The way of the fool is right in his own eyes: but he that hearkeneth unto counsel is wise.
—Prov. 12:16.

WEST TEXAS BAPTIST

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.
—Prov. 15:2.

Vol. IX | ABILENE, TEXAS, JANUARY 25, 1933 | No. 3

Sweetwater Will Be Host To West Texas Conference

The Baptist churches in Sweetwater are making elaborate preparations to furnish the entertainment for the meeting of pastors and other religious workers who will attend the week's inspirational and fellowship meetings for the workers of West Texas. The meeting, which is to be held the latter part of February will be one of four such meetings to be held over the state during the month of February.

The next issue of the West Texas Baptist will feature the meeting at Sweetwater, and the program in full will appear in that issue.

Dr. N. A. Moore, head of the Bible department of Simmons University, will be in San Marcos next week to bring a series of messages at the conference to be held at that place.

News Notes

Rev. S. J. T. Williams has announced a preaching engagement with the church at Hamby for Sunday. His Sunday morning subject will be, "Keeping Step With the Master."

Special week-end services were held with the North End Baptist Church, Coleman, last week. Rev. C. V. Carrol of Brownwood was the speaker. Rev. Henry Fuller is pastor of the church.

The Erath County Sunday School Association held its regular monthly meeting with the First Church, Stephenville on last Sunday afternoon. "Checking up on Ourselves," was the theme for the program.

The Roscoe W. M. S. met on Wednesday of last week in the home of Mrs. E. J. Worthy. Mrs. J. V. White led the devotional. Mrs. Jack Mayes taught the lesson in the W. M. U. manual. Refreshments were served to sixteen members.

Pastor Roland King of the Second Baptist Church, Graham, has moved his family to Abilene, and he is planning to enter Simmons University to finish his degree. He will continue to serve the church each week end, making the trip from Abilene.

Rev. T. A. Patterson who recently accepted the call of the church at Roscoe, is getting matters well in hand on that field. Sunday morning his sermon subject was "The Importance of Soul-Winning." The Sunday evening subject was, "The Last Judgment."

Pastor Millard A. Jenkens, of the First Baptist Church, Abilene, is spending a few days in the West some much needed rest. He has Texas Baptist Sanitarium taking suffered three severe attacks of influenza this winter.

The editor plans to be with the Wilmeth Church, Runnels county, for two services Sunday. We were pastor of this church for nearly five years, resigning the work over two years ago. We are looking forward to a day of real fellowship with these noble people.

The Baptist Brotherhood of the First Church, Haskell, rendered a fine program at the First Church, Goree, Sunday evening. The subjects discussed were: "Value of Preparation"; "Value of Stewardship"; and "Facing the Judgment." Special music was furnished by the Haskell quartette.

There have been seventy-five additions to the First Baptist Church, Sweetwater, through last Sunday with one more week to go. Evangelist C. Y. Dossey of Dallas is doing the preaching and Gospel Singer Joe Trussell of Brownwood is directing the music. The largest crowds that have been in the church in years are attending the services.

The fifth Sunday meeting of the Lamesa Association will be held with the church at Pride, beginning Friday night of this week. Rev. E. T. Cole, Lamesa, will bring the message Friday night, Rev. D. G. Wells, Saturday night, Rev. Elmer Peterson, Sunday at 11:00 o'clock, Rev. Ellis Todd at 2:00 p. m., and Rev. William Wallace, Jr., at 3:00 p. m. Dinner will be served at the church Sunday.

The workers conference of the Haskell Association was held Monday, January 23, with the church at Knox City. The general theme for discussion was "Stewardship and Finances." Speakers scheduled to deliver addresses were, Tom Hollis, Haskell; S. E. Stephenson, Goree; H. R. Whatley, Haskell; W. H. Albertson, Munday. Treasurer George J. Mason of Dallas, was the main speaker for the day's program. Rev. C. V. Stovall is pastor of the church.

HOSPITAL CREDIT MOST ABUSED SAYS COLLIER, BAP. SANITARIUM HEAD

E. M. COLLIER
Supt. West Texas Baptist Sanitarium

The most abused credit in the world is the hospital credit. More is demanded from the hospital than any other business, always in the name of suffering humanity. The promises while "hurting" are so different from the "well" reactions.

The public seems to feel that all sickness, injuries, and operations are the responsibility of the hospital, for every resistance is exercised against payment. Hospitals only attempt to collect for expenses incurred. It is seldom that we find a hospital operated for profit. No church-maintained hospital operates for profit; on the contrary, it [illegible] or places for to furnish bui[illegible] But the mission[illegible] and only expects [illegible] patient to pay for food, drugs, surgical supplies and personal expense.

It is your duty to pay your hospital. When you understand, you will be glad to pay your part.

Approximately 50 per cent of our patients are unable to pay cash. A greater effort would materially help the hospital.

The practice of paying every bill except your hospital expense is slowly killing the hospital that laid the golden health.

The quickest manner in which we may reduce the cost of being sick is to pay for hospital service. Our collection cost is over 25 per cent.

Help Your Hospital

Your hospital does not have anyone to solicit you, to tell you of the existing wrongs, needs, suffering, that it has the opportunity to alleviate, of the great number succored or the debt it has incurred in treating the charity sick for YOU as well as for the hosmerits of such institutions, their methods, equipment, administrative policies, and to give his support whole-heartedly to those of his community who may be in need of the ministrations of a good hospital.

On the other hand, hospitals must have the support and understanding of the community. Without these, success and progress cannot be achieved. A hospital must have the good will, the friendly interest of those from whom the institution must draw its patronage. Realizing the necessity of this cooperation, this complete understanding between hospitals and the community in which they are located, the National Hospital Association is making an effort to bring to the general public a keener appreciation of the value of hospitals as health centers and their significant service in the prevention and cure of disease.

No home can be so well equipped as a hospital for the care of those who are ill, and a physician's best aid is a well-equipped hospital with capable, well-trained nurses to carry out his orders.

There was a day when people only entered a hospital as a last resort, but now the general public is beginning to realize that a hospital is by far the best place in any serious illness.

Appreciate your local hospital.

(Continued on page 3)

Debt, Dirt and the Devil

Dr. M. E. DODD, SHREVEPORT, LA., TELLS US HOW TO GET OUT OF DEBT AND STAY OUT

Debt, dirt and the devil are ancient enemies of humanity. These enemies sometimes mass their forces and attack in triple formation. Sometimes one is in the vanguard and sometimes the other.

At the present the dirty, devilish enemy, debt, seems to be leading the attack. And he is no respector of persons. Debt has the rich and the poor, the individual, the state, the home, the church, the hospital, the school, the banker, the tinker, the tailor, the candle-stick-maker—all—in his deadly damnable grasp.

This condition is proving most disastrous. There have been more deaths of Americans by suicide since the great depression began than were killed on the battle fields during the World War.

Statistics are startling as to the number of financial failures in all fields of human endeavor. Churches and denominations are no exception. There is this exception, that financial failures among church and denominational institutions have had a much lower percentage than those among business institutions. And this, in spite of the popular fiction that preachers are not good business men. My personal conviction is that women are the most conservative and safest business managers, that preachers are second, and that so-called, hard-headed big business men are third. Who but big business got the whole world into the mess in which it now finds itself?

It is estimated that state and South-wide causes of Southern Baptists have a total indebtedness of $18,000,000.00. This is $4.50 per capita for the nearly four million members of our churches.

CAUSES OF OUR DEBTS

This back-breaking business of bearing burdensome debts has been brought upon us by several causes:

1. Riot of spending, following the 75-Million Campaign.
2. Institutions and mission boards extended all their work and started building enterprises on the strength of these pledges and were left with terrific deficits on hand when we failed to collect one-third of those pledges.
3. Baptist financial credit surged to the skies and was heralded abroad as second only to one of the world's greatest oil companies. This made it too easy to borrow money.
4. Bonding companies were seeking investments for their clients and made it too easy for Baptist boards and institutions to issue bonds. In fact, some urged them to do it.
5. Because it was easy to get money through bond issues, state conventions began taking over the debts of local institutions.
6. With one debt transferred to a central organization, the institutions proceeded to create other debts. This process went on until the central organizations reached its credit limit, which was already too high, and then the institutions reached their own local credit limit.
7. The general depression with its consequent decrease in income is the final cause for our debts.

Items five and six above, in my judgment, constitute one of the greatest evils towards which Southern Baptists have tended in recent years. This tendency has been to centralize ownership of, and financial responsibility for, all our Baptist

(Continued on page three)

HOSPITAL ASSN. GROUP ELECTS E. M. COLLIER AS VICE PRESIDENT

Election of Miss Alice Taylor, Fort Worth, as president to succeed Dr. C. Q. Smith, resigned, and discussion of legislative matters constituted the business program at a special session of the board of trustees of the Texas Hospital Association, in Dallas Saturday.

E. M. Collier, superintendent of the West Texas Baptist sanitarium here, attended the meeting and was named vice-president of the group upon Miss Taylor's advancement to the presidency. The new president is superintendent of the All-Saints Episcopal hospital of Fort Worth. Dr. Smith until recently has been superintendent of the Methodist hospital in Fort Worth.

The new officers will serve until the trustees' annual meeting in Dallas, March 17-18, when Dr. J. H. Stephenson of the Parkland hospital Dallas, will be installed as president.

Mr. Collier said today that the chief item on the organization's current legislative program is an effort to secure enactment of the so-called hospital lien bill, now before the Texas senate. The measure would give hospitals a prior lien on damages in suits resulting from automobile accidents. "We believe the bill will be given favorable considerated by the Texas legislature," said Mr. Collier. "It is working with success in other states."

Attending the Dallas session, besides Miss Taylor and Mr. Collier, were Miss Ira Davis, Scott and White sanitarium, Temple; Robert Jolly, Memorial hospital, Houston; Bryce Twitty, Baylor hospital, Dallas; and Mother Roberts of the Santa Rosa hospital, San Antonio. Dr. Lucius Wilson of the John Sealy hospital, Galveston is chairman of the group's legislative committee.

SWEETWATER WORKERS COMMEND W. JACKSON

Whereas Brother Walter Jackson has been for seven years a member of the Sweetwater Baptist Association, and, whereas he devoted himself so faithfully to this field, and whereas he has gone to another field of service, therefore be it resolved that we take this occasion to voice our love and appreciation for Brother Jackson.

He is an earnest Christian, a patient leader, a friend, a pleasant neighbor, a brother to all. He was a loyal soldier of the cross; loyal to his pastor; loyal to his church; loyal to his leaders; loyal to his followers; loyal to the Baptist denomination and all of its works; loyal to his God. His integrity is unquestioned by honest-hearted thinking Christians.

He gave himself in unselfish devotion to the work of the Association in all of its phases. He was ever ready and willing to co-operate with all pastors, in study courses, etc., and has been of inestimable value to our young preachers. He has also been a powerful factor in the life and success of the Lueders Baptist Encampment.

We deeply regret his going from us. We will miss him. Not "a wheel broken at the cistern," but taken to another cistern. He has gone to a field of larger opportunity, and we assure him that many eyes here are looking forward to his greater successes of the future. We are still interested in his work and pray that God will continue to use his master strokes to carve out goodly pearls for the Master.

Respectfully submitted,
(Signed) W. C. Ashford.
Howard H. King.
Committee.

Adopted by the Workers' Conference of the Sweetwater Baptist Association, January 5, 1933.

SNYDER PASTOR IS PREACHING SERIES OF DOCTRINAL SERMONS

Rev. Phillip C. McGaghey of the First Baptist Church, Snyder, is preaching an interesting series of sermons to continue through the first quarter of this year. The series for the morning services will be on the church and its doctrines. The evening theme will be on the general subject of "Hell."

We are publishing below the entire series of subjects with the date of each:

January 8 — Morning, "The Lord's Supper;" evening, "Is There a Hell — If There Is, What Is Hell?"

January 15 — Morning, "Baptism;" evening, "Hell, Its Popularity, and Who is Going There From Snyder."

January 22 — Morning, "The Church." The evening hour will be given way to the mid-term baccalaureate sermon of Snyder High School.

January 29—Morning, "Preservation of the Saints;" evening, "Retribution in Hell."

February 5—Morning, "The Doctrine of Redemption;" evening, "Death of the Christian, or the One Who Does Not Go to Hell."

February 12 — Morning, "The Bible Doctrine on Tithing;" evening, "The Message That Came Back from the Other World."

February 19 — Morning, "The Personality of the Holy Spirit;" evening, "Hell Fenced In."

February 26—Morning, "Pentecost;" evening, "Why I Do Not Want to Go to Hell."

March 5 — Morning, "Pentecost, Its Meaning and Results;" evening, "Crossing Hell on Rotton Bridges."

March 12—Morning "Who Is the Holy Spirit?"; evening, "What the Bible Teaches Concerning the Rich Man in Hell."

March 19 — Morning, "What Peter Preached at Pentecost;" evening, "The Angels of Hell."

Christmas Time In Brazil Is Described By Mrs. A. S. Deter

Curityba, Dec. 25th, 1932.

Dear Homefolks:

There are different kinds of suffering in the world but none more severe—for the time being—than a real spell of homesickness. I know whereof I speak! Honestly, folks, I wonder if there is any one in the whole world who properly sympathizes with the person who is in a foreign country at Christmas time when all their thoughts turn homeward and the flesh must "stay put." Not, however, that sympathy does any good!

To begin with it's not like Christmas to arrive on the scene during the middle of the summer when we are standing around with our tongues out gasping for breath; but that is exactly what it did this year. All year I have been dreading especially for Christmas to come for that day has always been the most important day in the year in our family. Ever since I can remember I have been looking forward to the coming of Christmas; but when one is far away, and homesick, [illegible] not want to remember too much.

But back to Christmas which has just passed. From the first I determined to carry on all the old traditions and have a tree and everything. So two days before Christmas I bought a pretty little pine tree (that is the easiest kind to get here), and put it up in th[illegible] front room and began to m[illegible] decorations. By the time [illegible] through with it and had [illegible] snow" on it, it looked w[illegible] enough to almost make me fo[illegible] the heat. We invited all the Det[illegible] family and some visiting missionaries and all their children to come and share our tree with us on Christmas eve night. They all came and we had a really good time. We had our presents, sang carols, and played Xmas numbers on a portable victrola. We every one tried our dead level best to make a real American Christmas of it—but to me it was all a miserable farce, as far as Christmas was concerned. To me it seemed like playing Christmas like a little girl plays dolls. Such a let-down, disappointed, empty feeling for one to have on Christmas eve night. On Sunday morning we all went to Sunday school and church and then went to Mrs. Deter's house for a big dinner. At night we went to church and heard a special Christmas program. Although I did not understand quite all of it, I got the spirit of the day for the first time during the holidays. I sat thinking about what the true meaning of Christmas ought to be really when a group of children began to sing "Silent Night, Holy Night," in Portuguese of course, but it didn't make a bit of difference what language it was in for it was one of our own American carols and it gave me the real old-fashioned Christmas feeling. I looked around me and saw a lovely tree with its bright burning candles—the happy faces of the children turned toward the stary tree as they sang—a festive air everywhere, and I was at once, instantly at peace, and reconciled to being away from home on that most sacred of all days. I realized fully, I think, for the first time in my life, the greatness of our Fatherland "Lo the glory of the Lord shone around us." I can't remember ever being so happy before. I came away from church with a lighter and a happier heart than

(Continued on Page 3)

GRAHAM CHURCH HAS COMPLETE NEW SUNDAY SCHOOL UNIT

The new addition to the First Baptist church, Graham, will be occupied for the first time next Sunday. This splendid new wing to the building was designed and constructed to meet the demands of a modern Sunday School, and will be adequate for all needs of this phase of the church program. There are three departmental rooms and nineteen class rooms which will be occupied by the Young People's, Intermediate and Junior departments. The Intermediate Department, of which Mrs. Fred T. Arnold is superintendent, will occupy the ground floor.

The Young People, under the superintendency of Miss Izetta Sparks, will occupy the main floor; and the Junior Department directed by Spencer Mays, will occupy the top floor.

The Adult Department, which has been quartered in the Petroleum Building, will assemble next Sunday morning in the main church auditorium, where assignment of class rooms will be made. With this additional room it is expected that there will be an increase in attendance. Rev. J. Dale Thorn, pastor of the church, states that an invitation is extended to all not enrolled in other Schools to attend Sunday School at the First Baptist Church.

The building program now being completed brings the total expenditures for improvement of church property during the pastorate of Rev. Thorn to more than $10,000. This has been paid in cash as the work progressed with the exception of a few hundred dollars which it is expected will be raised in the next few days.

Please assume your part. We will do the work free, if you furnish funds for food, medicine, dressings, etc., for charity cases.

Know Your Hospital

Many people are wholly unfamiliar with their hospitals. Often when a serious illness or accident comes, the average citizen, or some member of his family, for the first time is brought into contact with an institution that for many years may have been ministering to the sick and suffering in his community.

It is the duty of every good citizen to inform himself as to the pital. So, won't you investigate? You will be glad to divide with your sick brother or sister, or some child. Please remember your hospital with your gifts. Remember that the only opportunity for help to hundreds of the pitiful sick ones is through church-maintained hospitals, and your help is necessary.

BAPTIST FIFTH SUNDAY MEETING AT FRIENDSHIP

Following is the program of Fifth Sunday Meetings of Dickens County Baptist Association at Friendship Church, Friday, Saturday and Sunday, January 27, 28, and 29, 1933.

Subject of the meeting: "The Christ of All Ages."

Friday Night

7:00—Song service, led by Mr. Rudd.

7:30—Devotional by Bob Allen.

8:00—Sermon by J. V. Billberry. Subject: "The Phophesy of the Coming Christ as given in the Old Testament." Alternate: L. S. Billberry.

Saturday Morning

10:00—Song Service.

10:30—Devotional, conducted by Rev. R. E. Tooke.

10:45—Sermon on the Virgin Birth of Christ by Rev. A. P. Stokes and the purpose of His life by Rev. Harvey Draper. Alternate: Olive Riley.

12:15 p. m.—Dinner at church.

1:30 — Devotional by Johnnie Baxter.

1:45—Sermon on the Death of Christ, by Rev. J. C. Scott, of Crosbyton. Alternate: Wayne Grizzle.

2:30—Sermon on the Resurrection of Christ by F. G. Rodgers. Alternate: Rev. Alexander.

Saturday Night

7:00—Song service.

7:30—Devotional by L. G. Crabtree.

8:00—Sermon on the Destiny of all Unbelievers by Rev. Victor Crabtree. Alternate: L. S. Billberry.

Sunday Morning

10:00—Sunday School.

11:00—Sermon by Rev. F. G. Rodgers. Alternate: Rev. A. P. Stokes. Subject: "The Security of the Believer."

I have been asked to use the same program as was prepared for December, as we failed to meet at that time. The above program is the same with probably some minor changes.

Everybody is invited to attend these meetings.

REV. H. T. HARRIS,
Pastor of Friendship Church.

The B. M. A. church at Lamesa loaded a car of feed for the Baptist Orphanage at Waxahachie on January 24. J. W. Cundiff is pas-

West Texas Baptist

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and Advertising and Subscription Manager

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Baptists And Others

Do not fail to read the article on this page by Dr. J. B. Gambrell. This article is one of a series by the same writer appearing in the Baptist Messenger of Oklahoma. Most of these articles, according to Dr. Routh, editor of the Messenger, have never appeared in print before. In the above mentioned article, "Relations of Baptists to Other Ecclesiastical Bodies," the writer says some things that are rather shocking on first thought. For instance he says that if everything that is Baptist is taken from any one of the Protestant Pedo-Baptist bodies, what remains will be Catholic. If everything that is Catholic is taken away, what is left will be Baptist. Try this experiment out and see just how nearly correct was the grand old sage of Southern Baptists.

An Untimely Death

We were grieved a few days ago to learn of the tragic death of our good friend Rev. J. L. Fenter of Antler, Oklahoma. On January 3 he went to the country to visit a sick member of his church. His body was found beside the car with a bullet hole through the head. He had been robbed of his watch, ring and several dollars in cash. Brother Fenter was one of our real pastors with the true shepherd's heart. He is survived by his noble little wife and two daughters.

This tragic occurance is just another sad reminder that this nation of ours is fast falling into the hands of the criminal element of the country. How long, oh how long, will our people slumber while organized crime and ungodliness continue to ravage our fair land?

Virtue Balancing the Budget

Under the above caption H. N. Pringle, Law Enforcement Director, in *Twentieth Century Progress*, has an illuminating article on the liquor situation. We take the liberty to reproduce a part of the article:

"When the second session of the 72nd Congress convened on December 5, it resumed its attempts to balance that nation's budget. Champions of liquor licensing argued that revision of the Volstead Act and raising the alcoholic content of beverages would start a flood of license money toward the national treasury. That is true, and if 47 States will let down the bars for general gambling, like Nevada, a much larger sum can be raised than by liquor licenses. If State and Nation still lack funds, permissive laws can be enacted to restore the red-light districts, which, until 1910, existed in every city of over 100,000 population in the United States, except Cambridge, Massachusetts. There are still other rich revenues available, if honor, safety, decency and health may be swept aside.

"During the World War our people possessed sufficient patriotism to adopt many wholesome innovations, even though they interfered with habits, customs and individual rights to meet national perils. A great peril now overshadows our country and the world, in the form of economic instability. We did not then and need not now finance our government by partnerships with vice. 'Our civilization cannot survive materially,' said President Wilson, 'unless it is redeemed spiritually.' Below is a partial list of some items for balancing the budget, which need not wait for Congress or State Legislatures, if the spirit of '76 and '64 still lives. It is those who help themselves, whom Heaven helps most.

"As we are fast becoming one of the worst nations of gamblers in the world, it would be salutary for Public Opinion to declare a moratorium of five years on all gaming, whether by bridge or poker, on horses or dogs, at road houses or fraternal clubs, for hospitals or churches, to aid orphans or Old Nick. This item would save fortunes, prevent murders, avert scandals, assure bank solvency, shorten court sessions and turn into legitimate trade annually $2,000,000,000.

"Swear off all liquor drinking and treating for five years. The Sons of Liberty could then get the poison out of their systems, come home sober at five in the morning and grieve no more over violations of the law. Soon everybody would know (what no one does now) how good or bad the complete abolition of liquors would be. The half-and-half enforcement, due to connivance and corruption in municipalities, leaves us guessing; but, lowering the lid by volunteer support, would remove us from the red at least $700,000,000 a year.

"For five years divert our patronage of sensual night clubs and ribald theatres and film filth to wholesome diversions. When some show people draw salaries up to six times what we pay our national president, it proves that we are not so superior as we suppose to the 24,000 aliens whom we deported last year. When this pleasure-mad era ends, useful business will take the $1,000,000,000 a year now squandered in wanton shows.

"Incredible as it seems, our traffic in cosmetics has expanded into a billion dollar business. Nearly 2,000 years ago Juvenal described a Roman bueaty at her home whose face resembled a poultice."

True Charity

"Silver and gold have I none, but such as I have I give unto thee."—The Apostle Peter in Acts 3:6.

I gave a beggar from my little store
Of well-earned gold. He spent the shining ore
And came again, and yet again; still cold
And hungry as before.

I gave a thought, and through that thought of mine
He found himself, the man, supreme, divine,
Fed, clothed, and crowned with blessings manifold,
And now he begs no more.

—ELLA WHEELER WILCOX.

Prayer For Nineteen Thirty-Three

I pray that Nineteen-Thirty-Three
May bring good times to you and me,
To every nation, tribe and clan,
May bring good times to every man.

For hungry mouths, I pray for food,
For raiment for the multitude,
For light and heat and sheltered ease
And luxuries along with these.

I pray that peace may still prevail,
That hate may prove a worn-out tale,
That petty jealousies may end
And mankind meet as friends with friend.

I pray that distribution just
May come this year, as come it must,
That unemployment, too, may cease
And civic righteousness increase.

I pray that more of moral worth
May magnify a fruitful earth,
That faith in Good and faith in man
May permeate each human plan.

I pray that men may crown their creeds
With kindly thoughts and kindly deeds,
That ancient forms may yield their place
To less of law and more of grace,

That we who wear the Christian name
May cease to put the Christ to shame,
That you and I our hearts shall school
To learn to live the Golden Rule.

I pray that Nineteen-Thirty-Three
May bring to you and bring to me
And bring to each and all who live
The best that God Himself can give.

—David E. Guyton,
Blue Mountain, Miss.

The Devil's Best Tool

It was once announced that the devil was going out of business and would offer all his tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, and deciet, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking wedge-shaped tool, much worn and priced higher than any of them.

Some one asked the devil what it was? "That's discouragement," was the reply. "Well, why do you have it priced so high?" "Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the other and when once inside I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It hardly need be added that the devil's price for discouragement was so high that it was never sold. He still owns it and is still using it.—Christ's Home Press, Warminster, Pa.

Arch Nullifiers of the Constitution

Civilization cannot get away from the fact that science puts opium, cocaine, and beverage alcohol in the same category as narcotic, habit-forming health-destroying drugs. Enlightened government must protect society from their ravages.

The state has no right to maintain itself by the debauchery of its people. To the American mind it is pagan for China to raise revenue by license of opium and Japan to support government by the proceeds of prostitution; it is hardly less pagan for America to balance her national budget by a tax on a criminal, antisocial liquor traffic. The responsible men that dare to do it may make exciting whoopee in the delirium of a momentary triumph; it will not last long.

The political party that serves the liquor interests of America will dig the pit of its own damnation. The march of civilization is the other way. And the Congress, under whatever presidential lead that allows it, that attempts to legalize illegal beer in the face of an unrepealed Eighteenth Amendment will go down in history as the arch nullifiers of the country's constitution. —Bishop W. N. Ainsworth before Anti-Saloon League Convention.

The Relation of Baptists to Other Ecclesiastical Bodies

J. B. GAMBRELL

All believers in Christ, whether in Baptist churches, Protestant, Pedo-baptist communions, Roman Catholic communions, or whether in other communions, or in no communion are united in an indissoluble bond by their common faith in Christ. They are born again and born into the brotherhood, of which Christ is the head. It is not of this spiritual relation that I am to write in this article, but of the relation of Baptists to ecclesiastical bodies other than their own. Spiritual union is neither conditioned nor limited by ecclesiastical organizations. We will never think clearly or to much purpose unless we think ourselves into a proper understanding as to spiritual union and ecclesiastical relations.

Baptists have no relation whatever with other ecclesiastical bodies. Their principles automatically separate them from all other ecclesiastically bodies, and for this there is no remedy short of the reununciation of those New Testament principles, which, from John the Baptist until now, have held Baptists in their church isolation. Baptists have been from the first a distinctive people, made so and kept so by their loyalty to Christ and to His Word. Sir Isaac Newton well said that "Baptists are the only body of Christians which have not symbolized with the church of Rhome." Their principles would not allow them to do it. An impassable barrier separates Baptists from the Roman hierarchy and all its ecclesiastical branches.

A Dividing Principle

Ridpath, the distinguished Methodist historian says, "In the first hundred years all Christians were Baptists." How did Christians become separated into different groups or denominations? The explanation is simple and plain. Early in the history of Christendom, Greek philosophy penetrated the thinking of Christians. There was a gradual weakening of Christian faith, and at the same time, there was a process of outward adjustment and accommodation to environment. The simplicity of the churches was corrupted. Finally, human wisdom and authority broke down the principle of supreme loyalty to Jesus as head of His churches and the only lawgiver to His people. Human leadership was substituted for divine leadership. The simple methods of Christ were too slow for the times. From the day obedience to Christ gave way to human leadership, Romanism developed normally. We are now face to face with the second great apostasy, through the application of the same evil-working principle.

When the Reformation came and the Protestant bodies came out of Rome, it was only a partial reformation. They brought a great deal of Romanism out with them. Every one of the Protestant bodies developed by the application of the primary Roman Catholic error, that is, that divine institutions and orders can be changed according to human wisdom. Fundamentally, there are just two structural principles in Christendom. Obedience to Christ in all things is the first in history. It is Baptistic. Subordination to Christ's authority to human authority, is the other. That is Catholic. Baptists build their churches on the authority and Word of Jesus. The Catholic hierarchy is built on the assumption that divine institutions and orders may be changed to suit the times. These two principles automatically separate Baptists and Catholics.

As The Case Stands Now

If everything that is Baptist is taken away from any one of the Protestant Pedo-Baptist bodies, what remains will be Catholic. If everything that is Catholic is taken away, what is left will be Baptist. For instance, immersion is Baptist because of Christ's command. Sprinkling and pouring for Baptism are Catholic and rest on the primary assumption of the Catholic hierarchy that institutions may be changed by human authority. Proxy religion is Catholic. Individualism in religion is Baptist. Baptismal regeneration is Catholic. Regeneration by the Spirit, with fatih, is Baptist. The sacramental view of the ordinances is Catholic. The symbolic view is Baptist. Salavtion by works is Catholic. Salvation by grace is Baptist. The independence of local churches is Baptist. The over-head control of local churches is Catholic. The equality of all ministers is Baptist. Orders in the ministry is Catholic. The democracy of churches is Baptist. Hierarchical control of churches is Catholic, and on and on, we might go.

All these statements are susceptible of the clearest proof. Indeed, the great founders of the Protestant churches avowed their adhesion to the structural principle of Romanism as to the change of baptism to sprinkling and pouring.

Baptists stand in historic and irrevocable opposition to the primary Romish affirmation and cannot modify their position to accommodate those who hold the same affirmative principle in other ecclesiastical bodies. The supreme, undelegated authority of Jesus Christ is the true and unbending organizing principle of every Baptist church. This principle stands as an impassable barrier between Baptists and other bodies. Baptists never did symbolize with other bodies built on human wisdom, contravening divine wisdom and the authority of Jesus Christ. They never can. What relation have Baptist churches to other ecclesiastical bodies? None. They never can have any while their primary principle, obedience to the authority of Jesus Christ as given in His holy Word, holds the Baptist conscience. Baptists are not to blame for this separation. They remained with the New Testament and others went away from it. For long, weary centuries they have stood by this principle, even to blood and death. Meantime, they have been the torch-bearers to light the world back to the simplicity of New Testament faith and practice. Baptists should today, candidly, lovingly and boldly, accept their ecclesiastical isolation and proclaim it for the benefit of the present and future generations. They are the trustees of the truth and are bound to hold it and to hold it forth. We do not express our lack of love for other Christians when we stand by the truth. We can give no higher expression of our love for them and the world than to hold and proclaim those principles written in the divine Word by the spirit to enlighten and bless the human race—heirs of the martyr-confessors of the Baptist faith through the dark centuries of persecution. Baptists of this brighter day should avoid every entanglement that will hinder their free and full testimony to the truth as it is in Jesus.

The dividing principle, obedience to Christ in all things, does not run in a perfectly straight line between Baptists and all other denominations. The Congregationalists hold with Baptists on one point, i. e. congregational church government. Others agree on this or that point; but all Pedo-baptist bodies are built on the Romish error, which may be stated briefly thus: The substitution of a human foundation for the divine foundation of Christ's authority and Word. Infant baptism is rooted in the fundamental error that baptism arises out of flesh and blood relations, not spiritual. This subverts the very foundation principle of New Testament churches, which are built on spiritual relations. The individual believer is the unit; not the family.

In one thing, strangely enough, Baptists, Catholics and Protestants all agree, and that is, that baptism precedes the Lord's Supper, in the divine order of things. Only lately, a few people representing no ecclesiastical body have arisen to deny what Christendom from the Apostles this way has taught with one voice.

There is today, a vast enveloping movement which aims to tie the Baptists up in a bundle with other bodies with which they have no ecclesiastical affinity. What whipping-posts, fines and martyr-fires could not do when Baptists were weak, there is a sedate plan to accomplish through methods of penetration and disintegration and the bold assmuption of over-head leadership, like that which swung a larger part of the Christian world into Romanism. What martyrs died for, we should live for in a noble spirit. Paul's intensive exhortation fits our time—"Watch, ye; stand fast in the faith; quit ye like men; be strong."—Baptist Messenger.

The Plea of a Great Orator

My friends, hesitate before you vote liquor back . . . now that it is shut out. Don't trust it. It is powerful, aggressive, and universal in its attack. Tonight it enters an humble home to strike the roses from a woman's cheek, and tomorrow it challenges this Republic in the halls of Congress.

Today it strikes a crust from the lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage humble enough to escape it—no place strong enough to shut it out. It is flexible to cajole, but merciless in victory. It is the mortal enemy of peace and order. The despoiler of men; the terror of women; the cloud that shadows the face of children; the demon that has dug more graves and sent more souls unsaved to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt and all the wars that have been fought since Joshua stood beyond Jericho.

Oh, my countrymen, loving God and humanity, do not bring this grand old city again under the dominion of that power! It can profit no man by its return. It can uplift no industry, revive no interest, remedy no wrong. You know that it cannot. It comes to destroy, and it shall profit mainly by the ruin of your sons or mine. It comes to mislead human souls and to crush human hearts under its rumbling wheels. It comes to convert the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children. It comes to stifle all the music of the home and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knows that it must measure its prosperity by the swiftness and certainty with which it wreaks this work. Now, will you vote it back?—Henry M. Grady, at Atlanta, Georgia, 1887.

Voltaire's Disciple

"Voltaire believed that he had dealt a deathblow to Christianity. He had a young disciple named La Harpe, whose genius and gifted pen he expected would complete whatever needed still to be done in the way of demolition. He regarded the young aristocrat and literateur as his successor in the terrible work. The time came when France reaped the harvest which Voltaire had sown. The French revolution broke out, and La Harpe was cast, with a host of others, into prison. He and the rest awaiting death did what they could 'to drive dull care away.' But time hung heavy on the young man's hands.

"No literature found its way into prison; but one old gentleman had a book which was his constant companion, and of which he never seemed to tire. It was a Bible. La Harpe begged a loan of it. Its perusal startled him. 'Here,' he said, 'is everything to excite curiosity; and here is also everything to satisfy it!' His life was saved, and he himself converted to God. He came out of prison to build the faith which his master had hoped he would utterly destroy."—Our Hope.

This is the story of many a life and church which never sees beyond its own doorstep, its own comfort or convenience. It is the story of many a man or woman who says he or she does not believe in state missions, or any missions at all, but who believes only in passing the "cake to me."—J. P. Edmunds.

Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., and his associate, John S. Ramond, will conduct another radio revival over radio station KWKH, beginning Sunday, January 29, and continuing through February 5. The services will be held from 8:45 to 9:45 P. M., central standard time. The program will consist of two parts: first, a message in song and sermon; second, questions and answers. These services are to be held by invitation of W. K. Henderson, owner of the station.

Debt, Dirt and the Devil

(Continued from page one)

causes. In the business world or in government this would work because centralized ownership and responsibility carried also centralized authority and control. It is a fundamental law of business administration that you cannot separate responsibility and authority. But this would not work among Baptists. It was easy enough to centralize responsibility. But we could not centralize authority. Hence we have had the impossible situation of one group having the power to create debts with another group standing responsible for paying debts.

Thus, we have our denominational debts, whatever the causes for them, and being honest, responsible Christian people, we want to pay them, and intend to pay them.

THE WAY OUT

One of the biggest business men in my city, not a member of my church, said to me, "Getting out of our present financial difficulties is going to be a long, hard, painful process." That statement stands for denominational causes as well as for business enterprises. A long, hard, painful process.

We must, first of all, make up our mind to bear the burden "and endure the pain, supported by His Word," meanwhile, praying without ceasing—"increase our courage, Lord."

We could get rid of our debts so far as the law goes by the short, easy process of bankruptcy. This is the route being taken by many business men. But then we would still have a moral obligation which every honest Baptist would feel obliged to meet.

There are four things we can do, and should do, to get out of debt.

1. Reduce our current operations to a minimum, leaving as much as possible of our regular income to apply on debts.

2. Apply the largest possible amount of our regular income, without destroying the current work, to our debts. If this is not sufficient to meet current obligations, ask creditors to adjust the obligations accordingly by extensions or otherwise.

3. Do not create any new debts. We are not getting out when we pay at one place and make new debts at another.

4. Take special collections once or twice a year for our debts until they are paid, if that takes us until Jesus comes.

I know our people want to pay their honest debts. And they will pay all they can on these debts if their pastors and other leaders will present the matter and give the opportunity.

Most of our debts are property debts. We have been, and are, getting the use of this property while paying for it. It is not a paying for a dead horse proposition, as I have heard some brethren say. Our debts are for live horses, very active ones, some of them. Debts on our mission boards are for work already done, for souls already saved, for believers already baptized, and for Christians already built up in faith. There should be as much joy and satisfaction in making a contribution for work already done as for work to be done.

HOW TO STAY OUT

There is only one absolutely sure way to stay out of debt and that is to *spend less than you make*. It requires a lot of character to do this. It is easier to make money than it is to keep it.

The interest being paid by our mission boards and institutions on money borrowed for current work would support many workers. In some cases, probably in many, money has been borrowed to pay interest on other borrowed money. This piling up of interest to pay interest is [illegible] not a courthouse [illegible] Court [illegible]t must stop if we are to live.

Our boards and institutions must screw up their courage to the sticking point, take a knife in hand, and, painful as the process may be, cut and cut and cut until their expenditures are within their income. There is no other way to make ends meet. Tragic? Yes! Heart-breaking? Yes! But the need is always greater than the ability to meet it. Budgets cannot be made on what the income *should* be. They must be made on what the income actually *is*.

HOSPITAL'S CREDIT IS MOST ABUSED CREDIT

(Continued from Page 1)

They Also Serve

We seldom think to appreciate our ambulance companies. They also serve. At all hours expensive equipment is ready to be brought to you by experienced, careful personnel that your life may not be further endangered by delay. Too much of their work is charity. We have never had an ambulance company refuse to render any service to the indigent. We appreciate and thank them.

Hospital Day Equals Two and A Half Days

Much though and publicity is being given to the five-day week and the six-hour working day. It is not impossible that we have legislation to this end in an effort to help unemployed. For comparison the hospital now functions over two and one-half days for each one day. Hospitals are open 24 hours each day. Nurses and personnel are not permitted by law to work more than 9 hours. Twice 9 is 18, and we have six hours over, or more than 2 1-2 pay days for each 24 hours. In addition to working nurses, etc., the consumption of linens, heat, light, water, telephone service, and food must be considered. A sheet is used five times more in hospitals than in homes or hotels, by being used 24 hours instead of 8, and by the greater wear of casts, bed pans, etc., and harder washing and sterilizing. The hospital serves a meal to workers at midnight similar to noon meals, and nourishment to patients each four hours. Human resistance is lower between 1 a. m. and 5 a. m. and must be watched closer than at any other time.

Church Hospitals and Government Hospitals

Can church hospitals operate at less expense than government hospitals?

We answer: "Yes, especially in time of stress when money is being spent in political hospitals to pay salaries, maintain positions, feed and maintain employes, with nothing left for the care of patients." We suggest the sensible plan of closing or combining tax hospitals and paying voluntary hospitals and patient cost thereby saving the enormous overhead. More than twice the number of patients could be treated.

Church hospitals will give indigents and worthy poor everything except the cost of food, medical and surgical supplies, and necessary items used by patients. Our excuse for existence is service to the sick. Let's quit spending money foolishly and do our jobs.

When we admit we have too many hospitals with no money to keep patients, and take action towards curtailment of expense, and realize we must do for the patient crying for hospital service rather than to keep political organizations, we can carry the load of sickness.

CHRISTMAS IN BRAZIL

(Continued from Page 1)

I have had in many months. That night I had the second "good cry" (you women will know what I mean) that I have had in Brazil and went to bed, oh so happy and contented. I got up this morning with a fuller and a more sincere desire and determination to do our Master's service than ever before. That ended our Christmas.

I wrote you some time ago about our new church at Itaperussu. It is growing and we have now three times as many in Sunday school as we had the first Sunday that Dick and I went out there. Dick baptized three people there the other day. We made some pictures of the baptism and I will send as many of them home as I can afford to have printed. One of the three he baptized is a little eleven year old girl who lives in the church house. Among the entire congregation there are only two people who wear shoes! But they are so interested and sincere in their desire to know more about the Bible that one soon learns to forget about their bare feet and broken nails. At the place where we go to eat (the house of one of the church members) we are given a dirty pan in which to wash our hands and within five minutes afterward we are served, either with homemade macaroni, or black beans out of the same pan! They would be offended for life if we did not eat so we try to forget the dirt and satisfy our appetites.

It is all very interesting and terribly worthwhile and if we could only make you see it as it really is, no one who really wanted to go as a missionary, would ever be held back for lack of means to support him, and those of us who are already here would have more than enough. But, some day some one will come out here who has talent enough to write letters home with enough "feeling" in them to wake up our home country to what is really needed out here. For that day we shall wait and work.

This week makes a year since I arrived in Brazil. One can learn such a lot in a year! In some ways it seems like I have been here a hundred years and in other ways it seems a month. It has been such a wonderful year of experiences. Dick and I wish to thank every individual who has had a part in keeping us out here this year, and especially do we thank our home church—South Side Baptist, Abilene, Texas, and our home pastor, Rev. W. A. Ashford.

We are hoping and planning and praying that we may be able to continue our work here for years to come.

We wish for every one of you a very happy and prosperous New Year.

Sincerely,
Mrs. A. S. (Dick) DETER.

P. S.: We wish to get letters from all our friends.

W. M. U. FINANCIAL REPORT FOR QUARTER

Financial report of W. M. U. District No. 17, for quarter ending December 31, 1932.
Mrs. H. J. Hanks, Treasurer.

EXPENSE FUND
Received From

Cisco	$ 1.50
Sweetwater	6.66
Haskell	5.35
Jones	2.46
Oct. 1, Bal.	256.58
Total	$272.55

Disbursed

Mrs. C. M. Caldwell, exp.	$ 7.50
Cash from bank to Mrs. H. J. Hanks, postage	1.00
Gov't. tax on 15 checks	.30
Mrs. J. B. Buckley, postage and Tel. call	1.63
Mrs. C. M. Caldwell for Miss Bertha Hunt's exp.	20.00
Total	$ 30.43
Balance, Jan. 1, 1933	$242.12

BAYLOR MAINTENANCE FUND
Received From

Cisco	$ 53.00
Haskell	27.50
Sweetwater	23.84
Stonewall	2.00
Total	$106.34

Disbursed

Mrs. Olivia Davis, State Treasurer	$106.34

DISTRICT BIBLE SCHOLARSHIP FUND
Received From

Fisher	$ 3.35
Cisco	59.30
Haskell	11.70
Sweetwater	27.50
Stonewall	3.00
Callahan	8.75
Jones	4.00

Disbursed

C. M. King	$117.60
Total	$117.60

BUCKNER ORPHANS HOME
Received From

Sweetwater	$ 80.64

Disbursed

Mrs. Olivia Davis, State Treasurer	$ 70.64
Balance, January 1, 1933	$ 10.00

FIRST BAPTIST CHURCH LOAN FUND
Received From

Sweetwater	$ 20.68

Disbursed

First Baptist Church For S. U.	$ 20.68

CHRISTIAN ED. FOREIGN MISSION FUND
Received From

Cisco	$ 35.00
Fisher	2.00
Stonewall	3.00
Jones	3.00
Sweetwater	15.25
Total	$ 58.25
October 1, Balance	$ 4.50
Total	$ 62.75

Disbursed

Mrs. Olivia Davis, State Treasurer	$ 62.75

LUEDERS ENCAMPMENT
Received From

Jones	$ 5.50

Disbursed

J. E. Mancell for Lueders Encampment	$ 5.50

MARGARET FUND
Received From

Sweetwater	$ 2.00
Balance, January 1, 1933	$ 2.00

FOREIGN MISSIONS
Received From

Sweetwater	$217.07
Credit Bal. Jan.	$217.07
Balance Overdrawn	$ 22.86
Debit Bal. Jan. 1, 1933	$ 22.86

STATE MISSIONS
Received From

Fisher	$ 17.94
Sweetwater	58.74
Jones	27.62
Stonewall	4.00
Cisco	20.43
Haskell	32.55
Callahan	11.20
Total	$172.48

Disbursed

Mrs. Olivia Davis, State Treasurer	$172.48

RELIEF AND ANNUITY FUND
Received From

Haskell	$ 12.50
Callahan	2.00
Total	$ 14.50

Disbursed

Mrs. Olivia Davis, State Treasurer	$ 14.50

SILVER ANNIVERSARY FUND FOR S. U.
Received From

Sweetwater	$ 33.80

Disbursed

First Baptist Church, For S. U.	$ 33.80

STATE EXECUTIVE SCHOLARSHIP
Received From

Jones	$ 2.00
Sweetwater	3.00
Total	$ 5.00

Disbursed

Mrs. Olivia Davis, State Treasurer	$ 5.00

TEXAS BIBLE SCHOLARSHIP LOUISVILLE TRAINING SCHOOL
Received From

Haskell	$ 2.00
Cisco	5.00
Jones	2.00
Sweetwater	2.00
Fisher	1.00
Stonewall	.50
Callahan	1.00
Total	$ 13.50

Disbursed

Mrs. Olivia Davis, State Treasurer	$ 13.50

MOVIES AND JUVENILE CRIME

By Mary Lue Cochran

A visiting teacher told me recently of a boy who broke into his own schoolhouse at night. When apprehended he was asked why he wore gloves, to which he replied, "I learned in the movies to wear them so detectives couldn't find my finger prints."

I seriously wonder what one juvenile court and one child guidance center can do in a city when there are six or eight movies depicting crime, running in competition with us every day. Other cities show the same situation. Pick up the morning paper in your own city or town and read the movie advertisements. These may be quite startling if your ten-year-old is begging to go to a show today! But do not stop there; make a round of the ten and fifteen-cent movies in the poorer section of the city—movies too low in price to advertise, but just right in price for the underprivileged youngsters who manage to get their dimes from "somewhere." One boy who steals tools from automobiles tells me he gets a flat rate of ten cents per tool from a "fence."

"Why do you always get ten cents regardless of the value of the tool?" I asked.

To which this eleven-year-old delinquent replied, in surprise at my ignorance, "Why, a dime is what the show is."

Look over your paper again after reading this and take the trip I have suggested. Then come back and seriously think what we who are so much concerned with youth are going to do about these modern Fagins.

During the past few months the hero worship of the gangster has been steadily growing. We have repeatedly heard the same story from small delinquents sent to us from the juvenile court. To be sure, the newspapers have done their bit to help in the glorification of the gangster, but I find by actual questioning that the delinquent boys under my supervision get their ideas as often from the pictures as from tabloids. There is something rather terrifying about the eight-year-old who stood before the late Frederick Cabot, the degnified judge of the Boston Juvenile court, a short time ago and in reply to the judge's question as to what he wanted to be when he grew up, promptly said "Legs Diamond." What stuff for the dreams of youth!—From "Movies and Life" in Child Welfare Magazine.

Referring to the coming Vice President Garner's promise to have four per cent beer by next March, the dripping wet **New York Times** says editorially, "It would be better if we had 85 per cent employment by March, 1933." **—The United Presbyterian.**

According to the beer-for-revenue folk, the government's ship won't come in until the schooner crosses the bar.—Norfolk Virginian-Pilot.

The **London War Cry reports** that Great Britain spends no less than $1,400,000,000 in all forms of betting.

AUXILIARY TO HAVE LAUNCH OUT LUNCHEON

At the quarterly meeting of Sweetwater Associational Auxiliary, Friday, January 6, 1933, held in First Baptist Church, Sweetwater, it was voted to have a "Launch Out Luncheon."

Time — Thursday, February 2, 1933, at 1:00 p. m.; Place—Merkel Baptist Church.

All Associational Auxiliary Officers and Chairmen of standing committees are expected to be present. Each observing the usual custom of bringing a covered dish. A good program is being prepared. Let nothing hinder you from attending this meeting. Important.

PROHIBITION PLAINLY PUT

Jesse F. Orton, a member of the New York bar, has made an intensive study of the legal and other phases of prohibition. He has about completed a book upon the subject. He has recently published a twenty-page brochure, entitled "Prohibition Plainly Put." It deals especially with the false and disingenuous features of the proliquor argument, both legal and non-legal. We commend it as original and valuable.

A copy may be obtained by sending fifteen cents to the author at 49 Wall Street, New York, N. Y.



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Simmons University News

(Gleaned From Simmons Brand)

Marks Only West Texas Appearance Of Famous Pianist

Ticket Orders Come From Many Cities In This Part Of State

Music lovers from every nook and corner of West Texas and many points in eastern New Mexico will be in Abilene Thursday night to hear Sergei Rachmaninoff, world famous concert pianist and composer, according to a check made with the local management concerning advance ticket sales. It was stated Tuesday that advance sales exceed those of any attraction since Paderewski.

Orders have been filled from Wichita Falls, Midland, Haskel, Odessa, Anson, Winters, Ballinger, Stamford, San Angelo, Albany, Breckenridge, and Merkel, with the concert date still a week away at the time the check was made.

Students will be admitted on their activity tickets, Sandefer indicated.

"The price of the tickets and the sectioning of the house for prices has been in the hands of the artist's management," it was announced, "Students will be seated in the one dollar seats, the price which they pay for the attraction. They consist of the back fourteen rows of the auditorium in all three sections and those possessing these tickets will be allowed to choose their own seats in this section on the 'first come, first serve' basis."

The surprising advance sale of tickets verifies the contention that there is one of the best artists course programs for the year at Simmons of any university in the South.

"I had rather have a dollar seat at a ten dollar show than the best seat in the house at a cheap show," the manager said in regard to the placement of the students at the Rachmaninoff performance, "And I believe the students feel that way too."

The [illegible] of musical entertainment for the artist course this term which will begin with the Rachmaninoff concert will be carried on in the same tone Feb. 9 when Fritz Kriesler, the world's premier violinist, will play a concert on the artists' program. The appearance of these two eminent musicians in one term marks an unusual achievement, according to local critics.

Rachmininoff's concert here will be his only appearance in West Texas.

Rachmaninoff's C-Sharp Minor Prelude first won him a place of fame among the great composers of modern times many years ago when he was just emerging into the spotlight of international fame as a pianist. Since that time, however, he has written numerous operas and many other single selection on the same par of excelence with the Prelude, although that continues to be his major distinction in the field of composition.

A Russian of the old Russia, Rachmaninoff was exiled from his native land with the coming of socialism and since that time has made his home in New York city.

He is tall, austere, dignified and commandfing on the concert platform to the extent that crashing dissonances of modern music seem to be expected when he first walks across the stage. His fingers are steely and his biceps strong adding to this illusion and yet the tones which flow from the piano at his touch are delicate and highly emotional.

That music must reveal the feelings of the heart is his sincere conviction and he lends every effort to the reaching of that objective. Despite his orthodoxy in regard to age old music standards, Rachmaninoff is not prejudiced toward popular music. He holds that even though it is light in both tempo and theme, it has a place in the musical makeup of the world because it gives voice to a particular mood. It should not, however, be taken too seriously, he maintains.

His full name is Sergei Vassiliexich Rachmaninoff and he was born in the province of Novgorod, Russia, in 1875. He showed musical talent at the age of four and at nine he entered the Petersburg conservatory. At the age of twelve he transferred to the Moscow conservatory where, as an undergraduate, he composed his first opera, "Aleko." The opera won him a coveted gold medal and a quarrel with his teacher and he left the conservatory.

His first concert tour revealed him as a pianist of amazing gifts. He was invited to London to direct one of his own symphonies at a concert of the Philharmonic Society, which transferred overnight his national fame to one of international proportions. His symphones were later to be played by all the leading orchestras of the world, often with himself as the soloist.

His final musical gesture in Russia, just prior to the revolution, was conducting of the Moscow Private Opera. Since that time he has been at home in the United States, while his concert tours have taken him throughout the civilized nations of the world.

On Waterman's Program



Hiram R. Arrant

Arrant Speaks At Watermen's Meet This Week, Temple

"Taste And Odor Removal From Drinking Water Is Subject

H. R. Arrant, Simmons professor and chemist for the city of Abilene, was on the program for the 15th short school for water and sewer plant operators held in Temple Monday, Tuesday and Wednesday. The meeting was sponsored by the Texas section of the Southwest Water Works association.

The Abilene man had as his subject "Taste and Odor Removal from Drinking Water." He appeared on the Tuesday program, with Drs. J. C. Anderson and John W. Born, R. A. Taylor and James D. Fowler, Dallas, and W. S. Mahlie, Fort Worth. Monday speakers were John N. Edy, city manager of Dallas, W. S. Stanley of San Antonio, V. M. Ehlers of Austin, H. E. Schlenz of Chicago, Harvey O. Banks of Stanford University, California, and Frank C. Rose of Niagara Falls, New York. On the Wednesday program were H. L. Thackwell of Tyler, N. C. Hammer of Fort Worth, John T. Lonsdale of College Station, A. D. Hagewood of San Antonio and W. J. Miles of Mineral Wells.

Operating water and sewer departments on reduced budgets, the use of R. F. C. funds in improving systems and rate making were discussed in a round-table hour. City officials, water commissioners, superintendents and operators attended.

Mr. Arrant returned Thursday and resumed his classroom duties yesterday.

President Attends Banquet At Wichita

President J. D. Sandefer was a guest of the Wichita Falls Chamber of Commerce Friday night, January 13, at a banquet given at the Kemp hotel.

The meeting was in honor of Hon. "Smiling Mike" Conner, governor of Mississippi.

Hon. Conner delivered the main address at the meeting Friday night, and the subject for his speech was the Sales Tax, a subject of much importance and discussion at the present time.

The topic discussed by Dr. Sandefer in his address in chapel Tuesday morning was the life, political career, and speech of the Mississippi governor.

He returned Sunday.

Ceremony Is Read By Bride's Father

Garden Setting At Altar Of First Baptist Church Is Background

An outdoor garden setting arranged on the church altar formed a background for the nuptials of Margaret Edelweiss Jenkens and John Oliver Anselin in the First Baptist church at 10 Thursday morning. The bride's father, Dr. Millard A. Jenkens, officiated in the double ring ceremony.

The bride, who entered on the arm of her older brother, Holman Jenkens, was given in marriage by him. She was wearing a biege triple sheer crepe fashioned on princess lines. There was marked simplicity in the trimming of the bridal frock with a square neckline and capele sleeves outlined in cut silver buttons, which corresponded to a silver buckle on the broad belt.

With this she wore a Dresden blue shepherdess styled hat of French faille ribbon and kid shoes of matching blue. Her three quarter length gloves were of eggshell. Adding a touch of sentiment was her Venetian lace handkerchief used by her mother in her wedding for the "something old," while for "something borowed" she wore a strand of Roman pearls bought by her mother and father on their honeymoon in Europe.

A colonial bouquet of pink rosebuds and blue sweet peas, fashioned in five parts, was thrown by the bride to her attendants as she stood on the church steps following the ceremony.

With morning glory colors forming a background, the costuming of the bride and her attendants fitted into the delicate harmony, as did their bouquets. Frocks and accessories were in shades from blueish grey to deep purple.

Miss Mildred Jenkens, only sister, of the bride, served as maid of honor and Mrs. J. Morey Millerman was matron of honor. Lillian Bacon, Clara Guinn, Elsie Pearl Couch, and Meta Young were brides maids. From a colonial bouquet of pink rosebuds, Patty Morel, of Dallas picked petals to scatter in the pathway of the bride.

Attending the groom were, C. C. Redding, best man; J. Conrad Brady, Howard J. Yonkers and Jack Prigmore of Dallas, and Lloyd Cope, student in Simmons, Dr. Joe A. Kennedy and James Harold Stokes were ushers.

Mrs. Ruby Morris Miller, church organist, gave the wedding music. In special tribute to the bride, "Edelweiss" (Lange) climaxed the prenuptial selections. Ewell Porter, of Simmons gave two soloes: "The Rosary" (Nevin); and "Your Smiles" (Thomas).

After the ceremony, Mr. and Mrs. Anselin left for a ten day automobile trip to Galveston, Houston, and Dallas. On their return, they will be at home in the King apartment on Grape street.

Miss Jenkens was graduated from Abilene high school in 1931. During her junior year there she was elected most popular girl. She attended Simmons last year where she was selected by Douglas Fairbanks Jr. as one of the four most beautiful girls in the university.

Mr. Anselin, son of Captain and Mrs. J. L. Anselin, of Galveston was graduated from Ball high school there, and later attended the University of Oklahoma. He is now assistant manager of the Community Natural Gas company of this city.

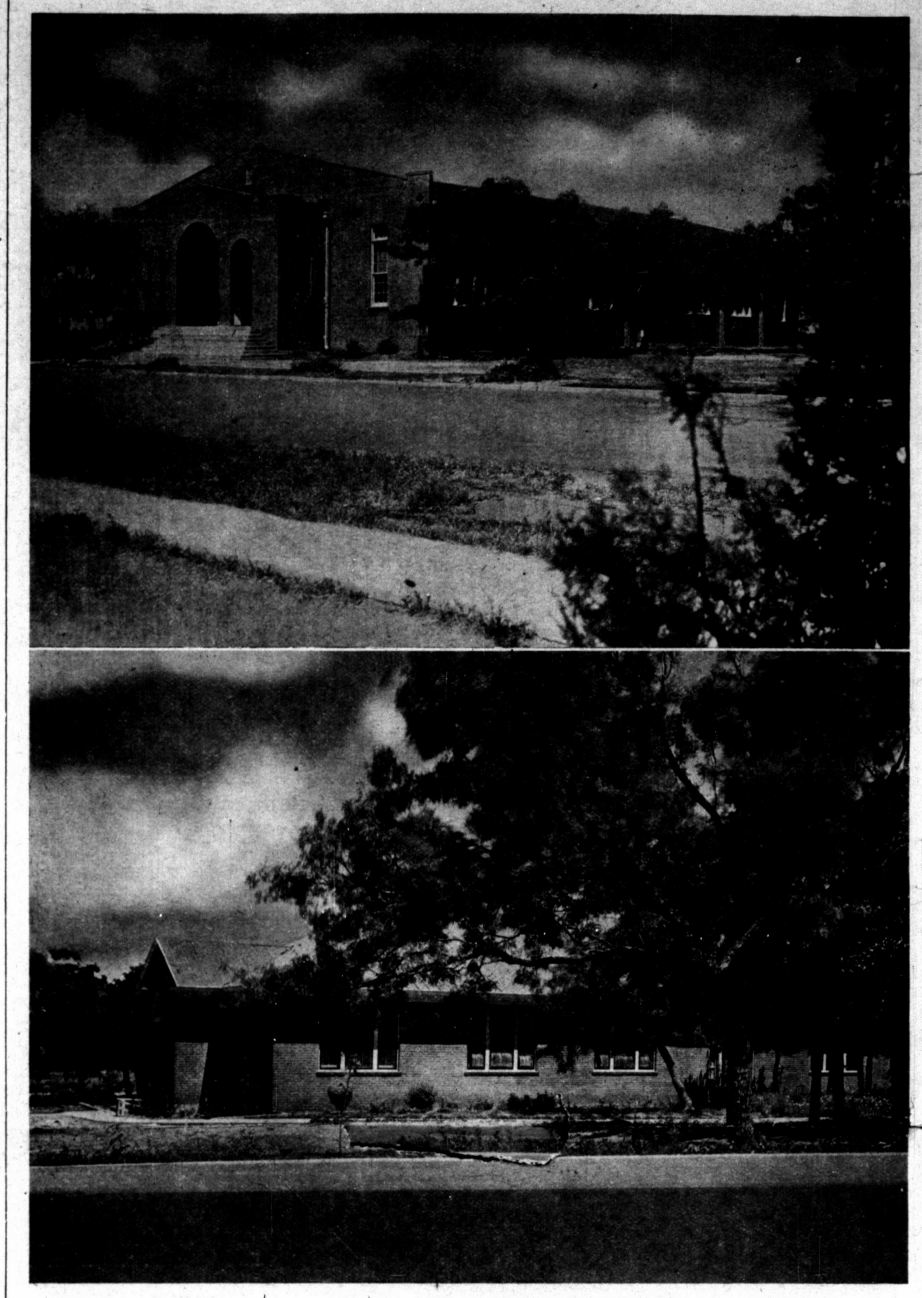
Wiggins Is Named Sunday School Supt.

Dr. D. M. Wiggins, dean of students and instructor of education at Simmons, has accepted the position as superintendent of the Sunday school at the First Baptist church, according to an announcement made by the nominating committee Wednesday.

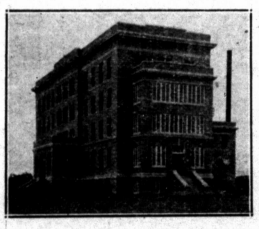
The committee was composed of George S. Anderson, C. M. Caldwell, T. T. Harris, G. W. Waldrop, and T. N. Carswell.

Dr. Wiggins suceeds Thomas E. Roberts who has been serving as the leader for the past several weeks. He will continue in the capacity of assistant.

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Ward 11 (4 Bed Men's Ward)	500.00
Colored Ward (4 Bed)	300.00
Room 406 (Maternity)	250.00
Nursery	250.00
Room 1	250.00
Room 3	250.00
Room 7	250.00

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E. M. COLLIER, Supt.

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