

OLD TIME WEST TEXAS BARBECUE TO FEATURE COMMENCEMENT

An old time West Texas Barbecue is to be one of the attractions of the graduation day exercises of Simmons University to be held on Thursday, June 4th. The morning program on June 4th will begin at 10 o'clock at the First Baptist Church. The commencement address will be delivered by Dr. Lincoln McConnell, of Oklahoma City. Following this degrees will be conferred on about 100 young people.

After the graduating exercises the barbecue will be served on the university campus. Plenty of barbecue will be on hand for all present, but the visitors are asked to bring a basket lunch along to supplement the barbecue.

Dr. I. E. Gates of San Antonio will speak in the afternoon. He is one of the greatest platform speakers in the State and it will be worth making the trip to Abilene just to hear this address.

The pageant, "History of the Baptist" will also be one of the strong features of commencement week. This pageant will be given on the campus on Monday evening, beginning at eight o'clock.

The program for commencement week, which includes Friday, May 29th to June 4, follows:

Friday night—May 29, Eight-thirty o'clock. Fine Arts Concert.

Saturday night—May 30, Eight o'clock. Art Exhibit—Fine Arts Building.

Sunday—May 31, Eleven o'clock. Sermon, A. C. Miller, at First Baptist Church, Cisco.

Sunday evening—May 31, Eight o'clock. Sermon, A. C. Miller, at College Heights Baptist Church.

Monday—June 1, Eight o'clock. Pageant—Simmons campus.

Tuesday—June 2, Eight to ten p. m. Formal opening of the president's home.

Wednesday—June 3, Eight o'clock. Alumni Banquet.

Thursday—June 4, ten o'clock. Commencement address, Dr. Lincoln McConnell, (pastor First Baptist Church, Oklahoma City), First Baptist Church. Thursday—June 4, eleven o'clock. Graduation Exercises.

TAHOKA PASTOR PREACHING INTERESTING SERIES ON UTTERANCES FROM CROSS

Rev. B. N. Shepherd on last Sunday night preached the first of a series of seven sermons on the utterance of Christ on the Cross. His text last Sunday night was "Father, forgive them, for they know not what they do." Perhaps the most striking feature of the deliverance was the suggestion of the awful crime that the persecutors committed through ignorance. Several sermons could be preached on this subject without covering the ground. Ignorance is the fruitful soil in which prejudice and narrowness and intolerance and persecution grow luxuriantly. The world has perhaps suffered more from these sins, growing in and from the soil of ignorance, than all others combined. Knowledge of God and His laws, knowledge of nature, knowledge of world history, knowledge of other races and nationalities, knowledge of human nature, knowledge of the conditions, temptations and aspirations of other peoples and other individuals, broadens us and makes us more tolerant toward our fellow-man. The deeper our ignorance of these matters, the more narrow and intolerant and critical we are likely to be. It was a wonderful field of thought that the text and the preacher's discourse suggested.

GREAT MEETING AT JEWETT

Pastor R. T. Hanks of Jewett has the following to say concerning the meeting held recently at Jewett, in which Dr. J. C. Burkett of the South Side Church, Abilene, did the preaching:

This good and able preacher came to Jewett and helped the First Baptist Church in a meeting which closed last Tuesday night. We had a good meeting; thirteen joined the church on experience and baptism, and there were quite a number of professions of faith upon the part of others. Dr. Burkett captured Jewett. The people here now know why it is that the pastor of the Baptist Church loves him so, and they expressed their appreciation by a substantial offering. Mrs. Hanks and I had the pleasure of entertaining Dr. Burkett in our home, and we never had a more agreeable guest. We are much obliged to the South Side Church for letting him come.

MEXICAN PREACHERS PLACED IN JAIL BY ORDERS OF PRIEST AT SAN ANGELO

On May 5, Rev. D. Ruiz and two Protestant preachers of San Angelo were placed in jail because of a disturbance at a Mexican celebration in San Angelo, according to D. Ruiz, who has written the West Texas Baptist concerning the matter. Ruiz is a Baptist evangelist under the Home Mission Board of the Southern Baptist Convention. The article from Ruiz follows:

The Roman Catholic Priest of San Angelo, Peter M. Baquet, taking advantage of the ignorant Mexicans, mistreated them the 5th of May when they were in a public meeting at the Turn Verein Opera House to celebrate the anniversary of the battle of Puebla. In his speech the priest said that he, as Hidalgo and Morales, the fathers of the Independence of Mexico, is a priest and wants to follow in the steps of the great heroes of Mexico; that he has a Mexican heart which is much better than to be a Mexican by race; that to love a Mexican by a Mexican is nothing, but for him to love a Mexican is a great thing. Just then some Mexican citizens of San Angelo cheered "VIVA JUAREZ" and these two words only were enough for him.

It was a spontaneous and earnest "VIVA JUAREZ" that cheered up and that made the priest so angry that he began to utter all kinds of insults, as mad as he could be, saying that those who cheered VIVA JUAREZ are impudent, barefaced protestants, with Satan as guide and leader, false prophets who in Mexico and the United States are causing strife and hate, division and disturbance and that if they had any shame at all, they would leave the place at once.

Those who cheered did not leave the place and then the priest himself called the Chief of Police to arrest three of those present, the Presbyterian Mexican Minister, myself and a Presbyterian layman, whose names are Rev. S. Adame and A. S. Velaz.

On the request of our friends we came out of jail at 12 P. M. from 10:30 P. M. The following morning at 9 A. M. we were requested to appear before the authorities to respond to the charges of the Roman Catholic Priest, Peter M. Baquet, but he never appeared to make any charges at all.

All the preachers of San Angelo were present at 9 A. M. and Judge Thomas also to meet the charges, but the old Peter M. Baquet never appeared.

The Priest wanted to kill us judging by his attitude and his reports he has sent out to his readers.

The San Angelo Ministers and Attorney Thomas advised us not to prosecute the case, but to drop it, as the Roman Catholic Priest did not make any charges and said to us that Paul and Silas were put in jail also and did not make any counter-charges. And we, by our own will have adopted the advice of our friends because we think it is a wise and Christian advice.

IT IS TIME FOR THE PROTESTANTS IN GENERAL TO AWAKE. San Angelo, Texas, May 14, 1925.

SEYMOUR PASTOR HOLDS GREAT MEETING AT ELECTRA

The editor preached on the first Sunday at the First Church, Seymour, in the absence of the Pastor, Rev. J. R. Balch, who was in a meeting at Electra. The editor has just received a letter from Brother Balch in which he writes concerning the meeting:

We had a great meeting at Electra; 52 approved for baptism, and more to come in later. Brother Francis and his noble church will launch a great campaign next Sunday to raise funds to complete their church building, which will be one of the greatest church buildings in all this section of the state, a monument to the devotion and loyalty of the pastor and church to their Christ and their cause.

Rev. A. R. Tyson, who served the Sweetwater Association for almost five years as missionary, is located at the present at Sweetwater and is available for work, either as pastor or missionary. Brother Tyson was one of the best missionaries the Sweetwater association ever had. He is a splendid preacher and a constructive kingdom builder, and some church or association should put him to work right away.

Southern Baptists Lift Up a Great Doctrinal Standard

By L. R. Scarborough

The committee appointed at the Atlanta Convention on the Baptist Faith and Message reported at the Memphis Convention articles of faith which were a revision and enlargement of the New Hampshire Articles of Faith. Every member of the committee agreed to every item in the report. One member of the committee, Dr. C. P. Stealey, offered a substitute to the article on the Creation and Fall of Man. Dr. Mullins read the report of the committee. Dr. Stealey offered his amendment and spoke for about forty-five minutes. Dr. Mullins followed in an address about the same length. A motion was made by Dr. Barton of Missouri to the effect that the Convention vote immediately upon the amendment and the report of the committee. This vote was about 220 to about 2200 in favor of voting without further discussion. It was ten to one. Then the vote came on Dr. Stealey's amendment. Something over 900 favored it and something over 2,000 voted for the report as it was originally made. The amendment was lost; and then the report embodying the Baptist Faith and Message was adopted with an overwhelming majority. Many brethren were disappointed, especially those who did not get to speak. The motion to cut off debate was as fair to one side as the other. Both sides had had equal time to speak and by the leaders of the two positions; and then the vote was so overwhelming. About 700 or more of those who afterwards voted for Dr. Stealey's amendment voted with the other thousands who were opposed to his amendment to cut off further debate. The Convention knew what it wanted to do. Any charge of unfairness misses widely the mark.

A Great Doctrinal Document

The committee made some preliminary statements showing what Baptists mean by confessions of faith, that is, that they are not creeds that one group can bind on the consciences of any other group, and that they are not meant as sledge hammers to beat people over the head with, but that they are guides in interpretation of the Word of God, having no binding authority upon the conscience and that they are statements of religious convictions drawn from the scriptures and not to be pronouncements upon science or government, history or philosophy. No doctrine set out in the New Hampshire Articles of Faith was changed. The wording of some of the articles was changed and some new articles were added, for instance, on religious liberty, peace and war, education, social service, co-operation, stewardship, etc. Dr. Mullins stated that there was no difference of opinion in the committee on the question of evolution but there was a difference of opinion as to whether in articles of religious faith there ought to be definitions and pronouncements on science. A declaration of faith is a declaration of what you believe and is not a disclaimer nor a declaration of what you do not believe. Taking the report of the committee as a whole, it is a great doctrinal standard lifted up before the people. In Isaiah 62:10 God says, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." This great document now approved

and recommended by the Southern Baptist Convention to the churches of our constituency was a great constructive pronouncement, not only against all the false teachings of modernism, but against other heresies as well, as Southern Baptists see the truth. It makes definite, constructive statements of our belief on the following great doctrines—the inspiration of the Bible; the virgin birth, the deity, holy life, atoning death, bodily resurrection and personal return of the Lord Jesus Christ; salvation by grace and grace alone; the spiritual regeneration of the souls of men by the cleansing blood and effective righteousness of the Lord Jesus Christ; repentance and faith as the only terms of salvation; the two ordinances, the Lord's Supper and baptism; the doctrine of eternal punishment for the unbeliever and eternal glory for the believer. No modernist can accept any of these doctrines. This great document is a broadside against modernism.

The One Point of Difference

The discussion in the Convention and the differences of opinion was around the third article in this declaration of faith on Fall of Man. Here is what the article says, "Man was created by the special act of God as recorded in Genesis—'So God created man in his own image, in the image of God created he him; male and female created he them' (Gen. 1:27). 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul' (Gen. 2:7). He was created in a state of holiness under the law of his maker; but through the temptation of Satan he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and in bondage to sin and are under condemnation, and as soon as they are capable of moral action, become actual transgressors."

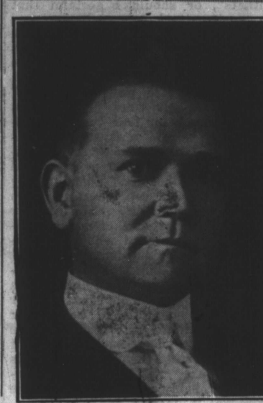
Let us look at what this article teaches. "Man was created." It does not say man was evolved. There is a wide difference between the word "creation" and the word "evolution." It says he was created. "Man was created by the special act of God." This plainly pronounces against the process of evolution because it says he was created by the special act. No evolutionist can get any encouragement thus far. It says "Man was created by the special act of God." It plainly states that it was an act on the part of God and not an act on the part of evolutionary processes. It says "Man was created by the special act of God as recorded in Genesis." This statement substantiates the old belief long believed by our people that the descriptive act in Genesis is the truth of God. And then it specifies by quoting from the scriptures in Genesis 1:27, "So God created man in his own image, in the image of God created he him." It does not say that man was evolved from a lower form of life and finally grew up into the image of God; but it says God created him in his own image and then to make it stronger the article says, quoting from Genesis 2:7, "And the Lord formed man." It does not say he evolved him, but "formed" man out of the dust of the ground and breathed into his nostrils the breath of life and he became a living soul." There is not a point in

article as big as the point of a cambric needle for an evolutionist to stand on; and then it goes on and says, "He was created in a state of holiness under the law of his maker."

Now, this was the broadside the Convention pronounced against all the heresies of modernism. Then, outside of the article of faith, there was a pronouncement on science and religion. This document was passed unanimously by the Convention at Kansas City, even those who supported the Stealey amendment voting for it and many of them afterwards announced themselves as satisfied with the statement. No man in the Southern Convention, as far as I know, since the time has pronounced himself against this document which was passed by the Convention at Kansas City and re-affirmed by the Memphis Convention. This document evolutionary hypothesis freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis. It goes on to say, "We protest against the imposition of this theory upon the minds of our children in denominational or public schools as if it were a definite and established truth of science." And then it goes on to make record of our "unwavering adherence to the supernatural elements in the Christian religion, the Bible as God's revelation of himself; the virgin birth, the deity, the miraculous power, the vicarious atoning death of Jesus, his resurrection, ascension and return. And then it says, 'We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools,' and 'We insist upon a positive content of faith in accordance with the preceding statement as a qualification of acceptable service in Baptist schools. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures.'

It is inconceivable to me how any document could be framed in a constructive, declarative way to be stronger against the false teachings of modernism. Dr. R. A. Torrey, one of the leading fundamentalists of America, nationwide known and loved preacher of the Gospel, said to me, "That document that your convention passed yesterday ought to satisfy any fundamentalist in the world. It is a bulwark against modernism and is one of the greatest pronouncements in the history of Christianity." I may not quote his exact words, but certainly almost so. It should be known that Drs. Goodspeed and Laws and other leading fundamentalists of the non-radical type in the Northern Convention have just made articles of faith for the Eastern Theological Seminary. These men are stalwarts in the fundamentalist movement, though they have repudiated the radical and destructive type who are now functioning in the Baptist Bible Union. In their articles of faith for the new theological seminary they say, "We believe that man was created in the image of God and that he sinned and thereby incurred spiritual death." They do not go in to the definitions of science. I would go much further than they have done. (Continued on page four)

HAMLIN PASTOR WRITES CONCERNING CHURCH CONDITIONS



A. W. Reeves

WAYLAND TRUSTEES ELECT FACULTY MEMBERS FOR NEXT SCHOOL YEAR

The following members of the faculty for Wayland College have been elected by the board of trustees: G. W. McDonald, president. W. P. Clement, dean. B. H. Warren, professor of history. Mrs. B. H. Warren, professor of English.

Mrs. J. P. Woodward, modern languages.

Mrs. G. W. McDonald, professor of history and mathematics.

Miss Ruth Evans, professor of science.

Z. T. Huff, professor of foreign languages.

E. S. Anderson, professor of history and mathematics, and director of athletics.

B. M. Sims, professor of music.

Mrs. B. M. Sims home economics.

Mrs. L. C. Bennington, art.

F. Ihlefeldt, band director.

Other teachers to complete the faculty will be elected soon.—Herald.

WORK IS PROGRESSING AT WINTERS; RECENT MEETING HAS GREAT RESULTS

Some time ago Miss Mary D. Taylor, financial secretary of the First Baptist Church at Winters, sent in the following interesting notes from that good church, but on account of the confusion and rush of the last edition, the notes did not reach the printers:

The ten days revival services conducted by Rev. John G. Winsett and Pastor Stephens of the Winters People closed April the first with eighty-nine (89) additions to the church. Sixty of this number coming by Baptism. Half of those Baptised were grown people. From one family, the Gideons, there were nine adults Baptised. We almost captured the entire "Gideon Band", one young lady surrendered her life for special work and large numbers came forward reconsecrating their lives. Altho the special services have closed the revival continues, there were four professions in the Junior Department of the Sunday School last Sunday morning.

Our Sunday School has taken on new life with the coming of Spring, we have had an average of 450 the past three Sundays. Last month our B. Y. P. U. put over one of the most successful B. Y. P. U. Training Schools ever held in Winters. The following subjects were taught by our home force: Advanced B. Y. P. U. Methods" was taught by Mr. J. E. Childers, "Senior B. Y. P. U. Manual" was taught by Mrs. H. H. Stephens, "David the Master Poet" was taught by Mrs. C. L. Graham and Mr. C. R. Richardson, and "Junior B. Y. P. U. Manual" was taught by Miss Myrtle O. Barber. There were ninety enrolled in the school and seventy-eight awards issued.

Pastor H. H. Stephens is in a meeting with Pastor Toby and the Eden church, in his absence Bro. Joseph T. Fielder will have charge of the services at Winters Sunday. Bro. Fielder is a returned missionary from China and is now in Winters visiting Mrs. Fielder's Parents, Mr. and Mrs. D. H. Taylor.

The Baptist Church at Winters celebrated "Mother's Day" with an all day program. An interesting program was rendered and at the eleven o'clock hour the pastor, Rev. H. H. Stephens preached a sermon befitting the occasion. Dinner was served on the church lawn and the afternoon was spent in singing the old songs our mothers used to sing.

Dear Brother Malone:

Most preachers have conscientious scruples about making a report about their own work, lest they be accused of "blowing their own horn," but you asked for a word from our church and I most happily give it. Permit me to first express my deepest appreciation of the fine, readable and thoroughly orthodox Baptist paper you are now editing. It is doubtless destined to become a great power in cementing and unifying the Baptist forces of this western empire.

I am beginning to feel like a full fledged west Texan. The ozone of the altitude and the aggressive spirit of the people, the reciprocal atmosphere of the great west make a tonic that is invigorating. Under the shadow of one of the fastest growing cities, Abilene, and the influence of one of our greatest and most orthodox schools, Simmons College, with her princely president and studious faculty, and the numberless Phenix-like villages, towns and cities that are growing as if touched with magic hands, make this section truly "the empire of the west." It is good to be here.

Our work is going good, a constant, virile and healthy growth. The Sunday School attendance has broken all former records; we have easily passed the 300 mark as we had 346 present in Sunday School April 19th. Almost overflow crowds at the prayer meeting and church services; additions by baptism and church letter at most every service. We have adopted the budget with some 90 percent of the membership pledging; most of the others will sign later. I believe one of the most vital needs of today is that there shall be developed a deeper and more vital conscience on the matter of personal responsibility for the life and work of the local church. If this can be done, the whole kingdom enterprise will prosper to the ends of the earth. An unhealthy local church situation will cripple the work out and beyond. If we are to grow a healthy, evangelistic and spiritual local condition in all our churches, I would venture to cite the following important things to be kept in the forefront.

First—Fellowship or organized unity. Growing out of this will come a co-operant organization which will develop team work that will be invincible. The Saviour sent the twelve and the seventy on a mission of evangelism and soul winning and He sent them not until they were unified in fellowship with a common heart interest. The lack of fellowship and spiritual organization in most of the churches, I believe, is a tragedy. For statistics show that a very small percentage of our combined Southern Baptist membership ever do anything locally or southwide. I believe this grows out of the local problem.

Second—Prayer. The local church situation will be sickly and weak or strong and virile in proportion to the prayer life of the constituency of its membership. How often we are forced to acknowledge our short comings in this connection when we view the prayer life of Christ and most of the charter members of the early New Testament churches. They faced a paganized and ritualized religion, deeply entrenched in the hearts and habits of the people, but through the power of prayer, common interests and spiritual fellowship, they "turned the world upside down." The local church should guard well, lest we permit the big programs and drives to take the place of prayer.

Third—Soul Winning. Surely the local church should make soul winning the major purpose of all its activities. All other work should be a means to this end. Will God really bless any of the auxiliaries of the church if they do not have soul winning as their chief goal? Much is being heard now, charging our great Baptist work with the awful blunder of majoring on education and minor on evangelism. Religious history proves that any denomination that has done this has suffered from an inward decay and are now being relegated to the scrap heap of forgotten falacies. God save our great Baptist cause from the tragedies that have come to others by this fatal blunder. There was heard on long ago, one of our great outstanding Southern Baptist leaders say—"beyond a doubt Southern Baptists are now putting a higher premium on educational training than evangelistic soul winning." Charging that the state boards make provisions in many cases for educational workers and are doing away entirely with their evangelistic staff.

(Continued on Page Four)

REV. W. A. NICHOLAS BENE- FACTOR TO HUNDREDS OF CHILDREN

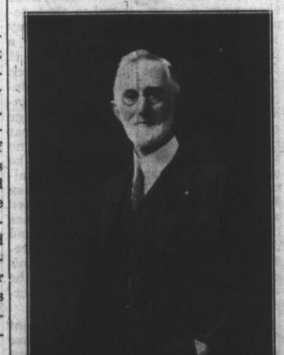
Brother Nicholas needs no introduction to any audience in West Texas. Perhaps there is not a worker in this section that is more widely known nor more universally loved. For seventeen years he has been devoting his life to the noble task of finding motherless and fatherless children and placing them in good homes. There are hundreds of little fellows in Texas who were once homeless and friendless, but now located in happy homes, who owe their happiness and good fortune to Brother Nicholas, this association and its friends who, by their generous contributions have made the work possible.

For five years Brother Nicholas was with the Children's Home Society of New Mexico. He was for nine years with the Children's Home Society at Fort Worth, and for the past three of four years has been superintendent of the West Texas Children's Aid and Welfare Association.

This association is saving hundreds of children from hunger, cold and neglect; it takes them from surroundings of poverty, vice and crime and places them where they have a chance to become honest, industrious and happy. It saves the State thousands of dollars by curtailing crime and creating good citizenship. It makes many childless homes happy by placing desirable children in them. It reclaims the fallen and gives hope and help to the discouraged.

Brother Nicholas has a number of fine children now that he is planning to place in good homes. They range in ages from two months up to fifteen years.

MANAGER OF WEST TEXAS CHILDREN'S AID ASSOCIATION



REV. W. A. NICHOLAS, Superintendent West Texas Children's Aid and Welfare Association.

LAYMEN AT HAMLIN RENDER FINE PROGRAM

During the absence of Pastor A. W. Reeves of Hamlin, who attended the Southern Baptist Convention, the laymen of the church rendered an interesting program. Following is the program as published in the local newspaper at Hamlin:

Leader in charge. H. O. Cassie
Song Service. By Choir
Prayer. By Walter Nowlin
Song. By Choir
Offering
How the Sunday School Can Contribute in Building a Strong Baptist Church in Hamlin. W. E. Benson Solo
What the Men Can Contribute to the Building of a Strong Baptist Church in Hamlin. Ted Russell
Male Quartet
Training an Army to Carry on the Work and Keep it Strong, Rev. J. T. Nicholson.
A Challenging Goal Reached by 1930. What Will It Be? W. B. Hinton
Song. By Choir
Benediction. M. P. May.

Rev. John M. Riddell, a senior in Simmons has accepted the call of the church at Ben Hur, near Waco. He is planning to move his family to Seminary Hill after June 1st, preparatory to attending the Southwestern Seminary next fall. The Dressage church in Runnels county refuses to give Brother Riddell up as pastor and he is planning to make the trip from Fort Worth and take care of his work on that good field. Brother Riddell is one of the biggest preachers in West Texas. He is large physically, mentally and spiritually. The Ben Hur church is to be congratulated in securing his services.

The West Texas Baptist

SAM MALONE, EDITOR AND PUBLISHER

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THE SOUTHERN BAPTIST CONVENTION

The editor did not have the privilege of attending the Southern Baptist Convention at Memphis. What impressions we have of the meeting have come from the reports in the various Southern Baptists papers. From these reports we judge the people as a whole went away from the convention dissatisfied with the disposition that was made of the question of evolution. This, of course means that we will have another year of agitation on this question. There are extremists on both sides of this question. The report of the committee on a declaration of Baptist principles, it seems, tried to avoid both of these extremes and brought in a majority report that would, ordinarily satisfy any orthodox Baptist. But these are not ordinary times. The spirit of unrest, criticism and distrust has possessed our people, and that means it is hard for our people to keep cool-headed and reasonable on any question.

We believe our leaders made a mistake at Memphis similar to the mistake made last Fall at Dallas, and that was in not allowing a free and open discussion of the matters in hand. It is easy to see our leader's attitude in the matter. They have the great causes they represent so much at heart, and they are afraid a free-for-all discussion of these questions will hurt these causes. Perhaps it would hurt them to some extent, but we believe it will hurt far less than to put the lid on and let our people go away without letting off the steam and relieving the pressure.

There also seems to be dissatisfaction among our denominational papers in regard to the disposition our leaders made in regard to the financial conditions our people are facing. We believe Editor Routh of the Baptist Standard is right in suggesting that our people be taken into full confidence of our leaders and shown exactly just how serious is the situation. If our people could be made to realize just how tragic is the situation, we believe there would be less criticism and more inclination on the part of our people to help save the situation for the glory of our Lord and Master.

PUBLICITY.

A few days ago our good friend, Brother R. C. Pender, field representative for Buckner Orphans' Home, took the editor to task because he has not been giving more publicity to the Home at this time. He called attention to the fact that this time of the year was the most critical in the entire year and hardest for the management to get by. Of course we had to plead guilty to the charge, because they were true, but we ventured some suggestions to our good friend in regard to the matter.

Firstly, the columns of this paper are always open for every one of our field representatives of every interest fostered by our great denomination to present their cause to the people. To be sure it is the editor's business to, on his own accord, help boost all our interests, but naturally with the multiplicity of tasks that the editor faces, he hasn't the interest in any one institution that the person who is working for that institution every day. There is just one condition that we would impose upon those who desire to use the paper in the interest of the various causes, and that is that the items be brief. There is lots of printer's ink and good newspaper space that goes to waste each issue of our papers as a result of the long-winded articles that appear in them. A writer is surely "kidding" himself when he thinks the average reader of our papers, and especially our religious newspapers, is going to read the lengthy articles that appear in them.

We would recommend that our seminaries all have a department of journalism and that at least one course be required before graduation. This would at least give our denominational writers some conception of the value of brevity in newspaper work.

Evangelist V. B. Starnes and singer J. C. Cohen have just closed a fine meeting at Paint Rock. Miss Alice McKnight, pianist for the Starnes-Cohen party, was present and aided greatly in the musical part of the program. The results of the meeting have not been learned at this time.

Open Forum

SOME MORE "FURTHER REMARKS" ON "SOME TEXAS BAPTIST NEEDS".

F. S. Groner.

I have just read Pastor J. O. Heath's second article in criticism of our work in Texas and in which he appears in the role of wounded innocence. But should I say, "in criticism of our work," lest I be accused of being "unkind," unfraternal, and as indulging in "cheap adjectives, and to pelt an opponent with stinging epithets," or should I acclaim that his caustic attack was a gracious and Christ-like commendation of the work and an expression of love and sympathy for the workers? Shall I refuse to designate his diatribe by its right name, and praise an "unfraternal" broadside at our work and workers as "fraternal," for fear I shall be rebuffed as being "unfraternal"? Is strong but explicit and correct language from my pen any more devoid of a "fraternal spirit" than equally strong but incorrect language from Brother Heath's pen? Can Brother Heath's charges that we are ground against Brethren who are bending under great burdens and great responsibilities, indicting such brethren with infidelity to high and solemn trusts, and by such charges win for himself the eulogium of being fair and sweet-spirited, and then have one who dares to deny such indictment and to correct the mis-statements classified as "cruel" and "unfraternal"? Probably we should obey the Scriptural injunction and when smitten on one cheek turn the other. When one of our Baptist preachers writes an article alleging that those to whom we are committed have deliberately gotten together in "secret" and framed up on the brotherhood, that the Executive Board has transcended its "appointed boundary," has pursued a policy that has produced "mental torture," and otherwise imputes the moves of the seventy-five members of that great Board, appointed by the Convention of which the plaintiff is a member, probably I should as one of the indicted malfesants graciously bow and respond, "I thank you, kind friend, for your unfraternal spirit and praiseworthy attitude (?)".

Yes, in my article I did refer to the fact that brethren had spoken about Brother Heath's critical spirit and his constant intimations that nothing was being done to suit him. I may say that I have heard more of this kind of comment since his first article appeared than I have ever heard before. The editor of the West Texas Baptist Standard commends the spirit of Brother Heath's second article in an editorial, but in a personal conversation with the Editor commended the spirit of the first article and stated that he had requested a certain pastor to reply to same. For Pastor Heath I have none but the most cordial regard. But whenever any brother makes an unwarranted attack upon a great body of men, such as the seventy-five preachers and laymen who compose our Executive Board, I should not hesitate to defend them, even though I should not be one of their number.

He says, "Now let it be borne in mind that the policies are formulated by just a few men. They are good men, but they are not infallible." No, the members of our Executive Board are not infallible, and I have my doubts about the infallibility of that individual who attacks the Executive Board and accuses it of formulating policies in secret, when as a matter of fact our Board has never held a secret meeting in its history. There might be circumstances under which it would be justified in holding an executive session, but so far as our records show, it never has held an executive session.

"Policies are formulated by just a few men." We have all the men on our Board that the law will permit on a board of directors of any corporation, and our Executive Board is the board of directors of the Baptist General Convention, which is a corporation. As stated before numerous visitors meet with us from time to time and counsel with us in all our deliberations, and most of our denominational policies are passed upon by our General Convention and by our 120 Associations, as near as is possible for this to be done. But let it be remembered that our Executive Board is constituted that it might formulate policies and it will default if it does not so function.

"It is to be regretted that in his reply, Brother Groner passed over some points concerning the closed policy that were worth his profound attention. . . . We are now under what is known as the Unified Program, and this Program requires the churches, if they are to receive any credit for their contributions, to make them in accordance with this unified plan that has been adopted by the Executive Board." No, I did not deny this nor several other charges in his first article because I had neither the time nor felt disposed to request the space to answer every count in his lengthy indictment, but I do deny it now. If our headquarters office can obtain information about contributions made by any church outside of our regular denominational budget it is our policy to make a record of same and to give the churches or churches making such contributions whatever credit is due them. This is provided for in a resolution passed by our board and also passed by our convention, and in pursuance of this policy we have requested the heads of the various institutions to furnish the headquarters contributions they may receive from individuals or churches outside our office a monthly statement of any regular denominational budget. This is for the purpose of keeping a record of the receipts of such institutions and of giving proper credit to the churches or individuals making contributions, but our office cannot issue receipts for same. We can only give receipts for money actually received. This policy accords both with correct office methods and honesty of administration, and not even Brother Heath can cause us to deviate therefrom.

It is interesting to recall how the 1925 Program was put over at the Convention in November. This is the

way it was 'done'. Some brother read the program as recommended by the Executive Board. After the reading of the program, Brother Groner spoke for a full hour and then Dr. Scarborough spoke for another hour and then we voted. Brother Groner likes to refer to that as an open and free discussion of the 1925 Program. "Put over." This is the language commonly applied to tricksters, to designing politicians, to defrauders and schemers, but it is here used by pastor Heath to describe his brethren. Would you have thought it of one who discourses so copiously on "a fraternal spirit" and "fervent love toward those who may differ from us," I suggest a line for him to memorize. "Lord God of hosts, be with us yet, Lest we forget, lest we forget."

Now, why could not Brother Heath have stated the facts about this instead of making a statement that was incorrect and misleading? Refer to the Minutes of our last Convention and note the facts. These are the facts:

A committee was appointed on future program. This committee brought in a program that had been recommended by the Executive Board after a two-day session in July, which recommendation had been carried to every one of the 120 Associations in Texas, including Haskell County Association, where Brother Heath is pastor. After due consideration by all these various associations, they all adopted the Program, with one exception. Haskell County, the Association in which Brother Heath resides, deliberated nearly a half day and then unanimously adopted the program, as their report to our office shows. The committee to which this matter of the Program was referred at our Convention, in the light of all these facts, recommended came.

Yes, I spoke to the report, and spoke an hour. But Brother Scarborough did not speak to the report. He was not even in the Convention at that time, but was busy on another committee. Following my address, the President of the Convention invited others to speak and when he did not respond, he spoke himself. The report was adopted by unanimous vote. Has the brotherhood ever heard it charged before that something was "put over"? If Brother Heath did not speak—if he were opposed to the report—he had two chances to speak and to vote against it, one in his own Association and the other at the time the vote was taken in our Convention. Paraphrasing his own language, "I can remind him that issues are not settled by evasions and deceptions, but are settled by the truth that is in them."

Brother Heath devotes one long paragraph in an effort to prove that pastors are not meant when the expression "denominational men" is employed. I see no point in his labored effort, nevertheless, he is in error in his declaration. The man of a pulpit committee recently was inquiring about the pastor of another church whom his church was considering in connection with its pastorate, and he asked the question, "Is Brother Blank a denominational man?" Inquiring, of course, to ascertain whether or not he supported our denominational work. Brother Heath insists that pastors are not "denominational men." Some may not be, but we are glad to announce that the overwhelming majority of them are.

Now, in all candor, if a man does not endorse all the policies of our Board, but honestly believes that other policies would contribute more toward denominational harmony and growth, would he be recommended for denominational promotion by the men who initiated those policies? I am glad to answer this question affirmatively. There are policies of the Board that I do not support. But Board did things at its December meeting contrary to my recommendations. It often acts contrary to the suggestion of its President. We men in the employ of the Board who have favored a different course than that taken by the Board at certain times, but none of these have been demoted or ecclesiastically decapitated. Our seventy-five Board members often differ among themselves, which is perfectly natural. But we are Baptists, we are democrats in our polity and our policies, and when a majority, after prayer and due deliberation reach a conclusion, the rest of us cooperate. We do not lend our selves to rancid strictures on the Board or its members. There is a time to debate policies and plans and a time to act like real Baptists and accept the plans adopted.

"I have now come to the greatest point in this whole matter. It is this. I wrote that it had been stated that more than 1500 churches located in different parts of the State had refused to contribute to the denominational program. . . . But what about the statements? Brother Groner says the statements are as a result of the facts as the other 'flaming' and 'violent' charges. He is so certain that no one has said anything that remotely resembled it that he asks, 'Who stated it? When and where?' And inspired by hot indignation, Brother Groner's question fairly sizzles the heat of its own sarcasm. "Sizzles the heat of its own sarcasm"—soft words and choice from one who never employs "cheap adjectives" or "stinging epithets," or "rebuking sentences," or "scorching personalities," but whose heart is wholly imbued with "a fraternal spirit" and "fervent love."

Brother Heath exults in an imaginary triumph when he intimates that I stated in an article in FACTS AND TIDINGS, in July, 1924, that "1500 churches located in different parts of the State refused to contribute to the general denominational work." He cannot find this language in that article. He labors much in an effort to explain that according to the dictionary, the words "refuse" and "decline" are synonymous. Even so the words "deteriorate" and "disintegrate" are about synonymous. But what is the point, dear friend? Suppose they are synonymous. Granted. But neither the word "refuse" nor "decline" appears in the article in FACTS AND TIDINGS. It was stated that they failed to contribute, and this is acknowledged in my reply to Brother Heath's first article, explaining that many of our churches have never contributed in the spring, but make their contributions in the fall of the year when they realize from their

West Texas Associational News

MITCHELL SCURRY ASSOCIATION

PROGRAM
Of the Joint Fifth Sunday Meeting of Big Spring and Mitchell-Scurry Associations
To Be Held With
Westbrook Church, Beginning Friday Night, May 29th, 1925
Friday:
7:45—Devotional—Rev. J. H. McLeod.
8:00—Sermon—Rev. D. H. Heard.
Saturday:
9:30—Inspiration—E. E. Mason.
10:00—Bible Evangelism—G. W. Parks.
11:00—Sermon—Rev. Brown, pastor at Midland.
Noon.
2:00—Devotional—A. D. Leach.
2:15—Baptist Loyalty—M. C. Bishop.
3:00—Board Meetings.
Adjournment.
7:45 p. m.—Devotional—O. B. Tatum.
8:00—Sermon—Rev. Jeff Davis.
Sunday:
10:00—Sunday School.
11:00—Sermon by Missionary George Alexander.
Noon.
3:00—B. Y. P. U. Program to be arranged by pastor.
7:45—Sermon—Missionary W. D. Green.
The ladies will have a session during the above time.
Committee.

I am authorized to say that dinner will be served each day at the church. Board members are urged to come or to send some one in their place. Let's show our sister association we are a live bunch and are on the job. Don't forget we are on a cash basis. See to it that your money for Associational Missions is sent to this meeting or to Treasurer Harvey Shuler, Snyder, Texas.
Ernest Keathley, Cor. Sec., Mitchell-Scurry Association.

crops or other sources of annual income.

"I trust that I am possessed with the right spirit in this discussion," says Brother Heath. Then why seek to give an interpretation to an article foreign to its meaning, and to read it into language which was not employed, and to put certain words in quotations, such as "refuse" and "decline," as if such words were quoted from the article when, in fact, they appear nowhere in the article.

"I have now come to the gravest point in this whole matter. This is the language employed by Brother Heath in the beginning of that portion of his article in which he misinterprets and mis-quotes the language of this writer. Indeed, it is 'the gravest point in the whole matter.' There is nothing more grave nor more serious than to impute language to a brother that he never employed, and to do this with the evident design to show that that brother has crossed himself. What is fairness? What do we mean by 'a fraternal spirit'?"

But now a word about those 1500 churches. Let it be remembered that we only have about 550 full time churches, and some 600 half time and about 1800 fourth time churches. We usually have around 1100 pastorless churches. Some of those churches which did not contribute had pastors and some were full time churches but over 1000 of them were pastorless at the time and with some exceptions they were country churches that depend on the fall harvest for the money which they give. Our plea was a plea for better enlistment. But is it time to allege that because a church failed to take a collection that it "declined" or "refused"? On many instances they had made their pledge to be paid in the fall. In a great majority of the cases there was no pastor to present the cause and take an offering. Campaigns are made almost every month in Dallas for money for some cause. I often give but often am not even solicited. But in those cases in which I am not solicited and do not give have I "declined" or "refused"? According to Pastor Heath's dictionary I have, but that is not the way the rest of us understand ordinary English.

While it was almost impertinent for me to do the defense of those whom he assails he grows eloquent and tearful with self-pity in defense of himself. It is entirely consistent for him to arraign the seventy-five members of our Great Board, but it is "cruel words" and an "ominous threat" if I focus a few facts on him. He turns from his arraignment of his brethren to effusive laudation of his own qualities as one who has ever lived a life of self-denial and solemn devotion "to our beloved denomination." Harken to his words: "I have given already more than twenty years of my life to the Baptists," "I have labored," "I have worked for the Baptists," "I have borne the burden and heat of the day," "I have been loyal," "I have done for the Baptist program." All of the above we are glad to have from his own "pen point," but we beseech him to please allow the same loyalty and devotion to the seventy-five brethren whom he has indicted. Contrast what he says about himself with what he says about others: "No matter how self-governing," "raise the windows," "transcend the appointed boundary," "whose policy is developed in a session so profound in its secrecy." A secretary who with the weapon of acrimony, "a circle so exclusive as to render distant and strange the light." And if we do not admit that

RUNNELS COUNTY ASSOCIATION

In a meeting held recently the Runnels County Baptist Association went on record against immorality as it exists today. At this meeting the following resolutions were passed:

The Workers' Conference of the Runnels County Baptist Association, assembled with the New Home Church May 4, feeling the deepest concern as to the social and moral conditions of today, and realizing that the fight for uprightness requires the united efforts of all our moral agencies, and appreciating especially the influence of the secular press, in these matters, deeply deploring the great publicity given by our papers generally to public dances, mixed bathing, Sabbath desecration, and other such things whose influence is well known. The papers are read in all our homes by all members of the family and with the influence that follows. We feel that the papers can be more effective friends of moral uprightness if they would eliminate or greatly reduce the publicity now being given to things that are harmful to the social order, and give larger space to the worthy and uplifting events of the day, and as a religious body we so request.
A. Swindell,
M. A. Quenden,
Scott W. Hickey,
Committee.

The Fifth Sunday meeting of the Runnels County Association will meet on Thursday evening with Pastor J. B. Adams and the Pumphrey church. An interesting program has been arranged and a large attendance is expected. The meeting will continue through Sunday.

Rev. Scott W. Hickey preached at the Baptist Church at Maverick last Sunday, his subject being the dance. The Runnels county preachers are getting their eyes open on the subject of modern evils, and they are going after the church members who indulge in these things.

The Intermediate B. Y. P. U. of the College Heights Church, Abilene, rendered a fine program with the Valley View Church last Sunday. There were three conversions during the service. The group of fine young people were under the leadership of Mrs. Pitts of the College Heights Church.

Rev. E. J. Barb preached the commencement sermon for the Miles High School last Sunday. Dr. W. F. Fry of Simmons University was scheduled to deliver the sermon, but was unable to attend the service.

Rev. R. D. De Weese, who for several years was pastor of the First Church, Anson, has accepted the call of the Bronte church, and will move on that field in the near future.

Editor Sam Malone of the West Texas Baptist delivered the commencement address for the Robert Lee High School on last Friday evening. He also delivered the address for the Fort Chadbourne school on Saturday evening.

Pastor F. M. Wiley is happy over the great service at the New Home Church, Runnels county held on the second Sunday. At the morning service the pastor spoke. Dinner was served on the ground and in the afternoon Rev. Scott W. Hickey preached a fine sermon. Brother M. C. Golden, a former pastor preached at the evening hour.

Brother W. H. Hughes preached recently at the First Church, Ballinger. We are glad to report that Dr. Alvin Swendell, pastor of the church, is still improving from the severe illness and is able to resume his work.

the lovely tribute he pays himself and the lovely things he says about his brethren are alike true, then we are guilty of "cruel words" and "rebuking sentences and scorching personalities." Let him think and write as beautifully of his brethren as he does about himself and be as gracious in his appraisal of them as he would have them be of him, and newspaper controversies like this never again will be provoked by his "pen point." Let him remember that they are just as sincere as he and are just as considerate of the desires and best interests of the brotherhood as he, and that they can be wounded by cutting and cruel thrusts as well as himself. It is my best judgment that this party should end. I am glad to offer Brother Heath my hand with the cordial reminder that "we be brethren." Let us work together as such for the bringing in of the kingdom until the day is done. I crave an unbroken fellowship and a closer comradeship for our Texas Baptist brotherhood. I am sure this is the will of God, and may it be the will and effort of our Baptist people for, "Behold how good and how pleasant it is for brethren to dwell together in unity."

HASKELL COUNTY ASSOCIATION

W. M. Lawrence, Missionary Because of the heavy rains throughout Haskell Association, services have been hindered, and crowds small, but in spite of rain, mud, and rough roads we are moving on. There is no place for quitting in the Master's service, and we are glad of it; for there is joy in christian service.

The first Sunday in this month was a good day with the Rose Chapel Church and their good pastor, Bro. Stovall. I had the pleasure of being with them and assisting in the ordination of Brother Russell to the office of deacon. Also Brother J. W. Reed and J. W. Edwards with the other deacons of the church, Brother Henshaw, assisted in the ordination.

Yesterday, May 17th was a good day also. In the absence of Brother L. E. Frazier, pastor of the O'Brien and Rochester churches, it was my pleasure to preach, at the morning hour, to the good people at O'Brien. Then in the afternoon to be with the Gillespie Church and Pastor L. S. Jenkins in a meeting of the associational Sunday School Convention, in which a splendid program was rendered by Brethren; Pierson, (A. C.) of Haskell, McMin of Rochester, and V. W. Tatum, Pastor at Weinert. From Gillespie we journeyed on to Brushy Church and assisted in the ordination services of Brother Cornelius Williamson, in which he was set apart to the full work of the gospel ministry. The Council was composed of Brethren I. N. Alvis, J. H. Ewing, L. S. Jenkins and the writer.

The Brushy Church has ordained some noble fellow-workers—John W. Newsom, L. S. Jenkins and others—and we hope for Brother Williamson a fruitful life of service for the Master.

Our next Fifth Sunday meeting meets with the Hood Church northeast from Munday. Bro. J. A. Kinser is the good pastor. We are looking forward to a good meeting, and we are hoping that we shall have a full attendance.

GUION CHURCH

W. H. Howell.
Sunday, May the 10th, was a good day with the Guion Baptist Church. The writer and pastor preached at the eleven o'clock hour to a large audience. Dinner was served, in abundance, at the church.

The Volunteer Band, of Simmons College, rendered a very fine program in the afternoon. Miss Underwood, who is a new recruit in the band, rendered her part efficiently. Special musical numbers were given by Mr. Frank Stamps, Mr. Ragle, and Miss Roberta Turner. Miss Naomi Hutton painted, "The Balance" and made an appeal with the heart searching question, "If you were weighed in the Balance would you be found wanting?" A godly number came forward and reconsecrated their lives to God, and one young lady surrendered for special service.

Miss Hutton had charge of the evening service and she captured the hearts of her hearers as she brought a splendid message on the subject of, "Mother and Mother's Love". We as church and pastor are not satisfied as we are now, but we feel that our conditions are improving and we trust that we are in the process of building a good strong church at Guion.

Our meeting is to begin the first Sunday in July with Bro. John Riddle doing the preaching.

Rev. J. E. Black reports a great service Sunday with the Southland Church of which he is pastor. There were four conversions and eight additions to the church in the Sunday services.

Rev. John W. Newsom, missionary of the Sweetwater Association, is in a meeting this week with Pastor E. K. Daugherty and the Lamar Street Church, Sweetwater. The meeting will continue through Sunday.

CHAMPION CHURCH

In spite of mud and clouds threatening rain before the day should end, large crowds attended the services at Champion Church Sunday, May 10. At the morning service the church subscribed money to pay for the furnishing of a \$250 room at the West Texas Baptist Hospital, after a very earnest message in behalf of that institution by Dr. Fry of Simmons College. The B. Y. P. U.'s of our church also pledged \$100 for a ward bed.

At the noon hour lunch was served at the church, Dr. Fry speaking again at 230.

Because of our pastor's wanting to get home to leave for the Southern Baptist Convention on Monday morning, the night service was called in. However the three B. Y. P. U.'s rendered a program to quite a number of visitors at 8:30 in the evening.
—Reporter.

BLAIR CHURCH

Mothers' Day at Blair was observed with a splendid program given by the Sunday School in the Baptist Church. After Sunday School and preaching services in the forenoon, the good people of the community gave further evidence of good old-fashioned hospitality by serving dinner on the ground. This being over, a large crowd assembled in the church house to listen to the program. Bro. Logan, our superintendent, first gave us an interesting talk paying worthy tribute to the mothers of our country. A somewhat lengthy program consisting of songs, recitations and dialogues was then rendered. The manner in which the children recited, the sympathetic attention of the audience and the artistic decorations of the house were all very much to be commended. That the program was such a success was largely due to the patient efforts of some of the lady teachers of our Sunday School.

The Christoval encampment has purchased three and nine-tenths acres of land on the south bank of the McKendrick draw and fronting on the east bank of the Concho river for a consideration of \$360. The ground will be improved to meet the growing needs of this great institution of the west.

The ministerial students and mission workers in Simmons University are doing a fine work among the prisoners in the Taylor County jail. On a recent Sunday afternoon Brother Harrison preached and three professing faith in Christ. Coach Cuhn of the athletic department of the University was present and made a fine talk.



SCOTT W. HICKEY

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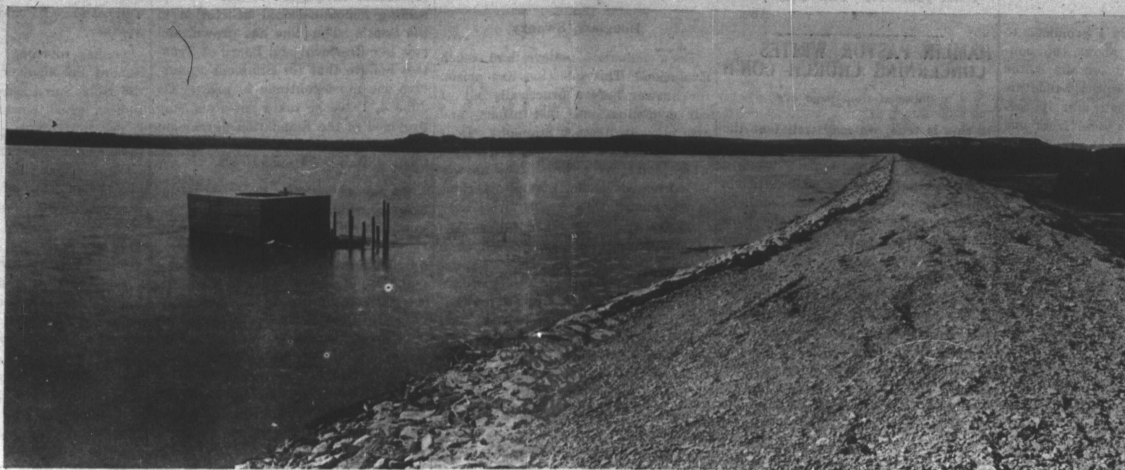
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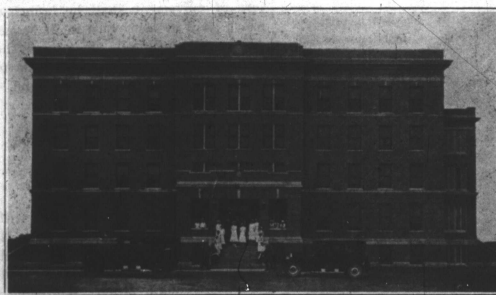
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SOUTHERN BAPTIST LIFT GREAT DOCTRINAL BANNER

(Continued from Page One)

The articles of faith approved at Memphis go much further and are much stronger than their statement. I will say for myself that I can sign almost any pronouncement against evolution. I am against it, first, last and all the time. I believe its teaching today is doing great damage to the cause of Christ and that is the reason why I favor the approval of the Convention of these articles of faith and the declaration by Dr. Mullins on science and religion. The document the Convention passed and the majority of the committee recommended ought to be satisfying to any Southern Baptist.

The leaders of the Baptist Bible Union who do not want a settlement around Dr. Stealey and his proposition. One of the leaders of this movement, showing his animus and purpose, was heard to say, "I would give ten thousand dollars for the Stealey article to be defeated." He was greatly disappointed because he did not get to speak before the Convention. This divisive movement of the Baptist Bible Union, with its three leaders, all of whom are discredited Baptists, sought in pre-convention meetings in every possible way, by sensational, misrepresentation, denunciations, propaganda, advertisements and discussions to create a bad and divisive atmosphere for our Convention. They did their best to divert the mind of the Convention from its great, co-operative work and to create a divisive and destructive atmosphere and they succeeded with some good men. They announced publicly that they were going to carry this war, in preliminary meetings and free-of-charge distribution of their papers, to every state convention in the South and to every possible Baptist in the South. They refused to co-operate in the work and spread abroad a propaganda of misrepresentation of our schools, our methods, our leaders and our successes; and yet try to determine the doctrinal content of our Convention. I believe the man or the movement that refuses to assume the responsibilities of the work of the Kingdom of Christ has no right to decide the doctrinal faith of the workers. You cannot satisfy these men. They are obsessed. They have a brain spasm. They are opposed to the articles of faith the Convention has approved for another reason and that is that it contains an article on New Testament co-operation. Those of us who are Southern Baptists, I am speaking of the leaders of this Bible Union movement, just gave enough to meet the constitutional requirement for a seat in the Convention for two messengers. The Baptists of the South had just as well know that we cannot satisfy these agitators. I say of the leaders of the Baptist Bible Union and this world fundamentalist movement, they are like Christ in one particular—they build around themselves, but unlike him in another particular. He built around his cross. They build around their criticisms. Paul separated himself from John Mark because "He went not with us to the work."

Southern Baptists are New Testament in their theology. They are sane and solid and sound and they are using their doctrines in a great, aggressive, organized, evangelistic movement to save the world. I am going with these orthodox, evangelistic, working Baptists. I hope you will go with us.

A Closing Exhortation
Our chance to meet the pressing obligations of our causes, take care of the growth of all our work, and pay our debtors to a lost world lies in a forward movement in spiritual evangelism and Bible stewardship in backing the co-operative program of Southern Baptists. We ought, all of us, now, with the New Testament in our hands, to go afire to win souls and to raise at least five million dollars this year for distribution among our Southwide and Worldwide causes, and that much of more for our state causes. Let's go.

ABE ATTENDS SOUTHERN BAPTIST CONVENTION

Dear Marget:

You remember that I promised to write and tell you about the convention. Now if you see the editor of the West Texas Baptist hand this letter to him and ask him if this will do as a news item from our association? It will be gratifying to me to have the privilege to tell the brethren and sisters, who paid my expenses to the convention about it. I want to express my thanks to them, as much as tell them what I see and hear, and how I feel about what I see and hear. Since it is my first time to attend a meeting as big as the Southern Baptist Convention, perhaps I see more than I hear, and hear more than I can remember. However I shall not try to tell you all in one letter, so you may tell the neighbors that you will have more to talk about next time.

I did not see much on the way. There were several of the brethren along and I just listened while they talked. You would have laughed and perhaps scolded, when I climbed into the berth, hat, coat, shoes and all. I did not get a Pullman ticket, but your pastor said that my invitation to sleep with him was just as hearty as any invitation I ever got to a turkey dinner. Things like that make common folks feel like their pastors are in the same world they are in. The next thing I knew we were in the convention city. I read some signs but the most attractive one was the words "Baptist Car" on the windshields of a lot of cars.

I thought that I had seen some large auditoriums, but Memphis has one that beats them all by far. I soon observed that the folks in the hall were wearing red, white and blue badges on their coats. Some of them read 70th, Meeting of Southern Baptist Convention, others, Missouri, or Oklahoma, or Houston and some information. When I remembered how we call for information over the telephone, when we do not know what we want, I stepped in front of a lady wearing the "Information" badge and said "I'm here for information". She courteously directed me to the registration desk, stating at the time that I could get a badge there. I told the registrar my name and that I was from Texas. He said "I should have guessed your State from the width of your hat brim". I have carried my hat like I carry my Bible at home, most of the time since.

Since 75 Million, and 1925 Program have been both Keynote and Repose, in every Strain for some time I naturally expected the Convention to be the same tune. But to my glad surprise the first, or rather the introductory service to the convention Tuesday night, was an evangelistic service. The Convention Sermon by Dr. Len G. Broughton, though not applauded by our "Lead Team", sounded a new note. His text was "Ye have not passed this way before". So profound was the discourse by that Godly old preacher of the Gospel of Christ, that the principal verses of the Convention Melody are being written in Minor music using La as keynote.

I have read and also heard a great deal said about the Southern Baptist Convention, I am now observing for myself. In my next letter I will tell

you more of what I see and hear, and how I feel about what I see and hear. I am yours for "Fair Play", ABE.

HAMLIN PASTOR WRITES CONCERNING CHURCH CONFD

(Continued from page one)

If this is true, we may well fear the results that inevitably follow this program. I do not believe we will ever eliminate friction and criticism and disunion until we as Southern Baptists come together on the New Testament plan of soul winning. This too, is a local church problem.

Fourth—Militant. The militant note should be sounded in every local church in the land. The conduct and life of the local church should not be such as to place it on the defensive, but it should be always on the offensive. The New Testament picture of church life is one of warfare and conquest. Christ said in speaking of the activities of the church—"The gates of Hell shall not prevail against it." Truly has one said—"the church that sits and sings—"Hold the Fort!" will soon have no fort to hold. Pope Leo III once said to one of his bishops—"the church cannot say as of old—"silver and gold have I none," for the church has become rich and powerful." Whereupon the bishop replied "neither can it say as did Peter of old "I say unto thee, in the name of Jesus rise and walk." The coming together of any local church should be but the mobilizing of a conquering army of a united brotherhood to wage a victorious conquest for a righteous cause.

Fifth—Missionary. The call of the cross should be heard by every local church. The world wide appeal of the cross makes every local church personally responsible to this appeal; we ought to respond with our prayers as well as with our money for the church that gives only its money and withholds the heart interest and prayer for world-wide kingdom coming has misinterpreted its relation to the great kingdom enterprise. Let us earnestly pray the Lord of the harvest that He will send laborers into His vineyard and then give our money to care for the laborers.

Should we call it a Utopian dream our hearts aspire to the day when every one that wears the name of Baptist shall be united into a solid phalanx, following the colors of the cross, pushing on and out and broadening the kingdom of God till it reaches the end of the earth? This is the note that is sounded at every assembly of our Baptist people from the great Southern Baptist Convention assembly to that of the local associational meeting. This ideal will undoubtedly be reached when the local churches, which go to make up the whole of our kingdom enterprise shall work together in the beautiful spirit of Christly fellowship, impregnated with the power of prayer, constantly travelling for the winning of souls, militantly marching to the battle cry of Christ's cross and going together with Jesus from the local church to the regions beyond, bringing in the day of His eternal kingdom. Is it saying too much and putting it too strong to venture to assert that every problem, no matter how intricate or complex, in any department of all our great Baptist work, grows out of the local church problem?

My prayer and hope is that some sort of movement shall be launched which shall be southwide in its scope, which will definitely strengthen the local church and enlist them all in the great work for which we stand.
A. W. REEVES
Hamlin, Texas
Box 306.

ROBY W. M. S. MEETING

The W. M. S. met May 11, with the following ladies present, Mrs. H. C. Smith, Dixon, Parker, Jewell Smith, White, Arendal, Carter, Hodges, Hallobaugh, Minor, Whitehouse, C. R. Smith, Bradshaw and Grandma Bradshaw.

This was our first lesson in the new book and everyone was delighted. If you were not there don't miss another lesson.

Quite a number were absent on account of sickness in our community. Not having our regular business meeting on the 1st Monday, we attended to some unfinished business and voted to adopt the financial plan of our W. M. S. manual which quite a number had the opportunity of studying in the training class taught at the church by our pastor last week.

May 18 will be Royal service day, find out if you are on the program and be sure to come. The devotional will be led by Mrs. H. C. Smith. Ask some one to come with you.

Reporter.

The third Sunday was a fine day with the Sweetwater Church in Stone-wall County. Large crowds attended the Saturday night and Sunday services. There was one conversion at the evening hour. The church observed the Lord's supper at the evening hour.

THE KIND OF EVOLUTION THAT SIMMONS BELIEVES AND TEACHES

Douglass Swanzy

Does Simmons believe and teach Evolution? This question has arisen for answer before practically all of our denominational institutions, and also presents itself to Simmons. "Does she or does she not?" is a question which some are asking. The answer is expressed in the maxim "Actions speak louder than words."

Thirty years ago last fall in the old Sweetwater Baptist Church, at a meeting of the Sweetwater Baptist Association, Judge H. C. Hoard, a leading attorney and Baptist layman, as spokesman for a committee, read a resolution which provided for the establishment of a Christian College to serve this vast Association. The resolution carried, and the college located at Abilene, Texas.

The original charter was filed in the office of the Secretary of State, Feb. 6, 1891, and the cornerstone of the first building was laid on July 4, 1891.

This was the beginning of the Abilene Baptist College, as it was named in the original charter. Soon the interest of Dr. James B. Simmons of New York was enlisted in this new institution. Through the influence of Dr. O. C. Pope, Dr. Simmons contributed generously toward the little college, and urged others to do so. Following his expressions of interest the Board of Trustees by a unanimous vote decided to change the name from the "Abilene Baptist College," to "The Simmons College," and not long after to "Simmons University," which name it has retained to the present day.

A noteworthy fact regarding these early transactions was that contained in the "Foundation Agreement" of Dr. Simmons which embraced in article four the provision that if the growth of the said College should warrant the name might be changed to "Simmons University."

There has never been a question in the minds of those closely associated with Simmons as to whether or not her growth warrants this referred-to change of name, but on the part of some who have not kept pace with Simmons progress there has been some question as to the desirability of said change.

For this reason it is well to refer to an article published in the West Texas Baptist some time ago from which the following excerpt was taken: "As the greatest monument to West Texas Baptist history and activity stands Simmons College. Her growth since that time (referring to the meeting of the Sweetwater Association in which the original resolution was adopted) is incomprehensible. Spread over an attractive forty-acre campus seven modern and modernly equipped buildings stand to testify to a western spirit of advancement that would not down frameworks of two other buildings under construction stand to proclaim the spirit of "Go Forward." Her first building would not be considered a college today, but it was the Abilene Baptist College then. Her first faculty would not be considered a college faculty today; her student body then could scarce be referred to as a college student body; but today her buildings represent, not buildings common to the average college of the South, but buildings far superior to many so-called universities, and represent a million dollar plant investment. Her faculty is composed of Christian men and women of highest personal endowment and professional ability and training. Her student body has increased from a mere handful at the beginning, to an enrollment of one thousand sixty-one last year, excluding duplicates.

"Simmons is the oldest and largest educational institution west of Fort Worth, and every department challenges other schools to a higher plane of efficiency. The standard Bachelor of Arts degree which she grants on completion of four years of college work is accepted hour for hour as entrance to the graduate schools of Yale and other leading universities.

"The Fine Arts Department after several years of concentrated effort, and after the erection of the beautiful Caldwell Fine Arts Building which has made possible advance in this department, offers to develop the esthetic natures of western men and women in a fashion never before offered them in this section of the state."

Since this article was written only a few months ago, the advance which Simmons has made is unbelievable. One of the buildings referred to as under construction has been completed and is the home of the beloved President, J. D. Sandefer. The other, a dormitory for men in nearing completion. Twenty thousand dollars is now being expended for the conversion of Anna Hall, which has stood since 1903, into a modern library building. A three hundred thousand dollar endowment campaign has been a marked success.

Evolution, advancement, growth, development: call it what you will;

it is enough to know that Simmons has evolved from what was once a resolution on paper to the fourth leading denominational institution in the South. Thus she has grown, and now her President and Board of Trustees believe that for Simmons to survive she must continue to grow. On June 4, 1925 she takes the final step provided in the foundation agreement of Dr. Simmons: that of assuming the name "Simmons University."

So far as actually teaching evolution in Simmons, the President together with all the officers and directors have made themselves plain on that score. Simmons stands foursquare against heresy of any nature, be it in the form of evolution, so-called modernism, or clothed in any other high sounding name. She has endeavored to hold true to her trust and to follow her agreement with Dr. Simmons "That said college shall give its students Christian instruction in Church, in the doctrines of the Bible, the word of God, in the story of the and in Christian Ethics, and in the principles of evangelical religion, as revealed in the Old and New Testaments, as they are interpreted by Missionary Baptists."

The Tahoka Church has sold its church building and lots to the Church of Christ of that city, and are giving possession of the property at once. The services will be held in the District Court building until the new church building is completed.

Miss Gatlin of Simmons University is to be with the Norton Church in a Sunday School training course, beginning on June 4. This Sunday School already has an enrollment of 167 and it is expected that the attendance will be greatly increased as a result of the training school.

Pastor Phinis McBeth reports a gracious service on the 2nd Sunday with the County Line Church in Fisher County. A Mother's Day service was held, dinner served on the ground and an afternoon program rendered. There were two conversions and one addition to the church.

NEW HOPE CHURCH

Last Saturday night services were well attended considering the rainy weather.

Sunday morning 10:30 our regular Sunday School hour, classes met, and the Holy Spirit was in the congregation in great power.

The pastor, Bro. C. B. Stovall, preached a wonderful sermon at the eleven o'clock hour. Sunday morning, the subject being "Mother". Close of services had one conversion, one came for baptism, and several gave their hand saying they wished the prayers of the christian people.

At 1:00 o'clock dinner was spread for everybody; it seemed it was greatly enjoyed by each and every one.

2:30 to 4:00. Program was rendered. The stage was decorated with the word, "Mother" and beautiful pink and white roses arranged about it. Each reading, speech, and song being honor of our dear mothers of our land.

There was one of the largest crowds we have ever had since we've been meeting at our new church house. We hope to see the house filled every Sunday from now on.

Mr. J. H. Fisher, one of the outstanding laymen of the First Church, Abilene, filled the pulpit at the First Church, Anson, on the third Sunday, in the absence of Pastor W. T. Hamor, who attended the Southern Baptist Convention at Memphis.

There were seven conversions and three additions to the church at Crystal Falls on the second Sunday, and a result of the "Mother's Day" service. Pastor A. A. Tucker preached at both the Sunday hours, and a special program was rendered by the young people.

A letter has been received from Miss Floy Hawkins, scholarship girl for Abilene District, W. M. U., in which she requests this paper to express her appreciation for the beautiful shower given by the women of this district in the meeting held recently at the First Church, Abilene.

SIMMONS COLLEGE

From Simmons Brand

It was Simmons day all round at the First Baptist Church on last Sunday when President Sandefer filled the pulpit in the morning and Sam Morris, student minister, preached in the evening. Dr. Millard A. Jenkins, was gone to the Southern Baptist Convention at Memphis, Tennessee.

"Modernism and Fundamentalism," was the subject of President Sandefer's talk in the morning. Using observations he had made on his late eastern trip, he delivered what was declared by scholars in this city to be the ablest address on this subject ever delivered in Abilene.

Rev. Sam Morris, a junior in Simmons, filled the pulpit at the evening hour, preaching on a text from Genesis. In his sermon Mr. Morris appealed to the last not to linger in their place of danger as did Lot, but to get on the side of safety and right with God and Jesus Christ.

The greatest enrollment that has ever attended a summer session is the prediction of the authorities for the coming summer school, the first term of Simmons University, which will open on June 10. Entrance examinations will begin on that date and will be held for two days. Registration will begin on June 11, and class work will start on the 12th. The term will last ten weeks, examinations for the summer's work being scheduled for August 20, 21, and 22.

Simmons is taking the lead in oratory and debating. Representatives of the Simmons Oratory and Debating Council won five out of seven intercollegiate contests during the past year. Decisions were won over Louisiana Baptist College, Shreveport, Baylor College, Belton, Howard Payne, Brownwood, North Texas State Teachers, Denton. The State Oratorical Contest, held at Daniel Baker College, Brownwood, was won by Simmons.

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Abilene, Texas

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Jefferson D. Sandefer, LL. D. President

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Summer Quarter Begins June 11
and Closes August 22

Fall Term, 34th Annual Session
Begins September 16

For catalog and further information write

A. E. Chandler, Registrar

ABILENE

TEXAS



REV. J. P. REYNOLDS

Rev. J. P. Reynolds, who for the past few months has been assistant pastor and educational directors of the College Heights Church, Abilene, has tendered his resignation, effective June 1. Before coming to Abilene, Brother Reynolds served about two years as field man for the Baptist Standard. He is a college and

seminary graduate and has spent several years in serving Buckner Orphan's Home, Wayland College and Goodnight College, having been at one time president of the latter school. Brother Reynolds has accepted work again with the Baptist Standard and will begin his work June 1.

VOLUME

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Large res of Southern ported at t Southern though the sion Board agencies an vention were reduced bu in the rece report from ment of the Board, show year South the homela 676 baptis membership affiliated w 763,862. A schools and ported, brin of school t ment of 2,5 ber of B. Y. and their while the n ganizations

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