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Gunter College

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A. H. Fenter
Ph.D.

Affiliated School for both Sexes. Departments: Primary, Intermediate, High School, Junior Coll'ge. Art, and Vocal Music and Voice.

The Pioneer

Gunter College

Only School of Its Kind.

Mental Development, Moral Purity, Bodily Labor, Service to Fellows, Opposition to False Science. Whole some Association. Religious Atmosphere.

Entered as second class matter November 27, 1926, at the post office at Gunter, Texas, under the Act of August 24, 1912.

VOL. II. NO. 3.

GUNTER, TEXAS, FEBRUARY, 1928.

50c PER YEAR

NEWS ITEMS

Otis T. Jones was in Gunter for several days recently. He is now one of the eight men engaged in the campaign for the school in West Texas. The others thus engaged are Van Bonneau, L. W. Hayhurst, J. Frank Copeland, Chas W. Watkins, G. B. Slinger, R. F. Meacham, and Harding Nall.

James Spivey got marriage license at Sherman a few days ago and left for Chillicothe, Texas, where he hoped to be married to Jewell Winfrey, who has not been in school since Christmas.

Tennie Mullins, one of our college freshman, underwent an operation for appendicitis Tuesday, February 7th. Her mother and her brother came from Eden, Texas, and her mother will remain till Tennie recovers.

Later: Tennie is now back here and is getting along nicely. Her mother has returned home.

R. W. Jones and daughter, Edith have just recovered from a siege of scarlet fever. There are no new cases, and we hope to have no further trouble.

H. C. Welch expects to move about the last of March to Canada where he will devote his time to preaching.

Geo. M. McKinney has sold his filling station and is serving as assistant to his wife in cooking for the boys at the dormitory.

The teachers are pleased to note the interest taken in the new school as indicated by the fact that in Gunter and adjoining communities eight or more persons have already made investments in the new school site.

WHAT DO YOU LIVE FOR?

The ambitions of men
Are varied and strange
In every period of history or time
Some seeking for wealth,
Some desirous of health,
Some living for virtue sublime;

Some loving this life
For its warrings and strife,
Some living for pleasure and fun
Some living for fame,
Just to have a great name
When the end of the journey has come;

Some for fashion's vain show
Thro this life vainly go
Thinking only of bodily attire,
Others on the same street
Seem to live just to eat—
How strange is this greedy desire!

One purpose I'm sure,
A desire that is pure,
Should fill ever heart to the brim:
To the Father above
We should send truth and love
In return for the love sent by Him.

To enjoy the work of creation
In this our low station
We can rightly apply our vain heart;
Or to live for another,
A sister or brother,
And blessings to others impart.

If we live by the word,
The message from God,
And have a heart free from vile sin;
If we're humble and kind
In the soul's inner mind,
We a crown of rejoicing shall win
Otis T. Jones.

FINE POINTS IN ENGLISH

The man had just informed the Pullman agent that he wanted a Pullman berth.

"Upper or lower?" asked the agent.

"What is the difference?" said the man.

"A difference of fifty cents in this case," replied the agent. "The lower is higher than the upper.

DUTY

Duty makes its stern demands of the conscientious person. Such a one does not walk as the vain peacock. He is not proud. He does not possess a haughty spirit. These are the characteristics of those who know nothing of duty; not of those who walk with God. It has been said: "Had Moses stalked about with his nose in the air, as if he had asafetida on his shirt front (conceding that he had a shirt), he would never have been called the meekest man." Pride and vanity are principles that are incompatible with the spirit of Christ. That person who is capable of a full realization of his duty to both God and man is easily perturbed over a failure in his obligations to man. It is not so with the proud and the vain. Pride and vanity so fill the mind with a sense of self-love that the nobler purposes and sentiments of life are crowded out. Duty demands that we crush pride and vanity. Let each obey her demands,
Oliver A. Burk,

The higher price is for the lower. If you want it lower, you'll have to go higher. We sell the upper lower than the lower. Most people don't like the upper, although it is lower on account of its being higher. When you occupy an upper you have to get up to go to bed and get down when you get up. You can have the lower if you pay higher. The upper is lower than the lower because it is higher. If you are willing to go higher, it will be lower."

But the poor man had fainted!
—The Epworth Herald.

"A great many people who went to school can't prove it."—Pathfinder.

"Knowledge is latent power, quite worthless unless used."—Texas Outlook.

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FEBRUARY 1928

RELICS

While we were visiting in Young county during the holidays, we visited an old lady who moved to Texas from North Carolina more than fifty years ago. She and her husband moved to Graham while the Indian Reservation was still in operation there and suffered many hardships and privations that the modern generation would shudder to think of. She has crossed the Mississippi river ten times since she came to Texas.

On her return from one trip to North Carolina, she brought to Texas some relics that were of real interest to us. One of these was a white home-spun and home-woven, cotton counterpane. This was made similar to the modern "crinkled" bed spread and was so neatly woven that one could not distinguish it from a present-day factory-made article. This counterpane was made more than fifty years ago.

Another relic was a cover-lid (bed spread) which was home-spun and -woven about a hundred twenty years ago. This relic was made of wool and cotton and was woven on almost as fancy plan as any today's factory work of the kind. The wool, which was black, appeared in the cloth in such way as to form squares of shepherd-check, alternating with squares of white.

The owner of these relics is about eighty years of age, yet she is able to make, on foot, a trip of almost two miles after her mail. She does her own house work and many of her chores. Also she is able to draw water with a rope and bucket and to attend to her chickens, turkeys, cows, and garden.

Katie and Roy Hazelton.

REAL STRENGTH COMES FROM SELF-DENIAL

Real strength comes from self-denial. With the grace of God we are able to deny ourselves and the denial heartens us for the battles that lie out before us. By denial

we may conquer some trial, some obstacle, and when we surmount the difficulty, this gives us courage for the battle ahead.

"Those brave souls who denied themselves in the years and generations that have gone before, gave us the civilization of today.

"Mr. Hubbard put it this way: 'If you never do more than you are paid for, you will never be paid for any more than you do.' To do more than you are paid for means denial, means sacrifice. One must give up some automobile ride, some pleasant company and perform some un-paid-for work.

"The Wright boys were held up to scorn and ridicule. They were pointed out as nuts, as 'queer ones.' They spent their spare time in trying to fly; they denied themselves the pleasures of the hour, or time. The pleasure-loving crowd left them far behind, but one day they thrilled the world with the invention of the heavier-than-air machine that could fly. The crowd flowed back to pay them homage, each eager to claim some little personal contact with these great men.

"The stock in the first company of Henry Ford went begging. He was pointed out as a tinkerer, an inventor, but this man kept plugging away, denying himself. He worked fifteen hours per day and the time came when five thousand dollars invested in his company brought fifteen millions.

"Mr. Edison, in speaking of one of his inventions, said that he knew over one thousand ways in which to make it wrong. This great man denied himself and gave every ounce of his wisdom and energy to this invention and this was his modest way of pointing to his work:

"Do you see that sky-scraper with its roof in the clouds? Do you see that roadway stretching like a band across the hills? Do you see that mighty bridge that spans the river? Do you see the streets and the buildings and the lights and the comforts and luxuries holding out their arms to you? Well, each is the child of denial. Some brave soul, sometime, somewhere, has denied himself or herself that you might enjoy these luxuries today.

"Would you like to give the world the best that lies within you? How would you? Then early in the morning must commence the practice of self-denial. Find out just what you

intend to do and work for it. Keep ever before you the goal. By denial strike off those things that hinder and slow you up. There is no royal road to success. It is paved all the way by self-denial, and in its building there is so much of work, that Old Man Pleasure is scarcely ever willing to lend a hand. Maybe he will come when it is dedicated, but so will a lot of other fellows who travel with the bubble and foam brigade. . . ."
—Judge Leon McCord, in Alabama Times.

CLIPPINGS FROM THE PRESS

Few Speak Correctly

Very few Americans, comparatively, speak the English language correctly. I do not mean that their accent is faulty or their pronunciation not in accordance with what the dictionary lays down as correct—that is often a matter of locality and can easily be overlooked. I mean that the great majority of people—even educated people—are constantly making egregious grammatical blunders

We spend more time in the schools in the formal teaching of our language than any other civilized country in the world with which I am familiar. We start the child out at six to study grammatical construction and keep up the work through the high school and college, if the student goes so far. I had one of the best teachers of grammar that a boy ever had. He taught me to tear the most complicated and difficult sentence into bits and to point out the exact relation which each word and phrase and clause—dependent or independent—had to every other.

You couldn't stick me in diagramming and parsing a sentence, and yet he never expected me to speak correctly, nor I him, and so far as I now recall neither one in this regard disappointed the other. It was theory we were concerning ourselves with and not practice. Our young men especially finish the grades and get through high school and they still "lay down" when they go to bed and "set" in a chair when they have arisen. They admit that they "seen" someone yesterday, and that they'd "a" went with him if he'd given them a chance. I hear these expressions of daily and marvel that they do not grate upon the ears of the people

who utter them as they do upon my own.

The misrelated pronoun is as common as a second-hand flivver. I listened last Sunday in a nearby town to a sermon—a very good sermon, too. The minister is a graduate of a theological seminary as well as of one of the oldest and best-known colleges of the country. He has been taught well as his father and mother were before him, and yet all through his discourse he was referring "to the person who does their best." He assured us that every person has "their" own problems to solve and that "those" kind of difficulties are not easily overcome.

An otherwise erudite professor with whom I am familiar never fails to say "he don't," and yet he must know better. Why his wife doesn't bring him to time I cannot say. She's had an education. Mine would do so in such a case.

The careful speaker is much more effective than the careless one and careful speech may be learned without much trouble if one will only give serious attention to it—Thomas Arkle Clark, Dean of Men, University of Illinois, in Chicago Daily News.

NEWS OF EX-STUDENTS

Mr. and Mrs. Wilford Jones of Lockney announce the birth of a son, Marvin Lynn, Wednesday, February 15th.

* * *

Mr. and Mrs. Earl R. Brecheen of Hollis, Oklahoma, are the happy parents of a baby daughter, Bonnie June, who arrived on December the eleventh. Mrs. Brecheen was formerly Inus Yowell.

* * *

On December 27, 1927, at Wichita Falls, Texas, Miss Marian Lee Butler was married to Gordon Hedrick. Mr. and Mrs. Hedrick are making their home at Turkey Texas, where he is employed by Green's Dry Goods Co. The Pioneer extends congratulations and good wishes to these young people

* * *

Jewell Winfrey and James Spivey were married recently, but the details of the wedding are not known here at present. They will probably make their home near Memphis, Texas. We wish for them long life of usefulness and happiness.

* * *

Among those attending the gold en wedding anniversary celebration

of Mr. and Mrs. D. S. Freeman on December 25, 1927, were many ex-students. The ex-students present on that occasion were as follows: Mr. and Mrs. Herman Freeman (Mrs. Freeman nee Tina Reid), Mr. and Mrs. P. C. Key, Freeman Key, Mr. and Mrs. Jno. R. Freeman, Mrs. J. J. Pitt (nee Ruth Freeman), Mr. and Mrs. Irvin Moore (Mrs. Moore nee Fay Freeman), and Mr. and Mrs. Buford Dugger (Mrs. Dugger nee Mamie Fowler). This goes to prove that the Freeman family has always been a liberal patron of Gunter College.

* * *

Bernard Williams of Eden, Texas is visiting here this week, which is an occasion of great pleasure to his many friends here. We regret that it is not so that Bernard can be in school here this year. He is accompanied on this visit by his mother.

* * *

Rufus Cummins, who is owner and manager of a hatchery near Durant, Okla., made a pleasant visit to Gunter College recently. However, Rufus could find but four of his old school fellows among the present student body who were in school here when Rufus left several years ago. These students were Lucile Donoho, Lois Freeman, Lucy May Robertson, and Emory Jones

VOCATIONAL EDUCATION

When we speak of one's vocation we mean his calling or his occupation. When we talk of education we mean the act, process, or result of imparting knowledge to. From this we conclude that vocational education is the act, process, or result of imparting to a person knowledge concerning his occupation.

Some examples of vocational education are as follows: The studying of manual training in school, the studying of art, the studying of domestic science, the studying of education, and many other phases of work that could be mentioned.

The question sometimes arises, Why should we teach vocational education, or why is vocational education so important? First, I shall say that one must understand the work that he is to do to follow a certain vocation before he will make much success in this vocation. If he is planning to make a carpenter, he must first learn the

carpenter's trade. Then, he must practice it. If manual training is offered in our schools, students who plan to make carpenters may both learn and practice the trade to some extent while they are young. Just the same with the woman who is planning on making a house wife. If domestic science is offered in school, she may learn to cook and sew while she is young; and as one of our writers says, That which is not learned in youth is not learned well in old age. One may say, "Why is it necessary to teach education?" Many men and women plan on making teaching their vocation; so in order to make a success as teachers they should prepare by studying how and what to teach. With these things before us, I am sure that all will agree that vocational education should be taught in our schools.

Lois Freeman.

THE FAMILY

The marriage ceremony is one of the most interesting and solemn spectacles that social life presents. It awakens the hearts of all beholders to see a couple in the glow of youth acknowledge their preference and love for each other, and enter a league of perpetual friendship.

Marriage should not be entered blindly or hastily. It should be made a study. Both male and female should have knowledge of the duties which married life involves.

In the selection of a wife a pure loving heart and good common sense are many times more valuable than personal beauty or wealth. Such a woman is a helpmeet as the Creator designed a wife to be. It is an error, which has proved fatal to many young

actions which is shocking to every sensitive and tender feeling.

The family is the Eden of young attachments, and here should be planted all the germs of love. The sunshine and flower of life spring from the family. It is around the memories of the family that cluster the happiest and sometimes the saddest of the recollections of youth. There is the thought of brother and sister, perhaps now gone forever; of childish sorrow and grief; of the prayers of the father and mother. The family affections cannot be honored with too deep a reverence; they cannot be cultivated with too great a care; they cannot be cherished with too much solicitude. The family is the center of our present happiness and the springs of our deepest and strongest tides of joy. When the family affections are duly cultivated all others follow as a natural consequence.

The family suggests one of the sweetest words in the English vocabulary, that is, Home. Too often house and home are confused. Home is only a place of shelter while home is the family joined together by love, affection, and loving instincts whose source is beyond human beings to fathom. In all families there is a love and affection between member and member that does not exist between the members and others outside the family. But in many families this love and affection is barbarous. There are many such families, and they do not constitute true homes.

Before entering into the holy bonds of matrimony, one should consider and make a thorough study of the family. The purpose of marriage is to increase the human family, but by unwise selecting of mates and insufficient knowledge of the human body, many inebrates, idiots, and deformed are added to the human family. Notwithstanding the money and trouble these deformed beings are to the human family as a whole, they are a source of unhappiness and trouble to the individual family.

To the sorrow of the great human family, too many seemingly happy and perfect families and homes are broken and only threads of sorrow, disappointment and we are left; all springing from the acts of wilful disobedient children, or by the rash, ungodly acts of the father and mother. In the

primitive age the family ties were sacred and the word "obey" was unquestioned in the marriage service. But now if man and woman take a fancy that they wish to enter the bonds of matrimony, they do so with the thought uppermost in their minds that if they find the bonds of matrimony too complex they have an outlet, and this outlet is divorce. This great evil has caused the degeneration and ruin of many otherwise perfect families. We cannot expect the children to be obedient when the mother and father are divorced, married again, or as is the case many times, have never been married.

There are more divorces and unhappy marriages to-day than ever before in the history of the human family, consequently, there are fewer perfect families.

To make a perfect family, one by which all may pattern, the lovers must be of the same class, they must fully understand one another, and appreciate the faults as well as the merits of each other, for no one is without faults. Above all they must not enter marriage for the sake of marriage alone, neither for the sake of money, nor a position in society, but for love's sake. After marriage they must help to increase the human family, not by rearing criminals or disobedient children; these only decrease and lower morals, but they must rear children to respect home, and to be obedient and willing to do their duty, regardless of the pain and trouble they may encounter. This is the kind of family the world needs.

Elizabeth Thacker,
College Freshman.

Van Bonneau has just closed a mission meeting at Old Warden, a point ten miles southeast of Gunter. The people of the community showed him much kindness and heard the preaching with interest.

"Three things fix a man's value in life—his knowledge, or what he knows; his ability, or what he can do; his character, or what he is."

"The well educated man is one who realizes that he has just begun to nibble at the edges of the vast mountain of knowledge."

"Sincerity and truthfulness are the heartblood of education."—Henry Fairchild Osborn.