

WEST TEXAS BAPTIST

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First Baptist Church, Childress, Texas, Claims Oldest Adult Union In World

By T. C. Gardner

"The first adult union on record was organized the first Sunday in July, 1919. It was in the First Baptist Church, Childress, Texas. Reverend E. C. McDonald was the pastor. Mr. J. W. Ellison was elected president. He is still a member of this same adult union and it so happens that he is now serving as its president. This union has never been discontinued nor altered in any manner and thirteen of the original charter members of the union are still active in the work."

The above statement was made by Mr. Elmer V. East, a prominent attorney at law and a member of First Baptist Church, Childress.

It is interesting to observe that the first name chosen for this first adult union was B. O. P. U. (Baptist Older People's Union). It is interesting to note that the aim of the union was "Training in Church Membership" and that through the years it has conducted its services in keeping with its aim. This union has trained its members in church membership in such a fashion that all of them are now undertaking to do personal, conversational and individual soul winning work.

The slogan of this union is "Service Above Self." It seeks to win every person to Christ who joins its ranks as an associate member and who is not a Christian. Several of the members of the union are beyond seventy years of age and some are even beyond eighty-two.

Rev. E. C. McDonald, the pastor of First Church, Childress at the time this church was organized, makes the following statement:

"It was the first days of July in 1919 when we elected the different officers for all unions in First Baptist Church, Childress. As pastor of that church, I had learned that if the B. T. U. was to be enlarged we would have to make a place in its organization for every member of the family. We had in our church at Childress many consecrated married people who felt that to go to the senior union would greatly handicap the young people of the senior ages who were from 16 to 30 years of age. The married people who did go to the church at B. T. U. time, therefore, did not go into the unions except occasionally as visitors. As pastor I saw a great field of undeveloped talent, a storehouse of spiritual power when turned into the channels of Christian service and to the expression of Christian graces; therefore, I called a few of the people together and we organized the adult union. At first there were more middleaged people interested in the union than young married people, but it soon developed to the point where the young married people organized another adult union and the older adult people kept the first organization going in a great way. I found immediately that when the adult union began to function the other unions took on new life and were greatly encouraged by the effort and example of the adults.

I believe that in a large measure the great work done by the B. T. U. of First Baptist Church, Childress, Texas, can be credited to the example and faithfulness of the adult union in that great church which was organized in 1919. The members of that union really and truly have their families in the B. T. U. at Childress."

Adults are by nature classified as follows: Older adults 31-40 middle aged adults 41-50, older adults 51 and above. Churches that have a sufficient number of adults should maintain three adult unions. In the larger churches, three complete and separate adult departments should be maintained. The departmental organization is needed where there are two or more unions of the same classification. We thank the Lord for the adults at Childress who were charter members of that first adult union back in 1919. Every church in Texas and in the South should foster adult union work.

A Good Word For Baptist Brotherhood

By John R. Sampey

Who would now deem it necessary to argue that every Baptist church ought to have a Sunday School? A hundred years ago many Baptists opposed the organization of Sunday schools in their church houses. Who now finds it necessary to defend the presence of women's missionary societies in the churches? Fifty years ago that was a live issue, and only a small minority favored the organization of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. The achievements of the past forty-eight years have vindicated the wisdom of the founders of the W. M. U. Who among us at the present time would wish to abolish the Baptist Training Union? There were many who opposed the B. Y. P. U. when it was first emerging in 1890. But for the fact that the Society of Christian Endeavor was winning many of our Baptist young people away from their own evening services, the B. Y. P. U. might not have won the support of pastors and deacons. Now a large and growing army of our people are in the B. T. U., and no man can estimate the value of the training they are receiving.

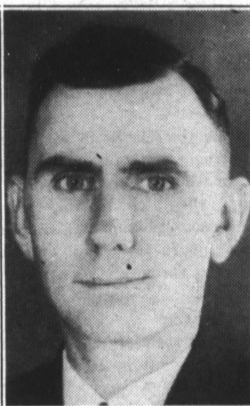
So it seems that all are agreed that our women and our young people need special organizations to elicit their best efforts for the extension of Christ's Kingdom, but as for the men of the church, let them look to men's Bible classes and the regular services of the church for their training in Christian work. Meantime the dinner clubs, such as Rotary and Kiwanis, the secret societies, such as the Masons and Odd Fellows, the Community Chest and other civic organizations, bid for the time, energy and money of the men in our churches. In many Baptist churches there is little effort to utilize the resources of our man power, apart from the small group elected to serve as deacons. What a frightful waste of immense possibilities!

If the Men's Missionary Movement had not lost its momentum during the World War, the enlistment of our men in undenominational and interdenominational causes would ere this have forced our pastors and churches to provide a Baptist Brotherhood in every church, just as the Christian Endeavor movement led to the organization of a B. Y. P. U. in thousands of our churches. Must we wait for other organizations to threaten us with the loss of our man power before we undertake to elicit, combine and direct the energies of the men in our churches for the sacred task of giving the Gospel to the whole world?—Baptist Messenger.

Wink Church In Oil Field Completes New Building



The First Baptist Church of Wink celebrated the completion of its new church building last Sunday with all day services in the nature of "homecoming." Rev. J. L. Roden, pastor of the church, has been on that field for over a year, and during that time has led the church in the building program. Before going to Wink he was pastor of the church at Gorman for nearly ten years.



Rev. J. L. RODEN

Last week's "Wink Times-Herald," weekly newspaper, carried the following interesting story about the "homecoming" services, and brief sketch of the church's history:

The first services in this new auditorium of the First Baptist Church, Wink, Texas, will be held next Sunday, September 13, 1936, as the formal opening of the new building. Pastor J. L. Roden, under whose leadership the building has been erected, will preach the sermon Sunday morning. An all day program has been arranged. Visiting speakers will have part on the program in the afternoon and evening.

This year is the Sabbath Anniversary of the church and this occasion is being made a home-coming event.

All the former pastors have been invited and as many of the former members as could be located. This is a cordial invitation to all old members and new members, all old friends and new friends, and for all who will to come and be with us Sunday in the services of joy and humble thanksgiving to the Lord for His gracious blessings. Lunch will be served at the church for all who will come worship with us and remain for the noon meal. All members are expected to bring basket lunch. The friends may if they wish. One and all, come and welcome. Five hundred and more are expected during the day. Much credit is due the soliciting committee and building committee in the success of this building program, but all the glory and praise belongs to God, from whom comes every good and perfect gift. The pastor, committees, and entire church membership wish to express their appreciation to all who have any part in the matter. There has been a fine spirit of cooperation on the part of most everyone who has been approached in the interest of the building.

This is a beautiful auditorium inside and out, more especially inside. You must visit it some time during the day and see it. It is finished and paid for, for which let all give thanks. However, there is a small deficit on the furniture which can be taken care of Sunday if all will bring a thank offering to the Lord. Do this if you can, but if you can not, come right on, and welcome.

There are some partitions in the rear of the building and in the basement which will have to be finished up, but this is a small matter. When these are finished provision will have been made to take care of twenty-five or more Sunday school classes, and all other

(Continued on page two)

A Tokyo Reporter Had Never Heard

He is a reporter for the Tokyo Advertiser, one of Japan's largest dailies. He is a graduate in journalism from the Imperial University of Japan's capital. Alert, keen, courteous, intelligent and dressed in western clothes, he presents an immediate cosmopolitan appearance. He is on the train that is headed for the annual national horse races at Kokura. The Olympics will probably draw no larger crowds than the masses that flock to see and to gamble at these horse races.

Train topics for conversation in Japan easily drift to religion or the lack of it, and then to God, and Christ, salvation and life everlasting. But this young reporter had never heard of God the Creator, nor Christ the Savior, nor his Holy Spirit, the Comforter. He had never seen nor read a Bible. He had never heard a Christian prayer. Shintoism and Buddhism were all the religions he knew. And they had not satisfied him—a splendid university graduate. For years his heart had been thirsty and dry for the Water of Life. But no one had ever offered him the Gospel.

This young reporter is only one of millions equally as handsome and refined, cultured and trained in Tokyo. Records show 150,000 college students annually enrolled in Tokyo. And Southern Baptists have one lone couple to tell all of these young people about Jesus. Rev and Mrs. Hermon S. Ray can not tell so many! But how can one, two, three or four more couples go to their aid unless they be sent? And how can they be sent unless Southern Baptists send them?—Baptist Messenger.

Callahan Association Has Annual Session at Baird

The Callahan Baptist Association met with Bro. Joe R. Mayes and the First Baptist Church at Baird on the 8th and 9th of September and every minute was crowded with a program that made all glad that they were there. Missions was the general theme the first morning and it was discussed in a splendid way by the speakers that it was assigned to.

In the afternoon the general theme was Christian Education and that was also discussed by a collection of able speakers. Rev. C. A. Powell preached in the evening. We are always glad to have Brother Powell come our way.

Wednesday morning we had good reports from all branches of our work. In the afternoon we had some good reports. At 2 p. m. we had a good address on Civic Righteousness by Dr. T. H. Taylor. At 2:30 we had an address by Dr. E. S. James of Cisco, and as usual he held the audience spellbound throughout his address. His address was on one hundred years of Baptist history.

Brother J. W. Newbrough, Superintendent of the Baptist Rescue Mission of New Orleans, told us of some of the wonderful work the mission is doing. He has spent many years in mission work.

Our next association will be at Oplin on Tuesday after the first Sunday in September, 1937.

Our next workers conference will be at Eula on October 10th.

We don't feel like it would be doing the ladies of the Baird Church justice if we didn't stop here long enough to express our thanks and appreciation for the good food and the splendid way the crowd was handled.—E. M. McCoy.

Some Things Baptists Have Done For The World

Baptists have been pioneers in so many fields, that to enumerate them, might seem to assume a spirit of braggadocio. But the statement of undisputed facts must be taken as dispassionate and impartial. Baptists have always been champions of evil and religious liberty.

Bancroft, U. S. Historian, said: "Freedom of conscience was from the first, the trophy of Baptist." Vol. 2 p. 66.

Gervinus, German philosopher, said of Baptists: "They have conquered the aristocratic tendencies of Carolinas, and New York. The high church in Virginia. The theocracy in Massachusetts, and the monarchy in all America. They have given laws to a continent, formidable through their moral influence, they lie at the bottom of all the democratic movements which are now shaking the nations of Europe." "Bittings in Religious Liberty, p. 65-66.

George Washington, to a committee of Baptists, said: "I recollect with satisfaction, that the religious society of which you are members, have been throughout America uniformly and unanimously the firm friend of civil liberty, and preserving promoters of our glorious revolution." Washington's Life, Vol. 12 p. 155.

The Standard (Pedo Baptist paper in London), said: "To the Baptists must be credited the proud distinction, first of doctrinal relationship to the earliest Christians in Great Britain; and Secondly, the priority in asserting the principles of liberty of conscience."

Andrew Tribble, who was pastor of a Baptist Church near Monticello, Va., where Thomas Jefferson often attended, said, that Jefferson, in conversation with him, said: "I consider the polity of Baptist Churches the only form of pure democracy that now exists in the world, and I have concluded that it will be the best plan of government for the American colonies."

Dr. Austin Phelps of Andover Theological Seminary, said: "Even Thomas Jefferson confesses that his first clear conception of a republic came from an obscure Baptist Church in Virginia."

The marginal reference to our English Bible was originated in 1673, by John Canne, a Baptist.

The first public free school from which has originated the free school system of the United States was conceived and originated by John Clark, a Baptist.

The originator of what is called "Modern Missions" was William Carey, a Baptist, in 1792.

The International Uniform Sunday School Lesson Service was originated by B. F. Jacobs, a Baptist.

Baptists could boast of their men of world-fame such men as Dr. Alexander McLaren, famous as a great biblical sermonizer. Dr. B. F. Myers, whose preaching and writing has circled the world. Then there are A. J. Gordon; Andrew Fuller; William Carey; Robert Hall; Christmas Evans; Charles Spurgeon; John Bunyan; John Foster; John Milton; John Howard, and many others. The following are some of the great hymns composed by Baptists: "My Country 'Tis of Thee," "Come Thou Fount of Every Blessing," "Bless Be the Tie That Binds," "How Firm a Foundation," "Safe in the Arms of Jesus," and many others.—C. D. Owen.

MEETING OF JONES COUNTY ASSOCIATION POSTPONED

The Jones County Association which was to have met at Oak Grove Church last week, was postponed on account of continued rain. It will convene at the same church, October 22-23. All messengers elected by their churches should be present on that date with their church letters and mission offerings. There will be no change in the program for the meeting.

Brother R. S. Anding, formerly of the southern part of Louisiana, who is also a missionary to the French Catholics in that district, spoke at both services Sunday, morning and evening, at Potosi.

His morning message was on Prayer, saying that if we always prayed, we would not faint or fail. His night message was "Glorifying God." The messages were well attended and were good messages.—R. P. Adams.

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THE UNFINISHED SYMPHONY

Franz Schubert was a great and gifted composer. He died very young. A short time before his death found him at work on a beautiful symphony. A symphony consists of a great theme which is developed in several parts with charming and harmonious variations. The great climax comes in the Finale, the closing movements, in which the original themes burst forth once more in glorious and sweeping expressions, when every instrument is employed to finish the musical masterpiece.

Franz Schubert wrote only two parts of his symphony, a great Allegro and a sweet Andante. Death claimed him and he was unable to write the Finale. He could not finish it, and hence his great work is known as The Unfinished Symphony.

But there is another Symphony, with a greater theme than an earthly composer has ever noted down. That symphony is the Symphony of God's Redemption. The great theme of it originated with God in eternity. Before the foundation of the world the great omniscient composer mapped out each part of His symphony, in which He would sound forth the sweet music of His love towards a lost world and in which He would display the marvels of the riches of His grace and power. Creation is a great symphony of God, but redemption is far greater. But like Schubert's symphony God's Symphony is also unfinished. The great Finale has not yet been heard, but unlike Schubert, who cannot furnish the Finale, God will produce in a glorious consummation the great Finale of His redemption, when heaven and earth will vibrate with a great and never ending Hallelujah chorus.—A. C. Gaebelein in Our Hope.

EDITORIAL NEWS NOTES

Rev. J. B. Bradford of Abilene was recently called to the pastorate of Hawley Baptist Church, and has accepted.

Rev. W. L. Daniel of Stamford has been called to the pastorate of Shiloh Church in Jones County. We have not learned of his decision concerning the call.

Rev. J. H. Skiles of Stamford goes to Hennepin, Okla., for two weeks meeting, beginning Sunday.

Rev. W. J. Pretty of Anson has been called to the pastorate of Cotton Wood Church, Callahan County.

Rev. J. H. Skiles conducted eight revivals during the past summer months, in which there were 78 additions to the churches, 57 of whom were by baptism. Three young men dedicated their life to the gospel ministry, and two young ladies as missionaries to Africa and China. We consider that a good summer's work.

The Memorial Baptist Church at Stamford continues to grow in a mighty fashion. Was organized about seven months ago. They are having more than 200 in attendance at Sunday School. Are having additions to the church every Sunday. Pastor Williams is a great preacher and leader.

The Trinity Baptist Church, Abilene, recently adopted a budget for the ensuing associational year, which shows a considerable increase in gifts to missions and benevolences over any previous year of its history. They will send these offerings to Baptist headquarters monthly. Church is doing this in addition to its building campaign.

Gipsy Smith Chorus, consisting of 106 singers from twelve churches and two schools of Abilene, was organized Sunday afternoon. Those present agreed to double their number and try to enlist at least 100 voices from McMurry College and Hardin-Simmons University. They hope to build a chorus of 500 voices for the Gipsy Smith meeting. They will meet again next Sunday at 4-p. m. at Tabernacle for practice.

Rev. Virgel Reynolds has been engaged for 15 minutes program on Radio, soon to be installed in Abilene. He will feature original piano arrangements of gospel melodies. Rev. Reynolds is a great pianist, and will delight those who listen in on his programs.

In the Executive Board Meeting of Baptist Convention at Dallas last week it was agreed that there be no more debt making, but proposed a five year debt paying. First year pay \$150,000 with interest. Then the four following years pay the prorata part of the indebtedness. Secretary Campbell was asked to lead in the campaign, he to select five others to assist him. The Board decided to reconstruct old Independence Baptist Church building as a historical monument. Mrs. Woods of Waco was appointed to lead in this project.

The Board heartily commended the book entitled, "Centennial Story of Texas Baptists" and urged that every Baptist pastor in the state try to place it in the homes of their people. It will enlighten, enlist and encourage every Baptist to do their best in our kingdom work.

This book would ordinarily sell for \$3.00. But it is being offered for only \$1.50 without any one making any profit on it. It is placed at this price in order that all our people may secure it, and be blessed by reading it.

Rev. Aubrey Short was called to the pastorate of Forsan Church, near Big Spring.

SUNDAY SCHOOL LESSON

By **HIGHT C. MOORE**

September 27, 1936

REVIEW: THE SPREAD OF CHRISTIANITY IN WESTERN ASIA

For ten days after the ascension of Jesus the Apostles and their fellow disciples waited in Jerusalem as the Lord had told them. Then the Holy Spirit came, Peter preached and three thousand converts were won. The church at Jerusalem, shepherded by the Apostles, and richly successful in its blessed work, was nevertheless the target of repeated persecution. Its internal work was also "alternate shade and sunshine," the first shown by the judgment upon Ananias and Sapphira, and the second by the appointment of the seven deacons and the consequent prosperity of the church.

The persecution at Jerusalem, which culminated in the martyrdom of Stephen, scattered the church membership into the region round about, Philip, the evangelist, penetrated Samaria and the South. Saul, the Sanhedrist, became Paul the preacher, the opening leaves of his record recounting his conversion, experiences in Arabia, Damascus, and Jerusalem, and settlement in Cilicia. Peter visited the neighboring cities of Lydda, Joppa, and Caesarea, performing miracles and preaching the Word.

The church at Antioch in Syria, already founded and flourishing, grew rapidly under the joint ministry of Barnabas and Paul and their co-workers. To relieve the Judean brotherhood during the foretold famine, a collection was taken at Antioch and forwarded by Barnabas and Paul who brought back from Jerusalem the news of the martyrdom of James, the imprisonment of Peter, and the death of Herod Agrippa I.

From the great missionary church at Antioch in Syria went forth Barnabas and Paul with John Mark on their first tour to the island of Cyprus and to several cities in Asia Minor. After returning to Antioch, they went up to Jerusalem and called a council there which settled the policy that Gentiles could become Christians without first becoming Jews. The second missionary journey of Paul extended from Syrian Antioch as a base, westward through Asia Minor to Troas the extremity of the continent.

Golden Texts For Quarter

July 5—Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8.

July 12—We ought to obey God rather than men. Acts 5:29.
July 19—He said, It is more blessed to give than to receive. Acts 20:35.

July 26—Be thou faithful unto death, and I will give thee a crown of life. Revelation 2:10.

August 2—Therefore they that were scattered abroad went everywhere preaching the Word. Acts 8:4.

August 9—I was not disobedient unto the heavenly vision. Acts 26:19.

August 16—Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Galatians 6:7.

August 23—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

August 30—And he said unto them, Go ye unto all the world, and preach the gospel to every creature. Mark 16:15.

September 6—I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. Acts 13:47.

September 13—For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Galatians 5:13.

September 20—Christ liveth in me. Galatians 2:20.

September 27—They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Acts 14:27.

1. The Church At Jerusalem

The Coming of the Holy Spirit in Power (lesson 1) on the day of Pentecost was in fulfillment of the Lord's promise, his presence being accompanied by great power. Peter's sermon was followed by a great ingathering.

Witnessing Under Persecution (lesson 2) required courage on the part of the Apostles but they stood in the face of persecution and under the searching test of judicial examination. And they triumphed gloriously.

Social Service in the Early Church (lesson 3) was featured by liberal gifts for the relief of the poor and the appointment of deacons as guardians and distributors of fellowship funds.

Christianity Spread by Persecution (lesson 4) radiated from the church at Jerusalem after the martyrdom of Stephen and the havoc wrought in the church under the inquisitorial methods of Saul the vigorous Sanhedrist. However, the fires of truth, far from being extinguished, were only scattered to flame anew in other centers like Damascus and Antioch.

2. The Missions in Palestine

Philip's Missionary Labors (lesson 5) extended into the neighboring provinces around Jerusalem including Samaria on the north and the lowlands along the Mediterranean.

A Gospel for All Men (lesson 8) was emphasized by Peter's trance at Joppa and his ministry at the house of Cornelius in Caesarea. When criticized for eating in the house of a Gentile the Apostle recited the facts in the case and secured the indorsement of the brethren in Jerusalem who thereupon glorified God.

3. The Churches in Syria

Saul Converted and Commissioned (lesson 6) opens the most remarkable leaf in missionary history. He was on his way to Damascus to stamp out Christianity there but the bitter persecutor became a great preacher. And he began his work at Damascus with the church he meant to destroy.

After the dispersion of the church at Jerusalem a new Christian center arose at Antioch in Syria which became the most missionary and most vital of the early Christian churches.

The Beginning of World Missions (lesson 9) followed the dispersion of the church at Jerusalem and the rise of a new Christian center at Antioch in Syria which became the most missionary and the most vital of the early Christian churches. The mission to Cyprus was the first stage of the first great missionary journey of Paul and Barnabas.

They made a tour of the island and planted the seed which brought forth in due time the harvest of Cyprian Christianity.

4. The Gospel in Asia Minor

Turning to the Gentiles (lesson 10) Paul and Barnabas engaged in a vigorous ministry at Antioch in Pisidia. They first preached the gospel to the Jews and then turned with the same message to the large Gentile population of the city. Similar missionary experiences featured their visits to Iconium, Lystra, and Derbe. In spite of persecution they were successful in winning converts and establishing churches.

Gold in the Golden Text

They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Acts 14:27.

The work of God for men is not limited to his work of power and wisdom in creation and providence, but includes especially his work of mercy and love in redemption which is the far greater and costlier achievement.

The work of God with men enables them to be workers together with him in giving the whole gospel to the whole world.

The work of God to men opens the door of faith to all who will believe, whether Jew or Gentile, Greek or Barbarian, since there is no respect of persons with God.

The work of God through men who rehearse what he has done with them is speeding the day when "the kingdom shall be the Lord's."

Home Daily Bible Readings

Monday—Preparing a Christian Leader. Acts 9:1-9.
Tuesday—Christianity in Antioch. Acts 11:19-26.
Wednesday—Heathen Practice Condemned. Acts 13:4-12.
Thursday—Christianity's Message. Acts 13:32-29.
Friday—Gentiles Converted. Acts 13:44-52.
Saturday—A Good Report. Acts 14:19-28.
Sunday—The Growth of the Kingdom. Matthew 13:24-33.

Think On These Things

C. C. Andrews, Baird, Texas

"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine: I will repay, saith the Lord."

Perhaps there is no scripture more generally ignored than the above.

Some word or act has been said or done to or about us that we become offended, and instead of leaving it to God "to repay" as He has promised, we often seek every opportunity to "avenge ourselves" or "get even" and when it is done, the people say, "he served him right."

Thus we rob God of his prerogative to avenge us as he has promised, "Though he bear long with them."

Paul wrote of a certain man that "did him much evil," then he prayed, "The Lord reward him according to his works."

If we as individuals, communities and nations would refrain from avenging ourselves, and let God, to "whom it belongeth" have it, many of our heart-aches and sorrows would be avoided.

WINK CHURCH IN OIL FIELD COMPLETES NEW BUILDING

(Continued from page 1)

organizations of the church. The auditorium will comfortably seat 350 people.

HISTORICAL SKETCH OF THE WINK BAPTIST CHURCH

The First Baptist Church, Wink, Texas, was organized in March, 1929. Rev. J. A. Kidd, Baptist Missionary of a large West Texas District which reaches from El Paso to Ozona and from Wink to the Rio Grande, led in the organization. There were twenty charter members, of which Mrs. James Story is the only one remaining.

The church first bought a small building for a place of worship, but under the leadership of its first pastor, Rev. S. W. Badgett, the basement of the present building was erected in 1930. This provided room for several Sunday School classes and a small auditorium in which the congregation has been worshipping until the present. Following Rev. Badgett, Rev. W. C. Taggart served as pastor for only a few months, then Rev. I. N. Burnett was called whose pastorate was also of short duration.

The little church has had its struggles as most churches do in their early beginnings. There came a lull in the oil interest and so many folk moved away. A hail broke the windows out of the building and beat the roof off, so the building was in bad state of repair and the little group discouraged. Rev. W. H. Hicks, energetic young preacher, was called to the pastorate and led in repairing the building and building the work to an encouraging condition. Rev. L. G. Mosley followed Hicks as pastor and carried on the good work. A house was bought and moved on the church lot and fixed up for a parsonage. There have been more than 500 come into the membership of the church from its beginning, but with the fluctuation of the oil interest and the shifting population of the town, many have moved on to other places. The present membership is 317.

The Sunday School, B. T. U., W. M. U., Men's Brotherhood and a good choir have been organized and are promoted by the church. These organizations have been of great benefit in promoting the work. Following Rev. Mosley, the present pastor, Rev. J. L. Roden, took up the work in November, 1935.

IT IS JUST LIKE PREJUDICE

Oliver Hereford and a friend were conversing about writers and writing when the name of a noted English novelist was mentioned. Asked for an appraisal, Hereford shook his head.

"I'm not in a position to discuss that person's books," he said.

"Why not? Surely you are familiar with them?"

"No," responded the famous wit, "I can't say that I am. Although an Englishman by birth, I am not familiar with his books."

"What's the reason for that?"

"It's very simple," said Hereford. "SOMETHING WHICH I ONCE WROTE ABOUT HIM so prejudiced me against the man that I could never bear to read any of his stories."

How many of our own prejudices are just that superficial! Preconceived notions which leave God and fellow man out of an account may assume the guise of reason, but they are always irrational and base.—Nashville Christian Advocate.

Devotional Thoughts

"AS YOU SOW, SO SHALL YOU REAP"

He that soweth to the Spirit, shall reap life everlasting.—Gal. 6:8.
No one can live for one thing and hold hopes of being something else. You cannot change the character of the harvest when you are reaping, but you may when you sow. Then it is when you sow the seed that you may screen out the cockle and the cheat and the tares, and keep only the golden grain that hath promise of happy harvests. Thus we sow for beautiful days. Have you ever seen God make a beautiful day? Well, first He banishes the night, then He gives it a dawning rich colour, then throws abundant sunshine into it, then, cleansing it by the night, He fills it with a fresh atmosphere, then He makes the cool winds to blow. He hangs a blue sky over it, tells the birds to sing, and floods it with Himself, and the day is perfect.
Dr. Cuyler.

SEEING CHRIST'S FACE

Robert Louis Stevenson describes a ship caught in a storm off a rocky coast, threatening death to all on board. When terror among the people was at its worst, one man, more daring than the rest, making the perilous passage to the pilot house, saw the pilot lashed to his post, with his hands on the wheel, and turning the ship little by little into the sea. When he beheld the ghastly white, terror-stricken face of the man, he smiled, and the man rushed to the deck below shouting, "I have seen the face of the pilot, and he smiled. All is well." A sight of that smiling face averted a panic, and converted despair into hope. So a sight of the face of Christ averts a panic in life, and fills the soul with peace and hope. Therefore, to see God's face in Christ is to be at peace. "As chaos became order, and beauty under the wings of the Spirit of God, and as the troubled waves of Galilee sank into calm beneath the Saviour's feet," so there can be no disquietude in His presence, beholding His face, sharing His favor.—Exchange.

BETTER THAN TEARLESS

Hearts that ache, and hearts that break, are our common lot in this life. There is abundant joy, also; much sunshine—and much cloud. We sometimes wish it might be all sunshine and no clouds; hearts knowing only happiness and never tasting of grief. But we may be sure that if such a wish were fulfilled throughout this present life it would mean missing some of the richest blessings. We could not know the meaning of "the Father of mercies, and the God of all comfort" (2 Cor. 1:3). We could not look forward to that wonderful time to come, when "God shall wipe away all tears from their eyes" (Rev. 7:17). Hudson Taylor knew the meaning of great joy at times, and broken-hearted sorrow at times, and he said: "Well, it is but a little while and He will appear to answer all enigmas and to wipe away all tears. I could not wish, then, to be of those who had none to wipe away."—S. S. Times.

THE POLICE KNOW

There are those who, constantly in touch with crime, know what the only cure for crime is. A Christian woman who has been greatly used of God in winning young people to Christ—especially "modern" young people who have been going headlong down the road to hell—writes in a personal letter of a recent experience on her way to a high school meeting: "It was 'fun' to be driven to the high school assembly by the Chief of Police, and to have him blast his whistle at the group as I came up, and call out to them a greeting that indicated he had brought something better than a policeman. Then he turned to me and said: 'This town needs you. I am praying that some of the storm centers be broken up, some of the rough ones be saved. A good, old-fashioned salvation would do this town a world of good.' It is good to know of a policeman who prays—and it is not to be doubted that there are many such. Are we standing back of them in prayer, that there may be less crime and more conversions among 'the rough ones' with whom our policemen must deal?"—S. S. Times.

EVANGELISM, OUR GREATEST NEED

W. Y. Pond, Breckenridge, Texas

There was more serious consideration given to the importance of evangelism at the recent Southern Baptist Convention than we have witnessed for many years. With 60 per cent of the South not even members of any church and increasing at a greater ratio than the 40 per cent in the churches, there is cause for seriousness. We are confronted with many problems.

1. The problem of enlistment is ever before us. If the masses in our churches were working at the task we would soon change things. The best and quickest way to enlist is through the warm fires of evangelism.

2. We need a consecrated membership, people who will live lives of devotion to Christ. Evangelism is our only way to lead our people to offer to Christ and His great cause, their talents and gifts of life.

3. We have debts. We need funds to carry on for our Lord. The evangelism of Pentecost brought mission funds, and evangelism rightly emphasized will solve this problem.

4. Preachers finishing our Seminaries need places to preach. What will we do with this over-supply of preachers? Evangelize these 30 million souls of the South and our good Seminaries will be incapacitated to furnish trained men for the new churches.

5. Our rural churches are closing up and our dear people who were once the "salt of the earth" are drifting. How can we again look to the country for our strong leadership? Evangelism is our only hope.

6. Wickedness is in high places and is on the aggressive. How shall our American homes be saved? What can stop this increase of wickedness and crime? Evangelism is God's method of checking wickedness and of turning people from sin.

7. What can be done for these millions who are lost? Will they be reached by the regular services of the churches? Will these lost souls even hear the gospel in the services of our churches? The lost will not attend our regular church services. We will have to put forth an extra effort with the compassion of Jesus if these millions are saved from the awful pits of hell.

God help us to see our day and to put evangelism in its rightful place in our plans and efforts. Give it the importance and the support that Christ teaches us to do and mighty results will be obtained.

FROM MY SCRAP BOOK

C. D. O.

The following poem may apply in some places in this country:

WANTED—A PREACHER

Wanted—A preacher at Jayville.
We're in search of a pastor again.
The last one we had was too flirty,
The one before him was too plain.
Brother Jones had too much of a family,
Brother Smith had a talkative wife.
And the man that was with us last summer,
Didn't practice religion in his life.

We are wanting a preacher in Jayville,
We sure are easy to please,
And the man we secure will discover
He can live here in comfort and ease.
He must preach to the taste of the outsiders,
And tickle the ears of the church,
He must suit both the young and the aged,
That's the pastor for whom we're in search.

We are wanting a preacher in Jayville.
Let all who apply understand.
That we don't relish amateur preaching,
We are after the best in the land;
He must have the courage of Peter,
The faith and the vigor of Paul;
He must wallop the sects without mercy,
And point out the faults of them all.

We are wanting a preacher at Jayville,
He must preach twice each Sunday, of course
In Sunday School, serve as a teacher,
In prayer meeting, use all his force.
He must rally the B. T. S.
And lead in the singing as well
He must be right on hand at each service,
As prompt as the stroke of the bell.

We are wanting a preacher at Jayville
And perhaps it would be better to know
That the brother who gets the position
Must carry the work all alone
For the brethren here have a notion
That they hire a preacher to work,
And perform all other duties,
That they find it convenient to shirk.

We are wanting a preacher at Jayville,
But we positively will not hire
One who will not consent to be moulded
And fashioned as we may desire.
He must fall in line with our notions,
And honor each whim we possess;
He must follow the customs at Jayville
In language, manner and dress.

We are wanting a preacher at Jayville,
And a good one at that; but we fear
That we really can't promise to pay him
More than five hundred dollars a year.
Now come on with a rush and a hurry
And visit our generous band,
For we are wanting a preacher in Jayville,
And we're after the best in the land.

—Author Unknown.

LEARNING

Collier's Magazine was an ardent champion of Repeal of Prohibition. In a recent issue is a very significant editorial in which the liquor interests are warned that if they do not respect the law, Prohibition will return.

"Last year the tide of public sentiment began again to turn against the liquor trade in numerous places. Local option elections recorded the shift. Up to January 1, 1936, the people of 193 counties and 614 towns had voted themselves dry. When we remember that only twelve months before sentiment was running in precisely the opposite direction, the change is evidently important.

"Repeal of prohibition made many wets arrogant. The vote against the Eighteenth Amendment was so large that many politicians and liquor dealers felt that they were free to go as far as they pleased. In some communities evidently they went too far.

"These votes were not the expression of whim or caprice. After repeal the people of these towns had experience with the liquor trade. Plainly they did not like what they saw. So they voted out at an early opportunity.

"These votes should be warning enough to reasonable men. Politicians and the managers of the liquor trade must clean up the abuses which are angering voters if serious trouble is to be avoided.

"Drunkenness is too great a menace to the public welfare to be cheerfully tolerated in a machine age. This is Fact Number One which must never be forgotten if we are to have a stable and decent trade in alcohol.

"It should also be plain to everyone that American public opinion will not accept the old alliance between saloons and vice and crime. If the liquor dealers permit the distribution of alcoholic beverages to be associated with vice and crime, the liquor trade will be held responsible by public opinion.

"In the excitement of repeal many wets who had been modest in their programs and demands threw away discretion. So much power came to them by the unexpectedly large votes in favor of repeal that they forgot the past. This recklessness simply won't do."

"We may as well realize that if the liquor trade is to be respected it must be kept respectable."

The editor of Collier's may learn some day that the liquor business cannot be made respectable any more than pole-cats or rattlesnakes can be made respectable.—Baptist Messenger.

How Do I Measure Up To The Test

Try This Simple Test At End of Church Year

1. My Church has held public worship regularly during this year, thus giving me opportunities to grow in grace, and in likeness of the Master. Have I conscientiously made use of these opportunities?

2. My Church has offered opportunities of service for me in week-day activities where I can seek to serve and thus witness for Him. How much have I really tried to find here an outlet for my good intentions?

How Much Have I Studied the Textbook?

3. My church holds classes in Bible study each Sunday morning. As a Christian the Bible is my textbook—my authority for the faith I claim. How much have I studied my Book during this year?

4. Sometimes I have found the minister's sermons too long, and maybe I've criticized some of his methods. How much have I helped him? How often have I prayed for him for grace and sustaining courage in the unnamed and unknown burdens he bears?

5. I know the financial efficiency of my Church is dependent upon the financial efficiency of each individual. Have I made my gifts as promptly as I could; or have been in a hurry and said, "Oh, next Sunday will do"?

Have I Contributed Anything Lasting?

6. I consider myself a part of my Church. How much do I actually know of what my Church is doing? How many members were received into the church and how many did I help to bring in?

7. I believe the Master's last command, "Go into all the world" is an order for every Christian to recognize and accept—either by going into the firing line, or by holding the home base steady and strong. And yet how have I expressed this in my way of living? Have I kept myself informed about these, my representatives?

8. My Church—what have I meant to it this year? Have I contributed something lasting? And, "What kind of a Church would my Church be if all its members were just like me?"—Southern Presbyterian Stewardship Bulletin.

THE BIBLE IS TRUE

Young man! The Bible is true. What have these infidels to give you in its place? What has made England but the open Bible? Every nation that exalteth the Word of God is exalted, and every nation that casteth it down is cast down. Oh, let us cling close to the Bible. Of course we shall not understand it all at once. But men are not to condemn it on that account. Suppose I should send my little boy, five years old, to school tomorrow morning, and when he came home in the afternoon I say to him, "Willie, can you read? Can you write? Can you spell? Do you understand all about algebra, geometry, Hebrew, Latin, and Greek?" "Why, papa," the little fellow would say, "how funny you talk; I have been all day trying to learn the A B C!" Well, suppose I should reply, "If you have not finished your education, you need not get any more." What would you say? Why, you would say I had gone mad. There would be just as much reason in that as in the way that people talk about the Bible. My friends, the men who have studied the Bible for fifty years—the wise men and the scholars, the great theologians—have never got down to the depths of it yet. There are truths there that the Church of God has been searching out the last eighteen hundred years, but no man has fathomed the depths of that ever-living stream.—D. L. Moody.

"I am so glad that our Father in heav'n
Tells of His love in the Book He has giv'n;
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me."

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W. M. U. DEPARTMENT

ANNUAL REPORT OF TREASURER OF SWEETWATER ASSOCIATIONAL AUXILIARY

From October 4, 1935 to September 1, 1936

Mrs. Boyd King, Treasurer

Southwestern Training School (a) (For Miss Lucille Mattox): Received: Abilene, First Church, \$1.00; Tye, \$.25; Merkel, \$1.00; Sweetwater, First Church, \$1.00; Calvary, \$.25; Southside, Abilene, \$.50; Caps, \$.50; Sunset, \$.50. Total, \$5.00.

Disbursed: District Treasurer, \$5.00.

Southwestern Training School. (b) Scholarship:

Received: Oct. 4, Balance, \$1.00; Sweetwater, First Church, \$18.00; Merkel, \$10.00; Abilene, First Church, \$32.00; Elmdale, \$2.00; Tye, \$1.25. Total, \$64.25.

Disbursed: District Treasurer, \$64.25.

First Baptist Loan Fund:

Received: First Church, Abilene, \$47.80.

Disbursed: District Treasurer, \$47.80.

Education Foreign Student Fund:

Received: Tye, \$.75; Sweetwater, First Church, \$2.50; University, \$3.00; Merkel, \$2.50; Southside, \$2.50; Calvary, \$1.08; Sunset, \$.25; Immanuel, \$1.25; Abilene, First Church, \$5.00; Caps, \$.75; Elmdale, \$1.00. Total, \$20.58.

Disbursed: District Treasurer, \$20.58.

Hardin-Simmons Student Fund:

Received: Merkel, \$25.50; Calvary, \$1.02; University, \$33.85; Blackwell (paid up), \$2.50; Sunset, \$1.90; Sweetwater, First, \$33.25; Southside, \$10.00; Elmdale, \$2.00. Total, \$203.15.

Disbursed: District Treasurer, \$203.15.

Lueders Encampment, Note:

Received: Sunset, \$.75; Sweetwater, First Church, \$6.00; Elmdale, \$1.70; Tye, \$1.45; Southside, \$2.50; Calvary, \$.67; University, \$3.50; Immanuel, \$1.50; Merkel, \$3.00; Abilene, First, \$6.00; Abilene, W. M. S. Separate Note, \$33.35. Total, \$61.87.

Disbursed: District Treasurer, \$61.87.

Mary Hardin-Baylor:

Received: Tye, \$1.00; Sweetwater, First, \$12.50; Southside, \$8.50; Caps, \$1.25; Calvary, \$.50; Merkel, \$5.00; University, \$10.00; Sunset, \$.50; Immanuel, \$.25; Elmdale, \$1.25; Abilene, First, \$30.00. Total, \$70.75.

Disbursed: District Treasurer, \$70.75.

Hendrick Memorial Hospital:

Received: Tye (Mothers Day Offr.), \$4.54; Abilene, First Church (Mother's Day Offr.), \$188.00; Sunset (Mother's Day Offr.), \$1.10; Calvary (Mother's Day Offr.), \$1.80; Elmdale, \$8.43; University, \$38.63. Total, \$242.49.

Disbursed: District Treasurer, \$242.49.

Relief and Annuity:

Received: University, Rev. R. A. Lee, \$2.50; Abilene, First, Rev. R. A. Lee, \$3.50. Total \$6.00.

Disbursed: Rev. R. A. Lee, \$6.00.

Library Fund:

Received: Oct. 4, Balance, \$.05; Southside, \$.85; Balance, Sept. 1, \$.90.

Miscellaneous:

Received: October 4, Balance, (B. O. H. Grad.), \$.50; B. O. H., Offering at Annual Meeting, \$13.82; University (Mrs. Copass gift), \$.50; Caps, (Mrs. Copass Gift), \$.40; Tye (Mrs. Copass Gift), \$.25; Calvary (Mrs. Copass Gift), \$.25; First Church, Abilene (Mrs. Copass Gift), \$.60; University, Margaret Fund Stud., \$ 4.50; Abilene, First Church, Margaret Fund Stud., \$24.46; Sunset, Margaret Fund Stud., \$.79; Calvary, Margaret Fund Stud., \$.29; Sweetwater, First, Margaret Fund Stud., \$1.50; Southside, Margaret Fund Stud., \$1.50; Buffalo Gap, Margaret Fund Stud., \$1.85; Elmdale, Margaret Fund Stud., \$1.00; Merkel, Margaret Fund Stud., \$1.00; Blackwell, Margaret Fund Stud., \$1.00; Caps, Margaret Fund Stud., \$1.00; Merkel, Dr. Cooper's Portrait, \$1.00; University, Dr. Cooper's Portrait, \$1.00; Abilene, First, B. O. H. Grad., \$1.50; Tye, B. O. H. Grad., \$.25; Calvary, B. O. H. Grad., \$.50; Merkel, B. O. H. Grad., \$1.50; Sweetwater, First, \$1.50; Caps, \$.25; South Side, \$.25. Total, \$63.46.

Expense Fund:

Received: Oct. 1, Balance, \$3.74; Offering at Annual Meeting, \$5.74; Abilene, First Church, \$27.50; Elmdale, \$.20; Immanuel, \$3.75; Sunset, \$2.16; Caps, \$2.60; Sweetwater, First, \$18.50; Tye, \$4.00; Merkel, \$9.50; University, \$16.25; Southside, \$5.00; Calvary, \$.17. Total, \$99.11.

Disbursed: Mrs. C. C. Compere (expenses to Convention and two board meetings), \$14.86; Abilene Printing (programs), \$4.00; Mr. L. P. Cook (for Associational Minutes), \$7.50; District Treasurer (expense account), \$39.87; Katharine King (apport. sheets), \$1.75; Mrs. W. S. Daniel (mission books), \$.65; Mrs. Boyd King (record book, cards and postage), \$1.00; Mrs. Bert Low (postage), \$1.00; Mrs. C. C. Compere (postage), \$1.00; Granger Floral Co., \$3.00; District Treasurer (Louisville and B. B., two Tr. Sch.), \$4.00; Chg. to cover O. D. on Misc., \$1.00. Total, \$79.63.

September 1, Balance, \$19.48.

Recapitulation: Sept. 1, Balances:

Expense Fund, \$19.48; Library Fund, \$.90. Total, \$20.38.

NEWS NOTES

Dr. N. A. Moore supplied for Pastor Shahan at Rule Church Sunday. Brother Shahan being engaged in a meeting at Lamar Street Church, Sweetwater.

Dr. R. A. Collins of Hardin-Simmons supplied service for the First Baptist Church, Memphis, Texas, Sunday.

Rev. W. P. Kirk preached at Bethel Church near Anson Sunday. This church is pastorless.

Rev. G. I. Fulgum supplied in service at Hiland Home Church Sunday.

Missions in District 17

J. D. Brannon, Missionary

REID STAYS AT ROBY

Recently Rev. D. G. Reid was called to the church at Stratford, but his good church at Roby has so earnestly prevailed upon him to stay with them that he has decided to do so, and therefore has declined the work at Stratford.

We are glad he is remaining in this District. He is doing a great work in his church, in the Association, and in the District.

THE CENTENNIAL STORY OF TEXAS BAPTISTS

About a year ago, the Executive Board of the General Convention appointed a committee to write a book on Texas Baptist History, covering the first hundred years of their efforts. The book has been completed, and is now for sale, at the Baptist Book Store, Dallas. The price is \$1.50 at Dallas, or \$1.65 by mail.

When one reads this book his heart is lifted, and new courage grips his convictions. He rejoices in the sacrifices of those who have led us to this day, and becomes more deeply convinced that progress in the future must follow the same banner.

Those who expect to be Baptists in the second century in Texas will greatly profit by the thrill, courage, and conviction that comes from the study of the lives of those great Baptists that have so faithfully wrought in the first century in Texas.

I believe every Texas Baptist ought to read, reread, keep for reference, and pass on to his posterity the, "Centennial Story of Texas Baptists."

THE B. T. U. REVIVAL

The District B. T. U. Revival will begin in Stonewall, Haskell, Fisher and Jones Associations next Sunday and continue through the week. We hope every church possible will make preparation for this task, by (1) Securing outside help, (2) Order books, (3) Enlisting every member of the church possible in the study.

We regret that this week conflicts with the State Mission week of prayer. The B. T. U. Revival was planned more than six months ago, long before we were able to secure the date of the Week of Prayer. We do hope that no church will fail to have the week of prayer. Some are planning the two together. Some are having one this week and the other the following week.

Sweetwater, Callahan, and Cisco Associations will have their course October 4-11.

Books Suggested For B. T. U. Training School

(A complete list of study course books may be secured by writing the State B. T. U. Department, 708 Burt Building, Dallas.)

Department	Book	Award	Price
Primary	"Bible Pictures and Stories"	Cert. or Seal	50c
	"Touring Storyland"	Cert. or Seal	50c
Junior	"Junior B. Y. P. U. Manual"	Dip. or Seal	40c
	"Studying For Service"	Seal	40c
Intermediate	"Intermediate Plans and Methods"	Dip. or Seal	30c
	"Intermediate Manual"	Dip. or Seal	40c
Senior	"Meaning of Church Membership"	Seal	40c
	"Senior Manual"	Diploma	40c
Adult	"Modern Methods"	Dip. or Seal	30c
	"People Called Baptists"	Seal	40c
	"B. A. U. Manual"	Diploma	40c
	"Fine Art of Soul Winning"	Seal	40c
	"Our Doctrines"	Seal	40c

For Leaders, Sponsors, and General Officers

"Primary Leaders' Manual"	Seal	25c
"Junior and Intermd. Leaders Manual"	Seal	40c
"Christian Leadership"	Seal	40c
"Advanced Methods"	Dip. or Seal	40c

Here are two good ones, appropriate at this time for Senior and Adult courses:

"More Than Money," by Dr. J. D. Freeman, 40c or 60c.

"Southern Baptists and World Service," Aldridge, 40c and 60c.

CENTRAL EXPOSITION

It is altogether proper for the whole State of Texas to celebrate the Centennial of Texas' independence this year. It is proper that such celebration be had in various parts of the state, especially where historical events of special interest occurred.

In Dallas the Central exposition will be a great deal larger than almost anybody at first, thought. The buildings are vast, the grounds large, the exhibits comprehend almost everything of human interest from various parts of the world. Let not the Central Exposition be considered by anybody, anywhere, as a Dallas affair. Of course, every such exposition must have a location and it had to be in Dallas, or some other city. Where the selection was made that selection did not mean that the exposition belonged to the locality selected. It was as much a state-wide matter as it could have been if some other locality had been chosen. The citizens of Dallas take this view and it is the correct view.

Our people in Texas should come to this Exposition from every neighborhood, town and city, see the exhibits, learn the lessons to be had from this great aggregation of sources of knowledge. Let no one think that it is a small affair or that there has been anything ever in the South of more importance from an educational standpoint than the Central Exposition of the Texas Centennial.—Baptist Standard.

Wills and bequests for Home Missions last year amounted to \$9,667.64. This amount would be materially increased if Baptists who are leaving their money to various other institutions would include their own denominational agencies in their benefactions.

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On The Field With Hardin-Simmons Preachers

The first meeting of the Ministerial Council was held last Friday evening at the regular place, in Professor Bond's class room. This first meeting was more of a get-acquainted-meeting than anything, each new preacher was introduced to the old ones. Thirty-eight preachers and eight visitors were present.

After the singing of two songs, Dr. Atwood, Bible instructor, conducted the remainder of the devotion period. Brother W. I. Taylor spoke words of greetings to preachers here for the first time, and encouraged faithful attendance on all meetings of the Council. The initiation of new members will be the order of business at the next meeting.

The members of the Council will be guests to all new preachers, the members of the Pricilla Helpers (preachers wives) and lady friends of the single preachers, in a social hour tomorrow (Friday) evening in the Science Hall.

As pilots this semester we have, Willis I. Taylor, president; Claude B. Gooch, secretary; and N. W. Pitts, vice-president and chairman of the program committee.

Good services were reported at Drasco by Brother Willis Taylor. Others reporting good services in their churches last Sunday were: James Easterwood at Roscoe, but the attendance was a little short. N. W. Pitts at Shep. E. L. Bowman, attending a meeting with his B. T. U. at Buffalo Gap, reports two conversions Sunday. R. H. Howell at Content reports 44 in Sunday School and 42 in B. T. U., with the roads almost impassable. Frank Ford reports good service with his church at Horns Chapel Sunday morning, but a rainout for the evening service.

Brother Almon Norris preached at both services at Pleasant Valley in Fisher County, and reports good attendance and good services.

Brother Claude Gooch brings the report of good attendance at the Valley View Church in Midland County where he preached Sunday. There were 56 in Sunday School.

J. William Arnett supplied for Pastor Young at both services at Hitson; there was fair attendance; good, considering the roads.

Brother C. R. Mathis preached at Sagerton and reports the organization of one new B. Y. P. U., also that the church was entering into the District-wide B. T. U. Revival.

There are others that preached Sunday but we were unable to get their reports. You know how it is with a school boy, he is busy about his studies; and all of us are trying to get started here these first days. We hope to make this column permanent to the West Texas Baptist, if Brother Sam will publish it, and from week to week will try to give you the activities of the preachers in training. Just here we might say a word for your paper and editor, if you have any news send it in, if your church has done something send the word in, it may help someone else. And then we get better acquainted with each other.

Remember the student preachers in your prayers, and pray for their Bible instructors and their families.

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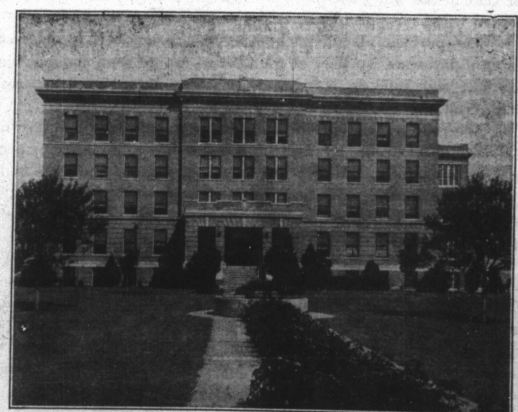
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The Hendrick Memorial Hospital is owned and controlled by the Baptists of Texas, dedicated to God and the relief of suffering humanity, not operated for profit, ready to serve sick and injured humanity, regardless of race, creed, or color.

E. M. COLLIER, Superintendent.