

WEST TEXAS BAPTIST

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The Bible Teaching About Church Membership

By W. T. Rouse.

The importance of the subject under discussion is apparent to all. What the Bible teaches about any subject is worthy of our attention. Next to the question of salvation the Bible has no more important subject for us than the one we now have under consideration. There are ideas in the world about church membership which are not in keeping with the Bible. A young Baptist can not too early in his Christian life come to have the proper conceptions of the meaning of church membership. One's usefulness in the church will depend largely upon his conceptions of the matters under discussion.

1. What Is a Church?

The word church has been greatly abused in our day. It has come to be applied to any group of people holding to any kind of belief. The Greek word "ekklesia," rendered "church" in our English translations of the Bible, was applied by the Greeks of their legislative assembly, called out from their private business to consider public affairs. They used the word as contradicting distinguished from the word "sullogos," which denoted any assembly, legal or riotous. It will be seen that they very meaning of the word denoted section and separation.

In the New Testament the word church occurs 109 times. Fourteen times it is used to denote an institution, without reference to any particular church, at Mt. 16:18; 18:17. Three times it denotes the church in glory, or all believers of all times conceived of as having been brought together, as Eph. 5:27. The third use of the word is that of a local body of believers, and in this sense it is used 93 times. It is very obvious that this is the use of the word with which we shall have to do in this study. The following brief definition will suffice for our purpose: A church is a congregation of baptized believers, united in the belief of what Christ has said, and covenanting to do what He has commanded. Let Baptist shun such expressions as the universal, invisible, catholic church.

2. Who Ought to Belong to the Church?

In the purpose of Jesus, the Head of the church, membership in it is a select, prepared group. Qualifications for membership in a New Testament church are of two kinds, as follows:

MORAL—The moral qualifications are—

(1) Repentance. The teaching of the Bible is very explicit here, "Ex-

cept ye repent, ye shall all likewise perish." Lk. 13:3. John the Baptist emphasized - repentance. Mt. 3:2. Peter demanded. Acts 2:38. Paul required it. Acts 20:21. Repentance involves such a change of mind with respect to sin which makes entrance into the Kingdom of God and into the membership of a local church impossible without it. An impenitent sinner is constitutionally disqualified for membership in Christ's church.

(2) Faith. Great importance is attached to faith in the Bible. "He that believeth on the Son hath life"; "Believe on the Lord Jesus Christ and thou shalt be saved." Faith is the medium through which salvation is imparted. Faith is a duty and also a grace wrought in our hearts by the regenerating power of God. Faith brings the soul into vital union with the atoning Christ. Faith is therefore an essential to church membership.

CEREMONIAL. There is a ceremonial qualification to church membership as well as the foregoing moral qualifications. Baptism is that ceremonial qualification. There can be no membership in a local church without baptism. Submission to this ordinance is the believer's first public duty. Mt. 28:19; Acts 2:41; 8:12.

When we believe in Christ we have an actual remission of our sin. In baptism there is a public remission of sin. I Peter 3:21. Baptism is therefore indispensable to church membership.

3. How Does One Acquire Membership in Church?

If the foregoing moral and ceremonial qualifications are necessary, it would follow that some one must pass upon the qualifications. The church itself is a divinely appointed agency for accomplishing this task. The commission was given to the church. I Cor. 11:18. The church must vote upon applications for membership. Acts 1:26. Membership in the church may be acquired in the following ways:

First, by experience and baptism. One who has been converted comes before the church and relates his experience of grace, is approved for baptism, and subsequently baptized. Acts 2:41, 47. One may be approved for baptism, but if he never submits to the ordinance, he is no a church member. After being baptized the candidate receives the band of fellowship from the church, is enrolled as a member.

Second, by letter. One may be re-

(Continued on page five)

BAPTISTS AND BAPTIST CHURCHES

(By J. W. Moffett, Abilene, Texas)

Is simply being a member of a Baptist church, a Baptist?

A Baptist is a scripturally baptized child of God. A man comes to a Baptist church asking for membership. The church demands of him just two things: That he be a Christian—a child of God in the gospel sense and that he make this known by professing his faith in Christ, or as we sometimes say by relating his "experience of grace," and be baptized.

He is not ostracised as to his doctrinal views on various questions. He is not supposed as yet to have learned much about those doctrines, because he is a "babe in Christ." He is taught these doctrines after his baptism.

The great Commission says, "Teaching them (the baptized) to observe all things whatsoever Christ has commanded."

The applicant is taken into church membership on the two things—the profession of his faith in Christ and his baptism, and when thus taken in he is a Baptist, at least in name.

The Apostolic Church or Churches is the only Model for all Churches. Their foundation principles are these:

1. That the word of God was their only rule of faith and practice.

The New Testament contains all that entered into the faith and practice of the Apostolic churches.

2. The church was a local body, entirely independent of every other church.

The simple term "Ecclesia" designates one Congregation or Organized Assembly, and no more, this being the literal and primal meaning.

The New Testament nowhere speaks of the Universal "Catholic" or "Invis-

ible" Church, as a mere ideal existence, separate from a real and local body.

Only those who were born of God, and met in one place for all the purposes of a Church under obedience to Christ's law was the Christian Church in that place. The power of discipline was lodged in the local Church, and all of its members took part in its enforcement.

Each Church was a family, a republic in itself, forming a perfect sovereignty for the ends of self government.

From Abilene to Brazil

Dear Folks:

After many months of planning and many weeks of waiting the day finally arrived for us to leave the United States to go to Brazil. I had almost reached the point where I thought that the time was on a stand-still. But as I was saying the day finally arrived.

There are no words that can express the agony I went through when the time came for me to tell my family and friends good-bye. But suffice it to say that there was more joy in my heart than sorrow—else I would not be here tonight—in Brazil—trying to write a readable letter home.

My father-in-law, Dr. A. B. Deter, Dickie Junior, and I left New Orleans on December 12, 1931. I hardly know how to describe the first part of that trip for a person in the physical condition that I was in the first

There was nothing that partook, in the slightest degree, of an apostolic Hierarchy, and no one Church ranked above another in control. They settled every question affecting their own welfare by an appeal to the truth and without appeal to another authority.

3. Each Church elected its own pastors directly, in the exercise of its free suffrage.

In the election of a pastor the whole Church united in prayer for the blessings of God upon the man whom they had chosen to serve them.

five days of that trip usually does not remember enough to describe it at all! The first day out I felt fine and explored the boat into its most inmost recesses. The dinner was fine and I thought all this gossip I had heard in regard to seasickness was the "bunkum." So after a thoroughly pleasant evening I retired at about 11 o'clock. The following morning Dickie Junior awoke me vomiting, and right then and there I howled with laughter. It may sound queer, as well as heartless, to think of laughing at a little three-year old boy vomiting, but if you could have seen him you would have laughed too for he had such a surprised look on his face! But to prove that this world is not all laughter and joy I shall tell you what happened next. I got up to go to the baby—no I am not going to tell you after all! Just know this much—things began happening right then

(Continued on Page 6.)

4. The Apostolic Churches were actively independent of the State.

Jesus laid the corner stone of religious freedom in liberty of conscience, so in the voluntary service of God His followers should not be vassals to human dominion. That Christ alone should be obeyed in all matters of faith and practice, is the spring from which all other liberties flow.

The vital question of today, is whether or not, this pattern or model of the New Testament Churches is retained in any of the Churches of the present day.

Without casting any ungenerous reflections upon any Christian body whatever, it, I believe, may be truthfully said, that as to substance and form, the most accurate resemblance to this picture of the Apostolic Churches is found in the Missionary Baptist Churches of Europe and America.

Dr. Duncan reports: That when Gesenius, the great German Hebraist and Biblical critic, first learned what Baptist Churches were, he exclaimed "How exactly like the Primitive Churches."

So Ypeig late Professor of Theology in the University of Gronigen, and Dermont, Chaplain to the King of Holland, who, together prepared a History of the Netherland's Reformed Church for that government, have the same principles in view when they say:

"We have now seen that the Baptist who in former times were called Anabaptist, and at a later period Menonites, were originally Waldenses, who in the history of the Church, even

(Continued on page 7)

Field Notes

By W. R. Derr.

Rev. Phillip C. McGahey, pastor of the First Baptist church at Snyder, Texas, has just recently done the preaching in a meeting at the First Baptist church at Rotan where John W. Cobb is the pastor. As a result of the meeting, there were twelve conversions of which nine were added to the church. It is said to be one of the best meetings that the church has ever had, not so much as to the number of conversions, but as a spiritual uplift to the church. It was our privilege to be present at a Workers' Conference during the meeting and we heard many good things said about Brother McGahey and the wonderful preaching that he was doing. He is one of our finest young preachers and God is greatly blessing his ministry. Pastor Cobb is also doing a great work as a young preacher. The people of Rotan greatly appreciate the wonderful work that he is doing at that place.

Brother C. G. Sewell has been pastor at Carlsbad, New Mexico, for some seven months. During that time there have been some forty additions to the church. The Sunday School has increased in attendance some thirty per cent. The B. T. S. has been re-organized and the W. M. S. has taken on new life. We feel that Brother Sewell will continue to do great things on his new field.

A two-weeks revival meeting at the First Baptist church of Anson was recently held. The pastor, Rev. J. Ralph Grant, did the preaching and Brother Burl King directed the choir. The visible results were twenty-four additions to the church, twelve of which came by baptism. The church life has been very greatly strengthened also. Larger crowds are attending the Sunday School and the mid-week prayer services since this meeting has been held.

Brother Grant has been with this church a little more than nine months during which time there have been more than 175 additions with some one-half of them coming by baptism. Brother Grant states that the Every-Member-Canvass greatly helped his church.

The Haskell County Associational Worker's Meeting was held with the Rule Church on the twenty-fifth of January. In spite of the fact that it was a cold rainy day, there was a large crowd in attendance. Several from Abilene attended the meeting and reported a great time. The next meeting will be held with the First Baptist church of Knox City. The date is February 29th.

The First Church of Clyde entertained the last Workers' Conference of the Cellahan Association. There was a great crowd in attendance and a glorious great day's service reported. The next meeting will be held at Putnam on the fourteenth of March.

The Midland church entertained the Big Spring Workers Conference on the ninth of this month. The program was on Christian Education.

Since the last contribution of this department, it has been the privilege of the writer to attend several different meetings of the nearby Asso-

ciations. The first one was with the Jones Association which met at the Bethel church. A great crowd attended this meeting and a fine spirit of fellowship prevailed. It was a joy to meet many of our friends of former days. The next meeting is to be held on the fifteenth of February with the Corinth church. The program subject was "The Church."

On the fourteenth of January we attended the Workers' Conference at Baird. This meeting was well attended and a great day was had together. The program was on Foreign Missions. Mrs. Deter, her son and daughter-in-law were there. Mrs. Deter made a very fine talk on the work in Brazil and an offering was taken for the work in that country. Brother Burnham, pastor at White Flat was a visitor at the meeting.

Again we visited the Jones County Association on the sixteenth of January. This time, it was the Quarterly meeting of the W. M. U. It was held with the Anson church. Though the weather was very unfavorable, a large crowd was in attendance and a fine program was rendered. Some of the special features were given by the Y. W. A.'s from Hamlin, the G. A.'s from Stamford and the Sunbeams of Anson.

On the eighteenth of January we attended the Fisher County Workers' Conference at Rotan. We found there a great crowd and a fine spirit of fellowship. Brother P. C. McGahey, pastor at Snyder, who was at that time engaged in a revival meeting at Rotan, brought two great messages to the folks. Probably the highest hour during the day was near the close of the meeting when a collection was taken to clear the Mexican Baptist church of its indebtedness. The money was raised, Brother Bridges, a deacon in the First Church and one who has labored unselfishly in building the Mexican church, went and got the note, Brother Emory Scott of the First Church and who was the chairman of the building committee, held the note while Brother Falcon, a deacon in the Mexican church held a match to it. The audience, many of whom shed tears, stood and applauded while the fire consumed this last note. Next the Workers' Conference of this Association will be held with the Sardis Church on the twenty-second of February.

We had fellowship with the faithful workers of the Throckmorton-Young Association on the ninth of February. The meeting was held at the Elbert Church where Brother Connell is pastor. This program was also around Christian Education, featuring especially the Baylor College campaign. A fine crowd was in attendance at this meeting. Brother C. Y. Dossey, one of our State Evangelists, was present and brought a great message at the eleven o'clock hour. The next Workers' Meeting of this association will be held at Woodson on the fourteenth of March.

The next meeting we attended was at Tuscola, where the Sweetwater Association assembled for their Workers' Conference. This program was on the subject of Stewardship and was given to a very responsible audience. The next meeting will be held with the Blackwell Church on the 10th of March.

It was our great joy to supply for Pastor J. Perry King and his church on the third Sunday in January. Pastor King has a great people to work with and they greatly appreciate his

faithful work as pastor. He is improving rapidly and will soon be sufficiently strong to take care of his pastoral duties.

The Pastors' and Laymen's Conference of the Plains will be held at Wayland Baptist College at Plainview, on the 16, 17 and 18 of February. A fine program has been arranged with some of our best speakers appearing on it. An invitation is given to all who can attend, to do so.

At this time, February the thirteenth, State Evangelist, C. Y. Dossey is in a revival with Pastor Townsend and the Olney church. This meeting is to close next Sunday. Brother Dossey will then go to San Angelo to assist Pastor B. G. Holloway and his church in a meeting. Brother Dossey tells us that he is booked for revival engagements until the middle of August. He is a great Evangelist and should be kept busy all the time.

The First Baptist church of Balinger entertained the last Workers' ers Conference of the Runnells county association.

The Mitchell-Scurry Workers' Conference will meet with the First Baptist Church at Snyder next Monday the 15th. The program is to be on Christian Education featuring the Baylor College campaign. Our Executive Secretary, Dr. J. Howard Williams is to be at the meeting.

Rev. Cecil Meadows, a Ministerial student in Simmons university, has been called as pastor of the Mount Pleasant church. Brother Meadows came here from Jonesboro, Arkansas, where he had completed his Junior College work in one of the Baptist schools at that place. He is a promising young preacher and will, no doubt, make this church an aggressive leader. He is to give them fourth time service.

The Colony Hill church has called Brother H. H. McGregor for one-fourth time service. Brother McGregor has just recently conducted a revival meeting for this congregation which resulted in some five or six conversions and additions to the church. Brother McGregor is also pastor at Neil.

The Lamar Street Baptist Church of Sweetwater is still progressing in a very splendid way. The attendance in all the church activities is very encouraging, according to one of the members. Folks are being saved and coming to the church as candidates for baptism at their regular services. Brother Henry Weldon is the efficient leader of this congregation and he is doing a remarkable work at this place.

BROWNFIELD ASSOCIATION

J. J. Gentry

(Delayed in Publication.)

The Christmas holidays are over and the people have started out in earnest in the New Year with a determination to make this a great year in every respect. I believe the churches are getting closer to the Lord, and are looking forward to greater things. We are learning more and more in these times of world depression that we have a great God who cares for His own.

Our last workers conference met January 7, with Pastor Cole and the First Baptist Church of Lamesa, and as could be expected both pastor and

church were at their best in making everybody feel at home. At the 11 o'clock hour Bob Day of Big Spring preached a great sermon on moving forward. Bob is always a welcome visitor at our meetings. He comes and goes with a smile. He is as every one knows who has ever heard him preach, one of our best and most loyal preachers. Sister Reagan brought a great message in the afternoon about the work of Miss Lucile Reagan in Africa, and then Brother Harley Smith, a returned missionary from Brazil, who is the son-in-law of Dr. and Sister Bagby, stirred our hearts with a great message on the progress of the missionary work in Brazil. The next conference will meet February 4th, with the Klondyke church.

The first Sunday in January Brother B. H. Warren was with Brother Cole at Lamesa in the morning service, and W. I. Taylor and the Sparenburg church at night in the interest of Wayland College of Plainview. It is said that the faculty is teaching without any salary in Wayland College, and are paid just what is sent in from churches and individuals, and are doing this in order to keep the work going. I believe God will reward such sacrifice. There is many a church without a pastor today that could be carrying on for God, if both church and pastor had the faith and courage of these God-fearing men and women who make up the faculty of Wayland College. It is hoped that some one who reads these lines and can will open up his heart and pocket book and remember this college in a great way.

Brother Taylor is conducting a training school with his church at Sparenburg this week. From all accounts they are getting along fine.

One matter I forgot to mention about our last workers conference is that we finished paying the debt on the board and everybody went away happy.

It is always with great pleasure that we receive the West Texas Baptist at our place.

LAMESA ASSOCIATION

J. J. Gentry,

The Workers Conference of the Lamesa Association met February 4 with the Klondyke Baptist church, and to say that we had a good meeting is putting it mildly. However, several who were on the program were absent, but we had some visitors present to take their place. Brother Claud Scott of Snyder was present and took a place on the program to the delight of all and then stirred all our hearts with a special song. Brother Phillip McGahey also of Snyder also was present and took a place on the program. We are always glad to have him present. He comes often. Brother Claud Allen of Westbrook also was present. We could not forget Deacon Wren, also of Snyder, who was present.

The climax of the day came at the eleven o'clock hour. Brother Oren C. Reid of Colorado preached and brought a great message. Somehow when he preaches you just find yourself wishing he would preach on and not quit. I don't blame other churches for wanting him for a pastor. One of the members of the Klondyke church said he was "a great drawing card." for any meeting. Brother Markham, Brother Wells, Brother Cole and Brother Shipley brought great messages. The meeting started right with a spiritual devotional service led by Deacon Scott of Lamesa. We too often look at the devotional service as something to fill in, and yet it is one of the most important

A Page of Simmons University News

services of any meeting. The next workers conference will meet with the Fairview church and Pastor Vinson, March 3, 1932.

The Sunday School at Lamesa is like the boy who "out grew his breeches." It has grown so fast that the church had to build more room to take care of it. Brother Cole is a real pastor and builder.

We would like to see the editor of the West Texas Baptist present at our next meeting.

SEMINARY TO BROADCAST

Through the courtesy of WBAP—"The Star-Telegram — Record-Telegram" of Fort Worth, Texas, the Southwestern Baptist Theological Seminary will broadcast a program from 9:30 to 10:00, Central Standard Time, each Sunday evening. The program will be broadcast from the campus of the Baptist Seminary, under the direction of Edwin McNeely.

ANNOUNCES FOR OFFICE OF COUNTY JUDGE



JOE E. CHILDERS

The West Texas Baptist has been authorized to announce the candidacy of Joe E. Childers for the office of County Judge of Taylor County, subject to the action of the Democratic Primary, July 23rd, 1932.

Mr. Childers states that he was born near Temple, Texas, and came West in 1924. He was coach of athletics in Winters high school in 1924 and moved to Abilene in June of 1925. He and Ernest W. Wilson established the law firm of Wilson & Childers in Abilene at that time, which firm has become well known to the people of West Texas.

Mr. Childers received the degree of Bachelor of Laws with honor from Baylor university at Waco in 1924 and was licensed by the Supreme Court of Texas to practice in all the courts of this state. Besides his career in the field of law in this vicinity, Mr. Childers has had seven years of teaching experience in the public schools of Texas.

Mr. Childers married Bonnie Davidson, a former student of Simmons university, 1925 and they have made their home in Abilene since that time.

If honored with the office, Mr. Childers promises an economical administration, a reduction in taxes wherever possible and a faithful devotion to the solution of its manifold problems.

W. M. U. MEETING

Baptist Workers' Conference met January 5, 1932, with the First Baptist Church, Big Spring, Texas.

Lunch was served by the ladies of the First Church.

Program of the W. M. U.:
Hymn, "Jesus Shall Reign."
Devotional—Mrs. John Runyan, Coahoma.

Prayer—Mrs. Smith, Coahoma.
Recognition of visitors.
Reading of Minutes—Mrs. Grantham, Midland.

Treasurer's Report—Mrs. R. V. Hart, Big Spring.

Report of Chairmen of Committees.
We were so glad to have Mrs. Alice Bagby Smith from Brazil, who made a splendid talk on Brazil and the Lotie Moon offering.

The meeting adjourned to meet with the Midland Church.

WESTBROOK BAPTIST W. M. U.

The ladies of the Baptist church met Monday afternoon in the home of the pastor to reorganize the W. M. U. Mrs. Edd Conaway brought a wonderful devotional reading the 13th chapter of I Co.

Mrs. S. J. Watson leading prayer. After earnestly praying God to lead and guide. Mrs. Witt Hines was elected as president. Mrs. Hines has a beautiful Christian character to win many women in this work. With the love and cooperation of every member of our church we are expecting to do great things for the Master this year; we are happy to have Brother and Mrs. Allen from Brownsfield to lead us in this great and glorious work of Kingdom building; there were fifteen present.



W. P. BOUNDS
For County Clerk
(re-election)

Since the duties of my office will prevent me from making an extensive canvass during the coming campaign, I take this method of expressing my gratitude to my friends for your support in the past and of soliciting your vote in the coming election.

I have tried to fulfill the duties of the office faithfully and with promptness, and with courtesy to all alike. If again elected, I promise to continue this same policy and to serve to the best of my ability.

Respectfully,
W. P. BOUNDS.

Choralists Return From Oilbelt Tour

"The trip succeeded far beyond our expectations in every way, the performances were well attended, the audiences were highly appreciative and we all had a good time," was the statement of Prof. Work concerning the outcome of the Choral Club trip last week end.

The choralists returned late Friday night after having climaxed their tour with a performance at Baird that evening. Miss Dorothy Boydston was the featured soloist at the Baird engagement. Miss Estelle Britt, another of the club's soloists sang at Ranger.

A modern version of Romeo and Juliet, was the main event on the program while a supporting cast composed of both the boys and girls quartets and a mixed chorus rounded out the programs.

Prof. H. R. Arrant, who has just returned from the Southwestern Water Works school, held in Mineral Wells, spoke to members of the Science club in their regular weekly meeting this week. His subject was, "Water, and how it is purified."

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and providence has seen fit to call from our midst our classmate and former president in the person of Sister Willie Barber, be it resolved:

1. That the Home Makers Class of the University Baptist church has lost a most loved and faithful member who was ever ready and willing to serve her Master in whatever capacity the class or her church found need of her;

2. That the Primary Department, where she was working at the time of her death, has lost an efficient and faithful teacher;

3. That the glow of her spiritual life was a benediction to all who came in contact with her;

4. That her thoughtfulness for others and forgetfulness of self made her life a beautiful example of pure souled unselfishness worthy of emulation by all;

That we cherish in our memories the many noble traits of her beautiful character, and that we emulate her virtues;

6. That while our hearts are sad and bereaved because we have lost her from our midst, we rejoice with her in her newly found happiness which we know must be the reward of a life so faithfully consecrated to the work of the Master;

7. That we offer to the bereaved family our heartfelt sympathy and pray that God in His infinite goodness may bring relief to their suffering hearts and let them realize that their loved one is infinitely happier in that home where there is no sorrow nor crying;

8. That copies of these resolutions be spread on the minutes of the Home Makers class record, be printed in the West Texas Baptist, and given to the members of her family.

Mrs. M. E. Rosser, Teacher.
Mrs. E. D. Ashburn, President.
Mrs. J. M. Hatton, Secretary.
Mrs. S. E. Lowrie.
Mrs. W. T. Reddell.
Mrs. J. O. Castles.

Marine To Expose Crime In Address Here February 19

Major General Smedley Darling Butler, whose spectacular career during thirty years of service in the U. S. Marines has been a matter of front page news throughout the nation, will speak in the Simmons Auditorium on the night of February 19.

"Blowing the Lids off Crime," is the subject the fiery General has chosen for his lecture. The lecture is being sponsored by the Mesa Shrine Corps of Abilene and although it is not directly under the Simmons Artist Course management, a special price of 25 cents has been secured for all Simmons students and teachers.

Butler's resignation from the Marine corps came as a distinct shock to government officials. He now states, "Since I am no longer connected with the marines or the government, I believe I have a knowledge of American crime that is valuable to the general public."

His experiences as head of the police department of Philadelphia for two years will furnish the basis of his address upon the crime situation, and how it could be remedied.

Plans for campus beautification recently adopted were given impetus this week through the efforts of the graduating class which has made possible a hundred trees which will be set out on the campus. Most of the holes have been dug and the transplanting of the Arizona Cypress will be started soon under the direction of Mr. Masters of the Abilene Nursery.

W. I. Byron, quarterback of the 1931 Cowboy gridsters was named to succeed Curtis Hamilton as president of the "S" Club at the annual banquet of the body attended by sixty-five letter men, the coaches and guests of the club, held Saturday night at the Wooten Hotel.

Preparation for the winter term debating engagements is occupying most of the time of the Women's Oratorical and Debating Council which already has scheduled several debates for this term.

"George Washington was always greatest when his back was to the wall." Tom Skeyhill, lecturer, told an audience of 800 people in the Chapel building here last Friday night when he appeared as the second Artist at

New officers were elected for the winter term at a meeting of the history club on February 5. Officers elected were president, Dalton Caffey, vice-president, Harold Cornelison and secretary, Ida Lee Farley.

Word comes from Dr. Olsen that the Atwell medal will be awarded again this year. The award has been a standard trophy at the university for several years but last year due to unknown reasons it was discontinued.

The medal, made of gold and diamond studded, goes to the senior or junior student who submits to the judges the best essay upon the subject, "Lights That Never Fail." The judges of the essays are Professor Bond, head of English, and Dr. Olsen.

West Texas Baptist

SAM MALONE Editor and Publisher

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REPRESENTS THE STANDARD

Mrs. E. M. Frances, of Abilene, has been selected to represent the Baptist Standard in this section. The editor is glad to call our readers attention to this fact, and urge them to give Mrs. Frances a hearing as she visits the churches and homes in this section.

BAPTISTS AND BAPTIST CHURCHES

In this issue will be found an article under the above caption, written by J. W. Moffitt, lawyer and Baptist layman of Abilene. The article is one of the finest presentations of the Baptist position and Baptist opportunity and responsibility, we have read in a long time. We hope every one of our readers will study carefully this article. One of the weak points in our denominational life is the dearth of information by the average Baptist as to why he is a Baptist. A Baptist who does not have real and definite reasons as to why he is a Baptist, will not be worth very much to the cause of Christ.

A WORD OF EXPLANATION

In January and February the West Texas Baptist has been published only one time in each month. Like almost every institution and industrial plant the editor has been trying to pull through the depression with as small financial loss as possible. With this paper the first three months of the year are always the hardest. After this month there will be made some changes in the paper, announcement of which will be made about the first of March. In the mean time we trust our readers will bear with us and give a helping hand by renewing subscriptions as soon as possible. The present depression has been hard on all of us, but we feel sure we will learn some lessons from it that will result in making us all better and the world a better place in which to live.

SIMMONS REVIVAL

The annual Simmons University revival, which is being conducted by Dr. J. B. Leavell, pastor of the First Baptist Church, Houston, Texas, has been in progress for one week. The messages being delivered are the most searching, dynamic gospel messages we have ever heard delivered in a college revival. Dr. Leavell presents the gospel in an earnest manner and he makes it so plain that there need be no excuse for not heeding the call to eternal life.

Prayer groups have been meeting in different places in the dormitories and on the campus. President Sandefer and the faculty are joining with the evangelist in an earnest effort to reach every student in the University for Christ, and to help those who are Christians to a stronger life of usefulness.

Dr. Leavell in his messages does not compromise with sin in any form. He takes the position that a majority of the church members demonstrate by their lives that they have never been regenerated and he brings searching messages to the indifferent in the church that they may know whether or not they have put their trust in Jesus for life eternal.

ARE THE CHURCHES FORGETTING GOD

A prominent layman who is unusually active in Christian work, recently reported to us results of a study at first hand of what seemed to be typical religious conditions in a certain large city lying on the border of the North and South. His intimate survey brought him into touch with the life of three churches, of three outstanding evangelical denominations. Here is what he found: Formalism, small attendance, inclusivism, doctrinal conformity—which on the part of the Baptist church in the group included alien immersion—great stress on classical music, great energy expended upon organizations to the end of hiding from sight the

evidences of increasing spiritual torpor and indifference. It is a most gloomy picture. But it is what transpires and will always transpire when preachers fail to preach, pray and live the blood atonement of Christ, and churches no longer are willing to hear such preaching or to support a pastor who insists on preaching a soul-searching spiritually verbrate Gospel. We are in days of backsliding. It is tragic. How much worse must we expect it to get before we may expect it to get any better? Is the Southern Baptist pride in their doctrinal staunchness well founded? At least this is true: "No doctrinal staunchness" is more than an empty form of words that allows secondary values, such as organization activity, ethical and social reform, preachments of "charity" and inclusivism and the like to displace in the pulpit the gospel of sin and the crucified Christ who saves from sin. "Doctrinal staunchness" that in a day when churches and preachers are turning from the offense of the Cross, to philosophies that flatter spiritually finicky pew-sitters, is a misnomer. It is neither the Gospel nor is it staunch.

THE SALOON AND BUSINESS RECOVERY

Mr. Roger W. Babson is probably the best known economist in this country, and no one's opinion on business matters is more likely to be accepted by the business men than his. In speaking of the present business conditions, he is reported to have said, "There is probably no one factor which would more quickly bring a business panic and a period of employment, than the nullification by legislation of prohibition and a return of the saloon."

It should be remembered that there has not been suggested any plan for the sale of liquor other than the old saloon. — The Presbyterian of the South.

HOW BIG IS YOUR BIBLE?

Bibles range in size from a tiny book about half an inch thick, with pages no larger than an ordinary postage stamp, up to a volume of such immense proportions that several men are required to lift it. How big is your Bible? But in this query we are not referring to physical dimensions. The Bible that you really own is just as big as, and no bigger than, the amount of God's Word that you have really made your own through study, meditation, and practice of its precepts. How large a place does the Book occupy in your heart and life? An honest answer to this question tells how big a Bible you really possess.—Christian Endeavor World.

'SENDING' OR 'DRAWING BACK'

There are two words in the Greek New Testament which are alike except for the first letter, "apostello" and "upostello." The first — our "apostle" means "sent," (as in John 20:21); the second "shrink back" or "hold back" (as in Heb. 10:38-39, and Acts 20:20-27). These two words represent two prevailing attitudes. One is the world-mission spirit; the other is the reactionary spirit that is either opposed to missions or is afraid to make the missionary venture. Which attitude represents us? What we need now is to press forward and not draw back.—Baptist Messenger.

THE BIBLE: EFFECTIVE PROOF

One day a skeptic asked a highly educated and cultured Christian woman how she could prove the Bible was the Word of God, and she said to him, "How can you prove there is a sun in the sky?" "Why," he replied, "because it warms me and I can see its light."

"And so it is with me," she said, "the proof of this Book being the Word of God is that it warms my soul and gives it light."—W. E. Biederwolf, in Moody Monthly.

AND IT DOES JUST THIS

A commercial traveler, who was also a Gideon, and who made a practice of reading his pocket Bible while on his railroad trips, was asked by an unbelieving fellow traveler why he spent so much time reading a book which everybody criticized so much these days.

"My main object," replied the Gideon drummer, "is not to criticize the Bible, but to let it criticize me."—Selected.

A CORRECTION

By L. R. Scarborough
For a number of years there has been going

throughout the country a reflection on the administration of the Southwestern Seminary and other causes regarding a loan from the Foreign Mission Board, the Home Mission Board and the Education Board of the Southern Baptist Convention to the Southern and Southwestern Seminaries and the Baptist Bible Institute, made back in 1920 at the beginning of the 75 Million Campaign. As far as I know there has never been any correction of this propaganda. I wish the brotherhood to know the truth. I have been blamed for this loan and the denomination has been seriously criticised concerning this matter.

The Executive Committee of the Southern Baptist Convention in its first meeting at Atlanta, Georgia, in 1919, set out the allocation of funds to the Southwide causes. The Southern Seminary got a half million for its Student Fund, the Southwestern Seminary a half million for its debts and operating expenses, and the Baptist Bible Institute a half million for the same. No provision was made for new buildings greatly needed in all these institutions.

Before the Washington Convention met Dr. Mullins, feeling great need of provision in the 75 Million Campaign for help on the Southern Seminary's great building program, presented the matter, asking the Executive Committee to make some provision for a million dollars to come out of the 75 Million Campaign for the new buildings at Louisville. The matter was considered from every angle, I think at two meetings of the Committee. Dr. Gambrell was chairman of the Executive Committee and President of the Southern Baptist Convention. This matter was considered at Atlanta, April 22, 1920, in a meeting of the Executive Committee. A special committee was appointed to which this matter was referred, and the following was adopted by the Executive Committee as a recommendation to the Southern Baptist Convention, and the Minutes of the 1920 Washington Convention on page 111, show that it was adopted by the Convention. Here is what the Convention did on the recommendation of the Executive Committee:

"On report of a sub-committee at the previous meeting suggestion was made to provide from the Southwide funds a million dollars for the Southern Baptist Theological Seminary, a half million each for the Southwestern Baptist Theological Seminary and Baptist Bible Institute, all to be used for building purposes, and not to include appropriations formerly made to these institutions. It was agreed that these funds should be provided as a loan pro rata from amounts appropriated to the Foreign Mission Board, the Home Mission Board and the Education Board; that each of these Boards should be reimbursed out of the first money collected for Southwide objects beyond \$75,000,000, and that in case the requisite two million dollars is not available under the arrangement these advances by the three Boards should be sufficiently guaranteed to them in any new plan for funds that the Convention should project at the close of the five year period, without prejudice to the pro-rata apportionments of the three Boards or to the Relief and Annuity Board owing to previous action of the Convention; with the understanding that the funds thus provided shall be called for by the respective institutions when they are ready to use them."

Notice the following things:

First, this was the action of the Executive Committee and that Dr. Gambrell was President and that it was recommended to the Southern Baptist Convention.

Second, the Southern Baptist Convention adopted the resolution after discussion.

Third, it was counted as a loan from the three Boards to these institutions for building purposes only.

Fourth, the Seminaries had no obligation to pay these loans back but the money was to be taken from the surplus above the \$75,000,000, and out of that the Boards were to be refunded. You will remember that there was some 93 Million dollars subscribed and the brotherhood thought there would be some surplus above the 75 million out of these surplus pledges.

Fifth, in case the 2 million dollars was not raised from the surplus above the 75 million dollars, the Convention or Executive Committee was to increase the allocations to these three Boards until this money was refunded. Let it be known that the Convention itself settled it that the Seminaries were not obligated to pay these loans back.

I wish to say, personally, that I had no responsibility for this arrangement. I made no speeches for it, was not a member of the Executive Committee, and am in no sense responsible for this plan, but these facts are given for the information of the misinformed.

WHAT THE BIBLE TEACHES ABOUT CHURCH MEMBERSHIP

(Continued from page one received into the church upon a letter of admission, from a sister church of like faith and order. Baptists do not receive letters of admission from other than regular Baptist churches.

Third, by statement. A member may belong to a church and by removal of the members there may not be remaining enough to meet for conference to grant letters. In such a case one may be received upon statement.

A unanimous vote is required to receive a member. A majority vote may exclude. The principle involved is that fellowship and unity of the church are so important that unanimous consent is required to receive members.

4. How May One Lose Membership in the Church?

There are three ways by which membership in the church ceases. They are as follows:

(1) By death. The dead automatically cease to have membership in the church. No action of the church is necessary. The clerk strikes the name from the roll, writing opposite the name of the deceased the word "dead."

(2) By exclusion. The same power which confers upon the church the right to receive members, carries with it the right to exclude. Mt. 18:17; I Cor. 5:4, 5; II Th. 2:6. A majority may exclude. There is no redress except repentance, when a church acts orderly. Many churches use a dropping process in getting rid of members.

(3) By dismission. Letters of dismission may be granted to those asking for them, provided they are in good standing. Some churches consider the dismissed member under their jurisdiction until he joins another church. Others consider the member dismissed when the letter is granted. The safest practice is to send the letter to the clerk of the church where the member proposes to join.

5. How Ought Church Members To Regard the Ordinances of the Church?

There are two ordinances of the church. They are:

(1) Baptism. Every church member should regard very highly the divine wisdom which put these ordinances in the church. One ought never to speak lightly of them, nor to suffer others in their presence to sacred. All jokes and puns about Baptists requiring "so much water," ought never to be suffered for one moment.

(2) The Lord's Supper. It should be remembered that the church is the custodian of the ordinance, and is responsible for their proper observance. The Supper should be observed at least once a quarter. Baptism which symbolizes life imparted, is administered only once. The Lord's Supper which symbolizes life sustained, is observed frequently. Every member of the church should partake of the supper. I Cor. 11:27-28. It is very reprehensible for a member of the church to leave or fail to participate when the supper is observed. The supper can not be observed except by the church assembled.

6. What Are The Privileges of Church Membership?

It is a great honor and privilege to be a member of a New Testament church. One can not too highly value this privilege. Every member is on an equality with every other member and all have the same rights and privileges. The youngest child has all the privileges enjoyed by the oldest

member. Every member is entitled to a voice and a vote in all matters which come before the church. Every member OUGHT to vote on all questions which come up for consideration.

Another privilege which is supreme importance in the church is that of leadership, of office holding. One should not seek office. The only thing which qualifies one for leadership in the church is fitness to serve. While one should not seek office in the church, he should not decline it without good cause when called to it by his fellow church members. Every office in the church is one of honor and those who fill them should bring the utmost of energy, talent and application in the performance of the duties of their respective offices.

7. What Are The Obligations of Church Membership?

The duties, resting upon church members are too numerous to be discussed at length here. I mention the following:

(1) A consistent, consecrated life.

The Christian life is set before in the Bible in many aspects. One of the favorite conceptions of Paul was that which regarded it as a walk. Many times he employs the word. Eph. 4:1; 5:2, 2, 11, 15; I Th. 2:10, 12.

(2) Love towards those in and without the church. The very spirit of discipleship is that of love. Paul often expressed his joy at the love the Christians in his day had one for another. I Th. 3:12; 4:9-10. In that marvelous classic passage—thirteenth chapter of First Corinthians — Paul makes love the greatest thing in the world. Certainly love for a lost world is the one thing which should characterize every Christian.

(3) Financial obligations. Not the least of all the obligations we assume when we come into the church, are our financial obligations. We promise to give "cheerfully and regularly." One of the greatest needs of the hour is for church members to perform faithfully their financial obligations. Our giving should not only be cheerfully and regularly, but also systematic and proportionate. I Cor. 16:2. There is nothing better established in the scriptures than the principle of stewardship. Mt. 25:14-25; Lk. 16:1-12.

(4) To attend upon the services of the church. Space forbids a further discussion of the obligations of church members. Suffice it to say one can not take too seriously the obligations to attend upon the services of his church. Among the other things to which we subscribe when we become members of the church is "to sustain its worship." This means among other things that we will lend our presence in all the services held by the church. The greatest contribution that any church member can make to his church is his presence. When the writer to the Hebrews penned his immortal letter, some church members had already learned the bad practice of staying away from the services. Heb. 10:25. The first obligation a young church member should learn to keep with a good conscience is to attend upon every service held by his church.

OPEN FOR MEETINGS

Singing Evangelist Hugh L. Hiatt is now permanently located in Texas and is making engagements to sing in revival meetings in Texas and the Southwest for 1932.

Pastors and evangelists with whom he has labored consider him one among our best men in the song work. His permanent address is P. O. Box No. 808, Fort Worth, Texas.

RESOLUTIONS IN MEMORIAM

Whereas, on the 16th day of April 1931, it pleased the Allwise One to remove from her sphere of earthly usefulness, one of our most loyal ardent members, Sister R. A. Stagner. God, acting on the counsel of His own infinite wisdom deemed it best that our faithful friend leave off walking through this vale of tears, and so-journ with Him in that land of Eternal Light, Joy and Love.

Sister Stagner was a member of this church near fifty years, and attended each meeting throughout that time when it was at all possible for her to be present. Her Sunday School class will greatly miss her wonderful example of faithfulness. As far back as the records can be found, they show that "Mother Stagner" made 100 percent on her Sunday School grade, and she tried to be faithful in all the church activities.

We extend our unstinted sympathy to her children and loved ones. Our hearts have been made heavy by her going, but we find comfort in the thought that God works, "Everything together for good to those who love Him, who are the called according to his purpose."

Your committee,
MRS. B. ANDERSON,
MRS. S. W. TAYLOR.

Pastor J. C. Robinson has resigned at Riverside Park Baptist Church in San Antonio, Texas, after a pastorate of five years, to go to the Field Street Church in Cleburne, Texas.

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FROM ABILENE TO BRAZIL

(Continued from page 1)
and kept constantly at it for five days and nights without any letup—and then two days longer at very irregular intervals. But that time came to a close. By the time I was able to be up and about, Junior was feeling fine, and then is when our fun began. The remaining eleven days were ideal.

We had a lovely group of passengers and everyone was in a holiday mood. Everybody played and we had the time of our lives. We saw many flying fish, porpoise, and things that were new to me. I wonder if there is anything on earth more beautiful than a tropic moon shining over the ocean waves—as seen from leaning over the rail of a ploughing ship. I think not. To me it filled every dream of beauty that I had ever imagined.

It just seemed no time at all until we were in Rio de Janeiro. Our ship stopped way out in the Rio bay for the Brazilian medical officers to come on board and examine us. Consequently all of us were congregated in the main big lounge listening to what the Brazilian doctors were trying to tell us when in ran Junior screaming to the top of his voice: "Mother, Mother, Daddy Dick is out here in a little boat." Half the population of the ship ran to see if the baby had given a false alarm—and needless to say I led the mob that rushed out on deck! Sure enough there was Dick and several other husbands and friends of other people on the boat. Of course they were not allowed to come aboard but we could talk back and forth—and that helped. After due examination we were allowed to proceed on into Rio de Janeiro. I don't think the statement is greatly exaggerated when I say that all of Rio met our ship. So we told our traveling companions good-bye and went ashore.

I do not quite know what to tell you about Rio de Janeiro. Dick tells me to say nothing for if I get to describing Rio it will be so long drawn out that no one will finish my letter! Everyone says it is the most beautiful place on earth—and I heartily agree with them. The entire city is made up of tall blue mountains that go so far up that they are obscured by the clouds—little islands, bays, trees, and millions of flowers. You cannot look anywhere without seeing dozens of little boats of all descriptions—and if you are at the right places you can see the steamers as they come in from all parts of the world.

The next thing we found out was we could not catch a ship out to Curitiba for one whole week. We did not mind so much for Mr. Deter and Dick have some lovely missionary friends in Rio de Janeiro that were expecting us and gave us a hearty welcome. We had seven whole days in which to see Rio de Janeiro—and we did! But the week drew to a close and we sailed to Paranagua—a trip of three days. The least said about that trip the better. But just to give

you an idea of what it was really like I wish to say that when we got off that boat you could hardly recognize either Junior or myself for the many bites we had received from the Brazilian bedbugs! Those particular bugs welcomed us—in a BIG way!

We spent the day in Paranagua and then proceeded by train to Curitiba. The trip lasted about five hours and the scenery was so beautiful that it even made up for the bedbugs—and that is saying something! At times we could see for hundreds of feet straight down, and passed through eleven tunnels. There were dozens of waterfalls—acres of flowers—the same dark blue mountains and thousands of other interesting things. Oh, I can't describe it—but it was just simply grand! We saw people living in huts that didn't look big enough to be a little girl's playhouse and were they ragged and dirty—YES.

Everybody that didn't meet us in Rio de Janeiro met us in Curitiba. That was last night. I have only been out a little today but I have already seen things that to you folks back at home would seem unreal. But I have not been here long enough to have an opinion worth anything so I shall save that for another letter. But one thing I do know and that is that there is enough work to keep Dick and me busy for the next fifty years—counting in all the help that comes from other sources.

What we are asking of you is that you never cease to pray for us and for the work we are attempting to do here in these Brazilian mountains. Write to us for we shall be very anxious to get a pile of letters when a ship sails in from home!

Yours in a foreign country,
MRS. R. S. (Dick) DETER.

BIBLE CONFERENCES

Dr. W. T. Rouse, pastor Arlington Baptist church, is available for two or three Bible conferences this spring. Those interested may write him at Arlington. Among the addresses he suggests are the following:

- "The Need of Re-establishing Right Home Relations."
- "The American Home."
- "The Glory of the Christian Ministry."
- "Leadership in the Church."
- "The Local Church the Center of a World-Wide Movement."
- "Glory to Jesus Christ Through the Church."
- "The Pre-eminence of Jesus Christ."
- "The Glory of Christian Motherhood."
- "Doctrinal Preaching: Its Needs, Its Content, Its Spirit."
- "The Glory of Our Sunday School Task."

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BAPTISTS AND BAPTIST CHURCHES

(Continued from page 1)
 from the most ancient times, have received a well deserved homage. On this account the Baptist may be considered, as of old, the only religious community which has continued from the times of the Apostles; as a Christian Society which has kept pure through all ages the evangelistic doctrines of religion. The uncorrupted inward and outward condition of the Baptist Community affords proof of the truth, contested by the Romish Church, of the great necessity of a reformation of religion such as that which took place in the Sixteenth Century, and also a refutation of the erroneous notion of the Romish Catholics that their denomination is the most ancient."

In what then, do the Baptist Churches of today differ from other ecclesiastical bodies?

Only in retaining certain peculiarities of the New Testament Churches which others have laid aside.

In what do Baptist peculiarities consist?

The fundamental difference between them and others lies much deeper than the question of baptism, either as regards the act itself or its subjects.

The distinction is much broader, deeper and more radical.

There was no need of serious protest against the Romist Hierarchy, for example on the subject of immersion, down to the thirteenth century, for that was her settled custom to that time, while it is still the custom of the Greek Church.

The living and underlying principles of Baptist Churches, relate to the sovereignty and absolute Headship of Christ in His Churches; to the exclusive authority of the Scriptures, as containing His law for their direction in all things; to the Scriptural regeneration of each Christian forming the churches; and to the liberty and responsibility to God of each individual conscience.

Here we find the great staple of Baptist life and history, and all other questions are subordinate, growing out of these. The whole body of Baptists have never put forth an authorized expression of their principles and practices in the form of a Creed.

Some have never made a formal declaration of their faith aside from the Bible; while in the main, each church expresses what it thinks the Scriptures require of it as a Church, in a Declaration of Faith.

The distinguishing principles of Baptists, then may be stated, as follows:

1. That the Imperial Scriptures contain the full and supreme authority of Christ in all that relates to Christian Faith and practice, whether in Doctrine, Ordinance, the ordering of a Holy Life, or in the administration of Church government.

These alone must be followed; and all legislation, canon, creed or decree springing from tradition, ecclesiastical authority, or usage of antiquity not enjoined in the Holy Scriptures, is to be rejected and resisted, from whatever source it may spring, either inside the local church or outside, as intolerable in the faith and the practices of the churches.

There is a wide difference between a simple confession or declaration of what the Bible teaches, and an Authoritative Creed.

A creed is an imperative test which must be enforced in the interest of absolute uniformity, and this is the exact position of Rome.

She reasons thus: 'Divine truth is one; therefore true believers cannot differ in their subscription to the truth. But they do differ; therefore in difference there is heresy. Now heresy must be kept out of the church; therefore make a Creed to keep it out. Who then has the sole right to make a Creed; of course only the church.'

Thus the Bible is interpreted by Creedmaking, and its teachings to the individual man are vetoed, because he is compelled to accept the interpretation in the Creed. Creeds tell men what they shall find in the Bible if they consult it, and if they find not that, they shall find nothing.

Thus Creeds interpret the Bible, and destroy liberty of conscience. No Creed can be made a full and perfect unity; nothing can be that unity but the Divine Testimony, and that must be personally consulted man by man. But because the Bible has never been outgrown as the one Standard, and cannot be creeded in brief, the Baptists hold the substitution of authoritative Creed as the first step in a apostasy.

Believers Only

Another distinctive principle with Baptists is:

2. That a Christian Church must be made up only of persons who are morally and spiritually regenerated; and it is not a simple voluntary Association, but a body of men called out of the world about them, by Christ's special authority, to be a people peculiar to Himself.

The regeneration of each person in Christ's Church must be wrought by the Holy Spirit, he must be baptized upon his own choice, and covenant to sustain the order of the Gospel in its purity.

Baptists have stood, and still stand in stout and holy protest against the doctrine that baptism and the Lord's Supper are savings institutions; and they demand that before any man shall partake of either of these, he shall be renovated by the Spirit of God, through faith in His Son, and then he shall be entitled to them because he is regenerate, his regeneration having made this both his duty and privilege.

Baptists believe in believers of baptism by immersion only, which compels them to reject infant baptism, sprinkling or pouring.

An orthodox Baptist Church is a pure democracy, and all of its members are equal, each having the right to vote.

The Two Ordinances.

One more distinctive principle of Baptists:

3. That they maintain baptism and the Lord's Supper after the Apostolic appointment, both as regards their relation to themselves as ordinances, and to other great Gospel teachings.

Baptists use neither of them as a charm or spiritual amulet to serve the ends of superstition, in the supposition that baptism can wash away sin or that the Lord's Supper exerts any moral efficacy.

No amount of water can wash away a moral stain from man, and no amount of bread and wine can strengthen his immortal soul.

Baptists believe that the Lord's Supper should only be celebrated when and where the purpose of its celebration can be properly served.

Hence Baptists take the elements only where the local Church is met in one place, as a body, and shun the popish custom of carrying bread and the wine to the room of the sick, as if, they contained salvation, or some magic influence.

Baptists, therefore, hold that every idea of Sacramental grace is a piece of superstition, to be sacredly disregarded.

Church and State
 (Continued on page 8)

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E. M. COLLIER, Supt.

BAPTISTS AND BAPTIST CHURCHES

(Continued from page 7)
The last distinctive principle of Baptists is:

4. That they earnestly oppose all connection of the Church with the State, and all distinctions made by the State amongst its citizens, on the ground of religion.

Baptists contend that the State has

nothing to do with the control of the church, but it must give unrestricted religious freedom to all, as their sacred and natural right in the exercise of a free conscience.

Baptists do not claim to be Protestants on the grounds of Protestantism as generally accepted. They have never gone out from any religious body, but claim a birthday that dates back to the days of Jesus and the Apostles. They are called Protestants only on the ground that they do not agree with the Roman Catholic church.

Baptists believe in free grace, not sacramental grace, in the rights of individuals, not in ecclesiastical rights, in believer's baptism, not infant baptism, in personal faith in Christ, not proxy faith, in the voluntary principle of religion, not coercive. They believe the Lord's Supper is a memorial supper to show forth the death of Jesus and His coming again the second time without sin unto salvation, and not a fellowship supper to our friends or other denominations, that the only Scriptural baptism is the immersion of a believer in water, and that this baptism has nothing to do with one's salvation. That it is purely an act of obedience to Christ.

Baptists believe, and have since the days of the Apostles in the verbal inspiration of the Holy Scriptures, in the Virgin Birth of Christ, in the Atonement for sin, in the New Birth, in Salvation by Grace through Faith, and that not of yourselves, it is the Gift of God, not of works, lest any man should boast, that by Him all that believe are justified from all things; that there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; that being now justified by His blood, we shall be saved from wrath through Him.

Baptists are unjustly called Close-Communions. They believe that baptism and the Lord's Supper are ordinances of the Church. Members are received into a Baptist Church upon their profession of faith in Christ subject to baptism, and after baptism into the full fellowship and privileges of the Church. They believe that the Church is composed of baptized believers in Christ by immersion only. All such baptized believers are privileged to partake of the Lord's Supper. A candidate received into a Baptist Church for baptism is not privileged or invited to partake of the Lord's Supper until after his or her baptism.

Only those of the same faith and order are ever invited by any Orthodox Baptist Church to partake of the Lord's Supper with them. Neither will any orthodox Baptist partake of the Lord's Supper with any church not of the same faith and order. Baptists are severely and unjustly criticized in this belief and practice. The Memorial Supper is not a Love Feast to show our love or fellowship for others, but to show the death of Jesus 'till he comes.

Baptism and the Lord's Supper are Church ordinances, and Baptists believe that the only Scriptural baptism is by immersion, administered by a Scripturally authorized administrator. They do not believe that any one not of the same faith and order has the Scriptural authority to administer the ordinance of baptism, and they will not accept such as Scriptural baptism. Baptists believe and hold that only those who are Scripturally baptized are members of a Baptist Church, and that Church members only should partake of the Lord's Supper. Hence Baptists do not accept or recognize the baptism, whether by immersion or sprinkling, of other Churches not of the same faith and order, otherwise they would not be consistent or Models of the

Apostolic Churches.

A Large Increase.

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"With the Western Hemisphere coming into Solidarity and swinging into world sway and with the Gulf and Caribbean waters emerging as the center of the Western Hemispheres, it is easy to surmise where will be the vortex of the world battle between good and evil. That is around the Mexican Gulf.

Here, in this new center of the world, Christendom itself is going on trial. For our modern Christendom is scandalously misrepresenting the Christ. It is in a swelter of materialism, national jealousies, and denominational rivalries. Out of this confusion are arising two main ideas: autocracy and democracy; domination and permeation. One calls for a mighty organization with sufficient political power to sit down on the whole world and make it keep quiet and behave itself. The other calls for a spirit of truth that has enough freedom and love in it to melt the hearts of men and put them everywhere into joyous service of one another and of all mankind. The Roman Catholic are already in the lead with one of these programs.

And Baptists are in position to lead in the other programs. If we sound the right note now and keep true to Baptist principles in our methods of organized work, all Christendom will gravitate to the one or the other of these programs. This process of the simplification of Christendom seems destined to be centered around the center of the Western Hemisphere, the Gulf of Mexico and the adjoining waters and their shores.

Baptists were never in such strategic position as now. If we ring true to Christ, all Christians committed to the democratic interpretation of Christ will feel a deep pull to come our way.

The Gulf of Mexico is to be the New World what the Mediterranean Sea has been to the Old World. A World program has been put on around the Mediterranean; the purpose of domination by the Pope of Rome about the twelfth century. Now there is to go in the twentieth century a program of permeation around the New Mediterranean of the World, the Mexican Gulf.

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Candidate for

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BAPTISTS AND BAPTIST CHURCHES

(Continued from page 7)
The last distinctive principle of Baptists is:

4. That they earnestly oppose all connection of the Church with the State, and all distinctions made by the State amongst its citizens, on the ground of religion.
Baptists contend that the State has

nothing to do with the control of the church, but it must give unrestricted religious freedom to all, as their sacred and natural right in the exercise of a free conscience.

Baptists do not claim to be Protestants on the grounds of Protestantism as generally accepted. They have never gone out from any religious body, but claim a birthday that dates back to the days of Jesus and the Apostles. They are called Protestants only on the ground that they do not agree with the Roman Catholic church.

Baptists believe in free grace, not sacramental grace, in the rights of individuals, ont in ecclesiastical rights, in believer's baptism, not infant baptism, in personal faith in Christ, not proxy faith, in the voluntary principle of religion, not coercive. They believe the Lord's Supper is a memorial supper to show forth the death of Jesus and His coming again the second time without sin unto salvation, and not a fellowship supper to our friends or other denominations, that the only Scriptural baptism is the immersion of a believer in water, and that this baptism has nothing to do with one's salvation. That it is purely an act of obedience to Christ.

Baptists believe, and have since the days of the Apostles in the verbal inspiration of the Holy Scriptures, in the Virgin Birth of Christ, in the Atonement for sin, in the New Birth, in Salvation by Grace through Faith, and that not of yourselves, it is the Gift of God, not of works, lest any man should boast, that by Him all that believe are justified from all things; that there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; that being now justified by His blood, we shall be saved from wrath through Him.

Baptists are unjustly called Close-Communions. They believe that baptism and the Lord's Supper are ordinances of the Church. Members are received into a Baptist Church upon their profession of faith in Christ subject to baptism, and after baptism into the full fellowship and privileges of the Church. They believe that the Church is composed of baptized believers in Christ by immersion only. All such baptized believers are privileged to partake of the Lord's Supper. A candidate received into a Baptist Church for baptism is not privileged or invited to partake of the Lord's Supper until after his or her baptism.

Only those of the same faith and order are ever invited by any Orthodox Baptist Church to partake of the Lord's Supper with them. Neither will any orthodox Baptist partake of the Lord's Supper with any church not of the same faith and order. Baptists are severely and unjustly criticized in this belief and practice. The Memorial Supper is not a Love Feast to show our love or fellowship for others, but to show the death of Jesus 'till he comes.

Baptism and the Lord's Supper are Church ordinances, and Baptists believe that the only Scriptural baptism is by immersion, administered by a Scripturally authorized administrator. They do not believe that any one not of the same faith and order has the Scriptural authority to administer the ordinance of baptism, and they will not accept such as Scriptural baptism. Baptists believe and hold that only those who are Scripturally baptized are members of a Baptist Church, and that Church members only should partake of the Lord's Supper. Hence Baptists do not accept or recognize the baptism, whether by immersion or sprinkling, of other Churches not of the same faith and order, otherwise they would not be consistent or Models of the

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