

The way of the fool is right in his own eyes; but he that hearkeneth unto counsel is wise.
—Prov. 12:16.

WEST TEXAS BAPTIST

The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.
—Prov. 15:2.

Vol. VIII

ABILENE, TEXAS, NOVEMBER 23, 1932

No. 17

Here's How Baptist Convention Crowd Looked 48 Years Ago



Here is how the Texas Baptist State Convention looked 48 years ago. The picture was made at the convention held in Waxahachie October 3 to 7, inclusive, 1884. It was furnished to the Reporter by Judge R. C. Crane of Sweetwater, whose father, the Rev. Wm. Carey Crane, was at that time president of Baylor University (then located at old

Independence) and pastor of the First Baptist church at Independence. Dr. Crane is the smooth-shaven man in the second row, just behind the old gentleman with the expansive white shirt-front, just to the left of the center foreground. On the front row, just to the right of center, with the gold-headed cane and the luxuriant whiskers, is the Rev. Wm. E. Penn, famous old-

time evangelist. To the reader's right of Dr. Penn is Dr. F. Kiefer, father of Mrs. Geo. S. Anderson and Hugh Kiefer of Abilene. To the reader's right of Dr. Kiefer, with a white paper in his hand, is the Rev. G. W. Smith, once president of Simmons. A couple of faces farther to the right, on the second row, the man with the large

white hat is Gen. A. T. Hawthorne, founder of Baptist missions in Brazil. The tall erect figure in the window is the Rev. Reddin Andrews, father of William Andrews of Abilene. In almost the exact center of the picture, fourth row from bottom, is the Rev. L. R. Milligan, Big Bend missionary, now at the convention here.

C. M. Caldwell, Abilene Heads Laymen Group WMU Convention, Abilene Reaches Large Attendance

A stirring discussion of the eighteenth amendment by Dr. M. T. Andrews, pastor of the First Baptist Church, Texarkana, featured the opening session of the Pastors and Laymen's Conference at the First Christian Church on Monday evening, Nov. 14. The Conference held its annual program Monday evening and through Tuesday, closing the annual program at a joint meeting with the Women's Missionary Union at the First Baptist Church Tuesday evening.

Relative to the repeal of the eighteenth amendment the conference appointed a committee of fifteen, headed by Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, to present recommendations to the meeting of the Baptist General Convention on Wednesday.

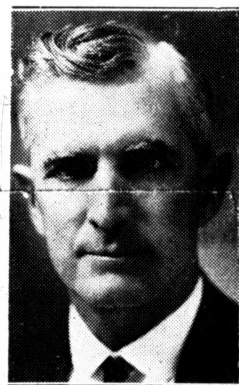
In his address before the conference Dr. Andrews named the democratic party as the fourth cause of the "seeming reversal of sentiment on the liquor question," which has taken place in the past fourteen years. The other three were the "indifferent citizen, wet propaganda, and wet millionaires' money."

Accuses Democrats
"If it becomes the champion and redeemer of the outlawed liquor traffic, all good men and women ought to be done with it. I here and now charge the democratic party with lending itself to the conspiracy to wreck the 18th amendment, and to betray the dry south into the hands of the wets. Until the Houston convention, national prohibition was holding intact. It was by party action that the wettest democrat in America... was nominated for the high office of president of dry America. It is impossible to dissociate what happened at the Chicago convention last June from the persistent four-year campaign made by the official representatives of the democratic party. (Al Smith and John Raskob) for the nullification of national prohibition.

"And if congress should yield to the demand of that liquor controlled convention at Chicago, and deal a fatal blow to the 18th amendment and it finally dies, the unbiased coroner of public opinion will write the verdict; 'Killed by the blows dealt it by the democratic party.'"

Steps to Be Taken
Steps which the moral forces of the country may take were outlined as "pray, adopt a slogan to arrest the movement for repeal, fill the country with dry propaganda to offset the wet propaganda and put patriotism above party.

On the latter, he dwelt at length: "National prohibition involves the economic, social, moral



C. M. CALDWELL, Abilene, President Pastors and Laymen's Conference.

and religious welfare of our country... As a Christian man I have nothing in common with the political party that proposes to bring back the liquor business. All my life I have felt somewhat bound by the political traditions handed down to me; but from here on out I am putting conscience before convenience, and patriotism above party... America needs nothing, politically speaking, more than she needs a strong independent vote that will hold the balance of power over corruption in the two major parties. Give these arrogant democrats who think they are in the saddle in Dixie to understand that if they propose to make the party of our fathers the whiskey party of this country, we will see it die before we will by our votes sanction such an unholy alliance."

He suggested as a fifth remedy: "And if the two old parties are determined to sell their political birth-right for a mess of liquor pottage, the American people will form a new party and go to the people with clean hands and save national prohibition and other vital economic issues."

Tuesday Session
At the Tuesday morning session Rev. A. C. Miller, pastor of the First Baptist Church, Belton, presented the Baylor College Campaign in an address on Christian Education and Missions. This was followed by an address on the Layman and Missions by Judge C. M. Caldwell of Abilene.

George J. Mason, treasurer of the executive Board of the Baptist General Convention, delivered an inspiring paper on the Pastor and Missions. The audience requested that this address be submitted for publication, and it appears in this issue of the West Texas Baptist.

The subject for the afternoon (Continued on page four)

The 46th annual meeting of the Texas Woman's Missionary Union was held in the auditorium of the First Baptist Church, Abilene, November 14-15. Many high hours were reached in the two days' session, and a number of out of state leaders were present and appeared on the program.

Monday's activities were climaxed at the evening service with a young people's meeting, following an organ recital given by Mrs. F. R. Collard, of Wichita Falls, a member of the Texas Chapter, Guild of Organists.

Miss Juliette Mather, Birmingham, Ala., was chief speaker for the young people's meeting. She is young people's secretary for the southwide W. M. U. Devotional for the occasion was led by Miss Wilhelmina Kropscott of Simmons university.

Series of Reports
Young people's groups represented in a series of reports were the Sunbeam band, Junior and intermediate Royal Ambassadors and Girls' Auxiliary, Young Women's Auxiliary, the Grace McBride Y. W. A. (for nurses), local associational and district Y. W. A., and the World Comrade unit, an organization for boys. Mrs. T. C. Jester of Houston, state chairman of young people's work, gave the final appeal for co-operation in activities of the youth of the church.

Music was given by two groups—a Simmons university quartet and a Southwestern Training school octet. Quartet members were Maxine Higgs, Pauline Melton, Mary Frances Moore and Dorothy Doughty. Young women singing in the octet were Mary Smith, Brookhaven, Miss.; Sarah Blackburn, Vicksburg, Miss.; Martha Katherine Turbeville, Nashville, Tenn.; Marion Morgan, Brazil, Mrs. Carlyle Bennett, Indiana; Mrs. Evelyn Williams; Mary Lee Lucas, Fort Worth; Katherine Sullivan, Jackson, Tenn. Edwin McNeely is director of the group.

A vocal solo was given by Bess Perkins of Simmons university with violin obligato by Evalyn Jackson, also of Simmons.

Mrs. Robert Jones extended Abilene's greetings to the visitors and Mrs. T. A. Binford of Corpus Christi made the response.

Visitors recognized were Miss Mather, Mrs. H. A. Zimmerman, missionary to Brazil; Miss Cynthia Miller and Miss Mary D. Williford, missionaries to China, and the 17 district presidents.

Williams' Speech
In an address to the women, Dr. J. Howard Williams, convention secretary, presented Southern Baptists' co-operative program, which he described as "practical, scriptural and effective." Under the



MRS. J. E. LEIGH, Dallas, Re-elected Corresponding Secretary W. M. U. Convention.

co-operative program the budget is divided as follows: 50 per cent for foreign missions, nine per cent for old ministers annuities, 22.5 for home missions, 16.5 for Christian education and two per cent for hospitals.

Dr. Williams stressed the importance of orderly, proportionate giving, comparing its results with spasmodic impulsive giving. His address was entitled "Launch Out Into the Deep."

Educational reports were given by Mrs. Minnie R. Sheppard for Southwestern Training school; Mrs. E. M. Francis, Simmons university; Dr. J. C. Hardy, Baylor college; Mrs. J. M. Dawson, memorial dormitory at Baylor.

Other reports were given as follows: Mrs. E. W. Harrison, Greenville, publicity; Mrs. J. B. Tidwell, Waco, mission study; Mrs. W. R. White, Fort Worth, stewardship; Mrs. W. T. Turner, Houston, personal service; Mrs. T. Y. Casey, Pecos, benevolences; Mrs. T. C. Jester, Houston, young people's work; Mrs. R. E. Burt, Dallas, Margaret fund; Mrs. C. V. Edwards, Belton, education.

Tuesday Session
In the Tuesday session the W. M. U. joined in with the Pastors and Laymen's conference in a protest against the repeal of eighteenth amendment. Hundreds of Women signed the petitions protesting against any change in the eighteenth amendment and the Dean law in Texas.

Clamor for Repeal
Dr. H. Beauchamp of Dallas brought up the subject of prohibition at the W. M. U. meeting. He called attention to the clamor in some quarters for repeal and modification of both national and state prohibition laws.

He distributed cards petitioning members of congress and the Texas (Continued on page 4)

TEXAS BAPTISTS CLOSE 84TH ANNUAL STATE CONVENTION

LEADERS PRAISE BAPTIST STATE CONVENTION

Dr. George W. Truett, Dallas, whose matchless sermon on "Evangelism," brought to a close the 84th annual session of the Baptist State Convention stated that the Abilene convention had been the greatest and most memorial ever held by Texas Baptists, and the entertainment by the Abilene people had never been excelled by any city.

In a statement to the Abilene Reporter-News Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary said the following:

"The people of Abilene, and the Abilene Reporter and News have done one of the best jobs for Texas Baptists ever done by an entertaining city. Please make for me one slight correction in your report of my address of today touching on the question of millennialism. There is no division in our seminary (the Southwestern Theological seminary of which he is the head) on the millennial question. Some of us are pre-millennialists and some post-millennialists, and yes, some of us are pros. I did not in any word make an attack on the pre-millennialists. I think I am one myself."

The 1932 session of the Baptist General Convention of Texas is now history. Attendance reached above the 70 mark, and the general opinion expressed by many messengers was that it was one of the best meetings of the convention in the past ten years.

The convention proper opened Wednesday morning for the auxiliary meetings of the Women's Missionary Union and the Pastors and Laymen's Conference which were held on Monday and Tuesday preceding the convention.

Dr. J. C. Hardy, president of Baylor College was elected president of the convention. Dr. J. B. Tidwell of the Bible Department of Baylor University and Dr. W. R. White, pastor of Broadway Baptist church, Fort Worth, were also nominated, but their names were withdrawn by request of the nominees and Dr. Hardy was unanimously elected.

Dr. Wade Hill Poole, professor of Latin in Baylor University, Dr. M. M. Wolfe of Houston and Rev. J. N. Marshall of Austin were elected vice presidents of the convention. B. D. South of San Antonio and J. P. Truett of White-wright were re-elected recording secretaries. Robert Coleman of Dallas was elected secretary of the corporation.

The welcome address was delivered by Dr. Millard A. Jenkins, pastor of the First Baptist Church, Abilene. In his characteristic way, Dr. Jenkins welcomed, on behalf of the Baptists in Abilene and West Texas, and on behalf of the city of Abilene, all visitors. The response to the welcome was made by Dr. Harold Fickett.

The convention sermon was delivered by Rev. Harlan J. Matthews, pastor of the First Baptist Church, Marshall.

Wednesday Afternoon Session
The Wednesday afternoon session of the convention was devoted to the reports of the Relief and Annuity Board, Religious Literature and Baylor College.

Dr. F. B. Thorn, pastor of the Second Baptist church of Houston, in his report on relief and annuity, told the convention Texas was not responding generously to the responsibility of caring for the 1,323 old ministers, widows of ministers and dependent children of ministers, charges of the convention.

"Other states have been obliged to bear a part of the burden that should have been borne by us," he said.

Ministers are placed on annuity when they come disabled or attain the age of sixty-five.

Dr. Thorn reminded the convention that laymen must carry on the work, since ministers are somewhat backward about pushing the activity.

Dr. H. F. Vermillion of Dallas said Baptists were "slower than any other denomination in giving adequate care to ministers, their widows and dependent children."

He said the board had paid out \$100,000 the past year in this cause but that the amount was insignificant when it was considered there were more than 1,300 beneficiaries.

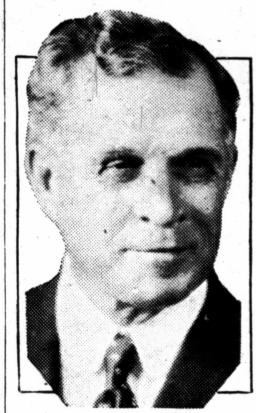
He cautioned young ministers to accept the plan now advocated by the church of investing a part of their earnings in a benefit fund.

Religious Literature
Rev. Charles S. Pierce of Dallas, state evangelist, reporting on religious literature, cited the importance of religious periodicals in "providing a strong unifying force among us, especially a home-conserving force."

He said the public generally had become "newspaper-minded," and that the time called for "emphasizing the value and importance of spiritual things."

Dr. F. M. McConnell of Dallas, editor of the Baptist Standard, presented a report for the board of directors of that institution. It showed an operating deficit for the year of \$1,604, but this was a net gain of \$5,307 over the previous year, Dr. McConnell said.

Much impetus was given to the Baylor college campaign for funds, inaugurated a year ago. Those who participated in the



DR. J. C. HARDY, Belton, President Baptist General Convention

rally for Baylor college included C. V. Edwards, vice-president of the college; Dr. Walter H. McKenzie, pastor of the University church at Austin; Mrs. W. R. White of Fort Worth; Dr. W. R. White, pastor of the Broadway Baptist church of Fort Worth; Dr. Hardy, president of the college, and Dr. Marshall Craig of Dallas.

Dr. McKenzie recalled that inauguration of the campaign to raise \$750,000 for debt-paying and endowment of Baylor college came, "after eighty-seven years of waiting," at an unpropitious time.

"While the \$150,000 goal set for the past year was not reached, we have more reason to rejoice than most any school," he said. "There was collected, for all purposes at Baylor college, \$171,925."

He pointed out that \$125,000 of this was a gift of Mr. J. H. Hardin of Burkburnett.

Wednesday Evening Session
One of the main features of the Wednesday evening session was a program rendered by Simmons University. Dr. J. D. Sandefer, president of the university was in charge of the program. The Simmons Cowboy band rendered a twenty minute program, which was enthusiastically received by the convention visitors and messengers. Professor Earl Allison, head of the Simmons Conservatory of Music rendered two piano numbers and Professor William J. Work of the voice department rendered two vocal numbers. The concluding number on the program was violin numbers by Professor Thaulou of the violin department.

Following this program the report on Buckner Orphans Home was heard. Dr. Hal F. Buckner brought a good report of the year's work for the home, which now cares for over 700 orphan children. An appeal was made for Texas Baptists to remember the home in these stressful times.

Thursday Morning
Report on Woman's work and report on Missions and address by Secretary J. Howard Williams were the main items on the Thursday morning program. The report on Woman's work was read by Mr. B. A. Copass of Seminary Hill. Dr. C. E. Madry, executive secretary of promotional work in the Southern Baptist Convention, delivered an address at the morning session.

The executive board report revealed that the Baylor Hospital at Dallas and the Memorial Hospital at Houston admitted 29,488 patients, 8,760 of whom were rendered free service valued at \$247,631, during the year ended August 31, 1931, (eq).

Baptist schools had a combined enrollment of 6,211 pupils, for the year ended August 31, 1931.

The report stated that "many of our schools are in great need of reinforcement."

Sent No Money
"Aside from designated funds your board has sent them no money this year," the report stated. "The major part of the Board's indebtedness, however, came from advances made to our schools and other institutions, and we have paid out \$128,731 on principal and (Continued on page four)

West Texas Baptist

SAM MALONE

Editor and Publisher

Published Semi-Monthly, on the second and fourth Wednesdays of each month, at 241 Hickory Street, Abilene, Texas, in the interest of Kingdom work in the West.

SUBSCRIPTION RATES

Subscription price, per year.....\$1.00

Entered as second class matter December 5, 1924, at the postoffice at Abilene, Texas, under the act of March 3, 1879.

Does Foreign Missions Pay?

W. D. POWELL, Field Secretary, Louisville, Ky.

Does it not stir our hearts when we see that we have multiplied the membership in foreign fields thirteen times in twenty-five years. Where have we done so well on the home field?

See the results of our labors and sacrifices. 2,681 churches and 169,311 members. 1,368 of the churches are vigorous self-supporting, self-propagating bodies. The zeal for evangelism and sacrificial giving they out-strip their teachers, 16,568 baptisms the past twelve months. Two thousand more baptisms than ever before. Their sacrificial gifts exceed the spiritual harvest. The membership in each of the eighteen fields are poor and pinched and yet last year they gave for Missions, nearly \$500,000. That is \$145,000 more than all Southern Baptists gave twenty-five years ago.

Foreign and native workers, on all fields, show a willingness to give and endure that the encouraging work may go forward. Recently some Baptist missionaries in West China made up from their small salaries a purse of \$3,000, to prevent the abandonment of some promising new fields. Ada, Okla., Rev. C. C. Morris, pastor, had 500 baptisms the past year. That leads the South. One of our churches in Africa baptized in 1931, 1,444 and has a list of 1,000 others asking for baptism. We cannot match it.

Yes, missions brings forth a hundred-fold. Surely missions pays. Then we know we are obeying Christ's clarion call, "Go ye therefore." We are obeying heaven given orders to evangelize all nations. We dare not hesitate nor vacillate at this crucial hour. Like the widow we must give a part of the handful of meal and a part of the oil left in the cruse. Then watch what is left grow!

"You must cut deep" (did you say?), "and abandon some of these fields." Which one, please? Roumania shall it be? This is one of our newest fields. At the end of 13 years we find 515 churches, nearly all self-sustaining and reporting 5,500 baptisms this year. The fires of persecution for righteousness sake burn as in the days of Nero. Seventy-three churches were closed in Besarabia quite recently. Shall we desert these worthy disciples, our children and the fruitage of our consecrated gifts and willing labors? No never! Banish the thought! Never!

Shall we abandon China, our oldest field, with one-third of earth's population. How they writhe in ignorance, superstition, sin, degradation and misery. Floods, famines, brigandage, pestilence, woes indelible prevail. No doctor, no teacher, no light, no life, no love. Is there no heart to pity and no hand to succor?

Hear our Saviour saying "In as much." Do you hear His voice? Then make a quick and generous response.

The first translation of the Bible into Chinese was by Marshman, a Baptist Missionary. It was printed on a Baptist press in Serampore, a year before Dr. Morrison's translation saw the light.

L. H. Shuck and wife were our first missionaries. I knew and loved them. They were pure gold. Some of the most Christ-like people in the world are found among the converts on foreign fields.

Dona Barbara Trevino, in Monterrey, Mexico, is as completely given to God as any individual I have ever known. It creates holy enthusiasm to be in her presence. She looks on four generations, all Christians and Baptists. Her son and grandson are two of our strongest native ministers. One is President of our Theological Seminary. The other is pastor of our strong and growing church in Mexico City. I have known and honored her since 1881. She is more than ninety years of age.

George Washington said: "Let your heart feel for the affections and distresses of every one." The Bible says: "He hath set the world in their hearts."

Sent The Army Out and Forgot It

On his way to Richmond to take up the work of the Secretaryship of the Foreign Mission Board, Dr. Charles E. Maddy stopped at the Louisville Seminary and addressed the faculty and students on October 19. The address was received with much approval.

Among other things the new Secretary said: "No nation in all history ever sent out an army and then forgot it, but Southern Baptists have done just that in the way they have been treating the workers of the Foreign Mission Board. My prayer is that our people may catch the missionary vision and go forward."

There are men in the Seminary student body who desire to take up Foreign Mission work. There are others in pastorates throughout the South prepared for that service and are anxious to engage in it. There are more than forty foreign missionaries who have in the last year or two come home on furlough and whom the Foreign Board is unable to send back under the present support conditions.

And there we are. Many will pray with Secretary Maddy that our people shall again catch the missionary motive and be constrained by it to worthy missionary support.—Western Recorder.

Negro Catholic University in New Orleans

The Times-Picayune in a column article tells of the dedication of the new Negro university, "with prominent members of the Catholic hierarchy from all sections of the country" in attendance. The new \$500,000.00 unit (more than the total cost of the Baptist Bible Institution.. was formally opened with an elaborate program and banquet for members of the hierarchy and clergy:

The new plant was erected at a cost of \$500,000.00 for the buildings and \$106,000.00 for the site, and has accommodations for five hundred students and a faculty of twenty. It consists of an administration building, lecture hall, science hall, and faculty building situated on approximately two squares of ground. The students were moved from the old Xavier campus on Magazine street.

Among the hierarchy in attendance were the Most Rev. Pietro Funasoni Brondi, apostolic delegate to the United States; Dennis Joseph Cardinal Dougherty, head of the Catholic archdiocese of Pennsylvania; Bishop A. James Brennan, of Richmond; Bishop Richard O. Gerow, of Natchez; Bishop Thomas P. Tollen, of Mobile; Bishop E. Byrnes, of Galveston; Bishop John Morris, of Little Rock; the Most Reverend Edward C. Kramer, of Cleveland, director of Catholic Board of Negro Missions; Right Reverend Phillip Kelier, of Rayne, Louisiana, who forty-five years ago founded the first Catholic mission for Negroes in the South.

The Rev. Mother M. Katherine Drexel, of Philadelphia, superior-general of the Sisters of the Blessed Sacrament, under whose auspices the new unit is operated, was present and was accompanied by Mrs. Edward Morel, wealthy and prominent society leader in Philadelphia, who has given largely to this work.

If Southern Baptists think that the Negroes cannot be won to Romanism, they are much mistaken. They need to come to New Orleans and see. The Baptist Bible Institute is doing a great and increasing work for our Negro churches, but how crippled we are for lack of finances. Surely some favored child of God has the opportunity now to write his or her name big in Baptist hearts and history by a great and challenging gifts to this great training and missionary school.—Baptist Advance.

To those who listened in on the "Catholic hour" Sunday on the radio, it is not difficult to surmise what the Catholic program is with the negro race in America. Surely, it is about time other religious bodies take notice.

Waning Respect For Law

Whatever the reader may think of the recent utterance of President Hoover on the liquor question, every thoughtful American who loves his country will be distressed that the President in effect confesses that the nation is no longer able to enforce its laws.

Writing of this the Reformed Church Messenger reminds us that Abraham Lincoln called obedience to law the heart of the nation's religion. This exchange believes that the ancient iron of unflinching discipline and courage no longer gives purpose and manhood to national political leaders. Certainly the present spectacle of political maneuvering in both parties looking to hold on to what each thinks will get the most votes rather than on to veritate policy, worthy of American statesmanship, is cause for deep concern.

The new forces now becoming strong in American politics are largely paganistic in spirit. Great for ballyhoo are our national political conventions, each addressing itself to an effort to make the other look cheap and untrustworthy, each apparently convinced that the average American voter is too ignorant or depraved of indolent to be reached by an honest-to-goodness stand for consistent principle.

A great moral issue is at stake this time. Shall National Prohibition be repealed? Neither political party ventures to fight for the "great moral experiment" on principle. Both parties seemed to be frightened by the liquorites.

It is not difficult to trace the sources of the main monetary support of the expert propaganda factories which have been making the welkin ring throughout America on this subject, and have apparently stamped the two larger political parties. A Senate Committee investigated this propaganda and traced the sources of its main financial undergirding to wealthy American corporations that want to get rid of corporation taxes by the American Government by putting them over on the licensed sale of liquor, thus bringing back cheap labor and all of the miseries of poverty and soul-destruction in the American home involved in the legalized sale of alcohol.

The situation is bad any way it is considered. But real patriotism does not "quit" in such situations.—Western Recorder.

Suppose the Bible Were Gone

A certain man dreamed that he went to consult his Bible and found every page blank. In amazement he rushed to his neighbor's house, aroused him from his sleep, and asked to see his Bible; but when he brought the Book, they found it also blank. In great consternation, they sought other Bibles, with the same result. Then they said: "We will go to the libraries and from great books we will gather the quotations of Scriptures, and thus remake our Bible." But, when they examined all the books upon the shelves of all the libraries, they found that wherever a quotation of Scripture had been, that part of the page was blank.

When the man awoke, his brow was cold yet covered with perspiration, so great had been his agony during the dream. Oh! how dark this world would be without the Bible! Man would be like a wrecked ship dashed into mid-ocean.—The King's Business.

The Pastor and Missions

GEORGE J. MASON, Treasurer.

Baptist General Convention of Texas

Introduction. I was brought up with a holy reverence for the Ministry and I have it still. My parental home was the preachers' home. They knew a hearty welcome awaited them and that food and shelter would be freely furnished. Hospitality forty years ago was a very large part of the preachers' pay and this the brethren provided generously. We have lost that fine art today and it is worse on the homes than on the preachers. Father and the visiting preacher sat many nights to the midnight hour and talked of salvation and God.

The preacher was "somebody come" at our house, but I used to get vexed at so much of it. He got the best pieces of chicken and I had to be content with wings. He came, in those days, either on horse back or by horse and buggy. Upon arrival father would say, "Son, take the preacher's horse, unsaddle or unharness, water and feed." And, upon his departure, father would say, "Son, go saddle or harness the preacher's horse and hitch him at the front gate." I got mighty tired of all this then, but now I am glad for every preacher's horse I took care of. It was a blessing to me in disguise. I did not see it then; I do now.

I like for preachers to come to my house. I want my children to know as many of them as possible. They are fine guests. They tell good stories to my children. They bring blessings and we all feel better thereafter. I am, in fact, for the preachers. I know them, and to know them is to love them. They are the best group, taken as a whole, on the face of the earth. My eldest brother is a cornfield preacher and he can beat me every way. If I had his sense and he had my education we would both be "dandies."

PASTOR OCCUPIES PLACE OF GREAT HONOR

In the first place, the pastor occupies a place of great honor. There is no other place like his. He is the earthly head of a divine institution, the church of the Lord Jesus Christ, whose divine head is our Lord and Savior. The real pastor, when asked regarding his office does not apologize. He holds his head up reverently and replies, "I am a minister of the gospel." The world, though unfriendly, accords him first place. He is greater, if worthy, than prince, sovereign, or king. As Moses was God's chosen leader of Israel, so is the pastor God's ordained leader of His people. If the pastor is not the biggest man in his community he is too small.

The pastor's calling is honorable; it is distinctive. God speaks to him as he does to no other man; and, if under God's leadership, blesses him as He does no other. We need to ring the changes, today, on a divine call to the ministry. Our laymen need to believe thoroughly in this doctrine, and unless our preachers do they should never enter the pulpit. Men do not choose the real gospel ministry as men enter the professions: If they do they make a fatal mistake. We believe that God personally calls men into the ministry, directs His churches to lay hands on them, set them apart and ordain them to their particular calling. Their commissions are from heaven and men cannot take them away.

The pastor's pulpit is a place of honor. It is a throne, a sacred spot, dedicated to the preaching of the gospel. I never enter it but with a keen sense of unworthiness and with Paul exclaim: "Who is sufficient for these things." The worthy pastor will seek to honor the pulpit. As he enters it he will humble himself and pray, while in it he will represent God to his people, and while out of it so walk as to be worthy to reenter. It is more than the politician's soap box from which they beat the air and fly at each other's throat with malicious words. It is more than a rostrum of an Open Forum where empty and fanciful theories are advocated by men seeking selfish and unworthy ends. The pastor who uses his pulpit for such ends, or allows others to so use it, brings it into reproach and must answer to God for its abuse.

The church the pastor serves is an institution of honor. Its origin is from heaven. Its founder is Jesus Christ. While on earth he set it up and started it on its mission. Its message gives it first place over every institution. It is unlike any other. The truth is all other institutions, by as much as they are worthy, are imitators of the church. They received their inspiration from the church, its mission and message. Its history is glorious. Civilization has followed in its train and civilization will endure only as the church of Jesus Christ lives and prospers. If civilization ever goes on the rocks it will be because men and nations have turned away from the message of the church and closed their eyes to the great spiritual light of the world, Jesus Christ. During the dark ages, when the torch of civilization burned low, the church, though alive, was in eclipse, her devotees met and worshipped in seclusion and under the severest persecution. But the church lived and civilization was reborn. Her age gives her honor. We honor the hairs of the hoary head. Old age is not necessarily honorable except as the life has been. This is true of the church, for its life has been fruitful and unselfish. It has lived for humanity. It has the promise of Omnipotence, that it shall endure through the centuries until victory comes and God's purpose is accomplished.

THE PASTOR OCCUPIES PLACE OF GREAT RESPONSIBILITY

In the second place, the pastor occupies a place of great responsibility. I tremble at the thought of it even though I am not a preacher or pastor. Starting it is to note in the Scriptures the solemn responsibility God places on the spiritual leaders of His people, "They that shall give account," is the way the Bible puts it. The Saviour pours out his compassion on the multitudes because they are led as sheep not having a shepherd. He follows this with a recital of the most appalling woes ever uttered on earth.

Reading from Jeremiah, "From the least of them even unto the greatest of them, every one is given to covetousness." In the very next sentence God points

His finger of accusation at the prophet and the priest, charging them with dealing falsely, saying, "They have healed the hurt of my people slightly," and crying "Peace, peace, when there is no peace."

Covetousness is the sin of the age. It has taken hold of us all and holds us fast. We are all too much inclined to take care of ourselves, as individuals, as churches, as pastors. It is eating out our hearts. It has already consumed many of our churches. The following remark is credited to a Texas pastor: "The depression is not hurting me. I have taken no salary cut and as long as I do not suffer I am not going to bother about it." The church this pastor serves seems to be content by giving 5 per cent of its annual budget to the Cooperative Program. Both the pastor and the church are standing in the need of prayer.

In Isaiah the sins of the people are compared to ravishing beasts devouring God's flock. God says, "His watchmen are blind; they are without knowledge; they are shepherds that do not understand." God in Ezekiel pictures a highly respectable congregation in these words, "They sit before thee as my people and they hear thy words but do them not; with their mouth they show much love but their heart goeth after their gain." Again, "For as much as my sheep become a prey to all the beasts of the field, therefore, thus saith the Lord Jehovah, behold, I am against the shepherds and I will require my sheep at their hand."

The pastor is the shepherd of the flock. He is to see that the sheep want for nothing. He is to feed them, lead them out and in, and find pasture. His sheep are in need of knowledge. He is to give it to them. They are worldly, selfish and greedy. He is to lead them out of all this. They need vision. He is to lift them up to the heights and let them get a world view such as our Savior had and wants his sheep to have.

The pastor is saved by a missionary Christ, led by a missionary spirit, and serves a missionary God. The fact is the Christian religion is essentially a missionary religion. It is this or nothing. It is this. It was God who, "So loved the world"—not a part of it or a special nation of it—"That he gave His only begotten Son." It was the Holy Spirit who came upon the people on the day of Pentecost and 3000 lost were saved. The same Holy Spirit is in the world today to reprove the world of sin, of righteousness and of judgment. It is Christ who "Is the propitiation for our sins, and not for ours only but, also, for the sins of the whole world."

God selected the Jewish nation and made it a missionary to the other nations. It refused to be missionary and turned away from God. He turned from the Jews to the Gentiles and made them missionaries to all the world. In the fullness of time God will open the door for the Gentiles to be missionaries to the Jews. This door is ajar now. As it opens, God help us to enter.

My fear is that too many of us have the old, national, Hebrew notion of God. We want God for ourselves. We are looking after our Jerusalem. We have localized God. I heard a lay man, maybe I should not say, big, rather prominent, in a large church say recently, that his local community was the most fruitful and potent missionary opportunity in the world. He said a dollar given at home, through his own church, and spent in his own community would do more for missions than anywhere else. He manifested interest only in the lost at his Jerusalem.

Jesus, our Savior, was not content to let this little, local, and selfish idea of God usurp that of the true missionary God. In the only sermon where he employed a text it was Isaiah 61:1, "The spirit of God is upon me, because he hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord."

The first part of his sermon announces the fulfillment of this prophecy, while the second part says these blessings are for Gentiles as well as Jews. Paul met this conception of God. From the castle stairs, as a pulpit, he declared that, under the command of God, he was going forth as a missionary to foreign nations. Did the Lord approve his message? Yes, fellow, the Lord stood by Paul saying: "Be of good that night, while the mob cried, 'Away with such a cheer, Paul, for as thou hast testified of me in Jerusalem thou must, also, bear witness of me in Rome.'"

"Lift up your eyes," commands our Savior, "and look on the fields; they are white already to harvest." This means looking away from things at our feet to the white and waiting fields everywhere. This is the pastor's duty. He is to be missionary eyes for his people. He must furnish vision.

He is, also, to be ears to the deaf. He is to hear the plaintive cry of the heathen, "Come over and help us." As he preaches to his people he is to transmit this call to them and call upon them to respond with prayers and money. For him to fail to do this is to sin; first, against his people; second, against the millions who are making such a cry; third, against the Christ who commissioned him; and all three will be swift witnesses against him in the Judgment.

Southern Baptists must have a rekindling of mission fires. The pastors must fan the flame, now burning so low. For the past several years we have had little preaching on missions. We have heard so much about campaigns, quotas and programs, and I am not speaking against these—all of it and more was necessary, until we have lost the missionary passion and appeal. Our preachers must return to preaching concretely, rather than abstractly. In other words, missions is warm while campaigns, quotas and programs are cold and lifeless. The Cooperative Program must be analyzed and the causes included in it discussed concretely. In some quarters we are speaking of missions as benevolence, as though it were charity. This is insulting to him who dies on Calvary. In some church budgets missions and benevolence are listed simply benevolence. Why,

missions is the heart of the whole Christian doctrine! God help us. From whence have we fallen!

Too many of our pastors have shifted the responsibility of missionary preaching to the visiting state secretary or associational missionary. Occasionally, this may be good, but it is better for the pastor to preach his own missionary sermons. As I see it, the pastor is just as much a missionary secretary to his congregation as the state secretary is to the entire Baptist brotherhood of the state, or the associational missionary to the Baptists of his county or district.

A great, Scotch minister writes as follows, "The pastor holds the key to the situation and I do not know of any missionary hearted pastor whose missionary outlook is always revealing itself in his handling of his ordinary pulpit themes, and whose missionary zeal is always revealing itself in his pulpit intercessions, who has not gradually drawn his people into full sympathy with his missionary aim." Here as elsewhere, the old rule is apt to hold, "Like priest, like people." The opposite of this may be true. In Isaiah 24:2 and Hosea 4:9 the charge is made that the priests became like the people.

Again, the pastor preaches from a missionary Bible. Missions is the key that unlocks the Scriptures. It is the golden thread running from Genesis through every book in both the Old and New Testaments, ending in Revelation. God speaks to men in both Testaments and unfolds the plan of redemption. Here he makes known His will and gives the Great Commission to His church and people.

The whole aim of the Bible is to reveal God's method of saving men from sin. Salvation in the Old Testament is prophesied and promised, and in the New Testament it is fully revealed. This purpose of God to save men includes both the redemptive work of Christ and the missionary work of his disciples.

Dr. Carver says: "In the Bible, as the missionary text-book, we find, characterizing its general spirit and emphasized in definite portions, the missionary thought in God's heart, the missionary message in Christ's atonement, the missionary duty in our Lord's command, the missionary motive in the nature of the redeemed life, the missionary task in the world lying in the evil one, the missionary power in the Holy Spirit whom God hath given to them that obey Him, and the missionary goal in the day of Jesus Christ."

Again, the church that a pastor serves is a missionary institution. The mission of the church is evangelistic and missionary. It has no other work. As I see it there is only one reason for a Baptist church and that is that it should do mission work. In other words, I can justify the existence of a Baptist church only on the ground that it lets the Great Commission state its world task and faithfully tries to meet its responsibility. A church failing to do this has no promise or guarantee of his presence and blessing. These are vouchsafed only to those who "go." It is the pastor's duty to see that his church goes.

I am speaking for many of our churches today. They are threatened with utter extinction. More than one-half of our 2932 so-called Missionary Baptist churches in Texas, last year gave nothing for world wide missions. Any Baptist church that allows twelve months to pass without a mission offering is deathly sick. It needs and must have the Doctor. Whenever any Baptist church draws its swaddling clothes about itself, saying, "I must live," these turn into a burial robe and a shroud for the funeral. Too many of our churches, today, are little more than social clubs and mutual admiration societies, taking care of themselves and leaving the lost world to perish.

God, from the very first, gave His servants a world charge and set before them a world goal. Christ came to establish a world kingdom of love and righteousness and placed this responsibility on his church and promised his presence. He not only commissioned but empowered them. "All authority, all power, has been given to me in heaven and on earth; —" "Go, ye, therefore, and disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and, lo I am with you always, even unto the end of the world."

The early churches were and still are worthy patterns. Their members took Christ seriously and their missionaries went everywhere preaching the gospel of the Kingdom. Within a hundred years after Christ these zealous Christians had planted the Kingdom of Jesus Christ almost, if not entirely, throughout the known world. They were not strong in numbers, wealth or fame. They had little organization and no houses of worship. They had no settled places of worship, but they had what is worth more than all these, God's power and presence. They, like many of us today, however, lost their first love and their zeal waned. They settled down and many died, all would but for God in them. I am very much afraid we are settling down, not without houses, but with fine houses. It is better to be without a house and face the world with the Great Commission, than to be in fine houses and close our doors to the mission of the church. Power is promised only as we go. We need not ask for it if we stay at home.

I say it with boldness. There is not a Baptist church in Texas, however few her numbers or poor in means, but could and should give something within the period of a year to world wide missions. And she will if served by a missionary pastor. If the members will give nothing the pastor can. He can tithe and give part of that to missions.

We hear so many excuses in these days. Alibis are plentiful. The depression is so serious! There are so many local and peculiar circumstances that prevent the selfish members in churches doing anything worth while for missions. The truth is, not all pastors and members are missionary. "By their fruits ye shall know them."

I had a letter awhile ago from a good woman enclosing a check for \$25.00 for the Special Emergency Mission Offering. She stated that her pastor said nothing about this offering and failed to give the church an opportunity to give, and that she was enclosing her personal contribution.

I told this story in a district meeting later and following my address a lady came up to me and said that what I said about the good woman sending her

\$25.00 was true in her church and that if they gave to missions they had to go over the pastor to do it.

I am quoting from a letter received a few days ago. "You will find inclosed my mission offering. You likely have been wondering why my offering came in alone. This is why. Our pastor has been with us five years and in all that period it has been a very few times that he has ever asked for an offering for anything except our own church expenses. He never even mentions the strong appeals that come for the different causes in the Baptist Standard. My heart just naturally goes out to all these causes and that is why my love offering goes alone. How I wish our church might be aroused to a sense of her duty to God! Surely we need a great spiritual blessing rather than a financial blessing."

Another letter: "I wish that our collection might have been more; but our pastor never preaches on missions nor takes a collection unless he is asked to do so by some member of the church. How we need more preachers who are real leaders and are interested in missions. Pray for us as we struggle and labor under such difficulties."

Another letter: "I am treasurer of the church but there has never been any collection taken since I took the office. I hope you are successful in meeting your obligations."

Another letter: "We have not had any pastor since February. We don't feel that we are under any obligations to collect any money. We haven't any church treasurer at the present time."

The Special Emergency Mission Offering during July and August this year gave the Baptist churches of Texas, along with their pastors, a supreme challenge to test their missionary zeal. The office received offerings from 545 out of 2,932 churches. The sad thing about it all was that 2,387 Baptist churches gave nothing; and this in the face of a crying need when both our home and foreign boards were threatened with extreme financial embarrassment.

But some of our churches did nobly during these times and proved themselves missionary to the core. A quota of \$225.00 was suggested for one church. The pastor had missions on his heart. He preached missions. He talked missions on the streets and among his members. He organized for missions in his B. Y. P. U., Sunday School and W. M. U. He kept missions before his church during July and August. The church contributed not \$225.00 but \$554.45.

This lack of mission zeal on the part of our pastors and churches is shown in the small per cent being put into the Cooperative Program by our churches and it has become alarming in many cases. The record is that the churches on an average are remitting to missions nine cents out of a dollar contributed locally. In other words, the churches are spending 91 cents at home and 9 cents away from home. The alarming thing about this is that so many pastors and churches think that such a distribution of funds is doing fine. A pastor said to me, "We adopted a budget and put 10 per cent in for denominational." Another full time church put 5 per cent in its budget for the Cooperative Program. Unless this percentage is moved upward, and that speedily, the mission spirit is certain to die in our churches. The denomination absolutely cannot live on 9 per cent of the offerings of the churches. It means death to the churches and death to our mission enterprises.

Nothing I say here is against educational directors. I am for them where they are needed, but when a church, in order to have a paid educational director, cuts down on the mission end of its budget, I say let the educational director go. If it is a question of an educational director or missions, Christ would say, missions.

As I see it, many of our local churches in the former days of their prosperity set up heavy local administrative budgets and in times like these are slow to cut them down. The cutting should be local instead of world wide.

THE PASTOR HAS A PART IN A GREAT ACHIEVEMENT

In the third place, the pastor has a part in a great achievement. He may not see the end but it is coming. When it gets here it means victory. His labors are not in vain and his reward is sure. But it is to be a long continued struggle, a hard fought battle with only partial victory in sight. The pastor must take the long look of faith. The short sighted lose heart, and say the battle is lost. The man of vision takes in all the facts. He sees God working among the nations of the earth, and the "heaven that leaveneth the whole lump slowly but surely working."

Christianity, in fact, has the whole field. It has no rival. The false religions of the world have no hope of winning the nations. They are losing ground. They face the setting sun while the sun of righteousness is rising with healing in his beams.

Jesus Christ is bidding for the heart of the world. His gospel is showing renewed vitality in heathen lands, and there is a growing native Christian leadership in such lands.

For 1900 years the foundations have been laid and today, these are sure. In all but two or three of the world's strategic centers gospel missions have been firmly planted. The entire missionary forces have 100 missionary colleges, 450 Bible institutes and seminaries, 1500 missionary high schools and more than 45,000 elementary mission schools, enrolling more than 2,000,000 pupils. Added to these are thousands of missionaries and teachers with a multitude of native workers. The influence of Christianity in the non-Christian world is today immeasurable. The Orient is lifting up Christian standards and the soldiers of the Cross are surely marching on. In India her greatest, most popular leader, Gandhi, while not renouncing his ancient faith said, "The man to whom I owe most, the man to whom India owes most is a man who never set foot in India and that man was Christ." How significant and full of hope to the man with the long look!

God spoke to Moses, "As truly as I live all the earth shall be filled with the glory of the Lord." The Psalmist sang, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." The major prophets cried out, "Look unto me and be ye saved, all the ends of the earth," and the minor prophets joined in, "Behold thy King cometh unto thee; having salvation, he shall speak peace to the nations and his dominion shall be unto the ends of the earth."

THE West Texas Baptist

A West Texas Newspaper championing the local, associational, district, state, national and world-wide program of Jesus Christ as sponsored by Southern Baptists.

OUR FUTURE PLANS

During the past few months The West Texas Baptist, along with other institutions, has been struggling along trying to weather the depression. The going has been rather rough, but we feel that better days are ahead. Believing this, and feeling more than ever the need of a regional paper in this great empire of the West to champion the causes of Christ, we have again enlarged the paper to a seven column, four page publication, to be issued on the second and fourth Wednesday of each month.

SUBSCRIPTION PLAN

The subscription price for the paper will be \$1.00 per year. For the past few months of the depression we have been carrying a number of our subscribers who are in arrears on their subscriptions. We have been glad to render this service.

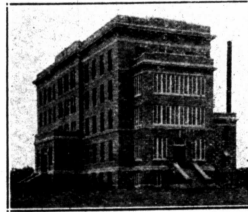
A Generous Offer For Renewals

In view of the splendid support given in the past by our subscribers we are going to make the following liberal offer to our present subscribers: As stated above the price of the West Texas Baptist is \$1.00 per year. For every \$1.00 sent to our office on renewal subscriptions between this time and the close of the Baptist State Convention meeting at Abilene, November 18th, we will credit up the back subscription and mark the subscriber one year in advance from November 1, 1932.

Send your subscription to

The West Texas Baptist
P. O. Box 918 - Abilene, Texas

West Texas Baptist Sanitarium



The angel told Cornelius, thy prayers and thine charitable gifts are come up for a memorial before God.

Why not make a memorial before God to that loved one by furnishing a room or department in the hospital that will not be cold and useless as marble, stone or granite, but one that will assist in the relief of human pain and conquering diseases, and, down through the ages be a blessing to mankind?

A beautiful bronze plate with the name of your loved one will be placed on the door of the room or department selected.

The following rooms and departments are available:

X-Ray	\$15,000.00
Laboratory	2,000.00
Operating Room A	1,000.00
Operating Room B	800.00
Operating Room C	500.00
Ward 10 (4 Bed Women's Ward)	500.00
Ward 11 (4 Bed Men's Ward)	500.00
Colored Ward (4 Bed)	300.00
Room 406 (Maternity)	250.00
Nursery	250.00
Room 1	250.00
Room 3	250.00
Room 7	250.00

The 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.

SIMMONS UNIVERSITY

Jefferson D. Sandefur, LL. D. Pres.

For 40 Years the Leader in Scholarship, Facilities, and Cultural Advancement in West Texas

CHOOSE SIMMONS

Where a social, democratic student body, inspired by the spirit of the West, makes every student an individual, capable of reaching the highest possible achievements in the trade or profession of his own choosing.

Simmons offers a well balanced curriculum taught by fifty professors from the leading universities of America and Europe, yet small enough to offer individual attention from each of the instructors.

Simmons is a member of the highest possible accrediting institutions, work recognized without condition by leading colleges and universities of the nation.

Work leading to B. A., M. A., and B. Mus. degrees. Professional training in pre-med, and pre-law work, journalism, business administration, and home economics.

Twelve modern buildings house up-to-date equipment for rooming accommodations and instruction of students. Gymnasium, swimming pool, cafeteria, etc. Plant valued at more than a million dollars.

41st annual session Began September 20, 1932.

For Catalogue or Further Information

Address

Secretary, Simmons University

Abilene, Texas

C. M. CALDWELL, ABILENE
HEADS LAYMEN GROUP

(Continued from Page 1)
program was "Pastoral Problems." Attention was called to the fact that Texas, with 500,000 white Baptists, has nearly 1,000 churches that are not regularly paying for services of pastors. One large city in Texas, it was asserted, has 40 ordained Baptist ministers without charges. Rev. Joe Dawson, Waco, delivered a ringing criticism of the "alarming decline in gifts for missions and local churches against the fact that our white membership in the south has grown to 4,000,000."

Upshot of the discussion was adoption of a motion by Dr. F. M. McConnell, editor of the Baptist Standard, for appointment of a permanent committee on pastoral acquaintance and service, to work on pastorless churches and for churchless pastors. The retiring president will name the committee of five. The motion developed some opposition on the ground the action was a precedent adopted without long study, but it went over with a rousing majority.

What Makes a Pastor?

The whole wide field of pastoral problems came under attention. Rev. W. W. Melton, who has been pastor of the Seventh and James church at Waco for 21 years, delivered a notable address on "Pastoral Leadership." The contentious, trouble-making pastor came under his heaviest guns. The speaker construed a preacher to be, first, a shepherd, "caring for the destinies of people committed to him," greater than as being public man or priest or prophet.

"The lazy pastor cannot preach loud enough to hide his own example," Melton said. "If he would have a moral, generous, truth-loving, sacrificial, missionary people, he himself must be all of these. He cannot substitute sermons for living."

"It isn't so much what a pastor preaches about that counts, but the inspiration he can give his people between the lines of his sermon, in his walks and visitations. In or out of the pulpit, in public or private, if there flows from him an unquenchable stream of that which is invisible but yet is irresistible in making his people yearn for better things and yearn to do better things, than he has gone a long way. I have found that the people of the congregation invariably reflect their pastor."

Building a Church

"If a pastor isn't a shock absorber, lessening friction, he isn't anything. He may preach like an angel, but if he can't lessen friction then his leadership fails at a critical point. The church is like a lumber yard: lots of material, crude and disjointed, waiting for an architect. It may grow into a mansion, but only if the builder knows how to weave into a harmonious whole the many disconnected fragments. To be successful a pastor must be a pilot, leading to safety those who are wandering, confused, who need kindness, a kindred spirit, sympathy, and light. A sheep will not follow a stranger, and neither will a congregation follow a new pastor until time has seasoned him, trouble has proven him, difficulties have exonerated him, until ties that cannot be snapped have bound him and his people's lives and he is no longer a stranger."

"An educated pastorate is not enough. Education is knowing things, wisdom is knowing what to do with what a man knows. It's just another word for common sense, adaptability, diplomacy. The preacher with wisdom is one who, instead of taking pride in having his way against opposition, knows how to yield to a higher will than his own."

Officers Elected

At the close of the afternoon session officers were elected by the conference for the ensuing year. Judge C. M. Caldwell of Abilene was elected as president of the association. The retiring president is Rev. E. S. Hutcherson of Houston. Rev. A. C. Donath, Mart was elected vice president, succeeding E. B. Mayhew of Mart, and Rev. J. N. Campbell of Stephenville was elected secretary to succeed Rev. C. R. Shirer of Temple.

The campaign for the West Texas Baptist Hospital is being well presented by A. C. Hardin, of Lorraine, who was appointed to lead in the work in our association. We hope to secure a cash offering from all our churches soon.

EDUCATIONAL DIRECTOR
GOES TO HOUSTON

WALTER JACKSON,
Educational Director of First
Baptist Church, Abilene.

Announcement is made in this week's issue of the First Baptist Advance, official organ of the First Baptist Church, Abilene, that Walter Jackson, for the past few years Educational Director of the church, has accepted the call of the South Main Baptist Church, Houston, to become educational director. Mr. Jackson has done a remarkable work at Abilene, and Baptists in this section will regret to see him leave.

WMU CONVENTION, ABILENE
REACHES BIG ATTENDANCE

(Continued from page one)
as state legislature to oppose any change in the dry status of the nation and state. Hundreds of women signed them and asked for more to take home to their neighbors.

Pat M. Neff, president of Baylor university and former governor of Texas, in an address, told the women's meeting that the state and nation must look to denominational schools for leaders in all lines of endeavor.

He said two-thirds of all the men and women college graduates whose names appear in Who's Who were educated in churches and colleges maintained by the churches.

"Eighteen of the twenty-five leading men of letters in America are college graduates, and sixteen of the eighteen are products of denominational schools," Neff said.

Leaders Needed

"There never was a time when the state and nation were more in need of substantial leaders than now, and it is a responsibility of institutions of the church to give them to Texas and the United States."

He recalled that "Texas and all the world now are experiencing the lowest tide in all their political, economic, moral, educational and religious experience."

"All the world is disturbed and no man knows what the morning paper will bring to us," he said.

"Civilization has built light-houses to guide the ship, launched in the deep and facing a severe storm, from the rocky coasts of destruction to some safe harbor. Institutions of learning were founded to save all mankind from the rocks and shoals and to guide all to a peaceful, quiet harbor."

Sustained by Church

He said the upbuilding of mankind always had leaned on intelligence.

"We cannot extend civilization farther than your borders of learning," he stated. "The church always has sustained and maintained education."

"Civilization will not be able to repay the church for keeping alive the spark of learning in one thousand long, tedious years."

"The government did not give us education. The church brought us our institutions of learning. Then, after the church had blazed the way through the dark ages, the state and church jointly issued characters to these institutions, that they might hold the torch together."

"The American government was the first government in the world ever to suggest that people generally should be educated." He named Harvard, Yale, Princeton and other great colleges and universities he said the church had contributed.

Neff said it was "religious churchmen, who came here and carved civilization in Texas."

Texas' Fight

"It was a just cause for revolution when a country did not make provision for educating the youth of the land," he said, reviewing

events that caused Texas to fight for and obtain her independence from Mexico.

"Any country that does not educate for citizenship is certain to go on the rocks and be doomed," he said.

Orphans' Home

Dr. Hal F. Buckner of Dallas told of progress of Buckner orphans' home.

"We have not one complaining word; we have been sustained by promises of God," Buckner said. "Press on is our intent. It is a faithful cause that has brought joy to those fathering it. We have been able to prevent a real tragedy and are carrying on under most trying circumstances."

He described how the pinched financial times had prevented needed repairs being made to the orphanage, and caused neglected children to be turned away.

He said the only improvement of the year was construction of a twenty-four bed hospital made possible by a gift of Mr. and Mrs. V. L. Le Tulle of Bay City.

The Buckner "family" now is comprised of 618 children, 540 of whom are six years old and up and in school.

Total contributions during the year were \$26,558 less than formerly, Buckner said, listing the churches as giving \$9,055 less; Sunday schools, \$5,108 less; assemblies, \$2,110 less; individuals, \$6,609 less, and the Woman's Missionary Union \$3,347 less.

Buckner said the school would have suffered if it had not been for contributions of food and clothing.

Appeals for support of the orphanage were made by Mrs. T. C. Jester of Houston, Mrs. W. R. White of Fort Worth and Mrs. J. M. Dawson of Waco, each of whom recently had visited the institution.

A free-will offering for the orphanage netted in excess of \$200.

Asks Co-Operation

Miss Juliette Mather of Birmingham, Ala., secretary of young people's work of the Southern Woman's Missionary union, pleaded for co-operation with activities of the larger organization.

"The world has many wants, but only one need—a need for Jesus Christ," she said. "We have been trying to supply that need to the hearts of the people. You can help us perfect that work. We have been content to ask for toys when we should have been asking for continents."

She cited the need for a return to the family altar, "where the entire family or even a part of the family can kneel and pray."

"God's plan calls for tithers," she said in asking for more generous contributions to the cause. She cited the need of missionary work among the Indians and negroes, reminding her audience that "one in ten in the southland are black."

"And in Japan, 77 out of every 100 never have believed God, ever came into the world at all," she said.

Missionary Speaks

Mrs. W. Eugene Sallee, for many years a missionary in China, spoke on "Jesus Calls Us to Increased Liberality."

"It is only necessary to go back and see what Christ has done for you, and you will come out of the darkness of heathenism," she said.

She described the hardships endured by missionaries in China and elsewhere.

Mrs. S. R. Cloud of Dallas delivered the report on methods and finance. She reminded the convention that there were 103 foreign missionaries on the "Lottie Moon" Christmas list.

Resolutions pledged the union to full cooperation in promotion of the church budget; sounded a "S. O. S. call to every church woman to give herself in renewed activity to temperance work;" commended full efforts towards promotion of law enforcement, and expressed opposition to "mob violence;" recommended the teaching of the principles of the American creed; urged women to be alert as to legislation; and a desire for promotion of peace that war might be "abolished from the earth."

Mrs. E. Sheppard of Ballinger presented the courtesy resolutions, thanking the citizens of Abilene for their hospitality and commending the press for its full reports of the convention.

Miss Olivia Davis of Dallas, in her report on apportionment, recommended an increase of ten per cent on gifts to the cooperative program, thus making the goal for that activity \$154,000, and a ten per cent increase on other outside causes, making a total goal of \$428,000 for all purposes.

Officers Elected

Officers of the Woman's Missionary union were re-elected as follows: president, Mrs. B. A. Copass, Seminary Hill; corresponding secretary, Mrs. J. E. Leigh, Dallas; recording secretary, Mr. W. D. Howell, McKinney; assistant recording secretary, Mrs. Homer Fisher, Dallas; treasurer, Mrs. Olivia Davis, Dallas.

Mrs. F. S. Davis of Dallas, long-time president of the union, was re-elected a life member of the executive committee. Other members chosen were Mesdames W. R. Covington, Txarkana; A. F. Ramsey, Marshall; Bonnie Grimes, Nacogdoches; A. F. Sledge, Tyler; T. E. Cannedy, Port Arthur; H. L. McGuire, Liberty; Y. M. Martin, Houston; C. E. Poe, Wharton; P. D. Fishby, McAllen; J. J. Robertson, Kingsville; H. L. Kerkernot, Francis N. Hays, both of San Antonio; Sid Kyle, Pecos; R. V. Pearson, El Paso; A. B. Hefferman, Lamesa; James T. Johnson, Colorado; R. F. Ivey, Plainview; Owen J. Hull, Tahoka; C. H. Mason and A. H. Wielborn, Amarillo; O. T. Anderson, S. J. Marcel, Olney; Jess Garrett, Fort Worth; Charles T. Whaley, Weatherford; John Green, McKinney; Prentice Crumpley, Wills Point; J. W. McKie, Corsicana; J. M. Dawson, Waco; C. C. Howard and C. E. Alvis, Belton; A. S. Love, Ballinger; W. D. Denman, Brownwood; George L. Paxton, and J. B. Buckley, Abilene; Marshall Craig, George W. Truett, Hal F. Buckner, Wesley Norris, M. H. Wolfe, George J. Mason, all of Dallas.

Methods and finance committee: Mesdames S. R. Cloud, Dallas; W. L. Baker, Wills Point; J. H. Gambrell, Dallas.

Mrs. W. J. J. Smith of Dallas was chosen historian.

TEXAS BAPTISTS CLOSE 84TH ANNUAL STATE CONVENTION

(Continued from page one)
interest this year on debt. These institutions cannot live indefinitely without endowment. The day must soon arrive when we shall not only pay their debts, but also go about some orderly plan of endowing them."

The report of missionary activities pointed out that "fewer than half" of the State's population of 5,800,000 "are affiliated with any kind of religious organization."

"Approximately 2,000,000 are unsaved and present a tremendous evangelistic opportunity," the report said.

"We have about 500,000 Europeans, and between 800,000 and 1,000,000 Mexicans, not to speak of the many negroes among us. These furnish a missionary motive of the highest order. With our Baptist strength, popular favor, message and mission, we owe much to these people."

The report said there were 3,171 Sunday schools in Texas, with more than 400,000 pupils.

Seven Evangelists

Seven evangelists worked during the year. They reported 1,821 "won to Christ and baptized," the report said. Nearly three thousand others were received into the churches, and \$13,072 raised for the cooperative program.

Texas Baptist raised \$33,341 toward a \$40,000 quota set by the Southern Baptist Convention as the State's share of a home and foreign mission fund of \$300,000.

The report pointed out that in June 1928 the Baptist General Convention owed in direct obligations \$1,366,847, and that in addition to its direct obligations it had contingent liabilities for institutions in Texas of more than \$600,000. A million dollar loan \$361,000 has been paid to date. The direct indebtedness of \$366,847 that remained after the loan was floated has been reduced by a little more than \$100,000.

The report revealed that during the convention year just closed \$128,731 was paid on the principal and interest of the board's debt. The more than \$600,000 of contingent liabilities of the board as of June 1928 have been reduced to approximately \$250,000.

Treasurer's Report

The treasurer's report showed that receipts of the board for the year were \$392,812, thirty-six per cent of which went to Southwest causes.

"According to reliable statistics, the churches of Texas are now sending less than ten per cent of their total gifts to all the causes represented in the co-operative program," the report said. "If such a policy is pursued it will make impossible an adequate and aggressive missionary program."

The Board commended the "Co-operative Program as the best method Baptists have yet devised for carrying on a balanced denominational work."

"We do not claim it is perfect,

but believe Baptists can adequately care for all their work, if individuals and churches will support this scriptural plan of our denomination," the report stated. "We face a time when we need to exercise the sanest sort of Christian statesmanship."

Promotion Committee

Reports of the promotion committee revealed that the finance group set the minimum needs of the convention for this year at \$600,000.

Recognizing that it should seek to enlist every church, the committee set as a minimum goal the enlistment of 1,500 churches actually subscribing the budget.

"The committee also suggested that since we are urging the tithe as a minimum of the gifts of the people, we seek to enlist at least 100,000 tithers," the report said.

Churches both in city and country were urged to follow the budget plan of financing their work. They were requested to allocate not less than twenty-five per cent of their gifts to the co-operative program.

Dr. John R. Sampey of Louisville, Ky., president of the Southern Seminary, and Dr. C. E. Madry executive secretary of promotion and secretary-elect of the Foreign Missions Board, delivered addresses.

The Thursday afternoon session heard the report on Home Missions, read by Dr. M. T. Andrews, address on Laymen's movement by A. D. Foreman, and report on Civic Righteousness.

In his report on Home Missions Dr. Andrews called attention to the fact that there were over 22,000,000 lost souls in the bounds of the home mission territory. Rev. Paul Bell, in charge of the Mexican Baptist Mission work at Bastrop, brought an interesting report on the work being done toward evangelizing the Mexican population in Texas.

Thursday Evening

A high hour was reached at the Thursday evening session when the report on Foreign Missions was read. Dr. George W. Truett of Dallas, spoke to the report on Missions and Mrs. Eugene Sallee, widow of the late Eugene Sallee, for thirty years missionary in China also spoke before the body. It was announced that Mrs. Sallee had written a book on Dr. Sallee's work in China and the proceeds from the sale of the book would be applied to the Foreign Mission debt.

Constantine P. Oleinick, young Russian who is doing graduate work in Baylor University, preparatory to returning to Russia as a medical missionary, thrilled the great audience in telling his experiences in Russia. He made a strong appeal to Southern Baptist to support mission work. This young man also spoke Friday morning in the Simmons University chapel, telling his struggles for an education, and appealing to the student body to make the best of their opportunities.

Friday Morning

At the Friday morning session the report on Christian education was read, followed by the reports on Baylor University, Baylor College and the Southern Seminary, Baptist Bible Institute and Southwestern Seminary.

The Friday afternoon session settled the question as to the place of meeting of the next convention. A strong effort was made to carry the next meeting to the Rio Grande Valley. Mineral Wells also made an active bid for the meeting. The committee reported favorable for Fort Worth and the convention voted to hold its next meeting in that city.

At the Friday afternoon session reports were heard from the hospitals in Texas, and reports

were also made from Howard Payne College and the junior colleges at Plainview, Marshall and Decatur, and from the San Marcos Academy.

The Convention came to a close Friday evening at high tide when Dr. George W. Truett delivered a matchless sermon to a packed house. Preceding the closing sermon the Simmons University Choral Club rendered a Contata, "The Beatitudes."

Dr. Truett, in his sermon closing the convention, said it was "the most closely and conscientiously attended" he had attended in all his life.

"We have reason for abundant Thanksgiving," he said. "We should go out to our homes with a fervent prayer in our hearts for every household and for the workers of Christ who will be scattering to every nook and corner of Texas."

Addressing his remarks particularly to the younger preachers, the well known southern minister said "the first and supreme work in every church, for every pastor and for each individual was to win souls to the salvation of God."

He said the "most serious crisis at all times is when Christ is absent from man."

Fateful Prophecy

He quoted Lloyd George as say-

ing: "Gentlemen, it is to Christ or chaos for the world."

"One often is asked if the World War does not prove Christianity has failed," Dr. Truett said. "The World War proved that everything else in the world has failed but Christianity."

He pointed out that diplomacy has failed to stop "the dogs of war."

"Big business boasted that it could press a button and bring the dogs of war from their lair," he said. "The dogs of war were brought out, and we saw them run over big business as cars over sprigs of grass."

"We must learn that the one and only adequate agency to get civilization off the rocks and keep it off is our Lord, our Jesus Christ," Dr. Truett said.

He declared "a trail of a thousand troubles will follow in the wake of the church to allow the seeking note to die out."

Advice to Preachers

"Go afield and stay afield in the heavenly work of winning souls," he advised the preachers. "History tells us that the halcyon days of Christianity have been days of true preaching."

"The spiritual safety of the nation and world lies in the keeping of the Christian pulpit."

Hilton
HOTEL

Headquarters For

Baptist State Convention

Nov. 14-18 Inclusive

We Clean Your



From Cellar
To Garret-

FAMILY WASHING

Telephone 8866

**ABILENE
LAUNDRY CO.**

Launderers and Dry Cleaners of the
Dependable Kind

**Forty Years
Service**

When anyone seeking banking accommodations investigates our 40 year record of serving Abilene and West Texas, the F. & M. gains a new customer and friend.

**Farmers & Merchants
National Bank**

In ST. LOUIS

THE AMERICAN HOTEL
275 ROOMS
WITH BATH
\$2.00 UP

THE ANNEX
226 ROOMS
WITH BATH
\$1.50 UP

THE AMERICAN HOTEL
MARKET AT SEVENTH

THE AMERICAN ANNEX
MARKET AT SIXTH

Our food has made our reputation
COFFEE SHOP OPEN
UNTIL MIDNIGHT