

DR. B. L. LOCKETT WRITES OF VERY BUSY SABBATH WITH THE NATIVES IN OGBOMOSHO, AFRICA

The following interesting communication has been received from Ogbomosh, Nigeria, Africa, from Dr. B. L. Lockett, who with Mrs. Lockett, is laboring among the natives of that country. The Locketts are being supported on their field by the First Baptist Church, Abilene:

Sometimes Sundays do not provide much rest for your representatives on your mission fields. Such was the case last Sunday.

For many weeks, churches many miles away had been urging a visit from the missionary; but the task of keeping up the one hospital for a city of 100,000 with a surrounding population, in a district 50 plus miles in diameter, of over a half million, made it difficult to get away even on a Sunday.

After rising at five and going through the usual early morning routine, I had breakfast at six and started for the garage of a neighbor who had kindly offered a Ford for the day.

At eleven-thirty, we walked from the building and out a little path, through the forests and over hills to a pool amid granite rocks, and in the foot of a cascade, one mile from the town.

As I lifted the last young woman from the watery grave and started to lift my hand for the benediction, the young teacher of a congregation nearby called to me and asked if some of his congregation could not also be baptized.

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After getting into dry clothing and walking back to the town, tired, hungry, and thirsty, at two in the afternoon, one hour before the service again, I was faced with the necessity of advising with an important church committee for a quarter of an hour before I could eat.

Promptly at three the church bell rang and the afternoon service started. In spite of weariness, I did enjoy talking to them again. The two congregations had come together about four-thirty and at the Lord's Supper, the first they had had in many months.

As the angry clouds of a tornado gathered over the hills, I hurried to the Ford, into which they piled their gifts of fowls. They stood around in vain to drag the tree aside or to break away its branches. Just then we were about to surrender, I discovered a rope in the car. With it fastened to the tree and the car, we soon dragged the tree far enough to get by and hurry home, to a wife, whom I knew would be uneasy at our delay in the storm.

It is one continual joy to have the privilege of ministering in every possible way where the need is so very great. Our hearts yearn for the fine, trained, consecrated young lives of West Texas who long to serve with us. We also yearn that many more may experience a deeper joy in making it possible for these messengers to go on their God-appointed errands.

—B. L. Lockett.

REV. S. F. BAUCOM RE-ELECTED

At a meeting of the Board of Directors of the West Texas Baptist Sanitarium this week, Rev. S. F. Baucum was re-elected as field representative for that institution. Brother Baucum has done a fine work with this institution and its friends are rejoicing that he is to remain with it.

"Is this perfectly clear now?" "Clear as mud." "Well then— that covers the ground."

DR. PENDER IMPROVING

Dr. R. C. Pender, field representative for Buckner Orphans Home, who has been ill for some time is able to be at his work again. He spent Sunday at the Washachie church and other churches in Ellis county. Our prayer is that God will spare this good man whom we all love for many more years of service.

"THE WONDERFUL SAVIOR"

A Song Sermon by B. B. McKinney

School of Sacred Music, Southwestern Baptist Theological Seminary. TEXT: Isa. 9:6. "And His name shall be called wonderful."

- I. WONDERFUL IN HIS BIRTH. Divine Birth. Son of God and Son of Man. Songs: Joy to the World, Silent Night.
II. WONDERFUL IN HIS LIFE. (1) Life of humility. "No place to lay his head." (2) Life of service. "I am among you as one that serves." (3) Life of Temptation. "He was tempted in all forms as we." Songs: I Gave My Life for Thee, or His Own.
III. WONDERFUL IN HIS LOVE. John, 15:13. "Greater love hath no man than this, that a man lay down his life for his friends." I John 4:19. "We love Him, because He first loved us." He loved us while we were in sin. Song: My Savior's Love, or Love Divine All Love Excelling.
IV. WONDERFUL IN HIS POWER. Matt. 28:19. "All power is given unto Me." (1) Power over sin. Mark 2:5. "Jesus said unto the sick of palsy, son thy sins be forgiven thee. That ye may know that the Son of Man hath power on earth to forgive sins, He saith unto the sick of palsy, arise, take up thy bed and walk." (2) Power over disease. The woman in second chapter of Mark that touched the hem of His garment. (3) Power over death. Daughter of Jairus in 2nd chapter Mark. Songs: There is Power in the Blood. Pentecostal Power.
V. WONDERFUL IN HIS DEATH. Seven utterances from the Cross: (1) Father forgive them. (2) Today shalt thou be with me in paradise. (3) Woman behold thy Son, John behold thy mother. (4) I Thirst. (5) My God, My God, why hast Thou forsaken me. (6) It is finished. (7) Father into Thy hands, I commend my Spirit. Song: He Died for Me.
VI. WONDERFUL IN HIS RESURRECTION. Mark 16:9. Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. Matt. 28:5-6. "And the angel answered and said unto the woman, fear not ye; for I know that ye seek Jesus, which was crucified, as He said. 'Come see the place where the Lord lay.' Song: He Lives on High, and Christ Arose.
VII. WONDERFUL IN HIS INTERSESSION. Heb. 7:25. He ever liveth to make intercession for us. Song: Pleading for Me.
VIII. WONDERFUL IN HIS RETURN. (1) As promised by Himself. John 14:3. "I will come again and receive you unto Myself." (2) Promised by the angels. Acts 1:11. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (3) Paul revealed His coming. I Thess. 4:16. For the Lord Himself shall descend from heaven with a shout. Song: What if it Were Today? Closing Song: All Hail the Power.

DIVISION OF THE FUNDS LIES AT THE BASE OF ALL OUR FINANCIAL DIFFICULTIES

Tendency of Many Churches to Use Too Large a Proportion of Their Total Contributions at Home Spells Disaster for Missionary and Benevolent Operations

There can be no mistaking the fact that the primary causes for the financial embarrassment to all the general missionary, educational and benevolent enterprises of Southern Baptists are the failures to enlist so many of the churches in regular support of the general work, and even to the extent of the churches that are contributing to greatly increase the proportion of their total contributions going to their purely local work at the expense of missions and benevolences.

Southern Baptists are giving far more money through their church treasuries than they ever did before, but missions and benevolences are suffering through a decided tendency in all too many churches to retain at home for their purely local work an ever-increasing proportion of the total budget, leaving a constant diminishing proportion for the general work of kingdom building beyond the local communities.

This tendency, which needs correction on the part of every church where it prevails, is very strikingly shown in the following table prepared by Dr. E. P. Aldredge, statistical secretary of the Baptist Sunday School Board:

Column one, (Years); column two, (Total Gifts to All Purposes); column three, (Per cent of Gifts to Local Church Expense); and column four, (Per cent of Gifts to Missions, etc.)

Table with 4 columns: Year, Total Gifts to All Purposes, Per cent of Gifts to Local Church Expense, Per cent of Gifts to Missions, etc. Data ranges from 1900 to 1926.

This diminishing income for missions and benevolences must be immediately corrected if the denomination is to continue to function in that field. And the church or denomination that is not missionary is doomed to die, sooner or later. And there is no voice so potent in the direction of the affairs of a church as that of the pastor.

GOD WILL PROVIDE

I once was pastor in Albany, Ga., of deacon T. H. Willingham, known for and wide as a good Christian. He was an uncle of Rev. R. J. Willingham, for a long time the beloved successful secretary of our Foreign Mission Board. He told me of the following incident:

When Sherman with his army passed through Georgia and South Carolina. Brother Willingham was living in Akin, S. C., and the lamented Dr. H. A. Tupper, who afterwards became secretary of the Foreign Mission Board, was pastor of the Baptist church in Akin. Sherman's army passed through Akin, and left the town in woe. When night came, Mrs. Tupper, (why by-the-way was a sister to Dr. James P. Boyce) went to her husband and said, "Dr. Tupper there is not a bite to eat on this place; what on earth are we to do?"

Pastor Tupper said, "Let's go into the sitting room and tell the Lord about it."

After the prayer they retired. Next morning, Pastor Tupper heard something at the door; on opening it, he discovered the house cat had brought in a rabbit. He picked it up, and said, "Thank God for meat for today." And that old cat brought in a rabbit every morning for six days.

"On the sixth day," said Brother Willingham, "I sent him a middling of meat and a sack of meal, and that cat never brought in another rabbit."

Another: Foreign Missionary Hartwell visiting me during his vacation, told me the following:

"I had a little outstation away up the river in China, where there were a few Christians, who had not yet been organized into a church."

"On visiting that mission, I found one of the Christians, an old lady, whose husband was a heathen, sick with a fever. After praying with her, she said, 'Brother Hartwell, I want some ice.' I told her it was a hundred miles down the river, where I could get any ice, and we would have to start with a ton of it in order for it all not to be melted before we got here."

"Her reply was: 'But Jesus says, 'ask and ye shall receive,' and if you won't send me any ice, I will ask Him.'"

"I left the poor old soul, sorry for her to be disappointed, and thinking of the effect it might have on her husband. That afternoon I thought I had better call again, and as there was a cloud hanging over in that direction, I thought I had better take my umbrella. But the cloud passed off, and when I walked up to the yard, the old heathen husband was picking up hail stones, and took his wife a quart cup full of them. She put a lump in her mouth, and said, 'I knew the Lord would send the ice, and wasn't He kind just to cut it up in little lumps just to fit my mouth?'"

As long as the heathen of Israel were in the wilderness, and were absolutely dependent on God, He fed them on manna and on quail, but after they crossed the river, into a land of plenty, He never sent any more manna, nor any more quail. The Lord will provide. R. T. Hanks

STATE BOARD HOLDS SESSION AT DALLAS LAST WEEK; PLANS ARE LAID FOR 1928

FIRST CHURCH, ABILENE LETS CONTRACT FOR EDUCATIONAL BUILDING

STRUCTURE WILL STAND FOUR STORIES HIGH WITH ACCOMMODATIONS FOR ALL DEPARTMENTS

The Balfanz Construction Company, of Abilene, were Saturday awarded the contract for the general construction work of the educational building of the First Baptist Church, Abilene, to be erected on Hickory street, between North Second and North Third streets, at an approximate cost of \$140,000. Nichols & Campbell are the architects.

The contract was let following a session of the building committee and board of deacons of the church with Judge C. M. Caldwell presiding.

First of Two The educational building is the first of two additions to the present church plant, planned in the organization's enlargement plan. The first structure will be located immediately north of the main church building on ground recently purchased.

The new structure, which will be fireproof and of modern design, will be built to accommodate 3,000 persons. It will be four stories in height, with face brick on all four sides and with stone trimmings and roof garden, and will be 82 by 140 feet in size.

The building will have 19 auditoriums and 108 rooms. There will be separate departments for various groups of pupils. These will include a department for each year for pupils between the ages of four and 17; a nursery department for infants up to two years of age, a cradle roll department for children between the ages of two and four, and in the center of these two, a mothers' department. There will also be a young people's department, one for the men and one for the women.

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PASTOR JENKENS, ABILENE LOSES MOTHER AT ASHEVILLE, N. C.

Word was received Saturday from Asheville, N. C., of the death there of Mrs. Nancy Jenkins, aged mother of Dr. Millard A. Jenkins, pastor of the First Baptist church of Abilene. Mrs. Jenkins died shortly before noon at the advanced age of 96. Death was caused from infirmities of old age.

Dr. Jenkins was advised of his mother's death in a telegraphic communication from his sister, Mrs. A. Wilson of Asheville, at whose home Mrs. Jenkins passed away.

Made Annual Visits The news of his mother's death was a severe shock to Dr. Jenkins, although the shadow of death had hovered over her for the past four years. Since he was 16 years old, at which time he went away to college, Dr. Jenkins had paid a yearly visit to see his mother. Last year was the only one in which he was prevented from seeing her. This was due to the illness of his wife.

Railroad schedules made it virtually impossible for Dr. Jenkins to go to Asheville for the funeral, which was held Monday. "I am heartbroken because I am unable to go," said Dr. Jenkins, "but I remember mother as she smiled her last, good-bye to me."

Before her marriage, Mrs. Jenkins was Miss Nancy Jones, daughter of an old Welsh family who were among the pioneers that settled in North Carolina in the days of the colonies. Her grandfather, who had the affectionately called "Granddaddy Jones" fought in the Revolutionary War and participated in the battle of Cowpens.

Mrs. Jenkins spent her entire life in Asheville and its environs. She was a member of the Methodist church there and it was in that city that she received her education. Mrs. Jenkins' husband, Alfred Jefferson Jenkins, died in 1895 during the first epidemic of influenza in the United States.

Mrs. Jenkins is survived by two sons, Dr. Jenkins of Abilene, and John Henry Jenkins, two daughters, Mrs. W. A. Wilson and Mrs. John Wilson, all of Asheville.

EXPRESSES APPRECIATION OF W. T. B. SANITARIUM

Mr. L. A. Sanders, Supt. West Texas Baptist Sanitarium, Abilene, Texas.

For the past eleven days our daughter, Mary, has been a patient in the institution under your supervision. And for the splendid care and efficient service given her during these anxious days, we wish to express our heartfelt gratitude not only to God but to you and your efficient co-workers.

From the time she went on the operating table to the last ride in the rolling chair, she has been gratefully dependent on the skillful surgeon, Dr. Middleton and his assistant, Dr. Tandy; you who gave the anesthetic; the attendant nurses and everyone who through the days and nights of watching times then, we are profoundly grateful. We are proud of our hospital and the splendid service it is rendering to suffering humanity. And to help someone else who shall come within your walls, we leave this little contribution.

Yours in gratitude, Mr. and Mrs. U. Collins. (A check for \$25.00 was left as a donation to our charity fund by Mr. and Mrs. U. Collins.)

GOAL OF \$1,500,000 IS SET FOR TEXAS DRIVE IN 1928

Naming a goal of \$1,500,000 for 1928, the executive board of the Baptist General Convention of Texas in its second day session Thursday at the First Baptist Church, Dallas effected an organization for the campaign next year to retire church debts.

Dr. L. R. Scarborough of Fort Worth, director, outlined the program for the coming year and announced that Dr. T. L. Holcomb of Sherman had been named associate director of the campaign, with his headquarters to be in Dallas during the period of the drive.

The first week in January was designated as a week of prayer and then on Tuesday, January 17, the Baptists plan a rally day, which is expected to draw together in Dallas the largest number of the denomination ever assembled. The State-wide meeting will be held at the First Baptist Church, Auto caravans will be formed in various sections to bring laymen and preachers to Dallas.

Teams were named to take part in sectional rallies to be held during January 24 to February 15. On February 15 to March 15 the campaign to raise money will be staged.

T. C. Gardner was re-elected secretary of the State B. Y. P. U. for this thirteenth year. He was instructed to employ such assistance as necessary to promote his work and a budget was provided for the purpose.

G. S. Hopkins was re-elected State superintendent of Sunday school work. John Caylor, formerly State leader of the B. S. U., who recently resigned to accept the presidency of Burleson College at Greenville, was asked to devote one-third of his time to the work of the students. He agreed to accept the offer.

A budget of \$10,000 was given to the Woman's Missionary Union. This body elects its own officers.

Dr. Scarborough announced the following district leaders for the next campaign: Dr. E. Godbold, Brownwood, District 1; Dr. C. V. Edwards, Fort Worth, District 2; Dr. E. G. Townsend, Belton, District 3; Dr. Alvin Swindell, Hillsboro, District 4; Dr. M. A. Jenkins, Abilene, District 5; Dr. C. S. McKinney, Jacksonville, District 6; Dr. J. F. Murrell, Gainesville, District 7; Dr. W. M. Wright, Paris, District 8, which includes Dallas; Dr. G. L. Yates, Amarillo, District 9; Dr. R. L. Powell, San Marcos, District 10; Dr. C. F. Vermillion, El Paso, District 11; Robert Jolly, Houston, District 12; Harlan Matthews, District 13; Dr. J. R. Balch, Seymour, District 14; Dr. John L. Whorton, Longview, District 15; the Rev. Pat Horton, Plainview, District 16; the Rev. Jeff Davis, San Benito, District 17, and the Rev. C. W. Culp, Port Arthur, District 18.

Groner Re-elected At the first day's session of the Board on Wednesday, a long drawn-out discussion was held over the re-election of Dr. F. S. Groner. Good men on both sides of the issue spoke plainly their sentiments. Not once during the discussion did any speaker reflect in anyway on the integrity or character of the secretary. The contention of the opposition was that a new secretary, they believed, would be able to rally the Baptist forces of the State in a more confident in the unified program.

A majority of the Board voted to retain Dr. Groner. The minority graciously accepted the results and went right on in helping outline a great program for next year.

College Heights Church Now Called University Baptist

The name of the College Heights Baptist church, Beech street and Amson street, was changed Sunday night in regular conference to University Baptist church. This change was made because of the growth of Simmons from a college to a university.

Rev. C. A. Powell, pastor of the church, summed up the reasons for the proposed change when he said in discussing the motion to keep pace with the progress of Simmons, "Simmons has been a university for two years now and we have not officially taken note of that fact by changing the name of our church. If we keep our old name we will be saying that the school may go ahead, may grow and continue to progress, but we will remain as we were."

The change in name came following a conference between the pastor of the church and President J. D. Sandefur of Simmons University. The chief objection to another name was offered down by President Sandefur when he told Rev. Powell that he would refute any intimation that the change in name would seem to indicate that the church is the church of the university.

We are not the university Baptist church, we are the pastor of the church, and we are proud of it. "No member of the church would favor a change in name if the change would leave such an impression. Our church is in close proximity to the university but it is not officially connected with it. Accordingly, the indefinite article does not precede the new name." This position by the pastor is in accord with the suggestion from President Sandefur.

Local Hospital Meets Needs of West Texas

Mrs. Emmett M. Landers

They call it the West Texas Baptist Sanitarium, but that name does not mean that its service is exclusively for Baptists. Far from it. During the year September 1st, 1926, to September 1st, 1927, the sanitarium admitted to fifteen hundred and eight patients. Of that number, only three hundred and forty five were professed Baptists. The remaining eleven hundred and sixty three were of some other religious affiliation, or were not professed Christians.

That is just one of the many interesting facts about this sanitarium, which was built by the Baptists of West Texas, for the purpose of giving efficient, conscientious hospital service to a vast area of West Texas. It opened its doors to patients on September 16th, 1924. Its record during the three years since the opening attests the fact that it has performed well the purpose of its organization.

Modern Building

To begin with, the hospital is built and equipped to give efficient service with a minimum of expense. It is a five story building, of concrete and brick structure, containing seventy-five beds, and four sun parlors. It is situated well back from the streets so that noises cannot disturb the patients. It is so arranged and furnished as to give a maximum of service with a minimum of expense.

Three modern elevators maintain rapid service. It has splendid laboratory service, three operating rooms which are among the finest in the southwest, and a complete X-Ray department. This department is used daily the largest and highest powered X-Ray tube in Texas. The equipment consists of a two hundred twenty thousand volt deep therapy apparatus for the treatment of cancer and other tumors, a one hundred sixty five thousand volt apparatus for high speed picture making, together with a modern darkroom for the development of the pictures. It has equipment for complete fluoroscopic examinations, and stereoscopic apparatus. The rays from the machines are so powerful that they are able to penetrate fourteen inches of solid steel.

Maternity Ward

Quite recently, a completely equipped maternity ward of four beds has been added to the hospital. This addition was made possible through the generosity of Mr. and Mrs. C. W. Odessa, Texas. The new ward fills a long-felt need, and adds greatly to the efficiency of the hospital in this line of service.

In still another particular is the service of the hospital especially thorough. This is in the anesthetic service, which is said to be unsurpassed anywhere. The apparatus used is that devised by Mr. L. A. Sanders, formerly of Baylor Hospital, Dallas, but now superintendent of the West Texas Baptist Hospital. The machine embodies that most practical construction for the administration of ethylene gas, nitrous oxygen, and ether. It is used extensively throughout the country, being in use in some three hundred and fifty hospitals. With a tabulation of more than one hundred and eighty five administrations of ethylene gas, there has not been a death, which fact seems to establish the safety and proficiency of the machine.

Training Service

The very best of physical equipment, however, could not standardize the sanitarium, were it not for the well trained, capable management. Since May 1st, last, L. A. Sanders, who for seventeen years was with the Baylor Hospital of Dallas, has been actively in charge of the sanitarium. In the brief months he has been superintendent, he has introduced and carried to completion certain plans which have meant the increased efficiency of the plant. He has associated with him as superintendent of nurses, Miss Lovelle Thompson, a graduate of Baylor. Others of the staff are Baylor graduates, well trained and competent.

As an indication of the thorough work being done in the training school of the hospital, a graduation service was held on September 11, 1927, at which time two young ladies were given diplomas certifying to the completion of a course of study and training extending over three years time. Since the hospital is only three years old, this was the first service of the kind to be held, and it drew much favorable comment.

To say that a hospital is equipped to give efficient service does not mean that the hospital gives that service, but in this particular case, there are many instances on record which testify to the truth of the statement that the West Texas Baptist Sanitarium does give real service.

Serving Humanity

One of the most interesting cases of recent months is that of a seven year old boy, who had apparently been deserted by his relatives. He was brought to the sanitarium as a charity patient, suffering from diphtheria. The child was so weak that his cries could scarcely be heard by one bending over him. He was terribly emaciated, and physicians all but gave up hope when they saw him. However, a blood transfusion was the only means of saving the wavering life, and advertisements were accordingly placed in the daily papers, asking for some one willing to give blood in the effort to save the young boy.

Several gallant young men answered the advertisement, and when one was found whose blood tested out satisfactorily, the young man in almost perfect physical condition, and the child, clinging to life by a frail thread, were placed side by side on operating tables. A pint of rich, red blood was passed into the child's veins, and in less than two hours, he began showing improvement. In a few days, he was able to take nourishment, and within a week's time, he was up, sitting in a wheel chair, happy because he was living and had found someone to care for him.

Another recent case, rather an unusual one, was that of an ultra-advanced typhoid operation. Only a few years ago, a typhoid operation was considered as being practically always fatal. This particular operation was

performed by a prominent southern specialist on thyroids. A large thyroid was removed from the neck of the patient, with the use of local anesthesia supplemented by gas during the actual removal of the gland. The most unusual feature of the operation was in the fact that it was practically bloodless. The work was witnessed by thirty five visiting physicians and surgeons of West Texas, and despite its serious nature, it was apparently without shock or discomfort to the patient.

An Appreciation

A few weeks back, a man who apparently was a stranger in Abilene was treated at the sanitarium for some days. He was given the usual skilled, prompt attention, and when he was able to leave, was dismissed from the hospital. He had been just another patient to be cared for in the best way possible, and when he had gone, other patients took his place. But shortly after his dismissal, a letter came back, with its theme in the words, "Ye are my friends." It was a heartfelt, sincere tribute to those who had cared for him in the time of his need. A simple thing, truly, but it bespeaks the service of a Christian hospital.

There are other instances, all interesting, and all proving the worth of a great institution whose business it is to take care of the bodies of men. It is enough to say that this sanitarium, originating in the hearts of West Texas people, built by them for the West, is rapidly taking its place as one of the achievements which is making West Texas known throughout the length and breadth of the land.

THE MONEY SPENDERS' CONFERENCE

By Robert J. Burdette

Celishness speaks first: "I kept all my wealth and I mourn for my loss. For gold in a skeleton hand turns to dross; Love, friendship and gratitude might I have bought. But I kept all my wealth till it moulded to naught."

Then Pleasure speaks: "I spent all my gold, I danced and I sang. The palace I built with hilarity rang. Plays, revels and frolics from even to dawn; But I lie here with nothing; I spent it, it's gone!"

Avareice speaks: "I loaned my good money, at grasping per cent; 'Twas I who got all that you kept and you spent; While I counted my millions, death plundered me bare; And this grave I sleep in belongs to my heir."

Then Charity speaks: "It was little I had, but I gave all my store. To those who had less or needed it more; And it came with death laughing, for here at the grave In riches unmeasured, I found what I gave."

—Watchman-Examiner.

A Sermon Without a Soul

W. R. Eary

One often hears of a soulless corporation, a heartless creditor or a cruel master, but for one to speak of a soulless sermon would be to make a very unusual statement. However, the writer has heard such a statement made and it has provoked much thought which may be worthy of consideration by other fellow ministers.

The sermon about which the comment was made was delivered by a very capable minister and those who made the comments were his friends. They did not intend to be unkind nor unduly critical, they only voiced the convictions of their own hearts, after due consideration and expressed their candid judgments.

It was a well prepared message, and was delivered before a large audience on a very important occasion. The people had reasons for expecting much of the preacher of the hour and he was not ignorant of their expectations. He was anxious to measure up to their anticipations. Painstaking preparations had been made. Carefully his manuscript had been prepared. For extensive research and facts assembled; for arguments and general arrangement; for grammatical construction, rhetoric and diction it would class with the best. No one found fault at any of these points, but every one was conscious that the message had failed to meet the expectations of the great audience. Many of them did not know why it seemed to be so regarded. Everyone said it was a good message and the speaker should be commended for his effort, but it was generally felt that there was something about the sermon lacking. As the Master said to the young ruler, "One thing thou lacketh." It was true of that sermon.

A very worthy layman, and a great scholar and educator said as the speaker closed his sermon, "He failed to grip his audience." Too often our preachers give too much attention to literary attainments and do not magnify the Cross of Christ enough."

Another thoughtful listener said, "That sermon will read well, but is tiresome to hear."

Still another said, "It was quite a good sermon, but it had no soul in it."

It was this statement, that invited itself in the mind of the writer, and prompted this article, "No soul in it." A sermon without a soul. Well, it is worthy of serious consideration. The minister should especially profit by its message.

In this day of methods, organized efficiency and machinery of so many sorts may there not be danger of becoming too self sufficient and too mechanical? Machinery is desirable when it serves a worthy purpose, but machinery which can not be applied may become a deadweight and hinder progress rather than help it.

A mechanical religion can never save the world. Dead formalism and a ritualistic service may be beautiful and orderly, but it does not grip souls and redeem them from sin. There must be a passion for souls which reaches far out and beyond the narrow limits of human wisdom or cultural and methodical agencies. There must be in the sermon that indefinite something called "soul" if there is to be convincing power and a winning program.

But after all has been said let no preacher underestimate the importance of hard work, and careful study in the preparation of his sermon. "There is no excellence without great labor." The finest of all the fine arts is soul winning. God's minister should study, plan and pray much. To find the truth and assemble the arguments in the most instructive way possible, should be his desire, but he should never forget, "It is the Spirit that giveth life." A sermon that quickens souls must have souls in it.

1821 N. Beckley Ave. Dallas, Texas.

JONES COUNTY SCRAPS

F. A. Pope, Missionary (Delayed in publication.)

Dear West Texas Baptist:

We are proud of you over here. Now don't become puffed up over this fact. "Knowledge puffeth up, but love edifyeth." This does not mean that all of our good people will subscribe for you. We have many good people who read their Bibles very little, much less the religious paper. It does mean however that many of us believe that the West Texas Baptist is both a public and a religious asset to this great and growing section of our State. It does mean that more and more of our people will subscribe for you, read your news and accept or reject your views, write to you occasionally, and pray for you in public, in the homes and in secret prayer, that God will bless you and increase your circulation and usefulness daily.

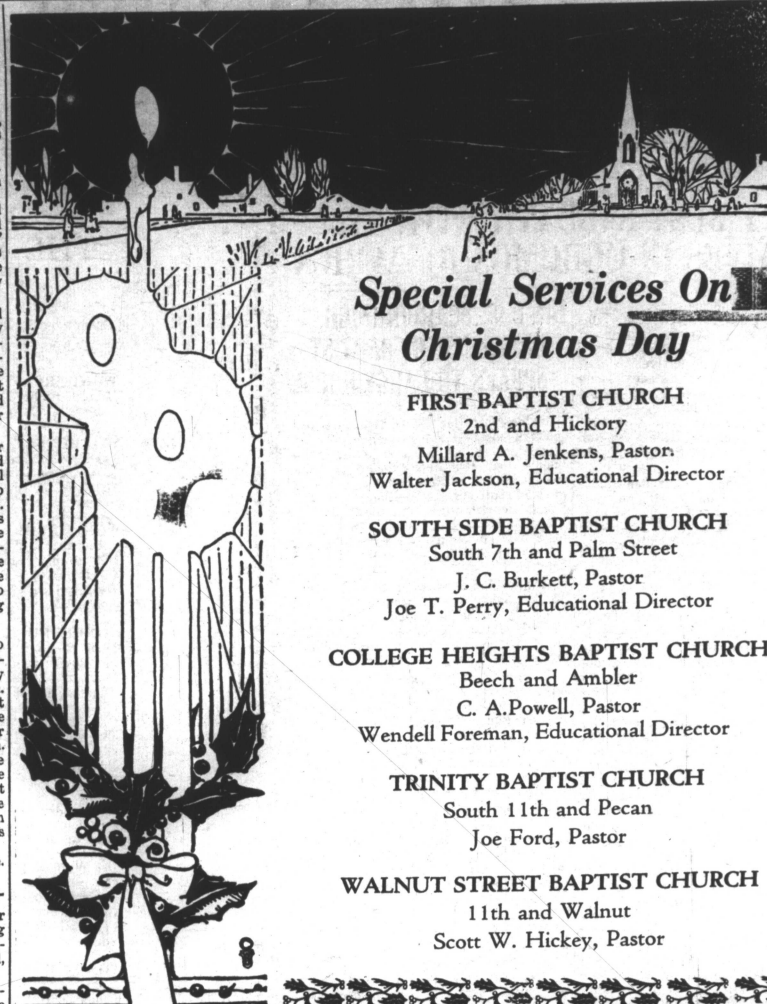
Through God's blessed grace we are working together over here. Many of our good people, brethren and sisters, pray every day for God to bless and lead us in His own righteous way. We also pray for each other. We are not riding denominational hobbies, nor tearing our shirts for denominational "critics nor leaders." James said, "Be not many masters." Jas. 3:1. Jesus said, "All ye are brethren." Mat. 23:8-10. We desire

earnestly to know, and endeavor faithfully to follow the unerring Spirit of God according to the teaching of His blessed and holy word, the Bible.

Brother Moffitt and his good people are in a two weeks evangelistic campaign. State evangelist Rivers is preaching for them. Join us in praying for them.

We have ordained two preachers, both men, and three deacons on the last two Sundays. One of the preachers is Adam Ortiz, who is now the pastor of our little Mexican Baptist church, and the missionary to the Mexicans in our association. The deacons and other preacher, O. D. Fruit, belong to the Hawley church. I believe you told us in another issue, about the plan of Brother Littleton, and the Hamlin church to build a house of worship at an early date. They plan a building with a basement under it for Sunday School rooms, and a dinner hall.

It will be ten years before the Foreign Mission Board of the Southern Baptist Convention is able to send out another new missionary at the rate Southern Baptists are giving to that work today. Dr. J. F. Love, secretary, declares. Think how many of the faithful friends now on the field will of the added burdens we are comping prematurely in that time because pelling them to bear.



Special Services On Christmas Day

FIRST BAPTIST CHURCH
2nd and Hickory
Millard A. Jenkins, Pastor
Walter Jackson, Educational Director

SOUTH SIDE BAPTIST CHURCH
South 7th and Palm Street
J. C. Burkett, Pastor
Joe T. Perry, Educational Director

COLLEGE HEIGHTS BAPTIST CHURCH
Beech and Ambler
C. A. Powell, Pastor
Wendell Foreman, Educational Director

TRINITY BAPTIST CHURCH
South 11th and Pecan
Joe Ford, Pastor

WALNUT STREET BAPTIST CHURCH
11th and Walnut
Scott W. Hickey, Pastor

COUNTY AND CITY OFFICIALS EXTEND



Christmas Greetings

Thomas E. Hayden
Mayor

Tom K. Eplen
County Judge

Frank E. Smith
County Attorney

Miss Bell Welburn
District Clerk

W. E. Beasley
County Clerk

Earl Hughes
Tax Collector

J. T. Dodson
Chief of Police

Austin Fitts
County Treasurer



When Gift Worries Loom Large Look to Furniture

If you have come to the last week before Christmas with your gift shopping scarcely begun, you are in need of encouragement. Just such encouragement as a walk down the aisles of this store will give you.

You will find suggested at every hand a suitable gift for this one, a delightful gift for that one—solutions to all your remaining gift problems. Nor is it stretching a point to say that these are the gifts that will satisfy most thoroughly. For these are gifts bound up with people's happiness at home!

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BETTER HOMES WITHIN REACH OF ALL
"Decorative Home Furnishers"

A WORD TO FORMER STUDENTS, PATRONS, AND FRIENDS OF SIMMONS UNIVERSITY FROM PRESIDENT SANDEFER

As we approach the Christmas holiday season our hearts turn with gratitude to Him who gave Himself that this season might obtain and in a lesser degree to our loved ones and friends who have contributed in any way toward our happiness and prosperity during the dying year.

As President of Simmons University, I send to each of you greetings from the Trustees, the faculty and the present student-body, with that fine cooperant spirit, characteristic of those who seek to follow and obey the Christ spirit. This year, thus far, has been the best, the richest in spirit and in growth in all the eventful years of this Western Christian University of Higher Learning.

I am wondering if many who read this would not take advantage of an opportunity to render a small service by encouraging some ambitious and worthwhile young man or young woman to enter Simmons after the holidays and thus seek to prepare themselves for a type of service to our Master and to our country that could not possibly be rendered without this additional training that cannot be had, save in an institution where the Christian spirit is regant, and where consecrated scholarship is tantamount to all other.

Expressing the hope and offering the prayer that each of us may render to our King and His Causes the greatest service thus far rendered Him by us, together with the season's greetings for a Merry Christmas and a Happy New Year, I am,

Gratefully yours,

J. D. SANDEFER.

18,000,000 UNSAVED PERSONS IN THE SOUTH CHALLENGE TO A LARGER MISSION PROGRAM

Baptists Must Enlarge Their Contributions In This Direction If They Are to Meet Responsibility to Lost at Their On Doors

There can be no better argument for the reinforcement of the Cooperative Program of Southern Baptists than the fact that there are today, in the territory of the Southern Baptist Convention, approximately 18,100,790 persons, ten years of age and over, who are members of no church and who make no profession of religion. The enormity of this situation can be realized more fully when it is known that there are approximately 16,480,840 members of all churches in this same territory. And yet the South is more nearly Christian than any other section of the country.

Baptists, as the predominant religious group in the South—the white Baptists alone leading the next largest denomination by more than 1,000,000 members—are more largely responsible for the evangelization of this large number of unsaved persons than any other, by reason of their larger numbers and the further fact that a considerable majority of these unsaved persons are of Baptist preference.

Reasons For This Situation Given Two reasons exist for this increase in the number of unsaved persons in the South. One of them is the rapid increase in population during the past few years, many hundreds of thousands of people having been drawn Southward by the increased industrial development and prosperity of this section; while the other equally potent cause is the retrenchment in the home and state mission programs of Southern Baptists made necessary by the shrinkage of receipts from the churches to missions and benevolent causes.

For Baptists to rectify their failure in winning the lost it is needful not only that they put a new emphasis upon personal evangelism and soul winning in the churches, but that every effort be made, through the Every Member Canvass, to enlist every member of every church in giving regularly to the Cooperative Program in order that our great mission agencies at home and abroad may have the resources with which to send forth new laborers into these ripe harvest fields.

In order that readers of The Program may realize how near home this problem of large unevangelized masses comes to each one of them the following table showing the number of church members in the various states, as contrasted with the number of persons, ten years of age and over, who are members of no church is given. These figures are for 1924, the latest that are available:

States	All Faiths	Non-Church Members Above 10 Yrs. of Age
Alabama	1,092,562	1,117,201
Arkansas	568,649	1,030,949
Dist. of Col.	241,735	177,672
Florida	410,716	492,589
Georgia	1,336,142	1,226,751
Illinois	692,099	821,201
Kentucky	1,037,084	1,219,534
Louisiana	950,607	764,649
Maryland	649,127	710,010
Mississippi	1,019,641	792,731
Missouri	1,494,579	1,700,975
New Mexico	234,417	100,746
N. Carolina	1,159,630	1,242,432
Oklahoma	555,850	1,275,303
S. Carolina	793,484	794,010
Tennessee	1,041,671	1,149,189
Texas	1,917,640	2,420,304
Virginia	993,432	1,163,444
Unreporting Chchs. (Estimated)	91,775	
Total	16,480,840	18,100,790

RESOLUTIONS

Whereas it has pleased our Heavenly Father to remove from our midst into the life beyond our sister, Mrs. J. W. Evans, of Dallas, Texas,

Resolved, That we, the members of the Light Bearers' Class of the First Baptist Sunday School of Abilene, Texas, tender our heartfelt sympathy to the bereaved husband and daughters, her brothers and other relatives;

Our souls are stirred as we recall the years of faithful service rendered by Sister Evans as an officer of our class. She was rarely absent. She loved the word of God and believed that His teachings in His book is the life giving bread which gives life to the world.

While we mourn her loss we feel a solemn joy in the fact that in passing from this life she has entered into the "home not made with hands, eternal in the Heavens."

Mrs. O. H. Cooper,
Mrs. W. C. Neal,
Mrs. E. S. Murphy.

HELPING THE PEOPLE TO 'SEE' MISSIONS

By William Herschel Ford, Pastor, First Baptist Church, Andrews, N. C. in "Biblical Recorder"

A little while ago a man stood before a great throng of people. He was speaking on missions. These people needed definite, concise, inspiring information on this mighty subject. What a real opportunity he had! But he lost the opportunity and wasted the hour.

He dealt only in generalities. He mentioned the fact that "our boards had crushing debts on them." He told the people that "our hospitals and schools were doing great work." But these general statements did not cause the people to really "see" these mission causes and their fine work, and the people became restless long before the speaker finished his talk.

I have a conviction that if our pastors and mission speakers would bring more concrete illustrations of mission work before the people, missionary interest would increase and missionary gifts would mount upward.

Give a Touch of Human Interest Instead of merely saying, "Our hospitals are rendering fine service," why not tell how that little helpless, crippled lad came to the hospital and how the great-hearted doctors and kind-faced nurses gave themselves to the task of making his little body over again.

Instead of merely saying "Our people must make more sacrifices," why not tell them about that missionary yonder who existed on one meal a day in order to give two-thirds of his meager salary to his needy field? Or how that poor widow gave up hope for a new pair of winter shoes in order to give her mite to Jesus?

Instead of merely saying, "We owe the gospel to the hungry souls of the world," why not tell them about that Chinese who walked on crutches twenty-five miles to be baptized, and who walks fifteen miles every Sunday to reach the mission and hear more about the Saviour?

Instead of merely saying "The Baptist schools are doing great things for many young people," why not tell about that poor mountain boy who came to the school ragged and penniless, and who was taken in and given the preparation necessary for a great life of service.

People Must See Results Obtained I sincerely believe that our people need more and more to "see" the results that come from the use of mission money. They will give more freely for a cause that touches their heartstrings than for that vague, distant, far-away thing which we term "missions."

This information can be easily obtained from "The Baptist Program," and the "Pastor's Handbook on the Cooperative Campaign," both published by the Cooperative Commission, from Home and Foreign Fields, and from the mission pages in our denominational weeklies.

Missionary Got Direct Results I recently heard a returned woman missionary make a speech on her work in India. In five minutes she had the audience weeping over the mission situation. She closed with this story:

"My co-worker and I lived in a little cottage in a village in India, and that little village were three little boys who came to our mission and who had found Jesus as their Saviour. When they learned that we were recalled to the home-land on account of the lack of funds, their little hearts were broken. For several days before we sailed, they came and spent the entire day with us at our cottage. The day before we left, I said to them, 'What will you do when we are gone?' They hung their heads and their eyes were filled with tears. And then one of them said, 'I guess and look at the house and wish you we will just come up here every day were here to talk to us about Jesus.' I felt that if I had been a wealthy man and when she finished her story I would have rushed up to her with my check book and said, 'Here, go back yonder to those little boys who need you so.' I would have done this for she had made me "see" missions in a vivid way.

KEEPING CHRISTMAS And never more the blessing Shall from the year depart, If only we, dear children, Keep Christmas in the heart. Its love, its thoughts for others, Are beautiful as flowers, And we may sow their beauty In other hearts than ours.

—Primary Plan Book.

So concerned are a number of the missionaries of the Foreign Board that it shall be relieved of its obligations, so that it may go forward to larger things, they are turning back over twenty-two per cent of their salaries, amounting to \$151,000 per annum. When Baptists of the home-land become interested in anything like this manner in world evangelization they will startle the world with their achievements for the Master.

During Lottie Moon week of prayer the women of the south are to send 40 of these missionaries back to their fields. This with the first \$48,000 raised. One missionary told me he was not allowed to present this extra cause to the churches but that out of meager amounts raised in incidentals for his traveling expenses he was laying aside a fund with which he hoped eventually to get back to his field.

We have come to the long black dash—where Moses stood in the breach. He had to stand there because Aaron had fashioned a golden calf for the people to worship. I wonder what pastors and churches will stand in the breach for missions in this crisis.

Baptist work in Sweden, by far the best there is on the Continent of Europe, had its beginnings at the hands of a sailor who was won to Christ in a Baptist mission for sailors in New York. Today the Baptists of Sweden lead the world in the support of foreign missions, having one missionary on the field for every 600 members in the homeland. Surely, we ought to win to Christ those of foreign birth or parentage in our midst, as well as those of our own race and tongue who know not Christ.



A Million Christmas Candles

On multiplied tens of thousands of Christmas trees around the world tonight will twinkle a million Christmas candles whose light will shine less brightly perhaps than the millions of sparkling baby-eyes that reflect their mellow radiance.

A million Christmas candles to warm again a million human hearts with the old, sweet glow of Christmas joy

A million Christmas candles MILLIONS of Christmas candles

And in great power plants all over this broad land . . . and other lands . . . quiet, steady-eyed men will carefully watch and tend the whirling wheels of great machines, keeping a Christmas vigil all their own that those sparkling Christmas lights may not flicker and die.

For the Christmas taper, like the tallow dip, has gone the way of Grandmother's spinning wheel, and Electricity, the Faithful, the Efficient, the Safe and the Sure, has entered in, to add new lustre to the Christmas fireside.

Christmas tapers were delicate, dainty and beautiful things, and sentiment clings round them with a fair, sweet fragrance of half-forgotten childhood days. But practical minds . . . if minds are ever practical at the Christmas season . . . turn back to more painful pictures that have left their lurid scars upon Time's canvas through years gone by . . . pictures of blasted, blackened homes ravaged by the Demon Fire, whose heart remains untouched by Christmas mercy . . . pictures of broken, cindered baby-bodies . . . infinitely precious baby-lives caught up and snuffed out in the red terror of a Christmas-tree holocaust

What a Christmas benediction, those softly glowing little electric bulbs that cheerily wink on a million Christmas trees tonight

What a Christmas gift from the minds and hands and hearts of patient toilers in laboratory and power plant to the younger generation and to generations yet unborn

It is something for the quiet men who keep their Christmas watch in the power plants tonight to think about

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THE WEST TEXAS BAPTIST

SAM MALONE EDITOR AND PUBLISHER

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ROOM WANTED!

"There was no room for them."
The tragedy of all the ages is embodied in the truth of this statement recorded in Luke's gospel. The setting of the scene is in the Judean hills of far away Palestine. It is tax assessing time and the subjects of the Roman government are going to their respective cities to be taxed. Mary and Joseph find their way to the beautiful little city of Bethlehem. The streets and byways are crowded with jostling humanity; the inns are all full. It is time for the Prince of Peace to make His advent into the world to redeem mankind from sin—but "there was no room for them." Refuge is found among the dumb brutes. Here Christ the Savior is born, "and they laid him in a manger, for there was no room for them in the inn."

No room for Jesus, the Savior of the world, the Prince of Peace, the Redeemer of mankind, the only begotten Son of God—No room for Him.

Yes, this has been the tragic note on down the ages. Turn the pages of profane history. Nations have arisen, shone forth in all their splendid glory and faded away into a sad memory. Individuals endowed with unusual abilities have by mere force of intellect and human power blazed forth into dazzling earthly glory, only to be horribly shipwrecked on the shores of time. And why? Because there was no room for Him.

Denominations, churches and thousands of religious institutions have been born and faded into impotent usefulness, all because the Prince of Peace has not been given right of way in the programs fostered by these institutions.

Today our own beloved denomination is facing a terrible crisis and our heroic leaders are staggering under a tremendous load of grief and sorrow. Our missionary program so gloriously started a few years ago is facing chaos. Is it possible that this situation is brought about by the fact that we have no room in our plans and programs for the leadership of Lord and Master.

Today the home, the foundation of all organized society is facing a terrible crisis. Family ties are being broken; divorcees are parting asunder fathers and mothers and leaving helpless children to flounder on the mercies of a money-mad and pleasure-mad world. Can it be possible that this condition is brought about by the fact that our homes now have no room for Jesus.

The individual Christian life of the present time is far below the standard that it should be. God's people are going out after the pleasures and wealth and luxury of the world. Our ears are seemingly indifferent to the appeal of the gospel messages. The ministry, burdened down with the cares and responsibilities of a thousand tasks is robbing our preachers of the vital power of a heart-searching message from the throne of God. As we search for the answer to this condition we are again confronted with the question, "Have we crowded Jesus out of our plans and purposes that He would have us pursue?"

As this Christmas season comes upon us, would it not be well to take an inventory of our condition? If the world is to be converted with the message of the Savior of the World, we must make room for Him in all our plans and programs of life.

CHRISTMAS THOUGHTS

Mrs. E. B. Atwood

At this joyous returning Christmas time our hearts are athrill with the happy expectancy of giving and receiving. Friendship becomes more dear as they are sealed with a gift, a word of love and appreciation. To cultivate such expressiveness is most wholesome and helpful. But alas, like all good things, this fine spirit is in danger of becoming perverted and commercialized until its perfect lustre is tarnished and dimmed.

We forget, do we not, that our giving spirit is to be a reflection of that out-reaching and all-incompassing love of the Father who gave His most precious possession as a gift to an unworthy world. The poet truly says that "the gift without the giver is bare." A gift that carries the heart with it is doubly dear; indeed without the heart it is no gift at all. It can in no sense typify the Great Gift of the Almighty Giver unless it is a heart-gift.

The Missionary Apostle immortalized the Macedonian Christians when he said of them, "They first gave themselves to the Lord." Their gifts of gold had weight because their loving hearts were placed in the balances also.

I would have you, my dear friends, at this season to make a heart-gift: I would have you as the wise men of old—students, shall we call them seekers after knowledge, following the guiding star to come and bow before the Christ, offering Him the gold, frankincense and myrrh of your intellectual loyalty, your deepest affections and your abounding service. I need not remind you that He stands ready to give far more than you offer. When you pay homage to His kingly glory, your mental pilgrimage will be lighted by "a shining light, shining more and more even unto perfect day." Your feeble affections will be engulfed in His boundless love; your service will be rewarded with joy unspeakable.

How helpful was this practical word of Jesus, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Would you express your overflowing heart of love to Him? Then seek out one who has known little of love and transmute this priceless myrrh of heart's love into living deeds. You may scatter deeds of kindness along every pathway. If you would truly give your heart, yourself, in your giving, then give cheerfulness, give loyalty, give appreciation, give helpfulness, give friendship: for love means all these.

Flee the sordid, the calculating spirit as you would the plague. Give your deepest impulses and affections and they shall come back to you purified and refined as precious metal, fit to be molded and polished by the Master workman into a glorious vessel fit for a king's banquet.

Give as God gave when wondering shepherds sought the lowly manger and offered worship to the new-born Prince Immanuel, and it shall be said of your giving, "The glory of God shone round about."

GREETINGS:

The West Texas Baptist is grateful to our friends of the West for the patronage and consideration given us during the past year. The paper is now on its fourth year of service to this section. Our mistakes have been many, and the paper has not come up to the high standard that we would wish for it; but we can console ourselves with the fact that these mistakes and short comings can be made to help us in planning our work for the future.

We are especially grateful for the business men in Abilene and other sections of this country for their liberal support of the paper. We wish for each of you our very best wishes for a prosperous and happy New Year.

As we face this Christmas season let us not forget the tremendous responsibilities and difficulties that lie out before us. The same Christ who has led His people through the difficult troublous times of the past is still leading and directing now; and He will lead us through the mist on to glorious achievements if we will only give over to Him the leadership of our lives.

LET US GO FORWARD

It will doubtless be glad news to our people all over the State to know that Simmons University is to participate this year in both the unified program of Texas Baptists and the debt paying program.

The action of the Wichita Falls convention in repealing the resolution passed at the Mineral Wells convention to the effect that no institution whose trustees were not appointed by the State Board should participate in these campaigns, has made possible this participation. Dr. Millard Jenkins, pastor of the First Baptist church, Abilene, is to be one of the nine leaders to have charge of the work of enlisting our people in the great program for next year. Through the wise council of some of our consecrated and far-visions laymen, our entire program in Texas is being placed on a solid basis that is appealing to our wealthy laymen who are able to help us pay our debts. Better times are ahead for Texas Baptist.

The one thing needful now is for our people everywhere to forget our differences and suspicions and unite under the great banner of Christ to go forward and possess the land ahead of us that is flowing with the milk and honey of responsibility and opportunity.

SERMON

By Dr. Millard A. Jenkins

A SACRED SUMMONS

Text: John 11:28—"The Master is come and calleth for thee."

Three Home Scenes

"The Scriptures record three scenes of engaging interest in the Bethany home. First there was the reception given by Martha to Jesus, and who was so engaged in material things that she became angry with her sister, Mary, for sitting at Jesus' feet and hearing His words. Then there was the supper given by these two sisters in celebration of their brother Lazarus' resurrection from the dead, at which Jesus was guest of honor, and where Mary anointed him for his burying. And in the chapter from which our text is taken, we have the scene of sorrow, ending in joy, and of death ending in life. That is the way all sorrow, and death end when Jesus Christ has his way about it.

Beautiful Tenderness

"A scene of more beautiful tenderness was never witnessed than the one recorded here. Jesus was always tender with the sorrowing. Never were words more eloquent than the ones that record the great sympathy of Jesus as he stood with Mary and Martha at Lazarus' grave. "Jesus wept."

"He was tender in his dealings with doubt. The disciples were slipping. Doubt was rankling in the hearts of the sorrowing sisters. Jesus delayed his coming 'til Lazarus was dead in order that he might strengthen the faith of these doubters."

"He had more to come for than the healing of a sick friend, and that was the cure of the disciple's doubts. He delayed two days, but it was love's delay, and a delay that proved to be on time.

The Mastery of Jesus

"Jesus is master of every crisis that can arise in the life of his people. The crisis here was three-fold. He met the crisis of sorrow by turning it into joy, and the crisis of doubt by turning it into assurance, and the crisis of death by turning it into life. He is the master of them all."

"The soul has a triumvirate of enemies, and Jesus Christ has gained the mastery over them all. There are sin, Satan, and death. He mastered sin by paying its penalty, he mastered Satan by overcoming him, and he mastered death by plucking away its sting. "O death, where is thy sting?" Listen to the answer come back from Calvary. "Buried in the bosom of the Son of God."

"Three Reasons for Coming
"The Master is come." There are three reasons why Jesus came that day. First, he came because he was sent for. "Whosoever calleth on the name of the Lord shall be saved. His promise is that if we call he will answer."

"Second, he came because he was welcome. "Behold I stand at the door and knock. If any man will open the door, I will come in and sup with him, and he with me." He only waits for the hand of welcome to open the door. Then He came because of what He could bring. He brought comfort, encouragement, faith, hope and life. Dear friends, He brings you everything that is worth having, and takes away only that which will do you harm.

"He is calling for the sorrowing, that He may comfort them. He is calling for the doubters that He may renew their faith. He is calling to the dead in trespasses and iniquity. He may give them life. Look unto me and be saved all ye ends of the earth, for I am God, and beside me there is none else. It is a personal, loving, saving call. "The Master is come, and calleth for thee." Will you not come to Him now?"

Dr. Scarborough At Chapel Period

Dr. L. R. Scarborough, president of the Southwestern Theological Seminary of Fort Worth was a speaker in the Simmons chapel Saturday morning. He was on the Simmons board of trustees for many years, and, while pastor of the First Baptist church, had much to do with the history and building of Simmons University.

He began his speech by remarking about the marvelous growth of Simmons. "President Sandefer," he said, "raised enough money in a few days to build a chapel and a cafeteria costing thousands of dollars, while it took me 265 days to raise \$11,000 for Anna Hall." He also spoke of his days as a youth in this immediate section when the one thing he could do well was to rope cattle.

Having for a scripture basis Paul's words to the youth Timothy, Dr. Scarborough emphasized the three reasons Paul states for being interested in youth, namely, because of his strength, because of the word of God abiding in him, and because of his conquering spirit.

"I wonder if these three things are really characteristics of the youth of this institution," Dr. Scarborough said in part. "Sixteen thousand Baptist young people are attending institutions of higher learning, either in denominational or state. In the U. S. of Texas there are 110,000. The possibilities of youth are immeasurable."

Live In Great Times
"Today we live on the pinnacles

ing life for God and humanity. Following the chapel period, Dr. Scarborough, in conference with the ministerial and missionary students told something of the work of the Southwestern Seminary, and invited them to enter the institution after finishing Simmons.

NEWS NOTES

Brother Henry M. Weldon, graduate of Simmons University, now a student in the Southwestern Seminary, has accepted the call of the First Baptist Church, Venus and he began his work on the new field December 1st. He expects to continue his work in the Seminary. Brother Weldon, for the past two years has been pastor of the First Baptist Church at Newcastle, and the White Rock Church in Hunt County, at which places he did a telling work. The Newcastle church last year gave \$533.50 for the denominational program and the conquest campaign. The church is on the budget, has a standard Sunday school and is going forward.

Pastor C. E. Ball is leading the First Church, Rule in a worthy way. The church is planning to pay off all indebtedness on their new building. Pastor Ball, with some of the other fine pastors in the Haskell Association, has been busy lately securing subscriptions for the West Texas Baptist and Baptist Standard.

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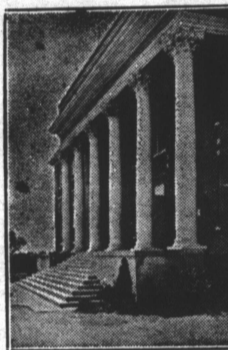
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- New Additions to Faculty. Reorganization and Expansion of Departments of Business Administration and Home Economics.

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Instruction offered in piano, voice, violin, Theory, Band and Orchestra Conducting, Brass and Reed Instruments, Gospel Music, and Public School Music.

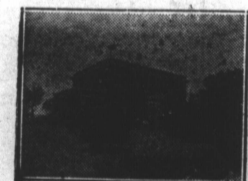
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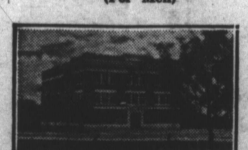
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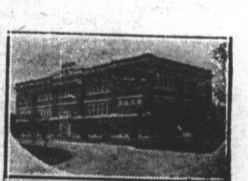
FERGUSON HALL (For Men)



MARSTON GYMNASIUM



MARY FRANCES HALL (For Women)



SCIENCE HALL



CALDWELL FINE ARTS HALL



LIBRARY



SMITH HALL (For Women)

ADMINISTRATION BUILDING

(By E. L. Tosta)
(Editor from a place of this article to journey season.)
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Bethlehem The Blessed

(By E. L. Carlson, Department of Old Testament Interpretation and Hebrew, S.W.B.T.S.)

(Editor's Note—Professor Carlson from a personal visit to this birthplace of the Saviour has been able, in this article, to make Bethlehem more real to us. In spirit we should all journey to this Holy village at this season.)

Designated by prophecy, by the command of a great Caesar and honored by the world, this little town of Bethlehem became famous not for what she herself was, but because of the One who was born in her midst. Obscure and often unheard of towns became renowned overnight because of a son who has become famous. They share alike in the glory of their illustrious sons. The world will make a beaten path to the sacred shrines of their heroes.

At this season of the year both in thought and person the world is journeying to Bethlehem to honor not the town only but most of all the world's greatest citizen and benefactor, Jesus Christ. It is but a short trip of five hours to the city of Bethlehem on the road over which 1,900 years ago wise men of the East went to honor the world's new born King of Kings. Walk with us and reflect, dismissing from the mind and sight all that which has been built since His days to mar the natural beauty of these places. A short distance from Jerusalem on the west side of the road is passed the traditional burying place of Rachel, the mother of Benjamin after whom this portion of the promised land was named.

The hillsides as seen from the road are all terraced around with terraces—three to 50 feet wide for farming and orchards, of the latter mostly olive trees. The road ascends practically all the way and now from a high point one can see Bethlehem. The road hugs the hillside, and below in the cultivated valley with its sides terraced, and with groves of olive trees, the only place north of town that can be cultivated are the fields of Boaz. It was here that Ruth, an ancestress of Jesus, gleaned and from one of these nearby hills the shepherds received the angelic announcement from Heaven at the midnight hour of the Saviour's birth.

After a brief moment rehearsing in one's mind the scenes that occur here, we journey on toward the city. Modern travelers travel now in motor cars, but at that early day, the chief conveyance was the donkey which today is as important to the natives as then. Think of how Mary, the Mother of our Saviour and King, bounced on the back of a donkey in her humility instead of royalty to the overcrowded town where she and her husband were entering to fulfill the commands of the Roman emperor. In vain they looked for a place to stay. From inn to inn through the jostling crowd, the stumbling donkey carried his precious burden. "No room," was the answer wherever they sought for shelter and the echo of those words still resounds as the Saviour knocks at the door of men's hearts today.

No room anywhere, everything was crowded. Not a home opened a door of hospitality. Night fell upon the town and at last, wearied from their journey, from their search of inn and from the jostling of the crowds they rested in a stable. Whether this stable was a building built on the surface or a large cave with its many recesses is not fully known. Roman Catholicism has specialized in building large churches over caves, claiming them as the "very" places of sacred events and that ancient church building had been built there. The fancy for caves in not compatible to the traveler who can not relish the idea that Jesus and his kin were but cave dwellers. Not only here but in Cairo a cave is shown as the place of refuge in Egypt, in Nazareth one is shown as his home and in Jerusalem several are shown as scenes of sacred events. It can be asserted that in Bethlehem a cave, since caves were often used in this emergency, but to say that Christ's family specialized in caves is improbable. Although they were poor, yet we believe their living ideals were higher than those which we are asked to believe.

Over a series of caves Roman, Greek and Armenian Catholics have built a series of churches, each taking care of their own part and sharing the cave which is held as the birthplace alike. This great complex site Church of the Nativity, one of the oldest in the world and is built over the traditional site of the manger, located in a cave beneath the choir. As early as the second century Justin Martyr and Origen mentioned that in Bethlehem was shown a cave where Christ was born and the manger in the cave. So for 18 centuries this same site has been shown. Emperor Constantine in 300 A. D. built a church on this site. Since then a protection against the Moslems it has been enlarged and rebuilt. As after their conquest of Palestine, two of the three large doors of the church have been walled up and the remaining one reduced to a narrow entrance only three and half feet high. The exterior with its formidable walls looks more like a fortress than a church. There is much to write concerning the architecture, mosaics, and other decorations on the inside. Our interest lies underground and we descend into a series of caves down through a narrow staircase. In every cave is an altar sacred to some person or event. In one of these caves, now a chapel, is the reputed tomb of St. Jerome who lived there for 36 years. Here is where he is supposed to have done his monumental work of translating the Old and New Testaments into Latin. In a nearby cave is pointed out the tomb of Eusebius, the noted church historian. Because of great crowds, for our visit was in 1925 the Holy Year of Roman Catholicism, we were forced to wait in the Roman Catholic Chapel of St. Catherine until a service conducted by the Spanish pilgrims at the sacred place of the manger was over. When the service was over we were led to an entrance and down a slippery staircase to a vault 20 feet below the choir floor. Here we found ourselves in a room 33x11, which walls are constructed of masonry and with Italian marble. All about are numerous lamps, figures of saints, embroidery,

and a variety of sacred ornaments. On the east side beneath the altar is pointed out the "exact" spot of Christ's birth, which is designated by a large silver star, around which is an inscription in Latin that here the Virgin Mary gave birth to Jesus Christ. Above this spot are 15 silver lamps belonging to the three Catholic denominations who control this place. We shall never forget as we stood there trying to imagine the sacred event that is reputed to have occurred, how several persons, Americans, at that, unwrapped packages of rosaries, a priest lifted the star and in the bowl-like depression underneath, the rosaries were placed and blessed by him. It is hard to be religious and spiritual when surrounded by idolatry and superstition.

Opposite the recess of the Nativity three steps descend into the Chapel of the Manger. Here, according to a Roman Catholic tradition, the sacred manger was discovered. The manger is represented by an excavation in the rock which has been covered in marble. The supposed wooden crib is not there, but can be seen in the church of St. Maria Magliore at Rome. We had to content ourselves with a mere look into the place of the manger because several Catholic priests were saying mass at the altar erected there.

If Christ was not born at this exact place it is sufficient to know that somewhere close by He made His advent. We are satisfied to accept this place although it has been sadly disfigured by the veneration of Catholicism. Strip away these pious efforts of man and think of it as a stable with the donkeys and cattle. Here in the quietude of night seemingly alone and forsaken by man, God and the angels watched with breathless anxiety and concern the birth of Jesus the high and holy task of winning a world to this Saviour who was born to redeem it from its sins.—Southwestern Evangel.

Rev. R. G. Baucom, Simmons University evangelist, "Have just closed in some ways, our best year's work. I am now making dates for 1928. Have an open date for January and February. Address, Box 378, San Antonio, Texas."

THE THEOLOGICAL SIGNIFICANCE OF REJECTING THE DOCTRINE OF THE VIRGIN BIRTH OF CHRIST

W. T. ROUSE

There are certain fundamentals of the Christian faith which have been so universally received among us, that we of the South have considered them as forever settled, as beyond the realm of discussion. But those who are keeping up with the trend of modern thought must confess that we are mistaken, in our assumption that these great fundamental truths need no discussion. The time has come when there are those who deny everything which we have considered as vital, especially the Virgin birth, the blood atonement, the resurrection and second coming of Christ. In this article I want to discuss just one phase of the doctrine of the Virgin birth, and show how the rejection of this teaching creates a line of cleavage which runs clear through one's theological views. A lengthy discussion could be given, but a brief outline will be sufficient for our purpose. That the question is vital, will appear when we consider that it touches vitally the following propositions: It largely determines one's belief as to:

I. The Authenticity of the Scriptures This will be evident to all when we consider the alternatives to which those are driven in their rejecting of the teaching of the Virgin birth. There are perhaps many alternatives, but the following are among them, and there are groups who have accepted from time to time one or more of these propositions. First, Jesus was the son of Joseph and Mary begotten out of wedlock, and the story of the Virgin birth is an invention to cover up the fact. Second, the story of the Virgin birth was an invention after the time of Jesus, gotten up to account for His superiority over others; His birth was in lawful wedlock of Mary and Joseph and they were not responsible for the story being circulated. Third, the story of the Virgin birth got into the Gospel narratives through the credulity of the authors of the Gospels or through their willingness to glorify Jesus above that which the facts would warrant. Fourth, the Virgin birth may be understood as a poetic myth which attempted some explanation of His superiority and later this myth became a simple narrative of fact, when the fact was not as stated.

There is only one conclusion which can be reached from such positions and that is, the New Testament is not authentic history. You can see how vital therefore, is the doctrine of the Virgin birth. If one rejects the

statements of the Bible with reference to the origin of Jesus, he will necessarily reject its teachings as to the atonement, resurrection and other vital truths.

II. The Belief in Miracles That the Virgin birth was a miracle is evident. But if one rejects this miracle, he has already cut away the foundation upon which the belief in the miraculous is predicated. If I reject this miracle, upon what basis can I believe the miracle of feeding the 5,000, or the stilling of the tempest, or the raising of the dead? The miracle of the Virgin birth is clearly foretold in the Old Testament; but if I reject this miracle standing at the beginning of the New Testament how shall I accept any other miracle. The miraculous element in the Bible has a restraint and a dignity which is worthy of God.

III. The Person of Jesus Christ Of all the wonderful truths of Christianity, not one is more important than that of the doctrine of the person of Jesus Christ. The first and all important fact concerning His person, is to be found in His origin. If He is the natural son of Joseph and Mary, where is there any basis for belief in His deity? He is the Son of Man, the Son of God, the God-Man. He combined in His person the qualities of both God and man. It would take us too far afield, to discuss here the doctrine of the Person of Jesus; but one point in this teaching is paramount just here. That is the fundamental fact that He is the Son of God. It is said by those who deny the doctrine of the Virgin birth that the scriptures say that others are the sons of God. We reply that nowhere in the Bible is it said that any other one is THE SON OF GOD. If we accept Luke's account of the birth of Christ, if Jesus was begotten of God the Holy Spirit, then He is the Son of God, and not the son of any man.

If one is wrong in his teaching and belief concerning the person of Christ, he will be wrong all the way through. It will affect his belief as to every fundamental truth in our holy religion. If one comes to the study of our Saviour as a mere man, he will never comprehend the significance of the doctrine of His person.

IV. The Doctrine of Sin How can one be expected to believe the Bible doctrine of sin if he is wrong in his belief about the only one who has the right conception of sin? If Jesus was born of a human father

and human mother, He inherited the same depravity, the same taint of human nature that clings to all others, and others have the same capacity for moral perfection which He had. This position inevitably leads men to conclude that their sin is not much after all; that each one can save himself; that hell is a myth and eternal punishment a fiction. But if I believe that Jesus was God incarnate, the Holy One, the Sinless One; that in His body on the tree He bore my sins; that He was made sin for me, then sin becomes a frightful thing and I must turn away from it as I would from the eternal burnings.

V. The Doctrine of the Atonement The Bible doctrine of the atonement is predicated on the basic truth that sin has guilt and deserves punishment; that God is righteous and will punish sin. That sin deserves death and nothing but expiation for sin can—the wrath of God. Expiation looks to sin as involving guilt, and regards God as obligated to inflict the penalty of sin. The scriptures teach that God has done this in the substitution of His Son in the place of the sinner. In the wonderful scheme of redemption, God is propitiated, reconciled, satisfied, and the sinner is not only forgiven, but is purified as well. In other words, expiation and purification are both involved. The man therefore who rejects the Virgin birth misses the whole philosophy of the atonement. In the death of Christ on the cross he sees only a dying man.

VI. The Doctrine of Salvation The inevitable cleavage of the two systems of religion are to be seen here as nowhere else. There are just two systems of religion in the world:

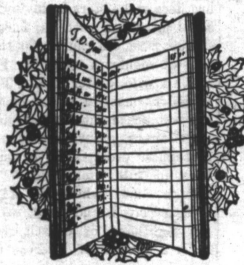
salvation by grace and salvation by works; salvation through the power of the Holy Spirit in regeneration, and salvation by character. The divergence of the two views of salvation goes back to the two views about the birth of Christ. One says that Jesus was the son of natural parents; the other that He was the eternal, self-existent Son of God, begotten of the Holy Spirit, supernatural in His origin. It is inescapable therefore, that those of the one system of belief will teach that nobility of human nature, deny the fall, and teach salvation by works, and the other will teach the depravity of human nature, the necessity of the new birth and the power of the Gospel through the work of the Holy Spirit to accomplish this wonderful work we call salvation.

VI. The Resurrection of Jesus It is not strange that those who deny the authenticity of the Bible as to the origin of Jesus, deny the incontestable fact of His bodily resurrection. There is not a fact better established in human history than the fact of the resurrection of Jesus. How blind is the man who denies that fact? It is not difficult to see where lies the difficulty with those who deny the resurrection. It goes back to the doctrine of His origin. If He was the product of earthly parents, then all His supernatural power over the forces of nature and death itself, are out of place; hence those who deny His Virgin birth do not hesitate to deny His resurrection. How fatal is that delusion. "For if Christ be not risen, we are yet in our sins; our preaching is vain, and we are of all men most miserable."

VI. The Second Coming of Christ The doctrine of the second coming of our Saviour is the crowning capstone of all the marvelous structure of revealed truth. The history of the world and the philosophy of the ages, require His second coming. Without it, the whole universe is a riddle. With it, every event and every man and every created being has its explanation. That view of scripture which denies the Virgin birth, cuts away every foundation of the Christian hope predicated upon the perfect life of a Saviour who was supernaturally brought into the world, conquered sin, death and hell, ascended to the right hand of God and who is today clothed with majesty and power, the ever reigning Mediator; the one who triumphed over every foe and who is coming again to complete His triumph and to assure our victory. How direful, how Satanic, the view which robs the Christian of the last vestige of the fruition into glorious reality of the blessed hope which supports and encourages him to press onward in the struggle of life.

It ought to be evident to all that the doctrine of the Virgin birth of Jesus is fundamental; that it is the beginning and end of all our hope; that it is the line of cleavage which determines one's belief as to every other fundamental fact in Christianity; that it is the sheet anchor of revealed truth; that it is the test by which all men may ascertain the fidelity to the infallible guide—that inerrant, inspired, Holy Bible. Waco, Texas.

The sign of an Long ears, and a continual bray, condemning worthy men and worthy institutions.



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Did you ever consider giving yourself a Christmas gift? Here is a real worth while gift that you can give yourself—a gift that will grow in worth as the years go by—a gift that you can depend upon in time of need—a SAVINGS ACCOUNT with this strong bank.

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\$50 CASH, \$15 PER MONTH
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At Christmas Time

—As the broad pathway of the New Year opens wide before us all, our thoughts go out to each of our friends to wish them well in all their endeavors. That your joys may be constant and your cares but fleeting is our Holiday Greeting to you.

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GIFTS THAT WILL CHARM AND DELIGHT YOU

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ICE

Abilene Ice Company

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PHOTO BY H. W. HARRIS

Texas Baptists Are Facing Two Big Tasks

As members of the Conquest Campaign organization, we, the undersigned wish to say some earnest words to the brotherhood because of our relationship to the two big tasks now facing Texas Baptists.

The Conquest Campaign of last year was a success. It reduced in cash the debts on our institutions and causes one-half million dollars. It brought out and put to functioning the Budget Control Committee which has already worked wonders. It stopped debt-making as far as possible. It re-created and re-constructed the winning spirit among our people. It saved our struggling and over-pressed institutions and causes, or at least it started the work of salvation for them which will eventuate in their freedom from debt. It inspired in a great fashion and greatly re-united our people on a constructive, conquering program. The net results in material support and in spiritual reconstruction of the Conquest Campaign and the Co-operative Program gave us the best year in Texas we have had for four or five years. Our Wichita Falls Convention was in many ways the best convention we have had. It was constructive, unifying, missionary, sane. It was confidence breeding, it was militant—the brotherhood set their faces like flint to go on to win, to build, to heal a lost and ignorant sick world. This convention set out two tasks for our immediate performance:

The Co-operative Program
The first and tremendously important task ahead is the raising of funds through the church budgets to be paid weekly or monthly, sufficient for the operating expenses of our State and south-wide Baptist program. \$600,000.00 is the minimum objective to be raised for the regular current expenses of missions of all sorts, education—State and south-wide and benevolences not including the Orphans Home. We raised for this fund last year about \$550,000.00. This was not enough. We ought to go beyond \$600,000.00 and it ought to be subscribed by co-operating Baptist Church members in the month of December, or certainly this side of January the 15th. We would like to emphasize the following pertinent things about this work of the budget.

First, it is scriptural. Paul in I Cor. 16:2, with all the force of divine inspiration sets out the church budget as the Bible method of supporting Christ's causes.

Second, it has all the marks of business efficiency, system, regularity, proportionate appealing to all the members of the church enlisting in all the vitalities of the Kingdom. It will save interest, denominational anxiety and is business like.

Third, if widely adopted it will abundantly care for a liberal support of the regular co-operating program. If 2,000 of Texas churches out of the more than 3,000 would adopt liberally the budget we would more than double our contributions to the support of the causes.

Fourth, the tithe ought to be the minimum for every Christian, not a tithe of law, but a tithe of love, grace you have to, but because you want to and love to.

Fifth, we urge the pastors and other leaders in the churches to throw themselves full-length immediately into the establishment of the budget. It is best for the local church causes and far better for the denominational causes. You will have to inform, inspire, organize and pray your way to it, into it and through it.

Sixth, the outside denominational causes ought to fare well in the church budget. Fifty-fifty ought to be certainly a minimum basis of division of funds. Every church ought to do as much if possible for an outside lost world as it does for itself. The pastors, other informed leaders in the churches ought to take a bold, generous step in this matter and see to it that the pressure of local needs does not drive out nor minimize the needs of a lost world.

Seventh, the immediate, generous, liberal, aggressive, universal application of the church and denominational plan is of tremendous and eternally meaningful to every vital interest we have. Every life and program and growth of everything we hold dear is wrapped up in the co-operative program and all these holy causes press themselves on the consciences and purses of co-operating Baptists with the weight of eternal meaning. We urge with all the force of our saved hearts this vital and unspeakably important matter on the hearts of our Baptists people at this time. Give the fullest, heartiest and most generous co-operation to secretaries Gro-

ANSON BAPTIST CHURCH HAS INTERESTING HISTORY

By John R. Hutto

It is impossible in so short a space to chronicle the many interesting facts that group themselves around the early history of the First Baptist Church of Anson. It seems that the first Baptist church in Jones county was organized by Rev. George W. Scarborough under a mesquite tree one mile west of Truby on the Clear Fork of the Brazos. The charter members were Mrs. George W. Scarborough, Miss Ada Scarborough, Capt. A. J. Scarborough and wife, and daughter, Emma, and Mr. and Mrs. Elliott and daughter. The first minutes obtainable are dated May 15, 1881, and shows that Rev. Scarborough was the moderator and J. A. Carr was the clerk. The official name of the church was New Providence. During those early days there was no Anson. The hamlet is at times referred to as Jones City. In the minutes of March 2, 1883, the name of the church was changed to the Anson Baptist Church. The same minutes recite that the church adopted the articles of faith of the Red Fork Baptist Association. The first person to join the New Providence Church was Kate Goodwin who was received April 8th, 1882.

Precaution shown by the church in receiving members is shown by the minutes of June 11, 1882 in which it is stated that, "1st. That visiting brothers and sisters be invited to have seats in council with us; 2nd. Opened the doors of the church for the reception of members when W. F. P'Pool and his wife, Sister S. E. P'Pool, presented themselves as members under our watchcare until they shall procure their letters, and when presented to us in regular order, shall become members in full fellowship." A later minute shows where the letters had been received and they were given the righthand of church fellowship.

It is a matter of interest that this union marked the beginning of service rendered by this Godly couple which had much to do with shaping the destiny of the church in later years. Church membership in those days carried with it dignity and a responsibility not common these days. Each minute recites, "the Missionary Baptist Church of Christ." Members were always addressed as "Brother" or "Sister," and ministers were addressed as "Elder." The terms "Mr." and "Mrs." never appear in the minutes of our early churches. The church decorum states that, "Any male member who shall absent himself for two or more church meetings

it shall be his duty to give reasons for such delinquency." The church did not hesitate to exclude members and such action took place very regularly. The most common changes were for drinking and dancing. Dancing was not even allowed in the homes of the members. In this we see the conflict between western social life and puritanism that had become the warp and woof of our religious thinking. In the minutes of February, 1887, it is indicated that the church called Rev. Blair as pastor and excluded six members at the same conference. In the November minutes of 1885 it is stated that, "Acknowledgments were called for (such a call was made each conference) and Brother Rowan Green stated to the church that he had been guilty of using profane language and expressed his sorrow for same and asked the church to forgive him." The next paragraph recites that he was forgiven by the church. In another minute it is indicated that Judge C. P. Woodruff appeared before the conference, seemingly of his own accord, and apologized for fighting. The fight had taken place between him and a defendant over a case in court. One apologized for "fighting on Sunday" and another for using "profane language." The minutes of January, 1887, recite that, "Bro. G. W. Scarborough stated that Bro. Lee Scarborough had become of the opinion that he had never been regenerated and asked that he be excluded from the church, which on

motion was accordingly done." This "Lee" is the same whom western people like to call "Our own Lee" who is possibly the greatest evangelistic preacher in the South. That the church tried to "keep a clean house" is further evidenced by the minutes of September, 1884, when Rev. George W. Scarborough introduced the following resolution, "Resolved that we will abstain from the sale and use of intoxicating drinks as a beverage."

"GO FORWARD"

Go forward, there's much that needs doing,
Why stand ye here idle all day,
Proceed with the work for the Master
He's ready and willing to pay.

Go forward, there's work in His vineyard,
Much work, but the laborers are few,
He calls to you now, won't you listen,
He's calling, yes calling for you.

Go forward, the harvest is wasting
Then why do you tarry so long,
Come on and enlist with the workers
We need you to join the glad throng.

Go forward, my brother, go forward
There's a part of the work you must do,
Don't falter, but put forth an effort,
For results are not left up to you.

(Taken from a sermon preached by W. C. Moffitt, Pastor Stamford Baptist Church and written by John A. Middleton, October 4, 1927.)



MIMS BUILDING

THIS IS OUR FUTURE HOME
After Feb. 1, 1928, this will be West Texas Finest Store

MIMS

WHAT DO YOU KNOW ABOUT THIS

That foreign missions as conducted by Southern Baptists gets results indicated by the fact that despite all the obstacles encountered on the foreign fields last year, there were 23 1-2 baptisms there to every American missionary, while in the South there was an average of only 10.7 baptisms per ordained Baptist minister.

Southern Baptists, despite their large missionary program on the foreign fields, are only touching the hem of the garment, compared to the need and the opportunities that exist. This is evidenced by the fact that we have an average of only one worker for every 1,148,260 persons.

According to the latest issue of the Southern Baptist Handbook, 7,306 white Baptist churches of the South gave absolutely nothing to missions and benevolences last year. This represents 29.4 per cent of the total number of our churches. How long can a church live which is not missionary in fact as well as in name?

The missionaries of the Home Board are loyal and sacrificial to the last degree. A woman worker wrote the Board late last fall: "I have decided to give all my November salary. You know of our State Mission debt, so I have directed that \$26.00 go to State Missions, \$26.00 to Foreign Missions, and \$28.00 to Home Missions." This accounts for her total salary of \$80.00 per month.

Does the work of home missions pay? Some Baltimore Baptists won't to Christ a few Russians in that city. These Russians went out and won a sufficient number of their fellow Russians to justify the organization of a Russian Baptist church. A short while ago, this little Russian Baptist church sent out three of its own members as missionaries to the homeland and the latest report from them was that together they had already baptized over 3,000 Russian converts! Now that little church has sent out its fourth missionary to Russia.

"Is he stingy?"
"Stingy? He wouldn't give you a peep if he owned Lookout Mountain."

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Christian Education

Fred Clark, Rotan, Texas

Jesus told us in Matthew 28:19, to "teach all nations," and to "teach them all things" whatsoever he had commanded us. That calls for schools. Some would say that passage means to "disciple" all nations, but it says "teach." Matthew put it that way, and he is the one who heard it.

Moses was taught in the schools of Egypt as Jehovah directed his childhood life. Then he led Israel out of Egypt to the banks of the Jordan river. Paul was taught in the schools of Tarsus, then finished his education under Gamaliel in the seminary at Jerusalem. He found Jesus on the way to Damascus, and became the world's teacher of grace.

In the synagogues of Israel, from Abram to Polyarp, the Jewish children were taught to worship Jehovah in Hosea 4:6, Jehovah says, "My people are destroyed for lack of knowledge." In II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Nicodemus recognized Jesus in John 3:2, "a teacher sent from God." He need teachers who are workmen who need not to be ashamed, educated, trained, teachers whom God has called and the schools have sent.

Christian schools have furnished eighty per cent of all the successful men and women in American affairs. Seven of nine judges of the Supreme Court were graduates of Christian schools. Sixteen of twenty-five presi-

dents of the United States were graduates of Christian colleges. Seventeen of twenty-six Masters of American Literature were graduates of Christian schools. Two thirds of the members of Congress were graduates of Christian schools.

Ninety-eight of every hundred college trained preachers are graduates of Christian colleges. There are only seven ministerial students in State universities to every five hundred in Baptist Universities. One of every ten students in our Baptist schools is studying either for the ministry or for the foreign fields.

Our Baptist schools are feeders for the ministry and for mission work at home and abroad. They train and educate the men and women whom God has called. Our Baptist schools are the children of our old age, denominationally a n d figuratively speaking. We can not, must not, will not snub or slight them by "putting them in the kitchen to eat what is left" while our great beloved grown-ups, (missions), eat at the first table. Let there be a spirit of provision for the whole united family, and there will be plenty for all our heavenly tasks, missions, education, and benevolences.

In our Baptist schools each year there are many conversions, great numbers prompted to join the church, many that could be sent to the mission fields if there were funds, and many young men volunteering for the ministry.

STORIES FOR THE CHILDREN

THE CHRIST CHILD

Andrea Hofer

A long, long time ago, on the night before Christmas, a little child wandered alone up and down the streets of a large city. The pavements were covered with ice and snow. The child had on neither shoes nor stockings; but he was glad in his heart because it was Christmas Eve, and the whole world seemed glad. Everywhere the light was streaming out from the windows and inside the houses there were bright candles and beautiful Christmas trees, loaded with presents for the children.

The boys and girls in these houses were playing games, and their merry little child was glad with them, and laughter rang out into the street. The child clapped his hands and said, "Oh, they are happy there! Surely they will share their Christmas with me and let me come into their bright, warm home!" So the little boy ran up the broad steps of one of the homes and tapped softly at the door. But the tall servant who came to the door said, "Go away, little child; there is no room for you in here." And the child turned away, sorrowful. The streets seemed colder, and darker than before and the bright windows he could hardly see because of his tears.

Farther and farther down the street, where the homes were not so fine, the child wandered. There were still Christmas trees in every house and upon them were beautiful dolls and toys and picture-books. The child turned away, sorrowful. The windows and tapped on the pane. A little girl came and looked out but she only shook her head and said, "Go away; we cannot take care of you now. Then the child turned away. "Will no one share his Christmas with me?" he sobbed. "The light is so bright and I love it so."

The street now grew dark and narrow. The homes were small and poor. It was very late and the night grew very cold and still. Suddenly there appeared a bright ray of light. It shone out through the darkness into the child's face. "I will go and see if these people will share their Christmas with me," he whispered. Then the child went straight up to the window from which the light was shining. The house was poor, small and low, but the child thought only of the light in the window. Inside there was only a small table and a chair, but it seemed to the little wanderer as bright as the sun. The candle stood in an old cup, and beside it stood a twig of the evergreen tree. This was all the Christmas these people had.

But there was a beautiful mother there with a baby upon her knee and another little child standing beside her. There were a few bright coals in the fireplace which made the poor room light and warm. The child crept close to the window and tapped upon the pane. The little girl within came and threw open the door. And when she saw the little stranger she put out her hand and drew him in. "Poor little child," said the mother, "you are cold! Come in and let us

love and warm you and you shall share our Christmas." Then she gathered the little stranger close to her and the children helped to warm his cold hands and feet.

And when this was done she drew the three children to her and told them of the Christ Child that was born so long ago on Christmas morning. But when the sweet voice had finished the story, behold, the light in the room had grown brighter. It shone like the sun and from the floor to the ceiling it was as light as the day. But the little stranger had slipped from sight; he had gone, but the strange light still filled the room.

"Children," said the mother softly, "I believe we have had the real Christ Child with us tonight." Then she kissed her children. And there was great joy in the little house that Christmas Eve.

And, so they say, each Christmas Eve the Christ Child wanders through some town or village and those who receive him and take him into their homes and hearts have given to them this wonderful vision which is denied to others.

Students from the Panhandle met December 10 and organized the Panhandle Club with twenty-nine members. The following officers were elected: J. C. Solomon, president; C. W. Travis, vice president; Margaret Thompson, secretary-treasurer; Janice Miller, reporter, and Arnold Cureton, publicity manager.

Plans for making more students interested in Simmons were discussed, after which the club adjourned.

HOME NURSING DEPT.

By LOVELLE THOMPSON, R. N. Director of Nursing, West Texas Baptist Sanitarium, Abilene.

(Miss Thompson, superintendent of nurses at the West Texas Baptist Sanitarium will answer any questions on home nursing. Address your questions to Miss Lovelle Thompson, West Texas Baptist Sanitarium and they will be answered in these columns.—Ed.)

Dear Miss Thompson:

A rash of fine red spots appears on my baby with unusual perspiration or with the contact of wool next to the neck or chest. Will you please advise me?

Answer—Lighter clothing of a softer material should be substituted. The body should be sponged or dabbed with baking soda and water.

Dear Miss Thompson:

My infant seems to have enlarged tonsils. Would you advise me to have them removed?

Answer—Your physician's attention should be called to this matter, and they should be removed if they become diseased or if they block the air passages. Otherwise, it is not best to have them removed during infancy.

Dear Miss Thompson:

What shall I do for earache? My boy two years old suffers much with it. He often screams and puts his hand to the side of head.—Mrs. S. A. A.

Answer—Hot compresses or hot

water bag often relieves the pain but nothing should be put in the ear except under a doctor's orders as more harm than good may result.

The flag was 150 years old the other day, but it seems to be young enough to have a permanent wave.

BROWNSFIELD ASSOCIATION

Dr. R. A. Scranton was with the Tahoka church in a budget conference from Thursday night, December 1st through Sunday. We have never had a greater short conference or meeting of any kind that meant more to our church, I think. Brother Scranton is a master in the field of church finances. If every church in Texas could have him for two or three days and the pastors would back him, we would have our financial problems largely solved. We are thanking God for sending that good man our way.

Dr. Scranton, Budget Secretary of the Texas Baptist General Convention, delivered a great sermon on the

Bible plan of financing His kingdom, and conducted a very helpful Budget conference. On Tuesday, December 6th, he was in the Worker's Council on the Brownfield Association and preached at the eleven o'clock hour and conducted a very helpful Budget Conference following. Brother Scranton is doing a great work in Texas in this phase of the work.

The Worker's Council of the Brownfield Association was very fine. It convened with the Wilson church December 6th. A good sized crowd was present and the program was well carried out, and the spirit was at the top. We have a great group of workers in our association. One of the outstanding features of the program was the address by Mrs. G. W. McDonald, of Plainview, Texas. Then Dr. McDonald, of Brownfield, short message. The next Worker's Council will be at Bethel church, a few miles southeast of Tahoka.

Our new enlistment evangelist, S. E. Stevenson, will be on the field the first of the year. We are counting on great things happening.

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A Growing Idea of University Extension and a Word In Its Behalf

(By Professor J. W. Crowder, Extension Department, Southwestern Baptist Theological Seminary.)

The University Extension plan of instruction is now about thirty five years old and has come to be recognized as essential to the highest and best success in the education of the masses. There are many people who can never go to college but by means of the "University Extension" plan the privilege of a college education may be carried to them.

It was this idea that was in the mind of Dr. William R. Harper, one of America's foremost educators, who made the correspondence courses an essential and permanent part of the program of the University of Chicago. Today they have over ten thousand correspondence students who are doing standard university work for which they have full credit for the courses toward degrees.

It is this idea that is now in the mind of the administrators of Columbia University, New York, who have their representatives in all parts of our country with multiplied thousands of students taking university courses by correspondence.

It is the recognition of this idea that has sent practically all the younger universities of our land afield with an opportunity of reaching the masses with the privilege of a college education, the success of which has been most marvelously demonstrated.

The success of this idea has been no more fully demonstrated in any field of education than it has in the Southwestern Baptist Theological Seminary of Fort Worth, Texas, in its application to the education of preachers, missionaries, musicians, teachers and educational leaders. The Extension Department of this institution during the past ten years has helped hundreds and thousands to equip themselves for more efficient service.

Doubtless there are now thousands of our young people and older ones, too, who could avail themselves of

the opportunity afforded by this plan as now operated in our various schools and thereby make connection with larger plans for their lives.

SIMMONS GRADUATE WRITES BOOK OF POEMS

A copy of "Along the Trail," by Ulmer S. Bird, was received by the Brand this week. This volume of poems has just come off the press of The Stratford Company, Boston. Mr. Bird graduated from Simmons in 1924 with high honors and has attended the theological school of Princeton University. He is at present pastor of the Methodist church at Panhandle, Texas. Some of the poems in his new book have had previous publication in the Princeton magazine, and one has the title, "To the Walls of Cowden Hall."

"What is the difference between ammonia and pneumonia?" "Search me." "Why, ammonia comes in bottles, and pneumonia comes in chests."

SEASON'S GREETINGS

From R. C. Pender, Field Representative of Buckner Orphans Home. As the Christmas season draws near our hearts turn with anxiety to our seven hundred motherless children in our great home at Dallas. We are counting on our friends over Texas to remember kindly these children during the holiday season. They are counting on you for the bread and clothing necessary to keep them warm and happy.

We are indeed grateful to our many friends over Texas who have during the past years helped us in ministering to the needs of this great family that God has entrusted to our care. We wish each of you a Merry Christmas and a happy and prosperous New Year. May God graciously pour out His richest blessings on us all, to the end that His will may be done in all the earth.

Pray for me that God may give me strength and courage to carry on for Him during the coming year.

Sincerely,
R. C. PENDER.



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SIMMONS UNIVERSITY NOTES

(From Simmons Brand)

Band Schedules Tour For Winter

Announcement was made this week by G. B. Sandefer, manager, that the Cowboy band has scheduled several appearances in towns throughout Northwest Texas for the winter term, when the organization makes its annual Texas tour.

The trip will be made in January and February, and will last ten days. Although names of towns were not given, the tour will start immediately after the opening of the winter term. The band plans to offer a program that will compare favorably with the best professional concert bands.

Sandefer said that practically all arrangements were complete for the Cowboys to play at the annual convention of the Cattle Raisers Association, to be held in Amarillo late in March.

It is an established fact that the band will attend the annual reunion of the Confederate Veterans, to be held in Little Rock, Arkansas in May. These trips will consume practically all the time the band men will be allowed from school.

DR. ATWOOD TO RESUME CLASS WORK NEXT TERM

Dr. E. B. Atwood, professor of Bible and religious education, who has been ill and unable to teach during the Fall term, will resume his duties next quarter.

Dr. Atwood has been ill since last May, but has now sufficiently recovered to take up part of his work. He will teach ten hours' work next term, giving instruction in Bible 125 at eight o'clock and in two religious education courses at nine o'clock.

Fruett O. Walton, who taught Dr. Atwood's classes this term, will continue to assist him with a part of the work of the department. He will teach some courses in religious education.

Under the direction of Frank Bridges, new Cowboy mentor, the Olympic Athletic Club of San Francisco enjoyed the most successful football season in its history during the past Fall.

Bridges had signed a contract to coach that club's team before he came to Simmons. He reached here from San Francisco on December 1.

HOST OF FRIENDS GREET DR. COOPER AT HOUSTON

Too many friends! That seems impossible, but so was the case with Dr. O. H. Cooper, when he attended the annual convention of the State Teachers Association at Houston recently.

Dr. Cooper, regarded as Texas' most outstanding educator, and one of the most prominent school men in the South today, found it impossible to cross the lobby of the hotel where the executive sessions were held.

As he went from one committee room to another, friends who have known Dr. Cooper through his work in education for the past half century stopped to greet him. So numerous were the well-wishers that Dr. Cooper was delayed in transacting his part of the business for the association.

The meeting of the teachers this year was the 49th consecutive session that Dr. Cooper has attended, and he is the oldest living member of the association. He is still active in the work of the organization, having served in the nominating committee this year.

Add New Courses In Business Ad For Winter Term

New classes in elementary accounting, business law, business mathematics, money and banking, and business organization will begin next term.

The elementary accounting course in the first term is a theoretical and practical treatment of the keeping of the books for retail and wholesale mercantile businesses. The second term of the course deals with the accounting for corporations and manufacturing concerns.

The business law course covers two terms' work, giving a general survey of contracts, agency, sales, negotiable paper, partnership, and corporations. The purpose of the course is to prepare the individual to manage his business to the best legal advantage. The course is also thought to have a cultural value.

The business mathematics course is a treatment of the methods of figuring compound interest annuities, sinking funds, and the value of bonds.

The money and banking course includes the study of the history and theory of money, and a thorough treatment of the organization and operation of banks and banking systems. Special emphasis will be placed on the Federal Reserve System.

The business organization course treats the structure of the organizations of the different types of enterprises, and gives a general survey of the functions of the different units of such organizations.

FRESHMEN MAY PLAY FOOTBALL

Freshmen may play football in Simmons next Fall, and participate in athletics throughout the year.

The ruling of the Southern Association of Colleges, which forbids freshmen participation in athletics, will not be held in effect in the university next year, Coach Frank Bridges, and Prof. J. E. Burnam, faculty chairman of athletics, said this week.

While the rule will be observed here, there has not been any definite date set as to when it must go into effect. Teacher's colleges throughout the State will observe the rule in 1929, while some word has been received that Simmons will not have to follow the requirement before 1930.

"While it is not known just when Simmons will have to place this rule to work here, it is assured that it will not be in effect here next year, and we can use Freshmen next year, as we have been doing," Coach Bridges said.

Olsens To Celebrate Silver Anniversary Dean Has Been On Simmons Faculty Since Marriage

Dean and Mrs. Julius Olsen will celebrate their silver wedding anniversary at their new home on Vogel Avenue, on the afternoon of Christmas day. The occasion will also commemorate Dr. Olsen's twenty-fifth year as dean of Simmons, which was completed at least commencement.

Included in the receiving line will be the president of Simmons University, president of the Simmons board of trustees, and life-long friends of the dean from this section as well as from out of the state. All of the faculty members of Simmons will also be guests at the Olsen home on the occasion.

On Friday afternoon of this week the Scholarship Society and Science Club presented Dean Olsen a silver gift in token of their esteem for him and of their appreciation of his work with the two societies. The gift from these organizations of which he is sponsor came as a surprise to the dean.

Dr. Olsen has been greatly interested in both of these two societies and was largely responsible for their organization. He was the organizer of the Science Club in 1904 and has been its sponsor since that time.

He is also responsible for the admittance of Simmons into the Scholarship Societies of the South in 1922, and for the organization of the Julius Olsen chapter here, named in honor of him. Accordingly the two societies jointly presented him the gift.

Dr. Olsen has been connected with

Simmons longer than any other man now in the employ of the institution. He came to Abilene in 1902 as a graduate from Yale with a doctor's degree and began teaching in Simmons College for his first teaching position. He has had only one leave of absence since he first accepted a position on the Simmons faculty. He has spent one year of study in Berlin, Germany, and Cambridge, England.

The celebration for Dean and Mrs. Olsen's silver wedding anniversary and his twenty-five years connection with Simmons will take place in their new home at 1204 Vogel Avenue. The beautiful brick veneer just back of Simmons campus has only recently been completed. It is situated on a boulevard opened up by Dean Olsen last Spring.

The Corral, literary quarterly of Simmons, was delivered on the campus Friday by the editor, George Parks, and business manager, Bernard Buie. Copies of the magazine were sold in the Science Building and Abilene Hall during the day.

WINTER TERM OPENS JAN. 3; CLASSES 5TH

Simmons studies will get a full two weeks' vacation for the Christmas holidays.

The Fall term closes next Wednesday afternoon after examinations. The winter term is scheduled to open on Tuesday, January 3.

Registration for the winter term will be held two days, Tuesday and Wednesday, January 3 and 4. Classes, according to the academic calendar, will begin on Thursday, January 5.



HOLIDAY GREETINGS

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FISHER COUNTY NOTES

J. J. Gentry

The Lord's work is progressing in Fisher county in the usual way, according to the few reports that we receive from over the field.

This writer did not attend the Workers Council at Sylvester Monday after the first Sunday, but from all accounts it was a banner day for Sylvester and pastor as well as for the visitors. Any of our churches are very fortunate to get the Workers Council. The next one meets with the Pledger Church, five miles east of Roby.

Brother A. L. Johnston has accepted the missionary work of the Fisher County Association and is on the field at work. The Association feels fortunate in securing this good man for the work. Brother Johnston is starting right by planning an evangelistic campaign for the Association. He preached for the Crossroads Church Saturday night, December 10, and at Dowell Sunday at 11 a. m. and at Sylvester at night, Sunday to the satisfaction of all.

Pastor Fred Clark and the church at Rotan as well as members of other churches are happy over getting rid of a street carnival. The gang had plans made to stay several more days but the good citizens got together at the call of Brother Clark and showed them the road out of town. It will be a great day when every town closes their doors against such institutions for the money they bring to a place, the town is made to pay dear for.

The Crossroads church, a rural church in Fisher county is on the budget both local and denominational and have most of the money for all the work already in the bank. Instead of making pledges they just dig up the cash.

The county W. M. U. is doing a great work in Fisher county. The W. M. U. is planning for an all day service at Roby on Tuesday after the second Sunday in February. The work has grown so that it seems that they must have a day for their work. The W. M. U. of the county feels grateful to the Heavenly Father for the recovery of Sister Swan of Rotan, one of their efficient workers, who underwent serious operation at the Baptist Hospital at Abilene. There is a good W. M. S. at several of our rural churches: Crossroads, Hilton, Spring Creek, Pleasantvalley, Hiland Home, Sardis, and I am not advised about the rest.

LETTER FROM MORRIS, WEATHERFORD PASTOR

Last Sunday was a great day with us. In spite of the bad weather here we had more people in Sunday school than we have had for months. We had five additions to the church and our budget went far beyond the goal. McCaslin and I are happy in our work. It is a joy to labor together with him. Our training school started off last night with about sixty people in the different classes. Our people are happy and they are working willingly in the Master's name.—Sam Morris, First Baptist Church, Weatherford.

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Concerning Our Seminaries

R. T. Hanks

As a trustee of the Southern Baptist Theological Seminary, let me say a word.

You have already published the action of the Oklahoma convention, refusing to contribute to the support of the Southern Baptist Theological Seminary, Louisville, Ky., and the Southwestern Baptist Theological Seminary, Fort Worth, because the individual members of the faculties of those institutions had failed to sign the McDaniel statement, adopted by the Southern Baptist Convention in Houston (not Memphis.) Of course the Seminary at Fort Worth can take care of itself; as a trustee, I say a word for the one at Louisville.

In the first place, the Southern Baptist Theological Seminary has its own articles of faith, thoroughly scriptural, which every professor is required to sign, and to maintain in his teaching. So that to sign the Houston statement is not necessary to assure the orthodoxy of any Seminary. The maintenance of these articles of faith has already been vindicated by the required resignation, years ago, of one of its most learned and beloved professors, who began to hold views not in accordance with our faith, and any other professor, who should depart from those articles of faith, would be served the same way. So that the Southern Baptist Theological Seminary is thoroughly Baptist, and the sign-

ing of the Houston statement would not make it more so.

Again, the Faculty, by unanimous vote, has adopted the McDaniel-free, frank discussion of the trustees that action was considered all that was necessary. For, such action bound each professor individually. That position is so. Anybody knows that such unanimous action by a body of men, would find each member of that body. And the principle would hold in law. The faculty thought, and the trustees thought that that action was all that was necessary to show that each professor of the Southern Baptist Theological Seminary heartily endorsed the McDaniel statement. McDaniel, good and gifted man, who uttered those fine words, was a member of the Board which considered the matter. He has now gone to Heaven, and the Seminary of which he was a trustee, stood with him while he lived, and rejoices in his sublime loyalty to God and the word which he lived.

Our Seminary regarded the action of the faculty as carrying out the main action of the convention, and felt that the after resolution, requesting that individual professors sign that statement, was really intended only, to secure the orthodoxy of our Baptist institutions. Let us not, in our advocacy of scripture teaching, overdo the thing. Good enough is enough.

Palacios, Texas.

PASTOR SAM MORRIS WEATHERFORD CHURCH HAS GOOD YEARS WORK

(The following item from the Bulletin, published by the First Baptist Church, Weatherford, gives a splendid account of the year's work of the church under the direction of Pastor Sam Morris:)

The past year has been one of constant blessings to our church. We have had more than a hundred people to unite with us by letter and otherwise. Many people have been saved in our regular services. Men, women (one woman 63 years of age) and children of all ages have found the Savior this year through the ministry of our church. Every First Sunday night has seen some one ready for baptism. This is carrying out the Great Commission (Mat. 28:19-20). We have made disciples of them, we have baptized them and we have been teaching them.

Our finances have been amply taken care of. Many people feared that our budget would not take care of all of the needs and that special collections would be necessary. They were mistaken, however. We had not had a single collection for local running expenses. We have paid the indebtedness that was here when I came. We have almost paid out the furniture for the parsonage. We have doubled in the contributions to missions and our denominational work and now people are gladly and willingly subscribing to our enlarged budget for another year.

The B. Y. P. U. work in our church has indicated a greatly enlarged interest. We have just twice as many now as we had when I came here. It shows faithful effort on the part of those working with them. Our Sunday School though greatly enlarged, and improved has not made as much progress as we had hoped for. Let us concentrate our efforts upon it now that it may grow in proportion to the other departments of our church. The ladies work has greatly improved and a splendid report was made. The new officers have been elected for another year and let us encourage them with wholehearted cooperation as we did those of last year.

It is fitting just here to comment on the coming of Brother and Sister McCasland, as our Educational Director and Financial Secretary. Already, and he has only been here two months, there are nearly a third more people on the budget than there were last year. Our Sunday School and Unions have been well organized and prepared for greater service. We have prepared two upper rooms in the parsonage and have greatly improved the Junior and Young People's Departments by ceiling them and walling them off in the tabernacle. They are comfortably quartered for the winter. Our people have learned to love and appreciate these helpers and what they have done.

The Thanksgiving season has just passed. This we have enumerated we have to be thankful for. The Christmas season is just ahead. The pastor is wishing for all of the people of Weatherford, but most especially for his people, a joyful and happy Christmas. This it will be, if we will keep constantly in our minds what it represents—the coming of Christ to earth. It was God's greatest gift to man. Let us give room for a proper appreciation of this gift in our hearts and let us portray a proper appreciation for it in our daily life and actions.

NURSING IS WOMAN'S GREAT OPPORTUNITY FOR SERVICE

Lovelle Thompson, R. N.

Supt. of Nurses, W.T.B. Sanitarium Today the question comes up in every young woman's mind when she must decide upon a vocation, career or wifehood. The natural desire of a woman's heart is to become a wife and a mother but experience is cruelly teaching her that some training or experience in the commercial world is a good insurance policy. A woman who marries and suddenly becomes a widow and is thrown out on a cold realization of self support finding herself unfit for the battle of life is indeed a pitiful case. The field of nursing now open to young women is a woman's great opportunity for service in her most natural talent and will not rob her of the opportunity of a successful marriage but better fits her for a wife and mother should she so desire.

The West Texas Baptist Sanitarium needs young women and it is taking a new class of student nurses in January and we wish to call the attention of upstanding Christian women to this opportunity.

Our qualifications for entering training are a high school certificate or its equivalent, the applicant must be between the age of eighteen and thirty years, uncommitted, of good health and address. An applicant must be able to furnish her uniforms on entering and she will receive ten dollars per month for incidental expenses during her term of three years training. Upon the completion of her training she is eligible to take examinations of the State Board which qualifies her to be known as a registered nurse.

Those desiring to enter upon this field to endeavor are advised to call upon the Director of Nurses at the West Texas Baptist Sanitarium at Abilene.

HAMLIN CHURCH WILL GIVE CHRISTMAS CANTATA

The Y. W. A. of the First Baptist Church, Hamlin, will present a Christmas Cantata, "The Birth of the Messiah," at the Baptist Church, Sunday evening, December 18th, at seven o'clock.

The following is the program: "The Birth of the Messiah" By Willis-Forman Scripture Readings—Mrs. F. B. Moore Prelude—Mrs. L. B. Howard Invocation—Rev. J. T. Nicholson Offertory—"Christmas Carols"

Prologue—Mrs. W. A. Albritton The Child of Promise—Annie Laurie May, Lennie Greenway with Chorus Shepherds Abiding in the Field Chorus Chorus Bearing Gifts—Mrs. Esten, Jennie Barnett, Mrs. Russell, Annie Marie Cooper. Soprano Solo—Mrs. White Contralto Solo—Mrs. Winter The Leading Star—Mrs. White and Chorus Heavily Music—Chorus Finale—"Gloria to God in the Highest" Benediction—Rev. J. Henry Littleton

BUCKNER ORPHANS HOME AND ITS POLICIES

By Hal F. Buckner Buckner Orphans Home is an institution of broadest charity, being undenominational in its benefactions, open to orphan children, of white parentage, without regard to sect or section. It was founded fifty years ago by R. C. Buckner, and is controlled by a Board of Directors, made up of active Baptist Deacons only. Twenty-seven men are annually chosen by the Baptist General Convention of Texas. Of these twenty-seven, nine are appointed annually, as a Board of Directors. The charter, granted by the State of Texas, requires that the nine members shall be chosen in such a way as to include a minimum of six who served the previous year.

Buckner Orphans Home has enjoyed a steady growth from the very beginning. Its family numbers always close to seven hundred. Just at this time there are five hundred and two of the large family who are of scholastic age. It is the policy of the Home that every child shall have a fair chance at the gospel meeting, and full training in church activities. Its policy includes a high school education for every child able and willing to take

it. There being no age limit for the reception of children, or for the dismissal of children, many underprivileged children, having entered school very late, are older at graduation than in the average school. The school that we have now is a fully accredited one. It has twenty-three and one-half units of affiliated work; seventeen units are required for graduation several of which are elective, so that the children may, according to their natural bent, begin even in high school to prepare themselves along the lines which they expect to follow after finishing their school work. Many congratulate us on the fact that we have six affiliated units of vocational instructions, that the girls have a chance to learn piano, and that all are trained in classes of congregational singing.

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