

WEST TEXAS BAPTIST

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GARDNER DISCUSSES FALL ROUND-UP

H-S. Preachers Shepherd Flock of 23 Churches

Twenty-three churches — most of them in counties adjoining Abilene — are being pastored by preachers who are attending Hardin-Simmons university. Added to this number of men who are doing regular preaching is a considerable number of other ministerial students attending the university.

These figures are taken from the men attending during the last long session, almost all of whom will be returning this fall for more college work. In addition to these a number of already actively engaged ministers have signified their intention of enrolling. No accurate check can be made at present on the number of other new ministerial students who will enter.

Among the ministers registered in Hardin-Simmons are not only men from every section of Texas, but also from New Mexico, Alabama, Illinois, and New York.

Hold Meetings

In addition to the regular pastoral work done by the student preachers, numerous revival meetings have been held during the summer by those in their ranks. In fact, almost every one if not every one of them has been engaged in from one to five revivals this summer and some notable results have been reported.

Students holding churches are:

Kelly Barnett, Bethel, Jones county, full time; Fred Moreland, Hawley, Jones county, Buffalo Gap, Taylor county, and Blanton, Rannels county; Roy Young, Truby, Jones county, and Sardis, Fisher county; Frank Burrus, Nann, Rannels county; Marvin Leach, Wastella, Nolan county; F. R. Cole, Content and Harmony, Rannels county; N. W. Pitts, Nolan, and a church in Callahan county; James Easterwood, Bethel, Rannels county; Post Haskell county, and one or two other churches. T. L. Nipp, Elmdale, Taylor county; N. J. Westmoreland, Shiloh and Hatchel, Jones county; Vernon Yearby, one church in far West Texas; Chester McClelland, Hitson, Fisher county, and Flat

Top, Jones county; Clyde Jackson, Dora.

Among the preachers to enter this fall is Roy Clayton, pastor of the Lueders church.

Other ministerial students are: Albert Cade, Merkel; Fred James, Goodnight; Cecil Laster, Clayton, N. M.; J. D. Lyles, Tyler; Roy Mathis, Eldorado, Ill.; Harry Benson, Mission; Paul Davis, Dalhart; Herman Mosely, Tell; Clint Irwin, Roswell, New Mexico; Orval Hendon, Sherman; Earl Young, Hawley; Frederick Leick, Houston; R. T. Barton, Girard; Raymond Elam, Abilene; Walter Liverman, Eutaw, Ala.; Paul Wright, Peterboro, N. Y.; Alvin Swearingen, Abilene; Vernie Pipes, Abilene; and Elzie Lloyd, Abilene. One other changed his calling to that of medical missionary. He is Lloyd Turner.

REPORTS FINE REVIVAL WITH NOLAN CHURCH

We had one of the best meetings at Nolan recently, I believe I have ever been in. The summer term of the school was in session, and through the cooperation of the Superintendent Mr. Armstrong and the teachers we had from fifty to seventy-five high school and grammar school students in our morning services.

The meeting resulted in sixty-two conversions and seventy-six recommitments, many of these being seniors and adults. One man and his grown daughter were baptized at the conclusion of the meeting. There were twenty-seven united with the church by baptism and six by letter.

Rev. W. R. Derr, pastor of the Immanuel Baptist church of Abilene, did the preaching, and he preached against sin if I ever heard anyone. He preached against national sins, state sins, county sins, community sins, and individual sins. Fathers, mothers, brothers, sisters, husbands and wives, came forward confessing their sins and dedicating their lives and trusting Christ. The church will go forward in a great way after a revival like this.—N. W. Pitts.

B. T. S. Head Gives Suggestions Regarding Every Member Canvass

By T. C. Gardner, Publicity Director

The aim of the Every Member Canvass movement is to enlist every Texas Baptist to financially support the local work of the church and all denominational causes.

Texas Baptists raised for all causes last year \$3,860,515.89. It takes about this amount of money to keep our Texas Baptist work going year by year. Of course, that amount includes local church expenses, associational missions, Christian education, beneficence, and the Co-operative Program. This co-operative campaign is to help both the church and the denominational program. It is an Every-Member Canvass in every Baptist church in the state. There are 3,153 Baptist churches in Texas with a combined membership of 576,945. Organizations have been set up looking toward contacting all the churches and enlisting all the members to worthily support the whole program of Jesus Christ.

The plan of the Every-Member Canvass in Texas is to first present the campaign educationally. August and September are devoted to organization set-ups and associational and district rallies. The first two weeks in October are to be given to the training of campaign workers. The latter part of October and the first ten days in November is the time for education, information, and inspiration.

State Organization

A State Promotion Committee composed of twelve representative men and women is elected annually by the Executive Board of the Baptist General Convention of Texas. This committee is organized with the following officers: Earl B. Smyth, Dallas, chairman; George J. Mason, Dallas, secretary; Dr. J. Howard Williams, Dallas, general director and state organizer; T. C. Gardner, Dallas, publicity director.

District Organization

Texas is divided into seventeen districts. An organizer has been chosen for each district. The district organization suggested by the State Promotion Committee may be changed or enlarged to meet the needs of any section. The organization suggested is as follows: district organizer, publicity director, B. T. S. leader, Sunday school leader, W. M. U. leader. Worthy and challenging goals are adopted by the district leaders, and a campaign is launched to reach all goals.

Associational Organization

There are 107 associations in Texas. Associational organizers are either appointed by the district organizer or chosen by the associational leadership. The State Promotion Committee suggests that the organization for each association be as follows: associational

(Continued on page 3)

Church Pays Tribute to Memory of W. F. Joiner

In the death of Brother W. F. Joiner his family, his friends and various organizations suffer a great loss.

To the writer the passing of Brother Joiner was a distinct loss. He was so considerate with others and so unselfish that he would deny himself to be a blessing. In that it has been the happy privilege of this writer to be the pastor of the church at Caps for almost five years, including a former pastorate, I have been in position to learn much of his great life.

No pastor ever had a truer friend nor a safer councilor than Brother Joiner. Many were the times he volunteered his services to assist his pastor, and in view of his unassuming, kind and brotherly spirit, the same was always appreciated. Among our Caps people we have many noble men whom I am sure have been influenced by his great life, and who will be willing at least to assume a part of the responsibility carried by our dear Brother Joiner and by so doing we will carry on for the Lord, but at the same time at a distinct loss and with deep regrets.

Many are the friends who suffered at the going of Brother Joiner. He was loved and revered by all who knew him and was known and loved by many. Neighbor men say "we are the loser." From the smallest to the largest we all suffer loss.

No one can evaluate the loss to his dear companion, children, brothers, and sisters, as they alone can. Brother Joiner and his dear wife were an ideal pair, and were at most times together. Their lives were so interwoven that their thinking, their motives, their ideals and their desires were very similar. In fact, to see them and to know them caused one to think of the word of the Saviour "Twain they shall be one."

In Brother Joiner were all the traits of a devoted, faithful father. He looked to the interests of his children by seeking to give them the best in every field. The education, the spiritual training and the fatherly council was of the highest type and he was their ideal man.

The brothers and sisters no doubt have suffered a great loss. One would have to hear the voice of a brother, Rev. C. A. Joiner of Sudan, Texas, to evaluate the deceased as a brother. He was said to be the unselfish, unassuming, conservative and loving member of the family.

Brother Joiner was a friend of God. No person would make greater sacrifice for the cause of Christ than he. With both his money and sacrificial service he put his church and Sunday School first. One of the last things he spoke of was his desire regarding the church he loved so much. He was always interested in the cause both locally and abroad. Therefore, the denomination at large, the Sweetwater Association, of which he was treasurer for many years, the local church which he served as a deacon for 15 years and Sunday School Superintendent for almost 20 years suffer an almost irreparable loss.

Pray for us, Brethren, that God will lead us to another faithful leader.

W. H. HUGHES, Pastor.

MISSION WORK AMONG THE MEXICANS IN PAINT ROCK

Sunday School and Church work among the Mexicans has been taken up in the Baptist Church of Paint Rock under the direction and leadership of Reverend Ruiz, Mexican Missionary, from San Angelo. Members of other denominations of the town, and Baptists are making contributions in money and in personal service.

The average attendance is about fifty. On September 2 twelve converts were baptized by Rev. Ruiz in the Concho River. Two of these candidates for baptism were in the neighborhood of eighty years of age, one a grandmother; the other an old man who has served as a rough soldier in Mexico for many years.

The workers realize this is a needy field. God has blessed the work in the conversion of fourteen hungry souls.

J. W. SAILORS, Pastor of Paint Rock Baptist Church.

Indian Department Interfering With Home Mission Work

J. B. LAWRENCE,

Executive Secretary-Treasurer Home Mission Board

Many strange things are taking place in the United States today, but none of them are more strange and more revolutionary than the attitude of Mr. John Collier, United States Commissioner of Indian Affairs, toward mission work among the Indians.

The new regulations promoted by Mr. Collier on "Indian Religious Freedom and Indian Culture" government mission work in all the government schools and on all government reservations throws grave barriers in the way of the missionaries who preach the Gospel of Christ to the Indians, but opens wide the door to the return of the ancient native religious practices. In fact, these pagan religious practices of the Indians are encouraged and the Indian is urged to go back to them as the faith of his fathers.

Mr. Collier Speaks

In order that the reader may know the attitude taken by Mr. Collier on the question of religion, and Mr. Collier evidently thinks that "religion" is synonymous with Christianity—I quote from a speech which he made to the students of Bacone College recently.

"What I want to make clear to you is that in an Indian group like Zuni pueblo, Santa Domingo, Taos, or Tesuque, or Zia, the (religions) art life is everybody's life. No art-form or striving exists for itself alone. Painting, pottery, weaving, music, dance, poetry, drama, are each and all, in their main intent, vehicles of the tribal will that the past shall be incarnate in living men and that living men shall deepen and regulate their lives through entering into the dominions and powers of the old, and

that the earth itself, and the gods, shall receive back from man the gift of life, and that the human race shall be faithful to its own; and "its own," the racial own, is more than the man of this passing hour, and he through entering into his racial own, becomes more than a personal man. Stated otherwise, these tribes believe that the earth is alive, the cosmos is alive, and man, both in solitude and in tribal ritual, draws upon the cosmos and yields back that which the cosmos requires for its own life or fulfillment. And the momentous event, as these tribes conceive it, is a two-fold one: that through ritual art, whether or not accompanied by personal exaltation or ecstasy, the race soul or world soul shall provide with its continuing human vehicle; and then, that by an enlargement of consciousness achieved through ritual art and through discipline, through sustained inner expectancy and through self-suggestion the individual shall fix his own destiny and shall establish his relationship, indestructible, thenceforward, with the world-will and world-might. They do achieve the enlargement of consciousness."

In this statement Mr. Collier places the ancient pagan religions of the Indians on an equality with the religion of Christ and urges these Indian students as a patriotic duty to return to their ancient religion.

Institutionalized Religion

It is evident that Mr. Collier holds to this view from a statement which he makes on the subject, "Are Indian Religions Actually Religious?" "I suggest," says he, "that the following elements are found in all developed religions: (Continued on page 3)

Making Punishment Fit the Crime

At last a real Daniel has come to judgment—a Solomon to the Bench.

A jurist has been found who made a serious attempt to make the punishment fit the crime. That means that honesty is not compelled to pay the piper because some one has done wrong.

Honest men are growing weary paying for the delinquencies of weak ne'er-do-wells who should be made to meet the costs of their own errors.

Press reports declare that over in New York State a wise judge has rendered an unusual decision. Two friends, intimates for a long time, went out one night for an evening. They got drunk legally—on booze sold with the seal and approval of the Government of the land; it was not a "bootlegger" who laid them low, but the Government of their own nation.

They quarrelled, these friends—had they been sober that would never have happened, but the beer made them flighty and fighty. One struck the other with his fist, knocked him down and fractured his skull.

In the manslaughter trial that followed it was very evident that Booze was the culprit and that the prisoner and the dead man were victims of Legal Booze. The slayer was not an habitual criminal; a better friend or neighbor could not be found. There was nothing against him—except that he accepted the Government's invitation to buy and drink its liquor.

Why put that man in prison? His was not a criminal nature; he had fallen for legal propaganda.

The judge sentenced him to: 1. Take the pledge for five years; 2. Pay all the expenses of the funeral of the victim of the fray; 3. Pay the widow of the dead man fifteen dollars per week for five years.

A good judgment! Yes in most respects. The prisoner was saved from years behind the bars; honest citizens did not have to work harder to keep him in jail; the widow had her income from the man who took the bread-winner away—all fine, all fine.

But why did the real cause of all the trouble escape scot free? If there had been no legal sale there would have been no crime. The chief offender, the legal vendor escaped all punishment.—Canadian Baptist.

More Discussion About Texas Baptist History

J. B. Cranfill, D. D., Dallas, Texas
(In Western Recorder)

Editor's Note: Some time ago The West Texas Baptist carried an interesting story of early Texas life, written by Dr. J. B. Cranfill, of Dallas, and published in the Western Recorder. Last week another article by Dr. Cranfill appeared in the Recorder. This article deals with early Baptist history, and we are taking the liberty to publish it:

The census of 1850 gave Texas a population of 250,000. The annexation of Texas to the Union occurred in 1845, and the same year, while Texas was still a Republic, Baylor University was chartered and is still operating under that charter of which our great Baptist school is very proud. Baylor University was named for R. E. B. Baylor, who was both a circuit judge and Baptist preacher. He was a man of note and so devoted a Christian that when he would hold court in the daytime he would hold revival services at night.

At that time the most eloquent Baptist preacher in Texas was William M. Tryon, and he and Baylor were very special friends. The thought of a Texas Baptist school germinated in the heart and brain of Tryon, but Baylor was in such sympathetic accord with Tryon that they counselled together lovingly, and finally, through their joint efforts, re-enforced by the active support of other thoughtful and forward-looking Baptists, Baylor University came into existence.

The school would have been named Tryon University if it had not been for the self-effacing humility and modesty of William M. Tryon. Each of these men sought to incarnate in his life the words "In honor preferring one another." Thus for days the question of a name for the school

passed back and forth between them. At last Tryon prevailed, and succeeded in inducing Baylor to allow the school to bear Baylor's name. Tryon died in his youth of yellow fever in Houston. If he had lived, Texas Baptist history would have bounded forward with more transcendent strides than the history that unfolded in the early life of Texas Baptists.

Baylor University was located at Independence, Washington County, then in the heart of the population of Texas. It had a male and a female department. These were separate and yet carried on under the same name. There was a building for the men and another for the women, and this plan was maintained for many years. When Baylor University and Waco University were consolidated at the Baptist General Convention in 1886, the school for women, under the name of Baylor Female College was located at Belton.

The Baptist State Convention of Texas was organized in 1848, just ten years before I was organized out on the Texas frontier in Parker County. The Baylor Diamond Jubilee, held at Waco in 1920, witnessed the conferring upon me by the great President, S. P. Brooks, the degree of Doctor of Laws, a degree which had previously been conferred upon me by Simmons College, at Abilene, now Hardin-Simmons University. It didn't help or hurt me any more to have two doctorates than one. These complimentary literary degrees, as Dr. Gambrell used to say, are like the curl in a pig's tail—it doesn't hurt the pig.

H. L. Graves, first president of (Continued on page 3)

West Texas Baptist

SAM MALONE

Editor and Publisher

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SCHOOL DAYS.

School days are here again. During the past few days the public schools of the state, most of them, have opened their doors for the Fall and Winter run, and hundreds of thousands of boys and girls are back on the job of "going to school." Most of the Colleges and Universities of the state are having their openings during this week and the next. Just what effect the prolonged depression, combined with the worst drought in the history of our country will have on the general college attendance is yet to be seen. At this time prospects are bright for an increased attendance over last year at Hardin-Simmons University. The Fall semester begins next Tuesday morning. Registration will continue through Wednesday and the formal opening exercises will be held at the University chapel on Wednesday morning beginning at ten o'clock. Friends and patrons of the university are invited to be present for this occasion.

THE FALL ROUND-UP

The next big job for Texas Baptists will be the Fall Round-Up for the cooperative program. We understand our newly elected district missionary, Brother J. D. Brannon, is making extensive plans for the campaign in this district. The West Texas Baptist will be glad to join in with the other forces in this district in making the campaign as effective as possible. We feel that the district missionary plan is being weighed in the balance in Texas at this time. There could not have been, it seems, a more unfavorable time to test the plan out. However, the unfavorableness of the time only shows the needs of a good man over the district to help the distressed churches and in rallying our forces to the general work. We feel that District 17 is fortunate in having as its missionary Brother Brannon. With the leadership of this young man, and with the help of the regional weekly paper and the cooperation of our leaders over the district we have a fine opportunity to prove to our brethren of the state that the district mission plan is practical. We understand that Brother B. N. Shepherd, missionary in the Plainview and Lubbock District, (No. 8 we believe), has resigned that work to become pastor of the First Baptist Church at Hereford. We have not learned what the plans of the district are at this time.

BAPTIST INCREASE

According to Dr. John McNeill, the Roman Catholics increased 120 per cent in the last 100 years, the Orthodox Catholics 150, while the Baptists increased 2,200 per cent during the same period. The statement was made in his introduction to his great address, "If—Then." He said, "Hats off to the past and coats off to the future."

Something to Think About

That unconverted men who call themselves scientists are not expected to know anything about the things that people born of God, sons and daughters of Jesus Christ know and feel. It is a blessed thing to KNOW you are saved and the man or woman who does not know that much misses the greatest fact in life.

A little news item appearing under an Associated Press credit last week stated that so far this year there had been an average of six murders per month in the good city of Dallas. What a terrible indictment of law enforcement in Texas. We doubt seriously if even half of those who killed have, or will, be sent to prison, to say nothing of the electric chair. Texas needs and the United States needs to value human life—that thing which none can give back. Juries who hear murder cases are usually good men and women, but they forget the dead and let their sympathies for the living, who are pictured as almost perfect by their lawyers who are paid to defend them, sweep them off their balance and cause verdicts that are a plain and simple miscarriage of justice. Usually numbers are left to suffer when there is a murder and in the trial courts they are always forgotten. Texas has an awful code of practice which shrewd lawyers manipulate to free bloody criminals who should be sent to the electric chair.

The wet forces of Texas are busy—very busy and Texas is as sure to go wet next year as the election is held and the Democratic party is pledged to hold a prohibition election in 1935. Already drunkenness has increased materially in Texas with the so-called beer saloons, many of which are selling whiskey. The dangers on the public highways are greater every day. Murder and every form of crime is on the increase. The sentiment that made possible the present state of affairs was started 20 years ago by the whiskey ring when they began pleading for more liberal thought in our schools and universities. We might as well recognize it and own the fact—the United States has been made a wet nation and it was accomplished by teaching the boys and girls who were five and ten years old when the 18th amendment was adopted that prohibition is "old stuff" and that it is modern to drink, smoke, curse, play cards, and spend the larger part of the night automobile riding. Only those parents who keep up with their sons and daughters by the hour may expect right thinking. The wet crowd are after America and they just about have it.

Sunday night last Dr. M. A. Jenkins, of the First Baptist Church, Abilene, preached on salt. We don't look for the supply of this wonderful and much needed substance to ever be exhausted. But there is great danger that church members are letting the world cause all denominations to lose their power and become as the salt that has lost its savor. Salt that is not salty is worthless and Christians who do not stand for the right are worse than worthless—they are helpers of the evil one.

The Baptis' Allients As I Seen And Heard It

By MA'S OLE MAN

(Editor's Note: The following story of the Baptist World Alliance, written in dialect by Dr. John D. Freeman, who is secretary of Missions in Tennessee, appeared in last week's issue of the Western Recorder.)

THE EDITOR of this paper wuz good enuf to ax me to send him a few lines about the big meetin' of Babbists what I come over here to attend, so now that it's over wih and I am fur enuf away from it to be sober in mind, I will set down some items what seem to me of most interest.

A Big Meetin'

The Allients wuz big. If anybody back at home counted on its bein' a little top-water minner, he wuz jest wrong. One night I counted purty near eggssackly how many folks wuz thar, and it panned out more than 8,000. Jest to stand on the side lines an' look on, I could not tell but what I wuz at a Suthern Baptis Convenshun.

And Noisy

It wuz noisy. I guess Babbists air the same around the world. They'd ruther meet in side rooms an' jabber than to hear Gabrel blow his trumpet. I warn't out to the meetin' a single time but what I whisht Mr. Hitler wuld come an' tell the whole bunch to either git out in the street or else stop talkin'.

Worstest Meetin' Place

It met in the worstest place I ever seen fur a big getherin'. Them thar loud speekin critters wuz so pore that haf the time nobody culd understand whether the Jurman wuz speekin' or the feller who talks a languide what yo kin understand. When you set up front you culd'n hear for the side shows, an' when you got in the back the voice come at you from both sides at once and you culd'n tell which ear wuz pore an' which warn't. You see they had a row of them things down both sides of the gallery.

Jurmans Call It "Belt Congress"

They didn't call it no Allients but a World Congress. The Jurmans called it a Belt Congress, bekase, I reckon, its members girdle the globe. I guess their speriments of late years with allients made 'em dislike to hear that word, so they made a nuther name. Then, too, I never found out who knowd what "Allients" meant, so it may be they aint no sich word in their speech.

Program Wuz Hard to Foller

I don't reckon one out of ever hundred of us messengers know what the meetin' wuz about. Thar were mahy speakers an' some of em done purty good. Some didn't get off so well. Not bein' used to plowin' in new ground, they jest culd'n seem to keep up. You see ever' feller nearly had to say a sentents an' wait until it wuz put into Jurman or English, as the case wuz. I sat thar time after time listenin', an' allus it reminded me of plowin' in new groun' whar ever' time I'd git the dirt to turnin' well I'd wham into a stump or root an' have to start agin. Maybe the town folks will understand better if I say it reminded me of my yunger days when we fust tried to git on to what wuz called sinecophashun when we wuz trippin' the toe to music. It jest wuzn't done easy, and that made the program all the harder to foller.

A Feller Had No Chance to Talk er Vote "No"

It warn't no regular Babbis' meetin', fur nobody had a chance to speak cep'tin' them as had been choze ahead of time. Furder an' more, the bizziness wuz done behind the scenes by an ex committy. Thar warn't but one time when it seemed to be gittin' redly to be a Babbis' meetin' an' then the steam roller wuz used to mash a man

what thot he culd git by with a poplar appeal when haf the folks as wuz before him culd'n tell whether he wuz talkin' for or agin 'em, whether he wuz sayin' a sermon or deliverin' a speech for Hitler. I wuz at the meetin' menny times when votes wuz tuck an' I don't think thar wuz ever a chance give fur a feller to vote "no" on a propersishun. That kind of doin's may go over here whar folks ain't had a chance to vote nowhar very long, but it shore won't go in Jawja whar the next meetin' is to be held.

Teers Run Down My Grizzled Cheeks When We Sung

It wuz a thrilling thing to set thar in the hall and hear the folks sing. In fack the only thing all of us culd do wuz to sing an say the Lord's prayer or the 23rd Psalm. When we all stood to do sich, it done my old hart good, for I knowed that if one of the men up on the platform culd understand seven or eight different tungs, the Lord culd git the whole bizziness. In fact, He didn't have to wait fur us to put it in so menny tungs; He knowed each hart an' mind. The last night wuz the biggest meetin' fur most of the time wuz give to singin' an' praisin' the Lord. A band of 350 or more Jurman singers sot in the gallery behind the speakers' stand, an' an orchester of forty horns and etecatarie before em, an' singers from Sweeden to help. Talk about singin'! It wuz of the best. Then attar we'd sung "Blest Be the Tie that Binds," they broke loose on the song what has a hallelujah chorus to it. I stood thar with teers runnin' down my old grizzled cheeks an' kept sayin' to myself, "Yes, praise the Lord! Some day we will be one people, one tung, one eternal Kingdom of Christ."

Fur Us Babbis' to Cum Over Wuz Good Fur Jurmans

Did Mr. Hitler bother us? Not a bit. I cain't see why he is give sich a bad name, fur he shore has more to show fur his work than any other politishuns I know of. I been in menny places over here an' exseptin' Holland, which seems to be all garden, thar ain't no place over here whar folks seem to be as well off as they air in Jurmany. Our folks talked as loud an' as long as they wanted to about religus liberty, an' I heard some words as wuz so pinte I knowed they wuz ment for him, but I never heard of no polesemen comin' around to arrest the speaker. They even sent our one program over the radio what the government owns, I reckon aboot the best thing that culd happen in Jurmany wuz fur us Babbis' to come over an be friendly to 'em.

Baptis' Fellowship Suckess, But a Future Baptis' Program Flop

Finerly, I may sum up all my idees in one sentents, as follers—So far as gittin' a program made ful Baptis' of the world, the Congress wuz a flop: but so fur as helpin' to git peeples of all lands to ack an' think alike, it wuz a grate suckess. It costs a good bit of money fur so menny people to come to it, but I ain't never found nothin' worth while as kin be had fur nothin'! I been livin' a long time now. I have read much aboot other countries an' their folks: I have tried to larn somethin' about mishuns an' so forth. Now I have a lot better idee of things as has till now been only vague noshuns. These here Your-peen Baptis' need to have us larn 'em how to worship God without apin' the Catholicks in their dress an' services. But they air the salt of these heathen countries jest the same. I'm thinkin' that the changes of government over here air goin' to make it possible for them to git a chance to grow, an' am glad I culd be one of the throng as come along to give 'em some encouragements.

Writ from Paris, France, August 20, 1934.

Home Address: Care Baptis' Headquarters, Nashville, Tenn.

Devotional Thoughts

YIELDING TO THE GOD-MAN JESUS

Oh, matchless Human and Divine, we yield our hearts to Thee, To save and cleanse us from all sin, by Thy Divinity. Then, when we're tempted, Oh so sore! we still would cling to Thee, And feel Thee walking by our side, in human sympathy.—Selected.

EVANGELISM A PASSION

Evangelism in Apostolic days was a passion and not a profession; consequently, men were not told that they were divine, and all that they needed was that the sleeping Christ within them should be awakened; but they were faced with their sins, and commanded to repent. Under that preaching, demons were cast out and people healed. Do these results accompany the new Gospel? By its fruits it is known.—Canadian Baptist.

HIS AFFLICTION

In all their affliction He was afflicted, and the angel of His presence saved them.—Isa. 63:9.

Since Jesus was born in time, time can give nought that can really harm thee; though the pinching winds of adversity should blow upon thee, and strip thee naked and bare, 'tis but to give thee closer fellowship with Him, who was born in a manger, that He may lift thee to a throne, and drive thee to His fullness through the emptiness of time. Keep, then, O my soul, thy Saviour's birth steadily in view, and learn to stoop cheerfully to the low valley, and to that which brings low; and still, amid all life's chequered, changing scenes submissive bow, and say, since Jesus to a manger came, "Thy will, O Lord, be done."—W. P. Balforn.

I LIKE THE CHURCH—BECAUSE

I like the Church—because, while it is true that I can worship God in the out-of-doors, and find "sermons in stones, books in running brooks, and God in everything," yet it is also true that God has made me a social creature, and I can find deeper meaning in my worship in the fellowship of others.

I like the Church—because, while at such times as I have had occasion to sit in the pew, I have not agreed with everything the preacher has said; yet he has never failed to say something I had not thought of before.

I like the Church—because it links me up with a long line of men and women who, often facing harder days than I have ever known,

still have been brave enough to face the unseen with a cheer, and risk everything upon the highest hypothesis the human mind has ever known.

I like the Church—because it is forever insisting that life has a big meaning. God knows there is enough outside the Church to make me sensible of the petty, the commonplace, and the drab. An hour in church, and I feel that my soul has had a sun bath in the warm rays of eternity.

I like the Church—because it faces me up with an adventure, the biggest a man can undertake; and in the face of the distressingly little things that are inevitable, it is great to get a chance to gamble one's soul and life that God is, and that He is the rewarder of them that seek Him.—Wallace H. Finch, in Exchange.

"DO IT NOW"

We cannot all be heroes,
And thrill a hemisphere
With some great daring venture,
Some deed that mocks at fear;
But we can fill a lifetime
With kindly acts and true;
There's always noble service
For noble hearts to do.

We cannot all be preachers,
And sway with voice and pen,
As strong winds sway the forest,
The minds and hearts of men;
But we can be evangelists
To souls within our reach;
There's always Love's own Gospel
For living hearts to preach.

We cannot all be martyrs,
And win a deathless name
By some Divine baptism,
Some ministry of flame;
But we can live for truth's sake,
Can do for Christ and dare;
There's always faithful witness
For faithful hearts to bear.—Anon.

HEAVEN'S WORTH

"Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of Heaven is worth them all."

West Texas Baptist

SAM MALONE

Editor and Publisher

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SCHOOL DAYS.

School days are here again. During the past few days the public schools of the state, most of them, have opened their doors for the Fall and Winter run, and hundreds of thousands of boys and girls are back on the job of "going to school." Most of the Colleges and Universities of the state are having their openings during this week and the next. Just what effect the prolonged depression, combined with the most drouth in the history of our country will have on the general college attendance is yet to be seen. At this time prospects are bright for an increased attendance over last year at Hardin-Simmons University. The Fall semester begins next Tuesday morning. Registration will continue through Wednesday and the formal opening exercises will be held at the University chapel on Wednesday morning beginning at ten o'clock. Friends and patrons of the university are invited to be present for this occasion.

THE FALL ROUND-UP

The next big job for Texas Baptists will be the Fall Round-Up for the cooperative program. We understand our newly elected district missionary, Brother J. D. Brannon, is making extensive plans for the campaign in this district. The West Texas Baptist will be glad to join in with the other forces in this district in making the campaign as effective as possible. We feel that the district missionary plan is being weighed in the balance in Texas at this time. There could not have been, it seems, a more unfavorable time to test the plan out. However, the unfavorableness of the time only shows the needs of a good man over the district to help the distressed churches and in rallying our forces to the general work. We feel that District 17 is fortunate in having as its missionary Brother Brannon. With the leadership of this young man, and with the help of the regional weekly paper and the cooperation of our leaders over the district we have a fine opportunity to prove to our brethren of the state that the district mission plan is practical. We understand that Brother B. N. Shepherd, missionary in the Plainview and Lubbock District, (No. 8 we believe), has resigned that work to become pastor of the First Baptist Church at Hereford. We have not learned what the plans of the district are at this time.

BAPTIST INCREASE

According to Dr. John McNeill, the Roman Catholics increased 120 per cent in the last 100 years, the Orthodox Catholics 150, while the Baptists increased 2,200 per cent during the same period. The statement was made in his introduction to his great address, "If—Then." He said, "Hats off to the past and coats off to the future."

Something to Think About

That unconverted men who call themselves scientists are not expected to know anything about the things that people born of God, sons and daughters of Jesus Christ know and feel. It is a blessed thing to KNOW you are saved and the man or woman who does not know that much misses the greatest fact in life.

A little news item appearing under an Associated Press credit last week stated that so far this year there had been an average of six murders per month in the good city of Dallas. What a terrible indictment of law enforcement in Texas. We doubt seriously if even half of those who killed have, or will, be sent to prison, to say nothing of the electric chair. Texas needs and the United States needs to value human life—that thing which none can give back. Juries who hear murder cases are usually good men and women, but they forget the dead and let their sympathies for the living, who are pictured as almost perfect by their lawyers who are paid to defend them, sweep them off their balance and cause verdicts that are a plain and simple miscarriage of justice. Usually numbers are left to suffer when there is a murder and in the trial courts they are always forgotten. Texas has an awful code of practice which shrewd lawyers manipulate to free bloody criminals who should be sent to the electric chair.

The wet forces of Texas are busy—very busy and Texas is as sure to go wet next year as the election is held and the Democratic party is pledged to hold a prohibition election in 1935. Already drunkenness has increased materially in Texas with the so-called beer saloons, many of which are selling whiskey. The dangers on the public highways are greater every day. Murder and every form of crime is on the increase. The sentiment that made possible the present state of affairs was started 20 years ago by the whiskey ring when they began pleading for more liberal thought in our schools and universities. We might as well recognize it and own the fact—the United States has been made a wet nation and it was accomplished by teaching the boys and girls who were five and ten years old when the 18th amendment was adopted that prohibition is "old stuff" and that it is modern to drink, smoke, curse, play cards, and spend the larger part of the night automobile riding. Only those parents who keep up with their sons and daughters by the hour may expect right thinking. The wet crowd are after America and they just about have it.

Sunday night last Dr. M. A. Jenkins, of the First Baptist Church, Abilene, preached on salt. We don't look for the supply of this wonderful and much needed substance to ever be exhausted. But there is great danger that church members are letting the world cause all denominations to lose their power and become as the salt that has lost its savor. Salt that is not salty is worthless and Christians who do not stand for the right are worse than worthless—they are helpers of the evil one.

The Baptis' Allients As I Seen And Heard It

By MA'S OLE MAN

(Editor's Note: The following story of the Baptist World Alliance, written in dialect by Dr. John D. Freeman, who is secretary of Missions in Tennessee, appeared in last week's issue of the Western Recorder.)

THE EDITOR of this paper wuz good enuf to ax me to send him a few lines about the big meetin' of Baptists what I come over here to attend, so now that it's over wih and I am fur enuf away from it to be sober in mind, I will set down some items what seem to me of most interest.

A Big Meetin'

The Allients wuz big. If anybody back at home counted on its bein' a little top-water minner, he wuz jest wrong. One night I counted purty near eggsackly how many folks wuz thar, and it panned out more than 8,000. Jest to stand on the side lines an' look on, I could not tell but what I wuz at a Suthern Baptis Convenshun.

And Noisy

It wuz noisy. I guess Baptists air the same around the world. They'd ruther meet in side rooms an' jabber than to hear Gabriel blow his trumpet. I warn't out to the meetin' a single time but what I whislt Mr. Hitler wuld come an' tell the whole bunch to either git out in the street or else stop talkin'.

Worstest Meetin' Place

It met in the worstest place I ever seen fur a big getherin'. Them thar loud speekin critters wuz so pore that haf the time nobody culd understand whether the Jurman wuz speekin' or the feller who talks a languide what yo kin understand. When you set up front you culd'n hear for the side shows, an' when you got in the back the voice come at you from both sides at once and you culd'n tell which ear wuz pore an' which warn't. You see they had a row of them things down both sides of the gallery.

Jurmans Call It "Belt Congress"

They didn't call it no Allients but a World Congress. The Jurmans called it a Belt Congress, bekase, I reckon, its members girdle the globe. I guess their speriments of late years with allients 'made 'em dislike to hear that word, so they made a nuther name. Then, too, I never found out who knowd what "Allients" meant, so it may be they aint no sich word in their speech.

Program Wuz Hard to Foller

I don't reckon one out of ever hundred of us messengers know what the meetin' wuz about. Thar were many speakers an' some of em done purty good. Some didn't get off so well. Not bein' used to plowin' in new ground, they jest culd'n seem to keep up. You see ever' feller nearly had to say a sentents an' wait until it wuz put into Jurman or English, as the case wuz. I sat thar time after time listenin', an' allus it reminded me of plowin' in new groun' whar ever' time I'd git the dirt to turnin' well I'd wham into a stump or root an' have to start agin. Maybe the town folks will understand better if I say it reminded me of my yunger days when we fust tried to git on to what wuzz called sineopashun when we wuz trippin' the toe to music. It jest wuzn't done easy, and that made the program all the harder to foller.

A Feller Had No Chance to Talk er Vote "No"

It warn't no regular Baptis' meetin', fur nobody had a chance to speek cepitin' them as had been choze ahead of time. Furder an' more, the bizziness wuz done behind the seens by an ex committy. Thar warn't but one time when it seemed to be gittin' redly to be a Baptis' meetin' an' then the steam roller wuz used to mash a man

what thot he culd git by with a poplar appeal when haf the folks as wuz before him culd'n tell whether he wuz talkin' for or agin 'em, whether he wuz sayin' a sermon or deliverin' a speech for Hitler. I wuz at the meetin' menny times when votes wuz tuck an' I don't think thar wuz ever a chance give fur a feller to vote "no" on a propersishun. That kind of doin's may go over here whar folks ain't had a chance to vote nowhar very long, but it shore won't go in Jawa whar the next meetin' is to be held.

Teers Run Down My Grizzled Cheeks When We Sung

It wuz a thrilling thing to set thar in the hall and hear the folks sing. In fack the only thing all of us culd do wuz to sing an say the Lord's prayer or the 23rd Psalm. When we all stood to do sich, it done my old hart good, for I knowed that if one of the men up on the platform culd understand seven or eight different tungs, the Lord culd git the whole bizziness. In fact, He didn't have to wait fur us to put it in so menny tungs; He knowed each hart an' mind. The last night wuz the biggest meetin' fur most of the time wuz give to singin' an' praisin' the Lord. A band of 350 or more Jurman singers sot in the gallery behind the speakers' stand, an orchestra of forty horns and etecetarie before em, an' singers from Sweeden to help. Talk about singin'! It wuz of the best. Then atter we'd sung "Blest Be the Tie that Binds," they broke loose on the song what has a hallelujah chorus to it. I stood thar with teers runnin' down my old grizzled cheeks an' kept sayin' to myself, "Yes, praise the Lord! Some day we will be one peepke, one tung, one eternal Kingdom of Christ."

Fur Us Baptis' to Cum Over Wuz Good Fur Jurmans

Did Mr. Hitler bother us? Not a bit. I cain't see why he is give sich a bad name, fur he shore has more to show fur his work than any other politishuns I know of. I been in menny places over here an' exseptin' Holland, which seems to be all garden, thar ain't no place over here whar folks seem to be as well off as they air in Jurmany. Our folks talked as loud an' as long as they wanted to about religus liberty, an' I heard some words as wuz so pinte I knowed they wuz ment for him, but I never heard of no polesemen comin' around to arrest the speaker. They even sent our one program over the radio what the government owns, I reckon about the best thing that culd happen in Jurmany wuz fur us Baptis' to come over an be friendly to 'em.

Baptis' Fellowship Sucksess, But a Future Baptis' Program Flop

Finerly, I may sum up all my idees in one sentents, as follers—So far as gittin' a program made ful Baptis' of the world, the Congress wuz a flop; but so fur as helpin' to git peepke of all lands to ack an' think alike, it wuz a grate sucksess. It costs a good bit of money fur so menny people to come to it, but I ain't never found nothin' worth while as kin be had fur nothin'! I been livin' a long time now. I have read much about other counries an' their folks: I have tried to larn somethin' about mishuns an' so forth. Now I have a lot better idee of things as has till now been only vague noshuns. These here Your-peen Baptis' need to have us larn 'em how to worship God without apin' the Cathelicks in their dress an' sarvices. But they air the salt of these heathen counries jest the same. I'm thinkin' that the changes of government over here air goin to make it possible for them to git a chance to grow, an' am glad I culd be one of the throng as come along to give 'em some encouragements.

Writ from Paris, France, August 20, 1934.

Home Address: Care Baptis' Hedquarters, Nashville, Tenn.

Devotional Thoughts

YIELDING TO THE GOD-MAN JESUS

Oh, matchless Human and Divine, we yield our hearts to Thee, To save and cleanse us from all sin, by Thy Divinity. Then, when we're tempted, Oh so sore! we still would cling to Thee, And feel Thee walking by our side, in human sympathy.—Selected.

EVANGELISM A PASSION

Evangelism in Apostolic days was a passion and not a profession; consequently, men were not told that they were divine, and all that they needed was that the sleeping Christ within them should be awakened; but they were faced with their sins, and commanded to repent. Under that preaching, demons were cast out and people healed. Do these results accompany the new Gospel? By its fruits it is known.—Canadian Baptist.

HIS AFFLICTION

In all their affliction He was afflicted, and the angel of His presence saved them.—Isa. 63:9.

Since Jesus was born in time, time can give nought that can really harm thee; though the pinching winds of adversity should blow upon thee, and strip thee naked and bare, 'tis but to give thee closer fellowship with Him, who was born in a manger, that He may lift thee to a throne, and drive thee to His fulness through the emptiness of time. Keep, then, O my soul, thy Saviour's birth steadily in view, and learn to stoop cheerfully to the low valley, and to that which brings low; and still, amid all life's chequered, changing scenes submissive bow, and say, since Jesus to a manger came, "Thy will, O Lord, be done."—W. P. Balfour.

I LIKE THE CHURCH—BECAUSE

I like the Church—because, while it is true that I can worship God in the out-of-doors, and find "sermons in stones, books in running brooks, and God in everything," yet it is also true that God has made me a social creature, and I can find deeper meaning in my worship in the fellowship of others.

I like the Church—because, while at such times as I have had occasion to sit in the pew, I have not agreed with everything the preacher has said; yet he has never failed to say something I had not thought of before.

I like the Church—because it links me up with a long line of men and women who, often facing harder days than I have ever known,

still have been brave enough to face the unseen with a cheer, and risk everything upon the highest hypothesis the human mind has ever known.

I like the Church—because it is forever insisting that life has a big meaning. God knows there is enough outside the Church to make me sensible of the petty, the commonplace, and the drab. An hour in church, and I feel that my soul has had a sun bath in the warm rays of eternity.

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THE NEW NAME

T. C. Gardner

The B. T. U. (Baptist Training Union) is the new name adopted by the Sunday School Board, June 6, 1934. The new name is to take the place of the name, General B. Y. P. U. Organization. The name, B. Y. P. U., has not been changed. The Junior, Intermediate, and Senior B. Y. P. U.'s are to be continued as B. Y. P. U.'s.

The B. T. U. is composed of all organizations meeting the period before the evening preaching service. It is related to the unit of individual organizations in the same manner that the Sunday school is related to the Sunday school classes.

In Texas a new name was proposed for the General B. Y. P. U. Organization in the year of 1928. The name, B. T. S. (Baptist Training Service), was finally adopted in 1930 and 1931. In securing the name B. T. S., Texas Baptists took the following steps:

1. Many churches in Texas, feeling a need for an organization that would appeal to the whole family, requested that a new name be chosen.

2. The associations in Texas recognized the need of a new name and requested that one be selected.

3. A resolution recommending the name, B. T. S., was presented to the B. Y. P. U. Convention of Texas in 1930. This resolution was presented by Rev. Edgar Ratliff, Pecos; Hunter B. Lyon, Terrell; Walter Jackson, Abilene. T. C. Gardner suggested to the convention that the matter be postponed one year in order that Texas Baptists might have an opportunity to discuss the matter and come to a definite decision. It was further suggested that the whole matter be presented to associations, district conventions, and the general convention. The State Convention adopted suitable resolutions asking Mr. J. Earl Mead, Dallas; Walter Jackson, Abilene, and Miss Grace Conn, Dallas, to serve on a committee to present the matter to the B. Y. P. U. Convention a year hence.

4. There are 17 district conventions in Texas; 15 of the 17 districts adopted resolutions calling for the new name, B. T. S. One of the districts failed to present the matter, and one voted against the new name.

5. The Baptist General Convention of Texas met in Waco in 1931 and adopted the following resolution: "That we continue to designate the unions composed of Juniors, Intermediates, and Seniors as B. Y. P. U.'s, that we continue to designate the organizations composed of Primaries and Adults as Unions, that all of these organizations—unions and B. Y. P. U.'s—constitute the B. T. S. (Baptist Training Service)." This resolution was signed by W. M. Wright, Paris; Ray Rozell, Waco; Winston Borum, Midland; Walter Jackson, Abilene, and Mrs. George Chamlee, Longview.

It is to be observed that the Baptist General Convention of Texas adopted the new name B. T. S. before the B. Y. P. U. Convention adopted it. The Executive Board of the Baptist General Convention of Texas changed the name of the State B. Y. P. U. Department to the State B. T. S. Department. This was suggested by Dr. L. R. Scarborough, Seminary Hill.

6. The State B. Y. P. U. Convention in 1931 adopted the following resolution:

(1) That we continue to use the term B. Y. P. U. for Junior, Intermediate, and Senior groups.

(2) That we continue to use the term Union for Primary and Adult groups.

(3) That the B. T. S. (Baptist Training Service) be the name of our state convention, that B. T. S. be the name used when referring to the whole Training Service.

This resolution was signed by J. Earl Mead, Dallas; Miss Grace Conn, Dallas, and Walter Jackson, Abilene.

No one person has the authority to change the name of any Baptist organization. If the new name B. T. U. (Baptist Training Union), is to be given the association, district, and state conventions in Texas, the respective conventions must choose it. That is the Baptist way of doing things in Texas. It is my deliberate opinion that all states should agree on the same name. There is a great advantage for us in the South to use the same terminology and the same name in the promotion of our organized work. Texas has taken the initiative in this matter, and Texas will not quibble about one word. Texas has had Baptist Training Service. Texas will need to change only one word in her name—service—to have the name recommended by the Sunday School Board. It will be much easier for Texas to change from B. T. S. (Baptist Training Service) to B. T. U. (Baptist Training Union) than for other states to change from a four-lettered organization to a three. I feel certain that at the associational meetings, as well as the annual conventions in Texas, that this matter will be presented in the proper manner.

THE FALL ROUND-UP IN TEXAS

(Continued from page 1)

organizer, publicity director, B. T. S. leader, Sunday school leader, W. M. U. leader.

Church Organization

The greatest organization known to man is the church of the living God. The Every-Member Canvass is a movement in the interest of the church. The greater portion of the money raised is to be used for the support of associational missions, Christian education, benevolence, and the local church. Everything we say and do during the Every-Member Canvass campaign is to magnify and glorify the church. There are 3,153 Baptist churches in Texas with a combined membership of 576,945. The church organization suggested is as follows: church organizer (usually the pastor), publicity director, B. T. S. leader, Sunday school leader, W. M. U. leader.

BITS O' PHILOSOPHY

Dean E. V. White (CIA)

Don't let the world outgrow your ideas.
You can't coerce another into liking you.
Some drink their way to health, others to death.
Some women want husbands so they can be widows.
Vanity causes us to accuse the other fellow of having it.
It is a bad habit to give up one bad habit for a worse one.
Some people think sin is wrong when they get too old to enjoy it.

I shot a golf ball into the air;
It fell to earth I knew not where.
I only knew, with woe immense,
That I had lost my fifty cents.

INDIAN DEPARTMENT INTERFERING WITH WORK

(Continued from page 1)

oped, institutionalized religions, and that they are implicit in the individual, original religious experience: There is an emotional mystical belief or experience of union with a purposeful being greater than oneself.

"There is a moral affirmation of accepting the will of this larger being and uniting one's personal forces with this larger will.

"There is a code of conduct, felt as moral and involved with the conscience.

"And almost universally, though with varying complexity, there are disciplines aimed toward the purification or enlargement of consciousness, and toward communion with the larger power.

"All the above elements were fully present in the native Indian religions as existed in the early days of white contact. All of them are fully present in those native Indian religions which still go on as parts of the tribal organizations which the government did not succeed in destroying."

Indian Culture

The first order on "Indian Religious Freedom and Indian Culture" was issued on January 3, 1934. This order, signed by Mr. Collier as Indian Commissioner and Mr. Harold Ickes, Secretary of the Interior, is summed up in one paragraph as follows: "The fullest constitutional liberty in all matters affecting religion, conscience and culture is insisted on for all Indians. In addition, an affirmative appreciative attitude toward Indian cultural values is desired in the Indian service."

On January 15, 1934, the general order was given particular application to the religious training of Indian children in the government schools. This regulation, which had been found acceptable by the Catholic and Protestant Home Mission Boards, but I do know that no inkling of such a ruling was given to the Home Mission Board of the Southern Baptist Convention, (J. B. L.) is summed up in the following paragraph: "Any denomination or missionary, including any representative of a native Indian religion, may be granted as a privilege the use of rooms or other conveniences in the building or premises of boarding schools, on condition that there are pupils who, by parental choice or by personal choice, if the pupil is eighteen years of age or older, request the services of such missionary or denomination."

The regulations forbid the use of religious compulsion upon the children; it forbids proselytizing; and it forbids compelling government employees to teach at Sunday Schools.

This order will limit the missionary activities of the missionaries in the government schools exclusively to the children of parents who are already Christian or else who are friendly enough to Christianity to request the services of the missionary. It is to be noticed that the order distinctly prohibits proselytizing. The missionaries of the Home Mission Board are messengers of Christ, preaching the Gospel of Salvation and their specific task and duty is to win converts to Christ. They are working under the instruction of the Home Mission Board, which Board has defined missions to be primarily and fundamentally the "making and baptizing of disciples." This is what Mr. Collier calls proselytizing and therefore it is prohibited.

Ancient Religious Practices

There are at least two ancient religious practices of the Indians which still survive. One is the "Ghost Dance" and the other is the "Peyote Church." These practices have been very harmful to the Indians and have done as much as anything else to hinder their cultural progress as well as to keep them from becoming Christians. Mr. Collier seems to defend these practices and urges the Indians to return to them. If one will read "People of the Jesus Way," by Dr. J. W. Beagle, he will find a discussion of the harmful effects upon the Indian of these practices. It would be disastrous for the United States Government through its Indian Department to prevent the evangelization of the Indian and by its favorable emphasis to allow and encourage them to return to their ancient religions.

We bring this matter to the attention of our Baptist people and call upon them to pray for our Indian work. Southern Baptists have been in the Indian mission work longer than in any other work at home or abroad. We have more missionaries now to the Indians than we have ever had at any time before. Shall our work be hindered, if not destroyed, by a government official who does not know the difference between Christ and Buddha?

MORE DISCUSSION ABOUT TEXAS BAPTIST HISTORY

(Continued from page 1)

Baylor, was succeeded in 1851 by R. C. Burleson. Coming to Texas from Alabama in 1845, this tall, stately, eloquent, eagle-eyed Baptist preacher devoted practically all his life to Christian education. In 1861, through a controversy between him and Horace Clark, president of the female department, who later left the Baptists and became an Episcopal rector, Burleson left Baylor and started Waco University at Waco, then more centrally located than Independence and with a more hopeful outlook for a successful school.

There's a long and pathetic story here, which I shall not detail. Suffice it to say that these two schools, functioning separately, were consolidated forty-one years after Baylor was established. Meantime, William Carey Crane, a truly great man, had become president of Baylor and it is doubtless true that his death in 1885 rendered the consolidation of these schools more easily possible than would have been the case if he had lived.

After R. C. Burleson established Waco University, the Baptist General Association of Texas was organized and this body sponsored Waco University, while the old State Convention clung to Baylor University. Friction between the two schools and the two bodies was inevitable, and the result was not only heated argument at frequent intervals, but The Religious Messenger, a new Baptist paper, with R. C. Burleson as editor, came upon the scene and later became The

Texas Baptist, under the editorship of S. A. Hayden.

Time would fail me to detail all the vitalities of Baptist history through these formative years. R. C. Buckner, who came from Kentucky founded the largest Baptist orphanage in the world. B. H. Carroll, born December 27, 1843, was pastor at Waco and was in many respects the most colossal Baptist that ever moved among Texas Baptist history. With these splendid leaders flowering into "increasing usefulness and power, the great army of Texas Baptists, growing constantly, moved bravely on.

It was not until 1896 that J. B. Gambrell came to Texas, and later became a great leader here. A native of Mississippi* as was B. H. Carroll, he possessed unique qualities and aptitudes. Perhaps as a writer of articles for Baptist papers, he has never had a superior and perhaps never an equal. He was for a time editor of The Baptist Standard, which I founded here, but I never thought of him as a great editor. He was a great writer and a great commoner.

In 1890 George W. Truett, a native of North Carolina, came into Texas Baptist life. I met him in January of that year and at the same missionary meeting (I was superintendent of Missions here then) I met F. M. McConnell, now editor of The Baptist Standard. In 1892 Truett, conjointly working with B. H. Carroll, raised \$92,000 (a great sum then) and paid all the debts of Baylor University. March 1, 1892, I issued the first number of The Baptist Standard.

Carroll, Burleson, Buckner and

Gambrell are gone, but Truett, now 67, is with us still and has become the greatest world figure among Baptists since Paul was beheaded in Rome. Paul in his day compassed the civilized world, but it was a small area compared with the territory covered by the fifty nations that hold membership in the Baptist World Alliance. Over this great body, representing 12,500,000 Baptists, George W. Truett, for the next five years, is to preside, climaxing his incumbency in 1939, in Georgia, where as teacher of Hiwassee College his genius and oratory first flashed upon the Baptist world.

*Dr. Cranfill is in error as to Dr. Gambrell's nativity. Dr. Gambrell was born in Anderson County, S. C., and as a young lad attended with his mother Big Creek Church two miles southeast of Williamston. The church was organized in 1788 and still functions and is a member of the Saluda Association. The parents and family moved to Mississippi when James had scarcely come to his teens. The writer's last recollection of Dr. Gambrell was of being with him at Saluda Association meeting at Williamston a year or two before his death. He was honored in the Baptist body of his childhood days, but our memory is of him and a group of farmers under the shade of the oaks outside, coats and hats off, discoursing of the old days. We are glad for Mississippi to have all honor, but are jealous for it to be known that Dr. Gambrell is the product of the good State and County in which the writer himself first saw the light.—Ed.

THE GREATEST INTEREST EVER SHOWN

Young people are showing more interest in a business education now than ever before. The reason for this is that the demand for office help in business concerns and United States government work exceed any other line of work open to young men and women. We have had the largest summer attendance in the history of our college. Our fall attendance is going to be exceptionally large. Not only high school graduates but many college graduates and teachers are among our large student body. Employment is good; the manager of our placement department is kept busy.

FREE VOCATIONAL GUIDANCE

Young friend, there are questions you would like to ask that you might more intelligently work out your future plans. Don't hesitate to write them to us—we maintain a Vocational Guidance Department for all who wish our help on educational or business matters. This service is free, whether you expect to attend our school or not, and it is free to those who have attended our school and want our help and advice in furthering their education or getting into business. Write for our free literature, and ask such questions as are of interest to you. Enter soon and be on the pay roll in January.

Name.....Address.....
Question.....

BYRNE COMMERCIAL COLLEGE, DALLAS, TEXAS

West Texas Baptist---W.M.U. Subscription Club Plan

During the recent annual meeting of District 17 at Abilene, the editor of the West Texas Baptist submitted to the body a subscription club plan which was heartily accepted by the organization in its closing session. The plan, briefly, was that the West Texas Baptist would give the W. M. U. all the space necessary for the promotion of their work, and where clubs of ten or more members was formed, the subscription for each club member would be at the rate of five cents per copy for month, which would be only sixty cents per year for each subscription.

A SUGGESTIVE ORGANIZATION

As a working basis to put over the subscription club campaign, the following suggestions are made:

1—The general supervision of the campaign to be in charge of periodicals chairman of District 17.

2—That the campaign in each association be directed by the associational periodicals chairman, or some other person designated. This chairman will see that each local W. M. S. in the association is given an opportunity to organize a subscription club.

3—Each local W. M. S. where a subscription club is organized to designate some member as treasurer, said treasurer to secure a list of the club members and send them in to the West Texas Baptist, together with the first quarterly subscription payments. Statements and receipts will be sent from the West Texas Baptist office to each local W. M. S. treasurer.

COST OF CLUB PLAN SUBSCRIPTIONS

The cost of the subscription plan will be at the rate of five cents for each subscriber, per month, where as many as ten subscriptions are secured. For example, if there are twenty members of a local club who want the paper the cost for the twenty subscriptions will be only one dollar per month. It is preferred that these subscriptions be paid quarterly (15 cents per member per quarter), in advance; however, a club will be allowed to pay monthly, if it prefers.

While the plan is meant primarily for District 17, any other W. M. U. in West Texas will be allowed to organize subscription clubs on the same plan. The club plan is simple enough. It just means that any local W. M. U. in West Texas can secure a list of names of those wanting to subscribe for the paper, send the list in with a remittance at the rate of five cents per member per month. The names will be placed on our mailing list and the paper sent each week to the club members. Statements will be sent to the designated treasurer of the group, who will collect the subscriptions and remit.

A GOAL OF 2000

The West Texas Baptist would like to have 2,000 subscriptions from the W. M. U. on this club plan during the next thirty days. Organize your club now. Also appoint a publicity chairman to report the news from your society, and in return the editor promises to make the paper serve constructively in the promoting of the W. M. U. work, and all other phases of our Baptist work.

Address all Communications to
WEST TEXAS BAPTIST
Abilene, Texas

W. M. U. DEPARTMENT

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

Motto: "Saved to Serve." Watchword for 1934: "Be Strong and of Good Courage—for Jehovah thy God, is with Thee."—Joshua 1:9.

OFFICERS DISTRICT 17

President—Mrs. R. M. White, 1643 Ambler Avenue, Abilene
 Vice-Presidents are—Presidents of the Seven Associational Auxiliaries
 Recording Secretary—Mrs. H. J. McCardie, Cisco, Texas
 Corresponding Secretary—Mrs. Robert J. Jones, 1648 North 6th, Abilene
 Treasurer—Mrs. H. J. Hanks, 1041 Cedar, Abilene

Vice-Presidents: Associational Auxiliary Presidents
 Callahan—Mrs. John Cook, Putnam; Cisco—Mrs. George W. Thomas, Ranger;
 Fisher—Mrs. D. G. Reid, Roby; Haskell—Mrs. C. O. Davis, Rule; Jones—Mrs. J. L. Winter, Hamlin; Stonewall—Mrs. J. S. Tierce, Aspermont; Sweetwater—Mrs. C. C. Compere, Abilene.

Chairmen of Standing Committees
 Young People's Leader—Mrs. J. B. Buckley, 508 Mulberry, Abilene; Missions—Mrs. C. E. Callicote, Jayton; Mission Study—Mrs. J. L. Winters, Hamlin; Education—Mrs. Oscar H. Cooper, 1642 Parramore, Abilene; Benevolence—Mrs. George L. Paxton, 902 Sayles, Abilene; Personal Service—Mrs. J. R. Burnett, Cisco; Periodicals—Mrs. J. E. Burnam, 1141 Grape, Abilene; Stewardship—Mrs. B. M. Whitaker, Haskell; Margaret Fund Mother—Mrs. F. T. Whitaker, Jayton; Historian and Publicity—Mrs. C. M. Caldwell, 790 Orange, Abilene.

Methods and Finance Committee
 Mrs. H. J. Hanks, Chairman; Mrs. Robert J. Jones, Mrs. D. W. Arnette.
 Executive Board Members at Large
 Callahan Association—Mrs. M. J. Holmes, Baird; Cisco Association, Fisher Association—Mrs. C. W. Williams, Sylvester; Haskell Association—Mrs. Claude Stovall, Knox City; Jones Association—Miss Lillian Penick, Lueders; Stonewall Association—Mrs. John Guest, Aspermont; Sweetwater Association—Mrs. Jentry S. Holmes, Abilene.

RECOMMENDATIONS FROM THE SOUTHWIDE STEWARDSHIP COMMITTEE

1. That earnest effort be made to organize Tithers' Bands in societies or churches for the purpose of strengthening conviction and faith of tithers and the enlistment of new tithers.
2. That increased emphasis and effort be given to the promotion of the Stewardship Declaration Contest, believing as we do that the W. M. U. has never promoted any plan more worthwhile for the teaching of stewardship.
3. That we continue to give state and southwide recognition to churches in which every resident woman member makes some gift to missions (Co-operative Program as a whole, state, home or foreign missions).
4. That we commend the effort to secure missionary offerings from women in churches having no W. M. U. organizations.
5. That the southern Union prepare for free distribution a leaflet outlining the duties of stewardship chairmen: local, association, district and state, and also revise and reprint the leaflet concerning Tithers' Bands and a new leaflet on stewardship of possessions.
6. That "Stewardship Parables of Jesus," by Long, be added to the list of optional stewardship books.
7. That in addition to the study of a home and foreign book each year at least one book on stewardship be studied.
8. That each state incorporate in her report book a blank for the stewardship report.
9. That the stewardship covenant pledge be signed each year by old as well as new tithers.

FISHER CO. W. M. U. REPORT

The Fisher County Association held its annual meeting with the Rotan Church Wednesday afternoon, August 29, 1934. All Societies except one were well represented. Some good reports were given by all seven (7) organizations. The Weeks of Prayer were observed and a Mothers' Day offering taken by most. The total sum given was \$2,166.24. There are one hundred (100) active members in the W. M. S. There are twenty-one (21) Baptist Churches in the county. The Sylvester W. M. S. reports wonderful work done with the negroes in their community. An account of Stewardship and plans of W. M. U. was outlined by the President, Mrs. D. G. Ried.

A W. M. S. was organized at Sardis Church and Young People's work with five (5) Departments at Royston during the year. On August 27th, the day after a new church was organized, the ladies met at North Roby and organized a W. M. U. with Mrs. A. M. Josey President of W. M. S. and Young People's Leader. Mrs. H. C. Bristow, Secretary and Treasurer, Mrs. J. H. Cross, Counselor of Int. R. A., Mrs. Josey Counselor of Int. R. A., and Mrs. S. P. Davis, Sunbeams Leader.

Officers for the new year: Mrs. D. G. Ried, President; Mrs. J. D. Bradshaw, Corresponding Secretary; Mrs. J. A. Brown, Secretary-Treasurer; Mrs. J. L. Dickson, Mission; Mrs. John Jackson, Mission Study; Mrs.

S. R. Brumfield, Publicity; Mrs. Suma B. Minor, Personal Service; Mrs. John Hayes, Educational; Mrs. W. D. Green, Stewardship; Mrs. M. E. Stuart, Methods and Finance; Mrs. Emory Scott, Benevolence. A wonderful message was brought by Mrs. R. M. White, President of District No. 17, and Mrs. J. B. Buckley, District Young People's Chairman. We were also happy to have Mrs. Ralph St. John, District Corresponding Secretary, and Mrs. J. R. Fielder of Abilene.

The next annual meeting will be with the Sardis Church, the day before the Association. — Mrs. S. R. Brumfield, Publicity Chairman.

Rev. W. Y. Pond, pastor of the First Baptist Church, Breckenridge, is doing the preaching in a revival meeting at Eliasville this week. Dr. Pond was for several years superintendent of Evangelism for Texas Baptists for several years, resigning that work to become pastor of the Breckenridge church. The editor preached Sunday night at the Breckenridge church. The work there is going forward in a fine way.

Rev. V. E. Boyd of Aspermont has recently moved to Abilene and will enter Hardin-Simmons university this fall. Brother Boyd has been teaching school and preaching in the Aspermont section for several years. He will be available for pastoral work while he is a student in Hardin-Simmons.

DR. ATWOOD RETURNS

Dr. E. B. Atwood, who for several years has been a member of the Bible and Religious Education staff of Hardin-Simmons University, but for the past three years on leave of absence on account of his health, has returned to Abilene and will again take up his duties as a professor in the university. Dr. Atwood, before coming to Simmons, was at one time superintendent of Missions in New Mexico, president of Wayland College at Plainview and pastor of the First Baptist Church at Quanah. His many friends will be glad to learn that he has regained his health to such an extent that he will be able to carry on his chosen work. We gladly join the Baptist hosts of West Texas in welcoming Dr. Atwood and his good wife back to our midst.

WHY B. T. U.?

Other denominations have worn this Union idea threadbare. Even in far-off China they will not tolerate the word UNION. Their organization for young people is called B. Y. P. O. (Baptist Young People's Organization.)

Baptists will do well to steer their ship clear of this word UNION. There is absolutely no excuse for it. B. T. S. (Baptist Training Service) is what we have used for our General Organization for these years. Why change for a wording that will make a well Baptist sick? The writer is pastor of the First Baptist Church, secretary and editor of the Arkansas Baptist. He is writing as pastor.

(Editor's Note: The above is an editorial that appeared in the Arkansas Baptist August 9. Dr. J. I. Cossey is the editor. Elsewhere in this issue "Big Chief" Gardner discusses "The New Name.")

HARDIN-SIMMONS UNIVERSITY NEWS

Dr. Richardson Writes Another History Volume

His research into the history of the southwest by Dr. R. N. Richardson, professor of history in Hardin-Simmons university, upon which he has been spending his spare time for more than ten years, has resulted in his second book to be published within the last year.

"The Greater Southwest," a lengthy volume from the press of the Arthur H. Clark company of Glendale, Calif., written by Dr. Richardson in collaboration with Dr. C. C. Rister of the University of Oklahoma, has just been released. Dr. Rister was formerly associated with Dr. Richardson at Hardin-Simmons when the former also taught there.

The new volume deals with "the economic, social, and cultural development of Kansas, Oklahoma, Texas, Utah, Colorado, Nevada, New Mexico, Arizona, and California from the Spanish conquest to the twentieth century."

The 24 chapters of the book tells of the country and its native races, the advance of the Spaniards, the meeting and clash of civilizations, explorers, trappers, traders, early wars, the Mormons, prospectors, nannees, bonanzas, problems of Mexican cession, overland mail and transportation, the southwest during the civil war, the Indian problems, homes for wandering Nomads, the last stand of the wild tribes, the cattle industry, the passing of the open range, sheep husbandry, the coming of the railways, outlaws and vigilantes, conquests of the plow, the agrarian revolution, irrigation and reclamation, Oklahoma boomers and Eighty-Niners, and the spirit of the southwest.

Containing as it does a great deal of solid and valuable information heretofore unprinted, the book will probably be used extensively as source material by colleges and universities.

RESOLUTIONS OF RESPECT TOUCHING THE DEATH OF BROTHER W. F. JOINER

Our Heavenly Father in His Infinite wisdom saw that it was best to come into our midst on Saturday, August 25, 1934, at 4:30 p. m. and say to our much beloved Sunday School Superintendent and Deacon of Caps Baptist Church, "It is enough come up higher where there is a crown of righteousness and a place for you at my right hand."

Bro. W. F. Joiner was converted and baptized into this church on August 31, 1892, by Brother Hanks who also united him in marriage to his godly companion. He was ordained deacon on January 21, 1921. He was elected Sunday School Superintendent in 1916; serving faithfully, efficiently and continually until he was called home, where he was ready to go, expressing no regrets at going only the leaving of his loved ones for a season and his place of service for his Master.

None knew him but to love and praise his beautiful example of a Christ like life. A friend to all at all times, touching many lives and influencing them for good. He served so consistently, consecratedly and so sacrificially in every way; being instrumental in placing this church and Sunday School on its high plane of standing in ranks of churches and Sunday schools. To serve was for him to live, placing his whole life in his work.

God wonderfully blessed this church by giving us such a faithful unselfish man to lead us and stand loyally beside all his pastors. The blessed memory and influence of this good man shall live on forever, although we can seek his wise counsel no more.

Words cannot express how he will be missed and mourned in the association, the church, the Sunday School, the community and his christian home. His co-workers will miss that friendly handclasp, those words of encouragement and that spiritual life. But we bow humbly to God's inspiration that radiated from his Holy will saying earnestly, "Have thine own way Lord. Our loss is Heaven's gain."

To his devoted, devout wife, his consecrated children, relatives and friends we commend you to God who can comfort and bind up broken hearts. Wipe away all tears and give us grace sufficient to bear all sorrow. Let us remember at all times to prepare as did Brother Joiner for

Instructor In Woodwinds Is Chosen At H-S

Appointment of John P. Cerminaro, until recently a band instructor in Chicago, to a position as teacher in the school of music at Hardin-Simmons was announced Saturday by Dr. J. D. Sandefer, president of the university. He will teach woodwinds in the department of band music.

In addition to his teaching duties, Mr. Cerminaro will perform as clarinet soloist in the Cowboy band and take literary work in the university.

Mr. Cerminaro has been connected for the past six years with the Vandercook school of music in Chicago and has also maintained a studio in that city where he has given class and private lessons. He has played with leading bands of Chicago, including the Vandercook band, which gives regular concerts there.

The new teacher has done most of his advanced study with Clarence Warmelin, one of the nation's leading reed instructors. He began his musical education at an early age and has been playing with bands for the past fifteen years.

In 1933 he was assistant conductor of the Austin high school band of Chicago, national contest winner that year.

Mr. Cerminaro's instruction in reeds will be a part of the private teaching offered in the instrumental music division of the band department.

that glorious day when God shall call all his redeemed home to reign with Him where there will be no parting, where all is love.

In his last hours his message to the Sunday School was to go forward in Christ's cause. Truly he can say with Paul of old, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day not only to me, but unto all that love his appearing."

"There is no death, the stars go down, To rise upon some fairer shore, And brighter heaven's jeweled crown, They shine forever more."

Passing out of the shadow into eternal day. Why do we call this dying? This sweet going away.

Be it resolved, That a copy of these resolutions be spread on the church record and a copy sent to the family also one sent to The West Texas Baptist for publication.

Your committee,
 E. A. Blanks, Senior Deacon,
 H. F. Poe, Deacon,
 Mrs. Roy Quattlebaum.

News Notes

Pastor A. Loper of the O'Donnell church has been in three successful meetings on the Plains since he came to that field in May, besides a good meeting with his own church in which he did the preaching. He was with Rev. J. B. Vinson and the Three Lake church, Rev. W. K. Horn and the Meadow church and Rev. J. J. Gentry and the Wilson church in meetings.

There were thirty-two additions to the First Baptist Church, Graham, as a result of a two-weeks meeting in which Dr. F. B. Thorn of Houston did the preaching. Twelve of this number were by baptism. Rev. Dale Thorn is pastor of the Graham church.

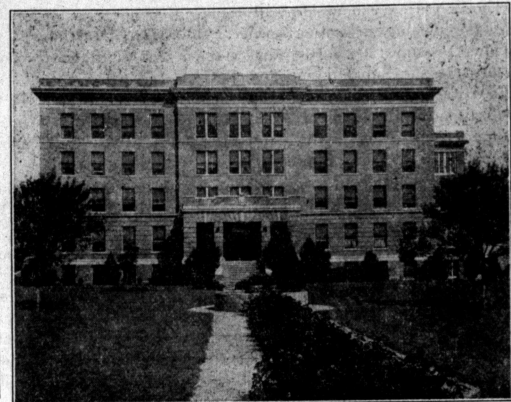
Rev. Clyde Campbell of Mineral Wells did the preaching in a meeting at Strawn. There were fourteen additions by baptism.

Rev. W. T. Hamor of Winters was with Pastor J. S. Tierce and the church at Aspermont in a good revival meeting recently. Music was under the direction of Mrs. Irwin Pearson, local choir director.

Rev. T. E. Funderburk has resigned as pastor of the First Baptist Church of Miles, Texas. He recently closed a good meeting with the church at Veribest.

A number of West Texas Associations are meeting this week, but the editor having just returned from a summer of revivals, was kept too busy in the office to attend any of these meetings.

West Texas Baptist Sanitarium



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

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

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

E. M. COLLIER, Supt.

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Jefferson D. Sandefer, LL. D. Pres.



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