

SOUTHWEST TEXAS BAPTIST

DEVOTED TO THE RELIGIOUS INTERESTS OF SOUTHWEST TEXAS

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IF TEXAS BAPTISTS TITHED, THEN WHAT?

By L. R. Scarborough

I wish to discuss a problem of possibility and of great triumph for Texas Baptists.

Our statisticians estimate by careful figures and estimates that Texas Baptists' tithe last year was twenty-three million dollars and they spent for all Christ's causes less than seven millions. Suppose they had tithed, then they would have had more than sixteen million dollars above what they spent to have put into the treasury of Christ. What could we have done with this money?

We could have paid the entire debt on the Foreign Mission Board and the Home Mission Board of around two and a half million, more or less; the entire indebtedness on every Baptist institution in Texas, or around five million, paid the entire indebtedness on our Southern Baptist Education Board of around \$300,000.00; could have paid the entire indebtedness on every church building in Texas of around four million; we could double the salaries of the one-half and one-fourth time pastors in Texas who are underpaid, at the cost of about a million dollars. I estimate: then we would have left 3,700,000.00. We could give an endowment of \$100,000.00 to each of our junior colleges, \$500,000.00 each to Simmons University, Howard Payne College and Baylor College, give Baylor University a million dollars and the Southwestern Seminary \$600,000.00 for endowment. We could have done this in one year, over and above what we did last year, if Baptists had tithed.

These same figures proportionately would apply to every state in the South. It is estimated that the tithe of Southern Baptists is around two hundred million dollars a year and last year Southern Baptists spent for the Lord's cause less than forty millions. If we only tithed, we would have one hundred and sixty million dollars over and above what we are doing to be used for the Lord's cause.

Ought Baptists to Tithe?

My answer is emphatically, yes, for the following reasons:

1. We get four institutions from the Old Testament—the moral law, the law of marriage, the law of the Sabbath and the law of the tithe. Baptists accept almost universally the first three of these Old Testament institutions, never quibbling over the fact that they were Old Testament institutions. Why should they not on the same ground accept the institution of the tithe?

2. The whole financial program of the New Testament is based on the presumption of the tithe. So evident was that the thing the Jewish religion was accustomed to that the Christian constituency accepted it without an argument.

3. Christ clearly commended and commanded the Jews of New Testament times in tithing. Is it reasonable that he would expect less of a Christian of this day than of the Jew of that day?

4. The plain command of 1 Cor. 16: 1, 2 is the budget, regular, systematic, proportionate, liberal giving and the conscience of a Baptist ought to feel as impressively this command as it does the command to baptize by immersion.

5. If Baptists tithed we would take care of all the causes we have in a great fashion and be enabled to start and maintain all the other new ones which we ought to have.

Have We the Leadership Who Can Do It?

My answer is that we have. Baptist leadership through the centuries has brought the Baptist conscience without a quiver and the Baptist practice almost without exception to the doctrine of immersion for baptism and to the New Testament conception in a large way of missions and soul-winning. Why cannot the same leadership bring our Baptist people to the tithe and to the budget?

Let me ask you, my dear brother who reads these lines, are you doing your duty to God and to a lost world on this mat-

LOS ANGELES HEIGHTS BAPTIST CHURCH MAKING PROGRESS

There were four additions to the Los Angeles Heights Baptist Church last Sunday. Last week they finished their enlargement campaign, having found about 900 prospects in the territory of that church.

The enlargement campaign was conducted by the pastor, Bro. Geo. E. Stewart, assisted by Bro. J. W. Bailey of Goose Creek. Each evening some local preacher was asked to deliver a short inspirational address. Brethren J. J. Kellam, J. S. Henderson, A. F. Loftin, T. Y. Adams and Hulen R. Carroll spoke on different nights.

The campaign closed with an old-fashioned pouncing for the pastor. This is as it should be. It was a fine affair and well deserved by our good friend, the pastor.

A CORRECTION

Last week the printer made us announce that Bro. T. C. Lang would represent the Southwest Texas Baptist. It should have been Bro. T. C. Long. After all it was not the printer's fault for this editor makes "a's" and "o's" alike when writing long hand. The typewriter does not make that mistake but it has been in use so much of the time that we have resorted to our fountain pen which spells no better than our typewriter and does not write so legibly.

Every Baptist pastor in San Antonio has opened his church to Bro. Long and we are sure he is going to get a great number of subscriptions to the Southwest Texas Baptist. We greatly appreciate the cordiality shown him and the paper. It will mean much to this Baptist institution in San Antonio.

PAY TRIBUTE TO REV. BISHOP

The Christian people of Colorado City paid a fine tribute recently to Rev. M. C. Bishop, who for five years was pastor of the First Baptist Church of that city and who recently resigned to accept the work at Post, Texas. All the churches of the city met with the Baptist church at the last service held by Bro. Bishop. Talks were made by different pastors. The Methodist pastor spoke on "M. C. Bishop as a Preacher." The pastor of the Christian church spoke on "Rev. Bishop as a Pastor." The Presbyterian pastor spoke on the retiring pastor as a citizen. Several citizens of the town also spoke on the fine work accomplished by the retiring pastor and his good family. Brother Bishop is now on the new field at Post. —West Texas Baptist.

Rev. Jno. W. Newsom, formerly pastor at Donna, has been re-elected missionary of the Sweetwater Association. Bro. Newsom did a good work at Donna and is remembered lovingly by many friends in that section.

God promises three blessings to the tithers in Mal. 3: 8-10.

1. Abundant spiritual blessings.
2. Abundant material blessings.
3. A glorious world-wide reputation of universal blessedness. If our leadership will make up their minds to do it, I believe we can do it and thus care for our causes.

I suggest that next year we tithe and do what I have suggested above, and the next year after that we tithe in Texas and then fully equip and endow the Baptist Bible Institute at New Orleans and the Baptist Hospital there and pay the entire indebtedness on the Southern Seminary and add to its endowment; give the Southwestern Seminary the needed buildings and complete its endowment and fix up as it ought to be fixed up Buckner Orphans' Home and our hospitals and add millions to home, foreign and state missions; and then we can pray. "Thy will be done on earth as it is in heaven."

Let us go to San Antonio to have a great, constructive convention for the sake of the Master.

FUNCTION OF THE ANTI-SALOON LEAGUE

The following excerpt from a report of the Anti-Saloon League sets forth their purpose in the world and their reason for existence. At present they are the only agency that is doing much of anything for the cause of prohibition! In our judgment, there never was a time when we needed to be more alert or when we needed somebody on the job any more looking after the interests of prohibition. We are printing what they say to give them the chance to speak for themselves and in their own behalf.

What then is the function of the Anti-Saloon League if it is not to make sentiment? As already said, it is the function of the League to mobilize, organize and direct the sentiment to victory over the foe. Before the League was organized, we had much sentiment against liquor, and yet for lack of such organization as would get all enemies of rum to move together in the common fight, we were not winning. The League was organized upon non-partisan and undenominational lines in order to accomplish this result.

There is also needed someone to keep an eye on the enemy, know their plans in advance of their action, to serve as "watchman on the tower" to warn of dangers coming. This is the function of the League. It has facilities for learning these things that no church can have.

But such information is useless unless all who are in the fight against rum follow the leadership of the League. Fortunately the League has never yet misled, nor betrayed the cause, nor faltered in the fight, no matter how bitter the enemy attacked.

The League has felt the weight of the responsibilities and this has had a sobering effect upon its leaders as few reform organizations have ever experienced. The result has been that the Anti-Saloon League has been often assailed by over-enthusiastic friends of temperance because it would not go forth with them into radical methods. But the League does not fight back these attacks of the friends of temperance, and many times must bear the reproach of their radical measures among the ranks who do not keep informed. The Anti-Saloon League has given prohibition one of the sanest leaderships ever given a reform cause. The charge that it is fanatical or extreme arises from the fact that it will not compromise with the enemy, not that in any sense it is radical.

There are churches and individuals who have refused to follow the leadership of the League. All are free to choose with whom they will co-operate to put over a great cause. Many of those who refuse to co-operate with the League, really never do anything for prohibition. Their action simply puts them out of the fight. In many cases this may be the purpose of their choice. Some who do not co-operate, are themselves making a great fight but doubtless think that what they are doing is all that needs to be done. This is unfortunate. In union there is strength. This is the secret of every past victory for temperance. If this class would only ally their great work with the League, the result would be tremendous. When they do not, the results have always proved very limited.

IMPORTANT CALLED MEETING

The Executive Board of the Riviera Beach Encampment is called to meet at First Baptist Church, Kingsville, Texas, Thursday, October 28, 1926, 10:30 a. m. Several matters of important business will be considered. You are earnestly requested to be present.

W. F. London, President.
By E. E. Dawson.

An exchange says that "in the heathen city of Seoul, Korea," there are more Sunday Schools having over 1,000 members than in Manhattan, New York City.

RETURNED MISSIONARIES FOREIGN STUDENTS AT SOUTHWESTERN

Among the missionaries enrolled in Southwestern Seminary during the current session are: Mrs. W. N. Duff, Burma; Mr. and Mrs. J. C. Chapman, Japan; Mr. and Mrs. Wilson Fielder, Mr. and Mrs. J. W. Moore, and Miss Minnie Alexander, China; Mr. and Mrs. E. C. Wilcox, Brazil.

Among the foreign students enrolled are: Sylvester Lasuk, Russia; Dick Vandervalk, Holland; E. B. Brooks, Canada; Atsuko Raneda, Japan; S. W. Girgis, Egypt; Ludovica Christea, Roumania; Pedro Demaposo, Philippine Islands; Miss Georgia Garcia, Mexico; Victor M. Cane, Peru; Miss Olga Strahlnock, Latvia; Mr. and Mrs. A. L. Hoy, England; Miss Ruth Tipton, China; Miss Elizabeth Jackson, Brazil. Miss Tipton and Miss Jackson are the daughters of missionaries.

Missionaries enrolled will number ten and foreign students will number fourteen. The two countries not before represented in any seminary enrollment are Latvia and Holland. The total number of countries represented is fourteen, with China leading with six representatives. Japan and Brazil have three representatives each.

74 CONVERTS BAPTIZED AT SAME SERVICE

Seventy-four converts were in the water at the same time, following a recent successful evangelistic campaign at the Priceville school house in Morgan County, Ala. There were 83 additions to the little rural Baptist church, 78 by baptism. Of this number, 74 reported for baptism at one service, and five preachers were baptizing at one time, all under the same ceremony.

QUADRUPLER DAUGHTERS ARE BAPTIZED AT THE SAME TIME

Baptismal scenes that have had few duplicates anywhere were witnessed at Hollis, Okla., recently when four girls, quadruplet daughters of Mr. and Mrs. F. M. Keyes, were baptized at the Baptist church, following their profession of faith in a revival service conducted by Rev. T. P. Haskins.

OKLAHOMA DEMOCRATS NAME BAPTIST FOR REPRESENTATIVE

Jed Johnson, recently nominated by the Democrats of the Sixth Oklahoma District for representative at Washington, is an active Baptist layman. He is the son of a Baptist deacon and brother of Lee L. Johnson, Baptist missionary in Brazil.

EVANGELISTS' DIRECTORY

Preachers	
Bob Baucom, c-o Simmons University,	
Abilene, Texas	
T. O. Reese, Marbury, Alabama	
A. S. Hall, Box 10, Carrollton, Texas	
Wm. H. Joiner, 532 Cooper Street, San Antonio, Texas	
Jerry E. Cox, c-o Travis Ave. Baptist Church, Ft. Worth, Texas	
L. D. Garrison, 516 Bruner Ave., Houston Texas	
Jno. R. Rice, Shamrock, Texas	
Joe Jeffers, Dallas, Texas	
L. C. Bauer, Whitehall, Ill.	
Langly Evangelistic Team, 111 E. 7th St., Belton, Texas	
C. H. Rose, Box 283, LaPort, Texas	
Daniel R. Wade, 1217 W. Park Place, Oklahoma City, Okla.	
W. F. Horn, Anchorage, Kentucky	
Singers	
Chas. E. Sparks, Rhome, Texas	
Jack Turner, Seminary Hill, Texas	
W. H. Osburn, Eddy, Texas	
Mr. and Mrs. J. L. Blankenship, Dallas, Texas	
H. Grady Harlan, 4818 Gaston Ave., Dallas, Texas	
Mr. and Mrs. H. C. Goodman, Seminary Hill, Texas	
Theodore H. Fair, Marbury, Ala.	
Billy Rife, Rockwall, Texas	
Mr. and Mrs. Carroll Hornburg, Falfurrias, Texas	

W. M. U. ADDRESS BY MRS. O. S. CROOK AT CORPUS

Another Associational year has passed into history, and it seems but yesterday that we thanked God for another beginning over time for the turning of a fresh, unsoiled leaf on which to record our achievements in the phase of Kingdom works.

With a reconsecrated line to a greater and more faithful devotion to Him, with courage high we set forth to strengthen the forces all along the line.

But so we come to another hour of stock-taking, though a measure of success is our reward, we grow very thoughtful, have many misgivings of things that are left undone, of things that have not measured up to their best. Of wrong influences that might have been set in motion because of our acts of omission as well as commission.

But we feel that our Master knows that our feeble, incomplete, imperfect work has only half expressed our heartfelt desire to serve Him. And we find the thought the poet brings us in these lines consoling:

INCOMPLETENESS

I carved a statue of marble white—
And laid my chisel away,
I had dreamed and studied late by night
And had toiled and carved by day.
My work was finished—I proudly stood
In calm and critic survey
When lo! I looked and in horror saw
The marble had turned to clay.

I sketched a portrait of colors fine
And laid by palette away—
The eyes I had dreamed of looked in mine,
The perfect lips seemed to say:
"The work is complete—of finish rare
Well and skillfully done."
When lo! I saw that the color had fled,
The soul of the art was gone.

I sang a refrain in heart tones clear
And sent the song far away,
Its echoes were faint—the glorious strain
That had filled my heart all day
Came back discordant and incomplete.
Changed and lost on the way,
And the song I sang with all my soul
Was forgotten in a day.

I then wrote a book of smiles and tears
And finished it with a prayer,
I dipped my pen in my own heart's blood
And stained all its pages fair.
It will help some soul its cross to bear
And dailyills to meet—
But lo! It returned—a mere paper-weight,
With the mark of "Incompleteness."

Yet I think sometime, some future day,
When my heart is laid to rest,
The Master will take my feeble work,
Imperfect and half-expressed,
And blend it all with His master touch
Rounding in harmony sweet,
And I shall bear, like a long lost strain,
"Thy work is finished—complete!"
—Baptist Standard.

As we face the new year with its opportunities and possibilities untold, I want us to hear anew the call of womanhood to service.

Our hearts turn backward to the awful hours of a Crucifixion. We see a staled tomb and a Roman guard set to watch. We feel the leaden hours drag by. At early dawn, on the first day of the week, women hurry to the tomb. Two Angels from within ask, "Why seek ye the living among the dead," he is not here, he is risen." Later Peter and John enter the tomb, are convinced of the resurrection and hurry away to Jerusalem. Quietness falls about this open tomb, only one person remains. A deep love for the Master holds Mary to the spot. She even turns from the sympathy of Angels who ask why she weeps. When the heart of womanhood turns from all else, then the Master always appears.

As far as we know, the first words of the risen Lord were to a woman—to Mary: "Go to my brethren and say unto them (Continued on page two)

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A BAPTIST PAPER FOR BAPTISTS AND ABOUT EVERYBODY

A Baptist paper should not confine itself entirely to Baptist news. It should print, as far as possible, the religious news of the world.

It is not intended to take the place of the secular paper. The secular paper covers a field all its own.

There is a distinct field for the religious paper not covered by any other agency. It is not crowded at all.

The greatest advertisers in the world and those that support the secular paper are patent medicines, picture shows and bathing beaches.

YOUTH AS AN ASSET IN THE KINGDOM OF GOD

Men, like wine, ought to grow better with age. But age itself is no asset. Youth is an asset. Experience, wisdom, piety are all assets but when coupled with age are not legal tender in the Kingdom service market.

The secret of perpetual youth is to retain these characteristics through years of life and trial. To remain tender, hearted in spite of heartaches and disappointments, to remain optimistic in spite of all we see and hear; to remain teachable in spite of success or optimistic in spite of failure is the task before those who would stay young enough to be acceptable servants of man.

BAPTISTS' CONTRIBUTION TO RELIGIOUS LIBERTY

The Baptists had the honor of introducing the article on religious liberty which became an amendment to the United States Constitution.

WHY TITHE?

By Wm. H. Joyner, Pastor Beacon Hill Baptist Church

What is the Tithe?

The tithe is one-tenth of what you make. If you make a hundred dollars monthly, ten dollars of that money belongs to the Lord.

The commandment enjoining tithing is just as positive and imperative as any in the Bible. This was in the Levitical economy, and a custom observed by Abraham.

The objector says: "Tithing has reference to the Old Testament Scriptures and we have nothing to do with them. Give us New Testament authority."

The Old Testament is the New folded. The New Testament is the Old Testament unfolded.

Further, no moral law has ever been changed, nor ever will be. God's moral laws cannot be repealed. The only possible change which could be made would be in intensity in keeping with God's revelation of Himself.

Is the teaching relative to the tithe adaptable to the New Testament dispensation? "These ought ye to have done," (Matt. 23:23), refers to the tithing practiced by those addressed, and is a stamp of approval placed upon the tithing system.

Obey God and Prosper

It is as impossible for a man to tithe and not prosper as it is to stand in the rain and not get wet. Why? Because it is God's law. He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully.

Obey God and Prosper

1—Open the windows of Heaven and send bounteous blessings upon you. 2—Take care of your crops or your business.

The wealth of America is growing by five million a day. The divine law is one tenth, and Christians pay one-sixth of one per cent to Christ's cause.

GREAT DAY AT BEACON HILL

Last Sunday was a great day for the Beacon Hill Baptist Church of San Antonio. There were 15 conversions and 12 additions to the church.

L. O. Vermillion has been pastor of the Immanuel Baptist Church of El Paso for one year and there have been 192 additions. He has preached 254 sermons and made 1,598 pastoral visits.

WITH OUR EXCHANGES

The Baptists of Louisiana are to have a junior college for girls at Shreveport, and it is announced that they already have a 40-acre campus in the most beautiful residential section of Shreveport worth \$200,000.

"My only fear for white supremacy is that we should prove unworthy of it. If we fail there, we shall pass. Supremacy is for service. It is suicide to trust other races back from the good which we hold in trust for humanity."

Some modern church members have changed the Psalmist's words. "I'd rather be a doorknocker in the house of the Lord than to dwell in the tents of the wicked."

In a letter sent out August 20, 1926, Bishop Arthur Drossarts of the Catholic diocese, San Antonio, recently made archbishop, writes to a Catholic worker that there are 45 refugee priests in the diocese and 295 sisters.

The American people can derive little comfort of credit from the fact that while \$2,000,000 was paid to see a professional prize fight, calls for funds to alleviate the suffering of thousands in the unprecedented calamity that befell Florida went practically unheeded.

SEPTEMBER RECEIPTS AND DISBURSEMENTS

Table with columns for Receipts and Disbursements. Includes items like Designated Home and Foreign Missions, Distributable receipts, Prorated to Southwide Boards, Prorated to State Causes, and Total.

ADDRESS TO CORPUS CHRISTI W. M. U. BY MRS. O. S. COOK

(Continued from page one) I ascend unto My Father and my Father. This message comes with power to the hearts of Christian women, for to a woman was first given on that glad resurrection morning the commission to go and tell that Christ is risen.

The account of the development of the woman's organized work is interesting. About three generations ago when the money resources of the church were small, the women organized themselves to keep in order and in repair the simple furnishings of the ancient house of God.

Finally in many a local church the women became one of the decided factors in the support of the church through their ability to earn money in various ways. The men in official positions as well as the laymen, were often deplorably inefficient and lax.

But years ago our women began to realize that money will largely raise itself when life and love are present, and that if their organization is truly a helper, an auxiliary to the church of Christ, then it will help in the quest of life.

Enlistment is now the first problem we encounter in our work. It is said that there is a Baptist to every six persons of all ages in the South, making of this section the Baptist stronghold of the world.

The pillar of fire that goes before our Southern Baptist host and lights the way is, "Go ye into all the world, and ye shall be my witnesses." You say, surely with this great host marching at His command, the world will see Him in all His beauty soon; our supreme task will be finished.

Some of our women even, like the nine lepers of old, have taken the cleansing, but have forgotten the Doer of the deed. I can hardly understand Christian women not being keenly interested, and having a very strong desire to "Go and tell" in every possible way, because one has only to remember that until His time, women were held in slight esteem, and regarded as hardly worth teaching; but with Christ's coming better days began for them.

men's thinking were spoken to women, to the Samaritan by the well side; to Martha at the tomb of Lazarus; to the Syrophenician woman; to Mary at the empty tomb; showing that they had a large place of influence and usefulness in the plan of salvation.

This respect for women, which began with Christ's teaching, is seen everywhere in the story of the early church. Paul and his companions do not feel disappointed that though called to Europe by the vision of a man, their first congregation is of women only.

High above the tumult of life Jesus is still calling womanhood to "Go and tell He is risen." Over our Southland our Baptist women have heeded the call and have registered some remarkable achievements in His name.

In the First National Bank of Birmingham, during the early summer, there was displayed an historic collection of twenty dollar pieces to the amount of \$10,000. The collection was part of a "hidden treasure" recently discovered on a plantation near Demopolis, Alabama.

If you had a day to spend on a distant island, and had your choice between filling your boat with fruit or diamonds, which would you choose? We are spending a few days on the island of time, with what are we loading our boats for eternity?

According to statistics, seven-eighths of our host of women and young people are spending their time, energy and money in gathering fruits that perish with using, while all around them lie untouched heaven's lasting and everlasting treasures and rewards.

Perhaps, because of the tears which veiled her eyes, Mary did not at once recognize her Master until He called her name. Thousands of our women and young people have not seen Him in all His beauty. Have not known the joy of serving Him.

The need for missionary education is greater today than it has ever been. We, as Southern Baptists are halting in Kadesh Barne because so large a per cent of our people do not have the benighted peoples of the world on their hearts.

What will another generation do? The future missionary spirit of our church lies undeveloped in our young people. They are the only material we have at hand that even promises to grow into men and women. The Woman's Missionary Union is striving to train in missionary thought and deed this great host of future men and women of our denomination, the denomination that we believe has a distinct message for the world, through the organization and fostering of Sunbeam bands for our children between three and nine years of age.

We have wept long enough over the statement of a Catholic prelate: "Give me a child until he is seven years old and he will be a Catholic." Christian mothers have begun to realize that this prelate may make a child during those early years a (Continued on page four)

DOINGS OF THE DISCIPLES

The V. B. Starnes evangelistic party held a meeting recently with Pastor W. H. Shirley and the church at Philadelphia, Miss. There were 105 additions to the churches of the town—90 of them joined the Baptist church.

Dr. Jno. R. Vines has resigned the pastorate of the First Baptist Church of Roanoke, Va., to accept a call to the Calvary Baptist Church of Kansas City.

Dr. L. E. Finney has resigned the pastorate of the First Baptist Church of Burk Burnett and accepted a position as endowment field man for Baylor University.

The First Baptist Church of El Paso, Dr. T. V. Neal, pastor, has completed a new building at a cost of \$175,000. It has 120 rooms. Dr. E. C. Routh preached the dedication sermon.

Last week, Dr. Rogers, state secretary of Arkansas, published the facts about the denominational situation there. They owe \$940,078.65. Ouachita College has an overdraft of \$150,000 plus; Central College has an overdraft of \$161,000. The orphanage has \$34,000 plus, etc.

According to a recent report, the Salvation Army preaches the gospel in eighty-one countries and in fifty-eight different languages.

There were sixty-one additions to the Broadway Church, Louisville, in the recent meeting in which Dr. John R. Hobbs of Birmingham assisted Pastor Spencer Tunnell. Brother B. McCravy of Laurens, S. C., led the music.

Dr. Louie B. Warren will assist Dr. Powhattan W. James in special evangelistic services in Immanuel Baptist Church, Nashville, Tenn., November 7 to 21. Immediately following Dr. Walt N. Johnson of North Carolina will conduct an Immanuel an intensive campaign on stewardship, for one week, November 22 an 28.

During the past twelve months the Ingleside Baptist Church, Shreveport, has more than doubled its membership. It began the associational year with 91 members and received 128 members during the twelve months.

Rev. J. H. Jenkins, formerly of Missouri, is now in San Antonio and is desirous of meeting with churches that are seeking pastors. He is recommended by Rev. J. J. Kellam of Calvary Baptist Church as well as by some of the best citizens of his own state. Bro. Jenkins is a student of both William Jewell College and the Southern Baptist Theological Seminary at Louisville, Ky., graduating from the latter with the degree of Th. D. He does not ask to be recommended to a church as pastor but only wants to come before some churches to become acquainted and in that way he hopes to be led to a field. Any church wishing to communicate with him can reach him at 727 N. Palmetto Avenue, San Antonio, Texas.

DEMOCRATS OF GEORGIA PICK BAPTISTS FOR OFFICE

As a result of recent Democratic primaries in that state, Georgia will return to the United States Senate, Hon. Walter F. George, active Baptist layman and one of the most cultured and effective members of the upper-house in the National Congress, and will have a Baptist governor in the person of Dr. L. G. Hardaman, prominent Baptist layman of Commerce. A run-off was necessary to determine the gubernatorial contest and in the final race Dr. Hardaman carried 110 of the 161 counties of the state. The nominee, nationally known in the medical profession, is a business man, scientific farmer and a millionaire.

Atlanta will also have a Baptist mayor for the next term.

Here's a slam at evolutionists. Dr. Max Westenhof, custodian of the Pathological Museum of the Berlin University, declares that the ape is descended from man, and not man from the ape.—Conway News.

MEXICAN BAPTIST INSTITUTE AT BASTROP

The only institute of its kind in the country is the Mexican Baptist Institute that will be held in Bastrop beginning Nov. 2, at which time a number of outstanding speakers and religious workers from different parts of the state will be present to deliver addresses on the occasion. The opening of the school was scheduled for October 4, but on account of the building not being completed was postponed until November 2.

The institution will be the only one of its kind in the whole South. Some of the best instructors obtainable will be employed and Rev. Paul C. Bell, who for the past 10 years has been in charge of the Mexican missionary work in Bastrop County, will be head supervisor of the school. It was through his constant labor that Bastrop has gained this \$50,000 institution.

The school will serve to train young Mexican people for ministerial and missionary work of the Baptists. Bro. Bell reports that numbers of students from different parts of the state are registering for enrollment in this institution.

DEATH ENDS PASTORATE OF 106 YEARS BY THREE MEMBERS OF BROADUS FAMILY

When Dr. Andrew Broadus III, pastor of the Salem Baptist Church, near Sparta, Va., succumbed to a serious illness a few days ago, a pastoral service of 106 years by a man of his name was terminated. In 1820 the original Andrew Broadus was called to serve that church as pastor, a service that he performed acceptably for many years. When he died he was succeeded in the pulpit by his son, Andrew Broadus II. This man likewise served the congregation for many years, and when he died his son, Andrew Broadus III, succeeded to the leadership of this virile and influential rural church, a position he likewise occupied for many years.

This period of combined service of the three men bearing the same name is probably without precedent in any congregation in America.

All three representatives of the Broadus family were cultured, consecrated men who saw an opportunity for high service among rural people, and who succeeded in bringing about unusual development in their members along spiritual lines. Under the ministry of the last pastor the church gave twice as much in missions and benevolences as it expended on local work.

SUNDAY SCHOOL MEET WILL DRAW THOUSANDS

Every department of modern Sunday School work will be given emphasis in the first general Southwide Baptist Sunday School Conference at Memphis, January 18-21, according to announcement by the Baptist Sunday School Board, Nashville, which is fostering the meeting.

In recent years there has been special Southwide conferences for organized adult Bible classes and also for elementary departments of the Sunday Schools, but these conferences will now be merged into the larger gathering, where every department of the schools will be given full consideration.

To make this arrangement possible half of each day will be given to inspirational mass meetings, when the work of the schools as a whole will be discussed by expert speakers, while the other half will be devoted to departmental conferences when the practical problems of each department will be thrashed out in round table fashion, with experts in charge of each conference prepared to answer any questions that may be propounded by any worker.

3,500 Expected to Attend

It is hoped that small Sunday Schools as well as large ones will be represented and plans have been laid for at least 3,500 registered messengers. This number has been apportioned among the various states of the Southern Baptist Convention, the quota for each being based upon the Baptist strength of that state and its geographical location. The quotas, which have been accepted by the state Sunday School secretary in each instance, are as follows: Alabama 200, Arkansas 300, District of Columbia 10, Florida 100, Georgia 250, Illinois 100, Kentucky 200, Louisiana 250, Maryland 25, Mississippi 300, Missouri 200, New Mexico 50, North Carolina 150, Oklahoma 150, South Carolina 100, Tennessee 400, Texas 500, Virginia 150, and from miscellaneous sources 65.

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CHAPLAIN BRASTED TELLS AN EXPERIENCE

Chaplain Alva J. Brasted, speaking at Army Post Sunday evening on his experiences in the army said, in part:

"I shall never forget one of the men with whom I got acquainted when I first entered the service. He was an old-timer and had been a drinker and a very ungodly man. The marks of dissipation were upon his face, but he told me that through the study of the Bible and the help received from the religious services at the post, he had sought forgiveness of his sins, and had publicly confessed Christ as his Savior.

"And that first Sunday afternoon that I ever experienced at an army post, I saw my converted friend go down into the water of Sandy Hook Bay in baptism. Hundreds of his comrades stood on the shore and all were deeply respectful and reverent, and this soldier of Jesus Christ came up out of the water with his countenance beaming with the joy and peace that passeth all understanding.

"It is remarkable how many benefits there are to be received in the army, but the man who finds Christ has found life eternal."

HE LIKES OUR PAPER

San Antonio, Texas, Oct. 25, 1926.
Rev. Hulen R. Carroll,
City.

My dear Dr. Carroll:

I am enclosing a brief tract on "Why Tithe?" Please use it in The Southwest Texas Baptist. I also am sending you the first copies of our weekly church paper. This is something new in the life of our church. It is a step forward for us.

I am enthusiastically for The Southwest Texas Baptist. It is one of the very best small Baptist papers in all the land. It is destined to mean much to the development of this great section of Texas. I would not be without it. I am urging our people at Beach Hill to subscribe for it. Every pastor and church member in all this part of our state should immediately send in their subscription for The Southwest Texas Baptist. Your field representative, Rev. T. C. Long, is a wonderful character who has the confidence and love of all our people. I bespeak for him the kindest and most brotherly consideration as he goes about speaking for the paper. Surely the pastors will be happy for him to present the paper to their people in some regular church service. He spoke on the paper twice in my church, Sunday last. I want him to come again to my pulpit as a representative of our own local Baptist organ.

Cordially yours for Christ and the Baptists.

WM. H. JOYNER.

Note: We greatly appreciate this cordial letter from Bro. Joyner. We will be glad to publish the article referred to. Will do so this week. Bro. Joyner is doing a wonderful work at Beacon Hill. The Southwest Texas Baptist is for him.—Editor.

BAPTIST POSITION IN EUROPE HAS BEEN MADE STRONGER

Group Conferences Conducted By President Mullins of World Alliance Have Stimulating Effect

Nothing that has happened since the inauguration of the larger mission program in Southern Europe by Southern Baptists in 1920 has so strengthened the work there as has the series of regional conferences conducted there recently by Dr. E. Y. Mullins of Louisville, president of the Baptist World Alliance, accompanied by Dr. J. H. Rushbrooke of London, Baptist Commissioner for Europe, and secretary of the World Alliance; Dr. Everett Gill of Lausanne, European representative of the Foreign Mission Board of the Southern Baptist Convention, and others, according to information reaching Baptist headquarters at Nashville.

The first of these conferences, intended for the Baptist groups living in Latin lands, was held at Barcelona, Spain. The Spanish government had recently notified Baptist workers in that country that it had been decided to suppress all forms of religious propaganda, with the result that preaching halls had been closed, Baptist missionaries have been stoned, and others have been fined and imprisoned for singing Christian hymns in their own homes. Diplomatic representation came to the aid of the Baptist leaders in securing permission for the conference at Barcelona to proceed as it had been planned for months and all the Latin countries had representatives present, though there was only one

representative from Italy. The Italian dictator would not permit a larger number of Italian citizens to leave the country for this purpose.

Of even larger significance was the second conference held at Budapest, Hungary, where representatives were present from Hungary, Austria, Czechoslovakia, Jugoslavia and Roumania. The attendance here was sufficient to overflow the capacity of the large assembly hall provided for the purpose and the Hungarian government sent prominent representatives to formally welcome the visitors to that beautiful capital city.

Cause Prospers in Hungary

With well-established churches, cultured preachers, and a healthy young seminary that is training additional preachers and other Christian workers, the Baptist work in Hungary has become well established. The work is also growing in all the other countries in Europe where Baptists are operating, though in three of the five countries in which Southern Baptists have worked—Italy, Spain and Rumania—vigorous persecution is still met. There is no persecution in Hungary of Jugoslavia.

The messages of Dr. Mullins and other speakers, encouraging them in their stand for the faith and assuring them of the love and fellowship of the 12,000,000 Baptists of other sections of the world, did much to strengthen the morale of the representatives attending the conferences, the reports set out, and larger growth in the work in all Southern Europe is anticipated as a result.

It is probable American and English Baptists will make it possible for representative Baptists in all Continental European countries to attend the next session of the Baptist World Alliance at Toronto in June, 1928.

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Carroll School Page

EDITED BY THE STUDENTS

Editor-in-Chief..... Dagma Tobias
 Religious Editor..... Mozelle Bigbee
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 Society Editor..... Augusta Felton
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MY FIRST TRIP WITH THE SOUTHERN AIRWAY LINE

"Goodbye, daughter; be a good girl, have a nice time." My father, after saying these words, put my hand bag on the seat beside me, kissed me, and turned away.

It was about three o'clock in the afternoon. The Southern Airway Line usually arrived at the small village at nine forty-five—provided there was no difficulty on the road. The village was called "Green" after a dear friend of my father. Mr. Green had lived in California all of his life where he was a very prominent ranchman.

As the coach rumbled along the rocky roads, I admired the beautiful snow-capped mountains and the huge trees which were banging with ice. The time was passing swiftly.

Suddenly the coach came to a very unexpected halt. I was knocked completely out of my seat, hit my head on the coal box, my hat rolled down the aisle into some tobacco "juice," and my vanity broke and spilled powder on my new black dress.

Presently, two "rough-neck cow punchers" walked boldly down the aisle and took the seat in front of me. They were each weighted down with large high-heeled boots, leather jackets and pistols; their breath was strong with drink.

"Well Missus, whar do you think you goin'?" one said as he turned himself half around and glanced at me through the corner of his eye.

"To be plain, Mister, I don't consider it any of your business," I added, trying to be as unconcerned as possible without showing that I was frightened.

"Don't get too fresh, little gal, 'cause you might get a bigger gash on that head than the coal box made," interrupted the other, twisting his moustaches.

"Hey, get up from there!" My big toe felt as if it were pulled off—"Don't you know you've missed your breakfast and we've already had Sunday School? Mrs. Carroll says get dressed immediately, and for us to wear black dresses 'cause we're going to church today."

JOKES

Prospective Student: Are they strict at Carroll?

Mabel Newell: Are they? Well, when a girl dies during a lecture they prop her up in a seat until the end of the hour.

Mozelle Bigbee: Colleges are the limit.
 Augusta Felton: No, there's the insane asylums.

Augusta Stockton: Yes, I'm taking my art seriously now.

Miss Wilson: But is anyone else?

SOCIETY

The Carroll School Page was read last week with great interest. The students who edit this page are very enthusiastic and hope that they can make it as great a success as possible.

Mr. and Mrs. Guy Painter were dinner guests Thursday evening. Mr. Painter entertained us with several piano selections—until the bell ding-a-linged for quiet hour.

The students of Carroll School were delightfully entertained Friday evening from 8 until 10 o'clock in the home of Dr. and Mrs. J. M. Carroll. Receiving were Dr. and Mrs. Carroll, their daughter and son-in-law, Mr. and Mrs. Sammie Werner, Mrs. Sally Carroll, sister of Mrs. J. M. Carroll, and Mr. Dan M. McPherson. Besides the students, two of the teachers were present, Miss Wilson and Miss Calhoun; also Dr. and Mrs. Hulen R. Carroll, their son, Hulen R. Jr., Miss Winifred Ryan, cousin of Mrs. Hulen R. Carroll, and Miss Robbie Leona Arms.

The evening was greatly enjoyed. Dr. Carroll's home is just like a museum. We eagerly went from one interesting thing to

another while Dr. Carroll told us how and where he has obtained many of his antiques and curios. The various species of stuffed birds, varieties of shells, and Japanese furniture were especially interesting. Things were delightfully informal. All during the evening the guests had free access to several large dishes of assorted candies. Later delicious angel food cake and ice cream were served. We hope to go again soon to "Uncle Jim's."

Miss Helen McShaw, day student, was a guest of the dormitory girls Friday night, going with us to the party at Dr. and Mrs. J. M. Carroll's.

Miss Winifred Ryan, of Tulsa, Oklahoma, and cousin of Mrs. Hulen R. Carroll, was a guest of Carroll School at dinner Friday evening.

Miss Mozelle Bigbee had as her guest Friday evening, Miss Robbie Leona Arms, a friend who lives here in the city.

Miss Elizabeth Leissner of Seguin was a visitor of Carroll School Saturday morning.

Mr. Arthur Tucker and Miss Kitty Mae Fry were guests of Carroll School Sunday noon and afternoon.

Mrs. D. O. Woods and Mrs. Echols of Kingsville called on Miss Dan Taylor Monday. Mrs. Woods is a sister of Miss Taylor.

RELIGIOUS

Miss Witte, who is our voice teacher, sang, accompanied by Mrs. Altman, who is one of our piano teachers, at the Woodlawn Baptist Church, Sunday, Oct. 18.

The Sunday School of Carroll School took the religious census Saturday. A number of interesting calls were made, and we invited all those who would like to join our class to come next Sunday. The girls felt so happy in doing such personal service.

Sunday morning the school attended the First Baptist Church and listened to a splendid sermon on missions.

The Y. W. A.'s and the G. A.'s of San Antonio and the surrounding towns will be seated together at the State W. M. U. meeting, the evenings of the young people's services. They will sing, "O Zion Haste."

Mrs. Hulen R. Carroll, hostess of Carroll School, will give the welcome address to the W. M. U. at the State Convention which meets here November 15th.

Dr. Kellam of Calvary Church of San Antonio has asked Carroll School to give the pageant "Spirit of Missions" for his congregation at an early date. This pageant will be remembered by those who attended the S. W. T. Conference last year at McAllen. This was given by the young people of the First Baptist Church of McAllen.

ADDRESS TO CORPUS CHRISTI W. M. U. BY MRS. O. S. CROOK

(Continued from page two)

Catholic, a blind partisan, a denominational devotee, but he is powerless to make a child during that time a good Christian. A good Christian, a faithful follower, a loyal soldier of Jesus Christ, drilled and equipped for battle by a slower process. "Precept upon precept, precept upon precept, line upon line, line upon line; here a little and there a little," is the way it is done. So Christian mothers are striving to organize and foster organizations to meet the spiritual needs of our children and young people as they develop physically and mentally.

Our local auxiliaries encounter many difficult problems in carrying out such a program.

Form every corner of our Association there comes the cry, "We lack leaders for our junior organizations."

Our greatest need, as I see it, is for more women in our local auxiliaries who are willing to take the lead in young people's work, to face new problems and responsibilities and pay the price such service demands.

Mary Magdalene, supposing it was the gardener who asked why she wept and whom she sought, saith unto him: "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Mary does not stop to think how inadequate is her strength to the task, her devotion will attempt anything, even the impossible.

"Stretch forth thine hand." But that is just what he was unable to do. His hand was withered. His hand had hung there for years, a rebel to all commands of the will. The Lord's imperative was the demand of the impossible, yes, but the man obeyed. He stretched it forth. What he had been unable to do, he did at the bidding of the King.

Christ's commands are always accompanied by adequate supplies of grace. The requisite ability was given by the gracious Master who gave the call.

Dear women of the congregation. He is faithful who is calling thee to train in missionary thought and deed, the great host of future men and women of our churches. Rise and obey in all thy lameness, and thou shalt find that thy feet and ankle bones receive strength.

A TASK—OR JOY

The task was hard, I knew full well, and so I turned aside.

And found a work that brought me some of joy.

Yet in my heart a burden lingered—yea, and ever did abide:

I had not done my duty by the boy.

The Master spoke one day to me when I had paused to pray:

"The lad," He said, "oft burdens My heart too.

Time passes on, My precious time, and still I find today

No hands to do the task I planned for you."

My promise then I gave to Him; the task became my joy:

His lad filled all my thought from day to day.

I have reward: there comes afar a message from the boy.

"I carry on because you showed the way."

—Azile M. Wofford, South Carolina.

Faithful local presidents, other leaders and helpers, let's enter into the new year with renewed determination to take advantage of our opportunities to do acceptable worth while, long enduring service for our Master through this department of our church.

During days of difficulty and discouragement let us borrow a suggestion from Mary as she lingers at the empty tomb. The disciples returned home because it seemed to them that nothing could be done, Mary lingered because she felt that something must be done. And in this Mary betrayed one of those traits of character which distinguishes men and women who make history from the rest. She could not and would not go, and her reward was to be the first to look in the face of the risen Lord, and incidentally to become the central figure in the story of that wondrous day when Jesus arose from the dead.

History has been made by people who in days of difficulty and discouragement have stood by something that seemed to be a lost cause. It is said that some of the finest centers of Christian activity in our land would have been closed down a generation ago but for a few who would not desert the ship even though it seemed to be sinking.

The character and action of Mary are an example and challenge to us all. Whatever our work for the Master may be, whether it be teaching, directing, personal service, serving as president of a Woman's Auxiliary or Councilor of a junior organization or whatsoever, there comes times when we are tempted to give it up, to go home and leave it, as those two men went home and left the empty tomb. What to them was an empty tomb became to Mary a meeting place with her Master. And what may look like a lost cause, a hopeless task, may become the place where we will hear the commendation to be desired above all this world has to offer. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

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