

# WEST TEXAS BAPTIST

Vol. XI

Sam Malone, Editor and Publisher  
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John R. Hutto, Associate Editor,  
Big Spring, Texas

No. 42

## Thirty-First Annual Session Of Sweetwater Associational Auxiliary Held at Abilene

Mrs. Theiss S. Jones

Mrs. C. C. Compere, president of Sweetwater Associational Auxiliary, called the meeting to order promptly at 9:45 Wednesday, October 9, for the annual session. Two songs, "Our Best," and "Jesus Calls Us," were led by Mrs. W. M. Morrow with organ accompaniment by Ruby C. Morris. Rev. Nipp, pastor at Elmdale, offered the first prayer of the morning.

Mrs. J. R. Fielder introduced the theme of the day's program in her devotional, "Lifting the Banner Through Love." From 1 Cor. she showed that to have faith is to love; to love is to serve; and that work is proof of love for Christ.

As is so becoming to her, Mrs. C. C. Stewart was so gracious in making her lovely welcome address. No less gracious and sweet was Mrs. J. L. Winter of Merkel when she made the response. Thanks to Mrs. M. A. Jarred, chairman of decoration, who arranged the lovely flowers in such a way, they just seemed to say welcome.

Two sermons in song, each rendered in an individual manner, and both lovely to hear, were "Eye Hath Not Seen," from the Holy City," in the morning, by Mrs. J. M. Chandler of Abilene, accompanied by Ruby C. Morris at the organ, and "Others," in the afternoon, by Mrs. J. D. Brannon, accompanied by Mrs. W. M. Morrow at the piano.

The president gave an inspiring address basing her theme on Psalm 84 in which she emphasized that it is necessary to work in unity in order to carry out the great commission.

Three-minute reports from the local presidents or substitutes showed that in spite of lower achievements in a few goals aspired to, there was a general gain throughout the whole program. These reports were as follows: Abilene, Calvary, Mrs. G. C. Harris; Abilene, First, Mrs. C. C. Stewart; Abilene, Immanuel, Mrs. Percy Mayfield; Abilene, Southside, Mrs. S. J. T. Williams; Abilene, Sunset, Mrs. Willie Baker; Abilene, University, Mrs. D. W. Arnette; Blackwell, treasurers report by Mrs. Boyd King; Buffalo Gap, Mrs. General Jones; Caps, Mrs. B. D. Dillard; Elmdale, treasurer's report by Mrs. King; Lawn, no report; Merkel, Mrs. J. L.

## BAPTIST PASTOR RESIGNS AS PREACHER AT RULE

After fifteen months of splendid service at the First Baptist Church of Rule, Rev. J. W. Ware resigns as pastor.

The past months have been filled with a full rounded program of church activity. The church has carried on a commendable financial program which began with a budget set up and the Every Member Canvas worked. The Religious Education activities within the church were emphasized; Training Schools, a Church School of Missions, and a Daily Vacation Bible School were scheduled and carried out with worthy results. There were about 95 conversions and additions to the church in the time, the pastor holding one revival himself and aided this summer by Rev. H. R. Whatley of Haskell.

A beautiful fifteen dollar Luncheon Set brought from China by Floy Hawkins was presented the Wares recently by the women of the church in appreciation of their ministry.

This couple will not only be missed by Rule but by the Haskell Association and the District. Their services in the three Encampments at Luaders this summer, Mrs. Ware's outstanding work as Young People's Leader, their earnest dedication of themselves to the whole program is evidence of their worth. Many friends have expressed hope that these people will remain in this part of the state.

## POTOSI W. M. S. MEETS

The Potosi W. M. S. is meeting this week in an all-day quilting and quilting a quilt for our pastor's wife, Mrs. H. H. Summers. In the afternoon we are to have very interesting missionary program. We are planning a new study course in our W. M. S. Our ladies are working together with our fellow-workers of our church in observing the State week of prayer. We are studying and praying for the different phases of our State work and getting a great blessing each night.

## Is Living the Christian Life a Condition of Salvation

By C. C. CARR  
(Continued from last week)

Third and last use of the word is in I Peter 1:16: "If any man suffer as a Christian let him not be ashamed, but let him glorify God on that behalf." Reading on through the next two verses we find that Peter speaks of the Christian as one who is saved. "For the time is come," says he, "for judgment to begin at the house of God; and if it begin first at us, what shall be the end of them that obey not the gospel of God?" "The house of God" here, which he calls "us," consists of those who "obey the gospel of God," and is in contrast with those who do not obey. And then he adds that "if the righteous (that is, the justified, the one who obeys) is scarcely saved (present and singular), where shall the ungodly and sinner appear?" (Revised Version)? The two words, "ungodly and sinner," describe not two different persons, but one person. The "righteous," or justified one, is in contrast with the "ungodly and sinner," the saved with the unsaved. The "righteous," or the justified one, "is scarcely saved," but he is saved, as Peter testifies, and his salvation is sufficient for the present. He has enough oil in his vessel for his own use, but none to spare. Peter's theme here is the individual Christian whom he represents as righteous, justified, saved. Hence to be a Christian is to be saved.

Must one be baptized in order to be a Christian? Bear in mind that disciples of Christ were called Christians. None else were so called. A disciple of Christ, then, is a Christian.

Now notice: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself baptized not, but His disciples), He left Judea and departed into Galilee" (Jn. iv:1-3).

What did John do? He "made and baptized disciples." He made disciples by preaching Christ to those who were not disciples, and then baptized the disciples he had made. Which is to say that he made Christians by preaching Christ, and then baptized the Christians he had made. That is, John baptized only the saved, and Christ did the same thing: He "made and baptized more disciples than John." He made disciples and then baptized them; made Christians and then baptized them. John and Jesus baptized only those who were Christians. What has Jesus commanded "us" to do?

"Go ye therefore and teach (metheote, disciple) all nations, baptizing them in the name (not of Christ only, but) of the Father, and of the Son, and of the Holy Ghost: teaching (didasko, instruct) them to observe all things whatsoever I have commanded you." Or as the Revised Version has it: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe

all things whatsoever I commanded you." Or the Centenary Translation by Montgomery: "Go, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe every command which I have given you." Or Godspeed's translation: "Therefore go and make disciples of all the heathen, baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to observe all the commands that I have given you." The Oxford Bible gives the words, "make Christians of all nations," as a literal translation of the phrase here rendered, "make disciples of all nations." Why not, since the disciples were called Christians by preaching Christ, baptize the disciples or Christians, and teach the baptized. We have no authority to baptize any but disciples or Christians. This excludes from the rite of baptism all infants, unaccountable children, and unregenerate adults, for the ordinance of baptism does not enter into the making of a Christian. A disciple is a Christian, and the Christian is saved. Baptism is neither a condition nor a means of salvation. By faith the penitent sinner has access to the blood of Christ which cleanses him from all sin, and to the Spirit of Christ which imparts eternal life to the soul. "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3:25-26). The believer in Jesus is justified from sin, has remission, is forgiven, through the redemption that is in Christ Jesus. He also has eternal life. "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3:14-15). "Verily, verily I say unto you, He that believeth on me hath everlasting life" (6:47). "I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (verses 38 and 40). "Verily, verily I say unto you, He that heareth my word (the gospel) and believeth on Him that sent me (as sending me) hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (5:24). Or the Revised version: "Verily, verily, I say unto you, He that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."—Abilene, Texas.

## Hardin-Simmons University Receives Additional Endowment From Hardins

This week Hardin-Simmons University received an additional gift of \$138,900 from the Hardin estate. The board of trustees of the university gave out the following statement about the gift to the daily press on Tuesday of this week:

The permanent endowment fund of Hardin-Simmons university, now standing at more than \$1,000,000 in quick assets, was increased Tuesday by \$138,900, representing the university's three-eighths share in the net estate of the late Mrs. Mary C. Hardin of Burkburnett.

Mrs. Hardin died September 5 and the appraisal of her separate estate, recently completed, showed \$371,000 assets, nearly all cash or government or federal land bank bonds. I. E. Harwell and J. R. Chatham of Burkburnett, executors of the estate, came to Abilene Tuesday morning to make the tender of \$138,900, in either cash or bonds.

The university board, holding a forenoon session, voted to take the bulk of the bequest in interest-bearing bonds, to be added to the permanent endowment fund, although some cash was included.

The total of gifts to the university from Mrs. Hardin and her husband,

John G. Hardin, now stands at between \$800,000 and \$1,000,000, of which, however, only about \$200,000 has been made available and added to the permanent endowment. The balance is being held in trust.

## POTOSI BAPTIST CHURCH

Our pastor, Rev. H. H. Summers, filled his regular appointment and brought two wonderful messages and at the close of the evening message one young married woman was saved.

Plans were made to observe the State week of prayer, and we are meeting each night and studying about our State work and praying for our missionaries, and our different phases of work in our State.

The B. T. U. of the Ovalo Church has been re-organized and the Sunday school has been recognized as Standard. Rev. C. E. Dick is pastor of this good church in the Jim Ned Valley.

Rev. Chester M. Savage of Oklahoma City has accepted the unanimous call of the First Baptist Church, Temple, Oklahoma, and he and his family have moved on the field.

## Sweetwater Association Closes 51st Session With Attendance of Over 400

Over 400 messengers were enrolled at the two-day session of the Sweetwater Baptist Association in session with the First Baptist Church, Abilene, on Thursday and Friday of last week. Thirty-one of the thirty-three churches in the association made reports to the body. These reports show a healthful growth during the past year. There were 497 additions to the churches by baptism, 929 by letter, making a total of 1,426 additions in all. The losses reported were 1,077, and the present membership of churches in the association is 9,110.

A digest of the reports from the churches made Friday morning showed a Sunday school enrollment last year of 6,992 and a present membership of 7,300. There are 29 Sunday schools in the association.

The B. T. U. report showed that there were 122 unions in the association with a membership of 1,955.

There are 45 W. M. S. organizations with a membership of 1,770. The W. M. S. of 15 churches in the association showed gifts of \$7,977.63 to various causes.

The value of all church property in the association was given at \$469,200. Gifts for local expenses were \$57,212. Gifts for outside causes, \$12,927, making total gifts for all purposes \$70,141. There were 1,412 tithers reported in the association.

The next meeting of the association will be with the South Side Baptist church, Abilene, on Thursday and Friday after the first Sunday in September.

Rev. N. W. Pitts of Abilene was chosen to preach the annual sermon and Dr. E. B. Atwood of the Hardin-Simmons university faculty was selected for the missionary sermon. Alternates for the two sermons were Rev. W. H. Howell of Abilene and Rev. L. L. Trotter, Lamar street church, Sweetwater, respectively.

Rev. W. H. Hughes, of Caps and Rev. F. A. Hollis, pastor of the Neill and Putnam churches, were elected messengers to the general Baptist convention which meets in Fort Worth November 5. Dr. Millard A. Jenkins, pastor of First church, Abilene, was chosen messenger to the Southern convention, meeting next May.

Selected as a committee to represent the Sweetwater association on the 17th district board were Rev. E. D. Dunlap, First church, Sweetwater; L. P. Cook of Abilene and Rev. J. H. Dean, Calvary church, Abilene.

A committee to arrange programs for the monthly workers conference included Rev. C. A. Powell, University church; Rev. W. C. Ashford, Southside church; J. D. Riddle, educational director, First church, and Mrs. C. C. Compere, all of Abilene.

Rev. T. L. Nipp, pastor of the Elmdale church, was made chairman of religious literature for the association, a newly created position.

Following election of an executive board, consisting of the minister and a lay member of each church in the association, Rev. Dunlap was named board chairman, L. P. Cook, treasurer, and Ima Petty, secretary.

Laymembers of the board are: J. D. Riddle, First church; J. J. Toombs, University church; C. P. Oliver, Southside church; E. R. Kee-see, Sunset; W. H. Gully, Immanuel; Roy L. Mills, Trinity; Ben Temple, Calvary, all of Abilene; W. C. Shanlin, Blackwell; Carl Hughes, Blair; C. P. Johnson, Buffalo Gap; Fred A. Rucker, Caps; Frank Antilley, Elmdale; Will Shotwell, Hamby; Paul Copeland, Lawn; R. F. Burwick, Mt. Olive; C. R. Rowland, Mt. Pleasant; Roy Reid, Merkel; J. A. Wade, Neill; B. W. Riddle, Ovalo; Austin Robertson, Salt Branch; W. H. Pillion, Shep; C. R. Simmons, First church, Sweetwater; Lee Holland, Lamar street, Sweetwater; C. C. Stribling, Trent; T. E. Savage, Tuscola; Buri King, Tye; H. V. Drummond, View; E. Ottington, Nolan; G. W. Rister, Hillside; Carl Lowrey, White Flat; E. L. Miers, North Park. The three last named churches are new.

Rev. L. L. Trotter, pastor of the Lamar Street Baptist church of Sweetwater, was elected vice moderator of the Sweetwater Baptist association in a business session of the organization Friday morning.

Ima Petty was elected to the post of clerk and corresponding secretary and Rev. W. R. Derr of Abilene was elected as treasurer of Mexican Mission work.

The three offices were created Friday by an amendment to the constitution of the association. Officers elected Thursday were Dr. M. A. Jenkins of Abilene as moderator and L. P. Cook as treasurer.

The new associational B. T. U. officers for the association selected to serve another year are: president, J. D. Riddle; vice-president, Vernon Yearby; recording secretary, Everett Milam; leaders, Adult, Mrs. J. L. Winters; young people, Miss Lela Rounsaville; intermediates, Mrs. N. W. Pitts; juniors, Mrs. Curtis Walker; primaries and beginners, Mrs. W. L. Kincaid.

Three new churches were received into the association. They were, White Flat, Hillside and North Park.

At the closing session of the association Rev. E. S. James, pastor of the First Baptist church, Cisco, delivered a great address on civic righteousness. The association requested that the address be published in the West Texas Baptist, and the editor is requesting Brother James to prepare the address for publication.

Rev. Jeff Davis, president of the United Drys of Texas, spoke at the Friday morning session. Brother Davis is a former West Texas pastor and he felt at home in this section.

The following resolutions were passed at the closing session:

"Your committee recommends that we express our appreciation to the First Baptist Church, Abilene, for their gracious entertainment; to the committee on order of business, Rev. W. R. Derr, Dr. Millard A. Jenkins, and Mrs. Virgil Reynolds, for the excellent program; and to the Abilene Reporter for their courtesies.

"Also that we voice our thanks to our retiring Moderator, Rev. C. R. Joyner, for the faithful service rendered our association; to Miss Ima D. Petty, our efficient clerk; to Mr. L. P. Cook, associational treasurer, and to Rev. W. R. Derr for Mexican Missions."

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## PRAYER SERVICES ARE BASED ON QUESTIONS ASKED BY JESUS CHRIST

The First Baptist Church of Monroe, La., has announced a rather interesting series of subjects for Wednesday evening prayer services to run for the next few weeks. The First Baptist Informer, church Bulletin, edited by Lee Stulce, educational and choir director of the church, a former West Texan, makes the following announcement in regard to the services:

For the next three months, "The QUESTIONS OF JESUS" will be the basis of our Wednesday night prayer services. The first, to be used next Wednesday night at 8 to 8:45 will be "What Is Your Business?" based upon the question of Jesus to Joseph and Mary, "Know ye not that I must be about My Father's business?" Luke 2:49.

The other questions are found in the Gospel according to John (one in Mark) as follows:

1. What Is the Supreme Objective of Mankind? John 1:38.
  2. What "Greater Things" May Every Christian Expect to Experience? John 1:50.
  3. A Question Jesus Put to a Member of the Supreme Court. John 3:10.
  4. Christ's Question Concerning Humanity's Deepest Need. John 4:35.
  5. A Question That Gave Hope to a Sinking Heart. John 5:6.
  6. A Question Which Called Out a Great Confession. John 6:67.
  7. A Question That Sent a Young Man Away Sorrowful. Mark 10:17-23.
  8. A Question That Throws Light on One of Life's Darkest Problems. John 11:26.
  9. A Searching Question to an Intimate Friend. John 14:9.
  10. A Question Out of the Twilight of Gethsemane. John 16:31.
  11. Christ's Question to the Men Who Came to Arrest Him. John 18:4-7.
  12. A Three-fold Question That Peaved Peter. John 21:15-17.
- The prayer and praise service will begin promptly at eight, following the teaching of the teachers and the conference of teachers and officers. It will last just 45 minutes. The regular chorus choir will be in their place to lead in the song service just as they are on Sunday.

# West Texas Baptist

SAM MALONE .....Editor and Publisher  
JOHN R. HUTTO .....Associate Editor

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### RELIGIOUS LITERATURE

Too few of our Baptist leaders realize the importance of religious literature in the homes of our people. For example last week at the annual meeting of the Sweetwater Association at Abilene, the time set aside for the religious literature report was perhaps the most unfavorable time—9:40 a. m. of the second day of the association—and at that, the program committee ask that the report be merely read and the time allotted for the speaker be given to other items which needed to be on the program. If our people could only realize the awful havoc that degrading literature is having upon the lives of our young people, they would certainly assume a different attitude toward the matter of placing wholesome literature in our homes. It makes us shudder when we think how the devil is running the printing presses day and night corrupting the moral, social and spiritual fiber of our people, while those of our number who should be awake and trying to do something to counteract this damnable influence are fiddling around and doing nothing about it. Texas Baptists own a newspaper and it has about the largest circulation of any denominational paper in America, but it is not reaching twenty per cent of the people that it should reach. Texas Baptists and Southern Baptists will never make the progress that should be made until we place more reading matter of the right sort in the homes of our people.

### ITALY AND ETHIOPIA

Italy has had its revenge! Thirty-nine years ago the Ethiopians defeated an Italian army at Aduwa. Now Italy has captured Aduwa and has had its revenge, although it cost the lives of multitudes of women and little children.

Practically the whole world condemns Italy and its campaign of conquest in Ethiopia. The League of Nations agrees that Italy is the aggressor, unjustly so, although the League has done little to restrain Italy. One of the most hopeful features of the present situation is the growing sentiment in this country for peace. President Roosevelt said the other day that the United States was determined to avoid perils to peace and remain untangled and free. Secretary of State Hull asked the churches of the nation to promote a flaming crusade for peace.

The last word in the Ethiopian situation has not been spoken. There is a Scripture in Daniel which is so applicable that it might have been written yesterday. Speaking of the contest between the king of the South and the king of the North he wrote: "And at the time of the end shall the king of the South contend with him; and the king of the North shall come against him like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through. He shall enter also into the glorious land, and many countries shall be overthrown. . . . He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. . . . But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to sweep away many. And he shall plant the tents of his palace between the sea and the glorious holy mountain. Yet he shall come to his end and none shall help him." Note these last words: "Yet he shall come to his end and none shall help him." Whatever the world conditions are, however bold and brutal may be the program of Italy, God's "yet" is to be spoken. God is still on His throne.—Baptist (Oklahoma) Messenger.

### THE GAMBLING CRAZE

In last week's issue of the Western Recorder, Rev. O. J. Chastain, pastor of the First Baptist Church, Van Buren, Arkansas, had a timely article on the Gambling Craze. Commenting on the article Editor Masters of the Recorder says: "His earnest and forthright characterization of the gambling craze today as a christian pastor sees it working without and brazenly thrusting its covetous and pleasure-loving wickedness into the churches themselves, is timely and indeed overdue. Overdue also is a revival of vertebrae, God-fearing church discipline. Either churches must face the issue with the fear of God in their hearts or by degrees cease to be real churches at all, and become merely competitive social clubs. Below is Pastor Chastain's article in full:

Never has our nation been in the clutches of the gambling evil as it is now. As a pastor I find it most difficult to keep the church out of the lottery business since the allurements of the world makes the lottery seem so harmless and yet so enticing.

Few weeks pass that some person does not come to my study with some money-making device, trying to get before some organization of the church. So common has gambling become that our good people are often "duped" by the devil's devices to make money. We have plenty of good people in our churches who think that making money for the church is the most important church duty.

It was once thought that the Ladies' Aid Society's duty was to support the pastor, give the church a new coat of paint, buy a musical instrument and other sundry tasks. But our good women changed their name and called their organization, THE WOMAN'S MISSIONARY SOCIETY and they are now supporting our Co-operative Program with TITHES AND OFFERINGS. Many Baptist churches still have Aid Societies, societies that work to make money by pie sales, quilting, bazaars and a hundred and one other schemes.

Recently a good woman came to the district association meeting selling chances on a quilt for ten cents each. She asked me to buy a chance, stating that my name would be placed upon the quilt. She was working to raise money to build a Baptist church. When I told

her I did not gamble she seemed astonished. God will not bless a church that goes into the gambling business.

There is a certain company in Arkansas whose agents go to the towns and cities (their present headquarters at Hot Springs) to persuade the merchants in each town to enter into a contest, using the good name of the church to cover up their money-making scheme. One of their devices is to pit the denominations against each other, thereby creating an ill feeling in the towns where they establish the lottery. A fifty-dollar stake is the prize which the churches are asked to work for and win. In a near-by town a liquor store is in on the deal, each man who buys liquor is asked to give his vote to the church of his choice. If a church has sunk so low in spiritual blindness that it is ready to go so low in supporting the work of our Lord, it had better shut its doors and not disgrace the name of God.

Our nation is called a Christian nation, but there is grave doubt as to the propriety of so describing the nation in which we no live. Can our nation be called Christian when 90,000 people gather in one coliseum while millions of radios are tuned in and a million dollars is spent to see a Negro and a white man have a fist fight. It appears that we have not far to go to be in the stage of Greece and Rome when gladiatorial combats amused the masses of a civilization rotten at heart and tottering to its downfall. When men and women who fear God raise their voice against the present-day vices, worldly church members will wink at each other or smile in such a manner as to say, "He is out of date."

Another gaming craze has taken America by storm in the last few years. Just here the preacher is warned to tread softly, for to speak against it, will in some quarters create an avalanche of scorn and derision. For it is played by Sunday School teachers, deacons and leaders in the church. A prize is put up and the couple making the high score, wins a prize. A husband and wife who lose in one of these "church" contests have been heard at home after the game is over in conversation like this: "That was adumb play you made," "Why didn't you watch my lead," "I kicked you under the table, but you did not pay any attention," "I never saw such dumbness." A little boy coming home from the football game said, "Look, mother; I won a quarter at the game this afternoon. My team beat and Charlie lost." The mother replied: "Son, you should not bet on the ball game. Don't you know that is gambling?" And of course the boy said: "Mother didn't you win that pretty vase at the bridge game last night?"

(If churches beset with members like this, themselves go into and profit by the gambling craze, they are of course actually teaching gambling to their members. A church that keeps its skirts clear of formal approval of this sin, but that is too supine and weak spiritually to discipline its members for gambling, excluding them if necessary, is creating a situation which may make it necessary and desirable for spiritually-minded members to leave it.—Ed.)

## Devotional Thoughts

### FACTS ABOUT THE SAVIOUR

Someone has taken the time to read through the Bible to find out how often important items about Jesus are mentioned. The repetition with which they are given is revealing, even to those of us who read and study our Bibles. Instead of "Read 'em and weep" we should "Read 'em and rejoice":

1. His coming as foretold in Scripture (twenty-five times).
2. Himself as the Son of man (thirty-eight times).
3. God as "My Father" (twenty-seven times).
4. Claim of a peculiar unity with God (nine times).
5. Refers to his death as redemptive and by the will of God (sixteen times).
6. Fore-announces His resurrection, and speaks of it as revealed (six times).
7. Announces His Ascension and final return in glory to judge the world (nineteen times).
8. Promises to be supernaturally present with His followers (six times).
9. Claims to be the supreme motive of life (eighteen times).
10. Claims all moral and religious authority (eight times).
11. Claims that He will be the final judge (three times).
12. Claims supreme authority over the forces of nature (five times).
13. Expresses joy when men show faith in Him, or sorrow at their failure (eight times).
14. Accepts the title Son of God (five times).
15. Claims to be the "Master" of men (twice).—The Canadian Baptist.

### GOD'S SALESMEN

Paul described himself frequently as "a servant of God": on a few occasions he declared he was the "ambassador of God."

But "servant" or "ambassador" meant the same thing to him: his entire life was dedicated to the sole purpose of selling the Gospel of Jesus Christ to the whole world. His particular field was the Gentile territories—to the plebians and the particulars alike. To do that work to best advantage he was equally well adapted to preach to a few women gathered by a river bank, to the elite on Mar's Hill or in a Governor's palace or court.

In every instance he sought to secure for his God an acceptance of his message; in other words, he sought the signature for the order on the dotted line. His sermons centered in one idea—to win souls.

Any modern sermon that does not lead to this one central point is a failure. The salesman may eulogize his company and his product in splendid style, but if that talk fails to secure orders for goods it is a failure. If a sermon fails constantly to produce results—something is wrong somewhere in message or application. It is all too true that much preaching nowadays leads nowhere—it may sound well, be enjoyable and uplifting, but souls are not led to God through it.

Sometimes this is due to the fact that in many churches there are few present except members and their children. But without there are multitudes who have no Christ, know nothing at all about religion of any kind. And, too frequently, these outsiders will remind us that the churches care nothing at all for them because they make no real attempt to reach them—except through an open door and a general invitation to church at eleven and 7:30 o'clock.

With conditions as they are, it is more apparent each year, that a great proportion of the church work of the future will have to be individual and personal. The days when churches were thronged for services on Sundays and week-days has passed—for the time at least. Those whom pastors and others wish to reach seldom enter

## SUNDAY SCHOOL LESSON

Hight C. Moore

October 20, 1935

### THE MESSAGE OF JEREMIAH The Larger Lesson

GOLDEN TEXT: Hearken unto my voice, and I will be your God, and ye shall be my people. Jeremiah 7:23.

Jeremiah taught his people that they cannot deceive God by the formalities of perfunctory worship but must walk in all the way that God commanded (Jeremiah 7:1-26).

### Notes Analytical and Expository

1. GOD REQUIRES OBEDIENCE IN SPIRITUAL LIFE. It is God who speaks and certainly he is entitled to obedience. It is his word that is given, and it reveals his will telling us what we ought to do and how to do it. It is his house into which we are to enter for the purpose of sincere and spiritual worship wherein we get our greatest motive and inspiration to the obedient life. It is his servant in the person of Jeremiah, his associates and successors who heralded the commands of God which call for instant and continued obedience. We are, or ought to be, his people, engaged in his worship and doing his will and upholding his cause, although it will many a time be necessary for us to repent of our sins and to rectify our lives. It is through his grace that we are to be identified with his cause and to occupy his land, although our stay in the place of privilege is conditioned upon our obedience. Finally, we have a warning against confidence in false formulas like those used by the godless Jews who thought that by repeating the name of the Temple over and over they had a charm against disaster since in their view God was bound to save them if he saved his house which they considered indestructible.

2. GOD REQUIRES OBEDIENCE IN SOCIAL LIFE. Radiant and desirable beyond the power of words to express was the promise of permanent and prosperous residence of the loyal Jew in his fatherland. He was thrilled with the thought that he should not spend his days in the land of captivity nor in his own land devastated by conquerors but that hereafter as heretofore of old it should be the Land of Promise flowing with milk and honey. Yet the promise was very definitely conditioned upon the obedience of the people occupying their land. That obedience must be personal, for each individual and so all together were to amend their ways of life and their habitual doings. That obedience must be public in the promotion of fairness and justice between neighbors. It must also be philanthropic so that the sojourner, the fatherless, and the widow would receive the hand of help rather than the mailed fist of oppression. Moreover, in the better evaluation of life no innocent blood should be shed whether by sudden stroke or unbridled anger or by the slow agony of industrial servitude. Of course, obedience has its religious aspect and there must be no reason for the corrupting worship of the false gods which draw the people together and drag them down. Guard against the gods of this world!

3. GOD REQUIRES OBEDIENCE IN INDIVIDUAL LIFE. To begin with, there must be a well-founded faith which does not trust in lying words of formal if not false creeds like the temple charmer at Jerusalem or the whirling dervishes in Cairo. There must be correct conduct which not only refuses to break the divine commandments as against stealing, murder, adultery, and perjury, but also will keep them positively and in their fuller meaning and application. There must be devout worship of God which is infinitely removed from the burning of incense to Baal and the walking after other gods. There must be consistency in profession and practice, for it is vain to assume the attitude of worship and engage in the act of worship when the heart is far away and the very purpose is to cloak hypocrisy which retires straightaway from the sanctuary to commit additional abominations. So there must be purity in piety, for otherwise the house of God may become a robbers' den as it was in the day of Jeremiah and later of Jesus. At all events, there must be a reckoning for nothing good or bad can escape the all-seeing eye of God. And God is just!

4. GOD REQUIRES OBEDIENCE IN NATIONAL LIFE. There is a worship that is vain. It may be legally valuable, but it is spiritually valueless. In strongest possible reproof the worshiper is told that his burnt offerings which should have been consumed entirely upon the altar might as well in their superficial and insincere worship be eaten by the offenders as nothing more than bits of flesh. As a matter of fact, the prophet avers that the law of burnt offerings is so empty and void, if only formal, that actually it has not place on the Mosaic statute books. Let the people turn away from the worship that is vain to the command that is plain. Hearken and be happy; for if we hear and heed the Word of God he will then truly be our God and we shall be his people. Walk right and be well; for if we walk in all the way he commands then it will be well with us.

### The Lesson of the Lesson

#### Obey God

(1) Obey by the Word. "Hear the word of Jehovah." He is our God and entitled to our obedience. He has given us his word in the Bible, in the book of his providence and on the tablets of our own consciences.

(2) Obey in Will. "The word that came to Jeremiah from Jehovah." The prophet recognized the Lord as Lord over his life. Jeremiah bowed before Jehovah. God's will was his will.

any church; if they are to hear the Word of Life it must be by other methods.

This seems to indicate the necessity for more strenuous pastoral work; it is not sufficient at all merely to open the church doors on Sunday. It is doubtful if such a course will satisfy the Master's command to "Go—preach."—Canadian Baptist.

### THE LIFE VICTORIOUS

Greater is He that is in you, than he that is in the world.

—1 John 4:4.

If you want to enter the army of the overcomers, and live the life of rest and victory to which God is calling you, the one condition is this, that you renounce your own strength, and your own planning, and your own scheming, and just hand yourself over to Christ in all your brokenness and emptiness, and the Lord will do all the rest. His promise holds good: "I will not leave you comfortless; I will come to you." He will come to you and speak the word, and so speak it that it shall live in your heart and change your whole character and conduct.—F. S. Webster, M. A.

# Hardin-Simmons University News

## Mancill Says Norway Is Much The Same As America In Many Habits And Customs

"It never gets as cold in Norway as it sometimes does in Abilene," observed W. A. Mancill, former Hardin-Simmons student who is now connected with the consular service of the United States government.

Mr. Mancill was an Abilene visitor this week on a short furlough from the United States foreign service in Norway and Sweden, being actually connected with the department of labor. He addressed the government, history, and other classes interested in international relations at Hardin-Simmons Monday and Tuesday.

His home is Oslo, capital of Norway, but his work and travels take him over the greater part of Europe. Mr. Mancill has been in this work for the past six years, and has spent most of his time in Europe since the war.

"Scandinavian people differ but very little from Americans," he commented, "and they act, and think, and look at things in very much the same manner. It is not the least bit strange there."

"If a cross section of that country was taken it would rank even higher from a social standpoint than America, since there are no shacks, back alleys and beggars as are found in this country."

"The Norwegians and northern people are proud of their race and take a great deal of interest in their homes. Their physical development and health and closely watched, much more so than by American people."

Mr. Mancill was reared in Haskell county and finished from Hardin-Simmons in 1911. His official capacity is that of technical adviser on emigration, which position he has held since 1929.

Mr. and Mrs. Mancill speak five different languages and when alone converse entirely in French. Their speech has acquired some of the peculiar characteristics of the Scandinavians, noticeably the accents and sharp endings.

There are the same conveniences to be had in Norway as in America

judging from the conditions found by the Mancills. Their home is rented with lights, gas, and other conveniences as in the United States.

The Scandinavian people are great athletes. Skiing is one of their principal sports, especially in winter, and in the warmer months swimming is the universal favorite. These forms of exercise are somewhat a ritual with these people, who appreciate a robust physique and healthy body.

The one outstanding defect of the northern races is their teeth, but education along that line is rapidly improving their appearance and health, said Mr. Mancill.

He and his wife, a native of France, will return immediately to Oslo to resume work. They were married in New York in 1925.

Mr. Mancill was quite silent on the political situation in Europe at the present time, concluding with his curt but friendly handshake, that it is too tense for a man in the service to discuss.

### New Dean

Dr. R. A. Collins, new dean of students, Hardin-Simmons University, who succeeds Dr. D. M. Wiggins. Dr. Collins, head of the department of Education, is a graduate of Hardin-Simmons, and is a son of Brother U. Collins, who for many years was a prominent deacon and church leader in University church, Abilene, and treasurer of the Sweetwater Association.



### Berean Class Elects James K. Polk Prexy

James K. Polk, Hardin-Simmons junior and assistant yell leader, was elected president of the Berean Bible class for young men at a regular meeting of the organization last Sunday morning at the University Baptist church. Other officers included Douglas Kelly, James Bryant, and Willard Foster, all Hardin-Simmons students.

Prof. W. A. Stephenson, teacher of the class, extends an invitation to every young man in school to meet with the group at its Sunday morning sessions.

Vollie Logan, Hardin-Simmons student from Sweetwater, who was injured in an automobile accident more than a week ago, while coming from town to the university is apparently on the road to recovery, according to information given out by attendants at the West Texas Baptist hospital.

### B. S. U. Presents Two Programs Last Week

B. S. U. members gave a program at Munday Sunday morning at 11:00, then went to Goree for a program at 7:30 p. m.

The theme of the two programs was "Christian Service." It was made up of violin and vocal solos, chalk talks, and discussions.

Those who took part were Fred James, Aaron Mann, Murry Fuquay, Mary Lou House, Eula Mae Birden, Tabitha Adkisson and Miss A. M. Carpenter, the sponsor of the B. S. U. and also head of the Art department of Hardin-Simmons university.

Dan Ashburn, who was graduated from Simmons university in 1925, visited the school October 4. Ashburn is now acting superintendent in the E. I. Du Pont de Nemours & Co., explosive plant at Louviers, Colorado. The main plant is located in Wilmington, Delaware.

## GOD'S GOLD STANDARD

(Synopsis of sermon preached by Alfred Carpenter, Sunday, September 29, 1935, at First Baptist church, Blytheville, Arkansas, as "Prove Me Plan" was launched. Published in The Arkansas Baptist):

1. The Gold Standard is a subject of international interest as many nations have technically abolished it; still a majority retain it; in reality without it there is no stability to financial conditions. Whether it be the English Shilling, German Mark, Austrian Grochen, Italian Lire, Greek Drachma, Egyptian Piastre, French Franc, Spanish Pesetas or American Dollar, although changing with time and conditions, yet all must be based upon the gold standard to possess international value. Nations maintaining the standard have made a worthy contribution to the race, those defaulting have blotched the pages of history.

2. As nations possess a gold standard in economic relations so does God have a gold standard to promote His Kingdom activity. It does not change with time nor circumstances and is the same wherever His redeemed are found on the earth. To practice this standard is one of the first essentials to growth in grace. How to obtain material things, utilize them and transfer them into spiritual values is an important spiritual experience. You will accept the Bible in spiritual matters but in material relations you resort to your own proportion and plan. You are on speaking terms with God for the things you desire from Him but not on speaking terms with your own naked soul regarding the things God requires of you. You are so brazen about it that your brass turns to copper as you place your offering in the collection plate.

### 1. What Is God's Gold Standard?

1. What is God's and what is mine? "The earth is the Lord's and the fulness thereof." God has never relinquished ownership of His creation to any portion of the race. You agree with this theoretically but not practically. You use the material things to your own advantage, devoting them to self indulgences, feeding your own vanity and sinking them in bad investments. Some seek to dodge the issue by acknowledging with protest or reserve, compromising with good intentions or making covenants with no intention to fulfill. Others content themselves by giving God everything in general but nothing in particular. All you have and are belongs to God. You are not your own, you have been bought with a price.

2. Therefore, what shall I render unto God for all His benefits? Lev. 27:30. "All the tithe is Holy unto the Lord"; Mal. 3:10. "Bring all the tithe into the storehouse"; Mt. 23:23. Jesus says "Ye ought to tithe"; I Cor. 16:2. "Upon the first day of the week, let every one lay by him in store." God says give me a tithe, then offerings. The tithe is giving into the storehouse, His church, for Kingdom promotion, one-tenth of all material possessions God trusts to you. Stewardship includes all phases of life but the tithe is God's portion of your material possession as salaries and profits. As a true steward you are to use the nine-tenths as a sacred trust in your relations as man

to man; the tithe is God's. It is acknowledging God's ownership and your stewardship; it is taking God at His word; it places a standard to your giving; it regulates your living by your giving; you have a worthy part in the support of world wide redemption.

### II. God Pledged and Paid

1. I am often puzzled why some church members shrink from pledging to support the cause that led them to eternal life. It is because you fear it may mean self denial; does it demand too much faith or faithfulness; do you hesitate to put the Kingdom first; do you ignore or pervert the promises of the Word? Are not you convinced you should give something; then what portion? If you believe the scriptures speak the truth, then you will tithe; if not then of course you will not. It is a matter of faith and obedience to the Word.

2. May you always remember that God pledges for you and paid in full. When the darkness of sin settled over Eden, God brought one ray of light. Through the seed of woman He would give ONE who would take away the sting of sin. (Gen. 3:15). God well knew the cost but He pledged to redeem you from sin. The time came for that pledge to be paid. "When the fulness of time was come," the angels told the shepherds, "The Savior of the world is born" (a babe the seed of woman). In a moonlight conference with Nicodemus this Savior said "As Moses lifted the serpent in the wilderness so must the Son of man be lifted—For God so loved the world that He gave His Son—that whoever believed on Him—shall have everlasting life. (John 3:14-16). In the garden He said "Not my will but thine be done." God was paying His pledge. On the cross He

said "It is finished." God paid His pledge in full. Your redemption was complete. This is the fulfillment of Gen. 3:15 and John 3:16. You trusted this Word and received eternal salvation. The same Word says "Try me, prove me," by tithing your material possessions and see if I will not bless you beyond expectation. Surely you can trust your material possessions to the same Lord you trusted your soul to for eternity.

### Conclusion

1. This is God's Gold Standard. Will you live up to the standard and tithe or will you continue to rock along below par? "The Prove Me Plan" has for its purpose this very test. It is the redeemed person taking the Lord at His word and leaving the results with Him.

It will transform individuals from parasites to participants, placing all on the same basis of giving; it transfers churches from petty beggary to propagators of the gospel, providing adequate support; it translates Kingdom work from money raising efforts and propaganda to world wide redemptive purpose and plan.

2. If you were departing for a foreign country, it would be necessary to exchange your United States money for that used in the country to which you were traveling. As a redeemed person you are journeying to a country where exchange is not on the gold standard, yet it is necessary to exchange your material possessions into spiritual values to be used in the Promised Land. The exchange must be made before you depart. The tithe is the first step well pleasing unto the Lord. Will you venture by trying the "Prove Me Plan" for the next three months?

Herbert M. Preston, head of the Hardin-Simmons violin department, presented the third of a series of concerts to be given by faculty members Monday night in the university auditorium.

### "LO, I AM WITH YOU ALWAYS"

When David Livingstone, the great missionary and explorer in Africa returned to England for the first time, he was received with universal honors and acclaim. In an address to the students of Glasgow University, where he himself had studied, Livingstone recalled his student days and traced the history of some of his classmates. Then he spoke of the many dangers and perils through which he had passed by land and by sea, on river, in jungle, and poisonous serpents, and savage men. The thing, he said, which always strengthened and gave him courage, and which never failed him, was that last saying of our Lord, "Lo, I am with you always." Christ is always with us. The purpose of faith and the triumph of it is not merely to get us safely through at the end, not only a faith that "lights up a dying bed," but a faith which can light up our path from day to day, and let us know that the strength of God is at hand.—Clarence Edward Macartney.

### A SONNET TO VIRTUE

True, the value of Virtue doth sparkle  
Like glittering gems on new fallen snow,  
She fittingly dons Faith's gleaming halo  
As she worships at Hope's holy oracle;  
What sacred calm! While awe prevails, Hark all  
Ye herald Angels, Chant Love's message so  
The weary world newness of life may know  
And by Virtue's prayer become immortal.  
Then, Virtue borne on pinions of glory  
Celestially soars to her throne on high  
While lewdness and lust—sin-stained and gory—  
With earth's vain-glory and vanity die;  
List! Heaven's throng echoes my throne in the sky."

CELESTIA SPURRIER HALL,

Lebanon Junction, Ky.

### Baptist Association Hears Collins Speak

Dr. R. A. Collins, new dean of students of Hardin-Simmons university, gave addresses Wednesday at the session of the Sweetwater Baptist association here, and Friday at the session of the Big Spring Baptist association at Midland, using the same subject both places, Christian Education.

He will speak October 14 to the student body of Wylie school and on October 18 is to speak before the Runnels County Teachers' association.

### Reminiscent Is Used As Theme By Rev. Nicholas

Reminiscent were the main theme of Rev. W. A. Nicholas' talk in chapel last Wednesday.

He mentioned the way that he became connected with Hardin-Simmons, then Simmons, gave an early description of the school and town, told of sending all five of his children to the university and that he regretted that only one of them graduated. The reasons were matrimony and the war.

## 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 collects for 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 denominational 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.

**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.

# GLEANINGS FROM DISTRICT EIGHT

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

## ON THE FIELD

Rev. R. E. Day reports his recent revival with the Baptist Temple in Houston one of the best he has been in for years. Crowds, interest and spirit was far above par. The three weeks meeting resulted in 120 additions to the church.

Rev. W. C. Harrison says that the Rev. B. B. Crimm is drawing large crowds in Odessa and indications are favorable for a great revival. The church at Odessa is not so large in number but they have a great spirit and are doing an unusual piece of work for the Master in this oil and ranch city.

The Rev. E. S. James of Cisco started a two weeks meeting with Rev. P. D. O'Brien and the First church of Colorado last Sunday. Brother James is a deep Bible student and his messages are heart-searching, being filled with the spirit. Brother O'Brien reports eight additions to the church last Sunday, the day before Brother James arrived and both church and pastor are praying, working and looking for a heaven-sent revival.

The church at Champion entertained the Mitchell-Scurry Workers' Conference in a gracious way Tuesday. About 300 were in attendance and good crowds attended both the conference of the churches and the Training School of the W. M. U. conducted by Mrs. Leigh of Dallas. The ladies met in the Methodist church. Every speaker on the program rendered his part in a profitable way and all present expressed themselves in a most enthusiastic way on the good pro-

gram, splendid entertainment and the bountiful dinner.

The church at Champion is going forward in rapid progress under the live leadership of their new pastor, Rev. Dean Elkins. The church cooperates in every way with our larger denominational program. Many churches claim to be a part of the denomination that never sponsor the denominational program. The denominational program is an enlargement for the individual church and for every church and not just for a few. Rev. Elkins and the Champion church are setting a good example for other pastors and churches. As we entered the church every eye soon caught the large banner magnifying missions and revealing the churches' financial program with God's plan. This church revealed life and progress on every hand. A church can reveal and breathe life and prosperity just as can a business or home. A thousand dollar business can be made just as thrifty and progressive as a million dollar business. The writer has visited 10-acre farms and also 50-section ranches and found the 10-acre farm bustling with life and prosperity just as much as the 50-section ranch. Our small churches can put on just as challenging programs as the largest if they are lead to do so.

Following is the message of the banners tacked across the front of the Champion church, which greet every member and visitor with a challenge at every service:

OUR GOAL for 1935-'36: MISSIONS \$212.00.

God's Plan—Matt. 28:19-20.

God's Promise—Mal. 3:10.

The Way We Shall Give—1st Cor. 16:2.

Financial Plan:	
Cooperative Program	\$126.00
District Missions	24.00
Mexican Missions	12.00
Buckner Orphans Home	50.00
Literature	48.00
Janitor and Lights	70.00
Pastor's Salary	360.00
Total	\$690.00

Only \$13.25 Each Sunday. Read 1st Cor. 16:2.

Some praiseworthy comments on this budget are very noticeable. First it shows an unselfish and Christ-like spirit placing Missions first, thinking of others. Second you will note that the church is giving not just 10 per cent but 32.5 per cent outside their local field. Third, this gives every member of the church an opportunity to know just what the church is doing financially. Personally the writer predicts that such a spirit is going to result in a spiritual and numerical growth in the church.

Some dates we should keep in mind: The State Convention meeting at Houston, November 5-8. The Laymen and Pastors' Conference and the W. M. U. will convene at Houston on Monday the 4th and closing on Tuesday evening when the general convention opens.

The State B. T. U. meeting at Dallas, November 25, Thanksgiving day and two days following. The attendance goal for the district is 120. Ira M. Powell, district president, is urging that every church send a representative as many cars will be going from this section.

February 8 through the 22nd of 1936 State S. S. Secretary G. S. Hopkins will be back with us in a dis-

trict wide Sunday School revival. Let every church keep this date in mind and plan to cooperate in the revival.

April 4-11 State B. Y. P. U. Secretary T. C. Gardner will be with us in a B. T. U. campaign. We hope there will be a lively B. T. U. in every church by the time of the close of this campaign.

Our District Convention meets March 19-20th at the East Fourth church, Big Spring. Rev. W. S. Garrett is president of the Convention.

It looks now as though every church in the district will have some part in our Baptist denominational program in supporting missions through our Cooperative work. Our rural churches are realizing more and more that they are a part of our beloved denomination and that since they are by far in majority in number that our denomination depends upon them and needs their support monthly. The mission spirit is rapidly gripping our pastors and churches and missions will no longer be left as a side issue of our work. It is the main issue.

The September report from Mr. Geo. J. Mason, Dallas, as to our mission gifts from district eight to our Cooperative Program shows that only 27 of our 81 churches gave. These 27 churches gave \$542.42. Twelve of the churches in the B. S. Association gave \$188.10. Eight of the 21 churches in the Lamesa Association gave \$126.77. Seven of the 34 churches in the M.-S. Assn. gave \$227.56. The Snyder church made the largest individual gift of \$168.66. This month closes out the convention year and it is hoped that every church will make a liberal offering to missions.

# W. M. U. DEPARTMENT

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

## THIRTY-FIRST ANNUAL SESSION OF SWEETWATER ASSOCIATIONAL AUXILIARY, AT ABILENE

OCT. 9, 1935

(Continued from page one) program of the young people was conducted by Mrs. D. C. Fulkerson of Sweetwater, who is young people's leader for the Association. Musical selections were given by Mrs. Morris and the orchestra. The first song of the evening was "O Zion Haste," which was followed with prayer by Mrs. J. B. Buckley, district chairman of young people.

Miss Frances Couch brought a lovely devotional, after which Miss Erma Warren of the West Texas Baptist Sanitarium, sang "Saviour, When Night Involves the Skies."

The Sunbeam Band of the Southside Church, Abilene, sang a group of little songs.

Local Young People's Leaders were introduced as follows: Abilene, First, Mrs. W. M. Morrow; Abilene, Southside, Mrs. O. B. Woodrum; Abilene, University, Mrs. Little, Abilene, Sunset, Mrs. Matt Glover, and Sweetwater, First, Mrs. P. L. Ullum.

Mrs. R. M. White of University Church, Abilene, gave a demonstration of the ranking system.

"The Three Missionaries," read by Dorothy Marie Dunlap, and the singing by the male quartet of Hardin-Simmons University were beautiful and enjoyed by every one.

Mrs. J. W. Ware of Rule brought a missionary message that was so sincere and spoken with such zeal that both the young people and their leaders felt an urge to do their best in carrying on their work.

Sweetwater Associational Auxiliary saw another year completed with a feeling that some good had been accomplished and each member went away resolved to work a little harder, to give a little more of her time, and of her money, and to study a little harder in order to lift the banner a little higher for Christ's sake.

The faithful and untiring efforts of the officers having been so evident and appreciated to the fullest it seemed only right that these same officers should be re-elected, namely: President, Mrs. C. C. Compere; recording secretary, Mrs. Bert Low, and corresponding secretary, Mrs. Boyd King. Two new committee chairmen were introduced: Chairman of Christian Education, Mrs. E. M. Francis, and Mission Study Chairman, Mrs. W. S. Daniel.

A request from the registration committee, whose chairman was Mrs. Ben Parker, showed the following: Abilene, Calvary, 7; Abilene, First, 81; Abilene, Immanuel, 3; Abilene, Southside, 16; Abilene, Sunset, 4; Abilene,

University, 27; Buffalo Gap, 2; Caps, 4; Elmdale, 4; Merkel, 6; Sweetwater, First, 5; Tuscola, 3; Tye, 1; Hamby, 4, and 8 visitors making a total of 175 present.

## ANNUAL REPORT OF TREASURER OF SWEETWATER ASSOCIATIONAL AUXILIARY FROM OCT. 1, 1934 TO OCT. 4, 1935

(Mrs. Boyd King, Treas.) BAYLOR MEM. DORM.

Received:	
Lamar St., Sweetwater	50
Oct. 4 Bal.	00
Disbursed:	
Dist. Treas.	50
DISTRICT SCHOLARSHIPS	
Received:	
Sunset	50
Calvary	25
Offering at Quarterly Meeting	25
Disbursed:	
Dist. Treas.	100
Total	100
Oct. 4 Bal.	00

## EXPENSE FUND

Received:	
Oct. 1 Bal.	5.11
At Quarterly Meeting	8.55
1st Church, Sweetwater	16.00
Caps	2.68
University	11.75
Southside, Abilene	4.00
Sunset	3.25
Merkel	5.75
Lamar St., Sweetwater	1.00
Salt Branch	1.75
Calvary	1.40
Buffalo Gap	2.00
Blackwell	1.85
1st Church, Abilene	17.08
Tye	1.00
Neal	.50
Total	83.67

Disbursed:	
Texas Bible School, Louisville	4.00
Sub. to Magaz. for Mis.	2.00
Record Book \$1.65, Programs and Report Sheets \$5.00	6.65
Minutes	10.00
Pres. Expenses to Conv. and Exec. Board Meeting	19.15
Dist. Exp. Fund	32.47
Maintenance and Tax Chg.	5.66
Total	79.93
Oct. 4 Bal.	3.74

## FIRST BAPTIST LOAN FUND

Received:	
First Church, Abilene	\$204.86
Disbursed:	
Dist. Treas.	\$204.86
Oct. 4 Bal.	.00

## FOREIGN STUDENT CHRISTIAN EDUCATION

Received:	
Tye	25
Calvary	1.00
Sunset	.50
Immanuel	.50

Southside	1.00
Tuscola	.35
Lamar St.	.35
Merkel	1.25
Buffalo Gap	.35
Caps	.35
1st Church, Sweetwater	1.00
Elmdale	.35
University	1.25
1st Church, Abilene	3.65
Total	12.25

## LIBRARY FUND

Disbursed:	
District Treas.	\$ 12.25
Received:	
Oct. 1 Bal.	1.30
Oct. 4 Bal.	.05
Disbursed:	
Mrs. W. S. Daniel (Mission Books)	1.25
LUEDERS ENCAMPMENT	
Received:	
Business Girls Y. W. A. (First Church, Abilene)	25.00
First Church, Abilene	5.00
Calvary	.85
University	2.50
Buffalo Gap	.70
Tuscola	2.00
South Side	2.00
Total	38.05

## MARY HARDIN BAYLOR FUND

Received:	
Lamar St., Sweetwater	1.50
First Church, Abilene	28.00
South Side	8.50
Sunset	.50
Immanuel	2.00
Salt Branch	.50
Buffalo Gap	.75
University	8.50
1st Church, Sweetwater	12.50
Merkel	5.00
Tye	.75
Elmdale	.75
Blackwell	.75
Offering at Quarterly Meeting	8.50
Total	78.50

## MISCELLANEOUS

Disbursed:	
Dist. Treas.	\$ 78.50
Received:	
B. O. H. Offering at Annual Meeting	18.00
State Exec. Board Scholarships	6.00
Buffalo Gap and Salt Branch (Mission Offering)	2.96
Calvary, B. O. H. Grad.	.15
Caps, B. O. H. Grad.	.25
Trent, B. O. H. Grad.	.25
Tye, B. O. H. Grad.	.25
1st Church, Abilene, B. O. H. Grad.	1.00
Sunset, B. O. H. Grad.	.15
Merkel, B. O. H. Grad.	.15
Lamar, Sweetwater, B. O. H. Grad.	.25
Lawn, B. O. H. Grad.	.25
Blackwell, B. O. H. Grad.	.25

Elmdale, B. O. H. Grad.	28
Salt Branch, B. O. H. Grad.	25
Immanuel, B. O. H. Grad.	25
1st Church, Sweetwater, B. O. H. Grad.	50
University, Sweetwater, B. O. H. Grad.	50
South Side, B. O. H. Grad.	50
Total	\$ 32.54

Disbursed:	
Dist. Treas.	\$ 29.08
State Treas.	2.96
Total	\$ 32.04

## RELIEF AND ANNUITY BOARD

Received:	
Tuscola	5.00
Sweetwater 1st Church	5.00
Total	10.00

## SILVER ANNIV. FUND FOR HARDIN-SIMMONS U.

Disbursed:	
Dist. reas.	\$ 419.44
Received:	
1st Church, Abilene	28.00
1st Church, Sweetwater	67.30
Caps	2.50
Tye	1.25
Sunset	.55
Total	\$ 419.44

## SOUTHWESTERN TRAINING SCHOOL

Received:	
1st Church, Abilene	28.00
1st Church, Sweetwater	12.50
Sunset	.50
University	8.50
Merkel	8.50
Lamar St., Sweetwater	.75
Southside	8.50
Caps	1.00
Total	\$ 68.25

## WEST TEXAS BAPTIST SANITARUM

Disbursed:	
Dist. Treas.	\$ 67.25
Oct. 4 Bal.	1.00
Received:	
First Church, Abilene	\$176.00
South Side	5.00
Elmdale	16.00
Sunset	2.00
1st Church, Sweetwater	8.00
Buffalo Gap	1.58
Lamar St., Sweetwater	1.00
Tye	.50
Merkel	2.50
Tuscola	2.50
Total	\$ 215.08

## RECAPITULATION

Disbursed:	
Dist. Treas.	\$ 215.08
Oct. 4 Bal.	.00
Received:	
Expense Fund	\$ 3.74
Library Fund	.05
Miscellaneous	.50
Southwestern Tr. Sch.	1.00
Oct. 4 Bal.	5.29

## Reception Honors Women Delegates To Baptist Meet

### Mary Frances Hall Is Scene Of Afternoon Tea Wednesday

Women of the Sweetwater Baptist association were honored guests for a tea which was held Wednesday afternoon at Mary Frances Hall. The purple and gold theme was carried out in the reception room by Mexican zenias and purple astors. Those presiding at the punch bowl were Mrs. Otto Watts, Edwin E. Young, Herbert Preston, and Frank Kimbrough.

Ex-presidents of the association were assisted by the members of the round-table in presenting the faculty. The receiving line began at the front door and extended across the reception room and on into the parlor. Guests were greeted at the door by Miss Mary E. Head, President and Mrs. Sandefer, and Mrs. C. C. Compere. Mrs. C. M. Caldwell introduced members of the science department, Drs. Olsen and Watts, Mrs. Arnette and Arrant. Members of the education department were presented by Mrs. O. H. Cooper, Dr. R. A. Collins, and Mr. Hoyt Ford. The English instructors were headed by Mrs. Gentry Holmes, Mr. W. D. Bond, Frank Junell, and Misses Irma Campbell, and Eva Rudd.

The language department was presented by Mrs. J. E. Hooper, Miss Preston Vineyard, Mrs. O. E. Baker, and Mr. M. M. Ballard. The math department was introduced by Mrs. George L. Paxton, Mr. J. E. Burnam, Mrs. R. N. Richardson, and Miss Euna Rudd. The economics department was presented by Mrs. C. C. Stewart, Dr. O. E. Baker, Mr. Carroll Roberson. Mrs. J. P. Stinson introduced members of the athletic department, Messrs. Kimbrough, Harrison, Gib Sandefer, Otho Polk and Miss Gertrude Wormack. History and government departments were introduced by Mrs. R. M. White, Dr. R. N. Richardson, Mr. W. A. Stephenson, and Mr. E. M. Landers. Mrs. E. B. Atwood introduced the Bible department, Mr. N. A. Moore, and E. B. Atwood. Mr. W. D. Rich and Miss Joy Adams were presented by Mrs. R. J. Ellis.

Mrs. J. O. Shelton presented members of the Fine Arts department, music, Messrs E. E. Young, Herbert Preston, Marion McClure, Thurman Morrison, Mrs. Lola Gibson Deaton, Ruth Scheibe, and Luzelle Hicks; art, Misses A. M. Carpenter and Suella Lacy; speech, Miss Nena Kate Ramsey and Mrs. Nora Levy; home economics, Miss Mary Carter; and other faculty members, Miss Thelma Andrews, Mrs. J. A. Beard, Mr. J. T. Haney, Miss Mary Nisbett, Miss Geraldine Hill, Mrs. E. M. Landers, Mrs. Sam Kennedy, and Mrs. Arthur McClure.

Rev. Chester McClelland, pastor at Lawn is attending the Southwestern Seminary this fall. He attended the meeting of the Sweetwater Association last week, and filled his appointment at Lawn Sunday.

## Y. W. A. Holds Meeting Last Tuesday Night

The Y. W. A. met in the parlor of Mary Frances Hall at 9:30 last Tuesday night.

Reports were made by the nominating committee which selected Annie Maude Taylor, vice-president; Marguerite Bower, secretary; Rachel McDonald, pianist; Ollie Kittrell, representative to the B. S. U. The four circle leaders are Mildred Burnett, Lola Millstead, Polly McKinstry, and Georgia Hawkins.

Ruby Lee Stringer, Estelle Hancock, and Christine Dennis gave short talks on the life of Henrietta Hall Shuck. Rachel McDonald played some special music on the piano. Louise Creed, president, read the poem "If For Girls."

Annual election of University Queen is to be held on November 5. Petitions for candidates, being due ten days before the date of election, must be in the hands of Elton Murphy, student president, by October 25.



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