

THE WEST TEXAS BAPTIST

VOLUME V

ABILENE, TEXAS, THURSDAY, APRIL 4, 1929.

No. 10.

DIST. W. M. U. CONVENTION MEETS AT MUNDAY APRIL 10-11

T. J. Pilgrim Is Father of Texas Sunday School Organizations

By Mrs. K. S. (Berta Cunningham) Beckett.

Editor's Note: The following interesting story of the life of T. J. Pilgrim, who organized the first Sunday School in Texas, will be of intense interest to every Sunday School worker in Texas. The story is written by Mrs. K. S. Beckett of Big Spring, formerly Miss Bertha Cunningham, a granddaughter of Mr. Pilgrim.

Never was one more aptly named than was Thomas J. Pilgrim, the father of Texas Sunday schools, for he was a pilgrim in reality as well as by name.

Born of genuine Mayflower stock, he was eminent for his purity, patriotism and devotion to all that was good. He was born in Middlesex county, Connecticut, December 19, 1807. His family were not rich, but he was blessed with far more than material wealth, hard-working, God-fearing parents, whose joy it was to note the worthy aspirations and ambitions of their son.

Thomas had to work for his education, but he made the most of every opportunity to advance.

Early in life he was converted and joined the Baptist church. Soon after, at the earnest request of his church and in answer to the call of God in his heart, he applied for, and was granted license to preach.

In order to better prepare himself for his life work as a minister, he entered Madison university, then Hamilton college, New York. Long hours of hard study caused his health to fail, and physicians advised him a milder climate. Glowing reports of the climate, resources and great possibilities of Texas came from many, including Moses F. Austin, who had gone from Connecticut some seven years before and had led great numbers of immigrants to Texas, fifty called by the Indians, Texas, or Paradise. Thus it was that to Texas young Mr. Pilgrim directed his way, his plan being to join Stephen F. Austin's colony at San Felipe, in southern Texas. And God was preparing great things for this vast, undeveloped territory.

Noting how he stood the hardships of the trip, nearly two thousand miles, mostly by water, we can realize something of the strength of character which enabled him to overcome every difficulty in the way of putting in motion various schemes which were for the everlasting good of his adopted home, the section which he saw destined to become the wealthiest and most populous state in the Union.

Having engaged a pilot, his party boarded a raft of their own construction and proceeded toward Pittsburg. The pilot proved incapable of steering, head strong, for approaching a dam across the river he refused to use the narrow space left at one side for boats or rafts to pass in safety, and plunged over the four-foot dam, filling both compartments with water and completely drenching the travelers. Reaching Cincinnati they were compelled to linger there for awhile, waiting for a steamerboat to New Orleans. While there Mr. Pilgrim purchased some Spanish books and began the study of this language which he knew he would need.

Reaching New Orleans they secured passage on a small boat whose crew consisted of the captain and two men. They found that they could either purchase the boat for five hundred dollars or pay five hundred dollars for their passage to Texas, and decided upon the latter course, preferring to have the services of the crew. For twenty-two days they were out upon the water, all of the party except Mr. Pilgrim violently seasick, and the captain and one of his men frequently drunk. So the work of navigating the boat fell upon Mr. Pilgrim, frail of form, but of indomitable will and determination.

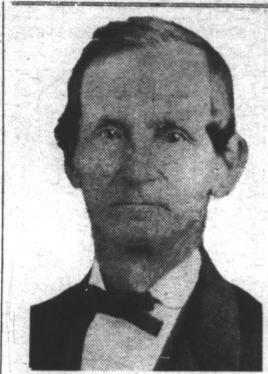
For some time before landing they were nearly out of provisions and were allowed to a half pint of water to a person each day, and most of his Mr. Pilgrim gave to the children.

Surely God, who had such great use for him, was sustaining him. Reaching Matagorda on Christmas day they made a landing, and soon after, Mr. Pilgrim and five other men bade farewell to the rest of their party and set out to walk the sixty miles to San Felipe. The five deciding upon another destination, left Mr. Pilgrim after the first twenty miles of cold, wet and pathless course, he continued the dangerous journey alone.

Upon reaching San Felipe in 1827 our pilgrim accepted work as teacher of the children of the Mexican Hidalgo, and soon had a school of forty pupils. He was a superior Latin scholar and quickly became proficient in the use of the Spanish language which, to the day of his death, he loved on account of its sweetness.

Soon after reaching San Felipe he became Stephen F. Austin's official interpreter, translating the laws, and transacting much official business. And here he organized, one hundred years ago, the first Sunday school ever organized in our great empire state. His heart was full of love for the youth of the land, and in speaking of the first Sunday school he said, "Contemplating in imagination what Texas, from its natural advantages must soon become, I felt the necessity of moral and religious, as well as intellectual culture, and resolved to found a Sunday school."

Announcement was made to the school that on the following Sunday an address would be given. The attendance upon this occasion was encouraging, and the interested hearers gathered again the next Sunday and



T. J. PILGRIM

the Sunday school was organized.

Let us have Mr. Pilgrim's own account of this notable place and occasion. "In a blackjack and post oak grove near the center of the town of San Felipe de Austin is a rude log cabin about 18x22 feet, the roof covered with boards held down by weight poles; the logs uneven and the cracks neither caulked nor battened; a dirt floor and across it was placed several logs new on one side, for seats. At one end stands the superintendent, a mere stripling, and before him are about a dozen gentlemen and ladies as teachers, and thirty-two children, without any of those appendages which are now considered necessary to a well conducted Sunday school."

The account also tells that the lack of literature was supplied by contributions of the citizens of such books as they had, and by oral instruction of superintendent and teachers.

After Mr. Pilgrim had grown old, and the land was teeming with its four thousand Sunday schools and multiplied thousands of Sunday school pupils, he loved to recall that first Sunday school and the earnest prayers and efforts of its faithful promoters, and to look forward in contemplation of working conditions which today exist, and to still further spiritual conquests.

In 1840 Mr. Pilgrim moved to Gonzales and engaged in banking, arming and teaching, and in his dearest loved Sunday school work. Here he met and married Miss Sarah Jane Bennett, daughter of a prominent officer of the revolution, Major Valentine Bennett. Mrs. Pilgrim was a woman of sweet Christian spirit and heroic will, and her beautiful music was felt far and wide. In those days the average Christian knew nothing about Sunday school.

Many had never seen one in operation and there were no traveling experts to enlighten and enlist the people. The Colorado association to which Mr. Pilgrim's church belonged, had handed down their minutes in which more is said on the Sunday school question, and this more happy expressed than in any other of the earlier associations. Mr. Pilgrim was nearly always on the Sunday school committee.

Practically all of the Sunday schools in Texas before and during the Civil war were union or undenominational. For more than thirty years Mr. Pilgrim was superintendent of the Sunday school in Gonzales. His Baptist son-in-law, Mr. M. Eastland, was the last superintendent of the union Sunday school and remained superintendent of that part of the constituency which formed themselves into a Baptist Sunday school, and his Presbyterian son-in-law, Judge W. S. Fly, now of San Antonio, became superintendent of the part which organized into a Presbyterian Sunday school.

The Sunday school report taken from the minutes of the Colorado association for 1851 gives us a total of twenty-four union and five Methodist Sunday schools. In his report two years later he says, Sunday schools are now considered the necessary appendage of every Christian church. More than three fourths of the members of our church are received from our Sunday schools and nineteen twentieths of our missionaries on foreign fields received here their first serious impressions.

In 1856 he stated in one of his beautifully worded and forceful reports, that following the organization of the first Sunday school in the spring of 1829, two other Sunday schools were organized in the summer of that same year and that since that time they have been increasing in number until now they extend from Red river on the north to the Gulf on the south, and from the Sabine on the east to the Rio Grande on the west. They have crossed the Cordilleras and extended along the golden shores, over the fertile plains and through the wealthy cities of California.

Mr. Pilgrim always gave himself unreservedly to the best interests of the people, leading in matters of government, leading in matters of government.

(Continued on Page 4)

ISSUES CALL FOR SIMMONS RALLY

On Thursday, May 2, an all day rally will be held at the chapel building on the Simmons campus, the purpose of the meeting being to discuss the problems confronting Simmons University at this time. Every pastor in this section as well as every layman who may be interested in the welfare of Simmons is invited to be present on that occasion. Dr. T. L. Holcomb, secretary of the board of the Baptist General Convention of Texas has been extended an invitation to be present, and it is expected that he will accept the invitation. The visitors will be entertained at the Simmons cafeteria at the noon hour by the university authorities.

Dr. Len G. Broughton, one of the outstanding preachers of America will be in a revival meeting with the First Baptist church, Abilene, at the time of the rally, and Pastor Millard A. Jenkins extends an invitation to those who plan to attend the rally to come on Monday and be in the Monday evening revival service and hear Dr. Broughton.

SWEETWATER ASS'N WILL HOLD MONTHLY MEETING APRIL EIGHTH

The regular monthly meeting of the Sweetwater Baptist Association will meet Monday, April 8, with the church at Dora, located south of Sweetwater. The following program will be rendered at the meeting:

10:00 A. M.—Devotional—W. L. Ayers.

10:20 A. M.—The Value of a Simultaneous Soul-Winning Campaign—A. C. Cordery.

10:50 A. M.—Essentials for a Genuine Revival in Our Churches—C. T. Whaley.

11:10 A. M.—Sermon—M. A. Jenkins.

Lunch.

1:00 P. M.—Meetings of Executive Board and W. M. S.

1:45 P. M.—Devotional—Stirling Price.

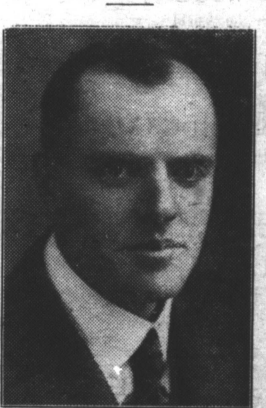
2:00 P. M.—Duty and Responsibility of Our Churches Toward—(a) Association and State Missions (25 minutes); A. C. Turner; (b) Home and Foreign Missions (25 minutes), C. A. Powell.

2:50 P. M.—Checking up on Sunday Schools. Selecting place for next meeting, etc.

3:00 P. M.—Inspirational address—G. W. Lowrie.

Please have this program announced at your church and bring a large number with you.

SIMMONS VOICE HEAD PLANS SUMMERS WORK IN EVANGELISTIC SINGING



WILLIAM J. WORK

Head of Voice Department, Simmons University.

Mr. Work, choir director of the First Baptist church, Abilene, and for the past three years head of the voice department of Simmons University, plans to spend the summer months in evangelistic singing. Mr. Work is one of the outstanding soloists in Texas, and before entering the teaching profession had several years' experience in evangelistic singing. Churches or pastors interested in securing the services of Mr. Work may reach him at Simmons University, Abilene, Texas.

THREE KINDS OF CHRISTIANS

1. Rowboat Christians—have to be pushed wherever they go.

2. Sailboat Christians—always go with the wind.

3. Steamboat Christians—make up their minds where they ought to go and go there, regardless of wind and weather.

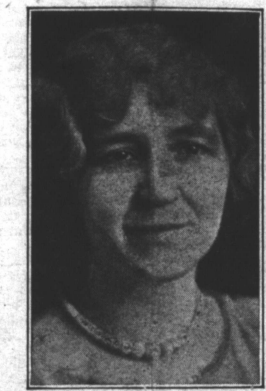
W. M. U. Leaders Who Will Be On Convention Program



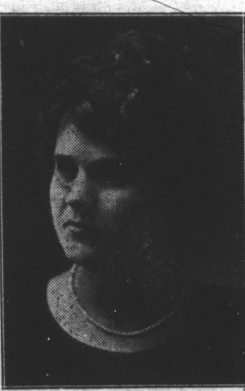
MRS. E. B. ATWOOD
Of Abilene, President of Abilene District W. M. U. Convention.



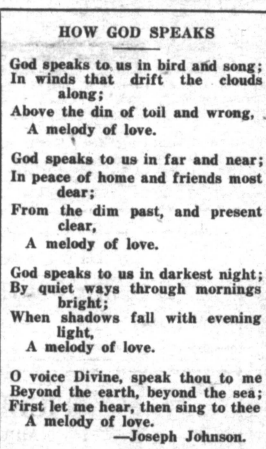
MRS. J. E. LEIGH
Of Dallas, State Secretary W. M. U. Convention of Texas.



MRS. CHAS. T. WHALEY
Of Sweetwater, Mission Chairman, Abilene, District W. M. U.



MRS. W. L. AYERS
Of Eastland, who will address Convention at Munday.



MRS. JESSE K. HUNTER,
Corresponding Secretary, Abilene District W. M. U.

HOW GOD SPEAKS

God speaks to us in bird and song;

In winds that drift the clouds along;

Above the din of toil and wrong,

A melody of love.

God speaks to us in far and near;

In peace of home and friends most dear;

From the dim past, and present clear,

A melody of love.

God speaks to us in darkest night;

By quiet ways through mornings bright;

When shadows fall with evening light,

A melody of love.

O voice Divine, speak thou to me

Beyond the earth, beyond the sea;

First let me hear, then sing to thee

A melody of love.

—Joseph Johnson.

"I Have Sinned"

By John Snape, Pastor Temple Baptist Church, Los Angeles.

At least seven persons of the Bible made use of the significant phrase "I have sinned." Away back at the beginning of the history of the chosen people it was wrung from the reluctant lips of Pharaoh, when, after repeated plagues had visited Egypt, he summoned Moses and Aaron in haste and said "I have sinned against the Lord your God, and against you."

Balaam, falling down before the angel of the Lord in the narrow way, cried, "I have sinned," and promised to speak before Balak only the words the Lord put into his mouth.

Saul, reserving for himself the choicest sheep and oxen of the defeated Amalekites, and charged by Samuel with neglecting the word of the Lord, cries out at last, when once it sinks into his soul that to obey is better than sacrifice, and to hearken than the fat of rams, "I have sinned for I have transgressed the commandment of the Lord."

Job, suffering from a loathsome disease and tortured by miserable comforts, cries out in his agony, "I have sinned. What shall I do unto thee, O thou preserver of men? And why dost thou not, pardon my transgression and take away my iniquity?"

David, aware at last of the heinousness of his sin with Bathsheba, and brought low into the dust of repentance, cries out in the ecstasy of his agony, "Against thee, thee only, have I sinned and done this evil in thy sight."

The prodigal son, his substance wasted, his clothes in rags, his face full of tears, his feet sore with the long journey back to his father's house, meets his father's kiss with the words, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

And Judas, filled with remorse at his treachery in betraying the Son of man into the hands of the plotting priests, brought back the blood-money, and lying it at their feet, blurts out, "I have sinned"—and went out and hanged himself.

Judas never repented. A traitor betrayed Christ with an oath and a traitor betrayed Him with a kiss; but the first repented and became the mighty preacher at Pentecost, and the other had merely an after regret that brought no true repentance, and ended it all with self-murder. Repentance leads to God—repentance away from Him.

Suppose Judas had truly repented! Suppose he had waited until after the resurrection, and somewhere in the old familiar haunts, had met Christ, and flung himself at his feet and cried, "O my Master, I have from the first been untrue. For the paltry sum of eighteen dollars I sold Thee, and with these lips betrayed Thee with a kiss. But if there is forgiveness for a wretch like me, I pray Thee have mercy and forgive." O! if he had only done this, one of the sweetest stories of the Bible could have been written, for Christ would have lifted him up, and taken him in His arms, and met the kiss of betrayal with the kiss of forgiveness and love. I wish, O, I wish, that Judas had done this!

Haskell W. M. U. President Extends Invitation to Meet

ASSOCIATIONAL EFFICIENCY BANNER

At the annual district meeting two banners are awarded the associational auxiliaries, one for attendance and the other for efficiency.

In order that the committee may be able to award the efficiency banner fairly it is necessary that the presidents be able to report accurately on their standing at the meeting at the meeting at Munday.

The points to be considered are:

1. Greatest number of new societies organized, twenty per cent.

2. Meeting of apportionments, ten per cent.

3. Quarterly reports on meetings, twenty per cent.

4. Greatest number of points attained on Standard of Excellence, twenty per cent.

5. Greatest number of seals and certificates, twenty per cent.

All points are to be counted on percentage basis.

Will every association president in our great Abilene district take these words as a personal letter or invitation from Haskell Association to you and your workers to attend the district meeting in Munday, April tenth and eleventh.

Haskell association wants a great crowd and needs your presence. Munday, who prides herself on a fine spirit of cooperation, is ready to welcome you to our town. We need the meeting.

Will you urge a good attendance on the part of your presidents and chairmen as we are sparing no pains to provide for conferences that leaders may wish to hold at lunch hour, and at other times. We are anxious that this meeting shall be a blessing to you and you a blessing to the association with which it is meeting.

Come in numbers and come praying that the Master's will be done throughout all the sessions. Sincerely and earnestly yours, Mrs. J. O. Bowden, President Haskell Ass'n.

Convention Program

To be held at Munday, April 10-11, 1929.

Wednesday, April 10

11:00 A. M.—Conferences led by district chairman.

1:30 P. M.—Song Service—Mrs. Clark, Knox City chorister; Mrs. Bob Speck, Rochester, pianist.

Devotional—Mrs. C. O. Davis, Rule.

Recognition of visitors.

Greetings—Mrs. J. O. Bowden, Munday.

Response—Mrs. B. Reagan, Big Spring.

Appointment of committees.

Reading of 1928 minutes.

Official Reports—Corresponding secretary, Mrs. Jessie K. Hunter; treasurer, Mrs. Robert Jones; historian, Mrs. O. H. Cooper.

Standing committees chairmen—Personal Service, Mrs. Geo. L. Paxton; Benevolence, Mrs. K. S. Beckett; Margaret Fund District Mother, Mrs. Luther Webb.

Announcements.

Adjournment.

Meeting of executive board.

Evening Session

Young People's program directed by Miss Lilia Penick, district leader.

Devotional—Mrs. J. B. Buckley.

Vocal solo—Miss Maye Free.

Mission Study—Mrs. C. T. Whaley, chairman.

Lauders Encampment.

Pantomime, "O Zion Haste," Haskell Y. W. A.

Piano solo—Mildred Simmons.

Stewardship pageant—"Tithes and Offerings," Haskell Y. W. A.

Address—Mrs. J. E. Leigh, Dallas.

Thursday Morning, 9:00

Devotional—Mrs. B. M. Whiteker, Stewardship chairman.

Associational Presidents' Hour—Big Spring, Mrs. H. B. Dunagan; Fisher, Mrs. Fred Clark; Haskell, Mrs. J. O. Bowden; Jones, Mrs. J. W. Dohoney; Lamesa, Mrs. Ross A. Smith; Mitchell-Scurry, Mrs. A. L. Whipkey; Stonewall, Mrs. John Guest; Sweetwater, Mrs. R. M. White; introduction of Cisco and Callahan associational president, Mrs. C. M. Caldwell.

Address of district president—Mrs. E. B. Atwood.

Vocal solo—Mrs. Robert Kunkle.

Report on Missions—Mrs. Lee Welsh.

Address—Dr. A. B. Deter.

Our Cooperative program—Mrs. J. E. Leigh.

Announcements.

Adjournment.

Thursday Afternoon

Devotional—Mrs. G. C. Cowan.

Report on Education—Mrs. O. H. Cooper, chairman.

Address—Rev. Sam Morris.

Report on Young People's Work—Miss Lilia Penick, chairman.

Address—Mrs. W. T. Turner.

Report of committees.

Enrollment.

Methods of Finance.

Awarding of Banners.

Resolutions.

Nominations.

Nomination of Officers.

Miscellaneous Business.

Reading of Minutes.

Adjournment.

Closing Prayer.

Let all who expect to attend notify Mrs. A. C. Brock, Munday, at once.

B. Y. P. U. and S. S. District Convention Meets at Olney

District Number Nine, April 11, and 12, 1929, Olney, Texas.

Thursday Morning Session

E. M. Agee, Presiding

10:00—Song and prayer, W. E. Young.

10:15—Welcome address, Olney pastor.

10:25—Response to welcome address, J. N. Hunt, Henrietta, Texas.

10:30—Address, B. Y. P. U., T. C. Gardner, Dallas, Texas.

11:00—Sunday School conferences: 1—Cradle Roll and Beginners, Mrs. O. T. Anderson; 2—Primary, Mrs. C. H. Harr; 3—Junior, Mrs. G. H. Gregg; 4—Intermediate, J. W. Mason; 5—Young People and Adult, J. H. Garrett; 6—Six-Point Record Conference, W. H. Townsend.

12:00—Special committee appointed.

12:05—Address, Rev. Stanton, Chillicothe.

12:30—Lunch served at the church.

Thursday Afternoon Session

H. J. Ballew, Presiding

1:30—Song and prayer, W. E. Young, Wichita Falls.

1:45—The Value of the Association Sunday School, Andrew Allen, Dallas.

2:15—B. Y. P. U. conferences: 1—Primary, Mrs. W. F. Adams, Wichita Falls; 2—Junior, Mrs. G. A. Patterson; 3—Intermediate, Mrs. H. C. Mayers; 4—Senior, J. W. Mason; 5—Adult, Jewell Cunningham; 6—Records That Record, T. C. Gardner, Dallas.

3:15—Address on Sunday School Work, J. N. Barnette, Nashville, Tenn.

3:45—Special Music, Olney church.

5:00—The Modern B. Y. P. U., W. Rivers, Electra.

4:20—Adjournment.

Thursday Night Session

E. M. Agee, Presiding

7:15—Song and praise, W. E. Young, Wichita Falls.

(Continued on page 4).

THE WEST TEXAS BAPTIST

SAM MALONE EDITOR AND PUBLISHER
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With Our Exchanges

CENTRAL MESSENGER CHANGES EDITORS

Jay J. L. Isbell, for the past few years pastor and missionary in the Lamesa Association, has become editor of the Central Messenger, published at Brownwood, taking the place of D. M. West who has been publishing the paper from Bronte. Rev. C. V. Carroll, who has been associate editor for some time remains with the paper in the same capacity. The first issue of the Messenger under the new management came out last week. Editor Isbell has made a fine start, and we are wishing for him much success in this new venture.

THE VALLEY MESSENGER

Volume 1, No. 4, of the Valley Messenger is on our desk. This splendidly edited and printed Baptist Magazine is the newest venture in regional papers published in Texas, and is the official organ of the Lower Rio Grande Baptist Association. The paper is published by W. T. Curtis who has served as editor of The Western Evangel, Central Messenger and other Baptist publications. The new publication is issued semi-monthly and each issue is filled with news from the "Magic Valley" of South Texas. We congratulate Editor Curtis and the Valley Baptists on the splendid appearance of this new religious enterprise. It will, no doubt, serve as a worthy medium in helping develop the religious life in that great field.

THE PLAINS BAPTIST

The April 1 issue of the Plains Baptist, published semi-monthly at Plainview by Rev. H. F. Aulick, was devoted largely to the interest of the Regional B. Y. P. U. and Sunday School Convention for the plains section, which meets at Wellington April 9-11. The issue carries the program of the convention, together with a number of pictures of workers in that section and instructive items from over the Panhandle of Texas. The Plains Baptist is now designated as the official organ of Wayland Baptist College at Plainview, and Editor Aulick is doing a good job of editing the publication.

EDITS BAPTIST BUILDER

At a recent meeting of the executive board of the Brownfield Baptist Association, Rev. Alfred A. Brian, pastor of two rural churches in that association, was elected editor of the Baptist Builder, the official monthly publication of the Brownfield Association. The Builder, since its beginning about two years ago has been splendidly edited by Brother B. N. Shepherd, pastor of the First Baptist Church, Tahoka. The new editor, Brother Brian, will continue to carry on the good work so successfully begun by Brother Shepherd.

THE BAPTIST VISITOR

The Baptist Visitor, official monthly publication of the Lubbock Association, continues to be edited by Pastor M. C. Bishop. Before going to Post as pastor, Brother Bishop for several years published a monthly association paper in the Amarillo-Snyder Association. He is getting to be a veteran in that field of religious journalism and his paper is always filled with fine reading matter.

EAST TEXAS BAPTIST DISCONTINUED

Some time ago announcement was made that The Baptist Standard had taken over the subscription list of the East Texas Baptist, published at Tyler, and that Editor Keeling, who launched the paper would go to San Antonio as South Texas representative of the Standard. Brother Keeling made a splendid start as editor of the East Texas Baptist, but we are inclined to think he tried to cover too much territory. Denominational newspapers are rather expensive "critters" to manage and it is an easy matter to overjump the thing. We believe regional papers, when it is possible to publish them in cooperation with our denominational paper, is a splendid asset both to the denominational paper and to the sections they represent. We do not believe, however, that a regional or associational paper that is published for free distribution is a worthwhile enterprise. In the first place it places all the burden of financing on the advertisers of a section and it commits the sin of failing to educate its constituents in helping support a denominational enterprise. Any publication, either religious or secular, that bases its advertising on a legitimate paid-in-advance circulation, is a good advertising medium. Advertising in any other sort of medium resolves itself on the part of advertisers, to a "donation" basis.

When Alexander Duff returned from India and traveled among the Scotch churches, he concluded there was money in abundance but it did not find its way into the Lord's treasury. "It is invested," he said, "in stately mansions, splendid equipages, extravagant furniture, costly entertainments, and idle and useless luxuries. The churches are treating the cause of Christ as Dives treated Lazarus."—Smith in "The Desire of All Nations."

Into our office came one day one of our ablest and most faithful pastors. He was near the breaking point. In answer to our friendly inquiry, he said: "I feel that my people are not giving me a fair and square deal. They come out in great numbers on Sunday morning. They congratulate me on my sermon and congratulate one another on the manifest progress of the church. Then comes Sunday evening and though I have prepared myself with the utmost thoroughness they leave me severely alone, and my church is almost empty. The people do not live far off but right around the church doors. They allow me to wear myself out preaching to empty benches, while they read, chat, listen to the radio and entertain at supper parties. This is enough to break the heart of a man." We advised him to go back to his work and to cheer up, because his problem was the problem of many other faithful ministers. This matter should have consideration. If the members of a church are too indolent to attend a second service on Sunday, why should they not formally decide to give up that second service? Is it fair to the pastor to make him preach to empty benches? —Watchman-Examiner.

GROWIN' SMILES

A smile is quite a funny thing,
It wrinkles up your face,
And when it's gone you never find
Its secret hiding place.

But far more wonderful it is
To see what smiles can do.
You smile at one, he smiles at you,
And so one smile makes two.

He smiles at someone, since you smiled,
And then that one smiles back,
And that one smiles, until in truth
You keep in smiling track.

And since a smile can do great good
By cheering hearts of care,
Let's smile and smile and not forget
That smiles go everywhere.

—Selected.

Simmons and Her Debts

By SAM MORRIS

Comparatively speaking, Simmons has one of the largest plants with a smaller debt than any denominational school in the state. I am frequently asked: "How has she managed to build such a plant with no more indebtedness?"

There are several reasons. One is her financial condition at the beginning of the Seventy-Five Million drive. The other schools had at that time a total indebtedness of nearly a million dollars. (Texas Baptist Annual 1929 p 148) Simmons having always operated on a cash basis had no debt. Consequently, what she received from the campaign could be applied directly to expansion or endowment.

The second reason for her comparatively small indebtedness is her policy of holding overhead expenses to a minimum. When the Seventy-Five Million Campaign was launched and large promises were made things looked very promising to all of our schools. But instead of greatly enlarging the faculty and increasing salaries, as the pledges of the campaign warranted, Simmons continued her old policy of operating with a relatively small faculty and paying them comparatively low salaries. This is still her policy. She would be unable to pursue such a policy out for the devotion of these noble men and women, many of whom are alumni. Our instructors love the school. They believe in the cause of Christian education. Many have served through the years for less than they were offered at other places.

In the third place, Simmons has not burdened the denomination with her building program. It has conducted no drive in her behalf. It has charged off no accounts that belonged to her. It is responsible for none of her indebtedness today. Bearing her own burden has caused Simmons to proceed with caution in her enlargement program. She has built with what was given her for that purpose. For example: Mr. and Mrs. Caldwell gave us \$100,000 with which to build a fine arts building. We did not seek to borrow money and build a \$200,000 building but took the money given and erected a building with that amount. Likewise, when Mr. Ferguson and his sons contributed \$100,000 with which to build a memorial dormitory we did not ask the denomination to assume any obligation whatever. We took their gift and with what other funds we could manage for we built one of the finest dormitories in the state.

But beyond question the greatest reason for Simmons' comparatively large plant and small debt is her president. He takes his task seriously. He feels that he is not only responsible for her scholarly standing and orthodox teaching but that he is likewise responsible for the financial policy she pursues. He has personally raised most of the monies invested in her plant. Early and late he has labored in her behalf. Two years ago we were badly in need of a cafeteria and a new chapel. The Trustees who have so nobly born on their shoulders her indebtedness since the beginning of the Seventy-Five Million Campaign, when most of it was incurred, did not feel able to assume responsibility for the erection of these two buildings. There was no money being received from the denomination. There was nothing else to do so the president took the personal responsibility of raising the money. He wrote letters and appealed to graduates, former students and friends of the institution for aid. In this way he secured the two buildings and they are practically paid for today.

This in a brief way explains how Simmons has been able to build her \$1,250,000 plant with a minimum indebtedness. We know of no institution that has achieved more and burdened the denomination less. If personal responsibility for its indebtedness is a mark of denominational loyalty on the part of the institution then Simmons University is 100 per cent loyal for the Texas Baptist Convention is not held responsible for one dime of our debts. In this respect Simmons stands alone.

Shall we neglect Simmons until the debts of other institutions have been paid and they are adequately cared for? Because of her individual policy some are suggesting such a thing. To thus penalize Simmons for her conservative and economic policy would be to encourage extravagance and waste. It would be putting a premium on administrative carelessness.

Such a policy might be tolerated if Simmons were adequately endowed. But she is not. She is now an institution of such proportion that she needs her friends as never before. The president and her friends here in Abilene can no longer finance her needs alone. While she was a small school it was comparatively easy to supply her needs for they were not so great. But now with a \$1,250,000 plant, a student body of over fourteen hundred last year and with only \$500,000 endowment Simmons needs a greater income than ever before. To lessen our aid now would be to cripple if not completely destroy her. Let the friends of other institutions care for the needs of those institutions. We would urge this by all means; but let our friends be encouraged and inspired by this example of administrative wisdom and contribution more liberally than ever before that we may build a really great Christian institution of higher learning here in the west. We are not asking the denomination to build Simmons. We are not seeking to build her at the expense of other schools by asking their constituency to get under our burden. I don't think the denomination or other institutions have any right to expect the Simmons constituency to supply the needs of other schools.

Christian education is in a critical condition. All our schools are in peril. They are fighting a life or death struggle. Simmons is no exception. She and they are beset by a condition analogous to the flu epidemic of 1918. When that plague raged so every family in our neighborhood was sick at the same time. Some had three, some four and some five or six in bed. Enough nurses could not be secured. Doctors went day and night. Each family took care of itself the best it could. The situation was too serious and each family had too much respect for itself and others to ask them to endanger the lives of their loved ones by serving as a nurse to any but themselves. Nobody was called selfish. Nobody was branded as being disloyal to the cause of humanity because they sought to take care of their own family first.

No single school can adequately serve the entire state. Texas has a population that is rapidly climbing toward ten millions in number. This section is entitled to a great Christian institution like Simmons. Let's send our money to Simmons and save her for the west.

COMPROMISING

C. J. McCarty, Lubbock, Texas.

Will you grant me space in which to briefly call attention to a serious matter in which Baptists are going contrary to the teaching of God's word? The thing I call attention to is the attitude of modern pastors and churches in the matter of divorce and adultery.

In Matt. 5:31-32 Jesus said, "It has been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever marryeth her that is divorced committeth adultery." Again in Matt. 19:9 he spoke these words, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and who marryeth her that is put away doth commit adultery." Also see Mark 10:1-12, Luke 16:18, and I Cor. 7:10-11.

The sin called adultery in married people is called fornication in unmarried people. Jesus makes it very plain that if a man marries a woman and divorces her on any ground except for fornication or adultery that this man can not marry another woman without living in adultery. He also makes it just as plain that if the woman marries another she is also living in adultery. Many pastors and churches pay no more attention to these words than if the Master had never spoken. What does Jesus think of pastors and churches that receive, or keep, people in their membership when he declares plainly that these people are living in adultery? Has adultery become such a respectable sin that the church is to receive it as a virtue? God often puts adultery in the same class with idolatry. When people become exceptionally wicked he refers to them as a "wicked and adulterous generation."

The Danger

The sin of adultery opens up the way for nearly every other sin. Nine times out of ten the adulterous person will lie, take human life, or do most anything to cover his sin. David is an example. A little observation will convince you that the preacher and church that compromise on this sin will soon find it easy to compromise on any other sin, if the occasion sees to demand a compromise. If you doubt this just see how these compromising preachers and churches treat the modern dance. There is not one of us but what knows the modern dance is a great incentive

to this sin of adultery. Every one of us knows that it destroys virtue and destroys souls, yet these same churches keep dancers in their membership.

Disobedience

Every church knows to keep such people in its membership is to openly disobey Jesus. If John 10, 11, says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deed." I Cor. 5:9, 11. "I wrote unto you in an epistle not to company with fornicators. But now have I written unto you not to keep company, if any man that is called a brother be a fornicator, ... with such a one no not to eat." God says that if we receive these adulterous persons into our fellowship, then we bid them God speed in their sin and become partakers of their sin. God also says if a brother become a fornicator not to eat the Lord's Supper with him, but to "put away that wicked person." Eph. 5:3 "But fornication, and all uncleanness, let it not be once named among you, as becometh saints." Again in V. 11 there is no fellowship with unfruitful works of darkness, but rather reprove them." In I Cor. 6:17 we are told, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." The Master says, "Why call ye me, Lord, Lord, and do not the things which I say." Jesus says we worship him with our mouths, but that our hearts are far from him; that we have the form of religion, but deny the power thereof.

The Penalty

We are told in Acts 5:32 that God gives the Holy Spirit to them that obey him. We know from Scripture and from experience that he withdraws the spirit from those who disobey him. When the Spirit refuses to lead us, then we are left to human leadership. The greatest human knowledge is foolishness when compared with the wisdom of the Mighty God. God also withholds his power from the disobedient. "Not by might nor by power, but by my Spirit saith the Lord." God's people never fail when they are humble and obedient and have his leadership and power. They always fail when these are not manifest. People say we are failing because of lack of cooperation. Cooperation never comes except where the Spirit works. The Spirit never works except where people separate themselves from worldly things and obey the Almighty. God says II Chron. 7:15 "If my people, which are called by my name, shall humble themselves and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Whatever else repentance may mean it certainly includes forsaking sin. It isn't numbers we need. It isn't money we need. We must have God if we succeed. If we will come back and take His word with no additions nor subtractions and wait upon Him He will lead us to mighty victories. If we are loyal no weapon formed against us will prosper and no enemy can stand. We need God to fight for us as he fought again Sisera. Oh, Holy Spirit, lead us to turn from our sin, and give us a renewed loyalty and devotion to that Word Thou didst move men to write!

On Sunday, March 3, workers from the churches at Post, Friendship, Central, Hackberry and Southland met and ordained Brother S. A. Attaway to the gospel ministry. The brethren who took a part in the ordination were, Chas. Jones, R. E. Cox, M. C. Bishop, J. B. Agee, Frank Forbes, T. J. Head, J. D. Tipton, W. K. Horn.

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MUNDAY, TEXAS

SIMMONS UNIVERSITY
ABILENE, TEXAS

Extends Greetings to
W. M. U. Convention
at Munday, Texas
April 10 and 11

Announcing Spring Term

The Spring Quarter of Simmons Began Monday, March 25, with prospects for a record spring term attendance. The Summer session begins June 10. For catalogue and other information regarding the Summer Session, address,

THE BURSAR,

Simmons University

Abilene, Texas

SIMMONS UNIVERSITY NOTES

(From Simmons Brand)

Prexy Returns to Simmons After Attending Inauguration of Hoover And Spending Three Weeks In North

Speaks In Chapel Saturday Morning

Believes Society Encouraged By Elevation of New President

After attending the inauguration of President Hoover and spending three weeks in New York, Philadelphia and Atlantic City, President Sandefer returned to Abilene in time for the opening of the spring term and spoke in chapel last Saturday morning.

"My impressions are that all strata of society are greatly encouraged and inspired at the elevation of Herbert to the presidency, the Simmons president said in chapel last Saturday morning upon his return.

President Sandefer went to Washington with the Texas Good Will party and the Cowboy Band. From the capitol he went to New York, where he was the guest of his daughter, Mrs. Stanley Walker, of Great Neck, L. I., whose husband is city editor of the New York Herald-Tribune. He went then to Philadelphia where friends entertained him and Mrs. Sandefer at home and at Atlantic City.

Mrs. Sandefer remained in New York where she will visit her daughter and attend the national meeting of the Daughters of the American Revolution in the middle of April before returning to Abilene.

Meets President Twice
"Through the courtesy of friends, I had the pleasure to meet the president twice, and several of the cabinet members," said President Sandefer, "and found it to be an occasion of real profit."

On his return to Abilene, President Sandefer stopped in Oklahoma City for a few days where he spoke to 1,000 delegates to the state B. Y. P. U. convention and was a special guest in conference with the board of Oklahoma Baptist University, discussing with laymen and ministers of Oklahoma ways of saving O. B. U.

Speaking on the political situation Saturday, President Sandefer said: "There is much in the newspapers of New York at this time over the enforcement of the Eighteenth Amendment which has received new accentuation over the passage of the Jones Law."

"The new president's well known views and standards, for the present at least, have made a tremendous impression on the morals of the country that certainly omens well for the nation."

Very Gratifying
Commenting on his work in the interest of Simmons, the president said: "My trip, from the standpoint of constructive efforts for the university, was very gratifying. My feeling is that Simmons University is now one of the best known institutions in the South, among the tens of thousands who might never have heard of it before."

"The press of the East gave much publicity to our Texas Good Will party and pictures of the Cowboy Band were carried in dozens of the great papers. The comments were always favorable and constructive."

"Mrs. Sandefer and I were the guests of a friend in Philadelphia for four days and at Atlantic City. This was a privilege which we were not expecting and we both came away renewed in spirit and vigor."

SIMMONS IN ENGLAND

Elmer Atwood, who received his A. B. degree from Simmons in '26 and is in Kings College in London, England, had the rare privilege of seeing the Cowboy Band and the Cowgirls on the screen. In a recent letter to his parents, Dr. and Mrs. E. B. Atwood of the Simmons faculty he writes:

"Oh! Most important of all, I saw on a news reel the other day the famous Cowboy Band and the Pep Squad. The girls were doing the 'Texas Stomps' in front of the Science Hall. There was a close-up of Glenna Fay Grant. I had been warned that it was there so didn't break anything when the picture came on. Tell Glenna Fay she is a knock-out as a movie actress."

Perhaps Simmons students will no longer doubt the authenticity of the lines of the Alma Mater song. "Great are thy victories O'er land and over sea."

SERMON

A MIRROR IN JOSEPH'S GARDEN

Easter Sermon By Dr. Millard A. Jenkins

Text: John 19:41, "Now in the place where he was crucified there was a garden, and in the garden a new sepulchre wherein was never man laid. Matt. 28:6 'He is not here, for he is risen as he said; come see the place where the Lord lay.'"

Earth's three fairest mornings I would name as the morning of the Saviour's birth, the morning of his resurrection, and the morning of his coming again. The morning of his birth was accompanied by the angel's song of good tidings. The morning of the resurrection, the Apostle Peter commemorates with these golden words: (1 Peter 1:3) "Blessed be the God and Father of our Lord Jesus Christ, who according to the great abundance of his great mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you."

Of the morning that is to awake with the brightness of His birth was accompanied by the angel's song of good tidings. The morning of the resurrection, the Apostle Peter commemorates with these golden words: (1 Peter 1:3) "Blessed be the God and Father of our Lord Jesus Christ, who according to the great abundance of his great mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you."

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so should we walk in newness of life." This said Paul (Rom. 6) speaking of baptism, which mirrors the empty tomb of Jesus, and puts it between the Christian and the old life of sin, and proclaiming the new life of the soul, and assures the new and glorious resurrection life of the body.

The resurrection of Christ was a necessity. Christ must suffer and rise from the dead before repentance and forgiveness could be preached among the nations he told the two disciples on the walk to Emmaus. A dead Christ could not forgive sin. Repentance and forgiveness are founded on the empty tomb.

Only through the resurrection could he enter into the ultimate realm of spiritual dominion. Now he leads captivity captive. Satan is His captive, sin is His captive, and death and the grave He has overcome and made subject to His will.

Our salvation is an "uttermost" salvation. "Wherefore he is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7:25). Uttermost hope, uttermost inheritance, uttermost salvation. "He that believeth in Me," said Jesus to Martha concerning her dead brother whom he raised to life, "though he were dead, yet shall he live, and he that liveth and believeth in Me shall never die." The empty tomb makes sure the Christian's hope, and guarantees an inheritance reserved for us in heaven.

Life In Its Fullness
The empty tomb mirrors the saint's glorification. With what body do they come? The resurrection body will be a glorious body. "Who shall change the body of our humiliation, that it may be fashioned like unto his glorious body." (Phil. 3:21) Look at Christ on the Mount of Transfiguration, and see what that glory will be. "His face did shine as the sun, and his raiment was white as the light." We shall be like him.

It will be an immortal body. These bodies are wasting away. No sooner do we begin to live than we begin to die. Sickness and death all the while are trying to push us into the grave. And they will succeed if Jesus tarries. But our immortal bodies will have the veil of tears removed from their faces, and all the scars of sin will be erased, and we shall "flourish in immortal youth, unhurt amid the crash of planets and dirge of spheres."

It will be a vigorous body we will get in the resurrection. I have heard of a man who went away to the Holy Land, and when he returned found that his sons had reconstructed his old house after the similitude of a palace. The soul goes to the Holy Land, and one day will return to find its old house reconstructed after the similitude of Christ's glorious body. "For we know that if this earthly house of our tabernacle be dissolved, we have a building not made with hands, eternal in the heavens." (2 Cor. 5:1-2). No wonder Paul groined to be clothed upon with that house which is from heaven. Then we should not dread to give these old bodies to the tomb, if it is to give us back bodies after so wondrous a fashion.

On that last Easter morning the soul of the redeemed will with him descend the sky crying "Where is my body?" Crash will go the billows, boom will go the billows

along the ship's paths of the sea, and every grave yard will heave up its dead, and the glorified bodies of God's saints will arise to be reunited with their glorified spirits, and so forever be with the Lord. Then will go forth the glad cry of earth and heaven "Death is swallowed up in victory."

A Fearful Looking Forward
But what of the wicked? The rest of the dead lived not for a thousand years we are told in the Revelation given to John. What a fearful looking forward to the fiery indignation that awaits the rejectors of him who alone can save. Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting shame and abhorrence." (Dan. 12:2) What a horrible thing sin is. Christ came to put away sin by the sacrifice of himself. Come to Him now while sin may be forgiven, and claim the heritage of salvation while it may be had.

A SPLENDID BOOK AND A GENEROUS OFFER
W. H. McKenzie, State Organizer. "Stewardship Applied in Church Finance," is the title of a splendid little book by Dr. J. B. Lawrence, and published by the Sunday School Board. Dr. Holcomb and Brother J. Howard Williams have already commended this little book. It is an unusually practical and helpful book for pastors and churches who wish to know the "way" and the "how" of financing their churches through the budget. It contains seven chapters, and is so arranged as to make it suitable for study classes.

The Sunday School Board, through our noble secretary, Dr. Van Ness, has not only agreed to furnish a copy of this book free to each pastor in the state, but now proposes that if a pastor will organize a class and either teach this book or see that it is taught, he will supply as many copies as are necessary to supply the members of the class, free of cost. Copies of this book will be mailed to all the pastors of the state within the next few days, from Dr. Holcomb's office.

When you have organized your class and know how many books you will need, write Dr. Holcomb, and they will be mailed at once. This is a splendid contribution on the part of Dr. Van Ness and the Sunday School Board, to our budgeting effort. Surely, every pastor will organize a class and teach this book. It is my purpose to teach one or more classes in my own church, and also to teach this book at the Woodlake Encampment.

CATHOLIC EDUCATION
America, the leading Catholic weekly of this country, says: "The Catholic church insists that instruction in religion in the schools or anywhere else, is, primarily, her office and duty, not the state's. We make no difficulty in asserting that in Italy, a country in which the population is overwhelmingly Catholic, religion will be taught by men and women appointed by the ecclesiastical authorities. Naturally, these Catholic children will be taught 'only the religion of the Church of Rome.'"—Oklahoma Baptist Messenger.

Pastor C. A. Baskin and the church at Aspermont are to begin a revival April 14. Home forces are to have charge of the music. The meeting is scheduled to run for eight days.

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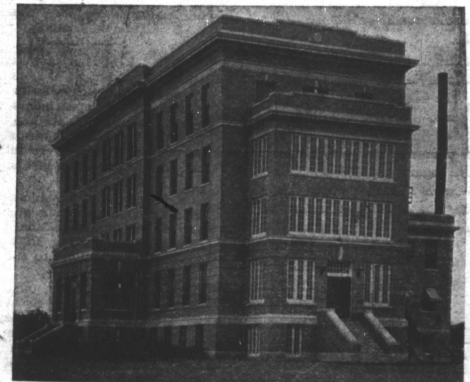
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Madame Schumann-Heink To Appear At Simmons

Madame Ernestine Schumann-Heink, for fifty-one years favorite contralto of the greatest opera platforms in the world, and now on her farewell tour, will give a concert in the Simmons University auditorium April 10.

The tour will include seventy-five of the largest cities in America and concluding performances in the Metropolitan Opera House in New York, where as a final gesture, she will close her career on the stage by singing again the great Wagnerian roles which made her famous there thirty years ago.

Five decades of music lovers have been packing opera houses and concert halls to hear this famous artist and she is receiving unprecedented honor now on her farewell tour. At the initial concert of this tour she was welcomed to New Jersey by Governor Harry E. Moore and a committee of twelve New Jersey mayors representing the leading municipalities of the state.

Honored by governors, mayors, organizations and music lovers everywhere, the contralto considers it her greatest triumph to be greeted by capacity houses after half a century of singing.

Madame Schumann-Heink, known as the last of the Titans, stands today at a pinnacle unique in musical history. Along with Lillian Nordica, Caruso, Farrar, and other great singers she charmed American audiences of the last generation, and now she alone remains at the forefront of the small group of great concert artists on the stage today.

There is perhaps no artist of the modern stage who has Schumann-Heink's record. "Schumann-Heink, the invincible," she has often been called.

At present she returns to the stage refreshed after an extended rest and fully prepared for the greatest tour of her career. It is predicted that on this tour she will attain heights which she has never reached before, due to the splendid condition of her health and voice.

This will be the last chance of music lovers to hear her, after closing her stage career she is planning to teach young American talent the way of musical success, but she is not planning to ever return to the opera again.

She is being brought to Abilene under the local direction of the Cow-boy Band.

I. J. PILGRIM IS FATHER OF TEXAS SUNDAY SCHOOLS

(Continued from Page 1.)
ernment, education and religion. He was for years one of the honored trustees of Gonzales college. Deeply conscious of his religious responsibility he was a source of inspiration in his own church and in many other churches which he frequently visited. His first daughter, Mary, became the wife of Reverend V. G. Cunningham and while her young husband was a ministerial student in Baylor university she had charge of the department of the university and also taught primary work. Besides being a fine Latin and Greek scholar she was the writer of beautiful poems and also some plays. As a church and Sunday school worker she was loved by all classes.

Mr. Pilgrim's second daughter, Mrs. M. Kastland, was a gifted musician and with voice and instrument she aided greatly in the church music and in social affairs in her home town, Gonzales. She now lives in Dallas where she is a member of the First Baptist church.

Mrs. W. S. Fly now of San Antonio, the third daughter, has always been loved for her charming personality, ready cheer and kindly Christian character. As a worker in civic and charitable lines she is known and honored.

Of his two sons, the first, Thomas, was a writer of books, one of these "Some Boys of Texas," being especially loved by the youth of the state. The other son, Carey, was owner and editor of the Gonzales Inquirer which is still the main publication of Gonzales.

The house where Mr. and Mrs. Pilgrim lived and reared their children is now in the downtown district of the beautiful little city to which Mr. Pilgrim devoted much time, thought and labor, and the bodies of Mr. Pilgrim and his wife repose in the Gonzales cemetery while their descendants are scattered over Texas, Oklahoma, California and Tennessee.

Marvelous changes have taken place during the one hundred years since Mr. Pilgrim organized that first Sunday school and if he looks down on the present scene of great Sunday schools and educational buildings and upon the millions of pupils of all races and denominations, it must be with joy over past blessings and happy anticipations of further growth and greater spiritual development.

Big Spring, Texas,
March, 1929

THE TEST OF A MAN

The test of a man is the fight that he makes.
The grit that he daily shows:
The way that he stands on his feet
and takes
Fate's numerous bumps and blows.
A coward can smile when there's
naught to fear,
When nothing his progress bars,
But it takes a man to stand up
and cheer
While some other fellow stars.
—Anon.



Schumann-Heink

News Notes

The church at Lorenza on the plains has been a revival meeting at field, says the Baptist Visitor. The brethren in that section will give this new worker a fine reception to the West.

Pastor M. C. Bishop and local forces are leading in a revival meeting at Post. All the churches in the city are working in simultaneous meetings at this time.

Pastor Roy Kemp and the Littlefield church are in an evangelistic and Sunday School training course campaign at this time. Sister Jerry Cox of Seminary Hill is assisting in the music and the training work.

T. D. Carroll, well known in the West as a gospel singer, has gone to Electra as musical director of that splendid church.

Rev. Geo. T. Alexander, who labored effectively for over two years in the Mitchell-Scurry Association, has accepted the mission work of the Lamesa Association. That association is to be congratulated on securing the services of this splendid preacher and missionary.

Rev. Joe Wilson is getting a fine start as pastor at O'Donnell. With the aid of his wife who is a splendid worker in all departments of church work, training schools are being held with the view of standardizing all departments. There were nineteen additions to the church last month.

Missionary D. D. Johnson of the Brownfield Association was with Pastor A. W. Shumake and the Bethel church in a meeting in which there were eight additions to the church.

Rev. Graves Darby, pastor at Roscoe, a former pastor at Wilson, was with Pastor P. C. McGahey and the Wilson church in a time meeting last week. The music was in charge of Mrs. McGahey and R. E. Key.

The W. M. U. of the Plainview district meets with the First Baptist church, Plainview, April 15-16. A fine program has been arranged and a large attendance is expected.

Pastor Pat Horton of Plainview is in a revival meeting this week with the Meadow church in the Brownfield Association.

J. E. Anderson has resigned as missionary of the West Plains Association to become pastor of the church at Richland Springs.

H. C. Draper is doing a fine work as pastor of the Baptist church at Petersburg. Brother Draper was pastor of a number of churches near Abilene while he was a student in Simmons, and his friends here know him to be a true yoke fellow in the ministry.

Dr. W. R. White, pastor of the First Baptist church, Lubbock, was at Wayland college in a meeting last week. Dr. White has not been on that field very long, but he is proving a mighty force for Kingdom building in the entire plains sections.

A revival meeting is to begin at Bronte next Sunday. The pastor, R. D. DeWeese is to do the preaching and the singing will be conducted by L. J. Sewell of Fort Worth.

Evangelist John W. Newsom is in a meeting this week with the church at Swenson. The meeting will continue for two weeks. At the close of this meeting Brother Newsom will go to Beaver, Oklahoma, for a meeting with Pastor J. G. Holder.

A revival meeting to run from April 1 to 14 is in progress with the First Baptist church, Sweetwater. Rev. W. C. Ashford of the First church, Colorado, is doing the preaching, and the music is in charge of M. B. Sasse, educational director of the Sweetwater church. At the morning hour last Sunday President Sander of Simmons, filled the pulpit, and at the evening hour Brother C. W. Clark of Abilene, preached. The pastor, Rev. Chas. T. Whaley closed a meeting Sunday with the First Baptist church, McKinney, and returned home Monday to be in the revival with his church.

Pastor M. A. Jenkins of the First Church, Abilene, did the preaching in a good meeting at Cameron, recently. There were thirty-four additions to the church by baptism, one by statement and three by letter. Rev. S. T. J. Williams of Abilene assisted in the meeting.

The Call Of The West

S. E. Stevenson.

Acting Corresponding Secretary, Baptist General Convention of Arizona.

This is an appeal of the fifteen hundred Southern Baptists of Arizona to our brothers and sisters in Christ of the South. We Baptists of Arizona feel keenly the need of the sympathy and prayers of our fellow workers. We are far separated from the great majority of our people. We are on the frontier, and pioneer work has been our lot since the beginning of our history. We have a group of loyal, sacrificial Baptists. We are growing. The New Testament message will win anywhere if given a chance. Our Southern Baptist people in Arizona are preaching the old-time gospel, and maintaining a high standard of morals.

This state will grow rapidly in the future. In its infancy we need to plant the New Testament message. We need to work day and night. Those interested in us will deeply appreciate it if you will drop us a postal card or letter, Box 181, Chandler, Arizona, pledging to our Lord's work your prayers and sympathy. Prayer, united and fervent, ceaseless and faith-filled, can work miracles in this spiritually backward state. Brethren pray for us.

MRS. BURKETT DEAD
As the West Texas Baptist goes to press work has just been received that Mrs. J. E. Burkett, wife of the pastor of the South Side Baptist church, Abilene, died Wednesday evening. Funeral services will be held Friday from the South Side church, with Dr. Millard A. Jenkins officiating. Our hearts go out in sympathy to the bereaved family.

MAKE APRIL \$100,000.00 MONTH
T. L. Holcomb
We must have at least \$100,000.00 in order to meet our prorations for Foreign Missions, and all the other Southside causes, before the meeting of the Southern Baptist Convention. Please designate one Sunday in April as Missionary Day. Plan carefully, pray earnestly, and take a worthy missionary offering. You will greatly help us by sending in all amounts collected during March, at once. Also send the April offerings as soon as possible.

Rev. E. D. Dunlap was with Pastor Zeb Freeman and the church at Hamby, in a meeting last week. There were five additions by baptism, and the church was greatly blessed spiritually.

Time fails us to mention at length the other various nationalities. These people speaking many languages are to be found in large numbers in our cities and towns.

Again, it is the call of distressing need. This is always true of mission fields whether on home or foreign soils. When people are in need, true gospel messages, want, equal to the need, are a necessity. Place after place in this state physical and spiritual needs of the direct sort are to be found among the people mentioned that weigh upon our hearts. The distressed, troubled, shepherdless multitudes ought to drive us to pray that God would send forth workers into this field ripe unto harvest.

Further: It is the call of perplexing and difficult problems. Christian activity everywhere has its battles, but religious work in Arizona is super-difficult. For this reason we find it exceedingly hard to get pastors who have staying qualities. It is easier usually to run from difficulties than to solve them.

I mention a few of these things that add hardships to our work. First, a transient population. Arizona is now going through the stage of development that Texas and Oklahoma underwent several years ago. It will take several years for this state to settle down. The majority of people who come here are prompted to come by one of two motives, either to see or to make something. When people are approached in regard to church membership they invariably reply, "I am not settled, I do not know how long I shall stay." Then we have a large tourist element. They come to see our natural scenery and enjoy our perpetual sunshine.

Another problem is religious prejudice. Southern Baptists are the major victims of this monster. Southern Baptists preach a peculiar and distinct message in these parts. They are separate and unique in their presentation of their faith. Because of this they have created the dislike of church unionists and loose jointed evangelists, to say nothing of Catholics and Mormons. Other Baptist people have refused to countenance community churches and to compromise the New Testament message. It will take years for the work of Southern Baptists to win its way in this state. It is sure to come, but it will be slow. This is a mission field I repeat again.

There is yet another problem—the lack of a conscience for the proper observance of the practical side of Christianity. Christianity is primarily a life. Church membership simply is not enough. Everywhere today to some extent, a greater or less degree, moral standards have been lowered, but in this country striking evidence is seen of this compromise. Here there is no respect for the Sabbath. It is a day of pleasure. Pool halls and similar places are wide open on the Lord's day. Christian people regard Sabbath desecration and moral looseness as a matter of course, never seeking to purify the social atmosphere that is reeling in putrefaction. The dance craze, lawlessness in the extreme, is raging like a forest fire. It seems that the whole social fabric is to be engulfed in corruption.

These things that have been mentioned, and other problems could be enumerated, conspire to draw people away from God and His work. People do not go to church here as they do in other Southern states. Preachers have to be content with small crowds in Arizona.

There are many other things that are striving to the church by baptism, one by statement and three by letter. Rev. S. T. J. Williams of Abilene assisted in the meeting.

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DISTRICT B. Y. P. U. AND SUNDAY SCHOOL CONVENTION

(Continued from Page 1.)
7:30—B. Y. P. U. Demonstration Program.
8:10—Comments on Demonstration, T. C. Gardner, Dallas.
8:15—Sunday School Opening Exercise Demonstration.
8:55—Comments on Demonstration, Miles B. Hays, Burk Burnett.
9:00—Address, R. J. Balch, Seymour.
Friday Morning Session
H. J. Ballew, Presiding
9:00—Song and devotion, Jewel Cunningham.
9:15—Our Baptist World Program, Dr. O. L. Powers.
9:45—General Sunday School Conference, J. N. Barnette, Nashville.
11:15—Special music, by Quannah church.
10:35—General B. Y. P. U. Conference, T. C. Gardner, Dallas.
11:15—Special song, Mrs. E. F. Lyons.
11:20—How to Install and Operate the Unified Budget.
12:20—Lunch, served at church, Dr. T. L. Holcomb, Dallas, Texas.
Friday Afternoon Session
E. M. Agee, Presiding
1:30—Song service, J. H. Garrett.
1:45—Report of Committee on Time and Place.
1:55—Election of officers.
2:00—Conference on the Budget, Dr. T. L. Holcomb.
3:00—The Value of the Unified Budget, W. E. B. Lockridge.
Mrs. Geo. A. Patterson, Wichita Falls, Secretary of Convention.

MAN'S INTELLIGENCE AND THE LORD
Millard A. Jenkins
In speaking of the fire that destroyed the skyscraper church of the modernist Harry Emerson Ferdyck in New York, Arthur Brisbane makes the remark that "Intelligent men do not insult the Lord by accusing Him of lighting fires, temporary fires here or permanent fires hereafter." We suppose Mr. Brisbane holds the Bible to be at fault in the Sodom episode, and the little affair Elijah had with the Baalites on Mt. Carmel. Funny how the wisdom of this century tries to set aside the Bible which is the wisdom of all the centuries. It is well for Twentieth century wisdom to remember that God does not light the "fires hereafter," but that the devil does; that hell was not prepared for human beings, but for "the devil and his angels." God never sent a soul to hell, and he never will. They go of their own will and choice. They are without hope there because here they threw hope away.

Charles Owens, who will receive his A. B. degree in Simmons next year, is available for evangelistic singing in meetings for the summer. He is a gifted, consecrated young man and the editor heartily commends him to our churches and pastors. His present address is Portales, N. M.

W. M. U. DEPARTMENT

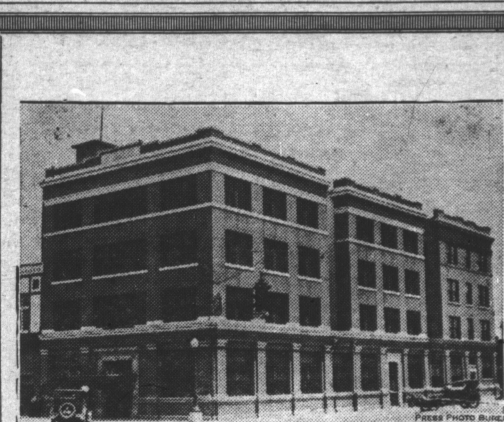
Mrs. E. B. Atwood, Editor.

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