

# THE WEST TEXAS BAPTIST

VOLUME V

ABILENE, TEXAS, THURSDAY, FEBRUARY 23, 1929.

No. 7.

## RECORD CLASS AT SIMMONS UNIVERSITY CELEBRATES "SENIOR DAY" PROGRAM

### 145 CANDIDATES FOR DEGREES TAKE PART IN GALA EVENT COMMEMORATING BIRTH OF GEORGE WASHINGTON.

Senior Day—that proud occasion when the fourth year students get their first chance to walk down the aisle in cap and gown—was celebrated at Simmons University Friday, with 145 candidates, the largest class in the school's history, taking part in the annual George Washington day ceremonies.

Presentation of the class gift, tree planting and the annual luncheon were the high points of the day which began with an indoor program at ten o'clock, moved to the campus for the class tree dedication, and ended with the luncheon at the cafeteria.

#### Announce Class Gift.

Draperies and other stage equipment, costing \$1,500, were announced as the gift of the class. The fixtures will be installed in the university auditorium within the next few days.

Ceremonies began when the members of the class marched into the auditorium at ten o'clock, the professional being played by Miss Lydia Gresham. The program attended by 1,000 persons, was opened with the singing of the Simmons anthem by the audience, after which the invocation was pronounced by Rev. E. D. Dunlap, class chaplain.

Miss Lula Grace Williams read the class history, Miss Mildred Yeager recited the class poem, "Sing a Song of Simmons," and Bernard Bale, class prophet, foretold in humorous manner the futures of the members of the class of '29. Miss Jewel Jones entertained with a piano solo.

J. N. Tidwell delivered the oration of the class, "What Is Success?"

"Nature expresses in the face of the class creator that rules the heart," said the class orator. "How many times do we fail to see a generous and kind sentiment expressed in the faces of those who have made a success in the eyes of the world? Self-made men, we call them, who, in gaining their success, have gotten it at the cost of others."

#### The Test of Success.

Men are measured, in terms of the real success, not by what they possess, but by what they do, the speaker pointed out.

"If you would be immortal," he said in conclusion, "live in the heart of men. Work is enabling, but if all the motives are selfish the accomplishments are worth nothing. The man who sacrifices himself for others lives forever."

Brooks Jensen, president of the class, then presented the gift to the university.

"I express the sentiment of this group when I say that we hold in our hearts a love for Simmons that is undying, a feel that will last forever, and an assurance and faith that will always be unshaken," he said, in making the formal presentation.

"On behalf of the trustees, the faculty, the students and the friends of the university," said President J. D. Sanderfer in accepting the gift, "I accept your contribution to your Alma Mater in the same generous spirit in which you have made it. There are two thoughts on an occasion of this kind which are an expression of love is manifest. They are the spirit in which a gift is made and the utility of the gift. I have indicated the generosity of your spirit and I can say that nothing would be more appropriate at this time."

#### Tree Planting.

The class then marched to the south end of the campus where tree planting exercises took place. In keeping with tradition, Jensen handed the shovel to the junior president, John D. Harvey, after the ceremony was finished.

At noon the seniors were guests of the Simmons Round Table at the cafeteria. Mrs. J. D. Sanderfer, president of the Round Table, was toastmistress. Mrs. W. F. Fry welcomed the class, and Mrs. J. E. Burnam who together with Pro. J. E. Burnam, its class sponsor, toasted the class. Jensen responded.

Of the 145 candidates taking part in the ceremonies, 132 are candidates for the B. A. degree, four are seeking M. A. degrees, and nine will get diplomas in fine arts.

## ATTEND THE DISTRICT CONVENTIONS.

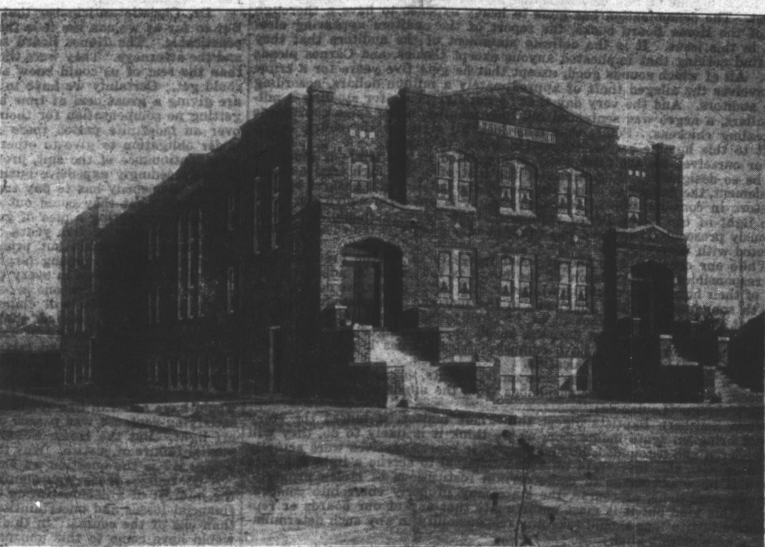
Sunday School superintendent and workers, make your plans to attend the district conventions. Very constructive programs have been planned for each meeting and our workers should find out the time and place of their particular meeting. The 27th and 28th at Texarkana, District No. 10 on March 5-6 at Weatherford, District No. 1, March 7-8 at Greenville. Watch this page for time and place of these district conventions.

## Southern Baptist Editors On The Carnes Case

We are reproducing this week excerpts from editorials in several of the Southern Baptist papers concerning the agreement reached in the Carnes case. These excerpts speak for themselves. We have seen a longer statement from the president of the Home Board, giving reasons for accepting the proposed agreement. This statement is substantially the same as that published last week in the whole matter is this: So far as the courts were concerned the primary concern of the Home Board representing the Southern Baptists was to secure justice, not to salvage Carnes' estate. His defalcation was a crime against the state, not against Baptists alone. The quarter of a million dollars secured from the estate of Carnes is no small amount, but that should not have been the first consideration of the Home Board. The first consideration of every Baptist is that of the proper enforcement of law. Suppose the Home Board had accepted the compromise verdict. Grant all the difficulties named by the president of the board in securing the conviction of Carnes. Suppose Carnes had gone free, and had not made restitution. Southern Baptists would at least have had the satisfaction of knowing that they stood for law-enforcement whatever the cost to themselves, and that would have been worth more in the long run to Baptists than the Carnes estate. The main issue is, not what we get, but what we stand for.

Another observation: Our obligation to do mission work in all the world is contingent, not on the frailties of men, but on the Commission of Christ. That obligation is as binding on us now as it was six months ago. No human circumstance can absolve us from that holy obligation. We must continue to do mission work, at home and abroad. But our methods need revision. (Continued on Page 2)

## First Baptist Church Building, Hamlin



Above is shown the recently finished First Baptist church at Hamlin. The building is modern in every respect, having three floors and 40 class rooms. The main auditorium will seat more than 900 people. The first service was held in the new building Sunday, November 4. All other denominations dismissed their morning service to attend the opening program. The cost of the building was \$31,500.

Hamlin, Dec. 1.—With the completion of the new First Baptist church building in Hamlin, the Baptist congregation has turned into reality a dream of several years. This new building, which is three stories high, having 40 class rooms, and a main auditorium that will seat more than 900 people, cost the congregation \$31,000.

"Back in 1906," said A. G. Arnett, first clerk of the Baptist church, "a little group of Baptists came together in Hamlin, and organized the First Baptist church. This organization was perfected under the leadership of Rev. C. A. Mangram, then association missionary for the Stone-wall association, and he was assisted by Rev. J. H. Funderburg, father of Judge Funderburg of Eastland.

"Rev. Mr. Funderburg was called as the first pastor of the church and his charge consisted of 13 charter members, namely, A. G. Arnett and wife, J. A. Hickey, D. C. Barclay, Mrs. C. B. Harris, J. F. McWilliams and wife, Mr. Roberts and wife, S. S. [Name obscured]."

That was the organization of the Baptist church in Hamlin. However, before there was any church here, J. (Jerry) Waggoner organized Hamlin's first Sunday school and met over the old Robins & Chandler building, and exercised a wide influence. Along in the early part of 1906 this was perhaps the only religious service that Hamlin knew. Some months after the organization of the Sunday school, the first missionary Rev. Mangram, decided that the town needed an organized body of worshippers, and as above stated the Baptist church was organized.

The church, like the Sunday school for a while held its meetings in the same building where the union Sunday school had been held, J. F. Mc-

## Statewide Stewardship and Budgeting Campaign

### EXPERT URGES CHURCHES TO ABOLISH SERMONS

J. Howard Williams.

The revolutionary suggestion to the churches that they abolish the old-fashioned sermon, and substitute on Sunday a "canned sermon" prepared by professional sermon writers, is made by Frederick Collins, who has been engaged for two years in a survey of the present-day church situation for the Woman's Home Companion. During his study of the churches, Mr. Collins has visited 21 states, and has traveled nearly 15,000 miles by bus in rural districts. "I had never imagined such pitifully small congregations as I found in the country towns," he reports.

Two years ago, in a preliminary report of his observations, Mr. Collins started the churches by urging that a large majority of the present church edifices ought to be torn down, and consolidated with other congregations. He now supplements this report by specific recommendations regarding the sermon. He has heard from more than a thousand pulpits. Mr. Collins shows that there are 216,000 sermons preached in the United States every Sunday morning, or about 20,000,000 different discourses per year, counting the afternoon and evening efforts. Obviously there aren't 216,000 people in the United States fit to preach sermons," he says, "and the result is an overwhelming number of poor sermons."

The remedy suggested to the churches is as follows:

- 1.—That the average minister be relieved of the necessity of sermon writing.
- 2.—That the task be assigned to men and women who are conspicuously able to perform it.
- 3.—That each denomination solicit and pay for an annual supply of the finest sermons that can possibly be written.
- 4.—That the number selected be sufficiently large to permit a wide choice of subjects by the local pastor.
- 5.—That each minister select the kind of sermon that best suits the needs of his particular congregation.

Mr. Collins believes that science will come to the rescue with a perfect sermon delivered in a combination of radio and television, thus combining the voice and the picture of the small church. "But in the meantime, while waiting for science to perfect this ideal, he urges the immediate installation of the "canned sermon," prepared centrally by each denomination to meet the needs of its pulpits throughout the country.

"There is no sight in America so depressing as our dying churches," says Mr. Collins, "open on Sundays to a dwindling few, closed throughout the week. Inadequate preachers, weary, discouraged old men struggling along on inadequate salaries in a profession for which they have shown no aptitude; restless, rebellious young men, chafing under the yoke of denominational rivalry, yearning to get away from their unappreciated drudgery; disillusioned men of all ages, driven by poverty, stung by neglect, trying to earn a decent living by combining preaching with farming, shop-keeping, real estate or insurance—empty mockeries of a great calling."

"But pitiful as the churches and preachers are, I found the average sermon still more pitiful, still more unfit to serve the Christian cause. Few will deny that present-day sermons are dull. The very word 'sermon' has become a synonym for dullness; the word 'preach' a definition for tediousness. The latest dictionary defines sermon as 'a lecture on conduct or duty, a homily often in a depreciatory sense.' And it defines the verb preach as 'to discourse in the manner of a preacher; now usually with implication of officiousness or tediousness.' These are not the meanings which these noble words once had."

"Some ministers insist on the divine right of preachers to be dull. They say that modern preaching is no worse than ancient preaching. They insist that if our grandfathers profited by dull sermons, there is no reason why we shouldn't. But times have changed. The minister formerly spoke with an authority which even the most devout church-goer no longer grants to any living man. Before the era of the newspaper, before knowledge was poured in from a hundred quarters, the pulpit was the school of the common people.

"Some ministers say the pulpit should fall back on 'preaching the gospel.' But I notice everywhere that there isn't the demand for gospel preaching that there once was. The old-fashioned expounding of Bible texts is about as popular as the high-wheeled bicycle. The passages in the Bible that most influence men need precious little elucidating. They are the simplest-written and the plainest-meaning sentences in all literature. The average minister doesn't get very far when he tries to improve on them."

The plan for using "canned" sermons will meet with widespread opposition, Mr. Collins admits. "But there were objections to printed hymnbooks," he says, "from the old-fashioned ministers who preferred to 'line out' the hymns. In the end, this plan will enable the churches to abolish the kind of sermons that are driving people out of the churches, and to substitute the kind of sermons that will draw them in. Church members in the end, will rejoice to see the sermon lifted out of dullness and boredom."

The average minister, Mr. Collins writes that he has been hindered in his association in launching the campaign, due to unfavorable weather and health conditions, but it looks now as if another attempt is going to succeed. He adds: "It is our purpose to keep this work going until all our churches are cooperating on the budget plan, for that is God's plan."

A splendid letter from Brother J. H. McClain of Ballinger, says: "We are encouraged over the outlook for our churches in Runnels association." Nine of the churches in this association have already committed themselves officially to this task.

Brother C. E. Hereford of Handley, states that his church has designated the denominational portion of their budget as a preferred item.

Rev. W. T. Hamor of Winters, says that his church will send \$2,000 for denominational work during the year. He also adds: "We are for you and all the other denominational workers, every institution and interest dear to Baptists in Texas and around the world."

Where We Are.

Most any publisher of a periodical devoted themselves to make 1928 a year in which they would lay emphasis on stewardship. At the Baptist General Convention at Mineral Wells, last November, 1928 was designated as the year in which we would emphasize the budget; and January and February were designated as the months in which this program should be officially launched, and a definite attempt made to secure 1,000 churches to have already agreed to remit to the Dallas office monthly, for the program of world redemption. The organization was set up and has been functioning splendidly. We are this week reporting 561 churches which have already agreed to remit to the Dallas office monthly. This has been done in spite of real difficulties and major hindrances. But cold weather, sleet, rain and mud, together with an unusual amount of illness, throughout the state, have not kept the organization from going forward. It is our belief that the time is now at hand when we are going to have to go from church to church and help these churches individually in the solving of their problem in the budget over the budget. We are happy to have word from several brethren telling how they propose to do this work.

Brother E. W. Goas, pastor of the First Church, Dublin, states the following excellent plan:—"We plan to reach every church in the association with a one-day program, setting before the church the many advantages of the Unified Budget Plan, and then the preachers of the association are offering their assistance to each other in following up this day's program and install the system in any church that desires to put it on."

Rev. E. T. Miller, Memphis, organizer of district 8, says they plan to go from church to church throughout his district, and explain to them the plan to say that due to the flu epidemic and extreme cold weather, that has held on in the Panhandle for the last month, we have not been able to push our associational budget rallies as we had planned. For example, in the Panhandle association, we have been ready to put on an itinerary from church to church, and the churches have been anxious for such an itinerary, but the rain, snow and sleet, plus bad roads and sickness have prevented us having one single meeting. This condition has prevailed throughout district 8, and will account for the poor showing in your special Stewardship issue of The Standard. We are going to have to have more time to put the budget over this region. However, I have never had the people from both rural and town churches to manifest a greater interest in any campaign than our people are exercising in our present budget drive. I assure you we are going to work to put the budget over to keep on until we convince our folks in the West that the budget plan is the best."

Missions in the Sunday Schools.

A splendid program has been arranged and sent out by the Sunday School board to all the superintendents in the state. This literature is new and is intended to be used in the general or departmental opening exercises each Sunday during the month of March. The pastor can greatly help by joining the superintendent in an effort to make this very effective.

## RUNNELS WORKERS ORGANIZE SUNDAY SCHOOL CONVENTION

A large crowd of workers of the Runnels Association met at Ballinger last Sunday afternoon and organized an associational Sunday School Association. G. E. Nicholson of Winters was elected general superintendent and Frank Pumphrey of Winters was elected general secretary. The association was divided into four districts and the following district superintendents were elected: Draco district, Earl Dorsett; Winters district, W. S. Cooper; Bronte district, H. R. Wilkins; Ballinger district, Willie Stephens.

Monthly meetings will be held on the afternoon of the first Sunday in each month at the First Baptist church, Ballinger.

Another organization perfected recently in the Runnels association is a ministerial council, composed of the Baptist preachers of the association. The organization was perfected under the leadership of Rev. C. A. Mangram, then association missionary for the Stone-wall association, and he was assisted by Rev. J. H. Funderburg, father of Judge Funderburg of Eastland.

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## CLIFF TEMPLE UNION MAKES WORLD RECORD

One thousand, one hundred twenty-five B. Y. P. U.-ers were in their places at B. Y. P. U. time in the Cliff Temple Baptist church last Sunday. This is the largest number who ever attended B. Y. P. U. at one church on a Sunday evening. The number present by departments were as follows: Primary, 174; juniors, 213; intermediate, 270; senior-adult, 468.

There are twenty-five B. Y. P. U. in the Cliff Temple Baptist church. Five departmental organizations are functioning splendidly with a departmental director, associate departmental director, departmental secretary, departmental chorister and departmental pianist.

It has taken much work, organization, advertising and prayer to build the B. Y. P. U. spirit so that this large number could be reached in the B. Y. P. U. on Sunday evening. Mr. J. Earl Mead is the educational director of the church and Dr. Wallace Bassett is the pastor.

It was in November, 1922, when the First Baptist church, Sherman, Texas, actually had 731 in their B. Y. P. U. The First Church, Sherman, made another world record in 1928 when they had 978 in their B. Y. P. U. The First Church, Sherman has been leading the world in B. Y. P. U. work for seven years. The Cliff Temple Baptist church, Dallas, has now made a record that surpasses the record made by the First Baptist church, Sherman. We congratulate Dr. Bassett and Mr. Mead upon this fine achievement. One thousand, one hundred twenty-five people is indeed a large number to have in the B. Y. P. U. on Sunday evening.

With the B. Y. P. U. work organized as it is in Cliff Temple, a place is made in the organization for every member of the family. The primaries take care of the children eight years of age and under. The junior B. Y. P. U. takes care of the boys and girls nine to twelve years of age; the intermediate union, young people, thirteen to sixteen; and the senior B. Y. P. U. seventeen to thirty years of age; and the adult, thirty-one years of age and above. It will be a great day for the people who call themselves Baptists when the attendance in the Sunday School and the B. Y. P. U. will equal the membership of the church.

## STAMFORD CHURCH HAS UNIFIED PROGRAM

On February 1, Pastor W. C. Mofett began his fifth year's work as pastor of the First Baptist church, Stamford. During this time the church has received 500 members, 120 of the number being by baptism. The present membership is now 740 with about 600 resident members. During the four years pastor Mofett has paid for all campaigns to outside causes. The contribution during the past two years has been about \$6.50 per capita for denominational and kingdom work away from home. The Sunday School now has an enrollment of 560 with attendance of from 300 to 400. There are eight B. Y. P. U. with 145 members and an average attendance of about 100. The W. M. U. has six organizations with 157 active members. These organizations are all A-1.

The church uses the budget system for local and denominational causes and remittance is made to the Dallas office monthly. During the year just closed there were 560 pledges to the budget.

Brother Farrack preached for us at both the Sunday morning and evening services, to large and appreciative congregations.

Our pastor, Rev. J. Perry King, supplied for Brother Farrack at Merkel. The result of the training course is the officers and teachers were greatly revived and strengthened and better qualified for service to the Master.

Brother Farrack is a good teacher, a great preacher, with a passionate belief in his heart for the salvation of the lost. He is a busy man, having one of the best organized churches in the West and the only advanced short time home for the state; yet he conducts training courses for other churches. Any church that secures his services is to be congratulated.

The church under the efficient leadership of our pastor is making advancement. We are planning for more Sunday School rooms and in a short time hope to have a building program on for that purpose.

## MISSIONARY DAY IN OUR SUNDAY SCHOOLS.

Brother superintendent, a copy of a program on Home and Foreign Missions has been mailed to you from the Sunday School board at Nashville. We hope that all of our Sunday schools in Texas will observe this day in the Sunday school. Mark much of the special day on March 31st. Use the other program material in the place of your usual opening or closing exercises on the first four Sundays. You will find these programs simple, attractive, informing and a welcome change from the usual routine. But whether you use the other programs or not, by all means use the attractive Special Day Program for March 31. Additional copies of the material needed, especially collection envelopes, program tracts, will be sent free to you on request. Take your collection on March 31 and have the school's offering sent promptly to Dr. T. L. Holcomb, Baptist General Convention of Texas, seventh floor, Burt building, Dallas, Texas.

It is progressive to make pledges for the support of Christian activities, and reactionary not to make pledges.

## CAPS CHURCH CLOSES TRAINING SCHOOL

Caps Baptist church has just closed a training course in Sunday School and B. Y. P. U. work.

The B. Y. P. U. course for juniors was taught by Miss Sarah Barrett of Abilene. She came to Caps upon the recommendation of Brother Walter Jackson. Miss Barrett is a very capable teacher, and taught a large and enthusiastic class of juniors, who passed a very creditable examination at the close of the course. The result was the juniors were reorganized with Miss Laura Robertson leader, and Miss Wiley, assistant.

The Sunday School course, "Winning to Christ," was taught by Bro. Parrack of Merkel, Texas. He not only taught but also instilled in the hearts of his hearers a greater desire for service in the Master's Kingdom. Rev. C. G. Sewell, W. R. Derr and L. B. Smith, each conducted a devotional service during the week and at the close of the study period Brother Parrack gave a short inspirational address which was enjoyed by all.

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—W. F. Joiner.

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"CANNED SERMONS."

In this issue of the West Texas Baptist we are publishing some advance material from the March issue of "Woman's Home Companion," in which the writer, Frederick L. Collins, advocates the using of "canned sermons" to be prepared by professional sermon writers, and sent out to preachers for reproduction.

Can you imagine 200,000 preachers going to their pulpits each Sunday with a "canned message" prepared by some noted divine whose "much learning" has made him fit to be the official dispenser of the gospel message.

There are two or three remarks we would make about Mr. Collins' suggestions: In the first place Christ did not consign the task of preaching his message to men and women who were "conspicuously able to perform it," as Mr. Collins would interpret the term. The gospel message was committed to the hands of a few unlearned, humble laborers whose souls were on fire with the power of the Holy Spirit.

We will agree with Mr. Collins that it is discouraging to think of the dying churches throughout the land. We would also admit that the average sermon is pitifully inadequate to meet the needs of the hour; but "canned sermons," prepared by men who would automatically disqualify themselves as real preachers of the gospel by daring to pose as author of "canned sermons" to be handed out to the ministry, will never save the situation.

Mr. Collins also complains that the demand for gospel preaching is dying out. Wrong again! The ministers today who are attracting the people by their messages are men who with power are preaching the same old gospel message. The ministers who are seeking the aid of science and philosophy to create a modern gospel are the ones who are preaching to empty pews.

No, brother, the need now isn't for "canned sermons," but the crying need is for more consecrated, heroic ministers, filled with the power of God's Spirit to tell anew the age-old gospel of redemption through the blood of Jesus Christ.

THE SIMMONS REVIVAL.

One of the most far-reaching revivals ever held in Simmons came to a close on Thursday last week. The preaching was done by Rev. Sam Morris, who recently accepted the work as evangelist and way sheds, under the shadow of death. Many have died for the truth as it is in Jesus; others are starving and some grow in power from the very first service and the meeting was far-reaching in its effects.

On another night about seventy young women in one of the dormitories spent the greater part of the night in a prayer service in which every unsaved girl in the hall was saved. Another prayer service was conducted by a group of boys in one of the private boarding houses off the campus. It is no wonder that practically every unsaved student in the university was saved when we consider the far-reaching scope of the prayer life of the student body.

At one of the closing services of the revival hundreds of students came down the aisle and rededicated their lives in service. Certainly no Christian could have looked upon this scene and not believed with all his heart in Christian education. As a result of this meeting hundreds of fine young men and women have reconsecrated their lives to Christ and numbers were converted and joined the various churches in the city for baptism.

A brother complained recently that he thought the West Texas Baptist was devoting too much space to Simmons university. We supposed it was generally understood that one of the missions of this paper was to champion the cause of Simmons. Practically all of our schools are now fostering a regional paper; the College of Marshall by the East Texas Baptist; Howard Payne College by the Central Messenger; Wayland College by the Plains Baptist; Baylor University by the Baylor Monthly, etc. It has never been the purpose of the management of this paper to publish a paper that would in any way be considered a competitor of our denominational paper, the Baptist Standard.

BUDGET BUMPERS.

Surely no automobile has no greater need for bumpers than the "Budget Boat" has. Possibly this boat ought to be equipped with shock absorbers, too.

Budget means a sack or bag with its contents. In the case of a church budget, it means the church treasury. There is, or ought to be, just one treasury into which all offerings go.

Sometimes people complainingly demand to know where the money goes; and they have a right to know. Then do you think anyone should object if the church wants to know where the money comes from and where it doesn't come from?

Some members have said: "I will not sign a pledge." How, then, do you expect the deacons to know how to direct the expenditures if you will not tell them how much they can expect?

The pledge cards read this way: "This pledge is to continue in force until written notice for its cancellation is given the church secretary." Conscience is the only thing that is binding in making your pledge, and God is your only judge as to its payment. He is the one you make it to anyhow.

A man's church obligations ought to be more binding than his business obligations. It is not right to neglect your church obligations until you can't meet them, then run the red line of cancellation through the account.

All of us make mistakes. Let's wait till we get to Heaven before we expect to be free from them. In the meantime, be charitable. Even the church secretary may make a mistake; but it will be cheerfully corrected.—Baptist Builder, First Baptist Church, Cisco.

SOUTHERN BAPTIST EDITORS ON THE CARNES CASE.

(Continued from Page 1)

There must be re-adjustments and re-organization. In our opinion there is much merit in the suggestion that we have one General Board of Missions, administering both the home and foreign work of Southern Baptists. Plans need to be changed but the purpose to make Christ known to the ends of the earth should be cherished and promoted by us until the end of our day.—Oklahoma Baptist Messenger.

Of course, our people are worried over this whole affair. Many are disgusted to the point of saying they are through. For our part, we must express our belief that a blunder has been made—that it would have been better to have gone on and delt with this matter in the courts, regardless of the cost. The denomination has gone to heavy expense to have a thorough audit of the Home Board books, the report of the auditors appearing elsewhere in this issue. It is the definite statement of the auditors that they could find nothing that implicated anyone except Carnes, and Carnes pleads guilty. All of which sounds good, except that he gets five years for a crime that involves the alleged theft of approximately a million dollars, according to the auditors. And the very day that he got five years for stealing a million dollars, a negro was sentenced fourteen months in the same courthouse for stealing chickens. Folks, that may look all right to the court, but it doesn't to this humble scribe.—Christie Index (Georgia).

For ourselves we are profoundly disappointed in the trial—if indeed it could be so designated. Regardless of the cost of a thorough trial and the time element, the danger of losing the money the defaulting treasurer offered to restore in consideration of leniency, etc., it is out firm conviction, even in the light of the Home Board statement, that the case should have been vigorously prosecuted until the full sunlight of publicity revealed everything connected with it.

While our confidence in the personal integrity of all the brethren who were responsible for this action of the board is too great to admit of any doubt of their honesty or sincerity whatever, still nevertheless, we do seriously doubt the soundness of their judgment in the matter. Their action seems to show that they are either ignorant of, or have failed to take into consideration, the fact that there is a deep-set suspicion, encouraged, it may be by the intimations purported to have emanated from Carnes himself that there are others implicated in the defalcation.

Only a thorough trial of the case on its merits, costly though it might have been, would remove these suspicions from the minds of many people.—Baptist Messenger (Louisiana).

When Southern Baptists digest this whole matter, if indeed the story does not bring on acute indignation, as we think it is likely to do, they will be bewildered and astounded, to find that their representatives were actually bargaining with this inveterate thief and criminal to secure a light sentence for him if he would agree to make certain restitutions of stolen property. In certain conditions, of course, the state may properly enter into compromises of this kind but it is most unfortunate that any of our boards or representative institutions should take any responsibility in any such determination of a case of this kind.

For the life of us we cannot understand how it came to pass that our beloved and trusted and honored brethren in charge of this business of the Home Board in Atlanta, or elsewhere, could have gotten the notion that they were authorized or expected to be influential in determining the penalty which the state of Georgia, through its constituted authorities, might impose on this convicted man. We say once more that when this dreadful offense was known to be a crime under the laws of Georgia, and when the Georgian authorities had taken charge of it, the Home Mission Board of the Southern Baptist Convention ought to have left it there.—Religious Herald (Virginia).

When there has been such a breach of the criminal law, the state is not to stop to count the cost in an effort to see that justice is meted out. As to his age, Carnes is just in the prime of life, and if he keeps up his past record he can "get away" with another million or two after being released from his third imprisonment. The prisoner has graciously agreed to "aid in untangling the board's accounts" as part compensation for a light sentence. Had the officials of the board reached this agreement last September, they might have saved a heavy auditor's bill by having the prisoner produce the evidence from the books to prove that he stole a certain amount of money. It is to be hoped that the denomination will be given the benefit of the "untangling" when it is completed, for the brethren need light on the subject.

The amount paid on so-called "Honor Day" and at other times is not to be interpreted as an expression of confidence in the Home Board. One has but to stir-around a little among the people to learn how utterly the board is discredited. Doctor Christie felt relieved when the agreement was reached, as it would "save the Baptists from being hawked about the streets." From reliable information we have just received the Baptists are now "hawked about the streets" in Atlanta even more than they were immediately after the defalcation of Carnes was discovered.—Biblical Recorder (North Carolina).

If it had cost Southern Baptists \$250,000 to allow the case to go on and Carnes to have been prosecuted to the limit, it would have been better than to have saved that money at the expense of further suspicion and unrest. And if any of his former associates were implicated with him, there is not a true Baptist in the South who does not know that he ought to have been

exposed and suffered a penalty equal to any that should have been meted out to Carnes. Furthermore, we know in our own heart that they are innocent and should have been vindicated in court.

It is a tragic day in American life when the denomination in this instance, step between the criminal and the court of the land and frustrate justice. Carnes evidently got a lot of money that has never been accounted for. If he had freely surrendered all that he stole, there would have been some grounds for belief in his sincere desire to make restitution, hence grounds for, he comes in with a light sentence and the Home Mission Board has allowed a few thousand dollars to stand between them and the justice of the law upon one of the worst criminals it has ever produced.—Baptist & Reflector (Tennessee).

Dr. Christie anticipates that his statement will not satisfy everybody. But so far as we can see it is the best settlement of the bad mess that was practicable. The Home Board trusted this matter largely to Dr. Christie and the attorneys. They were there next to the facts, knew more about them than the rest of us could know and what would be the best settlement they could get. Certainly we have to consider that Dr. Christie and some others are giving a great deal of time and earnest thought to this matter, and are getting no compensation for their services. If the litigation should continue over an indefinite period these men are giving time to it which they are under obligation to give to other matters. There can be no doubt that the long continuance of the suit, prosecuting Carnes on 20 or more indictments, is an exceedingly expensive business, and money is scarce and mighty hard to get. Somebody has to pay for it. It was the evident desire of the board to salvage what they could out of the Carnes estate. This could probably be done by accepting a plea of guilty on one indictment and securing a penitentiary sentence of five years. This is a light sentence to be sure, and a disappointing outcome, but probably better than prosecuting him through twenty indictments, paying large lawyers' fees, taking chances and causing Carnes to hinder them in every possible way.—Baptist Record (Mississippi).

As we have said no one is satisfied with it, least of all the Home Board. There are those who will claim that under no circumstances should this solution have been accepted. Some seem to think that about all you have to do in getting ideal justice in our courts is to walk in and ask for it. But it is not quite so easy and certain as this, as some of our readers happen to know from experience. Getting the ideal thing is most difficult. The Home Board must be judged in the light of all the mixed circumstances in which it found itself. When thus judged it acted about as the rest of us would have acted in like conditions. It is very true that a better and more satisfying sentence was passed on Saunders than on Carnes. Carnes has got off light. But the Home Board is not to be quickly condemned for this partial failure of justice. Was there any better solution that was practically before it? Is the question we should answer.

Of course, there was another way that could have been followed. In the interest of a demonstration of justice the board, regardless of costs and financial losses and uncertainties, could have sought verdicts on many more than one of the counts. In this way doubtless a more adequate punishment would have come to this unusual offender; and the public sense would not have been shocked. We are not saying that this would have been the wiser course. It might not have been. But it would, we think, have served great ends. There would have come a more adequate expression of justice.

We find ourselves out of accord with Dr. Christie's reference to Carnes' age. He was only fifty-five years old, and was not to be pitied as an old man. We also fear, in making the sentence of this man only five years for such a crime that it is not "tempering justice with mercy," but diluting it with mercy. Unfortunately, Dr. Christie's statement is weak at both of these points.

But we must all recognize that the board was up against a most difficult proposition; and that it acted under the most competent legal advice. It doubtless followed the course that any of us would have followed had we been in the board's place. Any way, it did what it felt was best for the denomination and for public interests.—Baptist Courier (South Carolina).

Why An Annual Every-Member Canvass?

- 1. It answers the personal questions and objections of members.
2. It supplements most helpfully the public instruction and appeal.
3. It compels a fresh consideration by each member of his personal missionary responsibility.
4. It dignifies the missionary cause in the minds of all.
5. It vastly increases the number of systematic contributors.
6. It discovers and develops many new workers.
7. It promotes acquaintances of canvassers with the congregation and with the community.
8. It often reclaims lapsed members of the congregation.
9. It stimulates church attendance.
10. It avoids multiplied appeals for money from the pulpit.
11. It is an invaluable spiritual inspiration to the canvassers and to the congregation.

—Church Business.

NOTED SPECIALIST CONDEMNS DANCING

Dr. E. S. Sonners, eminent specialist in nervous disorders, of Chicago and Los Angeles, makes this terrific indictment of the modern day dance:

"I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal. It is nothing more nor less than damnable, diabolical, animal, physical dissipation.

"A young girl enjoys the dance because she is drugged by suggestive music and emotional over-stimulation into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beast we are supposed to be evolving from.

"Do brother and sister dance like that? Father and daughter? Mother and son? Why is the long married husband wearied soon of dancing with his wife? I tell you, the basic spell of the dance is the spell of illicit physical contact.

"A man who has learned what true love really is—something more than physical does not willingly dance the modern dance with a woman he truly loves, nor watch her dance with others.

"Under what other shield can a man or woman, a youth or maiden, so promiscuously fondle so many of the opposite sex in a single evening? Or a life time.

"We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptations of the dance. A trail of broken homes proves this.

"The physical stimulation of the dance with its fingerings of the lowest and most primitive emotions, —First Baptist Advance, Abilene, Texas.

PROGRAM WORKERS' MEETING.

Of the Runnels Missionary Baptist Association.

To Be Held With The Bethel Baptist Church, March 5, 1929.

- 10:00 A. M.—Devotional—Pastor R. C. King.
10:30 A. M.—Purpose and Value of An Associational-Wide Evangelistic Campaign—Rev. E. D. Dunlap.
11:00 A. M.—Prayer and Evangelism—Rev. W. L. Rodgers.
11:30 A. M.—Preparing a Church for a Revival—Rev. J. H. McClain. Noon.
1:30 P. M.—Devotional—Rev. J. N. Key.
2:00 P. M.—Motives in Evangelism—Rev. L. B. Smith.
2:30 P. M.—Board Meeting.

Bookstore Robbed Of \$550 In Goods

Thieves who broke in the Simmons Book Store Wednesday night took away over \$550.00 worth of fountain pens, rings and other jewelry, according to an estimate made Thursday morning by Grace Pleasant, manager of the store.

The north door of the Book Store room in the basement of Abilene Hall stood open when the manager arrived early Thursday morning to begin the day's work. The lock on the door had been broken.

Police officials were immediately notified and began working at solutions to the affair. From car tracks near the Corral, it appeared that an automobile was driven up by the side of that building and the thieves went in the north basement door of Abilene Hall.

Tracks in the mud between the place where the car was parked and the building were also discovered.

Indications seem to make it evident that the thieves worked almost entirely in the dark. A number of expensive pen and pencil sets, which had just been received Wednesday, were left in the same case from which all of the stolen goods were taken.

Stamps to the value of nearly fifty dollars were also near the case and were left untouched. No attempts seems to have been made to open the safe.

No insurance on the goods was carried, Miss Pleasant stated Thursday.

OBITUARY OF ROY CRATE RISTER.

Roy Crate Rister, the infant son of Mr. and Mrs. Geo. Rister, who resides three miles west of View, Texas, died January 27, 1929. He was born October 17, 1927.

He was laid to rest in the Midway cemetery, Monday, January 28. He had been sick for more than a week with flu-pneumonia.

Roy Crate is survived by his father and mother, one sister, Hilda, and three brothers, Halbert, George Lindsay and Lester, and a host of friends and other relatives who mourn his death.

Relatives and friends were in attendance from Abilene, Rochester and Lorenza. Pastor Geo. W. Laurie was in charge of the services, which were held at the grave. Roy C. Mitchell preached and brought comforting thoughts from God's Holy Word.

So many churches are doing so little or nothing for missions and benevolences, last year the average of the churches as a whole showed \$4 for local church expenses to \$1 for all missions and benevolences.

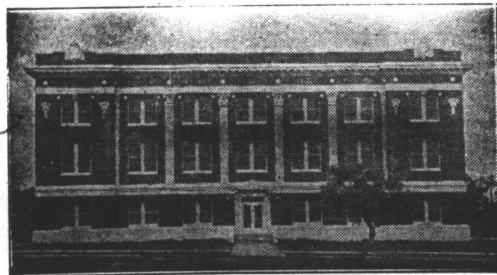
Simmons University

JEFFERSON DAVIS SANDEFER, LL. D., President

ABILENE, TEXAS

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The school where a Social, Democratic Student Body, inspired by the free spirit of the West, makes every student an individual, capable of reaching the highest possible achievement in the trade or profession of his own choosing.

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LOCATION—On western plains with an altitude of 1,800 feet and a mean temperature of 79 degrees for the year round.

ENROLLMENT—1,464 students last year, 123 of them in graduating class. Total enrollment for 36 years, over 10,000.

ENVIRONMENT—Cultured, Christian leaders with sound, progressive Christian influence.

RATING—Member of Southern Association of Colleges, highest possible accrediting institution.

CURRICULUM—Work leading toward B. A., M. A., and B. Mus. degrees. Professional training.

EQUIPMENT—Twelve buildings house the most modern equipment for the rooming accommodations and instruction of the students. Gymnasium and swimming pool, cafeteria. Plant valued at \$1,000,000.

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More About The Arizona Baptist Convention

By I. C. Atchley.

The new Arizona Baptist Convention has a very strong case made out for it in The West Texas Baptist of January 10, 1929. In that issue, bearing on this subject, either directly or indirectly, are eight articles: On first page—'That Arizona Convention, It,' by M. H. Wolfe; 'Committee Defends the New Arizona Baptist Convention,' by A. Truman Helm, J. O. Willett and S. F. Hawkins; 'South Dakota Pastor Urges Cooperation Among Baptists,' by S. A. Jones; on page 2—'That Arizona Convention, Editorial; 'How a Modernist Deals With the Miraculous,' by W. T. Rouse; on page 3—'DeLeon Pastor Discusses Subject of Modernism,' by J. A. Campbell; on page 4—the Place of the Preacher in the Political Order,' by J. O. Heath; 'What is the Matter With Southern Baptists?' by M. C. Bishop.

The committee appointed by the new convention gives three very convincing reasons for its existence and admission:

1. The 'Union Movement' of the Northern Baptist Convention as expressed in its association with the Federal Council of Churches of Christ in America; the committee quotes Dr. Gambrell as calling this "the most revolutionary and destructive movement, so far as Baptist faith and practice are concerned, that was ever set in motion," and it then says that "as a result of that Union movement, several hundred Arizona Baptists have ceased to support a program of the Northern Baptist Convention; but Brother Bishops (page 4) says, 'By reading the different papers of the South any one will reach the conclusion that there is something wrong with Christendom,' that 'many... confidence in the leaders and quit doing anything, either financially or otherwise; that 'This contagion not only spread all over Texas but South-west; that 'Some one has said that but ten per cent of the men in the churches take to the program put on to help build our Zion; this would mean that millions of Southern Baptists do not support the Southern Baptist Convention program; that new Arizona Convention of 'several hundred' should certainly seem at home with our other 90 million Southern Baptists of non-cooperating Southern Baptist people; it should certainly be admitted if we need any increase of that kind; but if lack of cooperation is sufficient cause for changing convention membership, should not our millions of non-cooperating Baptists apply for membership in the Northern convention.

2. The 'Inclusive Policy' of the Foreign Mission Board of the Northern Convention 'has crippled the moral and spiritual power of Northern Baptists' so that 'these Arizona Baptists refuse longer to aid' them; but Brother Bishop says of our Southern work: 'Our mission boards are all bankrupt. The missionaries are coming home in great numbers. New ones are not being sent out as in former years... there is no response from the people at large. Here again Southern Baptists seem to be in far more serious condition than Northern; on this score also the new convention should seem more at home with us, and our dissatisfied non-cooperating millions should join the North.

3. The committee's third reason seems most convincing of all; it says that 'Modernism or infidelity in schools or boards fostered by the Northern Convention has compelled them to follow the injunction of Holy Writ, 'Come ye out from among them.' There is much more in the paper concerning the infidelity and atheism of Northern Baptists. Modernism—Brother Rouse reviews Dr. Fosdick's, 'The Modern Use of the Bible,' and says that the author 'boldly tells us he does not believe' in all the miracles of the Bible; that he 'makes his own finite mind judge or critic of his faith' (may be 'cocked ought to be out of Rouse's mind instead of his own); and that 'the does away altogether with any safe means of determining truth, and makes man's experience and not God's inspiration the sole arbiter of Scripture' (But how can any man get any thing out of God's inspiration unless he does experience it!).

The DeLeon pastor probably fairly represents the attitude of the average Texas pastor. Following are a few of his many convincing arguments: 'What is modernism in the theological seminary is evolution in college and university; in politics, bolshevism; in business, communism; in society, freevolism; in literature, socialism; in entertainment, the sensual dance; in painting, the nude; in art, the nude;... By one untied movement covering the world since the war the devil is seeking to sweep the whole race into the pit; that 'Whenever the supernatural is found in the Bible modernism cuts it out; that 'the Bible we have left is worthless; that we should 'take our stand with Dr. Stratton and the Lord against the cultured leaders of the Northern Baptist Convention; that we should 'waste no sympathy on the dishonest and dishonorable modern infidel... that there be no divisions among you; and he called the carnal because of their envy and strife and divisions; but maybe Paul did not know much about 'the peculiar people called Baptists' and their 'phenomenal growth.' He also, we certainly do not seem to be helping our Lord very much in realizing the answer of his prayer for the unity of his people; but anyhow increased divisions ought to be increased among the Baptists can see it; that while the fire is raging, maybe there may be some chance to rise from our ashes.

rick are infidels and atheists; that 'Dr. J. M. Dawson stands condemned. For many years Dr. Dawson has been recognized as one of our really great Texas and Southwestern leaders; in his 'What is the Matter With Southern Baptists,' Brother Bishop truly says, 'Many pastors have helped to spread the poison of distrust concerning leadership among our Baptists; whenever confidence in leadership wanes all wanes from there out.' And Brother Wolfe says, 'Editor McConnell of the Baptist Standard now sees that the Baptist house in Texas is now on fire and says so in plain English on the front page; that 'this is the first time in several years that opens the door of hope; that 'Some of us have seen the conflagration coming and have tried to stop the fire and prevent the consuming catastrophe that is now sweeping over our Baptist enterprises; and that 'now since more of the brethren see the fire, and if other brethren can be persuaded to see, Texas Baptists will rise phoenix-like from the ashes and save everything we hold dear to our hearts; it seems the deliberate judgment of one of our most influential Texas laymen that Southern Baptists can be saved only by fire, that their works must burn. So in this third respect also conditions here seem so much worse than in the North, the new convention would seem much more at home with us; and I believe there is no doubt that receiving it would increase our consuming Baptist conflagration so that more of our brethren could see the big fire and help Brother Wolfe's 'silver lining in the dark cloud.' Verily, if lack of faith in leadership is sufficient cause for changing convention membership, the Arizona Convention with its 'several hundred' Baptists should certainly come South, and our own several million non-cooperating Baptists should as certainly go North.

But more convincing still is the editorial which says: '... where unity cannot exist it is far better to mutually agree to disagree and let the two bodies carry out their own programs. We might as well face the fact right now that Baptists are coming to the parting of the ways of the fundamental doctrines of the faith. It will simply be impossible for Baptists who hold the age-long fundamental doctrine to continue to cooperate with Baptists who insist on the modernistic interpretation of the Scriptures. The two bodies are as far apart as the two poles.' Statements like that should prevent any Southern Baptist from showing any sort of friendliness toward any kind of modernist; and they should certainly rally Southern Baptist cohorts to the help of their Southern brethren in Arizona.

There are, however, some small difficulties connected with religious wars: They are sometimes rather long and bitter; just as in the case of our unevangelized, this present religious war might not turn out exactly as everybody would like; now, as then, there might be enough of Southern Union soldiers to make a conquest of the conquer of the North by Southern Fundamentalism, nor its ultimate secession, as easy or as happy as our forecast might seem to indicate; and these Southern Unionists might do that just because they love their Southern brethren too well to leave them in such hideous slavery to unrepented wrongs which we believe must bring to all they love inescapable and irremediable ruin. If Baptist people cannot get along with one another, how can we expect unbelievers, who do not even claim the restraining love of Christ, to live in peace with us or with one another? Is it not at least barely possible that some slight improvement might be made in some of our 'age-long doctrines' that some of our 'fundamental' might be after all, only fallible human theories, based on only reputed facts, maybe the best our fathers could then devise but entirely superficial and useless burdens now? If in our own household of faith we cannot live together in peace, how can we be a help to world people? Do we not become a menace of world war, a curse instead of a blessing to mankind!

The closing paragraph of the editorial is the most convincing of all: 'The fact that there is to be a division of our forces does not mean that the effectiveness of our Baptist work is to be hampered. On the other hand we believe that the division will mean a redoubling of efforts all along the line.' If nothing succeeds like success, and if divisions do infallibly bring success, and if the more the better, that ought to make everybody, except a few old fogies, enthusiastic in extending and multiplying divisions. Maybe our trouble here in Texas is that we do not have divisions enough. Maybe, after all, it would have been a wondrous help to organize a third year; or do we have more than that already?

Of course, Paul does not mention divisions as one of the fruits of the Spirit; and he says to the Corinthians, 'I beseech you, brethren, in the name of our Lord Jesus Christ that there be no divisions among you; and he called the carnal because of their envy and strife and divisions; but maybe Paul did not know much about 'the peculiar people called Baptists' and their 'phenomenal growth.' He also, we certainly do not seem to be helping our Lord very much in realizing the answer of his prayer for the unity of his people; but anyhow increased divisions ought to be increased among the Baptists can see it; that while the fire is raging, maybe there may be some chance to rise from our ashes.

honest and dishonorable and diabolical incidents and atrocities, whose purpose in life is to heap the awful sweep of the whole race into the pit? I wonder why they need it necessary to persecute and reprobate every brother who feels called of God to prepare the way of the Lord to the minds and hearts of our scholars and teachers just because his method of approach is, and must remain, different from our own approach to hearts of the utterate? I wonder why my brethren cannot see that a man, born and brought up in a scientific atmosphere where facts are of utmost importance, is bound to have facts in the realm of religion if it is to win even his respect? nor why they cannot see that to the brother, who at countless cost tries to make Christ's way of life plain to scientific minds, we owe measureless gratitude and encouragement instead of abuse and ignominy.

I wonder why we cannot be as sensible and as charitable in religion as we are in business or government? I wonder why we cannot see that things we do in the name of Christ ought to be by far the wisest and kindest of all our acts in life. Why we cannot recognize our own limitations in religion as we do so easily everywhere else? Why we cannot see that waging religious war on brethren is neither brave nor wise, but that it is just wicked and foolish, infinitely foolish and unseparably wicked? I wonder why we cannot see that it is even a greater sin for Baptist people to take from their own brethren, by their persecution and over their protest and without even an offer of reparation) their territory than it is for heathen people to steal Baptist stocks and bonds? I that for us to injure the reputation and influence and honor of our brother, or to deprive him in any way his having a fair field for Christy service with us, is far worse than for heathen people to wantonly inflict on our bodies the most painful and shameful physical sufferings; and that to do these evils in the name of Christ who died for sinners only makes our guilt unseparably more infamous.

I wonder why my brethren cannot see that when they abuse a brother because of his religious belief they infallibly confess that they have no better argument against it than when we begin taking his territory we have already broken off diplomatic relations with him and are already waging war against him, the worst of which is the Southern Baptist Convention accepts territory taken by Southern Baptist people from the Northern Baptist Convention, it has broken fraternal relations with that convention, and has already become as guilty as any of the most unscrupulous of the conquerors of the North by Southern Fundamentalism, nor its ultimate secession, as easy or as happy as our forecast might seem to indicate; and these Southern Unionists might do that just because they love their Southern brethren too well to leave them in such hideous slavery to unrepented wrongs which we believe must bring to all they love inescapable and irremediable ruin. If Baptist people cannot get along with one another, how can we expect unbelievers, who do not even claim the restraining love of Christ, to live in peace with us or with one another? Is it not at least barely possible that some slight improvement might be made in some of our 'age-long doctrines' that some of our 'fundamental' might be after all, only fallible human theories, based on only reputed facts, maybe the best our fathers could then devise but entirely superficial and useless burdens now? If in our own household of faith we cannot live together in peace, how can we be a help to world people? Do we not become a menace of world war, a curse instead of a blessing to mankind!

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W. M. U. DEPARTMENT

- Mrs. E. B. Atwood, Editor. ABILENE DISTRICT OFFICERS. President: Mrs. E. B. Atwood, 2119 Grape St., Abilene. Vice-Presidents: All Friends of Association. Recording Secretary: Mrs. Joseph K. Hunter, 1122 N. Fourth St., Abilene. Corresponding Secretary: Mrs. Robert Jones, 1446 N. Sixth St., Abilene. Treasurer: Mrs. O. H. Cooper, Abilene. Historian: Mrs. O. H. Cooper, Abilene. Young People's Leader: Miss Lillias Penick, Stamford, Texas. Publicity: To be supplied.

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- Personal Service: Geo. L. Paxton, Abilene. Mission Study: Mrs. C. T. Whaley, Sweetwater. Missions: Mrs. O. H. Cooper, Abilene. Education: Mrs. O. H. Cooper, Abilene. Benevolence: Mrs. E. S. Beckett, Big Spring. Stewardship: Mrs. B. M. Whitaker, Haskell. Margaret Fund District Mother: Mrs. Luther Webb, Abilene.

SEMI-ANNUAL BOARD MEETING DISTRICT W. M. U.

The executive board of the Abilene district W. M. U. met Tuesday, February 19, at Simmons university, Abilene. After attending chapel exercises of Simmons the ladies met in the auditorium of the Caldwell Fine Arts building for the day's sessions. The following were present: Mrs. A. B. Whaley, Mrs. D. C. Fulerson, Mrs. W. E. Wade, Mrs. H. Blannett, Sweetwater; Miss Lillias Penick, Rose; J. W. Dohoney, Stamford; Mrs. J. O. Bowdon, Munday; Mrs. K. S. Beckett, Big Spring; Mrs. Fred Clark, Mrs. J. A. Bial, Mrs. J. F. Stephenson, Estlan; Mrs. H. R. Whitley, Mrs. J. A. Gilstrap, Haskell; Mrs. F. O. Smith, Sand Marcos Academy; Mrs. C. M. Caldwell, Mrs. O. H. Cooper, Mrs. Geo. L. Paxton, Mrs. R. M. White, Mrs. J. D. Sandefor, Mrs. J. L. Anthony, Mrs. D. W. Arnett, Mrs. Robert Jones, Mrs. Jessie K. Hunter, Mrs. E. B. Atwood, Abilene.

Mrs. E. B. Atwood, recording secretary, was unable to be present so Mrs. Jessie K. Hunter was asked to act as secretary. The corresponding secretary, Mrs. Hunter, submitted a resume of reports for the calendar year 1928 as follows: Cooperative Program, \$8,671.25; Conquest Campaign, \$4,503.49; Missions, \$4,005.37; Education, \$3,174.68; Benevolence, \$4,846.97; Miscellaneous, \$1,038.57; local, \$60,461.69; total, \$82,002.62. Gifts to Lord's Month, Christmas offering were \$1,115.48, an increase of \$356.64. Including everything that rightfully belongs in the Cooperative Program, it seems that we can easily meet the appropriation of \$20,000 given us at Mineral Wells.

Mrs. Robert Jones, treasurer, submitted her report which stressed the fact that we are behind on Fort Worth scholarship. Mrs. Jones then read the report of the methods and finance committee. This committee suggested appropriations for the association and made several recommendations. After discussion the report was adopted as follows:

1929 Apportionments for Abilene District. For Special Objects—Total \$820.00. Dist. Bible Scholarship: Big Spring \$17.50, Fisher County \$17.50, Haskell County \$35.00, Jones County \$30.00, Lamesa \$17.50, Mitchell-Scurry \$17.50, Sweetwater \$15.00, W. M. U. \$150.00. Total \$300.00. Baylor End. \$2.50. W. T. Rap. \$2.50. Sanit'n \$2.50. Brev. Loan Fund \$150.00. Total \$400.00. \$150.00 \$330.00.

Mrs. O. H. Cooper, district historian, urged each associational president to have a capable historian at work and suggested that all follow the plan of the Sweetwater Association Auxiliary which is to publish in the associational minutes the W. M. U. history in sections covering five years each. This can be done at reasonable cost and results in a valuable record in permanent form.

Afternoon Session. The meeting was opened with prayer by Mrs. J. W. Dohoney. The secretary was authorized to write a letter of sympathy to Mrs. A. L. Whipkey, Colorado, who was kept away by death of a relative.

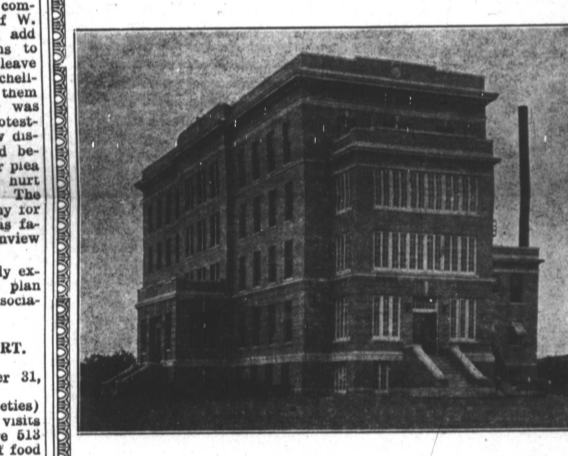
Reports of associational presidents were next order of business. Mrs. Dohoney, Stamford, president of Jones county auxiliary, Mrs. Bowgram, president of Haskell auxiliary, Mrs. Fred Clark, Rotan, president of Fisher county auxiliary, and Mrs. R. M. White, Abilene, president of Sweetwater auxiliary, reports of work accomplished and of future plans. Mrs. Bowden took this opportunity of expressing her joy in the participation of the annual district W. M. U. meeting April 10 and 11 at Munday.

Mrs. White reported her association as planning to send representatives to be held in Fort Worth, March 13-16. Committee Reports. Mrs. Whaley, chairman of mission study, reported from April 1 to December 31, 1928, a total of 933 awards for the women and 206 for the young people. Six associations reported first and second quarters, eight the third quarters and only three the last quarter.

Mrs. O. H. Cooper, chairman of education, reported on plans to enlarge work on education in the district. President Sandefor spoke to this report covering the Baptist educational situation especially in West Texas. He stressed the fact that the only plan to keep Simmons is to have each church in her territory take annual collections for Simmons or put the work in the church budget. It is planned to have special blanks for reports on education and we are expecting far better success in reporting. Mrs. Beckett, chairman of benevolence, reported advance in benevolent work and in reporting. Mrs. L. A. Sanders, Abilene, gave a report of the work of the West Texas Baptist Sanitarium. She mentioned their care in selecting nurses and the standard thus upheld. Among the needs of the sanitarium she emphasized the need of more pillows. The dimensions required for pillow cases are 21 by 32 inches; for sheets 72 by 90, and for dresser scarfs 18 by 30 inches. Mrs. Sanders stated that the charity work of the institution amounted to \$2,000 during January. She urged the women to send chickens, eggs, which are applied to the charity fund. Mrs. Lee Welsh of Hodges reported on missions. Five reports had been received for the last quarter. Mrs. Welsh's address is route 4, Merkel. In connection with the discussion Mrs. O. H. Cooper read from a letter received from Miss Blanche Rose Walker in China, who made a plea that the women pray with her that Miss Floy Hawkins be sent to live and work with her. This received a most sympathetic response. Mrs. Luther Webb, Abilene, Margaret Fund District Mother, gave an effective talk on her work. Three children of missionaries are now in Simmons. It was voted that the amount now in the treasurer's hands for Margaret Fund student be given to our special student at this time. Mrs. Geo. L. Paxton, Abilene, reported on personal service, calling special attention to the new report blanks which seem to emphasize the spirit of personal service rather than the large number of items. Mrs. Paxton made a talk that illustrated her subject: 'The most effective way. Miss Lillias Penick reported progress in all lines of young people's work. She stated that \$174 is still due in the Y. W. A. Hut at Leaders.

Hospital and Medical Directory

- ESTES, RAMSEY & SNOW. PHYSICIANS AND SURGEONS. J. M. Estes, Surgery, Diagnosis. W. B. Ramsey, A. B., M. D., Dermatology-X-Ray, Radium. Wm. R. Snow, A. B., M. D., Pediatrics, Obstetrics. Alexander Bldg. Office Phone 7221. COOPER & HEDRICK. PHYSICIANS AND SURGEONS. Stewart Cooper, M. D., Diseases of Kidney and Bladder. T. Wade Hedrick, M. D., Diseases of Colon and Rectum. Medical Arts Bldg. Office Phone 3456. E. R. MIDDLETON, M. D. SURGERY AND GYNECOLOGY. Alexander Bldg. Office Phone 5445. R. P. GLENN, M. D. SURGERY AND MEDICINE. Medical Arts Bldg. Office Phone 4422. LEGGETT & MATTHEWS. EYE, EAR, NOSE AND THROAT. C. B. Leggett, M. D. W. J. Matthews, M. D. Alexander Bldg. Office Phone 5511. J. H. WARNICK, M. D. SKIN DISEASES. Office 257 1-2 Pine St. Phone 1198.



West Texas Baptist Sanitarium

A West Texas Christian Hospital operated by the Baptists of Texas, for the relief of suffering humanity. The most modern clinical facilities are at your service under the care and direction of a highly competent staff of physicians and surgeons. L. A. SANDERS, Superintendent. MISS LOIS ARMISTED, Supt. of Nursery. REV. S. F. BAUCOM, Field Secretary.

- MINTON T. RAMSEY. DENTIST. X-Ray and Diagnosis. 313-314 Alexander Bldg. Abilene, Texas. JNO. DRESSEN, OPH. D. Eyes Only. 303-304-305 Mims Bldg. Phone 224. Abilene, Texas.

- MONTGOMERY DRUG COMPANY. 158 Pine Street. Drugs and Sundries. ABILENE CLINICAL LABORATORY. Edward T. Whiting, B. Chem., Director. Blood, Urine and Sputum Tested—Water and Milk Analyzed. Wassermann Reaction Daily. 416-17 Alexander Bldg.—ABILENE, TEXAS—Telephone 1633.

- KIKER-KNIGHT. Ambulance and Lungmotor Service. 1229 North Second. Phone 470. COMPTON'S. TWO DRUG STORES. Both Good Ones. Your Trade Appreciated.

# SIMMONS UNIVERSITY NOTES

(From Simmons Brand)

## Service Thursday Night Ends Annual University Revival

### Large Number Are Converted And Join Local Churches

Under the leadership of Rev. Sam Morris, one of the most successful revivalists ever held in Simmons was brought to a close Thursday evening with eight conversions, twenty-five additions to the different churches of the city, and a large number of re-consecrations. Miss Wilma Trip, teacher of Gospel Music in the university, and Prof. James W. Work, had charge of the music throughout the meeting.

Beginning on Tuesday of last week and lasting through the concluding service Thursday night, keen interest was manifested by the students, the several religious groups on the campus holding daily prayer meetings in their different rooms.

#### Theme of Messages.

The general theme of the messages brought during the revival by Rev. Morris, pertained to the Christian and his relation to God, the following answers which he used revealing this fact: "The Foundations of Our Faith," in which he gave reasons for belief in the inspiration of the Bible, among them being the many different authors with the same message, the unity of the Bible, and the fulfillments of its promises; "The Christian's Redemption," in which he showed that Christ paid the price in full for the Christian's redemption; "The Christian's Risen Lord," in which Christ was shown as fulfilling prophecy in His resurrection; and "The Meaning of Prayer," in which was shown that in order to pray one must be reverent, sincere, obedient and submissive, and have a spirit of forgiveness in his heart.

No services were held Saturday night, and on Sunday morning Rev. Morris preached at the First Baptist church, preaching Sunday evening at University Church.

#### Services Monday.

Services were held Monday morning at the regular chapel hour, with a good attendance. Further subjects chosen by Rev. Morris were: "Warming at the Devil's Campfire," or "The Christian in the Wrong Crowd," in which he said that "The Christian is the one who is warming by the devil's campfire if he gets in the wrong crowd, for if there is inner faith and devotion, there must be outer fruit and this fruit will not be found in the wrong crowd; "How to Be a Consecrated Christian," in which he spoke of environment as "not making consecration, but demonstrating it."

"Where Will You Spend Eternity?" was the subject spoken upon Wednesday morning, which was a high point in the meeting. "The Bible does not contradict the facts of science," said the evangelist, "neither does science contradict the Bible. Some of the so-called 'scientific theories' which do go against the Bible are not science, for the facts of science are proved by test."

Three reasons why the wicked are troubled, were given by the evangelist Wednesday evening: Sin is deceitful, it cannot be forgotten, and the uncertainty of the future.

The climax of the meeting was reached Thursday morning, the last day service of the meeting, when Rev. Morris preached on "The Mission of the Redeemed." He gave three ways in which a person can be a blessing to the world: Follow the Word of God, correct mistakes where they are made, and teach happiness by faith in God.

The B. S. U. bus will be driven out on the first day that the present pledges are paid, E. D. Dunlap has announced. Six hundred dollars in money and pledges comprise the bus fund. About half of this has been paid in. This fund is not sufficient to buy a bus, but it will be used as first payment, and the bus will be put in use just as soon as the pledges have been paid.

Dr. Olsen and Sam Holland, faculty representative and student delegate respectively, left Thursday to attend the annual convention of the Scholarship Societies of the South at Denton.

The Simmons Round Table and members of the faculty were hosts to the senior class in an annual luncheon Friday at the Simmons cafeteria, following the senior day program in the university auditorium and the tree planting on the campus by the class.

The two discussions represented Simmons "corners" of a three-year triangular arrangements between the three institutions. Simmons won both of its discussions in the triangular affair last year.

## COWBOY BAND TO TAKE TRAIN FOR WASHINGTON AT DALLAS THURSDAY

### PRESIDENT SANDEFEE TO MAKE TRIP - MAY TAKE RANGER CAPTAIN ALONG

The Cowboy Band will leave Abilene early Thursday morning in their two buses for Dallas where they will take the Hoover special for Washington. They will be the official band of the Texas Hoover delegation and are scheduled to make two appearances before President Hoover himself.

On the night of their arrival in Washington they will play at a banquet of ex-service men attended by President-elect Hoover and the day after his inauguration they will play before him on the White House lawn and invite him to attend the West Texas Chamber of Commerce convention in El Paso next May. The band will be gone 11 days, returning to Texas March 9.

President Sandefee will accompany the Cowboys on their trip to Washington. He had a large part in helping to carry West Teas for Hoover. Bill Watson, advertising manager of West Texas Fair who has carried the flag for the Cowboys on all their important trips will go with them to Washington.

#### Capt. Smith May Go.

The management of the band is also trying to get the permission of Governor Dan Moody to carry Captain Dott Smith, of the Texas rangers, to Washington for the inauguration.

The Cowboy Band and the Lone Star delegation will not be considered complete unless there is a representative of the Texas rangers along. Captain Smith, residing in Abilene, is one of the youngest members of the ranger force and is an honorary member of the Cowboy Band as is also Bill Watson, Captain Smith has made an enviable record during his term of office and the management is especially desirous of taking him.

The band will leave Dallas late Thursday evening, February 28, on the Texas and Pacific and arrive in New Orleans at nine o'clock the next morning. They will remain in New Orleans until five thirty Friday afternoon during which time they will parade and play in the downtown section of the city. From New Orleans they will go to Atlanta where they will remain another day, parading and playing. A royal welcome will be accorded them in Atlanta judging by the reception they received there two years ago when on their way back from Tampa, Florida.

The delegation will leave Atlanta at three o'clock March 2, and arrive in Washington the morning of the third.

#### Four Days in Washington.

The band will play four days in Washington and leave there March 7. They will stop over in New Orleans again on their return trip.

While in New Orleans the bandmen will visit some of the most historic spots in the city, including Jackson's large statue and the New Orleans battle ground, made famous by his victory over the British there in the War of 1812.

The band will also visit Stone Mountain near Atlanta on this trip. This gigantic piece of sculpture commemorating the heroes of the South during the Civil war is known as the eighth wonder of the world. The Cowboys will play before the colossal mass of solid granite, and pay tribute to the United Confederate Veterans of which they are the official band.

The management also is planning to put on a few entertainments in some of Washington's largest theaters.

Two smashing victories over Southwestern and St. Edwards last Saturday and Monday night brought the Simmons quintet to the end of the most successful season a Cowboy team has ever played. The famous stallers made a clean sweep of the conference schedule and were far and away out of the class of any other team in the T. C. circuit.

Defeating St. Edwards University in a two to one decision, Clifford Solomon and E. D. Dunlap defended the negative side of the question, "Resolved: That Some Substitute Should Be Made for the Jury System," in a debate held at Baird last Monday night.

The Simmons Round Table and members of the faculty were hosts to the senior class in an annual luncheon Friday at the Simmons cafeteria, following the senior day program in the university auditorium and the tree planting on the campus by the class.

The Players club is making plans to enter the dramatic tournament which is to be held at Houston, March 8 to 13, according to a statement given out by J. E. Johnson, president

# Shall Texas Be Turned Over To The Gamblers

Millard A. Jenkins.

Since the following article was sent in, the bill to legalize race track gambling, has been defeated, but we are printing the splendid article from the pen of Dr. Jenkins.—Ed.

A great effort backed by a powerful lobby of gamblers is being made at this present time, to repeal, or so modify as to make ineffective, the law against horse race gambling, which has been in effect in Texas for twenty years.

#### Encouraging Crime.

Most objections to the proposed bill legalizing horse race gambling, is that it encourages crime. Gambling is no less gambling because it is legalized. Because saloons used to run as institutions of the law made them no less mills of murder, and legalized betting on horse races is none the less gambling. A pretty example it would be to set before our boys. It simply means to encourage them to become gamblers. Are we to sacrifice them to the greed of these gamblers? It is simply another instance of commercialized crime.

The bunch of highpowered lobbyists now at Austin, and their political henchmen are having much to say about a commission, but whether it is book-making, parimutual or a commission, it is the same old gambling scheme. They say that they want to do is to regulate racetrack gambling. It is the same old cry the saloons used to try to get by with. The thing for you to remember is that when they get that bill passed and horse racing is legalized, and then will come the fight to keep it out of the fair of our state. Do we need the "elite" gambling skum of New York, Chicago, Louisville and Tia Juana dumped upon us in Texas? It is no secret that the Waggoners of Fort Worth are back of this movement, and intend to make Arlington one of the finest gambling centers in America if horse race gambling is legalized in Texas.

Opening the Flood Gates. If this bill is passed then the moving picture business, that cares naught for the Sabbath, and the churches and Christian institutions, that are fighting to preserve the moral ideals of society will have their turn. Already they have had their men in Abilene feeling out the sentiment of our officials to see if they could not put on their Sunday shows, now or no law is passed. It is that "you can't build a city without Sunday picture shows." I thank God for officials who could inform them that, considering our great Christian schools that have played so great a part, we are succeeding pretty well.

They have had their "feelers" in Abilene trying to work up sentiment for bringing back the pool halls. Ever one I have had in the past about all the work one man needs in a lifetime pulling boys and young men out of those character destroying gambling holes, and getting them out of the chain gangs, and the way that the result of the schooling is that they are in the pool halls. Legalize the horse race gamblers, and you open the flood gates to all the rest.

Who is to Be Benefitted? Where does the benefit come in? Who do the gamblers are to be benefited if the bill passes? No one but the gamblers and traitors. It means that their business is to prosper at the expense of the moral life of the state. Which is worth more to the state, the breeding of fine race horses, or the growing of great men. No man is greater than the integrity of his moral character and high ideals that give power to his life.

I am against this bill because the gamblers are for it. The gambler is a menace to society, an enemy to his home and to himself, and all the gamblers are for this bill. We are against it because it encourages crime, and surely we have enough crime in this country. Already America leads the world. We are spending millions on criminals. It takes \$5,000 to send one high school boy to the penitentiary while it takes only \$7,230 to rear him, and put him through the high school at eighteen years of age. Let's spend more money on upright, law-abiding citizens and on growing criminals. If it is alright for you to gamble on a horse race, it is alright for your boy to take a slug with the dice, and that is the beginning of the road to criminality on which so many are traveling today. Leaving left mother, home, wife, children and all that's dear in life behind.

We are in the Sunday School business here striving and sacrificing to complete our great plant with its acres of space. Judge Lewis L. Favre, one of the justices of the supreme court of New York, says under date of November 5, 1928, that during his twenty years on the bench, "Out of the more than 4,000 boys under 21 years of age convicted of crime before me, but three were members of a Sunday School. We can't be seriously in the Sunday School business of building character in the lives of youths, and fall in with the gamblers who are destroying them, at the same time.

We oppose this bill because it means the overthrow of moral legislation in Texas. Every moral statute would be under fire. Have we Americans lost our reason? They who saw the dragon's teeth must reap the same. Twenty years ago a lobby of highpowered grafters and gamblers were in Austin from the great gambling centers, and they are there again. Get in touch at once by wire and let your representative know how you stand. The sentiment of this county and senatorial district is overwhelmingly against any tampering with the present law.

Now that I have delivered my sermon, I want to announce my text, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." And that applies singly as well as to individuals.

Congregation Takes Action. The following resolution was read and unanimously adopted by a rising vote to the large congregation, and sent by wire to Senator Oliver C. Cunningham and Representative Carlos D. Speck:

Resolved that the First Baptist

church of Abilene, Texas, does most earnestly request the senator from this senatorial district, the Honorable Oliver C. Cunningham, and the representative from Taylor county; Honorable Carlos D. Speck, to use all their powers, both by influence and vote, to defeat any bill which proposes to legalize in any form gambling on horse races in Texas; and to maintain, as they now stand the beneficial laws prohibiting such gambling, have been in effect for the past twenty years.

Resolved that the clerk of this church be instructed to forward copies of this resolution to our honorable representatives; that it be given to the press; and that it be spread upon the minutes, and become a part of the records of this church.

## A WORD CONCERNING DR. R. C. PENDER

The many friends of Dr. and Mrs. R. C. Pender, will be interested to know about their present state of affairs. I have just attended them during a major operation on Sister Pender which was performed at the West Texas hospital, and returned at Abilene. We are happy to report that through the skill of trained surgeons the operation was a success. Allowing for her age, and already weakened condition, she stood the operation unusually well; and with the prayers of the many friends, we feel assured of a happy recovery.

Dr. Pender is not in the best of health and this added burden creates a rather acute condition in his state of health. He has such great concern for the orphans home and the many hundreds of children there, that whatever his own condition, beyond that of his family, his limited energies are consumed all the more because of his faithfulness and fatherly concern for that cherished institution. I, therefore, feel constrained to make this appeal more a matter of request to the multitudes who, for so long, have responded to his appeal for the home, than to use the space of the West Texas Baptist for a mere news item.

We are not unmindful of our denominational distress as regards our debts, and the recurring disasters to some of our best loved institutions, now or no law is passed. It is that "you can't build a city without Sunday picture shows." I thank God for officials who could inform them that, considering our great Christian schools that have played so great a part, we are succeeding pretty well.

It is hoped that every Baptist in Texas will read this article with interest to read this article due to the fact that it mentions one of our most faithful and beloved servants of the Lord. If I may speak for him, and his long-time faithful companion, they would rather that you send an offering to the home than flowers to them during this illness.

I can but beg for space to speak of the impressions that came to me when I saw his noble sons and queenly daughters together with their families in mass, waiting by the bedside of their loved one. It is a significant fact that Dr. Pender, in his long years ago, has spent much of his time away from his own home in the interest of the orphans, yet his own children under the influence of his faithful companion, have been cared for, and without exception, have grown to noble manhood and womanhood. In this connection, I would remind our Baptist constituency that through the merciful ministries of the home many thousands of orphan children have also come to be noble and useful citizens.

What more beautiful and becoming thing could Baptists be about than bringing up these orphan children in the nurture and admonition of the Lord? We are urgently insistent for and on behalf of Brother Pender and the Buckner brothers that you bear their needs in mind. Let every church faithfully comply with its obligation of contributing through the budget, or by whatever means it may. In addition, we hope that those who are able, in life or death, will increase the endowment of the home so that it may meet the multiplied needs for additional buildings and equipment for the increasing number of children who clamor for its benefactions.

A. T. DOUGLAS, 1241 Ambler Avenue, Abilene, Texas.

## AFTER BOOTLEGGERS.

While in route to a meeting, at Blue Ridge, Texas, John W. Newsum of Abilene, Texas, and his singer T. B. Satterwhite of Caddo, Texas, discovered, under the Crowfoot bridge north of Denton, Texas, one of our gallions of red whiskey, "seemingly guarded by a man and boy each with a gun. After a short time the boy left, crossing a pasture toward a house, the other man stayed on sitting on the other end of the bridge, but after awhile he stepped away from the gun about thirty steps crossing the fence, at which time the preacher and singer loaded the whiskey in their car and sped away, said to have been followed by some of the other parties, but they landed the whiskey safely to the Collin county sheriff's department, at Wylie, Texas.

Missionary C. D. Owens was with H. H. Summers and the Fairview church in a few days meeting last week. The church was placed on the unified budget and \$165 was raised to finish paying-out the church building.

## EVANGELIST WINSETT WITH A NEW MESSAGE

Millard A. Jenkins. And yet, not exactly a new message. I had better say the same old gospel message with new clothes on. Any way, I take this means of saying to our brethren throughout the state and in other states wherever the west Texas Baptist goes, that evangelist John W. Winsett, my personal friend, and whose pastor I am, is back from the wazy land, Egypt and Europe where he traveled with a purpose, and is ready to book dates for evangelistic meetings. Bro. Winsett is one of the keenest students of the Scriptures we have among us, and the Land send him in the light of the Land have clothed him with a message that grows and burns with a new life.

He has brought back with him over two thousand (2,000) feet of moving picture films which he made with his own movie outfit, and one of the most instructive and uplifting messages he will bring during a series of revival meetings will be the one illustrated with these films. We are looking forward to that message in our church with eager expectancy.

"Jack" Winsett, as his friends know him, was ordained to the Baptist ministry by our church, holds his membership with us, and one of his first meetings was held with us, which we remember as one of the most gracious and fruitful meetings we have had during my more than thirteen year pastorate. You can reach him by letter or wire 741 Jeanette Street, or in case First Baptist Church, Abilene, Texas.

## FOURTH ANNUAL STATE SUNDAY SCHOOL CONVENTION, SHERMAN, APRIL 16, 17, 18

Sunday School workers, make your plans now to attend our State Sunday School Convention which meets this year at Sherman. Sherman is close to Dallas, Fort Worth, Wichita, Waco and places from where we are expecting large delegations. The best Sunday school program, with the greatest array of talent, will be put on and it will be well worth your time to be at this great meeting. We are going to depend on our superintendents and pastors to help us advertise this convention and enlist as many as possible to attend. A fine delegation attended our convention at Corsicana last year, but we want to far surpass that this year. Plan now to be there, April 16, 17, 18.

## Board Meeting Called.

Dr. Forrest Smith, chairman of the executive board, has requested me to call the regular quarterly meeting Tuesday, March 12, 10 a. m., at the First Baptist church, Dallas. Board members are requested to be present, and all others are welcome.

## Financial Pledges

The Cooperative Program is the ideal financial plan for all church and Kingdom activities.

The "Every-Member Canvass" is the ideal plan for securing financial cooperation in Christian activities.

Pledging to the Cooperative Program does not lay any new obligations on those who pledge.

Pledges are only an acknowledgment of financial obligations already imposed.

A refusal to pledge does not release one from those obligations.

## News Notes

Pastor Ira Parrack of Merkel was with Pastor Perry King and the Caps church in a B. Y. P. U. training school recently in which twenty-five members studied the B. Y. P. U. Manual. This school expects to reach the standard for 1929 right away. Pastor King was also in a training school with the church at Hodges. Frank McNair of Lockett taught "Training in Church Membership." Application has been made for the 1929 Standard.

Dr. A. B. Deter was with the editor and the church at Wilmeth, Kuntz county, Sunday. He brought three stirring messages on mission work in Brazil. Dr. Deter has a wonderful message that will kindle anew the mission spirit in any church. He has recently had made some stereopticon slides on Brazilian missions, and he is planning to carry his message to churches throughout this section. Churches should avail themselves of this opportunity to hear Dr. Deter's message on twenty-eight years of missionary experiences in Brazil. His headquarters are at Abilene.

Evangelist John W. Newsum and singer, T. B. Satterwhite, are in a revival meeting this week at Blue Ridge, Texas.

## CISCO ASSOCIATION COMMENDS SHIRAR

At the February meeting of the Workers' Conference of the Cisco Baptist Association, the following resolutions were unanimously passed: Upon the going of Brother Shirar to the pastorate of the First Baptist Church of Temple.

"Be it resolved by the Workers' Conference of the Cisco Baptist Association now in session with the First Baptist Church of Breckenridge that we commend Brother C. R. Shirar and Mrs. Shirar to our friends everywhere for their consecrated lives, wise leadership, and sympathetic counsel in the work of our churches and denominations; and

Be it further resolved that we extend to these friends our esteem and devoted love; that we express to them our thanks and sincere appreciation for their faithful and untiring service in the work of our association; and that we together ask the blessings of the Heavenly Father upon them in their new field to which he has called them."

## NOTES FROM BAIRD CHURCH

My wife has been sick for three weeks and two weeks ago tomorrow was operated on for appendicitis. It was a very serious ruptured case, but she is doing nicely.

Sunday was a great day with us, had three additions by letter. We have just put in Judge B. L. Russell as our Sunday School Superintendent and he seems to be going to make things hum.

Our building fund in gradually growing and we are still hoping to build this year.

We have had 10 additions this year and our goal is 100. Dr. Jenkins did the best preaching

I nearly ever heard during the meeting, but the weather was so bad and there was so much sickness we had no attendance much and we did not realize from the meeting near what we hoped, but it did us lots of good; we all love Dr. Jenkins.

I am out of touch with our work in the county since I have been in so long and I just don't know if anything's doing or not.

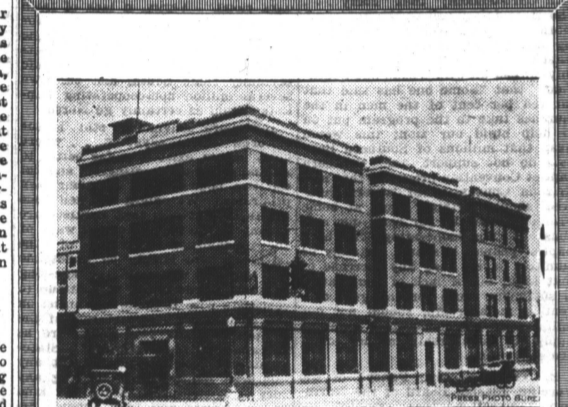
I am hoping to be able right soon to get the Simmons matters put before all of our church where it has not been and as we can cooperate with the other campaigns.

Come to see us when you can. We are for you head and toe. JOE R. MATS.

## EXPERT URGES CHURCHES TO ABOLISH SERMONS

(Continued from Page 1)

finds, is already serving up a good deal of "canned stuff" in his sermons. He asserts that the "lifting" of whole discourses from standard books of sermons is undoubtedly done on a considerable scale. Even where this is not done, harnessed preachers find themselves turning often to miscellaneous first aids to sermon writers, including books with such seductive titles as "Gems for Sermon Settings," which supplies "original illustrations," "quotable" poetry, "burnished texts" and "focal truths." After reading a 468 page volume of "sermon paragraphs," Mr. Collins reports: "I began alphabetically with 'Beautiful Feet' and stopped at 'Physiological Haircutting.' And now I know where a good many of those sermons came from through which I sat on my long trip of investigation from the White mountains to the Ozarks."



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