

WEST TEXAS BAPTIST

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No. 22

Liberal Weeds In Orthodox Fields

By REV. SAM MORRIS, Pastor First Baptist Church, Stamford

Weeds of liberalism are found in orthodox fields of all denominations. Their seeds have been wafted far and wide by every "town and tower" through the daily papers, secular and religious magazines, and over the radio. Like Jemspen weeds, devil's claws, and sunflowers, that throw off an offensive odor, these weeds of liberalism emit in their vicinity odors of materialism, atheism, and sensualism.

They grow especially in educational institutions. Feeding upon a super-intellectualism, as these weed do, they naturally find suitable soil and fast fruition in college faculties. In fact, universities and colleges gave birth to this weed and have furnished it with a starting point among most of the denominations. Large metropolitan churches where "scholarship," "social preeminence," "scientific spirits" etc., take the place of salvation by the blood, and where culture and compromise are substituted for conviction, conversion, consecration and conduct, you will find these weeds of liberalism growing swiftly. They also flourish in positions of leadership, secretaryships, editorships, committee chairmanships, and on advisory boards where tact is more to be desired than truth. And here, like weeds growing close to unusual plants, between the pickets of the fence, or in the corners of gardens, they are hard to "get at" and cut down because they are hedged in by denominational machinery, leadership loyalty, or orthodox friendships. A fourth "fertile spot" for the growth of these noxious weeds is on assembly platforms, denominational conferences, and convention programs where any voice raised against their obnoxious odor is "silenced" and where any move to

rebut is readily referred to a "committee on resolutions" to be either chloroformed or neglected until it dies from want of attention.

What are orthodox folks to do about these obnoxious weeds that cumber the ground, overshadow the tender plants, and pollute the atmosphere with their poisonous breath? Some folks take out. They "throw up the sponge." They turn the work over to them and leave the field like a farmer who lets the field grow up in weeds and Johnson grass and then moves off to another farm. But to turn the field over to them and move off is a poor way to do a fine farm where blood and money have been spent to settle and improve it.

Then, there are those who feel that we ought to continue to live on the farm, retain the deeds, keep up the fences, and call it home; but they don't want to fight the weeds. They don't get off the farm but they just sit under the shade trees and watch the weeds grow. They admit there are weeds in the field and agree that they should be killed, but they want somebody else to do the killing. They would rather sit under the shade tree and "nap" than to run the risk of blistering their "skins" by fighting the weeds.

There are also those who cultivate the middles but neglect the rows. They believe in planting good seed, keeping your eye on the crop, stirring the soil, and having faith in the harvest. "Oh, it is true there are a few big weeds in the row here and there but by giving the crop a good general cultivation these few weeds in the rows can't hurt much." They are good at hitting general liks but make no specific strikes, but every farmer boy

knows that a few thistles, careless weeds, or cockleburs neglected here and there can by prolific bearing cause irreparable harm and ceaseless toil.

Another group holds to the theory of keeping the weeds cut down. They never plow deep, dig them out by the roots, or pull them up, at they go back over the crop every few days and cut them down. They let them cumber the ground and sap up much needed moisture but they never let them produce seed or grow rank enough to usurp the field. It is alright with some folks what a man believes on boards, programs, in professorships, and pulpits so long as he is careful not to talk about it or print it in a book. They keep him cut down but retain him.

But the best way to treat noxious weeds is to wage a ceaseless war against them. Dig them up root and branch. Pull them up and hang them on a stump to dry like we used to do crabgrass in East Texas. Plow close, and hoe deep and don't skip a weed. Of course, little weak stalks of cotton will look mighty sickly when you take the grass and weeds from around it, and occasionally, you will bruise or "bark" a seed stalk but this is the way to save the farm and keep the wolf away from the door.

That is the way to treat these liberal weeds in our orthodox fields. That is the way Moses did Korah and his followers. That is the way Elijah did the prophets of Baal. That is the way Josiah did the false worshipper of his day. That is the way Peter did Ananias and Sapphira. That is the way Paul did the Judaizers at Antioch.

Confessions of a Fundamentalist

By DR. J. B. CRANFILL, Dallas

Charles Darwin has revolutionized the world. He has disturbed the currents of orthodoxy, has overturned ecclesiastical traditions, has set the key for a thousand babel voices of rancorous discussion, and has saturated scholarship with a quality of skepticism that has changed the course of history. It is thus that orthodoxy and Darwinism are at death grips, and there are no prospects of any cessation of hostilities now or hereafter.

Among millions of others I reject Darwinism utterly. If his theory of evolution is true, the Bible is false. The sacred oracles can no more be reconciled with Darwinism than the current of Niagara can be reversed and roll up hill. In this particular I am in hearty agreement with Dr. Arthur Keith in his "Why I Am Not a Christian," in the April Forum.

Strangely enough Dr. Keith's medical studies led him to a far different conclusion from the one I reached when I entered on preparations for the same profession. If I had been a materialist before I studied anatomy, physiology and neurology I would have believed in God before I got through.

That any sane man, after having sensed the intimate structure of the human body and brain, can believe that the uniform adjustments witnessed in man could have occurred through any process of atheistic evolution is incredible. That the delicate balancings and counteractions of the glandular, nervous, osseous, muscular and circulatory systems of the human body, so miraculously held in opposition and activity, can have originated from a smear of

insensate protoplasm or an infinitesimal fragment of an electron without the creative hand of God is more difficult to believe than all the miracles, including Jonah and the great fish.

As a school boy I confronted the teaching of geology, much of which is true. There are structures and strata, but no geologist knows how old the earth is.

Darwinism, Atheistic Evolution

There is truth in evolution. There is a quality of evolution of all nature, animate and inanimate. The oak tree is an evolution of the acorn. The child evolves into the man; the calf into the cow; the little chick into the hen. As Mark says, "there is first the blade, then the ear, after that the full corn in the ear."

But never has a rabbit evolved into an elephant, a hummingbird into an albatross, a rattlesnake into a boa constrictor, or a monkey into a man. God said, "Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind." No human being has gathered grapes of thorns or figs of thistles. There is no hint anywhere of any species over-leaping its boundaries and evolving into something apart from what it was in the beginning.

And it does seem that if this Darwinian theory were true there would somewhere have been one instance of the bridging of this chasm between men and beasts.

There is another fact that buttresses the Bible from sources hostile to its verity. Evolutionists

know that many of its advocates are more intent on proving a thesis than in finding the truth. Archaeologists are modernists, and the same is true of the great army of scientists who go into age-old fields to exhume the relics of extinct races.

But the revelations of the spade confirm the Bible story. In Ur, once the home of Abraham, evidences of the flood were exhumed, and every archaeological, Egyptological and paleontological revelation has validated it.

Evolution is not a science, but the ghastliest humbug ever perpetrated on gullible humankind. Based upon misty and mystical speculation it assumes to discount and destroy the structure of the spiritual life of the world.

It is more than a science—it is a religion. That is why its opponents so strenuously object to the appearance of its vapors in our textbooks. If it were a science; if it had a semblance of foundation in fact; if it had ever produced tangible evidence of its truth; if it had presented an intelligent and credible explanation of the existence of the universe and man; if it had shown that there was anything on which to base faith in its vagaries—if any or all of these had been or were now apparent—we might count evolution a proved thesis and enshrine it as a new religion.

But nothing it has done has been constructive. On the contrary, its teaching that we are of brute ancestry, and are ourselves brutes, with no God

(Continued on page 3)

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SAM MALONE Editor and Publisher

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THE WEST TEXAS BAPTIST
Box 90, Simmons U., Abilene, Texas

ON TO AMARILLO

Is your church sending its pastor the State convention at Amarillo? This surely is a time when there should be a large attendance of both preachers and laymen. Matters of tremendous importance will come before the meeting. Our people need to go and go in the spirit of prayer. The pastors and laymen's conference and the W. M. U. will meet on Monday evening and Tuesday, November 10-11. The Convention proper meets November 12-14, with the First Baptist Church, Amarillo.

CHRISTIANITY AND EVOLUTION

To Darwinism Dr. J. B. Cranfill pays his respects in this issue of *The Watchman-Examiner*. Darwinism finds no place for God, and Darwinism with its variations is what is ordinarily known as evolution. Of course, as Dr. Cranfill says, there is a sense in which we all believe in a certain kind of evolution. "There is first the blade, then the ear, after that the full corn in the ear." This is manifest in all nature. But evolution has become so identified with the so-called scientific theory that leaves God out of his own universe, that we need a new name by which to call the unfolding life that has God behind it. The word "evolution" is used so loosely and so variously that we hardly know what men mean by it. The unfolding or development of organisms of which a personal God is the source is not "evolution" as it is commonly used. The use of words that really define would at once place atheistic scientists and devout believers in the Word of God in their right positions. Too much war is being made over words that mean one thing to one person and quite another thing to another person. The so-called learned and social world have laughed hilariously over that trial down in Tennessee, without remotely understanding the point at issue. The good people of that State were simply unwilling to have an "evolution" taught to their children at the public expense, that found no place for the God whom they worship. If the people of any state are willing, in the name of science, to leave God out of this world, they do not differ materially from the French Revolutionists who by edict expelled God from the realm. Read Dr. Cranfill's article.—Western Recorder.

(Editor's Note: The article referred to above is reproduced in this issue of the West Texas Baptist.)

RURAL CHURCH OPPORTUNITIES

There is no question but that our rural churches in the drought stricken area of West Texas are facing the most serious conditions they have ever faced in all their history. There are perhaps one hundred rural churches in this immediate section without pastors and these are churches that under normal conditions maintain regular church work.

THINK O'N THESE THINGS

WHOLESONE MEDITATION

Selected by Brother Andrews.

WHY GOD WITHHOLDETH THE RAIN

"And it shall come to pass, if ye shall HEARKEN DILIGENTLY unto my commandments which I command you this day, to LOVE the Lord your God, and to SERVE HIM with all your HEART and with all your SOUL,

That I WILL GIVE YOU THE RAIN of your land in his DUE SEASON, the FIRST rain and the LATTER rain, that thou mayest gather in thy corn, and thy wine and thine oil.

And I WILL SEND GRASS in thy fields for thy cattle, that thou mayest eat and be full.

Take HEED to yourselves, that your HEART BE NOT DECEIVED, and ye TURN ASIDE, to SERVE OTHER GODS, and WORSHIP THEM;

And then the Lord's WRATH BE KINDLED against you, and he SHUT UP THE HEAVEN, and there be NO RAIN, and that the land YIELD NOT HER FRUIT."—Duet. 11th Chap.

"And I also have given you cleanness of teeth in all your cities, and want of bread in all your laces: YET HAVE YE NOT RETURNED UNTO ME SAITH THE LORD.

And also I have WITHHOLDEN THE RAIN from you, when there were yet THREE MONTHS TO THE HARVEST: and I caused it to RAIN UPON ONE CITY, and CAUSED IT NOT TO RAIN UPON ANOTHER CITY: one piece was RAINED UPON, and the piece whereupon it RAINED NOT WITHERED.

So two or three cities wandered into one to DRINK WATER; but they were not satisfied: YET HAVE YE NOT RETURNED UNTO ME, SAITH THE LORD."—Amos 4th Chap.

The seriousness of the situation is magnified by the fact that the Associations of which these churches are a part, are not now maintaining missionaries. This is true with the exception of two, which are employing missionaries for only half time.

In the last issue of the West Texas Baptist we suggested two or three ways of helping these churches. One way was for the larger churches, through their pastor and different church organizations, to go to these pastorless churches and help conduct services. Such services would be a great encouragement to our pastorless churches to go on with their work.

A movement is in the process of formation in Simmons University to organize the young preachers and volunteer students into groups to go out to these pastorless churches each week end for what might be called "week end revivals." These young people have in mind to put on intensive evangelistic services on Saturday nights and on Sundays. Such services, we believe, would prove a great blessing to any church, and would afford opportunity for real service for these students.

Another suggestion has been made, and we believe it is worthy of prayerful consideration, and that is for these pastorless rural churches to make arrangements to plant next year a "church crop." We have in mind a rural church that tried out such a plan two years ago, and it made it possible to carry on the work, which otherwise would not have been possible. The plan was something like this:

The church in conference voted to adopt the plan of church financing. A committee of three was appointed to secure the land and oversee the working of the crop. Twenty-five acres of land was rented by the committee. On a day designated by the committee members of the church met and with their teams and tools prepared the land for planting. On other designated days they met and planted the land to cotton, and later on to work and gather the crop. On these occasions dinner was served together and this hour proved to be one of real fellowship.

Another plan is for each member of the church to set aside a definite number of acres to be desig-

nated as "God's Acres," the fruits of these acres to go into the church treasury. This plan was tried out in Georgia last year with great success.

We believe there is a way for our churches to carry on. Certainly it would be a tragedy of tragedies to just "take out" and quit. The task of carrying on, we know will be difficult, but it will be glorious.

AT BIG SPRING

It was the editor's pleasure Sunday to preach both hours Sunday, November 2, for the First Baptist Church, Big Spring. This church has one of the most beautiful and up-to-date plants in all the west. The brethren in this strategic and rapidly growing city of the west are looking forward with keen anticipation to the coming of their new pastor, Rev. R. E. Day. The opportunities for real constructive Kingdom building for this pastor and church are almost unlimited, and we feel sure they will come up to their expectations in the Spirit of the Master.

BRYAN CHURCH COMMENTS PASTOR DAY TO B. S. CHURCH

Rev. R. E. Day who after five years as pastor of the First Baptist Church, Bryan, Texas, resigned that work to accept the call of the First Baptist Church, Big Spring, will begin his work on the new field November 9. The church at Bryan in conference, October 26, passed the following resolutions which were presented to the Big Spring Church Sunday:

Whereas, our beloved pastor, Rev. E. E. Day, has felt that the Lord is leading him to another field of usefulness as pastor and has therefore tendered his resignation here; which has been accepted reluctantly.

Whereas, during the nearly five years Brother Day has been our pastor the church has enjoyed an unprecedented era of spiritual growth, growth in fellowship, growth in organization, growth in membership, growth in denominational loyalty.

Whereas, Brother Day and his entire family have extended their fine Christian leadership beyond the confines of the local church membership into all the religious, civic, business, professional and educational life of our community.

Whereas, under the leadership of Brother Day the Lord has enabled the local church membership to build to the glory of God one of the most commodious, beautiful and useful church structures to be found in this section of the state.

Whereas, under the pastorate of Brother Day the church has not only been able to accept the challenge of leadership in this section in gifts to outside causes but also by precept and example has led the church in a thorough-going financial policy which has put business in religion.

Whereas, we are losing not only a beloved pastor but a dear friend.

Be it, therefore, resolved by this church in session assembled on this the 26th day of October, 1930, that:

We commend Brother Day to the brethren and sisters of the First Baptist church of Big Spring as a man in whom there is no guile, who comes under the tongue of good report, who loves the Lord and lost souls with a passion, whose good judgment and ability will place him in a position to be used greatly by the Lord through that church.

We further commend Brother Day and his family to the entire citizenship of Big Spring as most valuable additions to civic life of the city.

Also we pledge Brother Day and family our continued friendship, interest and prayers in this new work.

Respectfully submitted,

Harry F. Durham,
Chairman of Committee
Mrs. W. S. Forentan,
Paul Dansby,
Mrs. M. H. Williamson,
W. E. Moore,
Mrs. D. D. White,
Members of Committee.

BAPTIST HONOR

In the Baptist Standard October 23, page 4, Editor McConnell quotes from the Baptist Advance as follows: "Arkansas Baptists according to the agreement entered into between our leaders and our bond indebtedness creditors, can not have a single penny for any sort of work in the state or out of the state except out bond indebtedness until we have met that obligation each month. In other words, the bonding company has the right to lay hands on every cent our denominational treasury may have in it so long as we owe them a single cent. It does not matter for what purpose money may be sent to our office, if we owe the bond company, they have a perfect right to lay claim to our money. Our first obligation is to the bond company or their trustees."

Dr. McConnell calls that "serious situation" and he is right about it. It is a serious, very serious, situation. That is exactly the situation that Texas Baptists are in. Three years ago when "It was proposed by some to acknowledge insolvency and act accordingly"—quoting Brother McConnell—their proposal was forestalled by refinancing \$1,000,000 of our indebtedness through the Whitney Trust & Savings Company. In addition to paying \$68,012.65 "decourt and expense" (Texas Baptist Annual 1928 p. 156) for that loan, our Board mortgaged all the property controlled by the Convention and the income itself of the Convention to the Whitney Trust Company. This year, 1930, we must pay that company the sum of \$146,750.00 or they can assume control (according to the agreement between them and the board) of the income and apply it on our obligation to them. And it doesn't matter who sends that money in, or for what purpose it was sent in, Southside, State missions, Home missions, Orphans, Christian education, or old minister's relief—the Whitney Trust Company has first claim on it until our obligation with them has been met. It is a situation identical with that of our Arkansas brethren.

That's why Cullen F. Thomas opposed the Whitney Trust loan. He declared: "It hog-ties this Board, its income, and its assets."

That is why none of our schools can be closed without the sanction of the Whitney Trust Company. They are mortgaged property and you can not sell mortgaged property without the consent of the property holding the mortgage.

That is why the Finance Committee recommended last year that "whenever emergencies arise as to the distributions of funds on hand, that the secretary have the advice and counsel of the chairman of the Finance Committee, chairman of the Budget Promotion Committee, and the chairman and secretary of the Budget Control Committee, and that these be empowered to make distributions of funds as may appear wise and best in any emergencies." (Texas Baptist Annual 1929, p. 127.)

That is why every Baptist in Texas who loves his denomination and its honor should be supporting our work to the limit of his ability.

"It is difficult to imagine * * * a more tragic situation," says Dr. McConnell, and we agree with him. It the knowledge of this situation can not arouse our people to heroic effort and sacrificial giving then "Baptist honor" among us is dead.

HOME MISSION FIELDS

The Home Mission fields are just as definite as Foreign Mission Fields. The difference is that Foreign Mission fields can usually be defined geographically, while Home Mission fields must be defined racially, nationally, culturally, and religiously. Geographically they permeate our whole territory. But, "missionarily speaking," we must regard each people as a separate field, presenting its own problems and requiring its own methods of approach by our missionaries.

Out of New Orleans, on every highway leading west and northwest you go 150 miles before you find a Baptist church. From the river crossing at Baton Rouge along the west bank of the river you drive a hundred miles before you find a Baptist church.

SOUTHERN BAPTIST OPPORTUNITY

There are three great distinct and outstanding advantages which God has given to Southern Baptists to win the Southland to Christ and to make it the home base for a world campaign which has not been equalled since apostolic days. Here in the Southland, for example, the Baptists have:

1. At least 7,000,000 members, white and colored, the greatest number of Baptists found in any section of the world and twice the numbers belonging to any other denomination in the South.
2. All the organizations, institutions and equipment found in any other religious body in America.
3. More doctrinal purity, virility and aggressiveness than can be found in any religious body in America.

Our Home Mission Board missionaries are working among twenty-six nationalities that speak twenty-two different languages. Our workers speak six different languages, using interpreters and English-speaking children of these homes for their work among the others.

CONFESSIONS OF A FUNDAMENTALIST

(Continued from page 1)

and no hereafter, has desensitized our youth to that degree that crime runs riot among us.

If there be no God; if we are the descendants of the chimpanzee, the monkey or Dr. Osborne's "dawn man"; if there is no heaven and no hell; and if we perish like other beasts, then there is no standard of morals and no anchorage for the storm-tossed mariner on the Sea of Life.

June 26th, 1867, in an address at Cooper Institute, New York City, Louis Agassiz, one of the greatest scientists that ever lived, said:

We never see one of these animals swerve from the plan pointed out, or produce anything else than that which is like itself. Every being reproduces itself under conditions which are as varied as they have been from the beginning of the world until now. They do not change. And if those which live now are not changeable, is it logical to assume that those of early ages have become what we see now in consequence of changes in successive generations? Were we not made in the image of the Creator, did we not possess a spark of that divine Spirit, which is a godlike inheritance, why should we understand nature? Why is it that nature is not to us a sealed book? It is because we are akin to the Creator himself. We are not the descendants of monkeys but we are children of God. We are made in his resemblance.

Fundamentalists and Science

Fundamentalists are not hostile to science. We rejoice in every scientific achievement. Harvey, who discovered the circulation of the blood; Jenner, the father of vaccination; Pasteur and Koch developing the antitoxins; Gorgas and Reid annihilating yellow fever; Flexner uncovering the meningitis germ; Madam Curie discovering radium; Lister founding the school of aseptic surgery; Edison inventing the incandescent lamp, the phonograph and many other conveniences and luxuries; Wright Brothers navigating the air; Charles Lindbergh flying to Paris; Robert E. Byrd conquering both the poles—the wizardry of these and other supermen thrills in our spirits like songs of nightingales.

But when Dr. Cook, of Denver, triumphantly announced the finding of a tooth that was to identify a new race of prehistoric men, which was found to be the tooth of a peccary, this pseudo-scientist reminded us of the blind man in a dark room hunting for a black cat that was not there!

All these pictures of prehistoric men in our textbooks are fanciful. When an evolutionist finds the skull of a moron or an idiot he at once cackles and calls into conference other evolutionists, and then they all declare that the cranium is that of some cross between a monkey and a man that lived millions or trillions of ages ago. Duplications of any of these "prehistoric" crania can be found in any modern cemetery. A new fool is born every minute, and when he dies his skull can be fondled and featured by one of these evolutionists to prove anything.

And yet these "scientists" have not yet been able

to explain to us why it is that a black cow, eating green grass, gives white milk that makes yellow butter; nor can they tell us why the same green grass makes feathers on the hen, wool on the sheep and hair on the cow!

Dr. Keith well says that a man cannot be a Darwinian evolutionist and believe the Bible. There is an irrepressible conflict between the two concepts. If Darwinian evolution is true there can be no such thing as the supernatural. If we are descended from lower forms of life and have reached our present altitude through an evolutionary process there can be no such thing as the supernatural. If we are descended from lower forms of life and have reached our present altitude through an evolutionary process there can be no interruption or interregnum in this orderly development, but the Bible says: "In the beginning God created the heavens and the earth." And no theory of the existence of the universe or of man is as cogent, as sane and as credible as this brief word in Genesis.

That God made man instantaneously from the dust of the earth as set out in these Scriptures, and from man's side took a rib and made Eve, is easier to believe than the speculative hypotheses of Charles Darwin and all the other evolutionists that have misled our world since the Apostle Paul confronted the Epicureans and Stoics at Athens.

The Bible and Darwinianism

If the Darwinian theory is correct there can be no miracle, yet the Bible itself is a greater miracle than any it records. Why has it endured? Why has it successfully run the gauntlet of the enmities and hostilities that have assailed it? And how is it that having thus survived it is now just at it was, and that, based upon it, the chronology of our world was revolutionized?

Jesus of Nazareth is the Hero of the Bible. It is the story of the pre-incarnation and post-incarnation life of Christ.

The Bible has set human life and destiny to an immortal key. It has ennobled every man who has believed it, and has tempered, tranquilized and sanctified the life of every nation where the Bible is the supreme book in which that nation trusts.

I abhor evolution, the strutting fraud that is being fostered on us by pseudo-scientists who attempt to cram down our throats sinister theories which, if universally believed, would plunge our world into a hopeless riot of sensuality, brutality and criminality that would obliterate every vestige of what we have come to know as civilized life.

We have glimpses of this Godless world in Soviet Russia. An able discussion of the inner and appalling workings of Sovietism is eloquently revealed to us by William C. White in the June *Forum*. It is one of the most pathetic recitals that has ever been penned.

But I return to the final words in the article by Dr. Keith in which he says:

"The ultimate reason for man's existence is the only fruit in the Garden of Life which we can never hope to pluck."

This dirge closes one of the saddest theses I have ever read. As the gifted scientist lays down his pen he looks out upon a soulless world, peopled with restless brutes that sprang from insensate cosmic dust, and whose highest destiny is to feed the maggots when they die!

Fundamentalism points to a better and a higher way. Even Robert G. Ingersoll, the most eloquent of all agnostics, when he lingered at this dead brother's grave declared that "in the night hope sees a star and listening love may hear the rustle of a wing." And those of us who cling with unflinching tenacity to the old faith exult in the more impressive words of the Apostle Paul:

"I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." I love to think of the loved ones of the frontier Christian home where I was born. Ofttimes when twilight came my sainted father gathered us about the hearthstone, read to us from the blessed Bible which all of us held in sacred awe, reverently knelt with us and commended us, soul and body, to God. Sorrows came as one by one its inmates passed away. Out of six who gathered there only two are living now. The four who have passed on died in the triumphs of their undiluted faith in God.

Woman's Missionary Union of Texas, District No. 17

WATCHWORD—"BE YE STEADFAST." 1 COR. 15:58.

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REPORT OF CORRESPONDING SECRETARY OF DIST. 17 FOR QUARTER ENDING SEPT. 30

Callahan Association: Home Missions Thank Offering \$28.90; Old Minister Boxes, value \$2.50; Association Missions, \$2.75; City Missions, \$1.00; Charity, \$15.00; Miscellaneous, \$7.00; Local Church, \$120.00; Breedlove Loan Fund, \$12.50; W. T. B. Sanitarium, \$6.00.

Cisco Association: Co-operative Program, \$27.00; B. O. H. Cash, \$39.24—Boxes, value \$203.60; Old Minister, Cash \$40.55—Boxes, value, \$21.25; Assoc. Missions \$12.25; City Missions, \$22.50; Charity, \$45.00; Miscellaneous, \$51.60; Memorial Dormitory, Baylor University, \$5.75; Baylor College Maintenance, \$35.25; Local Church, \$4,869.57; Breedlove Loan Fund, \$21.50; W. T. B. Sanitarium, \$113.50; State Mission Week of Prayer, \$60.42.

Fisher County Association: Mexican Missions, \$30.00; Charity, \$25.00; Miscellaneous, \$66.25; District and Assoc. Expense Fund, \$3.00; Local Church, \$411.07.

Haskell Association: Co-operative Program, \$104.15; Lottie Moon Off. \$3.10; Assoc. Missions, \$21.85; City Missions (negro boy) \$20.00; Charity, \$90.00; Miscellaneous, \$8.00; Dist. and Assoc. Expense Fund, \$13.50; Baylor College Endowment, \$1.00; Baylor College Maintenance, \$1.00; Local Church, \$483.61.

Jones County Association: Co-operative Program, \$200.01; Charity, \$16.65; Miscellaneous, \$127.91; Leaders Encampment, \$17.50; Baylor College Endowment, \$0.25; Baylor College Maintenance, \$6.00; Local Church, \$1,042.29; Breedlove Loan Fund, \$2.00; W. T. B. Sanitarium, \$1.50; State Missions, \$19.76; Christian Education, \$5.50.

Stonewall Association: B. O. H. Cash, \$2.62—Box valued at \$6.50; Charity, \$22.10; Miscellaneous, \$51.96; Local Church, \$156.13.

Sweetwater Association: Co-operative Program, \$478.96; State Missions Week of Prayer, \$40.95; B. O. H. Cash, \$6.60, Box value, \$430.99; Missionary Box, value, \$5.00; Assoc. Missions, \$110.00; City Missions,

\$22.20; Charity, \$134.90; Miscellaneous, \$110.44; Simmons University, \$346.70; Simmons U. Silver Anniversary, \$352.40; Scholarships, \$35.75; Baylor College Endowment, \$2.50; Baylor College Maintenance, \$23.00; Local Church, \$2,942.58; Breedlove Loan Fund, \$38.58; First Church Abilene Loan Fund, \$140.25; Love Gift, \$12.65; Mission Gift to Dr. and Mrs. Lockett, \$99.00; Paul Bell, \$18.00; Bro. Torres, \$9.75; Tuition Mexican Girl, \$13.75; Box to Training School, \$25.00; Boys Camp Meeting, \$25.00; Bible Chair N. O., \$1.75; Y. W. A. Hut, \$3.00; W. M. S. Hut, \$37.50; W. T. B. Sanitarium, \$119.07; Linen to Sanitarium, \$4.00; Total, \$5,599.77.

Young People's Work Reported to Corresponding Secretary:

Cisco Association: B. O. H. Cash, \$4.60; Charity, 2.00; Local Church, \$55.09; All items given by G. A.

Fisher Co. Association: Y. W. A., Miscellaneous, \$9.50.

Jones Co. Association: Co-operative Program, Y. W. A., \$11.16; G. A., \$7.75; R. A., \$4.04; Sunbeams, \$5.68; Charity Y. W. A., \$10.80; Local Church; Y. W. A., \$63.34; G. A.,

\$50.02; R. A., \$29.00; Sunbeams, \$22.23; W. T. B. Sanitarium, \$1.25 from Sunbeams; State Missions, Y. W. A., \$1.60; Sunbeams, \$0.86.

Sweetwater Association: Co-operative Program, Y. W. A., \$67.50; G. A., \$9.02; Sunbeams, \$16.10; To Dr. and Mrs. Lockett, Y. W. A., \$9.95; G. A., \$1.05; State Missions Thank Off., Y. W. A., \$2.00; Sunbeams, \$0.57; Missionary Box, value, Y. W. A., \$1.00; G. A., \$0.65; Sunbeams, \$0.50; Assoc. Missions, Y. W. A., \$9.95; G. A., \$1.05; City Missions, Y. W. A., \$8.90; G. A., \$0.98; Simmons University, Y. W. A., \$34.79; G. A., \$3.67; Silver Anniversary for Simmons, Y. W. A., \$5.00; Local Church, Y. W. A., \$360.96; G. A., \$114.48; R. A., \$19.51, Sunbeams, \$92.51.

Reports come in, as usual, at the time they were requested for which I am extremely grateful. May I ask, however, that each Association may check up carefully on her Young People's work and see that it be fully reported.

Respectfully submitted,
 MRS. JESSIE K. HUNTER,
 District Cor. Secretary.

THE WINGS OF THE SOUL

By J. O. HEATH, Garden City

"They shall mount up with wings as eagles."

In this expressive figure the weary and afflicted Israelites found a much needed inspiration and strength. Their captivity would be broken, beauty for ashes would be given them, joy for mourning would be their portion, and in garments of praise they would move in the midst of the fruitfulness of a previously withered land.

A casual reading of this scripture might lead one to the conclusion that no farther effort would be required of those who were to be the fortunate recipients of the promised blessings. But this metaphor undoubtedly signifies that it would be through sincere and constant striving, that the Israelites would be lifted up to those fair regions which rose in prophetic splendor before them. I am assuming, then, that wings are given for use and if the believer is to move freely and loftily in the spiritual atmosphere, he must develop the wings of his soul.

The Bible clearly teaches that wings are developed by persistency. By persisting fears are overcome, hindrances are surmounted, and the soul attains unto proficiency in the art of flying. It is something to wonder about that we seldom think of persistency in connection with religion. In other callings, occupations or enterprises we presume that high altitudes are reached through prolonged effort. But in religion we discount the value of persistency and that is why the wings of our souls are weak, flabby and awkward. It is through persistency that the eagle becomes dexterous and fearless in the use of its wings. We have a fascinating and informing lesson on the instincts of the eagle in the thirty second chapter of Deuteronomy. It is time for the eaglets to be exercising their wings in the

cerulean expanses, so the mother bird tears up the once safe and comfortable nest, in order that they may learn to fly boldly over crag and chasm. She does not forsake them in their feebleness, but closely guards and carefully assists them until they can mount up safely on their own wings.

It is worth remarking that it would have been a serious offense against the law of nature for those young eagles to try to fly into the upper reaches with heavy weights attached to them. It is equally contrary to the law of grace that God's people should grow spiritually when they are burdened with the luggage and fettered with the affinities of this world. It is obvious, then, that if we would mount up above the dismal lowlands and reach the place where doubts will not disturb us nor shadows confuse us, we must lay aside the weights which cumber us. Because the wings of our souls are bound with many fetters; because we do not humbly and assiduously seek after the things which are above, God destroys the habitations of our contentment. He mocks our brightest prospects, annuls our wisest plans, and causes thick clouds to gather along the horizon of our lives. But God does it to free us from the sordid and the sensual, from the trivial and the degrading, in fact from all the things which are inimical to his holy will, that our liberated souls may mount up and find satisfaction in the highlands of his grace.

As it is evidently God's purpose that we shall live in the pure and calm heights of redemption, so he has wisely provided wings for our souls. At this point it is pertinent to note that the soul possesses the wings of gracious experiences. It has been borne aloft on many dark and trying occa-

sions. By using the former experiences the soul can ascend above earthly bonds and trials, above strife, perplexity and every evil contention. In fact, the Lord called the Israelites to remember his past dealings with them; how he had directed them and enabled them to pass unharmed through hazardous situations. How he had defeated their enemies "and in the sight of their fathers had wrought marvelous things in the fields of Zoan." How he had given them water from the rock and fed them with pleasant bread in a dry and barren land. He reminded them that in the overthrow of horse and rider, he had triumphed gloriously at the Red Sea. "Ye have seen," said God, "what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself." As the people recalled Jehovah's astonishing exploits in their behalf, their emotions passed from under the dominion of the material and their souls were lifted into the serenity of the heavenly realms. We, too, have precious experiences which confirm in us the testimony that Jesus will "never leave us nor forsake us." On those experiences, as on eagles' wings, we can mount up into the consciousness that we are living among edifying and eternal realities.

TO KEEP THE HOME FIRES BURNING

1. We must re-vitalize the Great Commission.
2. We must re-spiritize our churches.
3. We must re-kingdomize our thinking.
4. We must re-stewardize our lives.
5. We must re-missionize our program.
6. We must re-visualize our task.

A Page of Simmons University News

Cow Milking is Most Popular of Girls' Contests

Celebrating the first social event of the season the senior class made "plenty whoopee" in the barn loft of the Sunnyside Dairy last Monday evening.

The students met in front of Mary Frances Hall at seven o'clock and fought through the muddy lanes to the farm by seven thirty. The first happening was a general class meeting in the stalls of the cow section where the president, Howard Davison, implored those who wanted sweaters to turn their orders in immediately. His last admonition was that "a good time can be had tonight, have it."

The group started climbing a ladder into the upper portions of the barn when John Brewer met them with a disinfecting spray filled with Listerine and each received a thorough spraying. As the loft was reached by a trap door each guest was presented with sacks of confetti and packages of streamers. The barn already dimly lit became very dark as the gay paper confetti felled the air and also many open mouths. The spiralets hung in a brilliant array of colors from the rafters and well matched the yellow background of hundreds of bales of hay.

Y.W.A. Hears Pres. Sandefer Tuesday In Mary Frances

President Sandefer made an interesting talk to the Y. W. A. in the parlors of Mary Frances Hall Tuesday evening, on some of the most interesting places he visited while in Europe. He told them of some of the customs of the European peoples. He spent most of the time in discussing the Pope, the Vatican, and the changes that Mussolini has made. He told them about the custom of the people of Rome kissing the toes of the statue of St. Peter. They have been doing this for nine-hundred years, resulting in the gradual wearing away of the foremost part of the foot of the statue. Another thing of interest was his visit through the catacombs! He said that if they were placed in one straight tunnel they would extend the length of 300 miles. He concluded his talk by asking the students to study hard and make their credits, and if they were falling down on their work to think of their mothers, and if they could not get in touch with them, to call on him.

Miss Esther Parish presided in the absence of Ethel Comer, who made the trip to Atlanta.

Be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars.—Henry Van Dyke.

Group Leaves for B.S.U. Convention In Atlanta, Georgia

Seventeen Leave In Cars For Convention City Wednesday

Simmons has sent seventeen students to the Baptist student convention at Atlanta, Georgia.

The party left Tuesday afternoon at 1 o'clock with the entire delegation leaving in three cars. A group of students gathered to bid the delegates "bon voyage" and a prayer and the singing of the BSU song were held before the departure.

A high goal has been achieved by the sending of such a large delegation to the convention, and in this, Simmons students have an opportunity that is theirs only once during their four-year stay in the university.

During the convention, the delegation will have the opportunity of meeting and forming friendships with the leading directors of student religious activities in the Baptist church from all over the South, for this is a South-wide convention.

Many leaders of the church will be present, there being many pastors and teachers leaving duties for the convention. The plan of the BSU organization for the meetings is that a state meeting be held annually, with a South-wide meet once every fourth year. This is one of the four-year meetings.

The B. S. U. of Simmons was organized in 1914 by Miss A. M. Carpenter, present head of the art department; she still occupies the leadership of the union.

Those making the trip to Atlanta are, J. Ralph Grant, J. A. Lovell, Ben Stripling, Hollis Allen, Vernon Hoaldrige, Gerald Williams, C. E. Meredith, Misses Audrey Russell, Karleen Lowe, Helen Reeder, Jessie Stubblefield, Lucille Mattox, Rubye Thomson, Charlene Sprawls, Lois Rosser, and Miss SCarpenter, sponsor.

Dr. Olsen Speaks To Science Group

With the largest audience this year, thus far, in attendance and five new members to add to the growing list this week's meeting of the science club proved especially interesting.

Dr. Olsen gave the club a brief review of the state meeting of the Texas Archaeological and Paleontological Society and an outline of the more important topics discussed.

Truett Blackmon discussed a novel "talking crystal" effect and also gave a brief discussion of inter-atomic energy.

All students interested in science are invited to attend the science club and members with five courses in Math. or the same science, are eligible to wear the science club pin.

Goblins, Ghosts Combine to Make Night Big Success

Simmonsites observed All-Witches' Eve in characteristic fashion last night, hob-nobbing with goblins and other spooky beings, while skeletons "danced around in their bones" at the all-university Hallowe'en frolic in the Corral.

In the dimly-lighted haze, the students and guests were entertained by various groups of entertainers from campus organizations, each club performing a stunt.

Hallowe'en decorations, and gay costumes added to the enjoyment of the affair, which is usually given every year.

The first feature to be announced by the master of activities, Prof. W. T. Walton, was a checker game played with live checkers between President Sandefer and Dr. Olsen, resulting in losing of the Sandefer side. Members of the freshman class composed the team of the president, while sophomores moved for Dr. Olsen.

This was followed by the stunt of

the Cowgirls, who gave a mock fire demonstration with all the "fireman save my child" color and action. A topless Ford served as the ladder truck, members of the Cowgirls hanging on the sides of the car as it raced to the Corral.

Following the stunt of the Cowgirls, freshmen girls gave their impressions of the mid-game demonstrations the Cowgirls perform on the football fields. They were topped on the head with paper bag masks with the Cowgirl name designated on them. Then, walking in the most awkward fashion, they gave a demonstration, then pushed one another, racing off the "field."

Tumbling acts and antics were given by two clowns, W. E. Cox and Mike Barrett. During the intermissions, the Cowboy band played, and assisted in the presentations of some stunts. They had their own contribution to the non-musical entertainment in the character of "Hossfly" Kelly, who announced a new patent medicine which was "sweeping the campus by storm, and for sale at the corner."

The freshman boys gave a sign-story of the Simmons-Howard Payne game, to be followed by the junior class, who produced a "meller-dram-

Application for Scholarship in Simmons University

To:
The John Sebastian Bach Foundation
Simmons University
Abilene, Texas

Dear Sirs:

I, _____, hereby make application for one of the 254 County Scholarships in piano, valued at \$60.00 for the year 1931-32.

I have studied piano..... 5 years and plan to attend college, majoring in music for Bachelor or Arts or a Bachelor of Music degree. If awarded one of the 254 scholarships, I shall attend Simmons University and become an applicant for one of the five \$200.00 scholarships. I submit herewith a transcript of my high school record thus far, and two recommendations from my teachers, one of whom is a piano teacher.

Respectfully,

Name.....

County.....

City.....

Street.....

Note To Applicant: This application for a piano scholarship valued at \$60.00 for the year 1931-32 must be filled out and mailed to Irl Allison, director of Scholarships, Simmons University, Abilene, Texas, not later than May 10, 1931. Early applications will be given early consideration. (Signed): Irl Allison, Director.

er" of high acting ability, with a Spanish setting.

Then came Johnnie Reagan, attired in a dress suit, sizes too large, glasses and a slime cap. He produced from a case, (too large for the instrument it contained) a clarinet, and then comical capers resulted. This was all a portion of the Sophomore class stunt.

The Pre-Med club gave an operation of high surgical ability, finally dismembering the belated patient. The medical pantomime was screened on a curtain with all the actions of the surgeons to be viewed, while frequent groans accompanied the procedure.

A "skeleton dance" was given for this club by Bob Allen. He was accompanied by the band.

The Home Economics club gave a short playlet proving yet the old proverb of "the way to a man's heart —"

The Simmons players brought Hollywood to "our own campus" in the filming of the court scene from the "Merchant of Venice," Lewis Jobe directing the production.

Dr. Olsen followed in a speech of interesting scientific facts and data, concluding in a mock "explosion" of nitroglycerine.

Following the program, sandwiches and punch were served the guests. During intervals, announcements were made of the Simmons-Southwestern game to the crowd.

MEXICAN MISSIONS

"The Mexican Baptist Convention of Texas in its last meeting at Austin, approved to distribute the mission fund to three objectives: The support of Brother P. H. Pierson again as our Missionary; help one of the students of the Mexican Baptist Institute, Bastrop, with \$15.00 each month; and send to the Home Mission Board \$10.00 monthly. I am waiting on the authorization of the Mission Board to send you the first remittance.

"I preached for two weeks on the other side of the Rio Grande and had twenty-five professions and fifteen baptisms.

"We have only about \$200.00 and need to pay more than \$1,000.00, exactly like last year, but we trust in II Cor. 5:7: 'For we walk by faith, not by sight.' I ask your prayers and that of the Home Mission Board for this poor Mexican Convention that we can pay everything during this conventional year." — Cayetano Garcia, Uvalde, Texas.

A CHRISTIAN JEW WRITES

"It will interest you to know that Sunday night I closed my first meeting in Texas. There were, Oh praise the Lord, seventy-three conversions. Of these, fifty-six were baptized into the church Sunday. There were also nineteen additions by letter or statement.

"The Lord is good, more than good, to me. He is using me constantly, praise His name! I am happy because I am at work for the Master."

Today there are thousands in the South to whom the Bible is an unknown book, to whom Christ is an unknown Savior. What are YOU doing about it?

Dr. Burkett Gives Farewell Address In Chapel Friday

Dr. J. C. Burkett delivered a farewell address to the Simmons students in chapel Monday morning. His text was "Keep a Vision." He told the importance of having a vision always before you.

Dr. Burkett is moving to Del Rio where he has accepted the pastorate of the First Baptist church. Del Rio is a city on the Rio Grande about the size of Abilene and, according to Dr. Richardson, offers a great and promising field.

When Dr. Burkett was first trustee of Simmons in 1903 there was an enrollment of one hundred and eighty-nine. He was still trustee in 1929-'30 and the enrollment had grown to fourteen thousand and eighteen. And the school had also become a university.

Not only has Dr. Burkett been a trustee but also a patron of Simmons. Of his seven children, five attended Simmons and three of those graduated.

The graduates were: Mrs. Lytton Howard, an honorary student in 1912.

Lieutenant Eugene Fields Burkett, who was killed a few months ago, when an aeroplane fell in the San Diego Bay of California, graduated in June 1916. Mt. Burkett in Alaska is so named in his honor.

J. C. Burkett Jr. took his degree from Simmons in June, 1925. He studied in University of Chicago and is now director of the band and a teacher in Breckenridge, Texas.

MUTUAL SHORTCOMINGS

He had been around from church to church trying to find a congenial congregation, and finally he stopped in a little church just as the congregation read with the minister: "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done."

The man dropped into a pew with a sigh of relief.

"Thank goodness," he said, "I have found my crowd at last!"—The Pilot.

The more time we spend in real service, the less we have to become discontented.

DAD'S DAY!

November 11 has been designated as Simmons Dad's Day. On that day Simmons is the host to a gathering of students' fathers.

J. H. Green, president of the club, is sending out invitations to fathers all over the state, and President Sandefer is also sending out invitations.

It is estimated that two hundred fathers will be on the campus that day.

If it is possible, have your father visit you that day, and help make next Armistice Day the most successful Dad's Day we have ever had.



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It is rapidly developing into a restful beauty spot. It is endowed for PERPETUAL CARE.

Is it not a duty you owe your family to provide a safe depository for departed ones, in a place, that will be spiritually uplifting, physically beautiful and demonstrates its right to exist by serving the living as well?

Make your choice now while you can exercise calm judgment, just as you would make your will. All sizes of lots are available, on terms—if desired—which will not upset the family budget.

Call up the secretary who will take pleasure in showing you any time. Our cars are at your service.

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News Notes

Rev. Joe Day of Bryan has accepted the call of the First Baptist Church, Big Spring, and will move to the field early in November. The West extends a hearty welcome to this fine pastor and preacher. West Texas needs more of his kind.

Dr. J. C. Burkett, after eighteen years as pastor of churches in Abilene, the past ten with the South Side Church, Abilene, left last week for Del Rio, where Dr. Burkett has accepted a call to become pastor. On Thursday evening of last week a farewell reception was given Dr. and Mrs. Burkett by friends and members of the church. Among the speakers for the occasion was President Sandefer who expressed his appreciation of the thirty-five years of service that Dr. Burkett has rendered as a trustee and friend of the institution.

The West Side Baptist Church is the name of a new church organization perfected recently in Big Spring, with Rev. E. L. Whitaker as pastor. The young church is making a promising start. Sunday school and B. Y. P. U. organizations have been put in motion, two deacons were recently ordained and a church paper, "The Clarion" is being published weekly by the pastor.

Dr. Millard A. Jenkins of the First Baptist Church, Abilene, has been in a meeting the past two weeks at Monroe, La., the part of the trip from Ft. Worth to Shreveport, was made by airplane. Rev. C. D. Owen, missionary of the Sweetwater Association, filled the pulpit of the church Sunday, October 25, and President Sandefer Sunday, November 2nd.

Rev. F. G. Rodgers of Spur has declined the call of the First Baptist Church, Brownfield. Brother Rodgers has been at Spur for six years, and has done a fine work on that field.

Dr. E. C. Dargan, one of the South's outstanding preachers, for the past few years connected with the Sunday School Board of the Southern Baptist Convention as editorial secretary, died a few days ago at Chicago, Ill., where he was visiting a son. For a long time he was a successful pastor and was for many years a teacher in the Southern Seminary at Louisville.

MRS. R. C. PENDER

Mrs. Mattie Lee Pender, wife of Rev. R. C. Pender and with him one of the state's outstanding workers in the Baptist denomination for nearly a half century, died at the family residence, 1702 Orange street, October 17, at 10 o'clock.

Her passing brought a hush of grief over the city in which she had lived since 1908, and scores of friends were at the home to pay tribute. Messages came in from all parts of Texas, testifying to the esteem in which she was held.

Her health impaired for nearly two

years, Mrs. Pender had waged a courageous battle for life. She was active until a month ago, and had been confined to her bed for only a short time.

Dr. Pender has been field secretary of the Buckner Orphans home for 20 years, and during that time, as well as in the years he held pastorates in cities throughout Texas, his wife was at his side in his labors. The family moved to Abilene 22 years ago from Paris, where Brother Pender had been pastor of the Baptist church. Mrs. Pender had been a member of and a zealous worker in the Baptist churches since girlhood.

Native of Alabama

Mattie Lee Copeland was born in Troy, Ala., April 13, 1865. She was married to R. C. Pender 43 years ago. One Son, H. A. Pender of Abilene, survives, with six children of Brother Pender who were reared by Mrs. Pender. They are Mrs. Neal K. Pryor, of Fort Smith, Ark., Mrs. Jack P. Castellaw, Ennis; Mrs. Josh Wood, Waco; and Perry Pender, R. B. Pender and J. W. Pender, of Denton. The latter is a professor in the North Texas State Teachers college. To sisters, Mrs. John Myrick, Wolfe City, and Mrs. Ida Williams, Cooper, and one brother, J. P. Copeland survive.

Funeral services were held from the First Baptist church at 10 o'clock Friday morning, October 18. The pastor, Dr. Millard A. Jenkins, assisted in officiating by Rev. C. A. Powell, pastor of the University Baptist church, and Dr. J. C. Burkett, pastor of the South Side Baptist church. Dr. Hal Buckner, superintendent of Buckner Orphans home, and Dr. F. M. McConnell of Dallas, also assisted in the services.

Palbearers were J. O. Shelton, C. M. Caldwell, Mack L. Wyatt, George S. Anderson, W. A. Minter, and T. C. Campbell.

The friends of Dr. Pender all over the Southland will remember him in this hour of trouble. In the passing of this fine little woman the husband has lost a devoted wife and companion, the children a loving mother, and the community a beautiful consecrated friend and neighbor.

MISSION WORK

Writing of the 71st annual meeting of the Waco Association, Rev. J. C. McKinzie has the following to say about their associational mission work:

"On account of this hospital debt it was thought wise to readjust our work. The association will be divided into districts, and we will try to get along without our missionary. Brother Scranton was asked to help us work out these plans for the next three months. He hopes to secure a pastorate during this time. His work has been entirely satisfactory, and he would have been elected again unanimously if it had not been for changing our plan of work. Brother Porter will be continued as missionary to the Mexican people. Any church that is without a pastor would do well to get in touch with Brother Scranton. He is well known all over Texas, and is thoroughly denominational; and is one of the best preachers in Texas. He can be reached here at Waco."

COLEMAN ASSOCIATION

The West Texas Baptist:

No paper comes to our home that is read with more pleasure and interest than The West Texas Baptist. I like the editor and his editorial policy.

He is having a hard time, giving us a good readable paper. He can make the paper better by our co-operation. Let us help him.

Our Baptist cause in Coleman County Association is about normal. Our associational minutes show that we baptized 265 last year. We have 24 co-operating churches with a combined membership of 3446.

We have lost several strong pastors during the past year but we have had some splendid preachers to move to us.

Bro. P. F. Squyres came a few weeks ago to become pastor of First Church Coleman. Bro. Charles Farris has been recently called to North Coleman Church.

We have eight pastorless churches at this time.

Several of them will secure pastors from Howard Payne College and Simmons University in a few weeks.

Our next "Workers Conference" meets with Santa Anna Church November 4.

J. R. McCORKLE.

Coleman, Oct. 21.

WHAT SOUTHERN BAPTISTS NEED

There never was a time when Southern Baptists needed a spiritual revival of religion as they do now. Such a revival would:

1. Save evangelism.
2. Awaken the churches to the value of souls.
3. Promote real Christian education.
4. Bring the churches to the Bible plan of financing the kingdom work.
5. Impel our people to carry out the Great Commission of Christ.

We do not think that anything would be finer for our State Conventions than for those assembled to dedicate themselves to the task assigned the churches by the Master Himself, and pledge themselves to the support of all the kingdom work with their prayers, time, and money.

In native Africa not less than 400 out of every 1,000 of all babies born die before they are 12 months old, and in some sections the rate is as high as 700. When they are evangelized that condition is rapidly changed. We ought to see that they are evangelized.

ABOUT THE EL PASO SANATORIUM

I was very sorry when I heard that the El Paso sanatorium was about to be closed. I was made happy later when I heard that my good friend, Doctor W. W. Britton had agreed to keep it going.

Doctor Britton is a tuberculosis specialist of great ability and skill and a Christian gentleman of the highest type.

Our Baptist people should give him their hearty support and their patronage. He will receive their patients on the same terms as heretofore they have been received. He will care for them physically and medically and will be genial and sympathetic toward them. I am happy that he is to be in charge of our tuberculosis hospital.

H. F. VERMILLION,
Founder and former Supt.

According to a statement published in The Baptist, in the past four years corrupt government has cost the people of Chicago and Cook County a billion dollars. Sin is expensive.



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AFTER THE OPENING OF SOUTHWESTERN

Removed, as we are, three weeks from the opening at "Southwestern" we are able to make some estimate of the current year. No disappointment has been registered in the student body personnel, in the pervading spirit, and in the general determination everywhere manifested.

In keeping with previous years the institution has drawn a representation of students from a wide area and it has been gratifying to the administration to find in the representation men and women from Idaho, California, Arizona, Colorado, Iowa, Wisconsin, Kansas, Maine, Ohio, as well as from most of the states of the South. More than this, the very high spirit of the student body seems to be higher than at any time in the institution's history.

Due, perhaps, to the slightly enforced increase in fees, fewer of the wives of preachers have registered. This means that the coming of students has been proportionate with normal financial years.

The faculty and force have never been busier. At the time of this writing, Dr. Scarborough is in a revival in Alabama; Dr. Dana is in a revival in South Carolina; Dr. Maston is en route for an assembly in Virginia; while the writer is departing for an assembly in Oklahoma.—L. A. MYERS.

OBITUARY

Brother D. A. Ford, was borned in Alabama, Dec. 25th, 1868. He was converted and joined the Missionary Baptist Church at the age of 14 years, in Milam County, Texas. He was married to Miss Vianna E. Baskett, Sept. 6th, 1888, in South Bend, Young County, Texas.

Brother Ford lived with his family, in Abilene for 17 years. He was a member of the University Baptist Church, for 17 years. He was one of the trustees of this church for the most of the time he belonged to it. Brother Ford moved to Abilene to the end that he might educate his children in Simmons University. Four of the six children took their A. B. degree from Simmons. When they were through with the education of their children, Brother Ford moved, with his wife to Lubbock, Texas, where he died June the 20th, 1930, in the Lubbock Sanitarium.

The ones of the family that survive him are: his wife, and six children, Mrs. I. W. Hicks, Floydada, Texas; Mr. S. D. Ford, Big Spring, Texas; Mrs. E. D. Sansing, Council Bluff, Iowa; Mrs. D. H. Mansill, Long Beach, California; Mrs. J. T. Ashford, Lubbock, Texas; Mrs. H. O. Tatum, Burlington, Vermont.

We think a fitting epitaph would be for a good man like Brother Ford, as follows:

"Remember man, as you pass by

As you are now, so once was I.

As I am now so you must be,

Prepare for death and follow me."

—C. E. BALL, Portales, N. M.

A RARE EXPERIENCE

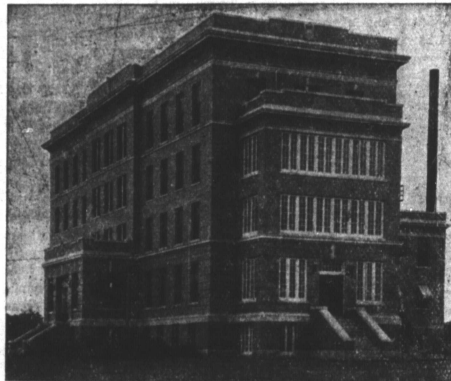
It was a funeral, and in the little home that afternoon Jesus the tender loving friend was held up to the broken hearted loved ones as the one source of consolation and as I closed, I urged them all to put their trust in Him and let Him help them in their sorrow.

We retired to the cemetery for the burial. While the grave was being filled, a sister to the deceased was weeping so I went to her to try to console her, with the result that she was saved, and her heavy heart was lightened. After the benediction I went to the eldest of the three fine sons of the mother, whom we had just buried and in a few minutes he too trusted Christ and I went from one to the other until the other two boys, the wife of one, and a former husband, the father of the boys, were all saved, making six in all. I thank God and take courage for I know that "all things work together for good to those who love the Lord." And that "All things are possible to them that believe."

—Joe R. Mayes, Baird.

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