

SOUTHWEST TEXAS BAPTIST

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NUMBER 1

Schoolmen, Make Speeches

Schoolmen are always welcome in Baptist gatherings, because they have such a vital touch upon all the people. Whether it is an encampment, association, or convention, they are very welcome visitors. Usually they are attractive personalities, social souls that we delight to have association with. Place on the program is usually made for them that they may discuss some theme and make announcement about their particular educational enterprise.

Our schoolmen ought to make speeches, real, honest-to-goodness speeches upon great themes that will challenge the attention and stimulate the thinking of the people, especially the young people whom we want to be interested in denominational schools. Our schoolmen do not always function in this regard. On several occasions we have seen them take up a whole service with uninteresting announcements that merely dealt with the material details of their schools. Those things do not interest the people in general, but only the prospective students of that particular school. It is expected that schoolmen shall be trail-breakers into new realms and shall have something to say that will stir up the souls of their hearers, and when they fail, the hearers are disappointed and get the idea that school heads are down in ruts and think along a narrow track and lack breadth and general interest in the affairs of the people and of the demotion in particular. Dear schoolmen, when you appear on the program say something besides your little speech about the swimming pool and the domestic arts department and the dates of the next session. Tell us some big idea that is occupying the attention of the educational world. Tell us some stories of student victories over untoward circumstances. Make us a speech. Stir our souls with some lofty appeal. Open up some portion of the Book of books and lead us into new pastures where we can graze awhile. Don't undertake to use the time of busy people with a little perfunctory speech that a high school boy might easily work off. Don't embarrass Encampment program committees by disappointing an audience that came miles to hear something big and challenging. If you can't put it over, brethren of the schools, just ask the program committees to let you take five minutes for a pointed announcement, and then sit back in the audience and sing with the ordinary folks.

This is written for general reading, but for the especial benefit of schoolmen, and we shall mail a marked copy to each of them in the hope that their visits to general meetings will mean more to their schools, more to the people before whom they come, and will change the present situation when the program committee dreads to see them come, for the committee wants to give emphasis to our schools, but it has been disappointed so much that it— Well, we hope for improvement.

Good will toward men means peace among men.

Contempt for the uneducated person is no mark of an education.

Flaying Fosdick

Harry Emerson Fosdick, pastor elect of the Park Avenue Baptist (?) Church, New York City, the Rockefeller Church, is not in the best of standing with Southern Baptists. The discussions that follow are refreshing and we quote them from the San Antonio Express with the feeling that they will be interesting to all the brotherhood:

The Rev. Harry Emerson Fosdick, who has been extended a call to the Park Avenue Baptist Church, in New York City, is not considered a Baptist in any sense of the word, certainly not by the Baptists of the South, and particularly in Texas, assert a number of San Antonio ministers. He is out of harmony with the Baptist Church, her doctrines and standards, and none of the pastors here would undertake to place him, it is said.

Not only so, but the Park Avenue Church is not a Baptist Church, having departed from the faith, by the surrender of its principles as an orthodox Baptist Church. Automatically that church, by its action in calling Dr. Fosdick, ceases to be a Baptist Church. There seems to be an impression that Dr. Fosdick called the Park Avenue Church to him rather than the church calling him to its pastorate.

Dr. J. D. Sandefear, president of Simmons University, at Abilene, a Baptist deacon, spoke Sunday night at First Baptist Church, giving a review of his observations made at a meeting of fundamentalists recently in New York City. He declared emphatically that the impression sought to be made by modernists that the scholarship of this time is all on that side is a gross error.

Fundamentalist Schools

"Followers of the modernist theory are seeking to make it appear that a man is a donkey or a numskull, if he is not in line with their fallacy, but after hearing such noted scholars as Dr. Gray, from the Moody Bible Institute; Dr. Risner, president of that great Lutheran Seminary in Ohio; a strong Methodist minister from New Jersey, and that peer of all present-day scholars, Dr. Robert Wilson, dean of Princeton Theological Seminary, I am convinced that just the opposite is true."

Speaking further of Dr. Wilson, the college president from Abilene said he is the master of 25 languages, about as many dialects and has been in the school of languages for more than 50 years. He insists that there is not a scholar in the world who can stand his ground in attacking the books of the Old Testament, and the one who charges that these books are a myth exposes his ignorance in the realm of scholarship: No such half-baked statements will hold water in the light of real scholarship.

In Defense of Faith

"Scholarship as held out by the modernists is on the run," said Dr. Sandefear, "and not the fundamentalists, as the modernists would have the world believe, and it is wonderfully encouraging to an orthodox university professor to find scholars of such note as those quoted standing so boldly and defiantly in defense of the faith against these latter-day enemies of

the gospel as revealed in the Word of God. There are hundreds and hundreds of others who are standing with them and the results in my opinion will be a return to simple faith of the fathers and it will eventually lead to the greatest revival of the age."

Dr. Sandefear was present at the last service held by Dr. Woelfkin in the Park Avenue Church before the call was formally extended to Dr. Fosdick. About 250 were present at the service, and it was well known to the fundamentalists that the little church was going over to the modernists. "The Baptist people of the North are not going to follow Fosdick, Rockefeller and their group," declared Dr. Sandefear.

In the opinion of Dr. I. E. Gates, pastor of the First Baptist Church, the Park Avenue Church is going to be a peculiar sort of thing. It is to be non-denominational, having dropped the name Baptist, and will be operated as a broad-gauged community affair for the promotion of modernism. "There is a tendency on the part of these modernists to do away with the church of Jesus Christ, and if all were to follow Fosdick and his little band, in 25 years we would have no church," said he.

"Not a Baptist"

The Rev. D. B. South, president of the San Antonio Baptist Pastors' Association, and pastor of the Harlindale Church, declares that the calling of Fosdick takes that church out of the Baptist denomination. Baptists hold that the New Testament is the sole rule of faith and practice, according to the Rev. Mr. South, based on the command of Jesus to "Go teach all nations and baptize them in the name of the Father, Son and Holy Ghost," and when a church fails to measure up to that standard it is no longer a New Testament Church. The Park Avenue Church and Dr. Fosdick have set aside this plain authority on which our faith rests, and therefore they are no longer in the denomination.

"I do not consider Harry Emerson Fosdick a Baptist," said Rev. Calvin Nelson, pastor of Riverside Baptist Church, and I do not know where to place him. The Park Avenue Church is no longer a Baptist church. Fosdick seems to be trying to establish a church to fit everyone, but that is far from the Biblical standard. It looks to me like the Rev. Mr. Fosdick called the church to him rather than the church calling him to it, for in order to meet his conditions they had to surrender their ideas and standards. There is not a Baptist preacher in Texas, so far as I know, who is a follower of Fosdick in these views, and he is not looked upon as a Baptist."

Rockefeller's "Call"

The call of Fosdick to the Park Avenue Church, is nothing more than a call of John D. Rockefeller, according to Rev. Albert F. Beddoe, pastor of Baptist Temple, for they have made a complete surrender of everything held dear by Baptists, in an effort to make a bid to the so-called broad-minded men of America and to get the attention of science drawn to that congregation. "Whatever influence the Park Avenue Church may have had

Our New Evangelistic Policy

The regular meeting of the Executive Board of last Friday, the 19th, took a forward step that we believe will mean new things to our Texas Baptist cause. It elected a superintendent of Evangelism, and named Pastor W. Y. Pond of Hillsboro as the man for the place. Two evangelists were added to the force, namely, Rev. Bonnie Grimes of Nacogdoches and Rev. B. B. Blaylock of Temple.

The editor is well acquainted with the new superintendent and could name no man in Texas better fitted for that responsible position. Brother Pond is an evangelist by nature. His gifts in the line of soul-winning are really phenomenal. Some of the best meetings of recent years in Texas have been held by him, and in his pastorates he has had unusual success in holding revival meetings and baptizing great numbers of souls.

The writer is likewise acquainted with B. B. Blaylock and Bonnie Grimes. Both are of evangelistic temper and have been successful in their work of evangelism. They are men of passion and poise, men who know how to deal with all the problems that vex churches in these modern days. Their pastoral experience has been such that they will have great sympathy for the local church's problems and difficulties.

This phase of our work has been neglected in a way for some time, but we have had a disillusionment of late and are turning back to the apostolic way of carrying on the Kingdom's work. Nothing will take the place of evangelism in building up our denominational strength and cultivating our denominational spirit. When our denomination ceases to be aggressively evangelistic, it begins to fail, to disintegrate, to recede, to die at the top.

We hail this new procedure with gratification and commend the Board and its members for their action. For the new department we bespeak the sympathy and co-operation of the brotherhood, and trust that we shall be able to have these evangelists in our section quite a lot, for this is the most needy and profitable section of our Texas mission territory to-day. We hope that Superintendent Pond will direct his campaign in this direction some of the time.

We are going on as a denomination in spite of all our debts and difficulties.

"It is lost," said Rev. Mr. Beddoe, "and this may mean a split in the ranks of the Northern Baptist Convention. There are those holding modernistic views in the Northern Baptist Convention who will side with Fosdick. There are some of the same stripe in the Southern Baptist Convention, but not so many. The mode of baptism is the smallest part of the controversy, for it hits at the very foundation of our faith."

Rev. Mr. Beddoe is of the opinion that there is bound to come a division in the ranks of the Northern and Southern conventions on this question of modernism and fundamentalism. The fundamentalists are already organized in what is known as the "Baptist Bible Union of America," and meetings are held prior to the

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Men and Movements

—Missionary J. R. Mayes of the Del Rio-Uvalde Association is in a revival meeting at Sabinal.

—Pastor W. A. Knight of Lockhart, formerly of Laredo, is in a revival in his church in which he is doing the preaching.

—Pearsall Baptists are in a revival meeting this week with Rev. Calvin M. Nelson of Riverside Church, San Antonio, doing the preaching.

—Pastor George W. Springfield of First Church, Beeville, is in a revival meeting with the church at Kyle, between San Antonio and Austin.

—It is reported that Rev. George Balch is filling a number of engagements on a chautauqua program out of the state. George can make a charming speech.

—Pastor M. C. Eidson, Beacon Hill Church, San Antonio, is in Birmingham, Ala., with his father who is ill. In his absence Field Secretary T. Y. Adams filled his pulpit.

—Singer Carroll Hornburg and his wife, son of Pastor C. A. Hornburg, are most excellent singers and helpers in revival campaigns. We commend them to the brotherhood. They may be reached at Faltrurias or Kenedy.

—Missionary J. P. King of Corpus Christi Association is with Pastor Kelly at Ana Rose in an evangelistic meeting. We were in error last week when we stated he was with Pastor V. V. Youngblood.

—Pastor C. E. Saxon of Muldoen is being assisted in a revival campaign by Missionary R. C. McCullough of Gonzales. Gospel singer D. T. McMahon of San Antonio is directing the music. The campaign will last ten days or longer.

—The editor is in an evangelistic meeting this week with Pastor W. H. Ingle and the Patville Church, which is in the center of the Chapman Ranch. The meeting begins hopefully and good results are expected before the campaign closes.

—Calvary Church, San Antonio, had children's day last Sunday and a very interesting program was given by the Beginners, Primaries, Juniors, and Intermediates. Dr. W. W. Lee is the pastor, and Mr. W. L. Pieper is the superintendent.

—Missionary I. J. White of San Marcos, who is also one of the recording secretaries of the Baptist General Convention, is in a revival meeting at Kingsbury, in the San Marcos Association, and is associated with the Rev. T. B. Prescott in the campaign.

—Pastor I. E. Gates' article of last week's issue, "How I Have Managed to Live to be Forty-nine in Spite of all My Ailments" was read with much pleasure and many compliments passed upon it. He is one of Texas' best thinkers and most entertaining speakers and writers.

—The Guadalupe Valley Workers Conference met at Pilot Grove, eight miles east of Yoakum, on June 16. Rev. A. H. Clark of Cuero spoke on "Woman's Work," and Rev. A. J. Carson of Victoria on "Training Our Young People." It was a well-attended meeting.

—The papers state that Washington Cathedral, an Episcopal Church building, and which purports to be a national cathedral which in truth is not so, will be so strongly built as to endure two thousand years. President Wilson's body is buried in the church. It is located at Washington, D. C.

—Twenty-nine were added to the Los Angeles Heights Church, San Antonio, in the recent revival in which Pastor T. C. Long was assisted by Missionary J. S. Henderson. Twenty-three of the number came by baptism. Mr. B. H. King, director of the choir of the church, led the singing during the meeting.

—The San Antonio Express carried several short stories of the Riviera Beach Encampment and said good things about its work. We are grateful for all the publicity given the Encampment and feel that one of these days it will demand more space in the state papers. It is an infant now, but is destined to be full grown before many years.

—Dr. Hulén Carroll, dean of Carroll College, and supply pastor for the McAllen Church, taught the class in "Old Testament Studies," at Riviera Beach Encampment, and his pupils made the discovery that he knows a lot about that subject. All who took the work under him reported great satisfaction in his instruction.

—A new and unique plan of services is being scheduled by Pastor A. F. Beddoe of the Baptist Temple, San Antonio. Three nights each week he is going to hold a lawn service at different homes, singing songs that appeal, then speaking on some Bible character for thirty minutes. It sounds interesting and will surely eventuate in something good.

—Work on Carroll College at McAllen is reported to be progressing satisfactorily. Prospects now are that it will be ready for occupancy and operation by the new year. President J. M. Carroll is smiling all over these days by reason of the progress. An intensive campaign is being put on in the Valley for funds for the building. It looks hopeful.

—A newspaper why clerical collars fasten in the back. The question answerer replied, "The clerical collar, often called the Roman collar, is of modern and secular origin. It was probably adopted by the clergy of certain churches because of its simplicity." That is satisfactory; simplicity. We had suspected as much.

—San Marcos First Church laid the cornerstone of its new meeting house last Sunday afternoon. The building will have a seating capacity of fifteen hundred and will be modern in all its appointments. Dr. George Green of First Church, Austin, assisted in the ceremonies. The stone was carved and donated by Layman E. G. Coovert of San Marcos.

—I am a missionary Baptist preacher. Have been preaching six or eight years. Am planning to leave my field of labor and would be glad to correspond with any country church to hold meetings and do pastoral work. If you would like to know about my work, I refer you to Rev. H. C. Slaughter, Ozona, Texas, or Rev. A. J.

Carson, Victoria, Texas.—J. T. Patrick, Ozona, Texas."

—One of the Junior classes of Pastor Judd B. Holt's church is accustomed to put flowers in front of the pulpit each Sunday morning. Recently one of the elderly women of the church asked the girls what they did with the flowers after church, to which they replied, "Oh, we take them to people who are sick after the sermon."

—Some fellow asks a popular week-

—The South Texas State Teachers College at Kingsville is running now with an initial enrollment of near three hundred. A number of Baptists are on the faculty and are distinct contributions to Baptist strength in this section. Among the number are Prof. Allen of Canyon, whose brother is pastor at Bowie, J. D. Allen; and Miss Splawn, of the same family as President W. M. W. Splawn of the State University. We give hearty welcome to these good fellow-laborers.

—"Organizing the Revival" is a preacher's magazine headline. We know something that will beat that: The outpouring of the Holy Spirit on a church to produce a revival. However, we would not make light of organization, for it is worthy of note that when the Holy Spirit was leading the church so wonderfully in its early days He led it to organize. Organization and spirituality are not antagonistic in any wise, but are really complementary.

—"Is it easier to convert a man than it is to make a Christian out of him?" asks a magazine headline. What is the answer? It is noteworthy that disciples were not called Christians for a good while after the ascension of Jesus and after the Holy Spirit had descended. A Christian is a convert grown a bit—a good deal in fact. Potentially every convert is a Christian, but only potentially. Becoming a Christian in the full sense is attaining maturity under the sanctifying grace of our Lord Jesus Christ.

—Freakish weather is all the rage now. If your community has not had some kind of freakish wind storm or temperature or water spout or unprecedented drought you are behind the times. It is the most unusual year in the matter of weather conditions that we have any recollection of. However, we forget the eccentricities of weather rather quickly and are disposed to call every summer the hottest and every winter the coldest, every rain the biggest and every drought the longest. We think in the superlative most of the time when dealing with weather conditions.

—This sounds familiar: "The T. E. L. Class of the First Baptist Church (San Antonio) will entertain with a silver tea at the home of Mrs. E. L. Austin, Monday afternoon from 4 to 6 o'clock. The proceeds from the tea will be used for the building fund of the new church." Wonderful how women do: they will have a social function in order to enjoy themselves, then tax themselves for their good times and devote the proceeds to some worthy and unselfish purpose. Most of the churches in Texas are able to build new houses and carry on enlargements all the time because of this disposition of our elect sisters to collect money, even in small sums, which in the aggregate amounts to big sums. We are, for the women and their work.

—Brethren who publish church bulletins, please send us an occasional copy so that we may see how you are doing things in your church and may

make some mention of it. Among those coming into our office are "First Baptist Church Bulletin," Victoria, A. J. Carson, pastor; "The Roundabout," published by Pastor L. W. White of West Columbia; one from Pastor D. B. South's church at Harlandale, San Antonio. These are all helpful to the local church-work and make a good impression on the reader.

—One of Ma's pardoned convicts was caught in a new bandit enterprise at San Antonio one night last week when two of his pals were killed. Probably Ma will give him liberty again that he may go forth to kill and rob and terrify honest citizens. Ma is keeping faith with her friends, and perhaps Jim is augmenting his checking account. We hope they'll do their worst and reveal their true character to Texas voters, then we can have relief.

THE BRIDGE BUILDER

An old man going a lone highway
Came at the evening, old and gray.
To a chasm vast, and deep, and wide,
Which he must cross without chart
or guide.
The old man crossed in the twilight
dim.
The sullen stream held no fear for
him.
But he paused when safe on the other
side
And builded a bridge to span the tide.
"Old Man," said a fellow-pilgrim near,
"You are wasting your time in build-
ing here,
Your journey ends at the close of the
day
And you never again will pass this
way.
You've crossed the chasm deep and
wide.
Why build this bridge at even-tide?"
The traveler raised his old gray head,
"Good friend, in the path I've come,"
he said,
"There followeth after me today
A youth whose feet must pass this
way.
This chasm which has been as naught
to me
To that fair-haired youth may a pit-
fall be.
He, too, must cross in the twilight
dim,
Good friend, I'm building the bridge
for him."—Anonymous.

MONEY APPEALS

There is an inescapable Christian duty that is often urged by the Bible, namely, Christian giving. The duty of giving is as strongly emphasized as is the duty of praying. The obligation of men to put money into the church treasury is just as binding as the obligation to refrain from immorality. There is no difference in the binding force of commandments. Now our emphasis is on the duty of it, as one of the binding Christian duties and graces. It is one of the graces that must be emphasized continually because of the character of human nature. If men withhold money from God, they will withhold themselves. If a man is right in his money relations to God's kingdom, he is more than apt to be right in other regards. This is the appeal that is made concerning money. Its relation to church and Christian fellowship is another matter. Let's get some things straight and not imagine the church puts a money premium on men and women, and ignores and despises some because they do not have it. Not at all. The poor are entitled to the best of the church's blessings, and are as welcome as the sunlight of heaven.

Young People's Activities

L. L. LEGGETT, Editor

Pleasant memories of the Encampment and its great messages still linger in our minds like the perfume of a fragrant flower. Our subconscious minds were certainly impressed by what we saw and heard, for we find ourselves humming "He will keep His promise I know," or "When they ring the golden bells for you and me," etc. Or, we will catch ourselves going over one of Mrs. Davis' matchless stories and renewing our resolution to be a "thorobred." Then again we will find ourselves thrilled anew by I. E. Gates and his excellent addresses, or laughing at his fun, which recalls some pious folks we have known who must have been "weaned on a pickle." One statement by Brother Moses sticks on our mind: "God has not learned a single new thing in a million years, neither has He added a single new requirement to the plan of salvation in that length of time." Yes, we are going to be strengthened, encouraged and helped through the coming years by the God-sent messages we received at Riviera Beach Encampment in 1925.

Miss Farley, president of the Aransas Pass B. Y. P. U., took an eager part in the encampment.

Misses Ima and Annie-Sue Holman from First Church, Corpus, were representatives from that B. Y. P. U.

More than two hundred took part in the various study courses. We went to study and train ourselves for service.

Also, we will be glad to know of any special program or activity of any union in this section. Let's "pep" things up this summer in the B. Y. P. U. work and make it hum.

The Encampment Quartet was excellent. So was the wienie roast, and the croquet and the tennis and the base ball, and everything. More of us are going next year.

We will be glad to print the names of the officers of all the B. Y. P. U.'s for the coming six months, if sent us. We would like to know who they are. Don't be bashful.

It looked like a London Encampment the first few days. Even after that, London furnished the majority in all classes and audiences. Hurrah for Grandpa London and all his loyal Londonites!

Brother A. J. Carson was called home early in the Encampment by serious illness and did not return. His class in Gardner's Advanced Methods was carried on in a highly satisfactory manner by Brethren Beane and White.

Jack Partain and D. H. Joiner, both from the Kingsville B. Y. P. U., took in the whole Encampment from beginning to end. We shall expect the Kingsville Union to do big things this coming year, with these trained leaders at the helm.

First Church, Corpus, has elected B. Y. P. U. officers for the last six months of 1925. E. E. McDonald was elected to succeed himself as General Director, which means that he has been giving satisfaction. With the co-

operation of Brother Weaver and all his officers, we look for "Mc" to build up a great graded B. Y. P. U. in dear old First Church.

The Saving Passion

Some one complained to me that three doors from where I lived, a very questionable house was situated. I felt indignant and thought to go after the operator with a sledge hammer, but another thought occurred to me. I had just finished a series of meetings during which a former mayor and politician had done the preaching. He made one statement that clung to me. During his public career, prior to his conversion, he had had many a reformer and minister come to him with knocks and complaints. He acknowledged that they were justified, but in all the number not one ever spoke to him about his soul. Strange to say, one day an evangelist came to town, called upon him, had no complaint, but took occasion to speak to him about his soul and pressed the matter of a decision upon him. He was converted, and himself became a preacher, and is now doing evangelistic work. With that thought in mind, I searched for friends of the one I thought to vanquish, and indirectly invited him to my Bible class. He came. I saw him, and preached the Gospel to him. I was called upon some ten years ago to perform a marriage ceremony in a part of the city I did not care to go in alone. I took one of my church officers with me. Three days after the ceremony the woman gave birth to a child. After I had made the pronouncement "Husband and wife" she whispered in my ears, "As long as I live I'll curse the dance hall." I brought in the remark with telling effect. My offending friend continued to come, and one day I was surprised to have him call and was rejoiced to have him inform me that he was interested in his soul, and inquired the way to salvation. He was in earnest, made his confession and we united in prayer. He told me his life story without reserve. He had an interest in a very questionable hotel. I told him if he really wanted to be a Christian, he would have to part with it and with every other questionable thing. Two days later he came again and showed me papers binding the sale of the property. The following Sunday we took a special collection, he subscribed a hundred dollars, and the next day his check came for the amount. I do not recall a single meeting since without his presence. My problem is solved and I gained my brother. He is a very valued friend, and can't say enough good things about me to his former friends and pals. The Gospel did it. That is enough. It stimulated me to try the Gospel on others. I have lost interest in mooted questions of theology, but have trebled my interest and joy in trying to save men, and now I am wondering how I could ever have allowed a single week to pass by without saying to others as I did to him, "You need to be a Christian."—Tennessee.

Looking Ahead

A darkey, being the father of twelve children, all of whom had been rocked in the same cradle, was putting the latest arrival to sleep.

"Rastus," said his wife, "dat cradle am 'bout worn out."

"Tis 'bout gone," replied Rastus. "You all bettah get 'nother, and get a good one—one dat'l last."

If the outlook is dark, try the up-look.

FATHER

By THOMAS A CLARK
Dean of Men, University of Illinois.

"LINE upon line, and precept upon precept," the Good Book says, but that was not altogether father's way. He gave very few directions; he laid down very few rules; he was a man of action rather than of words. It was father's example when I was a boy that influenced me, and it is the memory of his life today that makes me want to be what he was.

I have no recollection that he ever once punished me; and though there was never any doubt that he was the head of the household, matters of our conduct he invariably left to mother, but we knew what he wanted and we should never have thought of going contrary to his desires. None of us children ever got especially intimate with father; I think he did not know how to bring about such an intimacy. He was quiet, serious, rather stern in his methods, but always reasonable, always just, always absolutely sincere.

He was rather rigidly religious and he carried out his religious principles daily in our home life so conscientiously that it never occurred to me that any man would be a religious hypocrite.

He was strangely undemonstrative, but during all the years of my childhood I never knew him to say a critical or an unkind word to mother. She was always right; whatever she did in his eyes was perfect. He was loyal to her from the day they met until the day he died.

He was wonderfully kind to all dumb animals and looked out for them as if they had been his children. He never struck a dog, and he never went to bed on a cold winter night without giving a little extra thought to the condition and comfort of the stock on the farm. In early spring and summer he never allowed us to use the horses on Sunday. They had been working all week and they were entitled to a full day's rest, he argued. The old horses who had done us long years of service, he kept in ease and comfort until they died.

Honesty, kindness, unselfishness, respect for work, loyalty to definite religious principles, he taught me not so much by precept as by the daily life he lived. When I was fifteen, he went out into the great unknown quietly, courageously, with absolute faith in the future. He knew in whom he had believed, and he left to each of us something of his faith.

It is a great heritage to have had a good father; it is a great privilege to keep through youth and early manhood this close relationship with father.

"Pa," said a newspaper man's son, "I know why editors call themselves 'we'."

"Why?"
"So's the man who does not like the article will think there are too many for him to lick."

The man who makes his own god would not want to be left alone with him in the dark.

PRINTER'S ERROR

The flower show had been a great success, and a few evenings later Mr. Blank, who had performed the opening ceremony, was reading the local paper's report to his wife.

Suddenly he stopped reading, his justifiable pride turning to anger. Snatching up his stick, he rushed from the room. Amazed, the wife picked up the newspaper to ascertain the reason of her spouse's fury.

She read: "As Mr. Blank mounted the platform, all eyes were fixed on the large red nose he displayed. Only years of patient cultivation could have produced an object of such brilliance."

The worst wildcat investment is to invest one's life in the service of the devil.

Sinners will be saved when Christians act as if they had been saved.

It is a sad religion that is never strong except when it's owner is sick.

Soul-winners don't have time to fuss.

Togger Tailoring Co.

PAUL CORNELIUS, Prop.

Cleaning, Pressing and Alterations

KINGSVILLE, TEXAS

A. A. CALLOWAY Architect

Designer of Better-Class Construction
Kress Bldg. Corpus Christi

If anything in
Hardware and
Implements
See us
Cage-Sparks Hard-
ware Co.
Phone 477
Kingsville, Texas

ORANGE SQUEEZE

Big Cash Contest now open.
Try this out, a great chance for you to earn cash premium.

SEE

Kingsville Bottling Works

For Entry Blanks
Kingsville, Texas

The John B. Ragland Mercantile Company Kingsville, Texas

The Big Department Store

Clothes For Every Member of the Family

Kingsville, Texas

FLAYING FOSDICK

(Continued from first page)

sessions of the conventions and the Rev. Mr. Beddoe thinks the fundamentalists of the North and the South will eventually unite and the modernists likewise will get together and there will be a permanent separation. "This is the first outstanding departure from the faith," says Beddoe, "but there are others North and South who are in sympathy with Fosdick's modernistic views, who are keeping under cover as a matter of expediency, many of them fearing to lose their jobs if their real sentiments are known. When one becomes a modernist he lets go the bulwark of the faith once delivered to the saints; he surrenders his belief in the deity of Christ rejects the virgin birth and other miracles in the Bible, and swings out toward the sea of infidelity. I had rather do business with a ward politician than one of these, for they are nothing more nor less than wolves in lambs' clothing."

Rev. E. C. McDonald, pastor of Prospect Hill Baptist Church, thinks it an unfortunate thing, in as much as the Park Avenue Church is known as a Baptist church. In fact it is not such, however. This incident will lead to a break in the Northern Baptist Convention, in the opinion of the Rev. Mr. McDonald. "Fosdick insists on taking members into the church, by immersion, sprinkling, pouring, or without having been baptized by any mode. The Northern Baptists insist on immersion as the only mode of baptism, but will accept members into their fellowship who have been immersed by ministers of other denominations. In the Southern Baptist Convention it is not so; the only baptism accepted being that administered by regularly ordained Baptist preachers."

The young Rockefeller has been wanting a church broad enough to take in everybody, regardless of creed or denominational standards, and this Park Avenue-Fosdick combination will suit him. Of course, that church accepts the evolution theory maintained by Fosdick and will be in line with his modernistic views. This would not be tolerated in the Southern Baptist Convention, which, I believe, is clearer of evolution than any other organization in the country."

STRONG OR WEAK

By O. J. Cole

One of the reasons that Baptists have developed strong, conquering preachers in the past was that each preacher was left to work out his own problems without a set of overlords to solve his problems and arrange all his plans. Now that our "leaders" are arranging all our plans and policies and sending out experts to tell us how to do things, I am just wondering if we will not develop a weak and dependent ministry. Training, yes, to the last limit. Profit by the experience of others, certainly. But as each local field has its own peculiar difficulties and each pastor or local leader can best solve his own problems according to his own plans, we must "put over" our job ourselves. We would be very unwise if we should refuse to listen to the advice of those who have succeeded in their work, but their success was not because they had somebody to fix all their problems, but rather because they used their own minds, made their own plans, solved their own problems. With an open Bible and God's guiding hand we should face our tasks with a conquering faith, remembering that "each victory will help us some other to win."

Teaching Baptist Doctrine

One of the good things about the stir with respect to fundamentalism and modernism is the revival of study and teaching of Baptist doctrines. For three summers now the study classes at encampments that took "What Baptists Believe" have been the largest attended, and the keenest interest has been taken in the discussions. Probably the teacher is subjected to the gravest scrutiny by the members of the class too.

The recent Riviera Beach Encampment ran true to form and the class under Pastor D. B. South of the Harlindale Church, San Antonio, was the largest attended. Pastor I. E. Gates took the course for the three days he remained, for, said he, he wanted to find out about origins. The writer was busy with a class so could not attend Brother South's class, but he heard the most extravagant expressions of appreciation concerning his teaching and his ability to engineer the class through all the discussions without getting them hopelessly involved in argument.

On Sunday afternoon of the Encampment, Brother South gave a brief summary of the whole book, "What Baptists Believe," setting forth in brief but clear outline the whole content of the Baptist faith, from the first article on, "The Scriptures," to the last one "Civil Government." Afternoon hours are very hard on speakers, for they have to overcome their own drowsiness, and stimulate their hearers to attention. It is hard work. But Pastor South succeeded most admirably, and not a dull minute occurred during his address. Many commitments were passed on his fine presentation.

Perhaps the best way to cover the whole range of the Baptist faith in a clear and succinct way is to engage in the study of the book above referred to, or one of like nature. It is very suggestive, it stimulates one's thinking, it unifies the thinking of a group and clears up many hazy points. Nothing could be better for our people in these stirring days than for whole churches to set aside a week or two and engage in the study of the book, using an open Bible the meantime to verify all the statements of the book. If our people know our doctrines they will be stable and will have zeal for their propagation, locally and to the ends of the earth.

A BOUQUET

One of our central Texas subscribers throws the following bouquet at the Baptist. This will offset whatever brickbats may be hurled at the paper.

"The Southwest Texas Baptist came this morning laden with good reading. The references to professional singers was to the point and well stated. Geo. W. Coltrin should have broadcasted his letter to evangelists several years ago. I am glad they have the message at last. The management of the Baptist should send I. E. Gates a check for \$500 at once for telling the world "How he lived forty-nine years in spite of all his ailments." More humor, more philosophy, more reproach than I have read in an equal amount of space. It is too good to be copyrighted, but the public owes Gates and the Southwest Texas Baptist a debt of gratitude for giving the above named article to the world."

The Best Way

Mr. Goode: "My boy, why is it always best to tell the truth?"

Boy: "Because you don't have to remember what you say."

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THE PARABLE OF THE "MAN ON CRUTCHES"

I was in a Certain City, and I tarried at the Inn. And I came up from Breakfast later than was my wont, and there were with me certain Traveling Men who are called Drummers. And they also had been in the Cafeteria, eating Thirty-five Cent Breakfasts and charging full price in their Expense Account that they might have wherewith to go to the Movie at the end of the day. And we waited for the Elevator to come down. And there were in the Elevator seven or eight other Traveling Men, going forth for the day's work.

And one of them walked upon Two Crutches. And he had a lad who carried his Sample Cases, for it required both his hands as well as both his feet for him to walk.

And as he stepped out of the Car all the men that were within it stood back and let him take his time. And they that waited with me stood aside and made Ample Room for him to pass. Neither did any man crowd him nor show impatience. For the Commercial Traveler is usually a gentleman.

And as we entered the car, and it started up, and the thot of all of us was on the Man on Crutches, one of the others spake, and said:

And we kick when Business in Rot-

ten. And another said, May God forgive us for the way we complain at our Small Discomforts.

And another said, When we see a man like that, who goeth up against the Game with such a Handicap, but playeth it like a man, it maketh our fretfulness seem mighty small.

And another said, Business is not what it used to be, but I have a Job, and a Wife, and Three Fine Kids, and Two Good Legs. I shall no longer complain.

So all those men went forth to their day's task with a feeling of Sympathy for their Unfortunate Brother, and a Determination not to Kick at Life's Discomforts and Disappointments.

And later I met the Man on Crutches. And I said, How fareth it with thee? And he said fine. I thank God that I can get around, and earn a Living and face Life like a man.

For he was the bravest of them all. —From the Baptist Messenger, First Baptist Church, Winterset, Iowa.

In an old Boston cemetery there is a neglected marker that bears this inscription: "Sacred to the memory of Eben Harvey, who departed this life suddenly and unexpectedly by a cow kicking him on the 15th of September, 1953. Well done, thou good and faithful servant."

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Can You Punctuate
A funny little man told this to me I fell in a snowdrift in June said he I went to a ball game out in the sea I saw a jellyfish float up in a tree I stirred some gum in a cup of tea I stirred my milk with a big brass key I opened my door on my bended knee I beg your pardon for this said he But 'tis true when told as it ought to be
'Tis a puzzle in punctuation you see.

Mother was very careful indeed about the upbringing of her little son, Tommy. Particularly careful was she to make him say grace before each meal. Recently in a restaurant, after the waitress had served the tea, mother said to Tommy, "Now say grace, please, Tommy." Tommy looked up in surprise, "But mother we are paying for this aren't we?"

A worthy missionary in India had the hymn, "Rock of Ages," translated into Hindustani. On retranslation into English by a student, the first two lines bore this inspiring and illuminating aspect: "Very old stone, split for my benefit. Let me absent myself under your fragments."

McPherson (phoning down to clerk from his hotel room)—I'm taking this room with my wife. Is the rate the same double as single?

Clerk—No, sir. Two dollars more.
McPherson—Well, send up another Bible.

Those who climb into the band wagon last add least to the music.

The greatest danger to free speech is that so many who have it are too free with it.

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