



# THE WEST TEXAS BAPTIST

SAM MALONE EDITOR AND PUBLISHER

Published Semi-Monthly at 1609 North Second Street, Abilene, Texas, in the interest of Kingdom work in the West.

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### AND NOW FOR THE BUDGET

January and February are the months set aside by Texas Baptists for a thorough budget campaign. It is hoped that 1,000 churches can be led to adopt the budget system of church finances for our entire co-operative campaign.

### THAT ARIZONA CONVENTION

The West Texas Baptist has published several articles lately, two of which appear in this issue, on the Baptist Convention situation in Arizona. A few months ago a group of churches drew out of the Northern Baptist Convention and organized another convention which is to co-operate with the Southern Baptist Convention.

Pastor S. A. Jones of Trent, South Dakota, a former Texas pastor well states in an article in this issue that the line on fundamentalism should not be drawn on Northern and Southern Baptists.

The fact that there is to be a division of our forces does not mean that the effectiveness of our Baptist work is to be hampered. On the other hand we believe that the division will mean a redoubling of efforts all along the line.

### THE PLAINS BAPTIST

The Plains Baptist is published at Abilene by Brother H. F. Aulick, for several years pastor of the Abernathy Baptist Church, has been increased to a six column four page paper and is now published semi-monthly.

### NEWS NOTES

Rev. R. C. Tension of Wellington is to do the preaching in a meeting with Pastor Jas. A. Corder and the Robert Lee Church, beginning January 27.

Rev. W. T. Hamor, for several years pastor of the First Baptist Church, Anson, has accepted the call of the First Church, Winters, and has begun work on the new field.

Rev. Sam Morris, field secretary for Simmons University preached twice Sunday in Abilene, at the morning hour with the First Baptist Church and at the evening hour with the Southside Baptist Church.

There were 91 additions to the First Baptist Church, Rising Star, during the first three weeks in November, 64 of the number being by baptism, the latter resulting from a town revival.

President J. D. Sandefer of Simmons and L. A. Sanders of the West Texas Baptist Sanitarium, were with the Baird church for a Thanksgiving program. The day was one long to be remembered by the Baird Church.

### THERE IS A SANTA CLAUS.

It has often been said "There ain't no Santa Claus" but there is, because he left my car full of nice things twice, at Gillespie and at Smith Chapel.

After services on third and fourth Sunday evenings, the pastor went to his car and found it packed full of everything that is good to eat, with many other nice things for Christmas.

The Missionary ladies of the Gillespie church were so kind and good as to prepare a fine Christmas dinner already cooked and ready to eat. Nothing was lacking in this dinner, for it was a perfect Christmas dinner.

the humble pastor. May God's richest blessings be upon you all, and prosper you in every way, this new year.

—C. B. STOVALL.

### HASKELL ASSOCIATION.

Our work is moving on in a great way; we have recently had five conversions at our mission points.

We are planning a number of meetings for this winter.

The Sagerton B. Y. P. U. carried off the attendance banner from the associational B. Y. P. U. at Rule the fifth Sunday.

Rev. J. F. Curry has been called to the care of the Cotton Wood church. Pastor O. L. Dennis and the Sweet Home church are nearing the completion of a new church house.

Pastor J. A. Kincaid and the Pinkerton church have on a building campaign.

—J. C. Parks.

## How a Modernist Deals With the Miraculous

W. T. Rouse.

In his book, "The Modern Use of the Bible," Henry Emerson Fosdick gives the viewpoint of a modernist in dealing with the miraculous element in the Bible.

To begin with, like all modernists, Fosdick has much to say about the modern mind, as if that characterization is to be applied to a race of super men who have come into the world. A genius of a kind which must be given special consideration and to whom the ordinary thoughts of men are unknown.

In his approach to the subject of miracles, the writer goes into the past and considers the wonderful exploits of the Greek and Roman deities as recorded in mythology, then puts along by the side of the silly claims of the Roman Catholics as to the working of miracles by the images of the saints, and finally comes to the consideration of the miracles of the Bible on the same plane as these referred to in these connections.

In doing homage to this modern man with the modern mind, Fosdick makes the following propositions: He says concerning him that: 1. He feels that miracles are a priori improbable.

2. He feels that stories of miracles are historically unreliable.

3. He has the conviction that miracles are undesirable.

4. It might be easier for him to believe in miracles if he really wanted to.

If you will examine these propositions closely you will see the ground

of rejection of belief in miracles is the fact that man thinks his reason is more reliable than God's revelation. Listen to this proposition of Fosdick's: "Credence of ancient miracles in the Bible or out of it is not properly a matter of faith; it is a matter of evidence."

Hear the following from Fosdick: "Certainly I find some of the miracle narratives of Scripture historically incredible." He boldly tells us he does not believe in them.

Thus we have a sample of how "the fundamentals of our historic Baptist faith" have been cared for in Arizona.

In conclusion, may we emphasize that our one desire and purpose is to carry forward the work of our Master in a way that would please Him—free from those entangling alliances or influences that crush the spirit and power of our churches and weaken their testimony to the authority and inspiration of the Bible.

I never read a book like this one above referred to that I do not think of Paul's words: "The foolishness of God is wiser than men; and the weakness of God is stronger than men". Surely it is true that spiritual things are spiritually discerned.

### SUNDAY SCHOOL DEPARTMENT

G. S. Hopkins, Secretary. Sunday School attendance report, December 30. "Flu Sunday."

Table with 2 columns: Location and Attendance. Includes entries for El Paso, Fort Worth, Broadway, College Avenue, North Fort Worth, Polytechnic, San Antonio, Waco, Houston, Dallas, McKinney, Forest Avenue, Calvary, East Grand, Buckner Home.

Twelve Standard Schools. On the morning of January 2 this office received twelve applications for the Standard of Excellence for the new year.

Last year 178 of our Sunday Schools reached this goal. This was our best record to date. We will retain all the applications until January 26th and send them all in at one time as a New Year's surprise for Dr. Van Ness and his capable force at Nashville.

I see no reason why that everyone of the 178 that reached the Standard of Excellence last year should not immediately qualify for the New Year. We hope that everyone of these together with others that can qualify will send in their applications at once. At least we must have 100 to go in this bunch. These will be listed in order as they reach this office. Also we want to list them in the Baptist Standard in the same order the week following. Let us be sure and have your school listed in this "bunch".

### COMMITTEE DEFENDS THE NEW ARIZONA BAPTIST CONVENTION

(Continued from Page 1.) committing denominational suicide and cease to support a program of that nature, can that be classed as a "petty and a personal matter?"

2. The "Inclusive Policy" of the Foreign Mission Board of the Northern Baptist Convention. Judge Fred Freeman of Colorado, and outstanding layman of the Northern Convention, at the close of the convention session of 1927 said:

"It was a convention of retreat rather than conquest as was evidenced by our continued down-grade movement on our program, and as far as I could interpret it, no new or soul gripping conviction was registered concerning the necessity for stopping the deadly program we have been carrying out for the past five years."

Should it be called a "petty and personal matter" that these Arizona Baptists refused longer to aid in carrying out a compromising program that has crippled the morale and spiritual power of Northern Baptists?

3. Modernism or Infidelity in School and Board favored by the Convention. This situation is familiar to those well informed. Protests from New Testament Baptists have gone unheeded. With clever political tactics the leaders have continued to carry through their program. Many of these representatives have appeared in Arizona churches. Should it be counted strange that this body of Baptists who still hold to the old time faith of ages past and gone should seek to follow the injunction of Holy Writ, "Come ye out from among them". Surely this cannot be classed as a "petty and a personal matter".

There are many other reasons that might be stated in this connection but space does not permit. Neither shall we try to mention up most of the article which is made up almost entirely of inaccuracies. It is well to note, however, this statement: "Workers of the New Mexico Con-

vention and Southern boards will continue to come into the state as they have in the past. They will expect to profit chiefly by such dissemination as they may be able to promote from time to time in our weaker congregations."

In reply to the above statement we challenge the author to produce proof of just one instance where any of the workers referred to have interfered in any way with any church not affiliated with our convention.

Let us note one other statement in this article by Pastor Day which reads as follows:

"Doctrinal questions could not be seriously involved, as the Arizona Baptist Convention and every affiliating congregation stand solidly for all the fundamentals of our historic Baptist faith."

Now let us see how Pastor Day the author of the above, and president of the Arizona Baptist Con-

vention stands out for the fundamentals of our historic Baptist faith. At the session of the state convention in 1926, Rev. R. A. Windes, veteran preacher of the gospel, who organized the church of which Reverend Day is pastor, and who also assisted 37 years ago in the organization of the Arizona Baptist Convention of which Pastor Day is now president, offered the following resolution with the hope that it would restore the spirit of unity in the state:

"Resolved, that we as delegates to this convention ask the pastors and churches and individual members to discourage and disapprove the practice of receiving baptism by any other than by regular Baptist churches, and of any kind of open communion as the best way we can guard against the menace of liberalism."

On page 17 of the minutes of that session we find the following record: "Resolution concerning alien immersion tabled."

"Rev. R. E. Day moved that the convention express itself as not taking action either for or against alien immersion an open communion in laying on the table the R. A. Windes resolution."

Thus we have a sample of how "the fundamentals of our historic Baptist faith" have been cared for in Arizona.

A. TRUMAN HELM, J. O. WILLETTE, S. F. HAWKINS.

Committee appointed by Baptist General Convention of Arizona in session Dec. 6, 1928.

SEYMOUR, TEXAS. December 22, 1928.

The Woman's Auxiliary of Baylor Knox association met in quarterly session, December 20, with the Red Springs church. There were representatives present from five different societies. Lunch or we might say a feast, was served by the Red Springs ladies. Mrs. Edgar Harrison brought the devotional at the morning session and Mrs. Shipman of Vera, in the afternoon. Mrs. L. B. Donahue, avocational president, brought an inspiring message. We might say here Mrs. J. M. Tanner, Electra, and district president, had planned to be with us but on account of unavoidable circumstances did not get to come. Mrs. Lanier was with us not so long ago and we appreciate the fact that we have one who is so deeply interested in her work, as our president. Reports were heard from all local president and the different committees. Along with their reports, Mrs. J. R. Balch, chairman of Young People's Work; Mrs. W. E. Balke, Stewardship; Mrs. L. A. Dalton, Mission Study, and Mrs. Barber of Bomarton, personal service chair-

## China Famine Worst In Fifty Years; Six Million Children Starving, Says Writer

Cabled dispatches from China tell of the terrible distress facing the children in China as the winter intensifies. Expert famine investigators assert that conditions have never been worse.

The Christian general, Fang Yushiang cabled "Four provinces alone, Shantung, Shensi, Honan and Kansu now contain at least 15,000,000 starving people". At least million are children. Other provinces in the famine area add more millions. Chihli or Hopei has a large number. Children are abandoned by the roadside or they are sold. Some are sold for one dollar. Others die on the road.

Chinese Christians are looking to American Christians to come to their

immediate relief. Shall they look in vain? Shall we neglect our supreme opportunity to reveal the love of the American people for their brothers and sisters across the sea. They must have food and clothing or perish.

Chinese and American leaders have organized the National Child Welfare Association of China and the Association for the Welfare of the Children of China not only to relieve the immediate suffering but to establish permanent welfare homes for the parentless children of that great land. Five dollars will feed, clothe and house a child for a month. Gifts may be sent to the association at 156 Fifth Avenue, New York City.

man, brought fine messages concerning their work. Rev. Jenkins of Gore, gave us a very fine message on "Soul Winning".

### PREACHERS AND CHRISTIAN WORKERS' NORMAL AT SEMINARY.

(Continued from page 1.)

ferred. Regular seminary teachers are instructors, supplemented by special outside lecturers. And the work generally is of a standard seminary grade. Additional attractive features, it is felt, will be the group conferences in which the workers alone will participate; and the opportunity to sit in on the regular seminary chapel exercises day by day. Such a course is new for seminaries and colleges.

—L. A. Myers.

### RUNNELS COUNTY.

(Delayed in Publication.)

The Brookshire church has called R. C. King for one-fourth time. Brother L. B. Smith will preach

for the New Prospect church this Sunday, November 11.

The worker meeting of this association was fine, the attendance was not up to the standard but we had a good meeting. Brother Sid Martin of the Santa Anna church has preached for the Winters church three nights this week. This church has been pastorless for more than a month but have had some good men before them and think they will call soon. They have invited the missionary to present the Baptist Honor Day program for them this coming Sunday, November 11.

The Ovalo church has called Bro. Jas. A. Corder for one-half time and he has accepted and is at work on the field this week. He will still remain at Robert Lee for the other half time as for as we know.

All except two or three of our pastors are being sent to the convention this year by the churches for which we are grateful. There were some that could not go of course.

The Content church was to call a pastor last Sunday. We have not learned whether they did or not.

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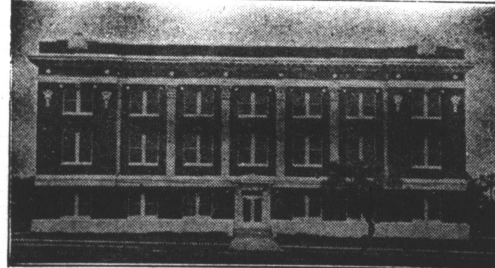
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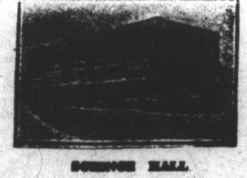
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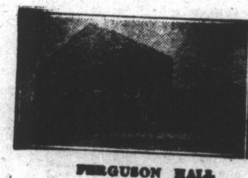
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FERGUSON HALL (For Men)

DeLeon Pastor Discusses Subject of Modernism

Ezekiel 33:7 and I Chronicles 12:32 (Being a sermon preached by Pastor J. N. Campbell to De Leon Baptist Church on Sunday, October 28th, 1928.)

The pastor is a watchman on the walls. He must not only know the Word of God. He must also know the times. In order that he may be able to apply the Word to the people of the time.

What is modernism in the theological seminary is evolution in the college and university; in politics, bolshevism; in business, communism; in society, free-loveism; in literature, sexism; in entertainment, the sensual dance; in amusement, the modern moving picture; in painting, the lewd; in art, the nude; and in music, jazz. By one unified movement cover the world since the war the devil is seeking to sweep the whole race into the pit.

Evolution is a simple idea. It means that everything that we see today, especially vegetable and animal life, came from the original "germ" in the all but infinite ages of the past, and that without the help of God, it would not have evolved. It means that evolution does not mean something like that, then the multitude of writers today using the word have used language to no purpose.

For ten times in the first chapter of Genesis we find the law of reproduction, "after its kind". Unless this law has been violated there never has been one single step in evolution. And the doctrine of "creationism" as opposed to "evolution" is abundantly taught elsewhere in the Bible.

Whoever the supernatural is found in the Bible modernism cuts it out. Every miracle is cut out, including the virgin birth and the physical resurrection of the Lord. Of course with these two miracles will go also His Deity. The Bible has left us worthless. Indeed the whole movement outlined above is an effort to get rid of all objective authority. If it could succeed the result would be that our universe would be turned into a chaos.

Matt. 7:29, Jesus "taught them as one having authority, and not as their scribes." Matt. 23:8, Jesus said, "All authority hath been given unto Me in heaven and on earth." If Jesus should stand before us today visible to the eye, we would cheerfully acknowledge His authority. We can not see Him here with the physical eye, but His authority is here in His Word. "All scripture is given by inspiration of God and is profitable for doctrine for reproof, for correction, for instruction in righteousness."

Modernism in the Church. It is in the Church in England, in Canada and in the North. Certain denominations have all but gone over bodily to Unitarianism. And the Mason and Dixon line is not proving an adequate bulwark against the invasion of modernism. It has appeared in Southern denominations too, notably among the Methodists. S. M. U. at Dallas seems to be in the hands of the liberals. And Southern Baptists need to be put on their guard if they are to successfully resist this move of Satan.

Administrators met at Princeton to discuss truly and frankly the religious status in the schools. At the time the papers and journals were full of the discussion. The general conclusion seemed to be that neither faculty nor students in our colleges today have any religion to speak of. It would seem that the colleges do practically nothing to cultivate the religion the students bring with them when they enter the college halls.

On the other hand there is an embarrassment of evidence in its very announcement that the infidel atmosphere of the present-day college wrecks the faith of youth. In the first issue a year ago of the magazine "Plain Talk" a Miss McCallum confesses her pitiful case which is no doubt typical of multitudes: "I suppose I am an atheist, certainly an agnostic. I know a little about biology and chemistry and physics—not much; a little more about history and comparative religion. Probably I know just enough to make me realize that I don't really know anything. But I have decided that Jehovah is not for me—nor am I able to credit the Trinity. It just won't go down."

"I wish it would go down, for, to be sure, faith is a wonderful thing. I know, because I once had it. When one is sure, one can let the rest of the world go hang. But as things stand with me now, it is I who can go hang. Not having any God on whom to cast my burdens, I must struggle with them alone, must myself be God. And I feel very inadequate at the task."

My rational friends say, "Yes, but wouldn't you rather see things straight than be ignorant and happy?" That's a beautiful theory, but my answer is, No. What difference does it make whether I see things straight or not? As a matter of fact, I don't. I'm all mixed up."

I am a friend to young people and the last atom of my influence will be used to save them from the pathetic case in which this young lady finds herself.

So much for the colleges and universities. How is it with our high schools and public schools in the grades? It is rapidly going the same way. Perhaps no man could name five men more prominent in American education today than: G. Stanley Hall, Josiah Royce, David Starr Jordan, John Dewey and William H. Kilpatrick. Their educational philosophy is followed, often blindly, by a million school teachers. To make my point clearer: you see in this pulpit every Sunday the influence of two men above all other teachers your pastor had, namely, B. H. Carroll and A. H. Strong. I never saw Dr. Strong, but I studied his books. What if these two favorite teachers of your pastor had been religious liberals? Now in similar fashion the teachers of the nation are influenced by men like the ones named and especially by the five men themselves. Is it a matter of indifference to us that these "high-priests" of American education are infidels and atheists? Personally I know that what I am saying is no fiction of the imagination, because I attended a teachers' college in the capacity of a student and felt the subtle and powerful influence of these men, especially the Columbia University men, because I had teachers who had been their students.

What is it then that I am fighting? Certainly I am not fighting "science". Science is classified knowledge, with the emphasis for the moment on the word "classified". We can not know too much, only let us be sure that what we know is true. Let us find out all that God will permit us to learn and then teach it. But nobody has a right to ask me to lay aside my faith in God's Word and give time to some so-called "scientist" makes a guess that contradicts the Bible.

Modernism in the Church. It is in the Church in England, in Canada and in the North. Certain denominations have all but gone over bodily to Unitarianism. And the Mason and Dixon line is not proving an adequate bulwark against the invasion of modernism. It has appeared in Southern denominations too, notably among the Methodists. S. M. U. at Dallas seems to be in the hands of the liberals. And Southern Baptists need to be put on their guard if they are to successfully resist this move of Satan.

ing to save them that believe." Paul puts preaching ahead of teaching. Again, "Yet the way is so simple! It lies through the child. The road to the Golden Age runs through the school house. Over against this consider Rev. 20:11, which tells us that the millennium will not be ushered in by the school house but by the angel with a chain in his hand wherewith he will bind Satan and lock him in the pit. Again, "The school is Thy way." But Jesus in Jno. 14:6 says, "I am the way." Again, "Make every parent realize that the best gift in his power for the child is the school." The inspired Apostle Paul does not think that way about it II Cor. 9:15 "Thanks be to God for His unspeakable gift." Paul was not thinking of the "school," but he was thinking of our Lord and Savior Jesus Christ. If the language of Dr. Frank Crane has any meaning it would substitute the school in the place of the Cross.

I wrote to Baptist headquarters and protested, but was given scant consideration. It was told that I might write to Dr. J. M. Dawson of Waco. It seemed that he had edited the pamphlet.

Another "wedge" has been driven recently. I have here a copy of "The Waco Times-Herald, Thursday, September 27th, 1928." On page five is presented a reprint of an article by Rev. J. M. Dawson of Waco. The article had first appeared in a magazine printed in New York City, the October issue of "Plain Talk." Let us read a paragraph from it: "It happens that such papers as the Western Recorder, of Louisville, the Word and Way, of Kansas City, the Baptist and Reflector, of Nashville, and the Baptist Messenger, of Oklahoma City, have for years persistently printed editorials in condemnation of institutions of higher learning. They have consistently waged war upon damnable heresies which according to these eminent savants, are legions and universities of our land. If they have condoned any schools at all, they have favored colleges with no academic rating. They have laboriously argued against large endowments, insisting that endowments were fatal to orthodoxy. They are so conservative that even a liberal spirit in a teacher is obnoxious to them. Thus they have unrelentingly pursued individuals and hounded certain professors out of their jobs. At the Forest, William Jewell, Ouachita and Baylor Colleges."

Here is my comment on the above quotation from Dr. Dawson. The four Baptist papers named are among our very best. Indeed there are not four better Baptist papers printed today or any other day. The Word and Way six years ago ousted from the faculty of William Jewell College, Mr. Arthur Wakefield Slaten, a man who graduated in my class from William Jewell in 1908. Most of the time since Slaten was expelled to leave William Jewell he has been pastor of a Unitarian church. Tell me, did the Word and Way do a good or an evil deed when it helped to expel Slaten?

Let me read another paragraph from Dr. Dawson's article: "For years now the Southern Baptist Convention and, indeed, all the State Conventions, even district associations and hundreds of local churches, have been torn with turmoil over the alleged teaching of evolution in the schools. I convoked the convention of the faith, once and for all delivered to the saints, have not been satisfied with one declaration against the iniquitous theory of evolution, but have insisted upon adopting a stronger resolution with each recurring year until in Oklahoma, the last time, they required all teachers in the theological seminaries to endorse a severe denunciation of evolution, 'sign on the dotted line,' or do without even the meager funds provided by the convention for the seminaries' support. Be it said to the credit of every teacher, they point-blank refused to sign; although I believe a truce was finally fixed up whereby the rebels were mollified and the seminaries received their moneys. Who will say that an atmosphere like that is conducive to an aggressive carrying forward of the higher education?"

My comment on this quotation—"The action of the Oklahoma Convention last fall was no whit different in principle from the action of the Southern Baptist Convention at Houston in 1926. On Wednesday morning without a dissenting vote: 'The Convention accepts Genesis as teaching that man was the special creation of God and rejects every theory of evolution or other, which teaches that man originated in, or came by way of, a lower animal ancestry.' That night in Houston in a meeting of the Board of Trustees of the Fort Worth Seminary, this statement was adopted and made a part of the Seminary's statement of faith. Thursday Dr. Scarborough announced this to the convention and said that this would be made a test of all officers and teachers of the Seminary. See page 98 of the 1926 S. B. C. Annual. Then on Saturday the Convention further: 'Resolved that this Convention request all its institutions and boards, and their missionary representatives, to give like assurance of the Convention and to our Baptist Brotherhood in general, of a hearty and individual acceptance of the said action of the convention.' The Oklahoma Convention merely asked the seminaries to sign a statement with their names, and the unwillingness to do that has not helped to allay the suspicion in

the hearts of those who were uneasy. Now I am not alone in the opinion that Dr. Dawson stands condemned with respect to this article in "Plain Talk". I recently had a talk with one of his dear friends who said he loved him like a brother, but he agreed with me that if Dr. Dawson does not believe in evolution he has misrepresented himself in this article.

Jas. 2:9, "If ye have respect of persons, ye commit sin." Gal. 2:11, Paul did not respect such a prominent person as even Peter himself: "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned." Many men who have turned liberal have been cultured, winning in their personalities and examples of the highest ethical character—to say nothing of being in places with powerful influence in denominational councils. But James puts it plain, if we respect persons we commit sin. Paul makes it even stronger in Gal. 1:8: "But though we, or an angel from heaven should preach unto you any gospel other than that which we received unto you, let him be anathema." Paul's gospel was "that Christ died for our sins according to the Scriptures." The modernist preaches anything on earth except that.

From Paine presented to Benjamin Franklin the manuscript of his "Age of Reason." Franklin said: "Do not turn this tiger loose. If our people are what they are with the Bible, what will they be without it." But he did turn the tiger loose. The nineteenth century was ushered in a veritable tidal wave of infidelity. But they were honorable men who seized the sword and on the open battle field waged war on Christianity. Such "honest" infidels perished with Ingersoll and Bradlaugh a generation ago. The twentieth century has also been ushered in with a tidal wave of infidelity, but how different the infidels! Today they are all members of the church in full fellowship and good standing. Far more subtle and deadly is the work of the modern infidel because he is an enemy within the ranks.

In his lecture on "The Sin of Intolerance" a certain liberal frequently quoted: "He drew a circle and left me out; Called me 'Heretic'—a thing to flout; But Love and I found a way to win; We drew a circle and took him in."

In his lecture he called the roll of critics of the Bible in all history and

put them in "love circle" them upon those who have defended the faith which was more precious to them than life he put the brand of intolerance. A man like that is a stranger both to the Lord and His Book. It was Jesus who said: "If ye love Me, ye will keep my commandments." If there ever lived a man who sat in the circle of the Savior's love it was John who wrote: "God is love." But this is not all John wrote: "Who is the Christ?" And, "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting." The kind of love found in the New Testament is intolerant. A noble man loves a worthy wife with an intolerant love—the more intolerant his love is the better she will like it. And God is like that. If He can not have first place in the heart, He will take none. Jesus said: "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me," Matt. 10:37.

PROGRAM Workers' Meeting, Runnels Missionary Baptist Association. To Be Held With the Miles Baptist Church Tuesday, January 8, 1929.

10:00 A. M.—Devotional—Pastor W. L. Rodgers. 10:30 A. M.—Adaptability of the Budget to All Our Churches—Rev. E. D. Dunlap. 11:00 A. M.—Will the Budget Take Care of All Our Work?—Rev. J. S. Tierce. 11:30 A. M.—The Call to the Harvest Field—John M. Riddell. Noon. 1:30 P. M.—Devotional—Mrs. J. M. Patton. 1:45 P. M.—Business Meeting of W. M. U. Board Meeting.

GILLESPIE CHURCH BUDGET. Our church at Gillespie has gone on the budget system, and has designated a nice little gift to Simmons. The work is going fine. All the people are 100 per cent for all our work. We had one profession last Sunday, and this one also joined the church for baptism. We have three waiting

for baptism now, and will baptize at Monday next. The people of Smith Chapel are also a loyal band, and believe in doing things for the Lord. They practice the doctrine of putting Christ first. We have remodeled our church building at Smith Chapel, and have a nice new light plant. The ladies of the Gillespie church have installed the gas heating in the Gillespie church so we have electric light and gas for heating.

"So you want to marry my daughter?" "Yes." "Do you know much about business?" "Not much." "Do you know the difference between an asset and a liability?" "No." "Well, you will after you marry my daughter."

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# The Place of the Preacher in the Political Order

By J. O. Heath.

Politics is defined as the "science and art of government". As it deals with the governments under which men live, it is admitted to be one of the most essential of the sciences. Certainly it touches more lives and enters more deeply into human happiness or misery, human wealth or poverty, than any other known science. Not only that, but unless it has been prostituted by the callous conduct or perverted by the intriguing designs of men, it is the most morally and mentally elevating of the sciences. What place, then, has the preacher in this scientific system which possesses such potency to help or hinder the human race? Because of some acid criticisms that have been made against the preachers for their activities in the recent presidential campaign, I am offering this short article on the place of the preacher in the political order.

That the preacher is in the political order none will deny. He is a citizen. He pays taxes. He has the unquestioned right of franchise. But when he performs these necessary duties, his labors in the affairs of the government should cease, he is some. We are told with considerable pathos that apart from paying taxes, voting and praying for those who are in official positions, that the preacher should be indifferent as to all other things in the realm of politics. Really there are those who think that his place in the political order should be one where profound and unbroken silence dwells, and they are always uneasy lest it become vocal and bring his high calling into disfavor with men. Therefore, we are informed that in politics one must deal with devices that are sinister and with men that are crafty; and for that reason the preacher should never enter that defiled and needy field. It is quite affecting to note the sustained fervent protest which a certain class of politicians have in the welfare of the ministry, especially when a political campaign is in progress which involves a moral principle in government. It is indeed edifying to listen to these humble and solicitous politicians as they advise the preachers to remain out of politics, even when the national constitution is being endangered, lest by their activities they divide the churches and disrupt the religious conventions of the land. After we have duly admired and fully appreciated the interest that the politicians have in the unity and success of the churches, it is in order to say that if American politics is a science capable of enlightening and uplifting the people, then the preacher should be interested along the lines of righteousness in government.

In this connection a brief paragraph ought to be written concerning the contribution that the preachers have made to the adopting of the national constitution and to the amending and rebuilding of the nation. When the adoption of the national constitution was pending and stubborn opposition was being offered against its acceptance by some of the states, there were preachers who encouraged the states to accept and strengthened the strong arm of James Madison. Very heartily did they support the valiant efforts which Mr. Madison and other statesmen were making to secure the adoption of the constitution by the several states. Among the number of ministers was John Leland who being nominated for a seat in the constitutional convention of Virginia, voluntarily withdrew in favor of Mr. Madison who, of course, favored the ratification of the constitution. That the "selfish act" on the part of John Leland, a Baptist preacher, entitles him to one of those fine tributes that a grateful country pays to its patriots. Every school boy knows about the arduous labors of Mr. Madison for the constitution, but what school boy reads, in any school history, about the zealous support that John Leland gave to James Madison, which resulted in Virginia ratifying the constitution.

We are all familiar with the journey that Washington made through the dangers and fatigues of a snow-wrapped wilderness, to carry an important letter from the governor of Virginia to the French officer at Fort Le Boeuf. But I submit that there is not a more thrilling chapter in American history than the one which recounts the patriotic and perilous ride of Marcus Whitman, that the Oregon country might be saved to the United States. Dr. Whitman, a Presbyterian preacher, interested himself in politics to the extent that he prevented some able statesmen from disposing of a large section of country for a mere trifle. In "The Mission of Our Nation," Dr. Love says, in substance, that probably nothing but Whitman's heroic ride of six months and his timely arrival in Washington, with information and enthusiasm, kept some wise statesman from selling that immense territory for the privilege of catching cod in the Columbia river. Thus it is seen that if Marcus Whitman had known no more about the value of the Oregon country than the astute statesmen knew, then that great section, now civilized and wealthy, would have passed from the United States. Out of that country which the foresight, perseverance and courage of Whitman saved to the United States, many prosperous states have been formed which for natural beauty, for material wealth, and for the intelligence of their people are not excelled by any of the states. Dr. Whitman was a preacher, yet he dissuaded some profound statesmen from committing a monumental blunder.

I have made these references to history in order to show that preachers have helped in making the American republic what it is. They have added states to its domain and deepened the integrity of its constitution. They fought its early battles and received as payment for their faithful services the hearty applause of their own consciences. If preachers sacrificed that the constitution might be adopted; if they made long and dangerous rides through wild and trackless regions for the sake of the

United States, then why should present day preachers be adversely lectured by a set of politicians for helping maintain what other preachers had helped secure at so great a cost to them? When a determined effort was being made to annul a part of the constitution, the preachers would have been recreant to their oldest traditions had they not freely given of their best for the averting of such a moral disaster. The preacher has his place in the political order as a moral leader among men. He stands for the highest in government. He prays and labors for the day when the nation's officers will be peace and its exactions righteousness. I am concluding then that it is gratuitous for any religious convention to pass resolutions concerning the preachers for their part in a presidential campaign wherein the national constitution was in peril.

**PROGRAM FOR B. Y. P. U. MEETING OF DISTRICT 1 OF SWEETWATER BAPTIST ASSOCIATION 10 CONVENTION WITH TUSCOLA BAPTIST CHURCH SUNDAY, JANUARY 13, 1929.**

2:00 P. M.—Devotional—Foy King.  
2:15 P. M.—Why An Associational B. Y. P. U.—Riley Music.  
2:25 P. M.—Checking Up On B. Y. P. U.'s of District 1—Herbert Joseph.  
2:30 P. M.—Duet—Ewell Bone, Curtis Owen.  
2:35 P. M.—B. Y. P. U. Problems—Open Conference, conducted by Will H. Haney.  
2:50 P. M.—Special music by University Church.  
3:00 P. M.—Business session—(a) Opening. (b) Next Place of Meeting. (c) Check Up on Attendance. Plans for the further meetings.

The following churches are in this district: Abilene—First, University, South Side, Walnut St., Trinity; Umatilla, Hanby, Colony Hill, Cedar Gap, Lawn, Neill, Tuscola, Buffalo Gap, Ovalo Moro, View, Mt. Pleasant, Caps, Tye, Salt Branch. Other churches in the association are in district No. 2.

These churches should be represented in this first district meeting. Help make it go.

**THE BUDGET PROGRAM.**  
(Continued from page 1.)

er pastors and missionaries readily agreed to the same thing. That kind of work will mean success. Nothing short of it will. Paul H. Harper is the organizer of this splendid district, which has 181 churches in it. The Publicity Director wants to give out crisp news items on the campaigns. He wants the brethren to send him, at Burt building, Dallas, any facts with reference to the progress of the work.

**GOODBYE, OLD FRIEND.**  
(Continued from page 1.)

to be as patient with me as you have been. As you and I, well know, time and things material must sometime give place to eternity. I know that you have fulfilled your mission. You have past out without any regrets. I have made many a mistake; but the maker of time and eternity will forgive and forget. So, goodbye OLD YEAR.  
—GORDON BARRETT.  
—Odessa, Texas.

**FIELD SECRETARY MORRIS MAKES APPEAL FOR SIMMONS SUPPORT**  
(Continued from page 1.)

merit the favor and support of the pastors and churches of this section. Simmons is at Kadesh-barnea. Brother Pastor, do you want her to inherit that toward which she has journeying or do you want her to turn back and wander in the wilderness? Do you want to show the spirit of Joshua and Caleb? Is your reply: "Let us go up at once and possess the land for we are well able to overcome it?" Remember this is a voluntary matter. We are not seeking to embarrass any pastor or church by this plea. We are willing that Simmons shall survive or perish upon the voluntary response of the people of West Texas. You may ignore this plea; you may rebel at this plea; or you may respond to this plea. We are willing that you and God shall settle that matter. We believe in your leadership. You know what is best for the cause in your church as it is related to this call. We trust in your fidelity. We believe you will do what under God you feel is best. That is what we want done. If you and we do as God directs there is no doubt as to the outcome. In any one of three ways. You may invite President Sandefer or me to take an offering in your church. You may lay this cause on the hearts of your people and take the offering yourself (for it is impossible for us to visit every church in this section); or you may place Simmons in the budget of your church for this year. Will you do one of these three things? Is it unfair to ask this of you? It is asking too much of the Baptist of this section? After twenty years of faithful service, are President Sandefer and Simmons out of place in making this plea? The answer must come from you. You will give it by your response.

The railway line was flooded on account of the heavy rainstorms, and the traveler was obliged to break his journey at a village. He made his way in the pouring rain to an inn, and said to the waiter there, "It is like the Deluge!"

"The what?"  
"The Deluge. Haven't you read about the Deluge—Noah and the Ark and Mount Ararat?"  
"No, sir," said the waiter; "we have had no papers here for three days."  
—Eppworth Herald.

# What is the Matter With Southern Baptists

M. C. Bishop.  
(In the Baptist Visitor.)

By reading the different papers of the South anyone will reach the conclusion there is something wrong with Christendom. All denominations are growing richer year by year and are giving millions for different things but are not concentrating enough on any one line to become the most effective in building the Lord's Kingdom.

Take the school situation for example. All our denominational schools are overflowing with students while at the same time they are bankrupt financially. They are so badly handicapped they cannot do the best work for lack of funds for operating purposes. The people are waking up on the question of education but are not waking upon providing equipment for educational purposes. While the boys and girls are desiring an education their parents are not desiring to provide places for them to be educated. The responsibility for the education of the young seems to rest mostly on the president and trustees of our colleges. Take the seminaries for example. No tuition from anyone which makes it impossible for a school to operate unless somebody gives the money for the expenses. There are more of our young people responding to the call for service than ever and the demands are never stronger for a trained leadership than now. What is to be done about it? Shall our seminaries go out of business or will the people give the needed money to pay their expenses? To fail now means ruin for the future.

Our mission boards are all bankrupt. The missionaries are coming home in great numbers. New ones are not being sent out as in former years. At all our conventions the pleas made to send them back but there are no responses from the people at large. This condition is not peculiar alone to Baptists. Other denominations are falling down on the job to some extent, we are sorry to say. Baptists may not be as faithful to their trusts as are some other denominations. There must be some cause for the lethargy of the brotherhood. Any person can take poison into the system until there will be results from the poison and oftentimes the results are bad. For several years in Texas everyone seemed to be in perfect harmony. No one dared to raise any objection to anything that was proposed. No one in particular was to blame for such an attitude. No

leader was to blame. Some few became indifferent because they had minor objections but did not care to raise them. The opposition to such an attitude became stronger from year to year until it took shape against certain leaders. It was headed by a certain person who antagonized most of the leadership in Texas from year to year and made certain charges until many of those who were doing well in the work lost confidence in the leaders and quit doing anything, either financially or otherwise. This contagion spread not only all over Texas but Southwest.

The propaganda was sent to all the preachers of most all denominations over the South and North and also into foreign countries. Many false accusations were made and so many were misled by a certain person who had been poisoned by the propaganda in Texas from year to year and made certain charges until many of those who were doing well in the work lost confidence in the leaders and quit doing anything, either financially or otherwise. This contagion spread not only all over Texas but Southwest.

The greatest need today in Texas is a consecrated, soul-stirred ministry. Many of the preachers are indifferent about the needs of the kingdom. The people are still more or less willing to follow a consecrated pastor. He can throw himself in the breach and raise the spiritual fever and the financial activities 100 per cent in most of our churches anytime he will it so. Many pastors have helped spread the poison of distrust concerning leadership among our Baptist Zion. Whenever confidence in leadership wanes all wanes from there on out.

The second great remedy for all this trouble is for the masses in the churches to wake up. Some one has said that but 10 per cent of the people put on to help build our Zion in Texas. Set the other 90 per cent afire for the kingdom and you can see where we will go right now with all the work. The third and last need is a restoration of confidence both in our leaders and in the brotherhood at large. Take the antidotes and we will soon be well again.  
—Past, Texas.

# Girls Dormitory, College of Marshall, Lost by Fire

The Marshall Morning News gave the following account of the burning of the girls dormitory of the College of Marshall last Saturday morning. Origin of fire which early Saturday morning destroyed the girls' dormitory of the College of Marshall has not yet been determined and officials state that further investigation will be made. The fire was a great blow to the college as only \$13,000 insurance was carried on the building and furniture.

Due to slight water pressure the large administration building and the boys' dormitory were also threatened. The building was unoccupied, so far as is known, when the fire was discovered at 2:20 Saturday morning. All of the girls and teachers ordinarily occupying the dormitory had gone home for the Christmas holidays. Practically all of their clothing, linen, blankets, quilts and other effects, including books, were destroyed, as most of the occupants took only a small part of their belongings home.

It was estimated the loss from this source might reach \$5,000, as some of the teachers had a number of valuable books. Beds, mattresses and other furniture were provided by the school, but the students and teachers furnished their own bed clothing and linen.

After all of the girls and women had left for the holidays, S. G. Hughes, registrar, made a thorough inspection of the building and found everything in excellent order, he stated. All lights, radiators, water heaters and gas connections were turned off and there appeared to be no possibility of a fire from faulty wiring.

The building could have been saved, with a small loss, had the water supply been adequate. This opinion was expressed by Sam Lindsay, fire chief; Dr. F. S. Groner, president of the school; S. G. Hughes, registrar; W. A. Lansford, instructor of science, and Jeff Davis, endowment director of the college. These men, with the exception of Dr. Groner, were among the first to arrive at the fire. Dr. Groner was confined to his home with influenza. Willard Mathews, who was making milk deliveries for the East Texas Creamery in the vicinity of the college, discovered the fire. He knocked first on the door at the home of Mr. Hughes and then at that of Mr. Davis, in each instance shouting that the building was burning. Mr. Hughes went to get the alarm in and when Mr. Davis turned on the alarm he was told it had already been reported. Mr. Lansford stated that when he

reached the building it appeared to be burning only in the southwest corner. Had the water supply been sufficient, he said, it would have been an easy matter to extinguish the blaze. The nearest water connection was a four-inch main block from the building. The fire department put on to help build our Zion in Texas. Set the other 90 per cent afire for the kingdom and you can see where we will go right now with all the work.

Dr. Groner stated. Some provision will be made for housing the girls and teachers for the remainder of this term in a temporary building. A two-story frame building, having about nine rooms and with a large hall of which several other rooms could be made, is being considered for use for some of the girls.—East Texas Baptist.

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# REV. R. A. LEE.

I am glad to bear witness to the continued usefulness of Brother Lee who still lives and whose home is at Knox City.

All the older brethren will remember him as standing along with the great leaders of a few years ago, active in all the sessions of the general convention.

Brother Lee was for a long time secretary of the Baptist Sunday School Convention of Texas. In fact it was on his suggestion that the Sunday School convention was merged into the general convention and as a well known brother remarked at the time, "helped to vote himself out of a job". But Brother Lee, true to his life long desire for service and efficiency, was not looking for a position. Place, prominence, or position of leadership held no fascination for him. He wanted to see the work go forward in the very best and most fruitful way. He still desires that.

It is a splendid thing to grow old gracefully and sweetly. This Brother Lee and his faithful wife have both done. They are good church members today. They have no money to give now but they give themselves which is far better. However when they were in the active pastorate and had remunerative work they gave even beyond their ability.

Many a preacher and his family have given more than it was their right to give, and impoverished themselves.

Brother Lee's ministry has been fruitful in the pastorate and in general work. Many young preachers have been led into the work through his ministry or led to Christ and baptized by him. These are R. W. Murriell of Kerrville, Texas, and Wm. T. Tardy, long useful and prominent in the Baptist ministry.

Brother Lee loves his church and his denomination. It is a joy to be his pastor. His prayers are a benediction. Brother and Sister Lee have a modest little home here and are among their friends. They have another home not made with hands eternal in the heavens. It is a mansion. Into that larger and better house they expect to move very soon and "Go no more out forever."  
—J. W. ENGLISH.

# SOUTH DAKOTA PASTOR URGES COOPERATION AMONG BAPTISTS

(Continued from Page 1.)  
mental here in my view and teachings as I could possibly be if I were in West Texas or Arizona. I have never sacrificed a principle nor weakened a sentence because I am in the North, and the same thing is true of hundreds of preachers here, while only a few, who have burst forth from some hotbed of modernism give us trouble. The church I am pastor of, accepts no members without the proper baptism.

This past year has been one of the very best years of evangelism in our state. The spiritual fires have been burning and hundreds swept into the Kingdom of God. Our only college has had its best year in its history. Our state convention has peace and harmony. Our annual convention was filled with the spirit of loyalty to Christ and optimism for the work. My individual work is going forward in a satisfactory way. Wonderful opportunities are ours. Pray we may grasp them.

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