

THE WEST TEXAS BAPTIST

VOLUME V

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Abilene First Church Closes Great Revival

A meeting of far-reaching effect, conducted by Dr. Len G. Broughton of Atlanta, Georgia, and formerly pastor of one of the great churches in London, England, came to a close at the First Baptist church Sunday night, May 5. There were 73 additions to the church during the two weeks' meeting, and great congregations were in attendance throughout, but Dr. Jenkins says that that was only one of the great results of the meeting.

One of the greatest of the entire series of sermons delivered by the distinguished visitor according to expressions of many of his hearers was the one the closing Sunday morning on "The Church to Win." He pictured the scene in the Book of Revelation where a conqueror with crowned head, and bow in hand went forth on a white horse. "To my mirror," said Dr. Broughton, "thence illustrates the crowned Christ going forth with his conquering word through his church.

Christ Conquers Through His Church
God never intended that the church should fail. The church herself is not the conqueror, but the Christ whom she preaches is to conquer through her. The church that is true to Jesus Christ and God's holy eternal word, all hell cannot defeat, but the church that plays loose with the authority of the inspired scriptures, the sovereign deity of Christ and the hopeless sinful state of man apart from redeeming grace through his blood, is already hopelessly defeated.

Failures for Rejectors of Bible
Dr. Broughton sees failure for the modernistic preachers and churches. "Their doctrine," says he, "is like a human body with the heart cut out—dead. The church that wins, as may be seen throughout the land today is the church that believes the Bible is the Word of God, not merely that it contains the Word of God. It boldly takes its stand with the first verse of Genesis, 'In the beginning God created the heavens, and the earth.' There has never been a scientist who has disproved that, and there never will be; and the word create there, means to make something out of nothing." Here he spoke at length as an experienced scientist having been a teacher of biological chemistry. "Until men can prove the materialistic origin of life, let them quit their contempt at God's account of it. Their unproven theories lead them only into mist and fog, but the account given in the holy word of God, leads into the glorious sunlight."

Cause for Fear
He declared that there was much coldness and deadness in the church life of today, and gave as his solution a return to evangelistic zeal and godly living. "The church that wins," he continued, "is the church that goes after the lost. That is what the Son of God came for, to seek and to save the lost." You don't find coldness and deadness and emptiness in a soul-

winning church. Let the churches receive afresh a baptism soul-winning zeal, and there will be a quickening of life along the line. No wonder our programs fail and our institutions get in debt, when the number being won to Jesus Christ grows less every year.

Church Should Fight Evil
Dr. Broughton declared himself as believing that the winning church must be a militant church. "The church that holds the respect of the world is the church that isn't afraid to oppose evil, it matters not in what form, or from what source of influence it manifests itself. The church that soft-peddles, and fails to take its stand against the corruption and evil of the day will be passed up, and the church that boldly and fearlessly takes its stand, the people will pour into it, and the very men she has had to oppose in their corrupt and evil deeds will take off their hats to her. Whether they agree with you or not, people like a man who stands for something, and isn't afraid to say so. The backboneless, spineless church member doesn't count for much any where.

The Shepherd Heart
"One other thing," said the preacher, "marks the winning church, and that is the shepherd heart. In all our fight against sin, let there ever be the heart of love. There is nothing as compelling as the shepherd heart. If we have not love for the souls of lost men and women, why should we minister at all? Our churches would be made over again, if we would arouse ourselves from our indifference and ease, get down off our stumps, and go after the lost." Here he told a compelling story of the beginning of a great revival in the church of which he was pastor, by the winning back of one who had gone astray, and how she became the Jenny Lind of the Bowery and Water Street missions of New York City, winning hundreds out of the slums. "What we church people need," he declared, "is a new vision and a new heart passion, and there never will be doing as Jesus did, going out after the lost."

There has never been among us out here in the West a preacher who more humbly hid himself, exalted the Saviour, faithfully proclaimed the gospel and left a water spirit awakening among the people than has this great and good man. People attended the meeting for a hundred miles around, and carried its blessing back to their homes and churches. Believing that the hope of the situation, Baptists now find themselves in a revival of spiritual life in our churches. Dr. Broughton gave up a great pastorate that he might go among the churches in an effort to help bring it about. He is thinking of returning to the States after the holidays and continuing till the summer. Pastor in the West would do well to get in touch with him.

Haskell Workers Meet With Brushy Church

The Workers' Conference of the Haskell Baptist Association met with the Brushy Church last Monday in all day session. The program was promptly at 10 a. m. in a song service led by C. T. Hodges of Denton, Texas. After a number of congregational songs a duet was rendered by Mr. Hodges and Miss Mae Free of Haskell. The subject for the day was "The Scheme of Human Redemption."

The Devotional was led by Rev. C. B. Stovall, pastor of the Smith Chapel and Gillespie Churches after which Rev. A. L. Heath of Rochester spoke on, "The Place of Preaching in the Scheme of Human Redemption." Rev. W. H. Albertson followed with a discourse on, "The Place of the Spirit and Blood in the Great Scheme." Rev. L. B. Smith, pastor of the O'Brien Church, was to have spoken on the subject of, "Repentance and Faith," but he could not be present and Rev. Albertson included his subject in his discourse.

Lunch was served at noon by the ladies of Brushy and all were bountifully fed and many basketfuls of good things to eat were taken up after all had eaten. Brushy is never found lacking in feeding her guests.

The house was called to order by a song led by W. M. Free of Haskell and a splendid song service was enjoyed including a solo by Mr. Hodges of Denton and a duet by the Free sisters of Haskell. Mrs. Vaughan Bailey of Haskell accompanied at the piano.

The first speaker in the afternoon was Rev. O. L. Dennis, pastor of the Baptist Church, Sweet Home, who spoke on the subject of, "The Place of the B. Y. P. U. in Redemption's Scheme." He was followed by A. U. Hathaway, a layman of the Munday Baptist Church, who spoke on, "The Place of the Sunday School in the Scheme."

On the hour set apart on the program, Mrs. J. O. Bowden of Munday, President of the W. M. U., took charge of the woman's work of the association. A ladies quartette was rendered by Mrs. E. R. Whaley, Mrs. Jim Fouts and the Free sisters all of Haskell, accompanied at the piano by Mrs. Vaughan Bailey. After the quartette, Mrs. D. Scott of Haskell and Mrs. Joe W. English of Knox City made talks on, "What Women Have and Are Doing in the Great Scheme of Human Redemption." The session was closed by a business meeting conducted by Mrs. Bowden and the attendance banner was awarded to the Women of the Gulls' pie Church who were 100 per cent in attendance. At the close of the services a male quartette was rendered

by C. T. Hodges, Rev. O. L. Dennis, Rev. C. B. Stovall and W. M. Free. The next meeting of the Conference will be with the Haskell Church, Monday after the 4th Sunday in May. A large attendance is expected.

A PENTECOSTAL HOUR WITH HANCOCK CHURCH

At Hancock, just ten miles north of Lamesa, a great virgin communion, made up of some of the finest people in West Texas, a community, undeveloped, unenlightened, unorganized religiously. In the commodious modern brick school building—in the evenings only—Bro. Geo. E. Alexander had been preaching for two weeks. The people had been attending in large numbers, showing interest at each service during the two weeks only a few professions of faith.

On Sunday morning, April 14th, Bro. Alexander preached with all the passion of his soul from the text, "Will ye also go away." Such a service as this heavenly breeze and divine fire of Pentecost came upon the people! Men who had been living away from God since childhood came back to God—acknowledging their sins. Men wept and praised God. Boys and girls came, confessing their sins, and then went immediately back into the congregation and brought their friends to Christ.

Such a glorious hour! Not for many years have we seen an entire audience so completely stirred by the Spirit of God. For years to come Hancock will feel the effect of these services.

ROOSTER SHOWS OFFICERS LIQUOR CACHE

A rooster is in line for a prohibition officer's job. An unusually vicious vocal demonstration by Chanticleer led California law enforcement to a hidden cache of liquor recently. At a well known roadside the raisers were unable to find the liquor supply. A rooster, sitting atop a barrel began to crow violently. He was so active that he attracted attention to the barrel which contained bootleg liquor. The Portuguese keeper of the roadside was arrested and fined \$350.

The names of the lawbreakers in nearly every such case indicate an overseas origin in an area severely discriminated against in the Quota Immigration Restriction Act. The product of Protestant Sunday Schools cost American taxpayers practically nothing in crime upkeep.

for MOTHERS Dear



To our own, dear, sweet Mother, who only a few months ago, answered that last summons that must come to every one of us; and to every other Mother who by her loyal sacrifice and undying devotion has so beautifully borne the hardships of life for the uplift of the human race, this space is lovingly dedicated. Empires come and go; dynasties fail, and the world is shaken many times by doubt, fear and distrust; but Mothers' love shines on and on, ever pointing struggling humanity to the higher and nobler things of life.

Kingdom Movements In The West

Reed DeWeese, student in Wayland College, Plainview, has been licensed to preach by the Plainview church. He is a son of Pastor R. D. DeWeese of Bronte.

Pastor Graves Darby of Roscoe did the preaching in a fine meeting with Pastor Phillips C. McGahey and the Wilson church. R. E. Key had charge of the music.

Pastor Harlan J. Matthews of Mineral Wells, and Singer Norvell Slater of Seminary Hill, were with Pastor C. E. Dick and the Crosbyton church in a great meeting, recently.

The First Baptist Church, Marfa, has called Rev. Roark, who for the past few years has been head of the Bible department of Wayland College. He will begin his work on the new field June 1st.

Evangelist G. W. McCall is in a revival with Pastor W. W. Rivers and the church at Electra. There were 32 additions the first five days of the meeting. The services will continue for two weeks.

The church at Santa Anna has called Rev. H. C. Wingo of Howard Payne College as pastor. He will move on the field right away and finish his school work within a few months while pastoring the church.

Missionary D. D. Johnson has recently held a meeting at Hunter. A church was organized at the beginning of the meeting with five members and at the close with a membership of 21. The church is to be known as Johnson Chapel. Rev. Claude Allen was called as pastor.

Pastor Alford A. Brian, pastor at Ropesville and editor of the Baptist Builder, has just closed a meeting with his church in which there were seven additions to the church. Brother Deek Redmon of Tahoka led the singing.

There were nine additions by baptism and several by letter in the revival at Tahoka in which Pastor B. N. Shepherd did the preaching. All departments of the work at Tahoka are making progress under the leadership of Pastor Shepherd.

Henry Morjan of 2620 Pine street, Abilene, is available for evangelistic singing through the summer revivals, or for work as educational director and choir director for some good church. He may be reached at the above address.

Ray N. Duckworth of the Southwestern Baptist Seminary is available for help in revival meetings during the summer months as evangelistic singer and personal worker. Pastors interested in securing his services may reach him at Seminary Hill.

The church at Lovington, N. M. has been having a series of prayer services with the end in view of calling a pastor for that important field. It is encouraging to see churches resort to the leadership of the Holy Spirit in the important matter of selecting a pastor.

Dr. R. C. Pender was with the editor and the Wilmet Church, Runnels County on the fourth Sunday in the interest of the Orphans Home. An offering of \$135 was made and the women of the church are planning to send eggs and chickens to the home right away.

The report of Missionary D. D. Johnson of the Brownfield Association for March shows: Miles traveled, 1,313; religious visits, 78; sermons preached, 27; religious addresses, 3; meetings held, 2; conversions, 3; baptisms received by baptism, 2; by letter, 5; by statement, 1; books sold, 8; collected for associational missions, \$14.25.

Workers of the Brownfield Association plan to hold meetings in every school community in the association during the summer months. Students from Wayland College will be used in many of the meetings. This is a fine way to utilize the young preachers in our schools. They will thus be able to render a fine service in their own communities.

Rev. Sam Morris, field secretary for Simmons University was in a fine meeting a few days ago with Pastor Douglas Carver and the church at White Deer in the Panhandle. There were fifteen professions, eleven additions by baptism, and twelve by letter. Large crowds attended the services throughout the meeting.

Evangelist Geo. W. McCall of Dallas just closed a very fruitful meeting with pastor W. H. Tyson in Forest Ave. Baptist church, with more than fifty additions, forty odd for baptism. The attendance was largest of any meeting ever held in the church the pastor says. This is the second meeting Dr. McCall has held in this church in the past two years.

Am now in the midst of the meeting with First Baptist church, Missouri Valley, Iowa, where already there have been more for baptism than the church has had for the past two years. Close here next Sunday. This is my second meeting here, and also my second meeting with this pastor in two different cities. Attend the Memphis, Tenn., convention, and then have open date May 17, for my double work of preaching and singing. Pastors reach me at Dallas, Texas, care of Robert H. Coleman.—Wm. S. Dixon.

Evangelist Geo. W. McCall is in a very fine meeting at Anderson, Texas with pastor J. E. Boulet. There are souls saved and added daily. Anderson is one of the oldest churches in Texas. The big old stone church was erected in 1855. Here was organized the first Baptist convention in Texas in 1845, and here was published the first Baptist newspaper in Texas in 1855. The foreign population has come in like a flood and made this a most difficult field for Baptists. The gracious revival now in progress will gladden all hearts for this historic old church.

There were 76 additions to the First Baptist church, Abilene, Texas, as a result of the revival meeting conducted by Dr. Len G. Broughton. Thirty-seven of the number came by baptism. Most of the sermons delivered by Dr. Broughton were directed to the church membership. Large crowds attended the services throughout the meeting, and Pastor Millard A. Jenkins states it was one of the greatest church revivals his congregation has had in several years.

Do not be discouraged, dearly beloved, because God bears long with you—because He does not seem to answer your prayers. Your prayers are not lost. When the merchant sends his ships to distant shores, he does not expect them to come back richly laden in a single day—he has long patience. "It is good that man should both hope and quietly wait for the salvation of the Lord." Perhaps your prayers will come back like the ships of the merchant, all the more heavily laden with blessings because of the delay.—Robert Murry McCheyne.

Was called to the state of California, for January meeting with Calvary Baptist Church, Pomona, California, Rev. J. A. Scott, pastor, a step of faith in the definite leading of the Lord, with the result that I spent three months in California. Baptists Church revivals where souls were saved, and new life given to the churches. Made this trip through the invitation of Gospel singer, J. L. Blankenship. Am now back in Texas, and after a recall date in Iowa, will take up spring and summer work in Texas and other Southern states.—William S. Dixon.

Pastor Geo. F. Brown of Midland has recently closed his fourth year of service as pastor of the First Baptist church of that city. The church has just installed a new baptistry costing \$1,000, a gift from a member of the congregation. The baptistry has as its background a natural scene of the River Jordan, painted by Miss Vena Mae Jackson of Abilene. T. T. McCaslin is rendering valuable service in the church as educational director. Organizations are increasing in attendance and the unified budget is being successfully operated. Pastor Brown and his workers are happy in carrying forward a constructive work in that fast growing city. Dr. L. R. Schaborn is to do the preaching in a meeting with the Midland church, beginning the second Sunday in June.

Eula Church Holds Homecoming Sunday

Last Sunday was "homecoming day" with the Eula church in Callahan county. Services began on Friday evening with a sermon by R. E. Harrison. Services were held again on Saturday evening, and all day service following on Sunday. At the Sunday morning service a former pastor, Rev. R. H. Williams of Abilene preached a fine sermon on "God's Love." An old fashioned "dinner on the ground" was served by the members of the church. A great service was held in the afternoon at which time a number of talks were made by members and former members of the church. Rev. Dick Bright, a former pastor of the church, who has served for many years in the Callahan Association, was present and gave some interesting facts about the early history of the church.

The Eula church was organized in 1890 with seven charter members. They were, Jim Gibson and wife, W. B. Ferguson and wife, Mrs. J. T. Edwards, Mrs. Jesse Chandler, Mrs. Acock and Mrs. Bides. The church was organized in the Pecan Bayou school house some distance north of the present town of Eula. The church was organized by G. W. Wells who wrought so nobly years ago in this section of West Texas. For about a year a union Sunday School was maintained until the Baptist group organized a Baptist Sunday school which met under a brush arbor. The present church building was erected in 1896, at which time Rev. J. M. Reynolds, now pastor at Goliad, was pastor of the church. The building was later moved to its present site at Eula.

During the life of the church twelve pastors have served the church, one of the preachers, Rev. R. H. Williams having served the church at two different times. The names of the pastors are, G. W. Wells, J. M. Reynolds, A. T. Ford, G. B. Richburg, G. W. Parks, F. C. Dick, R. H. Williams, Luther Noll, Dick Bright, W. L. Stewart, M. F. Richardson, and the present pastor who happens to be editor of the West Texas Baptist.

Only one charter member of the church still retains her membership in the Eula church. She is Mrs. J. T. Edwards, who for the past thirty-nine years has been a faithful attendant upon the church services. She with her good husband has reared a large family of children, most of whom are now members of the Eula church, and throughout all the years her influence for righteousness has been a blessing to the church and entire community.

It was a great inspiration to hear the old timers tell of hardships and triumphs of this church, and it made those of the younger generation feel that they do not really know what real sacrifice and hardship means.

Pioneer Missionary Blazes Trail In West Texas

Thirty-three years ago Robert L. Pearce was a prosperous First church pastor in Oklahoma. Prior to that time he had worked in Texas. He was the moving personality in the organization of the Lake Avenue church in Dallas; now McKinney Avenue. He was pastor at Savoy and Van Alstyne. His theological training was under Broadus, Sampy and their colleagues in Louisville.

Because of failing health, brought on by malaria, his physicians advised a high and dry climate. So in '96 he went to the frontier and has remained on the far flung missionary line ever since. His field has stretched from Point Isabel and Corpus Christi to the border of California, Arizona. Years have been spent among the scattered peoples of the Big Bend country and along the outer borders of the western range. Once and again he has slept out among the wolves and when day light came their tracks were seen within six inches of his pillow. Many a night was spent on the "Lone Prairie" among reptiles of a dangerous variety. His bed has been over rattlesnake holes, in "dug outs," tents, in creek beds and on mountain sides.

He has preached the gospel to little groups of people and to single families who had never a chance to go to any regular church services. Little school house communities along the narrow valleys have been often blessed with his ministry. Sometimes he has served as Pastor of neglected communities and had a small supplyment from the Texas Mission Board. More often he has labored at his own charge.

Within the last decade he has spent the earnings of a life time while he ministered to those who were unable to support a preaching ministry. The experiences of his labors along the borders of civilization would make a book. He loves dogs. And why not? Many a time they have protected him among ferocious animals. Often they have stood guard over him while he slept. An interesting sketch could be written on Pearce the Bear Killer, or Pearce the Lion Hunter, but the most thrilling sketch would be on Pearce the Pioneer Missionary of the Cross.

In the first years of his frontier work he drove a buggy. Old Charlie was a faithful horse and drew his master many hundreds of miles along the missionary trail. Later two good steeds were hitched to a double hack and with such a rig Pearce and his wife traveled for years. Once while writing in her camp alone she felt a "creepy uneasiness" and looking round saw a crouching lion ready to spring upon her. Being cut off from her rifle the only weapon at hand was a small stick. With that she buffed the wild lion away and got to her gun.

Of late years of course they have traveled in a car. Their line of missionary endeavor has stretched over a territory of more than twelve hundred miles.

They now live at Fort Stockton and minister to a needy community. He is moderator of the Pecos Valley Baptist Association and makes a fine leader. I write it down as a fixed conviction that, on the Doctrine of grace, Dietinctive Doctrines of Baptists and as a clear and effective Bible teacher we have not a man in Texas that can surpass this old time missionary of the cross.

He has sought out and developed many a convert whose doctrinal content was of a unitistic nature and built him into a stalwart defender of the faith once delivered. Young preachers have sprung up in the wake of his able teaching and winsome preaching of the word. Laymen, who had never a chance to know where

"to dig" in the rich mines of Bible revelation have been brought to strength and usefulness. Notable among these is F. J. Rigney, widely known throughout the New Mexico irrigated farm district, as "Sunny Jim". Here, under the great Butte Dam, Missionary Pearce built one of the best country churches in the land and ministered to them for years. At Alice, Texas he began without even so much as a song book, house, lot or anything of the kind. He could find no one interested enough to help erect a tent. The missionary hired an old Mexican and erected a tent, began Baptist work and after years of faithful work left them with a thriving Baptist church housed and indwelt in the "all things commanded."

He is a type of many others like him whose sacrificial ministry, in needy fields, deserves more than a mere passing notice or a hi-day award in some central office. Their record is on high and their rewards will be meted out at the last day with surprises that shall astonish the great and the mighty.

R. L. Pearce is a Prince and a Preacher. His sword is sharper than a Spanish dagger. Yes, sharper than two edged sword dividing under soul and spirit and of the joints and marrow and is a deserter of the thoughts and intents of the heart.

REVIVAL OF PRAYER IN SOUTHWESTERN SEMINARY

Great swelling tide of prayer sweeping Southwestern Seminary—class-rooms turned to prayer meetings. God is mightily moving. Will you and your friends not join us in prevailing prayer that God will change things among Southern Baptists, causing new day of mission passion, evangelistic fervor, loyalty, and cooperation with Christ's world program in saving all of our causes and marching on to larger things for Christ's glory? Southern Baptists are in a list of twenty-five larger denominations in America, lowest, least, and last in per capita gifts. This tragedy must be changed. All our causes imperiled. Prayer to God can change it. Let's pray mightily that God will make Memphis convention the greatest in unity, fellowship, mission passion, spiritual power, most cooperative in forward program we have ever had. Call prayer meetings to this end. We are claiming Jeremiah 33:3 "Call unto me and I will answer thee and show thee great things and difficult things and things thou knowest not," and Mark 11:24 "Whatever things ye desire when ye pray, believe that ye receive them and ye shall have them." (Signed) L. R. Scarborough.

WILMETH CHURCH WILL HAVE HOME COMING SUNDAY

The Wilmet Baptist church in Runnels county will have a "home coming," beginning on Friday evening of this week. The services will begin with a sermon by Rev. John Riddell, missionary of the Runnels Association. Rev. E. E. Mason, a former pastor will preach Saturday evening. Sunday morning Rev. Sam Morris will preach, following a welcome address by R. E. White of Balinger, county superintendent. Lunch will be served on the ground. Sunday afternoon an informal program will be held with talks by members of the church. Sunday evening the program calls for a sermon by Rev. Scott W. Hickey.

THE WEST TEXAS BAPTIST

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WORKERS DISCUSS SIMMONS

Last Thursday a representative group of pastors and other workers from this section of West Texas met at the Simmons University auditorium for the purpose of discussing some of the problems confronting the institution. Following the chapel hour President Sandefer outlined in detail some of the problems confronting our denominational schools in general and Simmons university in particular.

Lunch was served the visitors at the Simmons Cafeteria. In the afternoon Rev. Sam Morris, field secretary for Simmons discussed at length the relation of Simmons to the correlation of Baptist schools in Texas, and to the cooperative program. At the request of the body the address of Brother Morris is being prepared for publication and will be published in the next issue of the West Texas Baptist.

In the May 23 issue of the West Texas Baptist, which will feature the Simmons commencement program, further details of the meeting, together with some plans for the future will be published.

SOUTHERN BAPTISTS AT MEMPHIS

By the time this issue reaches our readers the Southern Baptist Convention will be in session at Memphis, Tenn. Perhaps not in years has there been so much pre-convention discussion of vital problems to be faced. The discussions as a whole have been wholesome and constructive, yet many of our brethren have not failed to speak out their convictions. It means a better day for our Baptist causes when our brethren can frankly and fraternally discuss the vexing problems that confront them.

We are hoping and praying that our great Baptist brotherhood at Memphis will, in this tremendous hour of perplexity, turn once again to the leadership of the Holy Spirit. Our Baptist Zion has gone as far as it can go in its own strength. Reliance on human strength, together with the wave of unworldliness and indifference that is sweeping our churches, have just about made a wreck of things. 2 Chronicle 7:14 shows us the way out: "If my people which are called by my name will humble themselves, and pray and seek my face; and turn away from their wicked ways; then will I hear from Heaven and forgive their sins and heal their land."

GIFTS OF SOUTHERN BAPTISTS LAST YEAR

Secretary E. P. Alldredge of Nashville, Tenn., has sent out a general survey of Southern Baptist statistics for last year. The report shows some gain in total contributions, the total for last year being \$39,927,910.28 as compared with \$39,787,236.71 the previous year, or a gain of \$140,673.57. While this increase is nothing like what it ought to have been, it is encouraging.

The increase in contributions for local church expenses was more than half a million, the contributions for last year being \$32,525,121.80 as compared with \$31,943,584.75 the year before, or a gain of \$581,537.05.

The alarming feature of this part of the report is the falling off of nearly a half-million in contributions for general denominational causes. Total contributions for such causes last year were \$7,402,788.48 as compared with \$7,843,651.96 the year before, or a decrease of \$440,863.48.

We do not here undertake to discuss the significance of these figures; but we ask in all seriousness and earnestness how long this decrease is to continue. How long can it continue till our general denominational work will cease?—Baptist Advance.

A CENSUS OF MY BLESSINGS.

When dear old Lawson Lawrence came to the Georgia Baptist Hospital, two weeks before his death, he said to the writer one night, as he lay there wracked with unspeakable pain: "I am taking a census of my blessings. Did you ever try it?" He was dying then, and dying in the very prime of life with his noble wife and six little children waiting and praying for his return to them.

What a lesson is there for those of us who are enjoying good health! How can we be so unmindful of the Father's goodness? If we could but stop to think, would we not begin each day with Thomas Ken's great lines:

Praise God, from whom all blessings flow!
Praise Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son and Holy Ghost!

THERE IS A WAY

All trolleys leave the terminal in Uniontown, Pennsylvania, over the same track, but soon those for Connellsville turn to the left and those for Brownsville to the right.

A traveling salesman boarded the Brownsville car, paid his fare to "the end of the line," and immediately busied himself with orders and reports, continuing thus absorbed in his business until the conductor announced, "Brownsville. All change!"

With a look of surprise the passenger inquired, "Did you say Brownsville?"

"Yes, sir. Brownsville, the end of the line." Bemoaning the fact that he had wasted two hours of time and missed an appointment, he paid his return fare, and settled himself for an extra two-hour ride to Connellsville, via Uniontown.

The vital question in life is not the condition of the road, but the destination. Does the road over which we are traveling lead to the proper terminal?

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12.—Homiletic Review.

THE SPIRIT OF "ROOM 300"

Every Baptist in New Mexico should be familiar with "Room 300." It is the tower room of Montezuma College. The room made famous as the place of prayer by students and faculty. The writer has been in many meetings where serious situations at the college demanded attention. We have felt the power of "Room 300" in these meetings. Within a few days the Southern Baptist Convention will be giving serious consideration to our work in New Mexico. The future of much that is dear to us rests with this Convention. New Mexico has never before Southern Baptists for larger consideration that it is to have this year. While it deliberates New Mexico Baptists should have the spirit of "Room 300." How fine if in every prayer meeting that week our churches would pray the Lord of the harvest to send forth laborers into the harvest. Because of our remoteness it is difficult for people adjacent to the Atlantic seaboard to understand conditions out here. Our problems are wholly foreign to them. They do not know the deadening effect of our distances one from another. They have not realized the effect of a great population of strange tongues and different ideals. They do know our loyalty and devotion. Oh that ten thousand prayers might ascend from New Mexico each day during the meeting of the convention.—Baptist New Mexican.

thousand prayers might ascend from New Mexico each day during the meeting of the convention.—Baptist New Mexican.

HOW FAR WILL SOCIETY GO IN SEX FILTH?

The increasing boldness of the filthy dreamers who insist that nothing is indecent is not only cause for alarm; it is also a challenge to serious thought on the part of those who propose to remain clean and to heroic endeavor on the part of all who are unwilling to see society submerged in universal filth. To mention only a few counts—

A year or two ago a magazine of wide circulation published an obscene article. This magazine seems to be published for the specific purpose of glorifying vulgarity and obscenity and denouncing and ridiculing religion and churches. Yet it is printed on fine paper, with first-class mechanical work, sells for fifty cents a copy and is widely read and frequently quoted. The article to which we refer was such as might have come out of a bawdy house, and it actually recounted the experiences of a woman of the street. In the city of Boston that number of the magazine was ordered withdrawn from sale because of the obscene article. The editor of the magazine sent word to the officials that he would sell a copy on a given street corner at a specified hour. He was arrested. The case was tried in the courts and the editor of that filthy journal whipped the fight and went on selling his obscene publication.

The whole country knows how Judge Ben Lindsey of Denver has been preaching that promiscuous intercourse between the sexes is either absolutely innocent or involves such small guilt that no notice should be taken of it. Judge Lindsey related with evident approval the arrangement that was made between a husband and wife whereby the husband might have an "affair" with any other woman whenever he chose to do so and the wife would take no offense, and the wife might have an "affair" with the any other man whenever she chose to do so and the husband would take no offense.

We have several times referred to a two-volume book on evolution by a professor in an American college, in which the author insists that the sex standards of the barnyard ought to prevail among human beings, and he denounces as utterly vulgar and wicked all who consider such an arrangement to be either immoral or indecent.

A year or two ago we published a copy of a sex questionnaire that was circulated among the young women students of Smith College, and it contained the grossest implications.

Only a few weeks ago two professors were dismissed from the faculty of the University of Missouri because they circulated among the students a sex questionnaire that the board of trustees considered obscene. Just a short time after they were dismissed some "scientific association" elected them to official positions, thus expressing the association's approval of their obscenity and protesting against their dismissal because of it.

A woman, Mrs. Mary Ware Dennett, recently wrote a book on "The Sex Side of Life" and the federal court has convicted her on a charge of sending obscene matter through the mails. On Monday of this week a daily paper published an article saying that a director of the American Civil Liberties Union will send to President Hoover a copy of this book with the signature of more than 100 prominent men, thus making them guilty of the same offense of which Mrs. Dennett was convicted. This, of course, in defiance of the court, and it seems to be for the purpose of trying the thing out.

And so on, and so on, and so on, ad infinitum, ad nauseam. Ho a very large extent society is already submerged in filth equal to that of Sodom. And the advocates and defenders and promoters of such filth are demanding that they be recognized as respectable and high-toned and refined and cultured. The increasing exposure of female nakedness, the close intermingling of half-naked men and women in mixed swimming parties, the lust stimulating dances and obscene picture shows and literature are all parts of this deluge of filth.

What are you going to do about it? Can you keep clean when society is submerged in such filth? Even if you do keep clean, what about your children and the other children that are now growing up? Are you willing for their lives and characters to be shaped by society in which it is considered the proper thing for men and women to live like animals? If not, it is high time for you to be doing something about it; for the apostle of filth and obscenity are aggressive and militant. To keep still and do nothing is equivalent to a surrender.—Baptist Advance.

When We Cheapen Religion

By J. O. HEATH

Religion, real and redeeming, should not become a thing of cheapness. However, it is near to the truth to say that religion is being cheapened until multitudes think of it merely as a name for a lot of empty piety, as the faint, planting in it clean and justly rest on those who have sinned its beauty and denied its purity by their manner of living.

But it is much easier to tarnish and cheapen religion, than it is to give it that high and solid value, which it rightly merits. But if religion changes the heart, planting in it clean and lawful desires, then we should strive to have its testimony confirmed in us, so that we will advance it by our words and deeds. For it is only as we live as becometh the gospel of Christ that we strengthen religion, enabling it to make a consistent and cogent appeal to men.

There was a time when the thought of having cheap money greatly alarmed the business interests of this nation. I can recall that men became frenzied as they contemplated the dire disaster that would ensue as a result of a depreciating currency. Men visualized financial ruin and sat up at night, that they might not be found sleeping when the destruction came. They were in poignant distress over the prospects of a monetary system being adopted that would cheapen their money. But when we cheapen religion and have as a consequence blurred perceptions and low and doubtful standards of conduct, we experience no anxiety or contrition.

It is also obvious that we cheapen religion when we zealously seek those things that are advantageous to us. For it constrains others to believe that we are more vitally interested in their own promotion than we are in the advancement of the cause of Christ. By cleaving to and unduly praising these earthly things we disparage the principle of abnegation. And to the extent that we dishonor the principle of self-denial, we cheapen religion and discourage those who are trying to give themselves unselfishly to the Lord. There is a Scripture bearing on this point and from it some one has preached a pungent sermon on the "Sin of Discouraging others." I have forgotten the name of the preacher, but the text is, "And whosoever shall offend one of these little children, who are going over into the land which the Lord hath given them." No. 32:7.

In reading the chapter one quickly gets the setting of the lesson. And it is both striking and instructive. The war is raging, yet here are men who want to remain in the territory that has been conquered and grazed their cattle on its fine lands, they are coveting for a possession the goodly land from which the enemy had been driven. "Bring us not over the Jordan," "This land is good enough for us and our cattle." But Moses said, "Shall your brethren go to war and shall yet sit here?" "Your staying will discourage others and cheapen the warfare in which they are engaged. As yet the conquest is incomplete; and shall lothers do the fighting and sac-

THE ANSWERED PRAYER

She asked to be made like her Master; He took her right at her word, And sent her such heart-searching burdens

The depths of her soul were stirred, She asked to be made like her Master, And the burdens He made her to bear

Had been but the great sculptor's touch To answer her earnest prayer.

Tourist: "Pretty dull around here." Native: "Just now it is. You wait a couple of months and see how this place is stirred up."

Tourist: "What's going to happen?" Native: "Plowin'."—American Boy.

New Mexico a Home Mission Field

By C. W. Stumph, Corresponding Secretary, The Baptist Convention of New Mexico

Most of the papers have been carrying articles discussing the question of the future of our Home Mission work. Some advocate abolishing the Home Mission Board on the grounds that it has no field of operation, or that there is no longer a need for such an agency. Some want to abolish it and have its work taken over by the Executive Committee of the S. B. C., or by a general Board of Missions, of which the Home Mission work will be a subdivision. Others want the Home Board continued either about on its present general basis or with its work reorganized and adjusted to cope with present conditions.

Some who are enthusiastically advocating what might be called radical changes in the work, or abolishing the Home Board, incidentally reveal that they have very slight concept of the needs of some of the Southern Baptist Convention territory. The English language has been dominant in their sections of the country till they forget that the fourth largest state in the United States has more people in it that speak Spanish than speak English, and that Spanish and English operate on a fifty-fifty basis in the New Mexico House of Representatives. They also seem to forget that this is a frontier state which is yet undeveloped religiously and in many other ways. Don't ask us to tell you all we know and all we have reason to believe about the present religious situation in this section. Your first impulse would be to say that what we say simply could not be true of any part of our glorious and so-called religious liberty country.

It is not our purpose here to argue the question of the best method by which Southern Baptists are to do their Home Mission work. It might be that some do the work far better than the Home Mission Board can do

it. What we do know is, that the Home Mission Board is the agency through which Southern Baptists have helped to bring New Mexico to its present state of development in Baptist life and thought; except that aid has also come through the Sunday School Board, etc. If there is a better way to do our work, why not do it the better way? We know that we need the help of Southern Baptists in this destitute and neglected territory. We would sincerely regret to see the Home Mission Board set aside on the theory that there is nothing left for it to do. Much needs to be done. The need is just as real to those of us who know the situation, as it ever was to the Baptists of a generation ago when passionate appeals were made at the meetings of the Southern Baptists Convention and elsewhere in behalf of needy fields in our own homeland.

The need is just as real as ever, the chief difference being that the frontier has not been exploited before the Southern Baptist Convention as it once was. We ask an investigation of our needs. We want the situation to be made known to our people and we believe more help will be extended. As compared to the religious opportunities of some of our more favored centers our cry for help is just as pitiful as was the cry of our Macedonian brethren when they made a call that touched the heart of the greatest missionary that ever moved among men. We believe that if Paul were on the earth today he would hear the pitiful cry of New Mexico and would lend his influence to a larger missionary program.

This is not a plea for the Home Mission Board nor for any other particular board or agency of our Convention, but it is a plea that Southern Baptists not become so over concerned about their machinery that they will fail to provide adequately for carrying on the work where work is sorely needed and where the territory has been so much neglected. Brethren, "come over and help us."

TEXAS' RECORD WITH SOUTHWIDE BOARDS

Geo. J. Mason, Treasurer, Foreign Mission Board; Prorata \$57,902.92, designated \$21,424.62, direct \$15,113.15, conquest campaign \$1,693.52; Christmas offering \$5,377.08, Lottie Moon \$16,235.67, total \$117,746.96. Home Mission Board; Prorata \$26,056.31, designated \$7,782.36, direct \$1,431.61, Conquest Campaign \$4,945.60, Christmas offering \$2,474.80, thank offering \$7,709.84, Honor Day \$56,831.76, total \$107,232.28. Executive Committee; Prorata \$19,107.97, Conquest Campaign \$1,334.02, Christmas offering \$2,683.82, total \$23,125.81. Relief and Annuity Board; Prorata \$10,422.54, designated \$423.05, Conquest Campaign \$682.87, Christmas offering \$967.64, total \$12,496.10. New Orleans Hospital; Prorata \$2,316.11, designated \$70.00, Christmas offering \$215.06, total \$2,601.16.

Totals: Prorata, \$115,805.85; designated, \$29,790.03; direct, \$15,544.76; Conquest Campaign, \$8,656.01; Christmas offering, \$11,718.39; Lottie Moon, \$16,235.67, thank offering, \$7,709.84; honor day, \$56,831.76.

Grand total: \$263,202.31. Note No. 1—The above record is for the Southern Baptist Convention year beginning May 1, 1928, and ending April 30, 1929.

Note No. 2—This tabulation gives a complete record of Texas' offerings to Southwide causes for the year, the total being \$263,202.31.

Note No. 3—The total contributions to the Cooperative Program for the year just closed, including Honor Day receipts, was \$539,499.19, the Southwide boards receiving approximately one-half of this amount.

SCHOOL OF PROPHETS MEETS ON CONCHO MONDAY

The "School of Prophets," the program of which appeared in the last issue of the West Texas Baptist, was postponed on account of rain. The meeting is scheduled to take place next Monday evening and continued through Wednesday.

The New Hope Church in Jones County has called Rev. Clyde Campbell of Abilene, and we understand he is accepting the work.

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Jefferson D. Sandefer, LL. D., President

June 5 to August 21, 1929

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Recreational Opportunities. During the summer term of 1929, the INDOOR SWIMMING POOL will be open at all times. Tennis courts and all other athletic equipment of the University will be available for the use of summer students.

Conservatory of Music. All regular work is offered. The School of Piano, under the direction of Irl Allison, concert pianist, will give extensive work.

For bulletin, information, or reservations, address

SECRETARY, SIMMONS UNIVERSITY
ABILENE, TEXAS

The Arizona Situation Clarified

S. E. Steveson, Acting Corresponding Secretary, Baptist General Convention of Arizona, Chandler, Arizona

Since the organization of the Baptist General Convention of Arizona a great deal has been said regarding this new movement. Some of the things that have gotten into print, editorially and otherwise, do not fairly represent our Southern work. Some of the misrepresentations were put out as propaganda to hurt our cause. Probably some of the inaccurate statements were out of the fact that those who made them were not well informed regarding the Arizona situation. However, it is true that some are straddling the question when they speak their ideas as so clothed as to leave doubts in the minds of their readers as to where they stand. From their expressions various things may be inferred. It is difficult to locate straddlers. So for the benefit of the general public and especially the Baptists of the South it seems wise and opportune to give a correct statement of our Southern work in this state.

It should be thoroughly understood that the division among Baptists of Arizona came over doctrinal differences. In the Arizona Baptist Convention (Northern) there were two elements, namely, Liberals and Conservatives. The Northern Convention was under the influence of the "Liberal" element. All the unscriptural practices and tenets of a modernistic program were thrust upon the Baptists of Arizona. This became unbearable to the New Testament adherents. In order to preserve the Truth a withdrawal was necessary. The doctrinal discussions which were responsible for the breach among Baptists culminated in 1921.

Under such conditions no right thinking person will question the wisdom and advisability of such a move on the part of loyal Baptists. The New Testament Baptists have a perfect right to sever their relation with the Arizona Baptist Convention (Northern) since it had become doctrinally unsound. The Northern Convention by its departure from historic Baptist principles forfeited its claim to the loyal obedience of New Testament Baptists. The leaders of the Northern Convention refused to hear the pleas and protests of hundreds of its constituency for a return to the faith. Consequently only two courses for New Testament believers were left to pursue. They were compelled to make a choice. They must either acquiesce or withdraw from the old Convention. Rather than assent to the emasculation of the gospel and the mutilation of the things for which Christ died they withdrew.

Time has proved the wisdom of the move. For years in the old Convention believers had decreased. This always follows as a result of compromise. Since the division Southern Baptist work has grown in numbers and spiritual power.

By the year 1925 Southern work had so grown that there were a sufficient number of churches to justify the formation of an Association. In November of the year just mentioned the Gambrell Memorial was received into the Baptist Convention of New Mexico. Now for several years our Southern work in Arizona has had indirect affiliation with the Southern Baptist Convention.

We are now a separate organization. Our relationship with the New Mexico Convention closed January 1, 1929. In the future our representation in the Southern Baptist Convention will be direct. This change from indirect to direct affiliation will not violate any agreement or principle among Baptists of Arizona of the South. We are now in the Southern Baptist Convention and have been for several years. We are simply asking for the continuation of our relationship with the Southern Convention. Our churches have faithfully and generously contributed to every cause fostered by our beloved denomination. The Boards of our Southwide Causes have gladly accepted our contributions. The constitution of the Southern Baptist Convention, Article three, says, "Messengers to the Convention shall be elected by Baptists bodies on the basis of one messenger for every \$250.00 actually paid into the treasurers of the Boards of its Convention for the fiscal year ending April 30th preceding the Convention".

On the grounds of the constitution we are entitled to representation in the Southern Baptist Convention. We will go to the Convention as contributing churches. According to the constitution of the Convention we deserve recognition. We are in full sympathy with the policies and doctrines of Southern Baptists. We desire to work with them. We have decided predilections for the faith and practice of Southern Baptists. No one should object to our going where we fit in. Religious freedom is an inherent right of every individual soul. If a considerable group of Baptists in Arizona desire to affiliate with the Southern Baptist Convention they have a right to do so. That is their business. People should go where they rightfully belong. Liberty is a right.

Some people seem to have the idea that if the Baptist General Convention of Arizona is recognized by the Southern Baptist Convention that such act would violate the agreements between the Northern and Southern Conventions. Those agreements when properly interpreted do not touch our present situation. The purpose of that joint committee was to advise as to ways and means of bringing about fraternal relations between the Northern and Southern Conventions both of whom had work in Arizona. That committee did not deal with doctrinal disputes responsible for division. In the case Arizona the work among Baptists has become crystallized. And therefore that committee has no power to function in our affairs except by invitation. That committee spoke for the Boards of the respective Conventions. It has no power over state bodies. The essence of that agreement of the joint committee was that the Boards of the two Conventions were not to

disrupt each others work in Arizona through its workers or representatives.

Southern Baptists of Arizona and New Mexico have faithfully kept their part of the joint agreements. We have not disrupted Northern work. Remember that Southern Baptists of Arizona are not reactionary group who split and divide churches. We have quietly gone about our own work, worshipping God according to the dictates of our conscience. The statement has gone out that there is now a movement to bring the churches of Arizona into the Southern Baptist Convention. That statement is untrue. There has never been a single effort in this state to bring a church into affiliation with the Southern Baptist Convention. When they come to the Southern Convention they come of their own initiative. The Baptist General Convention of Arizona does not intend to try to bring the other Baptist churches of this state into the Southern Convention. None of our pastors or workers have ever gone into a Northern church in order to break their affiliation with the Northern Convention. There are now a number of churches considering coming into our Convention, but if they do it will be of their own choice. Our Southern Baptist people of Arizona have a clean record. They have bravely contended against the majority for the preservation of the faith once for all delivered to the saints. This brief article states the situation as it actually exists among Arizona Baptists.

G. A. PROGRAM IN SPANISH

(Continued from Page 3)

We have some fine organizations among our Cuban young people. The president of our Havana G. A. is Maria Menender, and as she is a pupil here in our school any correspondence addressed to the address here would reach her. I do hope and pray that we may be a help to your work among the Mexicans. May God's richest blessings rest both on the Mexican girls and on those American girls who have caught such a vision of service that they want to foster a foreign G. A.

We earnestly desire your prayers for our work here too. Do not hesitate to call on me if I can be of other service to you. If it true that I am busy but I am glad to be busy if it is in the Master's service and I am always glad to do anything that will help young people to be more useful in the vineyard of our Lord.

Very sincerely yours,
Mildred Matthews.

CHRISTIAN INDEX EDITOR ORDAINED TO MINISTRY

A news item of unusual interest was the announcement that Mr. Louis D. Newton, Editor of the Christian Index, had accepted the call of the Druid Hills Baptist Church, Atlanta, Georgia. He has been known as a layman and not as a preacher. He was only twenty-seven years old when he was elected editor of the Index in 1920, but he soon became one of the greatest religious editors in America. There is no more attractive Baptist paper anywhere than the Christian Index. His success was not accidental nor was it a piece of good luck. He had taken time to get ready. No man in Baptist journalism has a better cultural background. He is an A. B. graduate of Mercer University, and an A. M. graduate of Columbia University. He was first assistant professor, then professor, of history in Mercer before his election as editor of the Index.

But we must go further back than his school days to find one of the secrets of his useful life. His father and mother were devout Christians, members of a country Baptist church in Southeast Georgia. Some one, writing of Louis Newton, said that the church door never opened for either Sunday school or church when he was not there. That fact was not due so much to his individual piety as it was to the piety of his parents. "They lived in the days when children were told what they were to do and they had no question about the duty of attending all church services. The custom of getting a little boy to go to Sunday school was not one of the problems."

For some time God has been laying on Louis Newton's heart the call to preach the Gospel. Then came the call of the Druid Hills church, Atlanta, one of the strongest churches in Georgia. The decision was reached after a hard struggle in which the supreme desire was to learn and do the will of God. His friends in Atlanta say that since his acceptance of the call of Druid Hills which he interpreted as the call of God, he is the happiest man they have ever seen. Surely the mantle of the sainted F. C. McConnell has fallen on a worthy leader.

Here is another decision which touched our hearts. Naturally, many expected him to be ordained in the great city church to which he had been called. The suggestion was even made that he be ordained at the meeting of the Southern Baptist Convention in Memphis. But his thoughts turned to the little country church, in Screven County where he had grown up, and where his father and mother still live. So next Saturday, at the old-time preaching hour, Saturday before the third Sunday, among the plain people who knew him and loved him as a lad, he will be set apart to the gospel ministry by old Union Church. Brother John D. Mell will preach the ordination sermon. Brother Park H. Anderson, of the department of the Bible in Mercer, and pastor of Union Church, will be assisted in the ordination by Brethren B. D. Ragsdale, Spright Dowell, John E. White, and others who have known Louis Newton through the years and who thank God for the nobly useful life that has been definitely dedicated to the highest calling in the world—Baptist Messenger.

SIMMONS UNIVERSITY NOTES

(From Simmons Brand)

Voice Contest

The voice contest for high school seniors of West Texas is to be held here May 24, which is being sponsored by the school of voice, under the direction of Prof. Work.

The music supervisor or principal of each school is urged to hold a contest at home and choose the best boy and the best girl singer, among those who will graduate this June, and send them to the meet here.

The winner of first prize will get a year's scholarship under Professor Work, second place will get a \$70 scholarship, providing for a half year's work and the third place student will get a \$30 scholarship.

All contestants must sing two songs, one of their own choosing, and one to be selected from two designated by the directors of the meet. Songs for boys, one of which will be sung, are: "Give a Man a Horse He Can Ride," by O'Hara, and "The Open Road," by Scott. Girls' songs are: "The Lark Now Leaves Her Watery Nest," by Parker and "I Hear a Thrush at Eve," by Cadman.

Famous Artist Elected To Art Department

Announcement was made recently from the office of the president that Peter Plotkin, noted Russian artist, has been made a member of the faculty of the school of art at Simmons University. He will devote most of his teaching and time to portraiture and historical and Biblical paintings.

Dr. Plotkin will begin his connection with Simmons in September, President Sandefer states. Plotkin, who holds a Ph. D. degree from the Russian Royal university, taught art and literature in that school for a number of years. After coming to this country he was invited by the American Legion to paint a number of portraits and other canvases.

A portrait of President Sandefer was painted by the Russian artist and presented to the university recently.

The artist's studio will remain at its present location on account of the limited space at Simmons. Plotkin's chief ambition, he says, is to paint a picture of the 53rd chapter of Isaiah. He plans to continue work on his Biblical canvases while connected with the university.

"Foolish Fritzie", written by Bernhard Baue, won first place in the

humorous short story contest of the T. I. P. A. for the only high honor won by Simmons in the eleven winners announced at the annual banquet of the association at the Hilton on Friday night of last week.

Simmons had already won first place in the business management yearbook contest, as announced last fall. The award in this contest was a portable typewriter, given by Otto C. Betz, president of the Hugh Stephens Printing and Stationery Company of Jefferson City, Missouri.

Elmer Atwood, who graduated from Simmons with the class of '26 has lately received a scholarship from the University of Virginia and will continue his work for his masters degree in English there next fall. He is now studying French and German at the University of Strasbourg on the Rhine river.

Mr. Atwood is the son of Dr. E. B. Atwood, professor of religious education here. The dean of the graduate school of the University of Virginia, who is responsible for Mr. Atwood's scholarship, was at one time the instructor of both Dr. and Mrs. Atwood.

Plans were completed last Sunday for the organization of a new senior B. Y. P. U. at the First Baptist church, which will be composed chiefly of Simmons students. Stanley Taylor and Earl Slaughter are planning the program for Sunday and preparing for the election of officers. It is their plan not to accept members of any other union into the new union but to recruit the membership from those who do not now belong to any B. Y. P. U.

E. G. Ross, president-elect of Simmons Baptist Union and J. A. Lovell, assistant student secretary represented Simmons in a meeting of all the president-elect and faculty sponsors of the B. S. U.'s in Texas, at Seminary Hill, Fort Worth Wednesday and Thursday of this week. Lovell going in the place of Miss Carpenter, faculty sponsor.

Simmons debating team consisting of Martha Anna Duncan and Genelle Jennings lost to the Tech team by a 3-0 decision, Monday night, April 29 defending the affirmative side of the question "Resolved that a Substitute should be made for Trial by Jury."

RUSSIAN BAPTIsts ARE SORELY PERSECUTED

T. B. Ray, Foreign Secretary Our Baptist brethren are passing through a period of very grave persecution. The theological school in Moscow has been forcibly closed, a number of leading Baptists, including the Secretary of the Russian Baptist Union, have been arrested, and are now in jail. Perhaps the only aid we can extend to them at the present time is through prayer. We call upon Southern Baptists to impetrate the Throne of Grace in behalf of their suffering brethren in the Republic of Russia.

Dr. Rushbrooke in writing concerning the situation, says:

Evidence is accumulating from many sources—chiefly newspapers published in Russia—regarding repressive acts against Baptists. These acts are apparent, by the expression of definite religion. The "New York Times" early in February last reported that the Soviet authorities had issued orders for the arrest of Baptist pastors and administrators wherever found, and added that the local officials were cautioned not to arrest the rank and file of workers or peasant believers, but to strike at the heart of the Baptist organization.

Within a few weeks of the return of the Russian Baptist delegates from the Baptist World Alliance Meeting in Toronto, reports of repressive measures against Baptists began to appear in the foreign press, and articles inciting popular feeling against them were widely published in the U. S. S. R. Arrests and exiles have become frequent. Places of worship have been arbitrarily closed. The provision of the constitution that freedom of religious and anti-religious propaganda is assured to every citizen is treated as a dead letter. Educational opportunities are denied to the children of Baptists. Not only preachers, but in many instances simple members of the churches are deprived of even the ordinary ration of bread. To the attacks upon them they are not permitted to reply in the secular press. As to their own paper, the number allowed to be printed has been reduced by nine-tenths (from 25,000 to 2,500); and the contents of this small newspaper are subject to rigid censorship. When it is added that their license to print Bibles has been withdrawn; that their Preachers' School is (at all events temporarily) closed; and that the arrests of Baptists in many other parts of the land have been followed by the arrest of their wives, the secretary and treasurer of the Russian Baptist Union—the gravity of the position becomes sufficiently clear."

PECOS VALLEY BAPTIST ASSOCIATION WORKERS CONFERENCE

From Fort Stockton we rode, in Pastor Frazier's new Ford, a distance of eighty-five miles to attend the Workers' meeting of the Pecos Valley Association. Several other cars traveled like distances and the attendance was fine. The meetings are all good. The association takes in seven counties, some of them large counties. Brother Kidd is the associational missionary, R. L. Pearce, moderator, while the Pecos pastor, Brother Garrison, is secretary-treasurer and corresponding secretary. On the border of this field and just outside the missionary territory is located the largest oil well in the world, at Ira-ann. The well produces one hundred fifty thousand to two hundred thousand barrels a day, when allowed to run to its full capacity. Here is a fine oil town and a new church just organized, by Missionary Kidd. The Workers' Conference was held at Wink, another new church in a fine oil town of some six thousand people or more.

This is a land of magnificent distances and of challenging missionary opportunities. And this is only one of dozens of state mission fields calling for united efforts on the part of all Texas Baptists.



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