

WEST TEXAS BAPTIST

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Rambling Remarks

By Dick O'Brien

After checking the effects a low altitude has on the imagination by reading Herbert Whitley's fish story I decided to go to a high altitude and check the effects there. So here I am at Levelland on the Staked Plains of Texas where the deer and the antelope used to roam. However, I have not had a normal chance to observe the effects of the usual West Texas climate on the human imagination because more than four inches of rain has fallen here in the past few days, and my imagination has been too wet to function. And when my imagination is all wet . . . Having been reared in West Texas I have spent more than half of my life waiting for and hoping for rain. Every time a drought is broken by refreshing showers of rain I am reminded of how dependent we are upon the Lord. If the rain did not come we would ultimately perish and He alone can send or withhold the rain. It always reminds me of our utter dependence on Him, and that, "without Him we can do nothing." For West Texas this is indeed "a million dollar rain," and we are wondering how much of it will be used to His glory. . . . One of the most comforting feelings a preacher can have is that brought on by the news that a church which he loves and has left has secured a good and capable man as pastor. I suppose it will be months before I see Tom Patterson, for he always is careful to come through our town when I am out, so if any of my seven readers see him please tell him that I said that I am sleeping better, since he became pastor at Colorado. I do not know where they could have done better, and am sure he could not have done better. . . . Speaking of and about my present quota of seven readers, I have recently picked up a new one from Iowa. Brother C. A. Jones who was my classmate in college several years ago, says that he reads this column every week. Well not exactly that, but that he reads every word in the West Texas Baptist every week, so, putting two and two together I surmised that he reads the remarks, so I have listed him as a reader. I lost a Louisiana reader who was unable to pay her subscription. Dear me, a columnist has a hard time writing for folks to read and a harder time finding folks to read it. . . . Speaking of subscriptions running out, one of the most amusing things I ever heard was told by Mrs. S. J. T. Williams concerning an experience she had in Houston while doing city mission work there with her lamented husband. As I remember it she went into the congregation to do personal work while the altar call was on. She approached a rather dilapidated looking gentleman in the back of the tent and asked him if he were a Christian, he replied, "I used to be but my subscription run out." During a revival is a mighty good time to renew some religious subscriptions. . . . I am staying in the home of some friends whom I have known from childhood and we have reminded each other of many amusing incidents which happened back in those by-gone days. . . . I was reminded of the experience which practically obliterated my curiosity. When I was a kid I was as curious as a young mule. I had to nose into everything that came my way to see what it was made of what it was and why. One day as I walked along the sidewalk at Gorman I saw Dr. Kimble standing on the ground examining a man's chest as he sat on the edge of the sidewalk. I turned aside like Moses at the burning bush to see what it was all about. I got up pretty close and was gazing at the man's bared chest when Dr. Kimble stepped back and remarked, "Well you may have smallpox, but . . ." and the rest of that sentence was finished about the time I passed the lumber yard two blocks down the street. That was before the day of stop-watches, but I have always felt that I broke some sort of record that day. I went home and asked mother how long it took to develop smallpox after exposure. She said nine days, and I assure you that the next nine days was the most uneasy period of my life. Since that day I have even given men with their shirt collars turned back a wide berth.

HARRELL WILL BE SPEAKER AT MEETING OF B. T. U. WORKERS



W. A. Harrell of Dallas, prominent in B. T. U. and S. S. work of Texas Baptists, will be one of the speakers at the B. T. U. officers conference to be held at the First Baptist Church, Abilene, September 14-15. Between six and eight hundred B. T. U. Workers from Districts 8, 9, 10, 11, 16 and 17 are expected here for the two days conference on Association B. T. U. Work.

News Notes

A cooperative meeting is being held at Baird this week. Rev. Harold G. Scoggins, pastor of the First Methodist church, Brownwood, and brother of the Baird Methodist pastor, is doing the preaching. The song services are directed by Brother Joe R. Mayes, pastor of the Baird Baptist church.

Last Sunday the First Baptist church, Lamesa, observed the 8th anniversary of the pastorate of Rev. E. F. Cole. "Loyalty to God and Our Pastor," was the theme for the special service. An interesting program was rendered at the morning service. Brother Cole has done an outstanding work at Lamesa, which has reached out to many sections of West Texas where he has done evangelistic work. He has just closed a fine meeting with Pastor Lawrence Hays and the Snyder First church.

Good interest is being shown in the revival at Aspermont in which Pastor J. B. Rowan is doing the preaching. V. L. Norsworthy of Vernon is directing the music.

Pastor W. P. Russell of New Lynn near Tahoka, reports a fine meeting in which there were ten additions to the church, nine by baptism. There were 16 professions reported.

Curtis D. Owens of Abilene is leading the singing in a meeting at Coleman, in which Pastor O. L. Savage is doing the preaching.

Baptismal services were conducted at the First Baptist Church, Tahoka, recently by Rev. Elmer Holt of Central Baptist Church and Rev. George A. Dale of the Tahoka church. Nineteen were baptized into Central Church as a result of a recent revival, and three into the Tahoka church.

Rev. Douglass Carver, evangelist, and George Stokes, singer, are with Pastor W. C. Harrison and the Odessa church in a revival.

Pastor W. M. Whatley is doing the preaching in a meeting with the Woody church, Dawson county.

Dr. W. M. Wright of the First Baptist church of Paris was with pastor Thos. J. Young and the First Baptist church of Talco in a revival which closed August 15. There were 45 additions to the church, 12 by baptism and 33 by letter. Barney Rogers of Mt. Pleasant directed the choir.

Dr. Wright is a man of unusual ability, and through years of experience and consecration to the Lord's work, he knows how to be of real value to both pastor and church. We do not hesitate to recommend him to any church in need of an evangelist. In his message he exalted Christ and the hearts of both saint and sinner were touched.—Thomas J. Young.

Close-up Glance at the 1937 Liquor Traffic

From American Business Men's Research Foundation, 111 West Jackson Boulevard, Chicago, Illinois.

"That the legalized liquor traffic, during the past fifty-one months has become an economic menace of increasing proportions to the prosperity and welfare of the United States, is emphasized in a study of official government figures made public in Washington of liquor consumption and revenue for the fiscal year, 1937, just ended June 30," declares the American Business Men's Research Foundation in a statistical discussion of the subject just made public recently.

"The resuscitated trade in beverage alcohol poison during these fifty-one months (including the eight months of legal beer only, April-December, 1933, and the forty-three months following since repeal, December, 1933 has, at the most conservative calculation, cost the people of the United States directly and indirectly, a total of not less than \$16,252,000,000 (sixteen billion two hundred fifty-two million dollars) of which \$11,752,000,000 (eleven billion, seven hundred fifty-two million dollars) represent the amount actually paid

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WHO IS TO BLAME

A dispatch from Baltimore, dated June 14, 1937, says a writer in Supreme Council, 33 Degree Bulletin, stated that two boys, one eight and the other eleven, were arrested in the act of cracking a safe in the office of a lumber company. Furthermore, the boys confessed to having burglarized two other business establishments between daylight and dawn.

Assuming that these youthful criminals had parents, what were the reactions of the latter, if any, when they discovered that these boys were away from home between midnight and dawn? What possible mission or motive, except mischief, could engage the attention of mere children during those hours when decent, law-abiding citizens are supposed to be abed? Doubtless, the night of the robbery was not the first nocturnal absence of these children from their homes.

And this is but one instance. Over the Nation there are thousands of similar or far worse cases involving the depredations of youth of both sexes. Some of these cases result in homicide, as proven by the fact that many of the condemned murderers awaiting execution today are hardly more than children. Who is to blame?

Recent statements of distinguished educators, moralists, clergymen and others throw light on the situation. One statement quotes

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MISSIONARY IN AFRICA TELLS OF DEATH OF MISS LUCILLE REAGAN

Editor's Note—In the following letter, Elizabeth, daughter of Dr. E. C. Routh, editor of the Oklahoma Messenger, gives some details of the death of Miss Lucille Reagan, missionary to Nigeria, Africa. Miss Reagan's home was in Big Spring, Texas. Our readers, and the many friends in West Texas who loved Miss Reagan for her sweet, sacrificing and efficient work for her Master in far away Africa, will appreciate this personal testimony of the life and death of a noble woman.

Abekuta, Nigeria, July 15

I know you must be worried about us since you have heard the distressing things that are happening out here because we told you we would be in Ogbomoso these last two weeks. However, before you get this letter you will already have received my other letter in which I told you that the Pastors' School had been called off and we did not go.

We were anxious about Miss Reagan from the first we heard that she too had been put to bed with fever. She had been staying with Miss Olsen at the McCormick's house and just Monday she had moved her things over to the Long's house because Miss Olsen was coming here to help in the girls' school. She had been of great help to Dr. Long during his early convalescence in writing letters for him, helping with the Hospital books, and keeping him company generally. She was a wonderful comfort to all of them there when Miss Jones died. And then in the night, Monday night, she took sick—chill and fever—and they moved her over to the nurses' cottage Tuesday morning in order to better care for her. Miss Sanders, Nippy, and Miss Kersey went on eight-hour duty again with her besides caring for Kat who is still in bed. On Wednesday night, I think Mrs. Brothers said, Miss Reagan became delirious and talked wildly all that night and all day Thursday and Friday. She kept telling Dr. Green she had to go to Lagos on Wednesday and telling him her plans for going, etc. He told her she could not go until the car was thoroughly fumigated, and then she would start on something else. Saturday morning for several hours she could not speak at all and they did not think she would live through the day. She rallied, though, before noon. The Government doctors ordered the Brothers and Miss Olsen away (they had not been off the college compound since it was found to be yellow fever) and so they came on down Saturday as soon as they heard Miss Reagan was past the crisis. We feared for her life, and yet we hoped and prayed that God would spare her; however, Monday afternoon we received a telegram from Dr. Green saying that she had passed away that morning and telling us not to attend the funeral.

It hurts all over again to think over that hour that we knew she was gone; and yet, almost the first thing I thought was that she

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BAPTIST CONVENTION MAY TAKE OVER THE PAISANO ENCAMPMENT

Upon recommendation of the executive committee the recent session of the Paisano Baptist Association voted to tender its property to the Baptist General convention of Texas to have and to hold for the use of various types of religious gatherings. It is stipulated in the proposed agreement that the property, now unincumbered, can never be mortgaged for any purpose whatsoever, and that regardless of other meetings, at least ten days of "camp meeting" shall be provided each summer. Owners of private cabins shall be protected in their investments likewise under the agreement.

The committee from Paisano to negotiate with the executive board of the Baptist General Convention is composed of Rev. L. R. Millican, Mr. H. L. Kokernot, Sr., and Dr. George W. Truett.

It is thought that the proposition will be accepted. In that event, more people than ever before will attend the annual meeting and the general program will be enlarged for a better meeting.

The Baptist General Convention will meet in El Paso this year in November.

SOUTHWESTERN BAPTIST RELIGIOUS EDUCATIONAL ASSOCIATION TO MEET WITH BAPTIST SEMINARY

The Seventeenth Annual Session of the Southwestern Baptist Religious Educational Association is to be held at the Baptist Seminary, Ft. Worth, August 31-Sept. 2. L. A. Stulce of Ada, Oklahoma, well known in West Texas, is president of the association.

J. D. Riddle of the First Church, Abilene, is to appear on the Wednesday morning program. Leo Waite of Lubbock and R. A. Springer of Amarillo are other speakers from West Texas. A large attendance is expected at the meeting.

Gardners Letter From Europe

AT BEYROUTH, SYRIA, JULY 19, 1937
By T. C. Gardner

When we arrived in Beyrouth early Monday morning, I saw for the first time on this trip the following:

1. The first bazaar of the ancient East.
2. The Veiled woman.
3. A train of camels.
4. The snow-peaked Lebanon Mountains.
5. The first threshing floor where oxen were actually treading out the grain.
6. The Huble Buble pipe.
7. Fat tail sheep.
8. The black goats.
9. Beggars saying "baksheesh."
10. Burden-bearing donkeys.
11. Watch towers in fields.
12. The colorful Arabic costumes including the box worn by men.

The route we took from Beyrouth to Damascus is a part of the "world's oldest road." Motoring along, in a Buick car, we saw more in a day than our fore-fathers could see on a donkey or camel in two or three weeks. Along this historic paved road, we saw now trees planted thirty feet apart, looking to the comfort of future motorists.

The regions of the Near East united under the name of Syria and Lebanon are politically divided into two states, the Lebanon Republic and the State of Syria. Altogether these two states comprise some three million inhabitants. They are bounded by Turkey on the north, Iraq on the east, Transjordan and Palestine on the south, and the Mediterranean on the west. Situated thus at the "Carfax" of the great trade routes which serve three continents, Syria and Lebanon are the link between two worlds—the slow mysterious East, and the busy restless West. The tiny corner of the world has been the cradle of three great religions: Judaism, Christianity, and Islamism. Here have Egyptians, Hittites, Assyrians, Greeks, Romans, Moslems, Crusaders of all nations, and Turks lived, fought and died. The succession of bygone civilizations has left this part of old Asia full of wonderful monuments.

People of Syria

The people of this fascinating country bear witness of the amazing

wealth of the local history by the variety of their racial types, religions, customs and dress. In the market places I saw Jews, Arabs, Greeks, Armenians, and all the races of the Mediterranean world—a veritable human mosaic.

Attractions Along The Way
Nature herself seems to have joined in a conspiracy to add to these remarkable contrasts for the delight of the traveler. The expression of her face changes all the time. Hardly an hour after having left the banana trees on the coast, we found ourselves suddenly amongst the Lebanon Mountains, the crests sparkling with snow. An instant later we went down toward the wheat fields, and after having passed the arid ravines of the Anti-Lebanese chain we came upon a veritable oasis laced with trickling waters and gay with the songs of birds. A few miles onward and these enchanted groves, which Mahomet compared to paradise, gave place to the subtle fascination of the Syrian desert.

Beirut, a Port City
Beirut is spread out in terrace fashion on the hills of a cape from which it dominates the maritime horizon and displays the tops of the Lebanon Mountains from Saida to Trioli, from Herman to Sanin. Beirut has a population of more than 125,000. It is the port for Damascus and southern Syria. It plays today the same role as Tyre and Sidon did in the past. It has developed rapidly the past twelve years and now has the appearance of a modern city. The panorama displayed at Beirut is worthy of comparison with Naples and Constantinople.

On this journey to Damascus we saw the customs, habits, "crude inconveniences" and ancient implements that we read about in Ancient History. At the same time we saw the modern up-to-the-minute machinery and conveniences of 1937. It was interesting to observe many modernistic residences similar to the ones on display at our Texas Centennial last year. Beirut in particular and Syria in general are becoming more modern every day.

IE WATCHTOWER

ations of the Editor As He

MODERN WARFARE
A headline writer says Sherman was a novice when it comes to describing modern warfare. The awful carnage and waste, both of human life and property, is just another reminder of the awful horrors of war. Peace leaders have tried in vain to do something to stabilize peace, but so long as greed, malice and personal aggrandizement reign as they do in the world today, there seems to be little hope of doing anything about it.

A PUZZLING PUZZLE
Did you notice what a "bust" I made last week in numbering the cross word puzzle. Mabe you have puzzled over the puzzle and wondered how it all came about. It is easy to explain, (if you know how) and to make it a little more interesting, I will give a year's subscription to the West Texas Baptist to the subscriber sending in the best explanation of how last week's puzzle was made so puzzling.

SOME JAW TWISTERS
Speaking of jaw twisters the Canyon News editor has perpetrated the following conglomeration on the unsuspecting public:
Here is an example of imperfect English, sometimes spoken but not often, thank goodness:
Me love has flown, he done me dirt, How were me to know him was a flirt;
To those in love let I forbid, Lest they be doed like I been did.
And here's an example of real jaw-breakers and hard to spell likewise:
1. Horrificabilitudininitabus.
2. Transubstantationalists.
3. Inanthropomorphisability.
4. Disproportionableness.
5. Intercovetibilities.
6. Histomorphoogically.
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SAM MALONE Editor and Publisher

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IT CAN'T BE "DID"

There has been considerable discussion in various sections of West Texas as to whether or not precincts can be voted Wet in dry counties. According to Bryan Bradbury, our local representative, this cannot be done. It violates the state constitution, and the Attorney General and State Liquor Control board have ruled against it. This should be some consolation to those who are troubled over election agitation in this section.

WET DRY COUNTIES

Had you noticed the number of drug stores over the country in "Dry?" territory that are advertising their intentions of asking for permits to sell whiskey. As far as this editor is concerned we had rather see a dozen open saloons in a city, with all the trimmings that go with them, than to see a dozen drug stores selling liquor as they are under the present set up in Texas. We are not blaming the drug stores as much as we are the legislature that perpetrated such a law to be used in so-called dry territory. And the thing that burns us up is to see the pathetic indifference of our church people to conditions brought about by these laws.

UNSURRENDERED WILLS

Intelligence never kept anyone from believing the Bible, although many think so. Gladstone, England's greatest Prime Minister, and Christian statesman, said, "In my day I have known 65 masterminds and all but five bowed their knee to Jesus Christ as Lord and Saviour." Mr. Gladstone called the Bible, "The impregnable Rock of Holy Scripture." No, it is not intelligence, but simply an unsundered will, which prevents any one from believing the Bible. When our wills are yielded to God's will, believing the Bible is seen to be the only rational thing to do, in view of the overwhelming evidence of the truth of its claims.—William H. Joyner, State Evangelist.

AUTO ACCIDENTS

Traffic deaths and traffic accidents reached a new high total in 1936. Attributing the increased number of deaths and accidents in traffic to drunken drivers, the City of Philadelphia, Pa., and all of Allegheny County in that state devised a new police regulation which prohibits the sale of gasoline and motor lubricants to motorists "visibly intoxicated."

It is reported that the new regulation has brought satisfactory results, and the authorities of the District of Columbia are considering the feasibility of putting this plan into practice.

The plan in force in these Pennsylvania municipalities may do much to focus the attention of the people upon the vicious "mixing of alcohol and gasoline," it is believed.

ASSOCIATIONAL MEETINGS

If you noticed the list of annual associational meetings in last week's issue of the West Texas Baptist, you may have wondered how our general denominational leaders are going to get around to all these meetings. There were twenty-five meetings listed. Fourteen of these are to be held in the period of September 7-10, and six of them from 14 to 17 of the month.

September seems to be the most popular time for associational meetings. It will be a time that wind up the year of Baptist activities in these associations. It is important that every church in every association have a church letter at the annual meeting as well as a number of messengers or visitors. It is also important that the letters be filled out carefully and accurately, as these records become a part of the permanent history of the church.

SEVERELY DEALT WITH

According to a dispatch from Chicago, Judge Benjamin P. Epstein of the Criminal Court recently held an entire jury in contempt of court and sentenced eleven of the twelve to terms in the county jail, fining the twelfth juror \$50. A six-months' jail sentence was imposed on the bailiff in charge of the jury.

It appears that this jury was impaneled to serve at the second trial of a county official accused of embezzlement. While they were supposed to be considering the case, the jury and their bailiff, it is alleged visited taverns, in which beer was served, saloon hostesses entertained, and dancing indulged in.

Judge Epstein imposed the penalty for very good reasons. As a jurist, he is fully aware of the important part played by members of a jury in administering justice. It becomes the duty of citizens of the United States to serve on the jury should the court so demand, and members of the jury have a distinct duty which must be performed and certain statutory regulations be observed. There have been so many instances reported in the press where jurors have failed to properly perform their duty that it is hoped Judge Epstein's decision will have a salutary effect upon juries in general, that the ends of justice may be more efficiently and impartially served.

Think On These Things

C. C. Andrews, Baird, Texas

"From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."

We have no record of a higher tribute paid to any church that the church at Thessalonica.

They were missionary, not only in word, but also in practice. Missionary, not only in the home land, but also in the foreign land.

Like an echo, "The word of the Lord sounded and resounded in every place."

The mission spirit was a manifestation of their faith, for Paul told them, Your faith to God is spread abroad."

He pays them another tribute too, which is really the background of their strong faith, for, says he, "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."

We are living a long way from Thessalonica, both in time and distance but the "Word of the Lord sounded out by them" still has its echo far and near.

Personally, what are you and I doing to continue the Sound.

Devotional Thoughts

MUCH TOO MUCH

Tolstoy tells a story of a man who was very hungry for land. He got a little land and then wanted more and more and then much more. He heard of a region where land was given away. When he came to the place he was told that he could have all the land he could get around on foot in one day, from sunrise to sunset. That would be a great piece of land; the thought of it made him happier than he had been in all his life. So the next morning he set out the instant he saw the sun coming over the horizon. He planned for a large circle. On, on he went, never stopping to eat or drink. In the afternoon he found he was far from the starting place. Now in his fear he was more miserable than he had been in all his life. On he ran as fast as he could. And just as the sun sank below the horizon he stumbled and fell upon the goal. He was dead; and six feet of the land he had won was all that he could keep.

Fool! we say. Not many today are land-hungry and get too much of that; but very many are eating, or playing, or talking, or doing something too much. Others are setting their hearts on riches, and are getting too much. Men are seeking and getting what belongs to others; and that is always too much.

Many things are not at all good; of these any amount at all is too much. Poisons, pain, profanity, hatred, lying are of this sort. And then there are some things of which one cannot have too much—health, honesty, peace, justice, and love. It was a wise man who said, "Be careful what you choose when young, lest you get too much of it when you are old."—H. W. Boyd in The Maritime Baptist.

GETTING A VISION

"Where there is no vision the people perish"

Above all things we need to get a real and lasting vision of God. To lose sight or consciousness of self completely except as vessels or instruments of conveyance of God's blessings.

In the wonderful vision of Isaiah when he saw "the Lord sitting upon a throne high and lifted up," after he had been purged and cleansed, how gladly and willingly he cried, "Here am I; send me."

Jeremiah's plea when the command of the Lord came to him was, "Ah, Lord God; behold I cannot speak; for I am a child." But when God more fully revealed Himself and his purpose in Jeremiah's life, he went obediently to preach to a people "whose ears had grown heavy and their hearts fat."

Moses' last frantic excuse was broken down when he began to realize the mighty power and sovereign purpose of the Almighty Jehovah God. In learning of God and yielding to Him he was used in a mighty way in leading and developing a great nation.

Jonah showed his ignorance of the Lord by trying to run away from Him. He must learn by bitter experience, how childish and foolish he was and that the Lord was a great God who would not be mocked, before he became obedient enough to carry out the Lord's commission.

The apostle Paul never, so long as he lived, got away from the amazing vision of the Lord on the Damascus road. That wondrous, dazzling sight that laid the proud, arrogant Pharisee low in the dust of humility and caused him to cry out "Lord, what wilt thou have me do!" This great apostle never considered himself or his needs after this. He learned in "whatever state to be content." The fulfillment of his desires was fully expressed when he said, "For me to live is Christ!"

"Take my yoke upon you and learn of me."—E. W. Layton, Owenton, Ky., in Western Recorder.

SINCERITY AND THE WRONG TRAIN

"A friend of mine was in conversation with another man in a railway carriage, who said it did not matter what anyone believed so long as the person was sincere. He was quite angry because my friend maintained that sincerity was not enough. Presently the angry man, after several stations had been passed, grew very concerned because the train was traveling the wrong way for him; he had entered it in the sincere belief that it was going to a certain destination, and it was travelling in the opposite direction. Those in the carriage smiled at the very obvious commentary his concern was upon the contention that sincerity is not enough. One may be perfectly sincere, yet led astray; therefore sound doctrine is essential in witness bearing."—From an English paper.

Be sure and read Dr. Cranfill's article in this issue on "The New Time Religion." Perhaps you will think the writer is "putting it pretty strong," but there's lots of food for thought in what he has to say.

SUNDAY SCHOOL LESSON

HIGHT C. MOORE

August 29, 1937

GOD CONDEMNS INTemperance

(The Social Approach to the Drink Problem)

Leviticus 10:1, 2, 8-11; Proverbs 31: 4, 5; Isaiah 28:1-8; Romans 14:21

God condemns intemperance: Now in priests set apart and commissioned to minister in the house of God; now in princes who have the authority and obligation to administer justice to their subjects; now in the people at large who may be degraded and depraved by strong drink; and now in Christian churches who in the interest of brotherhood ought to abstain from intemperance in all its varied forms.

1. Intemperate Priests (Leviticus 10)

Religious revolts when ministers are intemperate. See the example before us: (1) **The Penalty.** Aaron and his sons were entering upon their duties as priests. The two oldest of the sons while in the act of offering incense were devoured by fire from Jehovah and died on the spot. They seemed to have gotten common fire and not that off the altar of atonement, or to have used the altar fire with improper incense, or to have bravely entered the Holy of holies; at any rate, they did no do what God commanded. And the reason for their sin as given by Jewish and many later scholars was their intoxication at the time. Hence (2) **The Prohibition.** No priest on duty is allowed to drink wine or any strong drink lest he die before the very altar he desecrates. Whatever custom might allow the Hebrew priests to do in private and social life, he must totally abstain from strong drink in the performance of his religious duties. Of course that implies a temperate life which is now the equivalent of a life of abstinence. Note therefore (3) **The Purpose.** The religious leader must make a distinction between the holy and the common, and he must teach his people the statutes of God—two imperative duties which no drinker or drunkard can possibly perform. Abstain!

2. Intemperate Princes (Proverbs 31)

Government trembles when officials are intemperate. From the words of his good mother to King Lemuel we have a solemn warning against strong drink. (1) **Intoxication** is not becoming in kings for it shames them and their court, nor in princes who are crazed with appetite and demand the choicest viands. (2) **Incapacity** is stamped upon the brow of drinking officials for "they forget the law," becoming insensitive to its content and careless as to its observance and enforcement. (3) **Injustice** will certainly mar the official records of the drinking man in authority. As truly and as terribly now as in Lemuel's time, intemperate officials will "pervert the judgment of any of the afflicted."

3. Intemperate Citizens (Isaiah 28)

Industry balks when the people are intemperate. The evil effects of strong drink in a nation's life are strikingly illustrated in the deplorable plight of the Ten Tribes as vividly pictured by Isaiah. (1) **The crown of Ephraim** was a fading chaplet. The proud city of Samaria, situated at the head of a rich valley and impregnable under ancient methods of warfare, has been smitten down with wine. It can but fall before the mighty and strong one—the Assyrian power—hitherto kept in leash by the Lord. But at last the enemy will come like a destructive tempest sweeping everything before it. Then Samaria, though serene and secure in her seeming strength, will to the Assyrian invaders be like the first-ripe fig which the passerby plucks and eatgerly swallows. A drunken nation despite its resources will be easily and utterly destroyed. (2) **The diadem of beauty** will be awarded those who abstain from strong drink. Sound character is the core of sound civilization. When the spirit of justice is interfused throughout the nation, there is the strength of valor which toughens the sinews for any conflict which may arise. Godliness is fundamental to the permanent success of any people. (3) **The debauch of officials** is at once a national menace and disgrace. The country's leaders had been joined in their revels by even priest and prophet. Drink transforms the wisest into fools, the greatest into slaves, and the best into demons. Their moral and spiritual as well as intellectual and physical vision is blurred and blinded. The temple of justice becomes a mockery when a drunkard is on the bench. Into what depths does a nation descend when its civil and religious leaders are filthy with shame!

4. Intemperate Christians (Romans 14)

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West Texas Baptist

SAM MALONE Editor and Publisher

Published on Thursday of each week at 241 Hickory Street, in the interest of Kingdom Work in the West.

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IT CAN'T BE "DID"

There has been considerable discussion in various sections of West Texas as to whether or not precincts can be voted Wet in dry counties. According to Bryan Bradbury, our local representative, this cannot be done. It violates the state constitution, and the Attorney General and State Liquor Control board have ruled against it. This should be some consolation to those who are troubled over election agitation in this section.

WET DRY COUNTIES

Had you noticed the number of drug stores over the country in "Dry?" territory that are advertising their intentions of asking for permits to sell whiskey. As far as this editor is concerned we had rather see a dozen open saloons in a city, with all the trimmings that go with them, than to see a dozen drug stores selling liquor as they are under the present set up in Texas. We are not blaming the drug stores as much as we are the legislature that perpetrated such a law to be used in so-called dry territory. And the thing that burns us up is to see the pathetic indifference of our church people to conditions brought about by these laws.

UNSURRENDERED WILLS

Intelligence never kept anyone from believing the Bible, although many think so. Gladstone, England's greatest Prime Minister, and Christian statesman, said, "In my day I have known 65 masterminds and all but five bowed their knee to Jesus Christ as Lord and Saviour." Mr. Gladstone called the Bible, "The impregnable Rock of Holy Scripture." No, it is not intelligence, but simply an unsundered will, which prevents any one from believing the Bible. When our wills are yielded to God's will, believing the Bible is seen to be the only rational thing to do, in view of the overwhelming evidence of the truth of its claims.—William H. Joyner, State Evangelist.

AUTO ACCIDENTS

Traffic deaths and traffic accidents reached a new high total in 1936. Attributing the increased number of deaths and accidents in traffic to drunken drivers, the City of Philadelphia, Pa., and all of Allegheny County in that state devised a new police regulation which prohibits the sale of gasoline and motor lubricants to motorists "visibly intoxicated."

It is reported that the new regulation has brought satisfactory results, and the authorities of the District of Columbia are considering the feasibility of putting this plan into practice.

The plan in force in these Pennsylvania municipalities may do much to focus the attention of the people upon the vicious "mixing of alcohol and gasoline," it is believed.

ASSOCIATIONAL MEETINGS

If you noticed the list of annual associational meetings in last week's issue of the West Texas Baptist, you may have wondered how our general denominational leaders are going to get around to all these meetings. There were twenty-five meetings listed. Fourteen of these are to be held in the period of September 7-10, and six of them from 14 to 17 of the month.

September seems to be the most popular time for associational meetings. It will be a time that wind up the year of Baptist activities in these associations. It is important that every church in every association have a church letter at the annual meeting as well as a number of messengers or visitors. It is also important that the letters be filled out carefully and accurately, as these records become a part of the permanent history of the church.

SEVERELY DEALT WITH

According to a dispatch from Chicago, Judge Benjamin P. Epstein of the Criminal Court recently held an entire jury in contempt of court and sentenced eleven of the twelve to terms in the county jail, fining the twelfth juror \$50. A six-months' jail sentence was imposed on the bailiff in charge of the jury.

It appears that this jury was impaneled to serve at the second trial of a county official accused of embezzlement. While they were supposed to be considering the case, the jury and their bailiff, it is alleged visited taverns, in which beer was served, saloon hostesses entertained, and dancing indulged in.

Judge Epstein imposed the penalty for very good reasons. As a jurist, he is fully aware of the important part played by members of a jury in administering justice. It becomes the duty of citizens of the United States to serve on the jury should the court so demand, and members of the jury have a distinct duty which must be performed and certain statutory regulations be observed. There have been so many instances reported in the press where jurors have failed to properly perform their duty that it is hoped Judge Epstein's decision will have a salutary effect upon juries in general, that the ends of justice may be more efficiently and impartially served.

Think On These Things

C. C. Andrews, Baird, Texas

"From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."

We have no record of a higher tribute paid to any church that the church at Thessalonica.

They were missionary, not only in word, but also in practice. Missionary, not only in the home land, but also in the foreign land.

Like an echo, "The word of the Lord sounded and resounded in every place."

The mission spirit was a manifestation of their faith, for Paul told them, "Your faith to God is spread abroad."

He pays them another tribute too, which is really the background of their strong faith, for, says he, "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."

We are living a long way from Thessalonica, both in time and distance but the "Word of the Lord sounded out by them" still has its echo far and near.

Personally, what are you and I doing to continue the Sound.

Devotional Thoughts

MUCH TOO MUCH

Tolstoy tells a story of a man who was very hungry for land. He got a little land and then wanted more and more and then much more. He heard of a region where land was given away. When he came to the place he was told that he could have all the land he could get around on foot in one day, from sunrise to sunset. That would be a great piece of land; the thought of it made him happier than he had been in all his life. So the next morning he set out the instant he saw the sun coming over the horizon. He planned for a large circle. On, on he went, never stopping to eat or drink. In the afternoon he found he was far from the starting place. Now in his fear he was more miserable than he had been in all his life. On he ran as fast as he could. And just as the sun sank below the horizon he stumbled and fell upon the goal. He was dead; and six feet of the land he had won was all that he could keep.

Fool! we say. Not many today are land-hungry and get too much of that; but very many are eating, or playing, or talking, or doing something too much. Others are setting their hearts on riches, and are getting too much. Men are seeking and getting what belongs to others; and that is always too much.

Many things are not at all good; of these any amount at all is too much. Poisons, pain, profanity, hatred, lying are of this sort. And then there are some things of which one cannot have too much—health, honesty, peace, justice, and love. It was a wise man who said, "Be careful what you choose when young, lest you get too much of it when you are old."—H. W. Boyd in The Maritime Baptist.

GETTING A VISION

"Where there is no vision the people perish"

Above all things we need to get a real and lasting vision of God. To lose sight or consciousness of self completely except as vessels or instruments of conveyance of God's blessings.

In the wonderful vision of Isaiah when he saw "the Lord sitting upon a throne high and lifted up," after he had been purged and cleansed, how gladly and willingly he cried, "Here am I; send me."

Jeremiah's plea when the command of the Lord came to him was, "Ah, Lord God; behold I cannot speak; for I am a child." But when God more fully revealed Himself and his purpose in Jeremiah's life, he went obediently to preach to a people "whose ears had grown heavy and their hearts fat."

Moses' last frantic excuse was broken down when he began to realize the mighty power and sovereign purpose of the Almighty Jehovah God. In learning of God and yielding to Him he was used in a mighty way in leading and developing a great nation.

Jonah showed his ignorance of the Lord by trying to run away from Him. He must learn by bitter experience how childish and foolish he was and that the Lord was a great God who would not be mocked, before he became obedient enough to carry out the Lord's commission.

The apostle Paul never, so long as he lived, got away from the amazing vision of the Lord on the Damascus road. That wondrous, dazzling sight that laid the proud, arrogant Pharisee low in the dust of humility and caused him to cry out "Lord, what wilt thou have me do!" This great apostle never considered himself or his needs after this. He learned in "whatever state to be content." The fulfillment of his desires was fully expressed when he said, "For me to live is Christ!"

"Take my yoke upon you and learn of me."—E. W. Layton, Owenton, Ky., in Western Recorder.

SINCERITY AND THE WRONG TRAIN

"A friend of mine was in conversation with another man in a railway carriage, who said it did not matter what anyone believed so long as the person was sincere. He was quite angry because my friend maintained that sincerity was not enough. Presently the angry man, after several stations had been passed, grew very concerned because the train was traveling the wrong way for him; he had entered it in the sincere belief that it was going to a certain destination, and it was travelling in the opposite direction. Those in the carriage smiled at the very obvious commentary his concern was upon the contention that sincerity is not enough. One may be perfectly sincere, yet led astray; therefore sound doctrine is essential in witness bearing."—From an English paper.

Be sure and read Dr. Cranfill's article in this issue on "The New Time Religion." Perhaps you will think the writer is "putting it pretty strong," but there's lots of food for thought in what he has to say.

SUNDAY SCHOOL LESSON

HIGHT C. MOORE

August 29, 1937

GOD CONDEMNS INTEMPERANCE

(The Social Approach to the Drink Problem)

Leviticus 10:1, 2, 8-11; Proverbs 31: 4, 5; Isaiah 28:1-8; Romans 14:21

God condemns intemperance: Now in priests set apart and commissioned to minister in the house of God; now in princes who have the authority and obligation to administer justice to their subjects; now in the people at large who may be degraded and depraved by strong drink; and now in Christian churches who in the interest of brotherhood ought to abstain from intemperance in all its varied forms.

1. Intemperate Priests (Leviticus 10)

Religious revolts when ministers are intemperate. See the example before us: (1) **The Penalty.** Aaron and his sons were entering upon their duties as priests. The two oldest of the sons while in the act of offering incense were devoured by fire from Jehovah and died on the spot. They seemed to have gotten common fire and not that off the altar of atonement, or to have used the altar fire with improper incense, or to have bravely entered the Holy of holies; at any rate, they did no do what God commanded. And the reason for their sin as given by Jewish and more later scholars was their intoxication at the time. Hence (2) **The Prohibition.** No priest on duty is allowed to drink wine or any strong drink lest he die before the very altar he desecrates. Whatever custom might allow the Hebrew priests to do in private and social life, he must totally abstain from strong drink in the performance of his religious duties. Of course that implies a temperate life which is now the equivalent of a life of abstinence. Note therefore (3) **The Purpose.** The religious leader must make a distinction between the holy and the common, and he must teach his people the statutes of God—two imperative duties which no drinker or drunkard can possibly perform. Abstain!

2. Intemperate Princes (Proverbs 31)

Government trembles when officials are intemperate. From the words of his good mother to King Lemuel we have a solemn warning against strong drink. (1) **Intoxication** is not becoming in kings for it shames them and their court, nor in princes who are crazed with appetite and demand the choicest viands. (2) **Incapacity** is stamped upon the brow of drinking officials for "they forget the law," becoming insensitive to its content and careless as to its observance and enforcement. (3) **Injustice** will certainly mar the official records of the drinking man in authority. As truly and as terribly now as in Lemuel's time, intemperate officials will "pervert the judgment of any of the afflicted."

3. Intemperate Citizens (Isaiah 28)

Industry balks when the people are intemperate. The evil effects of strong drink in a nation's life are strikingly illustrated in the deplorable plight of the Ten Tribes as vividly pictured by Isaiah. (1) **The crown of Ephraim** was a fading chaplet. The proud city of Samaria, situated at the head of a rich valley and impregnable under ancient methods of warfare, has been smitten down with wine. It can but fall before the mighty and strong one—the Assyrian power—hitherto kept in leash by the Lord. But at last the enemy will come like a destructive tempest sweeping everything before it. Then Samaria, though serene and secure in her seeming strength, will to the Assyrian invaders be like the first-ripe fig which the passerby plucks and eagerly swallows. A drunken nation despite its resources will be easily and utterly destroyed. (2) **The diadem of beauty** will be awarded those who abstain from strong drink. Sound character is the core of sound civilization. When the spirit of justice is interfused throughout the nation, there is the strength of valor which toughens the sinews for any conflict which may arise. Godliness is fundamental to the permanent success of any people. (3) **The debauch of officials** is at once a national menace and disgrace. The country's leaders had been joined in their revels by even priest and prophet. Drink transforms the wisest into fools, the greatest into slaves, and the best into demons. Their moral and spiritual as well as intellectual and physical vision is blurred and blinded. The temple of justice becomes a mockery when a drunkard is on the bench. Into what depths does a nation descend when its civil and religious leaders are filthy with shame!

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and a destroying storm, as a flood of mighty waters overflowing." Rich and strong as it had been, Samaria, weakened by drink, could not withstand her Assyrian foes. No toper nation can long resist attack. It is doomed. **Abstain and overcome evil.**

Gold in the Golden Text

Wine makes a man a scorner. It makes him scoff at holy things. It deafens him to warning and reproof. It causes him to ridicule everything serious. He becomes insolent and intolerant.

Monday—The Sin of National Leaders. Leviticus 10:1-11.

Tuesday—Warning Against Wine. Proverbs 23:29-35.

Wednesday—Drunkenness Condemned. Isaiah 28:1-8.

Thursday—Sobriety Commended. I Thessalonians 5:1-11.

Friday—The Two Paths. Proverbs 4:10-19.

Saturday—Social Responsibility. I Corinthians 8:1-13.

Sunday—The True Christian Policy. I Corinthians 10:23-33.

CLOSE-UP GLANCE AT THE 1937 LIQUOR TRAFFIC

(Continued on page 4)

out for both legal and illicit liquor," continues the Foundation statement.

"The record stands as follows:

Direct cost of liquor, 51 months, 1933-1937. \$11,752,000,000*

Cost of 40,000 fatal highway accidents caused by liquor (4 1-2 years) 2,000,000,000

Other indirect costs of liquor trade in industrial accidents, reduced labor efficiency, destitution, disease, crime, disorder 2,500,000,000

Total approximate cost of liquor traffic to American People, (1933-1937) \$16,252,000,000

(*This item represents \$10,752,000,000 paid for legally sold liquor and an estimated \$1,000,000,000 for illicit liquor.)

The direct cost of liquor for the fifty-one months, eleven and three-quarter billion dollars means that during the fifty-one months just past, an average of a trifle over \$320,043 have been diverted every hour directly from legitimate retail merchants into the tills of the brewers and whisky makers and sellers.

What Can Be Credited to the Liquor Interests to Offset This \$16,252,000,000

On the basis of official government figures and the most liberal estimates of state and local receipts from taxes and government monopolies, the liquor traffic may be credited with having paid back in internal revenue, state and local taxes, for the fifty-one months, April, 1933 to July 1, 1937, something less than \$3,000,000,000 (three billion dollars).

To this three billion dollars may be added approximately a billion dollars more, paid by the liquor traffic in wages and returns to the producer of material and in transportation costs.

Liquor Account With People \$12,000,000,000 in the Red

This makes a total of \$4,000,000,000 (four billion dollars), a most generous estimate, which, subtracted from the \$16,252,000,000 which liquor has cost the American people since repeal, still leaves an unbalanced total of \$12,252,000,000.

This then is the net result of the Repeal Period to date. More than twelve and one-quarter billion dollars diverted from the purchasing power of the American People directly into the coffers of the liquor trade or commandeered out of public and private funds to pay for losses and waste entailed by the traffic upon the entire people.

For the sake of argument, allowing the liquor traffic every possible credit for financial returns, the record since repeal, in profit, amounts to this:

The liquor traffic has paid back to Uncle Sam in federal taxes during the past fifty-one months, approximately sixteen and two-thirds cents out of every dollar it has taken out of the people's pockets in that time.

At the most generous estimate, state and local governments have received altogether scarcely more than \$1,050,000,000 to date, which amounts to an average of approximately nine cents additional out of every dollar that the trade has taken from its customers.

In other words, the people of the United States are pouring into the brewers' and distillers' strong boxes, four times as much as the latter are paying back to the state in taxes, monopoly profits and license subsidies for legal protection of the "business."

\$400,000 Per Hour

The most significant thing about this enormous waste is the fact that it is continually growing in an ever increasing ratio, the aggregate cost at present averaging some \$400,000 per hour, extracted from the people's pockets and paid out directly for drink or for its inevitable social results.

This, in a word, summarizes the liquor traffic's account with the people of the United States, a record written in unrelieved red,—NOT ink—but the blood of its countless victims, on the debit side of civilization's ledger.

MISSIONARY IN AFRICA TELLS OF DEATH OF MISS LUCILLE REAGAN

(Continued from page 1)

was the first one to see Frances Jones again, and immediately thought again that she would be radiantly happy to see the Lord whom she loved so devotedly and served so faithfully. You know, without my saying more, how much she meant to me and how inexpressibly I shall miss her; and yet I know that she would be the first to rebuke me for my tears and to say "The Lord knoweth best, Elizabeth."

These are indeed sad days in our mission and we need your prayers for all of us. Miss Sanders will be more lonely than any of us, I think, for she and Miss Reagan were very close friends. Indeed, as one of the natives said, where Miss Sanders was, there you would see Miss Reagan, too. And what we will do for someone for Lagos I don't know!

We are well here and we are putting on an active anti-mosquito campaign in our compound—cutting down trees, lilies, banana trees, repairing the guttering, etc.

Do not worry about us, remember us in prayer, as we do you daily.

The baby is well and happy as ever. She can almost sit alone now.

(A later letter, by air mail, brings the information that there have been no additional cases of fever, and that immunizing serum has been given those who are to continue at Ogbomoso.)

The New Time Religion

J. B. Cranfill, Dallas, Texas, in Western Recorder

In my boyhood I had twin school-mates, and I never could tell one from the other. Their resemblance to each other was uncanny, and the mother of the boys was the only one who was perfectly dependable in telling who was who.

These twins fairly illustrate the modern resemblance between church members and outsiders. They look for all the world like twins. They go to the same dances, bet on the same horse races, smoke the same brand of cigarettes, drink the same kind of cocktails, go to the same movies and conform to the same customs and habits. The dear women among them use the same lip-stick, the same rouge and attend the same beauty-parlors.

This resemblance does not extend to the prayer-meeting crowd, but the prayer-meeting crowd is perhaps less than ten percent of the church membership. The prayer-meeting bores these worldly-minded church members to tears, but they shed no tears under the sermon that either accidentally or incidentally they go to hear. I am not talking about Catholics, Episcopalians, Lutherans or others here, but about the Baptists. Other denominations than our have their views of life, and they are not in hailing distance of the concept of church duties and activities set out in the church covenant all of us are supposed to honor and to keep.

I

There are many excuses that could be advanced for this condition of affairs in Zion. I was reared in an atmosphere in which all who joined the church recited Christian experiences. That isn't done now, and in our large city churches it seems impracticable. Our church membership is recruited quite largely from our Sunday-school scholars come into the church like Pearl Buck joined the Presbyterian church at ten, and in her book, "Fighting Angel," discloses that she was motivated in applying for church membership that she might exhibit her new frock.

I was talking not long ago to a friend who was for years a member of the Methodist denomination and who recently has gone haywire on Christian Science. When I asked her what her Christian experience was when she joined the Methodists, she said that she was swept into the church under the impulse of the Gospel-singer's song, intimating that she made no genuine profession of religion.

Our relationship to God should go much deeper than that, and, while I do not in any wise criticize the dear Sunday-school scholars that come into our Baptist churches during our revivals and in the regular course of church life, I have the fear that many of them are innocent of genuine conversion.

It is rare now to discern any emotion among those who apply for baptism. They come up as dry-eyed as they would be if they were members of the Christian Science church and were attending a Christian Science funeral. It is entirely out of character for a Christian Scientist to shed tears because that would be yielding to some kind of error of mortal mind, and somehow that same psychology has come to pass in Baptist churches as well.

I know, of course, that some pastors always talk to these Sunday-school scholars before they are allowed formally to apply for membership. The dear children answer the questions satisfactorily, the pastors also talk to their parents, and I would be the last one to deny them the privileges and blessings of church membership; and yet I am reminded of the experience of B. H. Carroll, who first joined the Baptist church at Caldwell, Texas, when he was a boy and afterwards declared that he yielded to the importunities of kind-hearted friends and was swept under the excitement of a revival into the church, without genuine conversion and in response to the insistence of those adults who were working in that meeting and were anxious for little Harvey to come into the church while he was young. All that is set out in his wonderful recital, "My Infidelity and What Became of It," which appears in full in "From Memory," my new book.

II

The new-time religion in many cases is professed mechanically and nonchalantly and the professors of it can be classed as stony-ground hearers. They come into our churches without any realizing sense of sin and need of the grace of God in their salvation. The result is that the world seems as much in the churches as the churches are in the world. That's why many churches drag along in a lifeless way through long months, and even years, without any deep-rooted revivals of religion.

The acid test of our youngsters comes when they go off to boarding-school. A fine young woman said to me not long ago, "Everything happens in boarding-schools." My observation is that when our young people, both boys and girls, go away from home and park themselves at school dormitories at non-Christian institutions, what religion they have is soon evaporated in an atmosphere hostile to God. I know some very fine young women who, after graduating at one of the highbrow Eastern schools for women, come back thoroughly neutralized in their concept of Christianity, and have never darkened a church door since, except to get married or something of the kind.

This reminds me of a letter I had recently from one of the most brilliant men in Texas, who, after having taught for years in one of our leading non-religious institutions, resigned and when I asked him if he were going to take up teaching again, his reply was that there was so much radicalism and infidelity in campus life that it seemed a hopeless task to accomplish much as a teacher in moulding the character of our youth. That had no immediate bearing upon church life, but the truth is that many of these students emerge from Christian homes and when they reach the unwholesome and atheistic atmosphere of the campus, what religion they have melts into thin air.

III

We are seeking, through prayer and re-consecration, to inaugurate revivals throughout the bounds of the Southern Baptist Convention, and this is particularly true in Texas, where recently 1,200 Baptist preachers met in our Southwestern Baptist Theological Seminary, and, through a solemn re-dedication to God, covenanted to seek God's favor in the revival services that are now in progress on every hand.

If, through the blessing of God, the revival spirit should spread

to those of our church members who have no Christian experiences and yet who have the mental background of orthodoxy and a desire for better and higher life, there would be an awakening throughout all our borders that would release energies on earth that would ring the bells in Heaven.

Upon a time there was a preacher long since deceased, who made many evangelistic tours in Texas. He preached to the churches that most of them were really unsaved, but the result of his ministry was to alarm the best members in the churches, and many of these he re-baptized. The great outside throngs within the locality of a given church were not reached. That is not what I mean in my word here. I am thinking of the worldly-minded Christians, who, in numbers, predominate in churches and who, if we are to judge by fruits, have never known Christ as Saviour.

Many professed Christians as guilty of out-breaking sin, but these are in the minority. The great majority of whom I speak are the worldly-minded church members, who are conformed to the things of time and sense, and in this conformity seem insensate to the lofty nobilities and sacrifices of the genuine Christian life. They give mechanically, attend church dutifully, and give their lives, their activities and their vitalities to their lodges, their clubs, their bridge parties, their social functions and to everything else alien to religion and to the commonwealth of Israel.

This is the new-time religion. It is a dry-eyed, intellectual, profunctor acceptance of the doctrines of Christianity, but barren of its fruits.

Program of Annual Meeting of The Fisher County Woman's Missionary Union With the Cross Roads Church

September 20, 1937

2:00 P. M. Executive Board meeting.

2:30 Devotional Mrs. Emory Scott

Watch Word for 1937: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Zechariah 4:6.

Annual Reports by Local Presidents:

1. Mrs. C. E. Leon, Rotan.
2. Mrs. Jno. P. Hardesty, McCauley.
3. Mrs. S. R. Brumfield, Royston.
4. Mrs. A. M. Josey, North Roby.
5. Mrs. P. M. Cummings, Sardis.
6. Mrs. Jim Turner, Sylvester.
7. Mrs. John Lambert, El Paso.
8. Mrs. D. G. Reid, Roby.

Corresponding Secretary-Treasurer's Report. Mrs. J. A. Brown, Rotan

Reports of Standing Committees:

1. Personal Service. Mrs. Suma Miner, Roby
2. Education. Mrs. C. G. Campbell, Rotan
3. Benevolences. Mrs. Emory Scott, Spring Creek
4. Mission Study. Mrs. Jno. P. Hardesty, McCauley
5. Missions. Mrs. L. M. Dickson, Roby
6. Periodicals. Mrs. John Hayes, Roby
7. Stewardship. Mrs. Jones, Sylvester
8. Methods and Finance. Mrs. Brown, Rotan
9. Publicity. Mrs. Brumfield, Royston
10. Margaret Fund Mothers. Mrs. Will Davidson, McCauley
11. Historian. Mrs. Hope Swann, Rotan
12. Young People's Leader. Mrs. Josey, North Roby

Message—District Y. P. Leader. Mrs. O'Brien, Stamford

In Memory. Mrs. Swint, Rotan

Message—District President. Mrs. Buckley, Abilene

Report of Committees, Business.

Reading of Minutes. Mrs. Bradshaw, Roby

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Showing Forth His Excellencies

One supreme necessity of the hour is a rediscovery of the church of God and its true function and true place in history. "Ye are called you out of darkness into His marvelous light" (1 Pet. 2:9).

Think of it in this world today. We are hearing on every hand, even in most unexpected quarters, that what the world needs is God. It has been already emphasized on this platform. It was the keynote in this convention uttered by Mr. Colin Kerr, who brought us face to face with the supreme necessity of living every Word of God. The world is waiting for the Word of God. How is the world to hear it? How is the world to find God? "Ye are"—whatever you are—that you may reveal Him, "that you may show forth the excellencies of Him."

If the church exists for a purpose, the purpose of revealing the excellencies of God, the next cry that comes out of the individual heart and goes up from the conscience of the church itself, is this: "Who is sufficient for these things?" How can the church fulfill that function? How can the church be the medium of manifestation, the vehicle of vision, the instrument of illumination concerning God? How can it be done?

"Well, we had better organize," God forbid! The church is cursed with organization from end to end.

How, then, can it be done? Only by realization, experimental and powerful, of the great facts of what the church is in herself. Thus we have not only the principle that the church exists for a purpose, not only the declaration of that purpose, but also the implication of the secret of its power, which is found in the description of the instrument. The church is able to fulfill its purpose in the revelation of God because she is "an elect race, a royal priesthood, a holy nation, a people for God's own possession."

There is a little couplet I first heard in America. It is doggerel, if you like; it has been bandied about here and there, and yet, as God is my witness, I never hear it without feeling its searching power—

What sort of a church would my church be,

If every member were just like me?

The ideal of our text is of high and spacious glory! Yet, it is no use admiring it. It is only when we put these things into relationship with our individual life and see where we stand, that we move toward the fulfillment of God's purpose.—G. Campbell Morgan, in address before Keswick Convention in England, on July 19, 1937.

WHO IS TO BLAME?

(Continued from page 1)

a probation officer, who declared that the home is the place where children should receive care and education in order to develop character. He pointed out that many parents today expect the state to do everything for the child, while they do nothing. They expect the incorrigible child to be made obedient, the lazy one diligent, the untidy one clean. This attitude of parents has led to a serious situation, he stated, for one must look beyond the child to determine who is responsible.

In commenting on a recent proposal that the University of Illinois establish a course in parent training, Miss Edna Walls, instructor at the University, declared that the parents, in many cases, need training instead of the children.

Mr. Burton P. Fowler, headmaster of Tower Hill School, Wilmington, Del., in a recent address before the Chicago Association for Child Study and Parent Education, averred that the most important requirement of parents is that they, themselves, set a good example for their children. He advocated a more intelligent relationship between the home and the school, and strongly emphasized the responsibilities and duties of parenthood.

A Chicago judge, in discussing youthful criminals, stated that, amazed at their violence, he had searched for the causes of their crimes. His search had led him to conclude that the chief cause was a lack of home influence, training and discipline. He admonished parents to teach their children the great lesson of life, namely, that goodness is happiness.

President Alan C. Valentine of the University of Rochester, N. Y., in an address to 6,000 teachers, insisted that the church as well as the home has failed to shoulder its share of responsibility in the upbringing of youth, and that a complete reevaluation of educational ideals and striking changes in school programs are needed. Doctor Valentine asserted that since the family and the church had delegated most of their responsibilities to the school, educators no longer can count on influences outside of the school to provide a background sympathetic to education.

A commentator in a New York paper holds that educators and progressive layment of today have come to realize that there are three factors involved in the proper education of children, namely, the teacher, the child and the parents; that the home must reach into the school, and the school into the home. Declaring that the responsibilities thrust upon the schools today are too heavy, he urged that all educational agencies, including the Church, the home, the community, and other mind-making agencies, be called upon to lighten the load. Striking at a fundamental fact, the writer stated that the home is either the greatest obstacle or the greatest assistant to the school.

Dr. Howard M. LeSourd, dean of Boston University's graduate school, in a recent talk on "Home, the Source of Character," argued that parents cannot expect their children to have sturdy, self-reliant characters unless they observe a few important qualifications for themselves, one of which is a willingness to study the responsibilities of parenthood. He suggested "giving your child plenty of rope, but keeping a firm grasp yourself on the rope's end."

Thus it is seen that all over the Nation there is a growing conviction that the home must play its part in the formation of youth's character, if America is to emerge from its present condition of lawlessness—a condition that, it is estimated, is costing the taxpayers of this country \$15,000,000,000 annually. The views expressed by the above educators have been voiced in almost identical form by such famous authorities on crime as Mr. J. Edgar Hoover of the Department of Justice and Warden Lewis E. Lawes of Sing Sing, men whose practical experience with crime and the criminal give them authority to speak with conviction and finality.

From the Watchtower

(Continued from page 1)

7. Interdifferentiation.
8. Supersensitiveness.
9. Hypersensitiveness.
And here is another one that is seen in print quite often, but no one seems to know the meaning or how to pronounce it: etaoinsrdluemfwypvbgkqjxz.
And here's a tongue twister, try it out by trying to repeat it rapidly:
Ten ton trailer type transport truck.

RE-CONDITIONED

Our dentist, Dr. Gambill, is putting the finishing touch on the "overhaul job" the editor has been subjected to for the past three months. It is rather trying on a preacher who for over twenty-five years, has been spending most of the summer months in revival meetings, to have to take a seat on the side-line while the evangelistic campaign is raging this summer. So far as we can recall this is the first summer since we began preaching that we have not been in one or more revival meetings during the summer revival season. Well, a little later on we hope to try to make up for lost time.

The First Church, Hamlin, is in a meeting with Pastor J. Henry Littleton doing the preaching. The choir is directed by Rev. Ernest Massey. Brother Littleton is closing the 12th year of service with the Hamlin church.

W. C. Taggart will preach in a meeting near Paducah, Texas, beginning Monday evening. He will baptize at Mt. Pleasant Sunday P. M. There were five additions for Baptism in the Mt. Pleasant meeting.

ANSWER TO THIS WEEK'S PUZZLE

- | | |
|---------|----------|
| 1—JOB | 13—OR |
| 5—ELI | 14—HE |
| 6—NOISE | 15—TRAP |
| 7—MAR | 18—BEOR |
| 8—EHI | 20—AHIO |
| 10—LYNN | 21—LADE |
| 11—KISH | 22—MOTOR |
- Down
- | | |
|---------|----------|
| 2—ONAN | 10—LOTAN |
| 3—BORN | 12—HERES |
| 4—ESEK | 16—AIM |
| 5—LEHI | 17—POOL |
| 7—MYRRH | 18—BLOW |
| 8—ISHOD | 19—EAR |

PROGRAM OF FISHER COUNTY BAPTIST ASSOCIATION

Which Meets with the Cross Roads Baptist Church
September 21, 22, 1937
(Cross Roads is about 12 miles Northwest Roby)

Morning

- | | | |
|-------|-----------------------|----------------|
| 9:30 | Devotional | Ira Morrow |
| 9:45 | Organization | |
| 10:00 | Missions: | |
| (1) | Associational Mexican | D. G. Reid |
| (2) | District | B. N. Shepherd |
| (3) | State | J. C. Parks |
| (4) | Home | E. L. Redden |
| (5) | Foreign | R. H. Howell |
| 11:20 | Annual Sermon | Jno. T. Taylor |
| 12:00 | Lunch | |

Afternoon

- | | | |
|------|---|------------------|
| 1:15 | Devotional | C. B. Leach |
| 1:30 | Christian Education | Wesley Atkins |
| 1:50 | B. T. U. | O. M. Jones |
| 2:10 | Sunday Schools | Arlie McDaniels |
| 2:30 | W. M. S. | Mrs. O. M. Jones |
| 2:50 | Vacation Bible Schools | Jno. T. Taylor |
| 3:10 | Religious Education in schools, hospitals | James Alexander |
| 3:30 | Religious Education on Foreign Fields | J. D. Vaughn |
| 3:50 | Miscellaneous business. Adjournment. | |

Evening Session

- | | | |
|------|---|-------------------|
| 7:30 | Devotional | Earnest Smith |
| 7:45 | Evangelism (State, Associational, etc.) | Emery Scott |
| 8:00 | Special Music | Cross Roads Choir |
| 8:10 | Sermon. Adjournment. | |

Second Day

- | | | |
|-------|-----------------------------------|------------------|
| 9:00 | Devotional | Jim Noles |
| 9:15 | History Fisher County Association | Jno. T. Taylor |
| 9:35 | Religious Literature | Forest Huffman |
| 9:55 | Lueders Encampment | O. M. Jones |
| 10:20 | Report of Treasurer | Jno. P. Hardesty |
| 10:35 | Buckner Orphans Home | Mrs. Ora Upshaw |
| 11:00 | Sermon | |
| 12:00 | Lunch | |

Afternoon

- | | | |
|------|--|---------------|
| 1:15 | Devotional | A. M. Josey |
| 1:30 | Hundred Thousand Club | Clyde Jackson |
| 1:50 | Reports of Committee: (1) Obituaries, (2) Resolutions, (3) Time, Place, and Preacher for next annual meeting | |
| 2:30 | Miscellaneous business. | |
| 2:50 | Meeting of Executive Board. Adjournment. | |
- (In preparing written reports please condense as far as possible.)

NOTE: The Women's Missionary Union of the Association convenes on Monday afternoon preceding the meeting of the Association.

NOTE: The time of the meeting of the Association has been changed due to a conflict with a state B. T. U. meeting.

ADVERTISERS CROSS WORD PUZZLE

A Bible Study Puzzle

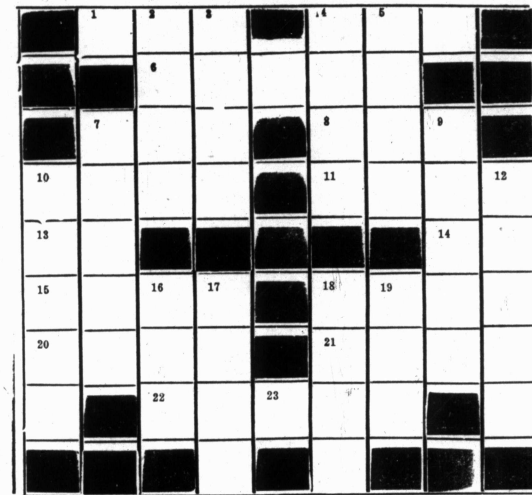
ACROSS

- 1—The man of patience.
- 5—Next to the last of the 15 judges of Israel. (1 Sam. 1:25)
- 7—"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great . . ."
- (2 Pet. 3:10)
- 8—Disfigure. "His visage was so . . . more than any man." (Isa. 52:14)
- 9—Son of Benjamin, same as Ehud. (Gen. 42:21)
- 11—A county on the South Plains.
- 12—Father of King Saul. (1 Chr. 8:33)
- 14—Conjunction. The correlative of either.
- 15—Masculine pronoun.
- 16—"For among my people are found wicked men: They lay wait, as he that setteth snares; they set a . . . they catch men." (Jer. 5:26)
- 19—Father of Baalam. (Num. 22:5)
- 21—One of the tribes of Benjamin. (1 Chr. 8:14)
- 22—To load; burden.
- 23—That which produces motion.

DOWN

- 2—Second son of Judah. (Gen. 38:4)
- 3—"Marvel not that I say unto you, ye must me . . . again."—Jesus to Nicodemus.
- 4—Means strife. Well in the valley of Gerar. (Gen. 26:20)
- 5—Place in Judah where Samson conquered the Philistines with the jawbone of an ass. (Judges 15:9)
- 7—Ointment with which Nicodemus anointed the body of Jesus for burial. (John 19:39)
- 9—Son of Hammoleketh. (1 Chr. 7:18)
- 10—Eldest son of Seir, the Harite. (Gen. 36:20)
- 12—A mount near Aijalon. (Judges 1:35)
- 16—Direct at something.
- 17—Reservoir of water. Many of them mentioned in N. T.
- 18—Breathe quickly.
- 19—"So that thou incline thine . . . unto wisdom, and apply thine heart to understanding." (Prov. 2:2)

Rev. Emery Scott closed a meeting last Sunday at Lone Star, mission of Bethel Church in Fisher County. He writes: "God's children were revived, sinners saved and the water was disturbed."



FISHER COUNTY YOUNG PEOPLE'S MEETING TO BE HELD AT ROTAN BAPTIST CHURCH, SEPT. 3, AT 3 P. M.

Theme: Temperance.
Song service directed by Rotan Young People.

Devotional by an R. A. from Rotan.
Prayer—Mrs. Jno. T. Taylor, of Rotan.

Reading of Minutes—Mrs. P. R. Knott, Rotan.

Talk on Temperance—Mr. A. M. Josey, North Roby.

Special music—Rotan Y. P.
Giving out pledge cards, for boys and girls to pledge themselves not to drink or smoke.

Departmental meetings, 30 minute period:
Y. W. A.—Mrs. Jno. P. Hardesty, McCaulley.

Intermediate G. A.—Mrs. O. M. Jones, Sylvester.

Junior G. A.—Mrs. A. M. Josey and Mrs. Jno. T. Taylor.

Sun Beams—Mrs. Johnson, Rotan.

After conference meetings.
Reports—Mrs. Knott.

Making Temperance Roll from pledge cards—Mrs. A. M. Josey.

Alcohol Alphabet—Rotan Juniors.
Song, "Onward Christian Soldiers."

Closing Prayer—Mrs. D. G. Reid, Roby.

Pastor H. C. Bristow and the Roaring Springs church closed a fine revival August 1 in which there were 15 additions by baptism, 11 by letter and two by statement. Rev. W. D. Green of Knox City did the preaching, and the music was directed by Lee Frazier. Old timers say this was one of the greatest revivals ever held in Roaring Springs.

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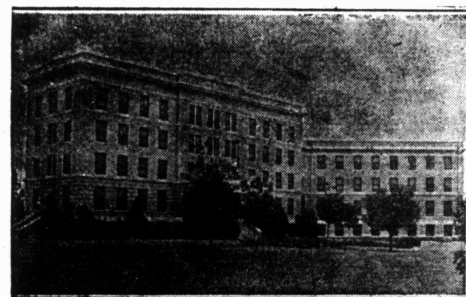
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E. M. COLLIER, Superintendent.