

WEST TEXAS BAPTIST

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No. 7

DISTRICT MISSIONARY STRESSES 100,000 CLUB

Southern Seminary Conference To Be Held March 11th To 15th

In writing of the coming important conference to be held at the Southern Baptist Theological Seminary President Sampey has given out the following statement:

Each year these Conferences have been richer and more largely attended. The 1935 series promises to be one of the most interesting and fruitful of all. President Sampey's fortieth year of service on the International Lesson Committee will be celebrated, and the occasion will bring together notable leaders in the field of Religious Education from over the nation. The theme of the Conference will be: "Forty Years of Progress in Religious Education."

The Gay Lectures will be given at the same time by one of the world's outstanding missionary statesmen, Dr. Nicol Macnicol, of India, whose general subject will be, "Christianity and the Other Religions."

The tentative schedule for the week follows:

Monday, March 11

10:00 to 11:00—Sectional Conferences of the Louisville Ministerial Association.

11:00 to 12:30—Meeting of Ministerial Association, with address by Dr. Burroughs.

8:00 to 9:00 P. M.—Address "Economic Rebuilding," Dr. Hugh Magill.

Tuesday Through Friday

9:00 to 10:00—Promoting the New Training Course for Sunday School Workers, led by selected workers.

10:00 to 11:00—The Gay Lectures, Dr. Nicol Macnicol, of India.

Tuesday—"The Religions: Fundamental Differences."

Wednesday—"The Religions: The Fruit They Bear."

Thursday—"Oriental Influences in the West."

Friday—"The Limits of Syncretism."

11:00 to 12:00—"Forty Years of Sunday School History."

Tuesday—Dr. R. E. Magill, Southern Presbyterian.

Wednesday—Dr. E. B. Chappell, Southern Methodist.

Thursday—Dr. Ira M. Price, Northern Baptist.

Friday—Dr. I. J. Van Ness, Southern Baptist.

12:00 to 1:00—Present Trends in Religious Education, Dr. Harry C. Munro.

3:00 to 4:00—Conferences with Seminary Representatives, President John R. Sampey and Dr. G. S. Dobbins.

7:00 to 8:00—"Facing the Future."

"In the Religious Education of Children," Miss Willie Jean Stewart.

"In the Religious Education of Adolescents," Miss Mary Virginia Lee.

"In the Religious Education of Young People and Adults," Mr. William P. Phillips.

"In Church School Administration," Mr. Harold Ingraham.

8:00 to 9:00—"Religious Education in an Age of Social Rebuilding."

Monday—"Economic Rebuilding," Dr. Hugh Magill.

Tuesday—"Educational Rebuilding," Dr. Harry C. Munro.

Wednesday—"World Rebuilding," Dr. Robert M. Hopkins.

Thursday—"Spiritual Rebuilding," President John R. Sampey.

Friday—"The Authority of Christianity," Dr. Nicol Macnicol.

A limited number of men can be entertained in Mullins Hall at \$1.00 per day. Entertainment may be had in private homes near the Seminary at reasonable rates. Writes at once to Mr. W. S. Bullard, Superintendent, for reservations.

Urges Churches To Stress Movement During February

The West Texas Baptist is devoting considerable space this week to the Hundred Thousand Club movement. We are carrying stories from the work being done at Baptist Bible Institute, New Orleans, and at the Southern Seminary at Louisville, two of the agencies to be benefitted from the movement. Our own great Southwestern Seminary at Fort Worth is another agency of the Southern Baptist Convention, and from time to time we carry stories of the work of this institution throughout the world. The hospital at New Orleans and the Home and Foreign Mission Boards are the other Southern Baptist agencies. We are publishing below an appeal from Rev. J. D. Brannon, missionary for District 17, urging our pastors to rally to this movement during the next four weeks. The appeal follows:

The plan of the Hundred Thousand Club is not to put on a high pressure program to enlist members, but with an earnest effort to plainly present it and give the people a chance to enlist on their free will.

Tell the people that it is one dollar a month, over and above all other gifts, every cent of which goes to paying Baptist debts, that paying these debts is paying for mission work, though already done, just as much as sending out new missionaries to do mission work in the future. Let them know that our present program of missions is being seriously hampered by the burden of debts.

How To Present It

Several ways are being used in presenting the Hundred Thousand Club, viz:

1. A public presentation. Let the pastor explain its operation. Let some class present a playlet, distribute tracts and pledge cards, have them properly signed and turned in by a certain time.

2. Presentation before classes or B. Y. P. U.'s or W. M. S.'s. Let the teacher or leader of these departments present the plan, take individual subscriptions first, then in some cases two or four people may want to go together and subscribe for a \$1.00 a month. In such case get all their names on one card, and have one responsible for collecting it each month. Sometimes a whole class or union may want to make a pledge for \$1.00.

3. Individual presentation. Some pastors are going from one individual to another, and securing a goodly number of pledges.

Who Should Present It

Of course the pastor is the main man, but in some cases he has so many things to present, it would be well for someone else to help in this work. Let the Superintendent, B. T. U. director, W. M. S. president, or one of the deacons, accept this as their obligation, study it thoroughly and present it.

What To Do With the Pledges
Keep the pledge cards in possession

CROSS PLAINS READY FOR RURAL CONFERENCE

J. D. BRANNON,
Missionary District 17.

The Cross Plains Baptist Church, under the leadership of their Pastor, Rev. C. A. Voyles, will have a Rural Pastors Conference, February 4-8, at which time all pastors of fourth and half-time churches will be given free entertainment.

The program will begin Monday evening and run each day, from 10:00 to 12:00 A. M., from 2:00 to 4:00 P. M. and from 7:00 to 9:00 P. M.

The Rev. Hal C. Wingo, pastor of First Baptist Church, Santa Anna, will teach the book of Galatians two hours each day. The Rev. J. D. Brannon, District Missionary, will teach the book of Acts two hours each day, and the pastor, Rev. C. A. Voyles, will lead a round-table discussion each afternoon, on the problems of rural churches. The Rev. Joe R. Mayes, pastor at Baird, will lead the music.

This is a most excellent and unusual opportunity for the rural pastors to come together, for fellowship, Bible study, and the deepening of spiritual life. Large numbers of them are planning to come, and high hopes are being entertained for the good that shall come from these hours together.

of the local church treasurer. Send a list of the names and addresses to the Associational Organizer, and a list to Dr. Frank Tripp, St. Joseph, Missouri. Dr. Tripp will send each church envelopes for the collection of this fund. The treasurer of the church will send it at the close of each month to Mr. George Mason, Burt Building, Dallas, giving the name of the church, pastor, treasurer, and association, stating that it is for the Hundred Thousand Club.

Truth will not make us rich, but it will make us free.

Alcohol Patients Begin To Crowd Hospitals, Say Authority on Temperance

During the first eleven months of 1934 there was an increase of approximately 34 percent in the number of patients admitted for the treatment of alcoholism in 27 typical hospitals throughout the country as compared with the number admitted during the corresponding eleven months of 1933. The hospitals queried are located in the north, south, east, and west, and in Hawaii.

"There has been a steady increase in the amount of alcoholism and the number of alcoholics during the past two-year period and this is particularly true of the past year," says Dr. G. M. Webster, Patton State Hospital, Patton, California.

The Keeley Institute at Dwight, Illinois, famous hospital for alcoholics admitted 516 patients during 1933 and 723 patients during the entire year of 1934, an increase of 40 percent. The Keeley Institute is now operating ten branches at other places in the United States. There has been an increase in the number of patients at the branches this year as compared with the number treated last year, and the number of branches has also increased.

The investigation clearly indicates an increase in alcoholism throughout the country and points to the certainty of still larger increases in the future. Various physicians expressed the opinion that the number of cases appearing in hospitals will be much larger as present conditions have increasing effect.

Dr. J. Y. Simpson of the Simpson-Major Sanitarium of Kansas City, Mo., says: "It always takes a certain length of time for the alcoholic to become sufficiently advanced into the disease to recognize the need of medical aid, and there are thousands of people who are drinking now, who, in a comparatively short period of time, will be in institutions for treatment. The mere fact that indulgence in alcohol is now looked upon as legal and respectable is going to make a great change."

A typical record is that of the Washington Home, Boston, Mass., which admitted 443 patients during eleven months in 1933 and 711 for the same months of 1934. In Chicago, admission to the Washington Home and the Martha Washington Hospital were 184 for eleven months in 1933 and 343 for eleven months of 1934.

Particular significance is attached to the comparative number of first admissions and readmissions in the two years. In the Westbrook Sanitarium at Richmond, Virginia, the number of first admissions for eleven months of 1933 was 74 and for eleven months of 1934, 97; while the readmissions numbered 19 and 73 respectively.

In a recent letter to the Research Department of the Methodist Board of Temperance, Rev. Edgar E. Atherton, pastor of the Methodist Episcopal Church at Dwight, Illinois, tells of conditions in the old days, when the saloon was turning out drunks at a rapid rate, the effect of prohibition in 1920, and the effect of repeal.

"There were literally hundreds of patients at the Keeley Institute at Dwight, all of the time—as many as six or seven hundred a month," writes Mr. Atherton. "The rooming houses could not accommodate them so the Keeley Company built a fine hotel to lodge the patients. There were about 80 branches and these did a fine business. From 1910 to 1920 there was an appreciable slump due partly to the establishment of branches, but also, I feel sure, to the effective work of prohibition education. In 1920 (when national prohibition came), the Keeley Company sold its fine medical plant and hotel to the United States Government for a veterans' hospital and moved to its present quarters two blocks away. At the time this move was made, the Keeley Company had only four patients but they did not go out of business as was reported." (Continued on page four)

Dr. Ray Gives Six Reasons Why It Is Hard To Get And Keep Country Pastors

(Continued from last week)
(Editor's Note: The following is the conclusion of an article on the Rural Church, delivered recently at the Rural Conference at Mt. Calm by Dr. Jeff D. Ray of the Southwestern Seminary.)

Having said this much about the plain duty of helping these country churches in the matter of securing and supporting the right sort of pastors, may I now give you six reasons why it is so difficult for a country church to get and keep a pastor? My only reason for mentioning these difficulties is that if we clearly see the difficulties we will be more apt to set our hearts and our brains to the task of removing them.

The first is lack of outside help. If a town church becomes pastorless the fact is immediately published in the denominational papers and good men—college presidents, secretaries and other altruistic brethren are "moved" to suggest this one or that one as suitable pastoral material. Thus without seeking it—and sometimes to the point of nausea—the

town church is furnished a list of available preachers. Not so the country church. It might be without a pastor a year and the fact would not reach the denominational paper, and even if the fact becomes known altruistic brethren seldom feel the urge to help such church find and secure a pastor. Seeking or being the unsought beneficiary of recommendations from "our leaders" to this church and that may be defended within limits, but no one familiar with the facts doubts that sort of thing is being shamefully overworked. The only point I am making here is that whatever proper help a church may receive from that kind of procedure, the country church usually does not get it.

But another difficulty that confronts the country church in securing a pastor is the incompetence of much of the available material. Not long since an intelligent country layman said to me, "I do not know what our church is going to do for a pastor." When I suggested that there were twenty preachers in the county (Continued on page 8)

Baptist Bible Institute At New Orleans, Is Great Mission Station

The skies are brightening for our Baptist Bible Institute. The school has won its place in the confidence and love and prayers and gratitude of our people. There is heard very rarely and more any suggestion as to curtailing its endeavor to minister wisely and fully to the great number of students in its immediate territory.

The practical activities have been attended by the same divine blessings and have resulted in miracles of grace and in giving the gospel to thousands. More this year than in the past Doctor Shepard and those working with him have tried to so relate our meetings to our regular Baptist work as to strengthen any stations which the churches are planting and maintaining. Constant endeavor is made to follow up manifestations of interest. Necessarily some of the seed must fall into unresponsive soil, and yet much will bring rich harvests unknown to us and will be gathered by other workers here and elsewhere.

Student Report

The work of practical activities and of faculty and student pastors maintains the same high level and brings continued gratifying results:

Number of churches served	62
New churches and missions organized	5
Number dealt with personally	3,540
Number conversions	2,422
Number additions by baptism	1,158
Number additions by letter and otherwise	648
Number sermons preached	6,736
Present church membership	4,263
Gospels, tracts, and New Testaments given	11,494
Amount gifts to local work	\$23,909.41
Amt. gifts to Co-op. work	\$ 4,260.17

The mission work in New Orleans was done in thirty-one mission stations, counting jails, street corners, missions, and hospitals. In persons

dealt with there is an increase of 1,316. An increase of 178 is also noted in the number professing conversion, and there were more Gospels distributed by the students.

The night classes have done excellent work this session. Studies have been from our regular courses, two hours from Tuesday being transferred to Monday night. One is a study of the Bible, book by book, from the angle of evangelism. The other is from Religious Education No. 2, and gives attention to the principles of teaching and the available material. These night classes are especially for workers in New Orleans.

The Correspondence students use the same textbooks as the students who attend classes in the Bible Institute and other schools. A similar examination is given and the same high grade of work required. The student must make a written report on every lesson, and his work is graded and the grades recorded.

The one-year courses include the Biblical, W. M. U., Practical, Language and Historical, and Theological Groups, and are arranged for busy pastors and others who would like a year's training. Should the students desire to continue, they will not lose credit and will be in line for further study.

The student pastors have continued to go out in many directions each week-end, and to minister to weak churches and mission stations. They have helped in planting new stations and in founding new churches. There have been times when their lives have been threatened, and when they have proved their faith by their readiness to suffer for Christ's sake. They have often gone forth in tears, but they have had faith to believe in the certain harvest.

The distribution of Bibles and Gospels (Continued on page three)

Professor Eastman Notes Improved Movie Output Since Beginning of Crusade

Noted Authority Finds Church Crusade Has Been Successful—Urges Religious People Continue Campaign

(By N. C. J. C. News Service)
NEW YORK, Jan. 10.—An improvement in the output of motion pictures since the inauguration of the campaign for more wholesome movies by Protestant, Catholic and Jewish groups, is noted by Fred Eastman, Professor of Biography, Literature and Drama at the Chicago Theological Seminary in a series of articles copyrighted by the National Conference of Jews and Christians News Service which have just appeared in religious journals throughout the country.

Pictures Improving

Discussing the improvement in the output of pictures since the campaign was launched, Professor Eastman declares that "the motion picture industry's code of ethics is now actually in practice, that the pictures scheduled for 1934-5 production are of a higher tone and quality than the output of preceding years, and that better pictures are paying. This improvement he credits largely to the boycott initiated by church groups. He declares, however, that the motion picture producers have not been converted to the idea of producing only clean and wholesome pictures.

"They are happy, if somewhat bewildered, to find that better pictures are paying," he declares. "But the naive alone will believe that the industry will from now on produce only the 'socially valuable' pictures. As soon as the Legion of Decency stops spanking we may expect to find the industry returning to the older and easier formulas of sex and crime exploitation to make money. No sense of social responsibility is yet discernable in the motion picture industry." Church Aims Misinterpreted
Professor Eastman declares that the

movie producers have misinterpreted the aims of the church crusade. "If the producers think that the Catholics, Protestants and Jews, who are working together for better movies, are seeking only decency in films, they think wrong," he maintains. "Religious people want far more. They want honest pictures, sincere pictures, great pictures. They want freedom for the motion picture art to develop in the service of all the people. They want America's good name abroad protected and enhanced—and no longer defamed. They want the local exhibitor freed from the block-booking system so that he may choose his pictures in accordance with the wishes of his clientele. They want the producers to be the allies, not the enemies of the home, the school and the church. They want their cooperation in the task of building a better country and a better world."

Censorship Not Aim

He emphasizes the fact that religious bodies are not aiming at censorship of the movies. "Censorship is futile, for it waits until a picture is made and distributed and then attempts, with a pair of scissors, to cut its unwholesome parts," he declares. "It overlooks entirely the matter of theme and all the subtleties of dramatic treatment."

Professor Eastman urges religious people to continue the campaign until five objectives are realized. These objectives are as follows: (1) Continued patronage of the best; (2) box office boycott through the Legion of Decency; (3) public education through such agencies as the Motion Picture Research Council; (4) legislation to break the block-booking and blind-selling system; (5) a law giving power to the State Department to withhold from foreign circulation those pictures that "might get America into trouble or defame her national reputation."

West Texas Baptist

SAM MALONE

Editor and Publisher

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DO YOU READ OUR ADS?

We call our readers attention to the advertising matter that appears in our columns from time to time. These business firms help make it possible for you to receive the paper. In this issue notice the ads of the following firms: Coca-Cola Company, Yellow Cab Company, Abilene Building Supply Company, Taystee Bread, and Mrs. S. J. T. Williams. Since the death of her husband, Rev. S. J. T. Williams, Mrs. Williams and her son are carrying their grocery business right on. Be sure and read the ads.

MY SHIP

Lord, I could not steer this ship of my life.
I could not guide it through calm and through strife;
I'm sure that the rocks would rend me or shoal,
And night would o'ertake me still far from my goal.

Lord, Thou hast the map, the compass, and all;
Thou knowest each wind and gale that shall fall—
Be Thou my Pilot each mile of the way,
And bring me to harbor at close of the day.

—Gwyn McLendon.

SEEING AND NOT PERCEIVING

I once knew a man who for forty years had lived and worked in the out-of-doors. One day he said to my wife, "Do you know that I have never seen the sunset and beautiful sky, the flowers and birds until you and the Doctor came up here to the country! My eyes have been on the ground all my life." Well, he is not the only person with eyes that see, but do not perceive.

The eye must be a highly important organ, for it is mentioned in the Bible 534 times.

Physical blindness is a sad infirmity; mental blindness is worse, but spiritual loss of sight is a calamity.

Suppose that Jesus could visit us and realizing our blindness should ask, "What is it that you wish to see?" I wonder what we should ask for? Someone who has always had his vision on the ground might ask, "Open my eyes that I may appreciate Thy handiwork in nature—the beauty of the skies, the glory of the sunset, the pageantry of the landscape, the forest and fields awakening to the touch of spring and realize that, as did Elizabeth Browning, 'Earth is just crammed with heaven and every common bush aflame with God'."

Do you remember the story of Turner, the famous English painter, best known for his wonderful landscapes and sunsets? At one of his exhibitions, a man said to him, "Mr. Turner, I never saw any sunsets such as you paint." Turner looked at him and I imagine there was a touch of compassion in his voice as he replied, "Don't you wish you could?" To see a gorgeous sunset and not to be deeply stirred by its beauty is to miss seeing the sunset, and because David had such a rich vision he could say, "The heavens declare the glory of God."

But someone else might ask, "Lord open my eyes in order that I may see my many privileges; that I may appreciate my parents, home, friends, health, happiness, and work." Is it not too true that many of us are in great danger of falling into the sad habit of taking all these things for granted? Many of us fail to realize their value until they are gone—sometimes forever. Begin today to see them all in a new light. —Wilford Allen, M. D., in The Bible To-day.

THE CALL TO CHRISTIANS IN THESE DISTRACTED DAYS

We are living in a day of spiritual and moral crisis. A new paganism has arisen, an open and avowed anti-God propaganda is affecting opinion and conduct all over the world. No one who is familiar with our present-day literature can be in any doubt as to this. The attack is directed especially against the sacredness of marriage and the family, the standards of sexual purity, and those holy ideals of the relation between man and woman which Christ has given us. Large sections of society are definitely anti-Christian and actively hostile to the ideals of Christian morality. The question today is whether the new world order is to be built on crass materialism and force or on those spiritual foundations which alone give man his freedom of soul and human life its true meaning.

Why is it that the Christian churches throughout the world do not speak with greater power at this time? Why is it that at a time like this the Christian Church stands with her life enfeebled, her witnesses weakened, her message obscured and confused, by her own differences and divisions? Why is it we Christians, in all the churches, are not a greater force in the life of the world and that our religion does not mean more to us in our lives?

It is because we do not realize sufficiently the greatness and the divine power of the Lord Jesus Christ.

It is or little use to have great liturgy, glorious music, beautiful forms of worship, noble architecture, if we lack the one thing that gives life and meaning to it all.

We realize so inadequately the power of Christ that our lives as Christians are feeble instead of being radiant with love and faith and courage as they should be. We are feeble in our faith, feeble in our prayers, feeble in our worship and feeble in our spiritual experience.

The chief need of the churches is not more money, or more organization, or more drives and campaigns. The great need of the churches today is more real conversion to Christ.

One of our chief troubles is that we are struggling to get men and women to come to church and to find joy in the services when they are not converted to Christ.

We need the raising of the whole level of the spiritual life of the people. We must make this call full and clear to our younger people as well as to the older ones.—Bishop W. T. Manning before Triennial Synod of Church of England in Canada.

Our Army of Unbelieving Believers

J. B. Cranfill, Dallas, Texas

Isaiah (53:1) asks a vital and penetrating question, "Who hath believed our report?" Two references to this question appear in the New Testament. The immediate import of this question was Messianic and, being Messianic, it covers all the range of Scripture.

What is the report? It concerns itself with man's fall and redemption. It is that Adam was created sinless and, being tempted of Satan, fell, and there fell with him all of his descendants. In Adam, all men died. The fall was not simply a fall from sinlessness into sin, but a fall which, without the intervening love of Christ, consigned every human being to eternal death.

So-called Modernism discounts the Genesis story and, in turn, acclaims Jesus as a good man, a faithful teacher and a well-meaning but deluded adventurer, who, notwithstanding the fact that he was not Divine, did project amiable principles and doctrine that men, if they have time for it, will do well to heed.

But the "report" of God's revelation is that mankind is headed for Hell! John puts it tersely, thus, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life." John the Baptist came preaching repentance. After His baptism and acclamation as the Son of God, Jesus began preaching repentance. The whole New Testament thesis concerns itself with repentance and salvation through Christ's redeeming blood.

Do We Believe the Gospel?

The trouble with us is that, notwithstanding the vitalities of this Gospel, which was first preached by the priests and prophets of the Old Testament and afterwards proclaimed in the New, we do not believe it ourselves. If professed Christians had through the ages believed this Gospel, the world wouldn't be where it is now.

Religion in many lives is a traditional convenience and used as we use umbrellas, on a rainy day.

When the weather is fair and the circumambient air is filled with singing birds, our religion doesn't spell much for us. We do want it for ourselves and for our children. We want the children to go to Sunday-school while we stay home and read the daily papers, but we are not taking our Christianity seriously to heart.

Worst of all, we preachers do not believe it. If the genial, kindly, noble men who occupy our pulpits really believed this Gospel, we would throw away most of our sermons and blaze forth upon a suffering, sinning, dying world with new messages, hot from our breaking hearts. Literally, under the guidance of God, we would burn our sermons into men's thoughtless minds and lives.

Now and then men have come into this Christian life who have believed this Word. Enoch believed it and walked with God. Elijah believed it and was translated. Elisha believed it and raised the dead. Joseph believed it and saved an empire. Moses believed it and led the children of Israel out of slavery into the promised land.

Many believe it like Samson believed it. This giant of the olden days really believed God and loved Him, but he didn't believe and love enough. In an unguarded moment, with his head in Delilah's lap, his spirit was beguiled into a betrayal of life's higher and nobler things, and thereafter, with his eyes punched out, he was grinding at a Philistine mill.

Yes, sinner though he was, he believed, and God did for him what He does for us when we go wrong—He loved him back into the highway of life's nobler things so that when his strength returned (and every weak Christian's strength will return if he will return to God), he destroyed more of God's enemies in his death than he had destroyed in all his life.

Early Christians Believed

The early Christians believed Christ and followed Him. All the Apostles, save the betrayer, sealed their faith with their blood. You would hardly expect Peter to make a brave martyr, but he did. He is my favorite of all the twelve. I love him because I am so much like he was. I don't mean that I am saintly like he was or that I could sweep thousands into the Kingdom with one sermon or that I could write epistles such as he wrote, but what I do mean is, that my faults are quite like the faults Peter had, and as shame-facedly confessed. But he suffered martyrdom, being crucified head-downward.

We are mistaken if we think these impulsive hot-heads of Christendom are cowards. Far from it! They are among the bravest of the brave, and yet, on the other hand, at times among the weakest of the weak. Peter flashed out his sword in Gethsemane and cut off the ear of Malchus, missing the cleaving of his skull by a hair's breadth. He really meant to cleave his brain, but, after all that, this versatile, soaring, believing and unbelieving apostle cursed and swore and denied Jesus and played the craven coward most shamefully.

But he came back. The difference between a Christian and one not a Christian is that the Christian always comes back. You may turn a Christian out of the church, but he'll come back. Peter went out and wept bitterly. That's the way of these impulsive saints. They weep their hearts out on account of their sins, and then creep back into the Kingdom, take a back seat, chant the praises of God, hurry again to the front and when at their best cry out, "Thou art the Christ, the Son of the living God!"

If our preachers believed the things they preach, they'd preach them differently. They would pitch their lives to a loftier key if they were really saturated with these truths of God. John Chrysostom believed this Word. He was the man of the silver tongue and the golden voice. Savonarola believed it and went to his martyrdom with a song. John Bunyan believed it and, uncomplainingly, remained in Bedford jail twelve long, harrowing years. His was an outlying evidence of the truths of that Scripture, "The Word of God is not bound." He sent it out of Bedford jail, flying to the uttermost parts of the earth.

Administers to Dying Man

Dr. B. H. Carroll related that once when he was holding a revival under a brush arbor, a wagon was driven right up under the pulpit and in that wagon, lying on a pallet, was a dying man. Carroll saw that he was dying. He stepped down from the pulpit and ministered to this last-minute hearer who had but a few breaths left. These consumptives are conscious when they die. This man was not a Christian, but did not want to spend eternity in hell. Carroll

taught him the way of life, and in the next few moments the face of the dying man was wreathed in smiles. The preacher told him, "There's no river for the Christian to cross when death draws nigh. If, when you come to the river, you find it isn't there, squeeze my hand."

The man's eyes closed, and he seemed dead, but in few moments he opened his eyes, and whispered, "Brother Carroll, no river; all is bright," and was swept into glory.

We have been told during the last few years that emergencies exist in our world and hence we have to have all kinds of ways and means of stimulating what we call "recovery." An emergency exists in our world all the time. With every pulsation of the heart, some soul is swept into eternity, but we preachers preach with such apathy and indifference that one would think we and all the hearers were to live always (Our type emphasis.—Ed.)

Really, we don't believe we are going to die. I remember how solemn death was in the corner of the world where I was reared. Hearts broke when neighbors died, but now so many die, so many funerals must be preached, so many death notices appear in the press, that, like men in battle, death to us seems only something in the day's work. If we could know that in every audience some eternity-bound soul will never hear another sermon, we'd project the saving Message of Christ—everyone of us who has really committed himself to His salvation. Read again Peter's sermon at Pentecost, and Stephen's sermon as he faced death.

A Revival Needed

I have been proclaiming in these columns that we need a revival of religion. We do. We preachers need it. All the members need it. We need to believe our own words. We need a new concept of the solemnity of life and the certainty of death. We need to preach the coming judgment and the terrors of hell.

We need it for ourselves and for our audiences. There's no blood on the sacrifice in these hectic days. There's not much blood in our preaching. We occupy our pulpits, but don't fill them. The world doesn't need literature; it needs life. It doesn't need eloquence; it needs salvation. WHEN OUR PREACHERS, WITH BURNING HEARTS, PROCLAIM THIS MESSAGE IN HEAVENLY LANGUAGE, THERE WILL OVER-SWEEP OUR WORLD A REVIVAL SUCH AS HAS NOT BEEN SEEN IN A HUNDRED YEARS.

In the Sunday School Times, Dr. D. J. Fleming tells the story of how the Boxers in the Boxer Uprising in China "captured a mission school, blocked all gates but one, placed a cross in front of it, and sent word that anyone who trampled on that cross went free, but that anyone who stepped around it would be immediately killed. The first seven students trampled on the cross, went free. The eighth, a girl, knelt before the cross, rose, and went on to be shot. All the rest in a line of a hundred students followed her example. Thirty thousand such Chinese converts chose death rather than deny their Master."—Western Recorder.

Sayings of Dr. A. T. Robertson

Compiled by Dr. R. G. Lee, Memphis, Tenn.

"Peter was not flattered by the need of Christ's earnest prayers for his welfare and loyalty."

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"Even the heathen have the evidence of nature to show the existence of God—as Paul argues in Romans—so that they are without excuse!"

THE CHOSEN THREE

"He suffered no man to follow Him save Peter, and James, and John the brother of James."—Mark 5:37.

Did few, Lord, care to climb that day
The toilsome steeps with Thee?
That Peter, James, and John should there
Thy glory see?

Did few, Lord, crave to watch and pray
In Thy Gethsemane?
That Peter, James, and John again
Were chosen three?

Or, did few dare, by sorrow's way,
Press on to Calvary?
That women wept there, and but John
Remained of three?

Thy chosen, Lord, just common clay!
Led out to Bethany,
That faith's bright beacon, kindled there,
The world might see!

Lord, choose e'en frailer still today!
Lead out to Bethany
Thy blind, Thy dull, and teach us this:
To follow Thee!

—F. I. Clark in The Witness.

West Texas Baptist

SAM MALONE

Editor and Publisher

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DO YOU READ OUR ADS?

We call our readers attention to the advertising matter that appears in our columns from time to time. These business firms help make it possible for you to receive the paper. In this issue notice the ads of the following firms: Coca-Cola Company, Yellow Cab Company, Abilene Building Supply Company, Taystee Bread, and Mrs. S. J. T. Williams. Since the death of her husband, Rev. S. J. T. Williams, Mrs. Williams and her son are carrying their grocery business right on. Be sure and read the ads.

MY SHIP

Lord, I could not steer this ship of my life.
I could not guide it through calm and through strife;
I'm sure that the rocks would rend me or shoal,
And night would o'er take me still far from my goal.

Lord, Thou hast the map, the compass, and all;
Thou knowest each wind and gale that shall fall—
Be Thou my Pilot each mile of the way,
And bring me to harbor at close of the day.

—Gwyn McLendon.

SEEING AND NOT PERCEIVING

I once knew a man who for forty years had lived and worked in the out-of-doors. One day he said to my wife, "Do you know that I have never seen the sunset and beautiful sky, the flowers and birds until you and the Doctor came up here to the country! My eyes have been on the ground all my life." Well, he is not the only person with eyes that see, but do not perceive.

The eye must be a highly important organ, for it is mentioned in the Bible 534 times.

Physical blindness is a sad infirmity; mental blindness is worse, but spiritual loss of sight is a calamity.

Suppose that Jesus could visit us and realizing our blindness should ask, "What is it that you wish to see?" I wonder what we should ask for? Someone who has always had his vision on the ground might ask, "Open my eyes that I may appreciate Thy handiwork in nature—the beauty of the skies, the glory of the sunset, the pageantry of the landscape, the forest and fields awakening to the touch of spring and realize that, as did Elizabeth Browning, 'Earth is just crammed with heaven and every common bush aflame with God'."

Do you remember the story of Turner, the famous English painter, best known for his wonderful landscapes and sunsets? At one of his exhibitions, a man said to him, "Mr. Turner, I never saw any sunsets such as you paint." Turner looked at him and I imagine there was a touch of compassion in his voice as he replied, "Don't you wish you could?" To see a gorgeous sunset and not to be deeply stirred by its beauty is to miss seeing the sunset, and because David had such a rich vision he could say, "The heavens declare the glory of God."

But someone else might ask, "Lord open my eyes in order that I may see my many privileges; that I may appreciate my parents, home, friends, health, happiness, and work." Is it not too true that many of us are in great danger of falling into the sad habit of taking all these things for granted? Many of us fail to realize their value until they are gone; sometimes forever. Begin today to see them all in a new light.—J. Wilford Allen, M. D., in The Bible To-day.

THE CALL TO CHRISTIANS IN THESE DISTRACTED DAYS

We are living in a day of spiritual and moral crisis. A new paganism has arisen, an open and avowed anti-God propaganda is affecting opinion and conduct all over the world. No one who is familiar with our present-day literature can be in any doubt as to this. The attack is directed especially against the sacredness of marriage and the family, the standards of sexual purity, and those holy ideals of the relation between man and woman which Christ has given us. Large sections of society are definitely anti-Christian and actively hostile to the ideals of Christian morality. The question today is whether the new world order is to be built on crass materialism and force or on those spiritual foundations which alone give man his freedom of soul and human life its true meaning.

Why is it that the Christian churches throughout the world do not speak with greater power at this time? Why is it that at a time like this the Christian Church stands with her life enfeebled, her witnesses weakened, her message obscured and confused, by her own differences and divisions? Why is it we Christians, in all the churches, are not a greater force in the life of the world and that our religion does not mean more to us in our lives?

It is because we do not realize sufficiently the greatness and the divine power of the Lord Jesus Christ.

It is of little use to have great liturgy, glorious music, beautiful forms of worship, noble architecture, if we lack the one thing that gives life and meaning to it all.

We realize so inadequately the power of Christ that our lives as Christians are feeble instead of being radiant with love and faith and courage as they should be. We are feeble in our faith, feeble in our prayers, feeble in our worship and feeble in our spiritual experience.

The chief need of the churches is not more money, or more organization, or more drives and campaigns. The great need of the churches today is more real conversion to Christ.

One of our chief troubles is that we are struggling to get men and women to come to church and to find joy in the services when they are not converted to Christ.

We need the raising of the whole level of the spiritual life of the people. We must make this call full and clear to our younger people as well as to the older ones.—Bishop W. T. Manning before Triennial Synod of Church of England in Canada.

Our Army of Unbelieving Believers

J. B. Cranfill, Dallas, Texas

Isaiah (53:1) asks a vital and penetrating question, "Who hath believed our report?" Two references to this question appear in the New Testament. The immediate import of this question was Messianic and, being Messianic, it covers all the range of Scripture.

What is the report? It concerns itself with man's fall and redemption. It is that Adam was created sinless and, being tempted of Satan, fell, and there fell with him all of his descendants. In Adam, all men died. The fall was not simply a fall from sinlessness into sin, but a fall which, without the intervening love of Christ, consigned every human being to eternal death.

So-called Modernism discounts the Genesis story and, in turn, acclaims Jesus as a good man, a faithful teacher and a well-meaning but deluded adventurer, who, notwithstanding the fact that he was not Divine, did project amiable principles and doctrine that men, if they have time for it, will do well to heed.

But the "report" of God's revelation is that mankind is headed for Hell. John puts it tersely, thus, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life." John the Baptist came preaching repentance. After His baptism and acclamation as the Son of God, Jesus began preaching repentance. The whole New Testament thesis concerns itself with repentance and salvation through Christ's redeeming blood.

Do We Believe the Gospel?

The trouble with us is that, notwithstanding the vitalities of this Gospel, which was first preached by the priests and prophets of the Old Testament and afterwards proclaimed in the New, we do not believe it ourselves. If professed Christians had through the ages believed this Gospel, the world wouldn't be where it is now.

Religion in many lives is a traditional convenience and used as we use umbrellas, on a rainy day.

When the weather is fair and the circumambient air is filled with singing birds, our religion doesn't spell much for us. We do want it for ourselves and for our children. We want the children to go to Sunday-school while we stay home and read the daily papers, but we are not taking our Christianity seriously to heart.

Worst of all, we preachers do not believe it. If the genial, kindly, noble men who occupy our pulpits really believed this Gospel, we would throw away most of our sermons and blaze forth upon a suffering, sinning, dying world with new messages, hot from our breaking hearts. Literally, under the guidance of God, we would burn our sermons into men's thoughtless minds and lives.

Now and then men have come into this Christian life who have believed this Word. Enoch believed it and walked with God. Elijah believed it and was translated. Elisha believed it and raised the dead. Joseph believed it and saved an empire. Moses believed it and led the children of Israel out of slavery into the promised land.

Many believe it like Samson believed it. This giant of the olden days really believed God and loved Him, but he didn't believe and love enough. In an unguarded moment, with his head in Delilah's lap, his spirit was beguiled into a betrayal of life's higher and nobler things, and thereafter, with his eyes punched out, he was grinding at a Philistine mill.

Yes, sinner though he was, he believed, and God did for him what He does for us when we go wrong—He loved him back into the highway of life's nobler things so that when his strength returned (and every weak Christian's strength will return if he will return to God), he destroyed more of God's enemies in his death than he had destroyed in all his life.

Early Christians Believed

The early Christians believed Christ and followed Him. All the Apostles, save the betrayer, sealed their faith with their blood. You would hardly expect Peter to make a brave martyr, but he did. He is my favorite of all the twelve. I love him because I am so much like he was. I don't mean that I am saintly like he was or that I could sweep thousands into the Kingdom with one sermon or that I could write epistles such as he wrote, but what I do mean is that my faults are quite like the faults Peter had, and as shame-facedly confessed. But he suffered martyrdom, being crucified head-downward.

We are mistaken if we think these impulsive hot-heads of Christendom are cowards. Far from it! They are among the bravest of the brave, and yet, on the other hand, at times among the weakest of the weak. Peter flashed out his sword in Gethsemane and cut off the ear of Malchus, missing the cleaving of his skull by a hair's breadth. He really meant to cleave his brain, but, after all that, this versatile, soaring, believing and unbelieving apostle cursed and swore and denied Jesus and played the craven coward most shamefully.

But he came back. The difference between a Christian and one not a Christian is that the Christian always comes back. You may turn a Christian out of the church, but he'll come back. Peter went out and wept bitterly. That's the way of these impulsive saints. They weep their hearts out on account of their sins, and then creep back into the Kingdom, take a back seat, chant the praises of God, hurry again to the front and when at their best cry out, "Thou art the Christ, the Son of the living God!"

If our preachers believed the things they preach, they'd preach them differently. They would pitch their lives to a loftier key if they were really saturated with these truths of God. John Chrysostom believed this Word. He was the man of the silver tongue and the golden voice. Savanorola believed it and went to his martyrdom with a song. John Bunyan believed it and, uncomplainingly, remained in Bedford jail twelve long, harrowing years. His was an outlying evidence of the truths of that Scripture, "The Word of God is not bound." He sent it out of Bedford jail, flying to the uttermost parts of the earth.

Administers to Dying Man

Dr. B. H. Carroll related that once when he was holding a revival under a brush arbor, a wagon was driven right up under the pulpit and in that wagon, lying on a pallet, was a dying man. Carroll saw that he was dying. He stepped down from the pulpit and ministered to this last-minute hearer who had but a few breaths left. These consumptives are conscious when they die. This man was not a Christian, but did not want to spend eternity in hell. Carroll

taught him the way of life, and in the next few moments the face of the dying man was wreathed in smiles. The preacher told him, "There's no river for the Christian to cross when death draws nigh. If, when you come to the river, you find it isn't there, squeeze my hand."

The man's eyes closed, and he seemed dead, but in few moments he opened his eyes, and whispered, "Brother Carroll, no river; all is bright," and was swept into glory.

We have been told during the last few years that emergencies exist in our world and hence we have to have all kinds of ways and means of stimulating what we call "recovery." An emergency exists in our world all the time. With every pulsation of the heart, some soul is swept into eternity, but we preachers preach with such apathy and indifference that one would think we and all the hearers were to live always (Our type emphasis.—Ed.)

Really, we don't believe we are going to die. I remember how solemn death was in the corner of the world where I was reared. Hearts broke when neighbors died, but now so many die, so many funerals must be preached, so many death notices appear in the press, that, like men in battle, death to us seems only something in the day's work. If we could know that in every audience some eternity-bound soul will never hear another sermon, we'd project the saving Message of Christ—everyone of us who has really committed himself to His salvation. Read again Peter's sermon at Pentecost, and Stephen's sermon as he faced death.

A Revival Needed

I have been proclaiming in these columns that we need a revival of religion. We do. We preachers need it. All the members need it. We need to believe our own words. We need a new concept of the solemnity of life and the certainty of death. We need to preach the coming judgment and the terrors of hell.

We need it for ourselves and for our audiences. There's no blood on the sacrifice in these hectic days. There's not much blood in our preaching. We occupy our pulpits, but don't fill them. The world doesn't need literature; it needs life. It doesn't need eloquence; it needs salvation. WHEN OUR PREACHERS, WITH BURNING HEARTS, PROCLAIM THIS MESSAGE IN HEAVENLY LANGUAGE, THERE WILL OVER-SWEEP OUR WORLD A REVIVAL SUCH AS HAS NOT BEEN SEEN IN A HUNDRED YEARS.

In the Sunday School Times, Dr. D. J. Fleming tells the story of how the Boxers in the Boxer Uprising in China "captured a mission school, blocked all gates but one, placed a cross in front of it, and sent word that anyone who trampled on that cross went free, but that anyone who stepped around it would be immediately killed. The first seven students trampled on the cross, went free. The eighth, a girl, knelt before the cross, rose, and went on to be shot. All the rest in a line of a hundred students followed her example. Thirty thousand such Chinese converts chose death rather than deny their Master."—Western Recorder.

Sayings of Dr. A. T. Robertson

Compiled by Dr. R. G. Lee, Memphis, Tenn.

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—F. I. Clark in The Witness.

Church Membership, Sweetwater Baptist Association

CHURCHES	Is it in a Village, Town, City or Country?	When Constituted	PASTORS AND POST OFFICES	Days of Meeting	CHURCH MEMBERSHIP						Total Present Members	Weekly Prayer Meetings	No. of Meetings Held During Year	Observances of Lord's Supper During Year	Family Visitation	State Baptist Agency
					Gains	Losses	Total	Members Reported	Baptisms	Restorations						
Abilene, First	City	1881	Dr. Millard A. Jenkins, Abilene	Full Time	3,290	51,200	2	199	17	5,776	2,546	Yes	1	4	65	
Abilene, University	City	1905	Rev. C. A. Powell, Abilene	Full Time	755	32,181	1	109	1	9,350	Yes	1	4	62		
Abilene, South Side	City	1905	Rev. W. C. Ashford, Abilene	Full Time	24	79		46		1,068	Yes	1	4	12		
Abilene, Immanuel	City	1921	Rev. W. R. Derr, Abilene	Full Time	219	9	41	39		221	Yes	1	4	7		
Abilene, Trinity	City	1905	Rev. Virgil Reynolds, Abilene	Full Time	70	31	3	29		245	450	Yes	1	1	1	
Abilene, Sunset	City	1923	Rev. Yeater Boyd, Abilene	Full Time	48	6	7	11		50	Yes	1	3	9		
Abilene, Calvary	City	1923	Rev. J. H. Dean, Abilene	Full Time	35	13	15	3		53	Yes	1	3	9		
Blackwell	Village	1881	Rev. J. F. Steele, Blackwell	1st and 3rd	110	13	15	7		129						
Blair	Village	1881	Rev. John E. Walker, Clyde	1st and 3rd	70	2	28	11		86	No	1	4			
Buffalo Gap	Town	1923	Rev. Fred Moreland, Abilene	Full Time	74	4	6	9		70	Yes	1	4			
Caps	Village	1891	Rev. W. H. Hughes, Abilene	Full Time	207	2	7	20		195	No	1	3	11		
Cedar Gap	Country	1884	Rev. J. F. Wood, Fort Worth	Full Time	25	2	2	1		26	No	1	1	2		
Elmdale	Country	1901	Rev. T. L. Nipp, Abilene	1st and 3rd	109	15	10	6		125	No	1	1	1		
Hamby	Country	1929	Rev. T. L. Nipp, Abilene	Full Time	117	11	6	5		127	Yes	1	1	1		
Lawn	Town	1916	Rev. S. J. T. Williams, Abilene	2nd and 4th	105	1	3	5		108	No	1	1	1		
Mt. Olive	Country	1924	Rev. Tom. Burns, Sweetwater	Full Time	37	11	6	3		54	No	1	1	1		
Mt. Pleasant	Country	1900	Rev. D. D. Johnson, Abilene	Fourth	31			2		19						
Merkel	Town	1886	Rev. C. R. Joyner, Merkel	Full Time	383	19	46			383	Yes	1	3	14		
Moro	Country	1912	Rev. Clyde Jackson, Abilene	Full Time	61	13	1	5		49	No	1	1	15		
Neill	Country	1923	Rev. F. A. Hollis, Putnam	Full Time	65	17	13	1		91	Yes	1	3	3		
Nolan	Village	1905	Rev. N. W. Pitts, Abilene	2nd and 4th	141	24	12	10		32	134	No	1	4	12	
Ovale	Country	1895	Rev. N. W. Pitts, Abilene	2nd and 4th	148	11	7	14		173	Yes	1	1	1		
Salt Branch	Country	1895	Rev. N. W. Pitts, Abilene	Second	66	3	6	7		65	No	1	1	1		
Shep	Country	1892	Rev. N. W. Pitts, Abilene	1st and 3rd	96	6	8	7		103	No	1	2	7		
Sweetwater, First	Town	1881	Rev. E. D. Dunlap, Sweetwater	Full Time	538	27	13	37		793	Yes	1	1	17		
Sweetwater, Lamar	Town	1881	Rev. E. D. Dunlap, Sweetwater	Full Time	369	17	17	37		547	Yes	1	1	2		
Trent	Village	1902	Rev. W. H. Howell, Trent	1st and 3rd	18	16	1	8		14	24	Yes	1	1	20	
Tuscola	Village	1902	Rev. Thos. J. Young, Tuscola	2nd and 4th	132	2	4	7		164	Yes	1	1	16		
Tye	Village	1902	Rev. W. H. Howell, Trent	2nd and 4th	132	2	4	7		164	Yes	1	1	16		
View	Village	1902	Rev. Chas. Smith, Abilene	Full Time	11	6		2		87						

(Miss) Inna D. Petty, Clerk of Sweetwater Baptist Association, Abilene, State of Texas.
Rev. C. R. Joyner, Moderator of Sweetwater Baptist Association, Merkel, State of Texas.

Dr. Ray Gives Six Reasons --

(Continued from page 1)
many of them without work, he said, "It is true we have these twenty preachers and they are all good men—not a stain on any of them. But most of our young people are better educated than they are and we have found from experience that, whether it ought to be so or not, it is an uphill business for a preacher to lead our young people when they regard him as an inferior in the matter of education." That is not the high-brow utterance of a cold-blooded theological professor but the deliberate conclusion of a noble country layman who was seeing the thing tried out every year. Every rural high school makes an imperious demand for a better equipped rural ministry. We must get away from the heresy that town churches need educated preachers and country churches do not. Other things being equal, a country church will yield to the touch of a trained preacher quicker and more fruitful response than a town church. Every mark of real refinement and culture the preacher manifests will be appreciated in the country as keenly as in town.

A third thing that stands in the way of the country church getting a pastor is insufficient material support. I have never had the experience but I understand that better men than I am sometimes get their bank checks back bearing the legend "insufficient funds." I am sure this same "insufficient funds" keeps many good preachers from hearing the call to country churches.

A hundred years ago Jesse Mercer said in the Georgia Baptist Convention that he had about quit praying for more preachers and had substituted the prayer that the Lord would untie the hands of the men he had already called that they might give undivided devotion to the business of the preacher. That wise old prophet foresaw that the blight of our country churches would be their parsimony in supporting pastors. Personally, I am a mystic and believe that the affairs of a church should be administered by the Holy Spirit and that we had better be careful how we undertake to steady the ark of God with human hands. But I remember that while the Israelites had their mystic supernatural pillar of fire by night and cloud by day, they also had Moses—a God-taught human leader. I have never seen a church grow in the deeper spiritual things without a Moses humanly capable of leadership. The highest type of leadership is not possible without an undivided mind, and an undivided mind is not possible where the pastor in order to live has to pursue a secular calling with one hand and vainly try to shepherd a church with the other.

A fourth thing that hinders a country church from securing the right sort of pastoral leadership is its isolation. A preacher cannot be anything like an ideal pastor unless he is willing to live among his people and live in about the same style as a good average of his people. This demands of the would-be country pastor giving up life in the centers of population and taking on the life of the isolated country neighborhood. To this the preacher often, and his family more often, objects. Out there the schools are not as good, social functions not as frequent, and the supposed duty of meeting the train every day not as convenient. Practically all the preacher's education, whether in the country school, in the High School, in the college, or in the seminary, was townward. All the ideals of success and pictured achieve-

ment held up to him have had their geographical and sociological base in town. To hold a great town or city pastorate was the goal to which practically all his educational influences drifted him. With all that adverse tide it is now hard for him to make up his mind that it is God's will that he should plant himself for life in some remote country neighborhood.

A fifth thing that hinders a country church from getting the right sort of preacher is that the preacher draws back from the obscurity to which it consigns him. His neighbor pastor at the county site is occasionally heartened by a visit from some denominational representative but quoting cartoonist Webster it is a thrill that comes only once in a life time that such a man can visit the open country church and have fellowship with the open country preacher. The inspirational or deliberative conventions of his people meet. The church in the neighboring town raises the money and sends the pastor to these inspiring meetings. But the country church does not send her pastor and since he is unable to send himself he plods on in his self-imposed obscurity. In Texas the annual convention sermon of our people has been delivered by a country preacher just one time in its whole history. In 1922 I took occasion to investigate and I found that while there were about 200 names composing the various boards of our convention, the list did not contain the name of even one man who was the pastor of or a member of an open country church. I found that for the twenty years preceding that date 4,000 names had been selected for these various boards and in the whole 4,000 there were only three country preachers. Take the local association composed largely of messengers of country churches. How rarely is the country preacher or layman made moderator of that body or given any other mark of confidence or badge of honor by that group of country people. These facts are not mentioned as the basis of a grouse or a complaint, which things I hate. They are given to show that when a man becomes a country preacher he writes his own death warrant as far as it concerns recognition or prominence among his people. Now, since preachers are human beings, characterized more or less with the human ambition for place and power, it is difficult though, thank God, not impossible, to induce men to dedicate their lives to a country pastorate when they know it means the crucifixion of every human ambition to be recognized for their true worth. Be it said to the credit of our country preachers that they have accepted this unintentional discrimination without a complaint. Except myself I have never in my whole life heard any man refer to the facts I have just cited.

Country churches meet many other difficulties in securing a pastor but the last one I shall mention is the difficulty of getting unanimity in making the call. In the first place the farmer is yet a confirmed individualist and it is not easy for him to do team work. (Then too because of a long standing feud, perhaps over a cross fence, it is frequently the case that if one leading family favors a preacher the other leading family will oppose him—a still further difficulty is in getting people together to consider the question. This is especially true if as is usually the case with an orthodox country church it has been without a pastor for some time. How easily a church and especially a country church can become confused and dazed over the question of calling a pastor.

In Philippians Paul said "Help

those women who labored with me in the gospel." I think if he were writing to our Texas leaders Howard Williams and the rest he would say, "Help those country churches to secure and maintain capable pastors."

I found joy in the fact that at the Board meeting a year ago a notably forward step was taken in the appointment of a capable man to give his entire time to the business of pulling down from the air and planting here on Texas soil the country church vision some of us have been seeing for a quarter of a century.

Our Board has made a noble start in the right direction. But in time, and in a very short time, it ought to go farther still. Next year in addition to supporting this special worker there ought to be an appropriation of a few thousand dollars to be used by him in helping a strategic country church in different associations to put a well-equipped, full-time pastor on the field. The idea being to furnish in this way a demonstration—an object lesson of what a country church could and would do if it had the benefit of a capable, thorough going, full-time pastor. One such demonstration in any association would revolutionize country church life in that whole country, both in activity and in efficiency. I say again that we will never do much in this matter by big speeches and well written papers like this for example. In the past twenty years we have had enough hot air on the so-called country church problem to float a dirigible. We have had enough waiting about the shortcomings of the country church to compose a jeremiad bigger than the book of Lamentations. We have had talk galore. Now let's do something about it. Let us spend some money now demonstrating in different sections of this state what a country church can and will do under capable, full-time pastoral leadership.

I said the Board had appointed a capable man to this task, and I mean what I say. I know Brother McFatridge. He says I taught him all he knows about Homiletics. He has recently preached in my pulpit. We have had a conference about his plans. My deliberate opinion is that his program is sane and feasible. My earnest hope and prayer is that we will not repeat the folly of former years. Twelve or fifteen years ago we elected a noble man to this specific task but before he got his chart and his compass set we switched him to something else. We have been seduced into that same folly several times since. Now it seems to me the Board ought to say to McFatridge "This country church business is your one and only job. Stay in there and play ball." My dear Brother McFatridge, I hail you with sincere congratulations. Your brethren have honored you by committing to you a most delicate, difficult, potential task—a task so delicate as to require the hand of an artist, a task so difficult as to evoke the faith and courage of a crusader, a task so pregnant with possibilities as to arouse in a man's heart every element of romantic chivalry and deathless, sacrificial devotion.

May our God give you tact and faith, as you dedicate your life to this task. You will find good men opposing your program, you will find other good men, while not opposing, yet questioning the practicability of your program. You will find other good men neither opposing nor questioning but indifferent to your program. In fact of it all, may you have the Pauline spirit to say "this one thing I do." At the end of twenty-five years of single hearted devotion to this task you will have won for

yourself a distinguished name among men and, what is infinitely better, will have wrought a wholesome, God-approved revolution in the life of our country churches.

Then facing the journey's end, you will be able to say with Paul, "I have fought the good fight."

ALCOHOLIC PATIENTS BEGIN TO CROWD HOSPITALS

(Continued from page 1)
With the rise of bootlegging the number of patients increased from this low point of four in 1920, the first year of prohibition, and the situation went from bad to worse when repeal came as indicated by the gain of 40 percent in the number of patients in the first repeal year.

"The lesson of this investigation is very clear," says Deets Pickett, Research Secretary of the Board of Temperance, Prohibition and Public Morals. "The number of alcoholic patients appearing in our hospitals will continue to increase with the increasing consumption of alcoholic liquors. We are headed straight back to the conditions which existed at the turn of the century. It is vitally necessary that the country establish policies which will result in a diminishing consumption of alcohol. In such a diminishing consumption is to be found the only remedy for the social consequences of alcoholism."

BAPTIST BIBLE INSTITUTE

(Continued from page one)
pel portions, as reported by the New Orleans department of the American Bible Society, has during the past eleven years amounted to 1,027,762 volumes. These have been in many languages and have been given out largely by Baptist Bible Institute students and through the generosity of our Sunday School Board in Nashville. Dr. Van Ness is quoted as having said the only objection he had to the Institute was that it kept the Sunday School Board taxed to pay for these volumes which are distributed.

The Negro work continues to hold a great place in our hearts. We have a great desire to do more for these our Negro Baptist people than we are now able to do because of our limited finances. They are being won from the Baptists in large numbers through educational advantages offered them, and we have at present no way of meeting this insistent propaganda.

French and Spanish and Italian work has been continued almost exclusively under the direction of our New Orleans churches. They have languages who could give much of their time to such activity. Not for employed students knowing these many years have we had as much done among the French people, and the results have been unusually gratifying.

If there were no property in New Orleans to show for the debt on the Institute, the growth of Baptists in institutions, in organizations, in numbers, in gifts, in mission stations, in morale, in standing, would be worth more than we have spent in these fifteen years.

When the Institute began its work in New Orleans in 1918 there were six small and struggling organizations with 1,242 members enrolled. The last minutes of the New Orleans Association show 23 churches with 1,031 additions for the year, an enrollment of 6,271 members, 58 B. Y. P. U.'s, 58 W. M. U. organizations, 4,304 in the Sunday schools, total gifts of \$67,119.39, and church property valued at \$667,070.00, not including the Baptist Hospital and the Baptist Bible Institute.

Yellow Cab Co.

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DRINK—

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IN BOTTLES



West Texas Baptist Sanitarium



The West Texas Baptist Sanitarium is the only Baptist or Protestant Hospital West of Fort Worth. It is strictly modern in every detail, has the highest rating given by the American College of Surgeons, maintains a first class Nurses' Training School, and has the largest body of medical workers in West Texas to serve you.

Rates—Wards \$3.00 per day, Private Rooms \$5.00 to \$8.00 per day, Maternity Cases \$50.00 for ten days. Average Hospital costs for Appendicitis Cases \$65.00. Oxygen Tent \$5.00 per day plus oxygen, and reasonable Laboratory and X-Ray charges.

The West Texas Baptist Sanitarium is owned and controlled by the Baptists of Texas, dedicated to God and the relief of suffering humanity, not operated for profit, ready to serve sick and injured humanity, regardless of race, creed, or color.

E. M. COLLIER, Supt.

Hardin - Simmons University

Fostering the highest ideals of Christian culture and maintaining the highest standards of academic excellency, Hardin-Simmons University stands magnificently prepared to serve the youth of our great Southwest.

A STANDARD UNIVERSITY offering courses toward the degrees of Bachelor of Arts, Bachelor of Music, Master of Arts, and Master of Music. Fully recognized by the highest possible accrediting agencies.

EQUIPMENT, modern and adequate, housed in a plant of twelve buildings, assures the student of convenient and efficient facilities.

SPIRIT, born of the Frontier West, fostered by consecrated Christian Leaders, preserved by democratic students, a Spirit which has left a rich heritage with the more than 15,000 Hardin-Simmons exes.

EXPENSES at Hardin-Simmons are lower than at many other denominational schools of its rank in the state.

For Catalogue or Further Information

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Secretary, Hardin-Simmons University

Abilene, Texas

Jefferson D. Sandefur, LL. D. Pres.

WOMAN'S MISSIONARY UNION OF TEXAS, DISTRICT NO. 17

W. M. U. WATCHWORD—"LABORERS TOGETHER WITH GOD." 1 COR. 3:9.
1934 WATCHWORD—"BE STRONG AND OF GOOD COURAGE—FOR JEHOVAH THY GOD IS WITH THEE." JOSHUA 1:9.

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Mrs. H. J. Hanks, 1041 Cedar, Abilene Treasurer
Mrs. H. J. McArdle, Cisco Recording Secretary
Mrs. Ralph St. John, Wooten Hotel, Abilene Corresponding Secretary

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MISSION STUDY

Mrs. J. E. Burnam, 17th District
Mission Study Chairman:

In order to secure the greatest possible interest in missions it is suggested that in addition to our mission programs for the W. M. U.'s we have as many mission study classes taught as possible.

Point Seven, Standard of Excellence. This now reads: "At least two mission study classes during the year, the combined enrollment in the classes to include at least one half of the active membership."

This brings added emphasis on the enlistment of our whole membership in mission study, for in estimating that percentage of enrollment no member may be counted more than once in the combined enrollment. This should greatly increase the total of women and young people taking mission study classes.

The goal set out this year in 17th District is: (1) A Mission Study Institute in each association.

(2) A member of school of missions for each association.

(3) A member of all day mission study classes.

At the present time six of the seven associations have selected the time and place for their institutes. The first of these to be held, will be in Sweetwater Association, at First Church, Abilene, Tuesday, January 29. The next one for Fisher Association in Sylvester, January 31.

The full program for these mission study institutes will be published at a later date.

SEMI-ANNUAL REPORT OF TREASURER OF DISTRICT NO. 17, W. M. U. OF TEXAS

July 1, 1934, to December 31, 1934,
Mrs. J. H. Hanks, Treasurer

Mary Hardin Baylor

Received:
July 1, Balance \$ 82.30
Callahan Assn. 15.25
Cisco Assn. 35.80
Fisher Assn. 14.15
Haskell Assn. 12.75
Jones Assn. 18.00
Stonewall Assn. 20.00
Sweetwater Assn. 15.75

Disbursed:
State Treasurer \$214.00

Baylor Memorial Dormitory

Received:
July 1, Balance \$10.13

Callahan Assn. 2.75

Cisco Assn. 1.46

Haskell Assn. 5.25

Sweetwater Assn. 26.75

Disbursed:
Refund to Baylor Col. Acct. \$.80

State Treasurer 45.54

Buckner Orphans Home

Received:
July 1, Balance \$20.85

Sweetwater Assn. 23.00

Disbursed:
State Treasurer \$43.85

Dist. Bible Scholarship

Received:
July 1, Balance \$ 6.51

Callahan Assn. 2.00

Cisco Assn. 24.00

Fisher Assn. 7.50

Haskell Assn. 22.33

Jones Assn. 12.50

Stonewall Assn. 11.50

Sweetwater Assn. 36.25

Balance forwarded \$123.09

January 1 Balance \$123.09

Education Fund for Foreign Students

Received:
July 1, Balance25

Callahan Assn. 5.00

Cisco Assn. 5.00

Fisher Assn. 3.75

Haskell Assn. 7.00

Jones Assn. 4.25

Stonewall Assn. 5.00

Sweetwater Assn. 10.75

Disbursed:
State Treasurer \$31.50

Balance Forwarded 9.50

January 1 Balance \$41.00

First Baptist Loan Fund to H-S. U.

Received:
Sweetwater Assn. \$128.34

Disbursed:
First Baptist Church \$128.34

Haskell Assn. H-S. U. Fund

Received:
Haskell Assn. \$11.60

Disbursed:
Balance Forwarded \$11.60

January 1 Balance \$11.60

Lueders Encampment

Received:
Sweetwater Assn. \$ 1.50

Disbursed:
Rev. J. H. Littleton \$ 1.50

Miscellaneous

Received:
July 1, Balance \$ 2.00

State Missions 16.26

Foreign Missions 25.05

Sub. to Magazine 6.00

State Ex. Bd. Schol. 4.00

Off. at B. Meet for R. Torres 3.72

Disbursed:
Ramon Torres \$ 3.72

State Treasurer 24.26

Balance 29.05

January 1 Balance \$57.03

Relief and Annuity

July 1, Balance \$ 6.85

Cisco Assn. 14.50

Fisher Assn. 7.00

Jones Assn. 7.50

Sweetwater Assn. 6.70

Disbursed:
State Treasurer \$39.55

Balance 3.00

January 1 Balance \$42.55

Rupert N. Richardson Fund for H-SU

Received:
Cisco Assn. \$90.00

Disbursed:
Hardin - Simmons \$60.00

Balance 30.00

January 1 Balance \$90.00

Silver Anniversary Fund

Received:
July 1, Balance \$141.06

Sweetwater Assn. 35.00

Disbursed:
Hardin - Simmons \$141.06

Balance 35.00

January 1 Balance \$176.06

Texas Bible Scholarship, Louisville

Received:
Callahan Assn. \$ 2.00

Cisco Assn. 2.40

Fisher Assn. 2.00

Haskell Assn. 2.00

Jones Assn. 2.00

Stonewall Assn. 3.00

Sweetwater 2.00

Disbursed:
State Treasurer \$11.85

Balance 3.55

January 1 Balance \$15.00

West Texas Baptist Sanitarium

Received:
July 1, Balance \$20.50

Callahan Assn. 2.05

Cisco Assn. 11.10

Fisher Assn. 5.66

Sweetwater Assn. 2.00

Disbursed:
W. T. B. S. \$41.31

Balance \$37.28

Balance 4.05

January 1 Balance \$ 4.05

Expense Fund

Received:
July 1, Balance \$ 47.58

Cisco Assn. 28.66

Haskell Assn. 13.75

Jones Assn. 1.25

Stonewall Assn. 8.75

Sweetwater Assn. 5.25

Disbursed:
Abilene Printing Co. \$ 8.65

Meal Ticket for Mrs. Ballard 5.00

Mrs. J. E. Burnam, \$1.40

Miss Petty, \$1.25 2.65

Cashing Cisco Money Orders21

Dist. Pres. and Y. P. Leader's

Expense to Assn'l. Meet, Calls

Post, Awards, etc. 42.82

Balance Forwarded 45.37

January 1 Balance \$105.24

Recapitulation

Received:
January 1 Dist. Bible Schol. \$123.09

Edu. Fund for For. Students 9.50

Expense Fund 45.37

Haskell Assn. H-S. Fund 11.60

Miscellaneous 29.05

Relief and Annuity 3.00

Rupert N. Richardson Fund 30.00

Silver Anniversary Fund 35.00

Texas Bible Scholarship 3.55

West Tex. Bap. Sanitarium 4.05

Disbursed:
Cash in Bank \$294.21

January 1 Balance \$294.21

Balance Forwarded \$294.21

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MRS. B. L. LOCKETT TO SPEAK

AT TUSCOLA

Tuscola, Texas, Jan. 29, 1935.

West Texas Baptist:

Please put this announcement in

your paper this week:

Mrs. B. L. Lockett, Missionary

from Africa, is to speak at the morn-

ing service at Tuscola Baptist church

February 10, 1935. We earnestly in-

vide all to come and hear this out-

standing message from one who has

given much of her life out of love for

the black man. Am sure all will re-

ceive a blessing and inspiration from

having heard her.

Mrs. Ray Barrington.

or twenty-five Mexicans under the

influence of this church.

This is a good idea, boys. Try it

sometime.

Brother Fred James went to Buf-

falo Gap Sunday with the BSU for a

special program or Christian service.

After rendering this program at 2:30

p. m. the group consisting of Miss

Carpenter, Don Gayer, Rose Ross,

Edna Ardis and Rosemary Malone,

went for the night presentation of

the same program to Dora. Brother

Clyde Jackson is pastor here.

Brother Ray Mathis filled his regu-

lar day at Plasterco in Jones associ-

ation last Sunday. Ray is one of

the Wayland boys here. He has half

time work with the Plasterco church.

Brother Fred Moreland was with

his fourth time work at Buffalo Gap