

# WEST TEXAS BAPTIST

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Sam Malone, Editor and Publisher  
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John R. Hutto, Associate Editor,  
Big Spring, Texas

No. 29

## The Watch Tower

Meditations and Comments by the Editor as he Watches the World Go By.

The Prohibition Question has a liberal amount of space in this issue. The editor hasn't any apologies to make for this. Texas may go wet in the August election—that is got wet legally, but it will be done over the protest of this editor. Our position is that we haven't any moral right to legalize crime and lawlessness, and surely the liquor traffic is both criminal and lawless. Speaking of the liquor question, here are a couple of "Hot Shots" from the pen of the columnist in the Alamo News:

"The vote that repealed prohibition was less than that which defeated Herbert Hoover in 1932. The vote in the Senate and Congress, that passed the Prohibition law, was 23 to 2. Two states, did not vote, but the total vote in the 46 state senates was 1,309 for prohibition and 240 against. The total vote of the 46 houses was 3,775 for prohibition, and 1,225 against. Thus the vote that repealed prohibition was less than 42 per cent of the vote cast at the presidential election."

"Wet prophets—and even the American Federation of Labor—shouted that repeal would put a million men to work; take the tax burden off the poor and place it on the liquor interests. Now the deluded people know there is more unemployment; more tax burdens; more drunkenness; more auto accidents, and more bootlegging. Both the Democratic and Republican parties are dry, but they elected wets to office, who have said, 'to heck with the masses; to heck with party principles, and to heck with the American nation; we want power, wealth, and booze.'"

College Appreciation Week will be observed in Abilene July 28-August 4. The whole city is to join in showing appreciation of the work of the educational institutions in Abilene. The three fine denominational schools in our city have meant a lot to the city and to all West Texas. There is hardly a community in all West Texas that has not felt the uplifting influence of these institutions.

### Some Proposition

The editor makes the following proposition to any Baptist in West Texas: Spend fifteen cents for a three months' subscription to the West Texas Baptist. Agree to read every line in it each week. If at the end of the three months you will not readily agree that the paper is worth many times the price you paid, then just drop us a line and we will refund the fifteen cents. How's that for a fair proposition?

### NEILL REVIVAL

Revival meeting begins at Neill Missionary Baptist Church on Wednesday, July 10, at 8:00 o'clock p. m. and to continue through Sunday, July the 21st. Our pastor Bro. F. A. Hollis, will be assisted by Bro. Thomas J. Young of Tuscola. The public is cordially invited to come and worship with us. Pray for the outpouring of the Holy Spirit upon us in this meeting.—V. E. Hodges, Church Clerk.

Mr. J. D. Riddle, for the past two years education and music director of the First Baptist Church, Lubbock, has resigned that position to accept a like position with the First Baptist Church, Abilene. Brother Riddle will move to Abilene August 1, at which time he will begin his work here. Before going to Lubbock Brother Riddle was with College Avenue Church, Ft. Worth. He is one of the leading workers in his field in Texas, and we rejoice in the fact that he is coming to Abilene.

Missionary Brannon was too busy this week attending the run of workers' conferences, etc., to prepare his material for his department in the West Texas Baptist. Tuesday morning he attended a laymen's meeting at Cottonwood, in Callahan Association. Our people should remember to pray for our district missionaries. They are having a strenuous time, and especially during the revival meeting season.

## SOVIET RUSSIA ROUTS CHURCHES BY TAXES SAYS NOTED WRITER

Some insight into the war Soviet Russia is making against religion is given by C. S. Monitor in the Alamo News. "Impatient," the writer declares, "because of the slow progress of the Godless Five-Year Plan announced in 1932, Russian Communists have begun more active measures to disperse clergymen and priests and to close churches."

"According to a decree issued in October, 1932, the authorities aspire by 1937 'not to leave a single house of prayer on the territory of the Soviet Union, and to extinguish in the minds of the people the very notion of God.'"

"A new campaign against clergymen and churches has accompanied the mass arrests which followed the assassination last December of Joseph Stalin's friend, Sergei Kiroff. The Soviet official press has taken no notice of this minor campaign, so that no accurate figures are available except for Lutheran clergymen who serve German and Latvian Lutheran communities in Russia."

"At the time of the Revolution, Lutheran churches were served by 252 clergymen, and maintained a theological seminary in Leningrad. By last December these had been reduced to 51. Since that time 29 have been arrested and exiled and the seminary in Leningrad closed. Only 22 Lutheran clergymen now serve Russian churches, all other churches having been closed."

"The experience of two Russian Orthodox congregations in Moscow with which the writer is familiar illustrates how some churches are closed. These churches were served by two popular priests, younger men imbued with the modern religious spirit, who kept their churches filled. These priests were suddenly removed and replaced by priests whose devotion was open to doubt. As a result the congregation melted away and when only a few remained, the au-

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## Fiddling While Rome Burns

Sam Malone, Editor

If what they tell on Emperor Nero that he played the fiddle while Rome burned is true we are sure that there would be a unanimous decision, even in this day and generation, that this crafty, heartless tyrant pulled a rather silly stunt at that. We are not so sure about the truthfulness of this story, but we do know that Rome burned, and that the enemies of Christianity laid the blame on the Christians. Thousands of these Christians were led as lambs to the slaughter, fed to the wild beasts, burned at the stake, beheaded, and met their death in almost every conceivable way, martyrs to the high and holy tenets of the Christian religion. As stated, we do not know about the truthfulness of Nero's fiddling while all this was going on, but there are a couple of observations we would like to make as we contrast conditions then with present day conditions. One of these observations is that:

### Rome Is Burning

But, some one will say, surely you are not going to compare conditions today with the horrible conditions that existed then? Yes, that is exactly what we are going to do. The wise observer can look now in almost any direction and see the curling smoke as it ascends to the high heavens as Rome burns. To be sure we do not have the hundreds of thousands of blood-thirsty and pleasure-mad people flocking to the arenas to watch the Christians fed to the lions; but we have a far worse spectacle than that as we see great nations of the earth doing everything within their power to banish not only every Christian from the earth, but to likewise banish every thought and mention of God from the minds of the people. And the ascending smoke of this conflagration is not only coming from Russia, but the fire is spreading to every nook and corner of the earth.

Another evidence of a burning Rome today is the pell-mell race of the nations of the world in armament construction as they prepare for war. One would think that the lessons learned in the late World War, when millions of our people were killed and maimed and multiplied billions of the world's wealth was wasted, would not be forgot so soon; but the god of hate and greed again dominates the leaders of the world and another conflagration is being started, which, if not stopped, will result in the destruction of our present civilization.

A third evidence today of a burning Rome is the present horrible reign of lawlessness and ungodliness in our own country. One does not have to go to Russia or Mexico to witness a people repudiating God and righteousness. During the past few years our country has witnessed such orgies of crime and lawlessness as would make the most uncivilized nation on the earth blush with shame. This condition was bad enough under prohibition, but it has been intensified many times since the return of the saloons with all the attendant evils. No, we do not now hear the drunken shouts of spectators as

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## NATIONWIDE DRY LEADERS STRAW VOTE FAVORS BAN ON LIQUOR ADVERTISING

Initial ballot returns from thirty-two states and the District of Columbia are reported in a nationwide straw ballot vote, now being conducted by the American Business Men's Research Foundation, on current developments in the new since-repeal campaign against the use and sale of alcoholic beverages and indicate that a large proportion of temperance leaders throughout the country still stand unqualifiedly for total abstinence as opposed to so-called moderate use of intoxicants. These votes almost unanimously favor immediate movement to banish liquor advertising over the radio and through the mails, it is announced here in a statement made public at the headquarters of the Foundation, Seven South Dearborn Street, Chicago.

The straw ballot is being sent to many thousands of state and local dry leaders in every section of the United States.

Already mail returns have brought a sufficient response from representative dries in Alabama, Arizona, California, Colorado, Connecticut, District of Columbia, Georgia, Florida, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, Ohio, Pennsylvania, Tennessee, Vermont, West Virginia, and Wisconsin.

"The purpose of the straw ballot," said Charles R. Jones, Executive Vice-President of the Foundation, "is to find out if possible, the unbiased consensus of thought of a representative proportion of known dries throughout the United States, as to what they consider the most important phases of the alcohol problem upon which should be focused united thought and a program of educational endeavor."

"The straw ballot was undertaken in response to an increasing correspondence of inquiry and suggestion

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## HARLEY SMITH WRITES OF GROWTH OF WORK IN SOUTHERN BRAZIL

By Harley Smith

Editor's Note—The following interesting letter is from Rev. Harley Smith, President of American Baptist College, at Porto Alegre. Mrs. Smith is a daughter of Dr. Bagby, for over 50 years a missionary in Brazil.

God continues His blessings upon us in the State of Rio Grande do Sul, Brazil. There were four candidates baptized in our Esperanza Baptist Church of Porto Alegre last Sunday night. Others are waiting baptism. At the same service there were some ten or twelve decisions for the Lord.

Our Sunday School attendance has been going over the hundred mark for several Sundays. The Men's Bible Class has been having about twenty-five men present each Sunday. Most of these men are not Christians.

The Fidelis Class, taught by Mrs. Alice Bagby Smith, has been having to meet in the yard. It will be impossible to do such during our cold, rainy season. We are going into winter here now. The Fidelis class has been divided three times and now has an attendance of fifteen per Sunday. It has also furnished our Sunday School a great many teachers.

Miss Thelma Frith has been doing exceedingly fine work with the boys of junior age. She has had as many as twenty three boys present. Even though she has been here but a short while she is getting control of the language in a fine way and is rendering invaluable service to the cause of the Master in her Sunday School work, in the Kindergarten of the School here and as newly elected President of our B. Y. P. U.

Miss Mattie Bland continues regularly and faithfully to go over the river each Sunday where we have another fine little church organized which in turn has a most thriving outstation. She also has a fine class of children each Sunday. Last Sunday there were at least one hundred in Sunday School at this Mission Station. I spoke twice in the streets before the services. Twenty-six people followed us from these services to the nearby hall where they heard the gospel. God is blessing us in the use of the fine accordion which we brought out from the States. The priest of the village calls me "O diablo com a gaita nas costas" (The Devil with an accordion on his back). He has a cunning way of investigating our services every Sunday. God continues to bless us there nevertheless. One fine man made a profession in the morning hour and some twenty-five at the afternoon hour.

The Esperanza church which was ready to close its doors a year ago has returned to vigorous life. It is thoroughly missionary. It has a preaching station in a little city about ten miles away.

It contributes regularly to all mission causes. It is peculiarly blessed of God in having a number of people in its membership who speak several languages, and who are thus qualified to work among our many nationalities here in this rapidly growing capital of the State of Rio Grande do Sul—Porto Alegre. We are having no little difficulty in getting tracts and literature with which to work among these people. There are Jews, Germans, Spanish, Swedes, Polish, Russians, Italians, and a number of other nationalities living in Porto Alegre, whose people are not so numerous.

The Russian Baptist Church, which was organized five years ago, but has undergone many difficult situations because of the Pentecostal movement, worships in our preaching hall. This church has only fifteen members but the congregations are much larger than the membership. God is blessing their work. Dr. Pedro Tarzier is the pastor of this church.

The Esperanza Baptist Church has a membership of fifty-four now. There are several who will doubtless unite with our church within the next few weeks. Some twenty-eight or thirty of the number mentioned above have been received by baptism since our return a year ago. This does not mean, however, that all of those who have made public professions, were baptized. We have endeavored to go slow and be cautious in baptizing people in order not to have to exclude later those who many times have been honestly mistaken about their conversion. (Continued on page 4)

## They Promise, But They Do Not Perform

The organized opponents of prohibition, appealing for the votes of the American people during the repeal elections, promised:

1. That bootlegging would be eliminated as a serious problem.
2. That dry territory would be protected.
3. That "poisonous" liquor would no longer be sold.
4. That "temperance" would be promoted.
5. That the influence of the underworld in politics and the liquor trade would be eliminated.
6. That deplorable drink conditions among young people would not continue.
7. That taxes would be lightened by enormous revenues from the liquor traffic.
8. That the unemployment situation would be relieved and the farmer would find a vast new market.
9. That the saloon would not be permitted to return.
10. That "racketeers" would be seriously handicapped by the failure of their principal source of income.
11. That the people would drink more light wines and beer and less whiskey.

A Liquor Traffic Divested of Its Evils  
In order to perfect the record we quote from leading exponents of repeal:

"1. It (the repeal program) should destroy the present speakeasy, prevent smuggling and do away with bootlegging. 2. It should prevent the return of the iniquities of the old saloon."—From a leaflet of the Association Against the Prohibition Amendment.

"Beer and light wines now but no saloons ever."—Pamphlet 22, A. A. P. A.

"Everything humanly possible will be done to eradicate and stamp out once and for all the dark, evil-smelling resorts that have been the breeding places of vice, crime and corruption."—Edward P. Mulrooney, Chairman of the New York (State) Alcohol Beverage Control Board, May 30, 1932.

"Repeal at any time will bring the route of lawlessness, the restoration of local republican self-government,

and the establishment of intelligent and sane methods of attacking the drink evil."—Joseph H. Choate, Jr., New York Times, May 9, 1933.

Among the benefits of repeal will be "restoring the respect for all laws which the illicit liquor industry has broken down" and "relieving officials of the federal and state governments from the necessity to combat racketeers and gunmen."—Jouett Shouse, Baltimore, Md., September 14, 1932.

"Re-establishment of the saloon as we used to know it will be prevented by overwhelming public sentiment in each state."—Senator Walsh, May 17, 1932.

### Promises Unfilled:

The present situation is in sharp contrast with these promises.

1. The liquor traffic is very nearly a monopoly in the hands of a few great concerns.
2. Many of the brands of whiskey now being sold to the people under fancy labels are frequently described as "worse than bootleg."
3. Speakeasies are numerous in the slums of our great cities.
4. Smuggling of alcoholic liquors without payment of duty is a vast industry manifesting its well-known obnoxious defiance of United States laws.
5. Bootlegging is general. Responsible officials have honestly and candidly faced the fact that the volume of the bootleg whiskey trade is probably equal to the volume of the legitimate trade in whiskey. Mr. Joseph H. Choate, Jr., head of the Federal Alcohol Control Administration, estimates that we are consuming "a quantity of spirits (bootleg) which cannot be much less and may be more than we drank before prohibition."
6. There are nearly a half million places of retail liquor sale in the country and the majority of these are nothing but saloons. In many cities these saloons are filthy and vile to the last degree. They harbor thieves and prostitutes and infect the whole social body. The use of hostesses—many of them under age, some of them mere children—is a common practice. Defiance of law and police regulations, payment of graft, and every form of public corruption char-

acterizes the liquor trade in practically every metropolitan city. The liquor traffic flaunts itself in the face of disapproving sentiment, crowds its way into communities where it has been hitherto unknown, while gangsters with a new arrogance are building up organized gambling and other rackets to unprecedented proportions, burdening business with their exactions and terrorizing the American public.

A round of the Chicago saloons made by reporters of the Chicago Herald and Examiner and the Chicago American are reported in issues of those papers March 6 to 10 under such headlines as the following: "Shocking Saloon Revels of School Children; West Side Pupils Pack Dens; Children Revel in Darkness; North Side Pupils Hold Debauch at Beachview Gardens; School Girls Play Hokey in Tavern; Police Look On As Girl of 14 Drinks at Bar; Old Saloon Plus Women Equals New Tavern."

7. The liquor traffic has used every possible means of trade promotion. Its advertising campaigns have been general and by suggestion and advice urge the use of beer, whiskey, gin and all other alcoholic liquors upon women, as well as men, and particularly upon young people of both sexes. The radio is bringing sales propaganda of the intoxicating liquor trade into millions of homes, overthrowing the teachings of the public school and the church. Every possible form of pressure has been brought to bear upon "dry" states to overthrow prohibition or displeasing regulations. In some states, leading brands of beer have been openly licensed for sale in cities contrary to state laws. "Modification" of state laws to permit the sale of beer and the moral weight of Federal approval of the liquor traffic have wrought terrible disaster in "dry" areas where formerly temperance sentiment was impregnable. In southern cities and in the West drunkenness arrests have increased by an appalling percentage.

8. No attention whatever has been paid by the liquor traffic to the promise of the 21st Amendment that dry states shall be protected. Liquor

shipments, ostensibly passing through dry states, "leak out" en route.

9. The distinguished men and women composing the directorate of the Association Against the Prohibition Amendment seem to have forgotten entirely the slogan: "Beer and light wines now but no saloons ever." The cocktail and the high ball are the drinks of the day and so general in popularity among young people that the Northwestern Life Insurance Company reports a gain of 138 per cent in the number of those under thirty reporting the use of intoxicants.

10. Drunkenness arrests were up approximately 26 per cent at the end of the first year of repeal and institutions for the care of alcoholic reported an increase of approximately 40 per cent in their business.

11. The farmer has been hit hard by repeal. The Milk Research Council, Inc., of New York reports that 1933 sales were 37,360,000 quarts less than in 1932; that in 1934, the first year of repeal, there was a still further decline of 59,160,000 quarts. The decrease continues in 1935 and it is estimated on the basis of an investigation in 59 typical cities that the average consumption of milk is 27 per cent below the lowest quantity considered necessary to health.

12. The Treasury of the United States estimated that the government is losing thirty million dollars in annual revenue every year as a result of liquor running. Millions of dollars have been appropriated for building up the Coast Guard and the Customs Service. It is now proposed to extend the jurisdiction of the United States further out to sea in order to cope with the rum ships which are attacking our coast.

An increase of \$3,678,738 for the support of Coast Guard is asked in the current budget, the explanation being as follows:

"The 1935 appropriation for this service was considerably reduced under the assumption that smuggling would diminish to a large extent. This situation has failed to materialize, however, and it will be necessary to provide a deficiency appropriation for (Continued on page 4)



## West Texas Baptist

SAM MALONE - Editor and Publisher  
JOHN R. HUTTO - Associate Editor

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### SUBSCRIPTION RATES

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|------------------------------------------------------------------|--------|
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### MUZZLED PREACHERS

A few days ago the editor heard one of our prominent denominational leaders and prohibition speakers tell of an instance in which the pastor of one of our churches refused to announce from his pulpit a prohibition rally to be held in the city. Another pastor stated that on examining a petition calling for an election to vote beer into the city it looked like nearly every male member of his church had signed the petition calling for the election. Perhaps there is not much that this pastor could do to remedy a situation such as he found in his church, but so far as we know this pastor has never tried to do anything about it. A situation in a church in which most of the male members threw their influence on the side of the liquor crowd, would at least call for a free expression from the faithful shepherd of the flock on the subject of civic righteousness.

This editor is not one who believes that the ministry of today has gone to the bow wows, but we do believe that we have too many preachers who are compromising with sin by allowing a small but prominent church element of the church to place a muzzle on him. This world will never be saved, to be sure, by a program of moral reformation. We have some few preachers who have taken this route in trying to save the world. The gospel of Jesus Christ is the only remedy for the ills of the world. But a preacher can be a gospel preacher, depending on the gospel to save men, and yet at the same time be a faithful watchman, warning the people of the approach of danger.

In telling the parable of the talents, Jesus, in referring to the one-talented servant, quotes the servant as saying: "I was afraid and went and hid thy talent." Solomon said: "The fear of man bringeth a snare." A preacher who is fearful and afraid is an abomination of desolation. If there was even a time when the world needed preachers who are unafraid and uncompromising, that time is right now.

### "CONSISTENCY THOU ART A JEWEL!"

In the July 6th issue of Collier's this great magazine publishes an editorial in which several interesting things are mentioned. The editor points out the fact that our constitution has weathered the storm of the greatest depression the United States has ever had. He then calls attention to some reforms that he considers important and necessary. Lack of social insurance protection, laws to control child labor, etc., being among the number. With the editorial we find no fault, except we doubt the wisdom of amending the constitution very often.

But we cannot get up much enthusiasm for a program proposed by a magazine that in the very issue we find the editorial advocating reforms we find two whole pages and two half pages of the total of sixty-two pages devoted to advertising liquor—just plain old whiskey—the greatest destroyer of men, women and homes the world has ever known.

Whiskey has, and will continue, to hurt more children than any other one thing in the world. Whiskey will destroy more homes than any other one thing in the world. Whiskey will cause more murders than any other one thing in the world. Whiskey will cause the downfall of more fine young men and women than any other one thing in the world. Whiskey will cause more sorrow than any other one thing in the world. Whiskey will cause more traffic accidents than any other one thing in all the world. Whiskey is the greatest enemy of mankind. Whiskey is hell's greatest friend. Texas must soon face the question of the open saloon and it's time we all put on our thinker.

### STAYING ON THE MAIN TRACK

At the Memphis meeting of the Southern Baptist Convention in May, Dr. E. M. Poteat, Jr., placed before the convention what he termed a "Proposed Plan for the Establishment of a Bureau of Social Research." The convention voted a year's delay on the suggestion in order that it might be discussed by Southern Baptists. At the recent meeting of Northern Baptists at Denver a similar plan was suggested for Northern Baptists, and the matter was deferred for one year. Next year both conventions will meet at St. Louis, Mo., the Southern Convention following immediately the meeting of the Northern Convention. Under the heading, "Tolling Southern Baptists off the Reservation," Dr. J. B. Cranfill of Dallas discusses the proposed plan in a very timely manner. To say the least of it, the advocates of a social gospel are rather bold in their effort to get Southern Baptists off on a side track. According to the great commission the main job for the church is now, and always has been, to preach the Gospel of a crucified and risen Lord. Today the presses of the country are flooding the country with messages of a social salvation. Referring to this fact the Baptist Standard last week had a forceful editorial on "Build the House on a Good Foundation or Stop Work." The editorial follows:

"A volume of 'Evangelistic Sermons' came for review. There was not a single sermon in the book that offered pardon for sin. Every sermon was about some social condition and dealt with social reforms.

"Preachers should preach the gospel that is in their Bibles or pay tuition to the seminaries. To

draw a salary for preaching the gospel and not preach it is getting money by false pretense. In religion men are not responsible to society, but to God. There is a divine government and men are responsible to God for their characters and conduct. God is not the great Compromiser, adjusting His demands to the passions and appetites, greed and whims of men. If men obey His law they are innocent; if they do not, they are guilty. As disobedience is continued and violations are repeated guilt is increased. Even to think of God as a compromiser of law and justice is a sin for which any angel would be expelled from heaven. Any sermon offering heaven on the basis of compromise with sin, on God's part, is an insult to the intelligence of the congregation.

"There cannot exist in God's heart the least desire to let sin go unpunished. The sinner must be punished for it or the punishment that Jesus Christ endured must be imputed to him and because of it pardon must be granted.

"Jesus Christ suffered for his own sins, or he suffered for the sins of others, or he suffered because the Father laid it on him for no reason conceivable except infinite cruelty.

"The first of these is disproved by every thought, word and act of Jesus. The third is so revolting that its mere mention seems blasphemous. The second is true. He died for the sins of others. His death was the culmination of punishment for those who, being violators of the law, are guilty and exposed to an inevitable condemnation from which there can be no other escape.

"This ought to be preached with intellectual honesty and heart-breaking earnestness. It is the essence of evangelism. There is no other evangelism, no other true message of salvation. Preachers ought to proclaim this truth or quit the ministry at once. Either build the house on a good foundation, or stop work."

### THE POWER OF STEWARDSHIP

Prosperity followed the world war, a prosperity dyed deep in the blood of the very flower of the young manhood of the civilized world. This vast mountain of human sacrifice, the groaning of a posterity that can never materialize, rivers of tears and oceans of sorrow were all assuaged and forgotten in the shambles of inflated prosperity. Men forgot God, the church and their fellowmen in the mad scramble for the perishing things of this world. Wealth accumulated power and kings developed all about in the majesty of materialism.

#### The Handwriting on the Wall

God spoke from high heaven and kingdoms tottered and fell. Fortunes melted as the frost before the rising sun. Want, grim and defiant, cast its spectre into homes where just before riotous living prevailed and the name of God had no sacred significance. Even the righteous have not escape the cataclysm. Years have humbled mankind into submission of an appreciation of sympathy and to a knowledge that God still reigns in the heavens, the same yesterday, today and forever.

#### To Close the Debate

Man created, agitated and nourished the debate. Selfishness and Godlessness bulwarked the tragedy of ill-gotten gain. God spoke from high heaven and said it was enough. Inflation escaped and the vanity of hoarded wealth became as ashes. The souls of men who had paid homage to the God of Wealth were seared.

If gambling and inflation provoked disaster, then the extreme opposite might nurture prosperity. Man alone in all creation is eternal. His wealth can not be. Man must be preserved and wealth can have no other purpose than the purpose of aiding his preservation. That is the only reason for its existence.

If man slipped away from God and the one true

purpose of life, the quicker her can slip back on the right track the better. Stewardship must assert itself. The first fruits belong to God. It is God's one purpose to redeem the world through mankind. Then material resources must be brought into play. What about the tithe, the amount God has chosen as His visible means to reach a lost world? The maker of all wealth is in authority. "Prove God" on the basis of the tithe and behold the blessings that are in store—not only material blessings, but blessings of health, faith, hope and love so unbounded that it stops not in the material world, but soars to heights beyond forever.—South Main Street Baptist Church Paper.

### CHRIST IS THE SOURCE OF LIFE

I became a Christian at fifteen. I am so glad that I became a Christian. This is how it came about. I began to go to an English class to learn English. My father was dead, and my brother said to me: "You may study English, but I forbid you to become a Christian." But I wanted to live a pure life. I began to pray. In my boyish fashion, all I knew how to say was, "Make me a great man like Christ." God answered my prayer and gave me the gift of holiness. I found that Christ is the example for life. He is the Source of Life. Christ gave me power, life. I respect Confucius and I respect Buddha, but they lack life-power. When Christ came to me, I was renewed. I got new life. When I consider the moral deficiency of Buddhism and Confucianism, and the difference between their position and that of Christ, it is very easy for me to preach his teachings. Without God I was suffering, I was weeping. But when the power of God came to me, everything became very easy. Christ is the Source of Life. — Toyohiko Kawaga.

### CHRIST IN EVERY SERMON

I am unwilling that any sermon should be preached without a free and full tender of salvation, through the blood of Christ, to all who will. . . It is never premature or unreasonable, nor can it be charged upon you as a wrong anticipation, should you seize on every opportunity, and rather create an opportunity than wait one, for laying before your people the overtures of reconciliation from God to a guilty world. These, from the very outset, should hold a prominent place in your ministrations; for, recollect that you may have hearers in all the stages and varieties of progress, and some in particular, already convinced of sin, and in full readiness to be told of the Saviour. And recollect, also, that however generally the inquirer is first exercised by the terrors of the law, and then shut up by these to the faith of the Gospel, this process is far from being invariable; and that while some need to be driven into the place of refuge by the threats of a coming vengeance, others are more effectually drawn to it by the exhibition of a Saviour's love, and the winning tenderness of a Saviour's invitations.

The way of the Spirit in conducting an inquirer from darkness to marvellous light, is exceedingly various; and there is a corresponding variety in the history of conversions and in the whole religious experience of men. Jude seems to advert to this when he speaks of saving some with fear—pulling them out of the fire; and of saving some with compassion—making a difference. At all events, let the great Gospel offer be declared, if possible, in every sermon, and pressed on the acceptance of all who hear it. It were unpardonable if, by adherence to the rigorously systematic in the pulpit, and the exclusion of all that was ulterior, you were to find no place whole Sabbaths together for that great topic compared with which Paul was determined to know nothing else—even Jesus Christ and Him crucified.—Thomas Chalmers (1780-1847) in The Christian.

## Have You Organized a West Texas Baptist Subscription Club in Your Church

During the past months many churches in Districts 8 and 17 have organized West Texas Baptist Subscription Clubs. Others are working to that end. We expect within the next month or two to add around 1,500 new names to our subscription list. We are inviting every pastor and W. M. U. worker, interested in promoting the Kingdom work in this section to help us increase the circulation of The West Texas Baptist. Below we are giving some suggestions as to how to do this:

### THE SUBSCRIPTION PRICE

The subscription price of the West Texas Baptist will remain at \$1.00 per year for individual subscriptions, payable in advance. In clubs of five, where paid in advance, will be 75 cents, and in clubs of ten or more, payable in advance, at 60 cents each per year. The club subscription rate when paid monthly or quarterly will be at the rate of 5 cents per month or 15 cents per quarter for each member receiving the paper.

### SUBSCRIPTION CLUB PLANS

We are submitting three club subscription plans for the consideration of churches or church groups interested in promoting the circulation of the West Texas Baptist:

(1) The Individual Club Plan. The church, or some organization within the church selects a secretary who will get the names and addresses of those who are to receive the paper, and collects from each 15 cents for three months subscription. The secretary will send the subscription money, together with name and address of each club member to the West Texas Baptist, P. O. Box 918, Abilene, Texas. The paper will be sent to each individual club member each week. The club secretary will receive the paper as an expression of appreciation of the service rendered.

(2) The Church Club Plan. This plan calls for the sending of the paper to each family in the church. The church votes to place the paper in each home with a collection to be taken each month to pay for the subscription. If this collection does not amount to enough to pay the monthly subscription bill, the balance is to be made up from the church treasury. A number of churches are using this plan, and in nearly every instance the monthly collection takes care of the subscriptions.

(3) For the larger churches that will place the paper in every home, the West Texas Baptist will submit, on application, a plan whereby at least one-half the monthly subscription bill may be earned at only a little effort. We will be glad to give the details of this plan to any church interested.

### PROVE ME CAMPAIGN

The Men's Brotherhood of Texas is launching a campaign in which an effort will be made to test the promises of God by agreeing to tithe for the months of July, August and September. During these same three months we are asking our workers in Districts 8 and 17 to "tryout" the West Texas Baptist as a medium to inform, inspire our people and to help enlist them in the great work that is being fostered by Texas and Southern Baptists. It will cost only 15 cents to try the paper for three months. Recently the Baptist Standard, which has the largest circulation of any denominationally owned paper in America, stated that there were 170,000 Baptist Homes in Texas that were not receiving the Standard. Surely this is a tragedy that so small a number of our Baptist people are receiving a denominational paper.

The management of the West Texas Baptist is anxious to help promote our causes in this great section of Texas. Brother Pastor, won't you see that a West Texas Baptist Club is formed in your church. Won't you cooperate with us in helping to make the paper better by seeing that some one in your church sends in the news from your section. Won't you get a club started in your Church by July 1, and remember, that 15 cents will pay for a subscription to October 1.

THE WEST TEXAS BAPTIST  
SAM MALONE, Editor.

## SUNDAY SCHOOL LESSON

By Sam Malone, Editor  
July 14, 1935

Naomi, A Woman of Truth and Courage

Lesson: Book of Ruth.

Printed Lesson: Ruth 1:14-22; 4:14-17.

Golden Text: "A Woman that Feareth the Lord, She Shall be Praised."

This lovely story gives us an insight into the history of the Children of Israel during the period of the Judges (1:1). We have here a foreview of the church and of the redemption in Christ Jesus, Ruth a type of the church, the Gentile bride of Christ, and Boaz the Bethlehemite, a type of Christ who is able to redeem.

Dr. Scofield outlines the book as a normal Christian experience: I. Ruth deciding, (Ch. 1); II. Ruth serving, (Ch. 2); III. Ruth resting, (Ch. 3); IV. Ruth rewarded, (Ch. 4).

### Lesson Story

Naomi comes from a word meaning "pleasantness." Naomi was the wife of Elimelech. Their home was at Bethlehem, "The House of Bread." During a famine the husband and wife, with their two sons went to the land of Moab, located east of the Dead Sea. The Moabites were a Semetic people, descendants of Lot and one of his daughters (Gen. 19:30-37). After some time Elimelech died. The two sons married Moabitish women, Ruth and Orpah. The two sons died, after which Naomi decides to return to her native home, Bethlehem. The daughters-in-law start with her. Orpah returns to her own people but Ruth declared her intention of going on with her mother-in-law with these beautifully impressive words: "Intreat me not to leave thee or to return from following after thee; for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

When greeted on her return she told the women of the town to call her, not Naomi, but Marah, which means "bitterness," "for," said she, "the almighty hath dealt very bitterly with me."

The scriptures gives us an idea of the dire poverty of Naomi and her daughter-in-law. They returned to Bethlehem at the season of barley harvest. Ruth gleaned in the field of Boaz, a near kinsman of Elimelech, Naomi's husband. It was a law of the Hebrews that the poor people were permitted to go into the harvest fields and gather the gleanings. Boaz, impressed with Ruth's faithfulness, instructed the harvesters to drop extra gleanings in her pathway.

Naomi, anxious to see Ruth married was instrumental in having Boaz redeem Ruth, which was in compliance with the usage and law of Israel.

Ruth and Boaz were married. A son, Obed, was born, and Naomi became the child's nurse; Obed, through his son Jesse became the grandfather of David.

### Lessons From the Story

There are a number of lessons to be learned from this story, recorded in the four short chapters in the Book of Ruth:

1. Naomi had to pay a fearful price in leaving her own homeland, and sojourning in the land of the Moabites, a wicked and Godless people.

2. The true motherly instinct is shown by Naomi's concern for her daughters-in-law, and especially with Ruth.

3. Ruth is a beautiful example of steadfast, faithful filial piety. She is duly rewarded in the prosperity and happiness which befalls hers, and in the honor which she receives as ancestress of the royal house of David.

4. Boaz, prompt in recognizing the sturdy and faithful character of Ruth, rewards these virtues by marrying the young woman, thus fulfilling his duties as a kinsman redeemer.

5. As indicated above, we have here a type of a normal Christian experience: (1) Ruth made her life's decision, to leave all and follow her mother-in-law. So must the sinner give up all to follow Jesus. (2) After making this decision Ruth spent her life in service to Naomi. That should be the constant attitude of every Christian, to spend a life of service to God. (3) Ruth resting from her labors, speaks to us of the rest that comes to the children of God. (4) Ruth's ample reward is also a foreview of the reward that awaits God's people. There are bounteous rewards here below, but there will be far greater rewards at the end of the day for those who have been faithful to the trust committed unto them.

### NEGLECTING NO DUTY

We must always watch not to neglect one duty for another. If we are summoned to the camp we must first see to the tendance of the flock. He that is faithful in the greater must first have been faithful in the least. It is in the home, at the desk, and in the Sunday-school that we are being trained for service at home and abroad. We must not forsake the training-ground till we have learned all the lessons God has designed it to teach, and have heard His summons.—F. B. Meyer.

### THE PARABLE OF THE TOMBSTONES

I walked through graveyards when there was little else to do. I don't know why. I enjoyed reading what the living had to say of their dead. Most of them said good things, at least that is what was on the stones. Sometimes I saw the sad graves of "unknown" people. Once in a while a shallow epitaph seemed to read as the label of a failure in life.

I dreamed that I was walking among men and reading the labels they wore. For men are labeled. Some were good men, noble leaders. I wanted them for my ideals. Some were unknown, for they had never used their talents. Some were labeled as those who had failed.

The sunset shadows fell across the stones as I turned to pray "Make me, my Father, such a man in thy service that men shall look upon me as a milestone in thy Kingdom. Just let it be that across the stone for me they shall write in honor and in truth, "Well Done!" — Arthur H. Stainback in Christian Advocate.

## Tolling

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## Tolling Southern Baptists Off The Reservation

By J. B. Cranfill, Dallas, Texas,  
In Western Recorder

I was not privileged to attend the Memphis Convention recently held, but if I had been present, I would have joined in voting a year's delay on the suggestion by Rev. E. M. Poteat, Jr., who seems desirous of having a fifth wheel to the Southern Baptist Convention wagon. Really, I would have been quite content to vote for its delay until 2035. By that time, we might have had opportunity for its proper consideration.

Dr. Poteat's own designation of this new Bureau or Board is "Proposed Plan for the Establishment of a Bureau of Social Research." A digest of the plan made by Arthur M. Gilmore, Publicity Director for the Southern Baptist Convention, is before me as I write.

Happily, the constitution of the Southern Baptist Convention, which all of us should study more than we do, provides for the Convention to vote affirmatively two successive years before any new bureau or board is established looking to the expenditure of money. This matter of Dr. Poteat's was delayed for one year to give all of us time to consider the matter carefully.

### I.

Jesus said "My Kingdom is not of this world." When He gave His great Commission, He commanded us to go into all the world and preach the Gospel to every creature. There is nothing in the Gospel of Christ that squints in the direction of a research bureau such as Dr. Poteat suggests. Everything in the New Testament has to do primarily with men's souls. The miracles of healing Jesus did, looked not to the miracles themselves, but the eternal life wrought by His Divine power in the ones He healed.

Another great apologetic of the New Testament is, "Make the tree good and the fruit will be good." That was preeminently evident in the conversion of Zachaeus. He was a little man, but intent on seeing Jesus. He climbed a sycamore tree, and, as Jesus passed by, the Master bade him come down, with the added word that He was going to take dinner at his house that very day. Zachaeus accepted Christ as his Saviour, and immediately—enlisted in a campaign of social research? No, not at all. Instead, he said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

There is a quality of spiritual pathology in Christianity. Humanity's disease is sin, and when men give their hearts to God, their lives bear fruit similar to that which emerged from the life of Zachaeus when he was saved.

Old-time doctors treated fever as a disease, but modern pathologists know that it is a symptom of a disease. Many a typhoid case was sent to the cemetery by the heroic doses of quinine and calomel, neither of which the patient needed. We know now that typhoid is a specific infection and must be treated as such.

Modern doctors do not depend upon local medication for the cure of blood diseases. They may indeed treat the pimple on the face as a temporary expedient, knowing full well the while, that when the blood stream is purified the pimple disappears.

### II.

The distresses and the disturbances scheduled in Dr. Poteat's brief are pimples on the body politic. The real disease is deeper. Every earthly injustice is rooted in sin. In the event, therefore, that Dr. Poteat's Bureau is established, we might call it "The Southern Baptist Convention Pimple Bureau." What we need, however, is not a Pimple Bureau, but a vigorous Evangelism that leads men to God.

All of the larger Baptist churches are already engaged in a high quality of social service. They are ministering to the poor, aiding the distressed, and burying the dead. Every Baptist pastor is busy every day seeking to alleviate human pain and tranquility suffering human hearts. It, therefore, appears, I repeat, that the Bureau would be a fifth wheel to our Southern Baptist Convention Wagon. WHAT WE NEED IS NOT MORE HANESSES, BUT MORE HOSES.

No, Christ's Kingdom is not of this world. Every time a minister of Christ, a Christian church or a Baptist convention detours into the byways and highways of secular life and secular activities, thus side-stepping the main business of the salvation of souls, that man or church heads straight for the rocks.

I heard a story recently of a Baptist preacher who became terribly distraught because of the non-enforcement of the law in his town. He

railed against the public officials for their laxity and cowardice, and projected influences that almost at times seemed revolutionary. Finally confronting the Chief of Police, he asked him why he didn't arrest a certain man who was the most dangerous criminal in the town.

The Chief of Police frankly answered that he and all his deputies were afraid of this man, but added: "Parson, if you think you can arrest him, I will deputize you as a policeman and let you go to it." The preacher accepted the challenge, armed himself, went to the criminal, jammed a revolver in his side, and told him to throw up his hands. The hands went up, but the preacher recently in reciting the episode said, "Suppose the hands hadn't gone up and I had killed the man?"

Just that sort of thing happened in a Texas town recently. The pastor of a Baptist Church in Orange, Texas, inaugurated a clean-up campaign. I do not know this preacher, but the tragedy that ensued has brought near-break and tragedy into the Baptist life of Texas, for this man killed the Chief of Police of Orange, and is now in jail, awaiting trial for murder.

### III.

Let us quote again, "My Kingdom is not of this world." Jesus did not come to the earth as a social reformer, as a welfare worker, as a political propagandist, or as the promoter of any bureau or board for inter-meddling in the private life and affairs of the populace. That there are abuses around us, no one can deny. That these abuses should be remedied, is equally clear. That Christians ought to busy themselves in bringing to pass a better day, is apparent.

But all of this should be done by Christians as individual citizens rather than as churches and conventions. In every social uplift board and bureau, there is an element of meddling with the private affairs of those who rightfully or wrongfully are supposed to come within the purview of the projected enterprise.

One of our Texas pastors recently said that there was a great injustice visited on tenant farmers. No doubt in some cases that is true. But, on the other hand, there are great injustices visited by the tenants on landlords. There are great injustices by bankers and by men who owe the banks. There are racial problems that cry for help and adjustment. The liquor traffic, with its ghastly array of crime and murder, calls with clamant tones for prohibition. ALL OF THIS IS OF INFINITE IMPORTANCE, BUT THESE ARE NOT CHURCH QUESTIONS NOR BAPTIST CONVENTIONS.

Some think that the Washington Government ought to seek to regulate and straighten out every American problem from cotton to colic. The alphabet has been ransacked for initials to label all the bureaus that have revolutionized Congress and made the White House a rallying place for outstanding representatives of the socialistic and visionary pedagogues and pilgrims in the United States, and the end is not yet.

True, the Supreme Court dealt a smashing blow to the ghastly political and social abortion known as N.R.A., but the White House has projected a campaign for the abolition of States Rights and for a change in the Federal Constitution so that we may have a real dictator, with authority to handle all the problems of state and nation, from toilet paper to safety pins. This is not the province of government any more than the Poteat Pimple Bureau is the province of the Southern Baptist Convention.

## NATIONWIDE DRY LEADERS STRAW VOTE FAVORS BAN ON LIQUOR ADVERTISING

(Continued from page 1)  
to the foundation from every section of the country," continued Mr. Jones. "To arrive at some definite conclusion in this regard, it was decided, in view of the flood of crime and drunkenness already everywhere evident since repeal of the 18th Amendment, to seek through this direct means, the views and opinions of thoughtful citizens throughout the land, irrespective of sectional, political or sectarian differences."

The nationwide straw ballot asks the following three questions:

1. The Drinking Driver. Should the Foundation concentrate its publicity releases to the press on the

dangers to the public occasioned by the drinking driver?

2. Liquor Advertising. Should the foundation's publicity primarily challenge liquor advertising which aims to make drinkers out of non-drinkers?

3. Moderation or Total Abstinence. Should, in view of the fact that many prominent men are advocating moderation, the Foundation direct its publicity toward moderation instead of total abstinence, as an ideal?

Each voter is asked to record his vote as to their relative importance.

### Oppose Council for Moderation

The third question is of special interest in view of the recently projected ten-years' program of the widely heralded Council for Moderation, which frankly announced its advocacy of moderate use of liquor instead of total abstinence from such beverages.

Perhaps the most significant expression so far recorded is the fact that 99 per cent of all ballots returned, vote unqualifiedly for maintenance and support of total abstinence principles, instead of acquiescence in any "Moderationist" proposal, so far as the use of alcoholic beverages is concerned.

A factual discussion of each of the three questions is detailed for the purpose of advisement rather than influencing the decision of each voter.

### Endorse Foundation's Suggestions

#### Regarding Liquor Advertising

Evidently, regarding the campaign against the drunken driver as already effectively under way, and aggressively supported by so many different groups, thus ensuring its continued vigorous prosecution, the great majority of ballots already received, urge that the next united action by dry forces should be a concerted move for congressional and legislative banishment of all interstate liquor advertising and sales solicitation over radio and through the mail.

Out of the ballots so far counted in some 32 states and the District of Columbia, an almost two to one vote is recorded as favorite concentration on this particular objective.

A meeting is in progress this week at the First Baptist Church, Clyde. Pastor V. W. Tatum is being assisted by State Evangelist J. O. Hearne.

## Hardin-Simmons University News



ABOVE WILL BE FOUND SOME OF THE CAMPUS SCENES FROM HARDIN-SIMMONS UNIVERSITY. IN THE CENTER PICTURE ABOVE WILL BE SEEN MR. JOHN G. HARDIN OF BURKBURNETT, RECENT BENEFACTOR OF THE INSTITUTION.

## COMMENDS H-S. U. PRESIDENT FOR STAND ON CHRISTIAN VERITIES

Editor's Note: This letter published below was written by a friend in another state, a member of another denomination, who has contributed approximately \$150,000 to Hardin-Simmons University.

April 23, 1935.

Dr. J. D. Sandefer, President, Hardin-Simmons University, Abilene, Texas.

Dear Dr. Sandefer:  
My deep interest in you and your work began when I realized that the instruction you were giving at Hardin-Simmons University was founded upon the Word of God.

At times, no doubt, you have been tempted to doubt the wisdom of trying to operate along such rigid lines. Many denominational institutions wholly ignoring religious, and to a degree moral questions, apparently prosper. The question naturally arises, Will my plan succeed?

It may interest you to know that the only time success is mentioned in the Bible is found in Joshua 1:8. Let me quote from verse 7 through verse 8.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Possibly you did not have in mind this particular Scripture, yet being led of the Spirit you elected to build your life work as an educator on the sure and permanent foundation—this Book of law. Therefore success has and will follow your effort on behalf of Hardin-Simmons University so long as you remain obedient.

In defining the meaning of this

word success, we must not limit it to such things as buildings and endowment, but we must keep in mind the larger and more worthwhile values of the mental and spiritual development of the thousands of young men and women who have passed through the halls of your University. Always remember the Lord's words to Joshua: "Be strong and of a good courage; I will not fail thee, nor forsake thee." Also the promise: "Those who honor me I will honor."

May God bless you and your co-

laborers and all connected with Hardin-Simmons University is the prayer of

District Missionary J. D. Brannon attended the workers conference of Stonewall Association Tuesday, and reports a good meeting. The program was built on the Church Covenant. The missionary spoke on "Missions in the Church Covenant." At the close of the message there were five conversions and some old time shouting.

## 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

Address

Secretary, Hardin-Simmons University

Abilene, Texas

Jefferson D. Sandefer, LL. D. Pres.



# GLEANINGS FROM DISTRICT EIGHT

WILLIS J. RAY, MISSIONARY, BOX 1291, BIG SPRING, TEXAS

## MITCHELL-SCURRY WORKERS CONFERENCE

Tuesday, July 16, 1935  
Westbrook Baptist Church  
Theme: "The Holy Spirit."  
10:00—Devotional.  
10:20—Power of the Holy Spirit—Lawrence Hays.  
10:45—Leadership of H. S. to Field of Labor—P. D. O'Brien.  
11:10—Special Music—Mrs. Brown.  
11:35—Sermon—H. N. Baldersee.  
Lunch.  
2:00—Board Meeting and W. M. U. Meeting.  
3:00—Inspirational Address—Willis J. Ray.

C. C. SCOTT, Pastor.  
Westbrook, Texas,  
July 6, 1935.

I am feeling so good over the good revival Bro. Hays has conducted for us here at Westbrook Baptist Church. I never saw a church so burdened for the lost that was expressed the last Sunday morning. I am in hopes this burden will not leave us 'till the lost are found for the glory of God.

Next Tuesday week, July the sixteenth, we are looking for a great large crowd to come to the monthly Workers' Conference.

We have not set up our organization of Brotherhood yet but believe they will now after our Revival, for when people get revived and full of the Spirit they want to do something, and not satisfied unless they are doing something for the Lord. I am now in a meeting with our District Missionary, Brother Ray at Bethel in Howard County.

C. C. SCOTT.

## CONDENSED REPORT OF MISSION WORK FROM APRIL 1, 1934 TO MARCH 31, 1935

District Eight  
Willis J. Ray, Missionary  
Big Spring, Texas  
Addresses, 477; Letters Written, 1316; Communities Contacted, 264; Miles Traveled, 2540; Churches Assisted on Budget, 28; Free Literature Distributed, 2340; Tithers Pledged, 257; Pledges on 100,000 Club, 43; District-Wide B. T. U. Revivals, 1; Resulting in 50 conversions, 40 churches.

cooperating with 24 new B. T. U.'s organized. 40 outside workers used. District-Wide Sunday School Revival, 1, resulting in 40 churches taking census, 45 cooperating, 45 outside workers used, 900 awards granted.

New churches organized, 3; pastorless churches called, 15; New B. T. U. Unions organized, 37; Subscriptions to Standard, 25; General conference attended, 54; Stewardship revivals, 15; S. S. revivals conducted, 1; revivals arranged, 35; Deacons ordained, 6; Churches inactive revived, 8; New Sunday S. organized, 5; Conversions, 122; Additions to churches, 102; B. T. U. revivals held, 3; Evangelistic revivals conducted, 7; News articles written, 24; Appointments made for others, 48; Preachers ordained, 2; Conventions or conferences attended outside the district, 9.

Result of summer evangelistic campaign—122 revivals held, 1965 conversions reported, 1449 additions to churches, 784 baptisms.

Per cent of churches giving monthly to Cooperative program increased from 25 per cent to 46 per cent.

The district lost one pastor by death, Rev. Bart Vinson, pastor at Fairview; four moved from the district: Rev. W. W. Smith to evangelistic work and Rev. T. A. Patterson to Hollis, Okla. Philip McGahey to Navasota and Cal McGahey to Combs. The following pastors have come to the district: R. R. Cumble of Brady, Lawrence Hays of Tahoka, W. C. Williamson of Plainview, Charley Bryant of Abilene, Ben Ferguson of Utopia, N. L. Range of McCombs, Leroy and Robert Lee Smith of Plainview, W. M. Whatley, E. V. Boynton, O. D. Welch by ordination, O. C. Curtis of Big Spring and Rev. Conley of the Seminary. The growth in missions, fellowship and Baptist cooperation has been made possible by the pastors of the district.

Great Revival at Westbrook  
Last Sunday afternoon with the baptismal service closed one of the most far reaching revivals in the history of the Westbrook Baptist Church. Rev. Lawrence Hays of Snyder did the preaching during the two weeks and God's power was manifest in every service says Pastor C. C. Scott. The climax of the revival came at the

eleven o'clock hour when the pastor preached on "God Knoweth the Heart" and the membership moved almost as one in testimony pledging their lives anew to the Master's cause. Bro. Scott says he feels the church is in a great spiritual awakening that will mean continuous conversions through the coming months.

The visible results of the meeting were 12 confessions joining by baptism with a total of 23 additions to the membership. About twenty lives were reclaimed in service for the Master and the people and pastor are happy in the service of the Lord. Bro. Hays is a good evangelist as well as pastor.

## Revival in Progress at Bethel in Big Spring Association

The house was full at the evening services Sunday at Bethel as the fourth service was conducted in a ten-day revival. Willis J. Ray is doing the preaching and Rev. C. C. Scott of Westbrook is leading the singing and directing a booster band. The crowds have grown from the beginning and pastor Charley Bryant is very hopeful for a good revival.

This church has paid out of debt recently and has gone from fourth time to half-time and with finances in good shape the people are happy under the leadership of pastor Bryant. The Sunday School has increased about one-third in attendance over the same period last year.

Rev. A. A. Watson of Coahoma has been in Oklahoma assisting his father in a revival meeting. Charley Bryant filled his pulpit at Coahoma last Sunday in his absence. This was the first Sunday in the "Prove Me" period of this church and a substantial increase in the offering was reported. We understand the church purchased a pastor's home the past week.

## LAMESA ASSOCIATION

J. J. Gentry

A council was called to meet at Lamesa June 30, composed of Brethren Shipley of Key, Braswell of Lamesa, Cole the pastor of Lamesa, J. C. Thomas of Lamesa, James of Higinbotham, Bob Smith of Lamesa, with the deacons of the Lamesa

Church. Also the deacons from the Woody, the deacons from the Klondyke Church with this writer for, the purpose of ordaining Brother Whatley to the full work of the ministry. The examination was conducted by Brother Braswell. Brother J. C. Thomas offered the prayer, this writer gave the charge to the candidate and church and Brother Shipley preached the sermon. I don't think I have ever heard this good preacher preach as he did that night and this feeling was universal in that large crowd. Brother Owen C. Taylor, a Deacon in the Lamesa Church, served as clerk, and Brother Cole as Moderator. Brother Whatley came to the Baptist Church from the Methodist some time back. He just went boldly to the conference and told them that he was no longer a Methodist, that he was a Baptist, and therefore he was going to act on a conviction. He didn't seek to cover up anything at all. Everyone knows where he stands. He is pastor of the church at Klondyke. All of our work will have a chance out there. He is to assist this writer in a meeting at Florey beginning next Friday night week.

Brother James of Cisco is assisting Brother Cole and the Lamesa Church in a meeting beginning, if I mistake not, the Second Sunday in July.

There were 20 baptized Sunday at Lamesa without any protracted meeting. It is easy to see what the Lord will do when we will let Him. There is one of the greatest spirit prevailing in the Lamesa Church that I ever saw anywhere.

## FROM FLUVANNA

The Fluvanna Baptist Church conducted a S. S. Training Course last week, taught by their pastor, Rev. Forest Huffman. A number of the S. S. teachers have finished the two first books of the new training course. The pastor brought two inspiring messages Sunday. The morning subject was "Why I Like to Tithe."

Rev. E. V. Boynton, a minister of our own church, teaches the W. M. S. Bible study once each month. He brought a study from Philippians 2:1-16 Monday using for his subject, "Holding Forth the Word of Life."

stop fiddling, fight the fire and warn the people of the dangers they are in. The editor of this paper proposes from here on out to do a little less fiddling and a little more fire fighting and warning of the people. To our pastors and other readers who agree with this policy we invite your co-operation by helping us place the paper in more homes and sending in contributions in the way of news and general articles. After you have read this paper, pass it on to a neighbor or friend.

## BOOK REVIEW

THE BAPTIST FAITH, by Drs. E. Y. Mullins, and H. W. Tribble; published by the Sunday School Board of the Southern Baptist Convention, price 60c, and sold by the Baptist Book Store, Dallas, Texas, and all Baptist Book Stores of the South; or it may be had directly from the Sunday School Board at Nashville, Tenn. A book in a class by its self. It appeared originally from the facile pen of the great theologian, scholar and author, Dr. Mullins, under the title Axioms of Our Faith. It is presented in its present arresting form by Dr. Tribble, on whom the mantle of the great author seems to have fallen.

The Book boldly declares the historic Baptist faith, and elaborates it with fundamental facts, and illuminating arguments. Emphasis is given to the Kingdom of God, built up by grace in the hearts of believers, and the churches growing out of it, as against the soulless thing of a mere denominationalism. With urgent clarity the authors have set forth the great controlling truths of the Kingdom of God, and the Churches, that have age-long marked our Baptist faith and life, namely: God's right to be sovereign; the soul's right of access to God without interference of Priest ordination, or church order; equality of rights and privileges of all church members; the soul's responsibility based upon its freedom of action; the utter absence of any right on the part of state, or church, to interfere with, or exercise authority over individual conscience; and finally, the social axiom of "Love your neighbor as yourself," as the only conclusive solution of society's ills.

These great corporate truths of our Baptist faith, are conclusively presented as scripturally founded, logically reasoned, and historically unassailable.

The chapters on Baptist contribu-

tion and Baptist Progress, are of special importance from the standpoint of the Sunday School teachers preparedness to present intelligently the scriptures of our time-honored Baptist faith, and its worthy achievements, and also from the standpoint of society's greater need as perhaps the world faces the most ominous threat against democracy since the Dark Ages. To any who would minimize the importance of a Sunday School standard of intelligence for those who teach the youth in this most important realm of knowledge we would call the attention to the inspired injunction: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This book is a keen tool for the teacher who would be a skilled workman with the class.

GOD'S HEART TOUCH, by Dr. Elias Dodson Pope, pastor Belmont Baptist Church, Roanoke, Va.; published by the Sunday School Board of the Southern Baptist Convention, price \$1.00; sold by the Baptist Book Store, 1019 South Main Street, Dallas, Texas, and all Southern Baptist Book Stores. This is a third volume of the "Broadman Sermons," and bears the title of the first of the thirteen messages that compose its contents. The sermons are brief, meety, and leave the reader with a feeling of distinct soul-refreshing, and spiritual helpfulness. Dr. Poe is one of our newest Southern Baptist sermon contributors, and puts a good taste in his readers' mouths that will call for more.

MILLARD A. JENKENS.

A RAINBOW FOR EVERY CLOUD, By David M. Gardner, D. D., pastor First Baptist Church, St. Petersburg, Fla., published by the Sunday School Board of the Southern Baptist Convention, price \$1.00, sold by Baptist Book Store, 1019 South Main, Dallas, Texas, and by all Southern Baptist Book Stores. Direct, pun-

gent, and spiritually refreshing are the ten sermons that compose this delightful volume. After reading it, one finds himself welcoming the clouds in order to get the refreshing view of the rainbows. The soul food put forth in these sermons explains the large congregations that wait upon this princely preacher's ministry.

MILLARD A. JENKENS.

Rev. and Mrs. Winston F. Borum of the First Baptist Church Midland, are with Pastor E. D. Dunlap and the First Baptist Church, Sweetwater, in a revival meeting this week.

## SOVIET RUSSIA ROUTS CHURCHES BY TAXES SAYS NOTED WRITER

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thorities announced the churches would be closed "because there was no longer a demand for them."

"In other cases, churches are taxed out of existence. The taxes are constantly increased until the congregation, which has very little money, can no longer meet them. In some instances, church taxes have been sharply increased recently.

"Russian Communists are openly and bitterly hostile to all forms of religion, which they describe as 'superstitions.' Apparently they now believe they can act more drastically in order to close all churches by 1937.

"The Board of Education has announced this spring a new drive to universities and make more effective the teaching of atheism in all schools. Teachers have been warned that no excuses will hereafter be accepted for refusing to teach atheism, and that teachers who protest will be assigned to less agreeable work in distant communities."

## THEY PROMISED BUT THEY DO NOT PERFORM

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the service when Congress convenes."

13. One of the alarming developments of repeal not promised in the literature of the Association Against the Prohibition Amendment and similar organizations is the startling increase in the motor vehicle death rate. In the words of the National Safety Council (Public Safety June, 1935): "Never has the motor vehicle accident toll been so tremendous. The increase in deaths during 1934 greatly exceeded the increase in use of the highways. The average motorist was not able to travel nearly so far in 1934 without an accident as he was in 1933."

14. The cost of the effort to protect the United States revenue is much greater than the cost of the attempt to enforce the Federal prohibition law. More men are being employed for this purpose by the Treasury. More men are guarding our coast line, while there have been millions of increased appropriations for equipment.

## Harley Smith Writes of Growth of Work

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We are soon to baptize our third ex-priest since coming to the state ten years ago. He seems to be a man who loves God and most certainly wants to preach His word. He seems to have ability to write and making a wonderful teacher in our school. Our prayer is that God may use this man in a wonderful way for His cause in this needy field of the world.

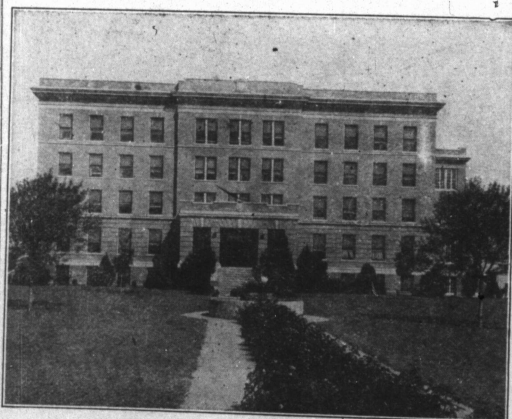
Our churches have grown from eight to twenty during these ten years of service. At the same time God has enabled us to organize and carry on an institution that is growing in a most satisfactory way. There have been three thousand students sent to all parts of the world through the doors of our school. Many of them have given their hearts to God. Although not all of them have united with our churches. However, we expect to reap a great harvest in the near future.

Our school has been refinanced on a twenty year plan but were it not for the fact that exchange is decidedly in our favor it would be impossible to pay the bills from our salary. We are having to carry on the institution from our salary and from the help that Dr. Bagby, Anne Luther Bagby, and Helen Bagby, Miss Thelma Frith and Miss Mattie Bland are rendering. Often we are tempted to ask "Is it worth while to try to build for God where the workers and means are so scarce?" There is a consolation about it all however, in the fact that some one has to lay the foundations. Shall it be us or the next generation? When we have returned from the hour spent in His presence we return to the field of activity with renewed strength and energy to carry on till we are "counted out" permanently. Our desire is, to do a bit more for Him while time is ours.

We close our letter today with an appeal for companions of prayer around the world. We are sure that yoke fellows in prayer will solve these difficult problems of ours. We are sure that through prayer and supplication, workers, means and buildings can be had and certainly there are churches and organizations somewhere who have men and women who know how to get to God for us and our work. Most certainly there is somebody interested in praying daily that God will continue His blessings upon us and that His word may be blessed among these people who seemingly want to hear the gospel so badly. Greater successes are only handicapped by the impossibility of our multiplying ourselves a thousand fold. "To Him I owe my life and breath And all the joys I have . . .

And  
Had I a thousand hearts to give,  
LORD, they should all be thine."

## 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.

(Continued from page one)  
they gleefully watch the wild animals devour Christians, but we witness almost daily a sadder spectacle as we see the youth of our land fiendishly devoured in the maelstrom of drunken debauchery, crime and lawlessness. Surely stone blind is he who fails to see the ravaging flames and the ascending smoke as the very foundation structure of our civilization is threatened.

The second observation that we would make here is that:

## The People Are Fiddling

The world has condemned Nero for trifling in the time of a great crisis. But what are our people doing in this hour but fiddling as the foundations of our civilization are being threatened.

After the passage of the Eighteenth Amendment, the people fiddled while the liquor trusts poured their multiplied millions of money into advertising propaganda. They used the press, the moving pictures, the radio and every other conceivable medium of propaganda to educate the youth of our land. The result is we have a generation of young people who do not know of the horrible conditions that existed before the days of prohibition. They have been led to believe that practically every evil of our day is due to prohibition. On August 25 the voters of Texas are going to face the issue of whether or not the open saloons will be brought back. It may be the prohibitionists will lose in this fight, but if they do it will be because too many of our people are fiddling while Rome burns.

Again, the entire country is being flooded with magazines and other kinds of literature which, with their demoralizing influence, are undermining the foundations of our home life and destroying our social order. And what are our ministers and church people and educators doing about it. There are 170,000 Baptist homes in Texas in which no religious periodical are to be found. A great majority of our church leaders seem indifferent to the welfare of our religious periodicals. The truth of the business is our people who should be militant and aggressive in the fight that is going on are fiddling (and playing second fiddle at that) while these secular magazines, filled with alluring pictures of cigarette smoking and whiskey drinking women are putting over their propaganda and the womanhood of our land are becoming cigarette fiends and drunkards at an alarming rate.

Someone remarked to the editor only this week that there were fifty places of business in our city where intoxicating drinks are being sold. We do not know whether or not this statement is true; but if it is half true it is a horrible reflection on the good citizenship of our community as well as upon the law enforcement agencies who took an oath to uphold law and order. Our people may go on and fiddle while these laws are being openly and flagrantly violated and drunkards are being made of our young people, but if this is done, let's not "kiss" Old Nero for fiddling while Rome burned.

Come to think about it there are entirely too few people who are not guilty of this sin of indifference and compromise in this critical age of our world's history. Editors of our religious periodicals, along with our preachers, church leaders and the good citizenship in general are guilty. You ask for the remedy? Well, first we need to realize more fully that Rome is actually burning. Then we need to