

WEST TEXAS BAPTIST

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HYPOTHECATING THE FUTURE FOR GOOD TIMES

Time was when the credit system in business was adjusted to taking care of the necessities of life, but was unavailable for the luxuries. Down South this meant that the farmer had credit at his supply stores to meet the necessities of himself and his tenants during the year until the crops should be harvested and sold. But if the farmer wanted a piano for his daughter, or to purchase some special comforts for the home, it was his own thrifty habit as a sensible citizen (no Government bureau to wet nurse him) to wait until he had the money to pay for these things.

Now all is changed. Necessities cash; luxuries credit. Before the national economic depression what may be described as the dollar-down-and-the-periodic-dollar-ever-there-after method of selling luxury goods, in distinction from necessities, had not only grown into prodigious use, but school of economic writers had developed to write in popular and even highbrow publications to show that this was good for business and for everybody else.

The depression has taught some wholesome lessons—but the scholars have mostly been unwilling attendants on this school. Hypothecating the future to pay for jewelry, musical instruments, electric refrigerators, electric carpet sweepers, furniture, and an almost endless series of goods that do not belong in the category of necessities, still thrives—even while the Government is spending hundreds of millions of dollars on relief.

The writer will never forget his earliest and practically his only experience in such purchases. It was an encyclopedia. The \$2.00 a month which he had to pay seemed to him to have the quality of immortality. His circumstances called for him to watch each \$2.00-a-month that he had and see that it went for what was needed. A partial-payment book proposition has never endangered him since, nor have all of the endless other propositions to "be happy"—no single soul ever was made happy by it—by selling his future earning power for present satisfactions, mostly non-essential. We remember a young neighbor down in Atlanta. Apparently there are millions in his class in America. He had a job. We believe it paid \$150.00. He had a wife and child. He rented a house that cost him \$40. He bought an automobile—paid a little on it and contracted to pay \$50 a month "ever thereafter." After he had run it the first ten miles its saleable value was depreciated more than \$250.00. It would wear out in a few years. It cost a minimum of \$300.00 yearly in upkeep and depreciation.

Suppose he lost his job. What right had he not to suppose that he might lose it? What kind of people are we growing in America that refuse to suppose anything that does not give them the biggest amount of indulgence now and let the future forage for itself? His monthly situation allowed him only \$35 on which to support a family in the city and provide for a rainy day. "Let others see that I want an automobile." Multiply this fellow by millions of joy-riders, purchasing their pleasure by hypothecating the future. What can become of such a nation of people? What will become of America if that becomes the norm, with the correlary demand that a paternalistic Government shall shovel food into their silly mouths, after their own improvidence lands them in want? Here is something from the North Carolina Christian Advocate. The Editor says:

"The average man no longer lays aside anything for the rainy day. But on the contrary he spends all he can make and all he can borrow while the sun is shining, and he looks to Uncle Sam to provide for him throughout the rainy day. If fugal Ben Franklin were alive today he could not give away Poor Richard's Almanac, because not thrift but spendthrift is the big word."

The Christian church, particularly its ordained mouthpiece, the Christian minister, has here presented an imperative challenge to high faithfulness in speaking the truth in love. We serve a Christ—we profess to serve Him—who taught that a man's life consisteth not of the abundance of the things which he possesseth. He himself answered the challenge of the arch-tempter with the words: "It is written, Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."

He taught, "Seek ye first the Kingdom of God, . . . and all these things

CHRIST'S GOOD ENEMIES

Christ's worst failures seemed to be with the best people. In spite of our historic prejudice, there is no doubt that the Pharisees, the Scribes, the priests and the lawyers were the saving salt of their times, people of the real religious interests and with fine spiritual and ethical motives. Yet Jesus failed to influence or win them, with one or two instructive exceptions. In the same way, if we speak comparatively, He failed with such noble men as Nicodemus and Joseph of Arimathea, who at the best were only disciples in secret; and apart from tradition, we do not definitely know whether they ever became open Christians. But His most signal failure was with the best man of the whole bunch, the Rich Young Ruler. How good and wonderful he was is worth nothing.

On his own statement (and that must have been true, otherwise Jesus would have withered him with a glance!) we know that he had kept the whole law of God from his youth up. Please note that it was after he made this astonishing claim that Jesus looked on him and loved him! I question if Jesus ever met a man whom He was more desirous to win. This young man showed the real brightness of his nature by being that exceptional thing—one who could rise above his own class and his class ideas. We are told that he came humbly—running and kneeling!—to ask help of one whom his social and religious class despised. He was willing and eager to receive help and light from an un-schooled teacher, and, that too on the deepest questions which the official Rabbis debated.

And yet Jesus failed to win him. Watt's famous picture of him as a study of man's back is true—he just walked away when Christ put his final test, walked away from the three biggest things in a man's thinking—his own dreams, his best self, his highest glimpse of God's will. I think that this must have been one of our Lord's saddest moments, when He failed to win a man of this quality and stature.

Why did Jesus fail? First, and last, because He doesn't have asked less! He might have lowered His demands, we say. But Jesus does not deal in accommodations. He does not want half-surrendered people. The test He put to this man represented the one thing that held him back from the full gift of himself. The Lord thy God is a jealous God!

The reason why Jesus fails so often with good people is that they are content with their good. In this sense "the good is the enemy of the best." When Christ offers His life and power to men who are down and out, conscious of sin and bitter failure, and distrustful of nothing more than themselves, He generally awakens a quick and full response. They hold out their hands and cry, "Give me, Lord, of Thy fullness." But good people tend to rest and trust in their goodness. They don't see that the little step from goodness to sainthood is bigger and harder than the big step from sin to sainthood. Hence, in that day as in this, our Lord's worst failures have been among good people. Actually, it was good people who nailed Him to His cross—not sinners, rogues or villains, but the best people of their own generation. And I think it is generally the same. The publicans and the harlots go into the Kingdom of Heaven before the good people.—James Black.

shall be added unto you." Not all these baubles and spendthrift follies—but what is needful to life. But these same baubles and spendthrift follies with millions of people in America today appear to have taken on the significance of the chief object of life.

History has but one teaching concerning a nation whose heart has thus become fat in its self indulgence and lust for pleasure and fleshly satisfaction. The church and the minister have given to them by God one message that is adequate to deal with the situation. Faithfulness requires that they shall deal with it courageously.

The depression trouble in America? A large part of it is from the determined greed for pleasure and fleshly satisfactions of multitudes who have forgotten God and thrift for thrills, who are determined to live the rubber-tire life on many-million-dollar roads, whether they are able or not. While such moral decay saps the land, can we expect its national institutions to remain secure?—Western Recorder.

Three-Faith Movie Campaign Brings Hollywood Reform

NEW YORK, July 12.—In the face of the most concerted three-faith campaign in the history of this country, Hollywood moves swiftly this week to institute reforms demanded by the church.

An International News Service dispatch from Hollywood quoted an "important figure" in the movie industry as declaring: "Never before in movie history has the criticism of unclean films reached such proportions. And now, for probably the first time, the big studios realize that they must act—not just make promises. There have been many warnings in the past against this trend towards 'smutty' films, but they have gone unheeded. But when Catholics, Protestants and Jews brush aside religious and denominational differences and unite to demand clean films, it became apparent that this time the people of the nation mean business."

Inter-Faith Committee Formed. Meanwhile, Protestants, Catholics and Jews in various sections of the country acted to unify their campaigns. In New York City, at an Inter-Faith conference called by Mr. Michael J. Lavelle, Vicar General of the Roman Catholic Archdiocese of New York, the three faiths decided to extend the campaign against objectionable motion pictures to include a drive for decency on the stage, magazines and places of amusement, such as public dance halls. In Rochester, N. Y., an inter-faith committee of nine has been formed for the purpose of directing the local campaign against salacious films. Churches, orthodox synagogues and reformed temples will all be utilized to spread the gospel of clean and wholesome movies. It was emphasized that the Rochester Inter-faith group do not mean to set themselves up as censors, but rather as advisors to the public on what is worthwhile and what is demoralizing in films. Jacob S. Hollander, superintendent of the Jewish Children's Home, is chairman of the group. From Washington, it is announced that Catholics, Protestants and Jews will be called to a national movie conference in Chicago, in September. The conference will be held under the auspices of the Motion Picture Research Council.

Protestants Intensify Drive. As Protestant ministerial associations throughout the country continued to join the Legion of Decency, the Federal Council of Churches moved to effect plans for closer cooperation with the Catholic Legion of Decency. Dr. Worth M. Tippy, chairman of the Council's motion picture committee announced this week that more than 4,000,000 Protestants are expected to join with 8,000,000 Catholics in the present drive.

Jewish Campaign Widens. Additional Jewish agencies have, in the meantime, voted support to the combined religious drive, while the Jewish press in many sections of the country has endorsed the efforts of religious bodies to secure more wholesome films.

The Rabbinical Assembly of the Jewish Theological Seminary of America at its annual convention at Tannersville, N. Y., voted approval of the campaign and announced it would cooperate with Protestant and Catholic groups. "We voice our strong disapproval of the indecency and stupidity of some of the motion picture productions of the present day," a resolution on the movies declared. "We pledge our efforts to cooperate with other groups in the elevation of the moral, intellectual and aesthetic standards of the motion picture. We emphatically disassociate ourselves from the principles of external censorship of all phases of literature and art because of the well-known unsatisfactory character of such censorship, and urge the regulation of the industry from within, with the advice and assistance of qualified authorities." The Assembly also urged the production of juvenile pictures to be shown at specified hours and adult pictures to be shown at other hours.

At the same time Rabbi David Philipson of Cincinnati, chairman of a committee created by the Synagogue Council of America to draw up a statement expressive of the sentiment of the Council on objectionable movies, informed the National Conference of Jews and Christians that the committee is expected to act shortly. The Synagogue Council is

composed of the major religious bodies of all denominations in American Jewry.

The Jewish press has endorsed the three-faith campaign in editorials appearing during the past week. An article syndicated by the Seven Arts Feature Syndicate and appearing in Jewish papers in all sections of the country calls upon Jews to be even more aggressive and vigorous than Catholics or Protestants. "The duty of Jews goes beyond that of other citizens," the article states. "They are faced with the double task of protesting against the movies because of their immoral influence and of objecting to them because of their surrender of Jewish ideals." The Jewish Press of Omaha urges Jews to be "aggressively in the forefront in this impending battle to clean the movies. The seriousness of battling for cleaner movies cannot be over-emphasized" it declares. The Jewish Advocate of Boston welcomes the efforts at reform which Hollywood is reported to be making. "Hollywood can become a great factor in making the movies a real artistic medium, and the Jews in the movie industry should play an important role in that effort," the Advocate declares.

The Jewish Exponent of Philadelphia hails the united reform campaign but declares that the "action thus far is only an initial step" adding, "what is needed is a program of education so that the people may know the difference between bad and good."

Censorship Denied. That the present campaign does not aim at censorship of the movies is made plain in statements released through the News Service of the National Conference of Jews and Christians by representative Protestant, Catholic and Jewish spokesmen. Father Wilfrid Parsons, S. J., Editor of America, a Catholic Review of the Week, declared: The purpose of this campaign is not to induce censorship from the outside. The campaign is putting the whole responsibility upon the producers themselves. We are not trying to clean up the movies ourselves, either through the State or through the Church. We are not using political methods. We are trying to make the producers themselves clean up the movies. This is the only way it can be done."

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches said: "What is proposed is not a legal censorship but the voluntary action of churchmen in great numbers in withholding patronage from films which are injuries to social and moral welfare."

Rev. Dr. Samuel H. Goldenson, President of the Central Conference of American Rabbis declared: "The Central Conference of American Rabbis does not aim at censorship of the movies. If the movie producers realized more than they do that their audiences consist largely of the children and youth of the land they themselves would censor the movies."

REV. J. W. WARE MOVES TO RULE

(Lone Oak News)

Rev. J. W. Ware, who has been pastor of the First Baptist Church here for the past year, offered his resignation last Sunday morning at the 11 o'clock service and preached his farewell sermon Sunday night, using as his text "Paul's Message to the Ephesians." The house was almost filled, as the other churches of the town dismissed their services and paid respect to the outgoing pastor by worshipping with him.

Rev. Ware has been called to the pastorate of the First Baptist Church of Rule, a much larger and better equipped church.

We regret very deeply to lose Rev. and Mrs. Ware and feel the church will suffer much from their going. However, we would not stand in their way and thereby hinder their advancement in any way, as they are both full of ambition, and we trust that in the First Church of Rule they will find an opportunity to utilize this energy.

We wish them well in their new field of endeavor and bid them God's speed.

DRASCO REVIVAL

Drasco revival began Friday night, July 20th. Brother J. H. McClain of Ballinger is doing the preaching and Berl King of Tye is leading the singing.

Sunday morning, July 15th, Brother Collier gave an interesting report of his work at Rowena. They need our prayers and help.

The teachers and officers of the Sunday School have planned to meet the first Sunday of each month. If not then, have a meeting sometime during the month. The meeting in June plans were discussed for a Standard Sunday School. The Sunday School has been Standard, but not at the present time. The S. S. Supt., Mr. Earl Dorsett, wants each teacher and officer to do their best toward working for a standard. Mr. Dorsett has made a faithful Superintendent and the church hopes that he will continue in his place for the next year.

At our meeting in July, Brother Young made a talk on "Going Forward in Our Work." Keep building our S. S. work as well as B. T. S. work.

News Notes

The Lueders Encampment was a grand success in every way. The attendance was surprisingly large and there has never been a greater encampment from the spiritual standpoint. The preaching, teaching, singing, praying, everything was glorious. General Manager Rev. Henry Littleton of Hamlin knows how to manage encampments as well as churches, etc.

Dr. Millard A. Jenkins of the First Baptist Church, Abilene, will preach for Dr. Geo. W. Truett and the First Baptist Church, Dallas, August 12th. Dr. Jenkins will go from Dallas to Oklahoma for a short meeting before going to Ridge Crest, N. C., where he will visit an only brother who is ill.

Hardin-Simmons University is having a most successful summer session and friends of the University expect a large attendance at the opening in September. Hardin-Simmons is truly a western institution with a friendly spirit that is helpful to the student from the time he or she enters. And highest and best of all the spiritual need is not neglected.

President J. D. Sandefer has just made a trip to St. Louis in the interest of Hardin-Simmons university. A great faculty will be ready to greet the hundreds of students expected in September. Everything points to the greatest enrollment in years.

John Dillinger has been killed. Public enemy No. 1 was shot down without mercy in front of a theatre in Chicago. Thus again it has been demonstrated that the law is stronger than any man. The pity is that our moral conditions make possible men like Dillinger. "The wages of sin is death." "Whatsoever ye soweth that shall ye also reap."

Gradually the people are seeing the evils of race horse gambling and wide open saloons. Not many beer saloons that do not sell liquors of some sort.

Pastor O. F. Herring, of Winchester, Ky., recently delivered a sermon on the subject: "Are Our Young People Safe." The answer is easy. No, not so long as they drink, smoke and gamble as many are doing. A drinking, smoking, gambling youngster don't stand very much chance to amount to anything. The encouraging thing about it all is that many of our young people still find pleasure in modesty and in Christianity. The church that don't look after its young people is making a big mistake.

Said President Elliott: "Exclude religion from education and you have no foundation upon which to build moral character." Still there are folks who can't see any sense in making the Sunday School a Christian Educational Institution.

Says Elder Cornstassel: "Parson Haystubble 'lows as how his church is c'posed o' four kinds o' members, up an' outs, down an' outs, in an' outs, an' out an' outs."

Says the Sagebrush Philosopher: "Too many drivers wreck the car."

ALONG THE SOVIET RUSSIAN FRONTIER

Stretching along from the Baltic to the Black Sea is the boundary which separates the organized atheistic nation from the rest of Western Europe. For sixteen years this nation has been "a no man's land" from a Christian standpoint although one hundred and seventy million people now represent the once-called "holy Russia."

While in Poland recently, we ventured to observe what is doing along the Polish-Soviet frontier. Having secured a Polish military guide, a group of us went right up to the barbed-wire fence which marks the Polish side of the boundary. Just a few yards away parallel to this, stands a Soviet post, bearing the emblem of the globe, with inscription above and beneath of the Soviet and Ukrainian republics. Between these two boundaries lies a strip of ground about the width of a narrow street.

This is neutral territory, so our guide informed us. As long as a person is on this land he is beyond the reach of both Polish and Soviet authorities. Our escort, wishing to do us a favor, took us for a stroll along the Polish frontier. Before we were aware, we were within a stone's throw of an embarrassment, he lighted a cigarette and began to smoke, for most of our party were peering at him through field glasses. Withdrawing a bit from the frontier, we paused to lift up our voices to God in prayer in behalf of our brethren who are suffering such misery in that land. One could not refrain from tears as some of our colleagues prayed for relatives in Soviet Russia, whom they had not seen for years.

Still further along the line we came upon a scene which portrayed the condition that exists in Soviet Russia, known as the co-operative plan. A group of fifteen women were pulling weeds in a potato patch, under the direction of an overseer and two soviet soldiers. Just as we were viewing this with field glasses, a horse wandered from the Polish side into the neutral territory. Its distressed owner, a woman, ran toward it and began to coax it back. But our guide hastened to her and emphatically warned her to leave it alone, saying that the Soviet guards are just waiting for anyone to cross their line. But he consoled her with the assurance that the horse would be returned if it should stray across, since an agreement exists between the two nations to return strayed animals.

Not far from the boundary we visited a potter's cottage, whose skill and work reminded us of the story of the potter in Jer. 18. After so many years under the potter's wheel it seems as if Soviet Russia is now being formed into a new vessel. The boundary between Poland and Russia has been theoretically opened for some time. As an evidence of this I saw the train that brings emigrants from Soviet Russia from day to day. Also the special depot built to receive them.

The restoration of relations between the other nations and Soviet Russia has great significance for our Baptist work. While the opening of Soviet Russia will let loose the forces of atheism upon the rest of the world, it also affords an opportunity for the entrance of the victorious gospels. Bessarabia, as a former Russian province will receive the first blows of atheism, in its advance over Southern Europe. As Belgium courageously withstood the attacks at first upon the western front, so Bessarabia must hold the line against atheism. Our Baptist brethren of Bessarabia having stood for their faith during the severe persecution, are somewhat prepared to meet the foe.

Yours Cordially,
W. E. CRAIGHEAD,
—In Western Recorder.
Cernanti, Roumania.

THE PURPOSE OF PAIN

If we want to be taught anything, we shall not flinch from the rod. There must be pains undergone in order to win knowledge of any sort, and the man who rebels against these shows that he had rather be comfortable and ignorant than wise. A pupil who will not stand having his exercises corrected will not learn his faults. On the other hand, hating reproof is "brutish" in the most literal sense; for it is the characteristic of animals that they do not understand the purpose of pain, and never advance because they do not.—Alexander MacLaren.

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THE GAMBLING MANIA

(Social Service Report, Southern Baptist Convention)

Among the most marked features of the present day is the widespread uprising of the gambling spirit. This is part and parcel of the moral debacle through which we are passing. The gambling mania finding many forms of expression, is widely prevalent. Unquestionably the chief forces and factors behind the movement for the repeal of the Eighteenth Amendment intended not only to accomplish its repeal but to effect a general breakdown in the sentiment of our people concerning all moral questions, to repeal, as far as possible, all laws having distinct moral value and to enact in every state possible laws to license and foster all manner of immoral practices.

Concerning this gambling mania and the progress already made by the demoralizing and immoral influences now at work in our social order, we quote from a sane and conservative and strikingly convincing editorial in a recent issue of the Religious Herald. We could hardly make a better summary. The Herald says:

"In several important states at the present hour measures looking to the establishment of lotteries as a regular source of revenue for the conduct of the government are under serious consideration. Recently a bill has been offered in the United States Congress proposing the establishment of a lottery under the auspices and direction of the Federal Government, with a view of increasing its revenue."

There is much else that might be quoted and much else that might be added but the foregoing is sufficient to show the trend. Undoubtedly there has been a letting down in the moral sentiments of our people but we hope and believe that this is not as general and deep seated as the surface facts would suggest. We believe rather that the repeal of moral laws and the enactment of immoral and anti-social legislation is due to the sinister influences which effected the repeal of the Eighteenth Amendment and does not represent the majority sentiment of the American people.

Surely all right-minded citizens will be shocked and appalled when they face the fact that it is seriously proposed to have Congress enact legislation setting up a huge national lottery. It would be impossible to conceive a more nefarious and destructive proposal. It would be impossible even to imagine the demoralization and degradation that would follow if such proposal were made effective.

Commenting upon these general conditions the Religious Herald in the same editorial from which we have already quoted, fittingly and forcefully adds:

"The time is at hand when God's people should make themselves heard in clear, ringing protest against this general demoralization, when they should set examples of prudence, sobriety, piety and supported and reinforced by these should make their influence felt not only in the social order, but in all the public interests and affairs of the land in which they live."

CHRIST'S ANTICIPATION OF JOY

In Hebrews 12:2 is the remarkable passage: "Who for the joy that was set before Him endured the cross despising the shame."

Throughout His earthly ministry the Lord ever had the cross before Him. All was subordinate to this great crisis of His earthly mission. He alone appreciated what the sacrifice involved. The Jews of that day altogether failed to comprehend the significance of Calvary. And His disciples altogether failed to grasp the depth of its meaning.

But He knew the end from the beginning. And as the dreadful hour of His sufferings approached His soul became increasingly burdened until in the garden He prayed with an agony of intensity beyond our understanding that if it were possible the bitter cup might pass from Him. Not that He shrank from the conflict, but he understood as no human being could the unfathomable depths into which He was about to sink in order to become the great Sin-bearer and Saviour.

But the Cross was not the end. He was able to look beyond it. He foresaw His resurrection. His triumphant ascension, His magnificent reception in heaven, His glorious task of interceding, and His victorious Second Advent, with all of its tremendous issues. All this is in view in the words: "For the joy that was set before Him." He anticipated the joy of fulfilling the will of God in its entirety, of having the complete host of His redeemed ones in lasting association with Him in Glory.

For this He endured the Cross, involving as it did shame, rejection, contempt, mocking, spitting, ridicule, cruelty, lying accusation, crown of thorns, buffeting, scourging, darkness, judgment, being forsaken by the disciples, and, worse than all, the terrible forsaking of God Himself. But the weight of all His suffering was more than balanced by the weight of the glories that would follow.—Ernest Barker in "Keep Smiling."

COUNTERFEITS

Do the presence of counterfeit coins lessen the value of the genuine coins? Would there be any counterfeits at all if there were no genuine coinage? Do you, beloved, believe that those disciples in the Upper Room were not genuine? Yet Judas was among them. And even if there be some whom you say, and rightfully say, are hypocrites, I ask you before your God, does the hypocrisy of another excuse or defend you from accepting God's free gift? Do you believe that the Holy Spirit has lost His power to fill and sanctify souls? I do not. I believe He is just as able as ever, just as willing as ever, just as ready as ever. You need not fear being led into extravagance so long as you humbly follow the clear, simple teaching of the whole Word of God.—Charles Inwood.

ELECTRICITY AND ITS WONDERS

Electricity has opened up, as it were, a new world to us, and it is impossible to say how much farther it will go, in lightening the burden of human life by enabling us to use this wonderful power as our servant. But the possibilities of the use of spiritual power reach far beyond anything that merely physical forces can accomplish.—Arch-deacon Neve.

MOVING PICTURES APPROACH RELIGIOUS PRESS

That public opinion has at last become genuinely aroused against the flagrant indecencies of the moving picture exhibitions throughout the country, is indicated in the recent approach made by the moving picture corporations to the religious press with proposals that this press advertise "good" film releases.

Elsewhere we publish copy of a letter received by our Business Manager which broaches the subject. Influential religious leaders in New York and elsewhere have at last taken a determined stand against the gross indecencies and demoralization of youth being wrought by the large majority of moving picture releases. It seems that primary credit belongs to the Roman Catholics, but evangelical leaders are joining in and press dispatches tell that President Dodd, of the Southern Baptist Convention, has just issued an appeal to Baptists in the South in this regard.

We ask the reader to note that the approach of the spokesman of the Religious Press Association seeks to know from the religious papers that may be willing to carry the advertisement, "what stand you have taken in the matter of this crusade to clean up the movie?" and to be shown "clippings of any recent editorial material from your publication on this subject." He adds: "If accepted, this should mean many hundreds of dollars of advertising revenue for you—and surely of pictures which you can heartily approve."

We quote the expressions that we may place before the eyes of the reader a sample of the processes by which the keen edge of the consciences of individuals, of religious papers et alii, are sought to be dulled.

The Western Recorder needs money, because it requires money to issue it. It knows plenty of ways to get it without embarrassing our Baptist people by asking for direct support. But practically every one of those doors to the needed money is closed. For the paper is not run to make money. It is run to bear witness to the blessed Gospel of redemption. Its advertising policy is controlled by Christian ethics.

There are advertising offers which we think are legitimate to take, which yet we mostly do not take, lest we offend some who think we are still lacking in strictness. But there can be no question whatever about turning down the approach of a business as utterly vicious, hard-boiled and corrupt as the moving picture industry has shown itself to be, when it wishes to assure the decent and God-fearing people of the country as to the "goodness" its product encourages.—Western Recorder.

The letter referred to above follows:

Dear Mr. Frost: You have been aware of, and probably a part of, the concerted movement by church bodies to clean up the movies.

This effort on the part of churches and church people has startled the motion picture interests to a point of action. We have been called into a conference on this subject in which it develops that the motion picture interests have produced many clean, fine and constructive pictures that are approved by the National Board of Review and other agencies seeking the constructive development of this great means of entertainment and education. They are producing motion pictures, of this character, every week.

I am sure we can get the advertising of the current approved pictures in almost every issue of our weekly publications. Will you tell us whether or not you are interested in such advertising and just what stand you have taken in the matter of this crusade to clean up the movies?

Quick action is imperative. Will you write to us by return mail enclosing clippings of any recent editorial material from your publication on this subject? If acceptable this should mean many hundreds of dollars of advertising revenue for you—and surely of pictures of which you can heartily approve.

Sincerely yours,

ALLAN E. SCHUBERT,
The Religious Press Association.

Philadelphia, Penn.

(It is fair to the Religious Press Association advertising agency to say that it is constantly up against the ethical question. Most business prefers secular sheets as advertising outlets. And those who would use religious papers not seldom would "buy" editorial sanction questionable products. The religious press refuses to be bought—and remains honest—and poor!—Ed.)

THY NEIGHBOR

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim.
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave;
Go thou and ransom him.

Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go share thy lot with him.

—Author Unknown.

Shall we return unto God and follow this light into the way of holiness? Shall God's people in America humble themselves and pray, and seek His face and turn from their wicked ways? Shall we appoint a day in which to meet in our respective places of worship and pray mightily to God, and pledge ourselves anew to Him? Then shall our sins be forgiven and our land be a delightful land, for "Prayer changes things." "As for me and my house, we will serve the Lord."—A Sunday School Teacher.

"And an highway shall be there and a way, and it shall be called THE WAY OF HOLINESS; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Isa. 35:8.

Devotional Thoughts

MORNING PRAYER

Lord, give me strong, untrembling, trusting hands
That bravely lift the pall of sinful fear;
In Thine own way brush from my eyes, earth's scales
That blind my soul to crosses I must bear.
May I not ask my daily cross shall be
Made one whit lighter, nor less sharp its thorn,
But for triumphant vision, born of faith,
See beyond the cross, the Resurrection Morn.

—Mary Elizabeth Golling.

PRESERVING DIVINE CONTACTS

Now is the time to pray. The world has made astonishing advances in recent years. Material progress, intellectual achievement, the development of huge industrial establishments, the evolution of more competent educational methods, the growth of social welfare agencies, fairly bewilder our minds as we survey them and seek to analyze their activities and estimate their value. Has there been an equal advance in those things that pertain to the inner life of the spirit?

Prayer is the agency that establishes an intimate relationship between the heart of God and the hearts of men. Prayer is the supreme committal of the soul to the loving care of the Heavenly Father. Prayer that is fervent is effectual and it "availeth much." Prayer furnishes the divine equipment for all mortal emergencies. Moses, inspired by the revelation in the burning bush, would not undertake his fateful journey back to Egypt until he had bowed humbly before God, in view of the choice of him for the delivery of Israel from bondage. Daniel prayed at his open window when he was faced with a fearful and most perplexing crisis. Ezra, leading the exiles out of Babylonia paused on the banks of the river Ahava to prostrate himself before God. Peter prayed himself out of prison. Paul invaded pagan Europe with the message of the gospel as a direct result of a heavenly vision. St. Francis, in his grotto at Assisi, drew upon the celestial riches ere he led forth the Little Brothers of the Poor to preach renunciation and to revitalize the spiritual dearth of Europe.

The Protestant Reformation was saturated with the spirit of prayer. Martin Luther had been accustomed to allot an hour at the dawn of each day, to prayer and meditation. So he went forth, armed with the power of the Spirit, to the day's toils. But when his labors increased and there seemed no time for all his tasks, he found it necessary to set aside two hours each day, instead of one, for prayer and spiritual equipment for the day's work. Today, when the energies of earth assail our souls, and problems multiply, and the world's voices clamor so noisily about us, we have need, more vital need than ever before, to keep free and clear the communicating currents which connect our souls with Almighty God, our Father.—Watchman-Examiner.

THE NEED OF MERCY

Blessed are the merciful for they shall obtain mercy.—Matt. 5:7.

We had mercy shown us at the beginning of our Christian course; we have had mercy shown us today, and shall need mercy in our dying hour. Yea, we shall need mercy (Paul says so) of the Lord in that day; mercy to the end, mercy from first to last. Well, the way to enjoy it is to be merciful. We must bear in mind that our Heavenly Father, having forgiven us ten thousand talents, expects us to forgive our brother the hundred pence. He will not have us hard upon our brother whilst weeping before Himself. He expects that, if you have been dealt with in the way of grace by Him, you shall deal in grace with others.—W. Lincoln.

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Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.—Prov. 27:2.

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GRACE IS SUFFICIENT

He said unto me, My grace is sufficient for thee.—2 Cor. 12:9.

He is able, if His glory and His service require it, to heal and to restore and to sustain, and to prolong life under conditions that, to faith, are super-human and super-natural. He may act so through the use of means if He see fit, honoring the faith that counts upon His blessing, without which no means can avail; or He may act apart from the use of means, honoring "the prayer of faith" (James 5:15). The patience that bows to the will of God, and the experience of His tenderness and faithfulness during periods of long and weary suffering, and of the sufficiency of His grace to sustain and comfort, and to fill with joy and peace, all this is precious to Him.—J. R. Caldwell.

MY FATHER'S HOUSE

If I go and prepare a place for you, I will come again and receive you unto Myself.—John 14:3.

It is Heaven, no doubt, but He does not call it Heaven, He calls it "His Father's house." Why? He is going to prepare a place for other children in the Father's kingdom. He is going there to prepare the place which He has as the Son of God for other sons of God, those that are made children of God by faith in Christ Jesus through His sovereign grace. When Christ comes to reign He will have much to do with anti-christ and the beast, and I don't know what. But there is nothing of antichrist and the beast here, thank God for it. It is simply a question of His coming again personally as He went, coming to receive His saints to be with Him where He is.—Thomas Neathy.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. . . . And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."

West Texas Baptist

SAM MALONE Editor and Publisher
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THE GAMBLING MANIA

(Social Service Report, Southern Baptist Convention)

Among the most marked features of the present day is the widespread uprising of the gambling spirit. This is part and parcel of the moral debacle through which we are passing. The gambling mania finding many forms of expression, is widely prevalent. Unquestionably the chief forces and factors behind the movement for the repeal of the Eighteenth Amendment intended not only to accomplish its repeal but to effect a general breakdown in the sentiment of our people concerning all moral questions, to repeal, as far as possible, all laws having distinct moral value and to enact in every state possible laws to license and foster all manner of immoral practices.

Concerning this gambling mania and the progress already made by the demoralizing and immoral influences now at work in our social order, we quote from a sane and conservative and strikingly convincing editorial in a recent issue of the Religious Herald. We could hardly make a better summary. The Herald says:

"In several important states at the present hour measures looking to the establishment of lotteries as a regular source of revenue for the conduct of the government are under serious consideration. Recently a bill has been offered in the United States Congress proposing the establishment of a lottery under the auspices and direction of the Federal Government, with a view of increasing its revenue."

There is much else that might be quoted and much else that might be added but the foregoing is sufficient to show the trend. Undoubtedly there has been a letting down in the moral sentiments of our people but we hope and believe that this is not as general and deep seated as the surface facts would suggest. We believe rather that the repeal of moral laws and the enactment of immoral and anti-social legislation is due to the sinister influences which effected the repeal of the Eighteenth Amendment and does not represent the majority sentiment of the American people.

Surely all right-minded citizens will be shocked and appalled when they face the fact that it is seriously proposed to have Congress enact legislation setting up a huge national lottery. It would be impossible to conceive a more nefarious and destructive proposal. It would be impossible even to imagine the demoralization and degradation that would follow if such proposal were made effective.

Commenting upon these general conditions the Religious Herald in the same editorial from which we have already quoted, fittingly and forcefully adds:

"The time is at hand when God's people should make themselves heard in clear, ringing protest against this general demoralization, when they should set examples of prudence, sobriety, piety and supported and reinforced by these should make their influence felt not only in the social order, but in all the public interests and affairs of the land in which they live."

CHRIST'S ANTICIPATION OF JOY

In Hebrews 12:2 is the remarkable passage: "Who for the joy that was set before Him endured the cross despising the shame."

Throughout His earthly ministry the Lord ever had the cross before Him. All was subordinate to this great crisis of His earthly mission. He alone appreciated what the sacrifice involved. The Jews of that day altogether failed to comprehend the significance of Calvary. And His disciples altogether failed to grasp the depth of its meaning.

But He knew the end from the beginning. And as the dreadful hour of His sufferings approached His soul became increasingly burdened until in the garden He prayed with an agony of intensity beyond our understanding that if it were possible the bitter cup might pass from Him. Not that He shrank from the conflict, but He understood as no human being could the unfathomable depths into which He was about to sink in order to become the great Sin-bearer and Saviour.

But the Cross was not the end. He was able to look beyond it. He foresaw His resurrection. His triumphant ascension, His magnificent reception in heaven, His glorious task of interceding, and His victorious Second Advent, with all of its tremendous issues. All this is in view in the words: "For the joy that was set before Him." He anticipated the joy of fulfilling the will of God in its entirety, of having the complete host of His redeemed ones in lasting association with Him in Glory.

For this He endured the Cross, involving as it did shame, rejection, contempt, mocking, spitting, ridicule, cruelty, lying accusation, crown of thorns, buffeting, scourging, darkness, judgment, being forsaken by the disciples, and, worse than all, the terrible forsaking of God Himself. But the weight of all His suffering was more than balanced by the weight of the glories that would follow.—Ernest Barker in "Keep Smiling."

COUNTERFEITS

Do the presence of counterfeit coins lessen the value of the genuine coins? Would there be any counterfeits at all if there were no genuine coinage? Do you, beloved, believe that those disciples in the Upper Room were not genuine? Yet Judas was among them. And even if there be some whom you say, and rightfully say, are hypocrites, I ask you before your God, does the hypocrisy of another excuse or defend you from accepting God's free gift? Do you believe that the Holy Spirit has lost His power to fill and sanctify souls? I do not. I believe He is just as able as ever, just as willing as ever, just as ready as ever. You need not fear being led into extravagance so long as you humbly follow the clear, simple teaching of the whole Word of God.—Charles Inwood.

ELECTRICITY AND ITS WONDERS

Electricity has opened up, as it were, a new world to us, and it is impossible to say how much farther it will go, in lightening the burden of human life by enabling us to use this wonderful power as our servant. But the possibilities of the use of spiritual power reach far beyond anything that merely physical forces can accomplish.—Arch-deacon Neve.

MOVING PICTURES APPROACH RELIGIOUS PRESS

That public opinion has at last become genuinely aroused against the flagrant indecencies of the moving picture exhibitions throughout the country, is indicated in the recent approach made by the moving picture corporations to the religious press with proposals that this press advertise "good" film releases.

Elsewhere we publish copy of a letter received by our Business Manager which broaches the subject. Influential religious leaders in New York and elsewhere have at last taken a determined stand against the gross indecencies and demoralization of youth being wrought by the large majority of moving picture releases. It seems that primary credit belongs to the Roman Catholics, but evangelical leaders are joining in and press dispatches tell that President Dodd, of the Southern Baptist Convention, has just issued an appeal to Baptists in the South in this regard.

We ask the reader to note that the approach of the spokesman of the Religious Press Association seeks to know from the religious papers that may be willing to carry the advertisement, "what stand you have taken in the matter of this crusade to clean up the movie?" and to be shown "clippings of any recent editorial material from your publication on this subject." He adds: "If accepted, this should mean many hundreds of dollars of advertising revenue for you—and surely of pictures which you can heartily approve."

We quote the expressions that we may place before the eyes of the reader a sample of the processes by which the keen edge of the consciences of individuals, of religious papers *et alii*, are sought to be dulled.

The Western Recorder needs money, because it requires money to issue it. It knows plenty of ways to get it without embarrassing our Baptist people by asking for direct support. But practically every one of those doors to the needed money is closed. For the paper is not run to make money. It is run to bear witness to the blessed Gospel of redemption. Its advertising policy is controlled by Christian ethics.

There are advertising offers which we think are legitimate to take, which yet we mostly do not take, lest we offend some who think we are still lacking in strictness. But there can be no question whatever about turning down the approach of a business as utterly vicious, hard-boiled and corrupt as the moving picture industry has shown itself to be, when it wishes to assure the decent and God-fearing people of the country as to the "goodness" its product encourages.—Western Recorder.

The letter referred to above follows:

Dear Mr. Frost: You have been aware of, and probably a part of, the concerted movement by church bodies to clean up the movies.

This effort on the part of churches and church people has startled the motion picture interests to a point of action. We have been called into a conference on this subject in which it develops that the motion picture interests have produced many clean, fine and constructive pictures that are approved by the National Board of Review and other agencies seeking the constructive development of this great means of entertainment and education. They are producing motion pictures, of this character, every week.

I am sure we can get the advertising of the current approved pictures in almost every issue of our weekly publications. Will you tell us whether or not you are interested in such advertising and just what stand you have taken in the matter of this crusade to clean up the movies?

Quick action is imperative. Will you write to us by return mail enclosing clippings of any recent editorial material from your publication on this subject? If acceptable this should mean many hundreds of dollars of advertising revenue for you—and surely of pictures of which you can heartily approve.

Sincerely yours,

ALLAN E. SCHUBERT,
The Religious Press Association.

Philadelphia, Penn.

(It is fair to the Religious Press Association advertising agency to say that it is constantly up against the ethical question. Most business prefers secular sheets as advertising outlets. And those who would use religious papers not seldom would "buy" editorial sanction questionable products. The religious press refuses to be bought—and remains honest—and poor!—Ed.)

THY NEIGHBOR

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim.
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave;
Go thou and ransom him.

Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go share thy lot with him.

—Author Unknown.

Shall we return unto God and follow this light into the way of holiness? Shall God's people in America humble themselves and pray, and seek His face and turn from their wicked ways? Shall we appoint a day in which to meet in our respective places of worship and pray mightily to God, and pledge ourselves anew to Him? Then shall our sins be forgiven and our land be a delightful land, for "Prayer changes things." "As for me and my house, we will serve the Lord."—A Sunday School Teacher.

"And an highway shall be there and a way, and it shall be called THE WAY OF HOLINESS; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Isa. 35:8.

Devotional Thoughts

MORNING PRAYER

Lord, give me strong, untrembling, trusting hands
That bravely lift the pall of sinful fear;
In Thine own way brush from my eyes, earth's scales
That blind my soul to crosses I must bear.
May I not ask my daily cross shall be
Made one whit lighter, nor less sharp its thorn,
But for triumphant vision, born of faith,
See beyond the cross, the Resurrection Morn.

—Mary Elizabeth Golling.

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Blessed Hope Christ's Second Coming

By Prof. A. T. Robertson

(Continued from last issue)

The Hope of all the Early Christians

Paul was not alone in the buoyancy of this joyful hope. In 1 Corinthians 16:22, he gives in transliterated Greek an Aramaic prayer or watchword among the believers in Christ, Marana tha (our Lord, come). This rendering is in harmony with the language in Revelation 22:30, where Jesus "who testifieth these things" (cf. 1:2) says: "Yea, I come quickly," and when John replies joyfully: "Amen, come, Lord Jesus." This prayer reverberates throughout the New Testament from the time when the Lord was taken up from the sight of the disciples on Mount Olivet: "And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel: who said: Ye men of Galilee, why stand looking into heaven? This Jesus who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven" (Acts 1:10f).

This precious promise sustained the early disciples through all their many tribulations. Peter urges after Pentecost that the people turn again that their sins may be blotted out, "so that there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been of old" (Acts 3:19-21). In the one of the earliest, if not the very earliest, of the New Testament books, the Epistle of James (5:7), we read: "Be patient, therefore, until the coming of the Lord." In verse 8 the writer adds: "For the coming of the Lord is at hand." They lived and labored with a sense of the possible nearness of the Coming of the Lord. This they hoped for, but they planned and worked for the spread of the Kingdom as if the great event were millenniums away.

Paul planned to conquer the Roman Empire for Christ, and did lay the foundation for that conquest. Peter in his Epistles refers to "the revelation of Jesus Christ" as a joyful anticipation. In the Apocalypse, John constantly pictures the persecuted saints the coming of the victorious Christ, and urges confident enduring of all tribulations and trials with the

certainly of the triumph of Christ in the end. The hope of the Second Coming of Christ was a powerful motive to holy living (2 Peter 3:11f), and to aggressive proclamation of the gospel message to men.

Chrysostom, indeed, interpreted Marana tha in 1 Corinthians 16:22, as meaning "Our Lord has come," and so of the Incarnation, not of the Second Coming. He uses the Incarnation thus as an appeal for holy living. The Didache (Teaching of the Twelve) uses Marana tha in the formula of invitation to the Lord's Supper, Paul in his account of the institution of the Lord's Supper, reports Jesus as saying, "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come" (1 Cor. 11:26). This ordinance thus points forward as well as looks backward. The fact that Paul gives Marana tha in the Aramaic probably means that the words "had become a sort of motto or password among Christians, and familiar in that shape, like 'Alleluia' with ourselves" (Robertson and Plummer). A like lively hope that the Lord is coming occurs in James 5:7f; Philippians 4:5; Revelation 1:7. In Revelation 3:11, Jesus says, "I come quickly," as in 22:20, though, to be sure, "quickly" has to be understood in terms of God's time, not ours. The early Christians lived in the tip-toe of expectancy and hope that Jesus would come soon, though they made no dogmatic statement to that effect.

The Promise of Jesus Himself

This hope at bottom rests on what Jesus Himself said. In parabolic form the Master spoke of His coming again and finding people unprepared as they were in the days of Noah (Luke 17:26), and of Lot (verse 29). The apostles were puzzled over the sign of Christ's Coming again (Matt. 24:3), and asked Him about it on Olivet. In His reply Jesus spoke now of His death, now of the destruction of Jerusalem, and now of His Second Coming, and the end of the world. We are not able to separate each item, but Jesus does speak of "the Son of man coming in clouds with great power and glory" (Mark 13:26). He adds various parables of warning to be ready for this Coming: "And what I say unto you, I say unto all, Watch" (Mark 13:37). Even before Caiaphas and the Sanhedrin, Jesus said, when asked whether He

was the Christ, the Son of the Blessed (of God): "I am; and ye shall see the Son of man sitteth at the right hand of power, and coming with the clouds of heaven." Caiaphas took it as blasphemy, but Jesus thus asserted His diety and foretold His Second Coming as King of glory.

But the most definite and precious of all of Christ's promises concerning His Second Coming occurs in the Gospel of John as in the Upper Room the Master consoled the disciples concerning His death. "And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way" (John 14:3). Jesus comes for us at death, to be sure, and that is a blessed hope. But He is here speaking of His Second Coming and He gives us the most blessed picture of heaven that we have, that of being with Jesus and the Father, knowing them and our loved ones. That will be heaven, to be forever with the Lord Jesus.

The Master promised to come back again. The Parable takes the place of Christ meanwhile here on earth; in fact, through the Holy Spirit Jesus is with us always, even unto the end of the world (Matt. 28:20). The Holy Spirit is the supreme Teacher of Christ and makes them ours. But even so, Christ Himself will come again to proclaim His victory over all and for salvation to them that wait for Him (Heb. 9:27f).

Meanwhile, those that die in Christ go at once with Christ into heaven. But Jesus foretold Peter's death and urged him, "Follow me." Peter had instinctive curiosity about John, and could not refrain from asking, "And what shall this man do?" Instantly, the Master answered: "If I will that he tarry till I come, what is that to thee? Follow thou me" (John 21:21f). This was after the Resurrection of Jesus, who thus pointedly again foretold His personal Return to earth. But he did not say that John would live on till that great event. "This saying therefore went forth among the brethren, that that disciple should not die," yet Jesus did not say it. The aged John did live longer than any of the apostles and, as he was writing at the end of the century, he took pains to correct this misunderstanding of the words of Jesus to Peter. John met death in his old age, still looking for the

Second Coming of Christ, whom he had served and loved so long.

This Hope Calls For Holy Living

By Us

This is the very point in Titus 2:12-14. Certainly there is no ground for disbelief or for impatience. Times are not for us to know on this subject, Paul taught. Peter insisted that God is not slack concerning His promise as men count slackness, for God's clock is not our clock. When Jesus says "quickly" or "soon," we must bear this in mind. The essential thing for us is to know and to believe that Jesus will come again in person. He expressly said that only the Father knew the time.

How idle it is, therefore, for men to set dates for that Coming and to work out elaborate schemes and charts about it. The point that concerns each one of us to be ready for His Coming, to live a holy life, "looking for and hastening the coming of the day of God" (II Peter 3:12). "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ" (Phil 3:20). We look for Him eagerly and joyfully. He will come in His own good time. We may go to Him by death before He comes again to earth. That is immaterial, if our heart is right toward Him and our faces are set toward Him.

If we live to share in His glorious Coming, we shall be happy, "whether at even, or at cock-crowing, or in the morning" (Mark 13:35). When He comes, He will come as Conqueror and King. The keynote of the Apocalypse of John is the sure final victory of Christ over all the enemies of righteousness. Christ is already here in our hearts. He will come again to earth some day and take all the redeemed to be forever with the Lord. That will be heaven for each of us, to be with Jesus forever more.

The Son of man will come in glory some day as Judge of all the earth. Meanwhile, "in the now time" we should lead pious, holy righteous lives, brightened and chastened by this blessed hope in Christ, purifying ourselves as He is pure. Paul's faith in the Second Coming of Christ was not dimmed by the certainty of his own death. The time for his own departure has come, but he will receive the crown of righteousness "at that day," when the Lord comes for "all them that have loved His appearing."

Two-Day Associational School At Wayland College, July 26-27

A two day meeting of the Staked Plains Associational School of Missions has been announced for Thursday and Friday, July 26 and 27, at Wayland College. There will be nine regular classes besides the general assembly class which will be taught each morning and afternoon by Rev. J. Pat Horton, pastor of the Plainview First Baptist Church.

The school is to open Thursday morning at 9:30 o'clock with a devotional talk by Rev. M. Weathers of Cotton Center. Greetings will be extended by G. W. McDonald, president of Wayland College, and the faculty of the mission school will be introduced. Classes are to begin at 10:15.

Classes and Instructors

Classes and instructors have been announced as follows:

Men's class, "People of the Jesus Way," Rev. B. N. Shepherd, missionary of Baptist District Nine.

Women's class, "The Keys of the Kingdom," Mrs. Lon V. Smith, Floydada.

Y. W. A. class, "Stewardship in the Life of Young People," Mrs. E. H. Perry, Plainview.

Young Men's class, "Stewardship in the Life of Young People," Rev. M. E. Fairchild, Hale Center.

Intermediate Girls' class, "Three Arrows," Mrs. Joe Wilson, Lockney.

Intermediate Boys' class, "Three Arrows," Rev. J. H. Gerault, Kress.

Junior Girls' class, "Many Moons Ago and Now," Miss Martha Ellen Dodson, Olton.

Junior Boys' class, "Many Moons Ago and Now," Guy Woods, Plainview.

Sunbeam class, "Playmates of Navajo Lands," Mrs. C. E. Roark, Plainview.

Program

Classes are scheduled to begin at 10:15 Tuesday morning. The program for the remainder of the two days has been arranged as follows:

11:00, general assembly class, "Stewardship Vitalized," Rev. Hor-

ton; 11:45, special music, Mat Gregory and his daughter of Petersburg; 11:50, address, Rev. J. R. Hicks of Canyon; 12:30, lunch.

Thursday afternoon: 1:30, devotional, Rev. A. C. Huff, Tulsa; 1:45, classes; 2:45, general assembly class; each morning and afternoon by Rev. J. Pat Horton, pastor of the Plainview First Baptist Church.

Thursday evening: 7:30, song service; 8:00, young people's hour conducted by Mrs. Roark; 8:30, address, Mrs. Chas. Harter of Happy.

Friday morning: 5:30, rising bell; 5:40, hikes or other exercise; 6:30, breakfast; 9:00, song and praise service, Rev. J. W. Saffie; 9:30, classes; 10:30, general assembly class, special music; 11:30, address, Mrs. Tom Campbell, Lubbock; 12:00, lunch.

Friday afternoon: 1:30, devotional, Rev. W. B. Fitzgerald, Olton; 2:30, classes; 3:30, general assembly class; 4:30, business session; 5:30, school to be dismissed.

Committee Chairmen

Committee chairmen have been designated as follows:

Song leader, Mrs. O. T. Toney; pianist, Lyndell White; recreation, Mr. Stokes; time keeper, Mrs. W. H. Murphy.

Committees follow:

Assignment, Mrs. W. H. Murphy and Mrs. Ola Hurt; registration, Mrs. H. L. Gunter; hostesses for Matador Hall, Mrs. R. E. L. Farmer, Mrs. M. A. McCraw and Miss Geraldine Marrs; hostesses for domestic art room, Mrs. W. B. Fitzgerald and Mrs. C. Q. Cybert of Olton; hostesses for kitchen, Mrs. J. M. Waller, Mrs. Pauline Bowen and Mrs. Milo Brown.

SHEARING THE LAMBS

Well all the "little lambs" got a good shearing in the Carnera-Baer fight last Thursday night. The big gamblers up New York way put out the report that Carnera was a cinch and Baer did not have a chance.

My Ideal of a Christian

I love to think of a Christian,
With eyes a golden hue;
Whose voice is always pleasant,
And a heart that is so true.

Whose life is adorned with jewels,
Jewels so rich and rare;
That whenever you're in her presence,
It seems that Jesus is there.

Of her smile which is so Christ-like,
She never fails to give;
That she might help some lost one,
The Saviour to find, and live.

She always seems so anxious,
To tell of the Saviour, God sent;
That all who would believe and trust Him,
Might escape the place of torment.

She makes her life an example,
Of the spirit and life of God;
And her light leads others to travel,
The path that our Master trod.

She always tries to be faithful,
Whatever may come or go;
That she might help her neighbor,
Her Saviour to meet and know.

Her soul is full of compassion,
And her heart is filled with pain;
Because of the lost ones about her,
Who have never been born again.

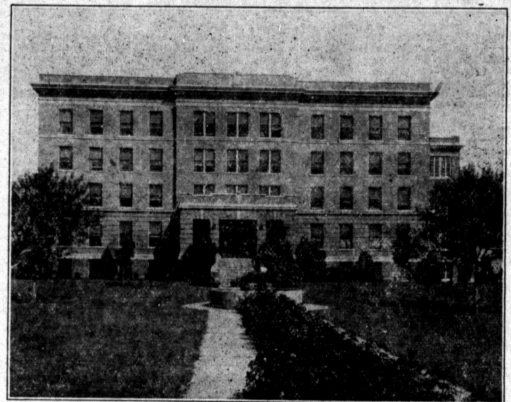
My christian friend, I praise thee,
Because of your life so true;
May God from His riches in glory,
Give the sweetest of blessings to you.

—Fred Moreland.

Newspapers over the country carried great stories about how Baer was going to be beat to a pulp, and bets were 7 to 5 on Carnera. All the little fellows over the country rushed their money to New York to bet on big Carnera, the big gamblers took the "little lambs" money, knowing good and well that Carnera did not have

a chance. It all goes to prove if they can't get the boys corralled in Wall Street and give them a shearing they will bottle them up in Madison Square Garden with a prize fight. They are just going to get your money if you monkey with them, and you can put that down on your cuff—Lockney Beacon.

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.

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W. M. U. DEPARTMENT

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

Motto: "Saved to Serve." Watchword for 1934: "Be Strong and of Good Courage for Jehovah thy God, is with Thee."—Joshua 1:9.

OFFICERS DISTRICT 17

President—Mrs. R. M. White, 1643 Ambler Avenue, Abilene
Vice-Presidents are—Mrs. H. J. Hanks, 1041 Cedar, Abilene
Recording Secretary—Mrs. H. J. McArdle, Claco, Texas
Corresponding Secretary—Mrs. Robert J. Jones, 1646 North 6th, Abilene
Treasurer—Mrs. H. J. Hanks, 1041 Cedar, Abilene

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Fisher—Mrs. D. G. Reid, Roby; Haskell—Mrs. C. O. Davis, Rule; Jones—Mrs. J. L. Winter, Hamlin; Stonewall—Mrs. J. S. Tierce, Aspermont; Sweetwater—Mrs. C. C. Compere, Abilene.

Chairmen of Standing Committees
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Methods and Finance Committee
Mrs. H. J. Hanks, Chairman; Mrs. Robert J. Jones, Mrs. D. W. Arnette.

Executive Board Members at Large
Callahan Association—Mrs. M. J. Holmes, Baird; Cisco Association, Fisher Association—Mrs. C. W. Williams, Sylvester; Haskell Association—Mrs. Claude Stovall, Knox City; Jones Association—Miss Lilla Penick, Lueders; Stonewall Association—Mrs. John Guest, Aspermont; Sweetwater Association—Mrs. Jenny S. Holmes, Abilene.

Our Lord's Christmas List

At the recent annual meeting of Southwide Woman's Missionary Union held in Fort Worth May 14-16, 1934, plans for Foreign Mission Week of Prayer were presented by Miss Blanche White. She urged that the list of objects to be cared for by the 1934 Lottie Moon Christmas Offering be in our minds, "Our Lord's Christmas List." The goal set for 1934 is \$150,000.00. We will head this list by remembering the 113 foreign missionaries cared for by our former offerings and the eight new missionaries to be sent this year to some of the most needy places in the world. The sending of these eight is made possible by the marvelous offering received for foreign missions in the 1933 Lottie Moon Christmas Offering. The goal set was \$135,000, and the offering has gone beyond \$174,000.00. Enough of this surplus is to be used to provide for the outfit, traveling expenses and salaries, for the remainder of this year for the eight missionaries sent by W. M. U. to fill places on foreign fields made vacant by death or resignations of missionaries who labored there.

Write their names on your prayer list:

Four go to China:

Dr. and Mrs. Sanford Emmett Ayers. Dr. and Mrs. Ayers were missionaries in China from 1921 to 1925. They resigned and came home that Brother Ayers might study medicine and prepare himself for medical missionary service in China. They are going to Hwanghsien, China, to take charge of our hospital and allow Dr. and Mrs. N. A. Bryan to come home for rest and treatment.

Miss Helen Yates of Harrisburg, Va., teacher and student secretary at Judson College, Marion, Ala., is to be sent to Soochow, China, to assist Miss Sophie Lanneau in the Girls' School.

Miss Elizabeth Hale of South Boston, Va., now connected with the Good Will Center of House Beautiful, Louisville, Ky., was appointed for service in the Good Will Center of the Cantonese Girls' School in Shanghai, China.

Two go to Africa:

Miss Ruth Walden of Virginia, young people's secretary of the W. M. U. in Tennessee, was appointed to Nigeria and will work in our Girls' School at Abeokuta, Africa.

Dr. J. C. Pool of Fort Worth, Texas, was appointed for the Seminary in Nigeria, Africa.

One will go to Japan:

Dr. Maxfield Garrett, Conway, Ark.,

POLITICAL ANNOUNCEMENTS

The following candidacies for public office are subject to the action of the democratic primary July 28, 1934.

For District Attorney:
W. J. CUNNINGHAM

For Sheriff of Taylor County:
DAVE BOOTH
W. R. (Ruck) SIBLEY

For County Superintendent, Taylor County:
M. A. WILLIAMS (Re-election)
MISS NENA KATE RAMSEY
LEROY STONE

For County Clerk, Taylor County:
WALTER MOORE
W. P. BOUNDS (re-election)
C. L. DARDEN
BERT E. LOW

For Tax Assessor and Collector, Taylor County:
C. W. BOYCE
GRADY PARMELLY (re-election)

For Constable, Precinct 1
J. L. (COP) ANTHONY

was appointed for the Seminary in Japan.

One will go to Brazil:
Mrs. Elizabeth Jackson Johnson, of Girard, Ala., a daughter of former missionaries to Brazil, was appointed for service with our college at Recife, Brazil, S. A.



JAS. L. (COP) ANTHONY

To The Voters of Precinct No. 1, Taylor County, Texas:

In applying to you, the people of Precinct 1, Taylor County, for the position of constable, I do so with a deep feeling of the responsibility that goes with the office. I sincerely believe in law enforcement, and if elected, I shall do all within my power to assist in the enforcement of the laws. I shall cooperate with all other law enforcement officers of the county and city at all times, and do what I can to make law enforcement more effective in this precinct and county. Yet I know the temptation confronting our boys and girls, and I shall at all times handle law violations by our youth in a way to assist in the corrections of the offender, if possible. Much of my experience as an officer has been with young people. I like young people, and if elected, I shall do all within my power to correct them when they offend, and do nothing to injure them if possible to avoid it.

I am a home owner, trying to pay taxes. I have lived in Abilene 14 years. Spent more than 10 years on the Abilene police force. I have no regular work at the present time, and I believe with my understanding of the public because of my years of experience as an officer qualifies me to take up the work that is soon to be left off by our present constable, and if elected, I will do my very best not to betray the confidence you have placed in me.

I sincerely solicit your vote and influence.

Sincerely yours,
JAS. L. (COP) ANTHONY.
(Political Advertisement)

More than 500 have died from the intense heat of the last two weeks. Men have committed every kind of crime known, from robbery to murder, even the murder of members of their own family, in some instances the murder of their own children. But it don't change the times. There is but one way to really get along in this life and that is to take Jesus as your partner and tell him your troubles and then be willing to do your best. His way is the only way.

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THOMAS L. BLANTON

From Dr. C. C. Coleman, then pastor of the First Baptist Church, of Abilene, but later of the First Baptist Church of Waco, Texas:

Abilene, Texas,
January 16, 1911.

Judge Thomas L. Blanton,
Abilene, Texas:

Dear Sir and Brother:

I wish to say that your course on the bench has given me a world of fresh hope for our institutions. You have demonstrated that a fearless, patriotic judge can do wonders in spite of cumbersome precedents and methods of procedure and a prevailing laxity of public opinion. I have often thanked God that we have you on this bench. I have lived in sections of the State where the judge had a very different spirit from yours, and all who stood for law and order keenly felt the difference. Wishing you increasing influence and usefulness.

Heartily yours,
C. C. COLEMAN.

House of Representatives,
United States,
Washington, D. C., June 3, 1926.

Rev. Mollard A. Jenkins,
Pastor First Baptist Church,
Abilene, Texas.

My Dear Jenkins:

Knowing your natural admiration for spunky loyalty to the things that are highest and best, I feel like I must congratulate you in particular, and the people of your congressional district in general, on the superb and heroic work which has been done, and is now being done, by your hard-working, plucky, and able Congressman, Judge Thomas L. Blanton.

You will remember that when I spoke several times in Abilene and the surrounding country I paid frequent tribute to Blanton, declaring frankly that while I had not always agreed with him on everything that I must hand it to him as one of the most vigilant and useful Members of the House. But since then Blanton has grown marvelously. His poise, his amazing industry, and his utter abandon to his concept of public duty have become more and more the inspiration of every Member of Congress who believes in the triumph of personal and national honesty.

Blanton's revelations in the case of Commissioner Fenning have caused a succession of sensations in the Nation's Capital, and in them he has practically stopped the method of his enemies and positively commanded the respect and admiration of the entire House.

He has done a work lasting through many weary days and weeks and months, for which some lawyers would have been paid anywhere from \$10,000 to \$50,000, if it had been handled from that standpoint. But with unselfish devotion to the cause of truth and humanity he has exposed fraud and championed the cause of unfortunate veterans in a way not only to force remedial legislation in Washington, but to act as a wholesome deterrent against evil officials all over America. And your city and district, and indeed the whole State of Texas, ought to be proud of Thomas L. Blanton.

With warmest greetings to all of my Abilene friends, and praying God to make you and your great church an increasing blessing to Abilene, to Texas, and the world, I am,

Cordially yours,
Wm. D. UPSHAW,
Representative, Fifth District,
Georgia.
(Political Advertisement)

HOW THE APOSTLES DIED

The traditional death of the apostles is as follows: Matthew suffered martyrdom by the sword in Ethiopia. Mark died at Alexandria after being dragged through the streets of that city. Luke was hanged on an olive tree in Greece. John was put into a cauldron of boiling oil, but escaped death and was banished to Patmos. Peter was crucified with his head downward. James was beheaded at Jerusalem. James the Less was thrown from a pinnacle of the temple and beaten to death below. Philip was hanged against a pillar in Phrygia. Bartholomew was flayed alive. Andrew was bound to a cross, whence he preached to his persecutors 'till he died. Thomas was run through the body at Coromandel in India. Jude was shot to death with arrows. Mathias was first stoned and then beheaded. Barnabas was stoned to death by Jews at Salonica. Paul "in death off" was beheaded at Rome by Nero. — Joseph Angus.

OUR BROTHER NOW

A few years ago the life of a young Arab in Mesopotamia was slowly, but surely ebbing. The white doctor bent over him in the tribal tent. Only one thing could save the youth's life—transfusion of blood from the arteries of a healthy man. The doctor, turning to the father, brothers and cousins of the young man, asked:

"From which of you may I take blood to pour into the veins of this youth and save his life?"

One and all refused to give blood, even for their own kith and kin. The white doctor saw one way. He took his lancet and, baring his own body, poured out his blood to save the young Arab.

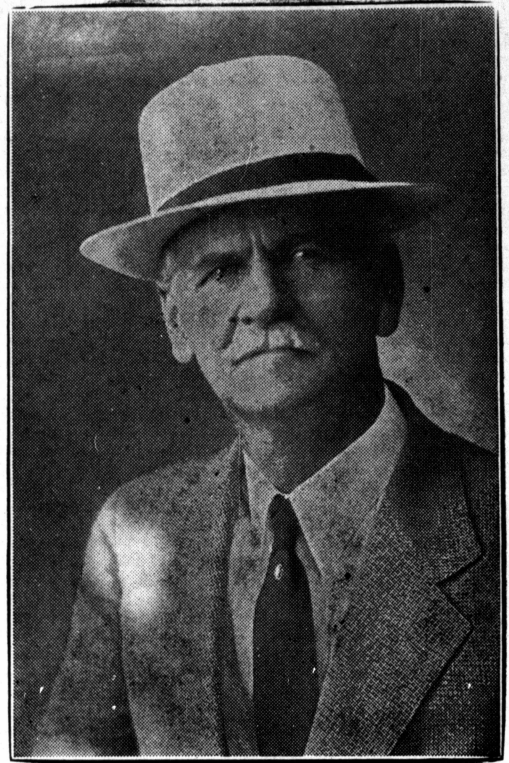
The Arabs were astounded. Even the impassive Orient was deeply moved. From that day this American missionary doctor has been able to do what he will with those Arabs, and no man dare lay a finger upon him. "He is our brother now," they say, "his blood is in our veins." — Basil Mathews.

END OF THE WAY

There was a boy traveling through the west and it was a long journey he had over the prairies. It was a day when the sun burned down with

tremendous heat. It was a day when the dust was filling the air and everybody noticed that the boy in his loneliness was happier and more contented than all the rest. He looked out over the sand and seemed to see what no one else saw. Finally a lady walked across the aisle and, leaning down to him, said: "My boy, I have been thinking about you today. Do you not get very tired taking this long journey?" "Well," he said, "I do not think I am very tired. It is hot and it is dusty. It is more than I thought it was going to be, but I am happy. I am happy because father is going to meet me at the end of the journey." — Cortland Myers, D. D.

(Respectfully Soliciting Your Vote and Influence)



Judge William E. Hawkins
(of Abilene, Texas)

Candidate for Representative From Taylor County in the Legislature of Texas

West Texas Baptist---W.M.U. Subscription Club Plan

During the recent annual meeting of District 17 at Abilene, the editor of the West Texas Baptist submitted to the body a subscription club plan which was heartily accepted by the organization in its closing session. The plan, briefly, was that the West Texas Baptist would give the W. M. U. all the space necessary for the promotion of their work, and where clubs of ten or more members was formed, the subscription for each club member would be at the rate of five cents per copy for month, which would be only sixty cents per year for each subscription.

A SUGGESTIVE ORGANIZATION

As a working basis to put over the subscription club campaign, the following suggestions are made:

1—The general supervision of the campaign to be in charge of Mrs. J. E. Burnam, 1141 Grape Street, Abilene, who is periodicals chairman of District 17.

2—That the campaign in each association be directed by the associational periodicals chairman, or some other person designated. This chairman will see that each local W. M. S. in the association is given an opportunity to organize a subscription club.

3—Each local W. M. S. where a subscription club is organized to designate some member as treasurer, said treasurer to secure a list of the club members and send them in to the West Texas Baptist, together with the first quarterly subscription payments. Statements and receipts will be sent from the West Texas Baptist office to each local W. M. S. treasurer.

COST OF CLUB PLAN SUBSCRIPTIONS

The cost of the subscription plan will be at the rate of five cents for each subscriber, per month, where as many as ten subscriptions are secured. For example, if there are twenty members of a local club who want the paper the cost for the twenty subscriptions will be only one dollar per month. It is preferred that these subscriptions be paid quarterly (15 cents per member per quarter), in advance; however, a club will be allowed to pay monthly, if it prefers.

While the plan is meant primarily for District 17, any other W. M. U. in West Texas will be allowed to organize subscription clubs on the same plan. The club plan is simple enough. It just means that any local W. M. U. in West Texas can secure a list of names of those wanting to subscribe for the paper, send the list in with a remittance at the rate of five cents per month per member. The names will be placed on our mailing list and the paper sent each week to the club members. Statements will be sent to the designated treasurer of the group, who will collect the subscriptions and remit.

A GOAL OF 2000

The West Texas Baptist would like to have 2,000 subscriptions from the W. M. U. on this club plan during the next thirty days. Organize your club now. Also appoint a publicity chairman to report the news from your society, and in return the editor promises to make the paper serve constructively in the promoting of the W. M. U. work, and all other phases of our Baptist work.

Address all Communications to
WEST TEXAS BAPTIST
Abilene, Texas