptly does Mr. Cady express thought we're discussing that we quote him and (our own) Will Rogers further:

"Even if America were going broke (which it is not) we might as well make it a joy ride, for Will Rogers reminds us 'it is the first time a nation ever went to the poor house in an automobile.' It may not be alright with the world, my brother, but it is a mighty sight 'righter than your father or mother ever saw, and out of their comparative poverty they built our churches, founded the Home and Foreign Mission Boards, and built our colleges—but—these are not going to survive on whining.—Neither is Southwest City."

This is a fine time for prayer, faith, hard work, co-operation and boosting. Try it today!—Hale V. Davis.

THE TITHE OUR ONLY STANDARD OF GIVING

By J. H. Anderson
Chairman, Central Committee

The tithe is the very heart of our Every-Member Canvass Movement, and it is just like trying to teach a group of young men to be efficient surveyors without the use of the surveyors' chain, or to be good prescription clerks in a drug store without an apothecary's scale and weights and measures, or to be dry goods salesmen without a yard stick.

Can anyone imagine a world of such confusion as we would have without these standards of meas-

ure? Well, we have been trying to carry on our Heavenly Father's great world-wide business in exactly this loose, haphazard, careless way. And the fact that our Christianity has survived and grown and blessed the world as it has is the strongest human evidence we have that it is divine.

How long would the best of our secret orders last if the members were permitted to pay into the treasuries any amount that suited their feelings, or to pay nothing at all if it was not convenient? Well, the same kind of people make up our churches as belong to our secret orders; indeed, in most instances, they are the very same people. No one would, for a moment, think of wanting payment of money to be held as a prerequisite of membership in our Baptist churches, no more than we would insist that a perfect life be a requisite to membership. But what I am insisting upon is that we do hold up God's standards of giving, just as we hold up the life of Jesus on earth as the standard of living. We must hold up the tithe as the minimum standard of giving if we would be good stewards of the business sense God has given us.

There isn't a man among us who does not say the tithe will solve every financial problem our Baptist cause is facing.

There isn't a man among us who will offer us any other plan, that will surely solve our financial problems.

Then, in the name of Goodness, why not accept it, practice it, and teach it with all our strength, with all our minds, and with all our hearts, without any apology to anyone?

SOME THOUGHTS CONCERNING AFFLICTIONS

W. T. Rouse

In the concluding verse of the last sermon delivered by our Saviour to His disciples He said: "In the world ye shall have tribulation." J. 16:33. The same word here rendered "tribulation" is rendered affliction 17 times, trouble three times. So we may use any of these synonyms in thinking of the sorrows of the world.

1. *We are not promised freedom from trouble.* In this verse of scripture Jesus plainly tells His followers that they may look for affliction to overtake them. It is a significant fact that in connection with his conversion and call to be an apostle, Paul was apprised of the fact that he should suffer much in his life of service. "For I will show him what great things he shall suffer for my names sake." Acts 9:16. Many of the greatest saints have been the greatest sufferers, as Job, Baxter, Paul.

2. *Our afflictions are light and out of proportion to our coming glory.*

Paul was a wonderful man in all his experiences. It seems to me that as he faced affliction he was at his best. Hear him saying in Cor. 4:17, "For our light affliction, which is but for the moment, worketh for us a far more exceeding and eternal weight of glory." Then again in Rom. 8:18, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." These convictions enabled the apostle to go on in the difficulties of life unafraid.

3. *We may be partaking of Christ's sufferings.* This has no reference to the vicarious sufferings of Christ for sin, but refers to the afflictions which overtook Him.

Peter has a direct reference to this thought. 1 Peter 4:13. "But rejoice in as much as ye are partakers of Christ's sufferings."

4. *We may have fellowship in Christ's sufferings.*

This implies a closeness and nearness of the disciple and his Lord. Phil. 3:10. "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made comfortable unto His death." Many of the martyrs of the past centuries were supported in their death with the consoling words of the apostle.

5. *The Christian may glory in tribulation.*

Rom. 5:3. "And not only so, but we glory in tribulation also." 2 Cor. 7:4. "I am exceeding joyful in all our tribulations." Col. 1:24. "Who now rejoice in my sufferings for you." It takes a strong Christian to rejoice in tribulation. Paul rejoiced in the Philippian jail and sang praises to God and thanked Him that he was counted worthy to suffer in His name.

6. *It is the province of the Christian to be patient in tribulation.*

Rom. 12:12. "Rejoicing in hope, patient in tribulation." It is only the Christian who can be patient in tribulation, the sinner frets, complains, rebels; but the Christian is seasoned, ripened, dis-

ciplined by the things which he suffers.

7. *Our sorrows are temporary.*

In His message to the members of the church at Smyrna Jesus said: "Ye shall have tribulation ten days." That means just a short time. It will soon be over. Hold on and be faithful. I will come and deliver you very soon. Christian, if you are suffering; if the sorrows of life oppress you, take courage. Deliverance draweth nigh. "Sorrow may endure for the night, but joy cometh in the morning." Arlington, Texas.

A CALL TO PRAYER

We do not know of an exercise which could be more appropriate to the deeper needs of the people of God everywhere as we come to the New Year than that of a general call to prayer. We are publishing such a call in another place. It originated at a conference of religious persons at Atlanta, Ga., on the last day of 1931 in a resolution offered by Dr. Louis D. Newton.

The appeal is signed by representative religious persons of Atlanta and Georgia, at the head of the list standing the name of Governor Richard D. Russell of Georgia.

The call is directed to "the people everywhere," and earnest request is made of the President of the United States and the Governor of each State to issue proclamations setting apart January 31st, as a National Day of Prayer for the guidance of God in relation to the problems of the world.

Every devout and prayerful heart will unite in wishing that this movement may be given the prestige of confirmatory action by the President and the Governors, and that it may take deep hold upon the people of the country who believe in and worship God. Governor Ruby Laffoon, of Kentucky, has commended himself to Christian people by his modesty and reverence, and we are confident he would be glad to use his high office in furthering the call of a national day of prayer.

The time is ripe for thoughtful and God-fearing men and women, who understand that all of our marvelous material advance is in itself powerless to supply the deeper needs of the nation and of society, to lead men to humble themselves before God. Vast material mastery by man, so far from making him independent of God, has the rather seemed to make more deep and beclouded the tangle of the forces have landed the nation and the world in a place of sore need. There is beyond doubt a silver lining to the dark clouds, and its appearing awaits the turning of men to God from the self-sufficiency of their own devices.

P. S. It appears that the Federal Council of Churches has also issued a call for a Day of Prayer at the same date.—Western Recorder.

MISTAKES OF MODERNISM

In an article reproduced in the *Western Recorder*, Dr. A. Z. Conrad points out several mistakes of modernism:

1. That Modernism is new in its teachings and representations.

2. That it is synonymous with value and progress.

3. That the unaided human intellect can deal effectively with the great problems of the soul.

4. That the Bible is man's best word about himself and God, rather than God's best word about Himself and Man.

5. That Divine Revelation is uncertain, untrustworthy and superfluous.

6. That sociological relations are more important than theological principles.

7. That sin is disease and misfortune to be dealt with pathologically and not evil to be eradicated and death with redemptively.

8. That culture and not rebirth can eliminate the destructive influence of transgression and can put man into right relations with God.

9. That Calvary represents man doing his utmost for God and not God doing His utmost for man.

10. That a creedless church and a creedless personality make for liberty and self-expression.

11. That power is a wholesome exercise in meditation, but has no procuring power.

OUR GIFTS AND GOD'S

"What can I spare?" we say.

"Ah, this and this

From mine array I am not like to miss;
And here are crumbs to feed some hungry one,
They are but in the way upon the shelf."
And yet, one reads, our Father gave His Son!
Our Master gave Himself!

—Selected.

IMPORTANT FACTS CONCERNING MISSIONS

Foreign Mission Board

There are 432 foreign missionaries and 2,045 native missionaries in 14 foreign countries — China, Japan, Mexico, Brazil, Argentina, Uruguay, Chile, Nigeria, Spain, Italy, Yugoslavia, Rumania, Hungary, Palestine.

These missionaries baptized 14,415 converts into the fellowship of the churches last year, the largest number ever baptized in any one year.

The Board is operating 329 schools, with 20,222 students, of these 14 being theological seminaries with 255 students, and 215 young women in the nine training schools for women; 9 hospitals that treated last year 73,784 patients; 5 really worth-while publishing houses, meeting most opportune needs for literature.

The Board, in the face of its greatest opportunities, at its recent meeting, had to cut its budget for 1932, \$221,000 below the present budget, the budget for 1932 being \$889,941.02, from which 10 per cent must be deducted for the debt, which is now around \$950,000.

Home Mission Board

The Board made distinct progress in its work last year, even though its receipts were \$26,000 short of those a year ago. It reduced its debt by \$141,000 last year, and since 1928 it has paid over a million dollars on its debts. With its present plan, the entire debt will be wiped out in ten years.

During the year there were 30.6 baptisms, on an average, for each missionary in the homeland, and eight for each missionary pastor in Cuba, and 15 for each missionary in the Canal Zone.

Secretary J. B. Lawrence announces that the main emphasis in the future will be placed on preaching the gospel to the foreigners, Indians, Negroes, in the congested centers in our cities, and in Cuba and Panama. There was never a time when Home Missions was more needed than now: 18,000,000 lost people in the homeland crying to us for the bread of life; 5,000,000 foreigners lying at our gates, begging for the gospel crumbs that fall from our well-supplied tables; 10,000,000 Negroes. Our stewardship is great. The challenge is to our religious patriotism, self-preservation, denominational strategy. Will we hear and heed the appeal of lost souls and of Christ's hungry heart to save them through the preaching of the gospel?

State Missions

State Missions is the seed corn of all our missionary endeavors. It is basal. Only as our State organizations thoroughly evangelize and train their forces will Foreign Missions and Home Missions have resources in men and money to carry on their work.

In each state of the Southern Baptist Convention there is now an effective State organization that is functioning in behalf of the whole denominational program. The Southwest and Worldwide agencies must look to them for raising funds for their support.

Christian Education

Southern Baptists own and operate 97 institutions of learning, with an aggregate attendance last year of 24,443. Among these institutions are two theological seminaries, one Bible Institute, and two training schools for women, with an enrollment of 681 men and 296 women; 30 senior colleges, with 15,097 students; 31 junior colleges, with 4,951 students; 31 academies, with 3,418 students.

These schools are tremendous fac-

tors in training our Baptist leaders of the future.

Ministerial Relief

There are not fewer than 3,000 retired ministers within the Southern Baptist Convention, most of whom are without visible means of support, many of them being in great destitution. There are about the same number of widows of ministers.

There was paid in benefits last year in the Relief Department \$129,026.45, and from the Annuity Department, \$65,256.55, several thousand dollars in excess of the amount paid in any preceding year. However, the receipts from the Cooperative Program last year amounted to only \$83,853.07. That means that the remainder was taken from the Relief Reserve Fund, which, at the same rate, will be exhausted by January 1, 1932, and some other provision must be made for our disabled preachers, if the receipts from the Cooperative Program is not greatly increased.

Baptist Hospitals

Southern Baptists own and operate 24 hospitals, valued at \$15,350,203.93, with an indebtedness of \$5,505,528. All but two of these are owned and operated by the different State Conventions. The Southern Baptist Convention owns the Baptist Hospital in New Orleans, and the tuberculosis hospital in El Paso, Texas. These hospitals ministered to 88,848 patients, of whom 16,909 were charity patients last year.

Orphanages

Southern Baptists took care of 4,523 orphans in their 18 orphanages last year, 1,902 others being declined for lack of room. There was expended for maintenance last year \$934,406.40. The value of the property of these different institutions, which are owned and operated by the different State Conventions, is \$6,569,039, with an indebtedness on them of \$407,483.98.

How a Cooperative Program

Dollar is Divided

Each State divides Cooperative Program funds between State Objects and objects of the Southern Baptist Conventions. The percentage in the different states varies widely, according to needs. All the funds for Southwestern and Worldwide objects are sent to the Executive Secretary, Dr. Austin Crouch, Nashville, Tennessee; and these funds are divided according to the following ratio, after four per cent is deducted to meet the New Mexico Bond Issue, authorized by the Southern Baptist Convention.

Foreign Missions	50	%
Home Missions	23 1/2	
Relief and Annuity Board	7	
S. B. T. Seminary	3 1/2	
Southwestern Seminary	5 1/15	
Baptist Bible Institute	3 9/10	
W. M. U. Training School	8/15	
Am. Bap. Theol. Sem.	1	
New Orleans Bap. Hosp.	2 1/2	
	100%	

SALUTES AS GIVEN BY DIFFERENT NATIONS

In the United States the characteristic salutation is "Hello!"

The Arabs say on meeting, "A fine morning to you!"

The Turk says, with gravity, "God grant you His blessings."

The Persian greeting is familiar to all by reason of its quaintness: "May your shadow never grow less!"

The Egyptian is a practical man. He has to earn his taxes by toil under a burning sun. Accordingly he asks: "How do you perspire?"

The Chinese loves his dinner. Hence he asks, "How are you digesting?"

The Greeks, who are keen men of

business, ask one another, "How are you getting on?"

The national salutation of Naples was formerly, "Grow in grace!" At present, in most parts of Italy, a phrase equivalent to "How are you?" is used.

The Spaniards say, "How are you passing it?"

The French, "How do you carry yourself?"

The Germans, "How goes it?"

The Dutch, "How do you travel?"

The Swedes, "How can you" meaning, "Are you in good vigor?"

The Russians, "Be well!"

The English-speaking nations, in addition to the telephonic, "Hello!" say, "How are you?" and How do you do?"

Caucasians take off their hats, shake hands, embrace, bow and kiss, as in other parts of the world rub noses, touch foreheads and take off their shoes.

The bow as a mark of respect is a custom used by nearly all nations.—Judge.

Dr. Jno. A. Roberson
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News Notes

The sermon subject for Pastor King of Merkel Sunday morning was "God's Inventory of the Family Circle." The attendance of the Sunday School and young people's unions continue good through the winter months. The church entertains the workers' conference of the Sweetwater Association on Thursday of this week.

Sunday, December 27, was a great day with the First Baptist Church, Spur. Music for the day's services was in charge of M. D. Ivey. At the morning service Rev. Cecil Bennett of Texarkana preached. The evening service was designated as students' night. Students had charge of ushering, singing, preaching and other parts of the service. Walter Dunn, student in Simmons University from Spur, preached a fine sermon at the evening service. F. G. Rodgers is pastor of the church.

Rev. J. Perry King, pastor of the First Baptist Church, Rule, was operated on at the West Texas Baptist Sanitarium, and latest reports state that he is improving rapidly. This is the third major operation that Brother King has had during the past two years.

Friends of Rev. L. C. Robbins, a former West Texan, now pastor of the First Baptist Church, Clairmore, Okla., will regret to learn of the death of his oldest daughter, Jewell Fay, 10. She died at a sanitarium in Tulsa, and the funeral was held at Wingate and interment made in the Wingate cemetery. The funeral services were conducted by Pastor W. T. Hamor of Winters, assisted by the editor.

Workers Conference of the Mitchell-Scurry Association met on Tuesday of last week with the China Grove Church. The devotional service was conducted by R. E. Bratton, and Rev. Smith, returned missionary from Brazil delivered an address. A. A. Watson is pastor of the church.

A group of workers from Colorado, accompanied by Pastor Oran C. Reid, attended the meeting of the workers' conference of the Big Spring Association last Tuesday. Rev. Phillip McGahey, pastor of the First Baptist Church, Snyder, was also a visitor.

The Sunday school of the First Baptist Church, Colorado, has set an attendance of 1,000 as the goal for 1932. The attendance last Sunday was over 500, in spite of the bad weather.

Pastor John W. Cobb and the First Baptist Church, Rotan, are in a revival meeting with Rev. Phillip McGahey of Snyder doing the preaching.

The church at Moran has organized Baptist Training Service that is expected to reach members of the church of all ages. A unified service is being held just preceding the evening preaching service. Rev. C. F. Bryant is pastor of the church.

Rev. Victor Crabtree, student in Simmons University, was with the editor and the church at Eliasville in two fine services Sunday. Brother Crabtree is a graduate of Wayland College, Plainview. He is a preacher of several years experience and is available for a pastorate within reach of Simmons. Two men were converted at the evening service. Five candidates are awaiting baptism in this church.

FIELD NOTES

Rev. P. C. McGahey has been pastor at Snyder for the past two years. During this time there have been something over two hundred additions to the church. More than one hundred have come by baptism. The Sunday School attained the Standard for last year and they have made application for a Standard School for 1932. The School average about three hundred in attendance with five hundred and twenty-seven as the record attendance. There are a number of wide-awake B. Y. P. U's. in this church. The attendance in this service approximates one hundred. They now have on a campaign to standardize every union in the church. We understand that three of them are very near Standard at this time. We understand that the church is running on a cash basis, having closed out the past year with no new indebtedness. That the prospect for the new year is even more promising than it was for last year since there have been more subscribers to the Budget than ever before, even though they have the Denominational Work in the Budget as a "Preferred Item," and the amount is more than twice that of the previous year. It will be remembered that Brother McGahey is organizer for District eight. He has done a remarkable work in leading the churches and Associations of this District. He was one of the first to completely organize his District for the Every Member Canvass.

This church has just recently closed a church "Enlargement Campaign." The pastor did the preaching with Brother T. D. Carroll of Lubbock leading the Choir.

The Big Spring Association held its last Workers' Conference with the First Baptist Church of Big Spring. Rev. and Mrs. Smith, returned Missionaries from Brazil, were present and were principal speakers on the program. Dr. J. Howard Williams, our splendid Secretary, was also present and spoke on the program. There was a great crowd in attendance and it was one of the greatest meetings that has been held in this Association. The next meeting will be held with Pastor Winston Borum and the First Church at Midland.

Dr. N. A. Moore, head of the Bible department of Simmons University, supplied the pulpit of the First Baptist Church, Sweetwater during the past two Sundays.

MAKES APPEAL FOR ASSOCIATIONAL MINUTES

Miss Ima Petty, clerk of the Sweetwater Baptist Association, is making an effort to secure a complete file of the minutes of the association. Mr. Ernest Keathley of Colorado has recently donated the association minutes dating from 1906 through the year 1915. Minutes lacking to make the file complete from 1915 to the present time are for the years 1916, '18, '21, '22, '23, '25, '27. Any one having minutes of these dates, or for the dates from 1906 back will be rendering a real service by sending these copies to Miss Ima Petty, Clerk, 234 Hickory St., Abilene, Texas.

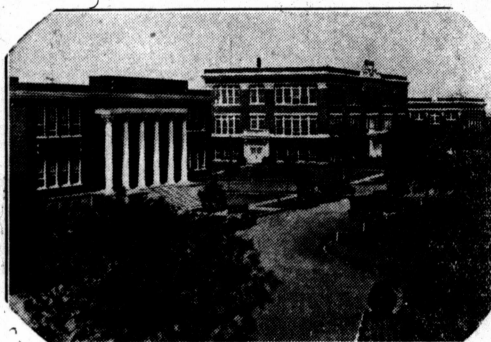
Minutes for the year 1931 came from the press recently and are being distributed. The officers of the association are Rev. C. A. Powell, Moderator; Miss Ima Petty, Clerk; Walter Jackson, Corresponding Secretary; W. F. Joiner, Tye, Clerk. The next meeting of the association is to be held with the First Baptist church, Merkel, on Thursday following the first Sunday in October, next.

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FINE ARTS in Simmons have reached a new high level with admission into an exclusive organization which has only 41 members in the United States. Guarantees recognition of certificates and degrees in the Schools of piano, voice, violin, theory, band music, and public school music. The students have advantage of music instruction under such masters as Irl Allison, Christian Thaulow, Josef Evans, William James Work, and D. O. Wiley. School of Fine and Applied Art with every phase of painting, drawing, design, commercial art, and public school art, directed by A. M. Carpenter, eminent art teacher.

STUDENT ACTIVITIES in Simmons give the student an opportunity for development of initiative and personality in his chosen field. Simmons won the past year in contests of the Southwestern Piano Tournament, the Texas Intercollegiate Press Association, and the Women's Oratorical Association. Also the Texas Conference championship in basketball.

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WEST TEXAS BAPTIST SANITARIUM APPEALS

Dear Fellow Laborers:

We feel that it will encourage you and your church to know that during the past twelve months the West Texas Baptist Sanitarium has done the greatest work in all its history. We have treated more patients than in any preceding year and have done more charity work than ever before. Not a single needy individual asking medical aid has been turned away uncared for from our doors.

We are doing, and will do all that we can to care for the people who come to us for treatment. In the unprecedented hard times we have cut our own salaries time and again in order to keep the Hospital going. Many of the force are working for much less than they would get for like services elsewhere and will continue to do so until times get better.

You realize that because of the prolonged financial and economic depression the average person has little or no money to pay on his hospital bill. Yet, the long hard winter months are just ahead and many demands will consequently be made upon the Hospital for free or for part-pay service. Therefore, we, your employees are asking that you and others put their shoulders to the wheel and help the hospital carry its heavy load so that it may continue to glorify God in its great humanitarian work.

We realize that money is scarce; but there is an abundance of farm and dairy products in the country. If the people will share these products with the Hospital, we will be able to continue caring for the unfortunate. We can use all kinds of canned goods, beans, peas, corn, tomatoes, potatoes, meat, lard, sausage, chickens, turkeys, eggs, and anything that is good to eat. The money thus saved on our grocery bills can be used to great advantage in caring for the sick.

The Hospital is also in great need of linens such as: Sheets, pillow cases, hand towels, dresser scarfs, and large bath rags.

The Hospital is here to serve suffering humanity. Therefore, we are asking that the pastors present this matter before their churches and that W. M. S. presidents and others present it to their respective organizations and endeavor to get an offering of money or other supplies in the near future.

We assure you that your co-operation in this matter will greatly be appreciated and will be rendering service, not only to humanity, but to Christ. Jesus said, "Inasmuch as you have done it unto one of these the least of my brethren, you have done it unto me."

Thanking you for any help you might give, we remain,

Faithfully yours,

West Texas Baptist Sanitarium.

The next Workers' Conference of the Fisher County Association will be held with Pastor Cobb and his church at Rotan. This meeting is to be January 18th.

Rev. J. B. Rowan, one of our State Evangelists, has been called as pastor of the First Baptist Church of Quanah, Texas. We understand that Brother Rowan has accepted and plans to move to his new field of service in the near future.

Rev. W. T. Turner, pastor of the First Baptist Church of Eastland, has accepted the call of one of the Baptist Churches in Houston, Texas. He has already moved to his new field of service.

Field Notes

By W. R. Derr

Brother H. C. Reddock, pastor of the West Side Church of Big Spring, seems to be doing a splendid work with his congregation. They have just recently conducted a "Stewardship Revival" in this church and there was a fine response to the meeting. Brother Reddock came from the Plains to Big Spring.

Some time ago, Brother S. B. Hughes, pastor of the East Fourth Street Church of Big Spring, tendered his resignation to take effect the first of this year, but on Wednesday night, January 6th, the church met in a special conference for the purpose of calling a pastor and Brother Hughes was elected to stay with them. He was to give his answer to the church on Sunday following. We have not heard what his decision has been.

The Throckmorton-Young Association Workers' Conference met with the First Baptist Church of Elbert on the fifth of this month. The subject of the program hinged around the work of the Sunday School.

Brother Willis J. Ray, a recent graduate of Simmons, has been serving as pastor of the First Baptist Church of Petersburg, Texas, for the past seven months. During this time Brother Ray has led his church in a great way. There have been some fifty additions to the church, about one-half of this number coming by baptism. The Sunday School has also had a marked increase; the enrollment going from 189 to 254 with an average attendance of 175. Since going to this church, Brother Ray has led them to build a new Sunday School Annex. This building is 36 by 40 feet and gives them ten class rooms, and two large Assembly rooms. The school has created seven new classes and is striving to become "Standardized." We understand that they have paid for this work as it has been done and thus created no debt on the church whatever. Not only has there been a great work done in the Sunday School, but the B. Y. P. U.'s have taken a marked impetus. They had a Church-Wide Training course in the Unions during the month of December, having some eighty enrolled. As a result of this work there will be some new unions organized. Brother Ray tells us that the W. M. S. is very efficiently organized and that the church is making regular monthly contributions to the Co-operative Program.

Rev. Phillip C. McGahey, pastor of the First Baptist Church of Snyder, Texas, began a meeting with Pastor Cobb and the Rotan Church on the eleventh of this month.

The following is a synopsis of the work done by State Evangelist C. Y. Dossey during the past year:

Revival Meetings	23
No. Sermons Preached	642
No. of Professions	910
No. of Baptisms	745
Additions Otherwise	493
No. Reclamations	171
Money Raised for Missions	\$3,800.10
Money for other Purposes	4,799.00

Of these twenty-three meetings held all of them were two-week meetings except one and it continued for three weeks. Seven of the meetings were held in Dallas making a total of sixteen meetings that Brother Dossey has held in Dallas since he became associated with the Evangelistic

Staff. His last meeting was with the First Baptist Church of Electra, Texas. There were 87 additions to the church, 67 of which came by baptism.

At this time, Brother Dossey is in a meeting at Denton, Texas. He will go from there to be with Pastor Townsend and the First Baptist Church of Olney. Brother Dossey is a good preacher and a great soul winner and the brethren should keep him busy in the Master's work.

It will be remembered that in the future all money contributed to the services of our Evangelists will be credited to the church on the Co-operative Program.

Dr. George Green, formerly pastor of the First Baptist Church of Sweetwater, has resigned and plans to move to Austin, Texas.

Rev. Arthur Jordan, until recently, pastor at Ralls, Texas, has been called as pastor of the First Baptist Church at Matador, Texas. Brother Jordan did a splendid work at Ralls and we are sure that he will also do a great work at his new place. It will be remembered that Brother Jordan was in Simmons U. some years ago and went from here to the Seminary at Louisville, Kentucky. However, he was better known as 'Happy.'

January the twenty-fifth the Haskell County Workers' Conference will meet with the First Baptist Church at Rule. Brother King, the pastor of this church is in the West Texas Baptist Sanitarium at this time, but he hopes to be at home and present at the meeting.

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MORE ABOUT 51 YEARS IN THE MINISTRY

"Since giving a brief sketch on the above subject in the West Texas Baptist some weeks ago, I have had another terrible siege with "necrosis" (dead bone) in my right leg, but heaven be thanked from outward appearances it looks like I am nearer well than I have been since first attacked last April, and more able to realize and appreciate Paul's experience "The light afflictions of the body shall work out for us a far more exceeding and eternal weight of glory."

First I wish to correct a few inadvertent errors in my former article on the part of somebody as appears in the October 15th issue. First instead of "dear old Chattooga Co." should be "dear old Mt. Harmony Church" in Chattooga Co., Ga.; second, instead of old Bethel church in Howard County, should be New Hope church in Mitchell County, Texas; and third, instead of "organizing and becoming pastor of Harmony church near Abilene, 1914 to 1917" should be New Hope church, etc. In 1922 my youngest and last child, having finished her education or rather graduated from Simmons University, wife and I moved to Post City, Garza County, Texas. Soon after locating there I began preaching at school house some 10 miles north of Post. In May following we organized a church there with 15 charter members on the 5th Sunday in July, that same year we (O. J. Harmonson and I) began a revival meeting of eight days, closing it with the membership numbering 52 members. I was the undershepherd of this church for three and one-half years time, leaving it with 103 members. Meantime we organized the Garza County Association (which subsequently merged with the Lubbock Association). I was Associational Missionary of the Garza Association for one-half time. 1924 and 1925 organized the Union-Center church in Northwest Garza County in 1923 with nine charter members. In February, 1926, my wife fell and broke her hip finally producing anemia from which she died November 10th that year. I spent most of 1927 with children in San Francisco County, California, and in May, 1928, visited my old home in Georgia, was called to and accepted the pastorate of my old home church where my precious mother held membership nearly three quarters of a century ago and where I was "born again," and baptized 57 years ago. On account of an afflicted body, in September of this

year, 1931, I resigned from active ministerial work after more than 51 years in the work and probably retired from the active work for life, but I vehemently refuse to be thrown on the "junk pile" at the age of 75 years.

J. W. KING.

Menlo, Ga., December 20, 1931

DR. GEORGE GREEN LEAVES SWEETWATER

The Abilene Daily paper last week carried the following story about Dr. George Green, who for the past two years has been pastor of the First Baptist Church, Sweetwater.

Dr. George Green, pastor of the First Baptist church here since December 1, 1929, left today for Austin to retire from the active ministry. He and Mrs. Green will make their home with his son, Tom Green, in Austin.

Dr. Green has been an active minister for 37 years, having accepted his first church at Alexandria, Ky., at the age of 18. In Texas, he served as pastor of the First Baptist church at Brownwood for two years, and of the First Baptist church at Austin eight years, before coming to Sweetwater.

Dr. Green has been a member of the Texas Baptist convention executive board for 12 years, and has served as moderator of the Sweetwater Baptist association.

ADVENTURES OF A MISSIONARY FORD CAR IN BRAZIL

(Continued from Page 1)

as slick as black mud could make it. We got half way up and the wheels began to spin. We slid back down and tried again—but nothing doing. The boys said that they would walk over to the other farm where the horses were to meet us and bring them to us. While we waited in front of the little hut I told stories to the crowd of children who gathered around me. I noticed that the older people were listening, too. Soon a man came and told us to go by another road, and we could get there. Off we started and found the road to be nothing but a lane. It soon brought us to another ditch. The man assured us that after we crossed the ditch it would be all right. Maybe so for an ox, but not for a Ford! We bumped and slid until I thought the engine would blow up. We couldn't go back, for the lane was too narrow, so we had to go on. Surely none but a missionary Ford could ever

have made it, but ours lived up to its adventurous calling and finally landed us in the place where the horses were waiting.

After a breakfast of coffee and baked cheese we started on the last lap of our perilous journey. By this time it was ten o'clock and the sun was hot. Surely that was the longest two miles I ever rode. At last we reached the little country church where the people were awaiting us. Three hours of services followed, first Sunday School, then preaching, then church session, then the Lord's Supper, then the Woman's Missionary Society meeting. Does it seem like a long session? It did not seem so to those people, for some had walked thirty miles and some ten to attend those services. Understand they do this not only when there are visitors but once every month!

After the meeting we feasted with the people, for they had killed the fatted calf in our honor, and then we started back to our car. The return trip was not so hard for the Ford, for the sun had dried the road and, besides, a man with a helpful spirit had built a log bridge across the ditch. My Ford climbed the hill like a real Ford to the great joy of the men on the big farm for thus we had inaugurated their new road. We arrived in the city in time to speak to another missionary society that night, and by rising at four-thirty the next morning we were able to reach Pernambuco in time for school at eight o'clock.

(As we read this story of the adventures of a faithful Ford and a more faithful missionary do we not feel a burning desire to do some adventuring ourselves for the sake of Christ? Miss Fuller tells us that the president of one of these societies walks three miles, catches a bus on the highway and spends the night in the city in order to attend her meeting. Then she asks "What sacrifice do you make to attend yours?"

(This story of Miss Fuller's experience we pass on from the W. M. U. literature).

SEMINARY STUDENTS DEVELOP CODE OF MINISTERIAL ETHICS

(Continued from page 1)

that financial, material, or earthly reward shall not have first place in our ministry. We agree to hold ourselves in readiness at all times to proclaim the Gospel of Christ in obedience to His Command, and agree that regardless of material rewards we will on all occasions give our best for Christ.

Section 2.

It is unethical for a minister to encourage a church to extend to him a call when he has not the intention of accepting it, but desires to enhance his standing with other churches. We agree not to engage in this practice.

Section 3.

The practice of applying in person or by personal letter to pastorless churches on behalf of oneself for the place of pastor is unethical, and we pledge ourselves not to engage in this practice.

Section 4.

The use of "wire pulling," impossible promises, or pressure of any kind by ministers in order to obtain a field is unethical, and we pledge ourselves not to indulge in such practices.

Section 5.

We believe that the practice of "trading churches" is contrary to the democratic principles of the New Testament, and agree not to engage in this practice.

Section 6.

The practice of asking a retiring to it.

minister to recommend oneself to the field being vacated by him is a questionable procedure, indicating a failure to wait for the leading of the Spirit of God. We therefore pledge ourselves not to engage in such practice.

Section 7.

We disapprove the practice engaged in by churches of "candidating" or having a number of preachers preach trial sermons before an effort is made to select a pastor. We believe this practice to be humiliating and degrading to the ministry, highly dangerous and demoralizing to the church, and detrimental to the advancement of the Kingdom of God.

It is our conviction that if churches seek to know God's will He will lead them, so that they may safely decide for or against a minister as pastor, and give him a definite answer, negative or affirmative, before having other ministers before them. We believe that it is best both for the minister and the church not to have more than one prospective pastor at a time before the church.

Section 8.

We believe that God has ordained that human instrumentalities shall carry on His program on earth, and that human agency guided by the Holy Spirit is proper in bringing ministers and churches into a proper pastoral relationship.

Section 9.

We pledge ourselves not to accept a call to any field until we have carefully investigated that field, and are convinced that God can use us on that particular field to advantage. We believe that the pastoral relationship is a holy one, to be entered into prayerfully, and dissolved only in this manner. We believe that long pastorates are the most fruitful, and that the annual call is an unfortunate practice.

Section 10.

The practice of unjust and destructive criticism of, or repetition of unfounded rumors concerning, a brother minister is contrary to the spirit of Christ. We therefore pledge ourselves to refrain from this practice. Furthermore, we agree to look upon every minister as a fellow laborer in Christ and to give to individual ministers and the Christian ministry as a whole the high respect, loyalty, and love which are their due.

Section 11.

We pledge ourselves that, when visiting the field of a brother minister, we will at all times have due regards for his position and rights as pastor, and that we will not consciously do anything that will undermine or detract from his influence.

Section 12.

We believe that when a minister resigns from a field he has no right to seek to retain any measure of control over that field. We pledge ourselves that when retiring from a field we will have regard first of all for the spiritual welfare of the church in any action we may take, and will insist that the church be guided, not by our suggestion alone, but by the leading of the Holy Spirit.

Article III

We believe that God can use to advantage an educated and trained ministry, and pledge ourselves to seek earnestly the best possible preparation within our power for work in His ministry.

Article IV

We believe that adherence to this code of ethics by the members of the ministry will greatly benefit the work of the Kingdom. We hereby pledge our adherence and promise to present this code to other ministers as occasion offers in order that they also may have the opportunity to subscribe

POLITICAL ANNOUNCEMENTS

The following political announcements are subject to the Democratic primary election to be held in July:

C. W. BOYCE

Candidate for Tax Assessor

Past twelve years a workman in your Assessor's Office. Your support will be abundantly appreciated.

EARL HUGHES

Candidate for Tax Collector

Taylor County (Re-election). Your Vote and Influence Will be Appreciated.

JOHN CAMP

Candidate for County Judge
Taylor County

My Platform: The most economical administration possible, consistent with good government. A fair trial in all cases, regardless. Your vote and influence earnestly desired.