

SOUTHWEST TEXAS BAPTIST

Volume 1

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Number 27

Carroll College Board Meets

The regular meeting of the Board of Directors of Carroll College was held in the Baptist Church of McAllen, Texas, Tuesday at 2:00 p. m., with a good attendance. Many matters for the good of the college were discussed and a fine spirit of optimism and co-operation was manifest. The Board was unanimous in all matters of importance coming before it, there not being a dissenting vote on any question brought up for consideration.

Dr. Carroll reported that while collections had not been all that could be expected, that sufficient progress was being made to go ahead with the work. His report further showed that Contractor Nelson was making fine progress in the construction of the building and each member of the Board was requested to go out and see just what was being done, and also the general public was invited to inspect the work. The concrete work for the floor of the second story will be completed within a short time and there will be two or three weeks delay while the concrete is ripening.

It was voted that Rev. Hulen Carroll should be placed in the field again to raise the additional funds that were needed to keep the work going as rapidly as possible.

Rev. C. S. Wooten of Harlingen offered his resignation from the Board, because of his heavy duties as pastor and member of the Hospital Board. His resignation was accepted and Mr. W. S. McNiel, President of the Hidalgo County Bank, Mercedes, Texas, was unanimously elected to fill the vacancy.

The following resolution was unanimously adopted by the Board as an evidence of their good faith and optimism for the future of the College.

"Be It Resolved by the Board of Trustees of Carroll College in meeting assembled October 15, 1925, that we hereby express our unlimited confidence in the enterprise for the building of Carroll College and in its leadership and pledge our loyal support and our contributions to it. We furthermore express it as our purpose to prosecute the work to the earliest possible completion."

Signed by all the members of the Board as follows:

JOHN SHARY,
JUDD B. HOLT,
C. H. RIDDLE,
E. C. COUCH,
E. L. COMPERE,
E. L. MURPHY,
S. C. TUCKER,
GEO. BALCH,
J. M. CARROLL,
J. S. MCNIEL,
F. B. FREELAND,
R. E. HORN.

Weunsville Heard From

In another part of the paper the doings of Weunsville are recorded. Brother A. B. Carlisle is the creator of Weunsville and Dr. I. Dunit. Many brethren have spoken with appreciation of these sensible "take-offs" that Brother Carlisle has produced. There is so much in them that is real to life that the brethren appreciate them.

The 1925 Round-up Campaign of Corpus Christi Association is about ready for its drive.

Our Day's New Fatalism

By William T. Ellis

Two centuries ago the English speaking world was under the sway of an austere Calvinism. That extreme view—too extreme, we now see—of Divine foreordination and predestination is nowadays considered a fair subject for satire and ridicule. Our times have become "emancipated."

Yet at its harshest, Calvinism never threatened humanity with such a hopeless and fatalistic philosophy as has gradually crept into modern vogue, flaunted by all "liberals," with scarcely a voice raised against it, until Mr. Bryan's spectacular championship. (It may be that in his death and closing message, Mr. Bryan, like Samson, has wrought more mightily than in his life. For undeniably he has set this western world to examining anew the foundations and essentials of its faith.)

Many scientists, including Mr. Darwin's son, have lately spread abroad in the popular prints clear cut and unequivocal statements of the new material conception of man's nature and destiny. They affirm without question that a man's characteristics, of mind as well as of body, are predetermined by his ancestors beyond possibility of change. A person will become what his progenitors were. Intellectual parents will have intellectual children. Base parents will have debased children.

In a word, all of life is shaped by the dead hand. Nobody has any chance, except what his remote ancestors have given him.

A Destiny of Despair

One popularly discussed variant of this stupendous thesis, with its staggering implications, has lately been set forth in a series of World's Work articles, to the effect that crime is not a moral transgression by individual will, but an inescapable inherited tendency. Criminals simply cannot help being criminals and of the particular variety they have become, according to this theory, elaborately buttressed by scientific data.

Well, if all this is sacredly and unchangeably true, we may as well throw up the sponge. Man is defeated before ever he begins to fight. He has not a chance in the game of life; he will be what his forebears have made him, and nothing more nor less. All efforts at self-improvement, all capacity for growth, all adventures toward nobler living and worthier service, are futile from the onset. If our heredity marks us for crime, we shall be criminals. If we are born aristocrats, aristocrats we shall continue. Unexplored cells and protoplasm in an unknown and immeasurably distant past have inexorably fixed our destiny.

Such is the day's scientific counsel of despair; alongside of which the stern teachings of Calvin, and even of Mohammed, are sweetness and light and hope. Democracy is a delusion; education an idle form; spiritual aspiration, an aberration; real human progress, utter vanity, if this modern fatalistic and cruel cult of the material is true.

A Hero Enters the Lists
As opportunely as the arrival of the

Black Knight in the famous tournament in "Ivanhoe" is the appearance on this present scene—by way of the Uniform Sunday School Lesson which will be studied in every community in the land, large and small, down to the crossroads union school—of doughty old Apostle Paul, battle-scarred hero of many a combat; warrior, philosopher, adventurer, missionary, saint. In clear trumpet tones Paul huris a challenging defiance at all these leagued champions of King Protoplasm.

This letter to the Philippians, which is the basis of the present lesson, is a ringing declaration of Christianity's bed-rock truth, forever maintained by all who call Christ their Lord, that the gospel of Jesus has power to change human nature and human society; and to set at naught the tug and pull and drift of heredity and environment. Its keynote is in the Golden Text, "I can do all things through Christ which strengtheneth me."

Power to master life; power to change one's own personality; power to create a new social order; all are set forth in this throbbing letter by a missionary to his converts. The note of progress, of achievement, of victory sounds through every part of it. The document is a charter of liberty for living. It breathes the genius of the transforming might of the gospel of Christ.

Bluntly, we either have to chuck onto the scrap-heap this letter to the Philippians—along with all the rest of the New Testament, for that matter—or else we have to spurn and discard the deadly fatalism and cocksureness of this new modern materialism; against which even so great a scientist as Dr. R. A. Millikan, the explorer of the atom and a Nobel Prize winner, cautioned the American Chemical Society on August 7.

Putting Truth to the Proof
Common sense is often more discerning than book-imbibed lore; and it needs only common sense for the reader to see for himself that Paul's great argument in our lesson, that the gospel is power—literally "dynamite"—was perfectly illustrated in these very people of Philippi to whom he wrote so intimately and affectionately and confidently. He had found them heathen, given to all the grossness of idolatry; he left them Christians. They were bad; the gospel made them good.

As it had done also in those other festering spots of rottenness, Ephesus and Corinth and Antioch, the powers of Jesus had taken hold of the lives of these pagan devotees of the flesh, and it had charged them into spiritually-minded saints. There should be a thrill of conscious victory for a Christian every time he reads one of Paul's letters to these ex-heathen, addressed to "the saints that are at—." Christ made saints out of all sorts of unlikely material in Philippi; he did it all over the ancient Roman world; he is doing it today on five continents; he is doing it right here in our town.

The one most hopeful force for humanity's future is this Christianity which really changes things. It is the

(continued on last page)

Shorter Association Meetings

There is a strong drift toward shorter sessions of associational meetings. It used to be that three days was thought to be all too short. Now two days is much too long in the thinking of some folks. One-day crowds attend; the second day is depleted. Corpus Christi Association wound up all its business in a day and a half this year; that is, in two night sessions and a full day's session.

The shorter meetings are better in some regards, and losses are suffered in other regards. In spirit and that much over-worked modern element known as "pep" the one-day sessions excel. A big crowd attends for one day, the opening day. The rest of the time the attendance is barely enough to transact business. On the other hand, a loss is sustained on account of the short time for discussing questions of concern to the body. Time is essential to careful development of plans for work.

Conditions have changed so radically since the associational program was adopted in the past that it is probable that a recasting of the program is in favor of shorter sessions. Preaching is reduced to a minimum now, being the only part that were formerly cut to a few terse paragraphs in the reports made by the local churches. Good since the habit of reports out of the local churches is being adopted. And the value of a report of the local church on a given subject is being hastily thrown to the winds. Last year's minutes of the denomination's convention year book? Time is better spent in a local church in the preparation of a report for the next session, or phase of work, that the body is reporting upon. It is the velocity to print any report in the minutes except those that deal with the record of the body. Matters of statistics and things of that character ought to be printed, but what is the sense of publishing a long report on Temperance, or Law Enforcement, or The Chicken Crop, or The Dinner Prospects For Big Meetings Next Year, or The Possibilities of Imported Silk Ties for Ministers? All these things are continually discussed in the denominational press and in tracts distributed among the people.

Carroll College Board Meets

Carroll College Board held a meeting recently and took some forward looking action that will meet with general approval. Read the report elsewhere in this issue. It makes good reading and is full of interest to all Baptists of Southwest Texas.

Dean Hulen Carroll is going to take the field immediately for the College and spend all his time in its wider interests.

Brethren at large may not know it, but the promoters of Carroll College are doing some heroic and sacrificial work now that is laying deep the foundations of this great school that other builders in the later days will realize and thank God for. And Southwest Texas will rejoice in the service wrought to the Kingdom of heaven.

The Southwest Texas Baptist

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E. E. DAWSON, Editor and Manager

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Men and Movements

Abe Martin says, "My idee o' pure unadulterated nerve is a loafer drinkin' industrial alcohol."

The week of revival meeting at Kingsville in which the local folks did the work turned out very happily, with fine development for the folks of the church, and fourteen added.

The Victoria saints are in a revival meeting this week with Pastor E. E. Dawson of Kingsville doing the preaching. The meeting will continue two weeks. Rev. A. J. Carson is the pastor.

Is your pastor going to the Convention? One of the sure ways to see that he is to provide the means of his support. He ought to be content with his salary, or stay away from home. He will be a better man if he goes.

The "Sunset Heights" is the name of a new paper issued by Pastor E. E. Dawson of Kingsville. It is published weekly. It has a subscription list for the year. It is designed to be a service for Pastor and people.

The action has employed a number of men. It is the name of a new paper issued by Pastor E. E. Dawson of Kingsville. It is published weekly. It has a subscription list for the year. It is designed to be a service for Pastor and people.

High water and floods are world-wide now. In many different lands people pray for relief from the excessive rains. How quickly the tide is turned. In a community in Arkansas where sixty days ago they prayed for rain to break the devastating drought, they now pray for dry weather and sunshine that the cotton crop may be saved.

"Dinner dance for traveling men planned." This reads a headline. Look over the papers a bit and you will wonder if about all the people who meet for anything these days don't wind it up with a dance. It would not be surprising to see where the octogenarians were having an annual conclave and wound up with a dance in which the Charleston was the feature. Dance crazy is this jazy age.

The Baptist General Convention will meet in Mineral Wells on November 19, 10:00 a. m. The Ministers and Laymen's meeting will convene on the 17th. The Houston brethren made the program for this session of the M. & L. Conference, and they have done well. They have not shied around the questions that agitate Texas Baptists. We look for some very helpful discussions that will tend to clarify the air.

"The Baptists Evangelist" is the name of a new Baptist paper published by Pastor Fred Clark of Rotan, in Fisher county, in the Middle West. It is a four-page paper that essays to circulate throughout the country at large, purporting to discuss all matters related to the old-time Baptist faith and all-time Baptist practice. It is very modest in its demands on subscribers, twenty-five cents being the annual subscription price. We hope that it will do some good.

A resurrection of the hospital movement at San Antonio is noted. A meeting of the hospital board was held this week to take some active steps in that direction. Two plans are before the board for possible adoption. One is to buy a hospital already in operation, and unofficial negotiations have been carried on in that direction and a tentative offer is pending. The other plan is to build a new institution. The board reports assets of \$50,000.00 in cash, a site valued at \$35,000.00, unpaid pledges of \$40,000.00. The members of the board are as follows: President, Mrs. Joe Carroll of San Antonio. Rev. W. T. Davis, Frank A. Winerich, H. L. Kokernot, D. F. Youngblood, I. E. Gates, J. H. Bain, W. W. Lee, Mrs. W. T. Michell, George Houston, all of San Antonio, and A. B. Mayhew of Uvalde, Judd B. Holt of Robstown, R. L. Powell of San Marcos, W. K. Penrod of Gonzales, A. P. Talburt of Cotulla.

A Washington correspondent recently told in one of his letters that Mrs. Calvin Coolidge will not permit the time-honored custom of grace before meals to be disregarded in the White House. The correspondent said:

"Grace before meat, and Grace, the supreme Grace of the nation, reverently, devoutly uttering the grace! Grace Coolidge believes in the fine old time-honored custom of asking a blessing at meals. No matter how formal and stately the company. For what we are about to receive divine benediction at table is sought by the gentle, fervent mistress of the Executive Mansion. This kind of thing isn't usually done at official affairs in Washington. Religion as a rule is relegated to domestic consumption. Piety is a private proposition altogether, if any. So the seventy-odd women of the Senate assembled for the first time at luncheon with Mrs. Calvin Coolidge at the White House felt a little tremor of surprise when the hostess very gently and naturally before breaking bread said a devotional grace; just as simply as though she had been at table in her old home in Vermont with only Cal and the boys. A fine Christian example that made a serious impression!"—Record of Christian Work.

Some tourists at a hotel in a small Italian town were looking through the menu when a polite waiter came to their assistance. "The ham is not, and the chicken never was," he explained, "so will you have your eggs tight or loose?"—Epworth Herald.

"Well sir," asked the musician, "what do you think of my compositions?"

"What do I think of them?" said the critic. "Well, they will be played when Gounod, Beethoven, and Wagner are forgotten."

"Really?"

"Yes, but not before."—London Mail.

Father: "Goodness, what's the matter, the house is filled with smoke?"

Mother: "I just heard Willie say he had Pittsburg on the radio."—Ohio State Sun Dial.

Dr. I. Dunit Visits Weunsville

By A. B. Carlisle

The Dare and Do Baptist Association met again this year with that wonderful old church at Weunsville.

There have been some very serious changes. It did not appear to be the same body without our beloved Dr. I. Dunit in the chair. Brother Activity, from the new town of Construction on the new railroad was elected unanimously as Moderator, with Brother Accurate Recorder from the city of Progress as Clerk. Reports from the churches on the new railroad and other parts of our territory where numbers of Baptists from the great outside world have moved in were marvelous to us here at Weunsville; churches which are newly organized and pastors unknown to us reported work which surpassed even the great "reports" of Dr. I. Dunit, and yet not one word of his delightful boasting. These men and churches are a new type to us. One of the features of their work was the wonderful record of contributions. They surpassed Weunsville in the best days of the past. Our great boast has always been our wonderful growth in point of numbers; but these brethren brought out in their reports the per capita contributions of their churches and we were actually ashamed of this great old church. We realize that we are compelled to reform our church roll. In the days of our dear Doctor we spent our whole effort in growth of numbers and no effort in growth in grace. Some of the members received seven years ago when Dr. I. Dunit held his great meeting are still carried as members although they have never attended the services and help in no way to carry on the work. This together with the fact that we have never regarded the giving of money as worship accounts for our very poor showing. By the grace of God we intend to clean up and speed up in our growth in the grace of giving.

It seems incredible what wonderful things the women have done in all these new churches. They have what they call Women's Auxiliaries which embrace such a field of activities that I am not able to detail here. Our Ladies Aid used to do a lot of good with pie suppers; but it seems these new women don't bend their energies in that direction. When some of the brethren learned that Auxiliary meant simply a helper they became reconciled to the name (and God said, It is not good for man to be alone; I will make for him an auxiliary).

It was most sad that the great old church at Slocum was not represented. We have it on good authority, that they held out faithful to the end. A church dating back to pioneer days when Baptists must take a stand as for or against Missions. The old Slocum church stood firmly for missions, and was all her long life a Missionary Baptist church. No missionary ever went from her to others nor did she ever give money to send the missionaries of other churches, but was ethically and theologically missionary. The end has come with only the graveyard remaining. That wonderful graveyard where lie buried the loved ones of all those who still cherish their memories and hold membership in old Slocum church, though living in your town.

Amidst the intense interest of the Association we are delighted to see our beloved Doctor appear. We soon learned why he had returned. The whole Baptist world has gone down the easy grade toward destruction on

matters of evolution and modernism and he has come out at great sacrifice of time and effort to save the day. It seems that no one else has been able to cope with the situation. Bryan was a great man, but his passing away has called Dr. I. Dunit to the rescue. One thing was definitely clear in his great address that unless he saves the Baptists of Texas that there is little hope for them. He wants it known that he has two open dates immediately following the Convention. Some of his enemies were unkind enough to say that many other dates were open. We meant to have the Doctor stay and raise the money to pay off our church debt which he contracted for us some years ago; but owing to his great task of saving the Baptists of Texas from such great dangers he was not able to remain. This is still our one great problem. We may not lose our house, but it will cost us three times its value in money besides the humiliation of not meeting promptly our obligations. God being our helper, the cause shall not suffer, but how much we have suffered needlessly following a man whose only contribution was to make a great name for himself regardless of the after-effects on our church or the cause of Christ in general.

There was some discussion upon changing the name of our Association. We seem to have done much daring and little doing.

Send the Pastor

The average church ought to send its pastor to the Convention at Mineral Wells. We use the word "ought" advisedly. Now, nobody is going to enforce the "ought," for nobody on earth has the right to. But it seems to the writer that there is a very real obligation on the church to send its pastor to the General Convention.

The church co-operates with the denomination in its work. The Convention is the one place where the pastor has a vital touch with the denomination and gets the heart-beat of the whole Baptist people. He cannot efficiently co-operate if he does not get that touch. Nothing reads on paper like it looks and "feels," and the "feels" is the main thing in a denominational gathering.

The church needs to have a vital touch with the denomination through its pastor's touch with the body. It is going to have a better interest in the thing that it helps to carry along through its messengers.

The average pastor will not be able to go unless he be provided for by his church. We know some pastors who skip a whole twelvemonth in order to be ready for the next Convention so much do they prize its contribution to their lives. Those same pastors would be worth more if that item were provided for and they were not subjected to the worry of providing for themselves in that particular.

We know a church that sends its pastor about half or two-thirds of the time, but it always waits until the morning of the day for the pastor to leave for the Convention before it makes any preparation for him to go. You see that pastor the week before and say, "Are you going to the Convention?" "Well, I don't know just yet." And the fellow is sitting on pins, wondering if the church is going to send him this time. That is a good way to break the spirit of the pastor and take all the joy out of his trip, which is much like the Passover feast was to the Jews during their national history.

The name of "Dare and Do" remains for the present just as Dr. Dunit insisted that it should be named years ago.

Things That Tickle the Devil, or On Satan's Band Wagon.

By L. W. White

Nip and Tuck were twin boys about eight years of age. One hot August afternoon they tore their way through the lattice and were under the back porch exploring those dusty regions. Presently they saw a doodlebug kick up some dust and began laughing. In just a few moments they had their heads together and four keen eyes were looking anxiously into the "Doodlebug hole" as they dared him to kick up any more dust while they took turns laughing. "Tuck," inquired Nip, "Do you reckon the debbil ever gets tickled?" "Ah shux," said Tuck, "You know he would if he saw a doodlebug a kickin' up dust with his hind feet." "Yes," replied Nip, "he laughs alrite, caws our Sunday School teacher said he set traps for boys and then when he caught them he laughed about it." "Nippy," said Tuck, "You reckon we got a hard lickin for stealin' that watermelon out of Mr. Anderson's patch the tother day, and when I told Dave Dannel about it yesterday he just laughed and laughed and told us to do it." "Yes," said Nip, "That's the way the debbil does." And they went on laughing and darning the doodlebug to kick up any more dust.

The youngsters suggested a fine thought which many older people seem to overlook! God calls to the unsaved, "Come now let us reason together," Christ said, "I am not come to call the righteous, but sinners unto repentance." "Now is the accepted time," "Behold I stand at the door and knock." Also, "There is rejoicing in the presence of the angels of God over one sinner that repenteth." Now, if there are shouts and songs of victory in Heaven when a soul is saved, surely there is some kind of demonstration in hell when a soul is convicted but refuses to decide for Christ.

Can you not imagine the devil rejoicing as our Christ stood upon that historic Judean hill overlooking the beautiful city of Jerusalem whose people had rejected Him as He weeps and says, "O Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathereth her brood, but ye would not." To reject Christ must, in the very nature of things, mean victory to Satan.

Our Savior gave His people a commission just before he went back to heaven and promised His leadership to them through the personality of the Holy Spirit "Even unto the end of the age." Every great servant of Him has been conscious of spiritual leadership. Paul said to some church members, "Grieve not the Holy Spirit of God." But people often go on grieving Him as though no warning had ever been given. When the Holy Spirit and Christ are grieved the devil is pleased.

Going back to the doodlebug proposition: Doodlebugs keep themselves hid, they kick up dust, they live in the dust, and some "bugologist" has said that they live on dust. Is it not true that some who would be leaders and feeders for Christ's sake are a trifle like the little bugs? Some of us keep our talents hid, some can kick up dust where there isn't any, and some live in a dusty Christian atmosphere most of the time. We criticize, we fuss; we find fault, we become jealous of each other and we rob God of time and money, and all the time the sweet old Devil is simply delighted with the way we do.

A pastor had a dream. He dreamed that he was on a great bandwagon going through the main streets of his home town with a great crowd amid shouts and yells along the way. There were instruments, and music, and everything. He was enjoying the thrill and the magnetism of the crowd, when all at once he discovered that he was on the devil's bandwagon. When he looked the crowd over he saw many

familiar faces of his own congregation. He began urging them secretly to get off, and people began swinging off one at a time as the great wagon proceeded along the streets. Soon there was no music. The great hurrah had ceased, and the driver with his wagon disappeared in the blackness of a great storm cloud. Just before he awoke he heard a voice say, "Behold how Satan rejoiceth in the inconsistencies of God's people." It was only a dream, to be sure, but it was rich in its teachings.

There might be some preachers and laymen, big men and little ones, who are on Satan's bandwagon and not conscious of it. At any rate, every life is a life of joy and service either to the God of love and compassion or to Satan who loveth and maketh a lie. Also, it is the Devil's grand ideal to get some Christian person to go wrong and then show him, or her, off to the world.

Round-up Campaign In Corpus Christi Association

The 1925 Round-up Campaign committee of Corpus Christi Association makes the following suggestions of churches and speakers; the dates to be arranged:

Annarose, Aberdeen, Mote Valley, Palo Alto, Ricardo, Riviera, Rev. J. P. King.

Alfred and Sajeta, Rev. J. H. Jackson.

Kingsville and Calallen, Rev. B. F. Bickley.

Park Avenue and Driscoll, Rev. E. E. Dawson.

Corpus Christi First and Falfurrias, Rev. O. J. Cole.

London and Chapman Ranch, Rev. C. A. Hornburg.

Dubose, Hebronville, Agua Dulce, Rev. W. O. Dixon.

Robstown and Alice, Rev. M. E. Weaver and Rev. T. Y. Adams, Committee.

Wait Before You Pass Judgment

Some serious charges have been made against our General Secretary. They are very damaging charges, which if true would necessitate drastic action on the part of Texas Baptists. If untrue, the maker of the charges deserves criminal prosecution.

If you must pass judgment, then pass it in favor of our Secretary. Wait until there be convincing proof before you pass an unfavorable judgment on him. It will take more than an unsupported newspaper statement for the Baptists of Texas to believe that their Secretary has been guilty of any commercial wrong-doing. Many brethren felt justified in questioning the wisdom of our Secretary in matters of lesser import, but no question has been raised as to his commercial integrity. And as one co-operating Baptist, this writer resents the accusation brought against him.

Be careful in your hasty judgment; wait awhile; hear our Secretary; more than one man is involved, even the cause.

And in the meantime, let's push the Round-up for the denominational work until the day that the Convention meets in Mineral Wells.

Neb: "Where did you tour on your vacation?"

Ted: "I don't know! I was driving the car!"—Life.

Papers say that Ma, the Governor, is going to attend a bull fight down across the border.

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A Sermon Outline

One he has already expressed:
"Therefore will I call upon Him as

Resolves: To Pray, to Partake, To Pay. The resolves logically follow the benefits, even as night follows day.

There is some exaggeration in the above, but we do have a great number of conventions. Pastors are urged to attend them all and see that a leading group of their people attend. A leading calculation would not be out of place. Suppose the pastor from the Valley goes to the General Convention. He cannot hope to make the trip and stay through the sessions without an outlay of \$75 or \$80. Then he gets one of his B. Y. P. U. leaders to attend the B. Y. P. U. Convention at an outlay of \$50. Then a worker is sent to the Organized Bible Class Convention at a similar figure, \$50. And he must go to the Southern Baptist Convention at an average outlay of \$100. First thing one knows the church has contributed nearly as much for convention trips as for denominational work. In the places nearer the center the figures are much lower, but the increased number still keeps the total almost the same. Conventions are essential to our denominational work.

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