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NOVEMBER 8-11

WEST TEXAS BAPTIST

B. T. U. CONVENTION
WICHITA FALLS
THANKSGIVING

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RAMBLING

EMARKS



By DICK O'BRIEN

When I hear something that is really good I like to pass it on to my friends. Today I was listening to a radio program and the speaker suggested that we should never carry one thousand dollar bills around with us. He gave several very convincing reasons. One is that you will often have difficulty getting it changed in country stores, filling stations, etc. Another reason is that you will always have a certain amount of uneasiness lest someone, knowing of your bill fold content, might try to take it by force. I do not know how the discussion affected others but I made a deep resolution to never again be guilty of carrying around on my person anything that resembles a thousand dollar bank note. I hope all my preacher brethren will join me in this precaution. . . . Speaking of taking things by force reminds me of the oil boom days in my native county of Eastland. Hijacking was an every day occurrence in those days. A fellow got on a train at Fort Worth to go to Breckenridge. His ticket was over the C. & N. E. from Cisco to Breckenridge, but he was told by a well-meaning but poorly informed fellow passenger, to get off the main line at Ranger and ride the Jake Hamond into Breckenridge. He found out too late that he had made a mistake and as he stood around waiting for another train a hijacker poked a gun in his ribs and took all his money and his ticket. No friends, no money, hungry and forty miles from his destination, things became desperate. After twenty-four hours of fruitless effort to establish any helpful contacts he decided to ride the rods of a freight train over the Jake Hamond line into Breckenridge where he had friends who would help him. As he waited in the dark yards for the freight train to pull out he felt something blunt and cold in his side and looking down he realized that it was another stick-up. He went into details telling the gentleman (?) at the other end of the gun about his twenty-four hours in Ranger, and assuring him that he would have to be satisfied with a note, or check or an I. O. U. When he had finished his tale of woe, the above-mentioned gentleman sympathetically lowered his gun and pulled from his pocket a crisp dollar bill and said, "Buddie you're in a worse fix than I am. Take this dollar and get you a bite to eat. That's going to be a hard ride on the Jake Hamond or a night like this. . . . It is no wonder to me that we often have such a hard time getting the lost world to come go along with us to heaven, when we who are supposed to be on the straight and narrow way have such a hard time going along together. I read a story the other day that illustrates this. A Sunday school teacher said to her class of junior boys:

"Let all of you that want to go to heaven raise your hands." All the boys except one raised their hands high. "Why, Johnny," exclaimed the teacher, "don't you want to go to heaven?" "Naw," said Johnny, "not if that bunch is goin'." . . . Last week I made a trip to Fort Worth with Brother Harden, our new educational and music director, and L. C. Dennis one of our deacons and president of

EVENTS TO COME

- Oct. 16—B. T. U. Elimination Contests, Local Unions.
- Oct. 23—B. T. U. Elimination Contests, Churches.
- October 23: Southwide Laymen's Day in all Churches.
- Oct. 27-30—Southwide Baptist Youth Conference, Memphis, Tenn.
- October 30: International Temperance Sunday.
- Oct. 30—B. T. U. Elimination Contests, Associations.
- Nov. 8-11—Baptist General Convention of Texas, Dallas.
- Nov. 14—B. T. U. District Contests.
- Nov. 24-26—B. T. U. State Convention, Wichita Falls.
- December 19-20: Church Music Conference, Seminary Hill.

BROTHERHOOD MEETINGS HELD IN ALL DISTRICTS

District 17 Meets Monday
A Brotherhood rally is being held at some central location in every district in Texas during this month, several have already been held, the reports of some appearing in this paper. This week District Eight will gather at Big Spring and Monday, October 17, there will be a rally for District 17 in the auditorium of First Church, Abilene.

District Brotherhood Leader E. S. Cummings will preside for the Abilene meeting and among the speakers will be Dr. C. E. Hereford of Lubbock, Dr. R. C. Campbell of Dallas, and Missionary B. N. Shepherd, Abilene. The meeting will begin at 7:00 p. m. A complete program appeared in the West Texas Baptist of September 29.

It is the purpose of Brotherhood leaders to follow district meetings with associational gatherings with a view to arousing interest of the men in having a definite and constructive share in the work of their churches.

SUCCESS APPARENT IN ENCAMPMENT DRIVE

That victory is possible in the drive to remove debt from Luaders Encampment if churches in which the matter has not been presented respond as liberally as those where collections have been made, was the opinion of the committee for raising this fund after a session at First Church, Abilene, Wednesday.

Churches in Jones county which were asked for one thousand dollars, have over \$900 secured with a number of the smaller churches not yet reporting. Cisco association already has \$400 cash on hand out of a quota of \$750. Three rather small churches in Callahan county have already raised \$86.

Due to a number of unavailable circumstances the matter was not taken up in Sweetwater association until the workers meeting this week when a committee was appointed to direct an intensified drive for their quota of \$1,200. Although the time is short, strenuous efforts will be made. Camp President Dick O'Brien expressed the opinion that if Sweetwater association raises the \$1,200 that the camp will be paid out.

Camp Manager Henry Littleton showed figures to back his assertion that the camp is now on a self-supporting basis if the old debt can be wiped out. The agreement with holders of notes against the property is that the debt will be paid by November 1 or the camp will be sold. Pledges being made are to be returned to donors unless the entire obligation is cleared.

CHURCH ORGANIZED AT OLD FORT GRIFFIN

Following a revival held at Fort Griffin by Rev. E. E. Burks, pastor at Throckmorton which resulted in 20 baptisms, a church was organized in that community. A pastor has not yet been called but Pastors Burks and W. M. Joslin of Albany have been holding afternoon services in the community.

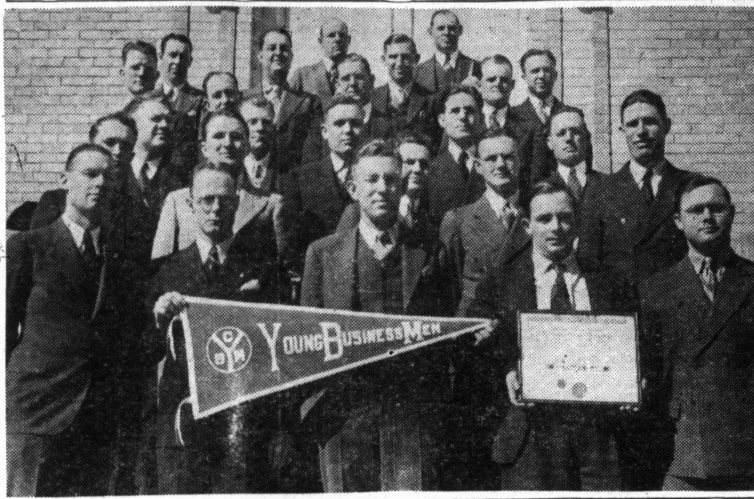
Fort Griffin is one of the oldest continued settlements in West Texas. It was established as a camp, known as the Post on the Clear Fork of the Brazos in 1853 and before the coming of railroads grew to one of the most important trading centers on the frontier.

The new church is composed of substantial citizens and enthusiastic young people and is located about 15 miles from any other religious services.

ON TO WICHITA FALLS

All Texas Baptist pastors will find it profitable to attend the State Training Union Thanksgiving Day and the two days following. Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, Tennessee; Dr. C. E. Madry, secretary Foreign Mission Board, Richmond, Virginia; Dr. T. L. Holcomb, secretary Baptist Sunday School Board, Nashville, Tennessee; Dr. W. R. White, pastor First Baptist Church Oklahoma City, Oklahoma; Dr. Clay I. Hudson, field worker, Baptist Sunday School Board, Nashville, Tennessee, have all received invitations to appear on the program. All of these brethren will deliver messages that will appeal to pastors. Now is a good time to plan to attend the convention and to make reservation for rooms at the Kemp, Holt, Marchman, William-Mary or Texan Hotels.

Young Business Men's Bible Class, University Church



Ministerial Students Attend Standard Class

The first men's Bible class to attain the Standard of Excellence set by the Sunday School Board of the Southern Baptist Convention is the Young Men's Bible class of University Church, Abilene. Professor W. A. Stevenson, professor of government at Hardin-Simmons is teacher of the class, Lee Kincaid is class president and George Harris is secretary. Rev. Chas. A. Powell is pastor of University Church and Dick Griffin, educational director.

The class was organized two years ago by Mr. Stevenson and he has continued as the teacher. It is especially designed for young married men and for ministerial students of the University who spend part of the time out of town pastoring churches. Many lines of business are represented in the class. In addition to the

ministers, there are barbers, traveling salesmen, school teachers, an office supply dealer, a bill collector, a poultryman, a boiler maker, a bookkeeper, a contractor, a realtor, and grocers. In addition to this live class University church also has in the men's department the Fishermen's Bible class, with a large and enthusiastic membership. Pastor Charlie Powell has taught the Fishermen for years.

HOSPITAL GETS CABINET FRIEND DONATES CASH

Within forty-eight hours after the West Texas Baptist carrying an appeal from Superintendent E. M. Collier for five hundred dollars to buy a needed fever-therapy cabinet, he had received the information that the gift was forthcoming and by Monday morning the check was on his desk.

The gift came from a good Baptist lady of Abilene who modestly prefers to remain anonymous. It is her first large contribution to the work of Hendrick Memorial Hospital.

As far as hospital officials have been able to ascertain, this is the first equipment of the sort in use west of Dallas. Friends of Hendrick hospital are proud of the progressive spirit of the institution and the complete equipment with which it is furnished.

Physicians have discovered in recent years, not only that increased body temperature will destroy certain disease germs, but that temperatures can be raised artificially to secure these results.

The instrument installed in the hospital makes possible the maintaining of fixed and constant body temperature above normal with the maximum possible comfort and security for the patient. The usual period of treatment is six hours in one day. Upon removal of the person from the cabinet the fever subsides to normal temperature.

A specially trained nurse is in constant attendance and a physician keeps the patient under close supervision. The instrument now in the hospital had been on trial before Superintendent Collier asked that someone make the donation.

LAYMEN'S RALLY FOR DISTRICT ELEVEN

The First Baptist Church of Electra was host to the laymen of District 11 Tuesday evening, October 11. Fred L. Cone of Wichita Falls presided over the rally. Speakers included Dr. J. A. Ellis of Sherman, H. C. Pipkin of Amarillo, Dr. John L. Wharton of Longview and District Missionary John M. Riddell of Wichita Falls. Boyd East and Volus Norsworthy led song services. The men of District 11 are making forward steps in the Brotherhood movement.

BROTHERHOOD MEETING AT BIG SPRING

Laymen of District Eight will meet at First Church, Big Spring, at 6 o'clock Friday evening, October 14. Dinner will be served in the basement of the church, after which the program will be given. Missionary J. J. Strickland will discuss plans and purposes, Judge E. S. Cummings, Brotherhood leader of District 17, will speak on Mobilizing Our Men, and Dr. R. C. Campbell will discuss objectives for 1939.

INSTALLATION SERVICES AT ABILENE FIRST

Because the fall revival conducted by Dr. Perry F. Webb of San Antonio was in progress on Promotion Sunday, September 25, First Church, Abilene postponed the annual installation of Sunday School officers and teachers and Training Union leaders and sponsors until October 9.

On this occasion the morning preaching service was devoted to the Sunday School. Officers and teachers were seated in the center section of the auditorium as far as possible and Pastor Millard A. Jenkins addressed them on the duties and responsibilities of their positions.

The officers of the Training Union were presented at the evening preaching hour and were installed with solemn ceremony. Following this a historical and inspirational pageant on State Missions was presented by members of the Senior department of the B. T. U.

The following workers were installed at the two services:

Sunday School
Cradle Roll Department
Mrs. E. L. Lott, general superintendent; Mrs. Lon Greer, nursery mother; Mrs. Joe Kent, helper; Mrs. C. J. Chambless, 2-year teacher; Mrs. Ralph Richbourg, 2-year teacher; Mrs. L. A. Dalton, 2-year teacher; Mrs. Leroy Jennings, 2-year teacher; Mrs. Eddie Cockerell, secretary 3-year department; Mrs. Lloyd Dalton, 3-year teacher; Mrs. C. G. Spence, 3-year teacher; Mrs. Oscar Rose, 3-year teacher; Mrs. Curtis Fish, 3-year teacher.

Beginner No. 1 Department
Mrs. F. T. McMeans, superintendent; Mrs. Mack Manly, secretary; Mrs. Shella Thornton, pianist; Mrs. Mackie Gray, teacher; Mrs. Maggie Thomas, teacher; Mrs. Jarrell Hale, teacher; Mrs. C. B. Manly, teacher.

Beginner No. 2 Department
Mrs. J. R. McGraw, superintendent; Mrs. B. R. Strange, assistant superintendent; Mrs. C. E. Sims, pianist; Mrs. Henry Morgan, general assistant; Mrs. Alma Wilkison, teacher; Mrs. H. W. Cox, teacher; Mrs. W. P. Wright, teacher; Mrs. J. C. King, teacher.

Primary No. 1 Department
Mrs. T. E. Harber, superintendent; Mrs. Ralph Umberson, assistant superintendent and teacher; Mrs. Scott J. King, pianist; Mrs. Chas. Logsdon, secretary; Mrs. J. F. Roberts, teacher; Miss Martha Rigney, teacher; Miss Inez Darden, teacher.

Primary No. 2 Department
Mrs. Floyd Lowe, superintendent; Miss Marisue Parramore, pianist; Mrs. Joe Smith, secretary; Mrs. W. B. Milstead, teacher; Miss Edna Mangel, teacher; Mrs. Louise Hill, teacher.

Primary No. 3 Department
Mrs. Lucy Beckham, superintendent; Mrs. Mack Eplen, pianist; Miss Annie Murphy, secretary; Mrs. O. S. Burkett, (Continued on page 3)

SOUTHWIDE QUADRENNIAL STUDENT CONFERENCE

Present indications point to an enthusiastic representation from the West for the Fourth Southwide Student Conference which will be in session at Memphis, October 27 to 30. This body meets only once in four years. In this arrangement each student has only one opportunity during his college career to attend this Southwide meeting.

Bus parties are planned from Lubbock, Fort Worth and Dallas and from Portales, New Mexico. Many expect to drive through in private cars and in some places students are planning to rent a bus and prorate the expense. Bus fares from Dallas are quoted at \$8.01 and \$10.56, Fort Worth rates are slightly higher, and from Lubbock \$14.70 to \$19.95.

This gathering of Baptist young people is the largest student religious meeting in America, the expected attendance being around 3,000. Sessions will be held in the Municipal auditorium, Memphis, and fare on chartered buses will include transportation between the auditorium and hotels.

Speakers of international reputation will appear on the program. Among those announced will be Drs. Geo. W. Truett, L. R. Scarborough, T. L. Holcomb, M. E. Dodd, Charles A. Wells, Daniel A. Poling and Mrs. J. W. Dawson.

Among those who have announced intention of going from Abilene are Miss A. M. Carpenter, B. S. U. secretary at Hardin-Simmons; S. E. Smith, local B. S. U. president; Bible Professors E. B. Atwood and N. A. Moore with Mrs. Moore, B. B. McKinney, Jr., and Miss Verna Lee Carson, young people's leader of First Church

SHEP BAPTIST CHURCH

The Shep Church is on a great spiritual uplift since the great revival in the Lord's work which came with the summer meeting.

On Sunday, September 25, there were 114 in Sunday School and 96 in our B. T. U. services at 7:30. That being our Church day we had more, but our aim is for 100 every Sunday. On October 2 there were 106 in Sunday School and 86 in B. T. U.

So we feel like the people in our church are giving God first place in our services under the pastorate of Rev. Clyde Jackson.

(Shep Church is half time church in an entirely rural community. The total membership reported in the associational letter is 155. They have long been blessed with good pastors; they have trained local talent to become outstanding leaders; and the community has a spirit of co-operation and consecration which comes from living close to God.—Editor.)

In the lexicon of youth which fate reserves for a bright manhood there is no such word as fail.—Bulwer.

MISSIONARY

ESSAYS



By R. N. SHEPHERD
Missionary, District 17

Every pastor and layman will do his best to attend the District Brotherhood meeting in the First Baptist Church next Monday night at 7:00 o'clock. Dr. R. C. Campbell and Mr. R. A. Springer and Dr. F. B. Malone, with the gifted pastor of the First Church, Lubbock, who is to be the principle speaker.

We are now honored with the privilege of making a love offering to our Lord's causes in State Missions. Many churches are having a church week of prayer for the co-operative program. It seems to me that is a fine way. The fourth Sunday in this month is the day set for State Missions day in our Sunday Schools. We do hope the churches choose to make our district 100 per cent for Christ's sake. His blessings are ready for those who will have them by making investments in His Eternal Bonds.

It looks, now, like we are going to pay for Luaders Camp grounds. It will be another victory for District 17. Well, she is in the habit of doing things right. We will pay for it if every one will do his best. Have you and your church? Only those who have not been there care nothing for it. Nearly 150 lost saved during the last two years—those people were in the S. S. U. and even the W. M. U. organizations—but they were won at the camps. Well, it seems to me, that is a good thing. Has your church done that well?

Two annual associations met last week. The Haskell and the Cisco. Both had splendid attendance and reported a year of successful labors. (Continued on page 3)

DISTRICT NINE LAYMEN

Approximately 300 were in attendance at the meeting of laymen of District Nine at Lubbock last week. State Laymen's Leader R. A. Springer, formerly educational director at First Church, Lubbock, was in charge of the meeting. A stirring message was brought by Rev. H. D. Bruce, new pastor at Midland. Missionary A. C. Huff led in the discussion period and Mr. Springer discussed Brotherhood objectives.

Twenty-five churches, seventeen having Brotherhoods, were represented in the meeting, some of the visitors coming over 100 miles.

HASKELL ASSOCIATION

Haskell association met with Weintert Church, October 5 and 6. Rev. Shade E. Stevenson of Goree presided as moderator. The meeting was featured by large attendance, hospitable entertainment and happy fellowship.

One of the most striking statements made during the meeting was by Mrs. J. O. Bowden of Munday, who said church members should regard the W. M. U., the B. T. U., the Brotherhood and the Sunday School as a mother does her children—loving all of them and partial to none.

The 1939 session of the association will meet with Munday Church on Wednesday and Thursday, October 5 and 6. Rev. J. W. Partin of Rule will preach the annual sermon.

DR. PACE PASSES ON

Dr. J. H. Pace, pastor of the First Baptist Church, Beaumont, and chairman of the Executive Board of the Baptist General Convention of Texas, passed to his glorious reward Sunday, October 9, following an extended illness.

Dr. Pace spent many years of his ministry in West Texas, Anson being one of his pastorates. His sons are alumni of Hardin-Simmons University and Julian H. Pace, Jr., is now assistant manager of Hendrick Memorial hospital.

Dr. Pace was one of the best loved and trusted of Texas Baptist leaders and his presence and counsel will be sorely missed.

West Texas Baptist

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R. E. DUDLEY Editor

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TWO-BITS A PIECE?

Texas Baptists are in a campaign to raise \$150,000 before the books are closed at the end of the month. The Women's Missionary Societies are engaged in their week of prayer for state missions and many churches will take their extra offering next Sunday.

A six-figure sum is lots of money in the aggregate but it is less than a quarter of a dollar for each of us. That would be easily raised—if everyone chipped in the quarter. But they won't.

Incredible as it may seem, many churches will not have the matter presented at all. In many others only a half-hearted effort will be made. So, if the goal is reached, there must be many who give many dollars each.

Midland has set a goal of \$1,500, San Angelo First, \$1,800, East Fourth Street, Big Spring, asked for \$75, expects to exceed \$200. Many other churches will match these in heroic giving. If enough get under the load it will be easily handled. Don't be satisfied with two bits if you know you ought to put in ten dollars.

AN INFORMED MEMBERSHIP

A great deal has been said regarding the far-sighted action of Luther Rice in advocating the establishment of colleges where the missionary spirit might prevail and where other missionaries could be trained to follow in the footsteps of Judson. It was a most wise step and out of it has come great results, not only in foreign fields but more especially in the homeland.

Less attention has been given to his efforts for a Baptist press which would not only arouse aid for foreign missions but also for the schools and every other interest of the denomination.

Elsewhere reference is made to the enormous amount of missionary endeavor which is a relatively small body of Seventh-day Adventists support. It is noticeable that this denomination of less than half a million people have seventy-five publishing houses, which issue over three hundred periodicals. There is undoubtedly a definite inter-relationship between these facts. It should not be surprising that a people with an assured tithing program and a widespread use of the printed page to inform their membership and to evangelize outsiders has tripled in numbers within twenty years.

It adds up to this—that denominational papers foster and support and advance every denominational activity. Our programs of evangelism, education and development are challenging enough to inspire a mighty host. But before people become inspired they must first become interested through information. Inspiration usually results from personal appeal, this is the province of the ministry. Inspiration is usually brought about by the reiteration of interesting facts, and here is the great field of the periodical.

In the century since Luther Rice began his efforts we have reached the day when no preacher would think of continuing his ministry without at least one religious paper. We are moving toward the day when every member will be expected to read and know what his brethren are thinking and doing. When that time comes, we may approximate the Adventists in tithing and evangelism.

THEY REALLY TITHE

In connection with the plans of 660,000 Texas Baptists to raise \$150,000 for state work in the October Round-Up, and a million dollars during the next year, it will be interesting to observe some of the figures released by the Seventh-day Adventists for their international convention this month.

At the close of 1937 they had in round numbers 450,000 members, less than three-fourths of the total of Texas Baptists. In tithes and offerings to home and foreign missions these people contributed in that one year more than twelve and one-half millions. This figure does not include local expenses incidental to maintaining their churches and parochial schools. Not many Texas churches give an average of ten dollars per member, few exceed fifteen, but last year the Adventists averaged \$27.86 each.

These are not a people of wealth. It is doubtful if their average income greatly exceeds that of the average Baptist in our state. But the secret is that they give both tithes and offerings.

Out of these accumulated funds they are teaching the advent gospel in 714 languages, 320 of which have been added since the 1929 panic. They have literature printed in 194 languages, using 75 publishing houses and 310 periodicals. They support 89 hospitals and 64 treatment rooms, doing charity work amounting to nearly four hundred thousand dollars. There were 137 new evangelistic missionaries sent out to foreign fields and a total increase of 1,476 workers of all classes during the year. They maintain nearly three thousand schools.

Here we have a concrete demonstration of the results of tithing. What they have done, Texas Baptists could be doing, and more. We would not want to do exactly as they do any more than we believe as they believe, but if Baptists around the world followed that pattern in giving, two very definite results would follow. We would have a much better world in which to live and there would be a great increase in the population of Heaven.

The liberality of these people should shame Baptists into a scriptural stewardship of our portion of this world's goods.

News Notes

A great church revival with continuing results came from a faithful two weeks meeting conducted by Rev. J. P. McBride of Dumas with Pastor H. D. Christian and East Cisco church.

Rev. H. E. East, new pastor at Knox City will conduct the fall revival in that church, assisted by the church choir director, Press Hitchcock.

Pastor J. W. Partin of Rule has had a son seriously ill in a Stamford hospital.

The workers conference of Haskell association will meet at Rule on Tuesday, October 25.

Rev. Jones Weathers of Smithville, a native West Texas, graduate of Wayland College and Baylor University, has accepted the call to First Church, Merkel. Pastor Weathers comes back to the West highly recommended as a preacher and a leader in all phases of denominational work.

Pastor Phil McGahay of Breckenridge will preach for the fall revival in that church, assisted by Singer J. D. Riddle of Abilene. Breckenridge church has had a continuing revival through the year with frequent conversions and additions. They now have a Sunday School attendance of around 600.

The annual Church Music Conference at Southwestern Seminary will be held December 19 and 20, announces Prof. I. E. Reynolds. This date will permit music leaders to return home in time to give several days preparation to Christmas programs. The conference will close with the annual presentation of The Messiah by Handel.

Rev. Chas. A. Gilbert who resigned the pastorate at Central Church, Wichita Falls, to enter Hardin-Simmons University, has been recalled and will continue both the school work and pastorate.

Dr. and Mrs. W. W. Chancellor of Mineral Wells are with Pastor Joe F. Grizzle and First Church, Portales, New Mexico, in a two weeks revival.

Rev. Jesse H. Garrett has resigned as pastor of First Church, El Paso, to become a chaplain in the CCC corps with headquarters at Fort Bliss. They will continue to live in El Paso and remain as voluntary workers in First Church.

Rev. William H. Joyner has just closed a successful revival with First Church, Gregory. There were 45 professions and additions with many rededications. Rev. B. F. Bickley is pastor.

Mrs. H. W. McIntyre of First Church Sweetwater is in an enlargement campaign with First Church, Pecos, this week.

Mount Olive Church, Sweetwater association, called Rev. Selby Aswell of H-SU as pastor in August and when he declined they continued to repeat the call until he has accepted.

Hillcrest Church, Dallas, Rev. D. D. Sumrall, pastor, is planning a "Prove Me" tithing test for November, December and January.

Dr. C. E. Hereford of Lubbock is engaged in a revival at North Hill Church, Houston. The meeting will close this week.

The Business Men's Bible Class of First Church, San Antonio, led the church with 22 members making a grade of 100 per cent for the month of September.

Pastor and Mrs. T. L. Nipp of Moran are happy parents of a young son born at Hendrick Hospital.

Rev. V. R. Bliss of H-SU preached at Admiral last Sunday.

Rev. Thos. J. Young has accepted a call to Trent Church. We understand that he will live on the field.

State Evangelist William H. Joyner is now in a fine revival with Pastor O. F. Keefer and the church at Highlands, Texas.

Rev. Ed L. Hawthorne, formerly of Fieldton is now pastor at Happy.

The New Mexico Baptist Convention is meeting October 10 to 13 with the Roswell Church.

The Baptist General Convention of Arizona will meet October 20 and 21 with Central Church, Phoenix.

Putnam Church was asked to contribute \$50.00 to the Lueders Encampment debt-clearing fund. Some thought that too much for a rather small church. (Continued on page 4)

JUST TALK

By Elliott Dudley

Prophets

Since the September surrender of the Allies, which seems destined to a place in history as the "Accord of Munich," amateur prophets have had a field day. It is an interesting and harmless sport. It is also inexpensive, the chief paraphernalia required being a daily paper and a map of Europe. An outline map is better because yesterday's boundaries are likely to be out of date.

Among the predictions in circulation, one of the most popular is that Germany will shortly dominate all Southeastern Europe. Really that is now almost an accomplished fact. Only some wholly unforeseen development of major consequence, such as the death of Hitler, is likely to prevent the Danube valley nations from becoming a series of German colonies.

Others are expecting a wide expansion of German power in the Baltic regions. This also seems a rather safe prediction. In all these countries there is a minority element which has the possibility of furnishing the Nazi nucleus for dissent according to the formula used in Austria and Czechoslovakia.

German-Russian Accord?

One of the most fantastic guesses which has been published within the last week is that of a commentator who suggests that within a few years Germany and Russia will make common cause to dominate the world. Well, stranger things have happened. Whoever expected the fiery French and the haughty empire that was Queen Victoria's to surrender to a daring upstart from across the Rhine without the firing of a gun?

Easier to imagine is another prediction looking to an alliance between England and Germany. Maybe. Divergent interests have joined before in an effort to rule the world. Three politicians once divided the Roman Empire, but Crassus was killed in an effort to extend his portion, then Caesar and Pompey fought to a finish for supremacy. If England and Germany and Italy should reach an agreement it is hard to believe that it will be any more permanent.

Peace With Justice

The only lasting peace is a peace in which there is not only a semblance of justice but an honest effort toward mutual understanding. The most prominent examples of such tranquility are the relations existing between the United States and Canada and among the Scandinavian countries.

Here we have countries with kindred peoples. But more important, they are among the few strongholds of free speech and a free conscience. They are the countries where foreign relations are most often governed by that high idealism which is one of the fine flowers of practical Christianity.

Without the practice of the Golden Rule in international relations there can be no peace but a more or less brief armistice in which opposing forces jockey for advantage and strain to increase armaments against the Day.

The Third Phase of the World War

The "Accord of Munich" marks the beginning of the third phase of the World War. The murder at Serajevo in June 1914 swept a world, which was coming to believe that civilization had outgrown major wars, into the most bloody conflict of modern times. This first phase of the war came to an end with the Armistice on November 11, 1918. This was the period of armed conflict which left the Allies victorious and France the dominant power of the Continent.

The second phase came to an end last month. This was the period in which the "have" nations endeavored to retain their gains and the "have-nots" struggled to add to their possessions. The twenty-year period was filled with minor conflicts and continual diplomatic bickering and dickering, closing with a series of bold strokes from Tokyo, Rome and Berlin which have undone the results of four years of war and the succeeding years of armistice.

The curtain rises on Act Three, revealing Germany as the most powerful nation of the Old World. It reveals, too, a world filled with problems which peaceful measures have not been able to solve. The leading characters strut the stage, none daring to strike until he believes he can fell his enemy with one mighty stroke, and none having sufficient strength to deliver such a blow. Is it to be a drama with three acts or five, and what may we expect when the final curtain is rung down?

Problems of Peace

Our nation is at peace, but peace has its conflicts no less than war. Just now we are watching the preliminary sparring of a threatened railroad strike and a renewal of the battle between the American Federation of La-

SUNDAY SCHOOL LESSON

October 16, 1938

By Hight C Moore

REVERENCE FOR GOD

Exodus 20: 7; Matt. 5: 33-37; 12: 33-37

The Third Commandment requires reverence for God. It was clarified and confirmed by Jesus in the Sermon on the Mount. And upon it will be based some of the decisions in the Day of Judgment.

1. Reverence for God Commanded (Exodus 20)

In the decalogue from Sinai reverence for God was commanded and profanity was condemned. Observe in the Third Commandment three things about profanity: (1) The way of it. The name of God stands for his deity. That name is taken in vain by hypocritical profession and blasphemy; by false swearing or perjury; by breaking a promise or contract sealed in God's name; by using his name in flippancy or frivolity, with insincerity and irreverence, in jest or anger. (2) The wrong of it. The light and heedless use of the name of God is debasing to the user and defiant of God. He will not permit the use of his name in treachery and falsehood. (3) The woe of it. God will not hold the swearer guiltless before Him. Those who take His name in vain are his "enemies" (Psalm 139:20). He will be a witness against "false swearers" (Mal. 3:5).

2. Reverence for God Clarified (Matthew 5)

In the sermon on the Mount reverence for God was clarified and profanity was forbidden. Notice here three things about oaths: (1) Law about oaths. The ancient law here quoted by Christ forbade taking the name of God in vain (Ex. 20:7), profaning the name of God in swearing falsely by it (Lev. 19:12), and failure to perform vows taken in the name of God (Num. 30:2 and Deut. 23:21). In the days of Jesus the profane use of God's name was not only alarmingly common but skilfully varied with different formulae, each condoned or justified under certain conditions on flimsy or fallacious grounds. (2) Love against oaths. What had Jesus to say about the prevailing profanity? He forbade it altogether in all its forms. The divine name in any form must not be profanely used nor anything associated with God or his name. Heaven is his throne; earth, his footstool; Jerusalem, his city; your own person, his possession and his care;—to swear by any of these is to violate the law of God. (3) Life without oaths. Should not one's word be as good as his bond? How can an oath make a truth more truthful? Does not swearing weaken rather than strengthen one's assertion? Let yes mean yes, and no mean no.

3. Reverence for God Commended (Matthew 12)

In the Day of Judgment reverence for God will be commended and profanity will be judged. Learn a lesson from the fruit-bearing tree, the stored treasure, and the coming test. (1) Think of the tree. To have good fruit you must have a good tree. So to have reverent speech you must have reverent character. On the other hand, irreverent and profane speech reveals base character as bad fruit bespeaks a bad tree. (2) Think of the treasure. If one has deposited within himself counterfeit and worthless coins and gems, what else can he bring out and set before others? His talk must correspond to his thought. If he is a good man and his treasure is good, of course his speech will be good. (3) Think of the text. Everybody is accountable for every idle word. So there is judgment by words as there must be by deeds. (Matt. 25). Think of standing before God and giving account for every oath and byword! Yet words reveal character and form a just basis for the righteous decisions of the Great Judge on the Last Day.

Gold in the Golden Text

Our Father which art in heaven, Hallowed be thy name. Matt. 6:9.

God is Father. He is Creator and Preserver of the universe; but he is much more and much higher—he is Father. To create he had but to speak his power; to beget he had to give his only begotten Son.

He is our Father. When we turn from our sins, believe on his Son, and consecrate our lives to him, we are begotten of God. And since he is our Father, we can trust him for everything.

Home Daily Bible Readings

- Oct. 10. The Third Commandment. Ex. 20:7.
- Oct. 11. Reverence for God. Matthew 5:33-37.
- Oct. 12. Make the Tree Good. Matthew 12:33-37.
- Oct. 13. A Labor of Love. Luke 7:36-50.
- Oct. 14. A Multitude Praise God. Rev. 7:9-13.
- Oct. 15. Not Gold, but God. 1 Tim. 6:17-21.
- Oct. 16. The Holiness of God. Psalm 99:1-9.

PRAY FOR MISSIONARIES

Friday, October 14—R. T. Bryan, former educational worker, Shanghai, Ku, China (now on pension, 3714 Lanckershim Blvd., Hollywood, California.)

Saturday, October 15—Mr. and Mrs. Juan B. Ferrer, missionaries to Cuba, Calabazar, Havana Province.

Sunday, October 16—Mr. and Mrs. F. J. Rodriguez, missionaries in Cuba, Calabazar, Havana Province.

Monday, October 17—Mr. and Mrs. J. M. Fleytes, Aguacate, Havana Province; Miss Virginia Perez, Madruga, Havana Province; missionaries in Cuba.

Tuesday, October 18—Miss Floy Hawkins, evangelistic worker, Wai-chow, Kt., China; Miss Eunice Fenderson, evangelistic worker, Jerusalem Palestine.

Wednesday, October 19—Lillian Galoway (Mrs. J. L.) evangelistic worker, Macao, Kt., China; Eunice A. Sherwood (Mrs. W. B.) evangelistic worker, Caixa 78, Matto Grosso, Campo Grande, Brazil.

Friday, October 19—Mr. and Mrs. Moises Gonzales, missionaries in Cuba, Santa Clara, Santa Clara Province.

Mrs. Winston Borum, wife of the Al-tus, Oklahoma, pastor has been a patient in Baylor Hospital, Dallas, and is now recuperating with her people in East Texas.

WHY GIVE AT ALL?

Dr. Earl V. Pierce
Address at Laymen's Conference
Fort Worth

I think I will say what I said a few months ago out at the Seminary—I am very glad to be here in the South, especially because you do not here boast of your orthodoxy. I am glad to be among you sound people. You are so sound that you do not want to have too much to do with us because we are so liberal. I think if the truth were told, you are a bunch of heretics. There are some great, terrible heresies that are all but paralyzing the Christian church today, and I feel that you have your share of it. The major heresy is not believing in the primacy of missions. Seventy per cent of our Baptists in North do not believe missions have any place in the program of the church and don't give a red cent. I doubt if you are any better. Those who give, give at such a low rating, it amounts to less than nothing. Dr. Campbell told me this morning you have 650,000 Baptists in Texas and you are aiming to raise \$1,000,000, \$1.50 apiece. That looks as if you have put missions first, doesn't it? Jesus put it first. It is the very thing for which the church was organized. Twenty-nine times in John, Jesus refers to the Father, "which sent me." You know enough about Latin to know missions comes from the word "mitto," meaning "I send." Twenty-nine times Jesus refers to himself as having been a missionary sent to this earth. In John 21 he says, "As the Father hath sent me, even so send I you." As the Father made a missionary of me, even so I made a missionary of my church. The church has no mission; it is a missionary.

We need money, but is that why we should give? My subject is, "Why Give At All?" Like a man said, "I am willing to double the tithe, to give the twentieth." I do not believe God wants us to tithe like this. "One for God, nine for me." It all belongs to God. It may be He will say, "I need all" and the servant of God will hand it over. One for God's immediate use; nine capital for investment. Why give at all? The world needs it. Yes, there are a lot of poor people. It is a duty. Yes, but whoever gets enthusiastic over duty? Why does Jesus want us to give? I took a church one time where I knew one of my main pieces of work was to help the one wealthy man to part with some of his money, so I preached a large number of sermons on giving. I thought I would preach on all the motives Jesus ever gave and play the whole scale. I went through the New Testament, took over passage where Jesus said anything about the use of material things for spiritual needs. I had two great a m a z e m e n t s. Jesus never brought forward but one motive for giving. The second thing I found was that the motive was not duty, not the need of man, not even love, not the beauty of giving, but it was the only sound investment, that it is for your highest self-interest; not selfishness but self-interest. Selfishness is the suicide of self-interest. "He that will lose his life for my sake, shall find it." Why should we give? Because God is poor? That is the attitude of most people—is that God is hard up, I have to share a little with Him.

He is poor from one point of view. He has handed over all that He has to His children. They say parents are very unwise if they hand over their property before they do to their children. God has done that very thing. He has handed over all that He has into the possession of His children, so He does not own one thing in the secondary right but all things in the primary ownership; the cattle on a thousand hills; the cattle on no hills, the silver and gold. Why does He not go and get it? God knows where there is more gold and silver than has ever been mined. He could send the angels out to mine it and make the devil out to mine it and have all the gold Roosevelt would let Him keep. God does not ask us to give because He is poor! In one place in Malachi He says, "Bring the whole tithe into the storehouse that I may have something to eat." His cupboard was bare than Old Mother Hubbard's.

I have just been reelected on our Foreign Mission Board. I tremble to go back. I have seen the vast opportunities in this world, the harvest time of all the ages we are living in, and we have been cutting down on our Foreign Mission Board. We have \$35,000 less to work with this year than before, and we have been cutting and slashing until I said to my church when questioned upon my return as to the kind of meeting he had I said, "I came home all covered with blood," "Did you have an accident," they asked. It might well have been that. "We had to make major operations, and I feel upon myself the blood of those who would be converted who will slump back into heathenism. I feel the blood of those who would be converted if we gave them the gospel." Our church got busy and did some-

thing to overcome that. There is tragedy in the world today. God's cupboard is bare.

Yet Jesus does not give that as a reason for giving. He says, "I want to make you rich. You are poor." I do not have time to go through all the passages. The Lord says much in the New Testament in regard to finances. First in the New Testament in regard to money is Matthew 6:19, 20, the sermon on the mount. Jesus said, "Do not lay up treasures on earth." Why? Because it is wicked to be rich? If so, the Lord is wicked because he owns the universe. Basically it is wicked to be poor for poverty is the result of sin. It is not God's idea to be poor. The old deacon was wrong when he prayed, "God, you keep the preacher humble, we will keep him poor." He said, "Do not lay up treasures on earth, but lay up all that you can in heaven, there it will stay, there you will have it." Before 1929 we talked about securities. Now when we speak of security we cough a little. We had another man go "haywire" in Minnesota. We have the great Foshee Tower in Minneapolis built to the honesty of George Washington, and all through that building are things that point to Washington's honesty. The man who built it is in the penitentiary now. When the 1929 crash case Charles M. Schwab said when he got back to the United States from abroad, "I am a very wealthy man but I can see the time when I might not have a red cent," Jesus said, "Lay up treasures in heaven." In Matthew 16:25 he said, "If a man will come after me, let him take up his cross and follow me." Not self-denial but learn to say "no" to self because selfishness is sin and sin is selfishness. Turn your back on self then, "whoever will save his life shall lose it."

What is money? Money is the coinage of life; therefore, you can without any wrestling of the Scriptures say, "He that will save his money, shall lose it. He that will give it, will keep it." That is the whole trouble with our giving. People think in giving they are putting it in a rat hole, where they will never see it again. "I must give, I will never see it again." So we kiss it goodbye, it is gone as lost, when it is given into the Lord's work. Jesus says, "That is all you will keep." In England there is a graveyard where they had some inscriptions on the tombstones. One was:

"What I spent I had,
What I kept I lost,
What I gave I have."

Do we believe it is the teaching of Jesus? Let us go on and sample some of Jesus' parables, the one of the rich young farmer. He had a great crop. He had so much he did not know what to do with it. He felt he must keep it all. He lay awake nights trying to plan how to keep it. Then he had a bright idea. How many bright ideas come to men on how to keep money. "I will tear down my barns and build bigger barns and keep all I have." The idea was not quite as bright as he anticipated. Abraham Lincoln said when a young lawyer, one day a farmer came in and bragged about a hay crop he had, to the point of lying. Lincoln said, "They just cut the hay on my farm." "You have a big hay crop?" "Yes." "How much have you?" "They stacked up all they could outdoors and put the rest in the barn." This man wanted to build a barn as big as all outdoors. Then he said, "Soul, take thine ease, eat, drink and be merry. Thou hast much goods laid up for many years." When he went to bed that night God sent word to him, "You poor, foolish man, who is going to have that which you laid up?" So is everyone foolish who has much treasure laid up and is not rich toward God. A man is rich in the direction of how he has made investments. If in oil, he is rich toward oil; in bank stock, rich toward the bank. Jesus said, "A man is foolish who has much treasure laid up in these things and not rich up there." Isn't that plain?

What are you going to do with your money? I thank Dr. Truett for referring to what my little church is trying to do in the Orient. We do not want to go up to heaven and not have anyone welcome us there. Some people, if they get there, will be like a stray cat, no one to welcome them, escaped as out of the burning building, all their works burned up. There is no more dreadful picture than the one who has had everything through this life and nothing in eternity. We are saved by grace. Rewards are for works. A man who has confessed Jesus Christ and then leads a selfish life, may get into heaven, but his works will be burned up, like a man escaping out of a burning building in his night clothes, everything else gone. Jesus said, "Make to yourself friends of the mammon of unrighteousness; that, when ye fail, they may receive

EVERY DAY RELIGION

By C. E. BRYANT, Jr.

What Brings Peace?

From concert stage to the halls of a theological seminary is the strange story of a young baritone who has enrolled in the Dallas Theological Seminary, says the Dallas Morning News.

William Burcaw, the baritone, began his singing at the age of nine. Developing a fine voice, he took the role of Valentine in Faust with the Philadelphia Civic Opera Company. For three years he felt he ought to be a preacher, and often spent the time between concerts reading his mother's old Bible. One morning calamity hit the show; a theatre was struck by lightning and the company disbanded. Mr. Burcaw went home and attended church the first time in fifteen years. Last February he renewed his Bible studies. Last month he came to Dallas, not knowing whether or not he would be accepted at the seminary.

"I knew the Lord wanted me here," he explained. "I've given my voice to the Lord and I'd rather be singing Gospel songs."

The story is very similar to that of a Chicago bank president who only a few weeks ago resigned his big-moneyed position and began preaching. Sure, his associate scoffed at him, at even the suggestion that he, one of the leading financiers of that great mid-western city would drop his distinguished position for work that would be hard and that offered little pay.

The banker saw another side of the story and it offered far more to him than the side viewed by his associates, he told the Associated Press. Since his youth, he had felt that he ought to preach. His success in the banking profession did not bring happiness. "Preach," the call kept coming to him; and now, this middle-aged distinguished individual is preaching the gospel, a satisfied man.

I am made to wonder if the seeking and following of God's will would not make happy all dissatisfied lives, and if universal turning to Christianity would not be a solution to the problems of this troubled world.

MISSIONARY MESSAGES

(Continued from page 1)

Haskell met with the Weinert church. That church, though it had no pastor took care of the meeting with ease and poise. The church had called S. L. Tidwell, H-SU, and asked him to act as pastor during the meeting though he had not accepted the church. He did it as he always does things, for a great year's work for the coming year. With such leaders as S. E. Stevenson, moderator; J. Lowell Ponder, clerk; Whately, Albertson, Partin, East and many others we expect that they do big things for the Lord.

Cisco met with the church at Ranger. It goes, without saying, that the Tagleys, had things ready. That church with a record of baptisms fourth or fifth in the Southern Convention, is a good place for such gatherings. A year ago it had only between three and four hundred members, but now has over nine hundred. Then, another wise step is send their live evangelistic pastor to the regular session of the Seminary and putting on an educational director to assist with the work. The large auditorium was filled to capacity Thursday night and almost so all day Friday. The Lord greatly blessed every church that I heard about. Missionary Blair had a splendid report and was elected for another year. That association measures up with the others in District 17 in having a fine, live, progressive, and consecrated pastors. We are thankful for such workers and work.

Friendship Church, Jones County, has a good record for the past year. Their good pastor, Bro. DeGuire, has worked untiringly with the following results: B. T. U. organized, 36 additions to the church, and planning to go on to greater heights.

Bro. J. T. King recently began his seventh year as pastor of the church at Rising Star, with the best prospect for a good year he has had. Recently he has had the joy of winning some men who have been objects of prayer for many years. That often happens where pastors stay a long time and do right. That is one of the rewards for faithful living.

Pastor J. R. Murdock, Amity church, Jones County, reports 11 for baptism, 10 rededications, 9 by letter.

The pastor and Temple church are happy over the accomplishments since

Pastor C. D. Owens has been on the field. They have more enrolled in Sunday school than they have church members, and the fine thing about it is they had more in Sunday school than they have members. Often people are saved in the regular services. It was the missionaries joy to speak to a large crowd there last Sunday night.

This week Charles Torrence and some other young people are helping the Calvary church, Abilene, in a B. T. U. study course. They report good attendance.

The Sunset church is having a class in Building a Standard S. S. with the missionary teaching. The attendance is good and the school hopes soon to be Standard.

Bro. VanPelt has resigned the church at Cottonwood, Callahan County, and the church has invited Bro. Sidney Cox to preach there next Sunday.

Bro. R. T. Barton has accepted the church at Liberty, Fisher County.

Truby has called Bro. Charles Torrence. He has not announced his decision.

The Worker's Meeting of the Sweetwater association was a good one when it met last Thursday with the Salt Branch church, Taylor County.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

INSTALLATION SERVICES AT ABILENE FIRST

(Continued from page 1)

teacher; Mrs. Hattie Rencher, teacher; Mrs. D. B. Weatherby, teacher; Mrs. J. H. Teague, teacher; Miss Dorothy Means, teacher.

Junior No. 1 Department
Mrs. A. A. Hay, superintendent; Mrs. Van Williams, assistant superintendent; Miss Laverne Yeargan, secretary; Miss Mary Frances Moore, pianist; Mrs. Eugene Pearce, teacher; Mrs. M. E. Berry, teacher; David Crow, teacher; Douglas Crow, teacher.

Junior No. 2 Department
Mrs. E. W. Ledbetter, superintendent; Miss Genelle Jennings, assistant superintendent; Miss Mildred Caldwell, secretary; Miss Mattie Ruth Riddle, assistant secretary; Mrs. Maurice Brashear, pianist; J. A. E. Meskinen, chorister; Miss Flo Harper, teacher; Mrs. Ed Dalton, teacher; Miss Muriel White, teacher; Mack Manly, teacher; James Dyke, teacher.

Junior No. 3 Department
Mrs. Ben Hardin, superintendent; Mrs. Ben Parker, associated superintendent; Mrs. R. G. Brantley, pianist; Mrs. Anna Bess Thomas, secretary; Ben Hardin, chorister; Mrs. J. W. Yeargan, teacher; Mrs. Carl Childers, teacher; Mrs. Ed Powell, teacher; Mrs. H. E. Blackwood, teacher; Kenneth Ross, teacher; James Moore, teacher; Mrs. J. V. Rowan, teacher.

Junior No. 4 Department
Mrs. C. R. Pennington, superintendent; Mrs. E. O. Keeton, associate superintendent and teacher; Mrs. G. S. Needham, chorister; Miss Kathleen Brunson, secretary; Doris Wayne O'Brien, pianist; Miss Ada Greer, teacher; Miss Ruth Carter, teacher; Joe W. Allison, teacher; Rev. James Alexander, teacher; Gaines Gustavus, teacher.

Intermediate No. 1 Department
Mrs. H. T. Flynn, superintendent; W. C. Hamilton, assistant superintendent and teacher; Mrs. W. C. Hamilton, pianist and teacher; Miss Dorothy Mangel, secretary; Mrs. Geo. Paxton, teacher; Miss Sallie Moore, teacher; H. E. Blackwood, teacher; Bill Cheek, teacher.

Intermediate No. 2 Department
Miss Harriet Evans, superintendent; Hal H. Johnson, secretary; Paul Holmes, chorister; Miss Elizabeth Junell, teacher; Mrs. J. B. Crutchfield, teacher; Mrs. C. A. McGaughey, teacher; Tommy Grant, teacher; Mack Epley, teacher.

Intermediate No. 3 Department
Mrs. C. C. Bracken, superintendent; D. B. Weatherby, secretary; Mrs. M.

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D. Blackwell, teacher; Mrs. J. M. Cook, teacher; Mrs. V. C. Cadenhead, teacher; Minor Berry, teacher; Robert Bassetti, teacher.

Intermediate No. 4 Department.
Mrs. R. L. Smith, superintendent; Mrs. R. H. McIntosh, associate superintendent; Katrina Moore Haugen, pianist; Maltha Cagle, secretary; Mary Francis Moore, chorister; Mrs. E. T. Bramblett, teacher; Mrs. James Alexander, teacher; Mrs. Thos. Brownlee, teacher; H. W. Fullerton, teacher; Henry Todd, teacher.

College Department
Prof. J. E. Burnam, superintendent; Mrs. J. E. Burnam, associate superintendent; Geraldine Hill, secretary; Byron England, chorister; Evelyn Edmonds, pianist; Mrs. N. A. Moore, Mrs. W. P. Palm, teachers Freshmen girls; Mrs. Dan Junell, teacher Soph-Junior girls; Mr. W. P. Palm, teacher, Freshmen boys; Judge W. S. Pope, teacher Soph-Junior boys; Prof. W. D. Bond, teacher Senior boys and girls.

Town Young Peoples' Department
Thos. E. Roberts, superintendent; Mrs. Emmett Landers, assistant superintendent; Everett Haney, secretary; Dexter Riddle, chorister; Dorothy Carr, pianist.
Teachers: Mrs. J. F. Brooks, Mrs. J. B. Buckley, Mrs. G. W. Waldrop, Mr. G. W. Waldrop, Mr. C. E. Sims.

Woman's Department
Mrs. C. C. Stewart, superintendent; Mrs. Hyman Harrison, associate superintendent; Mrs. Chas. G. Rogers, enlistment superintendent; Mrs. J. A. Millerman, fellowship superintendent; Mrs. Mary McComb, ministries superintendent; Mrs. Wickliffe Skinner, stewardship superintendent; Mrs. W. E. Beasley, classification superintendent; Mrs. E. A. Crawford, publicity superintendent; Mrs. Carl Hulsey, secretary; Mrs. J. Carlton Smith, pianist; Mrs. Bryan Ball, associate pianist; Mrs. J. J. McKinney, chorister; Mrs. Tom McWhirter, associate chorister; teachers: Mrs. H. P. Schrimsher, Fidelis Matrons; Mrs. C. L. Prichard, Ruth; Mrs. Henry Todd, Boethian; Mrs. J. M. Cooper, Esther; Mrs. S. J. T. Williams, Homemakers; Mrs. R. D. Jordan, 3-H Bible; Mrs. J. F. Clark, Lydia; Mrs. W. S. Daniels, Woman's Bible; Mrs. C. C. Compere, Light Bearers; Mrs. J. R. Fielder, Phebe; Prof. L. G. Campbell, J. O. Y.

Adult Supply Teachers: Mrs. R. S. Walker, Mrs. J. S. Holmes, Mrs. R. D. Meeke, Mrs. R. J. Ellis, Mrs. W. S. Beam, Mrs. W. R. Snow, Mrs. L. H. Harrison, Mrs. E. W. Morris, Mrs. O. C. Howell, Dr. R. N. Richardson, F. A. Short, Tom K. Eplen.

Men's Department
Jas. M. Shelton, superintendent; T. R. Spaulding, associate superintendent; Dick Starr, superintendent of change; T. T. Harris, welcome; J. O.

Shelton, welcome; Teachers: Rev. C. C. Carr, Men's Bible Class; J. M. Cook, Brotherhood Class; Judge E. S. Cummings, Progressive Class; Prof. O. O. Watts, Builders Class, Victory Class, Jas. P. Stinson, teacher.

General Officers
Merton F. well, secretary; Mrs. Robt. J. Jones, assistant secretary; Lyman Barte, assistant.

Willow Street Mission
M. E. Miller, S. S. superintendent; Thos. E. Roberts, associate superintendent; Victor Hall, secretary; Mrs. Jas. Alexander, pianist; Frances Miller, assistant pianist; Jentry Holmes, chorister. Teachers: Miss Ruth Carter, general assistant teacher; Mrs. Irby Christopher, adult women; Mrs. C. L. Prichard, assistant; J. M. Cook, adult men; Mrs. J. R. Fielder, young women; Miss Verna Lee Carson, Int. girls; Mrs. C. C. Bracken, assistant; Mrs. Jas. Alexander, Jr. girls, Mrs. M. E. Miller, assistant; Margaret Alexander, primary girls, Jean Bracken, assistant; Tom Todd, primary boys, Pat Ryan, assistant; Mrs. Alma Wilkinson, beginners.

Training Union Officers
General Director, Verna Lee Carson; Associate, J. D. Riddle; General Secretary, Miss Annie E. Murphy.
B. A. U.

Departmental Director, R. S. Walker; Departmental Secretary, Miss Juliet Kelly; Assistant Secretary, Mrs. M. E. Miller; Gambill Union, Henry Todd, president; Jenkins Union, J. L. Dollis, president; Pianist, Mrs. B. C. Rogers; Chorister, Henry Morgan.

Senior Department
Departmental Director, Mrs. J. D. Riddle; Department Secretary, Laverne Yeargan; Pianist, Mary Lou Goodwin; Chorister, Byron Fletcher.

Intermediate Department
Department Director, Leonard Lawson; Associate Directors, Mattie Ruth Riddle; Secretary, Lita Nitton; Pianist, Doris Wayne O'Brien; Chorister, Jack Gardner. Riddle Union Leaders, Doris Wayne O'Brien, Forrest Gambill, P. E. P., Mrs. W. A. Stephens, T. C. Gardner, Bobbie Copeland, Jack Gardner; 13-Year, Muriel White, Mrs. J. M. Cook.

Junior Department
Departmental Director, Mrs. H. A. Pender; Pianist, Katrina Moore Hougen; Chorister, Mrs. Frances Moore. Crusaders, Mrs. B. R. Strange, Dorothy Means, Moonbeams, Mrs. M. M. Ballard, Mrs. W. G. Williams, Jolly Juniors, Mrs. Ima Cotton Jennings, Mrs. W. C. Hamilton, Sparklers, Mrs. R. E. Dudley, Mrs. Van Williams.

Primary Union
Departmental Director, Malta Cagle; Secretary, Mrs. Elizabeth Bynum; Leaders, Martha Jane Moore, Dortha Campbell, Mrs. R. L. McIntire, Martha Rigney.

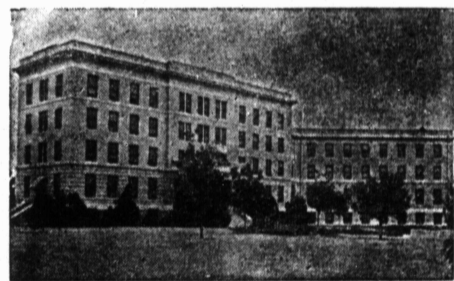
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E. M. Collier, Superintendent

ON HIGHER EDUCATION

By Editor Frank Grimes
In The Abilene Reporter-News
For a long time this newspaper has been pointing out the flagrant injustices of spending from \$250 to \$300 per capita to educate men and women in the state's institutions of higher learning and only from \$17 to \$22 per capita in the public school system.

In an able editorial the Fort Worth Star-Telegram this week takes note of the higher enrollments at the University of Texas—10,000—and at other state schools. This poses a problem of the first magnitude, to-wit: How is the state to finance mass production in education "with the implements of an era that contemplated no such expansion."

"Public tax-supported education," observes the Star-Telegram, "in all its divisions is confronted by the alternative of more money or fewer students." It adds that the state university may be forced to the latter of these choices—"and it may even be desirable that this should occur."

"Most students of education," the Star-Telegram continues, "admit that there exists an unhealthy indulgence toward the 'country club' idea of college—toward young people who go to college, or are sent there by their parents, for the 'contacts' and for the 'prestige' of a college diploma. . . . Fortright educators freely admit that half of those in college have no business to be there. They waste their own time, waste the public funds, and, in far too many instances, actually unfit themselves for happy and successful living."

This attitude toward higher education is all too common. Thousands of young people go to college because it is the thing to do, because it gives them a certain amount of swank. They study only enough to get by, and work for a degree rather than an education that will fit them for the serious business of living.

Clearly it is the duty of those in charge to draw the lines a little stricter. It should be made more difficult to get into college and even harder to stay there. Uncle Sam's service schools are good examples of the right system. Entrance at West Point and Annapolis is hedged about with difficulties; the student body is highly selective. There is no dodging classes; every man must "recite" every lesson every day; the slightest falling behind in grade means the gate. From ten to twenty percent of every class falls by the wayside, usually during the first year.

The state is obligated to give children as good an education as the public school system can provide. Beyond that, the student should be on his own. But in Texas we have reversed that formula; we spend from \$17 to \$22 of the taxpayers' money on public school pupils and from \$250 to \$300 on students in the state-supported higher institutions.

We don't know whose fault it is; but it is time the people demanded a new deal. Entrance requirements to the higher institutions should be hiked; scholarship should be elevated. The premium should be taken off mere bigness, and quality and efficiency stressed.

Church schools are doing a better job at no cost whatever to the taxpayers.

15 BIBLE REASONS WHY I AM A MISSIONARY BAPTIST

By A. A. Davis
"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Peter 3:15.

1. I believe there is a God, Jehovah, Almighty Maker, Creator, All-Wise Supreme Being in Three persons—the Triune God. I John 5:7; Exodus 3:12-15.

2. I believe the Bible is God's Book, verbally inspired. II Timothy 3:16.

3. I believe Jesus of Nazareth was the Son of God, the Savior of Men, the Virgin Born Son of Mary. Matt. 1:21; Matt. 3:17.

4. I believe that Christ died for my sins, according to the Scriptures—that His Blood upon the Mercy Seat in the Holy of Holies was a satisfactory and sufficient atonement for my sins. I Cor. 15:1, 3; Rom. 3:25; Heb. 9:12, 14.

5. I believe that the Salvation of the Human Soul is wholly by Grace, through Faith in the Lord Jesus Christ, not of works, in whole or in part. Eph. 2:7, 8.

6. I believe that such Repentant Believers are Born again, Born of God, instantaneously then and there, when they Believe, and that they are therefore saved and saved forever, and are sure of Heaven. John 10:27, 28; John 5:24; I John 5:1; I John 5:18.

7. I believe that the Church of Jesus Christ was instituted by Jesus in Person while He was on this earth and that it has continued through the centuries as such. Matt. 16:18; Eph. 3:21; Mark 3:13-20.

8. I believe that Scriptural Baptism is the immersion in water of a Repentant Believer, by duly authorized Administrator, in the Name of the Father, and of the Son, and of the Holy Spirit. (This excludes all unbelievers and infants.) Acts 2:41; Acts 8:38; Matt. 3:15, 16; Matt. 28:19.

9. I believe that the Lord's Supper was primarily a Memorial Supper, placed within the Church by Christ, to commemorate the broken body and shed blood of Jesus Christ—and that it was never intended to be a fellowship banquet for unsaved, unbaptized, and undisciplined religious gatherings. I Cor. 11:24; I Cor. 11:18, 26, 28; Matt. 26:26, 28.

10. I believe in a God-called Ministry. Matt. 4:19; I Timothy 4:15; Acts 13:2-4.

11. I believe that the Gospel of Jesus Christ alone is the Power of God unto Salvation, that the Sinner must first hear it, then believe it. Romans 1:16; Romans 10:14, 17.

12. I believe in the resurrection of the body at the last day. John 6:40; John 11:25.

13.—I believe in the actual, literal bodily return of Jesus Christ to this earth, and that to carry out his will we must preach the Gospel to every creature on the earth. Matt. 28:19; Acts 1:8; Matt. 24:37; II Tim. 3:1, 5; Rev. 20:4-8.

14. I believe in an actual, literal Judgment day that awaits all the earth, unsaved Men and Nations, and in a literal Hell for all Christ rejectors. John 8:21, 24; John 3:36; Mark 9:43, 47; Heb. 9:27; Rev. 20:13, 15.

15. I believe in an actual, literal Heaven, prepared as an inheritance for the Children of God. John 14: 1, 6; I Cor. 2:9; I Peter 1:1-5; II Cor. 5:1, 4; Rev. 22:1-2.

I believe that the most practical and effective manner of getting these great truths to the world is through co-operation with other Churches of Like Faith and Order—coordinating their work and labors with and through the Mission Boards of the Baptist General Convention of Texas and the Southern Baptist Convention.

SWEETWATER ASSOCIATION ANNOUNCES BUDGET

The figures for the Sweetwater Association budget for 1938-1939 have been announced by Miss Ima D. Petty, clerk of the association. This budget was adopted at the board meeting last month. Suggested quotas for the churches were recently announced by the finance committee.

Table with 2 columns: Item, Amount. District Missions \$750.00, Mexican Missions 360.00, Minutes and Clerk 100.00, Sunday School and B. T. U. 50.00, Programs 18.00, Visiting Speakers 18.00, Evangelistic revolving fund 250.00, Total \$1,546.00

NEWS NOTES

(Continued from Page 2) church. Pastor F. A. Hollis did not think so when the Encampment was in the balance and he started out on a personal canvass. At the workers conference he reported \$41 in cash and assurance of the balance.

PROGRAM

WORKER'S MEETING
JONES COUNTY ASSOCIATION
First Baptist Church
Stamford, Texas
Oct. 18, 1938

10:00 Devotional message and songs, Rev. W. L. Daniels.

10:30 The Doctrine of Adoption, Rev. L. A. Doyle.

11:00 Harmonize Romans 3:28 with James 2:24, Rev. H. R. Whatley.

11:30 Sermon, Rev. P. C. McGahey. 12:00 Lunch.

1:30 Board Meeting and W. M. U. 2:15 Concerning Leaders Encampment, Rev. J. H. Littleton.

2:45 Closing Sermon, Rev. L. L. Trott.

Do not forget district and Mexican mission money.

HUNGRY PREACHERS

By L. R. Scarborough
We have two hundred fifty-seven preachers in Southwestern Seminary. We have a fine group of laymen and many noble women. We are trying to take care of them all. We have some fine singers and educational leaders that greatly need work to do in the churches and the pay that will help them to stay in the Seminary. There are enough churches around Fort Worth who need their services to greatly help themselves with these fine young men.

But I am thinking especially of the preachers. They are here from everywhere. Almost all of them are college trained men—many of them have had experience in pastorates. Some of them gave up full-time well-paying pastorates to come here in order to get better training to serve better. These men are live men, they are growing men—for the most part they are going to make good. They will make noble pastors, good preachers informed in all the varied tasks and groups of church work. And there are large numbers of pastorless churches in this area.

This is an appeal to the pastorless churches to help themselves and help these hungry preachers to places of service and usefulness. I mean that they are hungry in more senses than one. I am mainly talking about their hungry hearts to preach the gospel and to win souls. No church ought to be pastorless and no preacher ought to be churchless. We need for these two great possibilities to get together—helpful to both. We will greatly appreciate it if the pastors, district missionaries, associational missionaries and other leaders in the churches will co-operate with us in utilizing these strong men. Remember the Seminary has classes four days a week. This gives the pastors three days to serve the churches. Some of them are now going as far as five hundred miles a week to serve churches.

There are two great needs in the Seminary. One is the endowment of money to pay the faculty and keep the Seminary going from that end of the line, and just as essential is the endowment of the students in opportunities for church services and support. We have no student aid fund so we must have pastorates, choir directorates and educational leadership for this group of men here. Just as you love trained good preachers, so help us to help them to stay, and study and grow and win and build.

Write Mr. Fred McCauley, Seminary Hill, about any pastorless church, or any church where there is a choir director or educational leader needed. He has a list of noble men to recommend to you. If you wait long these preachers will get hungry. If you don't mind, they will get VERY hungry. Help us to help them for Christ's sake.

RAMBLING REMARKS

(Continued from page 1) our local Brotherhood. They are great fellows to take on a trip. Jolly in season, serious when the occasion demands it, but always cheerful regardless. I have been out with a few fellows who remind me of the person who went into a drug store to buy a nickel drink, and expected two glasses of ice water brought to his table in the back where he occupied a comfortable chair for an hour, availing himself of the privilege of listening to the store radio, reading from a thirty-five cent magazine displayed on the stand for sale, used the store telephone for two ten-minute conversations, and then complained that the store was not air-conditioned, q. e. d.

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

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PROGRAM

Pastors' and Laymen's Conference
November 7 and 8, 1938
City Temple Presbyterian Church
Dallas, Texas

General Theme
"Jesus and the World Today"
Monday afternoon, November 7, Geo. J. Mason, presiding.

2:30—Music and devotion, 15 minutes each, J. B. Christian and Judson Prince.

3:00—"America and the Nations—A Picture of This Bewildered World," C. B. Jackson.

3:30—"The Challenge of Changing Conditions," Hal S. Lattimore.

4:00—Music, J. B. Christian.

4:10—"Christianity and the Contemporary Situation," Vernon G. Miles.

4:40—"The Laymen's Contribution to the On-Going of the Kingdom of God," R. A. Springer.

Monday evening, November 7, L. S. Richardson, presiding:

7:00—Music and devotion, 15 minutes each, J. B. Christian and Joseph Underwood.

7:30—"Texas Baptists and the Liquor Question," Jeff Davis.

8:00—"The Professional Man and His Church," R. H. Brister.

8:30—Music, J. B. Christian.

8:40—"The Outlook for Evangelical Missions," B. J. Cauthen.

9:10—"Implementing the Church for Missions," J. Howard Williams.

Tuesday morning, November 8, R. L. Brown, presiding:

9:00—Music and devotion, 15 minutes each, J. B. Christian and L. B. Reavis.

9:30—"Jesus and Modern Youth," J. W. Marshall.

10:00—"Jesus and the Business and Political World Today," C. E. McGaw.

10:30—Music, J. B. Christian.

10:40—"Jesus and the Social and Moral World Today," T. A. Binford.

11:10—"Jesus and the Educational World Today," Thomas H. Taylor.

11:35—Music, J. B. Christian.

11:45—Sermon, "The Wider Reach of the Missionary Enterprise," F. B. Thorn.

Tuesday afternoon, November 8, Geo. J. Mason, presiding:

2:00—Music and devotion, 15 minutes each, J. B. Christian and Harry P. Wootan.

2:30—"The Adequacy of Christ as a Personal Savior," Phillip McGahey.

3:00—"Some Involvements of Church Membership," Lawson H. Cooke.

3:30—Election of officers.

3:45—Music, J. B. Christian.

4:00—"The Adequacy of Christ in Creating a New World," W. Douglas Hudgins.

Why Give at All? (Continued from page 3) you into everlasting habitations." There may be a whole host saying, "I would not have been in heaven if it had not been for what you did. You lived in order to give. You bought those Bibles, you financed that school, that hospital. We are here because you did it." Peter said, "Lord, we have left all and what are we going to get?" Jesus did not say, "Peter, you ought to be ashamed, you ought to think nothing about it. It is a great privilege to leave all and follow the Lord." Peter had just left a fishing boat and a hard, smelly job. Jesus said, and that was one of the thrilling moments, "Those of you who have been with me in tribulation, in the judgment you shall sit on the twelve thrones judging the twelve tribes of Israel." Every man likes to run something, if only his

wife. These men had the instinct of dominating. In that day you shall rule until you are satisfied. Then he said, "He that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundred-fold, and shall inherit everlasting life." What rate of interest is that? Plenty. One hundred per cent rate of interest, double your money, 10,000 per cent is the interest the Lord offers. It ought to make the commercial mouth of this world water. A mining company in our city offered 20 per cent and many suckers poured in their money hoping to get it. The Lord says, "I will give you 10,000 per cent."

A few years ago when we had our State Convention, my wife and I drove ten miles out in the country to see a little woman who said, "I have some money I want to put into missions." She was about 80 years of age, bent almost double in her service for others. Her people were pioneers in Minnesota in the days of the Indians. She said the earliest recollections of her mother was all she could get she would put into missions and the girls would get out of patience with her. She spent nothing on herself, just one nice dress and then she would make that over, as women do. She never wore a hat, but a little black bonnet, which she would turn around and fix over every year. She would go on putting all the money she could spare into missions. Now she was gone. This daughter was 80 years of age. The property had been sold and she had her quarter of it. "Without my brothers knowing anything about it, I want to put this all into missions. I remember one time in the church in Minneapolis we were having a financial drive. You said something I have never forgotten—'The bank of heaven will never break.' She had lost money in bank breaking. 'I want to put this where it will never be lost.' I went back with \$1,500.00 in my pocket. She had laid this treasure up. It started drawing 10,000 per cent interest. Banks are going to break, the bank of heaven never will.

Paul said, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." How many of you remember ever hearing a preacher speak on that except in the line of wild oats, if you dissipate, you get what is coming to you? That is not what Paul is preaching about. That great law of reaping Paul brings in here to persuade men to give liberally to spiritual things. In I Timothy 6:17 he writes: "Charge them that are rich in this world, that they be not high minded, hot trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against

the time to come, that they may lay hold on eternal life." Anybody who has a little he can spare is rich. We are ready to get, let us be ready to distribute.

Fred Gates, who had two pastorates in Minneapolis, was asked by John D. Rockefeller, to take charge of his benevolences, to look after his money which he wished to give away. It was found Mr. Gates had real business ability. Mr. Rockefeller found quite a good many business opportunities and through Mr. Gates made a railroad a paying proposition. He said, "Mr. Rockefeller, I have been making thousands of dollars but I do not think I am getting quite my share." Mr. Rockefeller said, "How much money have you saved?" He named a pretty good sum. He said, "Give it to me." What, the richest man in the world, tell the ex-preacher, to give him all his money. Mr. Gates did not have any better sense. He gave it to him, all he could spare. Rockefeller invested it in iron ore in Minnesota. Mr. Gates said, "Today I judge I am worth between six and seven million dollars." That is why God says, "Boys, hand over all you can spare. You are down here on earth under discipline and this world will pass away. I want you to be rich, have the good judgment to put all you can in spiritual things, because they are secure. When you come up, you will not be a pauper in eternity." People have challenged me on this. One of our men said, "Pierce is wrong; I will prove it." He went to the hotel and went through the New Testament. He said, "He is right in every detail." Jesus said, "I do not want you to go on through eternity without any spiritual securities." Give because it is God's way of making you rich.—Baptist Standard.

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