

THE WEST TEXAS BAPTIST

Volume III.

ABILENE, TEXAS, THURSDAY, DECEMBER 9, 1926

Now for Love Offering for Buckner Orphans Home

By Hal F. Buckner

Beginning January 15th, our people will be called upon for a sacrificial offering for debt paying purposes for all of our denominational causes, save Buckner Orphans Home. We must all get into that campaign for all that we are worth.

In the meantime let us remember that the Holiday Season is conceded as peculiarly the proper time for all our people to make a love offering for Buckner Orphans Home. It will be exceedingly important for us to attend to this matter right now, in the spirit of love, for the cause of dependent children.

An average of \$1.00 from every Texas Baptist would put the cause of orphan children forward in a great way. I am asking that you help get the people to reach such average before January 1st. Many who are not Baptists will be glad to help.

Past experience teaches us that there will be hundreds of Churches and thousands of individual Baptists that will not be in on the offering. So it will not do for us to ask for just a dollar from an individual, because many individuals will have to give \$1.00, \$25.00, 50.00 and even \$100.00 to make up for those who will not, or cannot, help.

Churches that average more than \$1.00 per member ought not to be disturbed in their present plans, save that they might do even more. But Churches that have averaged less than \$1.00 per member can be reasonably urged to step up to the average.

There are many ways in which the suggestions we are offering, can be carried out. Pastors, Sunday School

EVANGELIST BOB BAUCOM IN GOOD MEETING WITH PASTOR MASON, COAHOMA

Rev. Bob Baucum, Simmons University evangelist, has just closed a fine meeting with Pastor E. E. Mason and the church at Coahoma. At this time we have not learned the visible results of the meeting. Evangelist Baucum held a meeting with this same church last year, in which there were 42 additions to the church. Brother Baucum is now making evangelistic engagements for 1927 and although he has some engagements as far away as 1928, he still has come open dates. Those interested write him in care of Simmons University.

HOLDS GOOD SERVICE AT MEXICAN MISSION

A high tide was reached at the Mexican Baptist Mission Abilene, Sunday.

On last Sunday morning, after they had finished Sunday School, I preached on the subject of the "New Birth." The Mexican men and women seemed to receive a great spiritual uplift; every one reconsecrated their lives unto the Lord. Six members were received into the church by promise of a letter. Then at the evening service five more were received as candidates for baptism. And one young man surrendered his life to the call of the ministry, a high tide was reached when he told of his call. He was then licensed by the church to preach the gospel.

The church then expressed their need of deacons, as they had none. Two deacons were elected, also a church clerk. I left them all happy and praising the Lord.

The church has been without a pastor for more than two years. This is a needy field. We should pray for them more earnestly and lend them a helping hand.

J. G. HOLDER.

BAYLOR HOSPITAL REPORT

The Baylor Hospital report, presented at the convention by E. E. King, general superintendent, contained some interesting figures. The Baylor group at Dallas includes the Baylor Hospital, College of Medicine, College of Dentistry, School of Nursing, and the School of Pharmacy, all located at Dallas.

Since its establishment 17 years ago, Baylor Hospital has had a rapid growth. King's report Thursday said, showing during 1926 they had cared for 11,531 patients, compared to 1,617 in 1910. Other high spots in his report were:

Free service was rendered to the value of \$222,750.01; treated 24,219 patients in the hospital clinic; had 16,185 patients in the dental clinic and reduced operating expenses more than \$17,000.

The operating expenses of the four units total 706,689.81, the total income last year being \$724,311.08. Students enrolled now are medicine, 309; dentistry, 142; pharmacy, 96, and nurses, 148.

An endowment fund of \$75,000 was received last year from a Dallas woman whose name was withheld, the proceeds of which are to be applied equally between a loan fund to students attending any of the educational units and a charity fund to care for needy sick.

Rev. R. A. Scranton, assistant budget director for the Baptist General Convention of Texas, was with Pastor Moffitt and the First Church, Stamford in a training school last week. This church put on an intensive training school in every department of the church during the week, which proved very beneficial to the entire church.

WEST TEXAS DISTRICT B. Y. P. U. WINS PUBLICITY BANNER

The State B. Y. P. U. meeting at Austin was the greatest ever had in history. There were over 3000 delegates present and no one had to ask if another was having a good time for it could be told by the expression on the face.

There were a great number of banners given away to those who made the best record through the past years work. A banner was also given to the president of either of the eight districts of Texas, securing the most advertising for the convention. This banner was awarded to the president of West Texas. The president wishes to thank the West Texas Baptists for co-operating in publishing the many articles on the convention. Every B. Y. P. U'per in West Texas should take this good paper: "Study That You May Serve."

Next year the convention will meet at San Antonio. The young people who attended the convention at Austin said, "You can't keep me away from San Antonio on Turkey Day next year." There was a great host of young people to go from the west to Austin, and they were all full of the "old Texas Spirit."

-T. T. McCasland, Sweetwater.

SUBSCRIPTION CONTEST

Only three more Sundays remain in which to get results in the West Texas Baptist and Baptist Standard Subscription Contest. So far the Fisher County Association is making good its threat of giving its sister association a "run for their money," by leading by a big margin.

Lets make the remaining days count in a worth while way. It would be possible for even the Association with the smallest standing to win out, if a united effort should be made during the remaining days.

Standing of the Association	
Fisher County Association	113,000
Haskell Association	71,000
Cisco Association	67,000
Big Spring Association	49,000
Jones County Association	48,000
Brownfield Association	46,000
Callahan Association	28,000
Lamesa Association	27,000
Runnels County Association	18,000
Mitchell-Scurry Association	9,000

COMMENDS SERMON BY EVANGELIST W. Y. PONDS

After reading in your valuable paper the sermon of W. Y. Pond, I cannot keep from saying I endorse every word he said. We need more old time preaching. First the picture show; six years ago I employed a man from Oklahoma; he told me a young boy, the son of a banker come to him one day and asked him to help rob the bank in which the boy's father was a stockholder, and president. The man said he asked the boy where he got that into his head. The boy said: "at the picture show. It will be easy; I learned how it is done. So you see how it works on a young mind. And as to card playing, Brother Pond says some women members of the church spend more at a card party in one day than they give in a year to the church. Well I know one Baptist preacher that used to spend more time playing cards than he did preaching. So if preachers play cards they can't kick at the members—R. W. Smith, Odessa, Texas.

Rev. J. H. Hunt, has resigned the pastorate at Clyde to become pastor of the First Baptist Church, Cross Plains. Brother Hunt moved on the new field this week.

ALTOGETHER FOR THE BUDGET

F. S. Groner

The budget is the main thing with us right now until our Cooperative Program for the convention year has been subscribed in all our churches. December 5-12 is the time designated by our recent convention for the Every Member Canvass in every cooperating Baptist Church in the State. This is the important matter that demands that and should have our immediate attention. With sustained effort we should address ourselves to the installing of the budget for both local church and denominational work in all the churches connected with our Cooperative Program.

Let us put on and put over this budget and do this first big important job and do it thoroughly and get it finished in order that we may next address ourselves to the big Conquest Campaign set for January 15 to March 15. The canvass for the budget should be completed by December 12

if possible, but if not completed then let the churches that for any cause have been compelled to delay the canvass attend to this as early as possible and complete it before we start the Conquest which is soon to follow.

Let our people be alive and alert about this Every Member Canvass, this budget, our regular Cooperative Program. It would be tragic to neglect it and thus entail new debts. Such would largely nullify the campaign that is set to begin January 15. The two tasks are both possible and both must be accomplished and can be. Let us take them up in order and clear the slate as we go. We should make 1927 the greatest year in our history by attaining the full limit of both budgets, the budget of \$1,500,000 for the regular Cooperative Program and for the \$2,000,000 Conquest Fund. Altogether, and on to victory.

EVANGELIST WINSETT GOES TO CALIFORNIA FOR REVIVAL MEETING

Evangelist John G. Winsett returned last week from San Antonio where he and Mrs. Winsett attended the State Convention and visited relatives. Mr. Winsett preached Sunday morning, Nov. 21, at Summerset, Texas, the old home of his mother. Sunday evening he filled the pulpit at Beacon Hill Church, San Antonio, where Dr. J. H. Joiner is pastor. During the trip Rev. and Mrs. Winsett visited the grave of Chas. George Edwards, the grandfather of Mr. Winsett. Mr. Edwards is the much hunted heir to the large New York estate on which the Woolworth building stands.

It has been "noised about" that Evangelist Winsett was about to move his home to Oklahoma. This is not the case. His home will remain in Abilene and regardless of many calls from other cities his headquarters will be 739 Jeanette St., Abilene.

Jan. 26 Rev. Winsett will leave for California, where he will conduct a series of revivals on the coast and return to this country about the first of March, to begin the years work in the general evangelistic field. He is now booking dates for 1927. His party has just closed a good year, having held as many revivals as time would permit and having had to turn down 36 calls for meetings they were unable to reach.

CHIEF OF CHAPLAINS MAKES ANNUAL REPORT

A total attendance of a little more than one million eight hundred thousand at religious services conducted in the army justifies the Chief of Chaplains in taking an optimistic view concerning the moral and spiritual conditions which exist among soldiers. By the law of averages every officer and man in the army attended some form of religious exercise on an army post thirteen times during the year. The attendance at the various services was slightly less than for the preceding year when all previous records were surpassed by nearly a half million. There were more worshippers, however, at the Sunday services than during 1925; but the attendance at week night services fell off nearly one-half. The Chief of Chaplains thinks this is due to a trend away from the old fashioned prayer meeting, at one time considered the spiritual barometer of the church, which is manifest in many places.

During the year 19,864 services were held throughout the army. Chaplains officiated at 520 marriages, 947 baptisms, and 1273 funerals.

The showing in attendance at services is remarkable when the fact that so few chapels are available is taken into consideration. Places of worship have to be improvised; and the genius of officers, enlisted men and women of the garrison is often reflected in the very attractive setting that is provided in social halls, gymnasiums, mess halls and other buildings where temporary altars must be placed each week.

Following the Civil War, as is the case now, no government funds were available for the construction of churches at army posts. Accordingly, groups of men and women in various parts of the United States, aware of the need for suitable houses of worship for soldiers, interested themselves in the matter and, with the cooperation of officers and enlisted men, constructed at Western posts many small but very attractive chapels. Some of these are still in use. There are indications that in this respect we are entering upon an era following the World War which may result in more adequate provision being made for divine worship in army posts. At three important military centers movements are under way for the erection of substantial edifices to house the religious activities. At Fort Snelling, Minnesota, ground has already been broken for a memorial chapel to cost \$100,000, the gift of the people of Minnesota and of the officers and men of the post. The Church Woman's League for Patriotic Service has the approved plans for a memorial chapel at Plattsburg Barracks, New York, where the man who passed through the "First Plattsburg" are to be honored. The plans call for a very complete chapel at a cost of \$250,000. The citizens of Fayetteville, North Carolina, are leading a movement for a chapel at Fort Bragg, North Carolina, as a memorial to the men of that section who participated in the World War. In several cases individuals are known to be giving serious consideration to the use of this method for perpetuating honoring their loved ones.

PRESIDENT SANDEFER MAKES AN APPEAL FOR SIMMONS ENDOWMENT

By President J. D. Sandefer

I am making a brief but very earnest and urgent appeal for our Endowment Fund at Simmons University. The facts in brief are as follows:

Some three or more years ago the Education Board of New York proposed to add one hundred thousand dollars to the Endowment Fund of Simmons University, provided the friends of the institution would raise two hundred thousand dollars in cash or good securities by December thirty-first, 1926. These pledges in the form of notes were secured some two years ago. Something over one hundred thousand dollars of these pledges have been paid. The unpaid notes must be paid by the last day of this month, if Simmons University is to receive this added endowment and thus be saved from financial embarrassment, known only to school authorities who are called upon to administer the financial affairs of a great institution without substantial endowment.

If the President of Simmons ever made an earnest appeal to the friends of this Western Baptist University, it is this one. We have struggled here for more than one-third of a century, making sacrifices peculiar, in my judgment, to few institutions ever born, and now we see a ray of hope and feel a thrill of optimism, if our friends who love the institution, will for one time, make a sacrifice to meet these promises to pay and enable us to get the balance promised us by the New York Board, provided we do our duty at this end of the line by the last day of this month.

It is due our friends that I say that there must of necessity, due more than anything else, to the financial depression in the cotton market, be a large shrinkage in these pledges to pay in the form of notes. Many friends are asking us to accept the interest thereon and extend the notes. We will be compelled to do this with a few. We would not be Christian and not do it. However, will everyone who reads this not give serious concern and prayer to the payment of this endowment note at this time, conscious of the fact that every dollar sent in to the President or to the office by the last day of December will evaluate one dollar and fifty cents, in view of the pledge of the New York Board to add in ending Simmons University.

I will be indulged in making one more statement to friends throughout Texas and elsewhere, who have not had any share in this endowment program. Will there not be many who read this, get my point of view and send me a contribution to help me provide for the deficit to which I refer above, incident to the shrinkage that is always inevitable in denominational pledges to pay.

Friends of Simmons everywhere, I beg you not to cast this request aside but co-operantly sacrifice with some of us here locally to the end that Simmons University, imperially located, strategically envied, and in every way possible trying to meet the challenge of Southern Baptists in contending for "the faith once for all delivered unto the saints," help her that she may have an opportunity to forge ahead doing her part the best she can towards all of our great causes by enlarging her opportunities for service in a way that will please Him who has directed, we feel the destinies of this institution from its very inception.

The Courage and Distress of Our Foreign Missions

We are never quite certain of how much of the missionary correspondence we ought to share with Southern Baptists. It is proper that the missionaries shall make known to the Board their burdens, and that the Board get under these with them. But there is a limit beyond which the Board should not go in shifting to the denomination these burdens. There is never a week in these long drawn-out years of declining missionary receipts that distressing appeals do not come to the Mission Rooms from the missionaries. We pass on to the denomination much of the good things which gladden the hearts of the lovers of Foreign Missions everywhere, and this is more agreeable to us than passing on to others the burdens which we cannot escape and our share of which we would not escape.

Nevertheless our people cannot understand the straits of their Foreign Mission Board if they do not have some information concerning the difficulties which our financial condition is making for the missionaries. I quote very briefly from some recent letters. These quotations are given only as samples. We withhold the names of the missionaries for the reason that the best way to help Foreign Missions is to aid the Foreign Mission Board and make it possible for it to help all missionaries and not to center on the relief of any one missionary while the rest are left without relief.

Some of these letters were written following the cuts which were made for 1926 and before the more drastic action of October 7th which affects the work for 1927. We arrange the extracts in this order.

I.
How the Reductions for 1926 Affected the Missionaries

Here is a quotation from a letter written by a faithful missionary who has repeatedly told us of the meaning of the retrenchments imposed by the Board on his field a year ago. Read what he says and consider it prayerfully:

"But we are still stunned by the blow, and are still praying for relief in God's own time and way. You can easily see how the situation calls for the consideration of a successor to us two, in the person of at least one couple; if wife and I, at our time of life,

and after all we have been through, give way suddenly under the strain. Our hearts are not giving up a bit—but the Mission is dreadfully undermined now. I cannot expect the Board to understand what our hardships have been, and what the past thirteen months have added to our age, and taken from our strength. All this load we have carried joyfully, and, of course, without any thoughts of complaint—but the Board ought to know that, without a miracle, we two can't keep much longer above ground, unless relief comes."

Here is a quotation from the letter of another faithful missionary who, under the burdens of a great work, is baffled at the attitude of Southern Baptists and fears for their future if they continue to neglect the manifest leading of the Spirit of God in this great hour:

"If I recall now, after fourteen years, a sentiment of yours uttered in some of your addresses, you had some convictions that God's hand had shaped the course of the American nation, and that such providence pointed to the destiny of being an instrument in His hands for evangelization on a wide scale. I share with you this hope and belief. Recently, I have wondered if Americans are at all aware of the possibility of falling from this high position of privilege and responsibility. God has quite often in the past set aside this or that nation or individual when it became less usable, and has taken one worthier of use. The same thing can be said of religious bodies; yes, it can be said to Baptists that when they become self-centered and less useful in His hands, there is grave danger that God will give their crown and glory to other more loyal, more devoted bodies; He is not bound, whether or not, to America, nor to Baptists—He can set them all aside and use others."

I quote from another beloved missionary:

"Since I came home another burden has come to rest heavily upon my heart and that it America's salvation. In pleading with God's people here to help save China and the world, I feel that I am pleading with America to save her own soul. Unless our people see the great prosperity with which God has blessed them in saving the world, they are going to lose their (Continued on Page Two)

Government Makes Report On The Army Chaplains

The government bulletin recently issued on the chaplains in the United States army reveals some interesting figures. The following is a digest of these figures, showing the denominations represented in the army.

I. Personnel

1. There have been few changes in Regular Army Chaplain personnel during the year. One chaplain resigned and three were appointed. The present strength of the corps is:

Colonel	1
Lt. Colonels	4
Majors	7
Captains	108
1st Lieuts.	5

Total 125

2. The three appointments were made from candidates of one of the major religions denominations which is at present considerably below its authorized representation in the chaplaincy. Of the present strength all except two have enjoyed foreign service duty or are at present on such detail. The denominations are represented as follows:

Baptist	16
Baptist, Colored	2
Congregational	9
Disciples of Christ	8
Lutheran	6
Methodist Episcopal	28
Methodist Episcopal, Colored	1
Methodist Protestant	1
Presbyterian	13
Presbyterian Cumberland	1
Protestant Episcopal	9
Roman Catholic	24
Reformed	2
Universalist	2
Unitarian	2
Evangelical	1

3. The influences of prime importance in bringing about the gratifying results indicated by this report are the increased efficiency of individual chaplains, their intensive application to the work, their loyalty to the common cause and the improved coordination of activities which have been accomplished through the active cooperation and support of commanding officers.

4. The interest, active assistance and cooperation of the Reserve Corps chaplains in the religious program of the Army during the past year proved to be unusually generous and beneficial. Over twenty-five per cent of the Reserve chaplains, prominent clergymen of all denominations, availed themselves of active duty training during the year. On many occasions other than training periods they have responded to calls for service at a large number of military stations, and have acted as members of important boards, committees, and conferences.

The acceptance of active duty training by approximately three hundred and fifty chaplains is a most encouraging indication of the constantly increasing interest of the churches in the army training program. The total strength of the Chaplains Section, Officers Reserve Corps, as of June 30, 1926, was 1172. The additions that have been made to the corps during the fiscal year include many highly prominent and nationally known clergymen of the outstanding religious denominations. The following table shows the number of Reserve Corps chaplains by denomination:

Baptist	141
Christian	13
Christian Science	6
Church of Christ	3
Congregational	60
Disciples of Christ	40
Evangelical	8
Jewish	18
Lutheran	56
Methodist	118
Presbyterian	169
Protestant Episcopal	173
Reformed in America	10
Reformed in United States	8
Roman Catholic	224
Salvation Army	3
Unitarian	10
United Brethren	7
Universalist	5
Total	1172

SANITARIUM NOTES

The total subscriptions to the special sanitarium fund amounted to \$4931.88. As we go to press the list shows \$348.45 not yet paid, but most of which will likely be in within a day or two. If two or three expected subscriptions are yet received, the amount will reach \$5000. As far as we can ascertain at this writing the sanitarium lacks just about \$1000 receiving enough to pay the payment and interest. It is hoped that other churches will send in further funds. If there are any members of our congregation who would like to make payment to this deficit, it would be joyfully received by the Executive Board of the Sanitarium. They are so anxious to make this payment in full.

Our church has done a noble part by this offering. It is a wonderful institution, doing great good in the work of healing to large numbers of suffering humanity.

Pastor W. H. Albertson of the First Church, Haskell is back at his work after being laid up for a few days on account of an attack of the "flu." The church began its fiscal year on the First of December. The pastor has been a very profitable one with the church.

The West Texas Baptist

SAM MALONE EDITOR AND PUBLISHER

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CHRISTMAS AND OUR CAUSES

The Christmas season is again upon us. During the next three weeks millions of dollars will be spent by our American people for Christmas presents. With the exception of the gifts for children this ordeal of buying gifts, will be, to perhaps a majority of people, a real bore. The ordeal will be gone through with because it is the established custom all over the world to remember friends with gifts at this particular season of the year.

Perhaps it is too often the case that we lose the true spirit of Christmas in our established custom of giving. It is not a fact that we let too much of the spirit of selfishness enter into our plans for this gala period that is supposed to celebrate the birth of the Savior of the world. We are sure He would have us make our loved ones happy by remembering them, and especially the children who look forward to Christmas with such wonderful delight. But let us not fail to remember in a worthy way the One who, two thousand years ago gave to the world its greatest gift.

There is a special challenge in the approaching Christmas to our Baptist people. With our hundreds of helpless orphan children to be fed, clothed and made happy; with our foreign mission situation in a state of collapse; with our boards, schools and other institutions overwhelmingly in debt, we have an opportunity to make gifts that will materially carry forward the cause of Christ.

KEEP ME COMPANY

When our little two-year-old is put to bed at night, says a writer, she has the habit of saying, "Mamma, keep me company."

And in the lone hours of the night, when all is dark and still, if she awakens she will put her little hand through the bars of her crib and say, "Mamma, hold my hand."

Oh, if we of larger growth would but look up to the Divine Parent and say, "Keep me company!" Not only through the still watches of the night, but also through the busy hours of the day.

"Keep me company," in the hour of trials and temptations, lest I forget from whence cometh the divine strength and stumble and fall.

If, when all is dark and uncertain, when we cannot see where to take the next step—if then we would but say, "Saviour, hold my hand!" When riding on the high waves of prosperity and happiness, when submerged in the low tide of despair, yea, when crossing the dark valley of death, "Hold thou my hand."—Selected.

WHY PASTORS GET GRAY

The pastor of a church such as ours works no longer hours, perhaps than many men and women engaged in other lines of endeavor. But it is the variety and range of interests that wear away his nervous energy. His attention and interests must travel the gamut of human interests—a marriage altar, a newly made grave, a dinner party, a ward boy, a fallen man, a business adventure, a wasted life, a denominational program of study classes, somebody's hurt feelings, somebody's long tongue, a noon-Southwide committee, a committee meeting, Wednesday and Sunday services, day speaking engagement, and obligations in his own home. He must also deal with the

THE COURAGE AND DISTRESS OF OUR FOREIGN MISSIONS

(Continued from Page 1)

own life and civilization in selfish indulgence and cankered worldliness." Now in order to show how a little missionary takes our home situation and her courage in trying to relieve it, I quote her entire letter except only the personal address and personal signature:

"As the debt of the Board has been a great burden to you so it has been to us on the field. Some weeks ago it came to me in a forceful way. In one of the outstations while trying to explain the Way of Life to a group of women one of them called out, 'Where do you get your support?' As on former occasions, I replied that there were lovers of the Lord in the homeland who, anxious that they might know of Jesus, gladly gave of their means, making it possible for me to come. The word 'gladly' seemed to re-echo in my heart as a stinging arrow, for I realized that my dinner was probably paid for with borrowed money. Judging from the condition of the Board, I feared that my statement to that heathen woman was not a whole truth.

"Since then I have been praying that as a Southern Baptist I might do my part. God has led me to the decision to give \$200 (gold) a year from my salary, for the debt. Until further notified, please deduct \$16.66 monthly from my salary beginning with October."

I am wondering whether those of us at home are to be judged by the standard of loyalty and faithfulness which this missionary and others have set up in our foreign mission work.

A Missionary in Brazil Writes: "I wish my missionaries could exchange places with the brethren at home at least long enough for them to see and feel the tremendous responsibilities upon us both as to the evangelization of this people. If this were possible we feel sure that our hands would be released or untied at once and then we would have the means to go on with the work here. For about five years now we have been trying to hold what we had and

gamut of human emotions—doubt, fear, anger, jealousy, love, hate, hope, ambition, pain, sorrow, scorn, pride, vanity and shame. He must meet them in the Spirit of Christ. For God's man, it is, nevertheless, a strenuous life, and perhaps some day a cartoonist will make himself famous showing "Why Pastors Get Gray."—Selected.

CHRIST OUR SUBSTITUTE

There is a story told of a Frenchman who was drafted during the Napoleonic wars into the French army. He claimed that he was exempt from service, and when asked what was the ground of his exemption, he said:

"I'm dead. I was drafted before and I procured a substitute, and my substitute went to battle and was killed. He died in my place and hence I'm a dead man as far as conscription goes."

The officer to whom he applied for relief from conscription would not listen. The man appealed to the emperor, and the emperor acknowledged the plea, saying:

"Yes, judicially you are dead and you can go to your home; you are perfectly free.

He obtained that freedom because he claimed it through the work of another. We can do the same thing; we can claim redemption from the power of sin through the work of Jesus Christ, who died to redeem us from sin. —Canon F. E. Howitt.

THE DELUSION OF UNIVERSAL BROTHERHOOD

I want to say very emphatically that I have no sympathy with the doctrine of universal brotherhood, and universal fatherhood; I don't believe one word of it. If a man lives in the flesh and serves the flesh, he is a child of the devil. That is pretty strong language, but it is what Christ said. It brought down a hornet's nest on His head, and helped to hasten Him to the cross, but nevertheless it is true. Show me a man that will lie and steal and get drunk and ruin a woman—do you tell me he is my brother? Not a bit of it. He must be born into the household of faith before he becomes my brother in Christ. He is an alien, he is a stranger to the grace of God, he is an enemy to God, he is not a friend. Before a man can cry, "Abba, Father," he must be born from above, born of the Spirit. —D. L. MOODY

YOUR LAST CHANCE

Last week the Baptist Standard announced that after January 1st all subscriptions to that paper would be \$2.00 per year. From now until that time an opportunity is given our readers to receive both the Standard and the West Texas Baptist one year for only \$2.25. Renewals that are now coming in to our office will not be credited on the label until after January 1st. At this time our mailing list will be revised, the delinquents will be dropped and renewals credited.

Unsystematic giving is sure to mean giving beneath our privilege. If you feel that you can't give a tenth, are you willing to set apart a lesser amount, which can be used to no other purpose than for the Lord's work. Giving God what we happen to have to spare is a poor way. You set apart a definite amount every week for your board; weren't you afraid to bind yourself to that? You obligate yourself to give to your landlord so much a month for the house you live in; wouldn't you be safer in telling him that you will give him whatever you can spare, instead of making a definite promise?—Lookout.

Georgia Baptists come to the end of their convention year with a total indebtedness of about \$600,000, including all causes. This seems like a large debt, but is small in comparison with the Texas Baptist debt of over \$8,000,000. In facing this debt Texas Baptists are facing the greatest problem in their history. But face it they must, and it should be done in the heroic spirit of sacrifice.

If you have been careless about your mission giving read the extracts of letters in this issue from our foreign missionaries. We have seldom read such heart rending messages from any class of people.

WHY BURDETTE WAS A BAPTIST

The late Robert J. Burdette was a well-known humorist. But he was more. He was a philosopher and a Christian. Indeed he was a most useful minister of the gospel. The last years of his life were spent in winsome and effectual ministry in Los Angeles, California. When asked why he was a Baptist Mr. Burdette made the following response:

"I love the beautiful symbolism of the ordinances of the Baptist churches. I love a baptism that does not have to be argued, defended or explained, but is in itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows growth, and the changes which must come with increase of light and stature without periodical revision. Then, I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world there would, nevertheless, be millions of Baptists in every generation. I love the democratic character of the Baptist churches. I even resent the innovation of advisory boards in Baptist churches. And I love the Baptist recognition of the right of 'private judgment,' and liberty of personal opinion. I love the free responsibility of the human soul, standing on a level platform face to face with God, with no shadow of pope, or bishop, or priest, or man-made creed falling between himself and his Master. That's why I am a Baptist."—Sunday School Builder.

BIRDS

I thank Thee Father for the birds That sit in winter on the herbs— They nest about the house in spring: I thank Thee for the birds that sing.

The birds of every color, hue, They eat the grass and sip the dew; They eat the seeds out in the field That help the land to better yield.

They follow now along the plow, I hear them singing even now, They chirp and sing the whole day long And cheer the children with their song.

They cheer the sick, they cheer the poor And joyfully sing at every door— They gather grass to make their nest, Sleep in the trees, to take their rest. Mrs. L. C. Whitaker.

HASKELL ASSOCIATION

P. D. O'Brien

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"Baby," I said: "We own all these." "Who owns that field with the pretty flowers?"

"Well, just for the present, that field is ours." "Who owns the birds that are singing near?"

Said I: "They are every one yours, my dear." "Then, Daddy, were rich," said my babe to me.

"For we own everything we can see." "Yes," I answered: "That's very true. We are all of us rich if we only knew. We are all of us rich, the great and small.

In the vast possessions God gives us all."

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We Invite You to Call and See Our Stock

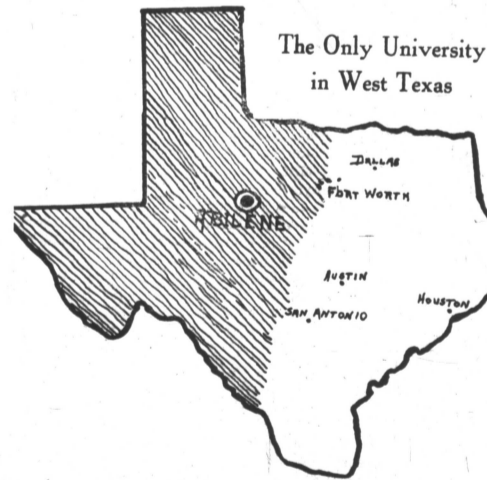
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The West Texas Baptist

SAM MALONE EDITOR AND PUBLISHER

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CHRISTMAS AND OUR CAUSES

The Christmas season is again upon us. During the next three weeks millions of dollars will be spent by our American people for Christmas presents. With the exception of the gifts for children this ordeal of buying gifts, will be, to perhaps a majority of people, a real bore. The ordeal will be gone through with because it is the established custom all over the world to remember friends with gifts at this particular season of the year.

Perhaps it is too often the case that we lose the true spirit of Christmas in our established custom of giving. It is not a fact that we let too much of the spirit of selfishness enter into our plans for this gala period that is supposed to celebrate the birth of the Savior of the world. We are sure He would have us make our loved ones happy by remembering them, and especially the children who look forward to Christmas with such wonderful delight. But let us not fail to remember in a worthy way the One who, two thousand years ago gave to the world its greatest gift.

There is a special challenge in the approaching Christmas to our Baptist people. With our hundreds of helpless orphan children to be fed, clothed and made happy; with our foreign mission situation in a state of collapse; with our boards, schools and other institutions overwhelmingly in debt, we have an opportunity to make gifts that will materially carry forward the cause of Christ.

KEEP ME COMPANY

When our little two-year-old is put to bed at night, says a writer, she has the habit of saying, "Mamma, keep me company."

And in the lone hours of the night, when all is dark and still, if she awakens she will put her little hand through the bars of her crib and say, "Mamma, hold my hand."

Oh, if we of larger growth would but look up to the Divine Parent and say, "Keep me company!" Not only through the still watches of the night, but also through the busy hours of the day.

"Keep me company," in the hour of trials and temptations, lest I forget from whence cometh the divine strength and stumble and fall.

If, when all is dark and uncertain, when we cannot see where to take the next step—if then we would but say, "Saviour, hold my hand!" When riding on the high waves of prosperity and happiness, when submerged in the low tide of despair, yea, when crossing the dark valley of death, "Hold thou my hand."—Selected.

WHY PASTORS GET GRAY

The pastor of a church such as ours works no longer hours, perhaps than many men and women engaged in other lines of endeavor. But it is the variety and range of interests that wear away his nervous energy. His attention and interests must travel the gamut of human interests—a marriage altar, a newly made grave, a dinner party, a wayward boy, a fallen man, a business adventure, a wasted life, a denominational program of study classes, somebody's hurt feelings, somebody's long tongue, a non-Southwide committee, a committee meeting, Wednesday and Sunday services, day speaking engagement, and obligations in his own home. He must also deal with the

THE COURAGE AND DISTRESS OF OUR FOREIGN MISSIONS

(Continued from Page 1)

own life and civilization in selfish indulgence and cankering worldliness."

Now in order to show how a little missionary takes our home situation and her courage in trying to relieve it, I quote her entire letter except only the personal address and personal signature:

"As the debt of the Board has been a great burden to you so it has been to us on the field. Some weeks ago it came to me in a forceful way. In one of the outstations while trying to explain the Way of Life to a group of women one of them called out, 'Where do you get your support?' As on former occasions, I replied that there were lovers of the Lord in the homeland who, anxious that they might know of Jesus, gladly gave of their means, making it possible for me to come. The word 'gladly' seemed to re-echo in my heart as a stinging arrow, for I realized that my dinner was probably paid for with borrowed money. Judging from the condition of the Board, I feared that my statement to that heathen woman was not a whole truth.

"Since then I have been praying that as a Southern Baptist I might do my part. God has led me to the decision to give \$200 (gold) a year from my salary, for the debt. Until further notified, please deduct \$18.66 monthly from my salary beginning with October."

I am wondering whether those of us at home are to be judged by the standard of loyalty and faithfulness which this missionary and others have set up in our foreign mission work.

A Missionary in Barzil Writes:

"I wish my missionaries could exchange places with the brethren at home at least long enough for them to see and feel the tremendous responsibilities upon us both as to the evangelization of this people. If this were possible we feel sure that our hands would be released or untied at once and then we would have the means to go on with the work here. For about five years now we have been trying to hold what we had and

gamut of human emotions—doubt, fear, anger, jealousy, love, hate, hope, ambition, pain, sorrow, scorn, pride, vanity and shame. He must meet them in the Spirit of Christ. For God's man, it is, nevertheless, a strenuous life, and perhaps some day a cartoonist will make himself famous showing "Why Pastors Get Gray."—Selected.

CHRIST OUR SUBSTITUTE

There is a story told of a Frenchman who was drafted during the Napoleonic wars into the French army. He claimed that he was exempt from service, and when asked what was the ground of his exemption, he said: "I'm dead. I was drafted before and I procured a substitute, and my substitute went to battle and was killed. He died in my place and hence I'm a dead man as far as conscription goes."

The officer to whom he applied for relief from conscription would not listen. The man appealed to the emperor, and the emperor acknowledged the plea, saying: "Yes, judicially you are dead and you can go to your home; you are perfectly free."

He obtained that freedom because he claimed it through the work of another. We can do the same thing; We can claim redemption from the power of sin through the work of Jesus Christ, who died to redeem us from sin. —Canon F. E. Howitt.

THE DELUSION OF UNIVERSAL BROTHERHOOD

I want to say very emphatically that I have no sympathy with the doctrine of universal brotherhood, and universal fatherhood; I don't believe one word of it. If a man lives in the flesh and serves the flesh, he is a child of the devil. That is pretty strong language, but it is what Christ said. It brought down a hornet's nest on His head, and helped to hasten Him to the cross, but nevertheless it is true. Show me a man that will lie and steal and get drunk and ruin a woman—do you tell me he is my brother? Not a bit of it. He must be born into the household of faith before he becomes my brother in Christ. He is an alien, he is a stranger to the grace of God, he is an enemy to God, he is not a friend. Before a man can cry, "Abba, Father," he must be born from above, born of the Spirit. —D. L. MOODY

YOUR LAST CHANCE

Last week the Baptist Standard announced that after January 1st all subscriptions to that paper would be \$2.00 per year. From now until that time an opportunity is given our readers to receive both the Standard and the West Texas Baptist one year for only \$2.25. Renewals that are now coming in to our office will not be credited on the label until after January 1st. At this time our mailing list will be revised, the delinquents will be dropped and renewals credited.

Unsystematic giving is sure to mean giving beneath our privilege. If you feel that you can't give a tenth, are you willing to set apart a lesser amount, which can be used to no other purpose than for the Lord's work. Giving God what we happen to have to spare is a poor way. You set apart a definite amount every week for your board; weren't you afraid to bind yourself to that? You obligate yourself to give to your landlord so much a month for the house you live in; wouldn't you be safer in telling him that you will give him whatever you can spare, instead of making a definite promise?—Lookout.

Georgia Baptists come to the end of their convention year with a total indebtedness of about \$600,000, including all causes. This seems like a large debt, but is small in comparison with the Texas Baptist debt of over \$6,000,000. In facing this debt Texas Baptists are facing the greatest problem in their history. But face it they must, and it should be done in the heroic spirit of sacrifice.

If you have been careless about your mission giving read the extracts of letters in this issue from our foreign missionaries. We have seldom read such heart rending messages from any class of people.

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TEXAS

W. M. U. DEPARTMENT

Mrs. E. B. Atwood, Editor.

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 Breedlove Loan Fund—Mrs. R. J. Ellis, Abilene.
 Margaret Fund District Mother—Mrs. W. E. Jones, Abilene.

LITTLE PING PONG AND HER FRIENDS

Editor's Note: This paper was prepared by Miss Blanche Rose Walker, of Abilene, Texas. Miss Walker spent many years in China, and the following story depicts the life of the little ones in China.

Little Ping Pong stood close to the high wall in the crowded Chinese street with her baby brother clinging tightly on her back. His garments were quilted with lots of cotton and he seemed more of a cotton doll than a Chinese baby boy.

Ping Pong's feet had been bound up very tightly and it was hard work to carry her little brother on her back, but all the while she kept singing to him a nice baby song:

"Baby sleep,
 Be covered with a flowery quilt,
 Baby wake,
 And you'll get a nice fried brown cake."

Her dancing eyes caught sight of the missionary coming through the street.

"Where are you going, Foreign Teacher?" she asked.

"Going to the Gospel Hall to talk about Jesus; come along quickly and go with me."

"How long will you stay?" questioned black-eyed Loo May. But the Missionary only said, "Come quickly, and go with me."

"Come to our house, Teacher, and drink some tea."

Still the Missionary answered, "You come go with me."

"But Teacher," said ten-year-old Nung Nung, "please come to our house and talk about Jesus."

"At another time," she answered, "today you come quickly and go with me."

These little brown faced children made the missionary happy, and made her wish she might accept their pretty invitations and go into each of their mud homes. But on another street there would be waiting to hear her a chapel already full, heaped up and running over, with other little children and their mothers, so she knew she must hurry to them.

"Why didn't you go with the Teacher, Nung Nung?" Your feet are not bound and your mah (mother) would not heat you."

"But my mah is not at home and my dah (father) is not at home, and I must watch the house and sell the flour when customers come."

"And why didn't you go with the Teacher, Loo May?"

"You stupid! Have you not heard what everybody knows?"

"Heard what?" asked Ping Pong. And they hobbled up closer together on their aching bound feet to hear again the frightful tale that Loo May straightened up to tell them.

"The Gospel preaching people speak words very good but you must never go into the houses where they live."

"But," broke in Nung Nung, "Mah goes to the Jesus church, and the

missionaries are ten parts good (perfectly good)."

"You'll be treated like a cocoanut, just the same, if you follow them without your mah going with you. They will get you into their houses, dig out your heart and eyes and you will be a fine cocoanut then! They use your two eyes and one heart to make a box of medicine. True words these are! Great men and small believe these words and we must not follow these gospel-preaching people. Hy! I dare not go there."

"I will not believe your words," said Nung Nung, and her little heart beat faster and faster. "The gospel preaching people get boxes of medicine from the Christians across the sea and this they give to cure our people. Very good, very good medicine it is. The devil makes you believe these untrue words. Mah once believed all these evil things, but one day she found out better. She got a big fright, but it turned out to be the prettiest doll in the Kingdom; nothing like the dolls we ourselves have—all made of mud and painted up, but a big American doll that looked like a little child. The missionary lady was keeping it put away until the birthday of one of those little white-faced missionary girls, but when Mah suddenly saw that great big doll in the dresser drawer she loudly wailed and got dead, because she was so afraid. She thought the doll was a little child and that the missionary must have her stored away to dig out her eyes and heart to make medicine of them. The lady made her quickly see that it was a little child then Mah got ashamed and said she would not believe again this frightful tale that Loo May has been telling us. You have not spoken true words, Loo May; you must not speak them again." So saying, little Miss Loo May hobbled quickly away.

"I'll be the next one to tell a tale," said little Nung Nung, the while she kept her eye on the front door for anyone coming to buy flour. "I'll just be the preaching lady myself and stand up here high and say 'Jesus is a sure-enough person, some people saw him ages ago, and He is still living today. I cannot see His face, but I know Him and He knows me. One day when I had a very sick foot I heard of Jesus. My foot had many pains one night. I got awake and asked Mah if she cared nothing that my foot hurt so bad; she said she cared, but that there was nothing more that she could do for it. Then I said, 'I will ask Jesus to make it stop hurting.' It was too cold to kneel by the side of the bed so I knelt on top of the bed, Jesus heard me talking to Him and knew my name, for the pains didn't come anymore. These are true words I have been speaking."

Then away jumped Nung Nung to sell some flour. The other little brown children followed Ping Pong, who kept saying to the baby on her back:

"Baby sleep,
 Be covered with a flowery quilt,
 Baby wake,
 And you'll get a nice fried brown cake."

—Baptist Standard

BUCKNER ORPHANS HOME FINANCIAL REPORT

At the close of the fiscal year the auditors examined the books and submitted an elaborate and complimentary report, which is available to all who would examine it. Only their summary is given in this report.

November 1st, 1925 to October 31st, 1926 incl.

On hand November 1st, 1925

Cash	12,120.64	
Securities	65,894.33	78,014.97

Receipts:

Gifts—		
Cash	178,088.66	
Securities	13,513.67	191,602.33

Int. Rent & Divid.	8,131.95	
Inc. from outlying Prop.	808.10	
Farm, Dairy & Store	7,636.85	
Transfer End. to Gen'l.		
Fund for land inv't.	9,356.07	
Securities matured	9,771.52	
Miscellaneous	14,877.25	
Secured loan	10,000.00	
		252,183.07

Less Transfer Endowment to Gen'l. Fund	9,356.07	
Secured loan	10,000.00	19,356.07
		232,827.00
		310,841.97

Disbursements:

Operating Expense	180,483.00	
Furniture & Equipment	9,013.13	
Repairs	7,171.07	
Improvements	24,669.94	
Loan Secured	10,000.00	
Securities matured	10,604.33	
Transfer Endowment to General Fund—		
Cash for land	9,356.07	
Cash for bonds	800.00	10,156.07
		252,097.54

Less loan secured and securities matured	19,356.07	
		232,741.47
		78,100.50

On Hand October 31st, 1926. Endowment Fund.

Cash	96.83	
Securities	78,003.67	78,100.50
General Fund—		
Cash		
Securities		
		78,100.50

Deficit, open accounts	9,500.00	
Due on artesian well	10,106.25	
Total deficit	19,606.25	

Respectfully submitted by the Committee.
 CLYDE WEST, Acct.
 M. E. FRIEND
 W. K. WARD

Percentages

Gifts received during the year:	
From Churches	43.23%
From Sunday Schools	23.35%
From Ladies Societies	13.17%
From Assemblies	3.76%
From Individuals	16.49%

MEETING AT THE JAIL

The ministerial students of Simmons University hold services at the county jail each Sunday afternoon at 3:00 o'clock, with the exception of the second Sunday. More people are urged to attend these services. These people need Jesus and ought to be told of Him. The students had one conversation last Sunday afternoon. They feel that their efforts would be more successful if they had additional backing. Remember the services Sunday afternoon at 3:00 o'clock.

Rev. J. Stuart Holden, D. D., Vicar of St. Paul's Church, London, will be one of the speakers at the Annual Founder's Week Conference, conducted by the Moody Bible Institute of Chicago, February 1-5. Extensive plans are now being made for this, the twenty-second annual gathering.

FORMAL OPENING OF NEW BUILDING AT SOUTHWESTERN

December 12-15

L. A. Myers, Director of Publicity

The great Seminary host of students and former students feel that Baptists generally, will rejoice in the formal opening of the third Seminary building. The new building, known as George E. Cowden Music Hall, is the capstone of eleven years of musical development in "Southwestern." The formal opening is to commemorate this development and to put the increased responsibility arising as result of this enlarged possibility of service upon the hearts of our great Baptist host everywhere. Many interesting features are scheduled to occur between the dates of December 12-15.

Professor E. O. Sellers, of the Baptist Bible Institute of New Orleans, will speak Monday morning at 11:00 o'clock on "Preparation for a Church Musician." Tuesday morning Dr. Albert Venting, Professor of Philosophy of Religion, Southwestern Seminary, will speak on "Relation of Music and Religion." Wednesday morning Dr. J. Van Ness, of the Sunday School Board, Nashville, will render an address on "Music in the Sunday School and Young People's Meeting." Between these addresses there will be recitations, recitals, and programs of instrumental music. Two pipe organs recitals will be given: the first on Sunday afternoon at 3:00 o'clock by Prof. John Josey of the Organ Department of the Seminary. The other

will be given Tuesday evening at 8:00 o'clock by Prof. Paulo Conti of Oklahoma Baptist University.

It is expected that Wednesday evening will draw the largest crowd. At this time the choral club and orchestra of the Seminary will render "The Messiah."

Fort Worth Hall, the first building on the campus, was erected in 1910 at a cost of \$190,000. The Woman's Missionary Training School Building was completed in 1915 at a cost of \$140,000, and George E. Cowden Hall, the occasion of the approaching celebration, was ready for occupancy with the opening of the current session. This building and equipment cost \$300,000, \$150,000 of which was given by Mrs. Geo. E. Cowden of Fort Worth, as a memorial to her late husband. From 1915 until 1926 the School of Music had enlarged from a faculty of two and a student body of less than one dozen to a faculty of 14 and a student body of 136.

Visitors on the campus during these days of celebration will have opportunity of sitting in on Seminary classes as all class work will be carried on as formerly. They will have opportunity of being in student organizations, of going through the halls, of visiting the surrounding country, and otherwise entering into the life and spirit of the Seminary faculty, administrative force, and student body which will number more than 500 of 16 nationalities.

Remember the dates, December 12-15. The Seminary extends a cordial invitation to the general public to at-

tend. No effort will be spared for the enjoyment and edification of any visitors.

GOD'S PLAN FOR FINANCING HIS KINGDOM

Some Questions and Their Answers:

Q—Does God have a kingdom here on earth?
 A—Yes. "Seek ye first the Kingdom of God."

Q—Through what agency is His Kingdom promoted?
 A—The Church.

Q—Does extension and maintenance of His Kingdom require money?
 A—Yes.

Q—Does God have a plan of finance, or has he left that important matter to chance or sentiment?
 A—God has a plan for everything.

Q—What is that plan?
 A—Just what it has always been: "Bring ye the tithes (the tenth) into the storehouse." "Upon the first day of the week let everyone of you lay by him in store as God has prospered him * * * that there be no gatherings."

God's plan calls for Periodical, Personal, Proportionate, Purposeful giving. Some Objections:

"I cannot tell how much my title is." That charges God with the folly of an impractical plan.

"Poor people should not be required, to give in the same proportion as the rich." That charges God with injus-

justice.

"The tenth is too much." That charges God with covetousness.

Some Beneficial Results of Practicing God's Plan:

It would silence the criticism that preachers and churches are seeking the people's money instead of seeking them.

Tithing would give to deacons their Scriptural position of distributors, instead of collectors.

Tithing would largely prevent the sinful spending of money.

It recognizes God's ownership and our stewardship.

Tithing would provide sufficient funds for all of the Kingdom interests at home and abroad.

Jesus still presides over the treasury and beholds how His people cast money into the treasury. He is concerned not so much about the amount as the proportion. "She cast in more because she cast in all."

Brother J. C. McKinzie has accepted the calls of the churches at Caps and Tuscola and has begun his work.

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News Notes

Latest reports from Mrs. Millard A. Jenkins, wife of the pastor of the First Baptist Church, Abilene, states that she is slowly recovering from a recent operation at the Mayo Sanitarium, Rochester, N. Y. Mrs. Jenkins is to undergo two more serious operations. Friends in West Texas will remember to pray for this family in their serious trouble. Rev. Edward Jenkins of Palm Beach, Florida, nephew of Dr. Millard A. Jenkins, will fill the pulpit at the First Church, Abilene, for the next two Sundays.

Pastor Porten and the Elmdale Church conducted a unique revival meeting last week. A different speaker was used each night during the meeting, and the church was greatly strengthened during the meeting. Among the speakers in the meeting were: Brethren Lowery, Newsom, Powell, Pender, Burkett, Hickey and the editor.

Evangelist J. G. Winsett, on account of some changes in dates has some open dates for revival meetings. He is now looking meetings for the coming year. Interested parties will address him at Abilene, Texas.

Evangelist W. C. Ashford is conducting a revival meeting with the Colony Hill Church, south of Abilene. The meeting will continue through the present week. Brother Ashford has been supplying the pulpit for the First Church, Abilene, during the absence of the Pastor, Dr. Millard A. Jenkins.

Dr. M. E. Davis of the Bible department of Howard Payne college is to be with the Wilmett church, Rannels county, for a week's lectures on Church History, beginning December 23rd.

On his way from Oklahoma, where he has been for the last 30 days, on way to Florida, where he will make his home, the Rev. Frank McNeely, who founded the Baptist church in Gorman more than 40 years ago arrived in Gorman last week to visit relatives. Rev. McNeely was the pioneer preacher in this section. He conducted the first meeting of the Baptists under a brush arbor near the site of the present Baptist church, the bushes being cut down and used for the arbor. The church was then organized with 32 members, and he continued to serve as pastor for ten years, during which the membership in-

creased to more than four hundred.

There is a call for the pastors, deacons and board members to meet at O'Brien, on Monday the 13th. The purpose of the meeting is to work out better plans for our mission work. Brother Marvin H. Reeves, of Monday, who has served the Association as Treasurer for more than ten years has resigned, and a successor must be selected. This is a very important meeting, and we prayerfully hope that there will be a hearty response to the call.

MINISTERIAL COUNCIL NOTES

At the last meeting of the Ministerial Council an interesting program was rendered on the subject of The Lord's Supper. The discussions dealt with three theories pertaining to the supper: (1) Transubstantiation, (2) Consubstantiation, (3) Symbolism. The first was discussed by Brother Stephens; the second, by Brother C. G. G. Sewell; the third, the Baptist view, by Brother N. E. McGuire.

After the close of the regular program, Brother W. G. Tankersley discussed the subject of "The Material Preparations for Serving the Supper." Disposing, in an interesting way, with the question of using one or

more cups in serving the wine, the speaker said that the bread served in connection with the supper should be unleavened bread because such bread, in contrast to leavened bread, would not mould whereas the other would, and would, therefore, more truly represent the Continuous Body of Christ. He stated also that though other grape juices were not particularly objectionable, it was preferable to use wine freshly extracted directly from the vine, because such fresh wine would more truly represent the Blood of Christ, shed directly once for every lost soul who would accept that gift as an atonement toward God for the remission of sin.

The program committee was instructed to arrange for a formal debate on the subject, "Resolved, That only members of a local Missionary Baptist Church should be invited to partake of the Lord's Supper with the fellowship of a local Missionary Baptist Church." The time and place for the debate will be announced later.

The number of chaplains authorized for the Regular Army is one hundred twenty-five. The corps is maintained at full strength. There are at the present 1178 chaplains in the Reserve Corps.

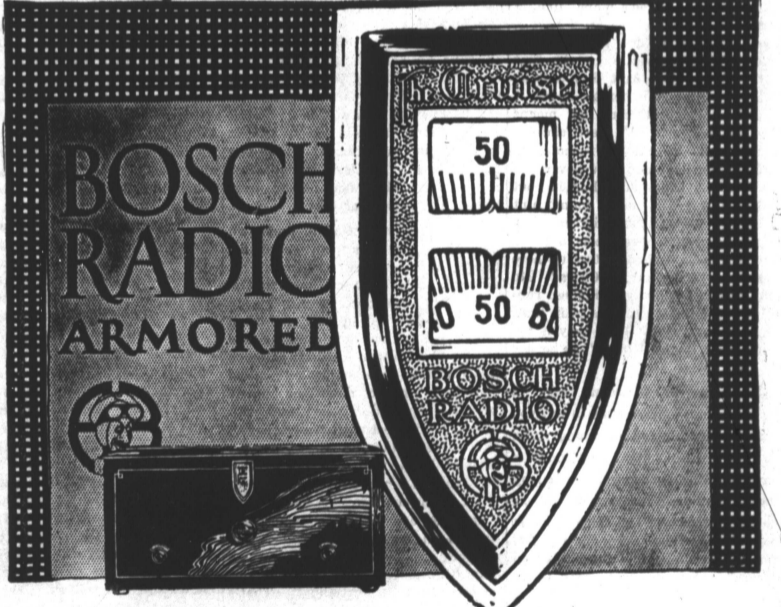
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The Rev. Abner White (Col.) Gives a Dissertation on "Black Inferdelity"

A Sermon by REV. ABNER WHITE, Colored

Inferdelity is jest like lightning. whutever it strikes it kills. Now jest look at this here new teacher what's been hired by the white folks and put down here to teach these chillun uv ours. I tole yo' brotherin that I aimed to take up his case this mornin an 'scuss it. I takes my tex' from the secun' chapter uv Ecclesiastes an the nineteen' verse, where it is written, "An who knows whether he be a wise man or a fool?" an I disposes this mornin to answer that question in the negative, which means "a fool."

Fo' the pupposes uv this here 'scussion uv puffundities I states my points to be as follows: Fust, he's a fool 'cause he don' know nothin; an secun', he's a fool 'cause he knows what ain't so; and thirdly, he's a fool 'cause he says everybody else is one 'ceptin him only.

Fustly, brotherin, by his own words ye shall know him for he is done said that nothin in this world can be know'd fo' shore, and even that might not be so. Now I wishes to state that they is some things in this world that can be know'd for good and sartin. "Mounst which things, is when you has a corn on your foot, or a boil on your neck, and when yo' craves corn-bread. "Sides all which some uv us can tell when it's dark and when it's too much moon for 'possums. Only this here school teacher don' mean nothin 'bout things as common as them things when he says that yo' don' know nothin an can't know nothin. He's talking 'bout them things that he don' know nothin 'bout an which is exposed of all such things as how long it has been since Adam left home by the sweat of his face, an what kin is we to a monkey any way? Settin on this here last question he tells his self that all he knows is what he thinks he knows, and that he don' know nothin fo' sartin. On that last point me and him is agreed, but nowhar else. Now they is a few things that I does know, and here they is. Whiles I'm black, sum men it white an sum is yaller. How come? Well I jest says God made it so an that suits me, but what do this upstart that's teachin say? He says the clammatt done it. Now the sun mought of made my hide black, but whar do you reckon I got this here hair all kinked up? Sun never kinked no hair did it? Well if it did, how come a cow aint got hair like a goat, and why aint a horse's mane like a sheep hide? Jest tell me that, Mister, if you can. He say don' nobody know, I says, "I know, God done it that way." An he says that they aint no God,—only jest Naitcher an Laws. I tells you, my brotherin, he means "Not as he knows of." Jest 'cause a man has put up a lot of no-count stuff in his hid and aint never got down on his knees and hunted out God in a way He can be found, aint no reason to say they aint no God. Jest 'cause I aint never been to China aint no reason I should stan' up here and claim "they aint no China."

Comin now to the secun point in my perambulations, I aims to tell you sum uv the things that young feller do know. He do know that man is here 'cause he is the result uv a long line of mutilated species, which he means by that jest one thing, an that is evolution. You knows and I knows that evolution is for white folks an we aint got no business with it, an here it is right here in the quaters, an in its wust form. This is black evolution. Nothin aint wuse 'lessen it's the hoof an mouth disease. He say man was a pollywog an he got sore at hisself fo' being jest a thing like that, an he changed up an kep' on doin that till finly he was a sort of a man, and then one spring mornin he jest rared up on his hin' legs an bellered an he was a man. He say he can prove all this by the way a baby do both befo' an after he is born, an by the way the rocks lays in the mountains an how come. Now I 'spects this aint very clear to sum uv yo' brotherin, but it's jest as clear as it seemed to him when he tole me 'bout it. In this fabrication I had wit' him, he tells me all this an I says to him, "How do this pollywog stop being what he be and git to be some other thing?" "Oh, that's easy," he say, an then he 'splains it. This pollywog aint got no sense to speak uv but he is, got sum modern ideas. He aint never saw no higher form uv life but jest himself, but he longs to be sumthin better, so he jest run down a bigger pollywog uv a little different sort an then they was married. They had big notions an they frien's was all so common, so they swim off an git married to the upper class of young widders over in another pond. 'Course he didn't 'splain how they got

to another pond, but thar this is, an they all crosses up an so it goes till each pollywog has family animals, an most uv the animals is monkeys. After a few million years these here monkeys is a setten under a tree and pickin the lice off each other when all uv a sudden one uv em makes his mine up to be a man, an he works an works but he don't never git nowhar that way, so he marries a big fine lookin ape-gal, which was powerful ugly but powerful intellectual, so they chillun is missin' links; an by a fine idea they had they could pick out the best ones an they git married, an the wust ones kept on gettin better an better till all of a suddin, after 'bout another million years, they started to sheddin they hair an wearin close an cussin. So they made up a God in they own image an they was man.

Now, brotherin, I don't b'lieve no sech stuff an I tells you why. I see a mule walkin an walkin up an down a cotton row, an I says, "Mister Mule, who is you?" an the ole mule look 'roun an say, "My papa is a fine jack an lives over at Mista Tom's an my mammy is a black mare with big sof' eyes an a white foretop." An I gits to wonderin an I says, "Mister Mule, has you any chilluns?" An that ole mule jest starts off down the cotton row with me a holt uv the plow, an him lookin like he think I'm a plum fool not to know that any thing all mixed up in his blood like he is, aint likely to never have no chillun. An that feller comin in here a tellin me 'bout all them things a crossin up an a keepin on gettin better all the time. He aint no smart man. Why, brotherin, that fool don't ever understan a mule, let lone how come we here.

I now comes to the question uv the rocks an how ole they is. He tells me he knows for shore. I tells him that I aint never see a rock git gray like a man nor have teeth like a horse, an how can he tell they age. Well, here's the way to tell. Fust, you finds a rock with a big bone in it, or leastwise the print uv a big bone, an when you sees this bone you say it's the bone uv a family uv things named dinner-sow-ers, or sum sech, nine hundred times bigger'n a man, an they lived nine million years ago, an therefore the rock is over nine million years old. Well, now this sort uv stumps me for a minit an I thinks back over the Bible to see whut do it say 'bout this thing, an I wonders if Mrs. Eve had to keep 'em off'n the chickens by herself, an finly I ast him how do he know this here animal lived nine million years ago, an he say he know it 'cause it is in a rock nine million years old. Now thar it is. That is sense aint it! I tells you here an now, the Devil is done lost respect for a black man's mine when he ast him to swaller that.

"So they created God in they own image," he say to me, an 'spects me to b'lieve that, which they aint a bit uv truth in it. How can men that is jest got to be men go 'roun makin up a story to fit a notion 'bout God when they never is seen nor heard uv God a tell? If them men had haff as much sense as this here educated cullud boy's got 'em set down as havin' what in the world did they want with any God? If I jest natcherally knowed how to pick out the best an the smartes' outin this here aggregation befo' me an could teach 'em how to breed to be sumthin else 'sides what God made 'em, I know as much as God do an I don't need Him to tell me nothin. But, brotherin, it can't be did. It never is been did, an they aint no use waistin time tellin it. That's one big trouble with this here evolution,—it stopped as soon as it made one of these modern upstarts an went off an hid out. An I don't blame it neither. If I was goin to think anybody jest growed like a gimpson weed without God aknowin anything 'bout it a tall, I could come nearer thinkin it was this school teacher then anybody else I ever seen. So I ast him to 'splain this here thing to me 'bout how they done it. Well, now they was one uv their fellers out fishin fo' cat-fish one mornin, an he hung a allergater, an the allergater bit him on the haid an got him all skunt up, so he said "That allergater shore is got the Devil in him as big as a mule," an it went on from that till everybody got to sayin this 'bout all the things that stung an bit an et 'em. Finly sumbody said, "Let's git out an give all these devils a mess uv fish or babies or sumthin," an they done it an rat thar started the God idea with sacrifice an all the trimmins, an it jest rocked along till a ordinary man comes along, only he was sort uv a 'ception to the generil rule, an he was Jesus an he had big ideas 'bout hisself an God, an he talked to a lot uv fellers that didn't know no more nor you an me, an made mistakes in they talkin an they spellin like we does, only when this Jesus was daid they made up a good tale 'bout him bein

raised from the daid, an made lots uv folks b'lieve it, even if they wasn't educated men like this school teacher. Now let's look at this, brotherin. Is it plain gumption to think that men ever changed they idea uv God from a allergater to a sun an then to a man an then to a sperit? What if sum men does still b'lieve in all these things as God. Do that prove that they jest means the everlution uv religion an nothin else? They don't see but haff uv this changin that man has done to his thinkin.

Fust God was walkin 'roun in the cool uv the evenin talking to Brother Adam an Sister Eve, an they knowed Him an liked Him and loved Him, and He explained to 'em how they ought to live. Then one day the Devil says, "Whut you listenin to Him fo'? There's a snake whut lives on the groun' wit you. Jest ast him to reason this livin b'usiness out fo' you, 'cause they don't nobody know 'bout livin on earth like a snake, 'cause he lives haff uv his time on the inside uv the dirt an the other haff uv his time, his haid is closer to the groun' than anybody's." 'Bout that time 'long some the snake an he say, "How come you all don't never eat none uv them purty apples over by that there spring in the garden?" Sister Eve say, "Is they good to eat?" An he say, "Sister Eve, you is too smart a woman to be all you time eatin this common grub. You shore ort to eat a bite uv them apples an git smarter an even more beautiful nor which you now is." An she say, "You shore is a fine lookin pusion, Mister Devil, an I will take jest one uv them apples." So he gave her one an she et it an Adam et the core, an then they was into it; an the thing they learned was that they didn't have on no close. Didn't nobody never learn nothin that done him good a listenin to the Devil. But they wanted to git sum exper'ence, so God jest let 'em git out an git it. An they got skeered to be 'roun God, an so they took to hidin out an finly they sort uv lost track uv how God looked an how he done. So they got to lookin up an huntin for God, an after a long time they decided he was behind the sun. Then the sun got in they eyes so big they says, "It is God," till one day a man got bit an he said, "Oh, Lordie help me," an a nother man say to him, "Call on sumbody closter home." So they got to callin on the allergaters an then the sticks an things like that. 'Bout that time God say they was plum gone wrong an he revealed hisself to 'em some an they begun to understan, an as fast as men would git ready for more light God would give it to 'em, till we come to the last great light He give us, "The light uv the world." An he says that he shine in darkness an that darkness was evil an wouldn't receive him even if one ris from the daid. So he ris from the daid an they don't b'lieve him now, no more than they did then. They tells me that Jesus was jest a great man, an I says to 'em, now it's mighty funny to me that he was sech a great man when he lied 'bout hisself if God is not his Father, an he lied 'bout hisself when he said he would rise agin. Now, brotherin, they aint nobody can be really great an be a big liar, an they can't nobody be good an at the same time deceibe the world 'bout his own folks, an they can't nobody be a good example if he can't tell the truth; an wherefore, if Jesus was not the Son uv God, He aint fit for me to 'sociate with 'cause He was jest no 'count anyway.

Finally, brotherin, this teacher is a fool as shore as a turtle's got a shell, 'cause he's done come to the place wher they aint nobody got sense but him. He say the more he know the more he see that ort to be knowed, an then don't nobody know nothin that aint went to school to him. I don't mine him sayin you aint got much sense 'cause I don't know whut you knows, but I does know a little bit in my own self an Ise powerful thankful this mornin that I don't haffer rat up on my hind legs an better to prove Ise a man. Ise walked in the mornin out whar the trees was full uv dew an Ise stood an watched the sun come up an make every dew drop a little rain-bow, an Ise heard the rooster growin an the calves callin they ma, an Ise heard ole Marthy singin through the crack in the kitchen door, jest soster hummin,

"How firm a foundation, Ye saints uv the Lord, Is laid for your faith in His excellent word!"

An I knowed that God was out thar, an all inside uv me got to swellin an I couldn't hardly see while I was a milkin an sunnow it didn't seem to make me no difference how it all come here, jest so I could go on livin an lovin an a thinkin 'bout God. I aint never been to school much down in the school-house, but I knows sum things an I knows whut I knows 'cause I knows 'em inside.

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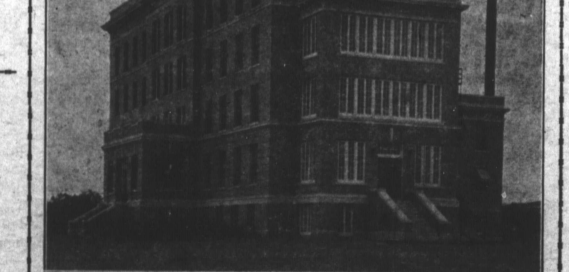
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