# WEST TEXAS BAPTIST

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Nov. 30
A. S.
Mrs. Love
301 N. 4th St.

## Pres. Sandefer Issues Statement to West Texas Pastors

I have contended for many years that our denominational schools could not be saved from monies alone received from local churches. There are entirely too many demands upon the local church unit through its budget, or its financial policy, for Christian Education to be included with any large degree of success. Churches in the cities or towns where our schools are located, or maybe a few immediately contiguous thereto, might put Christian Education in their budgets and find it worth while. However, my observation has been that Christian Education is the last cause to go into the budget and the first one to get out when the financial pinch comes.

Furthermore, many Baptists do not have any convictions favorable to Christian Education, and to put it in the budget gives those holding such views an opportunity to withhold their contributions from those causes in which they are more vitally interested. I have taken the position, practically from the beginning of my administration here, that Christian Education, with the above exceptions, should be left out of the budget and the deacons and church members notified when the budget is adopted that at some appropriate time during the year, every member of the church will be given an opportunity to make an offering to Christian Education. Each member would be allowed to designate his offering to the school of his choice, and the money would be sent as each contributor wished.

Such a plan is perfectly fair and no one could find fault with it. On this basis, in my judgment, the churches in the territory contiguous to our several schools could accentuate the appeal due to the services of the local institution to the churches and the patrons closest the institution, and therefore normally more concretely interested in them. I believe that an appeal of this kind will get enough money to reimburse our institutions for the monies they are out in the form of free tuition to ministers, ministers' families, missionaries, and honor graduates of standard high schools. This alone would be substantial contribution to each institution to help take care of its deficit that is in a large measure the result of our general policy of making contributions as above set out, and that in my judgment ought to be made and will continue to be made.

The question naturally arises as to what other sources can appeals be made for endowments, buildings, and equipment, to keep up with modern educational progress. The answer is that larger contributions must come from individuals through the individual approach, and from wills and bequests. If sufficiently large amounts cannot be had from these sources, then it is inevitable that the institution not able to command them must yield the field of higher education to the state and privately endowed institutions.

There has never been an organized campaign initiated for Simmons University. There has never been a time that there were not other denominational causes that seemingly took precedence, and for twenty-one years we have yielded to these appeals that were, maybe, more worthwhile. The object of this statement is to get an expression, especially from our pastors in the West as to their attitudes in the future touching aid from their churches for Simmons University, in view of the forty years' service that the institution has rendered all our causes fostered by Texas and southwide Baptists without making a concrete appeal for itself.

I am asking every Simmons preacher or friend of the institution in what would be called our territory—and every institution has a territory—to write me his reaction touching my position, and indicate to me whether or not he is willing to present the cause of Christian education to his people annually on the basis set out above. This, I repeat, is as fair and just as I know how to make an appeal to my brethren.

J. D. SANDEFER.

## How Evolution Accounts For Jesus Christ

by W. T. ROUSE, Th. D.

One of the most characteristic marks about evolution is the manner in which it accounts for Jesus Christ our Lord. There are many authors from whom I might quote to make out my case; but I will content myself with a few quotations from M. D. Shutter's "Applied Evolution."

**Evolutionists Realize They Must Account for Jesus**

Shutter frankly confesses that they must include Jesus in their scheme or it falls to the ground. He says on page 198: "Evolution must include Jesus, or we must abandon the theory. There is no break, or flaw, or chasm. The process is one from fire mist to soul; from the soul to its highest specimen and expression. Jesus is as much a product of the laws and forces in nature as Shakespeare or Napoleon. . . . The idea that Jesus is an exception to all rules, that He is separate from humanity in the manner of His advent into this world, roots back in the idea that man is sinful and depraved; and that, therefore, one so pure and exalted as Jesus could not have been born as others are born, but must have been miraculously introduced into the world. We have already considered this doctrine of the fall and consequent sinfulness of mankind, and found that it had no foundation in fact, and could no longer be regarded as historical. When the story of the fall recedes into the twilight of fable, the supernatural birth ceases to be a theological necessity."

**The Denials Involved in These False Assumptions**

In order to make out their case, evolutionists must make certain assumptions. In these assumptions are involved the following denials:

1. There has been no fall of man. Indeed evolutionists boldly assert that if there has been any fall, it is a fall upward; that man began his existence low down in protoplasm, and has been climbing up all the time.

2. The Genesis account of creation is not history, but fable.

3. The race is not sinful; human nature is not corrupt.

4. There was no virgin birth and no supernatural origin of Jesus.

5. There is no need of an atonement for sin. "If we are not fallen under the wrath of God, then Jesus as a atoning sacrifice is not needed."

It will be seen at a glance, that in these assumptions of evolutionists, there is a denial of everything we count essential and fundamental in Christianity. I will not take the space to quote scriptures contradicting these assumptions, for they are a flat contradiction of every vital truth in the Christian system of religion.

**How Can Jesus be Accounted For?**

Answering this vital question, Shutter says He can be accounted for upon a consideration of the following principles:

1. Heredity. Shutter claims that the parents of Jesus (note he makes Joseph His father, not the Holy Spirit) in a large measure account for His wonderful person. "That heredity played its part in making Jesus what He was, can no longer be doubted, since His parentage has been transferred from heaven to earth, and on the side of His father as well as His mother, made human and natural. When His miraculous origin is set aside there is nothing to separate Him from the race." Thus does he account for the wonderful, precocious child, by referring his origin to his parents and worthy ancestors, such as Abraham, Moses, David, Solomon.

2. Environment. Shutter lays down the predicate that one will be largely determined in the specific form of his activities by the environment in which he lives, and cites Shakespeare, Burns, Napoleon as men whose activities were largely determined by the times in which they lived and wrought. He continues: "Whatever personal force was lodged in Jesus, its manifestation was determined by His country, His race, and by the immediate social and political conditions of His time." As specific elements in the environment of Jesus Shutter mentions:

(1). His home, family and early training. Born in a home of poor parentage, into a family, a holy family made so by love and not a supernatural event, Jesus was instructed in the ways of religion by His parents and thus was implanted in Him that spirit which made Him reverent and worshipful.

(2). External nature. Gallilee is such a wonderful country, with such rapturous scenes of nature that Shutter surmises that Jesus was born in Nazareth and not in Bethlehem; the mountains, lakes, trees, birds, flowers, grasses, skies had a wonderful influence over Jesus and gave Him the spirit of the dreamer and poet.

(3). The state or religion and society.

Gallilee was separated from Judea by Samaria, and being thus cut off from the rest of the Jews, Jesus did not come under the teachings of the priests; he paid very little attention to the forms of worship, but emphasized judgment and mercy.

Then too, the passing of the traders along the routes of commerce through Gallilee, brought Jesus in touch with various races and nationalities; all this broadened his sympathies and gave Him a cosmopolitan outlook on the world.

(4). The political situation.

The people were looking for a Prince to arise and deliver them from the oppression of the Romans. Jesus shared this hope with the people of His day.

(Continued on Page 3)

# West Texas Baptist

SAM MALONE .....Editor and Publisher

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## NOTICE TO RULE SUBSCRIBERS

For approximately the past year the West Texas Baptist has been going into 130 homes in the First Baptist Church, Rule, Texas. This arrangement was made by action of the church. This is the last issue these subscribers will receive under the arrangement. We are inviting each of these subscribers to send in their individual subscription. We are still offering the West Texas Baptist one year for fifty cents, and both the West Texas Baptist and the Baptist Standard one year for $2,00, the regular price of the Standard.

Texas Baptists have sustained a great loss in the death of Dr. Forrest Smith, pastor of Broadway Baptist Church, Fort Worth. Dr. Smith was president of the State board of Texas Baptists and was a member of the Foreign Mission Committee of the Southern Baptist Convention. For many years he has been an outstanding figure in Texas Baptist leadership and his presence in all of our general meetings will be greatly missed.

Rev. E. E. Dawson, of Coleman has accepted the calls of the churches at Toyah and Balmorhea, two strong half time churches in the Pecos country, according to Rev. Buren Sparks of Alpine who has some interesting notes from the Pecos Valley Association in the last issue of the Baptist Standard.

Some interesting associational workers' conferences are being held this week in this section. The Cisco Associational workers met at Eastland, the Jones County workers at Stith and the Sweetwater workers are meeting with the Lamar Street Church at Sweetwater. State workers are attending these meetings and some great inspirational programs are being held.

In this issue President Sandefer of Simmons University is issuing a meaningful statement to the Pastors of West Texas in regard to the future of Simmons Univerity. We are hoping that a large number of these pastors will write to Dr. Sandefer to the end that some definite policy may be formulated for the institution in this section.

## PROGRAM FOR WORKERS CONFERENCE

To convene with Lamar Street Baptist Church, Sweetwater, on Thursday, April 5, 1931.

**Program**

9:45 M. M.—Devotion.—John Riddle.

10:00 A. M.—Objects of Baptist General Convention of Texas As Stated in Its Constitution, Article 1, section 2.—Chas. A. Powell.

10:30 A. M.—Discussion of Articles Two and Eleven of Constitution of Sweetwater Baptist Association.—R. D. Dodd.

LUNCH

1:00 P. M.—Meeting of Executive Board and W. M. U.

1:30 P.M.—Devotional.—John G. Moore.

1:45 P. M.—Best Method of Enlistment (Round Table), Conducted by.—Dr. W. R. White.

2:15 P. M.—Value of Our State Sunday School Convention and What it Should Mean To Our Association.—Walter Jackson.

2:45 P. M.—Inspirational Address.—J. H. McQuarie.

Note: Please have this program announced in your church next Sunday and insist on a large attendance.

# *Peculiaritis Among the Baptists*

By J. O. HEATH

For sometime there has been among the Baptists a subtle and contagious disease; there are periods when it becomes violent and reaches the intensity of a wasting pestilence. This strange and repulsive malady may not be entirely confined to the Baptists, but the results would warrant the conclusion that it has made deeper and more serious inroads among them, than any other religious people. Being a disease unnamed in any dictionary or medical book, it is, however, known among the Baptists as peculiaritis. And they have been known, when the attacks would make them hot and delirious, to loudly boast that they were the only people whose religion would allow them to have peculiaritis in any aggravated or disastrous manner.

In truth, the Baptists are exceedingly jealous of this disease and are proud of the fact that they are the especial favorites of its peculiar afflictions. There are times when some Baptists would rather have a severe case of peculiaritis, than to win a vast empire for the Lord. For them not to take this disease whenever they feel like having it, would be to fall short of what they consider to be a fundamental Baptist right—the right to have peculiaritis in all its varied and ugly forms. And being strong for their rights, they zealously insist, in season and out, on the privilege of coming down pretty often, with bad spells of peculiaritis. In fact, one symptom of this malady appears when a Baptist becomes contentious for his rights, while, at the same time, he disclaims any responsibility in the matter of deepening the spirituality, strengthening the fellowship, or of advancing the church in prosperity along any God ordered line. He has peculiaritis and is totally indifferent to every edifying principle except his rights; but for them he will valiantly fight until the church becomes a disrupted and dishonored institution.

One takes up a melancholy subject when he begins to examine this disease. But as a pensive and faithful diagnostician I must point out the symptoms and the sad workings of this malady. My fear is that as pecularitis is likely to break out on a Baptist at any time, I may take it before I get through describing it. But as those who would discover and reveal the hidings of dangerous diseases must not falter, I will proceed gratuitously with the task of informing Texas Baptists exactly what is the matter with them. Leaving aside all scientific terms and putting it in plain English, it is nothing more nor less than peculiaritis. I am greatly surprised that Texas Baptists, smart as they are, do not perceive that just now, they are having an epidemic of it. But then peculiaritis has a sly way of affecting the faculties and many have it without realizing what the ailment is.

But you are interested in knowing why this disease is so prevalent among the Baptists. As far as the nature of this malady has been determined, it is agreed that it shows considerable partiality in selecting its victims, being strongly inclined to work where it may do the most harm. It is a keen, calculating disease and being fatally bent on producing a frenzied state of mind, it has good success with the Baptists. There is also another reason why peculiaritis makes shining marks out of the Baptists. It does not enjoy plaguing those who are in error, but it finds delight in afflicting those unto whom the truths of the Bible have been sacredly committed. As pecluiaritis has no special fondness for the truth, it seeks in its carnal and noisome workings, to create confusion among those who are under solemn obligations to defend, confirm and faithfully propagate all the doctrines of a verbally inspired Bible. I am fully convinced that upon the Baptists God has conferred this remarkable distinction and honor. But peculiaritis raging in the churches, boards and conventions, hinders the progress of the truth, for it causes the Baptists to dishonor the truth among themselves. As a deplorable result, the truth is evil spoken of, Christ's name is profaned, and thoughtful sinners are disgusted with the soften and often-repeated statement which the Baptists make about being a divinely chosen people, to take care of the Lord's truth.

It is time, though, for me to be more specific and tell why the Baptists have so much peculiaritis and how it affects them. Well, the Bible says that the Lord's people are to be a peculiar people. So some Baptists read that precious scripture and interpret it to mean that they may be different in any manner or method that they may choose. They dwell on that misinterpretation until they become twisted in their thinking and queer in their disposition. They meditate on how to be peculiar and become stubbornly individualistic or implacably contrary or else they develop an acute case of self importance. In other words, from that scripture they have taken peculiaritis. And as peculiaritis affects the foot and the mouth, the head and the heart, those thus afflicted, are likely to be obstinate or high-strung or down-right troublesome. This disease makes some women regulators of everything in the church, including the pastor and the janitor. It makes some busybodies; it keeps their feet moving in mischievous ways and their tongues tattling to the despair of the spiritually minded. But being under the influence of this disease which congeals the currents of discretion and kindliness, those women think that they are only exercising their inalienable rights in accordance with their Baptist religion and liberty. Is it not in the grand appointment of the Lord, that the Baptists are to be a peculiar people? So when they have fusses which make their churches a hiss and a by-word and that cause the unsaved to imagine untrue things about real Christianity, is it not solely for the purpose of emphasizing those striking peculiarities which God intended that they should manifest before a "crooked and perverse world."

Peculiaritis is no respecter of Baptists. The deacon are also subject to it. And it may give them cold feet, hot heads, sensitive feelings, suspicious minds or pugnacious wills. It may cause them to be heady, highminded, and lovers of their own plans and feelings more than lover of the dignity, harmony and advancement of the church. When a deacon has peculiaritis, it requires a lot of careful nursing to restore him to warmth and cooperation. The time given to the treatment of his case would be well spent, if he did not have so many relapses. For a deacon to relapse after you have labored with him and are congratulating yourself on having him thoroughly cured of peculiaritis, is so discouraging. Now those relapses may affect him in different ways. He may get sulky and quit or he may oppose all progress or it may induce him to begin an effort to move the pastor. If it leads him to begin a movement against the pastor, he will be cleverly assisted by old sister Talkbothways, who, having peculiaritis, will start a whispering campaign to abet the deacon. Of course she will be pleasant and complimentary when talking to the pastor, but she will hasten to tell the deacon that the pastor is neglecting the young people and that it is awful how the church is suffering. She will blandly request him not to mention her name and will piously inform him that she is "interested only in the cause of Christ," to which "she is so devoted." It never occurs to that wilfull deacon or hypocritical old sister that their trouble is peculiaritis, mixed with a great deal of unregenerated meanness. Led captive by this disease, they continue the moving process until the church is disturbed and the Baptists receive further credit for always having disagreements and upheavals in their churches.

The subject is not exhausted but this treatise is already to long. Suffice it to say that there is only one remedy for peculiaritis. It is in having the Holy Spirit shed abroad and the love of God in our hearts. Love among the Baptists is now a stained and broken heritage. In many of their churches there are grudges, sores, and animosities awaiting the settlement of the Judgment Day. And peculiaritis is largely responsible for the churches being in the distressing condition. It is an enervating, blinding and undoing malady. Those who have it grieve the righteous, vex the prudent, and tax heavily the doctrine of the final preservation of the saints. It makes marplots out of Baptists and

where they predominate, the spiritual energy of the churches is consumed by the friction which peculiaritis enables them to produce. At the touch of this disease humility vanishes and worldly ambitions enter the soul, to flourish until the splendor of religious democracies passes on to mingle its fading lustre with the gloom and tumult, for which the Baptists are noted.

The hour has come for the Baptists to get rid of this grievous malady, that they may write an entirely different record for themselves.

# We Find All We Need When We Find Jesus

"A life invested in the religion of Jesus Christ draws the greatest dividends," declared Dr. Millard A. Jenkens in a sermon on the healing of the cripple at the pool of Bethesda, recorded in the 5th chapter of John. "Wherever you find Christ, and wherever you find his true followers they are looking up the needy, comforting the sorrowing and helping the helpless. Follow the course of Christianity anywhere and its path is marked by mercy towards the sick, generosity towards the unfortunate and kindness towards the friendless. Following in its wake are almshouses, hospitals, and orphanages."

**Vivid Contrast**

"The contrast between the Christian religion and the critics," said Dr. Jenkens, "is a vivid one. Voltaire built no almshouses. Tom Payne built no hospitals, Hume relieved no poverty, Gibbon wiped away no tears, Ingersol comforted no sorrowing hearts, but advised them to commit suicide to get rid of their sorrows.

"Deeds of brotherly kindness and Christian heroism do not grow out of the spirit that opposes Jesus Christ. It was the spirit of Christ that led John Howard through the prisons of Europe, and made him a messenger of mercy to countless thousands who languished in dungeons and behind prison walls. It was the Spirit of Christ in men like Wilbeforce, Garrison and Wendell Phillips that led in the overthrow of the institution of slavery in England and America. The religion of Jesus Christ made Florence Nightingale and Clara Barton the angels of mercy they were on the battlefield, and John B. Gough and Frances E. Willard the friends of drunkards and the uncompromising foes of the saloon.

"It is the everlasting glory of the gospel that wherever it goes, it sweetens the cup of sorrow, binds up broken hearts, cheers the cheerless, brings hope to those who grope in the darkness of despair, and points the way to soul's eternal home.

**A Representative Picture**

"In this helpless man at the pool and his healing, we have a representative picture of the sinner in his sins, and the way out of them. We have pictured in him the sinner, in that he was sick. The ravages of moral disease are not always apparent, but they are deadly. A fungus sometimes attacks the trees on the Pacific coast and with apparently, little damage. But when the strong winds blow the trees snap. Newspapers almost daily tell of the crashing of some tall tree in the forest of men, when no one was suspecting it. Parnell, orator and statesman of Ireland, believed in and supported by Gladstone himself, was like that. The fungus of an immoral life felled him in the day of his power, and rendered him an object of pity and disgust.

"Not only was this man at the pool of Bethesda sick, but he was incapable of curing himself. Past good deeds, noble intentions, high ideals could not put him into the pool. His helplessness was his greatest plea. So it is with the sinner.

This man found all he needed when he found Christ. 'Wilt thou be made whole?' And Jesus sent him away carrying his bed.

"The sinner needs forgiveness, and cleansing, and a new heart, and finds all these when he finds the Seviour. 'If any man be in Christ he is a new creature. Old things are passed away; behold all things are become new.'

**Fragrance of Honeysuckles**

"The Chicago Interocean relates the story of a girl brought to the hospital supposed to be dying. The fair young face was white as a pillow. The heinous eyes looked appealing into space. The restless hands clutched the covers. The lips murmured incoherent words.

"Two ladies entered the room with a basket of flowers. 'She has congestion of the brain,' the nurse said. 'She was picked up on the street unconscious. There was nothing to tell who she is or where she is from.' The ladies, one from the country who had brought the basket of fragrant honeysuckle blossoms approached the bed with the flowers. 'She is too far gone to notice them' the nurse said, but laid a spray of them on the pillow by her pale face.

"She caught their fragrance. Slowly her eyes opened, her hands relaxed, and she began to breathe naturally. Her lips moved. 'See—mother—it is blooming—the honeysuckle—I planted—by—the garden wall. I am—so tired, mother—I cannot pick the blossoms now.' The older lady startled at the voice bent over the young head pillowed there. 'My precious daughter, I have found you at last. Speak to me, your mother once more.' Mother love wrought its miracle of healing as it has done ten thousand times over, and the wanderer was brought back home.

"Three years ago she had come to the city to work in a large store at small pay where temptation brought her to ruin. Heartbroken, she concealed herself from her friends, and would have filled a nameless grave but for the lure of the sweet-scented honeysuckles.

To the sinsick soul Christ comes with the flowers of his grace, and the miracle-working soul-healing of his love.

"Jesus is still passing by; is still saying 'Wilt though be made whole?' 'Verily, verily I say unto you, whosoever heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.'

"'Whosoever heareth, shout, shout the sound,
Tell the blessed tidings all the world around,
Spread the joyful news wherever man is found,
Whosoever will may come'."

O soul, crippled, and helpless, and doomed by sin, he is saying to you 'Rise up and walk'."

## HOW EVOLUTION ACCOUNTS FOR

(Continued from Page 1)

While He was a boy, Judas, the Gallilean, raised a revolt against Rome, and excited great hopes of success; but at length he was overcome and his soldiers scattered to the ends of the earth. Jesus saw all of this, and becoming discouraged that by such means should the Kingdom of God be established, the political situation suggested to Him the ideas which He accepted and afterward proclaimed concerning the Kingdom of God.

In this way does Shutter attempt to account for Jesus and shows his blindness to God's eternal purpose in the coming of His Son Into the world, in the following words: "Without these influences, it is reasonable to conclude that He would never have become what the world knows and has known for nearly two thousand years. Had He been brought up at Jerusalem, He would have been a great rabbi. Had He been in Greece, He might have been a philosopher; at Rome, a moralist. In Gallilee, He became the religious teacher of the world and of all ages."

**Conclusion**

In a word, what place does Evolution give to Jesus? How does it account for Him. In his zeal to account for Him, Shutter has robbed Him of all claim to the Son of God, the Saviour of sinners. Says Shutter: His origin and development were entirely natural and human." What value, then, is Jesus to the world according to evolution? Just this: He is our example. Here are the writer's exact words: "Here the mission of Jesus became apparent. At a certain point in history the religious genius of the Jewish nation produced its highest example and illustration." The best that evolution can do for any man is to hold up Jesus to him as an example, for continues the writer: "If we have come up from the animal with a brute inhertance, which wars against our higher aspirations and aims, then we need some one to help us in the moral struggle thus precipitated. We want to get rid of the lingering vestiges of serpent, tiger, ape, and hyena. We want to bring in to ascendant, those higher qualities whose feeble germs date back also to the remote past."

What a picture this to hold out to the despairing sinner. "Feeble germs" indeed are these infidel gropings into the abyss of darkness. How potent, how helpless does it leave the doomed sinner. How he dies not having a strong arm to stoop down and lift him up out of the helpless estate into which he has fallen. All that evolution can do is to hold out this mirage of self righteousness. Thus discounting the divine, eternal, Holy Spirit begotten Son of God, seeking to account for Him upon the hypothesis of heredity and environment, evolution is the most heartless, cruel, godless system of human philosophy ever devised by the self righteous, blinded, natural, unregenerate heart of man.—Arlington, Texas.

# Study of the Sunday School Lesson

**FEBRUARY 15th**

Editor's Note: The following discussion of the Sunday school lesson of February 15 was made by Dr. O. H. Cooper of the Men's Bible class of the First Baptist Church, Abilene, and is published by request of the class.

Lesson Text: Luke 7.

Golden Text: 1 Tim. 1:15. "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Sin means the violation or breaking of any law or duty, or of God, either in purpose or in behavior. By law sin came into world, that is, by violation of law sin came into human life.

We may assume that the individual is personally responsible for his purposes, acts, behavior. Then sin cannot arise unless the individual knows the law and breaks it in the light of such knowledge. There is no such thing as unconscious sin.

Sin should be distinguished from crime. Crime consists in violation of statutory law; while sin consists in the violation of moral law.

The sinner then must be one who knows the difference between right and wrong in words, thoughts, and acts. A sin is not a mere error. Errors made in ignorance of this difference between right and wrong are not sins but mistakes. One who would never make a mistake in thought, word, or deed would be perfect. Also, one who knows the difference between right and wrong and always follows what he knows to be right and refuses to do what he knows to be wrong, would be morally faultless.

The sinner is one who does or purposes what is wrong and knows it to be wrong when he is doing it. He is a conscious and intentional violater of the law of conscience, of duty, of God.

If all men were always intelligent, conscientious, and sound in body, we should have few if any sinners. For, in that event, men would foreknow the results of their actions, select the course which they understood to lead to good results and not be diverted by blinding impulses and lawless instincts. The thought of evil is sin in this sense, that thought includes violation, that is the purpose to do what is known to be wrong. The thought of evil, as evil, and therefore not to be tolerated, is not sin but moral intelligence—character.

Now, men do not inherit by birth the knowledge of the difference between right and wrong. This intuition of right and wrong is not a biological instinct. Men come to such knowledge gradually through experience, instruction, social inheritance.

The human race is imperfect, of course, and the individual comes gradually to know and realize the difference between right and wrong. We are all like children in the human family and are constantly learning that some actions are right and others are wrong. The feelings of regret, sorrow, remorse come when we find that some actions bring pain, misery, disappointment, defeat and these feelings are deepened when we remember that we knew that the acts were wrong beforehand but took the chance of "getting by." All this and much more is implied in consciousness of sin. Doubtless this consciousness is intensified when others whom we respect tell us that we have done wrong.

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

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

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## *Christmas Letter from Blanch Rose Walker*

Extracts from a letter received from Miss Blanche Rose Walker, missionary in Kaifeng, Honan, China:

"This is the day before Christmas, 1930, and I love to write you that I'm all ready for Christmas with no rush at all! The plan the Lord used to take away my sin of rushing has been wonderful to me.

"There has been more to do than usual getting ready for this Christmas. The primary department of the Sunday school (one sweet joy of my life), has had to be 'dressed up' like children of other nations and taught nice things to say about their Christmas times. Great recreation I have had making proper hats and caps for all of them!

"They are to sing 'Hark, the Herald Angels Sing,' pointing several times to beautiful angel figures high up in the church. They will be grouped about a large lovely picture of Jesus and His mother in the cattle-stall, this directly under a great star that hangs from the ceiling by invisible wire. A flash-light will be turned each time they speak of Jesus. This makes the picture very effective.

"At the close we grown-ups both Christians and inquirers are to have a processional, singing 'Onward Christian Soldiers,' holding high our Bibles and leaving on the table our Christmas love offering. This is all to be given to the poor and to our several evangelists in the country who are so sadly underpaid.

"Christmas Eve, late:

"Just now I ran home from the church with my heart bounding and joying because the love offering was $37.65 and the Christmas carols and the children were so beautiful. The church was the prettiest I have ever seen in the world!

"Some Christian soldiers far from home came to share our Christmas joy and their song in English was good to hear. Does $37.65 look a small offering to you? But we give in copper money 'down here' and it takes one big cup of coppers to make one dollar. So, imagine what a heap we put upon that table.

"I was pretty busy getting the stage lights arranged (big and little lamps from my house), so I didn't stop for supper but now that it's all over, in comes my cook (Old Faithful), with fresh fruit, cream-covered, and toast. How good it looks!

**After Christmas**

This has been the very best year that Drum Tower Church has ever known. Since dropping from the roll the members who have fallen away, only 42 members are left us and four of these have been out of town most all the year.

"The 38 have attended services well, kept in good spirit, received 13 for baptism, brought in a promising class of inquirers and given in tithes and love offerings $619.19.

"There has been neither stretch nor strain in bringing this amount. The tithe comes in quietly and regularly and our love offerings come when ther has been special blessings to any number or definite answers to prayer.

"Only two members have been keeping open shop on Sunday this year but recently one of these put up his sign, 'On Sunday, no sell," and closed his shop, brought some of his workmen to church and seems now a happy man."

## *Letter from the Deter Family in Brazil*

(Continued from Last Issue)

Sunday— Last night on going to bed saw a large spider — repulsive beast with long hairy legs. Mr. Deter took one of my shoes and killed it. Another one appeared much larger, grandaddy of the one killed. He was in a corner and my shoe could not get him so Mr. Deter took the umbrella and punched off two of his legs. He went home to nurse his wounds. Mr. Deter found him stark and stiff next morning in his hat. When Mr. Deter was dressing he shoved his foot into his trousers and out shot a large roach about four inches long. He soon settled the hash of that ugly thing. Went over to the church where services started at 9:30 a. m. and lasted till 9:30 p. m. with short intervals for breakfast and dinner. 263 in Sunday School. Deeply touched by little 13 year old teacher of children's class who prayer for the lost while tears ran down her face—children gave absolute attention. Visited all classes and spoke to one class of married women while they sat on the floor with their babies. They all gave splendid attention. After Sunday School, preaching, then church meeting—9 were received for baptism. After this meeting we had dinner of chicken, rice, beans, farinha, lettuce and a sweet made of papaya. After dinner all went down to the river for baptism. After the baptism a short rest till time of service. I spoke first then pastor Lucio —his was a patriotic speech as it was a national holiday — then the little teacher, above mentioned, came in draped in the Brazilian flag and all sang the national anthem and the hymn to the flag. Mr. Deter spoke and gave the flag to the church. Over two hundred Brazillians here had never seen the flag of their own country in their lives. Mr. Deter then preached—Luiza and I sang a duet—18 people came forward and accepted the Saviour—all of us gloriously happy. After the services every one wanted more singing—little Bilhorn organ a success. Went to bed happy but tired. Monday—At seven o'clock in the morning church packed with people who wanted medicine for intestinal parasites—it is two days travel to the nearest doctor—Most of them had never seen a doctor or a drug store I wrote down their names and ages while Mr. Deter, pastor Lucio and D. Luzia gave the epsomsalts. It was noon before we finished. Every one begging for medicine for fever, medicine for chills, medicine for ever ill under the sun. How we longed for the power of Jesus to touch and make them whole. Many of them can never get well. In the afternoon we had classes for the men and also for the women. Luiza talked to the women about the women's work and I spoke on hygiene. I told them how to cure the itch and get rid of lice, the very mention of which made me scratch my own head. Every one anxious to learn—sermon by Lucio. At five thirty dismissed them to go home and come the next day. Many stayed over night sleeping on the floor of the church. They begged for a meeting that night. Some young women came to the house where we were and asked us to go as they had just come from a long way off, distance of many leagues. They all thought we were beautiful because we were fat and they were skin and bones. They said these people from Curityba are all fat and pretty and have such nice double chins. We went over to the church in spite of wind and rain and by the light of one dim little candle had a beautiful service. My heart was overflowing as I listened to the volume of song rolling from the lips and hearts of these people. Far from any city yet they are close to God. Here where there was only heard the dumb thum, thumpity thump of the drunken fandango now floats up to God the songs of the redeemed. I was surprised to hear the singing of this rude and untaught

(Continued on Page 6)

### QUARTERLY REPORT

**Of District Young People's Leader**

Mrs. L. B. Howard, Abilene Texas.

(For quarter beginning October 1st, ending December 31st, 1930).

Number of Churches Reporting 128; number of W. M. S.'s 52; number of full graded W. M. U.'s 6.

Number of Young People's Organizations: Y. W. A., 18; G. A. Int., 18; G. A. Junior, 13; R. A. Int., 5; R. A. Junior, 10; Sunbeams, 22; total, 86.

New this quarter: Y. W., 5; G. A. Junior, 2; R. A. Int., 1; R. A. Junior, 3; Sunbeams 2; total 13.

Number of Members: Y. W. A., 250; G. A. Int., 138; G. A. Junior, 240; R. A. Int., 23; R. A. Junior, 133; Sunbeams 391; total, 1,185.

Number in Church of Each Age: Y. W. A., 235; G. A. Int., 231; G. A. Junior, 232; R. A. Int., 27; R. A. Junior, 207; Sunbeams, 540; total, 1,472.

Number Attaining A-1 Standard: G. A. Junior, 3; Sunbeams, 2; total, 5.

Those Observing Week of Prayer: Y. W. A., 35; G. A. Int., 15; G. A. Junior, 17; R. A. Int., 1; R. A. Junior, 4; Sunbeams, 60; total, 132.

Number of Tithers: Y. W. A., 53; G. A. Int., 8; G. A. Junior, 15; R. A. Int., 2; R. A. Junior 10; Sunbeams, 16 total, 104.

Counselors Taking Correspondence Course: Y. W. A., 3 G. A. Int., 1; Sunbeams, 1; total, 5.

Counselors Holding Certificatee: Y. W. A., 8; G. A. Junior 1; Sunbeams, 2; total, 11.

Number of Mission Study Classes: Y. W. A., 5; G. A. Int., 4; G. A. Junior, 4; R. A. Int., 1; R. A. Junior, 1; Sunbeams, 4; total, 19.

Number of Mission Seals Gained: Y. W. A., 11; G. A. Int., 1; G. A. Junior, 18; Sunbeams, 38; total 68.

# A Page of Simmons University News

## SIMMONS CLOSES SUCCESSFUL REVIVAL



REV. B. M. JACKSON

"Our greatest meeting from the spiritual and constructive standpoint in the lives of the students and faculty members" was the comment of President J. D. Sandefer on the annual university revival which closed Tuesday, February 17. Rev. B. M. Jackson, graduate of S. U. with the class of 1920 and at present pastor of the First Baptist church of Albuquerque, New Mexico, conducted the services, which were held twice daily for a period of eight days.

Approximately 600 students responded in reconsecration services held and the number of converts has not been announced. The meeting was originally to have lasted through Thursday but due to the winding up of a financial campaign by Rev. Jackson's church, it was necessary for him to cancel the final two days of his engagements.

**Spirit Still Same**

"The Simmons spirit of 1913 is the same spirit of 1931," was the preacher's comment on the school today as compared with former days. "I have never seen more democracy shown among the students than is displayed here. The ages of students have changed considerably, it formerly having ranged from 20 to 25 while now the average is around 18. Progress that has taken place in the buildings, enrollment and general condition of the school is wonderful.

"Judged by the attentiveness shown, I should say that this student body is far above any other to which I have had the pleasure of speaking. No other group has been so alert and earnest in their efforts, nor has shown themselves so susceptible to the gospel message.

**Subjects Varied**

Speaking at the chapel periods and again at 7 o'clock in the evening, Rev. Jackson presented addresses on a large variety of subjects ranging from "Why I Believe in the Bible" to "The Essentials of Christian Life."

Quotations and verses of general interest were introduced by the preacher in attractive ways in all his sermons, adding much to the value of the services for all students.

### WILL THE LIGHTS BE WHITE?

**(An engineer's thought)**

Oft, when I feel my engine swerve,
As o'er strange rails we fare,
I strain my eye around the curve,
For what awaits us there.
When swift and free she carries me
Through yards unknown at night,
I look along the line to see
That all the lamps are white.

The blue light marks the crippled car,
The green light signals slow;
The red light is a danger light,
The white light, "Let her go."
Again the open fields we roam,
And, when the night is fair,
I look up in the starry dome,
And wonder what's up there.

For who can speak for those who dwell
Behind the curving sky?
No man has ever lived to tell
Just what it means to die.
Swift toward life's terminal I trend,
The run seems short tonight;
God only knows what's at the end—
I hope the lamps are white.

Cy Warman.

## DR. N. A. MOORE TO HEAD SIMMONS BIBLE DEPARTENT

Dr. N. A. Moore, now of Jonesboro, Arkansas, has been elected to take the position of head of the Bible Department at Simmons University. Dr. Moore is a Mississippian by birth, and was educated in the public schools of that state and in the University of Mississippi. He was awarded the highest scholarship honors in a class of seventy when he took his degree. He was for some time one of the leading teachers of that state, but after he felt the call to be a minister, he entered the Southwestern Theological Seminary at Fort Worth, where he received both the Th. m. and the Th. D. degrees. He received his Doctor's degree in the class with our great state Secretary, Dr. W. R. White, and he is in thorough accord with Dr. White's views touching those things basal for which Southern Baptists contend.

Dr. Moore was a chaplain overseas during the World War, and later attended Montpelier University for several months. He was head of the Bible Department of Montezuma College for four years, and did much constructive field work in that state during the time he was both teacher and pastor at Montezuma. He has the enthusiastic endorsement of the presidents and the faculty members and the leading Baptists of New Mexico with whom he worked and had contact. For four years Dr. Moore was one of the leading pastors in Oklahoma, and gave up his work there to take the Bible chair in Jonesboro College, Jonesboro, Arkansas.

Dr. Moore comes to his work in Simmons University in his prime, and committed to the fundamentals in the field of religion and Christian Education for which this institution has sought to contend from its inception. I commend him to every minister who has gone out from this institution, and to our ministerial Zion everywhere as one sympathetic and constructive touching everything that means for the building up and the ongoing of this institution and all other causes fostered by our Texas and South-wide Baptists.—J. D. Sandefer.

## FORMER MISSIONARY CLAIMED BY DEATH

Abilenians have been notified of the death of Mrs. W. F. Hatchell, sister of John R. Spaulding here, who succumbed to an illness of 18 months at noon Saturday at her home in El Paso.

Mrs. Hatchell, formerly Miss Jessie Ennis, was reared in Abilene, graduated from high school here, and was married here to the Rev. W. F. Hatchell, prominent Baptist worker and missionary to Mexico.

Mrs. Hatchell, also was a missionary to Mexico, serving for 20 years as a teacher in a Juarez school while her husband was minister of the Jaurez Baptist church. They received their appointment from the foreign mission board of the Southern Baptist convention, headquarters of which are in Richmond, Va., and made their home in Juarez until Protestant missionaries were asked to leave Mexico a few years ago. The Rev. Mr. Hatchell at the time of his marriage was pastor of the Albany Baptist church.

Besides her husband, Mrs. Hatchell is survived by two daughters, Misses Marie and Bessie Page Hatchell, teachers in the El Paso schools, and a son.—Abilene Reporter.

Take a glance at the following statistics representing money spent by the American people during 1929: Cigarettes $1,000,000,000. Advertising cigarettes $38,000,000. Perfumery and face paint, 275,000,000. Jewelry $650, 000, 000. Candy $700, 000, 000. Theatres and Movies $1,000,000,000. Chewing gum $90,000,000. Ice cream and soft drinks $1,000,000,000. Total $4,753,000,000. Had they tithed this instead of their income they would have given to missions $475,300,000. Eleven denominations with 16,081,854 members gave for benevolences and congregational expenses in 1927 only $304,692,712.

## STUDIES OF THE SUNDAY SCHOOL LESSON

(Continued from Page 3)

By the law of habit, if we repeat the wrong action, we tend to lose the sense of sin and gain readiness and facility in following the worse instead of the better and thus become confirmed in wrongdoing. In this way, human beings who sin become sinners who are still human beings.

Because of human imperfections and the infinitely variable environment of man's brief stay on earth, all men go astray, some more, some less; and as habits form and powers of resistance weaken, all reach sooner or later the point at which self-help ceases.

It is at this point that the religion of Jesus becomes indispensable to the salvation of sinners. The sinner is the human soul that has lost its way in life, in the universe. It was the mission of Jesus to rescue the lost soul and lead it back to the way of life. "I am the way, the truth, the life," He said.

"All we, like sheep, have gone astray," said the seer of old, and hence Jesus has a mission to restore everyone of us.

There are many classes of the lost. Three outstanding are as follows: (a) Those who are so self-confident that they do not feel the need of any help toward getting and keeping right. Jesus found the scribes and pharisees in this attitude, and they have many successors in all periods.

(b) Those who have given up the struggle and have become indifferent to the outcome. Of this class there are many in our age all along the line—business men, men in public service, professors in universities, men of science. Many of them are church members; many have concluded that religion is unimportant, perhaps a myth, and more probably death ends all.

(c) But the largest class is made up of those who are less conscious of their condition, feel helpless to change it, still hope for a miracle, at times are contrite, but still lack the faith in God and in Christ which is needed for their salvation. Such sinners are found among all classes, races and ages. They abound most where there are many churches and professed Christians.

They are in a unique sense those whom Christ came to seek and to save.

Such was the woman in our lesson. Let me read: Verses 37, 38. "And behold, a woman who was in the city, a sinner; and when she knew that He was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at His feet, weeping, she began to wet His feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment."

This woman of the street was contrite, saw the saving power of the Christ and loved Him.

Of course, she was saved, outcast though she was, her life was reformed, saved for human service, her influence for all time was saved to help you and me and countless hosts of the Redeemed in all the ages of these twenty centuries and beyond. Her own soul was saved, too, for a blessed immortality in the mansions of heaven. Let me read:

Verses 47, 48. "Wherefore, I say unto thee her sins which are many are forgiven for she loveth much; but to whom little is forgiven, the same loveth little. And He said unto her, 'Thy sins are forgiven'."

How true our golden text is! "Faithful is the saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners."

## LETTER FROM THE DETERS

(Continued from Page 4)

people. How they love music. The children gave the most rapt attention and were so very quiet they might have been old people but for their young faces a shine with longing for better things. Oh friends in the home land they have so little and we have so much why can we not divide with them? To bed and rest. D. Luiza who slept on the floor on grass matting in the next room said I preached a good sermon in my sleep. Up next morning at 6:30, took coffee and, oh glory, had a piece of bread.

Went back to clean room and had visitors every minute we were not in meetings during the day. Business meeting at nine o'clock where I served as secretary—sermon, then dinner—more visitors, then women's meeting from 2 to 4 o'clock, also classes for men—preaching again then I wrote several power-of-attorneys—the pastor is getting the papers fixed up for the church property. Dinner, then at night a song service while Luiza held the lamp close to the organ as the chimney had been broken and the light was bad and smoky. To bed where our rest was broken by the mules brushing against the house and the ringing of the bells on their necks. Wednesday morning — Luiza and I went to visit a sick woman. Gave her some advice and had a little service. She would never be well but a few minutes in a modern surgical clinic would mean to her a long life and good health. Oh how they need us and our great Savior. Came back where a business meeting was in progress, Mr. Deter having preached beforehand—served as secretary again and wrote another power of attorney—distributed more medicine and went to dinner. Baptisms and at 3 o'clock classes again. Sunday the 12th—Our son Dwight's birthday, 26 years old, God bless him far away from us.

Spent our last day in Lavras, which is the 10th — very full day. Mr. Deter preached three times this day, and took a good collection for missions. Splendid meeting at night—over 400 people present—13 came forward and gave their lives into the keeping of our Lord—literally everyone in tears. The girls and women were weeping all through the service. Everyone sent love and good wishes to Dick. How he is loved in this place. After the service every one hugged and kissed us. One young man threw his arms around my neck, laid his head on my shoulder and sobbed. He did the same to my husband and to Luiza. Many of the women could scarcely speak for weeping, all saying "come again, oh please come again." It will be long months before any one can go there. How they have worked and how generous they have been! Each one brought some offering, chickens, pigs, rice, beans, madioca meal, cara, lettuce, greens, papaya, syrup, pineapples, etc. Many slept in the church that night so as to see us off the next morning. Went to bed late, could not sleep for children crying and the people who sang all night, in the church—almost. It was getting light in the east when the last song died out. Got up at 5:30 on the 11th. Finished packing, saw the suit cases and the bed rolls packed on the mules. Our horses prepared and we were off shortly after 7:00 o'clock. This time I seemed to know how better to stick on the horse—rode to a little port where Mr. Deter, Luiza and I got into a canoe with a part of our baggage and were poled down the river over many rapids to the mouth of the Guarahu river. This part of the trip took five hours. In many places the men had to get out of the canoe and pull it over the shallows—very tiresome, no way to sit comfortably—ate pork meat with farinha and it gave Mr. Deter and me headache. Changed canoes as we entered the Guarahu where Mr. Deter had to lie down in the bottom of the canoe as he was so sick. Men had to pole against current. Eleuterio's wife had sent us rice and chicken to eat—I ate some and headache grew worse—after 2.30 hours changed canoe men. Luiza being so stiff from sitting so many hours in the canoe, got out and walked the rest of the way. We went on for another hour and the men were afraid of the rapids at night. Nothing seemed funny this day. I felt like wringing the necks of the "bem-ti-vis" (a bird that sings out "I saw you, I saw you," all day long). When we came to a house we asked permission to stay there. They were not believers but friends of some of the brethren so made us welcome. I made our pallets on the floor while Mr. Deter made some tea. Stooping over was the finishing touch to my head ache. I took off my shoes and rolled in with an audience of six men. They got out mats and all slept in the same room—a very large one. I tried to get some one to take Luiza's blankets to her but no one would venture in the pitch dark. They were all very tired. Poor Luiza nearly froze. We were in the tropics but near the temperate zone of the south, so it was cold in winter. I suffered with my head all night—hate to sleep in my clothes—child cried many times—got up early, was already dressed so put shoes on and helped roll bedding. Man made coffee and tea for us. I went to the kitchen to see the women as none had shown up — found two and a baby—very polite. Mr. Deter tried to pay for night's lodging and man refused to take anything. We invited them all to services and several came. We took the canoe again and poled up the river for two hours to the Guarahu church. We found pastor Lucio smiling and looking very much better—he had been sick also and had gone on ahead on foot. He was almost beautiful as he had taken off his heavy black beard of five days growth. Bless his heart he had a bath ready for us. Now he was altogether beautiful. We found Luiza cold and mad—not very — she had spent an awful night trying to keep warm. He had obtained a room where we could be alone but not altogether as a cat could crawl through several cracks in the stick and mud wall. After our bath we took tea and felt one hundred per cent better. I wrote some for pastor Lucio and we treated some sick people. The church here is about one-fourth as large as that of Lavras. They made an arbor at the side so that the people could all be under a roof. Met Dona Ephigenia who had been so kind to Dick when he worked here. I gave her the present I had bought and thanked her for her kindness to our boy. She wiped her eyes and said "I loved him very much." Dear old woman! (Almost any one is fine who treats our chil-

(Continued on Page 8


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## HOWARD PAYNE COLLEGE IN EMERGENCY CAMPAIGN

The friends of Howard Payne College are striving to measure up as men and women who love the cause of Christian education at this time. The school faces an emergency. The emergency must be met. As director of the emergency campaign in the Coleman Association I wish to say a few plain things.

First: with the present high standards of education no school can pay expenses from income derived from tuition and fees. That day is gone forever. State schools merely as for appropriations and the government grants them and raises it by taxation. If you own property you pay for state education whether you want to or not. Christian schools must be run on a cheaper basis and yet measure up to the same high educational standards.

Secondly: Howard Payne College is being run as economically as is possible to operate a school of her type. She is now in need of $20,000 Part of this is brought about by a deficit from last year. This need is pressing. Part of this amount has already been provided. The faculty has furnished $6,000 of it from their meagre salaries. The women of District 16 have pledged $2,500 of it and individuals have given $600 recently. The balance of this amount must be raised by the churches and the friends of the school.

Here is our plan. We are urging all the churches in Howard Payne territory to put large percentages in their budgets. We are urging all churches not using the budget system to take special collections for the college. And we are trying to find "One thousand, ten dollar Givers." We are seeking these "ten dollar" givers separate from all other gifts, say one hundred dollars, but we firmly believe we can find a large number of individuals who can give "ten dollars" as a special gift to this emergency campaign. We hope to find a few larger givers, but we are putting it low so we can include all of the friends of the College. If you are interested in this, as an individual, see me, or communicate with the college.—Hal C. Wingo, Associational Director.

## MEETING AT AMARILLO

Rev. V. A. Duncan of Amarillo, Texas has just closed a great revival with our Church, the Glenwood Baptist Church, Amarillo, Texas. He is an earnest and sound and faithful Gospel preacher that handles the Word of God in a powerful manner. The church is greatly revived. There were many reclamations, many lost ones saved, some of our members, and in all there were over 20 additions to the church. All departments of the work is built up and the church faces the future with great hopes. Brother Duncan is an able and faithful minister of the Gospel, and the brethern will find no where a man who will conduct himself any more to the building up of the Church and the Master's cause than he. The pastor and the church is happy over the meeting and the prospects of the future.—John F. Johnston, pastor, Glenwood Baptist Church.

## AMARILLO AND UNEMPLOYMENT

Unemployment relief has been a real condition and not a theory in Amarillo for more than a year. Result, no unemployment crisis, $2,000,000 in public improvements at reasonable cost, yearly cut of $750,000 for 50,000 people in taxes, gas, electricity, water, and city expense, and a "white spot" in the nation's industrial map through all the "hard times."

This is a challenge to the state and nation in a critical year. Probably it is without parallel.

The cause, a mayor who meant what he said in election promises of public improvements, economy, lower taxes, cheaper utilities, unpenalized home ownership, attractive living conditions, progressive leadership, private business methods in public affairs.

And now Amarillo's mayor, Col. Ernest O. Thompson, is named with six other American Legionnaires as a committee in Texas to devise ways and means for relieving unemployment, a part of the national machinery set in motion for that purpose.

"We saw hard times ahead two years ago," says Mayor Thompson, "and began preparing for them. Public improvements planned to extend over a longer period were concentrated into one year. Contracts demanded home labor. Floaters were not hired, and are not welcome in Amarillo.

"The year's work included paving, sewer and water extensions, two railroad underpasses and five parks, all costing $800,000, five new school buildings $550,000. This month we start a third underpass to cost $170,000, a new courthouse $420,000.





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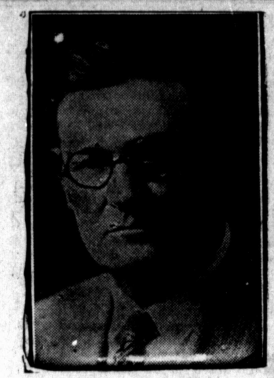
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**LEE R. YORK**
Candidate for Mayor
Of Abilene

48 years old; born in Taylor County; came to Abilene eight years ago, until then lived farther west; a true westerner in fact and in spirit; 25 years business experience; 18 years practice of law; has filled public office. Promise a clean, honest, conservatively progressive business administration.
Strictly independent.
Your vote and influence appreciated.
(Political Adv.)



**RUCK SIBLEY**
Candidate for Chief of Police

In announcing my candidacy, I wish to say that I believe all are familiar with the type of service I have rendered. If not, I should be glad for anyone to investigate any phase of it. If re-elected, I shall further pursue my duties in the same efficient way, and if possible, reach a higher efficiency.
(Political Adv.)



**W. I. (Billy) HUGHES**
Candidate for Commissioner
Place 3

38 years old; fifteen years in Abilene, with exception of two years overseas with 36th Division; 12 years experience in insurance business in Abilene; present secretary of Kiwanis Club.
Promise efficient service.
Your vote and influence appreciated.
(Political Adv.)



**W. E. BEASLEY**
Candidate for City Commissioner
Place 1

Sixteen years in Abilene; a close observer of its growth; have a knowledge of its present needs. If elected it shall be my aim to render the highest efficient service in a progressive, yet economical way.
No promises, other than honesty and application of my best judgment in solving the problems which arise.
Your vote and influence appreciated.
(Political Adv.)



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## LETTER FROM THE DETERS

(Continued from Page 6

dren well! that is Mrs. Deter's feeling. Comment by A. B. D.) Jacob her son looks very much like her. I like Joao better and better (more of the same kind of liking. A. B. D.) very beautiful country here, mountains, mountains on every side, a lovely, clear, swift river at our very feet! Adventists trying to spoil our work here but they can't do much—Good Baptists here—poor and ignorant but ready to learn and hearts full of the love of God.

Friday the 13th.—Had possum for supper—tried to eat it but could not—Mr. Deter ate a plenty—after eating that possum we went to visit one of the brethren who was being led astray. We all walked over the mountains in single file—carried a little kerosene torch. We looked like Indians in that dark woods on the little mountain trail in the flikering light of that smoky torch. We remained about two hours. We brought back with us many ticks. This is the most tickish place I ever saw. We went to bed but not to sleep for the ticks were biting us. There were 72 tick bites on Mr. Deter's arm. Got up next morning and dressed in freezing cold—ate two eggs and drank a cup of tea. Helped give medicine to a great many sick people. Going now to class Mr. Deter is teaching.

Yesterday showed Dick's picture to many. They all want one. They love him dearly. In Lavras many kissed his picture in tears and said "we all love him here." (Like D. Ehigenia these are all fine people. A. B. D.)

Jacopiranga 17th.—On Sunday the 14th we had work all day. Business meeting in the morning early, then Sunday School. Luiza taught the girls in the arbor, Mr. Deter taught the men in the church, I taught the women in a neighbor's house. They all had babies, it seemed to me, and they sat on boxes, trunks, mats and upturned canoes. Lucio preached and then Mr. Deter took a picture of the church and we all went to the river where one woman was baptized by my husband, as pastor Lucio was sick with a fever. Pastor Lucio did not bring covering so he has been using our hammock, Mr. Deter's overcoat, and a piece of canvas to protect him from the cold. Several nights he suspended his hammock over the fire in the kitchen—the fire is made by piling wood on the dirt floor and the smoke goes out through the cracks. Mr. Deter and I were honored with the only bed in the house. It was a wooden bed with slats, on which was thin straw matting. Every morning I felt of my hip bones to see if they had cut through. Luiza slept on a mat at our door. She had plenty of blankets so did not get cold except the one night when her blankets and she did not get together. Mr. Deter preached at night a sermon of power. House packed and great interest. Many came forward. There was only one more place and that was a little church over the mountains and Mr. Deter sent me back to Jacaopiranga by canoe. Luiza fell off her horse they told me. They were going up a steep hill and the horse stood on his hind legs so she went over backwards. I had two falls to her one; she was proud. They told me that they had great meetings at Pindauba. They were there only two days. Six were baptized and every unsaved person in the house came forward at the last meeting. Just a little mud church but it was full of hungry hearted men and women. Today I have waited all morning—here they come! It has rained all day and they arrived at 2 o'clock after 5 hours in the saddle. All was bustle and hurry getting baths and food for the tired travelers. A German woman keeps this little hotel and the house is clean and the food is just splendid. Now every one is resting. Mr. Deter says that the ticks were hanging in balls on some of the trees and that hundreds were in the church waiting for them all. How these people live at tick time we cannot understand. The ticks make great sores when they are pulled off. The only way is to drip a little ether on them and then they let go—if pulled off they leave their heads in the flesh and that makes a sore.

We left Jacopiranga at 9 o'clock in a new Ford with the mail man. Rain continued and the roads were bad. We reached Registro about noon and there was no way to get to Juquia that night so we remained in the Jap hotel. We got up at 4 o'clock the next morning and waded through wind, rain and deep mud in the light of a little smoky kerosene torch carried by a pasty Jap. We walked over a plank about as wide as my foot—river running swiftly under us—crossed two more streams to get to the little consumptive boat that carried us for 13 dreadful hours. It is called the "Juquiazinho." It has no deck above but below the floor was slippery with mud. All day long we huddled with negros, Japs and a poor class of Brazillians, also hogs, chickens and a cargo that smelled like it would have to be disinfected before being admitted into town. They served breakfast but I did not eat it for Mr. Deter said he saw the beef "I made the cook wash it." The cook looked like he needed washing himself. Mr. Deter bought a dozen eggs and had them boiled hard. Only three were good some had young chickens in them. I asked the dirty little garcon for salt and he ran his fingers across under his nose about four times and said "Sar." We fi-on the dirty kitchen floor. He said nally reached Santos all right and found that there was a steamer for Paranagua that same afternoon. How glad we were! Luiza and I did not get sea sick on the way back and we made good time over a sea as smooth as glass. We had time to attend Sunday School in Paranagua where Mr. Deter told about the trip. At 3:30 in the afternoon our train pulled out of the station for home. Up that great evergreen mountain chain for many hours—up to the white mists that cover the valley and on up above the clouds we climbed. At 7 o'clock we reached Curityba again. Mr. Deter went to the church to get our girl. She had been in the boarding School. How glad I was to see her, my baby girl. Beautiful home with nice bath tub, clean floors and good beds and where we had all the bread we could eat. One month had gone since we had left.

A week has gone since we came home. I thought I would never want to go again but here we are planning to go again in a few months, that is if we can get enough money—it was expensive. When I think of those eager anxious faces and of the multitudes that so much need us I want to go right back again.

MRS. A. B. DETER.


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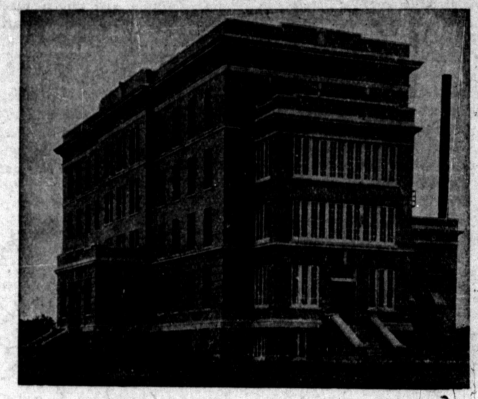
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