

# WEST TEXAS BAPTIST

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John R. Hutto, Associate Editor,  
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No. 39

## Deters Receive \$50,000.00 Gift for Hospital

### Concerning the Matter of Remembering

By J. O. Heath

Remembering becomes a weighty matter when viewed in the light of the scriptures. From them we learn that in the ability to remember lies a moral responsibility. "Remember now thy Creator in the day of thy youth," is an admonition that can not be disregarded without moral injury being inflicted on the youth of the land. All about us is the painful evidence of the deplorable harm that is being wrought by ignoring that wholesome precept. Many young people forget to remember their Creator and in the forgetting their moral and spiritual natures are seriously impaired. God does not hold them guiltless when they forget to keep His honor in mind. The forgetting in no sense annuls the command which orders them to remember their Creator.

There are, however, other aspects of this matter that I desire to briefly consider. Failing to remember to do right is not confined to immature youth. Many Christians of mental maturity, are exercising the faculty of forgetting to their religious detriment. When we "forget to do good and to communicate," our sympathy contracts and our selfishness expands. For that reason, we are earnestly exhorted to "remember them that are in bonds, as bound with them and them which suffer adversity as being yourselves also in the body." It seems that it is easy to forget the sick or those who are bound by physical disabilities. It does not seem difficult to forget that, even in the South, there are multitudes held in hard conditions by the strange workings of our industrial system. Now the scripture that I have quoted is from Paul, who certainly believed in salvation by grace. Yet he strongly pleads that we remember to do what is now termed "Social Service." He does not tell us how we are to render this service. But he evidently means that we are to plan this scripture beneath a crimson cross and diligently labor for the social amelioration of the people. We do contend against the nefarious liquor traffic. But we are also to remember that there are other iniquitous traffics which should be inhibited.

Surely there is in this scripture a plea for us to remember the unemployed and to give to them all reasonable assistance in procuring work. To say that there are some who will not work, is to make a statement which is incapable of cooling the feverish anxieties of the millions of unemployed men. When a recent writer makes that statement with the obvious intention of absolving the Baptists from the obligation to remember the distress of the unemployed, I am convinced that he is making a vain attempt to evade the nation's most serious problem. The fact that some men will not work does

not settle the dust raised by the lame and weary feet of the thousands who would work.

The words of Grover Cleveland are now pertinent, for we are "dealing with a situation and not a theory." Hungry men want bread; and we will make but little spiritual progress in preaching Christ, the invisible bread, to men whose families are without the visible bread that sustains physical life. The awful cry of hungry children sounding in the ears of suffering parents, will distract their attention in the most winning service that could be held. By "implication," at least, the scriptures recognize that fact. It is time then to see that when millions of men are forced out of employment and into a condition where they must loudly clamor for bread, that the moral principles of the cross have not been rightly applied in the industries of this country. That we should have pampered millionaires and pallid face paupers in this productive land, indicates that some one has deprived the laborer of his just wages. The Apostle James has a scathing word on that kind of dealing. It would seem that James' words are severe enough to arouse the dormant memories of all calloused exploiters and create in them a disposition to practice the high virtue of restitution. But instead of making returns for their exhortation, some have sought to justify their cupidity and injustice by a reference to what our Saviour said about the poor. To try to extenuate the harsh and unfair treatment to which some laborers are subjected by quoting Jesus, is to utterly misread His teachings. He did say, "For ye have the poor always with you." But He did not even intimate that they should be compelled to "hew all the wood and draw all the water." Not anything that Jesus said can be fairly construed to mean that it is necessary for the poor to live in want, squalor and ignorance.

Of course we are to remember that a man is saved by grace, and not by works. I say without any hesitation that I believe he is saved by "repentance and faith." Further, though, I believe that organized society will be saved and its salvation maintained by good works. Now some of the good works which should strengthen and adorn the social order, are manifested in giving bread to the hungry, clothing the naked, ministering to the sick, and binding up the bruises of the fallen. In the Judgment of the Nations these deeds of compassion, will receive a glorious and enduring approbation. Clearly, then, there is not anything in believing in salvation by grace, to prevent Southern Baptists from zealously striving to advance this nation towards an excellence that can be realized only through "works of righteousness."

## How It Feels To Be Seventy-Seven Years Old

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

When on September 12, 1935, I was seventy-seven, I said to my wife, "I have no sense of age." She flashed back, "You have no sense of any kind if you go around telling your age!" We celebrated our Golden Wedding some years ago and since that time she has constantly warned me not to tell how old she is. For my part, I am getting rather cheery about my age; so much so that I scarcely speak to men under seventy, and don't think very much of them until they are seventy-five!

The amazing thing to me is that anybody thinks I'm old. When I was a lad, men wore long, unkempt hair and beard, and looked old at fifty. Now a man reasonably sane never gets old. He may get feeble, but youth is a state of mind, rather than a badge of younger years.

I never thought I'd live this long, and my lengthening years have brought me perennial surprises. As a boy, I thought all old men were good. At seventy-six, I know that age never helped a man to goodness. In some ways, I am not as good as I was when I was younger. Having reached a high estate of wisdom, I am less patient with the callow youths, who at ages twenty-five to seventy, think themselves wise when, from my vantage-ground of seventy-six, I know they haven't much sense.

I am smarter than I ever was, and if there is any failure of my mental powers, I'm unconscious of it. Except for diminishing eyesight, not caused by age but granulated eyelids, all my facilities seem as alert as they were when, as a cowboy, I rode the Texas range and drove the Chisholm Trail.

There's an interesting story about my eye trouble. In 1888, I canvassed the State of Colorado for prohibition. Travellers know that they have to take pot-luck not only in hotel accommodations but in food, as they travel in any state. I stopped one night in a little jerk-water hotel that boasted only one towel. I shouldn't have used it, but I did, and from it I contracted granulated eye-lids, and from that trouble have suffered agonies of pain and an almost constant diminution of eyesight.

When my daughter was little and a student in school, she came home one evening and asked me, "Papa, do you know why you have such weak eyes?" "No, my dear," I answered. To which she replied, "It's because they're in such a weak place!" Doubtless, the darling was right at that, but her witty remark did not restore my vision. I'm explaining all this so that when you see me next, walking with a cane, you will know I do not use the cane on account of decrepitude, but to feel my way when I get in dark corners.

This is really the only handicap I have and this is not a handicap—it's an eye-cap! I could have done infinitely more in life if my

vision had remained perfect like it was in my younger years, but many times I have thanked God for the affliction because I am sure if it had not come, I would have killed myself working. In the old days when my vision was acute, I would work at my desk hours on hours after my wife and children were asleep and all the circumbient spaces had yielded to nocturnal quietude. As it is, I have to depend quite largely upon others for such reading as I get, this same daughter being my chief-of-staff, and when I have not available help, I walk long miles alone; and then, believe it or not, I meditate.

### II

How does it feel to be seventy-seven years old? Not a whit different from how it felt to be twenty-seven years old! One of the disillusionments I enjoy is that the man is the same, no matter how young or how old he is. At seventeen, I had my first heart-break, having fallen head-over-heels in love with a beautiful maiden, when we met at an old-time country dance. It was my first ecstasy of joy and my initial submergence in what seemed then a hopeless grief. I learned later that love doesn't kill at first sight, nor disappointment blunt the hereditary hunger for affection. Later, I wooed and won my wife, who, through her patience and forbearance, has lived with me more than fifty years, and has not yet bought a ticket to Reno.

The revelation about love is that old men love and crave love just as much as young men love and crave love. Nobody could have convinced me of that fact if I hadn't experienced it myself.

When my brother and I were lads, an old man, but probably younger than I am now, married an old widow, who was probably younger than my wife is now, and they spent part of their honeymoon in our home. My father said the wedding for them. "My brother and I, all to ourselves, laughed at these old love-lorn nuts, and thought they were of all human beings the silliest, but I know better now."

The body grows old, the eyes grow dim, there comes inevitably the time of tottering step and slow, but the spirit is immortal and it is the soul of man that craves the love and affection of his friends, of his help-meet and of his fellow Christians.

When I was young, I thought old people were out of the game of life, had lost their youthful cravings and inclinations, and were waiting expectantly and eagerly for life's end, desirous the while of shuffling off just as soon as they could. Nothing could be further from the truth.

Yes, I have read the twelfth chapter of Ecclesiastes over and over again. The first verse, "Remember now thy Creator in the days of thy youth, when the evil days come not nor the years draw nigh when thou shalt say I have no pleasure in them," was written on the fly-leaf of the Bible my Mother gave me when I was in my teens. As

(Continued on page three)

### Missionary Tells Thrilling Experiences of Native Workers

Editor's Note—The following interesting letter written by Dr. A. B. Deter in his characteristic vivid style, brings the work in far-away Brazil right to our heart's door. Let us hope that the challenge of Dr. Charles Giddings to Baptists to build a hospital in that country will be promptly met. Some months ago, in his letters in the West Texas Baptist, Dr. Deter told of the need for a mule and a boat to use in the Master's work. Some of our readers promptly supplied these needs. In the following letter Dr. Deter makes this beautiful statement: "I am coming more and more to the point where simple trust in God brings us all we need."

Curitiba, Brazil,  
Aug. 26th, 1935.

Dear Friends at Home:

"At Home." After writing these two words I stopped to look at them. It is true, home means America to me yet. We have spent more years in Brazil than in America; years do not count. As we go forward toward the sunset Our Home Land becomes more and more dear to us. It is only our work that keeps us here. We are so busy we forget where we are at times.

Many things have happened since our last letter. Great things are looming up above the horizon of our lives out here.

#### A Fearful Accident

Pastor Jose' Lucio Pereira was starting out on one of the most dangerous trails in this field. A fog came up on the mountain side where were some very dangerous rocks. His horse lost sight of the path and slipped, rolling over on Brother Lucio and broke his right leg below the knee. He was five days travel from a doctor. His people carried him back home among the hills where after a long day's ride a druggist reached him and set the leg. He will walk on crutches and may be lame. An accident at that place is a serious matter. My own horse fell with me five times on one of the trips to that part of our work. Once he fell on a slippery and narrow bridge where a fall would have meant either death or a very bad injury. I remained on his back for there were no places to jump and he scrambled to his feet. Joan Alves who works with Pastor Lucio in that most blessed of all our work came ringing our doorbell last week. His face was swollen with pus that had made a canal through his face and was seeping out through the skin. He was a fearful sight. We got him into the hospital here under the direction of nuns. They asked him if he were a Catholic and he said he was not but with a smile that would disarm the most bitter prejudice. It worked—the smile! The nun asked him if he would confess and he said no, but so sweetly that she went out smiling. He has been the life of the ward and the nun dotes on him. It is the secret of a beautiful spirit shining out through pain and brutal hardships. It is Jesus in the soul and it wins all along the line! He is wild to get back for there are three new churches to organize and Pastor Carlos Stroberg, our corresponding secretary of our field, and Luizagoing with him as soon as he is well to visit that great work and visit the crippled pastor who can not ride out of his mountain home.

#### A Wonderful Offer

Dr. Charles Giddings, an American mineralogist, who has spent 35 years of his life in the general scope of our field in Sao Paulo, offers us 2500 acres of fine bottom and timbered land with the finest hard wood in Brazil. This offer is made for us to build a hospital in memory of his wife who died two years ago at Xirica. There is not one doctor in all that vast region, where live more than two hundred thousand people. The land is worth about fifty thousand dollars. We would need another fifty thousand to build and endow the hospital we need at that place. I am broadcasting a plea to our God and the world for help to meet this great man's offer.

#### A Wonderful Prayer

After long years of prayer and effort we have been able during the last month to take the capital of our southern state—a part of this field. Pastor Egidio Giola and his wife, Alice, have been settled at the capital Santa Catharina, Florianopolis. We have had a small work there directed by Lieutenant Neves. He had

(Continued from page three)

### STATE B. T. U. WORKERS WILL MEET IN DALLAS ON THANKSGIVING DAY

The Forty-fifth Annual Session of the Baptist Training Union Convention of Texas will be held in Dallas Thanksgiving Day and the two days following. Dr. W. M. Wright, Paris, president of the convention, says: "We are expecting 10,000 people to attend the annual B. T. U. convention in Dallas the last days of November."

Some of the inspirational speakers for the convention are as follows:

Dr. R. G. Lee, Memphis, Tenn.  
Dr. M. E. Dodd, Shreveport, La.  
Dr. T. L. Holcomb, Nashville, Tenn.  
Dr. J. O. Williams, Nashville, Tenn.  
Dr. R. C. Campbell, Lubbock, Tex.  
Dr. J. Howard Williams, Dallas.  
Dr. Harold L. Fickett, Galveston.

The convention music will be under the direction of Mr. Joe Trassell, Brownwood, and Mr. John Josey, Amarillo. The convention will open its first session Thursday morning, November 28, at 10:00.

#### Convention Attendance Goals

##### By Districts

There are 8,149 unions in Texas. Each union is entitled to five messengers to the State B. T. U. Convention. A church with five unions and the general B. T. U. organization is entitled to thirty messengers. We believe that the officers of every union in the State should decide immediately upon a worthy attendance goal for their union. We believe, also, that each of the 108 associational B. T. U. presidents in Texas should get his association to adopt a challenging attendance goal for the association. If this is done, it will be easy for our noble district B. T. U. presidents to reach the district attendance goals.

May we suggest that you study the district attendance goals as they are given below. Please keep in mind that you are in one of these districts.

| District | Goal |
|----------|------|
| 1        | 325  |
| 2        | 325  |
| 3        | 200  |
| 4        | 325  |
| 5        | 125  |
| 6        | 385  |
| 7        | 85   |
| 8        | 120  |
| 9        | 265  |
| 10       | 155  |
| 11       | 260  |
| 12       | 1855 |
| 13       | 4300 |
| 14       | 675  |
| 15       | 450  |
| 16       | 355  |
| 17       | 345  |

### BROWNFIELD ASSOCIATION ENDORSES REV. J. M. HALE

Whereas, We have had occasion to observe the work of our good friend and Christian brother, Rev. J. Matt Hale, and

Having been blessed by his good services as Moderator of the Brownfield Baptist Association, which service was rendered with fine, courteous and gentlemanly consideration, and, Having used him in other posts of duty calculated to improve spiritual, social and civic conditions in our Association. Therefore,

Be it resolved: That we, the Executive Board of the Brownfield Baptist Association representing more than three thousand Baptists, voice the following resolutions.

First: That we express our deepest thanks to Brother Hale for his splen-

(Continued on page three)



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### DISTRICT RALLY AT LUEDERS

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### OBJECTIONS ANSWERED

One of the greatest problems in the carrying on of the program of Christ throughout the world is the problem of enlisting the churches and the individuals in the churches. A worthy goal for Texas Baptists is the enlistment of every church and every member of every church in the support of the whole program as represented in the co-operative program. Treasurer George J. Mason of Dallas has issued a statement answering the objections made to the support of the church and its causes. We are publishing this statement below. Read it and then pass it on to others:

**"I do not care to give to the church."** Suppose everyone said that. The churches would have to close their doors and soon this Christian land of ours would be no more. You certainly do not mean what you say.

**"I must provide for my family."** Your family needs to be provided with a church the same as food, clothing and shelter. Do not neglect their spiritual needs.

**"Times are too hard now."** Shall retrenchment begin with regard to your Creator and Savior? "It is accepted according to that a man hath, and not according to that he hath not." I Cor. 8:12.

**"I have a small income."** The weekly plan of contributing is primarily for you. Your part in contributing is no longer in proportion than that of the millionaire. The Lord made it equal for all. If you will give the Lord His share He will bless you. "There is that scattereth and it increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. Your small income may be due to the fact that you are withholding "more than is meet."

**"Suppose I am in debt, should I not pay my debts before tithing my income?"** No, no, no. The Lord is your preferred creditor. You may be in debt because you are treating the Lord right. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine." Prov. 3:9-10. My father spent a lot of time riding around in the community collecting funds for his pastor and church. There was a man in the community, a fellow deacon, who, when approached by my father to help support the church, always answered: "Brother Mason, I am in debt and I cannot pay anything to the church." The dear brother was in debt all his life and died in debt. The way to get out of debt is to pay the Lord first.

**"Why should my children give when they have no income?"** The Bible answers this: "Train up a child in the way he should go, and when he is old he will not depart from it." Then, there is this other Scripture: "On the first day of the week let every one of you lay by him in store as God hath prospered him." This certainly includes the children. The family tithe should be divided liberally with the children, for the sake of the children.

**"My income is irregular."** Lay aside at least one-tenth for the Lord when you receive your money. Place it in a tithing account. Then draw on it weekly for your church contributions. In this way you will always have money for your church.

**"I never pledge."** Love never shrinks from pledges. Your Lord made a pledge for you in eternity and in time paid it on Calvary. You have already pledged yourself and your substance to God. You make pledges for house rent, lodge dues, insurance, family support, payments on property, etc. You should treat the church the same way. You and all you have belong to your Creator and Savior. You are merely asked to indicate how much you honestly believe you ought to pay Him through His church. "And because of all this we make a sure covenant, and write it." Neh. 9:38.

**"I do not like the financial plan."** But you will loyally stand by it just as you do by the plans of your lodge or city which the majority adopts. Besides, the plan is the most comprehensive the church has undertaken and has been prayed over and adopted by your church. It is Biblical. That should settle it once and for all.

**"I may lose my income."** Any time you cannot pay you can cancel your subscription by notifying the church secretary. This is plainly provided for on the pledge card. But you probably have not paid all your tithes in the past, and could pay this out of your back tithes.

Boyd Chapel Church voted unanimously and enthusiastically to move up from one-fourth time to one-half time. The church and pastor are very happy. Our next goal is full time. We give monthly to the co-operative program, District Missions and Buckner Orphans Home.

We are going to send in a club for the West Texas Baptist some of these days.

We have decided that the Lord is good and altogether lovely.  
EMERY SCOTT.

DR. JEFFERSON DAVIS SANDEFER  
(AN APPRECIATION)  
By Charles A. Alexander

### III.

A needy Land sought him, and called his name.  
The country wide, a growing field, called loud.  
He heard and saw, and grew responsive, proud  
And strong in faith, till heart and soul a-flame

Propelled him forth in burning herald's glow.  
The hills he climbed. Obstructions to his view  
Arose and beamed till holy visions new,  
From lofty heights, revealed his world below.

And thus, O Texas Land, thine own became  
A vital part of thy romantic soul.  
And through these glowing years, thy fulgent whole  
Has breathed in raptures of thine own great name.

And still he dwells in thrill of western daylight gleam,  
And serves thee still in buoyancy of soulful dream.

### CO-OPERATING WITH GOD

Religion has to be worked at if it is to mean anything. We have no business quite so important as that of working out our salvation.

Salvation is a great word that stands for a great thing. It is used in the Bible both in broader and narrower senses. Sometimes in the New Testament it stands for the whole process of deliverance from sin in all its phases. At other times it is used for different aspects of that process.

It is evident that the battle we wage to live a Christian life is an individual conflict. It is fought by one and one, not by groups. We cannot control our external circumstances. That is not our problem. Our real problem is to direct the course of events within us. It is to develop Christian character in whatever circumstances we may find ourselves.

There is to be a certain method, a distinctive spirit, a particular temper, in which one is to work out his salvation. It is to be "with fear and trembling." All through the Word of God men are urged to fear God, which does not mean the terrified cringing of a slave but rather the sensitiveness of a son. The child who loves his father will be careful to do that which will please his father. One who has a friend will measure his words and consider his actions lest he hurt the feelings of that friend. The true lover trembles in the presence of his beloved. Of such stuff is the fear of the Lord made. Such reverence, such awe, such sensitiveness, such caution, such eagerness, intensified and magnified, is to characterize us as we work out our salvation.

God does not work in man in such a way as to reduce him to an automaton. Man does not work in such a way that his achievement can be credited to his own powers. God gives us the power to work, but the act of working is our own. If we make shipwrecks of our lives he is not to blame. His power and wisdom are ever available. It is our fault if we do not use them.—Frank R. Elder.

## Devotional Thoughts

I want to build by growing soul  
Into a temple fair  
That glistens white as marble does  
Beneath a noon sun's glare,  
And I would have its towers tall  
Against blue heaven's breast,  
Where I may climb and climb and climb,  
And birds may find a rest.

I want to build a temple soul  
Magnificent and strong;  
As graceful as the lambent breeze  
That tosses leaves along.  
And there must be great window lights  
Affire with living flame  
Of amber, blue, and ruby red,  
A glory stream, each pane.

I'd have within my temple's walls  
An organ's voice to rise  
In melody soft as a prayer  
And praise pealed to the skies;  
Great hymns of faith by chorus raised  
In glad, triumphant song,  
And silver bells at eventide  
To sound a curfew's gong.

I want to build my growing soul  
Into a temple fair  
With hallowed chambers manifold  
And furnished rich and rare,  
With one sweet secret room apart  
For worship in my temple's heart.  
—Gwynn McLondon

### THE INSCRIPTION IN EVERY BIBLE

After a little girl had prayed about what gift would be best for her father's birthday, she felt led to buy a Bible. She wondered what to write on the flyleaf. "From Maggie" seemed so cold. "From your little daughter" would not do, either, for her father had said she was getting to be a big girl. Would "From one who loves you" do? Scarcely, for quite a lot of others loved him, too.

Finally she went to her father's library. She found that one of the books had this on the flyleaf—"From the Author." Later, when her father opened his gift, and saw "From the Author," he realized that he was not acquainted with the Author of the Bible. He began to study his Bible, was converted, and became a preacher. In telling the story of his conversion, he often held up the little Bible, and told about the inscription, "From the Author."

Let us then accept it, read it, believe it, confess it, and tell to others that it is a love gift for them "From the Author."—Golden

## CAMPUS SCENE HARDIN-SIMMONS UNIVERSITY





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**"Why should my children give when they have no income?"** The Bible answers this: "Train up a child in the way he should go, and when he is old he will not depart from it." Then, there is this other Scripture: "On the first day of the week let every one of you lay by him in store as God hath prospered him." This certainly includes the children. The family tithe should be divided liberally with the children, for the sake of the children.

**"My income is irregular."** Lay aside at least one-tenth for the Lord when you receive your money. Place it in a tithing account. Then draw on it weekly for your church contributions. In this way you will always have money for your church.

**"I never pledge."** Love never shrinks from pledges. Your Lord made a pledge for you in eternity and in time paid it on Calvary. You have already pledged yourself and your substance to God. You make pledges for house rent, lodge dues, insurance, family support, payments on property, etc. You should treat the church the same way. You and all you have belong to your Creator and Savior. You are merely asked to indicate how much you honestly believe you ought to pay Him through His church. "And because of all this we make a sure covenant, and write it." Neh. 9:38.

**"I do not like the financial plan."** But you will loyally stand by it just as you do by the plans of your lodge or city which the majority adopts. Besides, the plan is the most comprehensive the church has undertaken and has been prayed over and adopted by your church. It is Biblical. That should settle it once and for all.

**"I may lose my income."** Any time you cannot pay you can cancel your subscription by notifying the church secretary. This is plainly provided for on the pledge card. But you probably have not paid all your tithes in the past, and could pay this out of your back tithes.

Boyd Chapel Church voted unanimously and enthusiastically to move up from one-fourth time to one-half time. The church and pastor are very happy. Our next goal is full time. We give monthly to the co-operative program, District Missions and Buckner Orphans Home.

We are going to send in a club for the West Texas Baptist some of these days.

We have decided that the Lord is good and altogether lovely.  
EMERY SCOTT.

DR. JEFFERSON DAVIS SANDEFER  
(AN APPRECIATION)  
By Charles A. Alexander

### III.

A needy Land sought him, and called his name.  
The country wide, a growing field, called loud.  
He heard and saw, and grew responsive, proud  
And strong in faith, till heart and soul a-flame

Propelled him forth in burning herald's glow.  
The hills he climbed. Obstructions to his view  
Arose and beamed till holy visions new,  
From lofty heights, revealed his world below.

And thus, O Texas Land, thine own became  
A vital part of thy romantic soul.  
And through these glowing years, thy fulgent whole  
Has breathed in raptures of thine own great name.

And still he dwells in thrill of western daylight gleam,  
And serves thee still in buoyancy of soulful dream.

### CO-OPERATING WITH GOD

Religion has to be worked at if it is to mean anything. We have no business quite so important as that of working out our salvation. Salvation is a great word that stands for a great thing. It is used in the Bible both in broader and narrower senses. Sometimes in the New Testament it stands for the whole process of deliverance from sin in all its phases. At other times it is used for different aspects of that process.

It is evident that the battle we wage to live a Christian life is an individual conflict. It is fought by one and one, not by groups. We cannot control our external circumstances. That is not our problem. Our real problem is to direct the course of events within us. It is to develop Christian character in whatever circumstances we may find ourselves.

There is to be a certain method, a distinctive spirit, a particular temper, in which one is to work out his salvation. It is to be "with fear and trembling." All through the Word of God men are urged to fear God, which does not mean the terrified cringing of a slave but rather the sensitiveness of a son. The child who loves his father will be careful to do that which will please his father. One who has a friend will measure his words and consider his actions lest he hurt the feelings of that friend. The true lover trembles in the presence of his beloved. Of such stuff is the fear of the Lord made. Such reverence, such awe, such sensitiveness, such caution, such eagerness, intensified and magnified, is to characterize us as we work out our salvation.

God does not work in man in such a way as to reduce him to an automaton. Man does not work in such a way that his achievement can be credited to his own powers. God gives us the power to work, but the act of working is our own. If we make shipwrecks of our lives he is not to blame. His power and wisdom are ever available. It is our fault if we do not use them.—Frank R. Elder.

## Devotional Thoughts

I want to build by growing soul  
Into a temple fair  
That glistens white as marble does  
Beneath a noon sun's glare.  
And I would have its towers tall  
Against blue heaven's breast,  
Where I may climb and climb and climb,  
And birds may find a rest.

I want to build a temple soul  
Magnificent and strong;  
As graceful as the lambent breeze  
That tosses leaves along.  
And there must be great window lights  
Afire with living flame  
Of amber, blue, and ruby red,  
A glory stream, each pane.

I'd have within my temple's walls  
An organ's voice to rise  
In melody soft as a prayer  
And praise pealed to the skies;  
Great hymns of faith by chorus raised  
In glad, triumphant song,  
And silver bells at eventide  
To sound a curfew's gong.

I want to build my growing soul  
Into a temple fair  
With hallowed chambers manifold  
And furnished rich and rare,  
With one sweet secret room apart  
For worship in my temple's heart.  
—Gwynn McLondon

### THE INSCRIPTION IN EVERY BIBLE

After a little girl had prayed about what gift would be best for her father's birthday, she felt led to buy a Bible. She wondered what to write on the flyleaf. "From Maggie" seemed so cold. "From your little daughter" would not do, either, for her father had said she was getting to be a big girl. Would "From one who loves you" do? Scarcely, for quite a lot of others loved him, too.

Finally she went to her father's library. She found that one of the books had this on the flyleaf—"From the Author." Later, when her father opened his gift, and saw "From the Author," he realized that he was not acquainted with the Author of the Bible. He began to study his Bible, was converted, and became a preacher. In telling the story of his conversion, he often held up the little Bible, and told about the inscription, "From the Author."

Let us then accept it, read it, believe it, confess it, and tell to others that it is a love gift for them "From the Author."—Golden

## CAMPUS SCENE HARDIN-SIMMONS UNIVERSITY





# MISSIONS IN DISTRICT SEVENTEEN

J. D. BRANNON, MISSIONARY, 2126 SWENSON ST., ABILENE, TEXAS, PHONE 6415

## HASKELL ASSOCIATION

The Haskell Association met with the First Baptist church, Haskell, September 18-19. Rev. W. H. Albertson, of Munday, was elected moderator. Rev. J. Lowell Ponder, of Rochester, Clerk.

The following auxiliary officers were elected: S. S., Ed Fouts, Haskell; B. T. A., Paul Summers, Sager-ton; Brotherhood, A. C. Pierson, Haskell; Promoter of Baptist Papers, A. V. Hathaway, Munday. According to reports it was the largest attendance in many years.

## CALLAHAN ASSOCIATION

Clyde was the host church of the Callahan Association on September 17 and 18, and entertained one of the largest crowds that has been in attendance in many years.

The officers elected were Rev. V. W. Tatum, Clyde, Moderator.

High hours were experienced on the first day from eleven until noon, when Dr. M. A. Jenkins and Rev. C. A. Voyles, preached two great sermons.

## DATE OF B. T. U. CONTESTS CHANGED

The date of the District B. T. U.

contests have been changed and will meet at Anson November 15.

## MISSIONARY PREACHES AT GOREE

Last Sunday the missionary preached at Goree. This church is pastorless at the present. They have a large Sunday School for a small town and one of the best senior B. Y. P. U.'s in the District.

## MISSION MEETING IN HASKELL ASSOCIATION

The missionary arranged a meeting at the old Centerview community in Haskell Association, and Brother J. F. Wood did the preaching. The old church was not begun again but a new organization of 87 members was formed at the school house. The name was changed to Centerpoint, and Brother Woods was called as pastor. It was received into the association.

## STONEWALL MISSIONARY BAPTIST ASSOCIATION

The recent session of the Association was held with the First Baptist Church, Aspermont. The reports of the churches revealed a gratifying

growth in work.

During the past year the number of churches giving regularly each month to the Cooperative Program increased from some 14 percent to some 34 percent, not including the fall and spring months of special effort.

During the year there were 30 revival meetings held. There were over 200 professions of Faith, with some 200 baptized into the churches. There was a Profession of Faith and Baptism to approximately every five members of the churches of the association. In addition there were some 150 that united with the churches by letter, etc.

The association continues cooperating with the District Mission work of District 17. We very greatly appreciate Rev. J. D. Brannon, District Missionary.

The Association officers elected for the coming year are: Rev. J. S. Tierce, Aspermont, Moderator; Rev. Finis Williams, Peacock, Clerk; Rev. Harvey Dennis, Swenson, President of the Associational Sunday School Work; Rev. Finis Williams, Peacock, President of the Associational B. Y.

P. U. Work; Mr. J. M. Johnson, Jay-ton, President of the Associational Laymen's Brotherhood; and Mrs. F. T. Whittaker, Jayton, President of the Associational W. M. U. Work. J. S. Tierce, Moderator.

## FIRST BAPTIST CHURCH ASPERMONT

The annual report of the church to the Association reveals the past year's work was the best year of work the church has had for a number of years.

There were 49 additions to the church, 27 by baptism, and 22 by letter. The average attendance of the Sunday School was the best the church has had since 1927 as far back as any Sunday School records were available, a period of some 8 years. The B. Y. P. U.'s are doing the best work they have done since the present pastor has been on the field. Reports show the W. M. U. doing excellent work. The offerings of the church to the cooperative program the past year were the best in at least three years.

But the work done by the church as indicated by the above report has not been done without difficulties. The church has a heavy building debt. In the past two years this debt has been reduced by one tenth.

Some progress has been made, but much yet remains to be done.—J. S. Tierce, Pastor.

## RELATIONSHIP

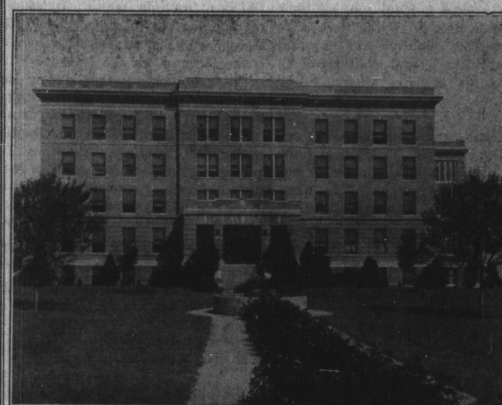
"Child, thou art ever with me, and all that is mine is thine." The great word in the Christian's life is not service but fellowship. Life is a relationship, and when we are rightly related to God in Christ there will be service abundant.

The elder son did not appreciate his relationship with the father, but had to be reminded of the fact, "Child thou art ever with me and all that is thine." And it is that relationship that we need to have a deeper and better understanding.

Service, loyalty and co-operation does not come as a result of duty, for duty is binding. The motivating impulse of service is life. Our need is to cultivate a more intimate relationship with the Father. To know Him better love Him more, to have His interest more at heart. Knowing and loving Him will issue forth in a full life of service. Just as natural as the heart beats, just as spontaneous as breathing.

One would never think of exhorting the heart to beat. For the heart beats in response to the flow of natural life. If the heart stops beating some relationship has been broken. Does it not follow that when we are rightly related to God in Christ that the life of God will flow through our human personalities and issue forth in deeds of service to our fellowmen. If we maintain an unbroken fellowship with the Father there will be an ever increasing manifestation of spiritual life and character.—R. C. Smith.

## 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.

## W. M. U. DEPARTMENT

Mrs. E. B. Atwood, 2110 Grape Street, Abilene, Texas, Editor

## LETTER FROM OUR TRAINING SCHOOL STUDENT

The following letter from Miss Lucile Mattox, who has been selected as our district scholarship student in the Southwestern Training School, will be of particular interest. Those of us who knew Lucile as a freshman in Hardin-Simmons from far away Missouri came to appreciate her fine character and evident devotion to the cause of missions, which was sustained throughout her college course. It is a peculiar joy for us to bring her back to Texas and to aid in her further preparation for missionary service.

Fort Worth, Texas, September 17, 1935.

My Dear Mrs. Hanks and Friends of District 17:

Words cannot express the joy in my heart as I pen my thoughts here in the Training School. As soon as I received your telegram I began making final plans to come. I was so happy I felt as if I were floating in the air. Six years ago this fall when the Lord called me to give my life to Him to serve Him in Africa He made me the promise, "If you go, I will provide the way." He always keeps His promises.

Again and again I want to thank you good women for your kindness and may I ask your prayers that I may be a useful servant in the Master's hands. Your Training School daughter, LUCILE MATTOX.

## NOTES FROM FISHER COUNTY ASSOCIATION

The Fisher County WMU did not have an annual all-day meeting with the Sardis church September 2 as planned due to muddy roads, but September 3 a called meeting was held in the afternoon and the following officers were re-elected:

Mrs. D. G. Reid, president; Mrs. J. D. Bradshaw, corresponding secretary; Mrs. J. A. Brown, secretary-treasurer; Mrs. A. M. Josey, young people's leader.

The following report was presented to the association by Mrs. Reid for the associational year just ended: Buckner Orphans Home boxes \$125.15, cash \$30.75; W. T. B. San., cash \$8.75, boxes \$30.58; Lottie Moon offering, For. Miss., \$100.96; Home Missions, \$29.11; State Missions, \$36.84; Special Off. Old Ministers, \$8.00; 100,000

Club, \$33.00; Charity, \$65.50; Miscellaneous, \$89.70; Local, \$1841.62; Cooperative Program, \$148.92; Mary Hardin-Baylor, \$27.50; Foreign Student, \$6.50; S. W. Training School, \$15.25; B. O. H. Graduate, \$2.50; Margaret Fund, \$2.50; Magazine for missionaries, \$1; Texas Bible Scholarship, \$2; Lueders Enc., \$6.50; Total, \$2,622.29.

This association has seven W. M. S.'s with 463 members, 100 of them active; four Y. W. A.'s with 39 active members; five Int. G. A.'s with 40; five Jr. G. A.'s with 20; and five Sunbeams with 64 members. Tithers reported 47; study classes 8; one school of missions and one mission study institute were held and all weeks of prayer were observed.

A W. M. U. meeting with the Roby church on Saturday afternoon, September 7, was enjoyed very much. Our state secretary, Mrs. J. E. Leigh of Dallas, brought a wonderful message. Mrs. R. M. White of Abilene, our district president, was also present. The following standing committee chairmen were announced: Mrs. D. L. Swint, Methods and Finance; Mrs. O. M. Jones, Stewardship; Mrs. C. E. Leon, Education; Mrs. John Jackson, Mission Study; Mrs. L. W. Dickson, Missions; Mrs. Emory Scott, Benevolence; Mrs. Floyd Burnett, Periodicals; Mrs. S. R. Brumfield, Publicity; Mrs. Will Davidson, Margaret Fund; Mrs. Suma Minor, Personal Service; Mrs. John P. Hardesty, Historian.

On September 16 a business meeting was called by the president at the workers' conference meeting with the North Roby church. Plans were made for the new year and the next quarterly meeting was set for October 15 with the Highland Home church. This church does not have a W. M. S. but we are praying that it will have one before the day is over.—Mrs. S. R. Brumfield, Publicity Chairman.

## BIG SPRING W. M. U. HAS RECORD ANNUAL MEETING

One hundred ladies registered at the East Fourth Baptist church last Tuesday in an all-day annual meeting of the W. M. U. Every church with an active W. M. S. brought a good report of the year's work. Especially did Odessa W. M. S. challenge the other churches with their year's accomplishments.

Visitors of the day were Mrs. Jack Smith and Mrs. Lee Jones of Colorado, district officers, Miss Violet

Moeser of Colorado and Mrs. Reeder of Loraine. The East Fourth ladies served the covered dish lunch to the satisfying of all. Every speaker brought a good message. The missionary sermon was delivered by Willis J. Ray, using as his theme, "Girdling the Globe With God." He gave some facts showing that district eight is becoming more missionary in their activities by doing more for the larger program of Texas Baptists.

The officers for the coming year are: Mrs. V. Phillips, Big Spring, re-elected president; Mrs. Willis J. Ray, Big Spring, Corresponding Secretary, and Mrs. Paul Moss, Odessa, Recording Secretary.

During the day a large tray, presented by the Baptist Academy at Lagos, Nigeria, of which Miss Lucille Reagan is superintendent, was displayed. This token was sent to Mr. and Mrs. Hart Phillips in appreciation of two five hundred dollar gifts which they sent to assist in the building of the Academy.

## BROWNFIELD ASSOCIATION

(Continued from page one) did and helpful services to us with our regrets at losing him from among us.

Second: That we unqualifiedly commend him for his courage and conviction in standing for right when forced by the problems presented by the modern evils which threaten to engulf us, declaring ourselves to be in hearty accord with him in his opposition to them.

Third: That we express our regrets to the Brownfield Baptist church upon the loss of their Pastor and Leader.

Fourth: That we commend our Brother, Rev. J. Matt Hale, to our Baptist Brotherhood as a preacher of the Gospel with strength and conviction. A sane and constructive denominational leader, and a friend whose humility, consecration and Christly service has been a blessing to us all.

Fifth: That we join in praying that a wider field of service be opened to this capable man of God.

Done by order of the Executive Board of the Brownfield Baptist Association, September 12th, 1935.

JOHN HECK, Chairman of the Board.

## DR. DETER TELLS

(Continued from page 1) a small Sunday School in a private house where lived a sergeant who was converted in the home of Lieutenant Neves where I was preaching on one of my trips to that section of our work. Gioia is a graduate of our College and Seminary in Rio. We have his salary paid but no money for hall rent and little for his traveling expenses. I am coming more and more to the point where simple trust in God brings us all we need. I am leaving the rest of the need for Florianopolis in His hands. The man is there and one of the finest we have. He is there in answer to our prayers and the Lord of all the Earth will not leave him without help for running expenses. He is beginning an historic work in the fine capital of a prosperous state. The Lord will provide. Your missionary, A. B. DETER.

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## Have You Organized a West Texas Baptist Subscription Club in Your Church

During the past months many churches in Districts 8 and 17 have organized West Texas Baptist Subscription Clubs. Others are working to that end. We expect within the next month or two to add around 1,500 new names to our subscription list. We are inviting every pastor and W. M. U. worker, interested in promoting the Kingdom work in this section to help us increase the circulation of The West Texas Baptist. Below we are giving some suggestions as to how to do this:

### THE SUBSCRIPTION PRICE

The subscription price of the West Texas Baptist will remain at \$1.00 per year for individual subscriptions, payable in advance. In clubs of five, where paid in advance, will be 75 cents, and in clubs of ten or more, payable in advance, at 60 cents each per year. The club subscription rate when paid monthly or quarterly will be at the rate of 5 cents per month or 15 cents per quarter for each member receiving the paper.

### SUBSCRIPTION CLUB PLANS

We are submitting three club subscription plans for the consideration of churches or church groups interested in promoting the circulation of the West Texas Baptist:

(1) The Individual Club Plan. The church, or some organization within the church selects a secretary who will get the names and addresses of those who are to receive the paper, and collect from each 15 cents for three months subscription. The secretary will send the subscription money, together with name and address of each club member to the West Texas Baptist, P. O. Box 918, Abilene, Texas. The paper will be sent to each individual club member each week. The club secretary will receive the paper as an expression of appreciation of the service rendered.

(2) The Church Club Plan. This plan calls for the sending of the paper to each family in the church. The church votes to place the paper in each home with a collection to be taken each month to pay for the subscription. If this collection does not amount to enough to pay the monthly subscription bill, the balance is to be made up from the church treasury. A number of churches are using this plan, and in nearly every instance the monthly collection takes care of the subscriptions.

(3) For the larger churches that will place the paper in every home, the West Texas Baptist will submit, on application, a plan whereby at least one-half the monthly subscription bill may be earned at only a little effort. We will be glad to give the details of this plan to any church interested.

### PROVE ME CAMPAIGN

The Men's Brotherhood of Texas is launching a campaign in which an effort will be made to test the promises of God by agreeing to tithe for the months of July, August and September. During these same three months we are asking our workers in Districts 8 and 17 to "tryout" the West Texas Baptist as a medium to inform, inspire our people and to help enlist them in the great work that is being fostered by Texas and Southern Baptists. It will cost only 15 cents to try the paper for three months. Recently the Baptist Standard, which has the largest circulation of any denominationally owned paper in America, stated that there were 170,000 Baptist Homes in Texas that were not receiving the Standard. Surely this is a tragedy that so small a number of our Baptist people are receiving a denominationally paper.

The management of the West Texas Baptist is anxious to help promote our causes in this great section of Texas. Brother Pastor, won't you see that a West Texas Baptist Club is formed in your church. Won't you cooperate with us in helping to make the paper better by seeing that some one in your church sends in the news from your section. Won't you get a club started in your Church by July 1, and remember, that 15 cents will pay for a subscription to October 1.

THE WEST TEXAS BAPTIST  
SAM MALONE, Editor.

## HOW IT FEELS TO BE SEVENTY-SEVEN YEARS OLD

(Continued from page one)

I write, I can see these Scripture words, set down in her quaint chirography, and they lived in my spirit as vitally as if they had been penned by the Divine penman especially for me.

III

It's the other part of the chapter, however, that was apropos in this story. Solomon speaks of the time when "the grinders are few," and when "the grasshoppers will be a burden," and all of that. The loss of the grinders in his day was much more serious than this calamity is now. I have as many grinders as I was born with, which isn't any, but the Sears-Roebuck set I wear suits me better than the original grinders.

There was never any horror inflicted upon me greater than that of sitting in a dentist's chair and having him bore into my sensitive teeth with his electric drill. That's all over now. I take my grinders

(Continued on page four)



# GLEANINGS FROM DISTRICT EIGHT

WILLIS J. RAY, MISSIONARY, BOX 1291, BIG SPRING, TEXAS

## BALDEREE ACCEPTS CALL TO DESDEMONA

We regret to lose from district eight and the Mitchell-Scurry Association Rev. H. N. Balderree and family but happy to know that the Lord has led them to a field of service. Brother Balderree renders the type of service that builds a church. He has been pastor at Bethel and Looney for about three years and has done a good work. He was loved and appreciated by his members and congenial and cooperative with his fellow pastors which made for him a warm place in all our hearts. He did not live unto himself but would even sacrifice that he might be faithful to the associational gatherings of his brethren and thus rendered a ministry beyond the bounds of his own pastorate.

The Looney church has made such splendid progress the past two years that they are considering building a parsonage and calling a pastor for full time. This church conducted a most successful Daily Vacation Bible school this summer under the leadership of Brother Balderree. Again, speaking for the brethren at large, we repeat that we regret losing the consecrated, hard-working, lovable family from our midst but pray that God will bless their labors at Desdemona abundantly and may this work prove the most profitable of all their ministry. Brother Balderree's wife and two fine children are an ideal preacher's family and shall prove an asset to his ministry wherever he goes.

The missionary spent the past week with Rev. H. C. Reddoch and the church at Knott. This is one of our strong half time churches. The membership there is planning the erection of a new church house this fall. Brother Reddoch also pastors at

Courtney where the membership worships in a union tabernacle and his church there also is planning the erection of a house of their own for worship within the next ninety days. Brother Reddoch reports good revivals at each of his churches this summer. Rev. W. H. Hughes of Caps did the preaching in the revival at Courtney and Rev. Ben Ferguson preached in the meeting at Knott.

Rev. J. W. Broswell reports a good meeting at Berry Flat where Rev. W. H. Hughes of Caps assisted him. This was the fourth meeting (I understand) that Brother Hughes has held at Berry Flat. This church is in north-west Borden county.

## 32 OF OUR EIGHTY CHURCHES GAVE TO DENOMINATIONAL PROGRAM DURING AUGUST

We are happy to report that thirty-two of our eighty churches gave to the support of our denominational program during the month of August. We feel that the day is close at hand when as Baptists and churches we will get a larger vision of the Master's work and then we shall strive to do something every month for the cause of Christ around the world. We feel confident that a larger number of churches will send a check to the Dallas office this month. It takes a regular income to support our 750 missionaries just as it takes a regular income to care for the local work.

We are praying that during our Fall Round Up which is October that every church will have the opportunity to make a gift to all our Baptist work. All Baptists Labouring Together All the Time for All Our Baptist Program Supporting All the Causes of Christ would be a good motto for our people. Some churches have displayed the following motto:

"The Whole Church Supporting the Whole Program." So far as I know there has never been a district in the state be 100 per cent in every church giving to all our work through the Co-operative Program during any one month. Don't you think it would be fine for district eight to set a Christ-like example by doing the thing during October. Not just for the credit of doing it but for the cause which our work represents and for the sake of missions to the ends of the earth. The highest motive for any church to support our work every month is Christ—He said "Go ye into all the world—witnesses unto me unto the ends of the earth—Lo, I'll be with you all the way."

The following churches sent checks to Geo. J. Mason, 7th floor Burt Bldg., Dallas, Texas, during August: Lamesa Association—Key, Fairview, Five Mile, Higginbotham, Lamesa, Midway, Munger, New Home, New Hope. Eleven forgot to send an offering.

Big Spring Association—East 4th, First B. S., Mexican, West Side, Coahoma, Lenorah, Midland, Odessa, South Plains, Valley View, West Noble. Fourteen sent nothing during the month.

Mitchell-Scurry Assn.—Champion, Colorado, Fluvanna, Looney, Plainview, Pleasant Valley, Roscoe, Snyder, Sunset, Union, Wastella, Westbrook. Twenty-two had not part in our world-wide program last month. Pastors please check the list and see if your church had a part in our denominational work during August.

The B. B. Crim Evangelistic party will start a month's meeting October 6th with the First Baptist church of Odessa. Pastor W. C. Harrison is making every possible preparation for

a great meeting.

Rev. J. C. Thomas has resigned his work in Lamesa Association and moved to Payne community near Colorado where he will teach school this year. He is a good preacher and is open for pastoral or supply work.

Rev. O. D. Welch has been called to the churches at Fairview and Pleasant Hill and we understand he has accepted both charges. O. D. is a very promising young preacher and we expect to see these churches growing under his consecrated leadership.

Rev. Cone Merritt has taken unto himself a wife and moved to Plainview where he has entered Wayland College. Cone is pastor of Gail, Arah, Dermott and Midway and is a progressive young pastor. He keeps a challenge before his people all the time, continually leading them to do their best for the Master.

Rev. W. C. Williamson of Stanton preached at Prairie View last Sunday.

The writer was very pleasantly surprised while stopping in Stanton last week to learn that Malvern McDonald, son of President G. W. McDonald of Wayland College, has been appointed Attorney of Martin county. Malvern has just completed his law degree at Baylor University and with his integrity and ability we anticipate for him a successful life in the field of law.

Rev. Jim Fields has entered the Seminary but will continue to pastor his churches in the district. He recently resigned his work at Salent in order to accept the work at China Grove where he has just been called. He is also pastor at Union west of Snyder where he is doing an excellent work.

## HOW IT FEELS TO BE SEVENTY-SEVEN YEARS OLD

(Continued from page 3)

out at night and, after having cleansed them thoroughly, drop them in a glass of water, where they repose until next morning. Neither is the grasshopper a burden to me, but I am sure I am a burden to the grasshopper. I eat the greens and lettuce and other grasshopper nutriment, thus depriving him of perhaps many a meal.

IV

This leads me to say that my resilient and persistent youth is quite largely dependent upon my persistent sense of humor. Of Scotch-Irish and English ancestry, I assimilated to the Irish psychology, and have laughed off many a burden and many a care. When I was a boy the books of humor we had were the almanacs, and I remember an epitaph in one of them, which read thus:

"Here lies the body of Jeremiah Gordon,  
With a mouth almighty and teeth accordin';  
Stranger tread lightly over this wonder,  
For if he opens his mouth, you are gone, by Thunder!"

There were other epitaphs that beguiled me much. One was at the grave of a miser's wife, who was too stingy to buy a full-sized gravestone. Instead, he bought one that was so narrow it wouldn't carry the entire words he gave the marble man to carve. This poor woman had been starved nearly to death by this miser, and when she died weighed less than 100 pounds. He told the tombstone man to carve these words on the slab: "Lord, she was Thine." The miserly slab, however, was so narrow the marble man couldn't get it all on, so when it appeared, it read thus: "Lord, she was thin."

I was beguiled by something President Wilson said when he fell ill. The doctor called was Doctor Barber, of Baltimore. The other three had been perussing, auscultating and pounding the dear President promiscuously before Doctor Barber came in. When the President was introduced to Doctor Barber, he smilingly said: "This whole procedure seems barbarous to me!"

I know it would be traditional to say that as I have grown older, all my sins and follies have faded and died, that I feel a sublimated sanctity; that I am almost free from sin, and am just ready for the installation of my wings; that I never have any mean thoughts or think any bad words; that I never lose my temper any more, and that I am singing that grand old song,

"I would not live always, I ask not to stay,

Where storm after storm riseth dark o'er the way."

But if I professed any of these things I would be a hypocrite. Truth to tell, I constantly try to be a better man and labor to conquer all my weaknesses, but my weaknesses persist and, while I hope in many ways I am a better man, I'm not the kind of good man I thought I would be if I lived to be this old.

And I never liked the old song about not wanting to live always, because I do. I've never envied Enoch and Elijah, but I do congratulate them. I know I'm not good enough to be taken up in a chariot of fire, and I haven't walked long trips with God, like Enoch did. But if I could get out of this fleshy tabernacle without dying, I'd yell "Hallelujah!" so loud it would shake the pyramids.

V

I do understand how men may become more than willing to die. I talked to such an one recently. A long-time Baptist preacher, dying with cancer, told me that if he could have his will, he would go on at that hour. I can understand that quite well, but so long as I am well, able to work, capable of thought and action and can be used of God to help some fellow traveler on the way, I want to keep living on.

I am thinking of what the Irishman said: "Faith, an' I wish I knew where I was goin' to die." To which his fellow Irishman responded, "Faith, and for what do you wish that?" The answer flashed back, "Faith, an' I'd niver go near the place!" I have the same feeling, but I know that life's end hastens on for us all, and the only sound sense and philosophy is to be ready for it when it comes.

I've never been afraid to die, the fact being I've never been afraid of anything except to do wrong. I look across the western hills with expectant heart, and yet, at seventy-seven, I no more want to die than I did at sixteen, and I never did want to die.

I could go on talking about myself here until I was black in the face and your eyes were tired with reading, but I forbear. When my next birthday comes, which will be September 12, 1935, I will be seventy-seven, and good Dr. Masters has promised he will put my picture in the Western Recorder that week. Look out for it!

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## SUNDAY SCHOOL LESSON

Eight C. Moore

September 29, 1935

### JOHN

#### The Minister and His People—3 John

John, the son of Zebedee and the brother of James, was one of the first followers of Jesus. He became distinguished as the beloved disciple. After the Ascension he labored with Peter at Jerusalem, caring for the mother of Jesus till her death. He then removed to Ephesus, suffered exile on Patmos, but was liberated after perhaps two years and died about the close of the first century. He was the author of the fourth Gospel, of the three epistles bearing his name, and of the Revelation.

The third epistle of John urges hospitality to the truth and its agents. The early Christian missionaries had been hindered because not always received and aided by the brotherhood. For certain of these whom the haughty Diotrephes had turned away, the aged Apostle writes to Gaius, a well-to-do layman converted under his ministry, and residing in the Ephesian district, bespeaking a hearty welcome and generous assistance. And so in this letter we have the final picture of a Christian church near the close of the apostolic era.

1. JOHN was the writer of the letter before us. He calls himself the elder which may refer to his age as well as his office. He is still the apostle of love for his heart goes out to a great layman. He leads to the fount of his highest joy: "To hear of my children walking in the truth." He tells of his care of the work by writing first to the church and then to Gaius. He illustrates his treatment of wrong-doing by rather sharp reproof of the place-hunter who must have his way in everything. He commends heartily one of the best men in the congregation. He is prudent in his correspondence, unwilling to commit every thought to writing. Finally he promises a visit for richer fellowship and friendliness.

2. GAUIS was the recipient of John's last epistle. He appears to have been not a preacher but a layman. He loved much and was much beloved. His health at the time seems not to have been good or perhaps he had encountered some adversity. At any rate, he was deeply spiritual. The apostle's tribute to him and prayer for him showed rare confidence in a rare character. In whatever he undertook, whether for the upbuilding of the church or its extension, Gaius was faithful and efficient. He was hospitable to everybody who was engaged in the Lord's work. Especially he set forward those who went forth on missions among the Gentiles. He was an influential Christian layman.

3. MISSIONARIES were the beneficiaries of the aged apostle's interest. They started out on their mission work solely for the sake of the Name. Their exclusive purpose was to give the gospel to the world. In so doing they were altogether sacrificial for they took nothing from the Gentiles. Yet they were entitled to support for they could not fulfill their ministry and at the same time pay their own expenses. "It is therefore our duty to support such men, so that we may be fellow-workers with the truth." John's program is still the Christian program.

4. DIOTREPHEDES deserved the rebuke given him by John. Think of his ambition for he loved to have the pre-eminence in the church, endeavored always to take the lead in everything, and sought the foremost place. Think of his rejection of the apostle's leadership and how he repudiated John, refusing to listen to him. Think of the accusation which he made against the person and plans of the apostle

"prating against me with wicked words," his talk against John being idle and mischievous. Think of his inhospitality not only in refusing himself to receive the Christian missionaries who came that way but actually forbidding others in the congregation to extend them hospitality. Think also of his intolerance for he turned out of the church any and all who opened their homes to the missionaries. No wonder John denounced him!

5. DEMETRIUS was warmly commended. He was evidently a good man who persevered in his good deeds against odds and opposition. Therefore he had a good report of all men. The truth concerning him was a testimony to him. John had only commendation for him. And Gaius knew that the commendation was richly merited.

6. FRIENDS were in mind as the apostle laid down his pen. John and Gaius were the closest of friends and they looked forward to a renewal of their fellowship in the layman's home. Friends who were with John at the time of writing sent their salutations. Friends who were with Gaius when the letter came received their messages of love. So friends are brought together by him who is the Friend of friends.

### The Lesson of the Lesson

#### Fellowship of the Minister and His People

(1) Fellowship in Love. "The beloved whom I love." There is no tie that binds together like that of Christian love.

(2) Fellowship in Prayer. "Beloved, I pray." As we love each other we are to pray for one another.

(3) Fellowship in Joy. "I rejoiced greatly." Here is a touch of the joy that is unspeakable and full of glory.

(4) Fellowship in Witness. "Brethren came and bare witness." How delightful it is for each other and for God!

(5) Fellowship in Walk. "Thou walkest in truth—my children walk in truth." There is no happier fellowship than that of walking together in truth and love.

(6) Fellowship in Faithfulness. "Thou doest a faithful work." It is the good and faithful servant that does his Lord's work and receives the reward.

(7) Fellowship in Hospitality. "Welcome such—set forward in their journey." If we house and help Christian workers we share and enjoy their labors.

(8) Fellowship in Reproof. "I will bring to remembrance his works." When rebuke is needed, good fellowship requires that it be given.

(9) Fellowship in Commendation. "Demetrius hath the witness of all men." The word of encouragement is inspiring not only to him who receives it but to all who hear it and would like to receive it.

(10) Fellowship in Friendliness. "The friends salute thee. Salute the friends by name." We are better friends of each other when we are friends of Jesus, anxious and willing to do whatsoever He commands.

### Gold in the Golden Text

Beloved, imitate not that which is evil, but that which is good. He that doeth evil hath not seen God. 3 John 11.

The example of evil must not be followed and enticement to evil must not be heeded. Such examples are abundant on every hand. Such enticements are everywhere set to ensnare everybody who will yield. Imitate them not with one single iota of interest. Stand firm against all allurements to evil. Remember that the siren songs lead to the rocks of ruin.

On the other hand, copy good and only good. Look upward for good is of God. Yearn after it. Strive toward it. Flavor and fructify it. "He who does good is a child of God; he who does evil has not seen God."

"Nowhere in the Bible does it say NOT to tithe."