

WEST TEXAS BAPTIST

Vol. XI,

Sam Malone, Editor and Publisher
Abilene, Texas

ABILENE, TEXAS, JULY 18, 1935

John R. Hutto, Associate Editor,
Big Spring, Texas

No. 30

SHARPSHOOTERS

By W. R. Derr

Upon request from a number of friends and by consent of the editor, Brother Malone, I have agreed to furnish a column entitled "Sharpshooters" for the West Texas Baptist, giving facts and figures for the readers of this paper throughout the present prohibition campaign. Readers are invited to send in statistics or news items that might be of interest to our readers during this fight. Address W. R. Derr, 1134 Mulberry Street, Abilene, Texas.

"Do not drink wine nor strong drink, thou nor thy sons."—Lev. 10:9.

"Tragic accidents caused by liquor in Detroit increased 164 per cent after repeal." (Official police traffic survey).

"Automobile accidents in Los Angeles have increased, according to information just received from California, 427 per cent since repeal."

"370 lives have been snuffed out in California by drunken drivers, and 3,806 maimed since repeal." (Chief Cato of the Highway Patrol).

"Five gallons of gas and a pint of gin.—
And all they found was a mess of tin."

P. S.: Vote dry, August 24.

"The police records of Los Angeles, California, reveal the alarming fact that the thirteen days immediately following the repeal of their liquor laws compared with the thirteen days preceding the repeal of this law, that drunkenness had increased 82 per cent; drunken driving, 62.2 per cent; traffic accidents 71.4 per cent; injury in traffic accidents 71.1 per cent; death in traffic accidents, 313.3 per cent.

"Repeal has released a flood of liquor which has increased beyond anything known in the last decade."—(John Haynes Holmes).

POTOSI PREPARING FOR REVIVAL MEETING

In the absence of our pastor, Rev. H. H. Summers, "Uncle" Dick Bright, retired Baptist preacher, filled the pulpit for the Potosi Church Sunday. In his message Sunday morning Brother Bright used as his text, "Ye are the salt of the earth; ye are the light of the world." He mentioned several things that cause church members to lose their "saltiness," which would, of course, make it impossible for their lights to shine. Among these things he mentioned Sunday fishing, hunting, Sunday baseball and other Sabbath desecration. Along with these things he said the person who continually absented himself from the service was not living the life that would point others to Christ.

We are making final preparation for our meeting which is to begin next Sunday, July 21. A special collection has been taken to buy new batteries for our delco, and a committee was appointed for the installation of same. So you see we will have plenty of light. Our prayer is that we will be, as it were, a city set on a hill which cannot be hid. May we all let our lights so shine as to point the lost to Christ.

May we mention again that Brother Henry Littleton of Hamlin will do the preaching and J. Lee Pool of our church will conduct the singing. We feel that the revival spirit has already come, and our prayer is that we will have a great church revival and a great ingathering of souls. A cordial invitation is extended to all.—Church Reporter.

HAWLEY BAPTIST CHURCH

There will be an ordination service at the Hawley Baptist Church Sunday Afternoon at 2:30 o'clock, with Missionary J. D. Brannon preaching the ordination sermon. W. J. Dickey is to be ordained as deacon of the Hawley Baptist Church. It is hoped that every member of our church will be present for the service.

Sunday School at 9:45 a. m., preaching at 11:00 a. m. and 8:30 p. m. Visitors are invited to attend all services.

THE OLD TESTAMENT STEWARD

W. C. Garnett, Big Spring, Texas

The meaning of Christian stewardship must be studied first in the light of the Old Testament, for it was in this light that Jesus represented Christians as being stewards in the Kingdom of God.

The relation of the steward to his Master and to his Master's property was clearly understood by those to whom Jesus spoke, because stewards had occupied an important place in the economic life of Israel, even since the days of Abraham.

Abraham had a steward over his household whose name was Eliezer. (Gen. 15:2). Abraham sent another steward, "His eldest servant of his house, that ruled over all that he had," into Mesopotamia to select a wife for his son. (Gen. 24:2).

Joseph became steward of the house of Potiphar, who made him "Overseer over his house, and all that he had he put into his hand. . . and he, (Potiphar), knew not ought that he had save the bread which he did eat." (Gen. 39:1-5). Joseph later had a steward in his own house who received his brothers on their second trip to buy corn and entertained them until Joseph came home to lunch. (Gen. 43:16-24).

David had servants whom he made stewards over the work of his kingdom. Azmaveth was steward over the king's treasuries; Jehonathan was steward over the storehouses in the fields, villages, cities, and castles; Ezri was steward over the laborers in the fields; Shimei was steward over the vineyards; Zabdi was over the wine cellars; Baal-hahan was over the olive trees; Joash was over the cellars of oil; Shitrai was over the herds in Sharan; Shaphat was over the herds in the valley; Obil was over the camels; and Jazi was over the flocks. All these were called "The stewards over all the substance and possessions of the king." (1 Chr. 27:25-31; 28:1).

From the many New Testament references to stewards it is evident that their office was generally understood, and that their position and duties had

remained about the same since the days of Eliezer. We therefore study with interest the stewards of the Old Testament, learning from them much that will help us to understand better what Jesus meant by Christian Stewardship.

The Steward's Relation To His Master

The relation which the steward sustained to his master indicates his position in the economic and social life of Israel.

The steward was not a partner with his master for partners are associates in ownership, labor, management, profits, or losses in a common enterprise. But the steward owned nothing, he managed strictly according to his master's will, he had nothing to lose, and he claimed as his own no part of the profits of his stewardship. There was a sense in which the Master and his steward worked together with a common interest and for the accomplishment of the same purposes. But the steward's interest grew out of the fact that he was owned by his master and that he was loyal to his master's interests. It did not come from the steward's ownership nor from any personal will of his own concerning the management nor from any hope of holding for his own any part of the profits of his stewardship.

Second, the steward was not a renter. The renter pays a stipulated rental on the property of another, assumes control of the property, and manages it according to his own will and for his own profit. Nothing resembling this is found in stewardship. The master owned all, including the steward himself; the steward paid no rent; he managed for the profit of the owner; and he managed according to the master's will.

Third, the steward was a slave. He might be a slave by birth, born in his master's house; he might be a captive taken in battle; he might be purchased as Joseph was purchased by

Potiphar; he might be a voluntary slave, having given himself to a master that he might have food and raiment; or he might have given himself in payment of a debt.

But the steward was not an ordinary slave. As we shall see later the good steward was an intelligent, efficient, loyal servant who had proved himself to be trustworthy and had been made manager over a portion of his master's possession. The master's implicit trust made the steward's place one of great honor.

The Steward's Relation To Property

In his relation to property, then, the steward was a manager. He owned nothing. Being property himself he could not own property, just as one acre of land cannot own another acre or one cow cannot own another cow. Even the steward's children belonged to the master, and his own life was in the master's hand.

But the steward, as manager, enjoyed great authority and freedom. Abraham's servant "Ruled over all, that he (Abraham) had." Potiphar put "All that he had" into Joseph's hand. The man traveling into a far country called his own servants and "Delivered unto them his goods." There was no law to compel them; there were no spies to watch them. They were to manage according to their own wisdom, guided only by their knowledge of the master's will.

The steward acted with the full authority of his master. He might give of his master's substance or withhold it. He might reduce or cancel the debts owed by others to his master. He might put his master's money out at interest or he might bury it. He was free to use any or all of the property that was under his management in the manner that he thought would best to accomplish the purposes of his master.

The steward might be left in charge during the master's absences, or he might be regular manager over some

phase of the business for which he was particularly fitted, and trained, or he might be a general manager for the master whose business was too large for his personal supervision. In every case, however, all of the property belonged to the master and the steward was manager in the name of the master and solely for the master's interests.

The Steward's Qualifications

The steward must be, first of all, a specialist. It was his expert ability in some particular field that led to his appointment as manager in that field. Some were managers over households, others over flocks, others over camels, or cities, or treasuries, or orchards. Others, like Abraham's servant, and like Joseph in Potiphar's house, were made super-stewards over all that the master had including other stewards of lesser responsibilities. Each steward, by careful study, by long experience, and by loyal devotion to duty, had acquired great ability and had demonstrated this ability to his master. Very often, perhaps, the steward was better qualified and more expert in the work committed to him than was the master himself.

The steward was trustworthy. Frequently he was left to manage for long periods of time during the absence of his master. He was entrusted with matters of delicate and tremendous importance. In the case of Potiphar, perhaps others, no account was kept of the property but all was left in the hands of a trusted steward. The ordinary slave might be a slave in body only, but with the true steward his heart, as well as his body belonged to his master.

A third essential quality in the good steward was self-effacement. He had no ambitions beyond those of his master. He had no schemes or side lines of his own. He did not strive to make himself great or rich. He did not seek to put himself forward before the world. His one desire was to promote the interests of his master.

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A SHAMEFUL DESECRATION

The liquor traffic continues to violate every sense of propriety and decency in its greedy fight for profits. Few incidents in recent years have been more shocking than the use of Lincoln's Gettysburg address in a nation-wide broadcast advertising a certain brand of beer. Representative Francis D. Culkin was fully justified in his denunciation of this incident. In a letter to Mr. Anning S. Prall of the Federal Communications Commission the Representative accuses the man in charge of the broadcast with mutilating the address, paraphrasing it to extol the alleged merits of alcohol

and defiling a sacred classic with misplaced and vulgar comedy. "Cannot the power to withhold a license be used some way so that this shameful performance will not be repeated?" he asked.

It might be thought that with the door barely closed upon National Prohibition the liquor traffic would show some restraint. It is showing none. A rising tide of indignation is the direct result of the prevalent advertising intended to increase the use of liquors by women and young people.

It requires no prophet to predict

the state of affairs in America within a few short years if this commercialized debauchery of the people is not stopped. Bringing the women of the nation within the sphere of influence of the liquor traffic will alone double the liquor bill, double the incidental cost of the traffic, double drink-caused delinquency and delinquency, double the alcoholism rate, double the police problem, and once doubled these social calamities will be supported by a deeply-rooted narcotic appetite throughout the population. Meanwhile, traffics in other vices are

daily increasing their menace. The thin crust of civilization has been broken by the underworld, which is surging up to a new influence and power.

There is one alternative and one only to prohibition, and that is a liquor traffic stripped of all privileges of trade promotion and of the incentive involved in private profit. Whether this alternative would prove acceptable to the American people, no one knows. It is not being tried. Meanwhile, present indefensible policies insure the return of Federal Prohibition.

THE SIGH OF THE WIND

J. O. Heath, Garden City, Texas

When a boy on a northwest Texas farm, I became perfectly familiar with what were aptly called "Blue Northerners." If you have never been in one, then you are poor in this world's weather experiences. Some were very blue and had ugly and determined dispositions. If you extended one an invitation to pay you a visit, after you thawed out, you did not feel inclined to repeat the courtesy. But then those blue northerners did not wait to be invited, they came on anyway. And no matter how crowded you might be for room or how short on heavy quilts or how disagreeable it was for you or how disparagingly you talked about them, they stayed all night when they came. They were so fond of you in their rough and icy ways, that I never saw one that seemed to be in a hurry to leave.

Many winter nights did I, sitting before the struggling fire, listen to the loud roar of those freezing winds as they blew vehemently against the lowly house in which we lived. In the midst of the noise and the cold, there was one thing, in particular, that held my attention. The winds would gather at the corners of the house as they madly revelled in their wild abandon. It was then that I

could hear a sigh in those fierce winds. It was not a mental fancy formed out of the disturbance which the raging storm produced. Nor was it a wall in the winds that I heard. It was a sigh as though pleading that clemency might be exercised in an

hour when the agitated elements were full of wrath. The sigh was the only beneficial thing that blue northerners ever bequeathed to me. But its memory has been helpful, for as life's path led me into other hard and gusty places, I came to believe

that the listening ear may hear mercy's sigh in every strong and adverse wind.

Let us see if such belief has any scriptural incident or fact on which to rest. There is a touching scene recorded in the ninth chapter of Matthew. It is worth entering, that one may feel the warm touch of the ardent sympathy which our Saviour manifested toward it. He beheld the multitudes. They had no reliable guide, faithful overseers or generous ruler. The Priest and the Levite faring sumptuously, were not concerned about those uprooted and wind-driven people. Their haggard faces and undried tears made no tender appeal to them. The high officials interested in collecting tribute and in the maintaining of a material magnificence, were indifferent to the pathetic swayings of that dejected and homeless multitude. The rulers were aware that social injustice had disinherited them and sent them away empty handed. But what was that to them? Was not their country rated as wealthy. Why should they worry if industrial systems, in order to increase their dividends, closed down their business concerns and threw thousands out of employment?

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Motor Vehicle's Death Roll Grows

"Never has the motor vehicle accident toll been so tremendous," says "Public Safety" for June 1935.

"The average motorist was not able to travel nearly so far in 1934 without an accident as he was in 1933."

The increase in deaths during 1934 greatly exceeded the use of the highways. All of the important types of fatal motor vehicle accidents showed increases in 1934. Pedestrian fatalities in which an automobile was involved are estimated to be 16 percent above 1933 and 30 percent above 1927. Strange to say the safest group on the streets seem to be the children, as they have the lowest ac-

cident rate, which is perhaps accounted for by the fact that the children do not drink.

It is an interesting enlightening fact that the rate of automobile deaths per ten thousand motor vehicles in the various countries almost parallels the rate of consumption of absolute alcohol. The rate is highest in Italy, (54.5) for instance, and lowest in New Zealand, (6.6). The United States is fourth, only New Zealand, Canada, and Norway having a better record, and is followed by Austria, The Irish Free State, England, and Wales, The Netherlands, Scotland, Belgium, Germany, Switzerland, and Italy in order.

DR. JENKENS IN ARIZONA SURVEY FOR SOUTHERN BAPTISTS

Dr. Millard A. Jenkins left on Thursday of last week for Arizona where he will spend three weeks making a survey of Southern Baptist work in that state. He will also be one of the inspirational speakers at the Gambrell Memorial Assembly which is to be held at Prescott, July 18-28.

Serving on the committee with him are Dr. William Francis Powell, pastor of the First Baptist Church of Nashville, Tenn., and President of the Board, and Dr. George W. Graham, pastor of Compton Heights Baptist church, of St. Louis, Mo. The survey will be made in the interest of the future policies of Southern Baptist Convention work in Arizona, where is located the newest and youngest State Baptist convention affiliated with the Southern Baptist Convention.

While there will be a good deal of work connected with the Arizona trip, Dr. Jenkins will let it take largely the place of his vacation this summer. The trip will require the visiting of a goodly number of churches, and the holding of several conferences including groups of both the Northern and the Southern Baptist Conventions.

The pulpit supplies during his absence, will be arranged by the Pulpit Committee of which Brother George S. Anderson is chairman. Dr. Jenkins expects to return at the close of the Assembly the latter part of July.

BUFFALO GAP CHURCH

"Our Sunday School Study Course that we intended to have this week has been postponed until the farmers have caught up with their crop work. Pray for us in our work out here.

"To the members of the family of Sister Wright who was called to her mansion in the sky. The Buffalo Gap Baptist Church sends sympathy, love and regrets. May God comfort each one of you in your troubles as our prayer."

In Memory of Our Dead.

The last battle has been fought, the great victory won by Brother M. Boone. The oldest member of the Buffalo Gap Baptist church. God in his goodness called and Brother Boone died as he had lived ready when the Master spoke.

His going leaves a widow and many friends to weep for him.

Lonely is the life of that companion who for thirty-five years stood by him in every trial, pain and joy of life. But God will comfort the lonely heart and care for the bereaved. Be it resolved, therefore: That we extend the family our heartfelt sympathy and love. Our loss is Heaven's gain.

Be it further resolved: That a copy of these resolutions be sent the family. A copy be sent to the West Texas Baptist and a copy be spread on our church records.

Miss Maudie V. Conklin.
Mrs. Gerald Johnson.
Mrs. L. G. Johnson.

Our Dead

On Saturday morning June 15, 1935, the death angel came swiftly into our community and carried from our midst Brother E. M. Cox. His going leaves a widow, three children and a host of friends to mourn. We often wonder why? But God knows best. Many a child, many a widow and many a poor struggling man and his

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REV. SAM MALONE TO BE WITH VALLEY VIEW CHURCH, RUNNELS COUNTY, JULY 19-28

Our meeting at Valley View begins Friday night, July 19th, with Rev. Sam Malone, editor of the West Texas Baptist, doing the preaching. Old time songs that everybody loves and old time Gospel Preaching will characterize every service. There will be services twice daily, 10:30 a. m. and 8:30 p. m., with group prayer-meetings at 8 o'clock each evening.

We feel greatly honored in having Brother Malone with us for these ten days, and you are urged to come help us to make this meeting the greatest that we have ever had at Valley View. We covet your prayers that God will be with us in mighty power, and that many lives will be transformed before the meeting is over. Everybody is invited to attend every service.—Fred Moreland, Pastor.

West Texas Baptist

SAM MALONE Editor and Publisher
JOHN R. HUTTO Associate Editor

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THE CENTENNIAL AND CHURCH HISTORY

Next year all Texas will celebrate the 100th anniversary of Texas history. A committee has been appointed by Texas Baptists to write a short history of Texas Baptists. The state is now being organized for that purpose. An effort will be made to have the history of every church and every association in Texas written. In District 17 committees have already been appointed whose duties it will be to see that the facts from the churches and the associations are compiled. It is the aim of The West Texas Baptist to cooperate with the District Missionary and the committees along this line, and an effort will be made to publish in special editions the history of the great kingdom work in West Texas. It would be a fine thing for each of the churches to begin now in collecting the data for the church history. It would be in order to have a church historian appointed right away. The information about our Baptist work in Texas secured in this way will be of inestimable value, and our workers should go about the task in a serious manner.

SOME DANGERS OF CENTRALIZATION OF CHURCH AUTHORITY

John R. Hutto

In matters pertaining to our government, there is much talk these days about the abuse of the centralization of authority. In spite of our opinion or pre-conceived ideas it is hardly probable that a group of men, regardless of their wisdom, could form a government that would meet every possible future need of a people. The makers of our national constitution, many of them men of rare ability, as Washington, Jefferson, Adams, and Franklin, backed by the ready knowledge of James Madison, could not have been expected to form a government for an independent rural population that would fully meet the demands of a commercial nation dependent on each other and interdependent on the world at large as we now are. As our relations as citizens of the nation become more interlocked, just in such an extent must there be an authority to determine the trend and nature of those relations. Regardless of the necessity of centralization, the practice as such has many dangerous possibilities.

In a greater sense there are possibilities of such evil in over-centralization in Baptist churches. For the past several years there has been a tendency in this direction. The authority of the local church has been indirectly usurped by more remote bodies. Conventions control the policies of churches, and yet conventions themselves are often controlled by small committees. The power of initiation is taken away from the local churches, and often policies, and even debts, are thrust on the people in which they had no authority in the making. Some of our wisest and most conservative preachers have agreed that the trend of the past few years has been too much towards centralization. One of our wisest pastors was recently heard chiding himself for the tendency on his part of taking his authority too seriously. The authority of the church is too often vested in the pastor and the board of deacons. Our churches are presbytery in form, representative democracy, rather than pure democracy. Even matters of the smallest details are worked out and presented to the church for ratification. This practice presents a double centralization.

The churches of the first centuries, following New Testament examples, used the most simple and democratic forms of procedure. The dividing wing, which eventually became the Catholic church, gradually centralized its authority under one bishop whom they chose to designate as the Pope, gave the ordinances spiritual and grace-giving significance, and added other ordinances so as to further bind the communities both soul and body to this centralized authority. The individual member who for one moment dares to think independently and act accordingly is at once branded—using a Texas term—as a heretic and is subject to ex-communication. Loyalty to Christ has been superseded by loyalty to the "Holy Roman Apostolic Catholic Church." A question naturally grows out of this line of thinking. Is there a tendency of the real Apostolic church, which by a peculiar line of circumstances has become to be known as Baptist, to so centralize its authority in such a manner as to endanger the simple forms of its first existence?

The Lord has added his blessings to centralized bodies. The Methodist denomination is a splendid example. Possibly the great Head of the church is not so much interested in forms as such, or per se, but there are bounds beyond which we dare not go. Some who have been loud in defending local church authority have been the first to use it for their own aggrandizement. The question, as in state politics, has been used as a football to be kicked around to the advantage of the would-be reformer.

Baptists have ever stood for individual freedom of conscience and religious liberty. The thing for which we have so long contended should not be imperiled by our own acts. Some of the wisest among us are those who apparently know the least. Christ loved the multitude and put confidence in the common man. We should do well to follow his example.

P. & W.—PONDER AND WONDER

No provision made in the Baptist Missionary program for contacting the individual remote from church organizations.

Our laudable enthusiasm for Missions to heathen Africa—yet allowing negroes in our servant houses who are known to be living in open adultery and no protest offered.

A pastor of one of our larger churches admitting that he subscribed for but did not read either one of the State Baptist papers.

PUBLIC OPINION

PUBLIC OPINION

Editor's Note:—We are publishing below two letters from our subscribers, giving their views on current questions. We would be glad to make this a permanent feature of the paper. If you have something stored up that you would like to put off on the public send it to this department. Do not make your letter too long, and avoid dealing in personalities. Address your letter to Public Opinion department of the West Texas Baptist.

COMMENTS EDITORIAL

Dear Mr. Editor:

I want to congratulate you on your last issue, especially, of the West Texas Baptist. I think your editorial on "Fiddling While Rome Burns" is worth the price of the paper for a year. Your discussion and assembling of facts on "They Promise But They Do Not Perform" is one of the most unanswerable discussions I have seen touching the present campaign on the repeal issue. I do not see how any Christian man or woman can read this and other discussions that are appearing in our religious and daily periodicals, and do other than throw his or her influence wholly toward conserving our present state constitutional prohibition amendment.

If people calling themselves Christian are not moved to think and act in the direction of saving our youth from further pitfalls, then I see no hope for future civilization. A cross section of our social order today reveals from every angle conditions indescribably worse than ever obtained even in the days of the old saloon, and incomparably worse than during our thirteen years of nation-wide prohibition.

I have little patience with our leaders today, and with quasi-Christian men and women who admit the conditions that obtain, and yet say that there is nothing that can be done about it. There is something that everyone of us can do about it. We can let the world know that we stand for the ideals for which Christ stood. It is not my purpose to go into a discussion of the present situation other than to appeal to our Christian people who are entitled to vote to go to the polls and cast a ballot such as Christ Himself would cast were He to pass this way again and were facing the present issue.

It is ours to do right and make our influence always worth while. If others do not do so, and the consequences are disastrous to the present and to the future, then in the presence of an all-wise God, the responsibility is upon their shoulders rather than ours. The best we can do, in the field of Christian living and in Christian service, is poor enough in view of what the Son of Man did for us that we might have an opportunity to embody His ideals, and insofar as humanly possible, express them to those who touch our lives.

Sincerely yours,

J. D. SANDEFER.

BOOZE DRINKING BISHOP

The papers today headline the statements of a certain Kentucky Bishop favoring the repeal of the state's prohibition law. The headline position indicates the rarity of men in high religious leadership bold enough to besmirch their Christian influence by actively campaigning for the legalization of the liquor traffic. The bishop states with some degree of pride that his praiseworthy self-control enables him to both smoke and drink in moderation, thus exhibiting a higher degree of character than the tee-totaler. He is an advocate of "true temperance" which necessitates a limited indulgence—a legalizing of the trade and a campaign of education to lay emphasis on the time, place and amount of intoxicants that will maintain the beautiful drinking poise (hic) necessary to turn off the spigot before the habits are under the table. The bishop's reasoning is more specious than logical. He has overlooked, or purposely ignored some important factors in his advocacy of repeal: viz.,

1. Alcoholic beverages are habit-forming, the same as narcotics. The 100,000 or more deaths of drunkards annually in the old saloon days, and the other thousands who crowded the Keely institutes trying to break the habit, put this fact beyond dispute. Furthermore, every moderate drinker is a possible drunkard; and every drunkard was at one stage of the game only a moderate drinker.

2. The destructive effects of alcohol upon the human system when used as a beverage and upon society in general when consumed to any appreciable extent is patent, or should be, even to a tippling bishop.

3. That in advocating repeal and the legalization of liquor, granting the bishop's entire sincerity, he is aligning himself with all the brewers, distillers, liquor wholesalers, retailers, gamblers, the underworld element, the drinkers, and the drunkards. These men and women aim to promote liquor consumption, not decrease it as the bishop fondly hopes. He is aligning himself against his own Christian brethren and the great mass of stable religious people of all denominations. It is safe to say there will not be a dozen bishops in the whole United States broadcasting for the licensed dram shop.

4. It cannot be morally right for a nation, state, or municipality, for a revenue consideration either to engage in a traffic itself, or to permit others to do so that entails so much misery, debauchery, economic and social wreckage. Besides, what brand of patriotism can look with pride upon the flag of his nation or emblem of his state waving in acknowledged partnership over the institutions of liquor?

N. A. MOORE,

Hardin-Simmons University, Abilene, Texas.

CAN IT BE POSSIBLE?

That there are a dozen beer saloons in Abilene where 3-2 beer is sold openly?

That the State of Texas, County of Taylor, and City of Abilene, licenses gambling machines?

That there are in Abilene a number of pool halls operated daily in defiance of the law?

We say can it be possible that such conditions exist in Abilene, the school center of West Texas?

If it is true don't you think it is time for the law abiding people of Taylor county to take a hand?

SUGGESTED PROGRAMS FOR ANNUAL ASSOCIATIONS

At a meeting of the moderators some time ago I was asked to prepare a suggested program for the annual Associations. There may be some needed changes to fit the local conditions. Please note these suggestions:

1. Ask those on the program to bring discussions rather than so-called reports.

2. Ask that the discussions center around what the Association is doing for these causes. Give definite information and figures, not general statements. Study the needs and present them.

3. Ask that each one on program prepare well his part and stay within his time limit.

4. Appoint one to give digest of letters, and let him bring blackboard, with lines already drawn.

PROGRAM

- Name of Association
Septem. and 1935
At Baptist Church
- 9:30 A. M.—Song Service and Prayer, led by
Organization. (Call for letters. Collect minute money. Elect officers. Adopt tentative program. Appoint committees.)
Recognize visitors.
Special music.
- 10:30 A. M.—MISSIONS (General theme for morning).
10 Minutes—1. Introduction, "Missions Our Primal Task." By,
10 Minutes—2. Mission work done in this Association this year. By,
10 Minutes—3. Mission work done in District 17 this year. By,
10 Minutes—4. Mission work done in Texas this year. By,
10 Minutes—5. Mission work done in the Southern Baptist Convention this year. By,
10 Minutes—6. Mission work done on the Foreign Fields this year. By,
10 Minutes—7. Missions and the 100,000 Club. By,
10 Minutes—8. Cooperative Program, the all inclusive method. By,
11:20 A. M.—Mission Sermon, "The Bible and Missions." By,
12:00—Dinner.
1:30 P. M.—Song Service and prayer, led by,
1:40 P. M.—Comparative Digest of letters, with blackboard demonstration. By,
2:00 P. M.—RELIGIOUS EDUCATION (General theme for afternoon).
A. Religious Education in the churches.
10 Minutes—1. Sunday School work in this Association. By,
10 Minutes—2. B. T. U. Work in this Association. By,
10 Minutes—3. W. M. S. work in this Association. By,
10 Minutes—4. Layman's work in this Association. By,
10 Minutes—5. Vacation Bible School work, and opportunity, in this Association. By,
2:50 P. M.—Religious Education in our Denominational Schools. (Colleges, Hospitals, Seminaries). By,
3:10 P. M.—C. Religious Education on the Foreign Fields. By,
3:25 P. M.—Sermon on Religious Education. By,
4:00 P. M.—Business and adjournment.
- Evening Service—Evangelism**
7:30 P. M.—Song, prayer and experience meeting. Led by,
8:00 P. M.—Discussion on Evangelism in this Association. (Give No. revivals, No. additions during year, by Baptism, letter. No. surrendered for special work). By,
8:25 P. M.—Special music.
8:30 P. M.—An Evangelistic Sermon. By,
Second Day
10:00 A. M.—Song and Prayer. Led by,
10:15 A. M.—History of this Association. By,
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11:15 A. M.—Report of Association Treasurer, and Executive Board.
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1:45 P. M.—Discussion of Leaders Encampment. By,
2:10 P. M.—Report of Committees:
Resolutions.
Obituaries.
Time, place and preacher.
2:30 P. M.—Miscellaneous Business.
3:00 P. M.—Sermon, "Civic Righteousness."
3:30 P. M.—Adjournment.
- J. D. BRANNON, Dist. Missionary.

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West Texas Baptist

SAM MALONE Editor and Publisher
JOHN R. HUTTO Associate Editor

Published weekly, on Thursday of each week, at 241 Hickory Street, Abilene, Texas, in the interest of Kingdom Work in the West.

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THE CENTENNIAL AND CHURCH HISTORY

Next year all Texas will celebrate the 100th anniversary of Texas history. A committee has been appointed by Texas Baptists to write a short history of Texas Baptists. The state is now being organized for that purpose. An effort will be made to have the history of every church and every association in Texas written. In District 17 committees have already been appointed whose duties it will be to see that the facts from the churches and the associations are compiled. It is the aim of The West Texas Baptist to cooperate with the District Missionary and the committees along this line, and an effort will be made to publish in special editions the history of the great kingdom work in West Texas. It would be a fine thing for each of the churches to begin now in collecting the data for the church history. It would be in order to have a church historian appointed right away. The information about our Baptist work in Texas secured in this way will be of inestimable value, and our workers should go about the task in a serious manner.

SOME DANGERS OF CENTRALIZATION OF CHURCH AUTHORITY

John R. Hutto

In matters pertaining to our government, there is much talk these days about the abuse of the centralization of authority. In spite of our opinion or pre-conceived ideas it is hardly probable that a group of men, regardless of their wisdom, could form a government that would meet every possible future need of a people. The makers of our national constitution, many of them men of rare ability, as Washington, Jefferson, Adams, and Franklin, backed by the ready knowledge of James Madison, could not have been expected to form a government for an independent rural population that would fully meet the demands of a commercial nation dependent on each other and interdependent on the world at large as we now are. As our relations as citizens of the nation become more interlocked, just in such an extent must there be an authority to determine the trend and nature of those relations. Regardless of the necessity of centralization, the practice as such has many dangerous possibilities.

In a greater sense there are possibilities of much evil in over-centralization in Baptist churches. For the past several years there has been a tendency in this direction. The authority of the local church has been indirectly usurped by more remote bodies. Conventions control the policies of churches, and yet conventions themselves are often controlled by small committees. The power of initiation is taken away from the local churches, and often policies, and even debts, are thrust on the people in which they had no authority in the making. Some of our wisest and most conservative preachers have agreed that the trend of the past few years has been too much towards centralization. One of our wisest pastors was recently heard chiding himself for the tendency on his part of taking his authority too seriously. The authority of the church is too often vested in the pastor and the board of deacons. Our churches are presbytery in form, representative democracy, rather than pure democracy. Even matters of the smallest details are worked out and presented to the church for ratification. This practice presents a double centralization.

The churches of the first centuries, following New Testament examples, used the most simple and democratic forms of procedure. The dividing wing, which eventually became the Catholic church, gradually centralized its authority under one bishop whom they chose to designate as the Pope, gave the ordinances spiritual and grace-giving significance, and added other ordinances so as to further bind the communities both soul and body to this centralized authority. The individual member who for one moment dares to think independently and act accordingly is at once branded—using a Texas term—as a heretic and is subject to ex-communication. Loyalty to Christ has been superseded by loyalty to the "Holy Roman Apostolic Catholic Church." A question naturally grows out of this line of thinking. Is there a tendency of the real Apostolic church, which by a peculiar line of circumstances has become to be known as Baptist, to so centralize its authority in such a manner as to endanger the simple forms of its first existence?

The Lord has added his blessings to centralized bodies. The Methodist denomination is a splendid example. Possibly the great Head of the church is not so much interested in forms as such, or per se, but there are bounds beyond which we dare not go. Some who have been loud in defending local church authority have been the first to use it for their own aggrandizement. The question, as in state politics, has been used as a football to be kicked around to the advantage of the would-be reformer.

Baptists have ever stood for individual freedom of conscience and religious liberty. The thing for which we have so long contended should not be imperiled by our own acts. Some of the wisest among us are those who apparently know the least. Christ loved the multitude and put confidence in the common man. We should do well to follow his example.

P. & W.—PONDER AND WONDER

No provision made in the Baptist Missionary program for contacting the individual remote from church organizations.

Our laudable enthusiasm for Missions to heathen Africa—yet allowing negroes in our servant houses who are known to be living in open adultery and no protest offered.

A pastor of one of our larger churches admitting that he subscribed for but did not read either one of the State Baptist papers.

PUBLIC OPINION

PUBLIC OPINION

Editor's Note:—We are publishing below two letters from our subscribers, giving their views on current questions. We would be glad to make this a permanent feature of the paper. If you have something stored up that you would like to put off on the public send it to this department. Do not make your letter too long, and avoid dealing in personalities. Address your letter to Public Opinion department of the West Texas Baptist.

COMMENTS EDITORIAL

Dear Mr. Editor:

I want to congratulate you on your last issue, especially, of the West Texas Baptist. I think your editorial on "Fiddling While Rome Burns" is worth the price of the paper for a year. Your discussion and assembling of facts on "They Promise But They Do Not Perform" is one of the most unanswerable discussions I have seen touching the present campaign on the repeal issue. I do not see how any Christian man or woman can read this and other discussions that are appearing in our religious and daily periodicals, and do other than throw his or her influence wholly toward conserving our present state constitutional prohibition amendment.

If people calling themselves Christian are not moved to think and act in the direction of saving our youth from further pitfalls, then I see no hope for future civilization. A cross section of our social order today reveals from every angle conditions indescribably worse than ever obtained even in the days of the old saloon, and incomparably worse than during our thirteen years of nation-wide prohibition.

I have little patience with our leaders today, and with quasi-Christian men and women who admit the conditions that obtain, and yet say that there is nothing that can be done about it. There is something that everyone of us can do about it. We can let the world know that we stand for the ideals for which Christ stood. It is not my purpose to go into a discussion of the present situation other than to appeal to our Christian people who are entitled to vote to go to the polls and cast a ballot such as Christ Himself would cast were He to pass this way again and were facing the present issue.

It is ours to do right and make our influence always worth while. If others do not do so, and the consequences are disastrous to the present and to the future, then in the presence of an all-wise God, the responsibility is upon their shoulders rather than ours. The best we can do, in the field of Christian living and in Christian service, is poor enough in view of what the Son of Man did for us that we might have an opportunity to embody His ideals, and insofar as humanly possible, express them to those who touch our lives.

Sincerely yours,

J. D. SANDEFER.

BOOZE DRINKING BISHOP

The papers today headline the statements of a certain Kentucky Bishop favoring the repeal of the state's prohibition law. The headline position indicates the rarity of men in high religious leadership bold enough to besmirch their Christian influence by actively campaigning for the legalization of the liquor traffic. The bishop states with some degree of pride that his praiseworthy self-control enables him to both smoke and drink in moderation, thus exhibiting a higher degree of character than the tee-totaler. He is an advocate of "true temperance" which necessitates a limited indulgence—a legalizing of the trade and a campaign of education to lay emphasis on the time, place and amount of intoxicants that will maintain the beautiful drinking poise (hic) necessary to turn off the spigot before the habitues are under the table. The bishop's reasoning is more specious than logical. He has overlooked, or purposely ignored some important factors in his advocacy of repeal: viz.,

1. Alcoholic beverages are habit-forming, the same as narcotics. The 100,000 or more deaths of drunkards annually in the old saloon days, and the other thousands who crowded the Keely institutes trying to break the habit, put this fact beyond dispute. Furthermore, every moderate drinker is a possible drunkard; and every drunkard was at one stage of the game only a moderate drinker.

2. The destructive effects of alcohol upon the human system when used as a beverage and upon society in general when consumed to any appreciable extent is patent, or should be, even to a tipping bishop.

3. That in advocating repeal and the legalization of liquor, granting the bishop's entire sincerity, he is aligning himself with all the brewers, distillers, liquor wholesalers, retailers, gamblers, the underworld element, the drinkers, and the drunkards. These men and women aim to promote liquor consumption, not decrease it as the bishop fondly hopes. He is aligning himself against his own Christian brethren and the great mass of stable religious people of all denominations. It is safe to say there will not be a dozen bishops in the whole United States broadcasting for the licensed dram shop.

4. It cannot be morally right for a nation, state, or municipality, for a revenue consideration either to engage in a traffic itself, or to permit others to do so that entails so much misery, debauchery, economic and social wreckage. Besides, what brand of patriotism can look with pride upon the flag of his nation or emblem of his state waving in acknowledged partnership over the institutions of liquor?

N. A. MOORE,

Hardin-Simmons University, Abilene, Texas.

CAN IT BE POSSIBLE?

That there are a dozen beer saloons in Abilene where 3-2 beer is sold openly?

That the State of Texas, County of Taylor, and City of Abilene, licenses gambling machines?

That there are in Abilene a number of pool halls operated daily in defiance of the law?

We say can it be possible that such conditions exist in Abilene, the school center of West Texas?

If it is true don't you think it is time for the law abiding people of Taylor county to take a hand?

SUGGESTED PROGRAMS FOR ANNUAL ASSOCIATIONS

At a meeting of the moderators some time ago I was asked to prepare a suggested program for the annual Associations. There may be some needed changes to fit the local conditions. Please note these suggestions:

1. Ask those on the program to bring discussions rather than so-called reports.
2. Ask that the discussions center around what the Association is doing for these causes. Give definite information and figures, not general statements. Study the needs and present them.
3. Ask that each one on program prepare well his part and stay within his time limit.
4. Appoint one to give digest of letters, and let him bring blackboard, with lines already drawn.

PROGRAM

- Name of Association
Septem.....and.....1935
At.....Baptist Church
- 9:30 A. M.—Song Service and Prayer, led by
Organization. (Call for letters. Collect minute money. Elect officers. Adopt tentative program. Appoint committees.)
Recognize visitors.
Special music.
- 10:30 A. M.—MISSIONS (General theme for morning).
10 Minutes—1. Introduction, "Missions Our Primal Task." By,
10 Minutes—2. Mission work done in this Association this year.
By,
10 Minutes—3. Mission work done in District 17 this year. By,
10 Minutes—4. Mission work done in Texas this year. By,
10 Minutes—5. Mission work done in the Southern Baptist Convention this year. By,
10 Minutes—6. Mission work done on the Foreign Fields this year. By,
10 Minutes—7. Missions and the 100,000 Club. By,
10 Minutes—8. Cooperative Program, the all inclusive method. By,
11:20 A. M.—Mission Sermon, "The Bible and Missions." By,
12:00—Dinner.
- 1:30 P. M.—Song Service and prayer, led by,
1:40 P. M.—Comparative Digest of letters, with blackboard demonstration. By,
2:00 P. M.—RELIGIOUS EDUCATION (General theme for afternoon).
A. Religious Education in the churches.
10 Minutes—1. Sunday School work in this Association. By,
10 Minutes—2. B. T. U. Work in this Association. By,
10 Minutes—3. W. M. S. work in this Association. By,
10 Minutes—4. Layman's work in this Association. By,
10 Minutes—5. Vacation Bible School work, and opportunity, in this Association. By,
2:50 P. M.—Religious Education in our Denominational Schools. (Colleges, Hospitals, Seminaries). By,
3:10 P. M.—C. Religious Education on the Foreign Fields. By,
3:25 P. M.—Sermon on Religious Education. By,
4:00 P. M.—Business and adjournment.
- Evening Service—Evangelism
7:30 P. M.—Song, prayer and experience meeting. Led by,
8:00 P. M.—Discussion on Evangelism in this Association. (Give No. revivals, No. additions during year, by Baptism, letter. No. surrendered for special work). By,
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12:30—Dinner.
1:30 P. M.—Song and Prayer service. Led by,
1:45 P. M.—Discussion of Lenders Encampment. By,
2:10 P. M.—Report of Committees:
Resolutions.
Obituaries.
Time, place and preacher.
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W. M. U. DEPARTMENT

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

Y. W. A. AND INTERMEDIATE G. A. HOUSEPARTY—DIST. 17

The third Y. W. A. and Intermediate G. A. Houseparty for District 17 will be held July 25-27 at Luaders Encampment Grounds. The Houseparty opens Thursday afternoon, July 25.

Miss Juliette Mather, Southwide Young People's Leader, of Birmingham, Ala., is to be the guest speaker. Miss Mather is spending a month touring Texas. She is attending only four Texas camps, two of which are State, and we feel that the girls of District 17 are fortunate in having her as speaker for the Houseparty. It is an opportunity that no girl should miss. The theme of the Houseparty is "Serving Christ" and Miss Mather's addresses will all bear on that theme. She will speak twice daily, in the morning and in the evening. We are urging all the women and girls to avail themselves of this unusual opportunity and come and hear Miss Mather.

Mission study classes will be taught. Seven books are offered, including one of the latest mission books, "Sharing With Our Neighbors." These books will be taught by outstanding workers in our District. Miss Mather will also teach a Methods Course for young people's leaders. We hope that every person interested in young people will avail themselves of this opportunity of studying with Miss Mather.

Our District President, Mrs. R. M. White, will deliver two lectures, one on the Southern Baptist Convention, which she recently attended, and one on W. M. U. Plan of Work.

Two outstanding features of the program will be demonstrations put on by Y. W. A. and Intermediate G. A. organizations. The first demonstration "An Installation Service" will be given by girls from Roby and Rotan. The second demonstration "An Outstanding Missionary Program" will be given by Intermediate G. A. from Hamlin. These will be interesting as well as profitable.

The Twilight Services will be conducted by Miss Catherine Atkins of Hamlin and Miss Lela Rounsville of Sweetwater. They are planning unique and interesting ways of presenting these.

The recreation committee has been busy for the past two weeks planning an intensive recreational program. If all their plans are carried out, the activity will be equal to a three ring circus—three or four things going at one time. The recreation is under the supervision of Mrs. W. J. Ware, Rule. Miss Katrene Moore and Miss Peggy Gideon, Abilene.

Every girl—13 years and over—is urged to attend. She does not have to be a member of a G. A. or Y. W. A. All are invited. The registration fee is 50c. Each girl is asked to bring a picnic supper for Thursday evening and 75c for food or 75c worth of food. A list of food will be given to any group upon request. Each girl is asked to bring her own cot and bedding. Every group attending must be chaperoned by an adult. We are urging a good attendance

since it is possibly our only opportunity to have Miss Mather as our guest. No one will regret the time spent at the Houseparty. Come and be with us for three days of inspiration, study and good times.

MRS. J. B. BUCKLEY,
Y. P. Leader for District 17.

HAS YOUR SOCIETY MET ITS APPORTIONMENTS FOR APRIL, MAY AND JUNE?

Almost every association has met its apportionments for April and May but the June item, District Scholarship at the Southwestern Training School, is scarcely more than half reached. We had a rather large goal but we can surely attain it if each society comes up with its part.

Our offering, in May, to the Charity Fund at the West Texas Baptist Sanitarium was very gratifying. We received \$221.28 and it was immediately sent to the hospital.

An apportionment of \$25.00 for a Buckner Orphans Home graduate was given out in April and most of that amount came in by the 20th of May. Your District Treasurer greatly appreciated the co-operation shown at that time as well as at all other times. Those societies who have not sent in on this please do so soon.

Now, if your society has not met all of its apportionments and especially the June apportionment, won't you make some effort to help it to do so immediately? When our societies function properly then our association and District can do so too.

Just a word about our next quarter's work. July is here and we have so little to send in this month, only \$1.00 for each association for subscription to magazines for our missionaries. In August we only have \$2.00 from each association for our Texas Bible Scholarship at Louisville, Ky., and in September the State Mission week of Prayer with a free will offering. (Please do not send this offering to the association or District Treasurer). Won't you try to be paid up by October 1, 1935?

I hope many of you are making your plans to bring your lunch and attend the Executive Board Meeting at Luaders Friday, July 26.

MRS. H. J. HANKS,
Treasurer, Dist. 17.

QUARTERLY MEETING HELD AT TYE JULY 12 FOR SWEETWATER ASSOCIATIONAL AUXILIARY

Mrs. Theiss S. Jones
In spite of the terrifically hot weather, Mrs. C. C. Compere and her co-workers were found faithful to duty and a profitable day was spent when the Sweetwater Associational Auxiliary met for the third quarterly meeting at Tye July 12.

Mrs. J. H. Dean lead in the singing of the opening song, "Let the Lower Lights be Burning," while Miss W. M. Morrow, accompanied Mrs. J. L. Anthony lead the opening prayer. Minutes were read by Mrs. W. M. Morrow, who as secretary pro-tem, performed throughout the day in the absence of Mrs. Bert Low. "Witnessing For Christ," was the

title of the devotional given by Mrs. W. C. Ashford in which she gave emphasis to the requirements of witnesses for Christ and to the rewards of witnesses for Christ.

Greetings were extended by Mrs. R. T. England of Tye, and response by Mrs. Jentry Holmes of Abilene. After singing of the W. M. U. Hymn, "Fling Out the Banner," the following reports were made by local presidents or their representation.

Abilene, Calvary, Mrs. J. H. Dean. Abilene, First, Mrs. C. C. Stewart. Abilene, Immanuel, read by Secretary.

Abilene, Southside, Mrs. Louis Rowell.

Abilene, Sunset, read by Secretary. Abilene, University, Mrs. D. W. Arnette.

Blackwell, read by Secretary.

Caps, Mrs. W. F. Joiner.

Elmdale, read by Secretary.

Merkel, Mrs. T. E. Collins.

Sweetwater, First, read by Secretary.

Sweetwater, Lamar, read by Secretary.

Tye, Mrs. R. T. England.

The morning session closed with Treasurer's report by Mrs. Boyd King, and Mrs. J. E. Burnam, "Mission Study" report.

After adjournment for lunch all standing committees and executives Board held their meeting.

The afternoon session opened with singing "I Love To Tell the Story," led by Mrs. Jentry Holmes, accompanied by Mrs. Morrow.

Mrs. T. L. Nipp led the devotional "and the woman left her water pot," applying it in speaking of material things, in service to Christ.

Recommendations from Executive Board presented by Mrs. W. F. Joiner were:

Sweetwater Assoc. W. M. U. adopting Bro. Burks of Sweetwater and Bro. Lee as our beneficiaries.

Acceptance of two (2) books on addresses of Mrs. F. S. Davis, president of W. M. U. of Texas, for twenty-five years.

The main address of the day was given by Rev. W. C. Ashford of the Southside Church, Abilene, "Witnessing for Christ." He discussed those that receive the call and their answer and field of service to the call.

Mrs. J. D. Brannon beautifully sang "One Day," accompanied by Mrs. Morrow.

Mrs. Morrow read Mrs. N. A. Moore's report on Christian Education.

Personal Service report was read by Mrs. J. L. Anthony.

Mrs. D. C. Fulkerson announced a young people's meeting for Sweetwater Association for Sunday, July 14 at 3 o'clock at Merkel, Texas. Also that the G. A. and Y. W. A. Houseparty would be at Luaders, July 25-27, including girls from 13 years up.

Miss Juliette Mather, Southwide Y. P. leader of Birmingham, Ala., is to be guest speaker.

Mrs. D. W. Arnette gave the periodicals report.

The Margaret Fund Mother was read by Mrs. J. B. Buckley.

The afternoon reports were closed by Mrs. J. L. Winter, giving the Stewardship report.

to elect a king. The seven older brothers were all gathered before the prophet, but Samuel soon announced that none of these boys were God's chosen. David, the shepherd boy, was sent for. To the father and the older brothers David was just a lad, but God could see into the heart and life of the boy and could know the potential possibilities in his character. After David was anointed by Samuel, the spirit of the Lord came mightily upon him and he went on his way to await the coming of the proper time when he would become head of the nation.

The Years of Preparation

After his anointing David continued his duties as a shepherd. Like Moses in the desert of Midian, he spent several years in the "University of Hard Knocks." The scriptures tell us that once he killed a bear and at another time a lion. God had planned for him a strenuous life of hardships and privation, and now as a youth his life and character is being moulded into the proper material.

The story of David and his fight with the Philistine giant is one that thrills the imagination of both young and old. The father sent the lad to the Israelitish army to inquire about the welfare of the brothers and to carry them provisions. David accepted the challenge of the giant and went forth to battle him. At first

he put on the armour of Saul, the king; but he took this off, preferring to go with his familiar sling shot, and go in the strength of the Lord.

David the musician played his way into the home of King Saul. The music from David's harp soothed the king at the times when the evil spells came upon him. David's popularity with the people soon aroused the jealousy of Saul and the trouble soon drove David from Saul's home.

The Years of Wandering

The next few years of David's life were spent in fleeing from Saul. It was at this time that the beautiful friendship developed between David and Jonathan, Saul's son. Several times David had the opportunity to kill Saul, but he refused to touch "God's anointed." Finally David gathered around him a band of four hundred men, mostly down-and-outs and men of more or less questionable character. David's ability as an organizer and leader was displayed in the way he was able to handle these men. He finally fled to the land of Philistia, where he stayed for some time. He was here at the time Saul and Jonathan were killed.

David The King

After the death of Saul David was selected by the tribe of Judah as king. The other tribes were afraid of him because of his contact with their mortal enemies, the Philistines. David reigned over Judah for seven years with the capitol at Hebron.

DISTRICT 17 MISSIONS

J. D. Brannon, Missionary

Texas Leads South in Standard Sunday Schools by More Than One-third

During June Texas had seventeen new Sunday Schools to reach the Standard. That was ten more than reaches the Standard last year in June. That brings the total number of Standard Schools for the first six months of 1935 up to 223. This is twelve more than the total number for 1934.

To date all the States of the Southern Baptist Convention have only reached 656 Standard Schools. Texas has more than one-third of these.

The best argument for the Standard Sunday School is that the Standard School always does better work than the school that isn't Standard. If you deny this, I only invite you to visit the same number of schools, of Standard and not standard and see for yourself.

If you want your Sunday School to reach the highest efficiency, work to make it a Standard School, anywhere can reach this goal.

STEWARDSHIP CAMPAIGN AT LAMAR STREET CHURCH

Last Friday night the Missionary spoke to 34 Laymen of the Lamar Street Baptist Church, Sweetwater. Every man except one pledged to tithe. He also spoke on tithing to the whole church, Saturday night and Sunday morning. During the whole week end there were more than 150

After that he became King over all Israel and the capitol was moved to Jerusalem. David was a born fighter. During his prosperous reign he pushed out the borders of Israel and conquered all the enemies of God's people.

David's Great Sin

After the victorious conquest of the enemies of Israel, David rested from his labors, and it was during this time that he let sin come into his life and mar the otherwise wonderfully faithful and constructive life. David committed adultery with Bathsheba, and then murdered Uriah, the woman's husband in order to try to cover up his sin. Of course it was not direct murder. David sent Uriah back to the army with the instructions that he be placed in the front line battle.

After Nathan, the prophet, came to David and told him of his sin, David repented. God forgave him, but the awful verdict was that the sword would never depart from David's household. This verdict was speedily carried out. The child born (Continued on page four)

people who pledged to tithe, and one boy was converted.

This church is making wonderful progress in all of its work. The Sunday School had 225 present Sunday morning. Their B. T. U. is one of the largest in the Association. The offering Sunday morning was nearly \$70.00. They have a great field of services, and the pastor, Brother Lawrence Trott is leading with great constructive program. The people love him and follow him.

LAYMAN'S MEETING IN CALLAHAN ASSOCIATION

The Callahan Layman's Meeting was held at Cottonwood last week with 25 men present. The Missionary spoke to them and about 20 of them pledged to tithe. It was a real enthusiastic meeting. The men of that Association are taking a great interest in their work.

IS THE TITHE AN OLD TESTAMENT LAW

There are those who say, "The tithe is an Old Testament Law and we are under grace, therefore we are not obliged to tithe." Let me suggest:

1. That the tithe is not an Old Testament law. It was incorporated in the system of worship of the Old Testament, but it was in the plan for God's people long before the law was given. Abraham tithed, and Melchizedek tithed hundreds of years before God gave the law to Moses.

2. Suppose that it is an Old Testament law. The Old Testament is just as much a part of the Bible as the New Testament, and it was only fulfilled in that Christ became the sacrifice for the sins of man, rather than the blood of an animal, which was only pointing unto Christ.

3. If it is an Old Testament law, should one do less under grace than under law?

4. Jesus in the New Testament approved tithing. Matthew 23:23: "Only

once," you say. Yes, but, how many times does Jesus have to tell a Christian he ought to do a thing before he is willing to do it. "Why call ye me Lord, Lord, and do not the things I say."

REPORT OF DIST. MISSIONARY DISTRICT 17—JUNE, 1935

J. D. Brannon, Missionary

Sermons and addresses, 40; miles traveled, 2794; letters and cards written, 73; telegrams, 3; no. churches calling pastors, 3; no. association meetings attended, 13; no. district meetings attended (encampment and R. A. camp), 3; no. committee meetings (R. A. camp), 3; revivals held, 1; tracts distributed, 3000; assisted churches in arranging budget, 1; churches and communities contacted, 45; no. pledging to tithe, 49; no. B. T. U.'s organized, 1; additions: baptism, 15; letter, 6; other professions, 40; total, 61; finances: collected for D. M. \$17.25; collected for D. M. church pledges \$11.00; collected for C. P., \$11.03. Total \$39.28.

The revival in the First Baptist Church, Rotan, closed Sunday. There were 2 additions to the church by baptism and 7 by letter. Rev. John W. Cobb did the preaching, and the song services were conducted by the Pastor, Brother John T. Taylor. Brother Taylor has been pastor at Rotan for ten months and the work is making progress under his leadership. The Sunday school has had a gradual growth and the attendance the first Sunday of the meeting reached 301.

Pastor Lee Dowdle and the Valley View Church, Stonewall county, are in a revival this week with Rev. A. S. Holmes doing the preaching.

The First Baptist Church, Abilene, has voted to join the "tither's test movement" and has set September 1 as the time to begin "bringing in the tithe."

COMPARATIVE REPORT OF ASSOCIATIONS' GIFTS TO THE COOPERATIVE PROGRAM FOR JUNE

Associations	No. Chs.	No. Chs.	Giv. %	Chs. Giv. Amt.	Per Capita Gift Apr.
Cisco	39	10	25.6%	\$277.60	3c
Callahan	15	6	40.0%	42.21	2c
Fisher	22	11	50.0%	77.01	3c
Haskell	24	11	45.8%	66.99	2c
Jones	31	8	25.8%	91.82	2c
Stonewall	15	6	40.0%	39.90	4c
Sweetwater	35	13	37.1%	619.18	7c
Total	182	65	37.7%	\$1,214.71	3.3c Av.

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 form 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.

SUNDAY SCHOOL LESSON

Sam Malone, Editor

Subject—David (The Great Hearted).

Lesson Text — 1 Sam. 26:5-12; 2 Sam 1:23-27; 23:14-17.

Golden Text—Look not every man on his own things, but every man also on the things of others. Phillipians 2:4.

Devotional Reading—John 17:1-10.

Introduction

The lesson study for Sunday is about one of the greatest of all the Old Testament characters. David's home was near the beautiful and historic little city of Bethlehem. He was the youngest son of Jesse. In the formative period of his life God saw it that this young man had the proper rugged training, out in the open spaces where he tended his father's sheep, played on his harp, fought the wild beasts, and perhaps wrote some of his early poetry.

Chosen As King

After Saul was definitely rejected as king over Israel, God sent the old prophet Samuel to the home of Jesse

GLEANINGS FROM DISTRICT EIGHT

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

RAMBLING REMARKS

Dick O'Brien

We spent so much time rambling last week that it almost left us without enough energy for remarking this week. . . . Aside from Mark Twain's humorous account of his trip around the world I find it hard to get interested in the account of other people's travels, but we did take a trip last week which proved interesting to us. We went down to Houston and Galveston, stopping over a night and day with the McGaheys at Navasota. It was worth the trip to see these good friends again and talk over old times. I have never missed the fellowship of any preacher as much as I have missed Philip McGahey. They are happy at Navasota and are doing a fine work. It just doesn't seem right for them not to be in West Texas, and we hope that the day will come when the Lord will permit them to return to us. They have a very good church and are in one of the most historic towns in Texas. Their people are highly pleased with them, and the entire section has accepted them as denominational leaders of great ability. We wanted to stay a week with them. . . . A. C. Hardin is with pastor H. B. Naylor and the church at Payne in a revival this week. The meeting is beginning to show results. . . . District Missionary, Willis J. Ray, is nursing a severe summer cold this week. . . . We had one of our best Workers meeting programs at Westbrook on Tuesday of this week. The attendance was especially good considering that many of our pastors and churches are in meetings. The program centered around the work of the Holy Spirit, and each speaker seemed to be at his best. Rev. James Lunsford, of Seminary Hill, who is conducting a meeting for the Bethel church, preached the morning sermon. It was a most excellent sermon, well prepared and well delivered. The session closed with an old fashioned testimony meeting led by brother Lyman Wrenn, of Snyder. We meet at Ira in August. . . . We visited the zoo both in Houston and Fort Worth and let the animals see the twins. The experiment proved interesting to all concerned. . . . We barely got home in time to begin a meeting at China Grove with Pastor Forest Huffman. The meeting began Friday night and will continue until next Sunday. We have prospects of a successful revival. . . . Pastor Lawrence Hays will assist Brother Parks in his meeting at Hermleigh late in this month. . . . H. N. Baldersee is conducting a Daily Vacation Bible class in his church at Looney. He is spending the summer on the field with his family. . . . We took the children through the penitentiary at Huntsville. For the first time in the history of the prison system every cell in the death row was occupied. There were nine convicts awaiting execution. One was due to die at mid-night the day we were there. There was a tense hush evident on every hand as the inevitable hour approached. Just outside the walls the hearse was already stationed to receive the body to return it to its last resting place. The priest was there to be of such comfort as he might in the last hours. "The wages of sin is death. . . . The sinner will find his life at the very place where Jesus lost His, at the cross. . . . We made a mistake in the arrangement of the puzzle last week. If you found it incorrect, charge it to us, we left out one section. These are home made puzzles and we hope they will lead to Bible searching, so we repeat the same one in its correct form.

PUZZLE

Take the age of Moses the first time he left Egypt. Add the number of disciples with Jesus on the mount of transfiguration. Subtract the number of books written by John the beloved. Add the number of chapters in the shortest book written by Paul. Multiply by the number of spies who brought to Joshua a pessimistic report. Subtract the number of chapters in the book of Job. Divide by the number of optimistic spies. Add the number of New Testament characters referred to as "sons of thunder." Divide by the number of Bible books written by John the Baptist. The answer will be the number of verses in the longest chapter in the Bible.

The answer will be given next week and a new puzzle.

MISSION MEETINGS TO BE HELD IN MITCHELL SCURRY ASS'N.

The goal of the district is to hold a revival in every school community this summer and the following is a list of communities and the preacher responsible for the revival in each community. It is hoped that 2,000 souls will be won to Christ this year through our evangelistic efforts.

- Brownlee—G. W. Parks.
- Rodgers—P. D. O'Brien.
- Shepard—H. N. Balderee.
- McKenzie—Walter Devers.
- Dorn—Lee Hemphill.
- Pyron—Ben Ferguson.
- Sunset—Frank Fort.
- Valley View—W. Brown.
- Cuthbert—Wm. Arnett.
- County Line—R. E. Bratton.
- Goode—Charley Mathes.
- White Bluff—W. A. Todd.
- Ennis Creek—Willis J. Ray.
- Cotton Wood Flat—Houston Scott.
- Whitley—Rodgers.
- Tredway.
- Longfellow.
- Bethel—Jim Fields.
- Blackland—Frank Fort.
- Canyon—R. R. Cumbie.
- Conway—C. C. Scott.
- Silver—A. C. Hardin.
- Turner—Lawrence Hays.
- Barnett—Champion Church.
- Lone Star—A. A. Watson.
- Pleasant Hill—Forrest Huffman.
- Little Sulphur—W. Brown.
- Fairview—C. C. Scott.
- Sanders—H. N. Balderee.
- Plainview (Scurry)—Forrest Huffman.
- Woodward—W. A. Todd.
- Stray Horn—Cone Merritt.
- Hood—E. V. Boynton.
- Lloyd Mt.—Lawrence Hays.
- Iaatan—C. C. Scott.
- Crowder—Jim Fields.
- Gansaway—T. D. Wiman, Jr.
- Carr—Willis J. Ray.

It is hoped that as soon as these revivals are held that they will be reported to A. C. Hardin, Loraine, or to the missionary. If the one assigned to hold the meeting cannot get to it he is expected to secure someone to conduct the revival.

MEXICAN CHURCH OF BIG SPRING PROSPERS

On Montezuma Street, in Big Spring's "Mexican Town" stands the only Mexican Protestant Church in the New World that was built, and is maintained, wholly as a civic enterprise. . . . The brown-stoned church was built at a cost of \$2,000. . . . which was raised by dollar donations. . . . the movement attracted national attention. . . . one contribution being from the Literary Digest.

The church itself was organized in 1925 by Mesdames S. H. Morrison and B. Reagan. . . . who surveyed conditions across the tracks and saw the necessity of a church. . . . first services were held in a hut loaned by a Mexican citizen. . . . and the two Big Spring ladies conducted their own school until 1907. . . . when the first pastor was brought here from Baird. . . . Mrs. Morrison continued to teach a weekly Sunday School class until her nervous breakdown in 1910.

In 1925 Reverend D. Ruiz of San Angelo, assisted by Mrs. Morrison, reorganized the church. . . . two years later a regular pastor was obtained. . . . In 1929 a Vacation Bible School was conducted by a Miss Lane. . . . assisted by Reverend S. B. Hughes of the East Fourth Street Baptist Church; Mesdames Long, Humble and Hull; and Misses Evelyn and Helen Creath.

Labor for building the church was also donated. . . . principally by Big Spring's trade unions.

Rev. Scott Cotton who has been the pastor for several years is troubled with a throat ailment and has been in south Texas for treatment but relief has not yet been found. This church membership is small and very poor financially but a check for \$2.00 goes for world missions through our Cooperative program. Mrs. Cotton has played a great part in taking Christ to this Mexican settlement.

Rev. Ricketson of Seminary Hill is the supply pastor for the First Church Big Spring, during the pastor's absence. Rev. and Mrs. R. E. Day left last Thursday for Corpus Christi and points south for a month's vacation.

Rev. H. C. Reddoch is doing the preaching in the revival at Lees which started Sunday evening. The pastor, Ben Ferguson, is expecting a great meeting and states that the revival started off with a full house last Sunday night.

LAMESA ASSOCIATION

J. J. Gentry

The Workers Conference of the Lamesa Association was held yesterday with Pastor E. F. Cole and the church at Woody, six miles north of Lamesa. The services were on the mountain top all day. The congregation was large. The topic for the day was evangelism. Brother W. S. Garrett of the East 4th Street church of Big Spring was present and brought a great message of Jesus the soul winner. Brother B. G. Rieburg also of Big Spring, brought a fine report of the Southern Baptist Convention, and at the preaching hour Brother Willis J. Ray preached a great sermon as he can do. Brother Bob Smith, and Brother Whatley, local pastors, also brought fine messages. Brother Cole of Lamesa is the pastor of this good church, going out once a month in the afternoon. There will be a club forthcoming for the West Texas Baptist from this good church, which was started yesterday, and I believe others will send in clubs.

Brother Ray is in a fine meeting with Brother C. F. Bryant and one of his churches in Big Spring Association.

Brother Leroy Smith and his church at Munger is in a revival. The pastor doing the preaching. This little church had 102 in B. T. U. last Sunday night and 100 in Sunday School last Sunday. It is just a small church. Brother Smith will also hold a meeting at Shumake next week, the meeting starting tonight.

Our missionary has a great evangelistic campaign organized in the association for the summer. Brother J. C. Thomas and the church at Ackery will begin their meeting the 3rd Sunday night in this month with Brother Whatley assisting.

We noticed in the West Texas Baptist that Brother W. I. Taylor had been called to the church at Drasco. We predict for this church and pastor a prosperous year. All who know Brother Taylor on the Plains will testify that he is a good pastor as well as a preacher.

As news is hard to get "on the wing" will bring these feeble remarks to a close.

SUNDAY SCHOOL LESSON

(Continued from page 3)

to David and Bethsheba died. One of David's sons committed a crime against his half sister, and the girl's own brother committed murder to avenge his sister. Later on this rebellious son drove his father from the throne. One of the most pitiful scenes in all the Bible is the one depicting David, now old in years and broken in spirit, fleeing for his life with a small group of his followers. Many of the Psalms written by David give us an insight into the terrific battles that raged in the heart of David during these trying years.

One of the divine laws of God is that a man must reap whatsoever he sows. In an unguarded moment David had sown some evil seed, and although he was a "Man after God's own heart," he had to reap the harvest of his evil deeds.

Characteristics of David

There are so many admirable characteristics of David, that it is rather difficult to sum them up in the small space left here.

1. First of all David was a great King. He had the welfare of his country at heart and during the forty years of his reign Israel grew into a great kingdom.
2. He was a great warrior. David subdued all the enemies of Israel. His mission was to lay the foundation on which his son Solomon was later to build.
3. He was a sweet singer and musician. David with his harp sang his way into the heart of King Saul and into the hearts of the people of Israel.
4. He was a great poet. At least seventy-three of the Psalms are ascribed to him. Some one has said that David easily ranks as the outstanding singer of the age, and as the poet laureate of Israel.
5. He was a faithful friend. David never forgot a friend. After the death of Saul and his friend Jonathan, he cared for the crippled son of Jonathan because of the kind deeds done to David by his friend back in the days of adversity.
6. He was a true servant of God. With the exception of the one great sin committed by David, his life is singularly free from presumptuous sins. He lived a constructive life of service, serving God, and his fellow-man in a critical age in the life of Israel, God's chosen people.

ON THE FIELD

Rev. Ben Ferguson has just returned from a two weeks meeting near San Antonio, his former home.

Rev. E. L. Whitaker is leading the West Side church in a great way. The church is growing in every way. Over 100 were in S. S. a week ago and their finances are increasing to where they are making monthly payments on their indebtedness and missions. Their gift to the Cooperative Program last month was \$7.00. Mighty fine spirit toward our mission program.

The Bethel church in the Big Spring Association closed their revival Sunday evening with twenty making a confession of Christ as their Savior during the ten day meeting and two came into the membership by statement. Mr. and Mrs. Lawrence, old timers and beloved citizens were the two returning to the membership by statement. Pastor Bryant baptized 13 Sunday afternoon and announced baptizing next fourth Sunday. The members love their pastor and wife and proved their love by a cash offering and liberal pounding Sunday evening. Rev. C. C. Scott of Westbrook led the singing and Willis J. Ray did the preaching.

THE SIGH IN THE WINDS

(Continued from page 1)

That would raise the price of their products, enlarge their profits, and afford more leisure and luxury for the privileged class.

While the plutocrats and the well favored thus reasoned, the Saviour looked on the sad and restless multitudes. He saw them in their distress, swept by calamity's cutting winds and "was moved with compassion toward them." He saw them "scattered abroad, as sheep having no shepherd." He saw them denied their legitimate rights and subjected to all the ill winds that a heartless society could turn loose on them. But into those devastating winds moved the compassion of Jesus and suffering hearts were refreshed in hearing its sigh in their behalf.

We are not to suppose that Jesus approved of the harsh and unfair social laws of that period. His indignation against wrong and His rebukes against favoritism show clearly that He did not. Nor do His teachings endorse a financial policy that can call depressions into existence and put multitudes in bread lines. There are no partialities in the principles of Jesus. As He did by the grace of God taste death for every man," so He did by that same grace lay down principles which would give to every man the right to remunerative work in organized society. Some one has said that "Western Civilization is founded upon the Bible." Well, it would seem that Western civilization has just about slipped from the foundation. There is, perhaps, but little that you and I can do to quiet uneasiness or restore equality. But we can, at least, strive to do right and to "keep fast hold on our faith" in God. And as we pass into struggles and tribulations, and are tossed about by "contrary winds," may we be able to hear in them the voice of Jesus saying, "Be of good cheer; it is I; be not afraid."

BUFFALO GAP BAPTIST CHURCH

(Continued from page 1)

family will miss Brother Cox. He never turned down a person in need. He was always among the first to help when any worthy cause came to our community. How we miss his cheery smile and hearty welcome.

Whereas, God in His infinite wisdom, has seen fit to call from the walks of men Brother E. M. Cox, leaving his loved ones to mourn his going, be it resolved, that:

First, we extend to them our heartfelt sympathy and love. Second, that we point them to "The Friend," who will be a Father to the fatherless and a companion to the widow, the one who alone can heal the broken hearts. Be it further resolved, That a copy of these be sent to the family, a copy be sent to the West Texas Baptist, and a copy be spread on our church records.

Miss Maudie V. Conklin,
Mrs. General Jones,
Mrs. L. G. Johnson.

THE OLD TESTAMENT STEWARD

(Continued from page one)
ter. His personality was submerged into that of his master.

The Steward's Business

The steward's business was to acquaint himself with his master's will, to understand his master's business, and to act for his master in the place where the master placed him. All of his time and strength belonged to his master. In every act of his life he was either representing or misrepresenting his master.

The Steward's Reward

Such a steward would not covet silver or gold for himself. There were other things that meant infinitely more than these.

The ordinary slave might endure for the promise of food and clothing but the true steward, characterized by efficiency and loyalty, trusted the bounty of his master for his material needs and labored for higher rewards.

First of all was the joy of seeing the will of his beloved master accomplished. One can almost feel the surging joy of the old servant as he returned from Haran bringing with him the choicest virgin of the land as a bride for his master's son. Or, who cannot appreciate the reward of inward satisfaction that came to Jo-

seph, when, with a famine threatening the surrounding countries, Egypt rested in the assurance of well-filled granaries?

A second reward was the commendation of the master. The hearty "Well done" of the master was beyond price to the steward whose life had been devoted to pleasing his master. If his one ambition was, as it should be, to do the will of his master, then the greatest possible reward would be the knowledge that his master was well pleased.

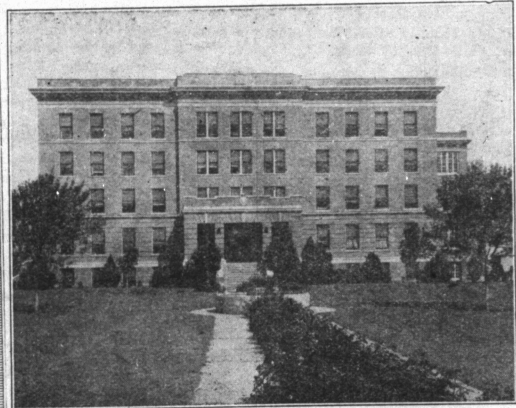
The material reward that came to the good steward was that of increased stewardship. The steward who was faithful as a ruler over the household was made ruler over all the master's goods. The one who was faithful over a few things was made ruler over many things. Another who was faithful over a very little was promised rulership over ten cities.

As stewardship was the greatest honor that could come to a slave, so an increase in stewardship was the crowning honor of the faithful steward.

(Concluded next issue)

The next issue of the West Texas Baptist will feature Hardin-Simmons University, the occasion being Abilene College Appreciation Week.

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.

Hardin-Simmons University

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EQUIPMENT, modern and adequate, housed in a plant of twelve buildings, assures the student of convenient and efficient facilities.

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